

CLASSICAL LATIN

An
Introductory
Course

JC McKeown



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For Jo, Maeve, and Tanz
tribus Grātiis meīs

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Preface

Latin is one of the world's most important languages. Some of the greatest poetry and prose literature ever written is in Latin, the language spread by the conquering Romans across so much of Europe and the Mediterranean region, and it continues to exert an incalculable influence on the way we speak and think nowadays. The purpose of this course is to enable students to learn the basic elements of the Latin language quickly, efficiently, and enjoyably. With this knowledge, it is possible to read not only what the Romans themselves wrote in antiquity, but any text written in Latin at any later time.

Classical Latin has developed over many years. Successive annually revised versions of it have been used at the University of Wisconsin–Madison and in other universities. As will, I hope, be evident as you work through it, writing the course has been great fun, but I could not have produced it on my own; at every stage I have benefited from the perceptions, knowledge, enthusiastic support, and practical common sense of so many colleagues, friends, and students. It is a great pleasure to acknowledge at least some of the greatest debts I have accumulated throughout the long process. I have received much useful advice and criticism on many topics from, among many others, Peter Anderson, William Batstone, Jeff Beneker, Stephen Brunet, David Califf, Jane Crawford, Aileen Das, Sally Davis, Andrea De Giorgi, Laurel Fulkerson, Brian Harvey, Doug Horsham, Thomas Hubbard, Helen Kaufmann, Mackenzie Lewis, Matthew McGowan, Arthur McKeown, James Morwood, Blaise Nagy, Mike Nerdahl, Jennifer Nilson, Alex Pappas, Roy Pinkerton, Joy Reeber, Colleen Rice, Crescentia Stegner-Freitag, Bryan Sullivan, Holly Sypniewski, William Short, Matt Vieron, Jo Wallace-Hadrill, Tara Welch, and Cynthia White. As well as compiling the index, Josh Smith read through the whole work with extraordinary acumen. Katherine Lydon meticulously edited the text for clarity, correctness and content, and suggested many changes to the presentation of the material, which have greatly enhanced its effectiveness in the classroom. I have no doubt that, without her good-humored but determined cajoling, the introductions to many chapters would have been dull, pedantic, and obscure. Needless to say, I alone am responsible for any errors that remain. I am also very grateful to Brian Rak and Liz Wilson at Hackett Publishing Company for their limitless patience and wise advice in the preparation of the course for publication.

I would not have come to enjoy Latin, much less write this course, had I not had the great good luck to have such wonderful teachers when I first started to learn Latin nearly fifty years ago. My earliest appreciation of such immortal writers as Virgil and Ovid, Cicero and Tacitus I owe to Charlie Fay and John Rothwell, and the latter's habit of drawing attention to errors in homework by ornamenting them with cartoon pigs is a treasured and abiding memory.

Finally, I owe a particular debt to my wife, Jo. She has listened tolerantly to so many ramblings about arcane aspects of Latin grammar, and stoically formulated so many versions of *Classical Latin*, that the dedication of this work to her can hardly be sufficient recompense. I know she will not mind sharing the dedication with Maeve and Tanz, our Missouri Fox Trotters. After all, the mad emperor Caligula was rumored to have wanted to appoint Incitatus, a horse in the Green Stable, as consul of Rome.

JC McKeown
Madison
Kalendis Novembribus MMIX

Abbreviations

abl.	ablative	intrans.	intransitive
abl. abs.	ablative absolute	irreg.	irregular
acc.	accusative	Ital.	Italian
act.	active	lit.	literally
AD	<i>annō dominī</i> (in the year of our Lord)	masc.	masculine
adj.	adjective	n.	note
adv.	adverb	neut.	neuter
BC	before Christ	nn.	notes
c.	<i>circā</i> (approximately)	nom.	nominative
cent.	century	obj.	object
compar.	comparative	p.	page
conj.	conjunction	pass.	passive
conjug.	conjugation	perf.	perfect
cf.	<i>confer</i> (compare)	pers.	person
dat.	dative	pl.	plural
decl.	declension	pluperf.	pluperfect
dep.	deponent	Port.	Portuguese
e.g.	<i>exempli grātiā</i> (for example)	pp.	pages
Eng.	English	prep.	preposition
etc.	<i>et cētera</i> (and the other things)	pres.	present
fem.	feminine	pron.	pronoun
ff./f.	following	pronom.	pronominal
Fr.	French	ps.-	Pseudo-
fut.	future	r.	ruled
gen.	genitive	reflex.	reflexive
Gk.	Greek	rel.	relative
i.e.	<i>id est</i> (that is)	s. v.	<i>sub verbō</i> (see under)
imp.	imperative	sing.	singular
imperf.	imperfect	Span.	Spanish
impers.	impersonal	subj.	subjunctive
ind.	indicative	superl.	superlative
indecl.	indeclinable	trans.	transitive
inf.	infinitive	voc.	vocative
interrog.	interrogative		

How to Use *Classical Latin*

Classical Latin, a textbook for use in a year-long college course or a single intensive semester, makes learning Latin practical and interesting for today's student. In each chapter, you will

- Master new grammar using a set of vocabulary words that you already know (poets, pirates, and, above all, pigs). Since these words recur in every chapter, they allow you to focus on the unfamiliar grammar until you have understood how the new structures work.
- Go on to practice the structures you have just learned using new words, constantly enlarging your vocabulary and preparing to read real Latin. This section is called *Prōlūsiōnēs*, after the practice fights with which gladiators warmed up for their battles in the arena.
- Read passages by ancient Roman prose authors that use words and grammar you know, and answer simple comprehension questions about them. This will allow you to read Latin for the content and the author's ideas without worrying about a precise translation. You can start getting a feel for what the Romans said, as well as how they said it. This section is called *Lege, Intellege*, "Read and Understand."
- Read passages of Roman poetry that use the grammar and vocabulary you have learned in the chapter and be able to explain how the structures work. Even when Virgil and Ovid use it, the grammar works the same way. This section is called *Ars Poētica*, "The Poetic Art."
- See the chapter's grammar and vocabulary used by great Roman authors in "Golden Sayings" or *Aurea Dicta*.
- Explore how Latin has contributed to English (*Thēsaurus Verbōrum*, "A Treasure Store of Words") and how the Romans thought about their own language (*Etymologiae Antīquae*).
- Learn something about the people who spoke the language you are learning. This section, *Vīta Rōmānōrum* ("The Life of the Romans"), gives you a passage translated from a Classical Latin text, illustrating some aspect of Roman history, social life, culture, or religious beliefs.

The grammar explanations and paradigms and the activities using readings (*Lectiōnēs Latīnae*) are the core of each chapter. The *Thēsaurus Verbōrum* and *Etymologiae Antīquae* sections (starting in Chapter 11), as well as the *Vīta Rōmānōrum* passages, are optional extra material, or as the Romans would have said, *Lūsūs* ("Games").

In addition, the "Vocabulary Notes" give you further information about how to use the words in each vocabulary list, while occasional sections entitled *Notā Bene*, or "notice well," draw your attention to unusual or easy-to-miss aspects of the material.

Introduction

What Is Classical Latin?

The term “Latin” refers to the language used in Latium, the western central region of Italy, which was dominated by the Romans from the early years of the first millennium BC. Through centuries of warfare, followed by military occupation and integration with native populations, the Romans spread the Latin language over a vast empire that embraced the whole Mediterranean basin and stretched north to southern Scotland and east almost as far as the Caspian Sea.

Classical Latin is the written language of the period roughly 80 BC to 120 AD, two centuries that saw the collapse of the Roman Republic and the establishment of the imperial system of government and also produced most of Rome’s greatest literary achievements.

Given that the Roman empire was so vast and endured so long, one might expect that Latin would vary from one region of the empire to another and change over time (as American English differs from British English, and Elizabethan English from modern English). Here we have to distinguish between spoken Latin and written Latin. Such variations and developments were, in fact, always a feature of the spoken language: regional versions of spoken Latin would later evolve into the Romance languages—Italian, Spanish, Portuguese, French, and so on in the west, Romanian in the east. This evolution took place very gradually, as Latin replaced other languages in various parts of the empire. In strong contrast to spoken Latin, however, the written language was never much influenced by the different dialects and was very resistant to change for several reasons.

Roman rule was firmly centralized in Rome itself, which was also the cultural heart of the empire. Not surprisingly, therefore, standards for the correct use of Latin were set by Rome. Even though the majority of the great Roman writers came originally from distant parts of Italy and from the provinces, they conformed to these standards, so that their writing hardly ever included localized idioms and vocabulary that they might have used in speaking.

A further reason why written Latin is so standardized is that the great age of Roman literature was very brief, and it is this period that produced the texts that constitute and define Classical Latin. For more than half a millennium after its founding, Rome was essentially a military state, struggling for survival and expansion. Such a society was not congenial to literary and cultural creativity. Then the second century BC brought Rome greater security through the subjugation of Carthage, the only rival power in the western Mediterranean. It also brought wider intellectual horizons through contact with Greece. The way was therefore open for the flowering of Roman culture over the next two centuries.

Throughout Europe until recent times, the education system was extremely conservative. A very few great prose writers and poets, Cicero and Virgil above all, were adopted as models of Latin-ity, and the language was codified, restricted, and then transmitted century after century in accordance with these models. Depending on one’s point of view, this conservatism either ensured

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the purity of Classical Latin or prevented the written language from evolving. As spoken Latin gradually dropped out of use or was transformed into the Romance languages, those who continued to write in Latin still wanted to imitate the great authors of the classical period. This means that once you know Classical Latin you will have the basis for reading texts written at any time from pagan antiquity through to the Renaissance and more modern periods.

The Cultural Context

The influence of the Romans on the modern world is hard to overstate. Without them, our language, our literature, the way we think would have been very different. That said, however, it is important to realize that Roman society was quite alien to ours. Women had almost no role in public life and were generally under the legal control of their fathers, husbands, or brothers. The economy depended on slavery: at the end of the first century BC, perhaps as much as one-third of the population of Italy were slaves. All classes of society enjoyed the bloody spectacle of gladiatorial contests, which were first introduced in the third century BC as a form of human sacrifice in honor of the dead: in AD 107, at the games celebrating his subjugation of the lower Danube, the emperor Trajan had five thousand pairs of gladiators fight each other. Accounts of the empire's expansion, since they were written by the Romans themselves, naturally tended to glorify their military exploits: Julius Caesar's conquest of Gaul is an extraordinary achievement, but it was based on what we would probably call genocide, with perhaps more than a million people being exterminated in less than a decade.

For these reasons we may not always sympathize with the Romans, but it would be difficult not to respect their accomplishments. In order to provide some insight into Roman culture, this book uses, as much as possible, Latin texts written by Roman authors themselves.

You Already Know More Latin Than You Think: Using English to Master Latin Vocabulary

English belongs to the Germanic branch of the vast Indo-European family of languages, whereas Latin belongs to the quite separate Italic branch. These two branches lost contact with each other several millennia ago in the great migration westward from the Indo-European homeland. English derives its basic grammatical structure and almost all of its most commonly used words from its Germanic background. Nevertheless, Latin came to have a dominant influence on English, vastly increasing its vocabulary, after the Normans conquered the British Isles in 1066. Latin was the language of both the church and the legal system, and French, a Romance language derived directly from Latin, was the Normans' mother tongue. It is estimated that well over 60 percent of nontechnical modern English vocabulary is Latinate.

To appreciate the extent of the influence of Latin on English vocabulary, study the following paragraph of German for a few minutes. How many of the words are familiar enough for you to guess their meaning?

Nilpferde sind grosse, dicke Tiere, die in Afrika im Nil leben. Zahlreiche afrikanische Tiere sind furchterregend und sehr wild, nämlich Krokodile, Löwen, Leoparden, Nashörner, Hyänen, Skorpione, Aasgeier, Schlangen (z.B. Riesenschlangen, Nattern und Vipern). Ängstlich jedoch sind Nilpferde nicht. Sie haben grosse Körper, grosse Zähne und grosse Füsse, aber ihre Ohren sind klein und ihr Schwanz kurz. Afrika ist ein heisses Land, darum liegen Nilpferde stundenlang im Wasser und dösen. Erst wenn nachts der Mond am Himmel scheint, steigen sie aus dem Fluss und grasen ausgiebig.

Now look at exactly the same paragraph, this time translated into Latin. How many of these words can you guess at?

Hippopotamī sunt animālia magna et obēsa, quae in Africā habitant, in flūmine Nilō. bestiae numerōsae Africānae sunt terribilēs et ferōcissimae—crocodilī, leōnēs, pardī, rhīnocerōtēs, hyaenae, scorpionēs, vulturēs, serpentēs (exemplī grātiā, pythōnēs, aspidēs, viperae). sed hippopotamī nōn sunt timidī. corpora magna habent, dentēs magnōs, pedēs magnōs, sed aurēs minūtōs et caudam nōn longam. Africa est terra torrida. ergō hippopotamī hōrās multās in aquā remanent et dormitant. sed, cum nocte lūna in caelō splendet, ē flūmine ēmergunt et herbās abundantēs dēvorant.

Despite the fact that English is a Germanic language, you probably found it much easier to guess at the meaning of the Latin version. In the same way, throughout this book, you will be able to use your knowledge of English to identify the meaning of many Latin words. This Latinate aspect of English will also make it easier for you to remember the Latin vocabulary once you have studied it.

Inflection

Most Latin words change their form according to the particular function they perform in a sentence. This change, which usually involves a modification in the word's ending, while the basic stem remains the same, is known as inflection. Latin uses inflection much more than English does, and this is by far the most significant difference between the two languages. Latin nouns, pronouns, and adjectives all have many different endings, depending on their function in a sentence, while even adverbs can have three different endings. As an example, compare the English adverb “dearly” to its Latin equivalent:

cārē “dearly,” *cārius* “more dearly,” *cārissimē* “most dearly.”

The basic form in English stays exactly the same, using a helping word to define the precise meaning, but in Latin the endings change dramatically, and it is this change that tells you how to translate the form. In general, English nouns, pronouns, adjectives, and adverbs change hardly at all, and almost all English verbs keep exactly the same form with only minimal changes. As you will see in the very first chapter of this book, you need to know the various endings in order to understand what a Latin word is doing in its sentence.

Not surprisingly, the concept of inflection takes some getting used to for speakers of English. In particular, English depends heavily on very strict conventions of word order to convey meaning;

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for example, the subject of an English sentence will almost always come first. In Latin, by contrast, word order tells you nothing about a word's function; this information comes from the word's ending. At first the order of words in Latin sentences will seem arbitrary. Be patient. By the time you have worked through the first few chapters of this book, you will be used to the structure of Latin sentences.

Adjusting to the different structure of a Latin sentence will be much easier if you learn the paradigms (the examples of how to form the various parts of speech) by heart right away, and don't go on to the next chapter until you can use them confidently and accurately. You can use the exercises in each chapter (and online at www.hackettpublishing.com/classicallatin) to help you gain this confidence and accuracy. Here are some suggested strategies to help you learn the paradigms by heart more easily:

- All the paradigms have been recorded online. Listen to them several times and repeat them to be sure you are familiar with the way they are pronounced. This will make it easier to learn them quickly and correctly, because you will be using three of your language-learning skills: reading, listening, and speaking.
- You will notice many similar patterns in the various systems for verbs, nouns, and so on. This book emphasizes these similarities by putting similar systems together. Again, you can use these patterns to make your learning and memorization much easier.
- Write the paradigms out from memory, and then check that you have written each form correctly. Don't rely solely on repeating them to yourself, since the difference between one ending and another can be quite small, and it's easy to confuse them if you don't write them down. Again, using more than one of your language-learning skills makes it more likely that you will remember what you're studying.
- Don't try to master large amounts of material at any one time.
- Constantly review the material you have already learned.

Almost immediately, you will be able to go from memorizing paradigms to real translation, including translating sentences from actual Latin writers. Enjoy the sense of achievement when you can turn theory into practice. If it sometimes seems that you'll never reach the end of the tables of adjectives, nouns, pronouns, and verbs, you can take comfort in knowing that, after working through this book, there will be practically no more to learn. You will have mastered the essentials needed for reading Latin texts of any period.

The Pronunciation of Latin

There is no universally accepted pronunciation of Latin nowadays. In some countries, particularly those influenced by the Catholic Church, Latin is pronounced in a manner broadly similar to Italian. Toward the end of the nineteenth century, English-speaking countries adopted reforms in an attempt to return more closely to the classical pronunciation. This is the system that will be followed in the rules for pronunciation below, as well as in almost all of the audio files online (at www.hackettpublishing.com/classicallatin). You should realize, however, that any system of

pronunciation is, to some extent, a modern convention: there are some features of ancient pronunciation about which we are largely or entirely ignorant, and others that almost no one nowadays attempts to reproduce, even though we know they existed.

Listening to the paradigms and texts recorded online will make these general rules about pronunciation easier to understand.

- Latin is easy to read, since spelling is phonetic, and every letter and syllable is pronounced in a largely consistent manner. There are no silent letters. As an example, “facile” is a two-syllable word in English meaning “easy” or “excessively easy”; the final letter *e* is not pronounced. In Latin, however, *facile*, also meaning “easy,” has three separate syllables.
- The sounds you will use in pronouncing Latin are much the same as those used in English. There are very few unfamiliar combinations of letters. For example, the Latin for “pig” is *porcus*; by contrast, in German it is *Schwein*, in Hungarian it is *disznó*, in Swahili it is *ngururwe*.
- Every vowel is long or short, a very important distinction in Latin. In many cases, you will simply have to learn this for each individual word. But you will start to see some patterns; that is, you will often be able to predict the length of a particular vowel in a new word based on your knowledge of other words. To help you master this variation in vowel length, in this book long vowels are marked with a macron (̄) written above them; you can assume that any vowel without a macron is short. To show you how important vowel length can be, two grammatical forms of the same word may be spelled in exactly the same way but differ in the length of one vowel. This difference will affect the word’s meaning. For example, *puella*, with a short *a*, has a different grammatical function from *puellā*, with a long *a*; *legit* means “he reads” (present tense) but *lēgit* means “he read” (past tense).
- The following combinations of vowels, known as diphthongs, are usually run together and pronounced as one sound: *ae* (pronounced to rhyme with “sty”), *au* (pronounced to rhyme with “cow”), *eu* (pronounced like “ewe”), *oe* (pronounced like *oi* in “oink”).
- The letters *c* and *g* are always hard, as in English “cat” and “goat,” never soft, as in “cider” and “gin.”
- The letter *h* is always pronounced when it occurs at the beginning of a word, so it is like the *h* in “hot,” not the *h* in “honor.” The combinations *ph* and *th*, used in Greek words adopted by the Romans (such as φιλοσοφία [*philosophia*], θέατρον [*theatrum*]), are pronounced as in English, while *ch* (a fairly rare combination) is pronounced like *c*.
- The only letter which needs special attention is *i*. It is usually a vowel, as in English, but sometimes it’s a consonant, pronounced like English *y*; this “consonantal *i*” evolved into our *j*. To illustrate the difference, *Iūlius* (or *Jūlius*) and *iambus* both have three syllables. When you see a word in a vocabulary list in this book presented with *j* as an alternative to *i*, for example, *iam* (*jam*), *iubeō* (*jubeō*), you will know that the *i* is a consonantal *i*.
- The letter *v* is pronounced like English *w*.
- The letter *w* was not used by the Romans. The letters *j*, *k*, and *z* are very rare. Otherwise, the alphabet in Classical Latin is exactly like the English alphabet.

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The accent always falls on the first syllable of two-syllable words, such as *Róma*. It always falls on the second-to-last or penultimate syllable in words of three or more syllables if that syllable is long, as in *Románus*, but otherwise it falls on the preceding syllable, as in *Itália*.

Punctuation

Since there were few rules for the punctuation of Latin in antiquity, and since in any case we know Classical Latin texts mostly from manuscripts written many centuries later, when new systems of punctuation had evolved, we simply apply modern practices. Nouns and adjectives denoting proper names are capitalized, as in English. Otherwise, capitalization is optional, even at the beginning of sentences. This is a matter of individual choice—just be consistent.

CHAPTER 1

The Present Active Indicative, Imperative, and Infinitive of Verbs

A verb expresses an action or a state; for example, “I *run*,” “she *sees* the river” are *actions*, “you *are* clever,” “they *exist*” are *states*. Nearly all sentences contain verbs, so they are an especially important part of speech.

Verbs in most Western languages have three **PERSONS** (**1st**, **2nd**, and **3rd**), and two **NUMBERS** (**Singular** and **Plural**). Each PERSON exists in both NUMBERS, yielding six separate forms. Compare how English and Latin handle these six forms of the verb “to love.”

1st person singular	I love	amō
2nd person singular	You love	amās
3rd person singular	He/She/It loves	amat
1st person plural	We love	amāmus
2nd person plural	You love	amātis
3rd person plural	They love	amant

The biggest difference is that Latin does not normally use pronouns such as “I,” “you,” “he,” “she,” “we,” or “they.” Instead, an ending is added to the basic stem, and this ending signals both the PERSON and the NUMBER. So the form of the verb in Latin changes a great deal, whereas in English the form “love” hardly changes at all.

When we give commands (“Run!” “Stop!” “Listen!”), we use the **IMPERATIVE**. Imperatives are in the second person singular or plural, depending on the number of addressees, and the singular and plural have different endings. “Love!” would be either *amā* (singular) or *amāte* (plural).

One important form of the verb has neither person nor number, because it does not refer to a specific action or event. This is the **INFINITIVE** form, which in English is “to run,” “to see,” “to be,” “to exist.” Here, too, Latin forms the present infinitive by adding a specific ending: “to love” is *amāre*.

Almost all Latin verbs belong to one of five groups, known as **CONJUGATIONS**. A conjugation is a group of verbs that form their tenses in the same way. You can see one basic pattern in the way in which all the conjugations form their tenses. All conjugations use the same personal endings, *-ō*, *-s*, *-t*, *-mus*, *-tis*, *-nt*, and the same infinitive ending, *-re*.

It is the stem vowel that tells you which conjugation a verb belongs to. For example, *a* is the stem vowel of the first conjugation, so you know that *amāre* belongs to the first conjugation (in early Latin, *amō* was *amaō*, but the stem vowel dropped out). The stem vowels for the second and fourth conjugations are *e* and *i*.

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The third conjugation is unusual: the stem vowel was originally *e*, but several persons of the present tense and the plural imperative use *i* instead. A small number of third conjugation verbs have this *i*-stem in all the persons of the present tense, so they are considered a separate conjugation, called “third conjugation *i*-stems.”

Paradigm Verbs

In this book the paradigm verbs for the five conjugations will be **amāre** (1st) “to love,” **monēre** (2nd) “to warn,” **mittere** (3rd) “to send,” **audire** (4th) “to hear, listen to,” and **capere** (3rd *i*-stem) “to take, capture.” The third person singular of the present tense (for example) of the five conjugations shows you that they are all variations on one basic pattern:

am	+	a	+	t	=	amat
mon	+	e	+	t	=	monet
mitt	+	i	+	t	=	mittit
aud	+	i	+	t	=	audit
cap	+	i	+	t	=	capit

You have already seen *amāre* fully conjugated in the present tense. Here are all the present-tense forms for the other four model verbs.

Second Conjugation

1st sing.	monēō	I warn
2nd sing.	monēs	You warn (sing.)
3rd sing.	monet	He/She/It warns
1st pl.	monēmus	We warn
2nd pl.	monētis	You warn (pl.)
3rd pl.	monent	They warn
Imperative	monē	Warn! (sing.)
	monēte	Warn! (pl.)
Infinitive	monēre	To warn

Third Conjugation

1st sing.	mittō	I send
2nd sing.	mittis	You send (sing.)
3rd sing.	mittit	He/She/It sends
1st pl.	mittimus	We send
2nd pl.	mittitis	You send (pl.)
3rd pl.	mittunt	They send
Imperative	mitte	Send! (sing.)
	mittite	Send! (pl.)
Infinitive	mittere	To send

Fourth Conjugation

1st sing.	audiō	I hear, listen to
2nd sing.	audīs	You hear, listen to (sing.)
3rd sing.	audit	He/She/It hears, listens to
1st pl.	audīmus	We hear, listen to
2nd pl.	audītis	You hear, listen to (pl.)
3rd pl.	audiunt	They hear, listen to
Imperative	audi	Listen! (sing.)
	audite	Listen! (pl.)
Infinitive	audire	To hear, listen to

Third Conjugation *i*-stem

1st sing.	capiō	I take
2nd sing.	capis	You take (sing.)
3rd sing.	capit	He/She/It takes
1st pl.	capimus	We take
2nd pl.	capitis	You take (pl.)
3rd pl.	capiunt	They take
Imperative	cape	Take! (sing.)
	capite	Take! (pl.)
Infinitive	capere	To take

Using the imperative is simple:

audi!	“Listen!” (to one person)
audite!	“Listen!” (to more than one person)
cape!	“Take!” (to one person)
capite!	“Take!” (to more than one person)

To give a *negative* command (to order someone *not* to do something), Latin uses *nōlī* or *nōlīte*, the imperative forms of the irregular verb *nōlō, nolle, nōluī* “be unwilling” (you will learn its other forms in Chapter 10) with the appropriate infinitive.

nōlī audire!	Don’t listen! (to one person)
nōlīte audire!	Don’t listen! (to more than one person)
nōlī capere!	Don’t take! (to one person)
nōlīte capere!	Don’t take! (to more than one person)

Chapter 1

Mood, Voice, and Tense

You should learn some technical terms now, since they are convenient ways to describe the form and function of verbs.

Latin verbs have four **moods**:

- indicative
- subjunctive
- imperative
- infinitive

You already know how the imperative works for giving commands. The infinitive is almost always used with another, conjugated verb; it rarely stands alone. The indicative and the subjunctive complement each other. Basically, the indicative is used for events or situations that actually happen, whereas the subjunctive is used when an event or situation is somehow doubtful or unreal. We will go into this in detail in Chapter 22.

Latin verbs have two **voices**:

- active
- passive

An active verb tells us what the subject does, but a passive verb tells us what is done to or for the subject by someone or something else.

Active: “I love my pig.” Passive: “My pig is loved by me.”

Latin verbs have six **tenses**:

- present
- future
- imperfect
- perfect
- future perfect
- pluperfect

How to Translate the Latin Present Active Indicative

So far, we have been translating *amō* simply as “I love,” *moneō* as “I warn,” and so on, but of course in English we have three forms to express three different aspects of an action in the present: “I love,” “I am loving,” and “I do love.” Latin has only one form to express all three of these ideas.

When you are translating, therefore, you will need to rely on context to help you choose which of the three English forms to use. Consider, for example, the following dialogue:

“My friends never listen to me.”
 “They do listen to you.”
 “They are not listening to me now.”

In all three sentences, the Latin verb would be simply *audiunt*.

Verbs are also divided into **transitive** and **intransitive** verbs. Transitive verbs always have a direct object, which is a noun or pronoun referring to the person or thing that the verb affects directly. The meaning of intransitive verbs is complete without a direct object.

Transitive: “My pig likes turnips.” Intransitive: “My pig dances.”

Principal Parts

In order to be able to conjugate a verb correctly, you must know the conjugation to which it belongs. If you know both the first person singular of the present indicative active (*amō*) and the present infinitive active (*amāre*), then you can tell which conjugation the verb belongs to. For example, these 3rd person present forms look exactly alike, even though they belong to three different conjugations:

mittit “he/she/it sends” *audit* “he/she/it hears” *capit* “he/she/it takes”

But if you know the forms *capiō* and *capere*, you have a lot more information. *Capiō* can't be a 3rd conjugation 1st person singular present, and *capere* can't be a 4th conjugation infinitive. So you know that *capit* is the 3rd person singular of the present tense of a 3rd conjugation *i*-stem verb.

amō and *amāre*, *capiō* and *capere* are the first two **principal parts** of those particular verbs. Most Latin verbs have four principal parts:

amō “I love”	amāre “to love”	amāvī “I have loved”	amātum “having been loved”
capiō “I take”	capere “to take”	cēpī “I have taken”	captum “having been taken”

These principal parts give you the basis for constructing all the tenses of all regular verbs (and almost all Latin verbs are regular in this way). You will learn how to use the 3rd and 4th principal parts in later chapters, but you will save yourself time and trouble by learning them now. The principal parts of the model verbs for the other conjugations are **moneō, monēre, monuī, monitum** (2), **mittō, mittere, mīsī, missum** (3), **audiō, audire, audīvī, auditum** (4).

Vocabulary

First Conjugation Verbs

amō, amāre, amāvī, amātum	love
dō, dare, dedī, datum	give
spectō, -āre, spectāvī, spectātum	watch
vocō, -āre, vocāvī, vocātum	call

Second Conjugation Verbs

dēbeō, -ēre, dēbuī, dēbitum	owe, ought to, must, should
habeō, -ēre, habuī, habitum	have
moneō, -ēre, monuī, monitum	warn
sedeō, -ēre, sēdī, sessum	sit
terreō, terrēre, terruī, territum	frighten
timeō, timēre, timuī	fear
videō, -ēre, vīdī, vīsum	see

Third Conjugation Verbs

bibō, bibere, bibī	drink
dīcō, -ere, dixī, dictum	say
dūcō, -ere, duxī, ductum	lead
legō, -ere, lēgī, lectum	read
lūdō, -ere, lūsī, lūsum	play
metuō, metuere, metuī	fear
mittō, -ere, mīsī, missum	send
petō, petere, petīī (or -ivī), petītum	seek
vincō, vincere, vīcī, victum	conquer
vīvō, -ere, vixī, victum	live

Fourth Conjugation Verbs

audiō, -īre, audīvī, auditum	hear, listen to
reperiō, -īre, repperī, repertum	find

Third Conjugation *i*-stem Verbs

capiō, -ere, cēpī, captum	take, capture
rapiō, -ere, rapuī, raptum	seize
nōlī, nōlīte irregular imperative verb	don't

Vocabulary Notes

dō, dare, dedī, datum 1: Unlike all other 1st conjugation verbs, *dare* has a short *a* in the present infinitive, and in the 1st and 2nd person plural, *damus* and *datīs*.

dēbeō, -ēre, dēbuī, dēbitum 2: *audire dēbeō* means “I ought to listen” or “I must listen” or “I should listen.” Like all of the English equivalents (“ought,” “must,” and “should”), *dēbeō* is combined with another verb, which is in the infinitive: “to listen.” Don’t be confused by the fact that the “to” is left out in some of the English translations; this is still the infinitive.

habeō, -ēre, habuī, habitum 2: “I have to listen” is *audire dēbeō*. Latin does NOT use *habēre* to express need or obligation. “Audire habeō” is not correct Latin.

For largely unknown reasons, some verbs (e.g., **timeō, timēre, timuī 2, bibō, bibere, bibī 3, metuō, metuere, metuī 3**) do not have a fourth principal part.

timeō, timēre, timuī 2 and **metuō, metuere, metuī 3** mean the same thing and can be used interchangeably.

Prōlūsiōnēs



Use English Words Derived from Latin to Memorize Latin Vocabulary

One of the ways to remember Latin vocabulary is to think of English words derived from a given word in Latin. Every one of the verbs in this chapter’s vocabulary list survives in English. For each of the English words listed below, find the Latin verb from which it originates. If you know what the English word means, you can guess—and easily remember—what the Latin word means. In five instances, a prefix has been added to the basic Latin verb. In only two instances has the word’s original meaning evolved beyond easy recognition in English: *meticulous* work is motivated by *fear* of error, and a *repertoire* is a list in which things can be *found*.

<i>amiable</i>	“easy to like or love”	amō, amāre, amāvī, amātum 1
<i>admonish</i>	“warn not to do something”	_____
<i>audition</i>		_____
<i>imbibe</i>	“drink in”	_____

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<i>capture</i>		_____
<i>data</i>	“information given”	_____
<i>debt</i>		_____
<i>diction</i>		_____
<i>evoke</i>	“call to mind”	_____
<i>have</i>		_____
<i>legible</i>	“which can be read”	_____
<i>ludicrous</i>	“silly”	_____
<i>meticulous</i>		_____
<i>omit</i>		_____
<i>petition</i>		_____
<i>rapture</i>	“experience that seizes you”	_____
<i>reduce</i>		_____
<i>repertoire</i>		_____
<i>sedentary</i>	“not active, sitting a lot”	_____
<i>spectator</i>	“one who watches”	_____
<i>terrify</i>		_____
<i>timid</i>		_____
<i>victory</i>		_____
<i>vision</i>		_____
<i>vivid</i>		_____

Your knowledge of English words derived from Latin will make learning Latin vocabulary easier. For example, you can tell right away that *videō* has something to do with seeing and *audiō* has something to do with hearing. You are free to concentrate on new facts: that *vidēre* belongs to the second conjugation, and *audīre* belongs to the fourth. You will also find the online electronic flashcards useful for learning vocabulary.

Parsing

Parsing a word means describing it grammatically, by stating its part of speech, its grammatical form, and its relation to the rest of the sentence. So far, you have only encountered verbs, and only in one tense, so parsing is relatively simple. As you learn other parts of speech in subsequent chapters, parsing will become more challenging and more interesting. For now, simply parse verbs as follows:

<i>amō:</i>	1st person singular present active indicative of the verb <i>amō, amāre, amāvī, amātum</i> 1 “love”
<i>mittitis:</i>	2nd person plural present active indicative of the verb <i>mittō, mittere, mīsī, missum</i> 3 “send”
<i>audiunt:</i>	3rd pers. pl. pres. act. ind. of the verb <i>audiō, audire, audīvī, auditum</i> 4 “hear”
<i>capere:</i>	pres. act. inf. of the verb <i>capīō, capere, cēpī, captum</i> 3 <i>i</i> -stem “take”

Parsing a word is a convenient and precise way of describing its form. As soon as more parts of speech are introduced (in the next chapter), you will see how parsing also explains grammatical function.

Complete the following.

1. The 1st pers. pl. pres. act. ind. of the verb *audiō, audire, audīvī, auditum* 4 “hear” is _____.
2. The 2nd pers. sing. pres. act. ind. of the verb *amō, amāre, amāvī, amātum* 1 “love” is _____.
3. The 3rd pers. pl. pres. act. ind. of the verb *mittō, mittere, mīsī, missum* 3 “send” is _____.
4. The 2nd pers. pl. pres. act. ind. of the verb *moneō, monēre, monuī, monitum* 2 “warn” is _____.
5. The 3rd pers. sing. pres. act. ind. of the verb *capīō, capere, cēpī, captum* 3 *i*-stem “take” is _____.

Parse the following.

- | | |
|-------------|-------------|
| 1. monēmus. | 4. amant. |
| 2. mitte. | 5. audītis. |
| 3. capit. | |

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Supply the correct verb ending.

- | | | | |
|---------------|-------------------|----------------|-------------|
| 1. am_____; | you (pl.) love. | 6. mitt_____; | to send. |
| 2. aud_____; | to hear. | 7. mon_____; | warn (pl.)! |
| 3. cap_____; | they are taking. | 8. cap_____; | we take. |
| 4. mon_____; | you (sing.) warn. | 9. aud_____; | I hear. |
| 5. mitt_____; | she sends. | 10. mitt_____; | they send. |

Change from singular to plural or vice versa, and then translate.

e.g., *amat – amant* “They love”; *mittimus – mittō* “I send”

- | | |
|-------------|-------------|
| 1. audit. | 6. audīte. |
| 2. capitis. | 7. amātis. |
| 3. amāmus. | 8. capit. |
| 4. monent. | 9. moneō. |
| 5. mittis. | 10. mittit. |

Translate.

- | | |
|-------------------|------------------------------|
| 1. vocant. | 21. He reads. |
| 2. dūcitis. | 22. You (pl.) have. |
| 3. sedēmus. | 23. You (sing.) are leading. |
| 4. reperīō. | 24. To sit. |
| 5. legite! | 25. I am drinking. |
| 6. metuis. | 26. They watch. |
| 7. nōlite rapere! | 27. She does hear. |
| 8. habētis. | 28. We fear. |
| 9. legere dēbēs. | 29. It is watching. |
| 10. vīvimus. | 30. Do not (sing.) take! |
| 11. dīcitis. | 31. I am calling. |
| 12. habēre. | 32. They seize. |
| 13. pete! | 33. She sees. |
| 14. vincite! | 34. You (sing.) must lead. |
| 15. vidēmus. | 35. To say. |
| 16. terrēs. | 36. We are reading. |
| 17. timent. | 37. He fears. |
| 18. petit. | 38. You (pl.) must conquer. |
| 19. bibunt. | 39. They seek. |
| 20. lūdis. | 40. We frighten. |

Lectionēs Latīnae

Lege, Intellege

Nothing is known about Lucius Ampelius. His *Liber Memoriālis* (Memory Book), full of briefly stated information on history, religion, geography, cosmography, and marvels, is dedicated to a boy named Macrinus, identified by some scholars with the soldier-emperor who reigned AD 217–18.

Rēgēs Rōmānōrum

Rōmulus quī urbem condidit.

Numa Pompilius quī sacra constituit.

Tullus Hostilius quī Albam dīruit.

Ancus Marcius quī lēgēs plūrimās tulit et Ostiam colōniam constituit.

Priscus Tarquinius quī insignibus magistrātūs adornāvit.

Servius Tullius quī primum censum ēgit.

Tarquinius Superbus quī ob nimiam superbiam regnō pulsus est.

—Ampelius, *Liber Memoriālis* 17

1. Which king established Rome's religious practices?
2. Which king conducted the first census?
3. Which king established most laws and founded the colony at Ostia?
4. Which king founded the city?
5. Which king destroyed Alba Longa, Rome's mother city?
6. Which king gave the magistrates insignia?
7. Which king was expelled from his kingdom on account of his excessive arrogance?

English obviously owes a lot of vocabulary to Latin. Here are some familiar expressions that English took from Latin unchanged or in abbreviated form:

AD	<i>annō dominī</i>	in the year of our Lord
a.m./p.m.	<i>ante/post mēridiem</i>	before/after midday
CV	<i>curriculum vītae</i>	course of life
DTs	<i>dēlirium tremens</i>	shaking madness
e.g.	<i>exempli grātiā</i>	for the sake of an example
etc.	<i>et cētera</i>	and the other things
i.e.	<i>id est</i>	that is
n.b.	<i>notā bene</i>	note well
p.s.	<i>post scriptum</i>	written afterward
RIP	<i>requiescat in pāce</i>	(may he/she) rest in peace

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<i>aurōra boreālis</i>	dawn of the north wind
<i>data</i>	things that have been given
<i>homō sapiens</i>	intelligent person
<i>rigor mortis</i>	stiffness of death
<i>viā</i>	by way (of)

Ars Poētica

Publilius Syrus was brought to Rome as a slave in the mid-first century BC and became an extremely successful writer of mimes, a not very sophisticated but extremely popular type of dramatic performance. Unlike modern mime, it involved speech. None of the scripts of his mimes has survived. From the first century AD, however, collections of Syrus' maxims were excerpted from the mimes for use in schools, as texts to be copied and memorized. The younger Seneca, St. Augustine, and Shakespeare were among the countless generations of schoolboys who studied him.

How many verbs can you find in the following quotations from Publilius Syrus?

1. *contrā fēlicem vix deus vīrēs habet.*
Against a happy person, god scarcely has power.
2. *crūdēlem medicum intemperans aeger facit.*
An intemperate patient makes his doctor cruel.
3. *irācundiam quī vincit, hostem superat maximum.*
A person who conquers his anger defeats his greatest enemy.
4. *effugere cupiditātem regnum est vincere.*
To escape desire is to conquer a kingdom.
5. *lex videt irātum, irātus lēgem nōn videt.*
The law sees an angry man, but an angry man does not see the law.
6. *mortuō quī mittit mūnus, nīl dat illī, sibi adimit.*
A person who sends a gift to a dead man gives him nothing and deprives himself.

Lūsūs



Thēsaurus Verbōrum

Many English verbs are formed from the present stem of Latin verbs, without the linking vowel or the inflecting suffix; for example, “absorb” is derived from *absorbeō*, -ēre 2, “ascend” from *ascendō*, -ere 3. To emphasize that the English verb and the present stem of the Latin original are the same, only the first two principal parts of the Latin verbs are given in the following list of further examples:

commendō, -āre 1	dēfendō, -ere 3	ponderō, -āre 1
condemnō, -āre 1	disturbō, -āre 1	reflectō, -ere 3
consentiō, -īre 4	errō, -āre 1	reformō, -āre 1
considerō, -āre 1	expandō, -ere 3	respondeō, -ēre 2
consistō, -ere 3	insultō, -āre 1	reportō, -āre 1
damnō, -āre 1	infestō, -āre 1	vīsītō, -āre 1

Vīta Rōmānōrum

Roman Superstitions

The Romans believed that the universe is controlled by a vast range of deities: not just the Olympian family (Jupiter, Juno, etc.), whom they shared with the Greeks, but also more primitive spirits such as Imporcitor, Subruncinator, and Stercutus, agricultural deities responsible for plowing, weeding, and manure-spreading. Such representatives of Roman public religion are quite alien to us, but the following glimpse into Roman private beliefs, from the *Natural History* of Pliny the Elder, does not sound terribly different from modern superstitions:

On New Year’s Day, why do we wish one another happiness and prosperity? At public sacrifices, why do we pick people with lucky names to lead the victims? Why do we use special prayers to avert the evil eye, with some people calling on the Greek Nemesis, who has a statue for that purpose on the Capitol at Rome, even though we have no name for the goddess in Latin? . . . Why do we believe that uneven numbers are always more powerful? . . . Why do we wish good health to people when they sneeze? . . . (It is sometimes thought more effective if we add the name of the person.) There is a common belief that people can sense by a ringing in their ears that they are being talked about somewhere else. It is said that if one says “two” on seeing a scorpion it is prevented from striking. . . . In praying, we raise our right hand to our lips and turn our whole body to the right, but the Gauls think it more effective to turn to the left. Every

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nation agrees that lightning is propitiated by clicking the tongue. . . . Many people are convinced that cutting one's nails in silence, beginning with the index finger, is the proper thing to do on market days at Rome, while a haircut on the 17th or 29th day of the month ensures against baldness and headaches. . . . Marcus Servilius Nonianus, one of our leading citizens [he was consul in AD 35], was afraid of contracting inflammation of the eyes, and would not mention that disease till he had tied round his neck a piece of paper inscribed with the Greek letters *rho* and *alpha* [their significance is unknown], while Gaius Licinius Mucianus, who was consul three times, did the same sort of thing with a living fly in a little white linen bag.

—Pliny the Elder, *Historia Nātūrālis* 28.22–29

CHAPTER 2

First Declension Nouns, Prepositions

Nouns

A noun is a word denoting a person, place, or thing, for example, “man,” “goddess,” “pig,” “Italy,” “beauty.” Compare the way in which English and Latin deal with the noun “Brutus” in the following sentences (and don’t worry about the other words, which you will be learning soon):

Brutus kills Caesar.	Brūtus Caesarem interficit.
Caesar is Brutus ’ friend.	Caesar Brūtī amicus est.
Caesar gives a book to Brutus .	Caesar librum Brūtō dat.
Caesar loves Brutus .	Caesar Brūtum amat.
Caesar was killed by Brutus .	Caesar ā Brūtō interfectus est.
Brutus , kill Caesar!	Brūte , Caesarem interfice!

In each of these sentences, the noun “Brutus” performs a different grammatical function. As you can see, however, in English the form of “Brutus” never changes. Instead, function is indicated either by word order (if you wrote “Caesar kills Brutus” you would change the meaning) or by the addition of extra words (“to,” “by”) or, in the last sentence, by punctuation. In Latin, by contrast, the form of the noun itself, not word order, indicates the function, usually without the addition of extra words. So you see five different forms of “Brutus” in these six sentences, depending on the noun’s function in the sentence.

You already know that almost all Latin verbs belong to one of five conjugations. Similarly, almost all Latin nouns belong to one of five **DECLENSIONS**. A declension is a group of nouns that change their forms in the same way when their function in the sentence changes. You saw in Chapter 1 that the five conjugations of verbs don’t look all that different from each other. Much greater differences exist between the five declensions, however, and each declension needs to be studied separately. This chapter will introduce only the **FIRST DECLENSION**.

Just as you need to know the **PERSON** and **NUMBER** of a verb in order to understand its function in the sentence (for example, *amāmus* is 1st pers. pl.), you need to know a noun’s **NUMBER**, **GENDER**, and **CASE**.

NUMBER: just as a verb will be either **SINGULAR** (*amō* “I love”) or **PLURAL** (*amāmus* “we love”), so also a noun will be either **SINGULAR** (“girl”) or **PLURAL** (“girls”). Just as the ending *-āmus* tells you that *amāmus* is a plural form, you can tell whether a noun is singular or plural from the ending attached to the stem.

GENDER: all Latin nouns belong to one of three genders, **MASCULINE**, **FEMININE**, or **NEUTER**. You need to know a noun’s gender because that will affect the form of any adjective

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or pronoun used with that noun. The meaning of some nouns determines their gender. The words for “boy,” “man,” “god” are masculine, whereas the words for “girl,” “woman,” “goddess” are feminine. In general, however, there are no clear guidelines for gender. There is no natural reason why, for example, the words for “family,” “rose,” and “house” should be feminine, whereas those for “field,” “flower,” and “garden” should be masculine, and those for “finger,” “hand,” and “arm” should be, respectively, masculine, feminine, and neuter. As you learn each noun, you need to learn its gender also.

CASE: A noun (for example, “Brutus”) will have different forms—that is, different endings—depending on its function in a sentence. The ending tells you which case the noun is in, and therefore what the noun is doing in this particular sentence, and you will soon learn to recognize the endings for each case. The following are explanations of the basic meanings of each case, which apply to all nouns whatever their declension.

The **NOMINATIVE** case of a noun (or pronoun) is used for the subject of a verb, indicating the person or thing doing the action. In our sentence, “Brutus kills Caesar,” Brutus is the subject, so in Latin it is in the nominative.

The **GENITIVE** case is used to give more information about another noun. Most frequently it indicates possession, so it is used where English would use either “of” or else an apostrophe. Our sentence “Caesar is Brutus’ friend” could also be phrased as “Caesar is the friend of Brutus.” Whatever the phrasing in English, in Latin Brutus is in the genitive.

The **DATIVE** case is used for the indirect object, the person or thing indirectly affected by the action of the verb. The dative is often used where English would use “to” or “for,” or simply word order. For example, our sentence “Caesar gives a book to Brutus” could also be phrased in English as “Caesar gives Brutus a book.” Whatever the phrasing in English, in Latin Brutus will be in the dative. If the sentence were “Caesar bought a book for Brutus,” Brutus would also be in the dative.

The **ACCUSATIVE** case has two main functions. It is used for the direct object, the person or thing directly affected by the action. In our sentence “Caesar loves Brutus,” Brutus is the direct object, so in Latin Brutus is in the accusative. It is also the case required by most prepositions; *contra* “against,” *post* “behind,” *trans* “across” are some examples of prepositions that, to use a common technical term, GOVERN nouns and pronouns in the accusative case.

The **ABLATIVE** case has a wider range of functions than any of the other cases. Historically, this is because it combines what were, in the pre-classical period, three distinct cases: the true ablative, usually meaning “from” or “because of”; the instrumental case, expressing how something is done (usually equivalent to “with”); and the locative case, indicating the place in which something is done. In the Latin translation of “Caesar was killed by Brutus,” Brutus is in the ablative because some prepositions, such as *ā* “from” (in our sentence “by”), *cum* “with,” and *sine* “without,” govern nouns and pronouns in the ablative case. You will learn the different uses of the ablative as you encounter them in future chapters.

Finally, Latin has the **VOCATIVE** case, used in addressing people or things. Our sentence “Brutus, kill Caesar!” is spoken by someone telling Brutus to kill Caesar, so Latin uses the vocative form of Brutus. When you see a noun fully declined, like *puella* below, the vocative will often be omitted because it is usually the same as the nominative.

First Declension Paradigm Noun: *puella*

Nouns in the first declension are nearly all feminine, a small minority are masculine, and none are neuter. Once you have memorized how *puella* is declined, you will know how to decline almost any first declension noun. (The only exceptions are names borrowed from Greek, which you will meet when you read Roman literature.)

	SINGULAR	PLURAL
NOMINATIVE	<i>puella</i>	<i>puellae</i>
GENITIVE	<i>puellae</i>	<i>puellārum</i>
DATIVE	<i>puellae</i>	<i>puellis</i>
ACCUSATIVE	<i>puellam</i>	<i>puellās</i>
ABLATIVE	<i>puellā</i>	<i>puellis</i>

Here is a sentence using *puella* and *nauta*, another first declension noun, which means “sailor”:

nauta puellam videt means “The sailor sees the girl.”

Since Latin uses inflection, and not word order, to signal a noun’s function in a sentence, the following five sentences also mean “The sailor sees the girl”:

nauta videt puellam
puellam nauta videt
puellam videt nauta
videt nauta puellam
videt puellam nauta

BUT, if the cases change, the meaning changes. Thus,

acc. sing. nom. sing. *videt*
nautam *puella*

means “The girl sees the sailor.”

Now look at a longer sentence, with two more nouns, *fīlia* “daughter” and *agricola* “farmer”:

nom. sing. acc. sing. gen. sing. *videt*
nauta *fīliam* *agricolae*

means “The sailor sees the farmer’s daughter.”

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That same meaning can be expressed, however, by the same four words in almost any other order:

<i>nauta agricolae filiam videt</i>	<i>videt filiam agricolae nauta</i>
<i>nauta videt agricolae filiam</i>	<i>filiam agricolae nauta videt</i>
<i>nauta videt filiam agricolae</i>	<i>filiam agricolae videt nauta</i>
<i>videt nauta filiam agricolae</i>	<i>agricolae filiam nauta videt</i>
<i>videt nauta agricolae filiam</i>	<i>agricolae filiam videt nauta</i>
<i>videt agricolae filiam nauta</i>	

In English, of course, the subject is very often the first word in a sentence. This is not true in Latin; the most you can say is that Latin has a distinct preference for the order Subject, Object, Verb, as in *nauta puellam videt*. The longer the sentence, the more likely it is that the subject will not come first.

Notā Bene

You can see that in the translation “**The** sailor sees **the** girl,” the definite article “the” has been added. Latin does not have either the definite article or the indefinite article (“a/an”). To make your translation sound like correct English, you often need to supply these. Similarly, although Latin has a full range of words meaning “my,” “your,” “his,” and so on (and you will learn them in later chapters), they are not used as much as in English.

How to Break Down a Latin Sentence

When you are trying to determine what a Latin sentence means, it is best to start by looking for the verb, not the subject (which is what speakers of English intuitively look for), since the verb, which you can usually identify quite easily, will give you the clearest guidance in understanding the functions of the other words.

Latin verbs do not always have a specific subject. For example, *videt puellam* could mean simply “he (or she or it) sees the girl.” When you do have a specific subject expressed, it will have to be in the **NOMINATIVE**, the subject case, and its **NUMBER** must also match the number of the verb: singular with a singular verb, plural with a plural verb. Take, for example, the sentence

nauta agricolae filiam videt.

Our verb, *videt*, is singular, so we’re looking for a **NOMINATIVE SINGULAR** noun for our subject. We have two candidates, *agricolae* and *nauta*. *agricolae* could only be a **PLURAL** nominative, so it can’t be the subject of *videt*. Therefore, *nauta* must be the subject of *videt*.

Subject

nauta agricolae filiam videt.

By beginning our translation with the verb, we also know to look for a noun in the accusative case, since *videt* is a **transitive verb**, that is, a verb that takes a **direct object**. Here there is just one possibility: only the accusative *fīliam* can be the direct object of *videt*.

direct object
nauta agricolae *fīliam* *videt*.

As you can see from the declension of *puella*, some noun forms can represent more than one case. *puellae*, for example, is the form used not only for the genitive and dative singular but also for the nominative and vocative plural. It can therefore serve four different functions in a sentence. In practice, however, context will usually tell you which case and number to choose. Consider, for example, the following story:

nauta fīliam agricolae amat. ergō rosās puellae dat.

The sailor loves the farmer's daughter. Therefore roses puellae he gives.

What are the case and number of *puellae*? It cannot be nominative plural, that is, the subject of the sentence, because the verb, *dat*, is singular. In theory, *puellae* could be genitive singular, "Therefore he gives the roses of the girl," or vocative plural, "Therefore, girls, he gives roses," but neither of these possibilities makes very good sense. You can see that the dative singular is the most appropriate case in the context, especially since the verb, *dat*, typically takes an indirect object: "The sailor loves the farmer's daughter. Therefore he gives roses *to the girl*."

You can often use context to determine the meaning. Here is a different story:

nautae filiās agricolae amant. ergō rosās puellis dant.

The meaning may be

The sailors love the farmer's daughters. Therefore they give roses to the girls.

It is, however, equally possible that the meaning is

The farmers love the sailor's daughters. Therefore they give roses to the girls.

Without further information, we have no way to tell whether *nautae* is nominative plural and *agricolae* genitive singular or vice versa. Usually the complete context will provide this information, perhaps describing the sailors' lonely life at sea, or the farmers' cultivation of flowers. If the context does not help, word order may give you a hint. For example, a noun in the genitive tends in Latin to come immediately before or after the noun to which it refers. If our sentences were

filiās agricolae amant nautae. ergō rosās puellis dant

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word order indicates that the writer meant to say “The sailors love the farmer’s daughters.”

Alternatively, a subordinate clause (here using the conjunction *quod* “because”) can make the relationship between the nouns clear:

nautae, quod filiās agricolae amant, rosās puellīs dant.

This would mean “The sailors, because they love the farmer’s daughters, give roses to the girls.”

Apposition

As a general rule, the various nouns in a clause or sentence will be in different cases, each having a different function. Often, however, as in English, a noun may appear next to another noun, with both referring to the same person, place, or thing, so as to give further information. The second noun is said to be in apposition. **A noun in apposition always agrees in case, and usually also in gender and number, with the noun to which it is in apposition.** In Latin, as in English, nouns in apposition are usually marked off by commas. For example:

dat. sing. fem.	dat. sing. fem.	
	(in apposition to <i>puellae</i>)	
<i>puellae,</i>	<i>filiāe</i>	<i>agricolae, rosās dat nauta.</i>

This means “The sailor gives roses to the girl, the daughter of the farmer.”

acc. pl. fem.	acc. pl. fem.	
	(in apposition to <i>puellās</i>)	
<i>puellās,</i>	<i>filiās</i>	<i>agricolae, nautae amant.</i>

This means “The sailors love the girls, the daughters of the farmer.”

Prepositions

As in English, prepositions are used in Latin to define the relationship between words—frequently between a verb and a noun or pronoun. “Against,” “behind,” “with,” and “without” are prepositions, and their Latin equivalents are *contrā*, *post*, *cum*, and *sine*. Unlike verbs, nouns, and some other parts of speech, **prepositions do not decline**, so they have only one form. Nearly all Latin prepositions govern nouns (or pronouns) in either the **accusative** or the **ablative** case; *contrā* and *post* govern the accusative case, *cum* and *sine* the ablative. Here are some examples:

<i>contrā puellam</i>	against the girl
<i>cum puellā</i>	with the girl
<i>post puellās</i>	behind the girls
<i>sine puellīs</i>	without the girls

Nearly all prepositions govern only one case, either the accusative or the ablative, but two prepositions are exceptional because they govern two cases and must be translated differently with each case. The prepositions *in* and *sub* govern the accusative when the situation involves motion toward someone or something. If no motion is involved, they govern the ablative. For example:

acc.

in casam pīrātam dūcō means “I lead the pirate INTO the house,” but

abl.

in casā pīrātam videō means “I see the pirate IN the house”

Similarly,

acc.

sub statuam deae agricola fīliam mittit means

“The farmer sends his daughter under the statue of the goddess,” but

abl.

sub statuā deae sedet agricolae filia means

“The farmer’s daughter is sitting under the statue of the goddess”

Vocabulary

This list presents nouns in the format that will be used for nouns in all the vocabulary lists in this book. You will notice that the nominative and genitive singular of each noun are given. Knowing both these forms will become essential later on, so get into the habit of learning both of them now.

First Declension Nouns

Feminine

audācia, audāciae 1	boldness	ōra, ōrae 1	shore
avāritia, avāritiae 1	greed	pecūnia, pecūniae 1	money
casa, casae 1	house	porta, portae 1	gate
dea, deae 1	goddess	potentia, potentiae 1	power
familia, familiae 1	family	praeda, praedae 1	booty
filia, filiae 1	daughter	puella, puellae 1	girl
flamma, flammae 1	flame	Rōma, Rōmae 1	Rome
iānuā (= jānuā), iānuae 1	door	rosa, rosae 1	rose
insula, insulae 1	island	statua, statuae 1	statue
Ītalia, Ītaliae 1	Italy	taberna, tabernae 1	tavern
lacrima, lacrimae 1	tear(-drop)	unda, undae 1	wave

Masculine

agricola, agricolae 1	farmer	pīrāta, pīrātae 1	pirate
nauta, nautae 1	sailor	poēta, poētae 1	poet

Prepositions

ā/ab + abl.	from	ad + acc.	to
cum + abl.	with	contrā + acc.	against
ē/ex + abl.	out of	post + acc.	behind, after
sine + abl.	without	trans + acc.	across
in + abl.	in, on	sub + abl.	under
in + acc.	into, on to	sub + acc.	(to) under

Conjunctions/Adverbs

ac conj.	and	sed conj.	but
atque conj.	and	nōn adv.	not
et conj.	and	sī conj.	if
at conj.	but		

Vocabulary Notes

ā and **ē** are found primarily before a consonant, **ab** and **ex** before a vowel or *h* (which the Romans did not regard as a consonant); for example, *ā tabernā* and *ē tabernā*, but *ab Italiā* and *ex Italiā*. The variation makes pronunciation easier, just as *an* is used in English instead of *a* before a word beginning with a vowel or, in some cases, *h*; there is no difference in meaning.

You must translate the English word “to” with **ad** when it involves motion, but with the **dative and no preposition** when motion is not implied.

<i>pecūniam ad nautam mittō</i>	“I send the money to the sailor”
<i>pecūniam nautae dō</i>	“I give the money to the sailor”

In other words, “*pecūniam ad nautam dō*” is not correct Latin. Similarly, you use the dative without a preposition in translating sentences such as “I say many things to the sailor,” “I read the book to the sailor,” and “I show the pig to the sailor.”

Of the words given here for “and” (**ac**, **atque**, **et**) and “but” (**at**, **sed**), *et* and *sed* are the commonest.

nōn is usually positioned directly before the word that it negates.

Prōlūsiōnēs



Parsing

You already know that verbs are parsed in a certain format, as in these examples:

<i>amō:</i>	1st person singular present active indicative of the verb <i>amō, amāre, amāvī, amātum</i> 1 “love”
<i>mittitis:</i>	2nd person plural present active indicative of the verb <i>mittō, mittere, mīsī, missum</i> 3 “send”
<i>audiunt:</i>	3rd pers. pl. pres. act. ind. of the verb <i>audiō, audire, audīvī, auditum</i> 4 “hear”
<i>capere:</i>	pres. act. inf. of the verb <i>capīō, capere, cēpī, captum</i> 3 <i>i</i> -stem “take”

Nouns are also parsed in a prescribed format, as follows:

<i>puellam:</i>	accusative singular of the noun <i>puella, puellae</i> feminine 1 “girl”
<i>nautārum:</i>	genitive plural of the noun <i>nauta, nautae</i> masculine 1 “sailor”
<i>agricolās:</i>	acc. pl. of the noun <i>agricola, agricolae</i> masc. 1 “farmer”
<i>familiā:</i>	abl. sing. of the noun <i>familia, familiae</i> fem. 1 “family”

Since you have now encountered nouns and prepositions as well as verbs, you can construct more complex sentences. When you are parsing, you will need to explain not only a word’s part of speech and grammatical form but also its relation to the rest of the sentence. For example, in the sentence

pecūniam pīrātīs agricola dat

pecūniam is accusative singular of the noun *pecūnia, pecūniae* fem. 1 “money,” the direct object of the verb *dat*; *pīrātīs* is dat. pl. of the noun *pīrāta, pīrātae* masc. 1 “pirate,” the indirect object of the verb *dat*; *agricola* is nom. sing. of the noun *agricola, agricolae* masc. 1 “farmer,” the subject of the verb *dat*.

In the sentence

fīlia poētae nautās ē tabernā vocat

fīlia is nom. sing. of the noun *fīlia, fīliae* fem. 1 “daughter,” subject of the verb *vocat*; *poētae* is gen. sing. of the noun *poēta, poētae* masc. 1 “poet,” indicating to whose daughter *fīlia* refers; *nautās*

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is acc. pl. of the noun *nauta*, *nautae* masc. 1 “sailor,” the direct object of the verb *vocat*; *tabernā* is abl. sing. of the noun *taberna*, *tabernae* fem. 1 “tavern,” governed by the preposition *ē*.

Parse the words in bold.

1. in **tabernā** sedet **nauta**.
2. agricola **pīrātam** cum **filiā** videt.
3. pecūniam, **nauta**, **habēmus**.
4. **poētae rosās** dat agricola.
5. puella ad **casam agricolae** statuam mittit.

Change from singular to plural, or vice versa, and then translate.

For example:

filiās agricolārum videō – filiam agricolae vidēmus – We see the farmer’s daughter.

1. agricola familiam nautae amat.
2. pīrātae in tabernā cum nautīs bibunt.
3. pīrātae rosam dō.
4. ad ōram insulae undam mittit dea.
5. poētae rosam sub statuā deae reperiunt.

Translate.

1. nauta cum filiā agricolae in ōrā insulae lūdit.
2. rosās ac pecūniam nautae ad pīrātam mittit filia agricolae.
3. pecūniam agricola habet, nōn pīrātae.
4. pīrāta pecūniam nautae atque agricolae capit.
5. trans insulam agricolās dūcunt pīrātae.
6. sine audāciā agricolae pīrātās nōn vincunt.
7. flammae portās Rōmae rapiunt, sed dea Rōmae potentiam dat.
8. in Ītaliā nōn poētās vidēs, sed agricolās.
9. ad Ītaliā filiās mittunt nautae.
10. familia pīrātae Rōmam videt.
11. in tabernā cum agricolae filiā sedēre dēbeō.
12. pīrātae praedam post iānuam casae reperītis.
13. nōlī pīrātae lacrimās spectāre, poēta!
14. statuās deārum sine lacrimīs nōn vidēmus.
15. avāritia pīrātārum agricolās terret, et contrā pīrātās dēbēmus mittere nautās.

16. rosās post casam, sed nōn sub statuā deae, reperiunt puellae.
17. nautae filiās agricolārum amant, sed agricolārum filiae nautās nōn amant.
18. sī puellās amātis, nautae, rosās ad agricolārum casās mittite.
19. agricolārum filiae amant pīrātam, at pīrāta rosās puellārum nōn amat.
20. agricola, sine pecūniā familiam ex Ītaliā nōlī mittere.

21. I give roses to the sailor's daughter.
22. The poet is drinking behind the door of the tavern.
23. We must send the poet out of Italy.
24. The farmers fear the pirates' greed and boldness.
25. They see and hear the farmer's daughters in the house.
26. They are sending the statue of the goddess to the shore of the island.
27. Sailor, listen to the farmers' daughters.
28. Farmers, you do not see the girl's roses.
29. Sailors, do not give the girls roses!
30. The girls must warn the farmers and the sailor.
31. The pirates are seizing the statues of the goddesses.
32. The poets do not have money in the tavern.
33. Sailor, do not give roses to the pirates!
34. If the farmers see the pirates, they lead the sailors to the house.
35. I love the pirate's daughter, but I live with the farmer's family.

Lectiōnēs Latīnae

Lege, Intellege

Florus wrote a brief history of Rome, known as the *Epitomē Bellōrum Omnium Annōrum DCC* (Digest of All Wars for 700 Years). It is largely based on Livy's *Ab Urbe Conditā* (From the Foundation of the City).

Rōmulus et Remus

prīmus ille et urbis et imperiī conditor Rōmulus fuit, Marte genitus et Rheā Silviā. Amūliū rēgis imperiō abiectus in fluvium cum Remō frātre nōn potuit exstinguī; relic-tis catulis lupa ūbera admōvit infantibus mātremque sē gessit. sic repertōs sub arbore Faustulus rēgiū gregis pastor tulit in casam atque educāvit . . . ut ōmen regnandī peterent, Remus montem Aventīnum, Rōmulus Pālātīnum occupat. prior ille sex vulturēs, hīc posteā, sed duodecim vīdit.

—Florus, *Epitomē* 1

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imperii can mean both “rule” and “command” as well as “empire”

abiectus “thrown”

nōn potuit “he could not”

relictis catulis “leaving her cubs”

mātrempque sē gessit “and she behaved as a mother”

ut ōmen regnandī peterent “to seek an omen about ruling”

1. What was the name of the shepherd who discovered the twins?
2. Who was the founder of both Rome and the empire?
3. Who stood on the Palatine hill to watch for signs from the gods about ruling Rome?
4. Who were the parents of Romulus and Remus?
5. Remus saw six vultures. How many did Romulus see?

Many familiar expressions are prepositional phrases drawn directly from Latin. For example:

<i>ad hōc</i>	to this thing (= for this specific purpose)
<i>ad infīnitum</i>	to infinity
<i>ad nauseam</i>	to sickness
<i>dē factō</i>	from the fact
<i>ē plūribus ūnum</i>	one from several
<i>ex officiō</i>	by virtue of one’s office
<i>in locō parentis</i>	in the place of a parent
<i>in memoriā</i>	to the memory (of . . .)
<i>per annum/diem</i>	by year/day
<i>per capita</i>	by heads
<i>per sē</i>	in (through) itself
<i>post mortem</i>	after death
<i>post partum</i>	after giving birth
<i>prō patriā</i>	on behalf of one’s country
<i>quid prō quō</i>	exchange (what for what)
<i>sub poenā</i>	under penalty
<i>summā cum laude</i>	with highest praise

Ars Poētica**Publius Syrus II**

Identify and explain the case of the nouns in bold.

1. *bona **fāma** in tenebrīs proprium splendōrem obtinet.*
A good reputation maintains its own splendor in darkness.
2. *damnum appellandum est cum malā **fāmā** lucrum.*
Profit with bad reputation should be called loss.
3. *comes fācundus in **viā** prō vehiculō est.*
An eloquent companion on a journey is as good as a vehicle.
4. *cuius mortem amīcī exspectant, **vītam** cīvēs odērunt.*
His fellow citizens hate the life of any man whose death his friends are watching for.
5. ***iniūriam** aurēs quam oculī facilius ferunt.*
Our ears bear an injury more easily than our eyes.
6. ***iniūriarum** remedium est oblīviō.*
Forgetting them is the cure for injuries.
7. ***mora** omnis odiō est, sed facit **sapientiam**.*
All delay is odious, but it creates wisdom.

Lūsūs**Thēaurus Verbōrum**

Many English verbs add a silent *-e* to the present stem of Latin verbs; for example, “cede” comes from *cēdō*, *-ere* 3, “continue” comes from *continuō*, *-āre* 1.

dēclārō, -āre 1	explōrō, -āre 1	persuādeō, -ēre 2
dēfiniō, -īre 4	exspīrō, -āre 1	purgō, -āre 1
dēscribō, -ere 3	inclūdō, -ere 3	revolvō, -ere 3
dīvidō, -ere 3	inquīrō, -ere 3	salūtō, -āre 1
ēmergō, -ere 3	interveniō, -īre 4	sēparō, -āre 1
excitō, -āre 1	invādō, -ere 3	solvō, -ere 3
excūsō, -āre 1	moveō, -ēre 2	surgō, -ere 3
explōdō, -ere 3	observō, -āre 1	urgeō, -ēre 2

Vita Rōmānōrum

Witches

Pliny the Elder, who catalogued the superstitions listed in Chapter 1, was himself a serious scientist. A rather different attitude to superstition appears in this anecdote from the *Satyricōn*, a comic novel by Pliny's contemporary Petronius. Trimalchio, the main character, tells the story after one of the guests at his banquet has told a tale about a werewolf:

When I still had all my hair . . . our master's favorite slave died—my god, he was a real treasure, a perfect young fellow! Anyway, when his wretched mother was wailing and we were all mourning with her, suddenly witches began to screech; you'd have thought there was a dog chasing a hare. At that time we had a Cappadocian slave, a tall chap, very reckless and strong enough to lift an angry bull. He boldly drew a sword and rushed out the door with his left hand carefully wrapped [for lack of a shield] and ran a woman through the middle—just about here (may the gods preserve the part I'm touching!). We heard a groan, and—well, of course, I'll tell you no lies—we didn't actually see the witches themselves, but the big fellow came back and threw himself on the bed with bruises all over his body, for he'd been touched by an evil hand. We closed the door and returned to our mourning, but when the mother went to embrace her son's body, she touched it and saw that it was just a little handful of straw. It had no heart, no insides, nothing: the witches had stolen the boy, of course, and substituted a straw dummy. I'm telling you, you'd better believe that there are wise women who go about at night and can turn everything upside down. That big strong chap was never the same again; in fact, a few days later he died in a fit of delirium.

—Petronius, *Satyricōn* 63

CHAPTER 3

The Future and Imperfect Active Indicative of Verbs

In Chapter 1 we saw that the five verb conjugations form the present active tense in a similar way. The similarities are almost as close in the formation of the future and imperfect active.

To form the FUTURE active of the **first and second conjugations**, simply add the endings **-bō, -bis, -bit, -bimus, -bitis, -bunt** to the present stem, with the appropriate stem vowel (long *a* or long *e*) between stem and ending:

	1st	2nd
1st sing.	amā bō	monē bō
2nd sing.	amā bis	monē bis
3rd sing.	amā bit	monē bit
1st pl.	amā bimus	monē bimus
2nd pl.	amā bitis	monē bitis
3rd pl.	amā bunt	monē bunt

To form the FUTURE active of the **third, fourth, and third *i*-stem conjugations**, you use the present stem but with a completely different set of endings: **-am, -ēs, -et, -ēmus, -ētis, -ent**. There is no linking vowel for the third conjugation, but the fourth and the third *i*-stem conjugations both use a short *i*:

	3rd	4th	3rd <i>i</i>-stem
1st sing.	mitt am	audi am	cap iam
2nd sing.	mitt ēs	audi ēs	cap iēs
3rd sing.	mitt et	audi et	cap iet
1st pl.	mitt ēmus	audi ēmus	cap iēmus
2nd pl.	mitt ētis	audi ētis	cap iētis
3rd pl.	mitt ent	audi ent	cap ient

To form the IMPERFECT active of all five conjugations, you add the endings **-bam, -bās, -bat, -bāmus, -bātis, -bant** to the present stem. The linking vowel for the first conjugation is a long *a*, for the second and third a long *e*, and for the fourth and the third *i*-stem conjugations, a combination of short *i* and long *e*:

	1st	2nd
1st sing.	amā bam	monē bam
2nd sing.	amā bās	monē bās
3rd sing.	amā bat	monē bat
1st pl.	amā bāmus	monē bāmus
2nd pl.	amā bātis	monē bātis
3rd pl.	amā bant	monē bant

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	3rd	4th	3rd <i>i</i> -stem
1st sing.	mittēbam	audiēbam	capiēbam
2nd sing.	mittēbās	audiēbās	capiēbās
3rd sing.	mittēbat	audiēbat	capiēbat
1st pl.	mittēbāmus	audiēbāmus	capiēbāmus
2nd pl.	mittēbātis	audiēbātis	capiēbātis
3rd pl.	mittēbant	audiēbant	capiēbant

The **future** tense in Latin covers both meanings of the future tense in English, whether simple (I will love, you will love, etc.) or continuous (I will be loving, you will be loving, etc.).

amābō	I will love, I will be loving, etc.
amābis	You (sing.) will love
amābit	He/She/It will love
amābimus	We will love
amābitis	You (pl.) will love
amābunt	They will love

The **imperfect** tense describes a past action that was

- **in progress when something else happened**
- **repeated over time**
- **begun**
- **attempted**

For example, the biographer Suetonius tells us that the emperor Domitian used to spend a lot of his time alone, catching flies and killing them with a sharp *stilus*, or pen. Here are descriptions of Domitian's behavior that would all require the **imperfect** tense in Latin.

1. When the senators came to the palace, Domitian **was killing** flies. (In progress)
2. Every afternoon, Domitian **used to kill** flies. (Repeated)
3. Since he was bored, Domitian **began killing** flies. (Begun)
4. Domitian **tried to kill** the fly. (Attempted)

If you were translating any of these sentences into Latin, you would use the imperfect tense. The first two instances (an action in progress and a repeated action) correspond to the way we use the imperfect in English. But the last two (an action begun and an action attempted) seem surprising to English speakers. As you translate more Latin sentences into English, however, you will get used to considering all four possibilities.

When translating from English into Latin, you will sometimes have more than one Latin past tense to choose from, depending on the context. **For the moment, you should use the imperfect for any past action.** In Chapter 7 you will learn other past tenses, how they differ from the imperfect, and how to use all of them accurately.

Vocabulary

Verbs

iuvō (= <i>iuvō</i>), iuvāre , iūvī , iūtum 1	help
pugnō , pugnāre , pugnāvī , pugnātum 1	fight
oppugnō , oppugnāre , oppugnāvī , oppugnātum 1	besiege
stō , stāre , stetī , statum 1	stand
tolerō , tolerāre , tolerāvī , tolerātum 1	tolerate
rīdeō , rīdēre , rīsī , rīsum 2	laugh
teneō , tenēre , tenuī , tentum 2	hold
frangō , frangere , frēgī , fractum 3	break
fundō , fundere , fūdī , fūsum 3	pour
surgō , surgere , surrexī , surrectum 3	rise
tangō , tangere , tetigī , tactum 3	touch
dormiō , dormire , dormīvī , dormītum 4	sleep

First Declension Nouns

aqua , aquae fem. 1	water
āra , ārae fem. 1	altar
cōpia , cōpiae fem. 1 sing. pl.	amount, supply military forces
cūria , cūriae fem. 1	Senate(-house)
fortūna , fortūnae fem. 1	fortune
īra , īrae fem. 1	anger
lūna , lūnae fem. 1	moon
spēlunca , spēluncae fem. 1	cave
stella , stellae fem. 1	star
turba , turbae fem. 1	throng, mob
via , viae fem. 1	road
victōria , victōriae fem. 1	victory
villa , villae fem. 1	country house
vīta , vītae fem. 1	life

Adverbs

adhūc	still	māne	in the morning
cottidiē	every day	paene	almost
fortasse	perhaps	praesertim	especially
frustrā	in vain	tandem	at last

Prepositions

ante + acc.	before, in front of
dē + abl.	down from, about
prō + abl.	on behalf of

Conjunctions

aut	or	ergō	therefore
aut . . . aut	either . . . or	igitur	therefore
vel	or	itaque	therefore
vel . . . vel	either . . . or	quia	because
cum	when	quod	because
dum	while	quoniam	because

Vocabulary Notes

cōpia, cōpiae is one of a number of nouns that have different meanings in the singular and the plural. You will find more such nouns in Chapter 10.

There is a difference in the way **aut** and **vel** are used:

aut: Only two alternatives exist.

aut cum praedā aut sine praedā in tabernā sedent pīrātae

“Either with their plunder or without their plunder, pirates sit in a tavern”

vel: We’re discussing two alternatives selected from a larger range of possibilities.

vel aquam vel vīnum bibēmus

“We will drink either water or wine [not milk, beer, or anything else]”

Don’t confuse the preposition **cum** (which governs nouns and pronouns) with the conjunction **cum**, which introduces clauses containing verbs.

ergō, igitur, itaque: These three words for “therefore” are all very common and interchangeable. Some authors prefer to put *igitur* or *itaque* as the second, not the first, word in its clause.

quia, quod, quoniam: These three words for “because” are also all very common and, when used with indicative verbs, generally interchangeable. With subjunctive verbs, which you will find starting in Chapter 22, *quod* is the most frequent word for “because.”

Prōlūsiōnēs



Parse the following words.

1. frangēbant.
2. pugnābitis.
3. surgitis.
4. dormiēs.
5. tenēs.
6. tangēmus.
7. habēmus.
8. tolerābam.
9. legam.
10. puellam.

Supply the future and imperfect forms for the following verbs, in the same person and number.

For example, if you are given *amō*, write *amābō – amābam*.

1. pugnātis.
2. dormiō.
3. tenēs.
4. capis.
5. stō.
6. iuvāmus.
7. rīdent.
8. tangimus.
9. funditis.
10. frangunt.

Translate.

1. tenēbās.
2. fundent.
3. rīdebunt.
4. surgētis.
5. pugnābāmus.
6. iuvābitis.
7. capiēbat.
8. stābunt.
9. dormiēs.
10. habēs.
11. You (sing.) used to stand.
12. We began to send.
13. He used to fight.
14. They will tolerate.
15. We used to stand.
16. They began to pour.
17. They will be hearing.
18. You (sing.) will take.
19. She was trying to sleep.
20. You (pl.) were taking.

Translate.

1. praesertim sī rīdet fortūna, pecūniam habent agricolae.
2. in tabernā māne sedēbant poētae, nōn nautae.
3. sine cōpiā aquae vītam nōn tolerābimus.
4. statuam deae tangere nōn dēbētis, pīrātae.
5. statuam deae post victōriam dabimus.
6. dum surgunt undae, pīrātae filia dormit.
7. fortūna vītam sine victōriā nautīs nōn dabit.
8. contrā insulam undās fortasse mittēbat dea.
9. sine irā vīvere dēbēmus, sed cottīdiē surgit ira.
10. vel pecūniam vel praedam pīrātārum nauta deae dabit.
11. agricola nōn rīdēbit, et lacrimās ante deae āram frustrā fundet.
12. agricolārum turbam tenet ira, et māne in tabernā sedēbunt.
13. rosās praesertim amābāmus, sed sine pecūniā rosās nōn habēbimus.
14. fortūna tandem rīdēbat; itaque pecūniam habēbant agricolae.
15. in casā surgēbant flammae, sed agricolae familia adhūc dormiēbat.

16. While the moon is rising, we see the stars at last.
17. You were holding roses, sailors, not money.
18. We will send either the pirates or the farmers out of the cave.
19. We had to sleep under the moon and stars.
20. The poets will have to give either money or roses to the sailors.
21. He tried to watch the stars when the moon was rising.
22. A crowd of sailors used to sleep every day either in front of the cave or behind the tavern.
23. The poet was trying to read in the country house, but he was not listening to his daughter.
24. In the morning, the farmers will be sitting in front of the house with the pirates.
25. When the goddess rises out of the waves, we ought not to call the pirate and the sailor's daughters to the shore.

Lectiōnēs Latīnae

Lege, Intellege

Probably early in the third century AD, Gaius Julius Solinus published his *Collectānea Rērum Memorābilium* (Collections of Memorable Things), which he mostly plagiarized from the *Natural History* of Pliny the Elder and the *Geography* of Pomponius Mela. He is, however, the earliest source to mention that there are no snakes in Ireland—but he also claims that there are no bees there, either.

More About the Roman Kings

Rōmulus mūrōrum fundāmenta iēcit duodēvīgintī nātus annōs, XI Kalendās Maiās, hōrā post secundam ante tertiam, sicut Lūcius Tarruntius prōdidit mathēmaticōrum nōbilissimus, Iove in Piscibus, Saturnō Venere Marte Mercuriō in Scorpiōne, Sōle in Taurō, Lūnā in Librā constitūtis. . . . Tātius in arce habitāvit, ubi nunc aedēs est Iūnōnis Monētae. Numa in colle Quirīnālī, propter aedem Vestae. Tullus Hostilius in Veliā, ubi postea deōrum Penātium aedēs facta est. Ancus Marcius in summā Sacrā Viā, ubi aedēs Larum est. Tarquinius Priscus ad Mūgiōniā portam suprā summam Novam Viam. Servius Tullius suprā clivum Orbium. Tarquinius Superbus ad Fāgūtālem lacum.

—Solinus, *Collectānea* 1

primum . . . deinde “at first . . . then”

1. At what time on April 21 did Romulus lay the foundations of Rome?
2. The temple of which goddess later stood on the citadel where Tātius once lived?
3. The Sun was in which zodiacal sign when Romulus founded Rome?
4. Where did Ancus Marcius live?
5. Which planets were in Scorpio when Romulus founded Rome?

The following verb forms are used as nouns in English:

<i>affidāvit</i>	he/she has sworn	<i>interest</i>	it concerns
<i>caveat</i>	let him/her beware	<i>mementō</i>	remember!
<i>exit</i>	he/she goes out	<i>nōn sequitur</i>	it does not follow
<i>fac simile</i>	make a similar thing	<i>placēbō</i>	I will please
<i>habitat</i>	he/she lives	<i>vetō</i>	I forbid

Ars Poētica

Ovid's Love Poetry I

Ovid (Publius Ovidius Naso; 43 BC–AD 17?) was the author of several collections of love poetry (*Amōrēs*, *Hērōides*, *Ars Amātōria*, *Remedia Amōris*), a versified calendar of the Roman year from January to June (*Fasti*), and a fifteen-book collection of myths called the *Metamorphōsēs*. After the emperor Augustus exiled him to the Black Sea in AD 8 for some unknown offense, he produced two melancholy collections of poetic letters to persuade the emperor to let him come back (*Tristia*, *Epistulae ex Pontō*), and a long curse-poem against a disloyal friend (*Ibis*).

Give the person, number, mood, and tense of the verbs in bold in the following quotations from Ovid's love poetry.

1. **dicēbam** "medicāre tuōs **dēsiste** capillōs!"
I kept saying, "Stop dyeing your hair!"
2. *vix mihi **crēdētis**, sed **crēdite**.*
You will scarcely believe me, but believe me.
3. **errābat** nūdō per loca sōla pede.
She was wandering with naked foot through lonely places.
4. *Īlia, **pōne** metūs! tibi rēgia nostra **patēbit**.*
*tēque **colent** amnēs. Īlia, pōne metūs!*
Ilia, lay aside your fears! My palace will be open for you, and rivers will revere you. Ilia, lay aside your fears! [A river god is trying to seduce Ilia, the future mother of Romulus and Remus.]
5. **vīvet** Maeonidēs, Tenedos dum **stābit** et Īdē,
*dum rapidās Simoīs in mare **volvet** aquās;*
*vīvet et Ascraeus, dum mustīs ūva **tumēbit**,*
*dum **cadet** incurvā falce resecta Cerēs.*
Homer ["the man from Maeonia"] will live, as long as Tenedos and Ida [places mentioned in the *Iliad*] stand, as long as the [river] Simois rolls its rushing waters into the sea; Hesiod [archaic Greek poet c. 700 BC] also will live, as long as the grape swells with juice, as long as Ceres [the goddess of harvest, here representing grain] falls, cut by the curved sickle.
6. *prīmus ego **aspiciam** nōtam dē litore puppim,*
*et **dicam** "nostrōs advehit illa deōs!"*
I will be the first to catch sight of your familiar ship from the shore, and I will say, "That ship is carrying my gods." [Ovid is imagining his mistress' return.]

Lūsūs



Thēsaurus Verbōrum

English has adopted many words from Latin with little or no change. As a result, when you see a first conjugation verb, you often just need to add the suffix *-ate* to the stem to find its meaning: for example, “celebrate” is derived from *celebrō*, *-āre*, *-āvī*, *-ātum* and “congregate” from *congregō*, *-āre*, *-āvī*, *-ātum*. Here are some more examples:

cremō	germinō	narrō	sēparō
creō	hībernō	nāvigō	simulō
decorō	implicō	palpitō	stimulō
dēmonstrō	irrigō	penetrō	subiugō (= <i>subjugō</i>)
dēvastō	locō	plācō	terminō
dictō	migrō	prōcrastinō	tolerō
exaggerō	mīlitō	satiō	vibrō
excruciō	mītīgō	saturō	violō
generō	mūtō	sēgregō	vōciferō

Mors Rōmānōrum

Fear of Death

The Romans did not make anything like as great a contribution to philosophy as the Greeks did. Nevertheless, Lucretius’ *On the Nature of Things*, which draws on the teachings of the Greek Epicurus of Samos (341–270 BC), is arguably the greatest philosophical poem ever written. His calm explanation of why no one should fear death contrasts starkly with the Roman superstitions recounted in Chapters 1 and 2.

“Your home and your excellent wife will never again welcome you happily, and your sweet children will not run to snatch kisses and fill your heart with silent joy. You will not be able to protect your prosperity and your family. A single hateful day has deprived you, unhappy wretch, of all the many rewards of life.” What people do not add when they say this is that desire for those things no longer troubles you, either. If they could see this clearly in their minds and speak accordingly, they would free themselves from great anxiety and fear. “You have fallen asleep in death, and will be spared every distressing sorrow for all time to come, but we have wept inconsolably for you, standing by when you were turned to ashes on the dreadful pyre, and time will never take our everlasting sorrow from our hearts.” Then we should ask: if [in death] things return to

Chapter 3

sleep and rest, what can be bitter enough to cause anyone to waste away with eternal grief? This is just what people often do at banquets, when they are holding their wine cups and shading their faces with garlands. They say with sincerity: “Petty humans have only a short life to enjoy; soon it will be over and we will never be able to call it back again.” As if in death this should be their greatest trouble, that a parching thirst should be burning them up or that the desire for anything else should be weighing upon them.

—Lucretius, *Dē Rērum Nātūrā* 3.894–918

CHAPTER 4

Direct Questions, Irregular Verbs, Compound Verbs

Direct Questions

When English speakers want to ask a question, they often change the word order and use a compound verb tense: “Does the farmer listen to the sailor?” “Is the farmer listening to the sailor?” But Latin has only one form of each tense (remember that *audit* means “he listens to,” “he is listening to,” and “he does listen to”) and word order does not have the same significance as in English. So this method won’t work in Latin. Instead, as in English, you can change a statement into a question by simply adding a question mark. You can also signal a question by adding *-ne* to the end of the first word in the sentence:

agricola nautam audit? and *agricolane nautam audit?* both mean “Does the farmer listen to the sailor?”

In English we can show that we expect a certain answer to a question by using various kinds of emphasis. The questions

“Surely the farmer listens to the sailor?”

“Doesn’t the farmer listen to the sailor?”

“The farmer listens to the sailor, doesn’t he?”

all assume that the answer will be “Yes, he does.”

On the other hand,

“Surely the farmer doesn’t listen to the sailor?”

“The farmer doesn’t listen to the sailor, does he?”

both assume that the answer will be “No, he doesn’t.”

In Latin, if the question is introduced with *nonne*, it is assuming an affirmative answer; a negative answer is assumed if the question is introduced by *num*.

Question	Expected Answer
<i>nonne agricola nautam videt?</i>	<i>videt</i>
<i>num agricola nautam videt?</i>	<i>nōn videt</i>

Notā Bene

Latin has no simple word for “yes” or “no.”

Chapter 4

Some questions are really two questions in one, for example:

“Do you see the sailor or the farmer?”

The second part of this “double” question must be introduced using *an* or *anne*. For the first part, you have several possibilities. You can treat it like an ordinary question, using *-ne* or just a question mark. Or you can introduce it with *utrum*.

Question

nautam an(ne) agricolam vidēs?
nautamne an(ne) agricolam vidēs?
utrum nautam an(ne) agricolam vidēs?

Some Possible Answers

nautam videō
agricolam videō
nautam et agricolam videō

A question such as “Do you see the sailor or not?” where the answer may be “Yes” or “No” uses the particle *annōn*:

Question

nautam(ne) vidēs annōn?

Possible Answers

videō
nōn videō

The interrogative adverbs WHY, WHEN, HOW, and WHERE have Latin equivalents that come at the beginning of their clause, as in English.

WHY will the pirate see the girl?

CŪR pīrāta puellam vidēbit?

WHEN will the pirate see the girl?

QUANDŌ pīrāta puellam vidēbit?

HOW will the pirate see the girl?

QUŌMODO pīrāta puellam vidēbit?

WHERE will the pirate see the girl?

UBI pīrāta puellam vidēbit?

Since words such as *cūr*, *quandō*, *quōmodo*, and *ubi* are already interrogative, you do not need to add *-ne*; “*cūrne*,” “*quandōne*,” and so on are not correct Latin.

Irregular Verbs

The present, future, and imperfect tenses of the verb *sum* “I am” are as follows:

	Present	Future	Imperfect
1st sing.	sum	erō	eram
2nd sing.	es	eris	erās
3rd sing.	est	erit	erat
1st pl.	sumus	erimus	erāmus
2nd pl.	estis	eritis	erātis
3rd pl.	sunt	erunt	erant

The present infinitive is *esse*, and the imperative forms (relatively rare) are *es* or *estō* and *este* or *estōte*. The principal parts are *sum, esse, fui*; there is no fourth principal part.

Notā Bene

sum is not a transitive verb; that is to say, it does not take a direct object. Instead, it takes a predicate. In the sentence “The poet will be a pirate,” “pirate” is the predicate, referring to the poet. Both nouns will be in the nominative case: *poēta pīrāta erit*. “*poēta pīrātam erit*” is not correct Latin.

Context often tells you to translate third person forms of *esse* as “There is/are,” “There will be,” “There was/were.” For example, *pīrātae in Italiā erant* can mean either “The pirates were in Italy” or “There were pirates in Italy,” depending on the context.

The verb *possum* “I am able,” “I can” is a compound of the adjective *potis* “able” and *sum*. The present, future, and imperfect tenses are as follows:

	Present	Future	Imperfect
1st sing.	possum	poterō	poteram
2nd sing.	potes	poteris	poterās
3rd sing.	potest	poterit	poterat
1st pl.	possumus	poterimus	poterāmus
2nd pl.	potestis	poteritis	poterātis
3rd pl.	possunt	poterunt	poterant

The present infinitive is *posse*; *possum* has no imperatives. Its principal parts are *possum, posse, potuī*; there is no fourth principal part.

Like *dēbeo*, *possum* usually takes an infinitive. If you remember that “I can see the farmer” is the same as “I am able TO see the farmer,” it’s easy to remember that both should be translated as *agricolam vidēre possum*.

The present, future, and imperfect tenses of the verb *eō* “I go” are as follows:

	Present	Future	Imperfect
1st sing.	eō	ībō	ībam
2nd sing.	īs	ībis	ībās
3rd sing.	it	ībit	ībat
1st pl.	īmus	ībimus	ībāmus
2nd pl.	ītis	ībitis	ībātis
3rd pl.	eunt	ībunt	ībant

The present infinitive is *īre*, and the imperatives are *ī* and *īte*. The principal parts are *eō, īre, īī* (or *īvī*), *itum*.

Chapter 4

The present active indicative of the verb *ferō* “I carry” is irregular:

1st sing.	ferō
2nd sing.	fers
3rd sing.	fert
1st pl.	ferimus
2nd pl.	fertis
3rd pl.	ferunt

The future, *feram*, and the imperfect, *ferēbam*, are formed regularly, as if *ferō* were a third conjugation verb. (These tenses of *ferō* are given in full in Appendix 2.) The present infinitive is *ferre*, and the imperatives are *fer* and *ferte*. The principal parts are *ferō, ferre, tulī, lātum*.

Compound Verbs

Latin has a rather small base vocabulary. The limited range of verbs is increased by adding to the basic form prepositions such as *ā/ab, ad, cum, dē, ē/ex, in, ob, per, sub*, and the dependent prefixes *dī[s]* and *re*. Some examples: *abdūcō* “I lead away,” *perdūcō* “I lead through,” *exeō* “I go out,” *ineō* “I go into,” *dēferō* “I bring down,” *referō* “I bring back,” *absum* “I am absent,” *adsum* “I am present.”

Many of these prefixes change slightly when used in compound forms: *ā/ab* becomes *au-* in *auferō* but *abs-* in *abstineō* (“hold back”), *cum* becomes *con-* in *conferō* (“bring together”) but *com-* in *committō* (“send together”). This process is called assimilation, and its purpose is usually to make pronunciation easier; *subferō*, for example, is harder to say than *sufferō*. There are no universal rules for assimilation, but the variations are not difficult. The most practical approach is to learn each form as you meet it.

Even if the vocabulary list gives only the basic form of a verb, compound forms will appear in the exercises. Since the meaning of the compound usually equals the meaning of the simple verb plus the meaning of the prefix, you should have no trouble guessing it. Sometimes, however, a compound has a special meaning; for example, *pereō* “perish,” *inveniō* (from *in* and *veniō* = “come [up]on”) “find,” *āmittō* (from *ab* and *mittō* = “send away”) “lose.” **When the compound has a meaning that can’t easily be guessed, it will be included in a vocabulary list.**

A preposition can be part of a compound verb and ALSO appear elsewhere in the clause. For example:

<i>puella ad tabernam adit.</i>	The girl goes to the tavern.
<i>agricola agnōs ē silvā ēdūcit.</i>	The farmer leads his lambs out of the wood.

Alternatively, the simple verb and a prepositional phrase can express the same idea as the compound verb:

puella ad tabernam it.
agricola agnōs ē silvā dūcit.

Finally, the noun (here *tabernam* or *silvā*) may appear on its own, in the case that it would be in if it were governed by the preposition separately from the verb:

puella tabernam adit.
agricola agnōs silvā ēdūcit.

Vocabulary

Verbs

arō, arāre, arāvī, arātum 1	plow
labōrō, labōrāre, labōrāvī, labōrātum 1	work
liberō, liberāre, liberāvī, liberātum 1	free
portō, portāre, portāvī, portātum 1	carry
vītō, vītāre, vītāvī, vītātum 1	avoid
agō, agere, ēgī, actum 3	drive, do, spend (of time)
āmittō, āmittere, āmisī, āmissum 3	lose
carpō, carpere, carpsī, carptum 3	pluck
laedō, laedere, laesī, laesum 3	harm
ostendō, ostendere, ostendī, ostentum 3	show
pascō, pascere, pāvī, pastum 3	feed
pellō, pellere, pepulī, pulsum 3	drive away, repel
pōnō, pōnere, posuī, positum 3	place
veniō, venīre, vēnī, ventum 4	come
inveniō, invenīre, invēnī, inventum 4	come upon, find
faciō, facere, fēcī, factum 3 <i>i</i> -stem	do, make
sum, esse, fuī irreg.	be
possum, posse, potuī irreg.	be able
eō, ire, iī (or ivī), itum irreg.	go
pereō, perīre, perīī (or perīvī)	go through, perish
ferō, ferre, tulī, lātum irreg.	carry

Nouns

capella, capellae fem. 1	she-goat
fera, ferae fem. 1	wild animal
porca, porcae fem. 1	pig, sow
silva, silvae fem. 1	wood, forest
terra, terrae fem. 1	earth, land
ūva, ūvae fem. 1	grape
vacca, vaccae fem. 1	cow

Particles

annōn	or not
-ne	[introduces a question]
nonne	surely
num	surely not
-que	and, both
utrum	[introduces the first part of a double question]

Adverbs

cūr	why	nec . . . nec . . .	neither . . . nor . . .
quandō	when	numquam	never
quōmodo	how	nunc	now
ubi	where	semper	always
nec adv., conj.	and not, nor	tum, tunc	then

Vocabulary Notes

As noted above, the singular imperative of *ferre* is **fer**. Three other verbs, the otherwise regular *dīcere*, *dūcere*, and *facere*, have similarly unusual singular imperatives: **dīc**, **dūc**, **fac**.

The particle signifying a question, **-ne**, is added to the first word in its clause. Particles like this, and other words that do not come first in their clause, are called **enclitics**.

Another important enclitic is the conjunction **-que**, which may be added to the first word in its clause to join that clause with the preceding one.

puella post āram sedet porcāsque vocat. The girl sits behind the altar and calls the pigs.

It may also be used to join two words that have the same grammatical function; in this case, it will be added to the second word.

puella porcās vaccāsque vocat. The girl calls the pigs and the cows.

When **-que** is added to both words, it has the special meaning “both . . . and. . .”

puella porcāsque vaccāsque vocat. The girl calls both the pigs and the cows.

et may be used in the same way or *et* can be substituted for the second **-que**.

puella et porcās et vaccās vocat. *puella porcāsque et vaccās vocat.*

Latin repeats **nec** in a similar way to express “neither . . . nor.”

puella nec porcās nec vaccās vocat. The girl calls neither the pigs nor the cows.

You can extend a sequence like this as long as necessary. To say “The girl sits behind the altar and calls the pigs and feeds the goats,” you can use either

puella post āram sedet porcāsque vocat capellāsque pascit.
or
puella post āram sedet porcāsque vocat et capellās pascit.

To say “The girl calls both the pigs and the cows and the goats,” you can use any of the following:

puella porcāsque vaccāsque capellāsque vocat.
puella porcāsque vaccāsque et capellās vocat.
puella et porcās et vaccās et capellās vocat.

nec has an alternative form **neque**; they are used interchangeably.

quandō and **cum** both mean “when,” but they are quite distinct, since *quandō* introduces questions but *cum* does not. Contrast

quandō porcā in silvā vidēs? When do you see a pig in the wood?
with
cum in silvā es, porcā vidēs. When you are in the wood, you see a pig.

tum is used mostly before words beginning with a consonant, **tunc** mostly before words beginning with a vowel or with *h*.

Prōlūsiōnēs



Parse the words in bold.

1. sī **potes**, puella, porcās ē casā **fer!**
2. **vaccae** nōn sunt **ferae**.
3. in silvā **ūvās** carpere **poterimus?**
4. in silvam sine **capellis** **ite**, vaccae.
5. num **cum** porcīs terram arāre **possumus?**

Chapter 4

Change from singular to plural, or vice versa, and then translate.

For example:

num porcās tum pascēbat poēta? – *num porcā tum pascēbant poētae?* – Surely the poets weren't feeding the pig then?

1. ūvam nec capellae nec porcae dabātis.
2. utrum feram anne vaccam in silvīs inveniēmus?
3. semper laborābātis, agricolae, sed filiae porcās poētīs numquam ostendent.
4. flammaene capellās porcāsque tangēbant?
5. agricola tunc eram, et nauta nunc sum, sed pīrāta numquam erō.

Translate.

1. quandō ad casam vaccās cum porcīs agētis, agricolae?
2. in silvam cum agricolā venī, poēta, ferāsque porcīs ostende!
3. cum ferae ē silvā veniunt, pereunt et porcae et capellae.
4. quōmodo porcās iuvāre poterimus, sī in ōrā insulae sunt?
5. poētaene porcās pascere poterātis, puellae?
6. quōmodo pīrātās poterunt vītāre poētae?
7. tandem ad ōram insulae venient undae, sed statuam deae nōn laedent.
8. cum filiā agricolae labōrā, poēta! in tabernā cum nautīs nōn dēbēs esse.
9. quoniam ferae in villā sunt, porcāsque et vaccās in silvam pellite, nautae!
10. ubi lūdunt capellae cottidiē cum porcārum turbā?
11. porcās agricola nec liberābit nec pīrātīs dabit.
12. porcae vaccaeque, cūr in casam agricolae venīre nōn potestis?
13. agricolae porcās nautīs ostendere nōlī.
14. utrum porcīs an capellis ūvās dat agricola?
15. porcās et capellās et vaccās semper habet agricola, sed pecūniam numquam habēbit.
16. sī agricola tunc erās, cūr nautārum vītā nunc amās praedamque in spēluncā fers?
17. ante deārum ārās terram arās dum vaccae in spēluncā sunt?
18. porcīs ūvās semper dabat agricola annōn?
19. quōmodo porcās sine pecūniā pascēs, sī cum agricolīs nunc in tabernā lūdis?
20. ferae ē silvā venient, sed filia agricolae nec capellam nec porcās in villam feret.
21. The pirate will lose his life in Italy.
22. Were the farmers not driving the cows from the house?
23. Farmer, carry the goats to the country house now, because the pirates are coming!

24. Why does the farmer's daughter love neither the poet nor the sailor?
25. Where will I be feeding the farmers' pigs?
26. Were the goats able to avoid the farmer's anger?
27. Will I carry the wild animal into the cave?
28. Farmers, always give grapes to pigs, not to wild animals!
29. You weren't driving the farmers' pigs into the wood, were you, pirates?
30. Pluck both roses and grapes in the wood, poets!
31. Surely the farmers will always love their pigs?
32. Will the sailors find the pirate's plunder under the goddess' statue?
33. Are there grapes in the wood or not?
34. How can pigs plow the farmer's land?
35. When will the sailors drive the pirates out of Italy?

Lectiōnēs Latīnae

Lege, Intellege

Marcus Gavius Apicius was a celebrated gourmet in the reign of Tiberius, early in the first century AD; he once sailed across the Mediterranean when informed of a breeding ground in Africa for a particularly fine type of shrimp, but, on finding that it was nothing special, he returned home without even disembarking. The *Dē Rē Coquināriā* (*On Cookery*) that is often attributed to him was actually written in the fourth century AD by an unknown author.

What is the tense of the verbs in bold?

Roman Sauces

*iūs frigidum in porcellum ēlixum ita **faciēs**: terēs piper, careum, anēthum, orīganum modicē, nucleōs pīneōs, **suffundēs** acētum, liquāmen, caryōtam, mel, sināpi factum, **superstillābis** oleum, piper aspergēs et inferēs.*

A recipe for a cold sauce for boiled suckling pig: crush pepper, caraway, dill, a little oregano, pine kernels; pour in vinegar, fish sauce, dates, honey, prepared mustard; drizzle with olive oil, sprinkle with pepper, and serve.

*iūs in perdīcēs: terēs in mortāriō piper, apium, mentam et rūtam, **suffundis** acētum, **addis** caryōtam, mel, acētum, liquāmen, oleum. simul coquēs et **inferēs**.*

Gravy for partridge: crush pepper, parsley, mint, and rue in a mortar; pour in vinegar; add dates, honey, vinegar, fish sauce, and olive oil. Cook all together and serve.

—[Apicius], *Dē Rē Coquināriā* 8.7.15, Appendix 31

Chapter 4

More Latin words and phrases commonly used in English:

<i>alma māter</i>	nourishing mother
<i>alter ego</i>	the other I
<i>alumnus/a</i>	nursling
<i>bonā fidē</i>	in good faith
<i>compos mentis</i>	in possession of one's mind
<i>ēmeritus</i>	having done one's duty
<i>honōris causā</i>	for the sake of honor
<i>innuendō</i>	by (merely) nodding
<i>meā culpā</i>	by my fault
<i>memorabilia</i>	things worth remembering
<i>modus operandi</i>	way of operating
<i>passim</i>	everywhere
<i>persōna nōn grāta</i>	unwelcome person
<i>prīmā faciē</i>	on first appearance
<i>status quō</i>	the condition in which (i.e., the prevailing circumstances)
<i>terra firma</i>	solid ground
<i>terra incognita</i>	unknown land
<i>verbātīm</i>	word for word

Ars Poētica

Publilius Syrus III

Parse the words in bold.

1. *avārus ipse **miseriae causa** est suae.*
A greedy person is himself the cause of his own misery.
2. *bona mors est hominī, **vītae** quae extinguit mala.*
It is a good death for a person, that extinguishes the evils of life.
3. *caeci **sunt** oculi, cum animus aliās rēs agit.*
The eyes are blind when the mind is dealing with other things.
4. *dēliberandō saepe **perit** occasiō.*
In deliberating an opportunity is often lost.
5. *in venere semper dulcis est **dēmentia**.*
There is always a sweet madness in love.
6. ***invidiam ferre** aut fortis aut fēlix **potest**.*
Either a brave man or a lucky one is able to endure envy.

Lūsūs



Thēsaurus Verbōrum

Many English nouns are exactly the same as the first declension nouns from which they are derived, except that the ending has been dropped; for example, “catapult” is derived from *catapulta*, -ae fem. and “cavern” from *caverna*, -ae fem.

cisterna, -ae fem. 1	persōna, -ae fem. 1
columna, -ae fem. 1	planta, -ae fem. 1
forma, -ae fem. 1	poēta, -ae masc. 1
herba, -ae fem. 1	ruīna, -ae fem. 1
massa, -ae fem. 1	tunica, -ae fem. 1
mātrōna, -ae fem. 1	urna, -ae fem. 1

Vīta Rōmānōrum

The Circus Maximus

Chariot-racing was the most popular spectator sport in ancient Rome. The Circus Maximus, as its name implies, was the largest but not the only venue in Rome for the races. In the Augustan Age it held possibly 150,000 spectators, but later almost a quarter of a million people could attend. (The Colosseum, where gladiatorial shows were held, accommodated about 50,000. The world’s largest modern soccer venue, the Maracana Stadium in Rio de Janeiro, has a capacity of approximately 200,000.)

I’ve spent all this recent time very pleasantly and restfully with my notes and my books. “How,” you ask, “could you do that in the city?” The Circus games were taking place, but I’m not the least bit interested in that sort of spectacle. There’s nothing new about them, nothing different, nothing that it’s not sufficient to have seen just once. So I’m all the more amazed that so many thousands of grown men should time after time have a childish desire to see horses running and people driving chariots. There would be some reason to it, if they were attracted either by the speed of the horses or by the skill of the drivers. In fact, it’s a piece of cloth [the team colors] that they favor, a piece of cloth they love. If these colors were to be transferred from one team to another, their enthusiasm and their support would change sides, and immediately they would abandon those charioteers and those horses that they can recognize even at a distance and whose names they call out. Such is the influence and the power wielded by a single

Chapter 4

cheap tunic—and I don't just mean over the mob, who are cheaper than the tunic, but over certain important people: when I think of their insatiable passion for such a vacuous, dull, and vulgar pursuit, I feel a certain pleasure in not being attracted by this pleasure myself. During these days that other people have been wasting in the idlest of pursuits I've been very pleased to devote my leisure to my books.

—Pliny the Younger, *Epistulae* 9.6

CHAPTER 5

Second Declension Nouns

In the second declension, most nouns are **masculine** and some are **neuter**; only a few are feminine.

Second declension **masculine nouns** almost all decline like *dominus*, *-ī*, “master,” “owner.” You will notice that, whereas almost all other nouns are identical in the nominative and vocative singular, **the vocative singular of these second declension masculine nouns has its own ending**. A good way to remember this is to think of Julius Caesar’s dying words (in Shakespeare’s play, anyway), when he saw his friend Brutus among his assassins: *et tū, Brūte?* “You also, Brutus?”

	SINGULAR	PLURAL
NOMINATIVE	dominus	dominī
GENITIVE	dominī	dominōrum
DATIVE	dominō	dominīs
ACCUSATIVE	dominum	dominōs
ABLATIVE	dominō	dominīs
VOCATIVE	domine	dominī

Second declension **neuter nouns** almost all decline like *saxum*, *-ī*, “rock.”

	SINGULAR	PLURAL
NOMINATIVE	saxum	saxa
GENITIVE	saxī	saxōrum
DATIVE	saxō	saxīs
ACCUSATIVE	saxum	saxa
ABLATIVE	saxō	saxīs
VOCATIVE	saxum	saxa

As you can see, masculine and neuter nouns of the second declension have identical endings except in the **nominative** and **vocative singular** and in the **nominative, accusative, and vocative plural**. In addition, the **nominative, accusative, and vocative plural** of **ALL NEUTER NOUNS**, whatever their declension, have the same ending: short *a*, as in *saxa* in our paradigm. Of course, this can make these nouns look like the nominative and vocative singular of first declension nouns, but you can use context and the grammatical structure of the clause to tell the difference.

Now look at a very small group of masculine nouns in the second declension whose nominative and vocative singular do not end in *-us* and *-e*, as with *dominus*, *domine*. These nouns have a stem ending in *-er* or *-r*. Our examples are *puer*, *puerī* “boy” and *magister*, *magistrī* “teacher.”¹ **Apart**

1. *magistra*, *-ae* fem. 1 is the feminine equivalent, but women were rarely employed as schoolteachers.

from the nominative and vocative singular, all the other endings remain the same as for *dominus*.

	SINGULAR	PLURAL
NOMINATIVE	puer	puerī
GENITIVE	puerī	puerōrum
DATIVE	puerō	puerīs
ACCUSATIVE	puerum	puerōs
ABLATIVE	puerō	puerīs
VOCATIVE	puer	puerī
NOMINATIVE	magister	magistrī
GENITIVE	magistrī	magistrōrum
DATIVE	magistrō	magistrīs
ACCUSATIVE	magistrum	magistrōs
ABLATIVE	magistrō	magistrīs
VOCATIVE	magister	magistrī

You will notice that *magister* drops the *e* of its *-er* ending. This shows how important it is to learn the full form when you are learning a new noun: *puer, puerī*, masc. 2 “boy,” *magister, magistrī*, masc. 2 “teacher.” The **genitive** is what tells you whether this is a noun that drops the *e* or not. This fact will also be helpful when you are learning other nouns and adjectives, so make sure to get into the habit now, if you haven’t already, of learning the full form, not just the nominative singular.

One other important second declension noun has an unusual form: *vir, virī*, masc. 2 “man.” The **nominative** and **vocative** singular is *vir*, but the word otherwise declines like any other second declension masculine noun.

humus, humī “ground” (which you will learn in Chapter 15) and a few place names are the only second declension feminine nouns used in this book, and they decline just like *dominus*.

Vocabulary

In the following list, to emphasize that some nouns have first or second declension forms, according to their gender, some first declension feminine nouns (not highlighted in bold) are repeated from earlier chapters and others are introduced for the first time.

Nouns

agna, agnae fem. 1	ewe-lamb
agnus, agnī masc. 2	ram-lamb
amica, amicae fem. 1	female friend
amicus, amīcī masc. 2	male friend

dea, deae fem. 1	goddess
deus, deī masc. 2	god
discipula, discipulae fem. 1	female student
discipulus, discipulī masc. 2	male student
domina, dominae fem. 1	mistress, owner
dominus, dominī masc. 2	master, owner
equa, equae fem. 1	mare
equus, equī masc. 2	stallion
filia, filiae fem. 1	daughter
filius, filii masc. 2	son
lupa, lupae fem. 1	she-wolf
lupus, lupī masc. 2	male wolf
porca, porcae fem. 1	pig, sow
porcus, porcī masc. 2	pig, boar
serva, servae fem. 1	female slave
servus, servī masc. 2	male slave
vacca, vaccae fem. 1	cow
taurus, taurī masc. 2	bull
puella, puellae fem. 1	girl
puer, puerī masc. 2	boy
fēmina, fēminae fem. 1	woman
vir, virī masc. 2	man
campus, campī masc. 2	plain
hortus, hortī masc. 2	garden
lūdus, lūdi masc. 2	game, school
mūrus, mūrī masc. 2	wall
ager, agrī masc. 2	field
aper, aprī masc. 2	wild boar
capella, capellae fem. 1	she-goat
caper, caprī masc. 2	he-goat
liber, librī masc. 2	book
magister, magistrī masc. 2	teacher
argentum, argentī neut. 2	silver
astrum, astrī neut. 2	star
aurum, aurī neut. 2	gold
caelum, caelī neut. 2	sky, heaven

dōnum, dōnī neut. 2	gift
ferrum, ferrī neut. 2	iron
saxum, saxī neut. 2	rock
templum, templī neut. 2	temple
vīnum, vīnī neut. 2	wine

Non-Declining Parts of Speech

circā and circum adv., prep. + acc.	around
per prep. + acc.	through, along
prope prep. + acc.	near
crās adv.	tomorrow
diū adv.	for a long time
herī adv.	yesterday
hodiē adv.	today
saepe adv.	often
enim particle	for
nam particle	for
namque conjunction	for

Vocabulary Notes

Apparently for reasons of pronunciation, second declension masculine nouns in *-ius* have a vocative singular in *-ī*, not *-ie*, for example, *fīlius* (nom.), *fīlī* (voc.), *Antōnius* (nom.), *Antōnī* (voc.) Similarly, the Romans avoided using the vocative singular of *deus*, which would be *dee*. Gods were addressed in prayers either by name or with the related word *dīvus*, vocative *dīve*. (*Dea*, however, is commonly found as a vocative in addresses to goddesses.) For the same reason, *mī*, not *mee*, was used as the masc. voc. sing. of the adjective *meus* (see Chapter 6); a Roman would say *mī fīlī* “my son.”

nam and **namque** come first in the clause they introduce. **enim**, however, is postpositive or enclitic, that is, it cannot stand first in its clause. Unlike “for” in English, *nam*, *namque*, and *enim* often introduce independent main clauses. Hence, “The wolves are not in the school, for they are wild beasts” may be translated either as *lupī in lūdō nōn sunt; nam(que) ferae sunt* or as *lupī in lūdō nōn sunt; ferae enim sunt*.

Prōlūsiōnēs



Parse the words in bold.

1. **vaccās**ne prope **templa** deōrum audīre potestis?
2. quandō per **agrōs** agricolae **filiū** venient?
3. puerōrum **magistrō** equum nōlī **dare**.
4. agnōs in **campō**, **porce**, vidēre potes?
5. **sunt** in caelō **astra**.

Change from singular to plural or vice versa, and then translate.

1. aprōsne porcus timet?
2. astra, capella, vidēre poterās?
3. agnum vaccamque in agrum fertis, servī?
4. domina servam nōn semper amābat.
5. taurum ad templī portam dūcent agricolārum filiī.
6. quandō ē spēluncīs venient magistrī?
7. sine servō per silvam venīre nōn poterō.
8. lupum in campō saepe audīs?
9. porcōs servīs pīrātārum dare dēbēbitis.
10. sub mūrō templī ūvam carpēbat capella.

Translate.

1. porcusne librōs legere potest?
2. pīrāta est amīcus servī.
3. num pīrātam, servī amīcum, amābātis, puerī?
4. agricola porcōs et vaccās in agrum diū vocābat.
5. dominī servīs vīnum dabant.
6. dominīs servī vīnum dabunt.
7. rosās in templō deae pōne, puer, sed vīnum in āram nōlī fundere!
8. deī deaeque dē caelō ad terram saepe veniunt.

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9. saxa in hortum ferte, puerī, namque aprōs in agrīs herī audiēbat agricola.
10. agricolae servī prope hortum magistrī sedēbant.
11. lupī, nōn agnī, in agricolārū agrīs māne erant.
12. nōlīte, magistrī, lupum in lūdum dūcere!
13. virōs fēmināsque in deae templō vidēre potestis?
14. fēminae in templum deae venīre possunt, nōn virī.
15. porcus per agrōs ad mūrōs villae venīre nōn dēbet; agricola enim prope templum labōrat.
16. porcī et vaccae, in hortōs venīte! nam circā deī templum et lupōs et aprōs audīre possumus.
17. dominus servōs in silvam crās mittet, quoniam lupum prope villae portam capere hodiē nōn poterant.
18. sub terrā aurumque argentumque et ferrum invenīre poterāmus, sed astra in caelō vidēre potestis, amīcī?
19. sub caelō diū sedēbat dominus servōrum cum discipulōrum magistrō, quod vīnum in hortō saepe bibēbant.
20. filiōs filiāsque ad templum mitte, agricola, tum porcōs agnāsque in agrōs age!
21. The gods and goddesses are in the sky.
22. Boys, give wine to your owner, the teacher's friend!
23. There is gold, the pirate's gift, on the god's altar.
24. When was the wild boar near the teacher's garden?
25. Were you able to see the cows in the fields yesterday, poet?
26. We will be able to catch the wolves in the wood tomorrow.
27. Will you place the money in the temple, girls?
28. Surely the poet will not be able to give silver to the slaves' owners?
29. Why did the students not love their teachers?
30. Slaves, drive the cows across the plain to the temple of the goddess!
31. Tomorrow we will not work, for the teacher's sons will free the slaves.
32. When wolves are on the plain in the morning, the bulls, lambs, and pigs sleep in the temple.
33. While the pigs are going into the wood, the slave pours wine onto the altar of the god.
34. Pig, don't listen to the she-wolf, for you must not go into the cave!
35. The pirates were able to live on the island, because there was an abundance of water under the rocks.

Lectiōnēs Latīnae

Lege, Intellege

The Roman View of the World

mundus est ūniversitās rērum, in quō omnia sunt et extrā quem nihil; quī Graecē dicitur cosmos. elementa mundī quattuor: ignis ex quō est caelum, aqua ex quā mare Ōceanum, āēr ex quō ventī et tempestātēs, terra quam propter formam eius orbem terrārum appellāmus. caelī regiōnēs sunt quattuor: oriens occidens merīdiēs septentriō. caelum dīviditur in circulōs quinque: arcticum et antarcticum, quī ob nimiam vim frīgoris inhabitābilēs sunt; aequinoctiālem, quī ob nimiam vim ardōris nōn incolitur; brūmālem et solstitiālem sub quibus habitātur (sunt enim temperātissimī); per quōs obliquus circulus vādīt cum duodecim signīs, in quibus sōl annum conficit cursum.

—Ampelius, *Liber Memorialis* 1

1. What is the universe called in Greek?
2. Which two of the five regions are uninhabitable because of their excessive cold?
3. The universe is composed of what four elements?
4. Why is the equinoctial region uninhabitable?
5. What exists outside the universe?

Ars Poētica

Publius Syrus IV

Identify and explain the case of the nouns in bold.

1. *amor, ut lacrima, ab **oculō** oritur, in pectus cadit.*
Love, like a tear, rises from the eye, (and) falls into the bosom.
2. ***beneficia** plūra recipit, quī scit reddere.*
The person who knows how to return them receives more favors.
3. *cum **vitia** prōsunt, peccat quī rectē facit.*
When vices bring advantage, a person who acts correctly is doing wrong.
4. *dolor **animī** multō gravior est quam corporis.*
Pain of the mind is much heavier than that of the body.
5. *habet suum **venēnum** blanda orātiō.*
A flattering speech has its own poison.
6. *improbē **Neptūnum** accūsāt, quī iterum **naufragium** facit.*
A person who is shipwrecked for a second time wrongly blames Neptune.

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7. *lucrum sine damnō alterius fieri nōn potest.*
Profit cannot be made without someone else's loss.
8. *nēmō timendō ad summum pervenit locum.*
No one attains the highest place by being afraid.

Aurea Dicta

1. *animum aliquandō debēmus relaxāre.* (Seneca the Younger)
2. *est animi medicīna philosophia.* (Cicero)
3. *facere docet philosophia, nōn dicere.* (Seneca the Younger)
4. *in oculis animus habitat.* (Pliny the Elder)
5. *odium est ira inveterāta.* (Cicero)
6. *nōn vīvere sed valēre vīta est.* (Martial)
7. *servā mē, servābō tē.* (Petronius)
8. *vītam regit fortūna, nōn sapientia.* (Cicero)

aliquandō adv. sometimes

valeō, -ēre, valuī 2 be strong

Lūsūs



Thēsaurus Verbōrum

English changes the final *-ia* of many first declension feminine nouns to a *-y*; for example, “colony” is derived from *colōnia, -ae*, “controversy” from *contrōversia, -ae*.

custōdia	glōria	memoria
fallācia	infāmia	miseria
familia	iniūria (= <i>injūria</i>)	modestia
furia	luxuria	victōria

Vita Rōmānōrum**The Birth of Virgil, Rome's Greatest Poet**

Publius Vergilius Maro was from Mantua. His parents were of humble status, especially his father. By some accounts, his father was a potter, but it is more generally believed that he started out as a hired laborer for a man called Magus, a civil servant, subsequently becoming Magus' son-in-law thanks to his hard work. It is also said that he bettered himself financially by buying up woodlands and keeping bees. Virgil was born on the Ides [15th] of October in the first consulship of Gnaeus Pompeius Magnus and Marcus Licinius Crassus [70 BC], in a village called Andes, not far from Mantua. When his mother was pregnant with him, she dreamed that she had given birth to a laurel branch, which took root as soon as it touched the earth and immediately grew to the size of a mature tree covered in fruits and flowers of different kinds. On the following day, as she was going to a neighboring district with her husband, she stopped and gave birth in a nearby ditch. They say that the child did not cry when he was born and had such a gentle expression that even then you could see that he was destined to be unusually successful. There was another omen as well: a poplar twig, planted in the spot where he was born, as was the custom in that region, grew strong in such a short time that it was soon as tall as other poplars planted much earlier. It was therefore called "Virgil's tree" and was worshipped with great reverence by pregnant women and new mothers, who made vows and left offerings there.

—Donatus, *Vita Vergiliī* 1

CHAPTER 6

First and Second Declension Adjectives and Adverbs

An adjective is a word that describes a noun: “good,” “intelligent,” “omnivorous,” and “your” are all adjectives. Almost all Latin adjectives are formed in one of two ways: like nouns of the first and second declensions or like nouns of the third declension. In this chapter you will be learning how to use the first group, first and second declension adjectives; third declension adjectives are introduced in Chapter 9.

The adjective *cārus* “dear” is our paradigm for first and second declension adjectives. **The endings these adjectives use are the endings you already know from first and second declension nouns.** When one of these adjectives modifies any feminine noun, it will use the endings of, for example, *puella*. When it modifies any masculine noun, it will use the endings of *dominus* (including the exceptional vocative singular ending, as in *et tū, Brūte*). When it modifies any neuter noun, it will use the endings of *saxum*.

	MASCULINE	FEMININE	NEUTER
Singular			
NOMINATIVE	<i>cārus</i>	<i>cāra</i>	<i>cārum</i>
GENITIVE	<i>cārī</i>	<i>cārae</i>	<i>cārī</i>
DATIVE	<i>cārō</i>	<i>cārae</i>	<i>cārō</i>
ACCUSATIVE	<i>cārum</i>	<i>cāram</i>	<i>cārum</i>
ABLATIVE	<i>cārō</i>	<i>cārā</i>	<i>cārō</i>
VOCATIVE	<i>cāre</i>	<i>cāra</i>	<i>cārum</i>
Plural			
NOMINATIVE	<i>cārī</i>	<i>cārae</i>	<i>cāra</i>
GENITIVE	<i>cārōrum</i>	<i>cārārum</i>	<i>cārōrum</i>
DATIVE	<i>cārīs</i>	<i>cārīs</i>	<i>cārīs</i>
ACCUSATIVE	<i>cārōs</i>	<i>cārās</i>	<i>cāra</i>
ABLATIVE	<i>cārīs</i>	<i>cārīs</i>	<i>cārīs</i>
VOCATIVE	<i>cārī</i>	<i>cārae</i>	<i>cāra</i>

All but a small minority of first/second declension adjectives decline like *cārus*. They will appear in vocabulary lists in the form *cārus*, *-a*, *-um*, giving the nom. sing. form of all three genders.

One group of first/second declension adjectives ends in *-er* in the nominative and vocative masculine singular: *miser* “unhappy” and *pulcher* “beautiful” are examples. Just like the second declension nouns *puer* and *magister*, some of these adjectives change their stem by dropping the *e* from the nominative ending (like *magister*, *magistrī*), but some do not (like *puer*, *puerī*). To know whether or not one of these adjectives drops the *e* when it modifies a noun in any case other than the nominative or vocative masculine singular, you need to learn the full form of the adjective as

presented in the vocabulary lists: for example, *miser*, *misera*, *miserum* “wretched,” *pulcher*, *pulchra*, *pulchrum* “handsome,” “beautiful.”

Adjectives agree in **GENDER**, **NUMBER**, and **CASE** with the noun that they modify. For example:

fem. sing. nom.	fem. sing. nom.	masc. sing. acc.	masc. sing. acc.	
<i>puella</i>	<i>Rōmāna</i>	<i>taurum</i>	<i>pulchrum</i>	<i>videt.</i>

The Roman girl sees the handsome bull.

masc. pl. nom.	masc. pl. nom.	masc. sing. dat.	masc. sing. dat.	masc. pl. acc.	masc. pl. acc.	
<i>puerī</i>	<i>miserī</i>	<i>magistrō</i>	<i>cārō</i>	<i>porcōs</i>	<i>pigrōs</i>	<i>dant.</i>

The wretched boys are giving the lazy pigs to their dear teacher.

These examples may give you the impression that adjectives will always have the same endings as the nouns they modify. This is because so far we are using nouns of only the first and second declensions. Nouns of the third, fourth, and fifth declensions will have completely different endings from any first/second declension adjectives. **Even in the first two declensions, adjectives will not always have the same endings as the nouns they modify.** For example:

<i>agricola Rōmānus pīrātās miserōs videt.</i>	The Roman farmer sees the wretched pirates.
<i>servus pulcher nautam magnum audit.</i>	The handsome slave is listening to the big sailor.

As you can see, *Rōmānus* agrees with *agricola*, *miserōs* with *pīrātās*, *pulcher* with *servus*, *magnum* with *nautam*: none of the adjectives has the same ending as the noun it modifies. Notice also that *agricola*, *pīrātās*, and *nautam* are all **masculine** nouns in the **first** declension, so adjectives modifying them must use a **masculine, second** declension ending. You will never see “*agricola Rōmāna*,” “*pīrātās miserās*,” “*nautam magnam*.” Adjectives only use first declension endings when they are modifying **feminine** nouns.

Notā Bene

There is no Latin term for a female farmer, pirate, sailor, and so on. There are, however, some nouns that are not specific to one gender; what tells you the gender is the adjective. These nouns are nearly all in the third declension. *Sacerdōs*, for example, means both “priest” and “priestess” and therefore may be modified by, for example, either *cārus* or *cāra*.

You learned in Chapter 4 how to connect a string of nouns using *et* or *-que*. In the same way, when a noun is modified by two adjectives, they are almost always linked by *et* or *-que*:

<i>porcum magnum pulchrumque habeo.</i>	I have a lovely big pig.
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When three or more adjectives are used together, they may all be linked by *et* or *-que*: for example, *porcōs parvōs et pigrōs et stultōs lupus videt* (“The wolf sees the small, lazy, and stupid pigs”). Sometimes the connecting words are simply omitted: *porcōs parvōs, pigrōs, stultōs lupus videt*.

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Generally *et* and *-que* are not used to connect ordinary adjectives with pronominal adjectives, such as *meus*, *-a*, *-um* “my,” *tuus*, *-a*, *-um* “your” (sing.), *noster*, *nostra*, *nostrum* “our” and *vester*, *vestra*, *vestrum* “your” (pl.):

<i>porcum magnum et pigrum videō</i>	means	I see the big, lazy pig.
<i>porcum meum pigrum videō</i>	means	I see my lazy pig.
<i>porcum meum magnum pigrumque videō</i>	means	I see my big, lazy pig.

Notā Bene

The third person pronominal adjectives “his,” “her,” “its,” “their” have only limited equivalents in Latin and are not given in this chapter along with words for “my,” “our,” “your.” In any case, when the context makes possession clear, pronominal adjectives are usually omitted.

As you begin translating nouns and their adjectives into Latin, try translating the noun first and then the adjective(s). Adjectives agree with their nouns, so you need to determine the gender, number, and case of the noun in order to determine the correct form of the adjective.

Predicate Adjectives

In Chapter 4 you saw how the verb *esse* “to be” takes a **predicate**, not an object: for example, in the sentence *nauta pīrāta est*, “the sailor is a pirate,” *pīrāta* is the predicate of *nauta*, and both nouns are in the same case, the nominative. Adjectives are also used as predicates. For example:

fem. sing. nom.		fem. sing. nom.
<i>puella</i>	<i>est</i>	<i>pulchra.</i>
The girl is beautiful.		
masc. pl. nom.		masc. pl. nom.
<i>servī</i>	<i>sunt</i>	<i>miserī.</i>
The slaves are wretched.		

You can just as easily say *puella pulchra est* and *servī miserī sunt*, but when an adjective is separated from its noun, the reason is often that it is a predicate adjective.

Adjectives Used as Nouns

English often uses adjectives as nouns, for example, “Fortune favors the brave,” with the noun “people” implied, or “The best is yet to come,” with the noun “thing” implied. Latin does the same:

<i>piger vīnum miserae dat.</i>	The lazy (man) gives wine to the wretched (woman).
<i>fessa dōnum aegrī nōn amat.</i>	The tired (woman) does not like the sick (man’s) gift.

This is called using an adjective substantivally. *vir* and *fēmina* are usually, as in these examples, the nouns implied when an adjective is used substantivally in its masculine or feminine form. Neuter adjectives are also very often used substantivally, especially in the plural, but without any

specific neuter noun being implied. In translating these neuter adjectives, the English noun “thing” is often useful:

stultus stulta facit. A stupid man does stupid things.

Complex Agreement

In the simple sentences *taurus magnus est* “The bull is big” and *porcus magnus est* “The pig is big,” the adjective *magnus* is in the nominative, masculine singular because it is agreeing with nouns in the nominative, masculine singular.

taurus et porcus magni sunt means “The bull and the pig are big.” *magni* has to be in the nominative, because it refers to the bull and the pig, which are in the nominative; it has to be masculine because both *taurus* and *porcus* are masculine nouns; it has to be in the plural because *taurus* and *porcus* together are equivalent to a plural.

But what if an adjective modifies two or more nouns that are of different genders? How, for example, do you say in Latin, “The boy and the girl are good”? *Puer* is masculine, and *puella* is feminine. Which gender of the nominative plural of the adjective should be used? By convention, it is the masculine that stands for both: *puer et puella boni sunt*. This holds true even if the boy is heavily outnumbered. In the sentence “The boy and his twelve sisters are good,” *boni* is still the usual form.

When there are two or more inanimate subjects (not people, gods, or animals) of different genders, the modifying adjective is often neuter plural; for example, *terra* is feminine and *caelum* is neuter, but “The earth and the sky are great” will be *terra caelumque magna sunt*. We can interpret *magna* as a neuter adjective here, or as a neuter adjective used substantively: “great things.”

Adverbs

Adverbs modify verbs, adjectives, or other adverbs: for example, “She ran fast,” “The plan was beautifully simple,” “He spoke extremely well.” We have already met some adverbs, such as *adhuc* “still,” *fortasse* “perhaps,” *frustrā* “in vain,” *nunc* “now,” *tandem* “at last.” As these examples show, adverbs can take many forms and often have to be learned individually. As in English, however, the majority of Latin adverbs are derived from adjectives.

Regular adverbs of the first/second declension type add the ending *-ē* to the adjectival base. Adjectives decline in the same way as nouns, but adverbs have only one form:

Adjective		Adverb	
<i>cārus, -a, -um</i>	dear	<i>cārē</i>	dearly
<i>pulcher, pulchra, pulchrum</i>	beautiful	<i>pulchrē</i>	beautifully
<i>miser, misera, miserum</i>	wretched	<i>miserē</i>	wretchedly

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Here are some examples of sentences containing adverbs formed from the adjectives in this chapter's vocabulary:

<i>pīrātae pecūniam agricolae avārē rapiunt.</i>	The pirates greedily seize the farmer's money.
<i>cūr stultē rīdēs, stulte puer?</i>	Stupid boy, why are you laughing stupidly?
<i>porcus pigrē dormiēbat.</i>	The pig was sleeping lazily.
<i>in āram vīnum lentē fundit poēta.</i>	The poet pours wine slowly on to the altar.

Vocabulary

Adjectives

altus, -a, -um	high, deep	paucī, -ae, -a	few
āridus, -a, -um	dry	pūrus, -a, -um	pure
avārus, -a, -um	greedy	Rōmānus, -a, -um	Roman
barbarus, -a, -um	barbarian	saevus, -a, -um	savage
bonus, -a, -um	good	stultus, -a, -um	stupid
calidus, -a, -um	warm	asper, aspera, asperum	rough
cārus, -a, -um (+ dat.)	dear (to)	liber, libera, liberum	free
dīvīnus, -a, -um	divine	miser, misera, miserum	wretched
fessus, -a, -um	tired	aeger, aegra, aegrum	sick
frīgidus, -a, -um	cold	niger, nigra, nigrum	black, dark
lātus, -a, -um	broad	pulcher, pulchra, pulchrum	beautiful
lentus, -a, -um	slow	piger, pigra, pigrum	lazy
longus, -a, -um	long	sacer, sacra, sacrum (+ dat.)	sacred (to)
magnus, -a, -um	big	meus, -a, -um	my
malus, -a, -um	bad	noster, nostra, nostrum	our
multus, -a, -um	much, pl. many	tuus, -a, -um	your (sing.)
novus, -a, -um	new	vester, vestra, vestrum	your (pl.)
parvus, -a, -um	small		

Adverbs

iterum	again	nūper	recently
rursus	again	statim	immediately
mox	soon		

Vocabulary Notes

cārus very often takes a noun or pronoun in the dative case; for example, *porcus agricolae cārus est* means “The pig is dear to the farmer.” *sacer* is similarly used with the dative in sentences like *templum deō sacrum est* “The temple is sacred to the god.”

paucī is used only in the plural, because of its meaning: *paucī agricolae, paucae feminae, pauca saxa*.

liber, libera, liberum when used substantively in the masculine plural means “children,” more specifically, the freeborn children of a household, as opposed to the slaves.

iterum and **rursus** can be used interchangeably.

Prōlūsiōnēs



Parse the words in bold.

1. porcō **pigrō** agricola **stultus** aquam calidam dat.
2. caper **nūper aeger** erat.
3. lūnamque et astra **multa** in caelō altō vidēs, **puer**?
4. ad **novam** casam nautae **miserī** dūcit via longa.
5. spēluncā in **nigrā** lupus est magnusque **malusque**.

Change from singular to plural or vice versa, and then translate.

1. porcī pigrī sunt.
2. templum deō sacrum erat.
3. num miserī estis, servī?
4. quōmodo aprōs saevōs in spēluncīs altīs capiet agricola bonus?
5. nautīs, virīs miserīs, librōs magnōs dabunt servī pigrī.
6. agricolae stultī porcū nigrum in campō āridō vidēbam.
7. dominus tuus prope mūrū altū parvī templī sedēbat.
8. aeger fessusque est taurus meus.
9. nautae barbarō malōque parvum dōnum dat magister miser.
10. servus tuus pulcher nōn est, sed agricolae porcō cārus est.

Translate.

1. est in sp̄luncā magnā lupa fr̄igida et aegra.
2. via longa lātaque per saxa aspera ad āram deō sacram dūcit.
3. servus, quod piger est, porcīs paucīs cārus est.
4. serve miser, quandō dominō fr̄igidum vīnum iterum dabis?
5. filiī filiaeque agricolārum avārōrum nōn sunt stultī.
6. magister cāre, puerum aegrum ad templum statim mitte!
7. Rōmānī vaccam magnam ad templa alta deārum lentē dūcēbant.
8. nōlīte stultī esse, porcī! in sp̄luncā est lopus magnus nigerque.
9. cōpiam magnam aurī argentīque ē templīs sacrīs stultē capient pīrātae malī.
10. magistrī stultī, cūr librōs novōs discipulīs vestrīs numquam dabitīs?
11. magnam aurī dīvīnī cōpiam ad sp̄luncās nigrās mox portābunt pīrātae avārī.
12. magister bonus aurum discipulōrum novōrum capere nōn dēbet.
13. nonne magnam pecūniae cōpiam discipulīs bonīs liberē dabis, magister miser?
14. in hortō parvō sunt magna saxa, sed agricola piger nōn est; ergō diū labōrābit.
15. stulte puer, nonne lupum saevum in agrīs dominī tuī vidēre poterās?
16. serva parva in hortō prope asperum villae mūrū diū miserē labōrābat; filia enim filiusque iterum aegrī erant.
17. ūvās carpere nōn poterāmus, quia lupōs paucōs sed magnōs in silvīs saepe audiēbāmus.
18. magnās villās Rōmānōrum mox vidēre poteris; namque crās ad ōram Ītalīae veniēmus.
19. agricolārum filiī librōs habent, nōn servī; servī enim nōn sunt liberī.
20. dum in campō asperō lūdunt porcī, capellae dominō meō cārae ūvās nigrās rursus carpunt.
21. Master, give cold wine to your lovely pig.
22. Warn our teacher, girls; he ought not to give wine stupidly to his new students.
23. Because the Roman forces are large, they will defeat the barbarians tomorrow.
24. A few students are sitting wretchedly in the lazy teacher's school.
25. Where are the horses sacred to our goddess?
26. Will the big wolves see your tired pigs under the little rocks again?
27. The farmer is not sick, for he has a warm and dry house.
28. The savage wolf will soon harm the wretched farmers' lambs and cows, for they are now coming lazily across the broad plain.

29. How can the goats be dear to their owner if they are greedily seizing the little grapes?
30. Listen to your students, you wicked teacher; don't give wine freely to the barbarian pirate.

Lectiōnēs Latīnae

Lege, Intellege

Famous Peoples and Places

orbis terrarum in tres partes dividitur, totidemque nomina: Asia, quae est inter Tanain et Nilum; Libya, quae est inter Nilum et Gaditanum sinum; Europa, quae est inter Gaditanum sinum et Tanain.

in Asia clarissimae gentes: Indi, Seres, Persae, Medii, Parthi, Arabes, Bithyni, Phryges, Cappadoces, Cilices, Syri, Lydi.

in Europa clarissimae gentes: Scythae, Sarmatae, Germani, Daci, Moesi, Thraci, Macedones, Dalmatae, Pannoni, Illyrici, Graeci, Itali, Galli, Hispani.

in Libya gentes clarissimae: Aethiopes, Mauri, Numidae, Poeni, Gaetuli, Garamantes, Nasamonenses, Aegyptii.

clarissimae insulae: in mari nostro duodecim: Sicilia, Sardinia, Creta, Cypros, Euboea, Lesbos, Rhodos, duae Baleares, Ebusus, Corsica, Gades; in Oceano: ad orientem Taprobanem, ad occidentem Britannia, ad septentrionem Thule, ad meridiem Insulae Fortunatae.

—Ampelius, *Liber Memorialis* 6

1. Into how many parts is the world divided?
2. On which continent do the following peoples live: the Thracians; the Ethiopians; the Phrygians?
3. Which continent lies between the Nile and the Bay of Cadiz?
4. How many very famous islands are there in the Mediterranean ("Our Sea")?
5. Which islands lie in the southern Ocean?

Ars Poetica

Publius Syrus V

Identify and explain the case of the adjectives in bold.

1. *absentem laedit, cum **ebriō** qui litigat.*
A person who quarrels with a drunk harms someone who is not there.

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2. *animō virum pudicae, nōn oculō, eligunt.*
Respectable women choose a husband with their mind, not with their eye.
3. *avārus, nisi cum moritur, nīl rectē facit.*
A miser does nothing right, except when he dies.
4. *cito ignōminia fit superbī glōria.*
The glory of an arrogant person quickly becomes disgrace.
5. *heu vīta miserō longa, fēlicī brevis!*
Alas! Life (is) long for the wretched, short for the happy!
6. *multa ante temptēs, quam virum inveniās bonum.*
You would make many attempts before you find a good man.

Aurea Dicta

1. *animus aeger semper errat.* (Cicero)
2. *antiquōrum vitiōrum remanent vestīgia.* (Seneca the Elder)
3. *certa amittimus dum incerta petimus.* (Plautus)
4. *immodica ira creat insāniam.* (Seneca the Younger)
5. *magna deī cūrant, parva neglegunt.* (Cicero)
6. *sacra populī lingua est.* (Seneca the Elder)
7. *saepe virī fallunt, tenerae nōn saepe puellae.* (Ovid)
8. *vērae amicitiae sempiternae sunt.* (Cicero)

tener, tenera, tenerum tender, gentle

Hōrologia Latīna

The following maxims, from medieval and later times but written in Classical Latin, are found on sundials in many parts of Europe. They exemplify the extreme brevity of most Latin inscriptions.

1. *hōram dum petis, ultimam parā.*
While you seek the hour, prepare for your final one.
2. *hōrās nōn numerō nisi serēnās.*
I count only the sunny hours.
3. *sōl tibi signa dabit.*
The sun will give you signs.
4. *ultima latet hōra.*
Our final hour lies hidden.
5. *umbra sumus.*
We are a shadow.

Lūsūs



Thēsaurus Verbōrum

English changes the final *-tia* of many first declension feminine nouns to *-ce*; for example, “absence” is derived from *absentia*, *-ae*, “abundance” from *abundantia*, *-ae*.

adulescentia	grātia	petulantia
arrogantia	ignōrantia	potentia
avāritia	indulgentia	prōvidentia
benevolentia	innocentia	prūdentia
confidentia	insolentia	repugnantia
constantia	iustitia (= <i>justitia</i>)	reticentia
convenientia	licentia	reverentia
differentia	magnificentia	scientia
dīligentia	malitia	sententia
distantia	nōtia	substantia
ēlegantia	observantia	temperantia
ēloquentia	opulentia	tolerantia
excellētia	patientia	vehementia
experientia	pestilentia	violentia

Vīta Rōmānōrum

Foreseeing the Future

The Romans believed that foretelling the future could protect individuals or the whole state from disaster. There were many methods. You could observe the alignment of the stars and planets, the behavior of birds and other animals, and the condition of the liver of sacrificial victims. You could also interpret unusual events: strange objects in the sky; showers of stones, milk, or blood; lambs born with the hooves of a horse or the head of a monkey. The Romans also believed, however, that some things were inevitably fated to happen.

Here, Cicero meditates on the undesirability of knowing too much about the future, taking as examples the recent violent deaths of Marcus Crassus, Pompey, and Caesar, the members of the First Triumvirate, who illegally controlled Roman politics in the 50s BC.

Personally, I do not think that it is beneficial for us to know about future events. What sort of life would Priam [the king of Troy] have had if he had known from his boyhood

what he was going to suffer as an old man? But let's leave old stories aside and look at things closer to home. In my treatise on *Consolation*, I have catalogued instances of very distinguished Romans who have died violently. Passing over those in earlier times, do you think it would have been useful to Marcus Crassus, when he was at the height of his power and prosperity, to know that he was going to perish in shame and disgrace on the other side of the Euphrates, after the death of his son Publius and the annihilation of his army? Or do you think Gnaeus Pompey would have been likely to rejoice in his three consulships, his three triumphs, and the glory of his outstanding achievements if he had known that he was going to lose his army and be cut down in the Egyptian desert, and suffer after death things which I cannot mention without weeping? What about Caesar? In what mental agony would he have lived, had he been able to foretell that he was going to lie butchered by our noblest citizens (some of whom owed their position to him) in the Senate (most of whose members he had appointed personally), in Pompey's Senate-house, in front of the statue of Pompey himself, with so many of his own centurions looking on, but with none of his friends, nor even a slave, willing to come near his corpse?

—Cicero, *Dē Dīvinātiōne* 2.22–23

CHAPTER 7

The Perfect Active Indicative System of Verbs

Latin has six verb tenses. In Chapters 1 and 3, you learned the active indicative forms of the present, future, and imperfect, the three tenses of the indicative that are based on the **present** stem. This chapter introduces the active indicative forms of the other three tenses, the **perfect**, the **future perfect**, and the **pluperfect**, which are all based on the **perfect** stem.

In these three tenses, the endings for all verbs, regardless of conjugation, are the same:

Perfect	Future Perfect	Pluperfect
-ī	-erō	-eram
-istī	-eris	-erās
-it	-erit	-erat
-imus	-erimus	-erāmus
-istis	-eritis	-erātis
-erunt	-erint	-erant

The ending for the **perfect infinitive** is *-isse*.

You already know the **first person singular of the perfect active** tense, because that is the **third principal part**. In order to form all three tenses in the perfect system, simply add the appropriate ending to the perfect stem, which you get from the **third principal part**:

amāv	+	ī	=	amāvī “I loved” or “I have loved”
monu	+	imus	=	monuimus “we warned” or “we have warned”
mīs	+	erat	=	mīserat “he had sent”
audīv	+	erātis	=	audīverātis “you had heard”
cēp	+	erint	=	cēperint “they will have taken”

Look for patterns in the forms of the third principal parts: for instance, almost all verbs in the first conjugation consist of the present stem, plus *-āv*, plus the personal ending: **amāvī**, **spectāvī**, **vocāvī**, and so on. As you work with the perfect system, you will see other patterns in the perfect active stems of verbs in the other conjugations.

The third principal parts of our model verbs are *amāvī*, *monuī*, *mīsī*, *audīvī*, and *cēpī*. Since the perfect system of all verbs is regular, and since the full paradigm of each conjugation is given in Appendix 2, only the first conjugation paradigm is given here.

	Perfect loved/have loved	Future Perfect will have loved	Pluperfect had loved
1st Sing.	amāvī	amāverō	amāveram
2nd Sing.	amāvistī	amāveris	amāverās
3rd Sing.	amāvit	amāverit	amāverat
1st Pl.	amāvimus	amāverimus	amāverāmus
2nd Pl.	amāvistis	amāveritis	amāverātis
3rd Pl.	amāvērunt	amāverint	amāverant

Perfect Infinitive (To have loved) amāvisse

Here is a list of most of the verbs you have seen so far. Be sure to review especially the third principal part of each:

First Conjugation

amō, amāre, amāvī , amātum	love
arō, arāre, arāvī , arātum	plow
dō, dare, dedī , datum	give
iuvō, iuvāre, iūvī , iūtum	help
labōrō, labōrāre, labōrāvī , labōrātum	work
liberō, liberāre, liberāvī , liberātum	free
portō, portāre, portāvī , portātum	carry
pugnō, pugnāre, pugnāvī , pugnātum	fight
spectō, spectāre, spectāvī , spectātum	watch
stō, stāre, stetī , statum	stand
tolerō, tolerāre, tolerāvī , tolerātum	tolerate
vītō, vītāre, vītāvī , vītātum	avoid
vocō, vocāre, vocāvī , vocātum	call

Second Conjugation

dēbeō, dēbere, dēbuī , dēbitum	owe, ought to, must, should
habeō, habere, habuī , habitum	have
moneō, monere, monuī , monitum	warn
rīdeō, rīdere, rīsī , rīsum	laugh
sedeō, sedere, sēdī , sessum	sit
teneō, tenere, tenuī , tentum	hold
terreō, terrere, terruī , territum	frighten
timeō, timere, timuī	fear
videō, videre, vidī , vīsum	see

Third Conjugation

agō, agere, ēgī , actum	drive, do, spend (of time)
bibō, bibere, bibī	drink
carpō, carpere, carpsī , carptum	pluck, harvest
dīcō, dīcere, dixī , dictum	say
dūcō, dūcere, duxī , ductum	lead
frangō, frangere, frēgī , fractum	break
fundō, fundere, fūdī , fūsum	pour
laedo, laedere, laesi , laesum	harm
legō, legere, lēgī , lectum	read
lūdō, lūdere, lūsī , lūsum	play
metuō, metuere, metuī	fear
mittō, mittere, mīsī , missum	send
ostendō, ostendere, ostendī , ostentum	show
pascō, pascere, pāvī , pastum	feed
pellō, pellere, pepulī , pulsum	drive, repel
petō, petere, petīī (or petīvī), petītum	seek
pōnō, pōnere, posuī , positum	place
surgō, surgere, surrexī , surrectum	rise
tangō, tangere, tetigī , tactum	touch
vincō, vincere, vīcī , victum	conquer
vīvō, vīvere, vixī , victum	live

Fourth Conjugation

audiō, audīre, audīvī , audītum	hear
dormiō, dormīre, dormīvī , dormītum	sleep
reperiō, reperīre, repperī , repertum	find
veniō, venīre, vēnī , ventum	come

Third Conjugation *i*-stem

capiō, capere, cēpī , captum	take
faciō, facere, fēcī , factum	do, make
rapiō, rapere, rapuī , raptum	seize

Irregular Verbs

sum, esse, fuī	be
possum, posse, potuī	be able
eō, īre, īī (or īvī), itum	go
ferō, ferre, tulī , lātum	carry, bring

How to Use and Translate the Perfect System Tenses

The Perfect

English has two tenses for the past, the simple past and the present perfect, and the Latin perfect is used to translate both of them. In English the simple past tense is used for past actions to which **a particular time, period, or date can be assigned**: “I went [at 5 o’clock],” “I understood [right away].” By contrast, to express an action to which **you can’t assign a particular time or date or when the past activity is connected to the present or is still continuing**, you use the present perfect: “I have gone,” “I have understood.” It’s true that English speakers do not always apply this rule strictly, but thinking about it will help you in Latin.

Simple Past in English

Brutus **killed** Caesar on the Ides of March.

Hannibal **defeated** the Romans at the Battle of Cannae.

Present Perfect in English

Brutus **has killed** Caesar and the senators are frightened.

Hannibal **has defeated** us too often in recent times.

All the verbs in bold in these sentences would be in the perfect in Latin. It is important to remember this fact when you are translating from Latin to English and have to decide whether to say “I went” or “I have gone.” It is also important in the translation of various types of subordinate clauses that you will be studying later. **For now, when you are translating the Latin perfect, you can use either English tense: the simple past or the present perfect.**

What about the distinction between the **imperfect** tense, which you learned in Chapter 3, and the **perfect**? If you are translating the sentence “I gave food to my pigs” into Latin, which tense of the verb *dare* should you use? There is no way to tell without further information, which the context often gives you:

Specific time in the past

I gave food to my pigs [yesterday].
cibum porcīs dedi. PERFECT

Repeated action in the past

I gave food to my pigs [whenever they were hungry].
cibum porcīs dabam. IMPERFECT

So, depending on the context, you can translate the English simple past tense with either the Latin perfect or the imperfect.

The Pluperfect

The pluperfect expresses an action or event **even further back in the past** than a given past action or event. For example,

In the past: PERFECT

A she-wolf **saved** Romulus and Remus after
The Romans **worshipped** the she-wolf
Before the Romans **realized** the danger,

Further back in the past: PLUPERFECT

the evil king **had thrown** them into the river.
because she **had saved** the two brothers.
Hannibal **had** already **crossed** the Alps.

The Future Perfect

The future perfect is less common than the other tenses of Latin verbs; it expresses **an action or event that will be completely finished at some point in the future**. It is even less common in English, but here are some examples that resemble Latin sentences you will see:

Future action/event

When you finish Virgil's *Aeneid*,
The pigs will be safe tonight because

Action/event that will be finished at that point
you **will have read** the greatest of all Latin poems.
by sunset the shepherds **will have killed** the
wolves.

The Latin future perfect is used mostly in various types of subordinate clauses that will be introduced in the last chapters of this book. **Even though you will not need to use it yet, the easiest way to learn its forms is to do so now along with the other tenses in the perfect system.**

Vocabulary

Verbs

aedificō 1	build
ambulō 1	walk
clāmō 1	shout
laudō 1	praise
monstrō 1	show
nāvigō 1	sail
doceō, docēre, docuī, doctum 2	teach
fleō, flēre, flēvī, flētum 2	weep
maneō, manēre, mansī 2	remain
moveō, movēre, mōvī, mōtum 2	move
addō, addere, addidī, additum 3	add
cadō, cadere, cecidī 3	fall
caedō, caedere, cecidī, caesum 3	cause to fall, kill
claudō, claudere, clausī, clausum 3	shut
cōgō, cōgere, coēgī, coactum 3	gather, force
discō, discere, didicī 3	learn
perdō, perdere, perdidī, perditum 3	lose, destroy
relinquō, relinquere, reliquī, relictum 3	leave behind
scribō, scribere, scripsī, scriptum 3	write
aperiō, aperīre, aperuī, apertum 4	open

accipiō, accipere, accēpī, acceptum 3 <i>i</i> -stem	accept, receive
cupiō, cupere, cupivī, cupitum 3 <i>i</i> -stem	wish
incipiō, incipere, incēpī, inceptum 3 <i>i</i> -stem	begin
ait defective, found mostly in this form	he/she/it says or said
inquit defective, found mostly in this form	he/she/it says or said

Nouns

anima, animae fem. 1	soul	forum, forī neut. 2	forum
epistula, epistulae fem. 1	letter	iugum (= <i>jugum</i>), iugī neut. 2	yoke
poena, poenae fem. 1	punishment	negōtium, negōtīi neut. 2	business
rēgina, rēginae fem. 1	queen	officium, officiī neut. 2	duty
animus, animī masc. 2	mind	oppidum, oppidī neut. 2	town
cibus, cibi masc. 2	food	ōtium, ōtīi neut. 2	leisure
numerus, numerī masc. 2	number	proelium, proeliī neut. 2	battle
oculus, oculī masc. 2	eye	silentium, silentīi neut. 2	silence
populus, populī masc. 2	people, race	somnium, somniī neut. 2	dream
somnus, somnī masc. 2	sleep	tēlum, tēlī neut. 2	spear, missile
ventus, ventī masc. 2	wind	tergum, tergī neut. 2	back
bellum, belli neut. 2	war	venēnum, venēnī neut. 2	poison
collum, collī neut. 2	neck	verbum, verbī neut. 2	word
fātum, fātī neut. 2	fate		

Conjunctions

antequam	before
postquam	after
quamquam	although

Adverbs

ferē	almost
iam (= <i>jam</i>)	now, already
procul	far away
subitō	suddenly
tamen	but, however, nevertheless

Vocabulary Notes

The third person singular and first person plural forms of some verbs are identical in the present and perfect tenses; for example, *bibit* and *bibimus* could be either present or perfect forms. Other examples are *metuit* and *metuimus*, *ostendit* and *ostendimus*. With some other verbs, the only difference between the present and perfect forms is vowel length; contrast *legit* and *legimus* with *lēgit* and *lēgimus*, or *venit* and *venimus* with *vēnit* and *vēnimus*.

The verb forms **ait** and **inquit** are unusual because they can mean either “he (she, it) says” or “he (she, it) said.” The other forms of these verbs are rare. They are used particularly for reporting speech directly; *dicere*, the most frequent word meaning “say,” is hardly ever used in this way. They are usually placed within or after the reported speech. For example:

agricola “porcus meus” ait “magnus est”

and

agricola “porcus meus magnus est” inquit

both mean “The farmer says/said ‘My pig is big.’”

tamen does not usually come first in its clause, unless it follows a clause beginning with a word for “although,” and then it means “nevertheless.” For example:

fessus eram; diū tamen labōrāvī.

I was tired, but I worked for a long time.

quamquam fessus eram, tamen diū labōrāvī.

Although I was tired, nevertheless I worked for a long time.

Prōlūsiōnēs



Parse the following words.

1. fuerant.
2. mōvit.
3. potuerās.
4. vēnistis.
5. venītis.
6. ierātis.
7. dederit.
8. tulisse.
9. carpserint.
10. sēdimus.

Translate (for review), then give the perfect, future perfect, and pluperfect forms of the following verbs, in the same person and number.

For example: *dās*. You (sing.) give. *dedisti*. *dederis*. *dederās*.

- | | |
|---------------|---------------|
| 1. cadēs. | 11. portāmus. |
| 2. caeditis. | 12. fers. |
| 3. movētis. | 13. perdent. |
| 4. dormit. | 14. erō. |
| 5. cōgō. | 15. venīs. |
| 6. flēs. | 16. discētis. |
| 7. tangent. | 17. docēmus. |
| 8. relinquit. | 18. erat. |
| 9. īs. | 19. poteram. |
| 10. arābitis. | 20. ībō. |

Translate.

1. agricola “cūr venēnum, nōn aquam,” pīrātae clāmāvit “taurīs meīs barbarē dedisti?”
2. discipulī bonī in lūdum nōn vērunt, quod oculōs saevōs magistrī asperī timēbant.
3. sine taurīs nigrīs herī labōrāre nōn potuit agricola, quamquam nec aeger nec piger erat.
4. porcōs magister ē lūdō lentē ēgerat; vaccās tamen prope mūrū lūdī altum nōn invēnit.
5. nauta miser ferās nōn paucās ē spēluncā mōverat quia lupumque aprumque timēbat.
6. librōs multōs discipulis monstrāvit magister, et multa dē caelō astrisque didicerunt.
7. quamquam lupōs in silvā saepe audiverat, numquam flēvit filius agricolae.
8. servus iānuam lūdī subitō aperuit; magister enim epistolam iam scripserat inque lūdō aderat.
9. ad lūdum magister iam adierat; serva igitur aquamque cibumque porcīs dedit.
10. agricola Rōmam numquam viderat, sed herī cum familiā per Viam Sacram ad forum ambulāvit.
11. prope forum Rōmānum multōrum templa deōrum filiae monstrāvit.
12. templa nostra flammīs stultē dedērunt barbarī, sed nova mox aedificāvimus.
13. “stultī fuērunt barbarī,” exclāmāvit puella parva; “cūr deōs nostrōs nōn laudāverunt?”
14. nauta piger, postquam epistolam accēpit, verba aspera dominī vestri miserē lēgit et ab orā insulae rursus nāvigāvit.
15. taurōs, porcōs, agnōs ad nova templa deōrum duximus et dōna magna magnīs deīs dedimus.

16. cum filiae bonae agricolae servīs aquam pūram frīgidamque liberē dedērunt, dormire cupiēbant.
17. quamquam filiae bonī agricolae servus aquam pūram frīgidamque dederat, flēbat adhūc puella.
18. sub mūrō longō oppidī parvī pigrē sedēbat servus fessus; nōn labōrābat, quia dominus ā villā abierat.
19. puella servō “sub mūrō nōlī sedēre!” inquit; “cibum enim equō, taurō, capellīs dare dēbēs, quod dominus tuus vir saevus est.”
20. quamquam magnam pecūniae cōpiam herī stultē perdidī, tamen negōtia mea fortūna crās pulchrē iuvābit.
21. I came, I saw, I conquered.
22. Before they saw the big wild beast near their new house, they could hear the wolf’s wicked words: “Come into our cave, little pigs.”
23. Because they often fought against savage peoples far away, the Romans always made broad roads.
24. Before they began the battle, the Romans had received a letter from the barbarians.
25. Although my bull was carrying a yoke on its broad neck, I could not plow the big field yesterday.
26. The moon and stars remained in the sky for a long time, but the wretched pigs had not been able to see the wolves in the dark wood.
27. Although he almost never drinks wine, yesterday the teacher stupidly sat with a small number of friends in a tavern behind the Forum.
28. Tomorrow he will be wretched because he will wish to sleep, but duty forces a teacher to go to school.
29. Tears suddenly fell from the girl’s eyes, for her friend had sailed from the shore of the savage island and she feared the wild animals.
30. Sleep and silence brought the wretched woman bad dreams again—battles, poisons, savage barbarians, slow punishments.

Lectionēs Latīnae

Lege, Intellege

The Acquisition of the Empire

populus Rōmānus per Flāminīnum consulem Macedonās vīcit; per Paulum consulem Macedonās sub rēge Perse rebellantēs; per Scīpiōnēs Africānōs Carthāginiensēs; per Scīpiōnem Asiaticum in Syriā vīcit rēgem Antiochum; per Scīpiōnem Aemiliānum Celtibērōs et Numantiam; per eundem Scīpiōnem Lūsitāniam et ducem Viriātum;

per Mummiū Achāicū Corinthū et Achaeōs; per Fulviū Nōbiliōrem Aetōlōs et Ambraciā; per Mariū Numidās et Iugurthā; per eundem Mariū Cimbrōs et Teutonēs; per Sullā Ponticōs et Mithridatē; per Lucullū item Ponticōs et Mithridatē; per Pompeiū Ciliās pīrātās et Armeniōs cum rēge Tigrāne et plūrimās Asiāticas gentēs; per Gaiū Caesarem Galliam Germāniam Britanniam; sub hōc duce nōn tantum vīdit sed etiam nāvīgāvit Ōceanū; per Caesarem Augustū Dalmatās Pannōniōs Illyricōs Aegyptiōs Germānōs Cantabrōs tōtumque orbem perpācāvit exceptis Indīs Parthīs Sarmatīs Scythīs Dācis quod eōs fortūna Trāianī principis triumphīs reservāvit.

—Ampelius, *Liber Memorialis* 47

eundem Scīpiōnem “the same Scipio”

item adv. likewise

1. The Roman people conquered the Macedonians through which two consuls?
2. Which consul conquered Corinth?
3. Which countries did Gaius (Julius) Caesar conquer?
4. Who brought peace to almost the whole world?
5. Which other two peoples besides the Sarmatians, Scyths, and Dacians did Fortune reserve for the triumphs of the emperor Trajan?

Ars Poētica

Ovid’s Love Poetry II

Parse the verbs in bold in the following quotations from Ovid.

1. *annua **vēnērunt** Cereālis tempora sacri.*
The annual times of Ceres’ festival have come.
2. *quae vōbīs **dīcunt**, **dixērunt** mille puellīs.*
What they say to you, they have said to a thousand girls.
3. *contrā tē sollers, hominum nātūra, **fuistī**.*
Human nature, you have been clever against yourself.
4. *saepe petens Hērō iuvenis **transnāverat** undās.*
The young man [Leander] had often swum across the waves seeking Hero.
5. *causa **fuit** multīs noster amōris amor.*
Our love has been the cause of love for many.
6. *ingenium quondam **fuērat** pretiōsius aurō.*
Talent had once been more precious than gold.

7. *quī modo Nāsōnis fuerāmus quinque libellī,
trēs sumus; hōc illī praetulit auctor opus.*
We who had recently been Ovid's five little books are three; the author preferred this work to that one.
8. *sīc fera Thrēiciī ceciderunt agmina Rhēsī,
et dominum captī dēseruistis equī.*
Thus the wild ranks of Thracian Rhesus fell, and you, horses, deserted your owner when you were captured.

Aurea Dicta

1. *adversus miserōs inhūmānus est iocus.* (Quintilian)
2. *aliēna vitia in oculīs habēmus, ā tergō nostra sunt.* (Seneca the Younger)
3. *gaudia nōn remanent, sed fugitīva volant.* (Martial)
4. *magna prōmīsistī, exigua videō.* (Seneca the Younger)
5. *nihil praeter cibum nātūra dēsiderat.* (Seneca the Younger)
6. *nōn ego sum stultus, ut ante fuī.* (Ovid)
7. *rāram fēcit mixtūrā cum sapientiā forma.* (Petronius)
8. *ut ager sine culturā fructuōsus esse nōn potest, sīc sine doctrīnā animus.* (Cicero)

aliēnus, -a, -um of other people

exiguus, -a, -um tiny

praeter prep. (+ acc.) beyond

Hōrologia Latīna

1. *aurōra hōra aurea.*
Dawn is a golden hour.
2. *meam vidē umbram, tuam vidēbis vitam.*
Look at my shadow, you will see your life.
3. *transit umbra, lux permanet.*
The shadow passes, the light remains.
4. *umbra mea vita.*
Life is my shadow.
5. *vidēs hōram, nescīs tuam.*
You see the hour, but you don't know your own.

Lūsūs



Thēsaurus Verbōrum

When you are learning principal parts, it may help to notice that a large number of English nouns ending in *-ion* are based on the stem of the fourth principal part of a Latin verb. Here are some from the verbs in this chapter:

action	elaboration	petition
audition	election	position
caption	expectation	premonition
conclusion	faction	prevention
confusion	fraction	proclamation
conviction	incision	projection
deletion	induction	relation
delusion	invasion	resurrection
demonstration	lesion	session
dereliction	liberation	station
derision	mission	toleration
description	motion	transition
donation	navigation	transportation
edification	perdition	vocation

Mors Rōmānōrum

Perfidia Pūnica

The Battle of Cannae in 216 BC was the last in a rapid series of encounters in which the Carthaginians from North Africa (Punic means Carthaginian) defeated the Romans. It was perhaps the worst massacre ever suffered by a Western army. The Romans outnumbered the Carthaginians by about two to one, but they lost more than sixty thousand men due to Hannibal's military genius. The Romans, however, ultimately defeated Carthage, and history is written by the victors.

What should I say about Hannibal? Did he not bring the Roman army to such a lamentable disaster at Cannae by enmeshing it in many crafty nooses before coming out to fight? To start with, he saw to it that the Romans had to face into the sun and the dust that the wind so often stirs up there. Then he ordered part of his troops to pretend to flee during the actual battle; when a Roman legion detached itself from the rest

of our army in pursuit of them, he had that legion butchered by troops which he had placed in ambush. Finally, he instructed four hundred horsemen to seek out the Roman commander, pretending to be deserters; when our general ordered them to lay down their arms and retire to the edge of the fighting (as is the usual way of dealing with deserters), they drew swords which they had hidden between their tunics and their breastplates and cut the tendons in the knees of the Roman fighters. This was Punic bravery, fitted out with tricks, treachery, and deceit! That is most definitely the reason why our bravery was foiled: we were cheated rather than defeated.

—Valerius Maximus, *Facta et Dicta Memorabilia* 7.4 ext. 2

CHAPTER 8

Third Declension Nouns

The third declension is the biggest, covering a very large proportion of all nouns of all genders. Third declension masculine and feminine nouns decline in exactly the same way. Neuter nouns in the third declension have the same special characteristics as in the second declension; in both singular and plural, the nominative, vocative, and accusative forms are identical, and in the plural these cases all end in *-a*.

Most masculine and feminine third declension nouns follow the same paradigm as *flōs, flōris* masc. “flower”:

	SINGULAR	PLURAL
NOMINATIVE	flōs	flōrēs
GENITIVE	flōris	flōrum
DATIVE	flōrī	flōribus
ACCUSATIVE	flōrem	flōrēs
ABLATIVE	flōre	flōribus
VOCATIVE	flōs	flōrēs

Most neuter third declension nouns follow the same paradigm as *carmen, carminis*, meaning “song” or “poem”:

NOMINATIVE	carmen	carmina
GENITIVE	carminis	carminum
DATIVE	carminī	carminibus
ACCUSATIVE	carmen	carmina
ABLATIVE	carmine	carminibus
VOCATIVE	carmen	carmina

These forms show you how important it is to learn the nominative **and** genitive singular when you learn a noun for the first time. As you can see, the stem for these nouns (*flōr-*, *carmin-*) is found first in the genitive singular. With masculine and feminine nouns, the nominative/vocative singular usually do not show the stem; with neuter nouns, the nominative, vocative, and accusative singular almost never do.

Because the third declension covers so many nouns of all three genders, it is particularly important to memorize the gender along with the forms of each noun. With the first declension, you could assume that almost all nouns were feminine; with the second, you could assume that they were masculine or neuter. Here you need to learn the gender of each noun.

Vocabulary

Third Declension Nouns

Masculine

amor, amōris	love	homō, hominis masc./fem.	human being
canis, canis masc./fem.	dog	labor, labōris	work
dolor, dolōris	pain	mīles, mīlitis	soldier
dux, ducis	leader	pastor, pastōris	shepherd
flōs, flōris	flower	pater, patris	father
frāter, frātris	brother	rex, rēgis	king
grex, gregis	flock, herd	sacerdōs, sacerdotis masc./fem.	priest(ess)

Feminine

arbor, arboris	tree	pecus, pecudis	flock, herd
lex, lēgis	law	soror, sorōris	sister
lux, lūcis	light	uxor, uxōris	wife
māter, mātris	mother	virtūs, virtūtis	courage, virtue
mulier, mulieris	woman	vox, vōcis	voice
pax, pācis	peace		

Neuter

caput, capitis	head	lūmen, lūminis	light
carmen, carminis	song, poem	mūnus, mūneris	gift
corpus, corporis	body	nūmen, nūminis	divinity
flūmen, flūminis	river	opus, operis	work
iūs (= <i>jūs</i>), iūris	law	tempus, temporis	time

Chapter 8

A small number of common third declension nouns, both masculine and feminine, have *-ium*, not *-um*, in the genitive plural. For this reason, they are sometimes referred to as “*i*-stem” third declension nouns. Here are the most frequently used of these nouns, which you need to learn separately:

<i>Masculine</i>		<i>Feminine</i>	
cīvis, cīvis	citizen	ars, artis	art
collis, collis	hill	arx, arcis	citadel
dens, dentis	tooth	classis, classis	fleet
finis, finis	end, pl. territory	mens, mentis	mind
fons, fontis	fountain	mors, mortis	death
hostis, hostis	enemy	nāvis, nāvis	ship
ignis, ignis	fire	nox, noctis	night
mons, montis	mountain	pars, partis	part
piscis, piscis	fish	turris, turris	tower
pons, pontis	bridge	urbs, urbis	city

Similarly, a very few important neuter nouns, such as **mare, maris** “sea” and **animal, animālis** “animal,” use different endings from our model neuter noun, *carmen*:

	SINGULAR	PLURAL
NOMINATIVE	mare	maria
GENITIVE	maris	marium
DATIVE	marī	maribus
ACCUSATIVE	mare	maria
ABLATIVE	marī	maribus
VOCATIVE	mare	maria

Notā Bene

-ī in the ablative singular: **marī**

-ium in the genitive plural: **marium**

-ia in the nominative, vocative, and accusative neuter plural: **maria**

Vocabulary Notes

grex, gregis masc. and **pecus, pecudis** fem. are synonyms, as are **labor, labōris** masc. and **opus, operis** neut., **lux, lūcis** fem. and **lūmen, lūminis** neut.

iūs, iūris neut. is a more general concept (“the law”), whereas specific laws were called **lēgēs**.

Like “enemy” in English, **hostis** is frequently used as a **collective singular**, even though more than one person is being referred to. For example, *hostis urbem cēpit* means “The enemy (= the whole enemy army) took the city.” Even when Latin uses the plural, as in *hostēs urbem cēpērunt*, English idiom often prefers the singular: “The enemies took the city” will often seem a clumsy translation. Note also that Latin generally distinguishes foreign enemies from personal enemies, the former being *hostēs*, the latter *inimīcī*, (i.e., not *amīcī*); the Carthaginians were the Romans’ *hostēs*, whereas Cicero was put on a death-list by his *inimīcus*, Mark Antony.

Prōlūsiōnēs



Give the genitive singular, gender, and meaning of the following nouns.

- | | |
|-------------|---------------|
| 1. amor. | 21. lūmen. |
| 2. animal. | 22. lux. |
| 3. arbor. | 23. mare. |
| 4. astrum. | 24. mons. |
| 5. canis. | 25. mors. |
| 6. caper. | 26. mulier. |
| 7. caput. | 27. nūmen. |
| 8. cīvis. | 28. nox. |
| 9. classis. | 29. opus. |
| 10. corpus. | 30. pars. |
| 11. dolor. | 31. pastor. |
| 12. flūmen. | 32. pax. |
| 13. fons. | 33. pecus. |
| 14. frāter. | 34. rex. |
| 15. grex. | 35. sacerdōs. |
| 16. homō. | 36. soror. |
| 17. hostis. | 37. turris. |
| 18. ignis. | 38. urbs. |
| 19. iūs. | 39. uxor. |
| 20. labor. | 40. virtūs. |

Chapter 8

Parse the following words.

- | | |
|------------|--------------|
| 1. capitī. | 6. iūre. |
| 2. ignium. | 7. dolōrum. |
| 3. mīlite. | 8. mūrōrum. |
| 4. ducis. | 9. corporum. |
| 5. dūcis. | 10. sorōrī. |

Change from singular to plural, or vice versa, and then translate.

1. nox nūminī malō cāra est.
2. nonne hostis vōcem audīre potes?
3. sacerdotīs soror ad montem altum abiit.
4. mulieribus pulchrīs flōrēs vestrōs pastōrēs parvī dederant.
5. pater mīlitis urbis magnae rex erat.
6. canem saevum, mūnus parvum, pastōrī bonō dedī.
7. flūmen in mare fundit aquam.
8. piscium carmen audivistī?
9. aqua flūminis dē colle magnō cadēbat.
10. num deī sunt Amōrēs, sī dolōrēs saevōs hominibus dant?

Translate.

1. pater māterque sorōrī meae cārī sunt; frāter tamen saepe malus est.
2. sacerdotī Rōmānō, cīvēs, taurum piscēsque iam dedistis?
3. lūmen magnum in altō monte subitō vīdimus, quamquam nox iam alta erat.
4. pastor miser, in agrō manēre nōn poteris; pecudem trans pontem ad mare cum cane lentē age!
5. ad mātrem epistolam mittere nōn potuī, sed ab altīs montibus hostēs spectābāmus.
6. caput ducis Rōmānī in flūmen lentum cecidit.
7. dux Rōmānus multās turrēs altās prope pontem cecidit.
8. multōs flōrēs pulchrōs prope fontem frīgidum rursus petēmus.
9. in arce urbis mīlitēs post bellī finem vidēre poterātis?
10. corpus animālis pūrum nōn erat; dōnum igitur patrum nostrōrum nōn accēperunt deī.
11. sub arbore magnā diū sēderat cum grege dominī canis meus.
12. canem pigrum monuī: “Rex, ōtium nōn habēmus; porcī enim dentēs lupōrum, animālium saevōrum, timent.”

13. dolōrēs pastōris erant saevī, et mortem timēbat, sed lux dē caelō subitō vēnit et nūminis magnī verba audīvimus: “vir bonus es; nōlī mortem saevōsque dolōrēs hodiē timēre.”
14. pīrātae sunt barbarī, quoniam nec virtūtēs nec artēs Rōmānōrum didicērunt.
15. Rōmānārum nāvium magnam classem ab arce urbis iterum vīdērunt hostēs; metuēbant igitur, namque urbem capere dux noster avārē cupiēbat.
16. Peace was always dear to the Romans, but they did not often have peace.
17. The end of the war will be a good time both for the soldiers and for the citizens.
18. “The deep seas have many animals,” shouted the sailor again; “there are many fish in the deep sea.”
19. I love my wife, the beautiful queen, for she is part of my soul.
20. In part of the high citadel, our dogs had already heard the barbarian voices of the enemy.
21. Although death is the end of life, and our bodies perish, perhaps our souls will be able to live forever.
22. In your city the laws are savage and barbaric, because the stupid citizens have never praised the gods.
23. The king was already leading the bull, a large animal, to the altar, when the high tower fell slowly into the river.
24. Although the gods love humans, the minds of humans are often stupid; therefore we cannot always hear the divine voices of the gods.
25. Silence holds the long night, while the tired shepherds listen lazily to the priests’ songs.

Lectiōnēs Latīnae

Lege, Intellege

Only two works by Caesar (Gaius Julius Caesar, 100–44 BC) have survived. Both are accounts of his military actions, the *Commentārii Dē Bellō Gallicō* (seven books) and the *Commentārii Dē Bellō Cīvīlī* (three books), with further books added to both works by other writers. From what we know, Caesar’s style was normally subtle and polished, but both of these works, and particularly the *Dē Bellō Gallicō*, are written in a consciously simple style intended to persuade his readers of his sincerity and uncomplicated character.

Ancient France

Gallia est omnis dīvīsa in partēs trēs, quārum ūnam incolunt Belgae, aliam Aquītānī, tertiam quī ipsōrum linguā Celtae, nostrā Gallī appellantur. hī omnēs linguā, institūtis, lēgibus inter sē differunt. Gallōs ab Aquītānīs Garumna flūmen, ā Belgīs Matrōna et

Sēquana dīvidit. hōrum omnium fortissimī sunt Belgae quod ā cultū atque hūmānitāte prōvinciae longissimē absunt, minimēque ad eōs mercātōrēs saepe eunt atque ea quae ad effēminandōs animōs pertinent important, proximīque sunt Germānīs, quī trans Rhēnum incolunt, quibuscum continenter bellum gerunt. quā dē causā Helvētīi quoque reliquōs Gallōs virtūte praecēdunt, quod ferē cottidiānīs proeliīs cum Germānīs contendunt, cum aut suīs fīnibus eōs prohibent aut ipsī in eōrum fīnibus bellum gerunt.

—Caesar, *Dē Bellō Gallicō* 1.1

ipsī, ipsōrum masc. pron., pronom. adj. they themselves
quibuscum “with whom”

1. Name the three peoples who inhabit Gaul.
2. Do these peoples share a common language, customs, and laws?
3. Which Gallic people has the least contact with the decadent influences of Roman culture and trade?
4. Why are the Helvetii the bravest of the Gallic tribes?
5. What are the Gauls called in their own language?

Ars Poētica

Publilius Syrus VI

Identify and explain the case of the nouns in bold.

1. *amōrī finem **tempus**, nōn animus, facit.*
Time, not the mind, makes an end to love.
2. *amōris **vulnus** idem, quī sānat, facit.*
The same person causes the wound of love who cures it.
3. *beneficium accipere **libertātem** est vendere.*
To accept a favor is to sell one’s freedom.
4. *fulmen est, ubi cum **potestāte** habitat irācundia.*
There is lightning, when anger lives with power.
5. *in **venere** semper certant dolor et gaudium.*
In love grief and joy always contend.
6. *nulla **hominī** maior poena est quam **infelicitās**.*
There is no greater punishment for a person than unhappiness.
7. *dolor quam miser est, quī in tormentō **vōcem** nōn habet!*
How wretched is grief which in its torture does not have a voice!
8. *omni **dolōrī** remedium est patientia.*
Endurance is the remedy for every grief.

Aurea Dicta

1. *crūdēlitātis māter avāritia est, pater furor.* (Rutilius Rufus)
2. *dīvīna nātūra dedit agrōs, ars hūmāna aedificāvit urbēs.* (Varro)
3. *effugere nōn potes necessitātēs, potes vincere.* (Seneca the Younger)
4. *fāta regunt hominēs.* (Juvenal)
5. *hominēs sumus, nōn deī.* (Petronius)
6. *in flammam flammās, in mare fundis aquās.* (Ovid)
7. *in fugā foeda mors est, in victōriā glōriōsa.* (Cicero)
8. *ira odium generat, concordia nūtrit amōrem.* (Ps.-Cato)

Hōrologia Latīna

1. *bullā est vīta hominum.*
The life of mankind is a bubble.
2. *lux mea lex.*
The light is my law.
3. *sine sōle nihil.*
Without the sun, nothing.
4. *sine lūmine pereō.*
Without the light I perish.
5. *sōl rex rēgum.*
The sun is the king of kings.

Lūsūs



Thēsaurus Verbōrum

When you are learning principal parts, it may help to notice that a large number of English nouns ending in *-ure* are based on the stem of the fourth principal part of a Latin verb. Here are some from the verbs found in Chapter 7:

adventure	conjecture	rapture
aperture	fracture	scripture
capture	lecture	stature
closure	pasture	

Vīta Rōmānōrum

Roman Scruples

After the Battle of Cannae, Hannibal sent ten captives to Rome to negotiate an exchange of prisoners, with the side receiving more prisoners paying one and a half pounds of silver for each additional man. He made the captives swear to return to the Carthaginian camp if the Romans declined to make the exchange. The captives swore the oath and duly went to Rome where they delivered Hannibal's message, but the Senate rejected the exchange. The captives' parents and families embraced them, declaring that they had been legally restored to their fatherland as free men, and begged them not to return to the enemy. Eight of the captives replied that they were not legally free, since they had sworn an oath, and these eight immediately left to return to Hannibal. The other two stayed in Rome, claiming to be absolved from any obligation because, just after leaving the enemy camp, they returned to it on a pretext so that they could say they had fulfilled their oath. This devious ruse was regarded as so dishonorable that the people in general despised and criticized them, and later the censors punished them with all sorts of fines and reproaches, for not having done what they had sworn to do.

—Aulus Gellius, *Noctēs Atticae* 6.18

CHAPTER 9

Third Declension Adjectives and Adverbs

Adjectives

You already know the forms of first/second declension adjectives, such as *cārus*, *-a*, *-um*; *miser*, *misera*, *miserum*; and *pulcher*, *pulchra*, *pulchrum*. Almost all other adjectives in Latin belong to the third declension.

For almost all third declension adjectives, there is no difference between the masculine and feminine endings, and the neuter endings are the same as those of the third declension neuter noun *mare*.

Here is the adjective *dulcis*, *dulce* “sweet,” “pleasant”:

	MASC. /FEM.	NEUTER
<i>Singular</i>		
NOMINATIVE	<i>dulcis</i>	<i>dulce</i>
GENITIVE	<i>dulcis</i>	<i>dulcis</i>
DATIVE	<i>dulcī</i>	<i>dulcī</i>
ACCUSATIVE	<i>dulcem</i>	<i>dulce</i>
ABLATIVE	<i>dulcī</i>	<i>dulcī</i>
VOCATIVE	<i>dulcis</i>	<i>dulce</i>
<i>Plural</i>		
NOMINATIVE	<i>dulcēs</i>	<i>dulcia</i>
GENITIVE	<i>dulcium</i>	<i>dulcium</i>
DATIVE	<i>dulcibus</i>	<i>dulcibus</i>
ACCUSATIVE	<i>dulcēs</i>	<i>dulcia</i>
ABLATIVE	<i>dulcibus</i>	<i>dulcibus</i>
VOCATIVE	<i>dulcēs</i>	<i>dulcia</i>

Notā Bene

-ī in the ablative singular: **dulcī**

-ium in the genitive plural: **dulcium**

-ia in the nominative, vocative, and accusative neuter plural: **dulcia**

Most adjectives of the third declension are like *dulcis*, *dulce*. The vocabulary lists will give the form for the **nominative singular, both masculine and feminine** (*brevis*), and then the form for the **nominative singular neuter** (*breve*). You do not need to learn a genitive form here, because the stem will not change for any of these adjectives.

Vocabulary

brevis, breve	short
caelestis, caeleste	heavenly
crūdēlis, crūdēle	cruel
dēformis, dēforme	ugly
difficilis, difficile	difficult
dissimilis, dissimile + gen. or dat.	unlike
dulcis, dulce	sweet
facilis, facile	easy
fortis, forte	strong, brave
gravis, grave	heavy, serious
humilis, humile	humble
immortālis, immortalē	immortal
inānis, ināne	empty
incolumis, incolume	safe
levis, leve	light
mollis, molle	soft
mortālis, mortāle	mortal
omnis, omne	all, every
pinguis, pingue	fat
similis, simile + gen. or dat.	like, similar to
tristis, triste	sad
turpis, turpe	shameful

Vocabulary Notes

similis and **dissimilis** can take either the genitive or the dative; the meaning is the same.

“A wild boar is like a pig” can be translated either *aper porci similis est* OR *aper porcō similis est*.

“A pig is not like a horse” can be translated either *porcus equi dissimilis est* OR *porcus equō dissimilis est*.

In Chapter 6 we saw that possessive adjectives (*meus* “my,” *tuus* “your,” and so on) are not linked with other adjectives by a word meaning “and.” *omnis* is used in the same way.

porci mei pingues in agrō sunt.

My fat pigs are in the field.

omnes porci pingues in agrō sunt.

All the fat pigs are in the field.

Another group of third declension adjectives DOES change its stem, but the nominative and vocative singular for ALL THREE GENDERS is the same.

	MASC./FEM.	NEUTER
<i>Singular</i>		
NOMINATIVE	fēlix	fēlix
GENITIVE	fēlicis	fēlicis
DATIVE	fēlicī	fēlicī
ACCUSATIVE	fēlicem	fēlix
ABLATIVE	fēlicī	fēlicī
VOCATIVE	fēlix	fēlix
<i>Plural</i>		
NOMINATIVE	fēlicēs	fēlicia
GENITIVE	fēlicium	fēlicium
DATIVE	fēlicibus	fēlicibus
ACCUSATIVE	fēlicēs	fēlicia
ABLATIVE	fēlicibus	fēlicibus
VOCATIVE	fēlicēs	fēlicia

To help you learn the difference in the stem for these adjectives, the entry in the vocabulary lists will give you the **nominative and genitive singular** (*fēlix, fēlicis*), forms that are the same for all genders.

audax, audācis	bold, daring	infēlix, infēlicis	unhappy
fēlix, fēlicis	happy	ingens, ingentis	huge
ferox, ferōcis	fierce	potens, potentis	powerful

dīves, dīvitis “rich,” *pauper, pauperis* “poor,” and *vetus, veteris* “old” are irregular and need to be learned separately.

	Singular		Plural	
	<i>Masc./Fem.</i>	<i>Neuter</i>	<i>Masc./Fem.</i>	<i>Neuter</i>
NOMINATIVE	dīves	dīves	dīvitēs	dītia
GENITIVE	dīvitis	dīvitis	dīvitum	dīvitum
DATIVE	dīvitī	dīvitī	dīvitibus	dīvitibus
ACCUSATIVE	dīvitē	dīves	dīvitēs	dītia
ABLATIVE	dīvite	dīvite	dīvitibus	dīvitibus
VOCATIVE	dīves	dīves	dīvitēs	dītia

	Singular		Plural	
	<i>Masc./Fem.</i>	<i>Neuter</i>	<i>Masc./Fem.</i>	<i>Neuter</i>
NOMINATIVE	pauper	pauper	pauperēs	pauperia
GENITIVE	pauperis	pauperis	pauperum	pauperum
DATIVE	pauperī	pauperī	pauperibus	pauperibus
ACCUSATIVE	pauperem	pauper	pauperēs	pauperia
ABLATIVE	paupere	paupere	pauperibus	pauperibus
VOCATIVE	pauper	pauper	pauperēs	pauperia

	Singular		Plural	
	<i>Masc./Fem.</i>	<i>Neuter</i>	<i>Masc./Fem.</i>	<i>Neuter</i>
NOMINATIVE	vetus	vetus	veterēs	vetera
GENITIVE	veteris	veteris	veterum	veterum
DATIVE	veterī	veterī	veteribus	veteribus
ACCUSATIVE	veterem	vetus	veterēs	vetera
ABLATIVE	vetere	vetere	veteribus	veteribus
VOCATIVE	vetus	vetus	veterēs	vetera

A few adjectives have a special masculine form with the ending *-er* in the nominative and vocative singular. The vocabulary list gives you **all three nominative singular forms, masculine, feminine, and neuter**. Otherwise, these adjectives decline like *dulcis*, *dulce*. That means that the feminine (and neuter) nominative singular gives you the stem for all cases in all genders. Only the nominative and vocative masculine singular form is exceptional.

ācer, ācris, ācre	sharp, fierce	salūber, salūbris, salūbre	healthy
celeber, celebris, celebre	famous	volucer, volucris, volucre	flying
celer, celeris, celere	swift		

Adverbs

In Chapter 6 we saw that regular adverbs formed from first/second declension adjectives add the ending *-ē* to the adjectival base; for example, *cārē* “dearly,” *pulchrē* “beautifully,” *miserē* “wretchedly.” Similarly, regular adverbs of the third declension add the ending *-iter* to the adjectival base; for example, *graviter* “heavily,” *fēliciter* “happily,” *celeriter* “swiftly.”

Latin often uses adjectives where English uses adverbs. This tendency is particularly noticeable in the expression of emotions. For example, “The pig went sadly toward the cave” is *porcus ad spēluncam tristis* (rather than “tristiter”) *adiit*. Note also that the adverb “incolumiter” does not occur in Classical Latin. “The pig returned safely from the cave” is *porcus ē spēluncā incolumis rediit*.

Prōlūsiōnēs



Parse the words in bold.

pinguēs pascēbat porcōs in montibus altīs
 agricola infēlix. pūrō sub **lūmine** lūnae
 crūdēlēsque aprōs et **corpora** magna lupōrum
terrueat fortis. “flōrēs iam carpite” **pigrae**
 clāmāvit pecudī, “dulcēs iam carpite flōrēs.”
 sed pīrāta **gregem subitō** malus **abstulit omnem**.

Translate and then change to the plural.

1. rex fortis cecidit.
2. rēgem fortem cecidit.
3. equus frātris meī dēformis erat, sed celer.
4. flūmen ingens lentumque cum grege pinguī transire nōn potuerās.
5. vacca animal pigrum et grave est, nōn fera volucris.
6. lupī audācis vōcem magnam nōn timēbit puella pauper.
7. lupe ferox, vox tua nōn dulcis est!
8. num uxōrī tristis agricolae flōrem pulchrum dedistī?
9. quandō cīvis turpis urbis parvae periit?
10. in flūmine magnō nāvis celeris dominum infēlicem iam vīdistī?

Translate.

1. aqua flūminis frīgidī nūminī magnō sacra erat.
2. porcus pinguis aprō crūdēlī similis est, sed lopus celer vaccae gravī dissimilis est.
3. soror mea semper infēlix erit, quamquam et dīves et rēgīna est.
4. in templō dei immortalis nautae omnēs incolumēs mansērunt.
5. saxa levia sunt, et puerī pauperēs sine labōre multō mūrūm ingentem celeriter aedificāre potuerant.
6. agricolae humilis inānis casa est, nam porcōs agnōsque mollēs in hortum remōverāmus.

7. num servī fēlicis capellās parvās humilēsque prope fontem calidum vidēre potes?
8. nōn stultī sunt porcī, quamquam nec librī verba legunt nec scribere carmina possunt.
9. poētae pauperis mentem celerem populus Rōmānus laudat, nam carmina difficilia sed dulcia scrībit.
10. cīvium dīvitum vīta semper tristis est; audāciam enim pīrātārum dēformium metuunt.
11. quandō contrā mūrōs fortēs urbium nostrārum audācem mīlitum veterum turbam rex hostium ācritē dūcet?
12. sī via nec difficilis nec aspera per silvam tristem nigramque dūcit, mortem vītābunt puerī omnēs, incolumēsque ad fontem deō sacrum revenient.
13. cum lupō ferōcī, ferā audācī, in templō dīvite deae immortalis infēliciter stābat porcus meus miser.
14. sī fīlius ingens fēminae pauperis pinguēs mīlitēs per flūmen celere nunc dūcit, urbem nostram ferōciter oppugnāre mox incipient.
15. Rōmānī ferē omnēs, et dīvitēs et pauperēs, deīs caelestibus mūnera cottīdiē dant.
16. All good dogs help their sad owners.
17. Although our king is shameful and stupid, he has a beautiful wife.
18. The immortal gods have given good laws to all mortals.
19. The lazy general suddenly saw the swift forces of our cruel enemies on all the hills.
20. Our mother is sad, because the ugly poet's songs are always sad.
21. The rich women, our brave queen's daughters, were already sailing again across the deep and cruel seas.
22. Although the wolves are fierce, don't be afraid of the big animals' long teeth, wretched citizens!
23. If they fear the cold night on the huge mountain, why are you leading the fat pigs slowly across the deep river, soldiers?
24. The shepherd is neither unhappy nor tired, for his goats are big and the old wolves' cave is still empty.
25. We must live happily without much work, because life is short and death is swift.

Lectiōnēs Latīnae

Lege, Intellege

Very little is known about Eutropius. His *Breviārium Ab Urbe Conditā* (*Digest of Roman History from the Foundation of the City*) was written in the mid-fourth century AD, but its style is mostly classical, probably in imitation of the historian Livy who died in AD 17.

Fighting the Carthaginians

annō quartō postquam ad Ītaliā Hannibal vēnit, Marcus Claudius Marcellus consul apud Nōlam, cīvitātem Campāniae, contrā Hannibalem bene pugnāvit. Hannibal multās cīvitātēs Rōmānōrum per Āpūliam, Calabriam, Brittios occupāvit. quō tempore etiam rex Macedoniae Philippus ad eum legātōs mīsit, prōmittens auxilia contrā Rōmānōs. Rōmānī in Macedoniae Marcum Valerium Laevīnum ire iussērunt, in Sardiniam Titum Manlium Torquātum prōconsulem. ita ūnō tempore quattuor locīs pugnābant: in Ītaliā contrā Hannibalem, in Hispāniā contrā frātre[m] eius Hasdrubalem, in Macedoniae contrā Philippum, in Sardinia contrā Sardōs et alterum Hasdrubalem Carthāginiensem.

—Eutropius, *Breviārium* 3.12

1. Which king of Macedon sent ambassadors to Hannibal?
2. Who fought the Romans in Spain?
3. Which Roman proconsul was ordered to invade Sardinia?
4. In how many places were the Romans fighting simultaneously?
5. Near which Campanian city did Claudius Marcellus fight Hannibal successfully?

Ars Poētica

Ovid's Love Poetry III

Identify the case of the adjectives in bold.

1. *parva levēs capiunt animōs.*
Small things captivate light minds.
2. *aspice cognātī **fēlicia** Caesaris arma.*
Look at the successful weapons of Caesar, your relative. [To Cupid.]
3. *nōn ego **nōbilium** sedeō studiōsus equōrum.*
I am not sitting here because I am keen on thoroughbred horses.
4. *tū poterās **fragilēs** pinnīs hebetāre zmaragdōs.*
You could dim fragile emeralds with your wings. [To his mistress' dead parrot.]
5. ***pauperibus** vātēs ego sum, quia pauper amāvī.*
I am the poet for poor people, since I loved as a poor man.
6. *cerne cicātrīcēs, **veteris** vestīgia pugnae.*
Look at his scars, the traces of an old fight.
7. *prōdigiosa loquor **veterum** mendācia vātum.*
I speak the prodigious lies of the old poets.
8. ***imbellēs** elegī, **geniālis** Mūsa, valēte.*
Farewell, unwarlike elegies, my witty Muse, farewell!

Aurea Dicta

1. *dolōris medicīnam ā philosophiā petō.* (Cicero)
2. *hominum generi universō cultūra agrōrum est salūtāris.* (Cicero)
3. *ignis aurum probat, miseria fortēs virōs.* (Seneca the Younger)
4. *impia sub dulcī melle venēna latent.* (Ovid)
5. *iustitia omnium est domina et rēgīna virtūtum.* (Cicero)
6. *nātūram mūtāre difficile est.* (Seneca the Younger)
7. *necessitudō etiam timidōs fortēs facit.* (Sallust)
8. *omnēs hominēs aut liberī sunt aut servī.* (Justinian's *Digesta*)

Hōrologia Latīna

1. *brevis aetās, vīta fugax.*
Time is short, life is fleeting.
2. *dōna praesentis cape laetus hōrae.*
Take gladly the gifts of the present hour.
3. *dubia omnibus, ultima multis.*
The hour is uncertain for all, the last for many.
4. *dum quaeris, hōra fugit.*
While you seek it, the hour flees.
5. *tempus edax rērum.*
Time eats away everything.

Lūsūs



Thēsaurus Verbōrum

Many English nouns are exactly the same as the second declension neuter nouns from which they are derived, except that the ending has been dropped; for example, “argument” is derived from *argūmentum*, *-ī* and “fragment” from *fragmentum*, *-ī*.

impedimentum	ornāmentum
incrēmentum	pigmentum
instrumentum	rudimentum
lineamentum	sacrāmentum
medicāmentum	segmentum
mōmentum	testāmentum
monumentum	tormentum

Vīta Rōmānōrum

Selling Slaves

The magistrates forbid those who have been slaves for a long time to be sold as if they were newly enslaved. This is a measure to counter the trickery of vendors, for the magistrates protect buyers from vendors’ deceit. Most dealers try to pass off slaves of long standing as if they were new slaves, so as to sell them at a higher price, the assumption being that inexperienced slaves are more naive, more adaptable to their duties, easier to teach, and ready for any task, whereas it is difficult to retrain experienced longtime slaves and adapt them to one’s own ways. So, since the salesmen know that people are ready to rush to buy new slaves, they mix in longtime slaves and sell them as if they were new. The magistrates ordain that this is not to happen, and a slave passed off on an unsuspecting buyer will be returned.

—Justinian, *Digesta* 21.1.37

CHAPTER 10

Volō, Nōlō, Mālō, Numbers, Nouns of Limited Form and Variable Meaning

The Irregular Verbs *volō, nōlō, mālō*

Here is the irregular present indicative active of the verbs **volō** “I wish,” **nōlō** “I do not wish,” and **mālō** “I prefer”:

1st sing.	volō	nōlō	mālō
2nd sing.	vīs	nōn vīs	māvīs
3rd sing.	vult	nōn vult	māvult
1st pl.	volumus	nōlumus	mālumus
2nd pl.	vultis	nōn vultis	māvultis
3rd pl.	volunt	nōlunt	mālunt
Infinitive	velle	nolle	malle
Imperatives	—	nōlī, nōlīte	—

velle, nolle, and malle conjugate regularly (as third conjugation verbs) in the other tenses: *volam, nōlam, mālam* (future), *volēbam, nōlēbam, mālēbam* (imperfect), *voluī, nōluī, māluī* (perfect). None of these verbs has a fourth principal part.

nōlō is actually *volō* with the negative prefix *ne*, and *mālō* was originally the comparative adverb *magis*, which means “rather,” added to *volō*: “I wish rather.” You have already met the imperatives *nōlī* and *nōlīte*, when you learned negative commands in Chapter 1; *nōlī ūvās meās carpere*, for example, literally means “Be unwilling to pluck my grapes.”

Numbers

Most cardinal numbers do not decline, but *ūnus* “one,” *duo* “two,” and *trēs* “three” decline as follows:

	MASCULINE	FEMININE	NEUTER
NOMINATIVE	ūnus	ūna	ūnum
GENITIVE	ūnīus	ūnīus	ūnīus
DATIVE	ūnī	ūnī	ūnī
ACCUSATIVE	ūnum	ūnam	ūnum
ABLATIVE	ūnō	ūnā	ūnō

	MASCULINE	FEMININE	NEUTER
NOMINATIVE	duo	duae	duo
GENITIVE	duōrum	duārum	duōrum
DATIVE	duōbus	duābus	duōbus
ACCUSATIVE	duōs	duās	duo
ABLATIVE	duōbus	duābus	duōbus

	MASC. /FEM.	NEUTER
NOMINATIVE	trēs	tria
GENITIVE	trium	trium
DATIVE	tribus	tribus
ACCUSATIVE	trēs	tria
ABLATIVE	tribus	tribus

The cardinal numbers four to one hundred are **indeclinable adjectives**. When numbers above twenty are combined with *ūnus*, *duo*, or *trēs*, such as *vīgintī ūnus* (21), *trīgintā duo* (32), *quadrāgintā trēs* (43), then *ūnus*, *duo*, and *trēs* will decline as usual, but the other component will remain unchanged.

The words for numbers such as two hundred, three hundred, and so on (*ducentī*, *-ae*, *-a*; *trecentī*, *-ae*, *-a*, etc.) are also adjectives and they do decline, like the plural forms of *cārus*, *-a*, *-um*.

Like most other cardinal numbers, *mille*, “thousand,” is an indeclinable adjective, but *mīlia*, “thousands,” declines as a third declension neuter plural noun:

NOMINATIVE	<i>mīlia</i>
GENITIVE	<i>mīlium</i>
DATIVE	<i>mīlibus</i>
ACCUSATIVE	<i>mīlia</i>
ABLATIVE	<i>mīlibus</i>

mīlia usually has another noun in the genitive dependent on it, and one of the cardinal numbers as an adjective. If this cardinal number is *ūnus*, *duo*, or *trēs*, it will decline.

mille	mīlia
mille porcī in agrō sunt.	duo mīlia porcōrum in agrō sunt.
vōcēs mille porcōrum audīmus.	vōcēs trium mīlium porcōrum audīmus.
mille porcīs cibum dō.	quattuor mīlibus porcōrum cibum dō.
mille porcōs habēmus.	quinque mīlia porcōrum habēmus.
ā mille porcīs fugit lupus.	ā sex mīlibus porcōrum fugit lupus.

From the following list, you can construct all whole **cardinal** (“one,” “two,” “three,” etc.) and **ordinal** (“first,” “second,” “third,” etc.) numbers. The vast majority of these you will encounter only rarely.

Chapter 10

You need to memorize the first ten cardinal and the first ten ordinal numbers, but just understand the rules for forming the rest so that you can recognize them when you meet them in your reading. Here they are divided into groups according to how they are formed.

Cardinal	Ordinal	Roman Numeral
1 ūnus, -a, -um	prīmus, -a, -um	I
2 duo, -ae, -o	secundus, -a, -um/alter, -a, -um	II
3 trēs, tria	tertius, -a, -um	III
4 quattuor	quartus, -a, -um	IV
5 quinque	quintus, -a, -um	V
6 sex	sextus, -a, -um	VI
7 septem	septimus, -a, -um	VII
8 octō	octāvus, -a, -um	VIII
9 novem	nōnus, -a, -um	IX
10 decem	decimus, -a, -um	X
11 undecim	undecimus, -a, -um	XI
12 duodecim	duodecimus, -a, -um	XII
13 tredecim	tertius, -a, -um decimus, -a, -um	XIII
14 quattuordecim	quartus, -a, -um decimus, -a, -um	XIV
15 quindecim	quintus, -a, -um decimus, -a, -um	XV
18 duodēvigintī	duodēvicēsīmus, -a, -um	XVIII
19 undēvigintī	undēvicēsīmus, -a, -um	XIX
20 vīgintī	vīcēsīmus, -a, -um	XX
21 vīgintī ūnus, -a, -um	vīcēsīmus, -a, -um prīmus, -a, -um	XXI
28 duodētrīgintā	duodētrīcēsīmus, -a, -um	XXVIII
29 undētrīgintā	undētrīcēsīmus, -a, -um	XXIX
30 trīgintā	trīcēsīmus, -a, -um	XXX
40 quadrāgintā	quadrāgēsīmus, -a, -um	XL
50 quinquāgintā	quinquāgēsīmus, -a, -um	L
60 sexāgintā	sexāgēsīmus, -a, -um	LX
70 septuāgintā	septuāgēsīmus, -a, -um	LXX
80 octōgintā	octōgēsīmus, -a, -um	LXXX
90 nōnāgintā	nōnāgēsīmus, -a, -um	XC
100 centum	centēsīmus, -a, -um	C
101 centum ūnus, -a, -um	centēsīmus, -a, -um prīmus, -a, -um	CI

200 ducentī, -ae, -a	ducentēsīmus, -a, -um	CC
300 trecentī, -ae, -a	trecentēsīmus, -a, -um	CCC
400 quadringentī, -ae, -a	quadrāgentēsīmus, -a, -um	CD
500 quingentī, -ae, -a	quingentēsīmus, -a, -um	D
600 sescentī, -ae, -a	sescentēsīmus, -a, -um	DC
700 septingentī, -ae, -a	septingentēsīmus, -a, -um	DCC
800 octingentī, -ae, -a	octingentēsīmus, -a, -um	DCCC
900 nōngentī, -ae, -a	nōngentēsīmus, -a, -um	CM
1,000 mille	millēsīmus, -a, -um	M
2,000 duo mīlia	bis millēsīmus, -a, -um	MM

Notice that the numbers for hundreds from 200 to 900 are plural adjectives declined like *cārus*.

Distributive numbers express the idea of “one, two, three **each**.” For example, *agricola filiīs septēnōs porcōs dedit* means “The farmer gave his sons seven pigs each.” **They are also used with nouns that have different meanings in the plural and singular**, which are presented in the next section. For example, *duo castra* means “two forts” but *bīna castra* means “two camps.” Here are the most frequently used distributive numbers:

singulī, -ae, -a	one each	octōnī, -ae, -a	eight each
bīnī, -ae, -a	two each	novēnī, -ae, -a	nine each
ternī, -ae, -a	three each	dēnī, -ae, -a	ten each
quaternī, -ae, -a	four each	vīcēnī, -ae, -a	twenty each
quīnī, -ae, -a	five each	centēnī, -ae, -a	one hundred each
sēnī, -ae, -a	six each	millēnī, -ae, -a	one thousand each
septēnī, -ae, -a	seven each		

Indeclinable adverbs express “once,” “twice,” “three times,” and so on. Here is a list of the major examples:

semel	once	octiēs	eight times
bis	twice	noviēs	nine times
ter	three times	deciēs	ten times
quater	four times	vīciēs	twenty times
quinqūiēs	five times	centiēs	one hundred times
sexiēs	six times	mīliēs	one thousand times
septiēs	seven times		

Nouns of Limited Form and Variable Meaning

Some nouns are normally used only in the singular, or only in the plural, and some have a different meaning in the singular from the one they have in the plural.

Chapter 10

Nouns that exist only in the singular: some abstract nouns, like “beauty” or “wisdom,” most names of places, and most uncountable substances, like “milk” or “iron,” fall into this category. For example:

insānia, insāniae fem. 1	madness
sapientia, sapientiae fem. 1	wisdom
stultitia, stultitiae fem. 1	stupidity
Ēlysium, Ēlysū neut. 2	the home of the happy dead
nōbilitās, nōbilitātis fem. 3	nobility, the upper class
plebs, plēbis fem. 3	the lower class of citizens
quiēs, quiētis fem. 3	rest, quiet

Latin has many nouns that have only plural forms: some of them, like “spoils” and “remains,” are also plural in English. For example:

Athēnae, Athēnārum fem. 1	Athens
dīvitiae, dīvitiārum fem. 1	riches
exsequiae, exsequiārum fem. 1	funeral rites
minae, minārum fem. 1	threats
reliquiae, reliquiārum fem. 1	remains
liberī, liberōrum masc. 2	children
arma, armōrum neut. 2	arms, weapons
exta, extōrum neut. 2	entrails
spolia, spoliōrum neut. 2	plunder, spoils
mānēs, mānium masc. 3	the souls of the dead
penātēs, penātium masc. 3	household gods
moenia, moenium neut. 3	city walls

Other nouns that have plural forms in Latin are translated in English with a singular noun. For example:

insidiae, insidiārum fem. 1	ambush, trap
nuptiae, nuptiārum fem. 1	marriage(-ceremony)
tenebrae, tenebrārum fem. 1	darkness

A special group of nouns have one meaning in the singular and another meaning in the plural. For example:

	SINGULAR	PLURAL
cōpia, cōpiae fem. 1	abundance, amount	military forces
grātia, grātia fem. 1	favor	thanks
littera, litterae fem. 1	letter of the alphabet	letters of the alphabet, epistle, literature
lūdus, lūdī masc. 2	game, school	games (in the circus, amphitheater etc.)
castrum, castrī neut. 2	fort	camp
finis, finis masc. 3	end	territory
mōs, mōris masc. 3	custom	character
aedēs, aedis fem. 3	temple	house
vīs, - fem. 3	force	strength (<i>see below</i>)

Vocabulary Notes

grātia: “To give thanks to” or “to thank” is expressed in Latin with *grātiās agere* (not *dare*) and the dative of the person thanked.

The noun **aedēs** belongs in the small group of third declension masculine and feminine nouns with a genitive plural in *-ium*; see the list in Chapter 8 (*cīvis, ars*, etc.).

vīs: The 3rd declension feminine noun *vīs* is one of the very few irregular Latin nouns. In the **singular** it means “[violent] force” and is found only in the nominative, accusative, and ablative. In the **plural**, which has a different stem, it means “strength,” “[military] resources,” and is found in all cases.

	SINGULAR	PLURAL
NOMINATIVE	vīs	vīrēs
GENITIVE	—	vīrium
DATIVE	—	vīribus
ACCUSATIVE	vim	vīrēs
ABLATIVE	vī	vīribus

Prōlūsiōnēs



Parse the words in bold.

barbarī ferōcēs **omnibus** cum cōpiīs trans **flūmen** parvum in finēs Rōmānōrum vēr-
erant. “tempus est” exclāmāvit sacerdōs “virtūtem nostram hostibus monstrāre! deī an-
imum dīvinum **Rōmānis** dabunt. sī fortēs erimus, Rōma **incolumis** erit.” ergō **cīvium**
multitūdō, tria mīlia **mīlitum, arma** statim cēpit et contrā castra hostium **exībat**. sed
in insidiās subitō **cecidērunt** mīlitēs nostrī. hominēs mille ducentīque equī periērunt,
nam dux noster audax sed stultus erat. ā corporibus mīlitum miserōrum spolia **ingentia**
cēpērunt barbarī.

Complete the following equations.

1. tria + quattuor = _____
2. duo + undecim = _____
3. octō + sex = _____
4. novem + duodēvīgintī = _____
5. vīgintī ūnum + _____ = centum duo
6. quinque + quindecim = _____
7. decem + nōnāgintā = _____
8. centum tria + undēvīgintī = _____
9. sescentī trīgintā + trecentī septuāgintā = _____
10. CXII + _____ = CC
11. DCCVI + M = _____
12. mille porci + duo mīlia porcōrum = _____

Translate.

1. omnēs cīvēs ad lūdōs ire volunt, sed discipulī in lūdō manēbunt.
2. cōpiīs nostrīs magnam cōpiam argentī dedit dux potens.
3. Venus est in caelō, nōn in aede; nam dea caelestis est.
4. Rōmānī, tenebrās noctis nōlīte timēre.
5. terrēbant hostēs tenebrae mārēsque volucrēs.

6. in aedibus dominī meī penātēs māne laudāmus omnēs—dominus uxorque cum octō liberīs, tribus puerīs et quinque puellis, et omnī servōrum familiā, hominum vīgintī.
7. sī in silvā manent lupī, pastōrēs omnibus deīs grātiās agunt.
8. post exsequiās celebrēs frātris meī cūr aquam, nōn vīnum, bibere māvultis?
9. ante finem bellī in finēs hostium celeriter ībunt Rōmānī, nec barbarōrum insidiās metuent.
10. vim cōpiārum nostrārum semper timēbunt barbarī, sed minae hostium inānēs mentēs mīlitum nostrōrum numquam terrēbunt.
11. Rōmulus, prīmus rex Rōmānōrum, dux ceber fortisque erat et spolia ingentia in aede deī ter posuit.
12. quamquam rex septimus malus ac turpis fuit, plebs Rōmāna mōrēs bonōs semper habēbat.
13. reliquiās tristēs urbis nostrae flammae crūdēlēs rapuērunt, quoniam nec moenia magna nec portae altae hostēs repellere potuerant.
14. cūr diū molliter dormīre vult discipulus piger, sī somnus mortī nōn dissimilis est? nonne quiētem in Ēlysiō omnibus mortālibus post mortem dabunt deī caelestēs?
15. quamquam difficile erat castra cottīdiē aedificāre, mīlitēs miserī labōrem nec levem nec mollem ferēbant; nam sī mīles piger ōtium māvult, tēla hostium in tergō mox accipit.
16. The unhappy shepherd's seven pigs, a small herd, fell into the two fierce wolves' trap.
17. My father had always praised his household gods.
18. I will write two letters to my sister tomorrow.
19. While all the citizens are watching your father's sad funeral, the humble farmer wants to show his three children the walls of Athens again.
20. The lazy soldier does not want to carry the greedy leader's spoils from the Romans' camp.
21. Without good character you will not be able to live happily in the territory of our people.
22. All the immortals wished to come to the wedding of the beautiful goddess.
23. Although the king and queen were old and ugly, they had four strong children, seven little dogs, and three huge horses.
24. Had the old sailor's savage dog been able to see the fat, warm entrails of the bull on the huge altar?
25. The tired soldiers have found a large amount of gold and silver under a huge tree, for the two ugly pirates did not wish to sail away from Italy with all the riches of our city.

Lectiōnēs Latīnae

Lege, Intellege

Roman Victories in the Second Century BC

Aemilius Paulus septuāgintā civitatēs Ēpirī, quae rebellābant, cēpit, praedam mīlitibus distribuit. Rōmam ingentī pompā rediit in nāve rēgis Perseī. triumphāvit autem magnificentissimē in currū aureō cum duōbus filiīs. ductī sunt ante currum duo rēgis filiī et ipse Perseus, XLV annōs nātus. post eum etiam Anīcius dē Illyriīs triumphāvit. Gentius cum frātre et filiīs ante currum ductus est. ad hōc spectāculum rēgēs multārum gentium Rōmam vēnērunt; inter aliōs vēnērunt etiam Attalus atque Eumenēs, Asiae rēgēs, et Prūsiās Bithyniae. magnō honōre exceptī sunt et dōna in Capitōliō posuērunt. Prūsiās etiam filium suum Nīcomēdēn senātuī commendāvit.

—Eutropius, *Breviārium* 4.8

autem conj. but, and

1. Who were led in front of Anicius' triumphal chariot?
2. Who took seventy rebellious cities in Epirus?
3. Who accompanied Paulus in his triumphal chariot?
4. Name three kings who came to see Anicius' triumph.
5. Where did these kings place their gifts?

Ars Poētica

Ovid's Love Poetry IV

Identify the case of the words in bold.

1. *mīlitat **omnis** amans et habet sua **castra** Cupidō.*
Every lover is a soldier and Cupid has his own camp.
2. *quid geminās, Erycīna, meōs sine **fine** dolōrēs?*
Venus, why do you endlessly double my sorrows?
3. *in mediā pāce quid **arma** timēs?*
Why do you fear arms in the midst of peace?
4. ***tria** vīpereō fēcimus ōra canī.*
We invented three heads for the snaky dog. [Poets invented Cerberus, who guards the entrance to the Underworld.]
5. *fēcimus Enceladon iaculantem **mille** lacertīs.*
We [the poets] invented Encelados [one of the Giants] throwing spears with his thousand arms.

6. *centum* fronte oculōs, *centum* cervīce gerēbat
Argus—et hōs ūnus saepe fefellit Amor.
Argus had a hundred eyes on his forehead and a hundred on his neck—and Cupid often deceived them, though there was only one of him.
7. *duās ūnō* tempore turpis amō.
To my shame, I love two women at one time.
8. *coniugibus bellī causa duōbus* erat.
She was a cause of war for two husbands.

Erycina, -ae fem. 1 a cult title for Venus, who had a shrine on Mt. Eryx in western Sicily
Enceladon a Greek acc. sing. masc.

Aurea Dicta

1. *ad nova hominēs concurrunt, ad nōta nōn veniunt.* (Seneca the Elder)
2. *aurum et opēs, praecipuae bellōrum causae.* (Tacitus)
3. *fortūna opēs auferre potest, nōn animum.* (Seneca the Younger)
4. *frequens imitātiō transit in mōrēs.* (Quintilian)
5. *in servitūtem cadere dē regnō grave est.* (Seneca the Younger)
6. *incerta prō certis, bellum quam pācem mālēbant.* (Sallust)
7. *iūs est ars bonī et aequī.* (Justinian's *Digesta*)
8. *iūs summum saepe summa est malitia.* (Terence)

opēs, opum fem. 3 resources, wealth

praecipuus, -a, -um foremost, particular

Hōrologia Latīna

1. *brevis hominum vīta.*
The life of mankind is short.
2. *certa mihi mors, incerta est fūneris hōra.*
Death is certain for me, the hour of death is uncertain.
3. *heu, heu, praeteritum nōn est revocābile tempus!*
Alas, alas, time that has passed cannot be called back!
4. *sōl omnibus lūcet.*
The sun shines for everyone.
5. *tempus breve est.*
Time is short.

Lūsūs



Thēsaurus Verbōrum

English changes the *-us, -a, -um* inflection of many adjectives that end in *-īvus, -īva, -īvum* to a silent *-e*. For example:

accusātīvus ¹	festīvus
adoptīvus	fugitīvus
captīvus	furtīvus
dēfinītīvus	nātīvus
dēmonstrātīvus	passīvus

Vīta Rōmānōrum

The Origins of Words

The Romans were intensely curious about the origin of their language. We know from writers such as Quintilian that etymology was part of the curriculum in schools. Philosophers, especially the Stoics, and grammarians speculated on the subject; several treatises and handbooks with lists of possible etymologies have survived, most importantly Varro's *Dē Linguā Latinā*, Festus' *Dē Verbōrum Significātū*, and Isidore's *Etymologiae Sive Originēs*. Poets played endlessly with etymologies, as a way of displaying the sophistication, *doctrīna*, of their poetry.

The science of comparative linguistics is relatively modern; before the late eighteenth century, no one even realized that there was such a thing as the Indo-European family of languages, to which Latin and English belong. The Romans thought wrongly that Latin came from Greek; still, the associations they made between the two languages were often correct.

Many of the principles that the Romans used to determine the derivation of words now seem bizarrely unscientific. They often linked words for arbitrary or superficial reasons. For example:

- night is dangerous, therefore the Romans thought *nox, noctis* fem. 3 “night” came from *noceō, nocēre, nocuī, nocitum* 2 “to be harmful”;
- triumphing generals wore a laurel crown, therefore *laurus, -ī* fem. 2 “laurel” was thought to come from *laus, laudis* fem. 3 “praise”;

1. Likewise the names of all the other cases, and the term *adiectīvus* itself.

- anger makes a person act abnormally, therefore *īra*, -ae fem. 1 “anger” was thought to come from *īre ā sē* (3rd pers. reflexive pronoun [see Chapter 17]) “to go away from oneself”;
- old people tend to be forgetful, therefore *senex*, *senis* masc. 3 “old man” supposedly came from *sē nescīre* (*sē* 3rd pers. reflexive pronoun [see Chapter 17], *nesciō*, *nescīre*, *nescīvī* 4) “not to know oneself.”

The Romans often used this kind of association even when other explanations were readily available. Everyone knew that *barbarus* was not a purely Latin word, since it existed in Greek also. Nevertheless, some suggested that a barbarian was someone with a beard (*barba*, -ae fem. 1) who lived an unsophisticated life in the countryside (*rūs*, *rūris* neut. 3).

Sometimes words were explained as combinations of Greek and Latin elements: *thēsauros*, -i masc. 2 “treasure” is a Greek word (as the *th-* indicates), but it was explained as a “place (Greek *thes-*) for gold” (Latin *aurum*, -i neut. 2).

These false etymologies are based on a supposed similarity in meaning, but the Romans also had the idea, inherited from the Greeks, that words with completely opposite meanings might still be related. Groves are shady and dark, therefore the origin of *lūcus*, -i masc. 2 “grove” was *lux*, *lūcis* fem. 3 “light.” School is a place for work, not play, therefore the origin of *lūdus*, -i masc. 2 “school” was *lūdo*, *lūdere*, *lūsī*, *lūsum* 3 “play.” (You will find more etymologizing *ē contrāriō* in Chapter 27.)

It may be that these etymologies were not always intended to be taken seriously. For example, the word for dagger is *sīca*, -ae fem. 1, which was generally thought to come from *secō*, *secāre*, *secūī*, *sectum* 1 “cut.” Suetonius, however, tells the following story: “A gladiator was sent out to fight, but his sword got bent out of shape. Someone ran up to straighten it, but the gladiator said ‘*sic hā pugnābō* (Oh, I’ll fight like this)’ and that is how the *sīca* came to be so called.”

From now on, each chapter in this book will include a group of etymologies, usually related in theme. Some will give insights into the way the Romans thought, some will simply be amusing, **but only a minority will actually be true.** The following account of how Nigidius Figulus explained the origins of personal pronouns in the middle of the first century BC is culturally revealing (you’ll learn these pronouns in Chapter 17):

In his *Notes on Grammar*, Publius Nigidius Figulus shows that nouns and verbs were not formed through chance attribution, but through a natural and rational impulse. Philosophers frequently discuss whether words occur naturally or are simply invented. Nigidius gives many arguments as to why words may seem to be natural rather than arbitrary. The following one struck me as particularly neat and appealing: “When we say *vōs* [“you” pl.], we employ a movement appropriate to the meaning of the word itself, gradually protruding our lips and directing our breath toward those with whom we are speaking. On the other hand, when we say *nōs* [“we,” “us”], we do not pronounce the word with a strong impulse of the voice nor with our lips protruding; we keep our breath and our lips, as it were, within ourselves. The same applies to *tū* [“you” sing.],

Chapter 10

ego [“I”], and *tibi* [“for you” sing.] and *mibi* [“for me”]. Just as, when we nod in agreement or disagreement, the movement of our head or eyes corresponds to the nature of the subject, so there is a natural gesture in our mouth and breathing when we say these things. The same principle applies for both the Greek and the Latin words.”

—Aulus Gellius, *Noctēs Atticae* 10.4

CHAPTER 11

Fourth and Fifth Declension Nouns

Fourth Declension Nouns

The fourth declension is small. Almost all the nouns in it are masculine and decline like *portus*, *portūs* “port,” “harbor”:

	SINGULAR	PLURAL
NOMINATIVE	portus	portūs
GENITIVE	portūs	portuum
DATIVE	portuī	portibus
ACCUSATIVE	portum	portūs
ABLATIVE	portū	portibus

A very few nouns in the fourth declension are neuter. They decline like *cornū*, *cornūs* “horn”:

	SINGULAR	PLURAL
NOMINATIVE	cornū	cornua
GENITIVE	cornūs	cornuum
DATIVE	cornū	cornibus
ACCUSATIVE	cornū	cornua
ABLATIVE	cornū	cornibus

Fifth Declension Nouns

The fifth declension is by far the smallest. All the nouns in it are feminine except *diēs*, *diēi* “day,” and the compound *merīdiēs*, *-diēi* “midday” (*medius* + *diēs*). *merīdiēs* is always masculine, but *diēs* itself, for reasons that we do not now fully understand, is sometimes masculine and sometimes feminine.

All fifth declension nouns decline like *diēs*, except that, if the nominative singular has only one syllable, like *rēs*, the *e* in the genitive and dative singular ending is short (compare the genitive/dative *reī* with the genitive/dative *diēi*):

	SINGULAR	PLURAL
NOMINATIVE	diēs	diēs
GENITIVE	diēi	diērum
DATIVE	diēi	diēbus
ACCUSATIVE	diem	diēs
ABLATIVE	diē	diēbus
VOCATIVE	diēs	diēs

	SINGULAR	PLURAL
NOMINATIVE	rēs	rēs
GENITIVE	reī	rērum
DATIVE	reī	rēbus
ACCUSATIVE	rem	rēs
ABLATIVE	rē	rēbus
VOCATIVE	rēs	rēs

VOCABULARY

Fourth Declension Nouns

Masculine

currus, currūs	chariot
equitātus, equitātūs	cavalry
exercitus, exercitūs	army
fluctus, fluctūs	wave
fructus, fructūs	fruit
impetus, impetūs	rush, onset
magistrātus, magistrātūs	magistrate, official
metus, metūs	fear
portus, portūs	port, harbor
senātus, senātūs	Senate
versus, versūs	verse
vultus, vultūs	face

Feminine

domus, domūs	house
manus, manūs	hand

Neuter

cornū, cornūs	horn, wing (of battle line)
gelū, gelūs	frost
genū, genūs	knee

Fifth Declension Nouns

Feminine

aciēs, aciēi	battle line
diēs, diēi (sometimes masculine; see above)	day
faciēs, faciēi	face
fidēs, fidēi	trust
rēs, rei	thing
speciēs, speciēi	form, appearance
spēs, spei	hope, expectation

Third Declension Nouns

Masculine

Caesar, Caesaris	Caesar
consul, consulis	consul
gladiātor, gladiātōris	gladiator
imperātor, imperātōris	commander, emperor
iuvenis (= <i>juvenis</i>), iuvenis	young man
pēs, pedis	foot
sanguis, sanguinis	blood

Feminine

libertās, libertātis	freedom
ōrātiō, ōrātiōnis	speech
pietās, pietātis	piety
senectūs, senectūtis	old age
vēritās, vēritātis	truth

Neuter

iter, itineris	journey
lītus, lītōris	shore
mūnus, mūneris	gift
ōmen, ōminis	omen
scelus, sceleris	crime

Adverbs

forte	by chance
sponte	spontaneously
vērō	truly

Vocabulary Notes

Apart from **domus** and **manus**, there are very few feminine nouns in the fourth declension. Many of the others are names of trees. *domus* is irregular; its abl. sing. is *domō*, not “domū,” and its locative (see Chapter 15) is *domī*.

Prōlūsiōnēs



Parse the words in bold.

in **faciē** miserā magistrātūs **aegrī** spemque metumque vidēre poterant nautae **audācēs**. nam, quamquam minās **fluctuum** altōrum timēbat, tamen lūmina **portūs** parvī iam vidēbat. Rōmānīs semper rēs **gravis** erat domum penātēsque relinquere. ergō deīs immortālībus dōnum magnum, exta porcī **pinguis**, iam dederat **magistrātus**, namque in **portū** incolumis ē nāve **ingenti** exīre cupiēbat.

Change from singular to plural or vice versa, and then translate.

1. currus rēgis barbarī magnus est.
2. turpe fuit scelus iuvenis pulchrī.
3. dēforme est equī meī genū.
4. gladiātōrēs vultūs crūdēlēs habēbant.
5. fructūs ingentēs in manūs avārās magistrātuum pauperum dē arboribus ceciderant.
6. fluctus ingens ad lītus insulae vēnerat.
7. cornū potens taurī veteris metuistī.
8. consulis pinguis dē rē gravī ōrātiōnem longam nūper audivī.
9. cum brevis est nox, tunc est diēs longa.
10. ante āram lūmen magnum, ōmen nōn leve, vīdit exercitūs Rōmānī imperātor.

Translate.

1. dum nāvēs in portū sunt, fluctūs maris nautās fortēs nōn terrent.
2. omnēs nāvēs ē portibus Ītaliae iam exierant, at Caesar trans fluctūs maris sine metū nāvīgāvit.
3. quandō rosās dulcēs exercituī nostrō sponte dabitīs, puellae?
4. pastōrem, porce dulcis, fēlicem faciēs, nam faciēs tua tristis nōn est.

5. vultisne vultūs porcōrum meōrum dulcium māne spectāre?
6. cornua taurōrum sunt magna, at cornua porcī nōn habent.
7. faciem ingentem dulcemque habent porcī, sed sine cornibus; genuane habent?
8. gelū frīgidum nōn amant porcī, quoniam sanguinem calidum habent.
9. longa ferox mōvit, triste ōmen, cornua taurus.
10. dux exercitūs Rōmānī currūs hostium numquam timēbit.
11. ad parvum portum porcū pinguem portāre poteritis, puellae pigrae?
12. in aciē stāre rēs bona nōn est; nonne liberōs uxōrēsque vidēre mālunt mīlitēs?
13. ab aciē abīre nōn bonum est; num in hostium manibus urbem nostram vidēre vultis?
14. aciem Rōmānam impetus equitātūs nostrī paene frēgerat.
15. num sine spē victōriae currūs equitātusque hostium contrā mīlitēs nostrōs ācriter pugnāre poterunt?
16. The sad priestess placed lovely flowers softly onto the bull's horns.
17. I was unwilling to read the rich poet's shameful verses, because he always writes bad poems.
18. By chance all the magistrates were listening happily to the fat consul's short speech in the Senate.
19. Rex, my little dog, has a sweet face, but the faces of not all the Roman emperors were sweet.
20. Although the barbarians' customs are cruel, they praise many virtues of the Roman people, especially piety and trust and truth.
21. For a long time there was peace in our territory, but the Romans recently broke our hopes of freedom.
22. After many years, old age will come to the handsome young man, but wisdom will give a happy appearance to his old face.
23. Today is indeed a happy day, for the consul, a man like a heavenly god, has given sweet freedom to all the slaves.
24. You will be able to see anger on the cruel magistrate's stupid face, because the Senate is always empty when he wishes to warn the consuls about the truth of my speech.
25. Although he is fierce, the citizens will endure neither the king's stupidity nor his shameful crimes.

Lectiōnēs Latīnae

Lege, Intellege

Pliny the Elder (Gaius Plinius Secundus; c. AD 23–79) was the author of the *Historia Nātūrālis*, a thirty-seven-book encyclopedia, outstandingly influential for 1,500 years as the greatest single collection of ancient knowledge and thought. This is how Pliny himself defined the contents: *nātūra, hōc est vīta, narrātur* “Nature, that is to say life, is my theme.” In fact, about one-third of the work is devoted to medicine and magical charms. Pliny’s earlier works on history, language, and rhetoric, as well as a monograph on javelin-throwing written for cavalymen, have not survived. While serving as commander of the fleet, he rowed across the Bay of Naples to investigate the eruption of Vesuvius, so he died in the interests of science.

Crocodiles

crocodīlum habet Nīlus, quadrupēs malum et terrā pariter ac flūmine infestum. ūnum hōc animal terrestre linguae ūsū caret, ūnum superiōre mōbilī maxillā imprimit morsum. magnitūdine excēdit plērumque duodēvigintī cubita. parit ōva quanta anserēs, nec aliud animal ex minōre orīgine in maiōrem crescit magnitūdinem. unguibus armātus est, et contrā omnia vulnera cute densā. diēs in terrā agit, noctēs in aquā, tepōris utrumque ratiōne. hunc saturum cibō piscium et in lītore somnō datum parva avis, quae trochilos ibi vocātur, rex avium in Ītaliā, invītat ad hiandum pābulī suī grātiā, ōs primum eius adsultim repurgans, mox dentēs et faucēs quam maximē hiantēs; in quā voluptāte somnō pressum conspicātus ichneumōn, per faucēs ut tēlum immissus, ērōdit alvum.

—Pliny the Elder, *Historia Nātūrālis* 8.89

ūsū caret “lacks the use”

avis, avis fem. 3 bird

anser, anseris masc./fem. 3 goose

ad hiandum “to open its mouth wide”

tepor, tepōris masc. 3 heat

ichneumōn, -ōnis masc. 3 mongoose

1. What is the name in Italy for the little bird that cleans the crocodile’s teeth?
2. What animal gnaws its way out of the crocodile’s stomach?
3. Is the crocodile more formidable on land or in the river Nile?
4. Why does the crocodile spend its nights in the water?
5. Can the crocodile move its upper jaw?

Ars Poētica

Ovid's Love Poetry V

Identify and explain the case of the nouns in bold.

1. *festā **diēs** Veneremque vocat **cantūs**que merumque.*
A holiday calls for Venus and songs and unmixed wine.
2. *carmina sanguineae dēducunt **cornua** lūnae.*
Songs draw down the horns of the bloody moon.
3. *purpureus lūnae sanguine **vultus** erat.*
The face of the moon was bright with blood.
4. *candida seu tacitō vīdit mē fēmina vultū,
in **vultū** tacitās arguis esse notās.*
Or if a fair woman has looked at me with a silent face, you claim that there are silent signs in her face.
5. *ad mea formōsōs **vultūs** adhibēte, puellae, carmina.*
Turn your lovely faces to my songs, girls.
6. *timor ūnus erat, **faciēs** nōn ūna timōris.*
There was one fear, but not just one appearance of fear.

Aurea Dicta

1. *avaritia et luxuriēs omnia magna imperia ēvertērunt.* (Livy)
2. *crēdula rēs amor est.* (Ovid)
3. *iuvenīle vitium est, regere nōn posse impetum.* (Seneca the Younger)
4. *lūdit in hūmānīs dīvīna potentia rēbus.* (Ovid)
5. *māter omnium bonārum rērum sapientia.* (Cicero)
6. *militāris sine duce turba corpus est sine spīritū.* (Quintus Curtius)
7. *militiae speciēs amor est.* (Ovid)
8. *nōlīte, quod pigri agricolae faciunt, mātūrōs fructūs per inertiam āmittere ē manibus.*
(Quintus Curtius)

Hōrologia Latīna

1. *ad occāsum tendimus omnēs.*
We are all heading to sunset.
2. *sicut umbra diēs nostrī.*
Our days are as a shadow.
3. *sōlis et umbrae concordia.*
The agreement of sun and shadow.
4. *tempus fugit velut umbra.*
Time flies like a shadow.
5. *tenēre nōn potes, potes nōn perdere diem.*
You cannot hold the day back, but you can avoid wasting it.

Lūsūs



Thēsaurus Verbōrum

Here are some adjectives in *-idus, -ida, -idum* that have survived in English without the endings *-us, -a, -um*:

āridus	languidus	putridus	stolidus
avidus	limpidus	rabidus	stupidus
candidus	liquidus	rancidus	tepidus
fervidus	lividus	rapidus	timidus
flaccidus	lucidus	rigidus	torridus
flōridus	lūridus	solidus	turbidus
frīgidus	morbidus	sordidus	turgidus
horridus	pallidus	splendidus	validus
intrepidus	placidus	squālidus	vapidus

Etymologiae Antiquae

In his *Institūtiō Ōrātōria* (1.6.31), Quintilian introduces the study of etymology with these examples of familiar proper names:

unde Brūtī, Publicolae, Pythici? cūr Latium, Ītalia, Beneventum? quae Capitōlium et collem Quirīnālem et Argilētum appellandī ratiō?

Where do the names Brutus, Publicola, Pythicus come from? Why Latium, Italy, Beneventum? What is the reason for the Capitol, the Quirinal Hill, the Argiletum being so called?

Brūtus, -ī masc. 2. *brūtus, -a, -um* means “stupid.” Lucius Junius accepted this taunting *cognōmen* (nickname) so that he would not seem to pose a threat to the last king of Rome, Tarquinius Superbus, and could bide his time, waiting for an opportunity to overthrow the monarchy.

Publicola, -ae masc. 1. Publius Valerius worked to overthrow the monarchy, was consul four times in the early years of the Republic, and was given this *cognōmen* because he cultivated (*colō, -ere, coluī, cultum* 3) the support of the people (*populus, -ī* masc. 2).

Pythicus, -ī masc. 2. If this is a Roman *cognōmen*, we don’t know its precise significance. It may be associated with the Pythian shrine of Apollo at Delphi, and there were several different explanations for the name of the shrine. According to one account, Apollo killed a snake there that was so vast that the Delphians could not remove its corpse, which rotted (Greek *πύθεσθαι* [*puthesthai*]) in the sun.

For **Latium** and **Ītalia**, see pp. 188 and 189.

Beneventum, -ī neut. 2. This town in southern Italy was called *Maleventum* by its Greek founders, but that sounded like an ill-omened name to Latin speakers (“badly come”). Similarly, it was said that the founder of Rome, Aeneas, had originally given the name *Egesta* to a Sicilian city. The name was supposedly changed because it sounded too much like the Latin word *egestās, -ātis* fem. 3 “destitution,” and the city became *Segesta*.

For the **Capitol** and **Quirinal** Hills, see p. 174.

Argilētum, -ī neut. 2. The Argiletum was a street that entered the Forum near the Senate-house. The most plausible explanation of the name connects it with *argilla, -ae* fem. 1 “clay,” for the clay pits that supposedly once existed there. It was also said to commemorate the death (*lētum, -ī* neut. 2) of a certain Argus, killed there in pre-Roman times, or of a senator named Argillus, torn to pieces in the Senate for suggesting that the Romans should negotiate a peace with Carthage after the Battle of Cannae in 216 BC.

Vita Rōmānōrum

Modern Decadence

Seneca the Younger (4 BC–AD 65) somehow managed to be both a committed Stoic philosopher and a prominent advisor to the young emperor Nero. As you read the following diatribe, one of his many denunciations of contemporary society, bear in mind that Seneca was among the wealthiest men in the world at the time. Here, however, he is preaching what he practiced: the historian Tacitus records that, when Nero forced Seneca to commit suicide, his frugal diet had weakened him so much that he had difficulty bleeding himself to death.

The requirements of the body are very slight: it needs shelter from cold, and nourishment to allay hunger and thirst. Any desires beyond that cater to our vices, not to our needs. It is not necessary to scour the depths of every sea nor to burden our bellies by slaughtering animals, nor to dig out shellfish from the farthest shores of unknown seas: may the gods and goddesses damn those whose decadence even passes the boundaries of the empire that already makes others hate us! They want game caught beyond the river Phasis [which flows into the Black Sea] to supply their pretentious kitchens, and they are not ashamed to seek birds from the Parthians [longtime enemies of Rome in western Asia]. . . . From every quarter they import everything that may tickle a fastidious palate. Things that their stomachs, ruined by rich food, can scarcely tolerate are imported from the farthest ocean. They vomit to eat; they eat to vomit, and the banquets they search for through the whole world they do not deign to digest. If a man despises such things, what harm can poverty do him? If he does desire them, poverty is actually a benefit to him, for he is cured against his will. . . . Caligula, whom Nature seems to have produced so as to show the effect of combining the extremes of vice and power, spent ten million sesterces on a single dinner; although assisted by the ingenuity of all his companions, he had difficulty finding a way to turn the tribute of three provinces into that one dinner. What wretches, whose palates are excited only by expensive dishes! It is not the dishes' exquisite flavor nor their appeal to the taste which makes them expensive, it is their rarity and the difficulty in obtaining them. . . . I should like to ask these people: "Why launch your ships? Why arm your hands against both wild beasts and your fellow men? Why rush to and fro in such a frenzy? Why pile riches upon riches? Will you not give a thought to how puny your bodies are? Is it not madness and the most extreme delusion to desire so much when you can hold so little?"

—Seneca the Younger, *Dē Consōlātiōne ad Helviam Mātre*m 10. 2–6

CHAPTER 12

Comparative and Superlative Forms of Adjectives and Adverbs

Adjectives

Adjectives have three degrees, the **positive**, the **comparative**, and the **superlative**. So far, the only one of these we have seen is the positive, which simply modifies a noun by giving it a particular quality: for example, “Cupid is cruel.”

<i>Positive:</i>	Cupid is cruel , but small .
<i>Comparative:</i>	Cupid is more cruel than any other god, but smaller .
<i>Superlative:</i>	Cupid is the most cruel of all the gods, but the smallest .

As these examples show, to form regular comparative and superlative adjectives in English you add “more” and “the most” or the suffixes *-er* and *-est*. For most Latin adjectives, you add suffixes to the basic positive form. **These suffixes are the same for both groups of adjectives, whether first/second declension or third.**

Here is the declension of the comparative *cārior, -ius*, “dearer.” You will notice that the basic stem is *cārior*, which is the same as the nominative (and vocative) singular form for both masculine and feminine. The neuter nominative/vocative and accusative singular is a special form: *cārius*. In the other neuter forms, you add to *cārior* the same endings used for neuter third declension nouns like *carmen, carminis*.

	SINGULAR	PLURAL
<i>Masc. and Fem.</i>		
NOMINATIVE	<i>cārior</i>	<i>cāriōrēs</i>
GENITIVE	<i>cāriōris</i>	<i>cāriōrum</i>
DATIVE	<i>cāriōri</i>	<i>cāriōribus</i>
ACCUSATIVE	<i>cāriōrem</i>	<i>cāriōrēs</i>
ABLATIVE	<i>cāriōre</i>	<i>cāriōribus</i>
<i>Neuter</i>		
NOMINATIVE	<i>cārius</i>	<i>cāriōra</i>
GENITIVE	<i>cāriōris</i>	<i>cāriōrum</i>
DATIVE	<i>cāriōri</i>	<i>cāriōribus</i>
ACCUSATIVE	<i>cārius</i>	<i>cāriōra</i>
ABLATIVE	<i>cāriōre</i>	<i>cāriōribus</i>

You use the same procedure to form the comparative of regular third declension adjectives, such as *dulcis* and *fēlix*: *dulcior, dulciōris*, etc., “sweeter,” and *fēlicior, fēliciōris*, etc., “happier.”

To construct the superlative forms of almost all adjectives, add the suffixes *-issimus*, *-issima*, *-issimum* to the base of the positive. These superlative forms will then decline like any first/second declension adjective of the type *cārus*, *-a*, *-um*. The declension of *cāriissimus*, *-issima*, *-issimum* “dearest,” “very dear,” is as follows:

	SINGULAR	PLURAL
NOMINATIVE	<i>cāriissimus</i> , -a , -um	<i>cāriissimī</i> , -ae , -a
GENITIVE	<i>cāriissimī</i> , -ae , -ī	<i>cāriissimōrum</i> , -ārum , -ōrum
DATIVE	<i>cāriissimō</i> , -ae , -ō	<i>cāriissimīs</i> , -īs , -īs
ACCUSATIVE	<i>cāriissimum</i> , -am , -um	<i>cāriissimōs</i> , -ās , -a
ABLATIVE	<i>cāriissimō</i> , -ā , -ō	<i>cāriissimīs</i> , -īs , -īs

You use the same procedure to form the superlative of regular third declension adjectives, such as *dulcis* and *fēlix*: *dulcissimus*, etc., “sweetest,” “very sweet,” *fēlicissimus*, etc., “happiest,” “very happy.”

Exceptional Superlative Forms

All adjectives ending in *-er*, whether first/second declension, like *miser*, *misera*, *miserum* and *pulcher*, *pulchra*, *pulchrum*, or third declension, like *ācer*, *ācris*, *ācre*, construct their comparative forms in the normal way. The distinction remains between adjectives that keep the *-er* ending, like *miser* (*miserior*, etc.), and those that drop the *-e*, like *pulcher* and *ācer* (*pulchrior*, etc., *ācrior*, etc.).

In the superlative, however, all of these adjectives keep the full *-er* ending. They all take the superlative endings *-rimus*, *-rima*, *-rimum*, rather than *-issimus*, *-issima*, *-issimum*.

<i>miser</i> , <i>misera</i> , <i>miserum</i>	<i>miserior</i> , -ius	<i>miserrimus</i> , -a , -um
<i>pulcher</i> , <i>pulchra</i> , <i>pulchrum</i>	<i>pulchrior</i> , -ius	<i>pulcherrimus</i> , -a , -um
<i>ācer</i> , <i>ācris</i> , <i>ācre</i>	<i>ācrior</i> , -ius	<i>ācerrimus</i> , -a , -um

Six adjectives, *facilis*, *difficilis*, *gracilis*, *humilis*, *similis*, and *dissimilis*, also form their comparatives in the normal way, but their superlative endings are *-limus*, *-lima*, *-limum*.

<i>facilis</i> , <i>facile</i>	<i>facilior</i> , <i>facilius</i>	<i>facillimus</i> , -a , -um
<i>humilis</i> , <i>humile</i>	<i>humilior</i> , <i>humilius</i>	<i>humillimus</i> , -a , -um

facilis , facile	easy
difficilis , difficile	difficult
gracilis , gracile	thin
humilis , humile	humble
similis , simile + gen. or dat.	like, similar to
dissimilis , dissimile + gen. or dat.	unlike

Irregular Comparative and Superlative Forms of Adjectives

There are a few irregular comparative and superlative adjectives, but you need to learn only their irregular stem or stems. Then you combine the stem with the regular endings, in exactly the same way as for *cārus*, *dulcis*, and *fēlix*. Some of these adjectives have no positive form.

bonus, melior, optimus	good, better, best
———, dēterior, dēterrīmus	———, worse, worst
———, exterior, extrēmus	———, outer, farthest
———, inferior, infimus	———, lower, lowest
———, interior, intimus	———, interior, innermost
magnus, maior, maximus	big, bigger, biggest
malus, peior, pessimus	bad, worse, worst
———, posterior, postrēmus	———, later, last
———, prior, prīmus	———, former, first
———, propior, proximus	———, nearer, nearest
———, superior, suprēmus	———, higher, highest
———, ulterior, ultimus	———, farther, farthest

maior (= *major*) gives us the word “major” and sounds like “my-or,” with the letters *a* and *i* forming a very unusual diphthong. Similarly, **peior** sounds like “pay-or.”

The comparative and superlative of *multus* and *parvus* are special cases.

multus, plūs, plūrimus	much, more, most
parvus, minor (minus), minimus	small, smaller, smallest

minor is not very irregular; it uses the normal comparative endings, but without the *-i*.

The comparative *plūs* is more irregular. In the singular, it only exists as a neuter noun. In the plural, it is an adjective:

	NEUT. SING.	MASC./FEM. PL.	NEUT. PL.
NOMINATIVE	plūs	plūrēs	plūra
GENITIVE	plūris	plūrium	plūrium
DATIVE	plūrī	plūribus	plūribus
ACCUSATIVE	plūs	plūrēs	plūra
ABLATIVE	plūre	plūribus	plūribus

Since the plural forms are adjectives, they simply agree with the noun they modify. Since the singular is a noun, it is usually accompanied by another noun in the genitive. In practice, this

Chapter 12

means that the singular will be used with **uncountable nouns** such as *amor* and *potentia*, while the plural will be used with **countable nouns** such as *equus* and *carmen*. For example:

NEUT. SING.	MASC./FEM. PL.	NEUT. PL.
plūs potentiae	plūrēs equī	plūra carmina
plūris potentiae	plūrium equōrum	plūrium carminum
plūrī potentiae	plūribus equīs	plūribus carminibus
plūs potentiae	plūrēs equōs	plūra carmina
plūre potentiae	plūribus equīs	plūribus carminibus

Adverbs

As we saw in Chapters 6 and 9, to form the positive adverb, regular adjectives of the first/second declension add the ending *-ē* to the base, while regular adjectives of the third declension add *-iter* to the base.

Adjective		Adverb	
<i>cārus, -a, -um</i>	dear	<i>cārē</i>	dearly
<i>pulcher, pulchra, pulchrum</i>	beautiful	<i>pulchrē</i>	beautifully
<i>miser, misera, miserum</i>	wretched	<i>miserē</i>	wretchedly
<i>gravis, -e</i>	heavy	<i>graviter</i>	heavily
<i>fēlix, fēlicis</i>	happy	<i>fēliciter</i>	happily
<i>celer, celeris, celere</i>	swift	<i>celeriter</i>	swiftly

You need to know the following common **irregular adverbs**:

Adjective		Adverb	
<i>bonus</i>	good	<i>bene</i>	well
<i>facilis</i>	easy	<i>facile</i>	easily
<i>magnus</i>	big	<i>magnopere</i>	greatly
<i>malus</i>	bad	<i>male</i>	badly
<i>multus</i>	many	<i>multum</i>	much
<i>parvus</i>	small	<i>parum</i>	not much

magnopere means literally “with great work,” formed with the ablative of the noun *opus, operis* neut. 3.

Only the short final *e* makes *male* irregular.

Comparative and Superlative Adverbs

Like adjectives, adverbs have three degrees, positive, comparative, and superlative, but, unlike adjectives, they have only one form for each degree. For their comparative form, almost all adverbs use the neuter accusative singular of the comparative of the adjective. They construct their superlative by substituting *-ē* for the *-us*, *-a*, *-um* endings of the superlative form of the adjective.

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
<i>cārē</i>	<i>cārius</i>	<i>cārissimē</i>
<i>pulchrē</i>	<i>pulchrius</i>	<i>pulcherrimē</i>
<i>graviter</i>	<i>gravius</i>	<i>gravissimē</i>
<i>fēliciter</i>	<i>fēlicius</i>	<i>fēlicissimē</i>
<i>bene</i>	<i>melius</i>	<i>optimē</i>
<i>facile</i>	<i>facilius</i>	<i>facillimē</i>
<i>male</i>	<i>peius</i>	<i>pessimē</i>

You will need to learn the following adverbs separately, however, because they are strongly irregular:

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
<i>magnopere</i> greatly	<i>magis</i> more	<i>maximē</i> most
<i>multum</i> much	<i>plūs</i> more	<i>plūrimum</i> most
<i>parum</i> little	<i>minus</i> less	<i>minimē</i> least
_____	<i>prius</i> before	<i>primō</i> at first
		<i>primum</i> first

Adverbs Not Related to Adjectives

Many adverbs are not derived from adjectives at all. You have already seen the adverbs of time *crās*, *diū*, *herī*, *hodiē*, *mox*, *numquam*, *nunc*, *nūper*, *saepe*, *semper*, *tum*; the adverbs of place *circā/-um*, *procul*, *prope*; and the numerical adverbs *semel*, *bis*, *ter*, and so on. Here are some more adverbs that are not derived from adjectives. Their meaning restricts most of them to the positive degree—it is not likely that we would want to say “more everywhere” or “very meanwhile.”

A substantial group of adverbs end in *-im* (you will recognize several that are now English words):

<i>furtim</i>	stealthily	<i>interim</i>	meanwhile
<i>ōlim</i>	at some time	<i>partim</i>	partly
<i>passim</i>	everywhere	<i>paulātim</i>	gradually
<i>statim</i>	immediately	<i>verbātim</i>	word for word

The following adverbs are related to the pronouns *hic* “this” and *ille* “that” (see Chapter 17).

<i>hic</i>	here	<i>illic</i>	there
<i>hinc</i>	from here	<i>illinc</i>	from there
<i>hūc</i>	to here	<i>illūc</i>	to there

Most Latin prepositions were originally adverbs, and some later retained that function. For example, the following words can be either adverbs **or** prepositions that take the accusative case:

circā/-um	around	intrā	inside
extrā	outside	prope	near(by)
infra	below	suprā	above

Special Meanings of the Comparative and Superlative

In Latin the comparative and superlative forms of adjectives and adverbs have additional meanings that these forms do not have in English. These meanings are highlighted below.

Comparative

Amor crūdēlior est	Cupid is more cruel [than other gods]. Cupid is rather cruel . Cupid is too cruel .
Amor hominēs crūdēlius tangit	Cupid affects people more cruelly [than other gods]. Cupid affects people rather cruelly . Cupid affects people too cruelly .

If you think about them, these special meanings still involve an implicit comparison; Cupid is/acts more/rather/too cruel(ly) **in comparison to others**.

Superlative

Amor crūdēlissimus est	Cupid is the cruellest [of all the gods]. Cupid is very cruel .
Amor hominēs crūdēlissimē tangit	Cupid affects people in the cruelest way. Cupid affects people in a very cruel way.

quam with the Comparative and Superlative

In comparative statements, the two terms being compared are linked by the comparative form of the adjective (*dulcior, cārior, peior, etc.*) followed by *quam*, and **both are in the same case**:

<i>equus maior quam porcus est.</i>	A horse is bigger than a pig.
<i>equum maiōrem quam porcum meum vidēō.</i>	I see a horse bigger than my pig.
<i>porcō meō maiōri quam equō cibum dō.</i>	I give food to my pig (which is) bigger than a horse.

quam may also be placed directly before a superlative adjective or adverb to express the idea “as . . . as possible”:

<i>canis dominō quam cārissimus est.</i>	The dog is as dear as possible to its owner.
<i>librum quam difficillimum discipulō dedit magister.</i>	The teacher gave the student the most difficult book possible.
<i>equus quam gravissimē cecidit.</i>	The horse fell as heavily as could be.

The Ablative of Comparison

Another way to express comparison is to put the second term being compared in the ablative, **provided that the first term is in the nominative, vocative, or accusative**. For example:

equus porcō maior est.

A horse is bigger **than a pig**.

equum porcō meō maiōrem videō.

I see a horse bigger **than my pig**.

Perhaps you can see why the ablative of comparison won't work with, for example, the dative case. A noun in the dative (as an indirect object, for instance) will often look exactly like an ablative, so that it would be impossible to tell which noun is bigger (or more sacred or fiercer, etc.), and which noun is an ablative of comparison. "porcō meō maiōrī [dat.] equō [abl.] cibum dō" is not Latin for "I give food to my pig [which is] bigger than a horse"; the meaning might as easily be "I give food to a horse [which is] bigger than my pig."

Prōlūsiōnēs



Parse the words in bold.

templa **plūrima** aedificāvērunt ōlim Rōmānī, sed omnibus **deīs potentior** erat Iupiter **Optimus Maximus**. dōna quam **pulcherrima** ad arcem urbis **suprēmam** ferēbant sacerdōtēs. exta calida pecudis **minōris** deō potentissimō saepe dabant, sed taurum, animal **fortissimum** et **ācerimum**, caedere mālēbant.

Translate, then change the adjectives first to comparative, then to superlative forms.

1. pastōrī parvō cārī sunt porcī.
2. aprī sunt animālia audācia.
3. lupī sunt magnī.
4. ācris est mens porcī.
5. pigrum porcum nōn amō.
6. humilis est casa pastōris miserī.
7. aprī malī sunt et ferōcēs.
8. agnus gracilis mātṛī pinguī dissimilis est.
9. gladiātōrēs tristēs an magistrum bonum vidēre māvīs?
10. rēs gravis est turpem amīcum habēre.

Translate.

1. Iūnō est dea pulchra, Minerva pulchrior, sed Venus omnium deārum pulcherrima.
2. num verba Veneris, ventō leviōra volucerrimō, audīre voluit pastor?
3. avārior lupō est pīrāta, sed nōbilitātis Rōmānae mōrēs dēteriōrēs sunt.
4. casā arbor altior est, arbore mons.
5. nonne facilius est agrum cum taurō quam cum porcō, animālī humiliōre, arāre?
6. scelus peius est magistrātūs Rōmānōs quam hostium rēgem caedere.
7. porcus prīmus casam bonam aedificāvit, secundus meliōrem, sed tertius optimam.
8. agricolae filia agnam minimam, nōn porcōs agnā maiōrēs, amābat.
9. dulciōrēs sunt fructūs arborum meārum quam tuārum.
10. quamquam vīta morte dulcior est, tamen prō amīcīs perīre quam dulcissimum est.
11. officium Mercuriī est cīvēs fortissimōs post mortem in Ēlysium, mānium domum fēlicem, dūcere.
12. plūs pecūniae habet consul avārissimus quam agricolae pauperrimī, quod maximam aurī cōpiam in intīmā parte domūs meae nūper invēnit.
13. si cibum porcōrum gracillimōrum abstulit canis pessimus lupīisque omnibus audācior, ūvās plūrēs gregī miserrimō iam fer, serve stultissime!
14. in extremam Ītaliae partem cōpiās trans flūmen humillimum Caesar, vir dēterrimus, ācritter transmīsit; ergō bellum quam pessimum contrā senātum Rōmānum incēpit.
15. Iuppiter, rex deōrum, omnibus mortālībus fortior est, sed Venus omnibus mortālībus dea cārissima est, quamquam dea crūdēlissima plūs dolōris quam amōris hominibus dat.
16. Is the first day of our life the happiest?
17. The king of the very large city has more gold, but the farmers have more pigs.
18. Surely the king is not happier than the farmers?
19. The very bad teacher was unwilling to give more books to his best students.
20. The biggest chariot is carrying the very brave leader as quickly as possible out of the enemy camp, because he wishes to fight against our battle line.
21. If you are not a very good man, you will never be the leader of our army.
22. Why are you not bringing water back from the very cold river, you most wretched slave?
23. The lambs on the higher mountains are sweeter, but in the fields near the city they are bigger and sleep more softly.
24. I do not wish to give more food to the fat pigs, for they will be heavier than my cows.
25. Although the enemy have longer weapons than the Romans, it is not very easy to take our city, for it has very high walls.

Lectiōnēs Latīnae

Lege, Intellege

Advice for Generals I

Vegetius' *Excerpta Dē Rē Militārī* is the only complete surviving Roman manual on warfare. It was probably written in the late fourth century AD, but it draws on earlier, classical models. The following maxims are selected from the conclusion of his third and final book.

aut inōpiā aut terrōre melius est hostem domāre quam proeliō, in quō plūs solet fortūna potestātis habēre quam virtūs.
dēbēmus id solum agere, quod nōbīs ūtile iūdicāmus.
exercitus labōre prōficit, ōtiō consenescit.
militēs timor et poena in castrīs corrigit, in expeditiōne spēs ac praemia faciunt meliōrēs.
paucōs virōs fortēs nātūra prōcreat, bonā institūtiōne plūrēs reddit industria.
quī frūmentum necessariāque nōn praeparat, vincitur sine ferrō.
quī pauciōrēs infirmiōrēsque habēre sē nōvit, ex ūnō latere aut montem aut cīvitātem aut mare aut fluvium aut aliquod dēbet habēre subsidium.
quī sinistram ālam fortissimam habēre sē nōvit, dextram ālam hostis invādere dēbet.

inōpia, -ae fem. 1 shortage of supplies

frūmentum, -i neut. 2 grain

quī pauciōrēs infirmiōrēsque habēre sē nōvit “[A general] who knows that he has fewer and weaker troops”

latus, *lateris* neut. 3 side

sinister, *sinistra*, *sinistrum* on the left

āla, -ae fem. 1 wing

1. Where should a general use fear and punishment to control his troops?
2. What geographical or other features should a commander exploit if he knows his troops are outnumbered or weaker than the enemy?
3. If his own left wing is very strong, which part of the enemy line should a general attack?
4. Why is it better to overcome the enemy by cutting his supplies and intimidating him rather than by engaging in an actual battle?
5. What is the effect of idleness on an army?

Ars Poētica

Ovid's Love Poetry VI

Parse the words in bold.

1. *damnōsus pecorī curris, damnōsior **agrīs**.*
[speaking to a river in flood]: You run [and are] ruinous to the flock, more ruinous to the fields.
2. ***fertilior** seges est aliēnīs semper in agrīs,
vicīnumque pecus **grandius** ūber habet.*
The crop is always more fertile in other people's fields, and the neighboring flock has larger udders.
3. *monte **minor** collis, campīs erat altior aequīs.*
There was a hill smaller than a mountain, but higher than the level plains.
4. *quid magis est saxō dūrum, quid **mollius** undā?*
What is more hard than a rock, what is softer than a wave?
5. *mē nova sollicitat, mē tangit **sērior** aetās;
haec **melior**, speciē corporis illa placet.*
A young age attracts me, a more mature age touches me; the latter is better, but the former pleases with the appearance of her body.
6. *plūra sunt semper **dēteriōra** bonīs.*
There are always more worse things than good things.
7. *omnia fēmineā sunt ista libīdine mōta;
ācrior est nostrā, plūsque **furōris** habet.*
All those things were caused by women's lust; it is fiercer than ours, and has more madness.

fertilis, -e fertile

grandis, -e large

sērus, -a, -um late

furor, furōris masc. 3 madness

Aurea Dicta

1. *ācerrima proximōrum odia sunt.* (Tacitus)
2. *etiam prūdentissimī peccant.* (Seneca the Younger)
3. *famēs ac frīgus miserrima mortis genera.* (Livy)
4. *fortūna miserrima tūta est, nam timor ēventūs dēteriōris abest.* (Ovid)
5. *in liberō populō imperia lēgum potentiōra sunt quam hominum.* (Livy)

6. *inertia atque torpēdō plus dētrīmentī facit quam exercitiō.* (Cato)
7. *melle dulcī dulcior tū es.* (Plautus)
8. *ūsus effcācissimus rērum omnium magister.* (Pliny the Elder)

peccō 1 sin, make a mistake

tūtus, -a, -um safe

mel, mellis neut. 3 honey

Hōrologia Latīna

1. *aetās citō pede praeterit.*
Time goes by with swift foot.
2. *cum sōl abest obmutescō.*
When the sun is absent, I am dumb.
3. *eō breviōrēs, quō grātiōrēs.*
The more welcome [the hours], the shorter [they are].
4. *sōl mē, vōs umbra regit.*
The sun rules me, my shadow rules you.
5. *umbrās umbra regit, pulvis et umbra sumus.*
The shadow rules shadows, we are dust and shadow.

Lūsūs



Thēsaurus Verbōrum

English changes the final *-a* of many first declension Latin nouns ending in *-ūra* to a silent *-e*; for example, “capture” is derived from *captūra, -ae*, “censure” from *censūra, -ae*.

creātūra	fractūra	pictūra
cultūra	iunctūra (<i>unctūra</i>)	statūra
cūra	mixtura	structūra
figūra	nātūra	textūra

Etymologiae Antiquae

Deī Rōmānī I

Since the Romans believed that understanding the origin of a word gave insights into its essential meaning, they were especially interested in the names of gods and goddesses. Although *deus* itself was generally considered to be the same word as the Greek θεός (*theos*), some proposed other etymologies: perhaps most interesting is the idea that *deus* came from δέος (*deos*) “fear,” indicating that the Romans did not see the gods as completely benign.

Apollō, Apollinis masc. 3. The only one of the great Olympian gods whose name the Romans preserved in its Greek form (Ἀπόλλων) without proposing a Latin etymology. Apollo is linked for various reasons with the verb ἀπόλλυμαι (*apollunai*) “destroy”: his splendor, as sun god, destroys vegetation and is itself destroyed when the sun sets; as god of medicine, he destroys living creatures by means of diseases. As sun god, he brandishes (ἀποπάλλειν [*apopallein*]) the rays of the sun. As god of medicine, he drives away (ἀπελαύνειν [*apelaunein*]) diseases. He also, because of his importance, stands apart from others (ἀπ’ ἄλλων [*ap’allon*]) or from the masses (ἀ-πολλῶν [*a-pollon*]).

Cerēs, Cereris fem. 3. Ceres brings (*gerō, -ere, gessī, gestum* 3) crops.

Dīāna, -ae fem. 1. As goddess of hunting, Diana seeks out lonely woods far from roads (*dēvius, -a, -um*). As goddess of the moon, she makes the night like day (*diēs, diēi* masc./fem. 5). As goddess of childbirth, she brings children to the light of day. A similar etymology, from *lux, lūcis* fem. 3 light, was current for *Lucina*, identified sometimes with *Diana*, sometimes with *Juno*.

Dīs, Dītis masc. 3. The god of the Underworld is rich (*dīves, dīvitis*) because all things arise from the earth and return to it. See also p. 348.

Iūnō, Iūnōnis fem. 3 and **Iuppiter, Iovis** masc. 3, the queen and king of the gods, both help (*iuvō, -āre, iūvī, iūtum* 1) mankind.

Līber, Liberī masc. 2. The god of wine frees (*liberō* 1) us from our cares. See also p. 348.

Vīta Rōmānōrum

Trades and Professions

The wealth of Rome’s political and social elite was for centuries largely generated by their vast estates. Since they did not need to work for a living, they could afford to hold influential but unpaid political and judicial positions. As a very rich landowner in his hometown of Arpinum, not far from Rome, Cicero was a *domī nōbilis*, “a man of distinction at home.” At the same time, he was a *novus homō*, “a new man,” the first member of his family to reach senatorial rank. Members of the old patrician (that is, aristocratic) families probably regarded him as an upstart, but he adopted their snobbish attitude to working for a living:

As regards which trades and other means of livelihood are to be considered proper for a gentleman and which are to be considered sordid, here is the conventional wisdom. First of all, those occupations which make people dislike a man are frowned upon: for example, tax-collecting and money-lending. The occupation of any hired workman is unworthy of a gentleman, for it involves selling labor, not skill. A hired workman's payment is just a recompense for slavery. Those who buy from merchants for immediate retail sale are also to be thought vulgar, for they cannot make a profit without telling lies, and there is nothing more shameful than deceit. All craftsmen engage in a vulgar occupation, for there can be nothing refined about a workshop. The least respectable occupations are those which cater to the sensual pleasures: "fishmongers, butchers, cooks, sellers of poultry, fishermen," as Terence says [*Eunuch* 257]. You may wish to add perfumers, dancers, the whole performing troupe. Professions which require greater intelligence or which are particularly beneficial—for example, medicine, architecture, teaching the liberal arts—these are respectable for those whose social class makes them suitable. Trade is to be thought vulgar, if it is on a small scale. If, however, it is on a large scale, importing many different wares from many different places and distributing them to many people without deceit, it is not to be much disparaged. Such business actually deserves strong commendation if those who engage in it, when they are not gorged but satisfied with their profits, make their way from the harbor to an estate in the country, just as they have often made their way from the deep sea into the harbor. But, of all the ways to make a living, nothing is better, nothing is more productive, nothing sweeter, nothing more worthy of a free man than agriculture.

—Cicero, *Dē Officiis* 1.150–51

CHAPTER 13

Correlative Adjectives and Adverbs, Irregular Adjectives

Correlative Adjectives and Adverbs

In Chapter 4 you learned how to use *et . . . et . . .* “both . . . and . . .” and *nec . . . nec . . .* “neither . . . nor . . .” to construct a relation between words or clauses. Similarly, certain adjectives and adverbs can work in pairs or “correlatively,” in order to construct a comparison between the two parts of a complex sentence. The comparison usually involves quantity or size. The following pairs are particularly important. Their similar “rhyming” forms will help you remember them.

Adj./ Adv.		Correlative	
tam adv.	so, as	quam adv.	how, as
tālis, -e adj.	of such a sort	quālis, -e adj.	what sort of, as
tantus, -a, -um adj.	so much/great	quantus, -a, -um adj.	how much/great, as
tot indecl. adj.	so many	quot indecl. adj.	how many, as
totiens adv.	so often	quotiens adv.	how often, as

In sentences structured in this way, the second term (*quam, quālis* etc.), regardless of its literal meaning, is almost always equivalent to “as.” For example:

porcus nōn tam ferox est quam aper.

A pig is not as fierce as a wild boar.

porcus nōn tālis est quālis aper.

A pig is not of such a sort as a wild boar.

porcus corpus nōn tantum habet quantum aper.

A pig does not have as big a body as does a wild boar.

in silvā nōn sunt tot porcī quot aprī.

In the wood there are not as many pigs as wild boars.

in silvā porcōs nōn totiēns vidēmus quotiēns aprōs.

In the wood we do not see pigs as often as wild boars.

tam, tālis, and so on can also be used on their own, in statements, exclamations, or questions. For example:

aprī sunt tam ferocēs!

Wild boars are so fierce!

tālēs porcōs nōn timeō.

I am not afraid of such pigs.

in silvā aprōs totiēns vidēmus!

We see wild boars in the wood so often!

quam, *quālis*, and so on can be used on their own, too, introducing either exclamations or questions. For example:

<i>quam ferox est aper!</i>	How fierce the wild boar is!
<i>quam ferox est aper?</i>	How fierce is the wild boar?
<i>quot aprōs in silvā vidēmus!</i>	How many wild boars we see in the wood!
<i>quot aprōs in silvā vidēmus?</i>	How many wild boars do we see in the wood?

Notā Bene

Be careful to distinguish *quam* (“how,” in the sense “to what an extent or degree”) from *quōmodo* (“how,” in the sense “by what means”).

<i>quam dulcia sunt somnia!</i>	How sweet dreams are!
<i>quōmodo somnia dulcia vidēbō?</i>	How will I see sweet dreams?

You can express another kind of correlative balance, meaning “not only . . . but also . . .,” with the idiom *cum . . . tum . . .* :

cum corpus magnum tum caput parvum habet porcus.
A pig has not only a large body but also a small head.

Another way to say “not only . . . but also . . .” is with *nōn modo (solum, tantum) . . . sed etiam . . .* :

vīnum nōn tantum in casam tulerat servus sed etiam biberat.
The slave had not only brought the wine into the house, but he had also drunk it.
nōn modo Gallōs sed etiam Britannōs vīcit Caesar.
Caesar defeated not only the Gauls but also the Britons.

In sentences that DON’T involve correlation, the adverbs *modo*, *solum*, and *tantum* mean “only” or “just”:

duōs tantum porcōs frātrī meō dā. Give my brother just two pigs.

Without correlation, the particle *etiam* can mean “also” or “even”:

etiam pirātae liberōs amant. Even pirates love their children.

Finally, the combination *nē . . . quidem* means “not even.” The word that is emphasized is placed between *nē* and *quidem*:

nē agnōs quidem terrēbat lūpus tam parvus. Such a small wolf did not terrify even the lambs.

Irregular Adjectives

These nine adjectives are exceptional because of their declension and, in some cases, their meaning.

ūnus, -a, -um	one
nullus, -a, -um	no
ullus, -a, -um	any
sōlus, -a, -um	only, alone
neuter, neutra, neutrum	neither
alius, -a, -ud	another
uter, utra, utrum	which (of two), either
tōtus, -a, -um	whole
alter, altera, alterum	the other (of two)

You have already met *ūnus* in Chapter 10. As the following layout shows, the rest of these adjectives decline like *ūnus* in the singular, and like regular adjectives of the first/second declension type (*cārī, cārae, cāra*) if they occur in the plural. (Some, because of their sense, have no plural forms.) The only minor exception is *alius*, which has *-ud*, not *-um*, as its nominative and accusative neuter singular ending.

	SINGULAR	PLURAL
NOMINATIVE	nullus, -a, -um	nullī, -ae, -a
GENITIVE	nullius, -īus, -īus	nullōrum, -ārum, -ōrum
DATIVE	nullī, -ī, -ī	nullīs, -īs, -īs
ACCUSATIVE	nullum, -am, -um	nullōs, -ās, -a
ABLATIVE	nullō, -ā, -ō	nullīs, -īs, -īs

Notā Bene

Be careful to distinguish the gen. sing. of these adjectives (e.g., *ūnīus*) from the nom. sing. masc. of first/second declension nouns and adjectives (e.g., *fīlius*), and the dat. sing. (e.g., *ūnī*) from the gen. sing. masc. and neut. and from the nom. and voc. pl. masc. (e.g., *cārī*). The following sentences use examples of the genitive and dative singular.

<i>neutrīus agricolae frātre[m] amō.</i>	I love the brother of neither farmer.
<i>alterīus consulis exercitum dēlēvit Hannibal.</i>	Hannibal destroyed the army of the other consul.
<i>nullī servō libertātem dedit dominus crudēlis.</i>	The cruel owner gave freedom to no slave.
<i>“tōtī Ītaliae libertātem dabō” clāmāvit Hannibal.</i>	Hannibal shouted, “I will give freedom to all Italy.”

Some Uses of These Irregular Adjectives

The meaning of *alius*, “another,” is quite different from that of *alter*, “the other one [of two].” Because of its meaning, *alter* is used almost exclusively in the singular. In order to express the plural meaning, “the others,” you must use *cēterī, -ae, -a* or *reliquī, -ae, -a*, both regular first/second declension adjectives:

<i>aliū porcum terruit lupus.</i>	The wolf terrified another pig.
<i>alterū porcum terruit lupus.</i>	The wolf terrified the other pig.
<i>cēterōs porcōs terruit lupus.</i>	The wolf terrified the other pigs.

The following idioms using *alter* and *alius* are also important:

<i>alter . . . alter . . .</i>	(the) one . . . the other . . .
<i>alius/alī . . . alius/alī . . .</i>	one/some . . . another/others . . .
<i>alter agricola porcōs habet, alter vaccās.</i>	One farmer has pigs, the other cows.
<i>alī flōrēs amant, alī animālia.</i>	Some people like flowers, others like animals.

nonnullus, -a, -um is a pronominal adjective and pronoun made up of *nōn* and *nullus*, and it means “some” or “not a few.” Because of its meaning, it is found mostly in the plural.

<i>multī puerī lūdunt, sed nonnullī librōs legunt.</i>	Many children are playing, but some are reading books.
<i>gladiātōribus nonnullīs libertātem spectātōrēs dare volēbant.</i>	The spectators wanted to give freedom to some gladiators.

The pronoun *nēmō* “no one” borrows some of its forms from *nullus*:

NOMINATIVE	nēmō
GENITIVE	nullius
DATIVE	nēminī
ACCUSATIVE	nēminem
ABLATIVE	nullō

Prōlūsiōnēs



Parse the words in bold.

pauperiōrum vērō cīvium turba Caesaris virtūtem celeberrimam passim laudābat, nam hostēs tam saevōs **celeriter** vīcerat. sed “libertātem paulātim perdit populus Rōmānus” clāmābant senātōrēs plūrimī, “iam **rēgī** nōn dissimilis est Caesar.” uxor “**stultissimē** faciēs,” miserrimē exclāmāverat “vir **stultissime**, sī hodiē ad senātum ībis. cūr nē ūnum quidem diem **incolumis** carpēs? namque cum amīcōs tuōs tum ōmina quam infēlicissima **multum** timēre dēbēs.” etiam epistula sacerdotis veteris Caesarem dē insidiis senātōrum monēbat. **statim** tamen circum Caesarem stetērunt Brūtus et Cassius alīque senātōrēs. **quot** cīvium sanguinem passim per viās Rōmae fūdērunt!

Translate, then change the adjectives and adverbs to the comparative and superlative forms.

1. male labōrant servī pigrī.
2. parvī canēs ferōciter pugnant.
3. taurī fortēs terram āridam lentē arant.
4. porcī gracilēs lupōs magnōs facile audiunt.
5. cum porcīs pinguibus puella pulchra pigrē pugnat.

Translate.

1. tam bonum est vīnum, sed melius est aquam tantum bibere.
2. agnōs minimōs ab agrō ad casam humillimam retulit pastor incolumēs.
3. magnopere amābat canem dulcissimum puella cum tristis tum optima.
4. libertātem magis quam vītā habēre vult consul Rōmānus.
5. quotiens ā porcō minōre cibum rapuistis, lupī ferīs omnibus ferōciōrēs!
6. tot aprī quot lupī per silvam altam cum puellā pulcherrimā ambulāvērunt.
7. quam pulchrae sunt tōtīus silvae arborēs! nē in Ēlysiō quidem tot flōrēs carpunt animae fēlicēs.
8. iter tāle fēcērunt barbarōrum familiae quāle exercitus Rōmānus.
9. contrā lupum crūdēlissimum diū pugnavērunt et intrā mūrōs hortī et extrā nōn modo porcī sed etiam agnī.
10. nē lūnam quidem in caelō nigrō vidēre poterātis.
11. alter pastor porcōs multum amat, sed equōs magis.

12. mons altissimus Eurōpae in Galliā est, sed in Asiā plūrimī altius surgunt.
13. fons et mons et pons paucās litterās habent, fontēs montēsque et pontēs plūrēs, sed fontium, montium, pontium litterae plūrimae sunt.
14. ante pedēs rēgis tertiae fīliae, puellae dulciōris quam sorōrum, rosās quam pulcherrimās sponte dēposuit nauta.
15. quamquam Caesar quam celerrimē per viās lātissimās militēs duxerat, tamen lentius quam alter exercitus ad portum in extrēmā Ītaliae parte advēnit.
16. cum templa multa deōrum tam potentium tum tot aedēs cīvium dīvitum deīsque potentibus tam simīlium crās vidēbimus.
17. mīles alter nulla arma habet, alter nē ūnam quidem manum; neuter igitur cēterōs cīvēs iuvāre poterit.
18. Rōmam totiens vīdī quotiens Athēnās, sed nēminem tam fēlicem vīdī quam pastōrem veterem, patris meī servum, quamquam sōlis in montibus vīvit.
19. pater meus nōn tam dīves est quam tuus, sed paucī plūs pecūniae rēge nostrō dēterrimō habent.
20. cum tālī exercitū quālem ōlim dūcēbat Caesar quot hostēs vincere poterimus!
21. I have found so many pigs, food for the whole army.
22. No one will truly praise the lonely sailor's gift.
23. Fight against our enemies as bravely as possible, soldiers!
24. Why did your mother give flowers to the one girl but not to the other?
25. If the king seizes their wealth so often, not even the richest citizens can live easily.
26. Some of my friend's poems are very good, others are very bad.
27. While I am standing in the harbor, I can see the ships of the whole fleet.
28. Give food to the very thin pig, shepherd, not to the other animals!
29. How many pigs are sitting under the big tree?
30. Without the light of the moon, the broad plain was blacker than the inmost part of a very big cave.
31. The very fierce wolf had terrified not only the lambs but also the horses.
32. Although the wolves are coming stealthily into the garden, the pigs are meanwhile running as quickly as possible into the teacher's house.
33. To which of the king's two daughters did the sailor give such rich gifts?
34. Why does the other girl not show my books to the lonely farmer of her own accord if he wants to read the poems of so great a poet?
35. There is no one in the humble town, but we can all see the bodies of so many brave soldiers everywhere in the fields, not only near the river but also under the tall trees.

Lectiōnēs Latīnae

Lege, Intellege

Vegetius, *Advice for Generals* II

saepe plūs iuvat locus quam virtūs.

occāsiō in bellō plūs iuvat quam virtūs.

melius est post aciem plūra servāre praesidia quam lātius mīlitem spargere.

difficile vincitur quī vērē potest dē suis et dē adversārii cōpiis iūdicāre.

plūs iuvat virtūs quam multitudō.

quī hostem inconsultē sequitur, adversāriō vult dare victōriam quam ipse accēperat.

quī habet exercitātissimōs mīlitēs, in utrōque cornū pariter proelium dēbet incipere.

quī levem armātūrā optimā regit, utramque ālam hostis invādere dēbet.

ipse “he himself”

praesidium, -iī neut. 2 guard post

1. Bravery is worth more than location: true or false?
2. Bravery is worth more than a large army: true or false?
3. Bravery is worth more than opportunity: true or false?
4. Under what circumstances should a general attack both enemy wings simultaneously?
5. What are the consequences of pursuing the enemy rashly?

Ars Poētica

Ovid’s Love Poetry VII

Parse the words in bold.

1. *haec [oscula], quam docuī, multō meliōra fuērunt.*
These [kisses] were much better than [the ones that] I taught you.
2. *lūmina Gorgoneō saevius igne micant.*
Her eyes flash more savagely than the Gorgon’s fire.
3. *alteriusque sinūs aptē subiecta fovēbis?*
Will you warm the other man’s bosom, snugly cuddled up?
4. *lentē currite, noctis equi!*
Run slowly, horses of the night!
5. *nec mea vōs unī damnat censūra puellae.*
Nor does my censorship condemn you to just one girl.

6. *cui peccāre licet, peccat minus; ipsa potestās
sēmina nēquitiae languidiōra facit.*
Someone who is permitted to sin sins less; opportunity itself makes the seeds of
misbehavior more sluggish.
7. *nostra tamen iacuēre velut praemortua membra,
turpiter hesternā languidiōra rosā.*
But my limbs lay as if prematurely dead, drooping more shamefully than
yesterday's rose.

iacuēre = *iacuērunt* “they lay”

Aurea Dicta

1. *ad summōs honōrēs aliōs scientia iūris, aliōs ēloquentia, aliōs glōria militāris prōvexit.* (Livy)
2. *genus est mortis male vīvere.* (Ovid)
3. *in infāmiā plūs poenae quam in morte.* (Quintilian)
4. *lingua malī pars pessima servī.* (Juvenal)
5. *magis malitia pertinet ad virōs quam ad mulierēs.* (Plautus)
6. *minus habeō quam spērāvī, sed fortasse plūs spērāvī quam dēbuī.* (Seneca the Younger)
7. *modicē et modestē melius est vitam vīvere.* (Plautus)
8. *nihil est tam fallax quam vīta hūmāna, nihil tam insidiōsum.* (Seneca the Younger)

prōvehō, -ere, -vexī, -vectum 3 carry forward

Hōrologia Latīna

1. *dā mihi sōlem, dabō tibi hōram.*
Give me sun, I will give you the hour.
2. *homō humus, fāma fūmus, fīnis cinis.*
Mankind is earth, fame is smoke, the end is ashes.
3. *omnia sōl temperat.*
The sun controls everything.
4. *semper amīcīs hōra.*
There is always time for friends.
5. *umbra dēmonstrat lūcem.*
The shadow shows the light.

Lūsūs



Thēsaurus Verbōrum

Many English nouns are exactly the same as the nominative singular of the third decl. masc. nouns from which they are derived; for example, “actor” is derived from *actor, actōris* and “auditor” from *auditor, auditōris*. This principle applies more consistently with the American spelling of such words; British forms such as “colour,” “favour,” “labour” are influenced by Norman French.

candor	favor	odor	stupor
ensor	fervor	pallor	tenor
clāmor	furor	pastor	terror
color	horror	possessor	torpor
competītor	iānitor (= <i>jānitor</i>)	rigor	tremor
crēditor	inventor	rūmor	tumor
cursor	labor	sector	tūtor
decor	languor	splendor	victor
error	liquor	sponsor	vigor

Etymologiae Antīquae

Deī Rōmānī II

Mars, Martis masc. 3. Wars are fought by men (*mās, maris* masc. 3) and bring death (*mors, mortis* fem. 3). In its variant form *Māvors, Māvortis*, the god’s name was linked with overthrowing great things (*magna vertō, -ere, vertī, versum* 3). Mars’ alternative name *Grādīvus, -ī* masc. 2 suggests his striding (from the deponent verb *gradior, gradī, gressus sum* 3 *i*-stem; see Chapter 15) hither and thither on the battlefield. See also p. 348.

Mercurius, -iī masc. 2. Mercury is god of trade (from the deponent verb *mercor* 1). As messenger god, he runs in the middle (*medius currō, -ere, cucurrī, cursum* 3), between heaven and earth.

Minerva, -ae fem. 1. As goddess of war, Minerva destroys (*minuō, -ere, minuī, minūtum* 3) and threatens (from the deponent verb *minor* 1). As goddess of handicrafts, she gives mankind the gift of various skills (*mūnus artium variārum*).

Neptūnus, -ī masc. 2. Neptune veils (*obnūbo, -ere* 3) the sea and land with clouds (*nūbēs, -is* fem. 3). Another theory was that his name came from swimming (*nō* 1), but Cicero objected that if you could rely on a single letter you could make any sort of etymology. He says to the proponent

of this explanation, “You seemed to me to be floundering more than Neptune himself” (*magis tū mihi natāre vīsus es quam ipse Neptūnus*).

Sāturnus, *-i* masc. 2. Saturn is the father, so metaphorically the “sower” (*sator*, *-ōris* masc. 3) of all the gods. Being old, he is saturated (*saturō* 1) with years.

Venus, **Veneris** fem. 3. Love comes (*veniō*, *-īre*, *vēnī*, *ventum* 4) to all things, and Venus is quick to grant pardon (*venia*, *-ae* fem. 1), perhaps an allusion to the belief that lovers who break oaths will not be punished by the gods.

Vesta, *-ae* fem. 1. The goddess of the hearth (Greek ἑστία [*hestia*]) is also associated with the earth, which is clothed (*vestiō*, *-īre*, *vestiī*, *vestitum* 4) in plants and stands firm by its own strength (*suā vī stat*).

Vulcānus, *-ī* masc. 2. Vulcan is named from the violence (*violētia*, *-ae* fem. 1) of fire, and he flies (*volō* 1) through the air.

Vīta Rōmānōrum

Farming

By the classical period, the Romans had come to idealize the simplicity of their earlier way of life, when they were unsophisticated farmers. Not many of those who had the leisure for such nostalgia were actually tempted to perform physical agricultural labor themselves; that was for slaves and peasants.

When Cato the Elder was asked what he thought was the most profitable way of exploiting one’s resources, he replied, “Grazing livestock successfully”; what second to that, “Grazing livestock fairly successfully”; what third, “Grazing livestock unsuccessfully”; what fourth, “Raising crops.” When his questioner asked, “What about money-lending?” Cato replied, “What about murder?”

—Cicero, *Dē Officiis* 2.89

Whenever I think how shamefully widespread is the abandonment of our rural ways, I fear they may seem unbecoming or even beneath the dignity of free men. But I am reminded by so many writers that rural life was a matter of pride to our ancestors. This was the background of Quintius Cincinnatus, who was called from his plow to the dictatorship to save a besieged consul and his army [in 458 or 439 BC]; laying down his symbols of his office, which he relinquished after his victory more quickly than he had taken it up on assuming command, he returned to the same oxen on his small ancestral farm of four *iūgera* [= *jūgera*, about two and a half acres]. The same is true of Gaius Fabricius Luscinius and Manius Curius Dentatus; the former, when he had expelled Pyrrhus from Italy, the latter, when he had conquered the Sabines, took seven *iūgera* of captured land as a reward like every other man in the army, and cultivated them with

an energy equal to the bravery with which they had won them. I need not discuss individual cases now; that would be inappropriate, given that I can observe so many other memorable Roman commanders who were happy with this twofold task of both defending and cultivating their land, whether they had inherited it or won it through conquest. I understand that the old manly way of life does not appeal to our modern extravagant sophistication. As Varro complained already in our grandfathers' day, we have all abandoned our sickles and plows and come creeping with our families inside the walls of the city, and use our hands to applaud in the circuses and theaters rather than for tending our crops and vineyards, and we gaze in wonder at the posturings of effeminate men, who trick the eyes of the spectators as they counterfeit with their womanish gestures a sex denied to men by nature. Then, so that we can be ready for our gluttonous eating, we steam out our daily indigestion in Greek baths, sucking the moisture from our bodies to stimulate thirst. We waste our nights in licentious drunkenness, our days playing games and sleeping. We think ourselves fortunate that "we see the sun neither when it rises nor when it sets" [a saying of Cato the Elder]. This lazy lifestyle leads to health problems. The bodies of our young people are so flabby and out of condition that death seems unlikely to change them at all.

—Columella, *Dē Agricultūrā* Preface 13–17

CHAPTER 14

The Passive Voice of Verbs

So far you have learned the active voice of the indicative mood of verbs. In this chapter you will learn the other voice of Latin verbs, the passive. When a **transitive verb**—a verb that takes a direct object—is used in the passive voice, the direct object of the active verb becomes the grammatical subject of the passive verb. For example:

Active

The farmer kills the pig.
The soldiers will attack the city.
I have done the work.

Passive

The pig is killed by the farmer.
The city will be attacked by the soldiers.
The work has been done by me.

Each of the six active tenses has a passive counterpart. These six passive tenses are easy to learn because they are so predictable.

Present (I am loved, etc.)

	1st CONJ.	2nd CONJ.	
1st sing.	amor	moneor	
2nd sing.	amāris	monēris	
3rd sing.	amātur	monētur	
1st pl.	amāmur	monēmur	
2nd pl.	amāmini	monēmini	
3rd pl.	amantur	monentur	
Infinitive	amārī	monērī	
	3rd CONJ.	4th CONJ.	3rd CONJ. <i>i</i>-stem
1st sing.	mittor	audior	capior
2nd sing.	mitteris	audīris	caperis
3rd sing.	mittitur	audītur	capitur
1st pl.	mittimur	audīmur	capimur
2nd pl.	mittimini	audīmini	capimini
3rd pl.	mittuntur	audiuntur	capiuntur
Infinitive	mittī	audīrī	capī
Imperatives			
SINGULAR	amāre	monēre	
PLURAL	amāmini	monēmini	
SINGULAR	mittere	audīre	capere
PLURAL	mittimini	audīmini	capimini

Chapter 14

No doubt because of its awkward meaning (“be loved!,” “be listened to!,” etc.), the passive imperative is rare in Latin, except in the case of deponent verbs, which you will learn in the next chapter. The fact that the forms are ambiguous perhaps also discouraged their use: *amāre*, for example, is identical to the present active infinitive, *amāmini* is identical to the second person plural present passive indicative, “you are loved.”

Future (I will be loved, etc.)

	1st CONJ.	2nd CONJ.	
1st sing.	<i>amābor</i>	<i>monēbor</i>	
2nd sing.	<i>amāberis</i>	<i>monēberis</i>	
3rd sing.	<i>amābitur</i>	<i>monēbitur</i>	
1st pl.	<i>amābimur</i>	<i>monēbimur</i>	
2nd pl.	<i>amābiminī</i>	<i>monēbiminī</i>	
3rd pl.	<i>amābuntur</i>	<i>monēbuntur</i>	
	3rd CONJ.	4th CONJ.	3rd CONJ. <i>i</i>-stem
1st sing.	<i>mittar</i>	<i>audiar</i>	<i>capiar</i>
2nd sing.	<i>mittēris</i>	<i>audiēris</i>	<i>capiēris</i>
3rd sing.	<i>mittētur</i>	<i>audiētur</i>	<i>capiētur</i>
1st pl.	<i>mittēmur</i>	<i>audiēmur</i>	<i>capiēmur</i>
2nd pl.	<i>mittēminī</i>	<i>audiēminī</i>	<i>capiēminī</i>
3rd pl.	<i>mittentur</i>	<i>audientur</i>	<i>capientur</i>

Notā Bene

The length of the *e* is the only difference between the future form *mittēris* “you will be sent” and the present *mitteris* “you are being sent.”

Imperfect (I was loved, etc.)

	1st CONJ.	2nd CONJ.	
1st sing.	<i>amābar</i>	<i>monēbar</i>	
2nd sing.	<i>amābāris</i>	<i>monēbāris</i>	
3rd sing.	<i>amābātur</i>	<i>monēbātur</i>	
1st pl.	<i>amābāmur</i>	<i>monēbāmur</i>	
2nd pl.	<i>amābāminī</i>	<i>monēbāminī</i>	
3rd pl.	<i>amābantur</i>	<i>monēbantur</i>	
	3rd CONJ.	4th CONJ.	3rd CONJ. <i>i</i>-stem
1st sing.	<i>mittēbar</i>	<i>audiēbar</i>	<i>capiēbar</i>
2nd sing.	<i>mittēbāris</i>	<i>audiēbāris</i>	<i>capiēbāris</i>
3rd sing.	<i>mittēbātur</i>	<i>audiēbātur</i>	<i>capiēbātur</i>
1st pl.	<i>mittēbāmur</i>	<i>audiēbāmur</i>	<i>capiēbāmur</i>
2nd pl.	<i>mittēbāminī</i>	<i>audiēbāminī</i>	<i>capiēbāminī</i>
3rd pl.	<i>mittēbantur</i>	<i>audiēbantur</i>	<i>capiēbantur</i>

The Perfect System

To construct any form in the perfect passive system, you need to know the verb's fourth principal part, the perfect passive participle, which would be translated "having been loved," "having been warned," etc. For regular verbs in the first conjugation, this participle is formed by adding *-ātus, -āta, -ātum* to the present stem: for example, *amātus, amāta, amātum* "having been loved." For the other conjugations, you need to learn the fourth principal part separately but, as with the third principal part, you can use patterns to group certain verbs together for ease of memorization.

The perfect passive tenses simply combine the fourth principal part or perfect passive participle with the appropriate form of *esse*.

<i>amātus sum</i>	I have been loved, I was loved
<i>monitī erant</i>	They had been warned
<i>missae erunt</i>	They will have been sent

Keep in mind that the participle adds the "perfect" element of "have been," "had been," "will have been." In other words, the forms in the examples above CANNOT be translated as "I am loved," "they were warned," and "they will be sent."

You remember that predicate adjectives are used with the verb "to be" and agree with the subject. Since the perfect passive participle functions like a predicate adjective, it must agree in number, case, and gender with the subject. For example:

<i>amātus est porcus.</i>	The pig has been loved/was loved.
<i>amātī sunt porcī.</i>	The pigs have been loved/were loved.
<i>amāta erit puella.</i>	The girl will have been loved.
<i>amātae erunt puellae.</i>	The girls will have been loved.
<i>amātum erat carmen puellae.</i>	The girl's poem had been loved.
<i>amāta erant carmina puellae.</i>	The girl's poems had been loved.

Perfect (I have been loved, I was loved, etc.)

1st sing.	amātus, -a, -um sum
2nd sing.	amātus, -a, -um es
3rd sing.	amātus, -a, -um est
1st pl.	amātī, -ae, -a sumus
2nd pl.	amātī, -ae, -a estis
3rd pl.	amātī, -ae, -a sunt
Infinitive	amātus, -a, -um esse

Future Perfect (I will have been loved, etc.)

1st sing.	amātus, -a, -um erō
2nd sing.	amātus, -a, -um eris
3rd sing.	amātus, -a, -um erit
1st pl.	amātī, -ae, -a erimus
2nd pl.	amātī, -ae, -a eritis
3rd pl.	amātī, -ae, -a erunt

Pluperfect (I had been loved, etc.)

1st sing.	amātus, -a, -um eram
2nd sing.	amātus, -a, -um erās
3rd sing.	amātus, -a, -um erat
1st pl.	amātī, -ae, -a erāmus
2nd pl.	amātī, -ae, -a erātis
3rd pl.	amātī, -ae, -a erant

Here is a list of most of the verbs you have seen so far, with all their principal parts written out in full. Be sure to review especially the fourth principal part of each. Some verbs, such as *ambulāre*, do not have a fourth principal part, because they are intransitive. Other intransitive verbs, such as *venīre*, do have a fourth principal part, because they are used in the impersonal passive construction, which you will meet in Chapter 28. Finally, some transitive verbs, such as *bibere* and *discere*, lack a perfect passive participle for some unknown reason.

First Conjugation

aedificō, aedificāre, aedificāvī, aedificātum	build
ambulō, ambulāre, ambulāvī	walk
amō, amāre, amāvī, amātum	love
arō, arāre, arāvī, arātum	plow
clāmō, clāmāre, clāmāvī, clāmātum	shout
dō, dare, dedī, datum	give
dōnō, dōnāre, dōnāvī, dōnātum	give
iuvō, iuvāre, iuvī, iūtum	help
labōrō, labōrāre, labōrāvī, labōrātum	work
laudō, laudāre, laudāvī, laudātum	praise
liberō, liberāre, liberāvī, liberātum	free
monstrō, monstrāre, monstrāvī, monstrātum	show
portō, portāre, portāvī, portātum	carry
pugnō, pugnāre, pugnāvī, pugnātum	fight
spectō, spectāre, spectāvī, spectātum	watch

stō, stāre, stetī, statum	stand
tolerō, tolerāre, tolerāvī, tolerātum	tolerate
vītō, vītāre, vītāvī, vītātum	avoid
vocō, vocāre, vocāvī, vocātum	call

Second Conjugation

dēbeō, dēbere, dēbuī, dēbitum	owe, ought to, must, should
doceō, docēre, docuī, doctum	teach
fleō, flēre, flēvī, flētum	weep
habeō, habēre, habuī, habitus	have
maneō, manēre, mansī	remain
moneō, monēre, monuī, monitum	warn
moveō, movēre, movī, mōtum	move
rīdeō, rīdēre, rīsī, rīsum	laugh
sedeō, sedēre, sedī, sessum	sit
teneō, tenēre, tenuī, tentum	hold
terreō, terrēre, terruī, territum	frighten
timeō, timēre, timuī	fear
videō, vidēre, vīdī, vīsum	see

Third Conjugation

addō, addere, addidī, additum	add
agō, agere, ēgī, actum	drive, do, spend (of time)
bibō, bibere, bibī	drink
cadō, cadere, cecidī	fall
caedō, caedere, cecidī, caesum	cause to fall, kill
carpō, carpere, carpsī, carptum	pluck
claudō, claudere, clausī, clausum	close
cōgō, cōgere, cōgī, coactum	gather, force
dīcō, dīcere, dixī, dictum	say
discō, discere, didicī	learn
dūcō, dūcere, duxī, ductum	lead
frangō, frangere, frēgī, fractum	break
fundō, fundere, fūdī, fūsum	pour
laedō, laedere, laesī, laesum	harm
legō, legere, lēgī, lectum	choose, read
lūdō, lūdere, lūsī, lūsum	play

metuō, metuere, metuī	fear
mittō, mittere, mīsi, missum	send
ostendō, ostendere, ostendi, ostentum	show
pascō, pascere, pāvi, pastum	feed
pellō, pellere, pepulī, pulsum	drive, repel
perdō, perdere, perdidī, perditum	lose, destroy
petō, petere, petīi (<i>or -īvi</i>), petitum	seek
pōnō, pōnere, posuī, positum	place
relinquō, relinquere, reliquī, relictum	leave
scribō, scribere, scripsi, scriptum	write
surgō, surgere, surrexi, surrectum	rise
tangō, tangere, tetigi, tactum	touch
vincō, vincere, vīci, victum	conquer
vīvō, vīvere, vixī, victum	live

Fourth Conjugation

aperiō, aperīre, aperuī, apertum	open
audiō, audīre, audīvī, auditum	hear
dormiō, dormīre, dormīvī, dormitum	sleep
reperiō, reperīre, repperī, reperitum	find
veniō, venīre, vēnī, ventum	come

Third Conjugation *i*-stem

capiō, capere, cēpi, captum	take
accipiō, -ere, accēpi, acceptum	accept
incipiō, -ere, incēpi, inceptum	begin
cupiō, cupere, cupīvī, cupitum	wish, desire
faciō, facere, fēcī, factum	do, make
rapiō, rapere, rapuī, raptum	seize

Notā Bene

vincere and *vīvere* have the same fourth principal part, but context prevents confusion.

Irregular Verbs and the Passive Voice

sum, *possum*, *volō*, *nōlō*, and *mālō* have no passive forms.

The intransitive verb *eō* is only rarely used passively (you will see examples in Chapter 28). Some of its compounds are transitive, though, and form their fourth principal part with *-itum*; for example, *transitum*, literally “having been gone across,” that is, “having been crossed.”

ferō conjugates almost exactly like regular third conjugation verbs such as *mittor* in the present passive system: pres. *feror*, fut. *ferar*, imperf. *ferēbar*, etc. The only irregular passive forms in the present system are the second and third pers. pres. sing. pass. ind. *ferris*, *fertur*, and the pres. pass. inf. *ferrī*. *ferō* has no passive imperative forms. The fourth principal part is very irregular, *lātum*, but it is used in the perfect passive tenses in the regular way. For example, *ad urbem lātī erant porcī* “The pigs had been carried to the city.”

Since the prefixes in some compounds of *ferre* are so variable, you should learn them individually:

afferō, afferre, attulī, allātum	carry to
auferō, auferre, abstulī, ablātum	carry from
conferō, conferre, contulī, collātum	bring together
dēferō, dēferre, dētulī, dēlātum	bring down
differō, differre, distulī, dilātum	disperse, postpone
efferō, efferre, extulī, ēlātum	bring out of
inferō, inferre, intulī, illātum	bring into
offerō, offerre, obtulī, oblātum	offer
perferō, perferre, pertulī, perlātum	bring through, endure
referō, referre, retulī, relātum	bring back
sufferō, sufferre, sustulī, sublātum	bring under, endure

The Ablative of the Agent and of Means

We saw earlier that, when a transitive verb is used in the passive voice, the direct object of the active verb becomes the grammatical subject of the passive verb, even though it is still the recipient of the action.

To indicate the **agent** (person, god, or animal) responsible for the action, Latin uses the **ablative with *ā/ab***.

To indicate the **means** (inanimate) by which the action was accomplished, Latin uses the **ablative on its own**.

For example:

Agent

rex ā militibus interfectus est.

The king was killed /has been killed **by the soldiers**.

porcus ā lupō territus erat.

The pig had been terrified **by the wolf**.

Means

rex armīs militum interfectus est.

The king was killed /has been killed **by the soldiers' weapons**.

porcus dentibus lupī territus erat.

The pig had been terrified **by the wolf's teeth**.

In addition, *ā/ab* may be used with collective nouns that imply animate agents. For example:

urbs ab exercitū Rōmānō (= ā militibus Rōmānīs) dēlēbitur.

The city will be destroyed by the Roman army.

lupus ā grege ferōcī porcōrum (= ā porcīs ferōcibus) territus est.

The wolf was frightened by the fierce herd of pigs.

Vocabulary

Verbs

fugō 1	put to flight
superō 1	conquer
vulnerō 1	wound
dēleō, dēlēre, dēlēvī, dēlētum 2	destroy
iaceō (= <i>jaceō</i>), iacēre, iacuī 2	lie down
iubeō (= <i>jubeō</i>), iubēre, iussī, iussum 2	order
dēfendō, dēfendere, dēfendī, dēfensum 3	defend
invādō, invādere, invāsī, invāsum 3	invade
fugiō, fugere, fugī 3 <i>i</i> -stem	flee
iaciō (= <i>jaciō</i>), iacere, iēcī, iactum 3 <i>i</i> -stem	throw
interficiō, interficere, -fēcī, -fectum 3 <i>i</i> -stem	kill

Nouns

galea, galeae fem. 1	helmet
hasta, hastae fem. 1	spear
pugna, pugnae fem. 1	battle
gladius, gladiū masc. 2	sword
scūtum, scūti neut. 2	shield
socius, socii masc. 2	ally
centuriō, centuriōnis masc. 3	centurion
eques, equitis masc. 3	horseman
pedes, peditis masc. 3	foot soldier
victor, victōris masc. 3	victor
legiō, legiōnis fem. 3	legion
agmen, agminis neut. 3	column (esp. of soldiers)
vulnus, vulneris neut. 3	wound

Prōlūsiōnēs



Parse the following words.

- | | |
|-----------------|-----------------|
| 1. iacentur. | 6. laudābāmur. |
| 2. terrēris. | 7. tactus eris. |
| 3. cōgēmur. | 8. vīsum erat. |
| 4. mittēbar. | 9. aperītur. |
| 5. captae sunt. | 10. mōtī estis. |

Express the following sentences in the passive voice and then translate.

For example:

exercitum Rōmānum dēlent hostēs.

exercitus Rōmānus ab hostibus dēlētur.

The Roman army is being destroyed by the enemy.

1. pastor porcōs dūcēbat.
2. pastor porcōs duxit.
3. gladii nostrī hostēs saevōs pepulērunt.
4. urbem dēfenderat dux fortis.
5. dentēs lupī porcōs interfēcērunt.
6. terruerant porcī lupōs.
7. terruērunt nautās fluctūs maris.
8. nauta in manūs puellae rosās fundēbat.
9. num porcus librōs laudāvit?
10. multa bona deus mortālibus dat.

Translate.

1. galeā bene dēfensum est ducis nostrī caput.
2. hostium agmen ā peditibus nostrīs facile fugātum erat.
3. tot equitēs subitō dē superiōre parte collis quam celerrimē rediērunt.
4. socii hastās iēcērunt, et nunc passim per agrōs iacent corpora hostium.

5. quamquam barbarī sine galeīs, hastīs, gladiīs fortius quam Rōmānōrum sociī pugnāvērunt, tandem tamen ā Caesare victī sunt.
6. dē monte suprēmō fūgērunt porcī, namque ā lupīs territī erant.
7. dē virtūte liber ab amīcō Caesaris scriptus est.
8. nec lupus nec aper ā pastōribus facile captus erat.
9. servīs tāle vīnum ā dominō dabitur quāle amīcīs.
10. peditēs ā centuriōnibus in aciem contrā barbarōrum cōpiās dūcēbantur.
11. nec virtūte nec armīs oppidum dēfendī potest sī tam humilia sunt moenia.
12. quam fortiter pugnābat centuriō legiōnis quintae! forte tamen barbarī ducis gladiō vulnerātus erat.
13. Karthāgō ā Rōmānīs superāta est, et mox ā victōribus dēlēbitur.
14. quamquam sine spē erāmus, equitēs ā duce iussī sunt hostium aciem invādere.
15. postquam contrā hostēs pugnāvimus, dulce est arma dēpōnere et sub arbore cum amīcīs iacēre.

16. Wolves are loved by no one.
17. The pig will be frightened neither by wild boars nor by wolves.
18. When was the shepherd being killed slowly by the bull's cruel horns?
19. Many poems had been written by the happy poet.
20. Both the king and the queen were being praised by all the citizens.
21. Why has the citadel of neither city been besieged by the enemy?
22. Surely the wall has not been destroyed gradually by the huge rocks?
23. The soldier's head had been defended by his helmet, and his body by his shield, but he was wounded by a centurion of the ninth legion.
24. The gates of the towers have been closed by the soldier, but they will soon be opened by a few citizens.
25. How was the king killed? Was bad fruit given stealthily to the foolish man by the soft hand of his cruel wife?

Lectiōnēs Latīnae

Lege, Intellege

War with Hannibal

decimō annō postquam in Ītaliā vēnerat, Hannibal usque ad quartum mīliārium urbis accessit, equitēs eius usque ad portam. mox ad Campāniam rediit. in Hispāniā ā frātre eius Hasdrubale ambō Scīpiōnēs, quī per multōs annōs victōrēs fuerant, interficiuntur, exercitus tamen integer mansit; cāsū enim magis erant quam virtūte dēceptī. ā consule

Marcellō Siciliae magna pars capta est, quam tenēre Afrī coeperant, et nōbilissima urbs Syracūsāna; praeda ingens Rōmam perlāta est. Laevīnus in Macedoniā cum Philippō et multīs Graeciae populīs et rēge Asiae Attalō amīcitiā fēcit, et ad Siciliam profectus Hannōnem, Afrōrum ducem, cēpit Rōmamque cum captīvīs nōbilibus mīsit. XL civitatēs in dēditionem accēpit, XXVI expugnāvit. ita omnis Sicilia recepta et Macedonia fracta; ingentī glōriā Rōmam regressus est. Hannibal in Italiā Gnaeum Fulvium consulem subitō aggressus cum octō milibus hominum interfēcit.

—Eutropius, *Breviārium* 3.14

usque adv. all the way

cāsus, cāsūs masc. 4 fall, chance

coepī, coepisse 3 began (see p. 226)

1. How close did Hannibal's cavalry come to the gates of Rome?
2. How many men died with the consul Fulvius when Hannibal suddenly attacked him?
3. Who killed the two Scipios in Spain?
4. Which consul captured Syracuse?
5. How long after his arrival in Italy did Hannibal come as close to Rome as the fourth milestone?

Ars Poētica

Virgil (Publius Vergilius Maro 70–19 BC) was the greatest and most influential of all Roman poets. He wrote the *Eclogues*, a collection of ten pastoral poems; the *Georgics*, a poem in four books on farming; and the *Aeneid*, his masterpiece, unfinished at his death, a twelve-book epic on the wanderings and wars of Aeneas and his band of Trojans.

Identify the person, number, and tense of the verbs in bold in the following quotations from Virgil.

1. *panditur* extemplō foribus domus ātra revulsīs
abstractaeque bovēs abiūrātaeque rapīnae
caelō **ostenduntur**, pedibusque informe cadāver
prōtrahitur.

Immediately the dark house is opened, with its doors torn off, and the stolen cattle and the plunder he swore that he had not taken are shown to the sky, and the shapeless corpse is dragged out by the feet.

2. *huic cervixque comaeque* **trahuntur**
per terram, et versā pulvis **inscribitur** *hastā*.

Both his neck and his hair are dragged along the ground, and the dust is marked by his spear turned backward.

3. *ecce trahēbātur passīs Priamēia virgō
crīnibus ā templō Cassandra.*
Look! Cassandra, the virgin daughter of Priam, was being dragged from the temple by her flowing hair.
4. *at rēgīna gravī iamdūdum saucia cūrā
vulnus alit vēnīs et caecō carpitur ignī.*
But the queen [Dido of Carthage], long since afflicted with a serious anxiety, nourishes a wound in her veins and is consumed by a blind flame.
5. *“frangimur heu fātīs” inquit “ferimurque procellā!”*
“Alas!” he said. “We are being broken by the fates and carried off by the storm.”
6. *aut hōc inclūsī lignō occultantur Achīvī,
aut haec in nostrōs fabricāta est māchina mūrōs.*
Either there are Greeks hidden, shut up in this wooden thing, or this device has been constructed to harm our walls.

Aurea Dicta

1. *ā cane nōn magnō saepe tenētur aper.* (Ovid)
2. *carmina laudantur, sed mūnera magna petuntur.* (Ovid)
3. *contrā verbōsōs nōlī contendere verbīs; sermo datur cunctīs, animī sapientia paucīs.* (Ps.-Cato)
4. *maxima dēbētur puerō reverentia.* (Juvenal)
5. *monēre et monērī proprium est vērae amīcitiae.* (Cicero)
6. *nātūra mūtārī nōn potest.* (Cicero)
7. *nihil rectē sine exemplō docētur aut discitur.* (Columella)
8. *nōn potest amor cum timōre miscērī.* (Seneca the Younger)

Hōrologia Latīna

1. *ab hōc mōmentō pendet aeternitās.*
Eternity hangs from this moment.
2. *nihil cum umbrā, sine umbrā nihil.*
With shadow, nothing, without shadow, nothing.
3. *sī sōl silet, sileō.*
If the sun is silent, I am silent.
4. *sōl generat umbrās.*
The sun produces shadows.
5. *vulnerant omnēs, ultima necat.*
Every hour wounds, the final one kills.

Lūsūs



Thēsaurus Verbōrum

Many English adjectives ending in *-able* and *-ible* come from Latin adjectives in *-ābilis*, *-e* and *-ibilis*, *-e*, with the final *-ilis*, *-e* replaced by *-le*.

culpābilis	crēdibilis
habitābilis	flexibilis
mūtābilis	horribilis
observābilis	legibilis
reparābilis	plausibilis
sociābilis	sensibilis
stābilis	terribilis
tolerābilis	vīsibilis

Etymologiae Antīquae

Famous Romans

Whereas most of the ancient etymologies in other chapters are false, many of those given here are likely to be true. They are still interesting.

The origin of most *nōmina* (family or clan names) is lost to us, but some are clearly rooted in the agricultural past. It seems reasonable to assume that the ancestors of the poet **Ovid** were sheep-herders (*ovis*, *-is* fem. 3 “sheep”) in his native Abruzzi, an area still noted for sheep farming. Ovid’s stepdaughter married Publius **Suillius** Rufus, who became consul in AD 43 or 45. *Rūfus* means “red-haired,” but his family may also have made their money from pigs (*sūs*, *suis* masc./fem. 3 “pig,” and *suīle*, *-is* neut. 3 “pigsty”). The family of Marcus **Porcius** Cato, a great statesman and writer, presumably had a similar background in pig farming. Other such *nōmina* suggesting a family involvement in animal husbandry are **Asinius** (*asinus*, *-ī* masc. 2 “donkey”; e.g., Gaius Asinius Pollio, an early patron of Virgil), **Hirtius** (*hircus*, *-ī* masc. 2 “billy goat”; e.g., Aulus Hirtius, consul in 43 BC), **Vitellius** (*vitellus*, *-ī* masc. 2 “calf”; e.g., Aulus Vitellius, who was emperor for several weeks in AD 69).

Some *cognōmina* (additional names, nicknames) were honorific; for example: **Corvinus**, esp. Marcus Valerius Messalla Corvinus, a general under Augustus and a patron of Ovid. One of his ancestors was helped by a raven (*corvus*, *-ī* masc. 2) when he fought a duel with a Gaul. **Torquātus**, esp. Titus Manlius Imperiosus Torquatus: this fourth-century member of the Manlius clan

stripped a necklace or torque (*torquēs*, -is masc. 3) from the body of a Gaul whom he had killed in a duel, and wore it, still bloody, around his own neck.

Many other *cognōmina* point bluntly to physical characteristics: an ancestor of the triumvir Marcus Licinius **Crassus** was presumably fat (*crassus*, -a, -um); someone in the family of Publius Ovidius **Nāsō** must have had a big nose; a relative of Quintus Horatius **Flaccus** had floppy ears; an ancestor of Publius Quinctilius **Vārus**, the general who lost three legions in the Teutoburg disaster of AD 9, was bowlegged (*vārus*, -a, -um).

No *cognōmen*, however, was as evocative as **Caesar**. Some said that an early member of the family had been born by Caesarean section (*caedō*, -ere, *cecīdī*, *caesum* 3 “cut”), or had singlehandedly killed an elephant in battle (*casai* being Moorish or *caesa* Punic for “elephant”), or had eyes of a particular gray-blue color (*caesius*, -a, -um), or was born with a full head of hair (*caesariēs*, *caesariēi* fem. 5). Julius Caesar may have been particularly pleased by this last explanation, for he himself was practically bald, a fact that he took pains to disguise by wearing a laurel wreath on all possible occasions. (It was said that, of all the honors bestowed on him by the Senate and the people, the right to wear this wreath gratified him the most.) A modern theory is that the name actually comes from the Etruscan city of Caere (in Etruscan *Caesre*).

Vīta Rōmānōrum

Medicine

Many doctors in Rome were Greek freedmen (former slaves) and enjoyed little social prestige. In view of the prejudices displayed by Pliny in this discussion of the medical profession, it is not surprising that the Romans contributed very little to the expansion of medical knowledge.

Our ancestors did not condemn medicine *per sē*, but rather the medical profession, and they especially disliked the idea of making money in payment for saving lives. That is said to be why they built the temple of Aesculapius [the god of medicine] outside the walls of the city, even when they were accepting him as a god. . . . It is also why doctors were included in the expulsion of Greeks from Italy which took place long after Cato's time. [Cato the Elder disapproved strongly of doctors.] Here is further support for our ancestors' wisdom. Medicine is the only one of the Greek arts which serious-minded Romans do not yet practice. Very few of our fellow citizens have touched it, despite the great profits to be made, and those who have become doctors immediately start behaving like Greeks. Indeed, to write about medicine other than in Greek commands no respect even from those who are ignorant and know no Greek. When it comes to health matters, people have less confidence if they know what is going on. That is why, by Hercules, anyone who claims to be a doctor is trusted straightaway. Medicine is the only profession in which this happens, even though there is no other profession in which lying is more dangerous. But we pay no heed to that danger, for everyone finds the sweetness of wishful thinking so seductive. Moreover, there is no law to punish someone whose ignorance costs lives, and no precedent for compensating the victims.

Doctors learn by endangering our lives, conducting experiments which lead to people's deaths. Only doctors have total immunity when they kill people. In fact, the criticism is transferred to the patient, who is faulted for self-indulgence: those who die are actually held to be responsible for their own death.

—Pliny the Elder, *Historia Nātūrālis* 29.16–18

CHAPTER 15

Deponent and Semi-Deponent Verbs, Expressions of Time and Place

Deponent Verbs

Deponent verbs are passive in form, with the same passive forms as verbs that you have already learned, but they are active in meaning. Because they are active in meaning, they can take a **direct object**, as long as they are transitive. For example, *sequor, sequi, secutus sum* 3 “follow” and *mīror, mīrārī, mīrātus sum* 1 “admire”:

porcus pastōrem sequitur. The pig follows the shepherd.
porcum pastōrēs mīrātī sunt. The shepherds admired the pig.

Because deponent verbs are active in meaning, however, they cannot be used to express a passive meaning. For example, you can't use *sequor* to translate “The shepherd is followed by the pig” or *mīror* to translate “The pig was admired by the shepherds.”

You saw in Chapter 14 that passive imperatives are used only rarely. Since deponent verbs have an active meaning, however, their imperative forms are used as frequently as those of verbs with active forms. You need to distinguish singular imperative forms of deponents, such as *mīrāre*, “Admire!” and *sequere*, “Follow!” from present active infinitives such as *amāre* and *mittere*.

The following are some of the most commonly used deponent verbs:

First Conjugation

arbitror, arbitrārī, arbitrātus sum	think
cōnor, cōnārī, cōnātus sum	try
hortor, hortārī, hortātus sum	exhort
mīror, mīrārī, mīrātus sum	admire
moror, morārī, morātus sum	delay
precor, precārī, precātus sum	pray

Second Conjugation

fateor, fatērī, fassus sum	confess
mereor, merērī, meritus sum	deserve
polliceor, pollicērī, pollicitus sum	promise
reor, rērī, ratus sum	think
vereor, verērī, veritus sum	fear
videor, vidērī, vīsus sum	be seen, seem

Third Conjugation

adipiscor, adipiscī, adeptus sum	obtain
amplector, amplectī, amplexus sum	embrace
lābor, lābī, lapsus sum	slip
loquor, loquī, locūtus sum	speak
nascor, nascī, nātus sum	be born
proficiscor, proficiscī, profectus sum	depart
queror, querī, questus sum	complain
sequor, sequī, secūtus sum	follow
ulciscor, ulciscī, ultus sum	avenge, take vengeance upon

Fourth Conjugation

mentior, mentīrī, mentītus sum	tell a lie
orior, orīrī, ortus sum	arise

Third Conjugation *i*-stem

gradior, gradī, gressus sum	stride
morior, morī, mortuus sum	die
patior, patī, passus sum	suffer

Vocabulary Notes

moror is used both transitively (“Having delayed the Etruscans for a long time, Horatius re-treated”) and intransitively (“Having delayed for a long time, Caesar crossed the Rubicon”).

videor is the passive of *videō*, so it can mean both “I am seen” and “I seem.” Contrast *porcus in agrō vidētur* “The pig is seen in the field” with *porcus in agrō esse vidētur* “The pig seems to be in the field.”

nascor means “be born,” a passive sense in English. Contrast “Rhea bore two sons, Romulus and Remus” with “Romulus and Remus were born in the eighth century BC.” *nascor* has no active form; “to give birth” is *pariō, parere, peperī, partum* 3 *i*-stem (hence “parent,” *post partum*).

ulciscor: context will usually show which of the two related meanings is intended. Contrast *Antōnius Octāviānusque mortem Caesaris ultī sunt* “Antony and Octavian avenged the death of Caesar” with *Antōnius Octāviānusque Brūtum ultī sunt* “Antony and Octavian took vengeance upon Brutus.”

gradior is not very common, but it has many important compounds: *aggredior, aggredi, aggressus sum* “attack,” *ēgredior* “go out,” *ingredior* “go into,” *prōgredior* “go forward,” *regredior* “go back.”

mortuus: this form is exceptional; in the final principal part of all other verbs, the stem ends with *s, t, or x*.

Semi-Deponent Verbs

A small number of verbs have active forms in some tenses but passive forms in others. They are therefore called **semi-deponent**. Three common semi-deponent verbs are:

audeō, audēre, ausus sum 2	dare
gaudeō, gaudēre, gāvīsus sum 2	rejoice
soleō, solēre, solitus sum 2	be accustomed

These verbs are active throughout their present system, but they use passive forms in their perfect system, like deponent verbs. For example:

Present system

porcum laudāre audeō.

I dare to praise the pig.

mare vidēre gaudēbant puellae.

The girls used to rejoice to see the sea.

lupī ad urbem venīre solēbunt.

The wolves will be accustomed to come to the city.

Perfect system

porcum laudāre ausus sum.

I dared to praise the pig.

mare vidēre gāvīsae erant puellae.

The girls had rejoiced to see the sea.

lupī ad urbem venīre solitī erunt.

The wolves will have been accustomed to come to the city.

The irregular verb *fīō*, “be made,” “become,” is used for the present passive system of *faciō*, which has no present passive system of its own:

Present Tense of *fīō*

1st sing.	fīō
2nd sing.	fīs
3rd sing.	fit
1st pl.	fīmus
2nd pl.	fītis
3rd pl.	fīunt
Infinitive	ferī

fīō conjugates like *mittō* in the future and imperfect, that is, *fīam, fīēbam*, and so on. (These tenses are written out in full in Appendix 2.)

Just as *fīō* supplies the present passive system of *faciō*, *fīō* has no perfect system of its own but shares that of *faciō*. For example:

Present

dulcior fit fructus.

The fruit is becoming sweeter.

Perfect

dulcior factus est fructus.

The fruit has become/been made sweeter.

Like the English “become,” *fiō* is intransitive and therefore takes a predicate, not a direct object. For example:

Caesar rex fieri volēbat. Caesar wanted to become king.

fiō, fieri, factus sum is semi-deponent, in that its present system, except for the present infinitive, is active in form, whereas its present infinitive and its perfect system are passive in form.

Expressions of Time and Place

In expressions of time and place, the meaning usually depends entirely on the case that is used, with no guidance from prepositions. Many more such idioms will be introduced in Chapter 16.

Accusative and Ablative of Time

Nouns denoting a period of time are used in the accusative to express **how long an event or situation lasts**, in the ablative to express the **time when**, or the period of **time within which**, an event occurs. For example:

<i>tertiō diē mātrem vidēbimus.</i>	We will see our mother <u>on the third day</u> .
<i>tribus diēbus mātrem vidēbimus.</i>	We will see our mother <u>within three days</u> .
<i>trēs diēs mātrem vidēbimus.</i>	We will see our mother <u>for three days</u> .

ante and *post* deserve particular attention.

ante trēs annōs and *tribus ante annīs* both mean “three years earlier.”
post trēs annōs and *tribus post annīs* both mean “three years later.”

With the accusative, *ante* and *post* are prepositions; that is, “before/after three years”; with the ablative, they are adverbs, and the ablative expresses **time by how long**; that is, “before/afterward by three years.”

abhinc is an adverb, meaning “ago.” It is usually constructed with the accusative of a noun referring to a period of time, but sometimes the ablative is found.

abhinc annōs/annīs quinque means “five years ago.”

The nouns most frequently used in these constructions are the following:

tempus, temporis neut. 3	time
hōra, hōrae fem. 1	hour
diēs, diēi masc./fem. 5	day
nox, noctis fem. 3	night
mensis, mensis masc. 3	month
annus, annī masc. 2	year
vēr, vēris neut. 3	spring
aestās, aestātis fem. 3	summer
autumnus, autumnī masc. 2	fall
hiems, hiemis fem. 3	winter

Accusative, Ablative, and Locative of Place

You already know how to use constructions such as *Caesar ad urbem venit*, *Caesar ab urbe venit*, *Caesar in urbe est*. Prepositions are used in this way with common nouns referring to place (*urbs*, *oppidum*, *villa*, etc.). **Prepositions are not used, however, with the names of towns and small islands. Instead, the accusative alone is used for motion toward and the ablative alone for motion from.** For example:

<i>Caesar Rōmam venit.</i>	Caesar is coming <u>to Rome</u> .
<i>Caesar Rōmā venit.</i>	Caesar is coming <u>from Rome</u> .
<i>Caesar Lesbūm venit.</i>	Caesar is coming <u>to Lesbos</u> .
<i>Caesar Lesbō venit.</i>	Caesar is coming <u>from Lesbos</u> .

Sicily, Corsica, Sardinia, Crete, Cyprus, Britain, Ireland, and the mysterious Thule—which may refer to the Orkneys, the Shetlands, or Iceland—are the only islands normally considered too large for this construction.

Towns and small islands use a different case for position in which: the **locative**. **For singular nouns of the first and second declension, the locative is identical to the genitive. Otherwise it is almost always identical to the ablative.** Here are some examples using Rome and the important cities *Londinium*, *Londiniū* neut. 2; *Athēnae*, *-ārum* fem. pl. 1; *Karthāgō*, *Karthāginis* fem. 3:

<i>Caesar Rōmae est.</i>	Caesar is <u>in Rome</u> .
<i>Caesar Londiniū est.</i>	Caesar is <u>in London</u> .
<i>Caesar Athēnīs est.</i>	Caesar is <u>in Athens</u> .
<i>Caesar Karthāgine est.</i>	Caesar is <u>in Carthage</u> .

Three common nouns referring to places, *domus*, *domūs* fem. 4 “home,” *humus*, *humī* fem. 2 “ground,” and *rūs*, *rūris* neut. 3 “countryside,” also omit *ad* and *ā/ab* and use the locative case. *domus* has an

irregular locative, *domī*, and an irregular ablative, *domō*, while the locative of *rūs* is either *rūrī* or, less frequently, *rūre*. For example:

<i>domum eō.</i>	I am going <u>home</u> .
<i>domī maneō.</i>	I am staying <u>at home</u> .
<i>domō Rōmam vēnī.</i>	I came to Rome <u>from home</u> .
<i>mīles humum cecidit.</i>	The soldier fell <u>to the ground</u> .
<i>mīles humī iacēbat.</i>	The soldier was lying <u>on the ground</u> .
<i>mīles humō ortus est.</i>	The soldier rose <u>from the ground</u> .
<i>puella rūs adit.</i>	The girl is going <u>to the countryside</u> .
<i>puella rūrī/rūre est.</i>	The girl is <u>in the countryside</u> .
<i>puella rūre revenit.</i>	The girl is coming back <u>from the countryside</u> .

Prōlūsiōnēs



Parse the following words.

- | | |
|----------------|--------------------|
| 1. ultus erat. | 6. movēminī. |
| 2. orientur. | 7. adeptae eritis. |
| 3. fiet. | 8. patiēris. |
| 4. loquēbāmur. | 9. audientur. |
| 5. moriēminī. | 10. ausae sumus. |

Translate and then change to the plural.

- exercitus ducem mīrātur.
- exercitus ducem diū secūtus est.
- frāter meus exercitūs ducem sequī ausus erat.
- consul Rōmānus moriētur.
- gladiātor pinguis hodiē fēlix esse nōn vidētur.
- ē silvā ēgressa erat lupa ferōcissima.
- pastōrem, porce, sequere!
- num gravem gladium mīlitis verēbāris?
- dux noster turpis contrā exercitum barbarum herī nōn profectus est.
- cum exercitū magnō consul Rōmānus in urbem parvam ingressus est.

Translate.

1. cōnāminī ducem sequī, mīlitēs, et urbem nostram dēfendite!
2. cōnābiminī cum duce vestrō loquī, mīlitēs?
3. porcī pastōrem breve tempus secūtī erant.
4. multa crūdēlia passa est ōlim māter mea.
5. multōs annōs in agrōs capellās agēbat pastor, sed abhinc quinque mensēs Rōmam regressus est.
6. tot mīlia mīlitum audācium mors rapuit, nec corpus ducis omnibus Rōmānīs cārī humō orīrī poterit!
7. quotiens dē mōribus cīvium querēbātur Augustus, prīmus Rōmānōrum imperātor!
8. prīmā noctis hōrā magistrātūs omnēs prope flūmen celere morābuntur stellāsque mīrābuntur.
9. post nuptiās filiae meae domī manēre mālēbam, quamquam Athēnīs multōs annōs vixerāmus.
10. tertiō annī novī diē gāvīsa est plebs tōta, quod rex nēminī cārus mortuus est.
11. abhinc sex mensēs domum regredī ausa est amīca frātris tuī.
12. quotiens dīvitiās iuvenis miser puellae crūdēlī pollicitus est!
13. servī infēlicēs dē sceleribus dominī turpis querī numquam poterant.
14. orta est lūna sed stellae ē caelō lapsae sunt.
15. nēmō Rōmae hodiē gaudet, namque in senātū Caesar ab amīcīs crūdēliter interfectus est.
16. octāvō diē mensis ultimī nātus est puer deīs cārus; post multōs annōs poēta ceber erat, amīcus Vergiliī, poētae meliōris.
17. quamquam multōs annōs rūrī pastor vixerat fēliciter, breve tempus Rōmam Athēnāsque vidēre cupiēbat.
18. ite domum, capellae meae, nam lupī nocte villam dominī aggredī solent.
19. abhinc duōs annōs dē mūrō lapsa sunt ingentia saxa.
20. nēmō, nē rex quidem hostium nostrōrum, tot annōs dolōrēs tantōs patī merētur.
21. The queen was afraid of Octavianus and wished to return home with her whole fleet.
22. The emperor was not made happy by the poet's little book.
23. A poor man will never obtain money without shameful crimes.
24. Surely the barbarians did not dare to invade Italy four years ago?
25. Big dogs suddenly came out of the shepherd's humble house.
26. The sad slave was born under a large tree, but he will die in a huge city.
27. The wretched man embraced his sick sister's thin body.

28. The sick dog tried to go back to the city, but the three little pigs dared to stay in the countryside.
29. The pigs had obtained food at the sixth hour of the day, partly from the shepherds and partly from the farmer.
30. Why do you wish to become famous soldiers, boys? It is the duty of the commanders of the whole army to go away from Rome for a long time.
31. At the first hour, Caesar, you will die, although many good men admire not only your bravery but also your speeches.
32. For five years the citizens complained about the great man, for he had more power than the other leaders of the Roman people.
33. Caesar slipped to the ground in front of the statue of my great father on the fifteenth day of the third month.
34. Caesar has been carried into the Forum by a crowd of wretched citizens; while the flames seize the sad remains of his body, he is being praised by his friend, a brave general.
35. Listen to my words, citizens! I have come to my friend's funeral, but the Roman people will have to avenge his cruel death within a few months.

Lectionēs Latīnae

Lege, Intellege

The Emperor Domitian

Domitiānus mox accēpit imperium, frāter Titī iūnior, Nerōnī aut Caligulae aut Tiberiō similior quam patrī vel frātrī suō. primīs tamen annīs moderātus in imperiō fuit, mox ad ingentia vitia prōgressus libīdinis, irācundiae, crūdēlitātis, avāritiae multum in sē odium concitāvit. nōbilissimōs interfēcit senātōrēs. dominum sē et deum primus appellārī iussit. nullam sibi nisi auream et argenteam statuam in Capitōliō passus est pōnī. superbia quoque in eō execrābilis fuit. expeditiōnēs quattuor habuit, ūnam adversum Sarmatās, alteram adversum Cattōs, duās adversum Dācōs. dē Dācīs Cattisque duplicem triumphum ēgit, dē Sarmatīs triumphālēs tantum honōrēs ūsurpāvit.

—Eutropius, *Breviārium* 7.23

1. Which three emperors did Domitian resemble more than he resembled his father Vespasian and his brother Titus?
2. How many military expeditions did Domitian undertake?
3. By what titles did Domitian insist on being addressed?
4. Of what materials were statues of him to be made?
5. Were Domitian's lust, cruelty, anger, and greed evident right from the start of his rule?

Ars Poētica

Virgil II

Give the person, tense, and number of the verbs in bold.

1. *magnus ab integrō saeculorum **nascitur** ordō.*
The great order of the centuries is being born again.
2. *Assyrium vulgō **nascētur** amōmum.*
Assyrian balsam will grow everywhere.
3. *sterilēs **nascuntur** avenae.*
Sterile oats grow up.
4. *ter **sunt cōnātī** impōnere Pēliō Ossam.*
Three times they [the Giants] tried to place Ossa on Pelion.
5. *bis **cōnātus erat** cāsūs effingere in aurō.*
Twice he had tried to model his misfortunes in gold.
6. ***ūritur** infēlix Dīdō tōtāque **vagātur**
urbe furens.*
Unhappy Dido is consumed [with love] and wanders madly through the whole city.
7. *pars stupet innuptae dōnum exitiāle Minervae
et mōlem **mīrantur** equī; prīmusque Thymoētēs
dūcī intrā mūrōs **hortātur** et arce **locārī.***
Some are amazed at the deadly gift of unmarried Minerva and they wonder at the size of the horse; and Thymoetes first urges that it be led inside the walls and placed in the citadel.
8. *sic **fātur** lacrimans, classīque immittit habēnās
et tandem Euboicīs Cūmārum **adlābitur** ōrīs.*
Thus he speaks, weeping, and gives rein to the fleet, and glides at last to the Euboean shores of Cumae [near Naples, the home of the Sibylline oracle].

Aurea Dicta

1. *aequat omnēs cinis: imparēs nascimur, parēs morimur.* (Seneca the Younger)
2. *bonum ex malō nōn fit.* (Seneca the Younger)
3. *bonum sine ratiōne nullum est; sequitur autem ratiō nātūram.* (Seneca the Younger)
4. *Catō esse quam vidērī bonus mālēbat.* (Sallust)
5. *dulce et decōrum est prō patriā morī.* (Horace)
6. *et facere et patī fortiter Rōmānum est.* (Livy)
7. *ingenium rēs adversae nūdāre solent, cēlāre secundae.* (Horace)
8. *nātūrāle est magis nova quam magna mīrārī.* (Seneca the Younger)

cinis, cineris 3 masc. ash
pār, paris equal
autem conj. but, and
cēlō 1 hide (trans.)
secundus, -a, -um favorable

Hōrologia Latīna

1. *ā sōlis ortū vītā hōminis umbra notat.*
From the rising of the sun, my shadow records mortal life.
2. *ēheu, quam festinant diēs!*
Alas, how the days hurry!
3. *mē lūmen, vōs umbra regit.*
The light rules me, my shadow rules you.
4. *nulla sine sōle umbra.*
There is no shadow without the sun.
5. *vix orimur et occidimus.*
We scarcely rise and we set.

Lūsūs



Thēsaurus Verbōrum

Many of these masculine third declension nouns ending in *-ātor, -ātōris*, referring to men engaged in particular activities, have been adopted in English.

amātor	lover	ōrātor	(public) speaker
arātor	plowman	piscātor	fisherman
creātor	creator	senātor	senator
dictātor	dictator	spectātor	spectator
gladiātor	gladiator	vēnātor	hunter
mercātor	merchant	viātor	traveler

Etymologiae Antiquae

The Hills of Rome

Aventine Several etymologies were suggested for this name; one claimed that it came from *avis*, *avis* fem. 3 “bird,” another that it came from Aventinus, a local pre-Roman king.

Caelian So called after Caelus Vibenna, an Etruscan who came to the aid of one of the kings of Rome.

Capitoline The smallest of the seven hills, but the most important, because it contained the *arx* (citadel) and the temple of Jupiter Optimus Maximus. It was so called because workers digging the foundations of Jupiter’s temple found a human head, which was taken as a sign that Rome would be *caput orbis*, the capital city of the world. Criminals were executed by being thrown from the *saxum Tarpeium* on the Capitol, named after the Vestal Virgin Tarpeia, who agreed to betray the citadel to the Sabines in return for what they wore on their left arms: she hoped for gold bracelets, but the Sabines killed her by dropping their shields on her.

Esquiline Some thought that the Esquiline’s name came from the *excubiae* (*-ārum* fem. 1 “watch-towers”) set up there when Rome was ruled by kings. Another explanation was that the hill was cultivated (*colō, colere, coluī, cultum* 3) with oak trees (*aesculus, -ī* fem. 2). We don’t know the true derivation, but since the Esquiline lay outside the original city wall, one theory is that, in contrast to *inquilīnī, -ōrum* masc. 2 (“inhabitants,” from *in + colō*), those who lived outside the walls may have been called *exquilīnī*.

Palatine So called after Pallas, the grandfather of Evander, the leader of the people who were living on the site when Aeneas arrived. Another suggested derivation was from *bālātus, -ūs* masc. 4 “bleating,” the Romans having originally been herders. In commemoration of Rome’s simple beginnings, a *casa Rōmulī* “hut of Romulus” was preserved there (as also on the Capitoline). Since Augustus and later emperors lived there, the name of the hill evolved into our word “palace.”

Quirinal Named either after the Sabine town Cures, which was incorporated into Rome, or after the god Quirinus, who was identified with Romulus.

Viminal So called from the osiers (*vīmen, vīminis* neut. 3) that originally grew there.

Two other hills, both on the other (right) bank of the Tiber, should also be mentioned. The ***Janiculum*** is named after Janus, the god of beginnings and entrances. One of the suggested derivations for the name of the ***Vatican*** very appropriately, given its modern function, linked it with *vātēs, vātis* masc./fem. 3 “priest(ess).”

Vita Rōmānōrum

Rēs Gestae Dīvī Augustī

Shortly before his death in AD 14, at the age of seventy-five, Augustus had an account prepared of his achievements, his *rēs gestae*. It was the last of his many acts of propaganda. It was presumably inscribed on monuments throughout the empire, but it survives best in a copy found at Ankara in Turkey, so it is sometimes known as the *monumentum Ancyranum*.

The deeds of the divine Augustus, by which he brought the world under the control of the Roman people, and the expenses he incurred on behalf of the state and the Roman people, have been inscribed on two bronze pillars set up in Rome. A copy is set out below.

1. At the age of nineteen, on my own responsibility and at my own expense, I raised an army with which I restored the state to liberty when it had been oppressed by the tyranny of a faction. The Senate therefore inducted me into its ranks through decrees in my honor, in the consulship of Gaius Pansa and Aulus Hirtius [43 BC], granting me the right to give my opinion among those of consular rank, and giving me *imperium*. The Senate ordered me as *prōpraetor* [a senior magistrate] to work with the consuls to see that the state suffered no harm. In the same year, since both consuls had fallen in war, the people appointed me consul and triumvir to organize the state.

2. Those who butchered my father I drove into exile, exacting vengeance for their crime with legal judgments, and afterward I defeated them twice in battle when they made war on the state.

3. I waged frequent civil and foreign wars by land and sea through the whole world, and as victor I spared all citizens who sought mercy. Foreign peoples who could safely be pardoned I preferred to spare rather than to annihilate. About five hundred thousand Roman citizens were under military allegiance to me. I settled more than three hundred thousand of these in colonies or sent them back to their townships after their period of service, and I assigned land to them all or gave them money as a reward for their military service. I captured six hundred ships, not including those smaller than triremes.

—Augustus, *Rēs Gestae* 1–3

CHAPTER 16

Particular Uses of Cases

The nominative is used as the subject or predicate of a clause, the vocative only in addressing someone, the locative only to denote location. All the other cases are used in a wide range of idioms. So far, you have seen:

- the **genitive** denoting possession and sometimes quantity
- the **dative** as the indirect object of verbs and with certain adjectives, such as *cārus*, *sacer*, and *similis*
- the **accusative** as the direct object of transitive verbs, with prepositions, and expressing time and place
- the **ablative** with prepositions; in comparisons; and expressing means, time, and place

In this chapter, you will learn other idiomatic uses of these cases. The following words will appear in the examples and exercises, and you may find it useful to review them now.

Verbs

aestimō 1	estimate
rogō 1	ask
emō, emere, ēmi, emptum 3	buy
vendō, vendere, vendidī, venditum 3	sell
faciō, facere, fēcī, factum 3 <i>i</i> -stem	in the sense “to value”
sum, esse, fui irreg.	in the sense “to be worth”

Nouns

causa, -ae fem. 1	cause
grātia, -ae fem. 1	sake
floccus, -ī masc. 2	tuft of wool
nihilum, nihili neut. 2	nothing
as, assis neut. 3	the smallest Roman coin

Adjectives

ignārus, -a, -um	ignorant
memor, memoris	mindful
plēnus, -a, -um	full

Adverbs (used as nouns)

satis	enough
nimis	too much
parum	too little

Uses of the Genitive

- Partitive Genitive
- Subjective and Objective Genitive
- Genitive of Description
- Genitive of Characteristic
- Genitive of Value
- Genitive with Certain Adjectives

Partitive Genitive

You remember from Chapters 10 and 12 that *mīlia* and *plūs* take a genitive of the noun that depends on them, as in *duo mīlia porcōrum* and *plūs pecūniae*.

These are actually examples of the partitive genitive. In this idiom, words for a part of a group or entity are used with a genitive form of the whole of that group or entity. The partitive genitive is particularly frequent with such adverbs as *satis* “enough,” *nimis* “too much,” and *parum* “too little,” which are used as indeclinable nouns.

satis pecūniae filiō numquam dat nauta. The sailor never gives his son enough money.
parum virtūtis habet dominus noster. Our owner has too little virtue.

Subjective and Objective Genitive

These two complementary idioms express an active and a passive interpretation of the genitive. The objective use of the genitive involves nouns denoting feelings, qualities, or actions, where the genitive signals that these are in fact directed toward the “possessor,” not felt or carried out by him or her. As a result, the best translation is often “for” or “to” rather than “of.” So the phrase *odium Caesaris* would mean “hatred toward Caesar.”

cūram hominum nullam habent deī. The gods have no care for humans.
vir bonus est et amōrem deī magnum habet. He is a good man and has a great love for god.

The subjective genitive involves these nouns, too, but is often nearly indistinguishable from the genitive of possession; here *odium Caesaris* would mean the hatred Caesar feels for something or someone.

cūrae hominum multae sunt. The cares of humans are many.
amor deī virum bonum contrā pericula omnia dēfendit. The love of god defends a good man against all dangers.

Genitive of Description

A noun in the genitive, modified by an adjective, is attached to another noun in order to indicate the degree to which it possesses a quality.

<i>uxor nautae fēmina <u>maximae stultitiae</u> erat.</i>	The sailor's wife was a woman <u>of very great stupidity</u> .
<i>canem <u>magnī labōris</u> habēbat pastor.</i>	The shepherd had a <u>hard-working</u> dog (lit. a dog of hard work).

Genitive of Characteristic

Up until now you have seen predicates that are used with the verbs *esse* and *ferī* always in the same case—the nominative—as the noun they referred to: for example, *lupus ferox est*.

In the genitive of characteristic, the genitive of a noun is used as a predicate, and here also the verb is usually *esse*. In translating, you should insert a phrase such as “it is characteristic” or “it is a mark.”

<i>lupōrum est agnōs terrēre.</i>	It is <u>characteristic of wolves</u> to frighten lambs.
<i>magistrī bonī est discipulōs laudāre.</i>	It is <u>the mark of a good teacher</u> to praise his students.

Genitive of Value

The genitive of the neuter singular form of adjectives denoting quantity, such as *magnī, parvī, plūris, tantī* (“so much”), is used to refer to an indefinite value. The genitive of some nouns signifying worthlessness—for example, *as, assis* neut. 3 “as” (the smallest Roman coin), *flocus, -ī* masc. 2 “tuft of wool,” *nihilum, nihilī* neut. 2 “nothing”—is used in the same way. Verbs used in this idiom include *aestimō* 1 “estimate,” *faciō*, and *sum*.

<i>magistrum meum nōn <u>flocī</u> faciō.</i>	My teacher isn't worth/is worth [only] a <i>flocus</i> to me (i.e., I don't value my teacher at all.)
<i>magistrum meum <u>flocī</u> faciō.</i>	
<i>pastōrī nōn est <u>tantī</u> Rōmam vidēre.</i>	It is not <u>of so much</u> (value) to the shepherd to see Rome. (i.e., The shepherd does not care so much about seeing Rome.)

You remember that *plūs, plūris*, “more,” is a neuter singular noun. Its genitive is the form used in the genitive of value.

<i><u>plūris</u> porcōs quam agnōs facit pastor.</i>	The shepherd makes his pigs <u>of more</u> (value) than his lambs. (i.e., The shepherd values his pigs more highly than his lambs.)
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Genitive with Certain Adjectives

Some adjectives are constructed with a genitive. For example:

<i>pastor porcōrum nōn memor est.</i>	The shepherd is <u>not mindful of his pigs</u> .
<i>plēnum aquae est flūmen.</i>	The river is <u>full of water</u> .
<i>Caesar ignārus bellī nōn erat.</i>	Caesar was not <u>ignorant of war</u> .
<i>avārōs glōriae nōn laudō.</i>	I do not praise those who are <u>greedy for glory</u> .
<i>porcus aprī [or dat. aprō] similis est.</i>	A pig is like a wild boar.

Uses of the Dative

- Dative of Possession
- Dative of Reference
- Predicate Dative

Dative of Possession

Particularly in combination with the verb *esse*, the dative can be used to indicate possession. For example:

<i>pastōrī multī porcī sunt.</i>	The shepherd has many pigs. (lit. There are <u>to the shepherd</u> many pigs.)
<i>nōmen rēgī est Tarquinius.</i>	The king's name is Tarquin. (lit. The name <u>to the king</u> is Tarquin.)

Dative of Reference

The dative is often used to indicate who is affected by, or interested in, the action or idea. Compare these two sentences:

Genitive

pastōris porcōs omnēs interfēcērunt lupī.

Dative of Reference

pastōrī porcōs omnēs interfēcērunt lupī.

Both sentences express the idea that the wolves killed all the shepherd's pigs, but the genitive *pastōris* indicates only the ownership of the pigs, while the dative *pastōrī* emphasizes the effect of the event on the shepherd. Similarly, compare these sentences:

Adjective

Hannibal exercitum Rōmānum dēlēre voluit.
Hannibal wished to destroy the Roman army.

Dative of Reference

Hannibal Rōmānīs exercitum dēlēre voluit.
Hannibal wished to destroy the army to do harm to the Romans.

The dative of reference can also indicate that an action benefits someone or is intended to do so:

pastōrī lupōs omnēs interfēcit dominus noster. Our owner killed all the wolves for the shepherd.

It can also indicate someone's attitude or opinion:

patri meō Tiberius vir optimus est. In my father's opinion Tiberius is a very good man.

Predicate Dative

Many nouns, most of them abstract nouns such as “use” and “disgrace,” are used in the dative singular to express purpose or result. The person or thing affected will also be in the dative; this is a dative of reference. In this “double dative” construction, the dative expressing purpose or result is rarely modified by any adjective other than *magnus* and *parvus*.

Dative of Reference	Predicate Dative
<i>mors tua omnibus</i>	<i>dolōrī magnō erit.</i>
Your death will be <u>a source of great sorrow</u> (lit. for great sorrow) to everyone.	

Here are some more examples of the “double dative” construction:

<i>gladius militī ūsuī est.</i>	A sword is <u>useful</u> (lit. for use) to a soldier.
<i>porcī gracilēs agricolīs maximō dēdecorī sunt.</i>	Skinny pigs are <u>a very great disgrace</u> (lit. for a very great disgrace) to farmers.
<i>labor dūrus amōrī infēlicī remediō est.</i>	Hard work is <u>a cure</u> (lit. for a cure) for unhappy love.
<i>virtūs ducis militibus omnibus exemplō esse dēbet.</i>	The general's courage should be <u>an example</u> (lit. for an example) to all his soldiers.
<i>pastōribus periculō minimō sunt lupī, porcīs exitiō maximō.</i>	Wolves are <u>no great threat</u> (lit. for a very small danger) to shepherds, but <u>very dangerous</u> (lit. for a very great destruction) to pigs.

Among the nouns most frequently used in the double dative construction are the following:

auxiliō (auxilium, auxiliī neut. 2)	help
cūrae (cūra, cūrae fem. 1)	care
damnō (damnum, damnī neut. 2)	injury
decorī (decus, decoris neut. 3)	adornment
dēdecorī (dēdecus, dēdecoris neut. 3)	disgrace
dolōrī (dolor, dolōris masc. 3)	pain
exemplō (exemplum, exemplī neut. 2)	example

exitiō (exitium, exitiī neut. 2)	destruction
glōriāe (glōria, glōriāe fem. 1)	glory
honōrī (honor, honōris masc. 3)	honor
impedimentō (impedimentum, impedimentī neut. 2)	hindrance
laudī (laus, laudis fem. 3)	glory
lucrō (lucrum, lucrī neut. 2)	profit
odiō (odium, odii neut. 2)	hatred
onerī (onus, oneris neut. 3)	burden
periculō (periculum, periculī neut. 2)	danger
pudōrī (pudor, pudōris masc. 3)	shame
remediō (remedium, remediī neut. 2)	cure
salūtī (salūs, salūtis fem. 3)	deliverance
sōlāciō (sōlācium, sōlāciī neut. 2)	comfort
timōrī (timor, timōris masc. 3)	fear
ūsui (ūsus, ūsus masc. 4)	use

Uses of the Accusative

- Accusative of Exclamation
- Accusative of Respect
- Accusative of Extent
- Double Accusative

Accusative of Exclamation

Exclamations typically consist of a noun or pronoun in the accusative, accompanied by an adjective in agreement with it.

stultās hominum spēs!

Oh, the foolish hopes of mankind!

ō diem fēlicem!

What a lucky day!

Accusative of Respect

This idiom uses the accusative to indicate the part of the body affected by an action or condition.

caput pīrāta graviter vulnerātus est.

The pirate was severely wounded in the head (lit. with respect to his head).

agnus faciem dulcis est.

The lamb has a pleasant face (lit. is pleasant with respect to its face).

Accusative of Extent

Especially with the adjectives *altus*, *lātus*, and *longus*, the accusative is used to express measurement.

flūmen multōs pedēs altum est.

The river is many feet deep.

mare multa mīlia pedum lātum est.

The sea is many thousands of feet wide.

Double Accusative

Especially with verbs such as *rogō* 1 “ask” and *doceō*, *docēre*, *docuī*, *doctum* 2 “teach,” Latin can use the accusative for both the person asked or taught, and the thing they are asked for or taught.

pastōrem porcōs agricola rogat.

The farmer asks the shepherd for pigs.

litterās puerōs magister docet.

The teacher teaches the alphabet to the boys.

Uses of the Ablative

- Ablative of Manner
- Ablative of Description
- Ablative of Cause
- Ablative of Price

Ablative of Manner

The ablative is used to indicate the manner in which something is done. The noun in the ablative may stand alone, but more often it is modified by an adjective.

virtūte pugnāt mīlitēs.

The soldiers are fighting with courage.

summā virtūte pugnāt mīlitēs.

The soldiers are fighting with the utmost courage.

A frequent alternative to the ablative of manner is *cum* and the ablative. If the noun is modified by an adjective, then *cum* often comes between them.

cum virtūte pugnāt mīlitēs.

The soldiers are fighting with courage.

magnā cum virtūte pugnāt mīlitēs.

The soldiers are fighting with great courage.

Ablative of Description

A noun in the ablative modified by an adjective can express a quality possessed by the noun on which it depends. This idiom is often interchangeable with the genitive of description.

uxor nautae fēmina maximā stultitiā erat.

The sailor’s wife was a woman of very great stupidity.

canem tribus capitibus cēpit Herculēs.

Hercules captured a dog with three heads.

Ablative of Cause

The ablative is used for the reason for which something is done or happens.

victōriā tuā gāvīsī sunt cīvēs.

The citizens rejoiced at (because of) your victory.

libertātis amōre urbem dēfendent cīvēs.

The citizens will defend the city for (because of) love of freedom.

Two examples of this construction became idioms in their own right. The ablative of *causa*, -ae fem. 1 “cause” was used with a noun in the genitive to mean “for the cause of.” The ablative of *grātia*, -ae fem. 1 “sake” modified by a pronominal adjective (“my,” “your,” etc.) was used to mean “for the sake of.”

cīvēs libertātis causā pugnāvērunt.

The citizens fought for the cause of liberty.

meā grātiā rosās mātři dedit frāter.

My brother gave roses to our mother for my sake.

Ablative of Price

The ablative is used to indicate the price of something. You will find this usage particularly with the verbs *vendō*, *vendere*, *vendidī*, *venditum* 3 “sell” and *emō*, *emere*, *ēmī*, *emptum* 3 “buy.”

ducentīs porcīs casam ēmerāmus.

We had bought the house for two hundred pigs.

urbem hostibus multō aurō vendidit.

He sold the city to the enemy for much gold.

Prōlūsiōnēs



Parse the words in bold.

ante bellum Actiacum sīc **Rōmae** dē Marcō Antōniō querēbātur Octāviānus Caesar: “**plūris** Antōniō est amor **Cleopatrae**, fēminae **mōribus** barbarīs, quam salūs populī Rōmānī. ō **hominem** turpissimum! multōs vērō abhinc annōs patrī meō **auxiliō** fuit. nunc tamen **Rōmae** periculō est, nōn praesidiō, namque exercitum Rōmānum nōn floccī facit, et iam tōtum **annum** cum rēgīnā tempus stultē perdit. num **imperātōris** Rōmānī est piscēs **rūrī** capere?”

Parse the words in bold and translate the sentence.

1. num Iūlius Caesar, vir summae **nōbilitātis**, rex fieri cōnātus est?
2. Augustō mōrēs filiae, nōmine Iūliae, magnō **dolōri** erant.
3. **sanguine** tot cīvium Tiberius otium turpe ēmit.
4. **Caligulae** vērum nōmen erat Gaius Iūlius Caesar Augustus Germānicus.
5. **Claudiō** mōrēs maiōrum per tōtam vītā exemplō erant.
6. Nerōnis statua tantōs **pedēs** alta paucīs annīs humum cecidit.
7. legiōnēs Galbae, virō senectūte iam gravī, imperium **aurō** vendidērunt.
8. dīvitiārum **amōre** imperium adeptus est Othō.
9. Vitellius, quod currū Caligulae vulnerātus erat, **pedem** dēformis erat.
10. Vespāsianus, vir **mōribus** optimīs, aurum tamen tantī faciēbat.
11. Titus **patrī** simillimus erat, sed frātre nōn modo maior sed etiam mōrum humiliōrum.
12. Domitiānus: o **hominem** scelerum plēnum!
13. Nerva Narniae, nōn Rōmae, nātus est, sed senectūtis causā sēdecim tantum **mensēs** imperāvīt.
14. sī fēlicior **Augustō**, Traiānō melior es, deus olim fīēs.
15. **pācis** Rōmānae causā Hadriānus mūrū longum aedificāvit.

Translate.

1. dēdecorī est nautīs mare pīrātāsque timēre.
2. quintā nocte rex sociōrum crūdēlī morte periit.
3. cibusne tālis aegrō porcō remediō erit?
4. nē maximae quidem virtūtis dux tot hostēs vincere potest.
5. mīlitēs uxōrum liberōrumque causā domum redire volēbant.
6. magnō periculō classī Rōmānae sunt nāvēs nostrae.
7. numquam onerī discipulīs fuerat librōs legere.
8. nihilī facimus servum tuum, sī labōrāre nōn vult.
9. damnō maximō pastōribus est sī lupī porcōs tam facile interficiunt.
10. sociī nostrī, virī mōrum tam bonōrum, cīvibus auxiliō esse potuerant.
11. fructūs arboris nostrae decem pedēs altae maximō sōlāciō porcīs tuīs erant.
12. quattuor agnīs porcū ēmī, sed nōn tantī est, nam pastōrī lucrō nōn sunt porcī, sī gracilī corpore sunt.
13. caput manūsque multa vulnera passus est centuriō quartae legiōnis, vir faciē nōn pulchrā.

14. post uxōris cārae mortem consuli sōlaciō erat prō glōriā Rōmae labōrāre.
15. pīrātam nautae floccī nōn faciunt, nam homō corpore parvō pinguīque est.
16. dominō meō crudēlī dēdecorī fuit maximō libertātem servīs optimīs nōn dare.
17. bonī pastōrēs cum porcīs loquuntur, sed malī pastōris est porcōs in silvā relinquere.
18. dux magnae virtūtis erat Hannibal, cumque elephantōrum longō agmine vēnit ad Alpēs.
19. quamquam legiōnēs consulum duōrum ūnō diē vīcit Hannibal, tamen cīvium grātiā Rōmam post mortem tot militum rediit consul ūnus, nōmine Gaius Terentius Varrō.
20. ō urbem infēlicem! plēnae timōris sunt viae et tot cīvēs mortuī iacent, sed pācem hostium ducem rogāre Rōmānī nōlunt.
21. Neither my brother nor my sister have enough food, but I will never ask the consul, a man of very great wealth, for money.
22. Love for Cleopatra conquered both Caesar and Antonius, for she was a woman with a very beautiful face.
23. Although Antonius fought with great bravery, the queen sailed home because she placed no value on glory.
24. I place no value on my life, and am willing to buy victory with my blood.
25. Many bad things have been done by good men because of their fear of death.
26. It is a great comfort to listen to the pigs when they are lying in our owner's garden.
27. Although the river was only five feet wide, it was a great hindrance to Caesar, for he was still mindful of the laws.
28. He was greedy for power, but delayed for many days for the sake of the Roman people.
29. It is not the mark of a good commander to return to Italy with his army.
30. Oh, wretched citizens! Caesar will kill even the magistrates, men of good character.

Lectiōnēs Latīnae

Lege, Intellege

Seneca the Elder (Lucius Annaeus Seneca; c. 50 BC–c. AD 40), the father of Seneca the philosopher, wrote the *Ōrātōrum et Rhētōrum Sententiae, Dīvisiōnēs, Colōrēs*, which was a memoir of the schools of declamation [speech-making] in the Augustan period. About half of the work has survived, five books on *contrōversiae* [speeches for legal argument] and one on *suāsōriae* [speeches of persuasion]. *contrōversiae* were essential training for a legal career, but they often dealt with far-fetched themes. As well as “Should Alexander sail the Ocean?” the *suāsōriae* include such topics

as “Should the 300 Spartans retreat from Thermopylae?” and “Should Cicero beg Antony to spare his life?”

Urging Alexander the Great not to sail the Ocean

terrae quoque suum finem habent et ipsius mundi aliqui occāsus est. nihil infīnitum est. modum magnitudinī facere debēs, quoniam fortūna nōn facit. magni pectoris est inter rēs secundās moderātiō. eundem fortūna victōriae tuae quem nātūrae finem facit: imperium tuum claudit Ōceanus. ō quantum magnitudō tua rērum quoque nātūram supergressa est: Alexander orbī magnus est, Alexandrō orbis parvus est. etiam magnitudinī modus est: nōn prōcēdit ultrā spatia sua caelum; maria intrā terminōs suōs agitantur. quidquid ad summum pervēnit, incrēmentō nōn reliquit locum. nōn magis quicquam ultrā Alexandrum nōvimus quam ultrā Ōceanum.

—Seneca the Elder, *Suāsōriae* 1.3

mundus, -ī masc. 2 world

pectus, *pectoris* neut. 3 breast, soul

eundem fortūna victōriae tuae quem nātūrae finem facit “Fortune sets the same limit to your victory as to your nature”

quidquid “whatever”

quicquam “anything”

spatium, -ī neut. 2 space

1. Why should Alexander impose a limit on his own greatness?
2. Are the seas infinite?
3. What marks the boundary to Alexander’s empire?
4. When is there no scope for increase?
5. What sort of person is characterized by moderation in success?

Ars Poētica

Virgil III

Identify and explain the case of the words in bold.

1. *veteris memor Sātūrnia bellī.*
The daughter of Saturn [Juno], mindful of the old war [the Trojan war].
2. *Iovis omnia plēna;*
ille colit terrās, illī mea carmina cūrae.
All things are full of Jupiter; he looks after the earth, he takes care of my poems.

3. *vendidit hīc aurō patriam dominumque potentem
imposuit; fixit lēgēs pretiō atque refixit.*
This man sold his fatherland for gold and imposed a powerful master; for a price he made and unmade laws.
4. *centum errant annōs volitantque haec litora circum.*
For a hundred years they wander and flit round these shores.
5. *ō fortunātōs . . . agricolās!*
Lucky farmers!
6. *sunt mihi bis septem praestantī corpore Nymphae.*
I have fourteen Nymphs with excellent bodies.
7. *saepe diem noctemque et tōtum ex ordine mensem
pascitur itque pecus longa in dēserta sine ullis
hospitiis: tantum campī iacet.*
Often the flock grazes day and night and a whole month consecutively and goes into the vast desert with no shelter: so much plain lies spread out.

Aurea Dicta

1. *adulātiō quam similis est amīcitiāe!* (Seneca the Younger)
2. *ampla domus dēdecorī dominō saepe fit.* (Cicero)
3. *aspiciunt oculīs superī mortālia iustīs.* (Ovid)
4. *ēmit morte immortalitātem.* (Quintilian)
5. *fraudis atque insidiārum et perfidiae plēna sunt omnia.* (Cicero)
6. *ignōrātiōne rērum bonārum et malārum maximē hominum vīta vexātur.* (Cicero)
7. *magnī animī est iniūriās despiciere.* (Seneca the Younger)
8. *nihil est, mihi crēde, virtūte formōsius, nihil pulchrius, nihil amābilius.* (Cicero)

Lūsūs



Thēsaurus Verbōrum

These third declension feminine nouns ending in *-ātiō*, *-ātiōnis* refer mostly to abstract concepts. The English cognates just add *-n* to the nominative singular:

consōlātiō	indignātiō	prōcrastinātiō
creātiō	irritātiō	recitātiō
dominātiō	meditātiō	variātiō
duplicātiō	obligātiō	violātiō
ēducātiō	ōrātiō	vocātiō

Etymologiae Antīquae

More Place Names

Africa, *-ae* fem. 1. Africa is sunny (*apricus*, *-a*, *-um*).

Alba, *-ae Longa*, *-ae* fem. 1. The mother city of Rome (near Castel Gandolfo) was founded by Aeneas' son Ascanius on a long ridge where a white (*albus*, *-a*, *-um*) sow gave birth to thirty piglets.

Britannia, *-ae* fem. 1. The inhabitants of Britain were thought to be stupid (*brūtus*, *-a*, *-um*).

Campania, *-ae* fem. 1. Campania is notable for its plains (*campus*, *-ī* masc. 2).

Gallia, *-ae* fem. 1. Gaul is so called from the pale complexion of the inhabitants, γάλα (*gala*) meaning “milk” in Greek. The *Francī* were later notorious for breaking (*frangō*, *-ere*, *frēgī*, *fractum* 3) oaths.

Germānia, *-ae* fem. 1. The Germans had huge (*immānis*, *-e*) bodies and were thought to breed (*germinō* 1) prolifically.

Ītalia, *-ae* fem. 1. Italy was famous for its cattle (*vitulus*, *-ī* masc. 2 “calf”).

Karthāgō, *-inis* fem. 3. Carthage means “New City” in Punic, the Carthaginian language. Virgil plays on this when he calls Carthage *urbs antīqua* at the beginning of the *Aeneid*.

Latium, -iī neut. 2. The Romans spoke Latin because Rome is in *Latium*, a name that some derived from the verb *lateō, latēre, latuī* 2 “hide” (intrans.), either because the region lies hidden between the Alps and the Apennines, or because Saturn hid there when ousted from the throne of heaven by Jupiter.

Mediolānum, -ī neut. 2. The modern Milan. In the middle (*medius, -a, -um*) of the site where the city was to be founded, a pig with a fleece of wool (*lāna, -ae* fem. 1) appeared as an omen sent by the gods.

Neāpolis, -is fem. 3. Naples (νέα πόλις [*nea polis*]) means “New City” in Greek.

Pompeii, -ōrum masc. 2. When he returned from Spain with the cattle he had stolen from Geryon, Hercules held a triumphant procession—the Greek for which is πομπή [*pompe*]—on the site of Pompeii. He also founded Herculaneum, the other city destined to be destroyed in the eruption of Vesuvius in AD 79.

Rōma, -ae fem. 1. *Rōma* may actually be an Etruscan tribal name, but it was a useful coincidence for Roman propaganda that the Greek form of “Rome” was identical to a word meaning “physical power.”

Umbria, -ae fem. 1. The inhabitants of this region of Italy survived the rainstorms (*imber, imbris* masc. 3) of the Great Flood. (The Greeks and Romans had a legend similar to the biblical story.)

Vīta Rōmānōrum

Roman Superiority to Greece

Graecia capta ferum victōrem cēpit et artēs/intulit agrestī Latiō (“Although captured, Greece captivated its wild conqueror and brought the arts to unsophisticated Latium”). These lines by Horace express the Roman acceptance of Greek intellectual and artistic superiority. As a prolific writer and philosopher, Cicero had some basis for challenging this view, but his claim probably seemed very presumptuous when the *Tusculan Disputations* were written, in 45 BC, before Virgil and Horace had begun their careers as poets, and two years before Ovid was born.

The system and method of instruction in all the arts that have a bearing on the proper conduct of life are bound up with wisdom, which is termed “philosophy.” I thought I should illustrate this in Latin—not because philosophy cannot be learned from Greek writers and teachers, but it has always been my opinion that our fellow countrymen have been wiser than the Greeks both in the discoveries they have made for themselves and in improving what they have received from them and considered worthy of attention.

Morality, customs, domestic affairs are all maintained by us in a better and more proper manner, and our ancestors undoubtedly devised better regulations and laws for our public life. What need I say about military matters? In that field the Romans have shown not only great valor but, more especially, discipline. In what they have achieved

through nature, not through literature, they are beyond comparison with the Greeks or any other people. Who has ever shown such seriousness, such steadfastness, greatness of mind, honesty, loyalty, such great virtue in every endeavor, as to deserve comparison with our ancestors?

Greece used to be superior to us in learning and in all branches of literature: victory was easy when there was no contest. In Greece the poets constitute the longest established literary class, given that Homer and Hesiod predate the foundation of Rome and Archilochus flourished in the reign of Romulus. We took to poetry much later. It was about 510 years after the foundation of Rome when Livius Andronicus first produced a play, in the consulship of Gaius Claudius, son of Appius Claudius Caecus, and Marcus Tuditanus [240 BC], a year before the birth of Ennius, who was older than Plautus and Naevius. So it took a long time for poets to be known and accepted in Rome. In the *Originēs* of Cato it is recorded that guests at banquets customarily sang songs in praise of the great deeds of famous men, to the accompaniment of a flute, but a speech by Cato states that such performances were not greatly valued; in that speech he criticizes Marcus Fulvius Nobilior for taking poets with him when he went to govern a province. (It is well known that, as consul, he had taken Ennius to Aetolia.) The less poets were valued, the less poetry was studied, and yet, whenever anyone has shown great talent in that field, he has matched the glory which the Greeks have won.

—Cicero, *Disputātiōnēs Tusculānae* 1.1–3

CHAPTER 17

Pronouns I, Intransitive Verbs with the Dative

Pronouns are words that substitute for nouns. Mostly they are used to avoid repetition. “The farmer was in the field. I saw him in it” and “I saw the farmer, who was in the field” are preferable to “The farmer was in the field. I saw the farmer in the field.”

Many pronouns in Latin also serve as pronominal adjectives. In other words, they may be used not only instead of nouns but also to modify nouns. For example, *ille* by itself—that is, used as a pronoun—and *ille vir* both mean “that man.” *ipse* by itself (as a pronoun) and *ipse vir* both mean “the man himself.”

Demonstrative Pronouns/Demonstrative Pronominal Adjectives: *hīc, ille, iste, is, īdem, ipse*

hīc means “this,” both as a pronoun and as a pronominal adjective. For example, *agricola nautaque hanc amant* and *agricola nautaque hanc fēminam amant* both mean “The farmer and the sailor love this woman.”

hīc, haec, hōc

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	hīc	haec	hōc
GENITIVE	huius	huius	huius
DATIVE	huic	huic	huic
ACCUSATIVE	hunc	hanc	hōc
ABLATIVE	hōc	hāc	hōc
<i>Plural</i>			
NOMINATIVE	hī	hae	haec
GENITIVE	hōrum	hārum	hōrum
DATIVE	hīs	hīs	hīs
ACCUSATIVE	hōs	hās	haec
ABLATIVE	hīs	hīs	hīs

Pronunciation Note: The first two vowels of *huius*, *eius*, and *cuius* (see Chapter 18) are pronounced as a diphthong, and the final *u* is short; compare the pronunciation of the word “colloquium” in English. Similarly, the vowels in the dative singular forms *huic* and *cui* (see Chapter 18) are also pronounced as a diphthong; compare “weak” and “queen.”

ille and **iste** both mean “that,” but with subtle differences. *ille* tends to be complimentary, “I admire that swift horse,” whereas *iste* tends to be disparaging, “I despise that drunken sailor.” **is** is the least emphatic of the three, often best translated as “he,” “she,” “it,” and so on.

ille, **iste**, and **is** can all be used both as pronouns and as pronominal adjectives. For example, *agricola nautaque illam amant* and *agricola nautaque illam fēminam amant* both mean “The farmer and the sailor love that woman.”

ille, illa, illud

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	ille	illa	illud
GENITIVE	illīus	illīus	illīus
DATIVE	illī	illī	illī
ACCUSATIVE	illum	illam	illud
ABLATIVE	illō	illā	illō
<i>Plural</i>			
NOMINATIVE	illī	illae	illa
GENITIVE	illōrum	illārum	illōrum
DATIVE	illīs	illīs	illīs
ACCUSATIVE	illōs	illās	illa
ABLATIVE	illīs	illīs	illīs

iste, ista, istud declines like *ille, illa, illud*.

is, ea, id

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	is	ea	id
GENITIVE	eius	eius	eius
DATIVE	eī	eī	eī
ACCUSATIVE	eum	eam	id
ABLATIVE	eō	eā	eō
<i>Plural</i>			
NOMINATIVE	eī	eae	ea
GENITIVE	eōrum	eārum	eōrum
DATIVE	eīs	eīs	eīs
ACCUSATIVE	eōs	eās	ea
ABLATIVE	eīs	eīs	eīs

īdem, eadem, idem

The word *īdem* means “the same” and, again, is used as both a pronoun and an adjective. For example, *agricola nautaque eandem amant* and *agricola nautaque eandem fēminam amant* both mean “The farmer and the sailor love the same woman.” You can easily see that *īdem, eadem, idem* is a compound of *is, ea, id* with the suffix *-dem*. Notice that *m* changes to *n* in some forms to make pronunciation easier (e.g., *eundem* for *eumdem*).

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	īdem	eadem	idem
GENITIVE	eiusdem	eiusdem	eiusdem
DATIVE	eīdem	eīdem	eīdem
ACCUSATIVE	eundem	eandem	idem
ABLATIVE	eōdem	eādem	eōdem
<i>Plural</i>			
NOMINATIVE	eīdem	eaedem	eadem
GENITIVE	eōrundem	eārundem	eōrundem
DATIVE	eīsdem	eīsdem	eīsdem
ACCUSATIVE	eōsdem	eāsdem	eadem
ABLATIVE	eīsdem	eīsdem	eīsdem

ipse, ipsa, ipsum

This is an intensive demonstrative pronoun/adjective, with the emphatic meaning of “he himself (and not anyone else).” For example, *agricola ipse porcum interficit* means “The farmer himself kills the pig,” and *ipse porcum interficit* means “He himself kills the pig.”

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	ipse	ipsa	ipsum
GENITIVE	ipsīus	ipsīus	ipsīus
DATIVE	ipsī	ipsī	ipsī
ACCUSATIVE	ipsum	ipsam	ipsum
ABLATIVE	ipsō	ipsā	ipsō
<i>Plural</i>			
NOMINATIVE	ipsī	ipsae	ipsa
GENITIVE	ipsōrum	ipsārum	ipsōrum
DATIVE	ipsīs	ipsīs	ipsīs
ACCUSATIVE	ipsōs	ipsās	ipsa
ABLATIVE	ipsīs	ipsīs	ipsīs

The Personal Pronouns *ego, tū*

Personal pronouns are words such as “I,” “you,” “him,” and “them.” The first person, *ego*, and the second person, *tū*, are used for all genders alike. (The third person is supplied by forms of *is*, so it does vary with the gender of the person it refers to.) Since the ending of a conjugated verb tells you if the person is first, second, or third, you normally do not need the nominative of the personal pronoun. It is used only to avoid ambiguity, or when particular emphasis is intended, or when a verb form has been omitted for the sake of style.

You remember Julius Caesar’s question to his friend Brutus, which we used as an example of the second declension vocative singular: *et tū, Brūte?* Caesar’s question is also an example of how personal pronouns can be used for emphasis.

<i>et tū, Brūte?</i>	<i>You</i> also, Brutus?
<i>ego nautam amō, tū agricolam.</i>	<i>I</i> love the sailor, <i>you</i> love the farmer.
<i>sī hostēs timētis, fugite, milītēs! nōs tamen mortem pulchram petēmus.</i>	If you fear the enemy, run away, soldiers! <i>We</i> , however, will seek a glorious death.

First Person Pronouns

	SINGULAR	PLURAL
NOMINATIVE	ego	nōs
GENITIVE	meī	nostrum, nostrī
DATIVE	mihi	nōbīs
ACCUSATIVE	mē	nōs
ABLATIVE	mē	nōbīs

Second Person Pronouns

	SINGULAR	PLURAL
NOMINATIVE	tū	vōs
GENITIVE	tuī	vestrum, vestrī
DATIVE	tibi	vōbīs
ACCUSATIVE	tē	vōs
ABLATIVE	tē	vōbīs

In Chapter 16 you learned the partitive and objective genitives. *nostrum* and *vestrum* are partitive genitives, while *nostrī* and *vestrī* are objective genitives:

<i>duo milia nostrum.</i>	Two thousand of us.
<i>memor sum vestrī.</i>	I am mindful of you.

Reflexive vs. Non-Reflexive

At this point we need to consider the distinction between reflexive and non-reflexive pronouns and adjectives. The first aspect of this distinction that we’ll look at is the difference between “his

[own]” and “his”: the first is **reflexive**, because it emphasizes the subject of the sentence or clause as the possessor of whatever is being talked about, while the second is **non-reflexive**, referring to someone other than the subject of the sentence or clause. When you are translating “his,” “her,” and “their,” if the possessive refers back to the subject of the sentence or clause, you will use **suus**, **-a**, **-um**, the reflexive third person pronominal adjective. If it refers back to someone else, you will use the genitive forms *eius*, *eōrum*, and *eārum*, meaning “of him/her/it,” “of them [masc. and neut.],” and “of them [fem.]” You have to use these genitive forms of *is*, *ea*, *id* because Latin has no non-reflexive third person pronominal adjective corresponding to *suus*, *-a*, *-um*.

Possessive refers back to the subject

dux Rōmānus filium suum interfecit.

The Roman commander killed his own son.

agricola nautam timet sed uxorem suam amat.

The farmer fears the sailor but loves his [his own] wife.

Possessive refers to another person

Rōmānī Sabīnōs vicērunt, filiāsque eōrum

rapuērunt.

The Romans defeated the Sabines, and carried off their daughters.

agricola nautam timet sed uxorem eius amat.

The farmer fears the sailor but loves his [the sailor’s] wife.

This seems more complicated than English, but it has the advantage of avoiding ambiguity when two people of the same gender are being referred to in a single sentence or clause. As you learned in Chapter 2, however, if there is no need to emphasize the identity of the possessor, you can usually omit any word for “his,” “her,” or “their.”

The Reflexive Personal Pronouns *meī, tuī, suī*

Reflexive pronouns refer back to the subject of the sentence or clause: “I kill myself,” “You wash yourself,” “She gives herself no credit,” “They talk to themselves.” These pronouns can serve as a direct/indirect object, or appear in a prepositional phrase, or perform some other function within the sentence or clause, but **they never stand alone as the subject of the sentence or clause. Therefore, they have no nominative case.** For the first and second persons, their forms are identical to those of the non-reflexive personal pronouns, but with no nominative. In the third person, singular and plural share one set of forms, again with no nominative.

As with non-reflexive personal pronouns, the forms *nostrum/vestrum* and *nostrī/vestrī* are partitive and objective genitives.

First Person Reflexive Pronouns

	SINGULAR	PLURAL
NOMINATIVE	—	—
GENITIVE	<i>meī</i>	<i>nostrum, nostrī</i>
DATIVE	<i>mihi</i>	<i>nōbīs</i>
ACCUSATIVE	<i>mē</i>	<i>nōs</i>
ABLATIVE	<i>mē</i>	<i>nōbīs</i>

Second Person Reflexive Pronouns

	SINGULAR	PLURAL
NOMINATIVE	—	—
GENITIVE	tuī	vestrum, vestrī
DATIVE	tibi	vōbīs
ACCUSATIVE	tē	vōs
ABLATIVE	tē	vōbīs

Third Person Reflexive Pronouns

	SING. and PL.
NOMINATIVE	—
GENITIVE	suī
DATIVE	sibi
ACCUSATIVE	sē
ABLATIVE	sē

Using Reflexive Pronouns

Compare these pairs of sentences. Those on the left use nouns or non-reflexive pronouns as direct objects, indirect objects, or objects of a preposition; those on the right use reflexive pronouns with the same grammatical function:

pastor porcum in flūmen iacit.

The shepherd throws the pig into the river.

pastor puellam amat. ergō porcum eī emit.

The shepherd loves the girl. Therefore he buys a pig for her.

pastor porcōs multōs habet. cum eīs ad urbem venit.

The shepherd has many pigs. He is coming with them to the town.

porcus sē in flūmen iacit.

The pig throws itself into the river.

pastor sibi porcum emit.

The shepherd buys a pig for himself.

pastor sēcum porcōs ad urbem affert.

The shepherd is taking the pigs with him (i.e., himself) to the town.

Notice the form *sēcum* meaning “with him(self)” in the last sentence. The preposition *cum* is always added as a suffix when used with the personal pronouns *mē*, *nōbīs*, *tē*, *vōbīs*, and *sē*. Other examples are:

venī mēcum ad senātum, Caesar.

Come with me to the Senate, Caesar.

ad lūdum nōbīscum adiit lupus.

The wolf went to school with us.

You also need to distinguish between reflexive pronouns and the intensive pronoun *ipse, ipsa, ipsum*, which we saw earlier. Even though both are translated with “myself,” “himself,” and so on, they are used quite differently.

ipse

agricola ipse porcum interficit.

The farmer himself kills the pig.

ipse ego puellam amō.

I myself love the girl.

puellam ipsam amō.

I love the girl herself.

pastor puellae ipsi porcum emit.

The shepherd buys a pig for the girl herself.

sē

agricola sē interficit.

The farmer kills himself.

florēs mihi emō.

I buy flowers for myself.

puella sē amat.

The girl loves herself.

pastor sibi porcum emit.

The shepherd buys a pig for himself.

Vocabulary Notes

As you already know, when two adjectives modify the same noun, they are usually connected by *et* or *-que*. You also know that pronominal adjectives (such as *meus* and *tuus*) are an exception. The pronominal adjectives introduced in this chapter and Chapter 18 do not require *et* or *-que* either.

porcum magnum dulcemque spectō.

I am watching the big, sweet pig.

porcum meum dulcem spectō.

I am watching my sweet pig.

ipsum hunc porcum dulcem spectō.

I am watching this sweet pig itself.

hīc, the adverb meaning “here” that you met in Chapter 12, has the same form as the nom. sing. masc. of the pron./pronom. adj. meaning “this.” Context will usually make clear which is intended. For example, *porci meī omnēs hīc sunt* can only mean “All my pigs are here,” and *hīc porcus procul abest* can only mean “This pig is far away.”

Intransitive Verbs with the Dative

Many verbs that are used transitively in English and other modern languages have their nearest Latin equivalent in intransitive verbs that take a different case, most frequently the dative. For example:

fortūna fortibus favet.

Fortune favors (= is favorable to) the brave.

lupī porcīs nocent.

Wolves harm (= are harmful to) pigs.

rūs tibi placet.

The countryside pleases (= is pleasing to) you.

Since these verbs are intransitive and have no direct objects, they cannot be used passively in the normal way. For example, *porcō parcō* means “I spare the pig,” but “*porcus ā mē parcutur*” is not the

Latin for “The pig is spared by me,” since *parcere* doesn’t have a direct object that can become the subject of the passive form.

The idiom that most often raises this issue is the dative of reference, which you learned in Chapter 16. It is not always easy, however, to define the type of dative being used with these verbs; you just need to learn them as verbs that take the dative. These are the most common verbs that take the dative:

appropinquō 1	approach
imperō 1	order
faveō, favēre, fāvī, fautum 2	favor
indulgeō, indulgēre, indulsi, indultum 2	be lenient to
invideō, invidēre, invidī, invīsum 2	envy
medeor, medērī 2	heal
noceō, nocēre, nocuī, nocitum 2	harm
placeō, placēre, placuī, placitum 2	please
displiceō, displicēre, displicuī, displicitum 2	displease
studeō, studēre, studuī 2	study
suādeō, suādēre, suāsī, suāsum 2	urge
dissuādeō, -ēre, dissuāsī, dissuāsum 2	dissuade
persuādeō, -ēre, persuāsī, persuāsum 2	persuade
crēdō, crēdere, crēdidī, crēditum 3	trust, believe (a person)
fidō, fidere, fīsus sum 3	trust
diffidō, diffidere, diffīsus sum 3	distrust
ignoscō, ignoscere, ignōvī, ignōtum 3	forgive
īrascor, īrascī, īrātus sum 3	be angry with
nūbō, nūbere, nupsī, nuptum 3	marry (of a woman)
obsequor, obsequī, obsecūtus sum 3	obey
parcō, parcere, pepercī, parsum 3	spare
resistō, resistere, restitī 3	resist
serviō, servīre, servīvī, servītum 4	serve

Vocabulary Notes

The verbs **fidō** and **diffidō** are semi-deponent; see Chapter 15.

nūbō is used only of women. *puella pulchra nautae nupsit* means “The beautiful girl married the sailor,” but *puellam pulchram nauta in mātrimonium duxit* means “The sailor married the beautiful girl.”

Prōlūsiōnēs



Parse the words in bold.

1. nōmen **ipsum** Hannibalis, **illius** ducis tam fortis, Rōmānī timēbant.
2. **tēcum** sub arbore **eādem** sedēre voluī.
3. **sibi** nimium placēbat poēta **iste**.
4. semper carmina **eius** legō, **mea** numquam.
5. **huic** puerō ego dōna dabō, **tibi** puellae illae.

Change to the singular and then translate.

1. illī agricolae hōs porcōs nōbīs dabunt.
2. in agrīs istīs eōs vīdistis?
3. vōbīs, agricolae, sunt haec animālia cāra.
4. eōrundem agricolārūm porcīs vōs illic medēbāminī.
5. istōrum rēgum urbēs capientur.
6. hōs ducēs fortēs sequiminī!
7. hōrum mīlitum hastae in lupōrum eōrum corporibus sunt.
8. rēgēs istī ā vōbīs ipsīs, puellae, in hīs urbibus vīsī sunt.
9. eīsdem porcīs illās rosās date!
10. illī ā nōbīs ipsīs laudātī erant.

Change to the plural and then translate.

1. puer ipse eī puellae displicēbat.
2. in aquā sē vīdit iuvenis, et ā sē vīsus est.
3. sē semper laudābat et sibi dōnum dare volēbat.
4. cūr mihi librum istum nōn monstrās?
5. haec eadem puella hunc canem ipsa vocābit.
6. iste puer sē dē summō saxō iacere nōn vult.
7. hōc rēgī ipsī difficillimum nōn est, sed id tibi facere nōn poterit.
8. tibi ipsī hanc eandem vaccam nōn dabit ille.
9. eiusdem pastōris porca hāc in silvā est.
10. ducem eum hūc ipse sequere!

Translate.

1. dominō eīdem semper serviēmus annōn?
2. nōs amāmus porcōs tuōs, sed hīc equōs illōs.
3. nōs amant porcī tuī, sed hīc equōs illōs numquam vīdī.
4. porcus et corpus eīsdem sex litterīs scribuntur.
5. īdem equus sē amat, nōn eum porcū.
6. huic iuvenī invidēmus omnēs, quia tot tantāsque urbēs ipse vīdit.
7. cum porcī tum taurī meī aegrī erant, nec eīs medērī poterat deus ipse.
8. nē mātrī quidem suae ignōvit magistrātus iste tam crūdēlis.
9. nōn modo sociōrum pars magna sed etiam legiōnēs ipsae prīmō barbarōrum impetū fugātae sunt.
10. haec puella filium illīus agricolae amāverat et eīdem puerō id dōnum dabit.
11. filiō ipsīus nautae mare nōn placet; num nauta suum filium interficiet?
12. mortuus est dominus ipse, sed porcīs eius venēnum idem nōn nocēbit, namque tālem cibum eīs cottidiē dare solet hīc pastor.
13. quamquam in spēluncam lupōrum totiens ingressa est agna illa tam parva, ferae istae eī numquam nocuērunt.
14. sē interfēcit dux noster infēlix quod mūrīs ipsīs huius urbis appropinquābant istae hostium cōpiae.
15. quamquam tam saevae faciēi erant barbarī istī, trans hōc flūmen, octō tantum pedēs lātum, in finēs nostrōs venīre numquam ausī sunt.
16. Obey your teacher, students, and study this new book!
17. This woman loves those pigs, but those women love this bull.
18. How many wild boars were wounded so easily by the same young man's spear?
19. Perhaps my brother and your friend will give the same presents to the same girl.
20. That handsome young man went with us to the cruel king.
21. That centurion will not be angry with us; he will harm not even the laziest soldiers.
22. Run away, soldiers, toward the furthest part of those high mountains! Do not resist the barbarians' swift charge!
23. First he wounded the bull with his sword and then he fled with that lovely daughter of the same magistrate.
24. The enemy did not themselves kill our soldiers; many Romans killed themselves of their own accord.
25. Believe me, citizens! The gods favor us, for tomorrow the queen of the barbarians herself will marry that brave king.

Lectionēs Latīnae

Lege, Intellege

Justinian ruled the eastern Roman empire from Constantinople (the modern city of Istanbul) from AD 527 till 565. One of his earliest acts as emperor was to commission a comprehensive reform of the laws. His *Cōdex*, *Institūtiōnēs*, and *Dīgesta* ensured the lasting influence of Roman law in much of the Western world.

Legal Definitions

iūs nātūrāle est quod nātūra omnia animālia docuit. nam iūs istud nōn hūmānī generis proprium est, sed omnium animālium, quae in caelō, quae in terrā, quae in marī nascuntur. iūs autem cīvīle vel gentium ita dīviditur: omnēs populī quī lēgibus et mōribus reguntur partim suō propriō, partim commūnī omnium hominum iūre ūtuntur: nam quod quisque populus ipse sibi iūs constituit, id ipsīus proprium cīvitātis est vocāturque iūs cīvīle: quod vērō nātūrālis ratiō inter omnēs hominēs constituit, id apud omnēs populōs peraequē custōdītur vocāturque iūs gentium. et populus itaque Rōmānus partim suō propriō, partim commūnī omnium hominum iūre ūtitur. nātūrālia quidem iūra, quae apud omnēs gentēs peraequē servantur, dīvīnā quādam prōvidentiā constitūta, semper firma atque immūtābilia permanent: ea vērō quae ipsa sibi quaeque cīvitās constituit, saepe mūtārī solent vel tacitō consensū populī vel aliā posteā lēge lātā.

—Justinian, *Institūtiōnēs* 1.2

ūtor, ūtī, ūsus sum 3 (+ abl.; see Chapter 18) use
quisque, quaeque, quidque/quodque adj., pron. each
gens, gentis fem. 3 tribe, nation

1. What sort of law has nature taught to all animals?
2. What sort of law is particular to a specific community?
3. What sort of law is observed by all peoples alike?
4. Can laws established by divine providence be changed?
5. How may a community change its laws?

Ars Poētica

Catullus (Gaius Valerius Catullus; 84?–54? BC) was the central figure in the so-called neoteric group of Roman poets, who wrote just before Virgil’s time and were influenced by the post-classical or “Hellenistic” Greek poets. The works of the other neoterics have been almost entirely lost.

Parse the words in bold in the following quotations from Catullus.

1. *ego gymnasi fūi flōs, ego eram decus olei:
mibi iānuae frequentēs, mihi limina tepida,
mibi flōridis corollis redimīta domus erat.*
I was the flower of the gymnasium, I was the glory of the olive oil [i.e., of the wrestling ring, because wrestlers anointed themselves with oil]; for me the doors were thronged, for me the doorsteps were warm, for me the house was hung with flowery crowns.
2. *vōs ego saepe, meō vōs carmine compellābō.
tēque adeō eximiē taedis fēlicibus aucte,
Thessaliae columen Pēleu, cui Iuppiter ipse,
ipse suōs dīvum genitor concessit amōrēs;
tēne Thetis tenuit pulcherrima Nērēinē?
tēne suam Tēthys concessit dūcere neptem.*
You, I will often address you with my song. And you indeed, excellently adorned with lucky garlands, Peleus, the support of Thessaly, to whom Jupiter himself, the father of the gods himself yielded his own beloved; Did Thetis the very beautiful Nereid [sea nymph] hold you? Did Tethys [the sea goddess] grant that you should marry her granddaughter?
3. *ipse valere optō et taetrum hunc dēpōnere morbum.*
I myself wish to be strong and to lay aside this disgusting disease.
4. *tam gaudet in sē tamque sē ipse mīrātur.*
He rejoices so much in himself and admires himself so much.
5. *tū mea tū moriens frēgistī commoda, frāter;
tēcum unā tōta est nostra sepulta domus.*
You, my brother, when you died you broke my happiness; together with you our whole house has been buried.

Aurea Dicta

1. *decori est ovibus sua lana.* (Ovid)
2. *errāre mālō cum Platōne quam cum istīs vēra sentire.* (Cicero)
3. *frangitur ipsa suis Rōma superba bonis.* (Propertius)
4. *hominēs vitia sua et amant simul et odērunt.* (Seneca the Younger)
5. *idem velle atque idem nolle, ea dēmum firma amicitia est.* (Sallust)
6. *in eādē rē utilitās et turpitūdō esse nōn potest.* (Cicero)
7. *ipse alimenta sibi maxima praebet amor.* (Propertius)
8. *mea mihi conscientia plūris est quam omnium sermō.* (Cicero)

ovis, ovis fem. 3 sheep

lāna, -ae fem. 1 wool

sentio, -īre, sensi, sensum 4 feel, perceive

dēmum finally, after all

praebeō, -ēre, praebuī, praebitum 2 provide

Lūsūs



Thēsaurus Verbōrum

These feminine nouns of the third declension ending in *-itūdō, -itūdinis* refer mostly to abstract concepts; English changes the final *-ō* of the nominative singular to a silent *-e*.

altitūdō

fortitūdō

lātītūdō

longitūdō

magnitūdō

multitūdō

sōlitūdō

turpitūdō

vicissitūdō

Etymologiae Antīquae

Landmarks

campus, -ī masc. 2 “plain.” People first took (*capio, -ere, cepi, captum* 3 *i*-stem) crops from flat ground.

collis, -is masc. 3 “hill.” When people began to cultivate (*colo, -ere, colui, cultum* 3) the higher ground, they called those places *collēs*.

humus, -ī fem. 2 “ground.” The ground is moist (*humidus, -a, -um*). *hominēs* are born from the ground, and humble [*humilis, -e*] people are close to the ground.

insula, -ae fem. 1 “island.” Islands are in the sea (*salum, -ī* neut. 2).

lacus, -ūs masc. 4 “lake.” A lake is a place (*locus, -ī* masc. 2) full of water.

lītus, lītoris neut. 3 “shore.” Waves play on the shore (*lūdo, -ere, lūsī, lūsum* 3) and are broken (*ēlīdō, -ere, ēlīsī, ēlīsum* 3) there.

mare, maris neut. 3 “sea.” Seawater is bitter (*amārus, -a, -um*).

mons, montis masc. 3 “mountain.” Mountains stand out (*ēmineō, -ēre, -uī* 2).

oppidum, -i neut. 2 “town.” An *oppidum* is so called either because it is full (*opplētus, -a, -um*) of people, or because people keep their wealth (*opēs, opum* fem. 3) there, or because of its opposition (*oppositiō, -ōnis* fem. 3) of walls to the enemy, or because the inhabitants give each other help (*ops, opis* fem. 3).

rūs, rūris neut. 3 “countryside.” To get crops again (*rursus*), the same work has to be done again every year.

solum, -ī neut. 2 “(surface of the) ground.” Only (*sōlus, -a, -um*) the surface of the ground can be trodden. The ground can bear the weight of everything, because it is solid (*solidus, -a, -um*).

stagnum, -ī neut. 2 “pool.” The water in a pool stands (*stō, stāre, stetī, statum* 1) still.

tellūs, tellūris fem. 3 “earth.” We lift (*tollō, -ere, sustulī, sublātum* 3) crops from the earth.

terra, -ae fem. 1 “earth.” The earth is rubbed away (*terō, -ere, trīvī, trītum* 3) by the footsteps of people going hither and thither.

urbs, urbis fem. 3 “city.” An *urbs* is so called because its limits are marked out in a circle (*orbis, orbis* masc. 3) by a plow.

Vīta Rōmānōrum

How to Write Poetry

The Roman poets of the Augustan Age, such as Horace and Virgil, were extremely subtle and painstaking, showing the pervasive influence of sophisticated and learned Hellenistic Greek poets such as Callimachus of Cyrene, who lived in Alexandria in the first half of the third century BC.

Lucilius [180?–101? BC; Horace’s predecessor as a satirist] was witty, with a nose for satire, but rough in composing his verses. This was his weakness: often, just to show off, he’d compose two hundred verses in an hour, standing on one leg. While he was flowing muddily along, there was stuff you’d like to remove. He was garrulous and too lazy to bother with the effort of writing, of writing properly. I’m not impressed by the quantity of his output. Look, Crispinus is betting me at very long odds: “Pick up your writing tablets, please, and I’ll pick up mine; set a place, a time, and referees. Let’s see who can write more.” The gods have done well in molding me with a poor and feeble intellect, speaking rarely and very little.

—Horace, *Sermōnēs* 1.4.1–18

They say that, when Virgil was writing the *Georgics*, his daily practice was to dictate a large number of verses in the morning, and work on them throughout the day, reducing them to a very small number. He said rather appropriately that he produced his poem the way a she-bear produces her cubs, gradually licking them into shape. [The Romans thought that newborn bears were shapeless lumps.] He wrote a prose version of the *Aeneid* first, dividing it into twelve books, and only then did he start composing the poem section by section, just as he fancied, in no particular order. So that nothing might stop his progress, he left some parts unfinished, others he buttressed, so to speak, with very lightweight words, which he jokingly said he was inserting as “props” to support the structure till the solid columns arrived.

—Suetonius, *Vita Vergiliū* 22–24

CHAPTER 18

Pronouns II, Intransitive Verbs with the Genitive or Ablative

The Relative Pronoun *quī*

Relative pronouns introduce a subordinate clause that refers to a noun or pronoun in another clause and provides further information about it. For example:

I love the girl who lives here.

I love the girl whom you see here.

I love the girl whose pig has run away.

You will see patterns in the forms of the pronouns/pronominal adjectives introduced in this chapter that will remind you of *hic, ille*, and so on. These similarities should help you learn the new forms and focus on the small but crucial variations between the cases and genders of the relative pronouns/pronominal adjectives.

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	quī	quae	quod
GENITIVE	cuius	cuius	cuius
DATIVE	cui	cui	cui
ACCUSATIVE	quem	quam	quod
ABLATIVE	quō	quā	quō
<i>Plural</i>			
NOMINATIVE	quī	quae	quae
GENITIVE	quōrum	quārum	quōrum
DATIVE	quibus	quibus	quibus
ACCUSATIVE	quōs	quās	quae
ABLATIVE	quibus	quibus	quibus

So far you have learned adjectives that agree in number, gender, and case with the noun they modify, and also appositional and predicate nouns that may differ in number and gender from the noun to which they refer, but always agree in case at least.

Relative pronouns take their number and gender from the noun or pronoun they stand for, but they are very likely to be in a different case. This is because their case is determined by their function in the relative clause they introduce. For example:

magistrum laudō quī in lūdō est.

I praise the teacher **who is in the school.**

quī is masculine and singular, because it refers to *magistrum*. *magistrum* is in the accusative, because it is the direct object of *laudō*, but *quī* is in the nominative, because it is the subject of its own clause, the relative clause.

puellae, cuius porci in silvā sunt, flōrēs dat nauta.

The sailor gives flowers to the girl
whose pigs are in the wood.

cuius is feminine and singular, because it refers to *puellae*. *puellae* is in the dative, because it is the indirect object of *dat*, but *cuius* is in the genitive, because it indicates possession of the pigs mentioned in the relative clause.

agnam, quam amābat filia pastōris, interfēcērunt lupī.

The wolves killed the lamb **that the shepherd's daughter loved.**

quam is feminine and singular, because it refers to *agnam*. *agnam* is in the accusative because it is the direct object of *interfēcērunt*, but *quam* is in the accusative because it is the direct object of *amābat*, the verb in the relative clause. So, *agnam* and *quam* are in the same case, but for different reasons; *quam* does not derive its case from *agnam*.

The following two Latin sentences have different meanings but can be translated in the same way:

lūcem astrōrum vidēmus, sine quibus trans mare nāvigāre nōn possumus.

lūcem astrōrum vidēmus, sine quā trans mare nāvigāre nōn possumus.

We see the light of the stars, **without which** we cannot sail across the sea.

In the English sentence, the relative pronoun, “which,” is ambiguous. Does it refer to the light or to the stars? The Latin sentences avoid this ambiguity. In the first Latin sentence, *quibus* is neuter and plural, and it refers to *astrōrum*, but it is ablative, not genitive, because it is governed by the preposition *sine*. In the second sentence, *quā* is feminine and singular, and it refers to *lūcem*, but it is ablative, not accusative, because it is governed by the preposition *sine*.

Occasionally, the noun or pronoun to which the relative pronoun refers may not be explicitly stated. In a sentence like this, the relative clause quite often comes before the clause on which it depends. English frequently omits the relative pronoun (“The girl I love is beautiful”), but the pronoun is never omitted in Latin.

pulchra est, quam amō and *quam amō, pulchra est*

both mean

The girl (whom) I love is beautiful.

The Interrogative Pronoun *quis* and the Interrogative Adjective *quī*

Interrogative pronouns are used to introduce questions:

<i>quis hōc carmen scripsit?</i>	Who wrote this poem?
<i>quid faciunt porci?</i>	What are the pigs doing?

The singular forms of the interrogative pronoun are the same as those of the relative pronoun, except:

- the nom. sing. masc. is *quis* (not *quī*)
- the nom. and acc. sing. neut. is *quid* (not *quod*)
- the feminine shares the masculine forms throughout the singular.

	MASC./FEM.	NEUT.
<i>Singular</i>		
NOMINATIVE	quis	quid
GENITIVE	cuius	cuius
DATIVE	cui	cui
ACCUSATIVE	quem	quid
ABLATIVE	quō	quō

In the plural, interrogative pronouns have exactly the same forms as relative pronouns.

Interrogative adjectives perform the same function as interrogative pronouns, but with a specific noun. They decline exactly like relative pronouns in both the singular and the plural, but you can easily distinguish them since their grammatical function is so different.

Interrogative pronoun

quis porcum interfēcit?

Who killed the pig?

quem amās?

Whom do you love?

cuius porcum in silvīs vidimus?

Whose pig did we see in the woods?

Interrogative adjective

quī miles porcum interfēcit?

Which soldier killed the pig?

quam puellam amās?

Which girl do you love?

cuius agricolae porcum in silvīs vidimus?

Which farmer's pig did we see in the woods?

The Indefinite Pronouns/Pronominal Adjectives *aliqui(s)* and *quīdam*

aliquis/aliquī is the most common indefinite pronoun/pronominal adjective meaning “some(one),” “some(thing).” The pronoun declines like the interrogative *quis*, except that it has separate feminine

forms in the singular as well as in the plural, and the neut. pl. nom. and acc. is *aliqua*, not *aliquae*. The pronominal adjective differs from the pronoun only in that it has *aliqui*, not *aliquis*, as the masc. sing. nom., *aliquod*, not *aliquid*, as the neut. sing. nom. and acc.

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	aliquis (adj. aliqui)	aliqua	aliquid (adj. aliquod)
GENITIVE	alicuius	alicuius	alicuius
DATIVE	alicui	alicui	alicui
ACCUSATIVE	aliquem	aliquam	aliquid (adj. aliquod)
ABLATIVE	aliquō	aliquā	aliquō
<i>Plural</i>			
NOMINATIVE	aliqui	aliquae	aliqua
GENITIVE	aliquōrum	aliquārum	aliquōrum
DATIVE	aliquibus	aliquibus	aliquibus
ACCUSATIVE	aliquōs	aliquās	aliqua
ABLATIVE	aliquibus	aliquibus	aliquibus

The indefinite pronoun/pronominal adjective *quidam*, *quaedam*, *quiddam/quoddam* is a compound of the relative pronoun *qui*, *quae*, *quod* and the suffix *-dam*, and it means “a certain (person/thing),” or “some (one/thing).” It is to some extent synonymous with *aliqui(s)*, but is in general the more definite of the two terms: if “someone” is known, but not named, *quidam* is the word more frequently used. Notice that the neut. sing. nom. and acc. is *quiddam* for the pronoun and *quoddam* for the adjective, and that *m* changes to *n* before *d* to make pronunciation easier, just as in the declension of *idem*.

	MASC.	FEM.	NEUT.
<i>Singular</i>			
NOMINATIVE	quidam	quaedam	quiddam (adj. quoddam)
GENITIVE	cuiusdam	cuiusdam	cuiusdam
DATIVE	cuidam	cuidam	cuidam
ACCUSATIVE	quendam	quandam	quiddam (adj. quoddam)
ABLATIVE	quōdam	quādam	quōdam
<i>Plural</i>			
NOMINATIVE	quidam	quaedam	quaedam
GENITIVE	quōrundam	quārundam	quōrundam
DATIVE	quibusdam	quibusdam	quibusdam
ACCUSATIVE	quōsdam	quāsdam	quaedam
ABLATIVE	quibusdam	quibusdam	quibusdam

Notā Bene

In Chapter 13 you learned the correlating idiom *aliī . . . aliī . . .*; for example, *aliī flōrēs amant, aliī animālia*, “Some people like flowers, others like animals.” *aliquī, quīdam*, and *nonnulli* are not used in this idiom.

Intransitive Verbs with the Genitive or Ablative

In Chapter 17 we saw that some intransitive verbs take the **dative**. Here are some of the most common intransitive verbs that take the **genitive** or **ablative**:

Genitive

meminī, meminisse 3	remember
oblīviscor, oblīviscī, oblītus sum 3	forget
potior, potīrī, potītus sum 4	take possession of

Ablative

careō, carēre, caruī 2	lack
egeō, egēre, eguī 2	lack
fidō, fidere, fīsus sum 3	trust
fruor, fruī, fructus sum 3	enjoy
fungor, fungī, functus sum 3	perform
potior, potīrī, potītus sum 4	take possession of
ūtor, ūtī, ūsus sum 3	use
vescor, vescī defective (no perfect system) 3	feed on

Vocabulary Notes

The verb **meminī** is defective. The only forms it has are those of the perfect system, but these forms have the meanings of present system forms. Hence *hodiē meminī* “Today I remember,” *crās meminērō* “Tomorrow I will remember,” *herī meminēram* “Yesterday I remembered.” Like **oblīviscor**, *meminī* sometimes takes the accusative. Its imperative forms are **mementō** and **mementōte**.

egeō generally implies a stronger need than **careō** does. For example, *vīnō caret, sed nōn eget, quia aqua pūra eī placet*, “He is without wine, but he does not feel the lack of it, since he likes pure water.” *egeō* sometimes takes the genitive.

The verb **fidō**, but not **diffidō**, takes either the dative or the ablative, and **potior** takes either the genitive or the ablative.

Prōlūsiōnēs



Parse the words in bold.

1. puerō **eī quem** amās porcī sunt odiō.
2. ā puerō **istī** porcī ad urbem **eandem** agentur.
3. **cuius** pastōris porcī in **eō** agrō sunt?
4. pastōrem **quendam cui** porcī cārī sunt in agrō videō.
5. **quās** vaccās in agrō vidēs **ipse**?

Change from singular to plural, or vice versa, and then translate.

1. quīdam amīcī dominōrum nostrōrum mortuī sunt.
2. quī sunt puerī istī?
3. cui puellae dōnum idem dare dēbeō?
4. carmen aliquod ā puerō hōc lectum est.
5. ā quibus interfectī sunt hī cīvēs?
6. puellam quandam amō quae mē nōn amat.
7. porcōsne aliquōs in nostrōs agrōs duxērunt pastōrēs illī?
8. quōrum porcōs ex eīs agrīs rapuērunt hī lupī?
9. cui dabis librum illīus puellae?
10. in istīs pugnīs ducēs aliquōs interfēcērunt hī milītēs.
11. cuius puellae est liber iste cui studēs?
12. nonne vōbīscum hōc officiō functus est cīvis ille?
13. quārum filiās amābant milītēs ipsī?
14. quārum puellārum patrēs ingentibus sub arboribus sedēbant?
15. quem amat deus, celeriter moritur.
16. iuvenis aliquī, quī hanc amat, gladiō suō vulnerātus est.
17. porcī, quōs pascēbant pastōrēs illī, fēlicēs sunt.
18. mūnera aliqua, quibus nautae ūtuntur, rēgēs hī nōbīs dederant.
19. quō cibō vescuntur porcī, sī pastōre egent?
20. porcīs illīs, quōrum corpora pinguia sunt, fructūs istōs date!

Chapter 18

21. ā porcīs, quī in hīs montibus erant, dēlētī sunt hī mūrī.
22. quī discipulus mēcum ad templum illud ibit?
23. quī gladiātōrēs sē interficere voluērunt?
24. discipulisne quibusdam librōs eōs dedērunt ipsī magistri?
25. quem porcū illī agricolae, quem in agrō vīdī, dedisti?

Translate.

1. ā tē ipsō dōnum aliquod accēpit eadem puella?
2. quibus puellīs dōnum istud dabō?
3. quī deōs nōn laudat mente bonā caret.
4. puellae, quibus dōnum dabō, pulchrae sunt.
5. quem amās? num puellam istam?
6. quō in templō mūnera illa pōnēmus?
7. quōs amant deī celerius moriuntur quam hominēs mōrum malōrum.
8. quis stultitiae tuae oblīviscī poterit?
9. imperātor quī sibi fidit victōriā potitur.
10. iuvenis quīdam, ā quō haec amātur, gladiō eius nautae vulnerātus est.
11. porcōs, quibus fructūs eōs dabant pastōrēs aliquī, in eīsdem agrīs nōn vidēmus.
12. amābat illa rēgem cuius exsequiārum nēmō oblīviscētur.
13. puellam quandam, cuius amōre pereō, nauta iste pessimus interficere cupit.
14. discipulae alicui dedit librum illum magister īdem, nōn istī amīcō.
15. Aenēas, vir ille fortis, cuius māter dea amōris erat et quī ā Vulcānō, deō ignis, arma nova et immortalia accēperat, glōriā magnā brevī tempore potitus est.
16. Whose bull did those soldiers kill?
17. Did you want to feed on some farmer's best pig, centurion?
18. Believe me, no one who lacks piety can be a good priest.
19. What animals use both poison and their teeth when they defend themselves?
20. It is characteristic of a fool to use his money badly.
21. Without the boy she loves, what girl can truly enjoy life?
22. Which teacher can be angry with students who study these books well?
23. Will the citizens avenge my friend, whose wife has been wounded by some barbarian?
24. The girl herself prefers to praise some silly sailor, whose ship has gone to Italy.
25. Those same pirates, by whom our harbor has already been destroyed, will soon seize the whole city very easily.

Lectiōnēs Latīnae

Lege, Intellege

In addition to his historical works, Tacitus (Publius? Cornelius Tacitus; c. AD 56–c. 120), the greatest Roman historian, wrote the *Agricola*, a biography of his father-in-law, Gnaeus Julius Agricola, governor of Britain; the *Germānia*, an ethnographical treatise; and the *Dialogus Dē Ōrātōribus*, on the decline in modern oratory. All that we have of the *Historiae* is about a third of the whole work, treating the particularly eventful years AD 69–70. (Rome had five emperors between June 68 and December 69.) The *Annālēs*, which covers the reigns of Tiberius, Gaius, Claudius, and Nero, was his masterwork, but little more than half of its original sixteen or eighteen books have survived.

Cicero as an Orator

ad Cicerōnem veniō, cui eadem pugna cum aequālibus suīs fuit, quae mihi vōbīscum est. illī enim antīquōs mīrābantur, ipse suōrum temporum ēloquentiam antepōnēbat; nec ullā rē magis eiusdem aetātis ōrātōrēs praecurrit quam iūdicīō. p̄mus enim excoluit ōrātiōnem, p̄mus et verbīs dilectum adhibuit et compositiōnī artem, locōs quoque laetiōrēs attemptāvit et quāsdam sententiās invēnit, utīque in eīs ōrātiōnibus, quās senior iam et iuxtā finem vītae composuit, id est, postquam magis p̄fēcerat ūsūque et experimentis optimum dīcendī genus didicerat. nam p̄iorēs eius ōrātiōnēs nōn carent vitiīs antīquitātis: lentus est in principiis, longus in narrātiōnibus, ōtiōsus circā excessūs; tardē commovētur, rārō incalescit; paucī sensūs aptē et cum quōdam lūmine terminantur.

—Tacitus, *Dialogus dē Ōrātōribus* 22

dilectus, -ūs masc. 4 choice, discrimination

adhibeō, -ēre, *adhibuī*, *adhibitum* 2 apply

utīque adv. at least, definitely

iuxtā adv., prep. + acc. near

p̄ficiō, -ere, *p̄fēcī*, *p̄fectum* 3 *i*-stem improve

optimum dīcendī genus “the best style of speaking” (see Chapter 20)

1. Cicero was a better orator in his old age than at the beginning of his career: true or false?
2. Unlike his contemporaries, Cicero preferred oratory in earlier times: true or false?
3. Cicero excelled his contemporaries in judgment: true or false?
4. Cicero was careful in his choice of words: true or false?
5. Cicero could be boring and long-winded: true or false?

Ars Poētica**Catullus II**

Parse the words in bold.

1. **cui** *dōnō lepidum novum libellum?*
To whom do I give this smart new little book?
2. *passer mortuus est meae puellae,
passer, dēliciae meae puellae,
quem plūs illa oculis suis amābat.
nam mellītus erat suamque nōrat
ipsam tam bene quam puella mātrem,
nec sēsē ā gremiō **illius** movēbat.*
My girl's sparrow is dead, her sparrow, my girl's delight, that she loved more than her own eyes. For he was honey sweet and knew his mistress as well as a girl knows her mother, and he did not move from her lap.
3. ***illa** multa cum iocōsa fiēbant,
quae tū volēbās nec puella nōlēbat,
fulsēre vērē candidi **tibi** sōlēs.
nunc iam **illa** nōn vult: tū quoque impotens nōlī,
nec **quae** fugit sectāre, nec miser vīve,
sed obstinātā mente perfer, obdūrā.
valē puella, iam Catullus obdūrat,
nec **tē** requīret nec rogābit invitam.
at tū dolēbis, cum rogāberis nulla.
scelestā, vae tē, **quae** tibi manet vīta?
quis nunc tē adībit? cui vidēberis bella?
quem nunc amābis? **cuius** esse dicēris?
quem bāsiābis? **cui** labella mordēbis?*
When those many playful things were happening, which you wanted and the girl did not refuse, truly suns shone bright for you. Now she does not want them: since you are powerless, refuse as well, do not pursue a girl who runs away, don't live in misery, but bear up, be hard, and keep a stubborn mind. Farewell, girl, now Catullus is hard, and he won't look for you nor ask you since you are unwilling. But you will suffer, when you are not asked at all. Too bad for you, wicked girl, what life is left for you? Who will come near you now? To whom will you seem pretty? Whom will you love now? Whose will you be said to be? Whom will you kiss? Whose lips will you nibble?
4. *Caelī, Lesbia nostra, Lesbia **illa**,
illa Lesbia, **quam** Catullus ūnam
plūs quam **sē** atque suōs amāvit omnēs,
nunc in quadrivīis et angīportīs
glūbit magnanimī Remī nepōtēs.*
Caelius, my Lesbia, that Lesbia, that Lesbia, the one girl whom Catullus loved more than himself and all his family, now at crossroads and in alleys she strips the descendants of great-minded Remus.

Aurea Dicta

1. *caelum, nōn animum, mūtant quī trans mare currunt.* (Horace)
2. *deus quaedam mūnera ūniuersō hūmānō generī dedit, ā quibus excluditur nēmō.* (Seneca the Younger)
3. *diligitur nēmō, nisi cui fortūna secunda est.* (Ovid)
4. *ea molestissimē ferre hominēs dēbent quae ipsōrum culpā contracta sunt.* (Cicero)
5. *ego eadem nōn volō senex quae puer voluī.* (Seneca the Younger)
6. *fēlix quī potuit rērum cognoscere causās.* (Virgil)
7. *leue fit, quod bene fertur, onus.* (Ovid)
8. *nōlīte velle quod fierī nōn potest.* (Cicero)

diligō, -ere, dilexī, dilectum 3 like, love

senex, senis masc. 3 old man

Lūsūs**Thēsaurus Verbōrum**

These third decl. fem. nouns ending in *-i(e)tās, -i(e)tātis* refer mostly to abstract concepts. English changes the final *-ās* of the nominative singular to a *-y*.

anxiētās	loquācitās	satiētās
auctoritās	mortālītās	simplicitās
brevitās	nōbilitās	sobrietās
commoditās	pietās	societās
extrēmītās	probitās	tenācitās
facilitās	proprietās	urbānitās
fēlicitās	quālītās	varietās
garrulitās	quantitās	vēlōcitās
levitās	rusticitās	vīvācitās

Etymologiae Antiquae

Body Parts I

artēria, -ae fem. 1 “artery.” The circulatory system was not understood in antiquity. The veins (*vēna*, -ae fem. 1) were regarded as the “path of swimming blood” (*via natantis sanguinis*), but since the arteries of a corpse are empty, the Romans thought they must be either passages for air (*āēr*, *āeris* masc. 3) or narrow (*artus*, -a, -um) passages for the vital spirit. Galen (AD 129–after 205), who was physician to the emperor Marcus Aurelius, disproved the notion that arteries were air vessels (but he thought that the purpose of breathing was to regulate body temperature).

cervix, **cervicis** fem. 3 “(nape of the) neck.” The neck is the *cerebrī* (*cerebrum*, -ī neut. 2) *via*, the path by which the brain sends messages to the spine.

collum, -ī neut. 2 “neck.” The neck is rigid and round, like a pillar (*columna*, -ae fem. 1).

costa, -ae fem. 1 “rib.” The ribs guard (*custodiō*, -īre, -īvī, -ītum 4) the internal organs.

crūs, **crūris** neut. 3 “leg.” Legs are for running (*currō*, -ere, *cucurrī*, *cursum* 3).

gena, -ae fem. 1 “cheek” and **genū**, -ūs neut. 4 “knee” were thought to be related, because of their proximity when a child is still in its mother’s womb.

mamilla, -ae fem. 1 “breast.” Breasts are round, like apples (*mālum*, -ī neut. 2).

pellis, -is fem. 3 “skin.” The skin repels (*pellō*, -ere, *pepulī*, *pulsum* 3) harm from the body by covering it.

Vita Rōmānōrum

How Ovid Wrote Poetry

Even while I was still a boy, the divine rites of poetry pleased me, and the Muse stealthily drew me toward her task. My father [an old country gentleman, who wanted Ovid to be a lawyer] often said: “Why are you trying a useless pursuit? Homer himself died penniless.” I was persuaded by what he said, and abandoned Helicon [the Muses’ mountain] completely, and tried to write words free of meter. But my poetry used to fall into meter of its own accord, and whatever I tried to write was a verse.

—Ovid, *Tristia* 4.10.19–26

The last sentence may have inspired a wonderful but apocryphal anecdote. Once, when his father was beating him for persisting with his poetry, Ovid cried out, “Spare me, father, and I’ll never write verses again!” (*parce mihi; numquam versificābo, pater!*). Even this promise, however, is in one of the meters that Ovid used in his poetry.

Ovid was not unaware of the flaws in his poetry; in fact, he cherished them. Here is proof of that. His friends once asked him to remove three lines from his poetry. He agreed, on condition that he could select three lines that they couldn't touch. The stipulation seemed fair; his friends secretly wrote down the three which they wanted removed, and he wrote down the ones he wanted to preserve. The same verses were on both tablets. . . . It is clear from this that Ovid, a man of the greatest genius, recognized the excesses of his poems; he simply didn't want to control them. He used to say sometimes that a face was the more attractive if it had a mole on it.

—Seneca the Elder, *Contrōversiae* 2.2.12

CHAPTER 19

Participles

A participle is an adjective formed from a verb. In English there are two basic participles:

Present active participle	Leading his legions, Caesar conquered Gaul.
Past passive participle	Led by Caesar, the Roman legions conquered Gaul.

Latin has three participles:

- the present active
- the future active
- the perfect passive

English can construct other participles by compounding: “being led,” “being about to lead,” “being about to be led,” “having led,” “having been led.” Latin does not do this.

The Present Active Participle

To form the present active participle of all verbs of all conjugations, start with the present stem and add the endings *-ns*, *-ntis*, and so on, with the appropriate linking vowel(s), as if they were third declension adjectives of the type *fēlix, fēlicis*. Here is the declension of *amans, amantis* “loving,” which you should learn; the other conjugations, such as *monens, monentis* “warning,” *mittens, mittentis* “sending,” *audiens, audientis* “hearing,” and *capiens, capientis* “capturing,” will all follow the same paradigm.

	MASC./FEM.	NEUT.
<i>Singular</i>		
NOMINATIVE	amans	amans
GENITIVE	amantis	amantis
DATIVE	amantī	amantī
ACCUSATIVE	amantem	amans
ABLATIVE	amantī (or amante)	amantī (or amante)

	MASC./FEM.	NEUT.
<i>Plural</i>		
NOMINATIVE	amantēs	amantia
GENITIVE	amantium	amantium
DATIVE	amantibus	amantibus
ACCUSATIVE	amantēs	amantia
ABLATIVE	amantibus	amantibus

As in the case of nearly all third declension adjectives, the forms for masculine and feminine present participles are the same.

Notā Bene

amanti/amante: The ablative singular form *amanti* occurs mostly when the participle is used like an adjective. The form *amante* is used when the participle is equivalent to a noun (as well as in the ablative absolute construction, which you will learn in this chapter).

Participle as adjective

porcus ā pastōre amanti dēfenditur.

The pig is protected by the loving shepherd.

Participle as noun

Cleopatra ab amante dēfenditur.

Cleopatra is protected by her lover (lit. by the loving man).

This distinction is sometimes ignored, especially in poetry.

The Future Active Participle

To form the future active participle, add *-ūrus, -ūra, -ūrum* to the stem of the fourth principal part. For example:

<i>amātūrus, -ūra, -ūrum</i>	being about to love
<i>monitūrus, -ūra, -ūrum</i>	being about to warn
<i>missūrus, -ūra, -ūrum</i>	being about to send
<i>auditūrus, -ūra, -ūrum</i>	being about to listen
<i>captūrus, -ūra, -ūrum</i>	being about to take

We have already met some verbs that have no fourth principal part. Some of these do, however, have a future active participle:

ambulāre	<i>ambulātūrus, -ūra, -ūrum</i>
cadere	<i>cāsūrus, -ūra, -ūrum</i>
esse	<i>futūrus, -ūra, -ūrum</i>
manēre	<i>mansūrus, -ūra, -ūrum</i>

Others do not have a future active participle in Classical Latin: *bibere, discere, metuere, timēre, posse, velle, nolle, and malle.*

The Perfect Passive Participle

You met the perfect passive participle in Chapter 1, when you began to learn principal parts, and you met it again in Chapter 14, as part of the perfect passive system. For example:

<i>amātus, -a, -um</i>	having been loved
<i>monitus, -a, -um</i>	having been warned
<i>missus, -a, -um</i>	having been sent
<i>audītus, -a, -um</i>	having been heard
<i>captus, -a, -um</i>	having been taken

This chart summarizes the forms of the three participles of most regular transitive verbs:

	ACTIVE	PASSIVE
<i>Present</i>	present stem + linking vowel + <i>-ns, -ntis</i> <i>amans, amantis</i> : loving	X
<i>Future</i>	stem of 4th principal part + <i>-ūrus, -ūra, -ūrum</i> <i>amātūrus, -ūra, -ūrum</i> : being about to love	X
<i>Perfect</i>	X	4th principal part <i>amātus, -a, -um</i> : having been loved

Participles of Deponent Verbs

Deponent verbs form their participles in the same way as other verbs, **but their perfect participle has an active meaning**. Compare the translation of the perfect participles here:

amō	mīror	sequor	audeō
<i>amans, amantis</i> loving	<i>mīrans, -antis</i> admiring	<i>sequens, -entis</i> following	<i>audens, -entis</i> daring
<i>amātūrus, -ūra, -ūrum</i> being about to love	<i>mīrātūrus, -ūra, -ūrum</i> being about to admire	<i>secūtūrus, -ūra, -ūrum</i> being about to follow	<i>ausūrus, -ūra, -ūrum</i> being about to dare
<i>amātus, -a, -um</i> having been loved	<i>mīrātus, -a, -um</i> having admired	<i>secūtus, -a, -um</i> having followed	<i>ausus, -a, -um</i> having dared

mīlitēs ducem in silvā secūtī lupōs interfēcērunt.

The soldiers, having followed (or: who had followed) their general into the wood, killed the wolves.

mīlitēs ducem in silvā secūtōs lupī interfēcērunt.

The wolves killed the soldiers who had followed their general into the wood.

Notā Bene

morior, morī 3 *i*-stem “die” has the irregular perfect participle *mortuus, -a, -um*. Its future participle, *moritūrus, -ūra, -ūrum* “being about to die,” does not use the same stem.

Participles of Irregular Verbs

The irregular verbs you have learned do not always have the full range of participles, and some (*possum, mālō*) have none at all.

	ferō	sum	eō	volō	nōlō	fiō
Present Active	<i>ferens, ferentis</i>		<i>iens, euntis</i>	<i>volens, volentis</i>	<i>nōlens, nōlentis</i>	<i>fiens, fientis</i>
Future Active	<i>lātūrus, -a, -um</i>	<i>futūrus, -a, -um</i>	<i>itūrus, -a, -um</i>			
Perfect Passive	<i>lātus, -a, -um</i>					<i>factus, -a, -um</i>

Notā Bene

fiens, fientis, the present participle of *fiō*, is very rare. Its perfect passive participle, *factus, -a, -um*, means “having become” or, since the form comes from *faciō*, “having been made.”

Translating Participles

Participles are often used in Latin where English might more naturally use a clause with a conjugated verb. For example, *puellae porcum dūcentī dōnum dō* means “I give a gift to the girl leading the pig,” but you may often prefer to translate it in one of the following ways, depending on the context:

I give a gift to the girl who is leading the pig.

I give a gift to the girl when she is leading the pig.

I give a gift to the girl since she is leading the pig.

I give a gift to the girl although she is leading the pig.

I give a gift to the girl if she is leading the pig.

The unit *porcum dūcentī* functions basically as an adjective describing the girl, literally, “I give a gift to the pig-leading girl.” But as you can see from the above translations, the meaning can be more than merely descriptive. The broader context will usually help you choose between, for example, “since she is leading the pig” or “although she is leading the pig,” two clauses that have opposite implications.

Keeping all these alternatives in mind when you are translating participles can also bring out the important fact that the tense of a participle is not **absolute** but **relative**. The following groups of sentences show how the same participle can refer to different times, depending on the tense of the main verb in the sentence:

Were people happy, **living** in caves?

Are people happy, **living** in tiny apartments?

Will people be happy, **living** on the moon?

Were people happy, even though they **lived** in caves?

Are people happy, even though they **live** in tiny apartments?

Will people be happy, even though they **will be living** on the moon?

Being about to die, gladiators saluted the emperor.

Being about to die, gladiators salute the emperor.

Being about to die, gladiators will salute the emperor.

When they **were** about to die, gladiators saluted the emperor.

When they **are** about to die, gladiators salute the emperor.

When they **are** about to die, gladiators will salute the emperor.

Carthage **having been destroyed**, Rome was safe.

Carthage **having been destroyed**, Rome is safe.

Carthage **having been destroyed**, Rome will be safe.

Since Carthage **had been** destroyed, Rome was safe.

Since Carthage **has been** destroyed, Rome is safe.

Since Carthage **will have been destroyed**, Rome will be safe.

Changing the participle to an abstract noun is often a useful solution when a literal translation would sound awkward in English. For example, in the sentence *porcī mortuī pastōribus dolōri erant*, since the emphasis is not on the pigs but rather on what happened to them, “The death of the pigs was a grief to the shepherds” seems the best translation. Similarly, *pudor auxiliī nōn lātī* means literally “shame of help not brought” but might best be translated as “shame at their failure to bring help.”

The following passage shows how point of view, context, and style affect how you can translate a participle:

prope flūmen **ambulans**, hippopotamum in aquā **iacentem** vidī. “hippopotame in aquā **iacens**, dentēs sanguine **maculātōs** leōnis per herbam **venientis** nōn timēs?”

hippopotamus, aurēs minūtōs **habens**, ā mē **monentī** nōn **turbātus** est, sed, corpus vastum **habens**, leōnī famē **furentī** cēna numquam erit.

Walking by the river, I saw a hippo, **wallowing** in the water. “Hippo **wallowing** in the water,” I cried, “are you not afraid of the **blood-stained** teeth of the lion **coming** through the grass?” The hippo, **having** very small ears, **was not disturbed** by me **warning** it, but, **having** a vast body, it will never be a meal for the lion **slavering** with hunger.

When I was walking by the river, I saw a hippo, **which was wallowing** in the water. “Hippo, you there, **the one that is wallowing** in the water,” I cried, “are you not afraid of the teeth of the lion **if it comes** through the grass, **although they are stained with blood?**” The hippo, **because it had** very small ears, **was not disturbed** by me **when I warned it**, but, **because it has** a vast body, it will never be a meal for the lion **no matter how he slavers** with hunger.

Participles as Nouns

Since adjectives may be used as nouns (remember examples such as *ferocēs crudēlia faciunt* “Fierce people do cruel things”) and participles are adjectival forms of verbs, participles can also be used as nouns. For example: *amans*, *-antis* masc./fem. 3 “lover,” *sapiens*, *-entis* masc. 3 “philosopher” (*sapiō*, *sapere*, *sapiī* 3 *i*-stem “have taste/sense”), *serpens*, *-entis* fem. “snake” (*serpō*, *serpere*, *serpsī* 3 “creep”), *advocātus*, *-ī* masc. 2 “lawyer” (a man called [to help in court]), *dictum*, *-ī* neut. 2 “saying,” *factum*, *-ī* neut. 2 “fact,” “feat.”

The Ablative Absolute

In the ablative absolute, **an action or situation that is grammatically unconnected with the action or situation in the main clause** is set apart (*absolutus* “freed from” the main clause). At its simplest, this phrase consists of a noun or pronoun in the ablative and a participle in agreement with it.

<i>duce mortuō, hostēs fūgērunt.</i>	Because/when their leader had died, the enemy fled. (lit. Their leader having died, the enemy fled.)
<i>duce moriente, hostēs fūgērunt.</i>	Because/when their leader was dying, the enemy fled. (lit. Their leader dying, the enemy fled.)
<i>duce moritūrō, hostēs fūgērunt.</i>	Because/when their leader was going to die, the enemy fled. (lit. Their leader being about to die, the enemy fled.)

The lack of connection between the action referred to in the ablative absolute and that in the main clause is strictly grammatical. There will usually be a causal or temporal link; the death of their leader may well have a decisive effect on the enemy’s action, but there is nothing in the wording of the main clause to connect it to the ablative absolute. To emphasize this point, we

can contrast the ablative absolute with a relative clause. By definition, a relative clause creates a grammatical relation between two clauses, so an ablative absolute can NEVER be converted into a relative clause.

In the following table, you have examples of sentences using the ablative absolute, along with sentences that use participles in other constructions. The sentences using participles in other constructions CAN be converted into sentences containing relative clauses; the sentences using the ablative absolute CANNOT.

Sentence using a participle

lupum captum pastor interfecit.

lupō captō, pastor rīsīt.

When the wolf had been caught,
the shepherd laughed.

rēgī dormientiī quid dixisti?

rēge dormiente, quid mīlitibus dixisti?

What did you say to the soldiers when
the king was sleeping?

*Rōmulō moenia Rōmae aedificātūrō
invidet Remus.*

*Rōmulō moenia Rōmae aedificātūrō,
abībit Remus?*

When Romulus is about to build the
walls of Rome, will Remus go away?

mīles Rōmam regressus uxōrem vitāvit.

mīlitem Rōmam regressum uxor vitāvit.

*mīlitī Rōmam regressō carmen cecinimus
omnēs.*

Can we convert it using a relative clause?

lupum, quem cēperat, pastor interfecit.

The shepherd killed the wolf which he had
caught.

NO, this is an ablative absolute.

rēgī, quī dormiēbat, quid dixisti?

What did you say to the king who was
sleeping?

NO, this is an ablative absolute.

*Rōmulō, quī moenia Rōmae aedificābit, invidet
Remus.*

Remus envies Romulus, who will build the
walls of Rome.

NO, this is an ablative absolute.

mīles, quī Rōmam regressus erat, uxōrem vitāvit.

The soldier who had returned to Rome
avoided his wife.

*mīlitem, quī Rōmam regressus erat, uxor
vitāvit.*

His wife avoided the soldier who had
returned to Rome.

*mīlitī, quī Rōmam regressus erat, carmen
cecinimus omnēs.*

We all sang a song for the soldier who had
returned to Rome.

*mīlite Rōmam regressō, carmen cecinimus
omnēs.* NO, this is an ablative absolute.

The soldier having returned to Rome,
we all sang a song.

The Ablative Absolute and *esse*

As you saw in the chart of irregular verbs, *esse* has no present participle, a remarkable deficiency. Often, however, a noun or pronoun in combination with a predicate noun or adjective is used as an ablative absolute, as if a present participle of *esse*, meaning “being,” were assumed. For example:

Tarquiniō rēge, cīvēs infēlicēs erant. Tarquin (being) king, the citizens were unhappy.
pastōre fessō, porcus fūgit. The shepherd (being) tired, the pig ran away.

Translating the Ablative Absolute

An ablative absolute may be translated using a participle, sometimes with the addition of “because of,” “despite,” or “with.” Very often, however, you will want to change the phrasing for a more idiomatic and precise English translation. For example:

- you may change the ablative absolute to a clause introduced by a word such as “when,” “since,” “although,” “if”
- you may replace a passive construction with an active one
- you may transform the expression completely, using, for instance, an abstract noun instead of the participle

Here are two sentences with some possible English translations:

pastōre abeunte, fēlix porcus erat.

(With) the shepherd going away, the pig was happy.

Although the shepherd went away, the pig was happy.

The pig was happy in spite of the shepherd’s departure.

Rōmānīs victīs, Hannibal Rōmam prōgredi dēbuit.

(With) the Romans defeated, Hannibal should have advanced on Rome.

Having defeated the Romans, Hannibal should have advanced on Rome.

Hannibal should have advanced on Rome after defeating the Romans.

Hannibal should have advanced on Rome after he had defeated the Romans.

Hannibal should have advanced on Rome after the Roman defeat.

Vocabulary

ardeō, ardēre, arsī 2	burn (intrans.)
augeō, augēre, auxī, auctum 2	increase (trans.)
accendō, accendere, accendī, accensum 3	set on fire
canō, canere, cecinī 3	sing
cēdō, cēdere, cessī, cessum 3	yield
colō, colere, coluī, cultum 3	cultivate, worship
contemnō, -ere, contempsi, contemptum 3	despise
crescō, crescere, crēvī, crētum 3	increase (intrans.)
currō, currere, cucurri, cursum 3	run
vertō, vertere, vertī, versum 3	turn
aspiciō, -ere, aspexī, aspectum 3 <i>i</i> -stem	look at

Note also the following group of three defective verbs, which over time lost all forms based on the present stem.

coepī, coepisse 3	began
meminī, meminisse 3	remember
ōdī, ōdisse 3	hate

In the case of **ōdī** and **meminī**, which you have already met in Chapter 18, the perfect is used for the present, the future perfect is used for the future, and the pluperfect is used for the imperfect (occasionally for the perfect). **coepī** lacks a present system, both in form and in meaning.

<i>discipulī librum legere coepērunt.</i>	The students began to read the book.
<i>puellam istam semper ōderō.</i>	I will always hate that girl.
<i>dōnum mihi dare nōn meminerat.</i>	She did not remember to give me a gift.

These verbs simply do not have equivalents for the full range of tenses of English verbs. As a result, in translating, you will need to use alternatives. Here are some possibilities.

I will begin to fear wolves.	<i>lupōs timēre incipiam.</i>
I had always hated that girl.	<i>puella ista semper odiō mihi fuerat.</i>
She had not remembered to give me a gift.	<i>dōnum mihi dare oblīta erat.</i>

Prōlūsiōnēs



Parse the words in bold.

Gnaeō Pompeiō et Marcō Crassō **consulibus** nātus est Publius Vergilius Marō, omnium poētārum Rōmānōrum **celeberrimus**. primō dē vitā pastōrum scripsit, tum dē agricultūrā, postrēmō dē **factis** Troiānōrum quī Aenēā viam **monstrante** ex urbe **ardenti** fūgerant. **Caesare** mortuō bellum cīvile rursus ortum est. Augustō pācem imperiō **tōti** dare **cōnantī** magnō **auxiliō** erant carmina Vergiliī, quī **victūrum** per omne tempus nōmen habet.

Translate.

Ovidium carmina amātōria scribentem laudābant amīcī. sed, carmina amātōria scribente eō, Augustus Rōmam urbem magnam facere cupiēbat. malīs carminibus malōs cīvēs facientibus, poētā Augustus in exilium mīsit. Augustō imperātōre, Ovidius multōs annōs in exiliō victūrus erat. Ovidius Augustō imperātōri epistolam longam mīsit, sed ille verba poētae in Ītaliā regredi cupientis nōn audiēbat. morte Augustī audītā, Ovidius gāvīsus est, sed ā Tiberiō, novō imperātōre, nōn revocātus est.

Translate, turning the participial phrases into clauses with conjugated verbs.

For example, *agricolā fessō, porcī cibum nōn habēbant.*

When the farmer was tired, the pigs did not have food.

or

Since the farmer was tired, the pigs did not have food.

or

If the farmer was tired, the pigs did not have food.

1. mīlitēs, barbarum nōbīs viam monstrantem sequī dēbēmus.
2. num porcī in agrum itūrī lupum contemnent?
3. Rōmānīs urbem accendentibus territī sunt cīvēs.
4. ā Rōmānīs urbem invādentibus territī sunt cīvēs.
5. Rōmānōs urbem invādentēs ōderant cīvēs.
6. Caesare duce Rōmānī hostium metūs semper augēbant.
7. vōcibus lupōrum per tenebrās noctis procul audītis, metus noster semper crescēbat.
8. porcō in agrum ire volentī portam nōn aperuit pastor.
9. Caesarem hostium cōpiās regredi cōgentem aspexerāmus.

Chapter 19

10. mīlitēs multa vulnera passī passim per campum iacent.
11. corpus mīlitis multa vulnera passī in campō iacet.
12. mīlitī vulnera gravia passō aquam dedit puella.
13. mīlitibus multīs crūdēlia vulnera passīs paulātim ē pugnā cessērunt agmina nostra.
14. deō nōbīs bona nōn semper dantī cūr dōna damus? cūr templum eius colimus?
15. vel capellā vel porcō vel agnō ā lupīs interfectō, pastor domum recurrere nōlet.
16. caelum procul habitans, mortālēs nec ōdit nec amat rex deōrum.
17. cīvī illī bonō aut libertātem aut mortem habēre volentī mortem crūdēlem dedērunt hostēs.
18. Sātūrnō caelī rēge, quam bene vīvēbant hominēs! illō deō imperium caeleste tenente, arborēs sine labōre fructūs hominibus dabant.
19. Sātūrnō ē caelō expulsō, Iuppiter rex deōrum factus est.
20. aut Cupīdine aut Venere mentēs hominum vertente, vīta nostra difficillima est dolōrēsque nostrī sine fine crescunt.

Translate.

1. When they had seen their brother the girls began to sing.
2. The wolves killed the soldiers forced by our leader to go into the forest.
3. Listening to the poem, the boys gradually became very unhappy.
4. Do not despise the poems written by this poet.
5. I saw a wolf walking through the streets of the whole city inside the walls.
6. Running into the wood, I saw the wolf.
7. When they were about to see their brother, the girls became happier.
8. When he was giving a rose to the girl, the boy was happy.
9. Having given a rose to the girl, the boy began to run out of the house.
10. With the trees giving fruit to the little farmer, we have enough food.
11. Did you see the soldier lying dead near the river?
12. When Romulus was king, the Romans worshipped the gods every day.
13. When the soldier was lying dead near the swift river, his father and mother were at home, weeping with their other son.
14. Surely gladiators were not forced to praise Caesar when they were going to die?
15. When they had killed the soldiers, the enemy rejoiced and sang songs to their savage god.

Lectionēs Latīnae

Lege, Intellege

The *Dē Virīs Illūstribus* (On Famous Men) attributed to the fourth-century AD historian Aurelius Victor is a collection of eighty-six brief biographies, mostly of Romans.

Hannibal

Hannibal, Hamilcāris fīlius, novem annōs nātus, ā patre āris admōtus odium in Rōmānōs perenne iūrāvit. exinde mīles in castrīs patris fuit. mortuō eō causam bellī quaerens Saguntum, civitātem Rōmānīs foederātam, intrā sex mensēs ēvertit. tum Alpibus patefactīs in Ītaliā trāiēcit. Publium Scīpiōnem apud Ticinum, Semprōnium Longum apud Trebiam, Flāminium apud Trasimēnum, Paullum et Varrōnem apud Cannās superāvit. castra ad tertium ab urbe lapidem posuit sed, tempestātibus repulsus, primum ā Fabiō Maximō frustrātus, deinde ā Valēriō Flaccō repulsus, ā Gracchō et Marcellō fugātus, in Africā revocātus, ā Scīpiōne superātus, ad Antiochum rēgem Syriae confūgit eumque hostem Rōmānīs fēcit; quō victō ad Prūsiam rēgem Bithyniae concessit; tum Rōmānā legātiōne repetītus venēnō, quod sub gemmā ānuli habēbat, absumptus est.

—[Aurelius Victor], *Dē Virīs Illūstribus* 42

1. How old was Hannibal when his father made him swear eternal hatred of Rome?
2. Why did Hannibal attack the Spanish city of Saguntum?
3. Where did Hannibal win his two great victories after Ticinus and Trebia?
4. Who defeated Hannibal in Africa?
5. How did Hannibal die?

exinde adv. subsequently

patefaciō, -ere, -fēcī, -factum 3 *i*-stem reveal, open up

trāiciō, -ere, trāiēcī, trāiectum 3 *i*-stem throw across, cross

apud prep. + acc. at, in the home of

lapis, lapidis masc. 3 stone, milestone

ānulus, -ī masc. 2 ring

Ars Poētica

Martial (Marcus Valerius Martialis; AD c. 38–c. 103) was the author of more than 1,500 epigrams (short satirical poems). As he himself acknowledges, some are better than others, but they present a vivid picture of contemporary life in Rome.

Parse the words in bold in the following quotations from Martial.

1. *et **stanti** legis et legis **sedenti**,
currenti legis et legis **canenti**.
ad cēnam properō: tenēs **euntem**.
ad cēnam veniō: fugās **sedentem**.
fessus dormiō: suscitās **iacentem**.*

You read to me when I'm standing and you read to me when I'm sitting, you read to me when I'm running and you read to me when I'm singing. I'm hurrying to dinner: you hold me back when I'm going. I'm coming to dinner: you scare me off when I'm sitting down. I'm tired and sleeping: you wake me up as I lie there.

2. *effugere nōn est, Flacce, bāsiātōrēs.
nec labra pinguī dēlibūta cērātō
nec **congelāti** gutta prōderit nāsī.
et **aestuantem** bāsiant et algentem,
et nuptiāle bāsium **reservantem** . . .
febricitantem bāsīābit et **flentem**,
dabit oscitantī bāsium **natantique**,
dabit **canenti**.*

It isn't possible, Flaccus, to escape from kissers. Neither lips smeared with greasy ointment nor a dripping frozen nose will do you any good. They kiss you when you're hot and when you're cold, and when you're saving a kiss for the bride . . . He'll kiss you when you have a fever and when you're weeping, he'll give you a kiss when you're yawning and when you're swimming, he'll give you one when you're singing.

3. ***flentibus** Hēliadum rāmīs dum vīpera rēpit,
fluxit in **obstantem** sūcina gutta feram:
quae dum mirātur pinguī sē rōre tenērī,
concrētō riguit vincta repente gelū.*

While a viper was crawling on the weeping branches of the Heliades [the sisters of Phaethon who were turned into poplar trees that "wept" amber sap when he fell from the Sun-god's chariot], an amber drop flowed onto the creature when it was in its path: while it was marveling that it was being held by the rich dew, it suddenly grew stiff bound by the hardened glue.

Aurea Dicta

1. *audentēs deus ipse iuvat.* (Ovid)
2. *aurum omnēs, victā iam pietāte, colunt.* (Propertius)
3. *dūcunt volentem fāta, nōlentem trahunt.* (Seneca the Younger)
4. *facta mea, nōn dicta, vōs sequī volō.* (Livy)
5. *flūmine vicīnō stultus sitit.* (Petronius)

6. *Graecia capta ferum victorem cēpit.* (Horace)
7. *ignōrātiō futūrōrum malōrum ūtilior est quam scientia.* (Cicero)
8. *iniūriam quī factūrus est iam fēcit.* (Seneca the Younger)

trahō, -ere, traxī, tractum 3 drag

vīcīnus, -a, -um neighboring, close at hand

sitiō, -īre 4 be thirsty

Lūsūs



Thēsaurus Verbōrum

Most English words ending in *-ant* and *-ent* that come from Latin present participles are adjectives; for example:

benevolent	ignorant	tolerant
cogent	permanent	triumphant
consequent	resurgent	urgent
dominant	sentient	vacant
hesitant	significant	vigilant

Many are used also, or solely, as nouns; for example:

agent	militant	rodent ¹
constant	occupant	serpent
continent	orient	servant
ingredient	patient	stimulant
inhabitant	repellent	student

1. From *rōdō, -ere, rōsī, rōsum* 3 “gnaw.”

Etymologiae Antiquae

Body Parts II

corpus, corporis neut. 3 “body.” The body is subject to corruption (*corrumpō, -ere, corrūpī, corruptum* 3).

cadāver, cadāveris neut. 3 “corpse.” Dead bodies fall (*cado, -ere, cecidī* 3).

caput, capitis neut. 3 “head.” Our senses and nerves take (*capīō, -ere, cēpī, captum* 3 *i*-stem) their origin in the head.

carō, carnis fem. 3 “flesh.” Our flesh falls (*cado, -ere, cecidī* 3) when it lacks (*careō, -ēre, caruī* 2) life. It is also created (*creō* 1) and dear (*cārus, -a, -um*) to us.

musculus, -ī masc. 2 “muscle.” Muscles rippling under the skin were compared to little mice (*mūs, mūris* masc. 3). The muscles in the upper arm (*lacertus, -ī* masc. 2) were compared, in the same fanciful way, to lizards (*lacerta, -ae* fem. 1).

oculus, -ī masc. 2 “eye.” The eyes are covered (*occulō, -ere, occulūi, occultum* 3) by the eyelids.

palpebra, -ae fem. 1 “eyelid.” Our eyelids quiver (*palpitō* 1).

pēnis, -is masc. 3 “penis.” The penis hangs down (*pendeō, -ēre, pependī* 2).

Vita Rōmānōrum

Leopards and Hippopotamuses

The Romans had an insatiable love for watching wild beasts fight in the arena. When Trajan celebrated his triumph over the Dacians [who lived in the lower Danube region] in AD 107, he had eleven thousand animals killed in spectacles lasting 123 days. Such slaughter reduced or exterminated many species within and beyond the empire. Already in 50 BC, Cicero, as governor of Cilicia [southeastern Turkey], wrote to Marcus Caelius Rufus, who was preparing to put on games, a recognized way to gain political popularity:

As regards the leopards, the matter is being handled diligently by the usual hunters in accordance with my instructions. But there is a surprising shortage, and they say that such leopards as are still here are complaining bitterly that they alone in my province are being hunted, and apparently they have decided to leave for Caria.

—Cicero, *Epistulae ad Familiārēs* 2.11.2

By the time Pliny wrote the following passage, in the mid-first century AD, extremely exotic animals (rhinoceroses, tigers, giraffes, polar bears) had been put on show in Rome, but he clearly does not really know what a hippopotamus looks like. The notion that the hippopotamus is crafty

enough to escape hunters by walking backward and to perform surgery on itself hints at the paradoxical sentimentality (despite the butchery in the amphitheater) the Romans felt toward animals. Compare, for example, the story of Androclus, spared in the Circus Maximus by a lion from whose paw he had extracted a thorn in Africa, or of the elephant so ashamed of its slowness in learning tricks that it would go out alone at night to practice them. For a similarly clever self-surgery by beavers, see Chapter 21 *Etymologiae*, under *castor*.

The Nile produces another animal even bigger than the crocodile, namely, the hippopotamus, which has cloven hooves like those of an ox; the back, mane, and whinny of a horse; a short snout; the tail of a wild boar and also its curved tusks (though they are not as harmful). Its hide provides impenetrable material for shields and helmets except when soaking wet. It grazes on crops, reputedly marking out a certain amount for each day in advance by walking backward, leaving tracks that seem to lead out of the field so that no trap will be set for it when it comes back. A hippopotamus was first shown at Rome, along with five crocodiles, in an artificial stream, by Marcus Aemilius Scaurus during the games which he gave as superintendent of public works [in 58 BC]. The hippopotamus has even distinguished itself as a master of one branch of medicine. When it has become too fat through constant eating, it goes out onto the bank to look for places where rushes have recently been cut. Where it sees a very sharp stalk, it presses its body against it. By this bloodletting it unburdens its body, which would otherwise be likely to become diseased; then it covers the wound over again with mud.

—Pliny the Elder, *Historia Nātūrālis* 8.95–96

Chapter 20

Gerunds and Gerundives, the Supine

The **gerund** is a verbal noun. In English, it is formed in the same way as the present active participle, by adding “-ing” to the present stem of the verb, for example, “loving.” Such ambiguity does not occur in Latin, since the gerund is formed quite differently from the present active participle. Even so, before considering the form and functions of the Latin gerund, it is important to distinguish the functions of the two parts of speech in English.

The gerund, unlike the participle, can be replaced by another noun or by an infinitive, or governed by a preposition. Contrast

Seeing is **believing** = Sight is belief = To see is to believe = Through **seeing** we come to **believing** with

Seeing his bees **leaving** their hive, the farmer was sad.

The Latin **gerundive** is a passive verbal adjective, usually translated as “being -ed” or “to be -ed.” This brief description will make the gerundive seem to be much the same as a passive participle, but it is used rather differently.

The gerund is **active** and the gerundive is **passive**, but in Latin you can often use either form to express the same idea. Since it has a clear equivalent in English, you will first learn how to use the gerund. Then you will learn how the gerund and the gerundive can be used to express the same idea. Finally, you will learn idioms involving the gerundive alone.

Forming the Gerund

The Latin gerund has only what are called the **oblique cases**, meaning all cases except the nominative and vocative. Its endings are those of a second declension neuter singular noun. You form it by adding each conjugation’s characteristic vowel(s) to the present stem, and then adding **-ndī**, **-ndum**, **-ndō**. For example:

NOMINATIVE	—	—	—
GENITIVE	amandī	audiendī	sequendī
DATIVE	amandō	audiendō	sequendō
ACCUSATIVE	amandum	audiendum	sequendum
ABLATIVE	amandō	audiendō	sequendō

Of the irregular verbs you know, only *īre* and *ferre* have gerunds: *eundī*, which is irregular, and *ferendī*, which is regular.

Forming the Gerundive

The gerundive is formed in the same way as the gerund, but **it has all cases in both singular and plural in all genders.**

Singular

NOMINATIVE	amandus, -a, -um	audiendus, -a, -um	sequendus, -a, -um
GENITIVE	amandī, -ae, -ī	audiendī, -ae, -ī	sequendī, -ae, -ī
DATIVE	amandō, -ae, -ō	audiendō, -ae, -ō	sequendō, -ae, -ō
ACCUSATIVE	amandum, -am, -um	audiendum, -am, -um	sequendum, -am, -um
ABLATIVE	amandō, -ā, -ō	audiendō, -ā, -ō	sequendō, -ā, -ō
VOCATIVE	amande, -a, -um	audiende, -a, -um	sequende, -a, -um

Plural

NOMINATIVE	amandī, -ae, -a	audiendī, -ae, -a	sequendī, -ae, -a
GENITIVE	amandōrum, -ārum, -ōrum	audiendōrum, -ārum, -ōrum	sequendōrum, -ārum, -ōrum
DATIVE	amandīs, -īs, -īs	audiendīs, -īs, -īs	sequendīs, -īs, -īs
ACCUSATIVE	amandōs, -ās, -a	audiendōs, -ās, -a	sequendōs, -ās, -a
ABLATIVE	amandīs, -īs, -īs	audiendīs, -īs, -īs	sequendīs, -īs, -īs
VOCATIVE	amandī, -ae, -a	audiendī, -ae, -a	sequendī, -ae, -a

Of the irregular verbs you have met, *ferre* is the only one whose gerundive is often found: *ferendus, -a, -um*, which is regular.

The Gerund as a Noun

Because the gerund has no nominative case, the infinitive is used instead, as if it were a neuter noun. For example:

cantāre dulce est.

Singing is pleasant.

The gerund is used as a noun in all the other cases. For example:

Gen. *ars cantandī difficilis est.*

The art **of singing** is difficult.

Dat. *cantandō operam dedit.* [Note this use of *opera, -ae* fem. 1]

He paid attention **to singing**.

Acc. *cum amicīs ad cantandum abiit.*

He went off with his friends **for the purpose of singing/to sing**.

Abl. *cantandō uxōrī placuit.*

By singing he pleased his wife.

The **genitive** of the gerund can also express purpose (which is most frequently conveyed in English by an infinitive), with the ablative of *causā* or *grātiā* (meaning “for the sake of”) usually coming after the gerund.

cum amicīs cantandī causā/grātiā abiit.

He went off with his friends **for the sake of singing** (= to sing).

The **accusative** of the gerund is used only with prepositions, most often with *ad* to express purpose (*ad cantandum*).

The Gerund as a Verbal Form

Because the gerund is a verbal form, it has an active meaning, and if the verb in question is transitive, the gerund can take a direct object, which usually comes immediately before it. This chart shows you the same sentences as before, but now with *carmina* as the direct object:

carmina cantāre difficile est. [Infinitive as subject.]

Singing songs is difficult.

ars carmina cantandī difficilis est.

The art of singing songs is difficult.

carmina cantandō operam dedit.

He paid attention to singing songs.

cum amicīs ad carmina cantandum abiit.

He went off with his friends for the purpose of singing songs/to sing songs.

carmina cantandō uxōrī placuit.

By singing songs he pleased his wife.

Although the gerund is a noun, **it can't be modified by adjectives**. Reflecting its verbal nature, however, it can be modified by adverbs or phrases that function like adverbs. For example:

bene cantandō uxōrī placuit.

By singing **well** he pleased his wife.

carmina tōtum diem cantandō uxōrī nōn placuit.

By singing songs **all day long** he did not please his wife.

The Gerundive as an Equivalent to the Gerund

Because it is an adjectival form, the gerundive is almost always used to modify a noun or pronoun, which usually comes immediately before it.

If the gerund is used with a direct object in the accusative case, it is possible to express the same idea with a gerundive. Simply put the accusative object of the gerund into the case that the gerund was in (the case required by the syntax of the sentence), and then make the gerundive agree with that noun, just as any adjective would do. For example:

Gerund

ars carmina cantandī difficilis est.
The art of singing songs is difficult.

carmina cantandō operam dedit.
He paid attention to singing songs.

cum amīcīs ad carmina cantandum abiit.
He went off with his friends for the purpose of singing songs.

carmina cantandō uxōrī placuit.
By singing songs he pleased his wife.

Gerundive

ars carminum cantandōrum difficilis est.
The art of song-singing is difficult.

carminibus cantandīs operam dedit.
He paid attention to song-singing.

cum amīcīs ad carmina cantanda abiit.
He went off with his friends for the purpose of song-singing.

carminibus cantandīs uxōrī placuit.
By song-singing he pleased his wife.

Notā Bene

The translation “song-singing” is used simply to emphasize the way in which the gerundive forms a unit with the noun it modifies; “singing songs” is an equally good translation.

When either the gerund or the gerundive is possible, nearly all Roman writers preferred to use the gerundive, except when this would require long chains of nouns and adjectives in the same case as the gerundive. For example, most people would agree that

in hortum exiī hōs duōs flōrēs meōs pulchrōs carpendī causā

is less awkward than

in hortum exiī hōrum duōrum flōrum meōrum pulchrōrum carpendōrum causā

as a translation of “I went out into the garden to pick these two beautiful flowers of mine.”

The Gerundive of Obligation

In this very frequent idiom, also known as the **passive periphrastic**, the gerundive is combined with a form of *esse*, to mean that something needs to be done or must be done. There is a comparable English expression in, for example, “The pigs are to be kept in the field. They are not to be allowed into the wood.” English has adopted numerous Latin gerundive forms to convey a sense of necessity. For example:

<i>addenda</i>	things to be added
<i>agenda</i>	things to be done
<i>Amanda</i>	a woman to be loved
<i>corrigenda</i>	things to be corrected
<i>memorandum</i>	a thing to be remembered
<i>Miranda</i>	a woman to be admired
<i>propaganda</i>	things to be spread
<i>referendum</i>	a thing to be referred (to the voters etc.)

With the gerundive of obligation, **the agent of the action is put into the dative**. Contrast the use of the ablative of the agent with the preposition *ā/ab*. For example:

<i>porcus mihi pascendus est.</i>	I must feed the pig. (lit. The pig is to be fed by me.)
<i>lupī agricolae fortī interficiendī sunt.</i>	The brave farmer must kill the wolves. (lit. The wolves are to be killed by the brave farmer.)

You can use the gerundive of obligation impersonally, in the neuter nominative singular, with no subject expressed. For example:

<i>nōbīs fortiter pugnandum est, milītēs.</i>	We must fight bravely, soldiers. (lit. It must be fought by us bravely, soldiers.)
<i>Rōmam tibi quam celerrimē eundum est.</i>	You must go to Rome as quickly as possible. (lit. It must be gone by you to Rome as quickly as possible.)

The Supine

The supine is a fourth declension verbal noun, which is used almost exclusively in the accusative and ablative. These cases are formed by adding *-um* or *-ū* to the perfect passive stem; for example, *dictum* and *dictū*, *vīsum*, and *vīsū*. The translation of the supine varies according to the case and the particular construction.

The accusative of the supine is used in two constructions, to form the future infinitive passive (which you will meet in Chapter 21) and, with a verb of motion, to express purpose. As a verb, the supine has an active meaning in the accusative and may therefore take an object. For example:

<i>Rōmam vēnimus templa vīsum.</i>	We have come to Rome to see the temples.
<i>Rōmam iī lūdōs spectātum.</i>	I went to Rome to watch the games.

The ablative of the supine is not common. It is used mostly to modify a very limited number of adjectives, and it never takes an object, because it has a passive meaning. For example:

<i>per omnēs viās (horribile vīsū!) iacēbant corpora cīvium.</i>	The citizens' bodies were lying along all the streets, a horrible sight to see (lit. "to be seen")!
<i>omnēs discipulī (mirābile dictū!) librō bene studuerant.</i>	The students had all studied their book well, an amazing thing to say (lit. "to be said")!
<i>filius maior nātū patrem amābat.</i>	The elder (lit. "greater in being born") son loved his father. (<i>nātū</i> is related to <i>nascor</i> , <i>nascī</i> , <i>nātus sum</i> 3 be born)

Prōlūsiōnēs



Parse the words in bold.

1. **dandum** semper est tempus: vēritātem diēs aperit. (Seneca the Younger)
2. dispār **vīvendī** ratiō est, mors omnibus ūna. (Ps.-Cato)
3. **vīvendō** vīcī mea fāta. (Virgil)
4. **exaequanda** facta dictīs. (Sallust)
5. fortitūdō contemptrix **timendōrum** est. (Seneca the Younger)
6. nēmō est cāsū bonus; **discenda** virtūs est. (Seneca the Younger)
7. aliud **agendī** tempus, aliud quiescendī. (Cicero)
8. omnia hominī, dum vīvit, **spēranda** sunt. (Seneca the Younger)
9. nec mihi iam patriam antīquam spēs ulla **videndī**. (Virgil)
10. scrībitur historia ad **narrandum**, nōn ad probandum. (Quintilian)

Change the gerunds in the following sentences to gerundives, or vice versa, and then translate.

1. ad templa omnium deōrum mīrandum Rōmam vēnī.
2. amor pecūniam petendī malus est.
3. ad porcōs miserōs interficiendum ē silvā vēnērunt lupī.
4. porcī ingentis videndī grātiā rūs vēnit dominus meus.
5. librīs legendīs sapientior fiō.

Rephrase the following sentences with a gerundive, and then translate.

For example, *Caesarem laudāre dēbeō. Caesar mihi laudandus est.* I must praise Caesar.

1. exercitus tōtus urbem fortiter dēfendere dēbet.
2. dēbēs, pastor, lupōs ex agrīs agere.
3. Hannibal Rōmānōs celeriter vincere dēbet.
4. fortem ducem, mīlitēs, sequī dēbētis.
5. quis hanc epistulam scrībere dēbet?

hae sententiae aut Anglicē aut Latinē tibi vertendae sunt.

1. nonne pastōrī Rōmam hodiē eundum est?
2. ipse ego (mīrābile dictū!) porcīs videndīs humilis fiō.
3. porcōs interficiendī causā ē silvā vērunt lupī.
4. porcīs meīs tot mensēs carēre maximō mihi dolōrī est.
5. discipulōs docendō discit multa magister, sed porcus meus librīs legendīs operam nullam dat.
6. magistrātus ille veterrimus “dēlenda nōbīs est Karthāgō” cottidiē inquit.
7. hinc profectī sunt Rōmānī Karthāginis dēlendae causā, nōn deōs nostrōs laudātum.
8. Karthāgine dēlendā Rōmānī divitiōrēs factī sunt.
9. quamquam tot iuvenēs tōtum annum lūdōrum spectandōrum causā Rōmae mansērunt, nōs tamen ipsī gaudēmus rūrī porcōs taurōsque videntēs.
10. tōtī populō Rōmānō sociīsque omnibus laudandus es, Caesar, namque exercitū tam celeriter contrā hostium aciem dūcendō finēs nostrōs auxistī.
11. spem domum regrediendī habēmus nullam; pīrātae enim ad insulae ōram spolia rapiendī causā nāvem iam vertērunt.
12. gladiōs, hastās, scūta barbarīs vendendō sacerdos quīdam, vir mōrum pessimōrum, urbem nostram perdidit.
13. floccī nōn faciendus est magister, sī divitiārum tantum memor est et pecūniae adipiscendae causā ad lūdum venit.
14. deōs aurum rogāre virō bonō dēdecorī est; multō melius est labōrandō divitiās petere.
15. crēde mihi, nē optimōrum quidem hominum memorēs sunt deī, neque sceleribus nostrīs ad iram movērī solent. num igitur exta taurōrum, mūnera cum cāra tum inānia, in ārīs eōrum mortālibus pōnenda sunt?
16. By killing the wolves, the farmer defended his pigs.
17. The hope of seeing my friends was sweet to me.
18. I gave the pirates more money to free my sick brother.
19. The sailors laughed and asked the priest, “Why do you have so great a fear of sailing?”
20. You mustn’t drink more wine today, if you wish to go with us to watch the games.
21. Surely this poet is very stupid, for he pays no attention to reading the books of the other poets?
22. We ourselves must force the big bad wolf to return to its cave, because the shepherd has gone away to see the Roman consul.
23. If you love freedom, soldiers, you must leave the citadel to fight against the barbarians.

24. Sitting under the tree, you caught the falling fruit, boys, but I was sitting under the huge rock to catch the falling pigs.
25. By running away from the battle line so shamefully, the Roman consul was a disgrace to the whole army, for he paid no attention to defending our city.

Lectiōnēs Latīnae

Lege, Intellege

Caesar in Action

Caesarī omnia ūnō tempore erant agenda: signum tubā dandum; ab opere revocandī mīlitēs; quī paulō longius frūmentī reperiendī causā prōcesserant, arcessendī; aciēs instruenda; mīlitēs cōhortandī. quārum rērum magnam partem temporis brevitas et incursūs hostium impediēbant. hīs difficultātibus duae rēs erant auxiliō, scientia atque ūsus mīlitum, quod superiōribus proeliis exercitātī nōn minus commodē ipsī sibi praescribere quam ab aliīs docērī poterant, et quod ab opere singulisque legiōnibus singulōs legātōs Caesar discēdere nisi mūnītis castrīs vetuerat. hī propter propinquitātem et celeritātem hostium Caesaris imperium nōn exspectābant, sed per sē quae facienda esse vidēbantur administrābant.

—Caesar, *Dē Bellō Gallicō* 2.20

arcessō, -ere, arcessivī, arcessitum 3 summon

ūsus mīlitum “the soldiers’ experience”

nisi mūnītis castrīs “unless the camp had been fortified”

propter prep. + acc. on account of

1. What were the two factors which most impeded preparations for battle?
2. Why had some of the soldiers gone slightly too far from camp?
3. What had to be completed before individual legionary commanders were allowed to leave their posts?
4. What were the two factors that most assisted the Romans in such crises?
5. Why did Caesar’s legionary commanders decide for themselves what needed to be done without waiting for his orders?

Ars Poētica

Horace (Quintus Horatius Flaccus; 65–8 BC) was the author of *Satires*, *Epodes*, *Odes*, and *Epistles*. He fought for the assassins of Julius Caesar at Philippi but soon became, through his patron, Gaius Maecenas, one of Augustus’ leading propagandists.

Which of the forms in these quotations from Horace are gerunds, and which are gerundives?

1. *mōvit Amphīōn lapidēs **canendō**.*
Amphion [one of the builders of Thebes] moved stones with his singing.
2. *omnēs ūna manet nox
et **calcanda** semel via lētī.*
One night awaits everyone and the path of death must be trod just once.
3. *nunc est **bibendum**, nunc pede liberō
pulsanda tellūs.*
Now we should drink, now we should strike the ground with free foot.
4. *quem Venus arbitrum
dicet **bibendī**?*
Whom will Venus name as master of ceremonies for our drinking?
5. ***visendus** āter flūmine languidō
Cōcytos errans.*
We must see dark Cocytus [one of the rivers of the Underworld] wandering with its languid stream.
6. ***linguenda** tellūs et domus et placens
uxor.*
You must leave your land and your home and your pleasing wife.
7. *rēgum **timendōrum** in propriōs gregēs,
rēgēs in ipsōs imperium est Iovis.*
[The power of] fearsome kings is over their own herds; Jupiter's power is over the kings themselves.
8. *neque tē silēbō,
Liber, et saevīs inimīca virgō
bēluis, nec tē, **metuende** certā
Phoebe sagittā.*
Nor will I be silent about you, Liber [another name for Bacchus], nor you, virgin hostile to savage beasts [Diana], nor you, Phoebus [Apollo], fearsome with your sure arrow.

Aurea Dicta

1. *amō libertātem loquendī.* (Cicero)
2. *aut bellō vincendum est aut meliōribus pārendum.* (Livy)
3. *beātos putō quibus deōrum mūnere datum est aut facere scribenda, aut scribere legenda;
beātissimōs vērō quibus utrumque.* (Pliny the Younger)
4. *bellum nec timendum nec prōvocandum.* (Pliny the Younger)
5. *claudendae sunt aurēs malis vōcibus.* (Seneca the Younger)

6. *disce legendō*. (Ps.-Cato)
7. *legendī semper occāsiō est, audiendī nōn semper*. (Pliny the Younger)
8. *nihil agendō hominēs male agere discunt*. (Columella)

pāreō, -ēre, pārui, pāritum 2 (+ dat.) obey

Lūsūs



Thēsaurus Verbōrum

Many English adjectives ending in *-acious* are derived from third declension Latin adjectives in *-ax*. For example:

audax	loquax	sagax
capax	mendax	tenax
efficax	pugnax	vīvax
fallax	rapax	vorax

Etymologiae Antīquae

Domestic Animals

agnus, *-ī* masc. 2 “lamb.” Lambs are particularly good at recognizing (*agnoscō, -ere, agnōvī, agnitum* 3) their mothers.

anas, anatis fem. 3 “duck.” Ducks swim (*nō, nāre, nāvī, nātum* 1).

ariēs, arietis masc. 3 “ram.” Rams are aggressive, like Ares, the (Greek) god of war. They are also sacrificed on altars (*āra, -ae* fem. 1).

canis, canis masc./fem. 3 “dog.” Dogs sing (*canō, -ere, cecinī* 3); specifically, they sing out a warning by their barking when danger approaches.

caper, capri masc. 2 “goat.” Goats take (*capiō, -ere, cēpī, captum* 3 *i*-stem) and eat all sorts of vegetation.

equus, -ī masc. 2 “horse.” When horses are yoked to chariots, it is important to ensure that they are well matched (*aequus, -a, -um* equal).

iuvencus, -ī masc. 2 “bullock.” Bullocks help (*iuvō*, -āre, *iūvi*, *iūtum* 1) with plowing, and they are sacrificed to Jupiter (*Iuppiter*, *Iovis* masc. 3).

mulus, -ī masc. 2 “mule.” Mules are used to turn millstones (*mola*, -ae fem. 1).

porcus, -ī masc. 2 “pig.” Pigs wallow in mud and are therefore dirty (*sporcus*, -a, -um).

Vita Rōmānōrum

Comic Characters

The only examples of Roman comedy that survive are the plays of Plautus and Terence. Comedy featured stock characters: young men in love, beautiful slave girls, irascible fathers, cunning slaves, unscrupulous pimps, and so on. Plautus’ *Peniculus*, from the *Menaechmī*, which provided Shakespeare with the basic plot for *A Comedy of Errors*, is a fine example of the “parasite,” a man who gets free meals by flattering rich men who give dinner parties.

The young men have given me the name *Peniculus* [Little Brush], because I sweep the tables clean when I eat. People who bind captives with chains and put fetters on runaway slaves act very foolishly in my opinion. For, if a wretched man has bad treatment added to his misfortune, his desire to run away and get into mischief just gets stronger. For they free themselves from their fetters somehow; when they are chained up, they wear away a link with a file or knock out the nail with a stone; that’s easy. A person you wish to keep securely so he doesn’t run away should be bound with food and drink; tie the fellow’s mouth to a full table. So long as you provide him every day with all he wants to eat and drink, for sure he’ll never run away, even if he has committed a capital offense; you’ll keep him easily, so long as you bind him with those chains. Chains of food are extremely pliable: the more you stretch them, the more tightly they bind. I’m going here to *Menaechmus*’ house; I have been sentenced for a long time now to come here, and I’m coming of my own accord, so that he can chain me. For *Menaechmus* doesn’t just feed people, he nourishes them and restores their strength; no one administers medicine more pleasantly. This young man’s like that; he’s an abundant food supply, and he gives dinners fit for *Ceres*, the way he heaps the tables up, and sets out such vast piles of dishes that you have to stand up on your couch if you want to get something from the top. But I’ve been away from here for many days now, living it up at home all this time with my own dear ones—for everything I eat or buy is very dear. Since our dear ones desert us when they are well provided for, I’m now paying *Menaechmus* a visit. But his door is opening; look, I see him coming out.

—Plautus, *Menaechmī* 77–109

CHAPTER 21

Indirect Statement

Compare these three sentences:

The pig is singing.

The farmer says, “The pig is singing.”

The farmer says that the pig is singing.

The first two are both examples of **direct statements**. The first is the original direct statement. The second simply quotes that direct statement in its original form. The third, however, is an example of **indirect statement**, in which the original statement is not quoted but **reported**.

In Latin, as you might expect, the two direct statements would be expressed as *porcus canit* and *agricola “porcus canit” ait*. **An indirect statement, however, uses the infinitive in the appropriate tense, and puts the subject of the original statement in the accusative:**

agricola porcum canere dicit.

The farmer says that the pig is singing.

To translate an indirect statement involving the negative of “say” or an equivalent verb, *nōn* is rarely used; rather, you use the verb *negō*, literally, “I deny”:

agricola porcum canere negat.

The farmer says that the pig is not singing.

What happens, though, if the verb in the indirect statement takes a direct object?

agricola porcum carmen canere dicit.

The farmer says that the pig is singing a song.

In this sentence, both the subject (*porcum*) and the object (*carmen*) of the infinitive are in the accusative case. You cannot use case here to determine which is the subject and which is the direct object, but common sense and context usually prevent confusion.

Infinitives

In indirect statement, you can use a wide range of tenses of the infinitive: present, future, and perfect, both active and passive.

You have already seen the present and perfect infinitives, active and passive:

<i>amāre</i>	to love
<i>amārī</i>	to be loved
<i>amāvīsse</i>	to have loved
<i>amātus, -a, -um esse</i>	to have been loved

The future active infinitive is formed by combining the future active participle with *esse*:

<i>amātūrus, -ūra, -ūrum esse</i>	to be about to love
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The future passive infinitive is formed by combining the accusative form of the supine, which is identical to the neuter nominative singular of the perfect passive participle, with *īrī*, the present passive infinitive of *eō, īre, iī/ivī, itum* “go.” Since *īre* is an intransitive verb, the form *īrī* seems illogical and difficult to translate on its own, but Latin often uses intransitive verbs passively in idioms that have no equivalent in English; Chapter 28 gives more examples. For the model verbs of the five conjugations, the forms of the future passive infinitive are:

<i>amātum īrī</i>	to be about to be loved
<i>monitum īrī</i>	to be about to be warned
<i>missum īrī</i>	to be about to be sent
<i>auditum īrī</i>	to be about to be heard
<i>captum īrī</i>	to be about to be captured

Deponent verbs DO NOT HAVE this future passive infinitive form. In Chapter 19 you saw that deponent verbs form their future participle in the same way as do other verbs, by adding *-ūrus, -ūra, -ūrum* to the perfect passive/deponent stem. They form their future infinitive by combining this future participle with *esse*:

<i>mīrātūrus, -ūra, -ūrum esse</i>	to be about to admire
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Agreement in Indirect Statement

Since participles are adjectival forms of verbs, they must agree in number, gender, and case with the nouns to which they refer. When the future active infinitive and the perfect passive infinitive are used in an indirect statement, the participle must agree with the accusative subject of the infinitive, as in these examples:

<i>sacerdōs dicit puellam deōs amātūram esse.</i>	The priest says that the girl will love the gods.
<i>sacerdōs dicit puellam deōs amātūrōs esse.</i>	The priest says that the gods will love the girl.
<i>agricola dicit porcū ā lupīs interfectum esse.</i>	The farmer says that the pig has been killed by the wolves.
<i>agricola dicit lupōs ā porcō interfectōs esse.</i>	The farmer says that the wolves have been killed by the pig.

This issue of agreement does not arise with the future passive infinitive, because **the form of the supine never changes and therefore cannot agree with the subject-accusative:**

<i>pastor dixit porcōs ad insulam missum irī.</i>	The shepherd said that the pigs would be sent to the island.
<i>rex dixit urbēs nostrās captum irī.</i>	The king said that our cities would be captured.

Simply because of its meaning, the future passive infinitive is not very common, and it does not even exist for deponent verbs. In any case, as you will see in Chapter 28, the Romans seem to have avoided using this infinitive.

Here is a complete summary of the infinitive forms for regular transitive verbs:

<i>Present Active</i>	<i>Future Active</i>	<i>Perfect Active</i>
amāre	amātūrus, -ūra, -ūrum esse	amāvisse
monēre	monitūrus, -ūra, -ūrum esse	monuisse
mittere	missūrus, -ūra, -ūrum esse	mīsisse
audire	auditūrus, -ūra, -ūrum esse	audīvisse
capere	captūrus, -ūra, -ūrum esse	cēpisse
<i>Present Passive</i>	<i>Future Passive</i>	<i>Perfect Passive</i>
amārī	amātum irī	amātus, -a, -um esse
monērī	monitum irī	monitus, -a, -um esse
mittī	missum irī	missus, -a, -um esse
audīrī	auditum irī	audītus, -a, -um esse
capī	captum irī	captus, -a, -um esse

Infinitives of Irregular Verbs

As you can see from the following chart, not all irregular verbs have the entire range of infinitives.

	<i>sum</i>	<i>possum</i>	<i>eō</i>	<i>ferō</i>	<i>volō</i>	<i>nōlō</i>	<i>mālō</i>
Present Active	<i>esse</i>	<i>posse</i>	<i>īre</i>	<i>ferre</i>	<i>velle</i>	<i>nolle</i>	<i>malle</i>
Future Active	<i>futūrus,</i> <i>-a, -um</i>		<i>itūrus,</i> <i>-a, -um</i>	<i>lātūrus,</i> <i>-a, -um</i>			
Perfect Active	<i>esse</i>	<i>potuisse</i>	<i>īsse/</i> <i>īvisse</i>	<i>tulisse</i>	<i>voluisse</i>	<i>nōluisse</i>	<i>māluisse</i>
Present Passive			<i>īrī</i>	<i>ferrī</i>			
Future Passive				<i>lātum īrī</i>			
Perfect Passive				<i>lātus,</i> <i>-a, -um</i>			
				<i>esse</i>			

The verb *fīō* has only the present infinitive *fieri*: it borrows the forms *factum īrī* and *factus, -a, -um esse* from *faciō*.

Translating Indirect Statements

Since Latin does not have, for example, a pluperfect infinitive or an infinitive that would distinguish “that he **would** praise” from “that he **will** praise,” and since the perfect in Latin has two possible translations depending on the context (e.g., “he **praised**,” “he **has praised**”), the same indirect statement may often be translated in more than one way. For example:

discipulus dicit magistrum porcōs laudāre.

The student **says** that the teacher **praises** pigs.

discipulus dicit magistrum porcōs laudāvisse.

The student **says** that the teacher **praised/has praised/had praised** pigs.

discipulus dicit magistrum porcōs laudātūrum esse.

The student **says** that the teacher **will praise/would praise** pigs.

discipulus dixit magistrum porcōs laudāre.

The student **said** that the teacher **praises/praised** pigs.

discipulus dixit magistrum porcōs laudāvisse.

The student **said** that the teacher **praised/has praised/had praised** pigs.

<i>discipulus dixit magistrum porcōs laudātūrum esse.</i>	The student said that the teacher will praise/would praise pigs.
<i>discipulus dīcet magistrum porcōs laudāre.</i>	The student will say that the teacher praises pigs.
<i>discipulus dīcet magistrum porcōs laudāvisse.</i>	The student will say that the teacher praised/has praised/had praised pigs.
<i>discipulus dīcet magistrum porcōs laudātūrum esse.</i>	The student will say that the teacher will praise/would praise pigs.

Pronouns and Indirect Statement

In Chapter 17 you learned how to avoid ambiguity by using the reflexive pronominal adjective *suus*, *-a*, *-um* or the genitive forms of the demonstrative pronoun *eius*, *eōrum*, and *eārum* in translating a sentence such as “The farmer hates the sailor but loves his wife.” You would translate “his” with either the reflexive *suam* (the farmer’s wife) or with the non-reflexive *eius* (the sailor’s wife).

At the beginning of this chapter, you saw that in an indirect statement, both the subject and the direct object are in the accusative:

agricola dīcit porcūm carmen canere. The farmer says that the pig is singing a song.

But what if the indirect statement involves pronouns instead of nouns? If the subject-accusative is the same as the third person subject of the main verb, you use the reflexive pronoun *sē*; if the two subjects are not the same, you use one of the demonstrative pronouns: *eum*, *eam*, *id*, *eōs*, *eās*, or *ea*.

mīles dīcit sē fortem esse. The soldier says that he (himself) is brave.

mīles dīcit eum fortem esse. The soldier says that he (someone else) is brave.

Now look at how the use of reflexive forms can, to the extent possible, avoid ambiguity in indirect statement. When a pronoun or adjective is **reflexive**, it and the noun it refers to are in bold.

agricola pastōrem iuvat et porcūm eius pascit.

The farmer helps the shepherd and feeds his [the shepherd’s] pig.

agricola dīcit eum [pastōrem] bonum esse.
The farmer says that he [the shepherd] is good.

agricola *pastōrem amat sed porcūm suum pascit.*

The farmer loves the shepherd but feeds his own pig.

agricola *dīcit sē bonum esse.*

The farmer says that he [himself] is good.

agricola dixit sē porcum eius [pastōris] pāvisse.
The farmer said that he [the farmer] had fed his [the shepherd's] pig.

agricola dixit eum [pastōrem] porcum eius pāvisse.
The farmer said that he [the shepherd] had fed his/her pig [referring to someone other than the farmer or the shepherd].

agricola dixit sē porcum suum pāvisse.
The farmer said that he [the farmer] had fed his own pig.

agricola dixit eum [pastōrem] porcum suum [agricolae] pāvisse.
The farmer said that he [the shepherd] had fed his [the farmer's] pig.

agricola dixit eum [pastōrem] porcum suum [pastōris] pāvisse.
The farmer said that he [the shepherd] had fed his own pig.

Notā Bene

Since the form *eius* is both masculine and feminine, there is a lingering ambiguity in the sentence *agricola dixit eum porcum eius pāvisse*; the unnamed third person may be either a man or a woman. The sentence *agricola dixit eum porcum suum pāvisse* simply has two possible meanings; only context can eliminate this ambiguity.

Vocabulary

Verbs that commonly introduce indirect speech include:

First Conjugation

arbitror	think	narrō	tell
cantō	sing	negō	deny
exclāmō	exclaim	nuntiō	announce
existimō	think	putō	think
ignōrō	be unaware	spērō	hope
monstrō	show	susurrō	whisper

Second Conjugation

fateor, fatērī, fassus sum	confess
polliceor, pollicērī, pollicitus sum	promise
reor, rērī, ratus sum	think
respondeō, respondēre, respondi, responsum	reply
videō, vidēre, vīdī, vīsum	see

Third Conjugation

cano, canere, cecinī	sing
crēdō, crēdere, crēdidī, crēditum	believe
dīcō, dīcere, dixī, dictum	say
discō, discere, didicī	learn
intelligō, intelligere, intellexī, intellectum	understand
noscō, noscere, nōvī, nōtum	find out
oblīviscor, oblīviscī, oblītus sum	forget
prōmittō, prōmittere, prōmisī, prōmissum	promise
scribō, scribere, scripsī, scriptum	write

Fourth Conjugation

audiō, audīre, audīvī, auditum	hear
nesciō, nescīre, nescīvī	do not know
sciō, scīre, scīvī	know
sentiō, sentīre, sensī, sensum	feel

ait defective, found mostly in this form

he (she, it) says or said

inquit defective, found mostly in this form

he (she, it) says or said

meminī, meminisse defective

remember

Prōlūsiōnēs



Parse the words in bold.

quis nescit sociōs Aenēae multōs **annōs** mala multa **passōs esse**? Troiā **dēlētā**, Apollō, deus ōrāculī, dixerat **Troiānōs** novam patriam in Italiā inventūrōs esse, Latīnumque, rēgem Latīi, Aenēae **Lāvīniam**, filiam **suam**, esse datūrū. sed Turnus, rex Rutulōrum, **sē** Lāvīniam in mātīmōnium ductūrū esse spērābat, et Iūnō, **cui** Troiānī omnēs odiō erant, pollicita est sē eī contrā Troiānōs **pugnantī** auxiliō **futūram esse**.

Change the following direct statements to indirect statements by adding the words *puella dixit* and then translate.

For example:

fēlix sum.

puella dixit mē fēlicem esse. The girl said that I was lucky.

1. rex hostium ferox est.
2. servī, miserī estis.
3. hostēs urbem nostram dēlēbunt.
4. urbs nostra ab hostibus dēlēbitur.
5. lupī ē silvā vēnerunt.
6. lupī ē silvā vēnerant.
7. pastor piger porcōs in agrum ēgit.
8. porcī pigrī ā pastōribus in agrum agentur.
9. agnī omnēs ā pastōre ad casam portātī sunt.
10. agna aegra ā pastōre ad casam portābitur.

Translate.

Given the various ways in which an indirect statement can be translated, and given the imprecision in the use of pronouns, both in Latin and in English, you should expect sometimes to find more than one correct translation.

1. dixit soror mea sē ā populō laudātam esse.
2. putō mīlitēs ducem secūtūrōs esse.
3. noctem diem secūtūram esse reor.
4. rēgem quī rēgīnam amābat bonum esse dīcimus.
5. deus rēgem illum respondet Rōmānōs vincere posse.
6. puellae dulcī nauta vōce humilī susurrābat sē eam amāre.
7. crēdisne puellam sē nautam amāre dictūram esse?
8. polliceor mē tuam fīliam semper amātūrum esse.
9. quis rēgī nostrō dixit hostēs in arcem urbis nostrae vēnisse?
10. pollicentur rex et rēgīna sē bonōs semper futūrōs esse.
11. Caesarem Gallōs victūrūm esse quis putāverat?
12. Gallōs ā Caesare victum īrī quis putābat?
13. cuius porcōs tē ex agrīs nostrīs ēgisse fatēris?
14. respondit consul sē in senātū numquam mentītum esse.
15. spērābat puer sē pīrātam futūrum esse, sed negābat pater fīlium sē ad portum missūrum esse.

16. meminī mē iuvenem dulcem fuisse, sed nē māter quidem idem dīcere audet.
17. nautam plūs pecūniae sed minus virtūtis quam mīlitem habēre arbitrātus est agricola.
18. lupōs in agrum vēnisse nesciēbant porcī, quamquam vōcēs ferārum totiens audīverant.
19. magistrātus dīves, quī venēnum biberat, nōn sensit sē proximō diē esse moritūrum.
20. quam triste carmen cecinit sacerdotis veteris fīlius, in quō narrāvit tōtum porcōrum gregem saevīs sub fluctibus maris asperī periisse!
21. I saw that the pigs had remained in the field for the whole night.
22. The shepherd whispered to the farmer that the pigs seemed to be in the field.
23. Since the wolves are coming out of the wood, I hope that the pigs will be safe in this cave with me.
24. If you think that the wolves are in the field, take your two biggest dogs with you immediately.
25. Good teachers have shown us so often that money is a very shameful thing, but not even a fool thinks that he can live without money.
26. The dying soldier announced to the other citizens that we had defeated the barbarians.
27. Augustus thinks that all his own poems are bad, but I myself know that the emperor has written a very good poem.
28. My father has written to the Roman magistrate that our laws are better than the Roman laws.
29. I hope that my son will be consul, although he admits that it is difficult to study such big books.
30. I used to think that the teacher was a bad person, for I know that he had been cruel to many students for many years.

Lectiōnēs Latīnae

Lege, Intellege

Livy (Titus Livius; 59 BC–AD 17) is the author of the *Ab Urbe Conditā*, a history of Rome from the foundation to 9 BC. Books 1–10 and 21–45 have survived, as well as summaries and a few fragments of the others.

The Romans and the Sabines Fight for Control of Rome

ad veterem portam Pālātii Rōmulus turbā fugientium actus, arma ad caelum tollens, “Iuppiter, tuīs” inquit “iussus ōminibus hīc in Pālātiō p̄ma urbis fundāmenta iēcī.

arcem iam Sabīnī habent; inde hūc armātī superātā mediā valle tendunt; at tū, pater deōrum hominumque, hinc saltem prohibē hostēs; dēme terrōrem Rōmānīs fugamque turpem siste. hīc ego tibi templum voveō.” haec precātus, “hīc, Rōmānī,” inquit “Iupiter Optimus Maximus resistere atque iterāre pugnam iubet.” restitērunt Rōmānī tamquam caelestī vōce iussī: ipse ad primōrēs Rōmulus prōvolat. dux Sabīnōrum, Mettius Curtius, ab arce dēcucurrerat et effūsōs ēgerat Rōmānōs per tōtum forum. nec procul iam ā portā Pālātīū erat, clāmitans “vīcimus perfidōs hospitēs, imbellēs hostēs; iam sciunt longē aliud esse virginēs rapere, aliud pugnāre cum virīs.” in eum haec glōriantem cum globō ferōcissimōrum iuvenum Rōmulus impetum facit.

—Livy, *Ab Urbe Conditā* 1.12

tollō, -ere, sustulī, sublātum 3 raise

tendō, -ere, tetendī, tentum 3 stretch, proceed

saltem adv. at least

dēmō, -ere, dēmī, demptum 3 (+ acc. + dat.) take away

tamquam conj. as if

primōrēs, -um masc. front-rank soldiers

globus, -ī masc. 2 sphere, group

1. Who had run down from the citadel and driven the scattered Romans through the whole Forum?
2. What did Romulus pray to Jupiter to do for the Romans?
3. To where was Romulus driven by the crowd of people who were running away?
4. Where did Romulus lay the first foundations of the city?
5. What did the Sabine leader shout?

Ars Poētica

Martial II

Explain the case of the words in bold.

1. *esse negās coctum **leporem** pascisque flagella.*
*māvīs, Rūfē, cocum scindere quam **leporem**.*
You deny that the hare is cooked and call for the whips. You prefer, Rufus, to cut up your cook rather than the hare.
2. *nullōs esse deōs, ināne **caelum***
*affirmat Segius: probatque, quod **sē***
*factum, dum negat **haec**, videt beātum.*
Segius affirms that there are no gods, that heaven is empty: and he proves it because he sees himself made prosperous while denying these things.

3. *quī recitat lānā faucēs et colla revinctus,
hīc sē posse loquī, posse tacēre negat.*
A person who recites with his throat and neck wrapped in wool says that he can't speak and that he can't be quiet.
4. *scribere mē quereris, Vēlox, epigrammata longa.
ipse nihil scribis: tū breviōra facis.*
You complain, Velox, that I write long epigrams. You yourself write nothing: you compose ones that are too short.
5. *dicis amōre tuī bellās ardēre puellās,
quī faciem sub aquā, Sexte, natantis habēs.*
You say that pretty girls are burning with love for you, Sextus, you who have the face of someone swimming underwater.
6. *versiculōs in mē narrātur scribere Cinna.
nōn scribit, cuius carmina nēmo legit.*
Cinna is said to be writing silly verses against me. A person whose poems no one reads doesn't write anything.
7. *consule tē Brūtō quod iūrās, Lesbia, nātam,
mentīris. nāta es, Lesbia, rēge Numā?
sic quoque mentīris. namque, ut tua saecula narrant,
ficta Promēthēō dīceris esse lutō.*
When you say that you were born when Brutus was consul, Lesbia, you're lying. Were you born, Lesbia, when Numa was king? Even so you are lying. For, as your centuries declare, you are said to have been formed from Promethean mud [that is, at the dawn of creation].

Aurea Dicta

1. *antīquum poētam audīvī scripsisse in tragoediā, mulierēs duās peiōrēs esse quam ūnam: rēs ita est.* (Plautus)
2. *crēdēbās dormientī haec tibi confectūrōs deōs?* (Terence)
3. *dixit nōn esse consuētūdinem populī Rōmānī, ullam accipere ab hoste armātō condiōnem.* (Caesar)
4. *infirmī animī est nōn posse dīvitiās patī.* (Seneca the Younger)
5. *māluit sē diligī quam metuī.* (Cornelius Nepos)
6. *nescīs longās rēgibus esse manūs?* (Ovid)
7. *nescit amor magnīs cēdere dīvitiīs.* (Propertius)
8. *nihil mihi vidētur turpius quam optāre mortem.* (Seneca the Younger)

consuētūdō, -inis fem. 3 custom

Lūsūs



Thēsaurus Verbōrum

Diminutive forms of nouns and adjectives, expressing affection, familiarity, or contempt, were very widespread in spoken Latin, and we find many such forms in the written language also. The most common diminutive suffixes are *-ellus* (*-a, -um*) and *-ulus* (*-a, -um*).

agellus, -ī masc. 2 little field	ager, agrī masc. 2 field
bellus, -a, -um pretty	bonus, -a, -um good ¹
libellus, -ī masc. 2 booklet	liber, librī masc. 2 book
porcellus, -ī masc. 2 piglet	porcus, -ī masc. 2 pig
puella, -ae fem. 1 girl	puera, -ae fem. 1 girl ²
capella, -ae fem. 1 she-goat	capra, -ae fem. 1 she-goat
adulescentulus, -ī masc. 2 young man	adulescens, -entis masc. 3 young man
calculus, -ī masc. 2 pebble	calx, calcis masc. 3 limestone
Graeculus, -ī masc. 2 little Greek	Graecus, -ī masc. 2 Greek
parvulus, -a, -um tiny	parvus, -a, -um small
rēgulus, -ī masc. 2 little king	rex, rēgis masc. 3 king
caligula, -ae fem. 1 little military boot	caliga, -ae fem. 1 military boot
capsula, -ae fem. 1 jar	capsa, -ae fem. 1 book-basket
formula, -ae fem. 1 formula	forma, -ae fem. 1 shape
sportula, -ae fem. 1 basket	sporta, -ae fem. 1 basket ³
ungula, -ae fem. 1 hoof, claw	unguis, -is fem. 3 fingernail ⁴

Etymologiae Antīquae

Wild Animals I

aper, apri masc. 2 “wild boar.” Wild boars live in rough places, *in locis asperis*.

1. Both the Romans and the Greeks were prone to equate good looks and good morals.
2. *puera* is rare in Classical Latin, as is the masculine diminutive *puellus*. The doubly diminutive form *puellula* is found occasionally.
3. The *sportula* was the dole of food given to clients by their patrons.
4. Here, the diminutive form refers to the larger object!

apis, apis fem. 3 “bee.” Bees are born without feet (*a + pēs, pedis* masc. 3).

arānea, -ae fem. 1 “spider.” Spiders are worms (*sic*) that hang in the air (*āēr, āeris* masc. 3), from which they get their nourishment.

avis, avis fem. “bird.” Birds are able to fly over places away from the road (*ā viā*).

castor, -oris masc. 3 “beaver.” Beavers’ testicles are used in medicine. When a beaver senses that a hunter is near, it chews off its testicles and runs away, saving its life by castrating (*castrō* 1) itself.

fera, -ae fem. 1 “wild animal.” Wild animals carry (*ferō, ferre, tulī, lātum* irreg.) themselves on all their limbs, going wherever they wish to go.

formīca, -ae fem. 1 “ant.” Ants carry (*ferō, ferre, tulī, lātum* irreg.) crumbs (*mīca, -ae* fem. 1).

lepus, leporis masc. 3 “hare.” Hares are light (*levis, -e*) on their feet (*pēs, pedis* masc. 3). Eating hare bestows charm (*lepos, lepōris* masc. 3).

lupus, -ī masc. 2 “wolf.” Wolves have feet (*pēs, pedis* masc. 3) like those of a lion (*leō, leōnis* masc. 3).

mustēla, -ae fem. 1 “weasel.” Just as a missile (*tēlum, -i* neut. 2) is thrown “from a distance” (Greek ἀπὸ τοῦ τηλόθεν [*apo tou tēlothen*]), so a weasel is a sort of long mouse (*mūs, mūris* masc. 3).

vulpēs, -is fem. 3 “fox.” Foxes fly (*volō* 1) with their feet (*pēs, pedis* masc. 3), which they are always turning (*volvō, -ere, volvī, volūtum* 3) in different directions.

Vīta Rōmānōrum

Sayings of Julius and Augustus Caesar (from Suetonius’ *Dē Vītā Caesarum*)

Julius Caesar

When he caught up with his cohorts at the river Rubicon, the boundary to his province [which he could not legally cross with his army], he stopped for a little while. Pondering the enormity of what he was undertaking, he turned to those who were near him and said, “Even now we can turn back, but if we cross this little bridge, everything will have to be done with weapons. . . . Let us go on, where the signs from the gods and our enemies’ unjust actions are calling us. The die has been cast.”

Sometimes, after a major victory, he granted his troops relief from their duties and allowed them to celebrate however they pleased. He used to say that his soldiers could fight well even when reeking of perfume.

When he was asked why he had divorced his wife, he replied, “Because I believe members of my family must be free no less from suspicion than from guilt.”

In a conversation about the best way to die which arose at dinner on the day before he was killed, he said that he would prefer a sudden and unexpected death.

Augustus Caesar

After the Teutoburg massacre [three legions were annihilated in the German forest in AD 9], he used to bash his head against a door, shouting, “Quinctilius Varus, give me back my legions!”

He used to say that whatever was done well enough was done quickly enough.

He used to say that he was leaving as a city of marble the city of brick which he had taken over [because of all the temples and other buildings he had constructed].

He was keen to reintroduce the ancient style of dress. Once, when he saw a crowd of people in dark garments in the assembly, he cried out in indignation, “Look at them, ‘the Romans, the rulers of the world, and the people who wear the toga’ [*Rōmānōs, rērum dominōs gentemque togātam* (Virgil, *Aeneid* 1.282)],” and he ordered the magistrates not to allow anyone to appear in or around the Forum except in a toga and without a cloak.

He started composing a tragedy with great enthusiasm, but, since the style seemed unsuccessful, he rubbed it out. When his friends asked him how his *Ajax* was coming along, he replied that he had fallen on his sponge. [The mythical hero Ajax had fallen on his sword. Augustus had presumably been writing on papyrus, from which writing could be wiped off with a wet sponge.]

On the prospect of Tiberius succeeding him: “Alas for the Roman people, which will be ground up by such slow-moving jaws.”

CHAPTER 22

The Subjunctive Mood of Verbs in Main Clauses

You have already learned all the forms and most uses of three of the four moods of the Latin verb, the indicative, imperative, and infinitive.

To understand the use of the fourth mood, the **subjunctive**, you first need to contrast it with the **indicative**.

Actual events or circumstances

The pig is happy.

The pig will be happy.

The pig was happy.

The pig had been happy, etc.

Hypothetical, doubtful, unreal events or circumstances

I wonder if the pig is happy.

I gave the pig food in order that it might be happy.

I was afraid that the pig was not happy.

May the pig be happy!

Should a pig be happy? etc.

In Latin any verb referring to actual events or circumstances will be in the indicative; any verb referring to what is hypothetical, doubtful, or unreal will be in the subjunctive.

Very often the subjunctive will be in a subordinate clause, and the subject of the subjunctive verb may or may not be the same as the subject of the main clause. This chapter, however, will explain constructions **where the subjunctive verb is the main verb of the sentence**. This chapter also presents the paradigms of the forms of the subjunctive for you to learn.

The subjunctive has only four active and four passive tenses (whereas there are six active and six passive indicative tenses):

- present
- imperfect
- perfect
- pluperfect

As with the indicative, you will see obvious similarities when you look at how the conjugations form the tenses of the subjunctive.

PRESENT ACTIVE: combine the present stem (without the linking vowel, if there is one), with **-e-** (for the 1st conj.), **-ea-** (for the 2nd conj.), **-a-** (for the 3rd conj.), **-ia-** (for the 4th conj. and 3rd conj. *i*-stem), then add the personal endings **-m, -s, -t, -mus, -tis, -nt**

e.g., **amem, moneās, mittat**

IMPERFECT ACTIVE: add the personal endings **-m, -s, -t, -mus, -tis, -nt** to the present active infinitive

e.g., **amārem, monērēs, mitteret**

PERFECT ACTIVE: add the personal endings **-m, -s, -t, -mus, -tis, -nt** to the perfect active stem + **-eri-**

e.g., **amāverim, monueris, miserit**

PLUPERFECT ACTIVE: add the personal endings **-m, -s, -t, -mus, -tis, -nt** to the perfect active infinitive

e.g., **amāvissem, monuissēs, mīsisset**

PRESENT PASSIVE: combine the present stem, without the linking vowel (if there is one), with **-e-** (for the 1st conj.), **-ea-** (for the 2nd conj.), **-a-** (for the 3rd conj.), **-ia-** (for the 4th conj. and 3rd conj. *i*-stem), then add the personal endings **-r, -ris, -tur, -mur, -minī, -ntur**

e.g., **amer, moneāris, mittātur**

IMPERFECT PASSIVE: add the personal endings **-r, -ris, -tur, -mur, -minī, -ntur** to the present active infinitive

e.g., **amārer, monērēris, mitterētur**

PERFECT PASSIVE: combine the perfect passive participle with the present active subjunctive of **sum**

e.g., **amātus sim, monitus sīs, missus sit**

PLUPERFECT PASSIVE: combine the perfect passive participle with the imperfect active subjunctive of **sum**

e.g., **amātus essem, monitus essēs, missus esset**

Notā Bene

The vowel before the personal ending is long in the 2nd pers. sing. and the 1st and 2nd pers. pl. of all active tenses of the subjunctive. The vowel before the personal ending is long in the 2nd and 3rd pers. sing. and the 1st and 2nd pers. pl. of the present and imperfect passive tenses of the subjunctive.

Deponent verbs form their subjunctive tenses exactly like passive verbs; for example: *mīrer, mīrārer, mīrātus sim, mīrātus essem, and sequar, sequerer, secūtus sim, secūtus essem.*

Present Active Subjunctive

1st sing.	amem	moneam
2nd sing.	amēs	moneās
3rd sing.	amet	moneat
1st pl.	amēmus	moneāmus
2nd pl.	amētis	moneātis
3rd pl.	ament	moneant

1st sing.	mittam	audiam	capiam
2nd sing.	mittās	audiās	capiās
3rd sing.	mittat	audiat	capiat
1st pl.	mittāmus	audiāmus	capiāmus
2nd pl.	mittātis	audiātis	capiātis
3rd pl.	mittant	audiant	capiant

From *sum* and *possum*

1st sing.	sim	possim
2nd sing.	sīs	possīs
3rd sing.	sit	possit
1st pl.	sīmus	possīmus
2nd pl.	sītis	possītis
3rd pl.	sint	possint

From *volō, nōlō, mālō*

1st sing.	velim	nōlim	mālim
2nd sing.	velīs	nōlīs	mālīs
3rd sing.	velit	nōlit	mālit
1st pl.	velīmus	nōlīmus	mālīmus
2nd pl.	velītis	nōlītis	mālītis
3rd pl.	velint	nōlint	mālint

From *fīō, eō, and ferō*

fiam, eam, feram, conjugated like *mittam, mittās, mittat*, etc.

Imperfect Active Subjunctive

1st sing.	amārem	monērem
2nd sing.	amārēs	monērēs
3rd sing.	amāret	monēret
1st pl.	amārēmus	monērēmus
2nd pl.	amārētis	monērētis
3rd pl.	amārent	monērent

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1st sing.	mitterem	audirem	caperem
2nd sing.	mitterēs	audirēs	caperēs
3rd sing.	mitteret	audiret	caperet
1st pl.	mitterēmus	audirēmus	caperēmus
2nd pl.	mitterētis	audirētis	caperētis
3rd pl.	mitterent	audirent	caperent

From *sum* and *possum*

1st sing.	essem	possem
2nd sing.	essēs	possēs
3rd sing.	esset	posset
1st pl.	essēmus	possēmus
2nd pl.	essētis	possētis
3rd pl.	essent	possent

From *volō, nōlō, mālō*

1st sing.	vellem	nollem	malle
2nd sing.	vellēs	nollēs	mallēs
3rd sing.	vellet	nollet	mallet
1st pl.	vellēmus	nollēmus	mallēmus
2nd pl.	vellētis	nollētis	mallētis
3rd pl.	vellent	nollent	mallent

From *fīō, eō, and ferō*

fierem, irem, and ferrem conjugated like *mitterem*

Perfect Active Subjunctive

1st sing.	amāverim	monuerim
2nd sing.	amāveris	monueris
3rd sing.	amāverit	monuerit
1st pl.	amāverimus	monuerimus
2nd pl.	amāveritis	monueritis
3rd pl.	amāverint	monuerint

1st sing.	mīserim	audīverim	cēperim
2nd sing.	mīserīs	audīverīs	cēperīs
3rd sing.	mīserit	audīverit	cēperit
1st pl.	mīserīmus	audīverīmus	cēperīmus
2nd pl.	mīserītis	audīverītis	cēperītis
3rd pl.	mīserint	audīverint	cēperint

From *sum* and *possum*

1st sing.	fuerim	potuerim
2nd sing.	fuerīs	potuerīs
3rd sing.	fuerit	potuerit
1st pl.	fuerīmus	potuerīmus
2nd pl.	fuerītis	potuerītis
3rd pl.	fuerint	potuerint

From *volō*, *nōlō*, *mālō*

1st sing.	voluerim	nōluerim	māluerim
2nd sing.	voluerīs	nōluerīs	māluerīs
3rd sing.	voluerit	nōluerit	māluerit
1st pl.	voluerīmus	nōluerīmus	māluerīmus
2nd pl.	voluerītis	nōluerītis	māluerītis
3rd pl.	voluerint	nōluerint	māluerint

From *fīō*

factus sim

From *eō* and *ferō*

ierim (or **īverim**), **tulerim**, conjugated like *mīserim*

Pluperfect Active Subjunctive

1st sing.	amāvissem	monuissem
2nd sing.	amāvissēs	monuissēs
3rd sing.	amāvisset	monuisset
1st pl.	amāvissēmus	monuissēmus
2nd pl.	amāvissētis	monuissētis
3rd pl.	amāvissent	monuissent

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1st sing.	mīsissem	audīvissem	cēpissem
2nd sing.	mīsisēs	audīvisēs	cēpisēs
3rd sing.	mīsisset	audīvisset	cēpisset
1st pl.	mīsisēmus	audīvisēmus	cēpisēmus
2nd pl.	mīsisētis	audīvisētis	cēpisētis
3rd pl.	mīsisent	audīvisent	cēpisent

From *sum* and *possum*

1st sing.	fuissem	potuissem
2nd sing.	fuissēs	potuissēs
3rd sing.	fuisset	potuisset
1st pl.	fuissēmus	potuissēmus
2nd pl.	fuissētis	potuissētis
3rd pl.	fuisent	potuisent

From *volō*, *nōlō*, *mālō*

1st sing.	voluissēm	nōluissēm	māluissēm
2nd sing.	voluissēs	nōluissēs	māluissēs
3rd sing.	voluisset	nōluisset	māluisset
1st pl.	voluissēmus	nōluissēmus	māluissēmus
2nd pl.	voluissētis	nōluissētis	māluissētis
3rd pl.	voluissent	nōluissent	māluissent

From *fīō*

factus essem

From *eō* and *ferō*

iissem (or **ivissem**), **tulissēm**, conjugated like *mīsissem*

Present Passive Subjunctive

1st sing.	amer	monear
2nd sing.	amēris	moneāris
3rd sing.	amētur	moneātur
1st pl.	amēmur	moneāmur
2nd pl.	amēmini	moneāmini
3rd pl.	amentur	moneantur

1st sing.	mittar	audiar	capiar
2nd sing.	mittāris	audiāris	capiāris
3rd sing.	mittātur	audiātur	capiātur
1st pl.	mittāmur	audiāmur	capiāmur
2nd pl.	mittāmini	audiāmini	capiāmini
3rd pl.	mittantur	audiantur	capiantur

From *ferō*

ferar, conjugated like *mittar*

There are no passive subjunctive forms of *sum*, *possum*, *volō*, *nōlō*, or *mālō*. Because it is semi-deponent, *fiō* uses the perfect and pluperfect passive forms of *faciō*.

As you saw in Chapter 21, *īri*, the present passive infinitive of *īre*, is used in the future passive infinitive of all verbs. Otherwise, passive forms of *īre*, because it is intransitive, are rare.

Imperfect Passive Subjunctive

1st sing.	amārer	monērer	
2nd sing.	amārēris	monērēris	
3rd sing.	amārētur	monērētur	
1st pl.	amārēmur	monērēmur	
2nd pl.	amārēmini	monērēmini	
3rd pl.	amārentur	monērentur	
1st sing.	mitterer	audīrer	caperer
2nd sing.	mitterēris	audīrēris	caperēris
3rd sing.	mitterētur	audīrētur	caperētur
1st pl.	mitterēmur	audīrēmur	caperēmur
2nd pl.	mitterēmini	audīrēmini	caperēmini
3rd pl.	mitterentur	audīrentur	caperentur

From *ferō*

ferrer, *ferrēris*, *ferrētur*, *ferrēmur*, *ferrēmini*, *ferrentur*

Perfect Passive Subjunctive

1st sing.	amātus, -a, -um sim	monitus, -a, -um sim	
2nd sing.	amātus, -a, -um sis	monitus, -a, -um sis	
3rd sing.	amātus, -a, -um sit	monitus, -a, -um sit	
1st pl.	amātī, -ae, -a simus	monitī, -ae, -a simus	
2nd pl.	amātī, -ae, -a sitis	monitī, -ae, -a sitis	
3rd pl.	amātī, -ae, -a sint	monitī, -ae, -a sint	
1st sing.	missus, -a, -um sim	audītus, -a, -um sim	captus, -a, -um sim
2nd sing.	missus, -a, -um sis	audītus, -a, -um sis	captus, -a, -um sis
3rd sing.	missus, -a, -um sit	audītus, -a, -um sit	captus, -a, -um sit
1st pl.	missī, -ae, -a simus	audītī, -ae, -a simus	captī, -ae, -a simus
2nd pl.	missī, -ae, -a sitis	audītī, -ae, -a sitis	captī, -ae, -a sitis
3rd pl.	missī, -ae, -a sint	audītī, -ae, -a sint	captī, -ae, -a sint

From *ferō*

lātus, -a, -um sim, conjugated like all other perfect passive subjunctives.

Pluperfect Passive Subjunctive

1st sing.	amātus, -a, -um essem	monitus, -a, -um essem	
2nd sing.	amātus, -a, -um essēs	monitus, -a, -um essēs	
3rd sing.	amātus, -a, -um esset	monitus, -a, -um esset	
1st pl.	amātī, -ae, -a essēmus	monitī, -ae, -a essēmus	
2nd pl.	amātī, -ae, -a essētis	monitī, -ae, -a essētis	
3rd pl.	amātī, -ae, -a essent	monitī, -ae, -a essent	
1st sing.	missus, -a, -um essem	audītus, -a, -um essem	captus, -a, -um essem
2nd sing.	missus, -a, -um essēs	audītus, -a, -um essēs	captus, -a, -um essēs
3rd sing.	missus, -a, -um esset	audītus, -a, -um esset	captus, -a, -um esset
1st pl.	missī, -ae, -a essēmus	audītī, -ae, -a essēmus	captī, -ae, -a essēmus
2nd pl.	missī, -ae, -a essētis	audītī, -ae, -a essētis	captī, -ae, -a essētis
3rd pl.	missī, -ae, -a essent	audītī, -ae, -a essent	captī, -ae, -a essent

From *ferō*

lātus, -a, -um essem, conjugated like all other pluperfect passive subjunctives.

Since the meaning of a subjunctive form depends on the particular construction in which it is being used, translation exercises that focus on each construction will appear in the relevant chapters, rather than here.

The Subjunctive as the Main Verb of a Sentence

Situations in which you will find the subjunctive not in a subordinate clause but in a main clause include

- exhortations
- deliberative questions
- wishes
- potential main clauses

Exhortations

In exhortations, the subjunctive expresses a command or request; “Let’s go!” “Let them eat peacocks’ tongues and dormice in honey!” The negative is *nē*.

Exhortations are usually found in the first and third persons of the present tense. A second person **positive** exhortation is supplied by the imperative mood. When the exhortation is **negative**, however, the second person subjunctive is frequently used. Both the **perfect** and the **present subjunctive** are used in negative exhortations/commands; the present is more common in poetry. Of course, a negative command can also be expressed using *nōlī*, as in *porcīs cibum nōlī dare*.

Positive

hōc faciāmus.

Let us do this.

exeat in agrum porcus.

Let the pig go out into the field.

ducem sequāmur.

Let us follow our leader.

porcīs cibum dā.

Give food to the pigs.

Negative

hōc nē fēcerīmus/faciāmus.

Let us not do this.

nē exierit/exeat in agrum porcus.

Let the pig not go out into the field.

ducem nē secūtī sīmus/sequāmur.

Let us not follow our leader.

porcīs cibum nē dederīs/dēs.

Do not give food to the pigs.

Deliberative Questions

You use the subjunctive to ask deliberative questions, that is, questions where the speaker is wondering what is to be done:

quid faciat agricola?

What is the farmer to do?

arma relinquāmus?

Should we relinquish our weapons?

hodiē labōrem?

Should I work today?

quid facerem?

What was I to do?

Deliberative questions are most often found in the first and third persons of the present active subjunctive. Questions such as “What are you to do?” are not very natural, so second person deliberative questions are uncommon. Negative deliberative questions are rare, but when they occur they use *nōn*.

Wishes

The use of subjunctive tenses in wishes is roughly parallel to correct English usage, although the forms used in English often look like indicatives. The difference in tenses between the main clause (“I wish”) and the subordinate clause (“you were here”) is all English has left of the subjunctive here. (American English, however, increasingly does not follow some of these rules.)

Wish for the future: present subjunctive

May you succeed/I wish you may succeed (tomorrow).

Wish for the present: imperfect subjunctive

I wish you were succeeding (today).

Wish for the past: pluperfect subjunctive

I wish you had succeeded (yesterday).

Wishes in Latin may begin with *ō sī* or *utinam* or *ō utinam* or, less frequently, *velim* (for the future) or *vellem* (for the present or past). Often, however, there is no introductory marker.

A negative wish is introduced by *nē* or *utinam nē* or, less frequently, by *nōlim* (for the future) or *nollem* (for the present or past). For example:

Wishes

diū vīvant rex et rēgīna!

Long live the king and queen!

ō sī dīves nunc essem!

If only I were rich now!

utinam consul mihi pecūniam crās det!

Oh, let the consul give me money tomorrow!

vellem servus mēcum nunc esset!

How I wish my slave were with me now!

utinam in agrō mansissent porcī!

If only the pigs had stayed in the field!

Negative wishes

nē diū vīvant hostēs!

May our enemies not live long!

utinam nē pauper semper essem!

If only I were not always poor!

nōlim consul Rōmānīs stultīs pecūniam crās det!

Oh, let the consul not give the foolish Romans money tomorrow!

nollem servus mēcum nunc esset!

How I wish my slave were not with me now!

nollem in silvam abiissent porcī!

If only the pigs had not gone away into the wood!

Potential Main Clauses

Potential main clauses use the subjunctive for what one might do, given certain circumstances that are hypothetical. They simply state what might happen, without implying any exhortation or wish. The negative is *nōn*.

If the circumstances refer to the present or future, you use the **present or perfect subjunctive**. If the circumstances could have occurred in the past (but didn't), you use **the imperfect or** (less commonly) **pluperfect subjunctive**. Here are some examples:

nōlim porcīs cibum dare.

I would not like to give food to the pigs [if the farmer happened to ask me to do so].
(Present/future)

dīcat agricola porcōs pulchrōs esse, sed ego porcōs equīs pulchriōrēs esse negem.

A farmer may say [if you happened to ask him] that pigs are beautiful, but I would say [if I were asked] that pigs are not more beautiful than horses. (Present/future)

dixerim equōs porcīs pulchriōrēs esse.

I'd say horses are more beautiful than pigs.
(Present/future)

putāret frāter meus gladiātōrēs fēlicēs esse.

My brother would have thought gladiators were lucky. (Past)

crēdidissēs porcū meū equō pulchriōrem esse.

You would have thought my pig more beautiful than a horse [if you had seen it]. (Past)

Prōlūsiōnēs



Parse the words in bold.

Turnus contrā rēgem Troiānum **pugnātūrus haec** sibi dixit: “utinam nē **tot** amīcōs Aenēae **interfēcissem!** vellem nunc **vīveret** Pallās, filius ille Evandrī, quī **gladiō** meō periit! ō sī Iūnō mihi auxiliū **ferat!** num **patiēris**, deōrum rēgīna, mē **hīc** morī? Aenēae resistam an fugere **cōner?**”

Supply the imperfect, perfect and pluperfect subjunctive forms of the given verb in the same number, person, and voice.

For example: *amem: amārem, amāverim, amāvissem.*

- | | |
|----------------|-------------------|
| 1. pellās. | 11. amēmur. |
| 2. faciātis. | 12. sequāris. |
| 3. dent. | 13. obliviscātur. |
| 4. reperiāmus. | 14. videantur. |
| 5. maneat. | 15. reātur. |
| 6. dēbeās. | 16. pōnāminī. |
| 7. suādeam. | 17. fiat. |
| 8. nūbat. | 18. moriāmur. |
| 9. scribāmus. | 19. gaudeāmus. |
| 10. sciant. | 20. incipiās. |

Translate.

1. huic librō studēte, puerī!
2. huic librō studeant omnēs puerī.
3. hīs librīs studeāmus?
4. hīs librīs studeāmus!
5. utinam lupī porcōs in silvam nē ēgissent!
6. quid faciat pastor, per agrum venientibus aprīs?
7. ō utinam semper mē mea māter amet!
8. quis crēderet nautam filiā agricolae amāre?
9. quis morte rēgīnae cārae gaudeat?
10. ad senātum nē ierīs, Caesar!
11. nōlīte Caesarem interficere!
12. utinam ad senātum nē iisset Caesar!
13. incolumis sit Caesar et domum fēlix redeat!
14. utinam hostēs urbem nostram nē dēlērent!
15. utinam hostēs urbem nostram nē dēleant!
16. ō sī hostēs urbem nostram nē dēlēvissent!
17. Marcus Porcius Catō dicit dēlendā esse Karthāginem.
18. hostibus tandem fugātīs deī nōbīs pācem dent!
19. dēpositīs armīs iam dulcī pāce fruēmur?
20. vellem verba magistrātūs istīus prius audīvissem!

21. Let's give food to the pigs.
22. Let's not give food to the pigs.
23. How are we to defend the city against the enemy?
24. Are we to throw stones down from the walls?
25. Will the enemy run away?
26. If only they would run away!
27. If only they were running away now!
28. I should not wish to see them in the city.
29. Let's hope that they will go away.
30. May the gods defend us!
31. If only we had spared the barbarians' brave leader!
32. If only the enemy were not in our territory now!
33. Let us attack Rome immediately!
34. "If only we had attacked Rome immediately!" Hannibal whispered to himself.
35. The Romans could not have defended the city without the legions.

Lectionēs Latīnae

Lege, Intellege

A Cautious Roman Commander

Quintus Titurius Sabīnus cum eīs cōpiīs quās ā Caesare accēperat in finēs Venellōrum pervēnit. hīs praeerat Viridovix ac summam imperiū tenēbat eārum omnium cīvitātum quae dēfēcerant, ex quibus exercitum coēgerat; atque hīs paucīs diēbus Aulercī Eburovīcēs Lexoviīque, senātū suō interfectō quod auctōrēs bellī esse nōlēbant, portās clausērunt sēque cum Viridovīce coniunxērunt; magnaue praeterea multitūdō undique ex Galliā perditōrum hominum convēnerat, quōs spēs praedae studiumque bellī ab agrī culturā et cottīdiānō labōre revocābat. Sabīnus castrīs sē tenēbat; Viridovix contrā eum duōrum mīlium spatiō consēderat cottīdiēque cōpiās ad pugnam prōdūcēbat. ergō nōn solum hostibus in contemptiōnem Sabīnus veniēbat, sed etiam nostrōrum mīlitum vōcibus nōn nihil carpēbatur; magnam enim opīniōnem timōris praebuit et iam ad vallum castrōrum hostēs accēdere audēbant.

—Caesar, *Dē Bellō Gallicō* 3.17

praesum, praeesse, praefui irreg. (+ dat.) be in command
carpō, -ere, carpsī, carptum 3 pluck, criticize
vallum, -ī neut. 2 rampart

1. From what source had Viridovix collected his army?
2. Why had the Aulerici, Ebuovices, and Lexovii killed their senators?
3. Why was Sabinus suspected of cowardice?
4. What had lured desperate men from all parts of Gaul to fight against the Romans?
5. How far from the Romans did Viridovix establish his own camp?

Ars Poëtica

Juvenal (Decius Iunius Iuvenalis; AD c. 55–c. 127) was the author of five books of satires. They are brilliantly critical of Roman social and political life, and they also reveal his thoroughly unappealing personality.

Explain the mood and tense of the verbs in bold in the following quotations from Juvenal.

1. *quid Rōmae **faciam**? mentīrī nescio.*
What am I to do in Rome? I don't know how to tell lies.
2. *quis prōpōnere tālem / aut emere **audēret** piscem?*
Who would have dared to put such a fish up for sale or buy it?
3. *utinam ritūs veterēs et publica saltem
hīs intacta malīs **agerentur** sacra.*
If only the ancient rites and the public ceremonies at least could be conducted untainted by these evils.
4. ***pōnātur** calculus, adsint
cum tabulā puerī; numerā sestertia quinque
omnibus in rēbus, **numerentur** deinde labōrēs.*
Let the counters be set out and let the slaves be present with the abacus; count out five thousand sesterces in payment for everything, then let all my efforts be counted up.
5. *utinam hīs potius nūgīs tōta illa **dedisset**
tempora saevitiae, clārās quibus abstulit urbī
illustrēsque animās impūne et vindice nullō.*
How I wish he had devoted all those times of savagery to these trifles instead, the times which, with impunity and with no one to exact revenge, he took famous and distinguished souls away from the city.
6. *citius Scyllam vel concurrentia saxa
Cyaneīs plēnōs et tempestātibus utrēs
crēdiderim aut tenuī percussum verbere Circēs
et cum rēmigibus grunnisse Elpēnora porcīs.*
I'd sooner believe in Scylla or the Cyanean Clashing Rocks and bags full of storms, and that Elpenor, struck by Circe's delicate whip, grunted with the pig oarsmen.

7. *maxima debetur puero reverentia, si quid
turpe parās, nec tū pueri contempseris annōs,
sed peccātūrō obstet tibi filius infans.*

The greatest consideration is owed to your child, if you are planning something shameful. Don't show disrespect for your child's years; instead let your infant son prevent you when you are going to do wrong. [In other words, "not in front of the children."]

ergā prep. (+ acc.) concerning

nūgae, -ārum fem. 1 trivialities

vindex, -icis masc. 3 avenger

uter, utris masc. 3 leather bag

verber, verberis neut. 3 lash, whip

Circēs Greek gen. sing. of Circe, the witch goddess

rēmex, -igis masc. 3 oarsman

Elpēnora Greek masc. acc. sing. of Elpenor, one of Ulysses' companions

Aurea Dicta

1. *cēdant carminibus rēgēs rēgumque triumphī.* (Ovid)
2. *cum dignitāte potius cadāmus quam cum ignōminiā serviāmus.* (Cicero)
3. *dī mala prohibeant!* (Terence)
4. *hanc utinam faciem nōlit mūtāre senectūs!* (Propertius)
5. *hōc volo, sic iubeō, sit prō ratiōne voluntās.* (Juvenal)
6. *maior frāter dīvidat patrimōnium, minor eligat.* (Seneca the Elder)
7. *mālim indisertam prūdentiam quam stultitiam loquācem.* (Cicero)
8. *palleat omnis amans; hīc est color aptus amanti.* (Ovid)

ratiō, ratiōnis fem. 3 reason

indisertus, -a, -um unskilled in speaking

palleō, -ēre, pallui 2 be pale

Lūsūs



Thēsaurus Verbōrum

The adjectival ending *-ōsus, -ōsa, -ōsum* means “endowed with,” “full of”; hence *formōsus, -a, -um*, from *forma, -ae* fem. 1 “shape,” “beauty,” means “shapely,” “beautiful,” and *verbōsus, -a, -um*, from *verbum, -ī* neut. 2 “word,” means “talkative.” Here are more examples, some of which English has adopted, with the ending changed to *-ous*:

ambitiōsus	ambitious	ambitus, -ūs masc. 4	going round (to canvass)
animōsus	brave	animus, -ī masc. 2	spirit
damnōsus	detrimental	damnum, -ī neut. 2	loss
fābulōsus	fabulous	fābula, -ae fem. 1	story
fāmōsus	famous	fāma, -ae fem. 1	fame
frondōsus	leafy	frons, frondis fem. 3	leaf
furiōsus	furious	furia, -ae fem. 1	fury
glōriōsus	glorious	glōria, -ae fem. 1	glory
herbōsus	grassy	herba, -ae fem. 1	grass
ingeniōsus	ingenious	ingenium, -ī neut. 2	genius
insidiōsus	treacherous	insidiae, -ārum fem. 1	ambush
iocōsus (= jocōsus)	witty	iocus, -ī masc. 2	joke
lūminōsus	full of light	lūmen, -inis neut. 3	light

Etymologiae Antīquae

Wild Animals II

ballaena, -ae fem. 1 “whale.” Whales spout (Greek βάλλειν [*ballein*] “throw”) water.

cancer, cancrī masc. 2 “crab.” Crabs are shells (*concha, -ae* fem. 1) with legs (*crūs, crūris* neut. 3).

lemurēs, -um masc. 3 “ghosts.” The first Europeans to see lemurs on Madagascar thought they looked like ghosts. Similarly, larvae, as the grub-form of insects, are named after *larvae, -ārum* fem. 1 “evil spirits.”

panthērā, -ae fem. 1 “panther.” Panthers are friendly to all (the Greek πᾶν [*pan*] means “all”) other wild animals (Greek θήρ [*ther*], related to the Latin *fera*) except snakes.

pāpiliō, -ōnis masc. 3 “butterfly.” No ancient source gives an etymology of this word, but the English word *pavilion*, a large and splendid tent, is derived from the name of this little bird (*sic!*).

piscis, -is masc. 3 “fish.” Fish are always grazing (*pascō, -ere, pāvī, pastum* 3) for food.

simia, -ae fem. 1 “monkey.” Monkeys are similar (*similis, -e*) to humans.

ursus, -ī masc. 2 “bear.” Bears use their mouths (*ōs, ōris* neut. 3) to lick their cubs into shape.

vespertiliō, -ōnis masc. 3 “bat.” Bats fly in the evening (*vesper, vesperī* masc. 2).

vīpera, -ae fem. 1 “viper.” Most European vipers produce live young, so the Romans thought they gave birth (*pariō, -ere, peperī, partum* 3 *i*-stem) with violence (*vīs, fem. 3* irreg.), the young eating their way out through their mother’s sides. (*parere* is part of the true derivation, but with *vīvus, -a, -um* “living.”)

Vita Rōmānōrum

Sayings of Tiberius and Caligula (from Suetonius’ *Dē Vitā Caesarum*)

Tiberius

When some of the provincial governors advised him to place a heavy tax burden on the provinces, he wrote back that it was the mark of a good shepherd to shear his sheep, not to skin them.

To set a personal example for frugality, even at formal dinners he often served up half-eaten leftovers from the day before, or just half a wild boar, declaring that it had all the qualities of a whole one.

He spoke Greek fluently, but did not do so on all occasions. He refrained from using Greek especially in the Senate.

“Let the people hate me, provided they approve my decisions.”

Caligula

“Let the people hate me, provided they fear me.”

He rarely allowed anyone to be put to death except slowly with many tiny wounds, and was famous for always saying, “Strike him in such a way that he knows he is dying.”

When the rabble supported a charioteer from a team he did not support, he shouted out, “I wish the Roman people had just a single neck!”

Chapter 22

At an elegant banquet, he suddenly burst into a fit of giggling. When the consuls, who were reclining next to him, politely asked him why he was laughing, he replied, "Why, because at a single nod from me, both of you could have your throats cut here and now."

[On campaign in Germany] he deployed his battle line on the shore of the Atlantic Ocean, drawing up his *ballistae* [giant rock-throwers] and other artillery. No one knew or could guess what he was going to do. Suddenly, he ordered his soldiers to gather shells and fill their helmets and the folds in their clothing with them. He called these "Spoils from the Ocean, owed to the Capitol and the Palatine."

Intending to terrify the man, he ordered a Roman knight who had caused a disturbance in the theater to go with a message for King Ptolemy in Mauretania. What the message said was "Do nothing good or bad to the man I have sent."

CHAPTER 23

The Present and Imperfect Subjunctive in Subordinate Clauses I

In this chapter you will begin learning how the subjunctive is used in subordinate clauses. Because such sentences involve a relation between two verbs—one in the main clause, one in the subordinate clause that the main clause introduces—there is a rule determining which tenses are to be used in the subordinate clause. **This rule is known as the sequence of tenses.**

Verb in main clause

If this verb is in a **primary** tense,
present
future
future perfect
perfect that is connected to the
present (“I have gone”)

If this verb is in a **secondary** tense,
imperfect
pluperfect
perfect referring to a specific time
in the past (“I went”)

Subjunctive verb in subordinate clause

this verb will be either
present subjunctive
or
perfect subjunctive

this verb will be either
imperfect subjunctive
or
pluperfect subjunctive

You remember from Chapter 7 that the **perfect tense** in Latin can be used both for past events that can be assigned to a specific time (“I went”) and also for past events that can’t be so assigned, or past events that are connected to the present (“I have gone”). As you can see from the chart above, this distinction is very important for the sequence of tenses: one meaning puts the sentence into primary sequence, the other puts it into secondary sequence. You will often have to consider the context in order to be sure which meaning of the perfect is at issue.

In this chapter and the next, you will be studying sentences where the subordinate clause almost always uses

1. the present subjunctive if the main verb is in primary sequence
2. the imperfect subjunctive if the main verb is in secondary sequence

That is, if the main verb is in the **present, future, future perfect, or perfect with “have,”** the **present subjunctive** is used in the subordinate clause. If the main verb is in the **imperfect, perfect without “have,” or pluperfect,** the **imperfect subjunctive** is used in the subordinate clause.

If you think about the function of the sentences you'll study in these chapters, you can see why they use only these two tenses of the subjunctive.

- **Clauses of purpose, result, command, hindering, or preventing** logically refer to what may or may not happen **AFTER** the action of the main verb.
- **Clauses of characteristic** are descriptive, so they refer to the **SAME TIME** as the main verb.

When these clauses describe the present or look forward to the future **FROM A STANDPOINT IN THE PRESENT OR THE FUTURE**, they will use the present subjunctive. When they describe the present or look forward to the future **FROM A STANDPOINT IN THE PAST**, they will use the imperfect subjunctive. Neither the perfect nor the pluperfect subjunctive would make sense in these clauses, because those tenses refer to a time **BEFORE** the action of the main verb.

Purpose Clauses

A purpose clause is a subordinate clause that shows the intention of the verb in the main clause. Sometimes it is positive (intending to do something), and sometimes it is negative (intending not to do something, or intending to prevent something):

Positive

The wolves are coming [**in order**] **to kill** the pigs.

Negative

The shepherd is building a wall **so that the wolves do not kill** the pigs.

The shepherd is building a wall **lest the wolves kill** the pigs.

The shepherd is building a wall **so as not to endanger** his pigs.

English often uses the infinitive to express purpose: "I went to the garden to pick flowers." Classical Latin almost never does. You have already learned how to express purpose using the gerund/gerundive with *causā/grātiā* and the accusative of the supine. By far the most common method of expressing purpose, however, is to use a subordinate clause with a subjunctive verb.

You will sometimes see negative purpose clauses translated using "lest," as above; this is a little old-fashioned, but it is concise and marks the clause as clearly being in the subjunctive.

If a purpose clause is positive, it is introduced by *ut*. If it is negative, it is introduced by *nē*.

As you look at the examples in the chart that follows, remember that if the main clause is in the perfect tense, you have a special situation. When the perfect tense refers to a past action that has no specific time or that continues up to the present, the verb in the subordinate clause is in the

present subjunctive. When the perfect tense refers to a past event at a specific time, the verb in the subordinate clause is in the **imperfect subjunctive.**

Past action connected to the present

vēnī ut Caesarem videam.

I have come [and am now here] in order to see Caesar.

Past action at a specific time

vēnī herī ut Caesarem vidērem.

I came yesterday in order to see Caesar.

Notā Bene

In the following sentences, “may” is the present tense, and “might” is the past, even though American English does not always follow this rule.

Purpose clauses in primary sequence

pecūniam tibi dō ut fēlix sis.

I am giving you money so that you may be happy.

pecūniam tibi dedī ut fēlix sis.

I have given you money so that you may be happy.

fortiter pugnāmus nē urbs capiātur.

We are fighting bravely so that the city may not be taken/lest the city be taken.

fortiter pugnābimus nē urbs capiātur.

We will fight bravely so that the city may not be taken/lest the city be taken.

fortiter pugnāvimus nē urbs capiātur.

We have fought bravely so that the city may not be taken/lest the city be taken.

ducem nostrum sequēmur ut

hostēs vincāmus.

We will follow our leader to defeat the enemy/so that we may defeat the enemy.

ducem nostrum secūtī sumus ut

hostēs vincāmus.

We have followed our leader to defeat the enemy/so that we may defeat the enemy.

Purpose clauses in secondary sequence

pecūniam tibi dederam ut fēlix essēs.

I had given you money so that you might be happy.

pecūniam tibi dedī ut fēlix essēs.

I gave you money so that you might be happy.

fortiter pugnābāmus nē urbs caperētur.

We were fighting bravely so that the city might not be taken/lest the city be taken.

fortiter pugnāvimus nē urbs caperētur.

We fought bravely so that the city might not be taken/lest the city be taken.

fortiter pugnāverāmus nē urbs caperētur.

We had fought bravely so that the city might not be taken/lest the city be taken.

ducem nostrum secūtī sumus ut

hostēs vincerēmus.

We followed our leader to defeat the enemy/so that we might defeat the enemy.

*ducem nostrum secūti erāmus ut
hostēs vincerēmus.*

We had followed our leader to defeat the enemy/so that we might defeat the enemy.

Caesarem interficiāmus nē rex fiat!
Let us kill Caesar lest he become king/
so that he may not become king!

Caesarem interfice nē rex fiat!
Kill Caesar lest he become king/so that
he may not become king!

Notā Bene

The sentences whose main clause is an exhortation or an imperative can't be put into secondary sequence, because exhortations and imperatives have no past-tense equivalent.

Result Clauses

A result clause shows the outcome or consequence of an action or circumstance that is referred to in the main clause:

Main clause

He fed the pigs so much
The pigs were so fat

Result clause

that they became fat.
that they could not walk.

You remember that if a purpose clause is positive, it is introduced by *ut*, and if it is negative, it is introduced by *nē*. **By contrast, *ut* introduces all result clauses, positive and negative. When the result clause is negative, *nōn* or some other negative term such as *nullus*, *nēmō*, or *numquam* is added.**

Positive result clause

tam bonus est ut hunc porcum laudet.
He is so good that he praises this pig.
tam bonus erat ut omnēs eum laudārent.
He was so good that everyone praised him.

Negative result clause

tam stultus est ut hunc porcum nōn laudet.
He is so stupid that he doesn't praise this pig.
tam stultus erat ut nēmō eum laudāret.
He was so stupid that no one praised him.

The sequence of tenses in result clauses is the same as for purpose clauses. Again, the rules for the interpretation of a perfect tense verb in the main clause are also the same.

Past action connected to the present

*tam bene pugnāvērunt gladiātōrēs ut Caesar
eōs liberāre velit.*
The gladiators have fought so well that
Caesar is willing to free them.

Past action at a specific time

*tam bene pugnāvērunt gladiātōrēs ut Caesar
eōs liberāre vellet.*
The gladiators fought so well that Caesar
was willing to free them.

The following words referring to degree or extent often appear in the main clause before a result clause.

<i>adeō</i> adv.	so, to such an extent (used mostly with verbs)
<i>ita</i> adv.	so (in such a way)
<i>sic</i> adv.	so (in such a way)
<i>tam</i> adv.	so (used mostly with adjectives or other adverbs)
<i>tālis, -e</i> adj.	of such a sort
<i>tantus, -a, -um</i> adj.	so great
<i>tot</i> indecl. adj.	so many
<i>totiens</i> adv.	so often

Result clauses in primary sequence

lupōs adeō timent porcī ut omnēs moriantur.
The pigs are so afraid of the wolves that they are all dying/will all die.

sic pugnāvit pastor ut lupō timōri sit.
The shepherd has fought in such a way that he is a cause of fear to the wolf.

tam pigri sunt porcī ut sub arbore semper iaceant.
The pigs are so lazy that they always lie under the tree.

tālem cibum porcīs dabit ut omnēs moriantur.
He will give the pigs food of such a kind that they will all die.

tantā virtūte pugnāverunt milītēs ut hostēs fugiant.
The soldiers have fought with such great bravery that the enemy are fleeing.

tot porcī in agrō sunt ut cibum nōn habeant vaccae.
There are so many pigs in the field that the cows do not have food.

tot porcōs habet agricola ut omnibus cibum dare nōn possit.
The farmer has so many pigs that he cannot give food to them all.

porcōs sic dēfende, pastor, ut lupus fugiat!
Defend your pigs in such a way, shepherd, that the wolf flees!

Result clauses in secondary sequence

lupōs adeō timuērunt porcī ut omnēs morerentur.
The pigs were so afraid of the wolves that they all died.

sic pugnāvit pastor ut lupus fugeret.
The shepherd fought in such a way that the wolf fled.

tam pigri erant porcī ut sub arbore semper iacērent.
The pigs were so lazy that they always lay under the tree.

tālem cibum porcīs dederat ut omnēs morerentur.
He had given the pigs food of such a kind that they all died.

tantā virtūte pugnāverunt milītēs ut hostēs fugerent.
The soldiers fought with such great bravery that the enemy fled.

tot porcī in agrō erant ut cibum nōn habērent vaccae.
There were so many pigs in the field that the cows did not have food.

tot porcōs habēbat agricola ut omnibus cibum dare nōn posset.
The farmer had so many pigs that he could not give food to them all.

*porcō totiens cibum dedistī ut nunc currere
nōn possit.*

You have given food to the pig so often
that now it cannot run.

*porcō totiens cibum dedistī ut currere
nōn posset.*

You gave food to the pig so often that it
could not run.

Since negative purpose clauses begin with *nē*, while negative result clauses begin with *ut* followed by *nōn* or some other negative term, you can always tell them apart. POSITIVE result clauses, however, can sometimes look exactly like POSITIVE purpose clauses, because both types begin with *ut*. Words like *tam*, *tantus*, and so on in the main clause OFTEN signal a result clause, but they do not ALWAYS do so. Here are examples of Latin sentences that can be ambiguous in this way:

*tot hostēs interfēcit exercitus
Rōmānus ut urbs incolumis
esset.*

*librō studēbat discipula ut
multa intellegeret.*

As a result clause

The Roman army killed so
many enemies that the city
was safe.

The student studied her
book, so she understood
many things.

As a purpose clause

The Roman army killed so
many enemies in order that
the city might be safe.

The student studied her
book in order that she might
understand many things.

Here, context will help make the meaning clear. For instance, if the first sentence is a purpose clause, the writer may have just mentioned how many enemies the Romans killed, giving *tot* something to refer to.

Prōlūsiōnēs



Change the tense of the main verb from present to pluperfect, or vice versa, adjust the sequence of tenses accordingly, and then translate.

For example:

*pauper in forum **currit** ut scelera consulis plēbī **nuntiet**.*

*pauper in forum **cucurrerat** ut scelera consulis plēbī **nuntiāret**.*

A poor man had run into the Forum to announce the consul's crimes to the lower classes.

1. aper in spēluncam fūgerat nē vulnera plūra paterētur.
2. tot vulnera patiuntur mīlitēs nostrī ut saevīs hostium vīribus cēdant.
3. aciem barbarōrum tam celeriter frēgerant Rōmānī ut hostēs ipsī virtūtem nostram laudārent.

4. hīs librīs studuerāmus ut carmina Vergiliū legerēmus.
5. nē rex quidem tam crudēlis oculōs aperire ausus erat, nē poenās cīvium malōrum aspiceret.
6. nauta tot astra nōbīs monstrāverat ut nēmō omnia eōrum nōmina discere posset.
7. astra numerō carentia diū mīror ut negōtia hominum parvī aestimem.
8. aliī rūre vēnerant ut lūdōs aspicerent, aliī ut vitā et molliōre et meliōre fruarentur.
9. piscium capiendōrum causā totiens abītis, agricolae, ut porcōrum saepe oblīviscāminī?
10. num pīrātārum minās patī voluerās ut piscēs maiōrēs in apertō marī caperēs?

Replace the gerund(ive) phrase with an *ut* clause of purpose and then translate.

For example:

num dē consulātū suō carmen compōnit Marcus Tullius Cicerō glōriae maiōris adipiscendae causā?

num dē consulātū suō carmen compōnit Marcus Tullius Cicerō ut glōriam maiōrem adipiscātur?

Surely Marcus Tullius Cicero is not composing a poem about his own consulship in order to obtain greater glory?

1. pecūniae petendae causā tot cōmoediās fēcit Titus Maccius Plautus.
2. poetārum veterum legendōrum causā Athēnās nāvigābit Publius Terentius Afer.
3. vēritātem hominibus aperiendī causā carmen dē rērum nātūrā scripserat Titus Lucretius Cārus.
4. Gaiō Valēriō Catullō mille bāsia dā, puella, poētae amōris retinendī causā.
5. nonne Augustī laudandī causā carmen illud tam celebre scripsit Publius Vergilius Marō?
6. “scūtum humī dēpōne” sibi susurrāvit Quintus Horātius Flaccus “celerius fugiendī causā.”
7. quot epistulās tristēs scribet Publius Ovidius Nāsō Rōmam redeundī causā!
8. Claudiū mortuū stultitiae dēridendae causā librum parvum scribere ausus est Lūcius Annaeus Seneca.
9. carminum audiendōrum causā Gaiō Valēriō Martiālī pecūniam dēmus!
10. irae suae dēlendae causā multa dē sceleribus hominum scribit Decius Iūnius Iuvenālis.

Translate.

1. tanta est urbs ut ūnō diē omnia templa vidēre nōn possīmus.
2. hīs librīs studē ut magistrō, virō faciēi ita dulcis, placeās.
3. cūr aprum hastā vulnerāvistī? num ut in spēluncam recurreret?
4. prope flūmen celere stābant militēs ut urbem dēfenderent.
5. tōtam per noctem tam dulcia somnia vīdī ut semper dormīre cuperem.
6. totiens in hortum ingressī erant lupī ut pastor ipse timēret.
7. ut tristis nōn sim tū tot mihi dōna dedistī.
8. tantae stultitiae est consul alter ut cīvēs paene omnēs eum contemnant.
9. uxōrēs agricolārum ad portum cottidiē venīre solent ut piscēs emant.
10. Rōmae tot cīvēs aestāte aegrī sunt ut rūs abeat pars magna senātūs.
11. in fluctūs maris frīgidī cucurrerant canēs ut piscēs parvōs dentibus magnīs captōs dominō pigrō referrent.
12. tantā vōce clāmāvit pastor ut omnēs porcī ex agrō fugerent.
13. dominus “hodiē vōbis labōrandum est” servīs miserrimīs ait “ut crās tōtum diem ōtiō fruāminī.”
14. nautīs rēs magna est scīre astrōrum viās nē per ingentēs maris undās nāvīgantēs pereant.
15. rēs ita tristis est ante oculōs liberōrum morī ut pācem hostēs rogēmus.
16. tam ferōciter pugnāvit centuriō ille parvus nē hostēs eum capere possent.
17. Rōmānī in finēs nostrōs vērunt, nōn ut pācem nōbis offerrent sed praedae auferendae causā.
18. porcus iste magnus sub villae mūrō iacēbat aeger, quod vīnum totiens biberat.
19. bellī minīs crescentibus, moenia urbis auximus ut hostium vīribus resistere possent.
20. quis mēcum exībit ut porcōs ex hortō expellāmus?
21. The Roman army had brought ten thousand slaves to work in the fields of Italy.
22. My dog is so dear to me that he never leaves me in order to play with the wolves.
23. My owner is so stupid! Why does he give his dogs so much food that they are unwilling to catch soft little animals in the woods?
24. Die bravely, gladiator, so that you may please the Romans!
25. The wolves have killed so many pigs that the farmer is without hope.
26. Surely the wolves did not kill so many pigs to have food for themselves?
27. The farmer knew that the wolves had come out of the wood to kill the pigs.
28. The enemy general had fled so as not to be captured by our infantry.
29. Yesterday I was so happy that I sang in the Forum.
30. Because I had drunk too much wine, my voice was so rough that not even my friends were willing to listen to my song.

Lectionēs Latīnae

Lege, Intellege

Cato the Elder (Marcus Porcius Cato 234–149 BC) was the leading orator of his time. He was a prominent conservative politician known for opposing Greek influence. He was the first Roman to write history in Latin rather than Greek. His only surviving work is the *Dē Agricultūrā* (*On Farming*), a practical manual on how to run a medium-sized estate using slave labor.

The Duties of a Farm Manager

haec erunt vilicī officia. disciplīnā bonā ūtātur; fēriae serventur; aliēnō manum ab-
stineat, sua servet diligenter; litibus familiae supersedeat; familia nē algeat, nē ēsuriat;
vilicus sī nōlet male facere, nōn faciet; sī passus erit, dominus impūne nē sinat esse. vilic-
us nē sit ambulātor; sobrius sit semper; ad cēnam nē quō eat; nē plūs censeat sapere
sē quam dominum; amīcōs dominī, eōs habeat sibi amīcōs; rem dīvinam nisi Com-
pitālibus in compitō aut in focō nē faciat; cibāria, vīnum, oleum mūtuum dederit nēminī;
duās aut trēs familiās habeat, unde ūtenda roget et quibus det, praetereā nēminī; nē quid
ēmisit velit insciente dominō, neu quid dominum cēlāvisse velit; haruspicem, augurem,
hariolum, Chaldaeum nē quem consuluisse velit; pīmus cubitū surgat, postrēmus cu-
bitum eat.

—Cato, *Dē Agricultūrā* 5

fēriae, -ārum fem. 1 holidays

lis, litis fem. 3 quarrel

familia is a broader term than “family,” referring to the whole household, including
the slaves

algeō, -ēre, alsī 2 feel cold

ēsuriō, -īre 4 be hungry

sinō, -ere, sīvī, situm 3 allow

quō adv. to anywhere

Compitālia, -ium neut. 3 the festival of the crossroads (*compitum, -ī* neut. 2)

cibāria, -orum neut. 2 provisions of food

haruspicēs, augurēs, hariolī, and Chaldeans are all types of soothsayers

1. To whom might a farm manager lend equipment?
2. A farm manager should never perform religious ceremonies: true or false?
3. When was a farm manager permitted to get drunk?
4. A farm manager should never consult soothsayers: true or false?
5. What could a farm manager buy without his owner’s knowledge?

Ars Poētica

Little is known about Phaedrus, who wrote Latin versions of the Greek fables of Aesop. He lived in the first half of the first century AD, and may have been a slave freed by Augustus.

In the following quotations from Phaedrus' *Fables*, which of the subjunctive verbs in bold are in purpose clauses?

1. *regnāre nōlō, liber ut nōn **sim** mihi.*
I don't want to rule in such a way that I'm not free for myself.
2. *asellum in prātō timidus pascēbat senex.
is hostium clāmōre subitō territus
suādēbat asinō fugere, nē **possent** capī.*
A timid old man was letting his little donkey graze in a meadow. Frightened by the sudden shouting of enemies, he started to urge the donkey to flee, lest they could be captured.
3. *"heus," inquit "linguam vīs meam praeclūdere,
nē **lātrem** prō rē domini? multum falleris.
namque ista subita mē iubet benignitās
vigilāre, **faciās** nē meā culpā lucrum."*
"Hey," he said, "do you want to put my tongue out of action, lest I bark in defense of my owner's possessions? You are much mistaken. For that sudden generosity [being given food by an intruder] bids me be vigilant, lest you make a profit through my fault."
4. *descende, amīce; tanta bonitās est aquae,
voluptās ut satiārī nōn **possit** mea.*
Come down, my friend; the water is so good that my pleasure cannot be satiated.
5. *sīc porcelli vōcem est imitātus suā,
vērūm ut subesse palliō **contenderent**.*
He imitated the voice of a piglet with his own voice in such a way that they maintained that a real pig was under his cloak.
6. *vulpem rogābat partem caudae sīmius,
contegere honestē **posset** ut nūdās natēs.*
A monkey asked a fox for part of its tail, so that it could cover its naked rump decently.
7. *canēs currentēs bibere in Nilō flūmine,
ā crocodīlīs nē **rapiantur**, trāditum est.*
It has been said that dogs drink from the river Nile while running, lest they be snatched by crocodiles.
8. *lacerātus quīdam morsū vehementis canis,
tinctum cruōre pānem misit maleficō,
audierat esse quod remedium vulneris.
tunc sīc Aesōpus: "nōlī cōram plūribus
hōc facere canibus, nē nōs vivōs **dēvorent**,
cum scierint esse tāle culpae praemium."*

Someone wounded by the bite of a fierce dog threw the wrongdoer some bread dipped in his gore, because he had heard this was a way of curing the wound. Then Aesop spoke thus: “Don’t do this in front of any more dogs, in case they devour us alive, when they learn that such is the reward for wrongdoing.”

Aurea Dicta

1. *dilige sic aliōs, ut sis tibi cārus amīcus.* (Ps.-Cato)
2. *ferās facilia, ut difficilia perferās.* (Publilius Syrus)
3. *indulget fortūna malīs, ut laedere possit.* (Ps.-Cato)
4. *ita vixī, ut nōn frustrā mē nātum esse existimem.* (Cicero)
5. *malus bonum malum esse vult ut sit suī similis.* (Plautus)
6. *rīsit, ut audirem, tenerā cum mātrem Cupīdō.* (Ovid)
7. *sēcum, sed ut audiam, susurrat.* (Martial)
8. *ut placeās, debēs immemor esse tuī.* (Ovid)

Lūsūs



Thēsaurus Verbōrum

More adjectives ending in *-ōsus*:

luxuriōsus	luxurious	luxuria, -ae fem. 1	luxury
morbōsus	diseased	morbus, -ī masc. 2	disease
numerōsus	numerous	numerus, -ī masc. 2	number
odiōsus	hateful	odium, -iī neut. 2	hatred
ōtiōsus	at leisure	ōtium, -iī neut. 2	price
pretiōsus	precious	pretium, -iī neut. 2	leisure
rūgōsus	wrinkled	rūga, -ae fem. 1	wrinkle
ruīnōsus	ruinous	ruīna, -ae fem. 1	ruin
spatiōsus	spacious	spatium, -iī neut. 2	space
studiōsus	studious	studium, -iī neut. 2	study
ventōsus	windy	ventus, -ī masc. 2	wind
vitiōsus	vicious, immoral	vitium, -iī neut. 2	flaw, vice

Etymologiae Antiquae

Planets, Stars, etc.

astrum, *-ī* neut. 2 “star.” The stars are the children of the Titan Astraeus.

caelum, *-ī* neut. 2 “the sky,” “heaven.” The sky is adorned with stars engraved (*caelō* 1) on it. Alternatively, it hides (*cēlō* 1) the stars by day.

comētēs, *-ae* masc. 1 “comet.” Comets seem to be followed by trailing hair (*coma*, *-ae* fem. 1). They were thought to portend disaster, because letting one’s hair down was a mourning ritual. When a comet appeared in AD 79, the emperor Vespasian (who was bald) said it must be an omen for the king of Parthia, who had long hair, and not for himself. In fact, Vespasian died that year. *comētēs* is a Greek 1st decl. masc. nom. sing. form.

lūna, *-ae* fem. 1 “moon.” The moon shines (*lūceō*, *-ēre*, *luxī* 2) at night (*nox*, *noctis* fem. 3).

planēta, *-ae* masc. 1 “planet.” Unlike *sīdera* and *stellae* (see below), planets wander through the sky. The Greek for “to wander” is *πλανῶσθαι* [*planasthai*].

sīdus, *-eris* neut. 3 “star.” Stars sit (*consīdō*, *-ere*, *consēdī* 3) in one place. They also lie in ambush (*insīdiae*, *-ārum* fem. 1), to cause harm to mortals. Sailors consider (*consīderō* 1) them when navigating.

sōl, *sōlis* masc. 3 “sun.” The sun shines alone (*sōlus*, *-a*, *-um*), and usually (*solitē*, an adverb from *soleō*, *-ēre*, *solitus sum* 2 “to be accustomed”) rises and sets every day.

stella, *-ae* fem. 1 “star.” Stars stand (*stō*, *stāre*, *stetī*, *statum* 1) in one place. Quintilian records another derivation, that stars are drops (*stilla*, *-ae* fem. 1) of light, but comments that this suggestion is so absurd that it would be unkind of him to mention the name of the scholar who proposed it. It seems to be in the same vein as the notion that the adverb *māne* “in the morning” indicates that the day then seeps (*mānō* 1) from the east.

Vita Rōmānōrum

More Sayings of the Emperors (from Suetonius’ *Dē Vitā Caesarum*)

Nero

At the dedication of the *domus aurea* [the “Golden House,” a palace that took up vast tracts of land in the center of Rome], his only approving comment was that at last he had a house in which he could live like a human being.

Galba

When a guardian poisoned his ward so as to inherit the boy's property, Galba had him crucified. The man protested that, because he was a Roman citizen, he was not subject to this degrading punishment. Pretending to show respect for the man's legal status, Galba ordered him to be transferred to a cross that had been painted white and set up much higher than the others.

Otho

He had hoped that Galba would adopt him. But after Galba preferred another candidate, Otho turned to violence. He was not motivated just by resentment but also by heavy debts. He began to declare openly that he could only survive if he were emperor, and that it did not matter whether he fell to his enemies in the battle line or to his creditors in the Forum.

Vitellius

When he visited the battlefield [at Bedriacum, where his army had defeated Otho], he had the audacity to say encouragingly to his companions, who were appalled by the decomposing corpses, that a dead enemy smelled very good, but a dead fellow citizen smelled even better.

Vespasian

He lost no opportunity to punish indiscipline. When a very young man came, smelling of perfume, to thank him for a commission which he had been granted, Vespasian tossed his head in disgust and revoked the commission, censuring him in a very stern voice: "I wish you had smelled of garlic."

When his son Titus criticized him for devising a tax on urine from public conveniences [urine was used as a bleaching agent in laundering], he put a coin from the first payment of the tax under Titus' nose and asked him if he was offended by the smell. Titus said he was not, and Vespasian commented: "But it comes from urine."

He was not interested in pomp and show. On the day of his triumph, he was so exhausted by the slow and boring procession that he could not refrain from saying: "It serves me right! What a foolish old man I was to want a triumph, as if it was something I owed to my ancestors or ever desired for myself."

Titus

When his aides warned him not to promise anyone more than he could actually give, he said that no one should go away sad from a conversation with the emperor. It once occurred to him at dinner that he had done nothing for anyone all day, and he uttered that memorable and praiseworthy comment: "My friends, I have wasted a day."

CHAPTER 24

The Present and Imperfect Subjunctive in Subordinate Clauses II

Indirect Commands

You remember that the subjunctive is used when an action or event is hypothetical or problematic: it may not happen or ever have happened. So-called indirect commands are often actually more like petitions or prayers, a situation in which the result depends on the person addressed and is therefore unpredictable; this is why such sentences take the subjunctive, even when the prayer or persuasion has clearly been successful.

Indirect commands follow the rules for the sequence of tenses that you have already learned, so the examples below do not give versions in both primary and secondary sequence for each example—by now you should know how to tell which is which.

Indirect commands are usually introduced by *ut*, if they are positive. If they are negative, they are introduced by *nē*. Occasionally *ut* will be omitted (as in, e.g., *tē orō mihi parcās* “I beg you to spare me”).

This is another type of expression, like purpose clauses, where English tends to use the infinitive, but Latin never does, except with particular verbs such as *iubeō* and *vetō*, which are explained in this chapter.

tē orō ut mihi parcās.

I beg you to spare me.

pastōri persuāserat agricola ut porcōs pasceret.

The farmer had persuaded the shepherd to feed the pigs.

The farmer had persuaded the shepherd that he should feed the pigs.

pastōri persuāserat agricola nē porcōs pasceret.

The farmer had persuaded the shepherd not to feed the pigs.

The farmer had persuaded the shepherd that he should not feed the pigs.

petīvit uxor ā Caesare nē ad senātum illō diē iret.

Caesar’s wife asked him not to go to the Senate that day.

petīvit uxor ā Caesare nē ad senātum hodiē eat.

Caesar’s wife has asked him not to go to the Senate today.

Caesar militibus imperāvit ut sē sequantur.

Caesar has ordered the soldiers to follow him.

Caesar militibus imperāvit ut sē sequerentur.

Caesar ordered the soldiers to follow him.

Verbs that introduce indirect commands include

hortor 1	urge
imperō 1 + dat.	order
ōrō 1	implore
precor 1	implore
rogō 1	ask
moneō, monēre, monuī, monitum 2	warn
persuādeō, -ēre, -suāsī, -suāsum 2 + dat.	persuade
suādeō, suādēre, suāsī, suāsum 2 + dat.	urge
petō, -ere, petiī/petivī, petitum 3 + <i>ā/ab</i> + abl	seek, ask
quaerō, -ere, quaesivī, quaesitum 3 + <i>ā/ab</i> + abl.	seek

Two further verbs are important because, unlike all the others we have been looking at, they DO normally take a direct object and an infinitive (as in English).

iubeō, iubēre, iussī, iussum 2	order
vetō, vetāre, vetuī, vetitum 1	forbid

These two verbs complement each other: **iubeō** is for positive commands, **vetō** for negative commands.

tē iubeō domī manēre.
tē vetō domī manēre.

I order you to stay at home.
 I order you not to stay at home.

You cannot use **iubeō** to order someone NOT to do something; for that, you should use **vetō**. Notice too that, because **vetō** is negative by its meaning, you should not add *nōn* to the infinitive. Neither **iubeō** nor **vetō** can introduce another verb in the subjunctive.

Clauses of Hindering and Preventing

Here again the hypothetical or problematic nature of the subjunctive is important. Hindering and preventing imply an action that has not yet actually become real; the person who is trying to hinder or prevent an action or event wants to keep that action or event from ever happening. You can also think of them as negative purpose clauses, with the OBJECT of the main verb (the verb of hindering or preventing) as the SUBJECT of the subordinate clause.

Clauses of hindering and preventing follow the regular rules for sequence of tenses. Since clauses of hindering and preventing are about stopping someone from doing something, they are almost always negative. The negative markers that may introduce them are *nē*, *quīn*, and *quōminus*.

mūrus magnus hostēs impedit quīn in urbem veniant.

A big wall prevents the enemy from coming into the city. (lit. A big wall hinders the enemy, lest they come into the city.)

hostēs prohibēte, cīvēs, nē in urbem veniant!

Citizens, stop the enemy from coming into the city! (lit. Citizens, hinder the enemy, lest they come into the city.)

pastor lupōs dēterrūit quōminus in agrum venīrent.

The shepherd deterred the wolves from coming into the field. (lit. The shepherd deterred the wolves, lest they come into the field.)

nautae interdixerat agricola nē flōrēs fīliae daret.

The farmer had forbidden the sailor to give flowers to his daughter. (lit. The farmer had forbidden the sailor, lest he give flowers to his daughter.)

Verbs that introduce clauses of hindering and prevention include

obstō, obstāre, obstītī 1 + dat.	hinder, impede
dēterreō, dēterrēre, dēterrūi, dēterritum 2	deter
prohibeō, prohibēre, prohibuī, prohibitum 2	prevent
retineō, retinēre, retinuī, retentum 2	restrain
interdicō, interdicere, interdixī, interdictum 3 + dat.	forbid
resistō, resistere, restitī 3 + dat.	resist
impediō, impedire, impedivī, impeditum 4	hinder, impede

Relative Clauses of Characteristic

These clauses emphasize the fact that the subjunctive is less definite and more theoretical than the indicative, because they describe not a particular real person or thing, but general types of people or things.

Real individuals (indicative)

porcum habeō quī lupōs timet.
I have a pig who fears wolves.

militēs quī fortēs sunt hostēs crās vincent.
The soldiers who are brave will defeat the enemy tomorrow.

Types (subjunctive)

porcus quī lupōs timeat in silvās numquam it.
A pig who fears wolves [or, the sort of pig who fears wolves] never goes into the woods.

militēs quī fortēs sint hostēs semper vincent.
[The kind of] soldiers who are brave will always defeat the enemy.

mīlitēs quī fortēs erant hostēs herī vīcērunt.
The soldiers who were brave defeated the enemy yesterday.

pecūniam servō quī piger est numquam dabō.
I will never give money to the slave who is lazy.

pecūniam servō quī nōn labōrābat numquam dederam.
I had never given money to the slave who did not work.

mīlitēs quī fortēs essent hostēs semper vīcērunt.
[The kind of] soldiers who were brave always defeated the enemy.

pecūniam servō quī piger sit numquam dabō.
I will never give money to a [any] slave who is lazy.

pecūniam servō quī nōn labōrāret numquam dederam.
I had never given money to a [any] slave who did not work.

pecūniam servō quī nōn labōrāvisset numquam dedī.
I never gave money to a [any] slave who had not worked.

Relative Clauses of Purpose

In Latin you can express purpose using a subjunctive verb in a relative clause. The clause will be introduced either by a relative pronoun or by a relative adverb such as

ubi	where
quō	to where
unde	from where

These clauses are rarely, if ever, negative. The verb in the main clause tends to be a verb of motion or sending. For example:

exiērunt senātōrēs quī pācem ab hostibus petant.

Senators have gone out to seek peace from the enemy. (lit. Senators have gone out who may seek peace from the enemy.)

exiērunt senātōrēs quī pācem ab hostibus peterent.

Senators went out to seek peace from the enemy. (lit. Senators went out who might seek peace from the enemy.)

servōs miserat agricola quī lupōs interficerent.

The farmer had sent his slaves to kill the wolves. (lit. The farmer had sent his slaves who might kill the wolves.)

ad agrōs ibit pastor unde ā quibus agnōs redūcat.

The shepherd will go to the fields to lead back the lambs. (lit. The shepherd will go to the fields from where/which he may lead back the lambs.)

nōn habēbant lupī quō fugerent.

The wolves had nowhere to flee. (lit. The wolves did not have [a place] to which they might flee.)

Prōlūsiōnēs



Parse the words in bold.

1. Hannibal, ut Rōmam **dēlēret**, transiit Alpēs.
2. **dēleat** ut Rōmam, trans Alpēs Hannibal ībit.
3. **pugnēmus**, nostram nē **dēleat** Hannibal urbem.
4. quis tam fortis adest saevīs ut hostibus **obstet**?
5. tot peditēs aderant ut nēmo resistere **posset**.
6. Hannibalem ōrāmus nē moenia **dēleat** urbis.
7. Hannibal advēnit quī nostram **dēleat** urbem.
8. quī Rōmam **capiant** elephantōs Hannibal affert.
9. Rōmam **dēlētum** trans Alpēs Hannibal īvit.
10. Hannibalī Fabius per multōs restitit annōs,
nē Rōmam **caperet** tōtamque incenderet urbem.

Change the following direct commands to indirect commands by adding the words *Caesar militibus imperat* and then translate.

For example:

contrā aciem hostium currite!

Caesar militibus imperat ut contrā aciem hostium currant.

Caesar orders the soldiers to run at the enemy battle line.

1. in castrīs tōtam noctem manēte!
2. mē ipsum contrā hostēs sequimini!
3. scūtīs relictīs tēla bīna manū fortī capite!
4. insidiās barbarōrum vītate!
5. equitum ducī obsequimini!

Change the following direct commands to indirect commands by adding the words *magister discipulō persuāserat* and then translate.

For example:

Vergiliū carmina lege!

magister discipulō persuāserat ut Vergiliū carmina legeret.

The teacher had persuaded the student to read the poems of Virgil.

1. carminibus Catullī studē!
2. librum tuum tēcum cottīdiē fer!
3. nōlī tempus perdere currūs gladiātōrēsque spectandō!
4. porcum tibi tam cārum domī relinque!
5. in lūdō nē dormīverīs!

Translate.

1. rex Etruscōrum, nōmine Porsenna, cōpiās magnās Rōmam duxit quae urbem nostram caperent.
2. hostibus appropinquantibus, Horātius, vir quam fortissimus, cēterōs mīlitēs precātus est ut sēcum in alterā flūminis ōrā hostibus resistendō urbem dēfenderent.
3. diū nē ūnum quidem invēnit quī Etruscīs resistere vellet.
4. tandem tamen duōbus amīcīs persuāsit ut agminī hostium ferōcī resisterent quōminus urbem flammīs dēlērent.
5. dum trans pontem prōgrediuntur, deōs ōrant ut sibi auxiliō sint hostibusque interdīcant nē Rōmam dēleant.
6. ūsuīne urbī erit numerus mīlitum tam parvus? quōmodo tot agmina hostium prohibēre poterunt nē statim in urbem incurrant?
7. illō diē Rōmānīs fāvērunt deī caelestēs; cīvēs enim nōn habēbant quō fugerent, sed virtūs trium tantum mīlitum tot minās cōpiāsque tantās rēgis crūdēlis āvertit.
8. dum gladiīs hastisque hostēs impediunt Horātius amīcīque quōminus flūmen transeant, cīvium turba maxima pontem in aquam dēicere cōnātur.
9. tandem petiit consul ā tribus mīlitibus ut recurrerent, nē dēlētō ponte morerentur.
10. Horātius amīcōs sēcum hostibus obstāre vetuit, et statim recēdere iussit.
11. ipse iam sōlus Porsennae obstitit quīn cōpiās trans pontem mitteret.
12. gaudet rex, nam scit sē mortem tot mīlitum suōrum iam tandem ulciscī posse, sociōrumque ducibus saevā vōce imperat ut Horātium interficiant.
13. mīlitibus irae plēnīs prōgredientibus quī verbīs Porsennae obsequantur, Horātium tamen nōn impediunt arma quīn ante oculōs uxōris liberōrumque dē moenibus urbis aspicientium in celerēs flūminis undās sē iaceret.
14. in veterrimīs librīs legimus Horātium, pugnandō iam fessum, armīs gravibus impeditum esse quīn incolumis ad alteram flūminis ōram perveniat.
15. nēmō est quī Horātiū nōmen nesciat; virtūte enim glōriam meritis est quae numquam pereat.
16. Why do you not order the soldiers to fight against the enemy now, Caesar?
17. Caesar's wife was not able to restrain him from going to the Senate.
18. A little river has prevented the famous poet from seeing his friend.

19. The Romans never praised kings who were bad men.
20. Let us all ask the gods to take revenge on the barbarians.
21. The centurion will deter the enemy from killing our leader.
22. I like this sailor who is not a pirate.
23. Why do you forbid me to study that book, mother?
24. With soft words, the big wolf was urging the third little pig to open the door.
25. “I forbid you to listen to the wolf’s words,” said their mother, a large, fat pig.
26. The wolf had been prevented by the huge herd of pigs from leaving the cave.
27. Although it had big sad eyes, the wolves prevented the little lamb from running back to its mother.
28. Is there no deep cave where my lambs may escape the cruel wolves?
29. Do not spare wolves that have savage eyes full of blood.
30. Give me a bigger sword with which I may kill the wolf.

Lectiōnēs Latīnae

Lege, Intellege

Cicero (Marcus Tullius Cicero 106–43 BC) was the greatest of all Roman orators, and a leading political figure throughout the last years of the Republic. We know the titles of almost ninety of his speeches, and some fifty-eight of them survive in whole or in part. He also wrote several treatises on rhetoric (most notably *Dē Ōrātōre*, *Brūtus*, and *Ōrātor*), and numerous philosophical works (among others, the *Dē Finibus Bonōrum et Malōrum*, *Disputātiōnēs Tusculānae*, *Dē Natūrā Deōrum*, *Dē Divinātiōne*, *Dē Officiis*), as well as almost forty books of letters. His voluminous writings are by far the most important source of information about the final decades of the Republic. In addition, his clear and powerful style made a unique contribution to the development of Roman thought and of the Latin language itself. He was brutally murdered in 43 BC, when Mark Antony had his name included in the proscriptions, published lists that declared the opponents of the Second Triumvirate to be outlaws with a price on their heads.

War with Mithridates

adhūc ita nostrī cum illō rēge contendērunt imperātōrēs, ut ab illō insignia victōriae, nōn victōriam reportārent. triumphāvit Lūcius Sulla, triumphāvit Lūcius Mūrēna dē Mithridātē, duo fortissimī virī et summī imperātōrēs; sed ita triumphāvērunt, ut ille pulsus superātusque regnāret. vērum tamen illis imperātōribus laus est tribuenda quod fēcērunt, venia danda quod reliquērunt, proptereā quod ab eō bellō Sullam in Ītaliā rēs publica, Mūrēnam Sulla revocāvit. Mithridātēs autem omne reliquum tempus nōn ad obliviōnem veteris bellī, sed ad comparātiōnem novī contulit: quī cum maximās aedificāvisset ornāvissetque classēs exercitūsque magnōs comparāvisset, et sē finitimīs suis bellum inferre similāret, usque in Hispāniā legātōs ac litterās mīsīt ad eōs ducēs

quibuscum tum bellum gerēbāmus, ut, cum duōbus in locīs disiunctissimīs maximēque dīversīs ūnō consiliō ā bīnīs hostium cōpiīs bellum terrā marīque gererētur, vōs ancipitī contentiōne districtī dē imperiō dīmīcārētis.

—Cicero, *Dē Imperiō Gnaei Pompeii* 8

propterea quod “because”

quibuscum After the Republican period, it was not usual to attach *cum* to relative pronouns
gerō, -ere, gessī, gestum 3 bear, do, wage

ut . . . vōs ancipitī contentiōne districtī dē imperiō dīmīcārētis “that you were fighting for your empire, pulled in different directions by a two-headed struggle.”

1. How comprehensive were the victories of Sulla and Murena over Mithridates?
2. Who called Murena back to Italy?
3. What did Mithridates do in the period after his wars with Sulla and Murena?
4. What reason did Mithridates give for constructing huge fleets and amassing vast armies?
5. To whom did Mithridates send ambassadors?

Ars Poētica

Juvenal II

Explain the use of the subjunctive verbs in bold.

1. *ego vel Prochytam praepōno Subūrae;*
nam quid tam miserum, tam solum vīdimus, ut nōn
*dēterius **crēdās** horrere incendia, lapsūs*
tectōrum assiduōs ac mille pericula saevae
urbis et Augustō recitantēs mense poētās?

I rank even Prochyta [an insignificant island in the Bay of Naples] higher than the Subura [an area of Rome near the Forum]; for what have we seen that is so wretched, so deserted, that you would still not think it worse to tremble at the fires, the constant collapsing of roofs and the thousand perils of the cruel city and poets reciting in the month of August?

2. *hōc agit, ut **doleās**; nam quae cōmoedia, mīmus*
quis melior plōrante gulā? ergō omnia fiunt,
sī nescīs, ut per lacrimās effundere bilem
cōgāris.

He does this to hurt you: for what comedy, what mime, is better than a groaning gullet? So it's all done, in case you don't know, so that you may be forced to pour your bile out through your tears. [A patron enjoys humiliating a client by having him served inferior food at a dinner.]

3. *ut **spectet** lūdōs, conducit Ogulnia vestem, conducit comitēs, sellam, cervīcal, amīcās, nutrīcem et flāvam cui **det** mandāta puellam.*
To go watch the games, Ogulnia rents an outfit, she rents companions, a carriage, a cushion, friends, a nurse, and a blonde slave-girl to whom she may give orders.
4. *prīma ferē vōta et cunctīs nōtissima templīs dīvitiae, **crescant** ut opēs, ut maxima tōtō nostra **sit** arca forō.*
Almost always the first things prayed for, the requests most familiar at all the temples, are riches, so that our wealth should increase, so that our money chest should be the biggest in the whole Forum.
5. *quae praeclāra et prospera tantī, ut rēbus laetīs pār **sit** mensūra malōrum?*
What fame and fortune is worth so much that the measure of your ills should be equal to your prosperity?
6. *ī, dēmens, et saevās curre per Alpēs ut puerīs **placeās** et dēclāmātio fiās.*
Go on, you madman, run across the wild Alps, so that you can please children and become a topic for exercises in speech-making. [To Hannibal.]
7. *ōrandum est ut **sit** mens sāna in corpore sānō.*
We should pray that our mind will be healthy in a healthy body.
8. ***expectent** ergo tribūnī, **vincant** dīvitiae, sacrō nē **cēdat** honōrī nūper in hanc urbem pedibus quī vēnerat albīs.*
So let the people's representatives wait, let wealth win, don't have the man who had recently come to this city with white feet make way for their sacred office. [Slaves for sale had their feet whitened with chalk.]
9. *ardet adhūc, et iam accurrit quī marmora **dōnet**.*
His house is still ablaze, and already someone is running up to give him marble statuary.
10. *tibi nōn committitur aurum, vel, sī quando datur, custōs affixus ibīdem, quī **numeret** gemmās, unguēs **observet** acūtōs.*
You're not trusted with a gold cup, or, if ever one is given to you, a guard is placed on it right away to count the gems and keep an eye on your sharp fingernails.

Aurea Dicta

1. *cavē et diligenter attende, nē cum homine malō loquāris.* (Seneca the Younger)
2. *dā vacuae mentī, quō teneātur, opus.* (Ovid)
3. *dēbitor nōn est sine crēditōre, nōn magis quam marītus sine uxōre aut sine filiō pater; aliquis dare dēbet, ut aliquis accipiat.* (Seneca the Younger)

4. *dūrius in terrīs nihil est quod vīvat amante.* (Propertius)
5. *liberālītātē ūtāmur, quae prōsit amīcīs, noceat nēmīnī.* (Cicero)
6. *maior sum quam cui possit fortūna nocēre.* (Ovid)
7. *nēmō umquam neque poēta neque orātor fuit quī quemquam meliōrem quam sē arbitrārētur.* (Cicero)
8. *nīl dictū foedum vīsūque haec limina tangat, intrā quae puer est.* (Juvenal)

prōsum, prōdesse, prōfuī irreg. (+ dat.) be advantageous

līmen, līminis neut. 3 threshold

Lūsūs



Thēsaurus Verbōrum

Adjectives with the ending *-ānus, -āna, -ānum*, and *-īnus, -īna, -īnum* signify “belonging to,” “concerned with.”¹ For example:

Caesariānus	(Caesar, Caesaris masc. 3)	Alpīnus	leōnīnus
hūmānus	(homō, hominis masc./fem. 3)	canīnus	libertīnus ⁵
montānus	(mons, montis masc. 3)	Capitōlinus	marīnus
Neāpolitānus	(Neāpolis, -is fem. 3)	corvīnus ³	mātūtīnus ⁶
oppidānus	(oppidum, -ī neut. 2)	dīvīnus ⁴	medicīnus
Praetōriānus	(praetōrium, -ī neut. 2) ²	elephantīnus	ostrīnus ⁷
Rōmānus	(Rōma, -ae fem. 1)	equīnus	peregrīnus ⁸
urbānus	(urbs, urbis fem. 3)	fēlīnus	porcīnus
veterānus	(vetus, veteris)	fēminīnus	serpentīnus

1. There are relatively few such adjectives suffixed with *-ēnus, -ēna, -ēnum*, perhaps the commonest being *terrēnus* (from *terra*) and *aliēnus* (from *alius*).

2. The *praetōrium* was the commander’s tent, later the headquarters of the Praetorian Guard in Rome.

3. From *corvus*, -ī masc. 2 “raven.” *Corvīnus* is the *cognōmen* of Messalla, one of Augustus’ closest colleagues.

4. From *dīvus*, -ī masc. 2, an alternative term for “god.”

5. From *libertus*, -ī masc. 2 “freedman.”

6. “Of the morning,” Matuta being a goddess of the dawn.

7. “Purple.” Purple dye was extracted from an oyster or *ostreum*, -ī neut. 2.

8. *peregrīnī* are non-Romans living under Roman jurisdiction.

Etymologiae Antiquae

Seasons, etc.

aestās, aestātis fem. 3 “summer.” In summer, there is heat (*aestus, -ūs* masc. 4).

annus, -ī masc. 2 “year.” The seasons go round in a circle, like a ring (*ānulus, -ī* masc. 2).

(*annī*) *curriculum, -ī* neut. 2 “seasons.” The seasons do not stand still; rather they run (*currō, -ere, cucurrī, cursum* 3).

(*annī*) *tempus, temporis* neut. 3 “season.” The four seasons are regulated (*temperō* 1) by moisture (spring), dryness (fall), heat (summer), and cold (winter).

autumnus, -ī masc. 2 “autumn.” In autumn, when crops are gathered from the fields, farmers’ prosperity is increased (*augeō, -ēre, auxī, auctum* 2).

brūma, -ae fem. 1 “winter.” In winter the days are at their shortest (*brevissimus, -a, -um*), and people have a greater desire for food (Greek βρῶμα [*broma*]).

hiems, hiemis fem. 3 “winter.” In winter there are many rainstorms (*imber, imbris* masc. 3) and people’s breath can be seen coming from their gaping mouths (*hiātus, -ūs* masc. 4).

lustrum, -ī neut. 2 “five-year period.” At the end of every *lustrum* the censors ensure that tax debts have been discharged (*luō, -ere, luī* 3) and that the city is purified (*lustrō* 1).

mensis, -is masc. 3 “month.” The months measure (*mētior, -īrī, mensus sum* 4) the year.

saeculum, -ī neut. 2 “century.” A century is the longest period that an old man (*senex, senis* masc. 3) lives, and one century follows (*sequor, sequī, secūtus sum* 3) another.

vēr, vēris neut. 3 “spring.” In spring, vegetation begins to be green (*vireō, -ēre, virūī* 2) and the season turns (*vertō, -ere, vertī, versum* 3).

Mors Rōmānōrum

Dying Words of the Emperors

The Romans thought it was very important to record a person’s final words (*verba novissima*), which would ideally be spoken when he or she was dying in bed at an advanced age, surrounded by their loving family and friends. Amazingly, given what his private and public life was like, Augustus achieved this ideal. He survived bloody wars, first with the assassins of Julius Caesar and then with Antony, as well as a nearly fatal illness early in his reign, dying at the age of 75 in AD 14. On his deathbed, he asked his friends if he had acted his part well in life’s play, and then he exhorted his wife: *Līvia, nostrī coniugiū memor vīve ac valē!* “Livia, live mindful of our marriage, and farewell!”

Caligula was assassinated in AD 41: Suetonius reports that “When he was lying on the ground with his limbs twitching and shouting that he was still alive, the rest of the assassins finished him off with thirty more wounds.”

Claudius’ last words (in AD 54) are not preserved, but a satirical account of his final moments is given by Seneca the Younger: “After he had made rather a loud noise with that part of his body with which he usually spoke more easily [than his mouth; Claudius stuttered], this was his last utterance heard among mortals: *vae mē, putō, concacāvī mē* ‘Dear me, I think I’ve made a mess of myself.’ Whether he did or not I don’t know; he certainly made a mess of everything else.”

Driven to suicide in AD 68, Nero, who thought himself a great singer, musician, actor, and charioteer, lamented: *quālis artifex pereō!* “What an artist I am to be dying!”

In AD 69, just before being killed and beheaded by Otho’s soldiers, Galba cried out to his own men, who were deserting him: *quid agitis, commilitōnēs? ego vester sum, et vōs mei!* “What are you doing, my fellow soldiers? I am yours, and you are mine!”

Otho survived as emperor only a few weeks in AD 69. On the last evening of his life, he said: *adiciāmus vītae et hanc noctem!* “Let us add this night also to life!” He stabbed himself at dawn the next morning.

If it is true that Caligula hastened Tiberius’ death in AD 37 so that he could succeed him, this means that all the emperors after Augustus died violently until Vespasian managed to pass peacefully away in AD 79. His last words could not have been wittier: *vae, putō, deus fīō* “Oh dear, I suppose I’m turning into a god.” An alternative version makes his final utterance more conventionally Roman: *imperātōrem stantem morī oportet* “It is fitting for a commander to die on his feet.”

On the day before his particularly bloody assassination (in AD 96), Domitian predicted that the next day the moon would be blood-red and a deed would be done that would be talked about throughout the whole world. Then, when he scratched an ulcerous wart on his forehead, he said: *utinam hactenus!* “I hope that’s as far as it [the bloodshed] goes!”

CHAPTER 25

All Subjunctive Tenses in Subordinate Clauses

So far, you have worked only with main clauses and subordinate clauses requiring the present or imperfect subjunctive. This chapter introduces constructions where the subordinate clauses can use all four tenses of the subjunctive.

Indirect Questions

To begin thinking about indirect questions, compare them to indirect statements, which you studied in Chapter 21:

	Statement	Question
Direct	The pig is in Rome. <i>porcus Rōmae est.</i>	Where is the pig? <i>ubi est porcus?</i>
Quoted	The farmer said, “The pig is in Rome.” <i>agricola “porcus Rōmae est” inquit.</i>	The farmer asked, “Where is the pig?” <i>agricola “ubi est porcus?” rogāvit.</i>
Indirect	The farmer said that the pig was in Rome. <i>dixit agricola porcum Rōmae esse.</i>	The farmer asked where the pig was. <i>rogāvit agricola ubi porcus esset.</i>

You can see immediately two important differences:

- indirect questions use the subjunctive, not the infinitive
- the subject of the indirect question is in the nominative

In most cases, the main clause introducing an indirect question uses a verb of asking or perception, such as *rogō* 1 “ask,” or *sciō* 4 “know.” As in English, an interrogative word will usually signal an indirect question. Some examples are:

- | | | | |
|---------------|---------|------------------|-------|
| • <i>cūr</i> | why | • <i>quis</i> | who |
| • <i>num</i> | whether | • <i>quōmodo</i> | how |
| • <i>quid</i> | what | • <i>ubi</i> | where |

Negative indirect questions use *nōn*, or other negative terms such as *numquam* or *nēmō*.

Here are some examples of simple indirect questions in all the subjunctive tenses.

<i>sciō ubi sint porcī.</i>	I know where the pigs are.
<i>sciō ubi fuerint porcī.</i>	I know where the pigs were/have been.
<i>sciēbam ubi essent porcī.</i>	I knew where the pigs were.
<i>sciēbam ubi fuissent porcī.</i>	I knew where the pigs had been.
<i>agricolam rogābō ubi sint porcī.</i>	I will ask the farmer where the pigs are.
<i>agricolam rogāvī ubi essent porcī.</i>	I asked the farmer where the pigs were.
<i>agricolam rogāveram ubi essent porcī.</i>	I had asked the farmer where the pigs were.

The basic rule for the tenses used with indirect questions is:

- present or perfect in primary sequence
- imperfect or pluperfect in secondary sequence

BUT: indirect questions do not always follow the sequence of tenses as strictly as the subjunctive clauses that you have studied so far. For example:

<i>sciō quid fēcissent porcī.</i>	I know what the pigs had done.
<i>sciēbam ubi porcī semper iacēre ament.</i>	I knew where the pigs always like to lie.

Alternatives in Indirect Questions: Latin Equivalents to “Whether”

If the speaker does not know if something has happened, is happening, or will happen, the indirect question often begins with the particle *num*, equivalent to the English “whether.”

<i>nesciō num lupus porcōs interfēcerit.</i>	I do not know whether the wolf has killed the pigs.
<i>pastōrem rogābō num lupus porcōs interfēcisset.</i>	I will ask the shepherd whether the wolf had killed the pigs.

Of course, in sentences like this, English can use both “if” and “whether,” but this is not true of Latin: *sī* is never a possible translation of “whether.”

English would also use “whether” in the indirect version of a complex question such as those discussed in Chapter 4:

- I do not know whether you love **the sailor or the farmer**.
- I do not know whether you love the sailor **or not**.

Latin formulates indirect questions of this type just like their direct equivalents; the only difference (apart from the mood of the verb) is that, in the indirect question, the word for “or not” is not *annōn* but *necne*.

Direct

nautam amās an agricolam?

utrum nautam amās an agricolam?

Do you love the sailor or the farmer?

*nautamne amās **annōn**?*

Do you love the sailor or not?

Indirect

nesciō nautam amēs an agricolam.

nesciō utrum nautam amēs an agricolam.

I do not know whether you love the sailor or the farmer.

*nesciō nautamne amēs **necne**.*

I do not know whether you love the sailor or not.

Clauses of Doubting

Expressions such as *dubitō* (1) “I doubt” and its variants, for example, *dubium est* “It is doubtful,” are followed by a subjunctive clause, because they are a particular type of indirect question. If the main clause is affirmative, it is introduced by *an* or *num*; if it is either negative or interrogative, it is introduced by *quīn*.

Affirmative main clause

dubitō an/num porcus mē amet.

I doubt whether the pig loves me.

Negative/interrogative main clause

nōn dubitō quīn porcus mē amet.

I do not doubt that the pig loves me.

quis dubitat quīn porcus mē amet?

Who doubts that the pig loves me?

All tenses of the subjunctive are used in this idiom. The subjunctive verb in the subordinate clause is rarely negated, but when it is, the negative is *nōn*. Here are a few further examples:

Affirmative main clause

dubitat pastor an/num porcī fēlicēs sint.

The shepherd doubts whether/if/that his pigs are happy.

dubitō an/num porcī pigrī sint.

I doubt whether/if/that pigs are lazy.

dubium erat an/num porcōs interfēcissent lupī.

It was uncertain whether the wolves had killed the pigs.

dubitāmus an/num lupī in silvā redierint.

We doubt that the wolves have gone back into the wood.

Negative/interrogative main clause

nōn dubitat pastor quīn porcī fēlicēs sint.

The shepherd does not doubt that his pigs are happy.

nōn dubitō quīn porcī pigrī sint.

I have no doubt that pigs are lazy.

nōn dubium erat quīn porcōs interfēcissent lupī.

There was no doubt that the wolves had killed the pigs.

quis dubitāre possit quīn lupī in silvā redierint?

Who could doubt that the wolves have gone back into the wood?

Special meanings of *dubitāre*: In all the sentences above, *dubitāre* means “doubt,” but it also frequently means “hesitate.” With this meaning, *dubitāre* takes an infinitive.

Caesar Rubicōnem transire dubitāvit.

Caesar hesitated to cross the Rubicon.

Caesar dubitāvit num bonum esset transire Rubicōnem.

Caesar doubted whether it was a good thing to cross the Rubicon.

Clauses of Fearing

If a verb of fearing would take an infinitive in English, it does so in Latin as well. But if it introduces a subordinate clause, then the verb in the subordinate clause will be in the subjunctive.

Infinitive

mori timeō.

I am afraid to die.

timet pastor in silvam ire.

The shepherd is afraid to go into the wood.

Subjunctive

timeō nē moriar.

I am afraid (that) I am dying.

timet pastor nē porci in silvam ierint.

The shepherd is afraid (that) the pigs have gone into the wood.

You are used to *ut* introducing affirmative subjunctive clauses and *nē* introducing negative clauses. With verbs of fearing, the rule is exactly the opposite: ***nē* is used if the clause is affirmative, *ut* or *nē nōn* if it is negative.**

Affirmative

porcus timet nē veniat lūpus.

The pig is afraid that the wolf **IS** coming.

Negative

porcus timet ut veniat pastor.

The pig is afraid that the shepherd **IS NOT** coming.

This apparent contradiction is explained by the history of the Latin language. Originally, the affirmative clause and the negative clause were two quite different uses of the subjunctive. The *nē* clause was a negative exhortation in response to the fear (*porcus timet; nē veniant lupi!* 'The pig is afraid; may the wolves not come!'). The *ut* clause was a wish in response to the fear (*porcus timet; ut veniat pastor!* 'The pig is afraid; may the shepherd come!').

This origin explains why clauses of fearing are constructed differently in Latin from indirect statements. English uses the same construction for "I know (that) you love pigs" and "I am afraid (that) you love pigs," but you cannot say "timeō tē porcōs amāre."

Here are some further examples of the basic uses of verbs of fearing:

Affirmative

timeō nē hōc faciat.

I am afraid that he is doing this.

timeō nē hōc fēcerit.

I am afraid that he has done this.

timēbam nē hōc faceret.

I was afraid that he was doing this.

timēbam nē hōc fēcisset.

I was afraid that he had done this.

Negative

timeō ut hōc faciat.

I am afraid that he is not doing this.

timeō ut hōc fēcerit.

I am afraid that he has not done this.

timēbam ut hōc faceret.

I was afraid that he was not doing this.

timēbam ut hōc fēcisset.

I was afraid that he had not done this.

Prōlūsiōnēs



Parse the words in bold.

Cassius et Brūtus cum magnā parte senātūs nōn dubitāvērunt quīn Caesar **vellet** habēre imperium rēgāle. diū nē Caesar honōrēs dīvīnōs **caperet** metuēbant. namque potestās tālis et ambitiō, Caesar, tam magna movēbant insatiābiliter mentem ingeniumque tuum, rex ut **cuperēs** fierī. sed **quae** sibi fāta **parentur** quis videt aut quō sit moritūrus tempore? certē territa clāmāvit Calpurnia, Caesaris uxor, “nē **pereās** timeō!,” sed persuādēre **marītō** nōn potuit, **sēcum** ut tūtus **remaneret**. et illī “nescīs in magnō Pompeiī, stulte, theātrō tē peritūrum hodiē?” dīvīnō nūmine mōtus Artemidōrus ait. sed nōn dubitāvit **adire** fātiferumque locum Caesar mortemque ferōcem.

Change the following direct questions to indirect questions by adding the words *puer rogat* and then translate.

For example:

quot librōs dē Aenēā scripserat Vergilius?

puer rogat quot librōs dē Aenēā scripsisset Vergilius.

The boy asks how many books Virgil had written about Aeneas.

1. quot librōs dē corporibus transformātis scrībere vult Ovidius?
2. post duo mīlia annōrum omnia Catullī carmina perditā sunt annōn?
3. quae tria verba dixit Caesar moriens?
4. quae tria verba dixerat Caesar post victōriam celerrimam?
5. utrum gladiō periit Hannibal an venēnō?
6. Rōmānīs Syrācusās dēlentibus, quid faciēbat Archimēdēs?
7. Rōmānī pontem trans Tiberim aedificātum ōlim dēlēverant?
8. Nerō tōtam urbem dēlere cōnābitur?
9. cuius ducis magnī corpus capite carens in lītore iacēbat?
10. cuius ducis dīvitis caput abstulērunt Parthī?

Translate.

1. quis nescit cūr Crassus, Pompeiī Caesarisque socius, exercitum contrā Parthōs duxerit?
2. Crasse, Rōmae tibi manendum est! verēmur omnēs nē tōtī populō Rōmānō exitiō magnō futūrus sīs.
3. quamquam sacerdotēs vetus eum monuerat nē pugnāret, exercitum magnum collēgit cum quō rēgem Parthōrum caperet.
4. nēmō scit num sacerdotis verba audierit necne.
5. metuēbāmus nē Crassus spem malam dīvitiārum ab hostibus rapiendārum habēret.
6. nōn dubium erat quīn deī caelestēs Crassō irascerentur.
7. Crassus, dux stultitiae maximae, nōn intellegēbat cūr Parthī cum exercitū nostrō pugnāre nollent.
8. hostēs fūgisse sciēbās, Crasse, sed cūr fūgissent nesciēbās.
9. paucōs post diēs militēs Rōmānī aqua egēbant, et timēre incipiēbant nē numquam cum uxōribus liberisque pāce fruerentur.
10. omnibus equitibus contrā aciem nostram incurrentibus, tam fessī erant Rōmānī ut nescirent quōmodo tēla hostium āverterent.
11. capite filiū mortuū hastā militis barbarī impositō, Crassus “dīc mihi quid faciam” clāmāvit “vel quō discēdere possim.”
12. ō hominem stultum! omnēs rogant cūr crēdideris mortālibus aurī tam avārīs deōs fautūrōs esse.
13. nēmō verēbātur nē Parthī caput Crassī ipsiūs auferrent.
14. post Crassī mortem non dubitāvit Caesar maiōrem sibi glōriam petere.
15. quis scit cūr Caesarī longiōrem quam Crassō vītam fortuna dederit?
16. After so many years we cannot know whether Caesar wanted to be king or not.
17. The queen, already dying because of the poison, asked why Augustus had been unwilling to see her.
18. There is no doubt that Tiberius has gone to his little island.
19. Tell me whether Caligula was afraid to sail across the sea or not.
20. Although he was old and sick, Claudius did not hesitate to sail across the sea.
21. Do not ask me so many times whether Nero burned Rome.
22. Do you know who was emperor after Galba but before Vitellius?
23. Do you know how many sons Vespasianus had?
24. Do you know who is Vespasianus' elder son?
25. The Roman people asked why Domitianus had dared to do so many cruel things.

Lectiōnēs Latīnae

Lege, Intellege

The *spolia opīma*

A Roman commander who personally killed an enemy leader in single combat was allowed to dedicate his fallen foe's armor and equipment, the *spolia opīma* ("choice spoils"), to Jupiter Feretrius [the origin of this title was unknown even in antiquity]. Only three commanders actually achieved this feat, the first being Romulus himself, who killed Acron, king of the Sabine town of Caenina.

hostēs agrōs effūsē vastantēs invādit cum exercitū Rōmulus parvōque certāmine docet vānam sine vīribus īram esse. exercitum fundit fugatque, fūsum persequitur: rēgem in proeliō obtruncat et spoliat: duce hostium occīsō urbem prīmō impetū capit. inde exercitū victōre reductō, ipse cum factīs vir magnificus tum factōrum ostentātor nōn minor, spolia ducis hostium caesī gerens in Capitōlium ēscendit; ibique ea ad arborem dēposuit, simul cum dōnō dēsignāvit templō Iovis finēs cognōmenque addidit deō: "Iuppiter Feretrī," inquit, "haec tibi victor Rōmulus rex rēgia arma ferō, templumque hīc dēdicō, sēdem opīmīs spoliīs quae rēgibus ducibusque hostium caesīs mē auctōrem sequentēs posterī ferent." haec templī est orīgō quod prīmum omnium Rōmae sacrātum est. bīna posteā, inter tot annōs, tot bella, opīma parta sunt spolia: adeō rāra eius fortūna decoris fuit.

—Livy, *Ab Urbe Conditā* 1.10

effūsē adv. over a wide area

certāmen, *-inis* neut. 3 struggle

obtruncō 1 cut down

pariō, *-ere*, *peperi*, *partum* 3 *i*-stem give birth, produce

1. Romulus took the city in the first onslaught after killing the enemy king: true or false?
2. The shrine of Jupiter Feretrius was the first temple dedicated in Rome: true or false?
3. Anger is a good substitute for actual strength: true or false?
4. What were the enemy doing when Romulus attacked them?
5. On which hill is the shrine of Jupiter Feretrius located?

Ars Poētica**Ovid's *Metamorphōsēs* I**

Explain the use of the subjunctive verbs in bold.

1. *nōn metuam certē nē quis tua pectora, Mīnōs,
vulneret imprūdens; quis enim tam dūrus ut in tē
dērigere immītem nōn inscius **audeat** hastam?*
I will certainly not be afraid, Minos, that someone may wound your chest without meaning to; for who is so hardened that he would dare to direct a cruel spear at you, unless he did not know what he was doing?
2. *moderātius, ōrō,
curre fugamque inhibē; moderātius insequar ipse.
cui **placeās** inquire tamen: nōn incola montis,
nōn ego sum pastor, nōn hīc armenta gregēsque
horridus observō. nescīs, temerāria, nescīs
quem **fugiās**, ideōque fugis.*
I beg you, run more slowly, and check your flight; I myself will chase you more slowly. But ask who it is that you please: I'm not a dweller on the mountain, I'm not a shepherd, I'm not a shaggy fellow watching the herds and flocks here. You don't know, you silly girl, you don't know from whom you're running away, and that's why you're running away.
3. *quid **faciat**? **repetat**ne domum et rēgālia tecta
an **lateat** silvīs? pudor hōc, timor impedit illud.*
What should he do? Should he make his way home to the royal roofs, or should he lurk in the woods? Shame prevents the one course of action, fear the other.
4. *metuitque loquī nē mōre iuvencae
mūgiat.*
And she was afraid to speak in case she mooed like a heifer.
5. *nē **ferar** in praeceps, Tēthys solet ipsa verērī.*
Tethys herself [the queen of the sea] is accustomed to fear that I may be carried headlong.

Aurea Dicta

1. *cernimus ut contrā vim et metum suis sē armīs quaeque bestia dēfendat.* (Cicero)
2. *dīcere quō pereās saepe in amōre levat.* (Propertius)
3. *ea rēs vērane an falsa sit, nōn labōrō.* (Aulus Gellius)
4. *incertum est quō tē locō mors exspectet: itaque tū illam omnī locō exspectā.* (Seneca the Younger)
5. *incrēdibile est quam facile etiam magnōs virōs dulcēdō orātiōnis abdūcat ā vērō.* (Seneca the Younger)
6. *nēmō est quī sē oderit.* (Cicero)
7. *nescīs quantīs fortūna procellīs disturbet omnia?* (Seneca the Younger)
8. *nihil est quod nōn consūmat vetustās.* (Cicero)

cernō, -ere, crēvī, crētum 3 discern, see

quisque, quaeque, quidque/quodque pron., pronom. adj. each

procella, -ae fem. 1 storm

vetustās, -ātis fem. 3 old age

Lūsūs



Thēsaurus Verbōrum

The majority of countries and other large geographical regions in the Roman world have first declension feminine names, which are used in English with little or no change; for example, *Africa, -ae* fem. 1, *Arabia, -ae* fem. 1. Note also the following:

Armenia	Germānia	Libya
Asia	Graecia	Macedonia
Britannia	Hibernia	Palaestīna
Corsica	Hispania	Parthia
Crēta	India	Sardinia
Eurōpa	Italia	Sicilia
Gallia	Iūdaea (= Jūdaea)	Syria

Etymologiae Antiquae

Plants

arbor, -oris fem. 3 “tree.” Trees are so called because of their strength (*rōbur, rōboris* neut. 3, which primarily means “oak tree”).

asparagus, -ī masc. 2 “asparagus.” Asparagus grows on rough (*asper, aspera, asperum*) bushes.

cēpa, -ae fem. 1 “onion.” A *cēpa* consists of nothing but a head (*caput, capitis* neut. 3). (The English word “onion” is derived from *ūnus* by a similar thought process.)

flōs, flōris masc. 3 “flower.” Flowers flow down (*dēfluō, -ere, dēfluxī, dēfluxum* 3) from trees.

frons, frondis fem. 3 “leaf.” Leaves bring (*fērō, ferre, tulī, lātum* irreg.) shoots and shade.

hortus, -ī masc. 2 “garden.” Plants arise (*orior, orīrī, ortus sum* 4) in gardens.

legūmen, -inis neut. 3 “vegetable.” Vegetables are picked (*legō, -ere, lēgī, lectum* 3) by hand (*manus, -ūs* fem. 4).

liber, librī masc. 2 “bark of a tree.” The bark is liberated (*liberō* 1) from the tree.

nux, nucis fem. 3 “nut.” Nuts are so called because their juice (at least the juice of walnuts) stains one’s skin dark, just as the night (*nox, noctis* fem. 3) turns the air dark, or because the shade and sap from nut trees harm (*noceō, -ēre, nocuī, nocitum* 2) nearby trees.

rādex, -icis fem. 3 “root.” Roots are fixed (*fixus, -a, -um*) with spokes (*radius, -iī* masc. 2) in the earth. This word is the origin of the English word “radish.”

sēmen, -inis neut. 3 “seed.” Seeds are less than half (*sēmi-*) what they later become.

spīca, -ae fem. 1 “ear of wheat.” Farmers sow in hope (*spēs, speī* fem. 5) of a full harvest.

Vita Rōmānōrum

The *Lex Oppia*

In 215 BC, the year following Hannibal’s disastrous defeat of the Romans at Cannae, the *tribūnus plēbis* [representative of the non-aristocratic classes] Gaius Oppius passed a law, the *lex Oppia*, imposing strict limitations on the luxuries and privileges accorded to women. Valerius Maximus, writing in the early first century AD, seems very conservative to us, but the attitudes toward women reflected in his account of the repeal of the *lex Oppia* in 195 probably seemed quite normal at the time.

The end of the Second Punic War [201 BC] and the defeat of Philip of Macedon [at Cynoscephalae in northern Greece in 197 BC] gave Rome the opportunity to adopt a more permissive way of life. At that time the married women dared to lay siege to the house of the Bruti [who were now the *tribūnī plēbis*], who were set to veto the repeal of the *lex Oppia*. The women wanted the law repealed, because it forbade them to wear clothes of more than one color, to own more than half an ounce of gold, or to ride in a vehicle drawn by animals within a mile of the city except when attending sacrifices. They did manage to get the law repealed, after it had been in force for twenty years without a break. The men at that period did not foresee how far-reaching and how pervasive this stubborn passion for unaccustomed finery and audacity in overthrowing laws would be. If their minds had been able to envisage the way in which some new and more wasteful sophistication is added to women's finery on a daily basis, they would have stopped this unrestrained extravagance at the start. But why should I talk any more about women, seeing that the weakness of their minds and the fact that they are debarred from any opportunity for more serious pursuits encourage them to direct all their attention to dressing themselves up ever more elaborately? [Valerius goes on to denounce the decadence of men of high rank and distinguished families who should have known better.]

—Valerius Maximus, *Facta et Dicta Memorabilia* 9.1.3

CHAPTER 26

Variations in the Mood of the Verb I: Conditional Sentences

In almost all the constructions you have met so far that use the subjunctive in subordinate clauses, there is no other possibility: purpose and result clauses, indirect questions, and so on take the subjunctive and nothing else. The only exception has been in relative clauses. Relative clauses of purpose and characteristic take a subjunctive verb, while ordinary relative clauses use the indicative. In this chapter and the next, you will learn more constructions in which the verb may be either indicative or subjunctive according to the intended meaning.

Conditional Sentences

Conditional sentences consist of a main clause, the **apodosis**, and a subordinate clause, the **protasis**. The apodosis is/was/will be/would be/would have been true, if the protasis is/was/will be/had been true.

Protasis

If my pigs are happy,

If my pigs were not happy,
Unless my pigs were happy,

If I had started pig-farming earlier,

Apodosis

I am happy.
I will be happy.

I would not be happy.

I would have had a happier life.

Notā Bene

“Unless” is just a synonym for “if . . . not.” In Latin, the protasis or if-clause can be introduced by *sī*, *nisi*, or *sī . . . nōn* (if, unless, or if . . . not).

The protasis does not have to come first, either in English or in Latin, but it generally will in the explanations and exercises in this chapter. Latin has six basic types of conditional sentence, easily divided into two groups.

The first three basic types of conditional sentence use indicative tenses in both clauses, because they refer to real or likely events.

	Protasis	Apodosis
Simple fact present	present indicative <i>sī lupī porcōs meōs interficiunt,</i> If wolves are killing my pigs,	present indicative <i>infelix sum.</i> I am unhappy.
Simple fact past	perfect or imperfect indicative <i>sī lupī porcōs meōs interfēcērunt,</i> <i>sī lupī porcōs meōs interfeciēbant,</i> If wolves killed my pigs, If wolves were killing my pigs,	perfect or imperfect indicative <i>infelix fui.</i> <i>infelix eram.</i> I was unhappy. I was unhappy.
Future more vivid	future or future perfect indicative <i>sī lupī porcōs meōs interficient,</i> <i>sī lupī porcōs meōs interfecerint,</i> If wolves kill/will have killed my pigs,	future indicative <i>infelix erō.</i> <i>infelix erō.</i> I will be unhappy.

In the “future more vivid” type, the future perfect option emphasizes that the speaker will be unhappy only after the killing has taken place; the future perfect always refers to an action fully accomplished by a particular point in the future. English uses the **present** tense in this type of conditional expression.

The other three basic types of conditional sentence use the subjunctive in both clauses. The first two refer to events that are not true, and imagine what the consequences would be if they were true. As its name suggests, the future less vivid type is less definite than the future more vivid; it doesn’t refer to what will happen if or when particular events occur, but what would happen if they did.

	Protasis	Apodosis
Contrary to fact present	imperfect subjunctive <i>sī lupī porcōs meōs interficerent,</i> If wolves were killing my pigs, [But wolves are not killing them]	imperfect subjunctive <i>infelix essem.</i> I would be unhappy.
Contrary to fact past	pluperfect subjunctive <i>sī lupī porcōs meōs interfēcissent,</i> If wolves had killed my pigs, [But wolves did not kill them]	pluperfect subjunctive <i>infelix fuisset.</i> I would have been unhappy.
Future less vivid	present subjunctive <i>sī lupī porcōs meōs interficiant,</i> If wolves killed/were to kill my pigs, [But wolves haven’t killed them so far]	present subjunctive <i>infelix sim.</i> I would be unhappy.

Although these six types are the basic constructions, Latin does not always conform to them. As you read more texts you will encounter conditional sentences with different combinations of tenses and forms. For example:

<i>sī lupī porcōs meōs herī interfēcissent, infēlix hodiē essem.</i>	If wolves had killed my pigs yesterday, I would be unhappy today.
<i>sī vīnum nunc bibis, crās labōrāre nōn poteris.</i>	If you are drinking wine now, you will not be able to work tomorrow.
<i>dā mihi flōrēs, sī mē amās.</i>	Give me flowers, if you love me.
<i>cui flōrēs dabō, sī nōn uxōrī meae?</i>	To whom will I give the flowers, if not to my wife?
<i>porcōs meōs interficiant lupī, sī tibi vērūm nōn dicō.</i>	May the wolves kill my pigs, if I am not telling you the truth.
<i>discipulīs librō studentibus fēlix erit magister.</i>	If the students study their book, the teacher will be happy.
<i>discipulīs librō studentibus fēlix fuisset magister.</i>	If the students had studied their book, the teacher would have been happy.

Notice that the last two sentences both use the same ablative absolute, *discipulīs librō studentibus*, literally “(with) the students studying their book” as a substitute for the protasis. In translating this type of sentence, you can only tell which tense to use—“study” or “had studied”—by looking at the apodosis and applying the rule for normal conditional sentences.

sī quis/quī

You learned in Chapter 18 that the most common indefinite pronoun/pronominal adjective meaning “some(one),” “some(thing)” is *aliquis/aliquī*. After *sī* and *nisi* (that is, in conditional sentences), the prefix *ali-* is dropped. For example:

<i>sī quis Rōmam amat, Caesarem interficiet.</i>	If anyone loves Rome, he will kill Caesar.
<i>sī qua puella carmen meum lēgerit, mē amābit.</i>	If any girl reads my poem, she will love me.

The prefix *ali-* is also dropped after *num* (“whether”/“if”) and *nē* (for instance, in negative purpose clauses).

<i>pastōrem rogāvī num quis porcōs meōs interfēcisset.</i>	I asked the shepherd whether/if anyone had killed my pigs.
<i>dixit sē pauperem esse, nē cui pecūniam dare dēberet.</i>	He said he was poor, so that he would not have to give money to anyone.

Notā Bene

You remember from the last chapter that *num* can be translated as “if,” but *sī* can never mean “whether.”

Prōlūsiōnēs



Parse the words in bold.

1. rex eris, sī rectē **faciēs**. (Horace)
2. pudor sī **quem** nōn flectit, nōn frangit timor. (Publilius Syrus)
3. libera sī **dentur** populō suffrāgia, quis tam perditus, ut dubitet Senecam praeferre Nerōnī? (Juvenal)
4. sī quis in hōc artem populō nōn nōvit amandī, hōc **legat** et lectō carmine doctus amet. (Ovid)
5. putō multōs potuisse ad sapientiam pervenire, nisi **putāvissent** sē pervēnisse. (Seneca the Younger)
6. quī stultīs vidērī ērudītī volunt, **stultī** ērudītīs videntur. (Quintilian)
7. maledicus ā maleficō nōn distat nisi **occāsiōne**. (Quintilian)
8. sī fortūna volet, **fiēs** dē rhētore consul; sī volet haec eadem, fiēs dē consule rhētor. (Juvenal)
9. sī tē ad studia revocāveris, omne vītae fastidium **effūgeris**. (Seneca the Younger)
10. audē aliquid, sī **vīs** esse aliquid. (Juvenal)

Change the first phrase, clause, or sentence into the protasis of a conditional sentence, with the second clause or sentence as the apodosis, and then translate.

For example:

dā mihi flōrēs! fēlix erō.

sī flōrēs mihi dederis/dabis, fēlix erō.

If you give me flowers, I'll be happy.

1. utinam flōrēs mihi dedissēs! fēlix fuissem.
2. nollem mēcum hīc sedērēs. fēlix essem.
3. Caesare duce, Rōmānī vīcissent.
4. laudandō Augustī statuam, laudābitis ipsum Augustum.
5. pecūniam nullam habentēs, Rōmam nāvīgāre nōn possēmus.
6. urbe dēlētā moriēmur omnēs.
7. ō sī consulī potentī abhinc trēs annōs nōn nupsisset pulchra puella! hodiē multō fēlicior esset.
8. sine armīs pugnandō pereātis.

9. in hostium agmen fortiter currāmus! mortem pulchram merēbimur.
10. magnō numerō stellārum dē caelō cadente mortālēs timeant.

Translate.

1. sī quis dē librīs Sibyllae, mulieris pietāte et annīs gravis, discere cupit, audiat!
2. Tarquiniō, Rōmānōrum rēgī, sacerdotēs veterrima “sī mihi aurum dederis” ait olim “hōs novem librōs, versibus sacrīs plēnōs, tibi dabō.”
3. “nisi sponte abībīs” respondet rex “in viam tē ēicient mīlitēs meī.”
4. plūra locūta esset sacerdotēs sī mīlitēs nōn timuisset.
5. sī crās revēnerit mulier ista vetus, claudite statim iānuam! interdīcite eī nē nōbīscum loquātur.
6. nēmō mentis bonae esse sacerdotem crēdat sī proximō diē regressa trēs librōs ante oculōs Tarquiniī flammīs det.
7. rogāvit Sibylla num sex tantum librōs eādem aurī cōpiā emere vellet Tarquinius necne.
8. sī sex tantum librī remanent, cūr cōpiam aurī nōn minōrem ā mē petis?
9. quis mihi crēdat sī dīcam sacerdotem tertiō diē trēs librōs in ignem iēcisse?
10. nunc tandem sacerdotī aurum dā, librōs omnēs nisi perdere māvīs!
11. sī pecūniam hodiē eī nōn dabis, auxiliō deōrum semper carēbimus.
12. cōpia pecūniae sacerdotī nunc danda est tam magna quam abhinc duōs diēs, etiam sī sex iam librī periērunt.
13. ō sī Tarquiniō, virō nimis avārō, deī persuāsissent ut prīmō diē pecūniam Sibyllae daret!
14. sī Tarquinius hōc fēcisset, novem librōs in templō positōs nunc legere possēmus.
15. sī hostēs urbī appropinquantur, hōs trēs librōs legendō Rōmānī quid deī caelestēs moneant cognoscunt.
16. Go to the Forum if you want to buy a fat pig.
17. If you see any shepherds in the fields tomorrow, ask them if they know where the wolf’s cave is or not.
18. If he did not love his pigs, the farmer would have run away from the wolves’ cave.
19. Would he have been so brave if he had seen the wild boar’s teeth?
20. Will the citizens hate Caesar if they learn why he crossed the little river?
21. If you have led your legions into Italy in order to become king, you are worse than the barbarians.
22. The sailors would not be leaving the harbor now, sailing through the waves made so rough by the anger of the god himself, if they did not want to return home as quickly as possible.

23. If only I could become a little fish! I would not have to sit for so many days in this slow boat.
24. If you read this poet's greatest work, you will learn about many men and women who are now animals.
25. The god exclaimed to the beautiful girl, "If you run away from me more slowly, I myself will follow you more slowly."

Lectionēs Latīnae

Lege, Intellege

Roman Humor

cum ad poētam Ennium vēnisset eīque ab ostiō quaerentī Ennium ancilla dixisset domī nōn esse, Nāsīca sensit illam dominī iussū dixisse et illum intus esse; paucīs post diēbus cum ad Nāsīcam vēnisset Ennius et eum ad iānuam quaereret, exclāmat Nāsīca domī nōn esse, tum Ennius “quid? ego nōn cognoscō vōcem” inquit “tuam?” hīc Nāsīca “homō es impudens: ego cum tē quaererem ancillae tuae crēdidī tē domī nōn esse, tū mihi nōn crēdis ipsī?”

—Cicero, *Dē Ōrātōre* 2.276

ostium, ostiī neut. 2 doorway

ancilla, -ae fem. 1 slave-girl

1. How did Ennius avoid seeing Nasica?
2. How did Ennius know a few days later that Nasica was at home?
3. Why did Nasica think that Ennius ought to believe that he (Nasica) was not at home?

Macrobius (Macrobius Ambrosius Theodosius) was a pagan philosopher and scholar of the late fourth and early fifth centuries AD. The *Sāturnālia* was his most important work, a rag-bag of serious and trivial subjects.

Marcus Cicerō, cum apud Damasippum cēnāret et ille, mediocrī vīnō positō, dīceret “bibite Falernum hōc, annōrum quadrāgintā est,” “bene” inquit “aetātem fert.” īdem, cum Lentulum, generum suum, exiguae stātūrae hominem, longō gladiō accinctum vīdisset, “quis” inquit “generum meum ad gladium alligāvit?” Canīnius Revilus ūnō diē consul fuit: Cicerō dīcere nōn destitit “hōc consecūtus est Revilus, ut quaererētur quibus consulibus consul fuerit” et “vigilantem habēmus consulem Canīnium, quī in consulātū suō somnum nōn vīdit.”

—Macrobius, *Sāturnālia* 2.3

cēnō 1 dine

Falernum [i.e., *vīnum*] Falernian [i.e., wine], from the region just south of Rome

gener, *generī* masc. 2 son-in-law

exiguus, -a, -um tiny

accingō, -ere, *accinxī*, *accinctum* gird up

alligō 1 tie

consequor, -sequī, -secūtus sum 3 go after, manage

quibus consulibus “in whose consulship”

1. What was Cicero’s joke at his son-in-law’s expense?
2. Why, according to Cicero, was Caninius such a good consul?

Ars Poētica

Ovid’s *Metamorphōsēs* II

Explain the mood and tense of the verbs in bold.

1. *fūmat uterque polus! quōs sī **vitiāverit** ignis,
ātria vestra ruent! Atlās ēn ipse labōrat
vixque suīs umerīs candentem sustinet axem!
sī freta, sī terrae **pereunt**, sī rēgia caelī,
in chaos antīquum confundimur!*

Both poles [of the world] are smoking! If the fire ruins them, your palace will collapse! Look! Atlas himself is in difficulties and can hardly bear the glowing axle on his shoulders! If the seas, if the earth, if the palace of heaven is perishing, we are being thrown in confusion into primeval chaos!

2. *nisi opem **tulerō**, taurōrum afflābitur ōre
concurrentque suae segetī, tellūre creatīs
hostibus, aut avidō dabitur fera praeda dracōnī.
hōc ego sī **patiar**, tum mē dē tigrīde nātam,
tum ferrum et scopulōs gestāre in corde fatēbor!*

If I don’t bring help, he will be breathed on by the bulls’ mouths and will have to fight with his own harvest, enemies created from the earth, or he will be given as cruel plunder to the greedy dragon. If I endure this, then I will confess that I was born of a tigress, then I will confess that I have iron and craggy rocks in my heart! [Medea is about to intervene to save Jason. The “harvest” refers to the soldiers that have just sprung from the earth after he sowed it with dragon’s teeth.]

3. *crēde mihī, sī tē quoque pontus **habēret**,
tē sequerer, coniunx, et mē quoque pontus habēret.*

Believe me, if the sea held you also, I would follow you, my husband, and the sea would hold me also.

4. *sī tamen haec superī cernunt, sī nūmina dīvum
sunt aliquid, sī nōn perierunt omnia mēcum,
quandōcumque mihi poenās dabis! ipsa pudōre
prōiectō tua facta loquar: sī cōpia **dētur**,
in populōs veniam; sī silvīs clausa **tenēbor**,
implēbō silvās et conscia saxa movēbō.*

But if the gods above see these things, if the spirits of the gods are anything, if not everything has perished with me, you will pay the penalty to me sometime! I will throw away my shame and speak of what you have done; if I were to be granted the opportunity, I would come to where people live; if I am held shut up in the woods, I will fill the woods and move the rocks that know of your guilt.

5. *tē quoque, Amyclīdē, posuisset in aethere Phoebus,
tristia sī spatium pōnendī fāta **dedissent**.*

You also, Spartan boy, Phoebus [Apollo] would have placed in the sky, if the sad fates had given space to place you there.

[*Amyclīdē* is a Greek first decl. voc. sing. masc. Amyclae was a place near Sparta. The boy is Hyacinthus, who didn't become a star but did become a flower.]

Aurea Dicta

1. *contumēliam sī dicēs, audiēs.* (Plautus)
2. *dēsīnēs timēre, sī spērāre dēsieris.* (Seneca the Younger)
3. *longa est vīta, sī plēna est.* (Seneca the Younger)
4. *meam rem nōn cūrēs, sī rectē faciās.* (Plautus)
5. *miserrimum est timēre, cum spērēs nihil.* (Seneca the Younger)
6. *nātūram sī sequēmur ducem, numquam aberrābimus.* (Cicero)
7. *nēmō ab aliō contemnitur, nisi ā sē ante contemptus est.* (Seneca the Younger)
8. *ōdero, sī poterō; sī nōn, invītus amābō.* (Ovid)

dēsīnō, -ere, dēsī, dēsītum 3 cease, stop

Lūsūs



Thēsaurus Verbōrum

Ancient Cities

Alexandrīa, -ae fem. 1	Ephesus, -ī fem. 2	Pergamum, -ī neut. 2
Antiochiā, -ae fem. 1	Herculāneum, -ī neut. 2	Pompeiī, -ōrum masc. 2
Athēnae, -ārum fem. 1	Hierosolyma, -ōrum neut. 2	Rōma, -ae fem. 1
Brundisium, -ī neut. 2	Londinium, -ī neut. 2	Syrācūsae, -ārum fem. 1
Capua, -ae fem. 1	Neāpolis, -is fem. 3	Tarentum, -ī neut. 2
Corinthus, -ī fem. 2	Ostia, -ae fem. 1	Vērōna, -ae fem. 1

Etymologiae Antīquae

Family Members

amita, -ae fem. 1 “paternal aunt.” An aunt is another mother (*alia māter*).

avus, -ī masc. 2 “grandfather.” Grandfathers are advanced in age (*aevum*, -ī neut. 2).

frāter, *frātris* masc. 3 “brother.” A brother is almost a second self (*ferē alter*).

māter, *mātris* fem. 3 “mother.” Mothers provide the material (*māteria*, -ae fem. 1) from which children are produced.

mātertera, -ae fem. 1 “maternal aunt.” An aunt is a second mother (*māter altera*).

nepōs, *nepōtis* masc./fem. 3 “grandchild.” A grandchild is born (*nātus*, -a) after (*post*) one’s children. *nepōs* can also mean “spendthrift”; the Romans linked this meaning with the *nepa*, a type of scorpion that is eaten by one of its offspring, just as a spendthrift wastes his father’s wealth.

pater, *patris* masc. 3 “father.” Fathers are so called because it is evident (*pateō*, -ēre, *patuī* 2) that conception has taken place.

patruus, -ī masc. 2 “paternal uncle.” An uncle is another father (*pater alius*).

soror, -ōris fem. 3 “sister.” Sisters, when they marry, go to live apart from (*seorsum* adv.) the family into which they are born.

uxor, -ōris fem. 3 “wife.” When a bride first comes to her husband’s house, the doorposts are anointed (*ungō*, -ere, *unxī*, *unctum* 3). Alternatively, a wife is like a sister (*ut soror*).

Vita Rōmānōrum

Devising a Massacre

Most people, knowing nothing about warfare, think a victory is more conclusive if they can either trap the enemy in such a tight spot or surround them with so many soldiers that they can find no way to escape. But, when men are trapped, their desperation makes them more daring, and their fear takes up arms when there is no hope. Knowing death to be inevitable, they are keen to die with their comrades. Scipio’s view, that the enemy should be given a way out, has therefore been much commended. When an escape route opens up and a whole army decides to run away, they can be cut down like cattle. Their pursuers are in no danger when those who have been defeated turn away from them the very weapons with which they might have defended themselves. The greater the number of soldiers who flee like this, the easier it is to slaughter them. Numbers mean nothing once panic has set in and soldiers are only interested in escaping their pursuers’ weapons. On the other hand, soldiers who are trapped, even if weak and few in number, are a match for their enemy precisely because they are desperate and have no alternative.

—Vegetius, *Excerpta Dē Rē Militārī* 3.21

CHAPTER 27

Variations in the Mood of the Verb II: *cum*, *dum*, etc.

cum

The conjunction *cum* is quite separate from the preposition *cum*. The conjunction is used to introduce subordinate clauses. These clauses can be divided into two basic types, **temporal** and **causal or concessive**. In temporal *cum* clauses, *cum* means “when”; in causal or concessive *cum* clauses, it means “since” or “although.” The mood and tense used and the context will help you decide which type of *cum* clause you are dealing with.

cum Meaning “When”: Temporal *cum* Clauses

As a rule, temporal *cum* clauses that refer to the PRESENT or the FUTURE use the indicative:

<i>cum in agrum eō, porcōs meōs videō.</i>	When I go into the field, I see my pigs.
<i>cum in agrum ibō [or ierō], porcōs meōs videbō.</i>	When I go into the field, I will see my pigs.

Notā Bene

Don't be confused by the fact that English uses a present tense (“I go”) in the second example. The reference is to the future, and Latin can only use the future or future perfect here.

Temporal *cum* clauses that refer to the PAST, however, most often use the subjunctive:

<i>cum pastor dormiret, lupī in agrum veniebant.</i>	When the shepherd was sleeping, the wolves were coming into the field.
<i>cum pastor dormiret, lupī in agrum vērunt.</i>	When the shepherd was sleeping, the wolves came into the field.
<i>cum pastor diū dormivisset, porcōs vocāvit.</i>	When the shepherd had slept for a long time, he called his pigs.

As you can see, the imperfect subjunctive is used when the two past events are simultaneous, but the pluperfect subjunctive indicates that they are consecutive. In certain situations, however, temporal *cum* clauses that refer to the PAST can use the indicative. These situations are

1. To emphasize that the *cum* clause is merely indicating the time that something happened, or what was going on when it happened, with little causal or logical relation between the two clauses.
2. When *cum* means not “when,” but “WHENEVER”—that is, regularly and repeatedly. In this case the pluperfect is the tense most often used.
3. When the writer, for whatever reason, wants to make the action or event that is in the *cum* clause more prominent.

Here are some examples of how the indicative might be used in PAST temporal *cum* clauses.

<i>cum pastor dormiēbat, canis stellās spectābat.</i>	When the shepherd was sleeping, his dog was looking at the stars.
<i>cum pastor dormiēbat, canis cum agnīs lūsit.</i>	When the shepherd was sleeping, his dog played with the lambs.
<i>cum discipulī librō bene studuerant, semper fēlix erat magister.</i>	Whenever the students studied/had studied their book well, the teacher was always happy.
<i>pastor dormiēbat, cum aper canem interfēcit.</i>	The shepherd was sleeping, when a boar killed his dog.

cum Meaning “Since” or “Although”: Causal or Concessive *cum* Clauses

Clauses in which *cum* means “since” or “although” are actually less complicated than temporal *cum* clauses, primarily because they ALWAYS use the subjunctive. This table presents the most common combinations of tenses in sentences with causal or concessive *cum* clauses.

<i>cum lupī ferōcēs saepe ē silvīs veniant, difficile est porcōs dēfendere.</i>	Since fierce wolves often come out of the woods, it is difficult to protect one’s pigs.
<i>cum lupī ferōcēs saepe ē silvīs veniant, [tamen] pastōrēs porcōs dēfendunt.</i>	Although fierce wolves often come out of the woods, the shepherds protect their pigs.
<i>cum lupī in agrō essent, porcī timēbant.</i>	Since the wolves were in the field, the pigs were afraid.
<i>cum lupī in agrō essent, [tamen] porcī nōn timēbant.</i>	Although the wolves were in the field, the pigs were not afraid.
<i>cum lupī porcōs interfēcissent, pastor tristis erat.</i>	Since the wolves had killed his pigs, the shepherd was sad.
<i>cum lupī porcōs interfēcissent, [tamen] pastor tristis nōn erat.</i>	Although the wolves had killed his pigs, the shepherd was not sad.

You can see that exactly the same sentence can be interpreted as either CAUSAL (*cum* meaning “since”) or CONCESSIVE (*cum* meaning “although”). *tamen*, “however,” CAN be used at the beginning of the main clause to make it clear that a sentence is concessive, but it is completely optional. When *tamen* is not present, the only way to decide which of the two meanings is intended is to look at the context. You will remember that *tamen* is an enclitic/postpositive; after a concessive clause, however, it may appear as the first word in the main clause.

If you look back at the examples of past-tense temporal *cum* clauses using the subjunctive, it will be clear that they could also be taken as causal/concessive *cum* clauses. One sentence could then have three possible meanings:

cum pastor dormiret, lupi in agrum veniebant.

When the shepherd was sleeping, the wolves were coming into the field.

Since the shepherd was sleeping, the wolves were coming into the field.

Although the shepherd was sleeping, the wolves were coming into the field.

Logic might make the third possible meaning the least likely, but only context can help you decide definitively.

dum

dum is another conjunction used to introduce subordinate clauses. As with *cum*, its meaning changes, depending on the mood and tense of the verb.

1. *dum* meaning “while”

With this meaning, *dum* always takes the present indicative, even when referring to a past situation. You have to look at the tense used in the other clause in order to decide how to translate the verb introduced by *dum*.

dum in agrō sunt porcī, sub arbore sedet pastor.

While the pigs **are** in the field, the shepherd **sits** under a tree.

dum in agrō sunt porcī, sub arbore frīgore fruēbātur pastor.

While the pigs **were** in the field, the shepherd was **enjoying** the coolness under a tree.

dum in agrō sunt porcī, arborem cadentem vitāre nōn potuit pastor.

While the pigs **were** in the field, the shepherd **was unable** to avoid the falling tree.

2. *dum* meaning “as long as” or “during the entire time that”

With this meaning, both clauses normally use the same indicative tense.

dum Rōmae erant, porcōs nōn vidēbant.

As long as/while they were in Rome, they **did not see** their pigs.

dum Rōmae erunt, porcōs nōn vidēbunt.

As long as/while they are in Rome, they **will not see** their pigs.

You can see that Latin uses the future tense in the second sentence where English would use the present.

As the translations suggest, the difference between the uses of *dum* in 1 and 2 is slight. In both, it is possible to translate *dum* as “while”; sense 1 refers to a period during which something else happens, and sense 2 emphasizes that it happened throughout the period.

Be careful to distinguish this second use of *dum* from its use to mean “provided that,” which will be discussed next. Here we are talking about time exclusively.

3. *dum* meaning “provided that”

With this meaning, *dum* (or *dummodo*) takes the subjunctive, usually the present subjunctive. The negative is *nē*.

dum/dummodo sim tēcum, fēlix erō.

Provided that I am with you, **I will be** happy.

*dum/dummodo lupi ē silvīs nē veniant,
fēlicēs erunt porcī.*

Provided that the wolves don’t come out of the woods, the pigs **will be** happy.

Of course, you could translate *dum/dummodo* here with “as long as,” because English uses that phrase both temporally (“during the entire time that”) and to express a condition (“provided that”). To avoid confusion, use a translation that makes it clear you understand the specific context.

4. *dum* meaning “until”

With this meaning, *dum* takes either the subjunctive or, less often, the indicative. With the subjunctive, it implies an intention or an expectation; with the indicative, it refers without any such implication to something that has not yet happened.

domī manēbō dum veniās.

I will wait at home until you come. (i.e., I expect you to come home, and I’ll wait until you do.)

*pugnāvērunt Rōmānī dum hostēs
vīcissent.*

The Romans fought until they had conquered the enemy. (i.e., They intended to conquer the enemy, and fought until they achieved their goal.)

*deīs displicēbimus dum templum
reficimus/refēcerimus.*

We will displease the gods until we rebuild the temple. (i.e., We will rebuild the temple; until then, the gods will continue to be angry.)

In this last sentence, notice the use of the present indicative or future perfect indicative in the *dum* clause, where English normally uses the present tense. Latin rarely uses the future indicative in such clauses.

quod

The conjunction *quod* means “because.” It takes the **indicative** when the speaker believes that the reason being given is correct. It takes the **subjunctive** when someone else is giving a reason, but the speaker can’t guarantee its validity.

mīlitem dux laudat quod fortis est.

The general praises the soldier because he is brave.

mīlitem dux laudat quod fortis sit.

The general praises the soldier because (in the general’s opinion) he is brave.

pastor canibus cibum nullum dedit quod pigri erant.

The shepherd gave no food to his dogs because they were lazy.

pastor canibus cibum nullum dedit quod pigri essent.

The shepherd gave no food to his dogs because (he felt) they were lazy.

In previous chapters you have met two other words for “because,” *quia* and *quoniam*. The distinction between fact and opinion does not apply to them, since they almost always introduce facts, so they almost always take the indicative.

priusquam

The conjunction *priusquam* and its less common synonym *antequam* mean “before.” When it is simply a matter of one thing coming before another, **in the present or the past**, the present and perfect indicative are used. When there is an idea of expectation or purpose, whether or not the expected event actually happens, the present subjunctive is used in primary sequence, the imperfect subjunctive in secondary sequence. For example:

Consecutive events

lupōs interficit pastor priusquam porcōs in silvās mittit.

The shepherd kills the wolves before he sends his pigs into the woods.

priusquam hostēs impetum fecerunt, deus nobīs ōmen mīsit.

Before the enemy attacked, the god sent us an omen.

Expectation/purpose

lupōs interficit pastor priusquam porcōs interficiant.

The shepherd kills the wolves before they kill/can kill the pigs.

priusquam hostēs impetum facerent, dux portam clausit.

Before the enemy attacked/could attack, the general closed the gate.

If the two events will take place **in the future**, *priusquam/antequam* takes the present indicative or the future perfect indicative. (The future indicative is almost never used in such clauses; compare the use of the present and future perfect with *dum* meaning “until.”)

morī nōn cupiō priusquam Rōmam videō/viderō.

I don’t want to die before I see Rome.

Both *priusquam* and *antequam* are often separated into their component parts: the adverb *prius* or *ante* “sooner” and the conjunction *quam* “than.” In this case *prius/ante* acts as an adverb in the main clause and *quam* introduces the subordinate clause. Here the *quam* clause must follow the main clause. For example:

dux portam prius clausit quam hostēs impetum facerent.

morī nōn prius cupiō quam Rōmam vīderō.

quamquam, quamvis

The conjunctions *quamquam* and *quamvis* both mean “although.” Originally, *quamquam* took an indicative verb, while *quamvis* took a subjunctive verb. By the classical period, however, this distinction was becoming blurred, so both conjunctions may be used with either mood, without any effect on the meaning.

Prōlūsiōnēs



Parse the words in bold.

Aenēan Dīdō quod **erat** tam pulcher amābat,
 sed, cum rēgīnā quamvis dux ipse manēre
 oblītus **fātī cuperet**, nōn ante voluntās
 est explēta Iovis quam condidit altera Troiae
 moenia in Ītaliā. “cum **sīs** pulcherrima” dixit
 rēgīnae Aenēās, “prohibent mē fāta deōrum
 hīc tēcum in magnā **remanēre** diūtius urbe.”
 cum tamen ā summā Dīdō Karthāginis arce
 Aenēae nāvēs sociōsque **vidēret** euntēs,
 hās rēgīna precēs **moritūrā** vōce mināsque
 plēna **odii** aeternī furiōsō ē pectore fūdit:
 “ō sī tū nostrā tandem **exoriāris** ab irā,
 Hannibal, ut magnum Aenēae scelus **ulciscāris!**”

Change the ablative absolute to a *cum* clause and then translate.

Bear in mind that, in some cases, more than one answer will be possible. For example,

piscibus in arbore summā inventīs, ōmen mirātī ad templum deī cucurrimus could be rewritten in two ways:

cum piscēs in arbore summā invēnissēmus, ōmen mirātī ad templum deī cucurrimus.

Since/when we had found fish at the top of a tree, we ran to the god's temple, amazed at the omen.

cum piscēs in arbore summā invēnerāmus, ōmen mirātī ad templum deī cucurrimus.

When we had found fish at the top of a tree, we ran to the god's temple, amazed at the omen.

Only the first version can mean "since." Both could mean "when," the first as a normal temporal *cum* clause in secondary sequence, the second if the goal is to emphasize the action in the subordinate clause.

1. lupīs in agrōs ingressīs, porcī periērunt turpiter omnēs.
2. lupīs in agrōs ingressīs, pastor porcīque perībunt.
3. Caesare ipsō ante aciem nostram pugnante, hostēs tamen vix superāvimus.
4. Caesare ipsō ante aciem nostram pugnante, hostēs celeriter superābimus.
5. lupīs porcōs rapientibus, pastor in tabernā erat.
6. porcīs raptīs, tam miser erat pastor ut in tabernam ire cuperet.
7. sōle ortō, ad forum nōbīs eundum est.
8. sōle oriente, lupī in spēluncā iacēbant.

Translate.

1. cum amīcīs ad senātum iit Caesar, cum scīret sē illō diē esse moritūrum.
2. dum Rōmānī aliam partem urbis invādunt, ex arce fūgērunt hostēs quod iram mīlitum nostrōrum timērent.
3. ōderat plēbem imperātor iste dēterrimus et ipse odiō omnibus erat.
4. saepe "ōderint dum metuant" magnā vōce clāmābat iuvenis nimis potens.
5. flūmina prius ē campō in collēs recurrerint quam mīlitēs nostrī barbarīs cēdent.
6. quamvīs corporis ingentis essent puerī, cum stultī tum pigrī erant.
7. dummodo pecūniae satis mihi dēs, iter per silvam tibi monstrābō.
8. priusquam in montibus sōlis trēs deās pulchrās vīdit, fēlix erat ille pastor.
9. pastōrī bonō prius moriendum est quam lupī agnōs interficiant.

10. cum pigra sis, soror cara, omnēs tē mihi auxiliō futūram esse putant.
11. cum piger non essēs, rogāverunt omnēs cūr auxiliō mihi nōn fuissēs.
12. Rōmulus frātreminōrem nātū, nōmine Remum, interfēcit quod rex fierī cuperet.
13. multī deōs immortalēs hominum memorēs nōn esse arbitrantur quod in parte caelī hinc tam procul remōtā vivant.
14. dum hostium minīs carēbant, fēliciter vivēbant cīvēs omnēs, et pauperēs et dīvītēs.
15. nigram mē fateor noctem tenebrāsque timēre, sed (mīrābile dictū!) lūna orta est antequam domum regressī sumus.
16. turba barbarōrum, cum tam fortēs esse videantur, prīmō cōpiārum nostrārum impetū facile fugābitur.
17. cum pedēs tam brevēs habēret, in silvam furtim effūgit aper priusquam agricola eum aspicere posset.
18. nōn prius rūs abibō quam pecūniam mihi det vetus iste miser; hīc nōbīs prope mūrū sedendum est dum iānua aperiātur.
19. cottīdiē deōs pācem tālibus verbīs rogābant: “dummodo sit procul hinc hostis crūdēlis, in ārīs pōnēmus vestris ingentia mūnera semper.”
20. dum caelum stellās, piscēs dum flūmina habēbunt,
 exitiō porcīs dum lupus asper erit,
 noster amor numquam dēlēbitur; aurea iunxit
 mē tibi tēque mihi tempus in omne Venus.
 aureus, -a, -um golden
 iungō, iungere, iunxī, iunctum 3 join
21. When I come to Rome, the moon is always in the sky; when I come to the city tomorrow, I'll be happy because you'll be with us.
22. Whenever he came to Rome, a beautiful city, he always wanted to go to Athens, for he thinks that city is more beautiful than all others.
23. When I was a young man, I went to Rome because I had to fight in Caesar's games.
24. When I was a young man, I was able to drink more wine, and I did not become sick, although I used to sit in the tavern for so many hours.
25. Who will feed my pigs while I am fighting against the Roman legions?
26. As long as the wolves do not kill his pigs, the farmer will become rich within a few years.
27. Although the enemy fought so fiercely, the Romans were able to defeat them very easily, because they had better weapons.
28. I am as sad as I could possibly be, because I know that my pig is unable to sing.
29. Before we sailed across the river, which is almost a hundred feet deep, I saw the farmer's daughter.
30. Before going to Rome, Hannibal had to destroy the Roman army.

Lectiōnēs Latīnae

Lege, Intellege

Hannibal's Military Genius

cum Hannibal Karthāgine expulsus Ephesum ad Antiochum vēnisset exsul, invitātus est ab hospitibus suīs, ut Phormiōnem philosophum, sī vellet, audīret; cumque is sē nōn nolle dixisset, locūtus esse dicitur homō cōpiōsus multās hōrās dē imperātōris officiō et dē omnī rē mīlitārī. tum, cum cēterī, quī illum audīverant, vehementer essent dēlectātī, quaerēbant ab Hannibale, quid ipse dē illō philosophō iūdicāret: Poenus nōn optimē Graecē, sed tamen liberē respondisse dicitur, multōs sē dēlīrōs senēs saepe vīdisse, sed quī magis quam Phormiō dēlīrāret vīdisse nēminem. neque mē hercule iniūriā; quid enim aut arrogantius fierī potuit quam Hannibalī, quī tot annōs dē imperiō cum populō Rōmānō omnium gentium victōre certāvisset, Graecum hominem, quī numquam hostem, numquam castra vīdisset, numquam dēnique minimam partem ullīus publicī mūneris attigisset, praecepta dē rē mīlitārī dare?

—Cicero, *Dē Ōrātōre* 2.75–76

Antiochus III (The Great), the Seleucid king of much of western Asia, not to be confused with Antioch (Antiochia, -ae fem. 1), the city in Syria

dēlectō 1 please, entertain

Poenus, -a, -um Carthaginian

neque mē hercule iniūriā “and not without reason, by Hercules”

dēnique adv. finally, even

mūnus, *mūneris* neut. 3 gift, duty

1. Where did Hannibal go when he was exiled from Carthage?
2. Did Hannibal speak Greek fluently?
3. What was the subject of Phormio's speech?
4. What was Hannibal's opinion of Phormio?
5. Why did Cicero agree with Hannibal's opinion?

Ars PoēticaOvid's *Metamorphōsēs* III

Explain the mood of the verbs in bold.

1. *tempus erit, cum dē tantō mē corpore parvam
longa diēs **faciet**, consumptaque membra senectā
ad minimum redigentur onus.*
There will be a time when length of days will make me small, diminished from such a large body, and my limbs, used up by old age, will be reduced to very little weight.
2. *quamvis **sint** sub aquā, sub aquā maledicere temptant.*
Although they are under the water, they try to curse under the water. [People turned into frogs.]
3. *pugnat mollēs ēvincere somnōs
et, quamvis sopor **est** oculōrum parte **receptus**,
parte tamen vigilat.*
He struggles to overcome gentle sleep and, although sleep was let in by some of his eyes, nevertheless he stays awake with others. [The hundred-eyed Argus.]
4. *tālia nēquīquam tōtō Venus anxia caelō
verba iacit superōsque movet, quī rumpere quamquam
ferrea nōn **possunt** veterum dēcrēta sorōrum,
signa tamen luctūs dant haud incerta futūrī.*
In vain Venus anxiously tosses such words about in the whole of heaven and moves the gods above, who, although they cannot break the iron decrees of the aged sisters [the Fates], nevertheless give clear indications of future grief.
5. *prōnaque cum **spectent** animālia cētera terram,
ōs hominī sublīme dedit caelumque vidēre
iussit et ērectōs ad sīdera tollere vultūs.*
Whereas the other animals look down at the ground, he gave an upright face to man and ordered him to see the sky and to raise his countenance directed upward to the stars.
6. *dum **volat**, arsērunt agitātī fortius ignēs,
nec prius aērīi cursūs suppressit habēnās,
quam Ciconum **tenuit** populōs et moenia.*
As he [the North Wind] flew, the flames burned more strongly as they were stirred, nor did he check the reins of his flight through the air till he reached the Ciconian peoples and their walls.
7. *“prius” inquit “in aequore frondēs”
Glaucus “et in summīs nascentur montibus algae,
sospite quam Scyllā nostrī **mūtentur** amorēs.”*
Glaucus said, “Leaves will sooner grow in the sea and seaweed on the mountain tops than my love will change while Scylla is safe.”

8. *ante retrō Simoīs fluet et sine frondibus Īdē stābit, et auxilium prōmittet Achāia Troiae, quam, cessante meō prō vestrīs pectore rēbus, Aiācis stolidi Danais sollertia prōsit.*
 Sooner will the Simois [a river near Troy] flow backward and Ide [a mountain near Troy] stand without leaves and Greece promise help to Troy, with my brave heart hesitating to help you in your affairs, than that the intelligence of stolid Ajax should do the Greeks any good.

Aurea Dicta

1. *cum feriant ūnum, nōn ūnum fulmina terrent.* (Ovid)
2. *cum sciāmus nōs moritūrōs esse, quārē nōn vīvāmus?* (Petronius)
3. *difficile est tacēre cum doleās.* (Cicero)
4. *dum vīrēs annīque sinunt, tolerāte labōrēs: iam veniet tacitō curva senecta pede.* (Ovid)
5. *dummodo sit dīves, barbarus ipse placet.* (Ovid)
6. *magis pauper ille est quī, cum multa habeat, plūra dēsiderat.* (Minucius Felix)
7. *magnō mē metū liberābis, dummodo inter mē atque tē mūrus intersit.* (Cicero)
8. *miserum tē iūdicō, quod numquam fuistī miser.* (Seneca the Younger)

feriō, -īre 4 (defective, lacking the perfect system) strike

quārē adv. why

doleō, -ēre, doluī, dolitum 2 grieve

Lūsūs



Thēsaurus Verbōrum

Body Parts I

artēria, -ae fem. 1	windpipe, artery	nāsus, -ī masc. 2	nose
barba, -ae fem. 1	beard	nervus, -ī masc. 2	nerve
costa, -ae fem. 1	rib	oculus, -ī masc. 2	eye
gena, -ae fem. 1	cheek	pilus, -ī masc. 2	(body) hair
lingua, -ae fem. 1	tongue	stomachus, -ī masc. 2	stomach
mamma, -ae fem. 1	breast	tālus, -ī masc. 2	ankle
maxilla, -ae fem. 1	jaw	umbilicus, -ī masc. 2	navel
palma, -ae fem. 1	palm	umerus, -ī masc. 2	shoulder
rūga, -ae fem. 1	wrinkle	bracchium, -īī neut. 2	(fore)arm
spīna, -ae fem. 1	spine	cerebrum, -ī neut. 2	brain
vēna, -ae fem. 1	vein	collum, -ī neut. 2	neck
articulus, -ī masc. 2	joint	cubitus, -ī neut. 2	elbow, forearm
capillus, -ī masc. 2	hair	labium, -īī neut. 2	lip
digitus, -ī masc. 2	finger	mentum, -ī neut. 2	chin
lacertus, -ī masc. 2	upper arm	supercilium, -īī neut. 2	eyebrow
musculus, -ī masc. 2	muscle	tergum, -ī neut. 2	back

Etymologiae Antīquae

ē contrāriō

Ancient people frequently explained the origin of a word by relating it to another word that meant the opposite. This etymologizing principle is associated particularly with Stoic philosophers.

The Romans gave supernatural powers contradictory names: the Fates are called the *Parcae* (-*ārum* fem. 1) because they spare (*parcō, -ere, pepercī, parsum* 3) no one, and the spirits of the dead are called the *mānēs* (-*ium* masc. 3) because they are not at all good (*minimē bonī* [*mānus, -a, -um* being a synonym for *bonus, -a, -um* known to us almost exclusively from etymological discussions of *mānēs*]).

foedus, foederis neut. 3 “treaty.” Even though treaties are excellent things, their name comes from the disgusting nature (*foeditās, -ātis* fem. 3) of the pigs sacrificed when they are ratified.

lūcus, -ī masc. 2 “grove.” The dense shade of the trees meant that a grove was without light (*lux, lūcis* fem. 3).

lūdus, -ī masc. 2 “school.” See p. 348.

lutum, -ī neut. 2 “mud.” Mud is dirty, not washed (*lavō, -āre, lāvī, lautum* 1).

mīles, mīlitis masc. 3 “soldier.” Soldiers are not soft (*mollis, -e*). Other etymologies were also current: originally each of three tribes sent one thousand (*mille*) men to make up a legion; *mīlitēs* were so called because of their large number (*multitūdō, -inis* fem. 3) or because they ward off evil (*malum, -ī* neut. 2).

sepulchrum, -ī neut. 2 “tomb.” Tombs are far from beautiful (*seorsum* [adv.] *ā pulchrō*), or only half- (*sēmi-*) beautiful, because they look fine but are full of bones.

Mors Rōmānōrum

Epitaphs

Funeral inscriptions make up more than two-thirds of the many hundreds of thousands of Latin inscriptions that have survived. Some are so formulaic that they very often appear in abbreviated form, a space-saving and therefore economical device. *STTL* (*sit tibi terra levis* “May the earth be light for you”) was especially common. Since spelling in inscriptions is often rather eccentric, it has been standardized in some of the following:

ulterius nihil est morte nec ūtilius.

There is nothing beyond death and nothing more useful.

haec domus aeterna est, hīc sum situs, hīc ero semper.

This is my eternal home, I am placed here, I will be here forever.

mortālēs sumus, immortalēs nōn sumus.

We are mortal, we are not immortal.

Latrō servus annōrum XII ā vīperā percussus septimō diē periit.

The twelve-year-old slave Latro was struck by a viper and died on the seventh day.

deīs inīquīs quī rapuērunt animulam tam innocuam L. Tettī Alexandrī.

To the cruel gods who snatched away the little soul, so innocent, of Lucius Tettius Alexander.

viātor, quod tū es, ego fuī, quod nunc sum, et tū eris.

Passer-by, what you are, I was, what I am now, you also will be.

*cāra meis vixī, virgō vītā reddidī.
mortua hīc ego sum et sum cinis, is cinis terra est;
sīn est terra dea, ego sum dea, mortua nōn sum.
rogō tē, hospes, nōlī ossa mea violāre.*

Mūs vixit annōs XIII.

I lived dear to my family, I gave up my life while still a virgin.
I am dead here and am ashes, those ashes are earth;
but, if the earth is a goddess, I am a goddess, I am not dead.
I beg you, stranger, do not violate my bones.

Mouse lived for thirteen years.

*hospes, quod dicō paullum est, astā ac pellege.
hīc est sepulchrum haud pulchrum pulchrae fēminae.
nōmen parentēs nōminārunt Claudiam.
suum maritum corde dīlexit suō.
nātōs duōs creāvit. hōrum alterum
in terrā linquit, alium sub terrā locat.
sermōne lepidō, tum autem incessū commodō.
domum servāvit. lānam fēcit. dixī. abī.*

Stranger, what I say is little, stand here and read it through.

Here is the unbeautiful tomb of a beautiful woman.

Her parents gave her the name Claudia.

She loved her husband with her heart.

She bore two sons. Of these, she leaves one

Upon the earth, the other she places beneath the earth.

She was elegant in her speech, and graceful in her gait.

She looked after her home. She worked her wool. I have spoken. Go on your way.

CHAPTER 28

Impersonal Verbs

Impersonal verbs do not have a specific subject; instead, their subject is an unidentified “it.” Examples in English would be “It is raining,” “It upsets me to hear this,” “It happens to be a sunny day,” “It pleases me that you are here.” Impersonal verbs generally use only the third person singular or, occasionally, the infinitive. A small number, however, of the verbs discussed here are also used as personal verbs: for example, *placeō* and *iuvō*.

As in English, impersonal verbs are used to describe the weather:

fulgurat 1	it (there) is lightning
lūcescit, lūcescere 3	it is getting light
pluit, pluere, pluit 3	it is raining
tonat, tonāre, tonuit 1	it is thundering
(ad)vesperascit, (ad)vesperascere, (ad)vesperāvit 3	it becomes evening

Some impersonal verbs refer to feelings, with the person who feels in the accusative:

miseret, miserēre, miseruit 2	it causes pity
paenitet, paenitēre, paenituit 2	it causes regret
piget, pigēre, piguit 2	it causes vexation
pudet, pudēre, puduit 2	it causes shame
taedet, taedēre, taesum est 2 semi-deponent	it causes tedium

With these verbs, the cause of the feeling can be either a noun in the genitive or a verb in the infinitive:

Genitive of the cause

hostium nostrōrum mē miseret.

I am sorry for our enemies.

avāritiae tuae tē paenitet?

Do you regret your greed?

stultitiae meae piget magistrum.

The teacher is vexed by my stupidity.

gracilis porcī pudet agricolam.

The farmer is ashamed of his skinny pig.

taedet nōs hōrum veterum librōrum.

We are bored with these old books.

Infinitive

porcōs meōs abiisse mē miseret.

I am sorry that my pigs have gone away.

paenitet mē hōc fēcisse.

I regret having done this.

mēcum in lūdō sedēre tē piget?

Does it irritate you to sit in school with me?

hōc facere mē tunc nōn puduit, fēcisse nunc pudet.

I was not ashamed then to do this, but I'm ashamed now to have done it.

taedet nōs in lūdō sedēre.

We are bored with sitting in school.

Other impersonal verbs, also expressing a feeling or moral judgment, take the accusative of the person affected, but only with an infinitive:

decet, decēre, decuit 2	it suits, it is fitting
dēdecet, dēdecēre, dēdecuit 2	it disgraces
dēlectat 1	it pleases
iuvat, iuvāre, iūvit 1	it pleases

bonum ducem decet hostibus parcere.
mē nōn iūvit herī ad lūdum ire.

It is fitting for a good general to spare the enemy.

It did not please me to go to school yesterday.
 I didn't like going to school yesterday.

Other impersonal verbs of feeling and judgment take the dative of the person affected and an infinitive:

displicet, displicēre, displicuit 2	it is displeasing
libet, libēre, libuit 2	it is pleasant
licet, licēre, licuit 2	it is permissible
placet, placēre, placuit 2	it is pleasing
prōdest, prōdesse, prōfuit irreg.	it is beneficial

placet mihi tē vidēre.
mihi displicuit audire tē tuum librum
nōn attulisse.
tibi prōderit librōs tuōs tēcum ferre.
cūr domum abire nōbis nōn licēbit?

I am pleased to see you.

I was displeased to hear that you had not brought your book.

It will be good for you to bring your books with you.

Why will we not be allowed to leave for home?

Certain verbs, some of which you have already learned in their regular uses, and some of which are compounds of familiar verbs, can be used impersonally. When they are, they introduce a result clause, and they follow the regular rules for sequence of tenses. Among these verbs are a group that all mean “it happens”:

- **accidit, accidere, accidit** 3 a compound of *cadō*
- **contingit, contingere, contigit** 3 a compound of *tangō*
- **ēvenit** a compound of *veniō*
- **fit** the third person singular of *fīō*

Three other common examples are

- **efficitur** 3 *i*-stem it is brought about
- **restat** 1 it remains
- **sequitur** 3 it follows

Here are examples of how to use these forms in impersonal sentences:

<i>saepe fit ut lupi ē silvā veniant.</i>	It often happens that wolves come out of the wood.
<i>ergō sequitur ut porci infelicēs sint.</i>	Therefore it follows that the pigs are unhappy.
<i>restābat ut pastor lupōs in silvā ageret.</i>	It remained for the shepherd to drive the wolves into the wood.

neesse est and **opus est** mean “it is necessary.” They take the dative of the person affected and either an infinitive or a clause, which may or may not be introduced by *ut*. If they introduce a clause, the verb in the clause will be in the present subjunctive in primary sequence, and in the imperfect subjunctive in secondary sequence. **oportet**, **oportere**, **oportuit** 2 “it is proper” takes the accusative of the person affected and either an infinitive or a clause with or without *ut*.

Infinitive

nōbis opus est urbem fortiter dēfendere.

We must defend the city bravely.

nōbis neesse erat urbem fortiter dēfendere.

We needed to defend the city bravely.

pastōrem oportet porcōs pascere.

A shepherd should feed his pigs.

Subjunctive clause

opus est (ut) urbem fortiter dēfendāmus.

We must defend the city bravely.

neesse erat (ut) urbem fortiter dēfenderēmus.

We needed to defend the city bravely.

pastor porcōs pascat oportet.

A shepherd should feed his pigs.

Notā Bene

opus est can also take an ablative of the thing needed; for example, *opus est mihi librīs multīs* “I need many books.”

The words **interest** and **rēfert** mean “it concerns,” “it is in the interest of.” They introduce either an infinitive or an *ut*-clause with the verb in the present subjunctive in primary sequence, and the imperfect subjunctive in secondary sequence.

For the person designated by *interest*, there are two possible options:

- the genitive
- the ablative feminine singular form of the pronominal adjective: *meā, tuā*, etc.

The genitive is not an option for *rēfert* in Classical Latin. In *meā rēfert*, *meā* modifies *rē*, the abl. sing. of *rēs*. An alternative to *interest* with the genitive, *meā interest*, developed by analogy with *meā rēfert*, even though *meā* has nothing to agree with here.

A subjunctive clause with *interest* or *rēfert* is rarely negative, but, if it is, the negative is *nē*.

With genitive of the person affected

Caesaris interest hodiē domī remanēre.

It is in Caesar's interest to stay at home today.

cīvium omnium interest ut Brūtus Caesarem interficiat.

It is in the interest of all the citizens that Brutus should kill Caesar.

Rōmānōrum interest nē Caesar rex fiat.

It concerns the Romans that Caesar should not become king.

With abl. fem. sing. of the pronom. adj.

tuā interest hodiē domī remanēre.

It is in your interest to stay home today.

vestrā rēfert ut Brūtus Caesarem interficiat.

It is in your interest that Brutus should kill Caesar.

nostrā interest, Rōmānī, nē Caesar rex fiat.

It concerns us, Romans, that Caesar should not become king.

As a variation on this idiom, you can use a demonstrative pronoun in the neuter nominative singular to indicate the thing that is of interest. For example:

hōc Caesaris nōn interest.

This is not in Caesar's interest.

hōc meā nōn interest/rēfert.

This is not in my interest.

Here, however, the demonstrative pronoun *hōc* is the subject, so *interest* or *rēfert* is not really impersonal.

fore (futūrum esse) ut . . .

One way to translate a sentence such as “Caesar knew that our city would be destroyed by the enemy” is to use the future passive infinitive, *dēlētum īrī*:

sciēbat Caesar urbem nostram ab hostibus dēlētum īrī.

(lit. Caesar knew our city to be about to be destroyed by the enemy.)

We saw in Chapter 21, however, that the Romans seem to have avoided using the future passive infinitive. An alternative is the impersonal use of the future infinitive of *sum*, *futūrum esse*, or its indeclinable equivalent, *fore*.

sciēbat Caesar fore/futūrum esse ut urbs nostra ab hostibus dēlērētur.

(lit. Caesar knew that it would be that our city was destroyed by the enemy.)

Here the infinitive is used impersonally to introduce the *ut*-clause, which follows the normal rules for sequence of tenses and negation as if it were a result clause.

The *fore/futūrum esse* construction is also useful in some instances of indirect questions, when the verb is one that does not have a future active infinitive: *nolle*, for example. Here is how the future active infinitive is normally used in indirect questions:

scit pastor porcum agrum relictūrum esse. The shepherd knows that the pig will leave the field.

But with a verb that has no future active infinitive, you must use *futūrum esse* or, more commonly, *fore*.

scit pastor fore ut porcus agrum relinquere nōlit. The shepherd knows that the pig will not wish to leave the field.
(lit. The shepherd knows that it will be that the pig does not wish to leave the field.)

Impersonal Passive

You remember that intransitive verbs cannot normally be used in the passive. They are used in the passive, however, as a way of referring impersonally to an action that was in fact performed by specific individuals. This idiom, which has no real equivalent in English, is used especially to emphasize the action itself rather than those who do it. For example:

diū pugnātum est. The fighting went on for a long time. (lit. It was fought for a long time.)
curritur ex omnibus partibus urbis. People come running from all parts of the city. (lit. It is run from all parts of the city.)
post multōs diēs Rōmam ventum est. Rome was reached after many days. (lit. It was come to Rome after many days.)

An impersonal use of the passive is also a way of getting around the normal rule by which intransitive verbs that take a dative or ablative can't be used passively.

You remember that when a transitive verb is put into the passive, the direct object becomes the subject, while the subject becomes an agent in the ablative:

Active	Passive
<i>porcōs agricola amat.</i> The farmer loves the pigs.	<i>porcī ab agricolā amantur.</i> The pigs are loved by the farmer.

However, if the verb is intransitive and takes, say, a dative of reference instead of an accusative, this simple switch is not possible. Instead, you must use the passive verb impersonally. There is no subject; the person or thing affected by the action remains in the dative, and a personal agent is expressed with *ā/ab* and the ablative.

Active

porcīs agricola parcit.

The farmer spares the pigs.

porcīs parcis.

You spare the pigs.

nautae pīrātīs resistunt.

The sailors resist the pirates.

*mihī numquam persuādēbit dominus
crūdēlis ut hōc faciam.*

My cruel master will never
persuade me to do this.

Passive

parcitur porcīs ab agricolā.

The pigs are spared by the farmer. (lit. It is spared to the pigs by the farmer.)

parcitur porcīs ā tē.

The pigs are spared by you. (lit. It is spared to the pigs by you.)

pīrātīs resistitur ā nautīs.

The pirates are resisted by the sailors. (lit. It is resisted to the pirates by the sailors.)

*mihī numquam ā dominō crūdēlī persuādēbitur ut
hōc faciam.*

I will never be persuaded by my cruel master to do
this. (lit. It will never be persuaded to me by my
cruel master that I should do this.)

As this impersonal passive construction is somewhat complicated, it is not surprising that the active construction is much more common.

Prōlūsiōnēs



Parse the words in bold.

1. quae nōn pudit ferre, **tulisse** pudet. (Ovid)
2. aliter cum tyrannō, aliter cum amīcō **vīvitur**. (Cicero)
3. mē ipsum **amēs** oportet, nōn mea, sī vērī amīcī futūrī sumus. (Cicero)
4. nōn semper **mihī** licet dīcere “nōlō.” (Seneca the Younger)
5. tempus erit, quō **vōs** speculum vīdisse pigēbit. (Ovid)
6. incertum est quam longa cuiusque **nostrum** vīta futūra sit. (Cicero)
7. an quisquam est alius liber, nisi dūcere vītam **cui** licet ut libuit? (Persius)
8. noscere hōc prīmum decet, quid facere victor **dēbeat**, victus patī. (Seneca the Younger)
9. pudeat illōs quī ita in studiīs sē abdidērunt, ut ad vītam commūnem nullum fructum prōferre **possint**. (Cicero)
10. praeferre patriam liberīs **rēgem** decet. (Seneca the Younger)

Translate (as a review of the various uses of the subjunctive).

tam magnī sunt hippopotamī ut crocodilī eīs exitiō nōn possint esse, sed in flūmine opus est remaneant ut muscās vītent. saepe fit ut “crocodilī stultī mihi nocēre cōnentur!” vōciferent. “magis mihi displiceant (mīrābile dictū!), sī minōrēs sint. sī tam parvī fuissent quam hae muscae, ē flūmine fūgissem. cum tam magnus sim, nōn timeō nē mē pungant crocodilī. muscās tamen timeō, cum tam parvae sint. dummodo in flūmine maneam, nōn potest fierī ut mē pungant. sī nōn abierint muscae, quōmodo ē flūmine exīre poterō? num eās iuvat mē pungere quod piger pinguisque sim? nēmō mihi persuādeat ut aquam relinquam, nam nōn dubium est quīn futūrum sit ut multa vulnera parva patiar. ē flūmine alium hippopotamum mittam oportet quī muscās interficiat. utinam pennās habeam, nam tum muscās sequar. nesciō cūr abīre nōlint. ē flūmine exīre timeō, et vereor ut aquam relinquere possim. muscae, nōn crocodilī, sunt animālia quae timeam. cum muscae abierint, herbā dulcī pascar. sequitur ergō, muscae, ut vōbīs imperem ut abeātis. capitī meō nē laeseritis! maneamne ego in flūmine dum vōbīs placeat abīre?”

Translate.

1. sī quis erit quī nesciat quid dē Aenēā scripserit Vergilius, ad mea verba animum breve tempus vertat oportet!
2. in prīmō librō, Iuppiter filiae suae, Venerī, pollicētur fore ut Rōmānīs imperium sine fine det.
3. in secundō, dum advesperascit, Troiānīs libet omnibus vīnum bibere; arbitrantur enim nōn opus esse moenia urbis dēfendant.
4. in tertiō, sociōrum tuōrum, Aenēā, nōs miseret per mare tam diū frustrā nāvigantium.
5. in quartō, rēgīnam novae urbis, Karthāginis, tantō amōre arsisse paenitet.
6. in quintō, per celebrēs lūdōs et mūnera magna necesse est exsequiīs patris fungātur filius.
7. in sextō, per tenebrās tristēs perque alta silentia noctis itur in Ēlysium.
8. in septimō, Latīnus, rex Latīnōrum, negat filiā Turnō, rēgī Rutulōrum, nuptūram esse, et sequitur ut Rutulī cum Troiānīs pugnent.
9. in octāvō, quae dē scūtō Aenēae narrāvit poēta quem nōn iuvat audīre?
10. in nōnō, mē pudeat sī nihil dē Nisō Euryalōque referam.
11. tum fit ut in decimō puer audax, nōmine Pallās, tristia Troiānōs moritūrus in arma sequātur.
12. in undecimō, ācritur pugnātur neque Troiānōrum rēfert Camillae, puellae cum fortī tum volucrī, resistere.
13. in duodecimō, restat ut mortem Turnī narret Vergilius.
14. multōs dēlectat dē ultimīs ultimī librī versibus verba multa perdere, sed nēmīnī prōsit dē morte aut Turnī aut Vergiliī ipsius querī.
15. omnēs Vergiliī carmen decet admīrārī.

16. Many months ago, it was a pleasure for the students to give food to the teacher's pig, for they had never been in the countryside and wanted to learn the habits of pigs and of the other animals.
17. I think some students are sorry now that they promised to feed the pig every day.
18. While it rained and thundered, they had to go to the field, and soon it turned out that no one was whispering softly to the pig.
19. Surely it's a disgrace for a teacher to be reading a book under a tree while all the students are feeding the greedy pig and fighting against wolves?
20. What would happen if there were lightning while we drove the pig back home?
21. If only the wolves would carry off our teacher's pig, for it bores me to stay with it in the field all day.
22. I should open the gate, for the pig might perhaps like to run into the forest and play with the wolves.
23. I don't think it's in the pig's interest to live near the teacher's garden, for there's no doubt that within a few days it'll be taken to the Forum.
24. In the Forum, many people would admire the pig so much that they would not be ashamed to buy the huge animal for a large amount of gold.
25. Soon, pig, you will regret coming to the city!

Lectionēs Latīnae

Lege, Intellege

War with the Germans

aciē triplicī institūtā et celeriter VIII mīlium itinere confectō, prius ad hostium castra pervēnit Caesar quam quid agerētur sentire possent Germānī, quī perterriti sunt et celeritate adventūs nostrī et discessū suōrum. mīlitēs nostrī in castra irrūpērunt. quō locō quī celeriter arma capere potuērunt paulisper nostrīs restitērunt atque inter carrōs impedimentaue proelium commīsērunt; at reliqua multitudō puerōrum mulierumque (nam cum omnibus suīs domō excesserant et Rhēnum transierant) passim fugere coepit, contrā quōs Caesar equitātum mīsīt. Germānī post tergum clāmōre auditō, cum suōs interfici vidērent, armīs abiectīs et signīs mīlitāribus relictīs sē ex castrīs eīcērunt, et cum ad confluentem Mosae et Rhēnī pervēnissent, reliquā fugā dēspērātā, magnō numerō interfectō, reliquī sē in flūmen praecipitāvērunt atque ibi timōre, lassitudine, vī flūminis oppressī periērunt. nostrī ad ūnum omnēs incolumēs, perpaucis vulnerātis, ex tantī bellī timōre sē in castra recēpērunt. Caesar eōs quōs in castrīs retinuerat dīmīsīt. at illī, supplicia cruciātūsque Gallōrum veritī, quōrum agrōs vexāverant, remanēre sē apud eum velle dixērunt. hīs Caesar libertātem concessit.

—Caesar, *Dē Bellō Gallicō* 4.14–15

carrus, -ī masc. 2 waggon
tergum, -ī neut. 2 back
ad ūnum “to a man”
supplicium, -iī neut. 2 punishment

1. What frightened the Germans when Caesar arrived at their camp?
2. Had the Germans left their wives and children on the other side of the Rhine?
3. How far did Caesar’s army march to attack the German camp?
4. How many of Caesar’s men were killed in this attack?
5. Why did the German survivors wish to stay with Caesar?

Ars Poētica

Ovid’s *Metamorphōsēs* IV

Explain the function of the words in bold.

1. *quid **mibi** fingere prōdest?*
 What good does it do me to pretend?
2. *mors mibi mūnus erit; decet haec dare dōna **novercam**.*
 Death will be a gift to me; it befits a mother-in-law to give me these gifts. [Hercules complaining about Juno’s cruelty.]
3. *mē miseram, quod nōn nascī **mibi** contigit illic!*
 Poor me, that I did not have the luck to be born there!
4. *pudet haec opprōbria nōbīs
 et dīcī **potuisse** et nōn potuisse refelli.*
 It’s a shame that these insults could be said to us and could not be refuted.
5. *nec prōfuit **hydrae**
 crescere per damnum gemināsque resūmere vīrēs.*
 It did the hydra no good that it increased and gathered double strength through the harm it suffered.
6. *“terrās licet” inquit “et undās
obstruat: et caelum certē patet; ībimus illāc:
 omnia **possideat**, nōn possidet āera Mīnōs.”*
 “He can block the land and the waves,” he said: “the sky also certainly lies open; we’ll go that way: Even if he possesses everything, Minos [the king of Crete] does not possess the air.”

7. *iuvat esse sub undīs
et modo tōta cavā summergere membra palūde,
nunc **prōferre** caput, summō modo gurgite nāre.*
It pleases them [people changed into frogs] to be under the waves and sometimes to submerge their limbs entirely in the hollow marsh, now to raise their heads out, sometimes to swim on top of the whirling water.
8. *paenituit iūrassē **patrem**: quī terque quaterque
concutiens illustre caput “temerāria” dixit
“vox mea facta tuā est; utinam prōmissa **licēret**
nōn dare! confiteor, solum hōc tibi, nāte, negārem.
dissuādēre licet: nōn est tua tūta voluntās!
magna petis, Phaethōn, et quae nec vīribus istīs
mūnera conveniant nec tam puerīlibus annīs:
sors tua mortālis, nōn est mortāle, quod optās.
plūs etiam, quam quod superīs contingere possit,
nescius affectās; **placeat** sibi quisque licēbit,
nōn tamen igniferō quisquam consistere in axe
mē valet exceptō; vastī quoque rector Olympī,
quī fera terribilī iaculātur fulmina dextrā,
nōn **agat** hōs currūs: et quid **Iove** maius habēmus?”*
His father [Phaethon’s father, the sun god] was sorry he had sworn: shaking his distinguished head three or four times, he said, “My voice has been made rash by yours; if only I could not give my promises! I admit, this would be the only thing that I’d deny you, my son. I can dissuade you: your wish is not a safe one! You seek great things, Phaethon, and gifts such as do not suit that strength of yours nor your years that are so boyish: your fate is mortal, what you wish for is not mortal. In your ignorance, you aim for even more than could be given to the gods above; even if everyone pleases himself, nevertheless no one except me is strong enough to stand in the fire-bearing chariot. Even the ruler of vast Olympus, who hurls his fierce lightning bolts with his terrible right hand, could not drive this chariot: and what do we have that is greater than Jupiter?”

Aurea Dicta

1. *ā rectā conscientiā nōn oportet discēdere.* (Cicero)
2. *alterī vivās oportet, sī tibi vīs vivere.* (Seneca the Younger)
3. *cui peccāre licet, peccat minus.* (Ovid)
4. *dixisse mē aliquandō paenituit, tacuisse numquam.* (Valerius Maximus)
5. *lēgem brevem esse oportet quō facilius ab imperitīs teneātur.* (Seneca the Younger)
6. *mē nōn solum piget stultitiae meae, sed etiam pudet.* (Cicero)
7. *miseret tē aliōrum, tuī nec miseret nec pudet.* (Plautus)
8. *necesse est facere sumptum, quī quaerit lucrum.* (Plautus)

imperītus, -a, -um inexperienced
sumptus, -ūs masc. 4 expenditure

Lūsūs



Thēsaurus Verbōrum

Body Parts II

artus, -ūs masc. 4	limb	manus, -ūs fem. 4	hand
auris, -is fem. 3	ear	nāres, nārium fem. 3	nose
calx, calcis fem. 3	heel	ōs, ōris neut. 3	mouth
caput, capitis neut. 3	head	os, ossis neut. 3	bone
cervix, cervīcis fem. 3	(nape of the) neck	pectus, pectoris neut. 3	chest
cor, cordis neut. 3	heart	pellis, -is fem. 3	skin
crūs, crūris neut. 3	leg	pēs, pedis masc. 3	foot
dens, dentis masc. 3	tooth	pollex, -icis masc. 3	thumb
faciēs, -iēi fem. 5	face	pulmō, pulmōnis masc. 3	lung
femur, feminis neut. 3	thigh	rēnēs, rēnium masc. 3	kidneys
frons, frontis fem. 3	forehead	sanguis, sanguinis masc. 3	blood
genū, -ūs neut. 4	knee	unguis, -is masc. 3	finger-nail
iecur (= <i>jecur</i>), iecoris neut. 3	liver	venter, ventris masc. 3	belly
inguen, -inis neut. 3	groin	viscera, viscerum neut. 3	entrails
latus, lateris neut. 3	side	vultus, -ūs masc. 4	face

Etymologiae Antīquae

Parallel Etymologizing

Some Latin etymologies are matched in Greek, the only other language of consequence to the Romans, even when the words in the two languages are themselves quite different. In some cases, this will be coincidental, but often the existence of the Greek etymology may be supposed to have inspired the Latin one.

caelebs, caelibis masc. 3 “bachelor.” Unmarried men live a life like that of the celestial gods (*caeles, -itis* masc. 3). Similarly, the Greeks linked the term for a young unmarried man, ἡίθεος (*eitheos*), to the word for god, θεός (*theos*).

Dīs, Dītis masc. 3. The god of the Underworld is rich (*dīves, dīvitis*) because all things arise from the earth and return to it. Similarly, the Greek god of the Underworld, Πλούτων (*Ploutōn*), was also linked with wealth, πλοῦτος (*ploutos*).

Līber, Liberī masc. 2. The god of wine frees (*līberō* 1) us from our cares. Similarly, the Greek god of wine, Bacchus, was also known as Lyaios (from λύειν [*luein*] “release”).

lūdus, -ī masc. 2 “school.” By the standard etymological technique of explaining a word in terms of its opposite (*ē contrāriō*; see the etymology section in Chapter 27), the Romans defined a school as a place where one is *not* allowed to play (*lūdo, -ere, lūsi, lūsum* 3). The Greeks similarly used the same word, σχολή (*schole*), for both “leisure” and “school.”

Mars, Martis masc. 3. Wars are fought by men (*mās, maris* masc. 3). Similarly, the Greek god of war, Ares, was associated especially with men, ἄρσενες (*arsenes*).

mundus, -ī masc. 2 “universe.” The universe is arranged in an elegant (*mundus, -a, -um*) manner. Similarly, the Greeks used the same term, κόσμος (*kosmos*), for the universe and for elegance (hence our word “cosmetics”).

Thunderbolts in three languages: The general Scipio the Elder, called “Africanus,” defeated Hannibal decisively at Zama in 202 BC, and his adopted son Scipio Aemilianus destroyed Carthage in 146. At *Aeneid* 6.842, Virgil describes the two Scipios as *duo fulmina bellī*, which means “two thunderbolts of war,” implying a favorable contrast with Hannibal, whose family name, Barca, means “thunderbolt” in Punic. Another layer in this etymological play comes from the fact that σκηπτός (*skeptos*), which sounds like *Scipiō*, means “thunderbolt” in Greek.

virtūs, virtūtis fem. 3 and the Greek term ἀρετή (*arete*) are used predominantly of correct moral behavior (as our word “virtue” suggests). The original meaning of both words, however, is “bravery,” that is, behaving like a *vir* or an ἄρσεν (*arsen* “man”), both words for the male gender, not for human beings.

Vīta Rōmānōrum

Pompeian Graffiti

More than two thousand inscriptions have been discovered in the ruins of Pompeii. They allow us a glimpse into the inhabitants’ ordinary life, which was suddenly terminated by the eruption of Vesuvius on August 24 and 25, AD 79: lovers’ scribblings, election slogans, advertisements for games, and so on. Since abbreviation and unorthodox spelling are especially common in graffiti, some of the following have been expanded and standardized:

Vibius Restitutus hīc sōlus dormīvit et Urbānam suam dēsīderābat.
Vibius Restitutus slept alone here, and pined for his darling Urbana.

Restitutus multās dēcēpit saepe puellās.
Restitutus has often deceived many girls.

Cestilia, rēgīna Pompeiānōrum, anima dulcis, valē.
Farewell, Cestilia, queen of the Pompeians, sweet soul.

Marcus Spendūsam amat.
Marcus loves Spendusa.

Cornēlia Helena amātur ab Rūfō.
Cornelia Helena is loved by Rufus.

Marcellus Praenestīnam amat et nōn cūrātur.
Marcellus loves a girl from Praeneste and is ignored.

Staphylus hīc cum Quiētā.
Staphylus (was) here with Quieta.

Samius Cornēliō: suspendere.
Samius to Cornelius: go hang yourself!

Virgula Tertiō suō: indecens es.
Virgula to her darling Tertius: you're disgusting.

suspīrium puellārum Celadus Thrax.
Celadus the Thracian [gladiator] for whom all the girls sigh.

Eutycheis Graeca assibus II mōribus bellis.
Eutycheis, a Greek girl, two cents, nice character.

C. Iūlium Polybium IIvirum mūliōnēs rogant.
The mule-drivers ask [you to elect] Gaius Julius Polybius as *duovir* [one of the chief magistrates].

miximus in lectō; fateor, peccāvimus, hospes.
sī dicēs “quārē?,” nulla matella fuit.
I [lit. we] have wet the bed; I confess, I [lit. we] have done wrong, innkeeper.
If you ask “Why?” there was no chamber pot.

Decimī Lucrētī Satri Valentis flāminis gladiātōrum paria decem pugnābunt.
Ten pairs of gladiators owned by the priest Decimus Lucretius Satrius Valens will fight.

*N[umerius] POPIDIUS N[umerii] F[ilius] CELSINVS | AEDEM ISIDIS TERRAE
MOTŪ CONLAPSAM | Ā FVNDĀMENTŌ P[ecūniā] S[uā] RESTITVIT. HVNC
DĒCVRIŌNĒS OB LĪBERĀLITĀTEM | CVM ESSET ANNŌRVN SEX ORDINĪ
SVŌ GRĀTĪS ADLĒGĒRVNT.*

Numerius Popidius Celsinus, son of Numerius, restored the temple of Isis from the ground up at his own expense, after it had been destroyed by an earthquake. In consideration of his generosity, the Town Council inducted him into their order without charge when he was six years old. [He presumably had parental encouragement.]

APPENDIX 1

Latin Readings

It is important to gain confidence in Latin pronunciation as soon as possible, for correct pronunciation will make learning the language much easier. The recordings online (www.hackettpublishing.com/classicallatin) are designed to help you achieve this.

Latin is an unusually simple language to pronounce correctly (largely because we do not know how the Romans actually spoke their language, and correctness of pronunciation is therefore inevitably determined to some extent by familiar modern conventions). Before listening to the recordings, you may wish to read through the section on pronunciation in the Introduction. It will, however, be sufficient to bear a few basic principles in mind as you listen:

- long vowels are indicated in the transcript by a superscript macron (ˉ)
- *c* and *g* are always hard
- *h* at the beginning of a word is always pronounced
- *i* is sometimes a consonant, pronounced as a *y*
- *v* is pronounced as a *w*
- Latin is easy to pronounce

As you listen, concentrate on the sound of Latin, and, at least to begin with, do not pay any attention to the meaning. You will see some of these sentences again, as you work through the course, when they will be used to illustrate specific points of grammar.

***Verba Rōmānōrum* 1 (Words of the Romans 1)**

1. **carpe diem, quam minimē crēdula posterō.** (Horace)
Enjoy the day, trusting as little as possible in the next.
2. **vēnī, vīdī, vīcī.** (Caesar)
I came, I saw, I conquered.
3. **omnia vincit amor.** (Virgil)
Love conquers all things.
4. **labor omnia vincit improbus.** (Virgil)
Unremitting labor conquers all things.
5. **aliud agendī tempus, aliud quiescendī.** (Cicero)
There is one time for action, another for resting.
6. **alterī vivās oportet, sī tibi vīs vivere.** (Seneca the Younger)
You should live for another person, if you wish to live for yourself.

7. **bonum ex malō nōn fit.** (Seneca the Younger)
Good does not arise out of evil.
8. **confessiō conscientiae vox est.** (Seneca the Elder)
Confession is the voice of conscience.
9. **corpora nostra lentē augescunt, cito exstinguuntur.** (Tacitus)
Our bodies grow slowly, but they are quickly extinguished.
10. **disce legendō.** (Ps.-Cato)
Learn by reading.
11. **dīves quī fierī vult, et cito vult fierī.** (Juvenal)
A person who wishes to become rich also wishes to become rich quickly.
12. **doctrīna est fructus dulcis rādīcis amārae.** (Ps.-Cato)
Learning is a sweet fruit with a bitter root.
13. **effugere nēmō id potest quod futūrum est.** (Cicero)
No one can escape what is going to happen.
14. **ēmit morte immortalitatem.** (Quintilian)
He bought immortality through his death.
15. **facile vincere nōn repugnantēs.** (Cicero)
It is easy to defeat those who do not fight back.
16. **fāta regunt hominēs.** (Juvenal)
The fates rule mankind.
17. **fortūna opēs auferre potest, nōn animum.** (Seneca the Younger)
Fortune can take away our wealth, but not our spirit.
18. **frequens imitātiō transit in mōrēs.** (Quintilian)
Frequent imitation passes into habit.
19. **hōc ūnum certum est, nihil esse certī.** (Seneca the Younger)
This one thing is certain, nothing is certain.
20. **hominēs vitia sua et amant simul et odērunt.** (Seneca the Younger)
People both love and hate their own flaws at the same time.
21. **in rēbus dubiīs plūrimī est audācia.** (Publilius Syrus)
In uncertain matters, boldness is worth the most.
22. **inhūmānum verbum est ultiō.** (Seneca the Younger)
Vengeance is an inhuman word.
23. **iniūriam (= injūriam) quī factūrus est iam fēcit.** (Seneca the Younger)
A person who is going to commit an injury has already done so.
24. **intemperantia omnium perturbātiōnum māter est.** (Cicero)
Intemperance is the mother of all derangements.
25. **ira odium generat, concordia nūtrit amōrem.** (Ps.-Cato)
Anger generates hatred, but harmony fosters love.

26. **longa est vīta, sī plēna est.** (Seneca the Younger)
Life is long, if it is full.
27. **maximum remedium irae mora est.** (Seneca the Younger)
Delay is the greatest remedy for anger.
28. **meliōra sunt ea quae nātūrā quam illa quae arte perfecta sunt.** (Cicero)
What has been accomplished by nature is better than what has been accomplished by artifice.
29. **multa sunt quae ego nescire mālō.** (Cicero)
There are many things which I prefer not to know.
30. **multī mentiuntur ut dēcipiant, multī quia dēceptī sunt.** (Seneca the Younger)
Many people lie in order to deceive, many because they have been deceived.
31. **mūtārī fāta nōn possunt.** (Cicero)
The fates cannot be altered.
32. **nātūrā homō mundum et ēlegans animal est.** (Seneca the Younger)
By nature, man is a neat and elegant animal.
33. **nātūrae iūra (= jūra) sacra sunt etiam apud pīrātās.** (Seneca the Elder)
The laws of nature are sacred even among pirates.
34. **nātūrāle est magis nova quam magna mīrārī.** (Seneca the Younger)
It is natural to admire new things more than great things.
35. **nāvis quae in flūmine magna est in marī parvula est.** (Seneca the Younger)
A ship which is big in a river is tiny in the sea.
36. **nē damnent quae nōn intellegunt.** (Quintilian)
People should not criticize what they do not understand.
37. **nēmīnem pecūnia dīvitem fēcit.** (Seneca the Younger)
Money has made no one rich.
38. **nēmō adeō ferus est ut nōn mītescere possit.** (Horace)
No one is so savage that he cannot become mild.
39. **nihil agendō hominēs male agere discunt.** (Columella)
By doing nothing, people learn to act badly.
40. **nihil sibi quisquam dē futūrō dēbet prōmittere.** (Seneca the Younger)
No one should promise himself anything about the future.
41. **nōlite velle quod fierī nōn potest.** (Cicero)
Do not wish for what cannot happen.
42. **nōn ut diū vivāmus cūrandum est, sed ut satis.** (Seneca the Younger)
We should not worry about living for a long time, but about living sufficiently.
43. **num, tibi cum faucēs ūrit sitis, aurea quaeris pōcula?** (Horace)
When thirst is burning your throat, you don't demand golden cups, do you?
44. **numquam temeritās cum sapientiā commiscētur.** (Cicero)
Rashness is never combined with wisdom.

45. **nusquam est quī ubique est.** (Seneca the Younger)
A person who is everywhere is nowhere.
46. **ōdērunt peccāre bonī virtūtis amōre.** (Horace)
Good people shun wrongdoing because of their love of virtue.
47. **omnēs hominēs aut liberī sunt aut servī.** (Justinian's *Digestā*)
Everyone is either free or a slave.
48. **omnēs sē ipsōs nātūrā diligunt.** (Cicero)
Everyone naturally loves himself.
49. **omnia etiam fēlicibus dubia sunt.** (Seneca the Younger)
Everything is in doubt, even for those who are fortunate.
50. **omnia quae tū vīs ea cupiō.** (Plautus)
I wish for everything that you want.
51. **plūs potest quī plūs valet.** (Plautus)
The person with more strength has more power.
52. **post glōriam invidia sequitur.** (Sallust)
Envy follows after glory.
53. **quod dare nōn possis verbis prōmittere nōlī.** (Ps.-Cato)
Do not promise with words what you cannot give.
54. **quod sequitur fugiō; quod fugit ipse sequor.** (Ovid)
Whatever pursues, I flee; whatever flees, I myself pursue.
55. **quot hominēs, tot sententiae.** (Terence)
There are as many opinions as there are people.
56. **saepius pauper et fidēlius rīdet.** (Seneca the Younger)
A poor person laughs more often and more honestly.
57. **sagittā Cupidō cor meum transfixit.** (Plautus)
Cupid has shot my heart through with an arrow.
58. **sērum auxilium post proelium.** (Livy)
Help (comes) late after the battle.
59. **spēs spem excitat, ambiōnem ambiō.** (Seneca the Younger)
Hope stirs hope, ambition ambition.
60. **tot mala sum passus quot in aethere sīdera lūcent.** (Ovid)
I have suffered as many bad things as there are stars shining in the sky.

Verba Rōmānōrum II

1. **ab honestō vir bonus nullā rē dēterrēbitur.** (Seneca the Younger)
A good man will be deterred from decency by nothing.
2. **ācerima proximōrum odia sunt.** (Tacitus)
The hatreds of those closest are sharpest.

3. **adversus hostēs necessāria est ira.** (Seneca the Younger)
Anger is necessary against one's enemies.
4. **aliīs quod triste et amārum est, hōc tamen esse aliīs possit praedulce vidēri.** (Lucretius)
What to some people is depressing and bitter may nevertheless seem to others to be very sweet.
5. **aliīs tempora dēsunt, aliīs tempora supersunt.** (Seneca the Younger)
Some people lack time, others have too much time.
6. **aliquid crastinus diēs ad cōgitandum nōbīs dabit.** (Cicero)
Tomorrow will give us something to think about.
7. **amantium caeca iūdicia (= iūdicia) sunt.** (Cicero)
The judgments of lovers are blind.
8. **aspiciunt oculis superi mortalia iustis (= iustis).** (Ovid)
The gods above look with just eyes on mortal affairs.
9. **aut ridenda omnia aut flenda sunt.** (Seneca the Younger)
Everything should be either laughed at or wept over.
10. **avaritia belua fera, immānis, intoleranda est.** (Sallust)
Greed is a wild beast, huge, intolerable.
11. **bellum nec timendum nec prōvocandum.** (Pliny the Younger)
War is neither to be feared nor to be provoked.
12. **bonitās nōn est pessimis esse meliōrem.** (Seneca the Younger)
Being better than the worst is not goodness.
13. **brevissima ad divitiās per contemptum divitiarum via est.** (Seneca the Younger)
The shortest way to riches is through the spurning of riches.
14. **cito fit quod deī volunt.** (Petronius)
What the gods want happens quickly.
15. **crēdebās dormienti haec tibi confectūrōs deōs?** (Terence)
Did you suppose that the gods would make these things happen for you while you slept?
16. **cum mentior et mentiri mē dicō, mentior an vērūm dicō?** (Aulus Gellius)
When I tell a lie and say that I am telling a lie, am I telling a lie or speaking the truth?
17. **deōs nēmō sānus timet.** (Seneca the Younger)
No sane person fears the gods.
18. **dignus es porcōs pascere.** (Martial)
You are fit to feed pigs.
19. **divina nātūra dedit agrōs, ars hūmāna aedificāvit urbēs.** (Varro)
Divine nature gave fields, human skill built cities.
20. **dolōris medicinam ā philosophiā petō.** (Cicero)
From philosophy I seek medicine for pain.

21. **dūcunt volentem fāta, nōlentem trahunt.** (Seneca the Younger)
The fates lead the willing, but drag the unwilling.
22. **ego adulescentulōs existimō in scholīs stultissimōs fierī, quia nihil ex eis quae in ūsū habēmus aut audiunt aut vident.** (Petronius)
I believe that young people become very stupid in the schools, since they neither hear nor see any of those things which we consider useful.
23. **ēnumerat mīles vulnera, pastor ovēs.** (Propertius)
The soldier counts his wounds, the shepherd his sheep.
24. **errāre mālō cum Platōne quam cum istīs vēra sentīre.** (Cicero)
I prefer to be wrong with Plato than to hold true opinions with those fellows.
25. **etiam sine magistrō vitia discuntur.** (Seneca the Younger)
Vices are learned even without a teacher.
26. **factum fierī infectum nōn potest.** (Terence)
What has been done cannot be made undone.
27. **fateor saepe peccasse; homō sum.** (Petronius)
I confess I have often made mistakes; I am human.
28. **fertilior seges est aliēnīs semper in agrīs.** (Ovid)
Crops are always more fertile in other people's fields.
29. **firmissima est inter parēs amīcītia.** (Quintus Curtius)
Friendship is always firmest among equals.
30. **fortūna in omnī rē dominātur.** (Sallust)
Fortune controls everything.
31. **genus est mortis male vīvere.** (Ovid)
Living badly is a sort of death.
32. **ignāviā nēmō immortalis factus est.** (Sallust)
No one has been made immortal through laziness.
33. **in fugā foeda mors est, in victōriā glōriōsa.** (Cicero)
Death in flight is shameful, in victory glorious.
34. **incrēdibile est quam facile etiam magnōs virōs dulcēdō ōrātiōnis abducāt ā vērō.** (Seneca the Younger)
It is incredible how easily the sweetness of a speech leads even great men away from the truth.
35. **litore quot conchae, tot sunt in amōre dolōrēs.** (Ovid)
There are as many sorrows in love as there are shells on the shore.
36. **longius aut propius mors sua quemque manet.** (Propertius)
Farther away or nearer at hand, each person's death awaits them.
37. **lūdit in hūmānīs dīvīna potentia rēbus.** (Ovid)
The power of the gods plays amidst human affairs.
38. **maior (= major) frāter dīvidat patrimōnium, minor eligat.** (Seneca the Elder)
Let the elder brother divide the inheritance, the younger one choose.

39. **maior** (= *major*) **ignōtārum rērum est terror.** (Livy)
Fear of unknown things is greater.
40. **mālō prospicere quam acceptā iniuriā** (= *injūriā*) **ulcisci.** (Terence)
I prefer to be on the lookout than to take vengeance after suffering a wrong.
41. **malus bonum malum esse vult ut sit suī similis.** (Plautus)
The bad person wants the good person to be bad, so that he should be like him himself.
42. **manet incolumis mundus, idem semper erit, quoniam semper fuit idem.**
(Manilius)
The world remains safe, it will always be the same, since it has always been the same.
43. **medicus nihil aliud est quam animī consōlātiō.** (Petronius)
A doctor is nothing but a source of consolation for the mind.
44. **moritur omne quod nascitur.** (Minucius Felix)
Everything which is born dies.
45. **mors dolōrum omnium exsolūtiō est et finis, ultrā quem mala nostra nōn exeunt.**
(Seneca the Younger)
Death is a release and end of all pains, beyond which our ills do not extend.
46. **mors nec bonum nec malum est.** (Seneca the Younger)
Death is neither a good thing nor a bad thing.
47. **mors somnō similis est.** (Cicero)
Death is like sleep.
48. **mortālia facta perībunt.** (Horace)
Mortal deeds will perish.
49. **nātūra mūtārī nōn potest.** (Cicero)
Nature cannot be changed.
50. **nātūram sī sequēmur ducem, numquam aberrābimus.** (Cicero)
If we follow nature as our guide, we will never go astray.
51. **nēmō patriam, quia magna est, amat, sed quia sua.** (Seneca the Younger)
No one loves his country because it is great, but because it is his own.
52. **nescīs quid vesper sērus vehat.** (Varro)
You do not know what the late evening brings.
53. **nihil difficile amanti.** (Cicero)
Nothing is difficult for a lover.
54. **nihil est bellō fūnestius.** (Seneca the Younger)
Nothing is more deadly than war.
55. **nihil est mortī tam simile quam somnus.** (Cicero)
Nothing is so like death as sleep.
56. **nihil est quod deus efficere nōn possit.** (Cicero)
There is nothing which god cannot bring about.

57. **nihil est quod longinquitās temporis nōn efficere possit.** (Cicero)
There is nothing which length of time cannot bring about.
58. **nihil perpetuum, pauca diūturna sunt.** (Seneca the Younger)
Nothing is permanent, few things last for a long time.
59. **nīl admirārī prope rēs est ūna sōlaque quae possit facere et servāre beātum.**
(Horace)
To be surprised at nothing is almost the one and only thing which can make and keep a person happy.
60. **nōn bonus est hominī somnus post prandium.** (Plautus)
Sleep after lunch is not good for a person.
61. **nōn census nec clārū nōmen avōrum sed probitās magnōs ingeniumque facit.**
(Ovid)
Not wealth nor the famous name of one's ancestors but rather honesty and genius make people great.
62. **nōn miscentur contrāria.** (Seneca the Younger)
Opposites do not mix.
63. **nōn omnēs eadem mirantur amantque.** (Horace)
Not everyone admires and likes the same things.
64. **nōn omnēs quī habent citharam sunt citharoedī.** (Varro)
Not everyone who has a lyre is a lyre-player.
65. **nōn quaerit aeger medicum eloquentem, sed sānantem.** (Seneca the Younger)
A sick person does not look for an eloquent doctor, but one who cures him.
66. **nōn quia difficilia sunt nōn audēmus, sed quia nōn audēmus difficilia sunt.**
(Seneca the Younger)
It is not because they are difficult that we do not dare (to do) things; rather they are difficult because we do not dare (to do) them.
67. **nōs nōn plūris sumus quam bullae.** (Petronius)
We are worth no more than bubbles are.
68. **nulla flendī est maior (= major) causa, quam flēre nōn posse.** (Seneca the Elder)
There is no greater reason for weeping than not to be able to weep.
69. **numquam aliud nātūra, aliud sapientia dicit.** (Juvenal)
Nature never says one thing, wisdom another.
70. **occultae inimicitiae magis timendae sunt quam apertae.** (Cicero)
Hidden enmities are more to be feared than open ones.
71. **omnem crēde diem tibi diluxisse suprēmum.** (Horace)
Believe that every day has dawned for you for the last time.
72. **omnēs immemorem beneficiū odērunt.** (Cicero)
Everyone detests a person who forgets a favor.
73. **omnia praeclāra rāra.** (Cicero)
All excellent things are rare.

74. **omnis vīta servitium est.** (Seneca the Younger)
All of life is slavery.
75. **onerātus magis sum quam honōrātus.** (Livy)
I am more burdened than honored.
76. **opprime, dum nova sunt, mala sēmina morbī.** (Ovid)
Check the evil seeds of disease while they are fresh.
77. **optimōs vītae diēs effluere prohibē.** (Seneca the Younger)
Stop the best days of your life from flowing away.
78. **palleat omnis amans; hīc est color aptus amanti.** (Ovid)
Every lover should be pale; that color suits a lover.
79. **parēs cum paribus facillimē congregantur.** (Cicero)
Like gather together with like very easily.
80. **parva levēs capiunt animōs.** (Ovid)
Small things captivate light minds.
81. **periculōsius est timēri quam dēspicī.** (Seneca the Younger)
It is more dangerous to be feared than to be despised.
82. **piger ipse sibi obstat.** (Seneca the Younger)
A lazy person is an obstacle to himself.
83. **plūs alimentī est in pāne quam in ullō aliō.** (Celsus)
There is more nourishment in bread than in anything else.
84. **post mortem nihil est, ipsaque mors nihil.** (Seneca the Younger)
There is nothing after death, and death itself is nothing.
85. **potior dignitās sine vītā quam vīta sine dignitāte.** (Valerius Maximus)
Honor without life is better than life without honor.
86. **potior periculōsa libertās quiētō servitiō.** (Sallust)
Freedom with danger is better than tranquil slavery.
87. **praeferre patriam liberis rēgem decet.** (Seneca the Younger)
A ruler should value his country more than his children.
88. **prīma virtūs est vitiō carēre.** (Quintilian)
Being without vice is the first virtue.
89. **quam caeca avāritia est!** (Cicero)
How blind greed is!
90. **quās dederis, sōlās semper habēbis opēs.** (Martial)
The only wealth you will always have is what you have given away.
91. **quid libertāte pretiōsius?** (Pliny the Younger)
What is more valuable than freedom?
92. **quidquid bene dictum est ab ullō meum est.** (Seneca the Younger)
Whatever has been well said by anyone is mine.

93. **quidquid servātur cupimus magis.** (Ovid)
Whatever is guarded we desire more.
94. **quod bonum est, bonōs facit.** (Seneca the Younger)
What is good makes people good.
95. **quod parum nōvit, nēmo docēre potest.** (Ovid)
No one can teach what he scarcely knows.
96. **quod tuum est, meum est, omne meum est autem tuum.** (Plautus)
What is yours is mine, and all that is mine is yours.
97. **quot caelum stellās, tot habet tua Rōma puellās.** (Ovid)
Your Rome has as many girls as the sky has stars.
98. **regitur fātis mortāle genus.** (Seneca the Younger)
The human race is controlled by the fates.
99. **rēs est forma fugax.** (Seneca the Younger)
Beauty is a fleeting thing.
100. **semper est honestum virum bonum esse, semper est ūtile.** (Cicero)
It is always decent to be a good man, it is always useful.
101. **senectūs est nātūrā loquācior.** (Cicero)
Old age is by nature rather garrulous.
102. **sī ūnam rem sērō fēceris, omnia opera sērō faciēs.** (Cato)
If you do one thing late, you will do all your tasks late.
103. **sōlem ē mundō tollere videntur, quī amīcitiā ē vitā tollunt.** (Cicero)
Those who remove friendship from life seem to remove the sun from the world.
104. **suāve marī magnō turbantibus aequora ventīs, ē terrā magnum alterius spectāre labōrem.** (Lucretius)
When the winds are tossing the waters in a great sea, it is pleasant to watch another person's great difficulty from the land.
105. **sunt aliquid mănēs: lētum nōn omnia finit.** (Propertius)
The shades of the dead are something; death does not end everything.
106. **sunt apud infernōs tot mīlia formōsārum.** (Propertius)
There are among those below so many thousands of beautiful women.
107. **tanta vīs probitātis est, ut eam etiam in hoste diligāmus.** (Cicero)
Honesty has such power that we appreciate it even in an enemy.
108. **tantī est, quantī fungus putridus.** (Plautus)
He is worth as much as a rotten mushroom.
109. **temerāriīs remediīs gravēs morbī cūrantur.** (Seneca the Elder)
Serious diseases are treated with risky remedies.
110. **tempus in agrōrum cultū consūmere dulce est.** (Ovid)
It is pleasant to spend time in cultivating one's fields.
111. **timidum dēmentia somnia terrent.** (Propertius)
Mad dreams terrify a timid person.

112. **tot sine amōre virī, tot sunt sine amōre puellae!** (Ovid)
There are so many men without love, so many girls without love!
113. **tranquillās etiam naufragus horret aquās.** (Ovid)
A person who has been shipwrecked shudders even at calm waters.
114. **tū mihi sōla placēs: placeam tibi sōlus!** (Propertius)
You alone please me: may I alone please you!
115. **ūsus effīcācissimus rērum omnium magister.** (Pliny the Elder)
Practice is the most effective teacher in all affairs.
116. **ūtilius regnō est, meritis acquirere amīcōs.** (Ps.-Cato)
It is worth more than a kingdom to acquire friends by one's merits.
117. **vērus amīcus est is quī est tamquam alter idem.** (Cicero)
A true friend is one who is as it were a second self.
118. **vīlius argentum est aurō, virtūtibus aurum.** (Horace)
Silver is cheaper than gold, gold than virtues.
119. **vīta et mors iūra (= jūra) nātūrae sunt.** (Sallust)
Life and death are laws of nature.
120. **vītae sequere nātūram ducem.** (Seneca the Younger)
Follow nature as your guide in life.

APPENDIX 2

The Forms of Nouns, Pronouns, Adjectives, and Verbs

Noun Declensions¹

	First	Second			
<i>Singular</i>					
Nom.	puella	dominus ²	puer ³	saxum	
Gen.	puellae	dominī	puerī	saxī	
Dat.	puellae	dominō	puerō	saxō	
Acc.	puellam	dominum	puerum	saxum	
Abl.	puellā	dominō	puerō	saxō	
<i>Plural</i>					
Nom.	puellae	dominī	puerī	saxa	
Gen.	puellārum	dominōrum	puerōrum	saxōrum	
Dat.	puellis	dominīs	puerīs	saxīs	
Acc.	puellās	dominōs	puerōs	saxa	
Abl.	puellis	dominīs	puerīs	saxīs	
	Third ⁴		Fourth		Fifth ⁵
<i>Singular</i>					
Nom.	flōs	carmen	portus	cornū	diēs
Gen.	flōris	carminis	portūs	cornūs	diēi
Dat.	flōrī	carminī	portuī	cornū	diēi
Acc.	flōrem	carmen	portum	cornū	diem
Abl.	flōre	carmine	portū	cornū	diē

1. First declension nouns are introduced in Chapter 2, second in Chapter 5, third in Chapter 8, fourth and fifth in Chapter 11.

2. Note also the exceptional vocative singular of nouns of the *dominus*-type, *domine. vir, virī*, masc. 2 “man” has the nominative and vocative singular *vir*, and the word otherwise declines like *dominus*.

3. For the distinction between nouns such as *puer, puerī* and *magister, magistrī*, see Chapter 5.

4. For the small number of third declension nouns that do not conform to these paradigms, such as *ars, artis*, and *mare, maris*, see Chapter 8.

5. Fifth declension nouns that are monosyllabic in the nom. sing., such as *rēs*, have a short *e* as the penultimate syllable in the gen. and dat. sing.; see Chapter 11.

	Third		Fourth		Fifth
<i>Plural</i>					
Nom.	flōrēs	carmina	portūs	cornua	diēs
Gen.	flōrum	carminum	portuum	cornuum	diērum
Dat.	flōribus	carminibus	portibus	cornibus	diēbus
Acc.	flōrēs	carmina	portūs	cornua	diēs
Abl.	flōribus	carminibus	portibus	cornibus	diēbus

Pronoun Declensions⁶

Demonstrative Pronouns

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Singular</i>						
Nom.	hīc	haec	hōc	ille ⁷	illa	illud
Gen.	huius	huius	huius	illīus	illīus	illīus
Dat.	huic	huic	huic	illī	illī	illī
Acc.	hunc	hanc	hōc	illum	illam	illud
Abl.	hōc	hāc	hōc	illō	illā	illō
<i>Plural</i>						
Nom.	hī	hae	haec	illī	illae	illa
Gen.	hōrum	hārum	hōrum	illōrum	illārum	illōrum
Dat.	hīs	hīs	hīs	illīs	illīs	illīs
Acc.	hōs	hās	haec	illōs	illās	illa
Abl.	hīs	hīs	hīs	illīs	illīs	illīs
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Singular</i>						
Nom.	is	ea	id	īdem	eadem	idem
Gen.	eius	eius	eius	eiusdem	eiusdem	eiusdem
Dat.	eī	eī	eī	eīdem	eīdem	eīdem
Acc.	eum	eam	id	eundem	eandem	idem
Abl.	eō	eā	eō	eōdem	eādem	eōdem
<i>Plural</i>						
Nom.	eī	eae	ea	eīdem	eaedem	eadem
Gen.	eōrum	eārum	eōrum	eōrundem	eārundem	eōrundem
Dat.	eīs	eīs	eīs	eīsdem	eīsdem	eīsdem
Acc.	eōs	eās	ea	eōsdem	eāsdem	eadem
Abl.	eīs	eīs	eīs	eīsdem	eīsdem	eīsdem

6. For pronouns, see Chapters 17 and 18.

7. *iste, ista, istud* declines like *ille, illa, illud*.

	Personal Pronouns ⁸			Intensive Pronoun		
	First	Second	Third	Masc.	Fem.	Neut.
<i>Singular</i>						
Nom.	ego	tū	—	ipse	ipsa	ipsum
Gen.	meī	tuī	suī	ipsīus	ipsīus	ipsīus
Dat.	mihi	tibi	sibi	ipsī	ipsī	ipsī
Acc.	mē	tē	sē	ipsum	ipsam	ipsum
Abl.	mē	tē	sē	ipsō	ipsā	ipsō
<i>Plural</i>						
Nom.	nōs	vōs	—	ipsī	ipsae	ipsa
Gen.	nostrum (-ī)	vestrum (-ī)	suī	ipsōrum	ipsārum	ipsōrum
Dat.	nōbīs	vōbīs	sibi	ipsīs	ipsīs	ipsīs
Acc.	nōs	vōs	sē	ipsōs	ipsās	ipsa
Abl.	nōbīs	vōbīs	sē	ipsīs	ipsīs	ipsīs
	Relative Pronoun			Interrogative Pronoun ⁹		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Singular</i>						
Nom.	quī	quae	quod	quis	quis	quid
Gen.	cuius	cuius	cuius	cuius	cuius	cuius
Dat.	cui	cui	cui	cui	cui	cui
Acc.	quem	quam	quod	quem	quem	quid
Abl.	quō	quā	quō	quō	quō	quō
<i>Plural</i>						
Nom.	quī	quae	quae	quī	quae	quae
Gen.	quōrum	quārum	quōrum	quōrum	quārum	quōrum
Dat.	quibus	quibus	quibus	quibus	quibus	quibus
Acc.	quōs	quās	quae	quōs	quās	quae
Abl.	quibus	quibus	quibus	quibus	quibus	quibus

8. For the distinction between reflexive and non-reflexive pronouns, see Chapter 17.

9. The interrogative pronominal adjective is the same as the relative pronoun in all its forms.

Indefinite Pronouns

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Singular</i>						
Nom.	aliquis ¹⁰	aliqua	aliquid ¹¹	quīdam	quaedam	quiddam ¹²
Gen.	alicuius	alicuius	alicuius	cuiusdam	cuiusdam	cuiusdam
Dat.	alicui	alicui	alicui	cuidam	cuidam	cuidam
Acc.	aliquem	aliquam	aliquid	quendam	quandam	quiddam
Abl.	aliquō	aliquā	aliquō	quōdam	quādam	quōdam
<i>Plural</i>						
Nom.	aliquī	aliquae	aliqua	quīdam	quaedam	quaedam
Gen.	aliquōrum	aliquārum	aliquōrum	quōrundam	quārundam	quōrundam
Dat.	aliquibus	aliquibus	aliquibus	quibusdam	quibusdam	quibusdam
Acc.	aliquōs	aliquās	aliqua	quōsdam	quāsdam	quaedam
Abl.	aliquibus	aliquibus	aliquibus	quibusdam	quibusdam	quibusdam

Adjective Declensions¹³

First/Second Declension Adjectives

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Singular</i>						
Nom.	cārus ¹⁴	cāra	cārum	miser ¹⁵	misera	miserum
Gen.	cārī	cārae	cārī	miserī	miserae	miserī
Dat.	cārō	cārae	cārō	miserō	miserae	miserō
Acc.	cārum	cāram	cārum	miserum	miseram	miserum
Abl.	cārō	cārā	cārō	miserō	miserā	miserō
<i>Plural</i>						
Nom.	cārī	cārae	cāra	miserī	miserae	misera
Gen.	cārōrum	cārārum	cārōrum	miserōrum	miserārum	miserōrum
Dat.	cārīs	cārīs	cārīs	miserīs	miserīs	miserīs
Acc.	cārōs	cārās	cāra	miserōs	miserās	misera
Abl.	cārīs	cārīs	cārīs	miserīs	miserīs	miserīs

10. The nom. masc. sing. of the pronominal adj. is *aliquī*.

11. The nom. and acc. neut. sing. of the pronominal adj. is *aliquid*.

12. The nom. and acc. neut. sing. of the pronominal adj. is *quoddam*.

13. For first and second declension adjectives, see Chapter 6, for third (including the irregular *dīves*, *pau- per*, *vetus*, and those of the type *ācer*, *ācris*, *ācre*), see Chapter 9. For the comparative and superlative forms of adjectives, see Chapter 12.

14. Note also the exceptional vocative singular masculine of adjectives of the *cārus*-type, *cāre*.

15. For the distinction between adjectives such as *miser*, *misera*, *miserum* and *pulcher*, *pulchra*, *pulchrum*, see Chapter 6.

Third Declension Adjectives

	Masc./Fem.	Neut.	Masc./Fem.	Neut.
<i>Singular</i>				
Nom.	dulcis	dulce	audax	audax
Gen.	dulcis	dulcis	audācis	audācis
Dat.	dulcī	dulcī	audācī	audācī
Acc.	dulcem	dulce	audācem	audax
Abl.	dulcī	dulcī	audācī	audācī
<i>Plural</i>				
Nom.	dulcēs	dulcia	audācēs	audācia
Gen.	dulcium	dulcium	audācium	audācium
Dat.	dulcibus	dulcibus	audācibus	audācibus
Acc.	dulcēs	dulcia	audācēs	audācia
Abl.	dulcibus	dulcibus	audācibus	audācibus

Comparative and Superlative Forms of Adjectives¹⁶

	Masc./Fem.	Neut.	Masc.	Fem.	Neut.
<i>Singular</i>					
Nom.	cārior	cārius	cārissimus ¹⁷	cārissima	cārissimum
Gen.	cāriōris	cāriōris	cārissimī	cārissimae	cārissimī
Dat.	cāriōrī	cāriōrī	cārissimō	cārissimae	cārissimō
Acc.	cāriōrem	cārius	cārissimum	cārissimam	cārissimum
Abl.	cāriōre	cāriōre	cārissimō	cārissima	cārissimō
<i>Plural</i>					
Nom.	cāriōrēs	cāriōra	cārissimī	cārissimae	cārissima
Gen.	cāriōrum	cāriōrum	cārissimōrum	cārissimārum	cārissimōrum
Dat.	cāriōribus	cāriōribus	cārissimīs	cārissimīs	cārissimīs
Acc.	cāriōrēs	cāriōra	cārissimōs	cārissimās	cārissima
Abl.	cāriōribus	cāriōribus	cārissimīs	cārissimīs	cārissimīs

16. For superlative forms of the type *liberrimus* and *facillimus*, and for irregular comparative and superlative forms of adjectives and adverbs, see Chapter 12.

17. Note also the exceptional vocative singular masculine of adjectives of the *cārus*-type, *cārissime*.

Irregular Adjectives¹⁸

	Masc.	Fem.	Neut.
Nom.	ūnus	ūna	ūnum
Gen.	ūnīus	ūnīus	ūnīus
Dat.	ūnī	ūnī	ūnī
Acc.	ūnum	ūnam	ūnum
Abl.	ūnō	ūnā	ūnō

Verb Conjugations

Principal Parts of Regular Verbs

First	amō	amāre	amāvī	amātum
Second	moneō	monēre	monuī	monitum
Third	mittō	mittere	mīsī	missum
Fourth	audiō	audire	audīvī	audītum
Third <i>i</i>-stem	capiō	capere	cēpī	captum

Active Indicative

Present

1st Sing.	amō	moneō	mittō	audiō	capiō
2nd Sing.	amās	monēs	mittis	audīs	capis
3rd Sing.	amat	monet	mittit	audit	capit
1st Pl.	amāmus	monēmus	mittimus	audiemus	capimus
2nd Pl.	amātis	monētis	mittitis	audītis	capitis
3rd Pl.	amant	monent	mittunt	audiunt	capiunt

Future

1st Sing.	amābō	monēbō	mittam	audiam	capiam
2nd Sing.	amābis	monēbis	mittēs	audiēs	capies
3rd Sing.	amābit	monēbit	mittet	audiet	capiet
1st Pl.	amābimus	monēbimus	mittēmus	audiēmus	capiemus
2nd Pl.	amābitis	monēbitis	mittētis	audiētis	capietis
3rd Pl.	amābunt	monēbunt	mittent	audient	capient

18. Here *ūnus* represents an irregular type of adjective, with a gen. sing. in *-īus* and a dat. sing. in *-ī*; see Chapter 13. Most numbers are indeclinable adjectives; see Chapter 10.

Imperfect

1st Sing.	amābam	monēbam	mittēbam	audiēbam	capiēbam
2nd Sing.	amābās	monēbās	mittēbās	audiēbās	capiēbās
3rd Sing.	amābat	monēbat	mittēbat	audiēbat	capiēbat
1st Pl.	amābāmus	monēbāmus	mittēbāmus	audiēbāmus	capiēbāmus
2nd Pl.	amābātis	monēbātis	mittēbātis	audiēbātis	capiēbātis
3rd Pl.	amābant	monēbant	mittēbant	audiēbant	capiēbant

Perfect

1st Sing.	amāvī	monuī	mīsī	audīvī	cēpī
2nd Sing.	amāvistī	monuistī	mīsistī	audīvistī	cēpistī
3rd Sing.	amāvit	monuit	mīsīt	audīvit	cēpit
1st Pl.	amāvīmus	monuīmus	mīsīmus	audīvīmus	cēpīmus
2nd Pl.	amāvistis	monuistis	mīsistis	audīvistis	cēpistis
3rd Pl.	amāvērunt	monuērunt	mīsērunt	audīvērunt	cēpērunt

Fut. Perf.

1st Sing.	amāverō	monuerō	mīserō	audīverō	cēperō
2nd Sing.	amāveris	monueris	mīseris	audīveris	cēperis
3rd Sing.	amāverit	monuerit	mīserit	audīverit	cēperit
1st Pl.	amāverīmus	monuerīmus	mīserīmus	audīverīmus	cēperīmus
2nd Pl.	amāveritis	monueritis	mīseritis	audīveritis	cēperitis
3rd Pl.	amāverint	monuerint	mīserint	audīverint	cēperint

Pluperfect

1st Sing.	amāveram	monueram	mīseram	audīveram	cēperam
2nd Sing.	amāverās	monuerās	mīserās	audīverās	cēperās
3rd Sing.	amāverat	monuerat	mīserat	audīverat	cēperat
1st Pl.	amāverāmus	monuerāmus	mīserāmus	audīverāmus	cēperāmus
2nd Pl.	amāverātis	monuerātis	mīserātis	audīverātis	cēperātis
3rd Pl.	amāverant	monuerant	mīserant	audīverant	cēperant

Passive Indicative

Present

1st Sing.	amor	moneor	mittor	audior	capior
2nd Sing.	amāris	monēris	mitteris	audīris	caperis
3rd Sing.	amātur	monētur	mittitur	audītur	capitur
1st Pl.	amāmur	monēmur	mittimur	audīmur	capimur
2nd Pl.	amāminī	monēminī	mittiminī	audīminī	capiminī
3rd Pl.	amantur	monentur	mittuntur	audiuntur	capiuntur

Future

1st Sing.	amābor	monēbor	mittar	audiar	capiar
2nd Sing.	amāberis	monēberis	mittēris	audiēris	capieris
3rd Sing.	amābitur	monēbitur	mittētur	audiētur	capietur
1st Pl.	amābimur	monēbimur	mittēmur	audiēmur	capiemur
2nd Pl.	amābiminī	monēbiminī	mittēminī	audiēminī	capieminī
3rd Pl.	amābuntur	monēbuntur	mittentur	audientur	capientur

Imperfect

1st Sing.	amābar	monēbar	mittēbar	audiēbar	capiebar
2nd Sing.	amābāris	monēbāris	mittēbāris	audiēbāris	capiebāris
3rd Sing.	amābātur	monēbātur	mittēbātur	audiēbātur	capiebātur
1st Pl.	amābāmur	monēbāmur	mittēbāmur	audiēbāmur	capiebāmur
2nd Pl.	amābāminī	monēbāminī	mittēbāminī	audiēbāminī	capiebāminī
3rd Pl.	amābantur	monēbantur	mittēbantur	audiēbantur	capiebantur

Perfect

1st Sing.	amātus sum ¹⁹	monitus sum	missus sum	audītus sum	captus sum
2nd Sing.	amātus es	monitus es	missus es	audītus es	captus es
3rd Sing.	amātus est	monitus est	missus est	audītus est	captus est
1st Pl.	amātī sumus	monitī sumus	missī sumus	audītī sumus	captī sumus
2nd Pl.	amātī estis	monitī estis	missī estis	audītī estis	captī estis
3rd Pl.	amātī sunt	monitī sunt	missī sunt	audītī sunt	captī sunt

Fut. Perf.

1st Sing.	amātus erō	monitus erō	missus erō	audītus erō	captus erō
2nd Sing.	amātus eris	monitus eris	missus eris	audītus eris	captus eris
3rd Sing.	amātus erit	monitus erit	missus erit	audītus erit	captus erit
1st Pl.	amātī erimus	monitī erimus	missī erimus	audītī erimus	captī erimus
2nd Pl.	amātī eritis	monitī eritis	missī eritis	audītī eritis	captī eritis
3rd Pl.	amātī erunt	monitī erunt	missī erunt	audītī erunt	captī erunt

19. Note that, for reasons of space, such forms omit the fem. and neut. endings, *-a*, *-um*, and *-ae*, *-a*.

Pluperfect

1st Sing.	amātus eram	monitus eram	missus eram	audītus eram	captus eram
2nd Sing.	amātus erās	monitus erās	missus erās	audītus erās	captus erās
3rd Sing.	amātus erat	monitus erat	missus erat	audītus erat	captus erat
1st Pl.	amātī erāmus	monitī erāmus	missī erāmus	audītī erāmus	captī erāmus
2nd Pl.	amātī erātis	monitī erātis	missī erātis	audītī erātis	captī erātis
3rd Pl.	amātī erant	monitī erant	missī erant	audītī erant	captī erant

Active Subjunctive

Present

1st Sing.	amem	moneam	mittam	audiam	capiam
2nd Sing.	amēs	moneās	mittās	audiās	capiās
3rd Sing.	amet	moneat	mittat	audiat	capiat
1st Pl.	amēmus	moneāmus	mittāmus	audiāmus	capiāmus
2nd Pl.	amētis	moneātis	mittātis	audiātis	capiātis
3rd Pl.	ament	moneant	mittant	audiant	capiant

Imperfect

1st Sing.	amārem	monērem	mitterem	audīrem	caperem
2nd Sing.	amārēs	monērēs	mitterēs	audīrēs	caperēs
3rd Sing.	amāret	monēret	mitteret	audīret	caperet
1st Pl.	amārēmus	monērēmus	mitterēmus	audīrēmus	caperēmus
2nd Pl.	amārētis	monērētis	mitterētis	audīrētis	caperētis
3rd Pl.	amārent	monērent	mitterent	audīrent	caperent

Perfect

1st Sing.	amāverim	monuerim	mīserim	audīverim	cēperim
2nd Sing.	amāverīs	monuerīs	mīserīs	audīverīs	cēperīs
3rd Sing.	amāverit	monuerit	mīserit	audīverit	cēperit
1st Pl.	amāverīmus	monuerīmus	mīserīmus	audīverīmus	cēperīmus
2nd Pl.	amāverītis	monuerītis	mīserītis	audīverītis	cēperītis
3rd Pl.	amāverint	monuerint	mīserint	audīverint	cēperint

Pluperfect

1st Sing.	amāvissem	monuissem	mīsissem	audīvissem	cēpissem
2nd Sing.	amāvissēs	monuissēs	mīsisssēs	audīvisssēs	cēpissēs
3rd Sing.	amāvisset	monuisset	mīsisset	audīvisset	cēpisset
1st Pl.	amāvissēmus	monuissēmus	mīsissemus	audīvissemus	cēpissēmus
2nd Pl.	amāvissētis	monuissētis	mīsissetis	audīvissetis	cēpissetis
3rd Pl.	amāvissent	monuissent	mīsisissent	audīvisissent	cēpissent

Passive Subjunctive

Present

1st Sing.	amer	monear	mittar	audiar	capiar
2nd Sing.	amēris	moneāris	mittāris	audiāris	capiāris
3rd Sing.	amētur	moneātur	mittātur	audiātur	capiātur
1st Pl.	amēmur	moneāmur	mittāmur	audiāmur	capiāmur
2nd Pl.	amēminī	moneāminī	mittāminī	audiāminī	capiāminī
3rd Pl.	amentur	moneantur	mittantur	audiantur	capiantur

Imperfect

1st Sing.	amārer	monērer	mitterer	audīrer	caperer
2nd Sing.	amārēris	monērēris	mitterēris	audīrēris	caperēris
3rd Sing.	amārētur	monērētur	mitterētur	audīrētur	caperētur
1st Pl.	amārēmur	monērēmur	mitterēmur	audīrēmur	caperēmur
2nd Pl.	amārēminī	monērēminī	mitterēminī	audīrēminī	caperēminī
3rd Pl.	amārentur	monērentur	mitterentur	audīrentur	caperentur

Perfect

1st Sing.	amātus sim	monitus sim	missus sim	audītus sim	captus sim
2nd Sing.	amātus sīs	monitus sīs	missus sīs	audītus sīs	captus sīs
3rd Sing.	amātus sit	monitus sit	missus sit	audītus sit	captus sit
1st Pl.	amātī sīmus	monitī sīmus	missī sīmus	audītī sīmus	captī sīmus
2nd Pl.	amātī sītis	monitī sītis	missī sītis	audītī sītis	captī sītis
3rd Pl.	amātī sint	monitī sint	missī sint	audītī sint	captī sint

Pluperfect

1st Sing.	amātus essem	monitus essem	missus essem	audītus essem	captus essem
2nd Sing.	amātus essēs	monitus essēs	missus essēs	audītus essēs	captus essēs
3rd Sing.	amātus esset	monitus esset	missus esset	audītus esset	captus esset
1st Pl.	amātī essēmus	monitī essēmus	missī essēmus	audītī essēmus	captī essēmus
2nd Pl.	amātī essētis	monitī essētis	missī essētis	audītī essētis	captī essētis
3rd Pl.	amātī essent	monitī essent	missī essent	audītī essent	captī essent

Present Imperatives

Active

Sing.	amā	monē	mitte	audī	cape
Pl.	amāte	monēte	mittite	audīte	capite

Passive

Sing.	amāre	monēre	mittere	audīre	capere
Pl.	amāminī	monēminī	mittiminī	audīminī	capiminī

Infinitives

Pres. Act.	Fut. Act.	Perf. Act.	Pres. Pass.	Fut. Pass.	Perf. Pass.
amāre	amātūrus esse	amāvisse	amārī	amātum īrī	amātus esse
monēre	monitūrus esse	monuisse	monērī	monitum īrī	monitus esse
mittere	missūrus esse	mīsisse	mittī	missum īrī	missus esse
audire	auditūrus esse	audivisse	audīrī	auditum īrī	audītus esse
capere	captūrus esse	cēpisse	capī	captum īrī	captus esse

Participles

	Masc./Fem.	Neut.
<i>Singular</i>		
Nom.	amans	amans
Gen.	amantis	amantis
Dat.	amantī	amantī
Acc.	amantem	amans
Abl.	amantī (amante) ²⁰	amantī (amante)

Plural

Nom.	amantēs	amantia
Gen.	amantium	amantium
Dat.	amantibus	amantibus
Acc.	amantēs	amantia
Abl.	amantibus	amantibus

Gerunds

Nom.	—	—	—
Gen.	amandī	audiendī	sequendī
Dat.	amandō	audiendō	sequendō
Acc.	amandum	audiendum	sequendum
Abl.	amandō	audiendō	sequendō

20. For these forms of the ablative singular, see Chapter 19.

Gerundives

	Masc.	Fem.	Neut.
<i>Singular</i>			
Nom.	amandus ²¹	amanda	amandum
Gen.	amandī	amandae	amandī
Dat.	amandō	amandae	amandō
Acc.	amandum	amandam	amandum
Abl.	amandō	amandā	amandō
<i>Plural</i>			
Nom.	amandī	amandae	amanda
Gen.	amandōrum	amandārum	amandōrum
Dat.	amandīs	amandīs	amandīs
Acc.	amandōs	amandās	amanda
Abl.	amandīs	amandīs	amandīs

Irregular Verbs

Active Indicative

Present

1st Sing.	sum	possum	eō	volō	nōlō	mālō
2nd Sing.	es	potes	īs	vīs	nōn vīs	māvīs
3rd Sing.	est	potest	it	vult	nōn vult	māvult
1st Pl.	sumus	possumus	īmus	volumus	nōlumus	mālumus
2nd Pl.	estis	potestis	ītis	vultis	nōn vultis	māvultis
3rd Pl.	sunt	possunt	eunt	volunt	nōlunt	mālunt

Future

1st Sing.	erō	poterō	ībō	volam	nōlam	mālam
2nd Sing.	eris	poteris	ībis	volēs	nōlēs	mālēs
3rd Sing.	erit	poterit	ībit	volet	nōlet	mālet
1st Pl.	erimus	poterimus	ībimus	volēmus	nōlēmus	mālēmus
2nd Pl.	eritis	poteritis	ībitis	volētis	nōlētis	mālētis
3rd Pl.	erunt	poterunt	ībunt	volent	nōlent	mālent

21. Note also the exceptional vocative singular masculine form, *amande*.

Imperfect

1st Sing.	eram	poteram	ībam	volēbam	nōlēbam	mālēbam
2nd Sing.	erās	poterās	ībās	volēbās	nōlēbās	mālēbās
3rd Sing.	erat	poterat	ībat	volēbat	nōlēbat	mālēbat
1st Pl.	erāmus	poterāmus	ībāmus	volēbāmus	nōlēbāmus	mālēbāmus
2nd Pl.	erātis	poterātis	ībātis	volēbātis	nōlēbātis	mālēbātis
3rd Pl.	erant	poterant	ībant	volēbant	nōlēbant	mālēbant

Perfect fuī etc. potuī etc. īī/īvī etc. voluī etc. nōluī etc. māluī etc.

Fut. Perf. fuerō etc. potuerō
etc. ierō/īverō
etc. voluerō
etc. nōluerō
etc. māluerō
etc.

Pluperfect fueram
etc. potueram
etc. ieram/īveram
etc. volueram
etc. nōlueram
etc. mālueram
etc.

Active Subjunctive*Present*

1st Sing.	sim	possim	eam	velim	nōlim	mālim
2nd Sing.	sīs	possīs	eās	velīs	nōlīs	mālīs
3rd Sing.	sit	possit	eat	velit	nōlit	mālit
1st Pl.	sīmus	possīmus	eāmus	velīmus	nōlīmus	mālīmus
2nd Pl.	sītis	possītis	eātis	velītis	nōlītis	mālītis
3rd Pl.	sint	possint	eant	velint	nōlint	mālint

Imperfect

1st Sing.	essem	possem	īrem	vellem	nōllem	māllem
2nd Sing.	essēs	possēs	īrēs	vellēs	nōllēs	māllēs
3rd Sing.	esset	posset	īret	vellet	nōllet	māllet
1st Pl.	essēmus	possēmus	īrēmus	vellēmus	nōllēmus	māllēmus
2nd Pl.	essētis	possētis	īrētis	vellētis	nōllētis	māllētis
3rd Pl.	essent	possent	īrent	vellent	nōllent	māllent

Perfect fuerim etc. potuerim
etc. ierim/īverim
etc. voluerim
etc. nōluerim
etc. māluerim
etc.

Pluperfect fuissem
etc. potuissem
etc. iissem/īvissem
etc. voluissem
etc. nōluissem
etc. māluissem
etc.

Infinitives			Imperative	Participles	Gerund
Pres. Act.	Fut. Act.	Perf. Act.	Pres. Act.	Pres. Act.	Fut. Act.
esse	futūrus esse/fore	fuisse	es or estō, este or estōte		futūrus, -a, -um
posse		potuisse			
īre	itūrus esse	īvisse/iisse	ī, īte	iens, euntis	itūrus, -a, -um
velle		voluisse		volens, volentis	
nolle		nōluisse	nōlī, nōlīte	nōlens, nōlentis	
malle		māluisse			

Active Indicative

	Present	Future	Imperfect		
1st Sing.	ferō	feram	ferēbam		
2nd Sing.	fers	ferēs	ferēbās	Perfect	tulī, etc.
3rd Sing.	fert	feret	ferēbat	Fut. Perf.	tulerō, etc.
1st Pl.	ferimus	ferēmus	ferēbāmus	Pluperfect	tuleram, etc.
2nd Pl.	fertis	ferētis	ferēbātis		
3rd Pl.	ferunt	ferent	ferēbant		

Passive Indicative

	Present	Future	Imperfect		
1st Sing.	feror	ferar	ferēbar		
2nd Sing.	ferris	ferēris	ferēbāris	Perfect	lātus sum, etc.
3rd Sing.	fertur	ferētur	ferēbātur	Fut. Perf.	lātus erō, etc.
1st Pl.	ferimur	ferēmur	ferēbāmur	Pluperfect	lātus eram, etc.
2nd Pl.	ferimini	ferēmini	ferēbāmini		
3rd Pl.	feruntur	ferentur	ferēbantur		

Active Subjunctive

	Present	Imperfect		
1st Sing.	feram	ferrem		
2nd Sing.	ferās	ferrēs	Perfect	tulerim, etc.
3rd Sing.	ferat	ferret	Pluperfect	tulissem, etc.
1st Pl.	ferāmus	ferrēmus		
2nd Pl.	ferātis	ferrētis		
3rd Pl.	ferant	ferrent		

Passive Subjunctive

	Present	Imperfect		
1st Sing.	ferar	ferrer		
2nd Sing.	ferāris	ferrēris	Perfect	lātus sim, etc.
3rd Sing.	ferātur	ferrētur	Pluperfect	lātus essem, etc.
1st Pl.	ferāmur	ferrēmur		
2nd Pl.	ferāminī	ferrēminī		
3rd Pl.	ferantur	ferrentur		

Infinitives

Pres. Act.	Fut. Act.	Perf. Act.	Pres. Pass.	Fut. Pass.	Perf. Pass.
ferre	lāturus esse	tulisse	ferrī	lātum irī	lātus esse

Present Active Imperative

fer, ferte

Present Active Participle

ferens, ferentis

Future Active Participle

lāturus, -a -um

Perfect Passive Participle

lātus, -a, -um

Gerund

ferendī, etc.

Gerundive

ferendus, -a, -um

Indicative

	Present	Future	Imperfect		
1st Sing.	fiō	fiam	fiēbam		
2nd Sing.	fiēs	fiēs	fiēbās	Perfect	factus sum, etc.
3rd Sing.	fiēt	fiēt	fiēbat	Fut. Perf.	factus erō, etc.
1st Pl.	fiēmus	fiēmus	fiēbāmus	Pluperfect	factus eram, etc.
2nd Pl.	fiētis	fiētis	fiēbātis		
3rd Pl.	fiunt	fient	fiēbant		

Subjunctive

	Present	Imperfect		
1st Sing.	fiām	fierem		
2nd Sing.	fiās	fierēs	Perfect	factus sim, etc.
3rd Sing.	fiāt	fieret	Pluperfect	factus essem, etc.
1st Pl.	fiāmus	fierēmus		
2nd Pl.	fiātis	fierētis		
3rd Pl.	fiant	fierent		

Present Imperative

fi, fite

Perfect Passive Participle

factus, -a, -um

Gerundive

faciendus, -a, -um

Infinitives

Present (Active)

fierī

Future (Passive)

factum irī

Perfect (Passive)

factus esse

APPENDIX 3

Indeclinable Words

The following lists include most of the commonest Latin words that are found in only one form. All but a very few are among the two thousand words most commonly used in Latin. A large percentage of them have not appeared elsewhere in the book because they are indeclinable, and it is not therefore necessary to learn how they are adapted for use in a sentence.¹ You will, however, meet most of them frequently when you read Latin texts. Some such indeclinable words are included elsewhere in the book but not repeated here; see esp. Chapters 10 (numbers) and 12 (adverbs). Drills to help you memorize these words are online at www.hackettpublishing.com/classicallatin.

Prepositions (those marked with an asterisk are also used as adverbs)

With the Accusative:

ad	to	ob	against, on account of
adversus (adversum)*	against	penes	in the power of
ante*	before, in front of	per	along, through
apud	at the house of	pōne*	behind
circā (circum)*	around	post*	after, behind
circiter*	approximately	praeter*	except, past
cis (citrā*)	on this side of	prope*	near
clam*	unknown to	propter*	near, on account of
contrā*	against	secundum	along, according to
ergā	toward	sub	to under
extrā*	outside	subter*	under
in	into, on to	super*	to above
infrā*	below	suprā*	above
inter	between	trans	across
intrā*	within	ultrā*	beyond
iuxtā*	beside	versus*	toward ²

With the Ablative:

ā/ab	from, by	cum	with
clam*	unknown to	dē	down from, about
cōram*	in the presence of	ē/ex	from, out of

1. There is a similar core of indispensable words in English. Despite the preponderant influence of Latin on modern English vocabulary (see the Introduction), there are about seventy-five words of Germanic origin used more frequently than the commonest Latinate word (“number”), and only four of those (“other,” “about,” “many,” “into”) have more than one syllable.

2. *Versus* is placed after the noun it governs.

in	in, on	sine	without
palam*	in sight of	sub	under
prae	in front of	super*	above, concerning
prō	on behalf of, instead of		

Adverbs, Conjunctions, and Particles³

ac conj.	and	dum conj.	while, until, provided that
adeō adv.	so		
adhūc adv.	still	ecce (en) interjection	look!
admodum adv.	very, extremely	enim conj.	for
aliās adv.	at another time	eō adv.	to there
alibī adv.	elsewhere	equidem adv.	indeed
aliquandō adv.	at some time	ergō conj.	therefore
aliquantō adv.	to some extent	et conj.	and
aliter adv.	otherwise	etenim conj.	for
an conj.	or, whether	etiam adv.	also, even
ante adv.	before	etiāmsī conj.	even if
anteā adv.	before	etsī conj.	even if
anteāquam adv.	before	fer(m)ē adv.	almost
antequam conj.	before	fors(it)an adv.	perhaps
at conj.	but	fortasse adv.	perhaps
atque conj.	and	forte adv.	by chance
atquī conj.	but	haud adv.	not
aut conj.	or	haudquāquam adv.	by no means
autem conj.	but, and	herī adv.	yesterday
clam adv.	secretly	hīc adv.	here
cottidiē adv.	every day	hinc adv.	from here
crās adv.	tomorrow	hodiē adv.	today
cum conj.	since, when, although	hūc adv.	to here
cūr adv.	why	iam adv.	now, already
dēhinc adv.	then	ibi adv.	there
deinde adv.	then	idcircō adv.	therefore
dēmum adv.	at last	ideō adv.	therefore
dēnique adv.	at last	igitur conj.	therefore
diū adv.	for a long time	illic adv.	there
dōnec conj.	until	illinc adv.	from there

3. The distinction between adverbs and conjunctions is not always clear. Five hundred years ago, Erasmus acknowledged the problem: "I know a certain polymath, skilled in Greek, Latin, mathematics, philosophy and medicine, who is now sixty years old, and has, to the exclusion of all else, been torturing and crucifying himself for more than twenty years in the study of grammar, supposing that he will be happy, if he is permitted to live long enough to determine for certain how the eight parts of speech are to be distinguished, a thing which no Greek and no Roman has ever yet been able fully to achieve. As if it were a matter to be decided through warfare, if someone made a conjunction of a word which actually belongs with adverbs" (*Praise of Folly* 49).

illūc adv.	to there	nusquam adv.	nowhere
immō particle	rather	ōlim adv.	one day
inde adv.	from there	omnīnō adv.	entirely
insuper adv.	moreover	paene adv.	almost
interdum adv.	now and then	palam adv.	openly
intereā adv.	meanwhile	pariter adv.	equally
interim adv.	meanwhile	partim adv.	partly
intrō adv.	inside	parum adv.	too little
intus adv.	inside	paulātim adv.	gradually
istīc adv.	there	paulō adv.	by a little
istīnc adv.	from there	paulum adv.	slightly
istūc adv.	to there	plērumque adv.	generally
ita adv.	so	posteā adv.	afterward
itaque conj.	therefore	postquam adv., conj.	after
item adv.	in the same way	postrēmō adv.	finally
iterum adv.	again	postrīdiē adv.	on the next day
māne adv.	early in the morning	potius adv.	rather
modo adv.	only	praesertim adv.	especially
mox adv.	soon	praestō adv.	at hand
nam conj.	for	praetereā adv.	moreover
namque conj.	for	prīdiē adv.	on the day before
-ne particle	introducing a question	priusquam conj.	before
nē conj.	lest	procul adv.	far away
nē . . . quidem	not even	profectō adv.	certainly
nec (neque) conj.	nor	proinde conj.	accordingly
necne conj.	or not	prope adv.	near
necnōn conj.	furthermore	proptereā adv.	on that account
nempe particle	indeed	prorsus adv.	thoroughly, indeed
nēquāquam adv.	nowhere	prout conj.	according as
nēquīquam adv.	in vain	publicō adv.	in public
neu (nēve) conj.	and . . . not	quā adv.	by which way, how
nihilōminus adv.	nevertheless	quam adv.	how, than
nimis adv.	too much	quamdiū adv.	how long
nimum adv.	too much	quamobrem adv.	why
nisi (nī) conj.	unless	quamquam conj.	although
noctū adv.	by night	quamvis conj.	although
nōn adv.	not	quandō adv.	when
nondum adv.	not yet	quandōque adv.	sometimes
nonne particle	introducing a question	quāpropter adv.	therefore
nonnumquam adv.	sometimes	quārē adv.	why
num particle	introducing a question, whether	quasi conj.	as if
numquam adv.	never	quātenus adv.	as far as
nunc adv.	now	-que conj.	and
nūper adv.	recently	quemadmodum adv.	how
		quia conj.	because

Appendix 3

quid adv.	why	sponte adv.	spontaneously
quidem particle	indeed	statim adv.	immediately
quīn adv., conj.	why not?, indeed, that . . . not	subitō adv.	suddenly
quippe conj.	seeing that	tam adv.	so
quō conj.	to where	tamen conj.	however
quoad adv.	to the extent that	tametsī conj.	even though
quōcumque adv.	(to) wherever	tamquam conj.	as if
quod conj.	because	tandem adv.	at last
quōminus conj.	whereby . . . not	temere adv.	rashly
quōmodo adv.	how	tot adj.	so many
quondam adv.	once upon a time	tum (tunc) adv.	then
quoniam conj.	because	ubi conj.	when, where
quoque conj.	also	ubi adv.	where
quot adj.	how many	ubicumque adv.	wherever
quotannis adv.	every year	ubique adv.	everywhere
repente adv.	suddenly	umquam adv.	ever
rursus adv.	again	ūnā adv.	together
saepe adv.	often	unde adv.	from where
saltem adv.	at least	undique adv.	everywhere
sānē adv.	indeed	usquam adv.	anywhere
satis adv.	enough	usque adv.	continuously
scilicet particle	of course	ut adv., conj.	as, how, in order that, etc. ⁴
secus adv.	differently	utinam particle	if only
sed conj.	but	utique adv.	certainly
semper adv.	always	utpote conj.	in as much as
seu (sive) conj.	whether	utrum conj.	whether
sī conj.	if	-ve conj.	or
sic adv.	thus	vel conj.	or
sicut conj.	just as	velut adv.	just as
simul adv.	together, simultaneously	vērō adv.	but, truly
sīn conj.	but if	videlicet adv.	plainly
solum adv.	only	vix adv.	almost
		vulgō adv.	in general

4. The range of meanings of *ut* is too great for them all to be listed here. See the index.

APPENDIX 4

English–Latin Vocabulary

The number in the right-hand column refers to the chapter in which the word is first found.

able (be) <i>possum, posse, potui</i> irreg.	4	and <i>ac, atque, et</i> conj.	2
about <i>dē</i> prep. (+ abl.)	3	<i>-que</i> enclitic particle	4
above <i>suprā</i> adv.	12	and not. <i>nec</i> adv., conj	4
absent (be) <i>absum, abesse, āfui</i>	7	anger <i>ira, irae</i> fem. 1	3
abundance <i>cōpia, cōpiae</i> fem. 1	6	angry (be) <i>īrascor, īrascī, īrātus sum</i> 3 (+ dat.)	17
accept <i>accipiō, -ere, accēpi, acceptum</i> 3 <i>i</i> -stem	7	animal <i>animal, animālis</i> neut. 3	8
accustomed (I am) <i>soleō, solēre, solitus sum</i> 2	15	announce <i>nuntiō</i> 1	21
across <i>trans</i> prep. (+ acc.)	2	another <i>alius, alia, aliud</i>	13
add <i>addō, addere, addidī, additum</i> 3	7	any <i>ullus, -a, -um</i>	13
admire <i>mīror</i> 1	15	appearance <i>speciēs, speciē</i> fem. 5	11
adornment <i>decus, decoris</i> neut. 3	16	approach <i>appropinquō</i> 1 (+ dat.)	17
after <i>post</i> prep. (+ acc.)	2	arise <i>orior, orirī, ortus sum</i> 4	15
<i>postquam</i> conj.	7	arms <i>arma, armōrum</i> neut. 2	10
again <i>iterum, rursus</i> adv.	6	army <i>exercitus, exercitūs</i> masc. 4	11
against <i>contrā</i> prep. (+ acc.)	2	around <i>circā, circum</i> adv., prep. (+ acc.)	5
ago <i>abhinc</i> adv.	15	art <i>ars, artis</i> fem. 3	8
all <i>omnis, omne</i>	9	as . . . as possible <i>quam</i> adv. (+ superl.)	12
ally <i>socius, socii</i> masc. 2	14	ask (for) <i>rogō</i> 1	16
almost <i>ferē</i> adv.	7	at first <i>primō</i> adv.	12
<i>paene</i> adv.	3	at last <i>tandem</i> adv.	3
alone <i>sōlus, -a, -um</i>	13	at some time <i>olim</i> adv.	12
along <i>per</i> prep. (+ acc.)	5	Athens <i>Athēnae, Athēnārum</i> fem. 1	10
already <i>iam</i> adv.	7	attack <i>aggredior, aggredi, aggressus sum</i> 3 <i>i</i> -stem	15
also <i>etiam</i> adv.	13	attention <i>opera, operae</i> fem. 1	20
altar <i>āra, ārae</i> fem. 1	3	autumn <i>autumnus, autumni</i> masc. 2	15
although <i>cum</i> conj.	27	avenge <i>ulciscor, ulciscī, ultus sum</i> 3	15
<i>quamquam</i> adv.	7	avoid <i>vītō</i> 1	4
<i>quamvis</i> adv.	27	away from see from	
always <i>semper</i> adv.	4	back <i>tergum, tergi</i> neut. 2	7
ambush <i>insidiae, insidiārum</i> fem. 1	10	bad <i>malus, -a, -um</i>	6
amount <i>cōpia, cōpiae</i> fem. 1	3	badly <i>male</i> adv.	12

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barbarian <i>barbarus, -a, -um</i>	6	bridge <i>pons, pontis</i> masc. 3	8
battle <i>proelium, proeliū</i> neut. 2 <i>pugna, pugnae</i> fem.	7	bring back <i>referō, referre, retulī, relātum</i> irreg.	7
battle line <i>aciēs, aciēi</i> fem. 5	14	bring down <i>dēferō, deferre, dētulī, dēlātum</i> irreg.	7
be a slave to <i>serviō, servīre, servīvī,</i> <i>servītum</i> 4 (+ dat.)	11	bring into <i>inferō, inferre, intulī, illātum</i> irreg.	7
be unwilling <i>nōlō, nolle, nōlūi</i> irreg.	17	bring out of <i>effērō, efferre, extulī, ēlātum</i> irreg.	7
beautiful <i>pulcher, pulchra, pulchrum</i>	10	bring through <i>perferō, perferre, pertulī,</i> <i>perlātum</i> irreg.	7
because <i>quia, quod, quoniam</i> conj.	6	bring under <i>sufferō, sufferre, sustulī, sublātum</i>	
become <i>fiō, fierī, factus sum</i> irreg.	3	irreg.	7
before <i>ante</i> prep. (+ acc.) <i>antequam</i> conj. <i>priusquam</i> conj.	15	broad <i>lātus, -a, -um</i>	6
begin <i>incipiō, incipere, incēpī, inceptum</i> 3 <i>i</i> -stem <i>coepī, coepisse</i> 3 (began)	3	brother <i>frāter, frātris</i> masc. 3	8
behind <i>post</i> prep. (+ acc.)	7	brought about (it is) <i>efficitur, effici, effectum</i> <i>est</i> impers. 3 <i>i</i> -stem	28
believe (a person) <i>crēdō, -ere, crēdidī,</i> <i>crēditum</i> 3 (+ dat.)	7	build <i>aedificō</i> 1	7
below <i>infrā</i> adv.	19	bull <i>taurus, taurī</i> masc. 2	5
beneficial (it is) <i>prōdest, prōdesse, prōfuit</i> irreg. (+ dat. + inf.)	2	burden <i>onus, oneris</i> neut. 3	16
besiege <i>oppugnō</i> 1	17	burn <i>ardeō, ardēre, arsī</i> intrans. 2	19
best <i>optimus, -a, -um</i> superl. adj. (<i>bonus</i>)	12	business <i>negōtium, negōtīi</i> neut. 2	7
better <i>melior, melius</i> compar. adj. (<i>bonus</i>)	12	but <i>at, sed</i> conj. <i>tamen</i> adv.	7
big <i>magnus, -a, -um</i>	28	buy <i>emō, emere, emī, emptum</i> 3	16
bigger <i>maior, maius</i> compar. adj. (<i>magnus</i>)	3	by chance <i>forte</i> adv.	11
biggest <i>maximus, -a, -um</i> superl. adj. (<i>magnus</i>)	12	Caesar <i>Caesar, Caesaris</i> masc. 3	11
black <i>niger, nigra, nigrum</i>	12	call back <i>revocō</i> 1	7
blood <i>sanguis, sanguinis</i> masc. 3	6	call together <i>convocō</i> 1	7
body <i>corpus, corporis</i> neut. 3	12	call <i>vocō</i> 1	1
bold <i>audax, audācis</i>	12	camp <i>castra, castrōrum</i> neut. 2	10
boldness <i>audācia, audāciae</i> fem. 1	6	care <i>cūra, cūrae</i> fem. 1	16
book <i>liber, librī</i> masc. 2	8	carry <i>ferō, ferre, tulī, lātum</i> irreg.	4
booty <i>praeda, praedae</i> fem. 1	8	<i>portō</i> 1	4
born (I am) <i>nascor, nascī, nātus sum</i> 3	9	carry from <i>auferō, auferre, abstulī, ablātum</i> irreg.	7
both <i>et</i> conj., <i>-que</i> enclitic particle	2	carry to <i>afferō, afferre, attulī, allātum</i>	7
boy <i>puer, puerī</i> masc. 2	5	cause <i>causa, -ae</i> fem. 1	16
brave <i>fortis, forte</i>	2	cause to fall <i>caedō, caedere, cecidī, caesum</i> 3	7
break <i>frangō, frangere, frēgī, fractum</i> 3	15	cavalry <i>equitātus, equitātūs</i> masc. 4	11
	4	cave <i>spēlunca, spēluncae</i> fem. 1	3
	5	centurion <i>centuriō, centuriōnis</i> masc. 3	14
	9	chariot <i>currus, currūs</i> masc. 4	11
	3	children <i>liberī, liberōrum</i> masc. 2	10

citadel <i>arx, arcis</i> fem. 3	8	destroy <i>dēlēō, dēlēre, dēlēvī, dēlētum</i> 2	14
citizen <i>cīvis, cīvis</i> masc. 3	8	<i>perdō, perdere, perdidī, perditum</i> 3	7
city <i>urbs, urbis</i> fem. 3	8	destruction <i>exitium, exitiū</i> neut. 2	16
close <i>claudō, claudere, clausī, clausum</i> 3	7	deter <i>dēterreō, dēterrēre, dēterrui, dēterritum</i> 2	24
cold <i>frīgidus, -a, -um</i>	6	die <i>morior, morī, mortuus sum</i> 3 <i>i</i> -stem	15
column (esp. of soldiers) <i>agmen, agminis</i> neut. 3	14	difficult <i>difficilis, difficile</i>	9
come <i>veniō, venīre, vēnī, ventum</i> 4	4	disgrace <i>dēdecus, dēdecoris</i> neut. 3	16
comfort <i>sōlācium, sōlāciū</i> neut. 2	4	<i>opprobrium, opprobriū</i> neut. 2	16
commander <i>imperātor, imperātōris</i> masc. 3	16	disgraces (it) <i>dēdecet, dēdecere, dēdecuit</i> 2	
complain <i>queror, querī, questus sum</i> 3	11	(+ acc. + inf.)	28
confess <i>fateor, fatērī, fassus sum</i> 2	15	displeasing (it is) <i>displicet, displicere,</i>	
conquer <i>superō</i> 1	15	<i>displicuit</i> 2 (+ dat. + inf.)	28
<i>vincō, vincere, vīcī, victum</i> 3	14	dissuade <i>dissuādeō, -ere, dissuāsī,</i>	
consul <i>consul, consulis</i> masc. 3	1	<i>dissuāsum</i> 2 (+ dat.)	17
country house <i>villa, villae</i> fem. 1	11	distrust <i>diffidō, diffidere, diffisus sum</i> 3 (+ dat.)	17
countryside <i>rūs, rūris</i> neut. 3	3	divine <i>dīvinus, -a, -um</i>	6
courage <i>virtūs, virtūtis</i> fem. 3	15	divinity <i>nūmen, nūminis</i> neut. 3	8
cow <i>vacca, vaccae</i> fem. 1	8	do <i>faciō, facere, fēcī, factum</i> 3 <i>i</i> -stem	4
crime <i>scelus, sceleris</i> neut. 3	4	<i>agō, agere, ēgī, actum</i> 3	4
cruel <i>crūdēlis, crūdēle</i>	11	dog <i>canis, canis</i> masc./fem. 3	8
cultivate <i>colō, colere, coluī, cultum</i> 3	9	don't <i>nōlī, nōlīte</i> imperative verb	1
cure <i>remedium, remediū</i> neut. 2	19	door <i>iānuā, iānuae</i> fem. 1	2
custom <i>mōs, mōris</i> masc. 3	16	doubt <i>dubitō</i> 1	25
danger <i>perīculum, perīculī</i> neut. 2	10	doubtful <i>dubius, -a, -um</i>	25
dare <i>audeō, audēre, ausus sum</i> 2	16	down from <i>dē</i> prep. (+ abl.)	3
dark <i>niger, nigra, nigrum</i>	15	dream <i>somnium, somniū</i> neut. 2	7
darkness <i>tenebrae, tenebrārum</i> fem. 1	6	drink <i>bibō, bibere, bibī</i> 3	1
daughter <i>fīlia, fīliae</i> fem. 1	10	drive <i>agō, agere, ēgī, actum</i> 3	4
day <i>diēs, diēi</i> masc./fem. 5	2	dry <i>āridus, -a, -um</i>	6
dear (to) <i>cārus, -a, -um</i> (+ dat.)	11	duty <i>officium, officiū</i> neut. 2	7
death <i>mors, mortis</i> fem. 3	6	earth <i>terra, terrae</i> fem. 1	4
deep <i>altus, -a, -um</i>	8	easily <i>facile</i> adv.	9
defend <i>dēfendō, dēfendere, dēfendī, dēfensum</i> 3	6	easy <i>facilis, facile</i>	9
delay <i>moror, morārī, morātus sum</i> 1	14	eight <i>octō</i>	10
deliverance <i>salūs, salūtis</i> fem. 3	15	eight each <i>octōnī, -ae, -a</i>	10
deny <i>negō</i> 1	16	eight hundred <i>octingentī, -ae, -a</i>	10
deserve <i>mereor, merērī, meritus sum</i> 2	21	eight hundredth <i>octingentēsimus, -a, -um</i>	10
despise <i>contemnō, -ere, contempsi, contemptum</i> 3	15	eight times <i>octiēs</i>	10
	19	eighteen <i>duodēvīgintī</i>	10

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eighteenth <i>duodēvīcēsīmus, -a, -um</i>	10	farther <i>ulterior, -ius</i> compar. adj.	12
eighth <i>octāvus, -a, -um</i>	10	farthest <i>extrēmus, -a, -um</i> superl. adj.	12
eightieth <i>octōgēsīmus, -a, -um</i>	10	<i>ultimus, -a, -um</i> superl. adj.	2
eighty <i>octōgintā</i>	10	fat <i>pinguis, pingue</i>	9
either <i>uter, utra, utrum</i>	13	fate <i>fātum, fātī</i> neut. 2	7
either . . . or . . . <i>vel . . . vel . . .</i>	3	father <i>pater, patris</i> masc. 3	8
<i>aut . . . aut . . .</i>	3	favor <i>faveō, favēre, fāvī, fautum</i> 2 (+ dat.)	17
eleven <i>undecim</i>	10	fear <i>metuō, metuere, metuī</i> 3	1
eleventh <i>undecīmus, -a, -um</i>	10	<i>timeō, timēre, timuī</i> 2	1
Elysium <i>Ēlysiūm, Ēlysiī</i> neut. 2	10	<i>vereor, verērī, veritus</i> sum 2	15
embrace <i>amplector, amplectī, amplexus</i> sum 3	15	fear <i>metus, metūs</i> masc. 4	11
emperor <i>imperātor, imperātōris</i> masc. 3	11	<i>timor, timōris</i> masc. 3	16
empty <i>inānis, ināne</i>	9	feed (trans.) <i>pascō, pascere, pāvī, pastum</i> 3	4
end <i>fīnis, fīnis</i> masc. 3	8	feed on <i>vescor, vescī</i> defective 3 (+ abl.)	18
enemy <i>hostis, hostis</i> masc. 3	8	feel <i>sentīō, sentīre, sensī, sensum</i> 4	21
enjoy <i>fruor, fruī, fructus</i> sum 3 (+ abl.)	18	few <i>paucī, -ae, -a</i>	6
entrails <i>exta, extōrum</i> neut. 2	10	field <i>ager, agrī</i> masc. 2	5
envy <i>invidēō, invidēre, invidī, invisum</i> 2 (+ dat.)		fierce <i>ferox, ferōcis</i>	9
epistle <i>litterae, litterārum</i> fem. 1	17	fifteen <i>quindecim</i>	10
especially <i>praesertim</i> adv.	11	fifteenth <i>quintus, -a, -um</i> <i>decimus, -a, -um</i>	10
estimate <i>aestimō</i> 1	3	fifth <i>quintus, -a, -um</i>	10
even <i>etiam</i> adv.	16	fiftieth <i>quīnquāgēsīmus, -a, -um</i>	10
evening (it becomes) (<i>ad</i>) <i>vesperascit, -ere, -āvit</i> 3	13	fifty <i>quīnquāgintā</i>	10
every <i>omnis, omne</i>		fight <i>pugnō</i> 1	3
every day <i>cottīdiē</i> adv.	28	find <i>reperiō, reperīre, repperī, repertum</i> 4	1
everywhere <i>passim</i> adv.	9	<i>inveniō, invenīre, invēnī, inventum</i> 4	4
ewe-lamb <i>agna, agnae</i> fem. 1	3	find out <i>noscō, noscere, nōvī, nōtum</i> 3	21
example <i>exemplum, exemplī</i> neut. 2	12	fire <i>ignis, ignis</i> masc. 3	8
exclaim <i>exclāmō</i> 1	5	first <i>primus, -a, -um</i>	10
eye <i>oculus, oculī</i> masc. 2	16	fish <i>piscis, piscis</i> masc. 3	8
face <i>faciēs, faciēī</i> fem. 5 <i>vultus, vultūs</i> masc. 4	21	fitting (it is) <i>decet, decēre, decuit</i> 2 (+ acc. + inf.)	28
fall <i>cadō, cadere, cecidī</i> 3	11	five <i>quinque</i>	10
family <i>familia, familiae</i> fem. 1	11	five each <i>quīnī, -ae, -a</i>	10
famous <i>celeber, celebris, celebre</i>	7	five hundred <i>quīngentī, -ae, -a</i>	10
far away <i>procul</i> adv.	2	five times <i>quīnquīēs</i>	10
farmer <i>agricola, agricolae</i> masc. 1	9	flame <i>flamma, flammae</i> fem. 1	2
	7	flee <i>fugiō, fugere, fugī</i> 3 <i>i</i> -stem	14
	2	fleet <i>classis, classis</i> fem. 3	8

flock <i>grex, gregis</i> masc. 3	8	friend (female) <i>amīca, amīcae</i> fem. 1	5
<i>pecus, pecudis</i> fem. 3			
flower <i>flōs, flōris</i> masc. 3	8	friend (male) <i>amicus, amicī</i> masc. 2	5
flying <i>volucer, volucris, volucre</i>	8	frighten <i>terreō, terrēre, terruī, territum</i> 2	1
follow <i>sequor, sequī, secūtus sum</i> 3	9	from <i>ā/ab</i> prep. (+ abl.)	2
food <i>cibus, cibī</i> masc. 2	15	from here <i>hinc</i> adv.	12
foot <i>pēs, pedis</i> masc. 3	7	from there <i>inde</i> adv.	17
foot soldier <i>pedes, peditis</i> masc. 3	11	<i>illinc</i> adv.	12
for a long time <i>diū</i> adv.	14	from where <i>unde</i> adv.	15
for <i>enim</i> particle	5	frost <i>gelū, gelūs</i> neut. 4	11
<i>nam</i> particle	5	fruit <i>fructus, fructūs</i> masc. 4	11
<i>namque</i> conj.	5	funeral rites <i>exsequiae, -ārum</i> fem. 1	11
forbid <i>interdicō, interdīcere, interdixī,</i>	5	game <i>lūdus, lūdī</i> masc. 2	5
<i>interdictum</i> 3 (+ dat.)	5	games <i>lūdī, lūdōrum</i> masc. 2 (in the circus,	
<i>vetō, vetāre, vetuī, vetitum</i> 1	24	amphitheater, etc.)	10
force <i>cōgō, cōgere, coēgī, coactum</i> 3	24	garden <i>hortus, hortī</i> masc. 2	5
force <i>vīs</i> fem. irreg. 3	7	gate <i>porta, portae</i> fem. 1	2
forces (military) <i>cōpiae, cōpiārum</i> fem. 1	10	gather <i>cōgō, cōgere, coēgī, coactum</i> 3	8
forget <i>oblīviscor, oblīviscī, oblītus sum</i> 3 (+ gen.)	10	gift <i>dōnum, dōnī</i> neut. 2	5
forgive <i>ignoscō, ignoscere, ignōvī, ignōtum</i> 3	18	<i>mūnus, mūneris</i> neut. 3	8
(+ dat.)		girl <i>puella, puellae</i> fem. 1	2
form <i>speciēs, speciē</i> fem. 5	17	give <i>dō, dare, dedī, datum</i> 1	1
former <i>prior, prius</i> compar. adj.	11	gladiator <i>gladiātor, gladiātōris</i> masc. 3	11
fort <i>castrum, castrī</i> neut. 2	12	glory <i>glōria, glōriae</i> fem. 1	16
fortieth <i>quadrāgēsīmus, -a, -um</i>	10	<i>laus, laudis</i> fem. 3	16
fortune <i>fortūna, fortūnae</i> fem. 1	10	go <i>eō, ire, iī</i> (or <i>īvī</i>), <i>itum</i> irreg.	4
forty <i>quadrāgīntā</i>	3	go away <i>abeō, abīre, abiī/abīvī</i> irreg.	4
forum <i>forum, forī</i> neut. 2	10	go back <i>regredior, regredī, regressus sum</i> 3	
fountain <i>fons, fontis</i> masc. 3	7	<i>i</i> -stem	15
four <i>quattuor</i>	8	<i>redeō, redīre, rediī/redīvī</i> irreg.	4
four each <i>quaternī, -ae, -a</i>	10	go forward <i>prōgredior, prōgredī, prōgressus</i>	
four hundred <i>quadrīngentī, -ae, -a</i>	10	<i>sum</i> 3 <i>i</i> -stem	15
four times <i>quater</i>	10	go into <i>ingredior, ingredī, ingressus sum</i> 3 <i>i</i> -stem	15
fourteen <i>quattuordecim</i>	10	<i>ineō, inīre, iniī/inīvī</i> irreg.	4
fourteenth <i>quartus, -a, -um decimus, -a, -um</i>	10	go out <i>ēgredior, ēgredī, ēgressus sum</i> 3 <i>i</i> -stem	15
fourth <i>quartus, -a, -um</i>	10	<i>exeō, exīre, exiī/exīvī</i> irreg.	4
free <i>liber, libera, liberum</i>	10	go through <i>pereō, perīre, periī/perīvī</i> irreg.	4
free <i>liberō</i> 1	6	go to <i>adeō, adīre, adiī/adīvī</i> irreg.	4
freedom <i>libertās, libertātis</i> fem. 3	4	god <i>deus, deī</i> masc. 2	5
	11	goddess <i>dea, deae</i> fem. 1	2

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gold <i>aurum, aurī</i> neut. 2	5	himself etc. <i>suī</i> reflex. pers. pron.	17
good <i>bonus, -a, -um</i>	6	hinder <i>impediō, impedire, impedivī, impeditum</i> 4	24
gradually <i>paulatim</i> adv.	12	<i>obstō, obstāre, obstiti</i> 1 (+ dat.)	24
grape <i>ūva, ūvae</i> fem. 1	4	hindrance <i>impedimentum, impedimentī</i> neut. 2	16
greatly <i>magnopere</i> adv.	12	hold <i>teneō, tenēre, tenuī, tentum</i> 2	3
greed <i>avaritia, avāritiae</i> fem. 1	2	honor <i>honor, honōris</i> masc. 3	16
greedy <i>avārus, -a, -um</i>	6	hope <i>spērō</i> 1	21
ground <i>humus, humī</i> fem. 2	15	hope <i>spēs, speī</i> fem. 5	11
hand <i>manus, manūs</i> fem. 4	11	horn <i>cornū, cornūs</i> neut. 4	11
handsome <i>pulcher, pulchra, pulchrum</i>	6	horseman <i>eques, equitis</i> masc. 3	14
happens (it) <i>accidit, accidere, accidit</i> impers. 3	28	hour <i>hōra, hōrae</i> fem. 1	15
<i>evenit, evenire, evenit</i> impers. 4	28	house <i>casa, casae</i> fem. 1	2
<i>contingit, contingere, contigit</i>		<i>aedēs, aedium</i> fem. 3	10
impers. 3	28	<i>domus, domūs</i> fem. 4	11
happy <i>fēlix, fēlicis</i>	9	household gods <i>penātēs, penātium</i> masc. 3	10
harbor <i>portus, portūs</i> masc. 4	11	how <i>quam</i> adv.	12
harm <i>laedō, laedere, laesī, laesum</i> 3	4	<i>quōmodo</i> adv.	4
<i>noceō, nocēre, nocuī, nocitum</i> 2 (+ dat.)	17	how many <i>quot</i> indecl. adj.	13
hate <i>ōdī, ōdisse</i> defective 3	19	how much <i>quantus, -a, -um</i>	13
hatred <i>odium, odiī</i> neut. 2	16	how often <i>quotiens</i> adv.	13
have <i>habēō, habēre, habuī, habitum</i> 2	1	however <i>tamen</i> adv.	7
head <i>caput, capitis</i> neut. 3	8	huge <i>ingens, ingentis</i>	9
heal <i>medeor, medērī</i> 2 (+ dat.)	17	human being <i>homō, hominis</i> masc./fem. 3	9
healthy <i>salūber, salūbris, salūbre</i>	9	humble <i>humilis, humile</i>	9
hear <i>audiō, audire, audivī, auditum</i> 4	1	hundred <i>centum</i>	10
heaven <i>caelum, caelī</i> neut. 2	5	hundred each <i>centēnī, -ae, -a</i>	10
heavenly <i>caelestis, caeleste</i>	9	hundredth <i>centēsīmus, -a, -um</i>	10
heavy <i>gravis, grave</i>	9	I <i>ego, meī</i> pers. pron.	17
he-goat <i>caper, caprī</i> masc. 2	5	if <i>sī</i> conj.	2
helmet <i>galea, galeae</i> fem. 1	14	if only <i>utinam</i> particle	22
help <i>iuvō, iuvāre, iūvī, iūtum</i> 1	3	ignorant <i>ignārus, -a, -um</i>	16
help <i>auxilium, auxiliī</i> neut. 2	16	immediately <i>statim</i> adv.	6
herd <i>grex, gregis</i> masc. 3	8	immortal <i>immortālis, immortalē</i>	9
<i>pecus, pecudis</i> fem. 3	8	impede <i>impediō, impedire, impedivī, impeditum</i> 4	24
here <i>hic</i> adv.	12	<i>obstō, obstāre, obstiti</i> 1 (+ dat.)	24
high <i>altus, -a, -um</i>	6	implore <i>orō</i> 1	24
higher <i>superior, -ius</i> compar. adj.	14	<i>precor</i> 1	24
highest <i>suprēmus, -a, -um</i> superl. adj.	14	in <i>in</i> prep. (+ abl.)	2
hill <i>collis, collis</i> masc. 3	8	in front of <i>ante</i> prep. (+ acc.)	3

in the morning <i>māne</i> adv.	3	letter of the alphabet <i>littera, litterae</i> fem. 1	10
in vain <i>frustrā</i> adv.	3	lie down <i>iaceō, iacēre, iacui</i> 2	14
increase (intrans.) <i>crescō, crescere, crevī, crētum</i> 3	19	life <i>vīta, vītae</i> fem. 1	3
increase (trans.) <i>augeō, augēre, auxi, auctum</i> 2	19	light (it is getting) <i>lūcescit, lūcescere</i> 3	28
injury <i>damnum, damni</i> neut. 2	16	light <i>levis, leve</i>	9
innermost <i>intimus, -a, -um</i> superl. adj.	12	light <i>lūmen, lūminis</i> neut. 3	8
inside <i>intrā</i> adv.	12	<i>lux, lūcis</i> fem. 3	8
interior <i>interior, -ius</i> compar. adj.	12	lightning (it is) <i>fulgurat</i> 1	28
into <i>in</i> prep. (+ acc.)	2	like <i>similis, simile</i> (+ gen. or dat.)	9
invade <i>invādō, invādere, invāsī, invāsum</i> 3	14	live <i>vīvō, vīvere, vixī, victum</i> 3	1
iron <i>ferrum, ferrī</i> neut. 2	5	long <i>longus, -a, -um</i>	6
island <i>insula, insulae</i> fem. 1	2	look at <i>aspiciō, -ere, aspexī, aspectum</i> 3 <i>i</i> -stem	19
Italy <i>Ītalia, Ītaliae</i> fem. 1	2	lose <i>āmittō, āmittere, āmisi, āmissum</i> 3	4
journey <i>iter, itineris</i> neut. 3	11	<i>perdō, perdere, perdidī, perditum</i> 3	7
kill <i>interficiō, interficere, -fēcī, -fectum</i> 3 <i>i</i> -stem	14	love <i>amō</i> 1	1
<i>caedō, caedere, cecidī, caesum</i> 3	7	love <i>amor, amoris</i> masc. 3	8
king <i>rex, rēgis</i> masc. 3	8	lower class of citizens <i>plebs, plēbis</i> fem. 3	10
knee <i>genū, genūs</i> neut. 4	11	lower <i>inferior, -ius</i> compar. adj.	12
know <i>sciō, scīre, scīvī</i> 4	21	lowest <i>infimus, -a, -um</i> superl. adj.	12
know (do not) <i>nesciō, nescīre, nescīvī</i> 4	21	lucky <i>fēlix, fēlicis</i>	9
lack <i>careō, carēre, carui</i> 2 (+ abl.)	18	madness <i>insānia, insāniae</i> fem. 1	10
<i>egeō, egēre, egui</i> 2 (+ abl.)	18	magistrate <i>magistrātus, magistrātūs</i> masc. 4	11
land <i>terra, terrae</i> fem. 1	4	make <i>faciō, facere, fecī, factum</i> 3 <i>i</i> -stem	4
later <i>posterior, -ius</i> compar. adj.	12	man <i>vir, virī</i> masc. 2	5
latest <i>postrēmus, -a, -um</i> superl. adj.	12	many see much	
laugh <i>rideō, ridēre, risī, risum</i> 2	3	mare <i>equa, equae</i> fem. 1	5
law <i>lex, lēgis</i> fem.	8	marriage <i>nuptiae, nuptiārum</i> fem. 1	10
<i>iūs, iūris</i> neut. 3	8	marry (of a woman) <i>nūbō, nūbere, nupsī,</i>	
lazy <i>piger, pigra, pigrum</i>	6	<i>nuptum</i> 3 (+ dat.)	17
lead <i>dūcō, dūcere, duxī, ductum</i> 3	1	master <i>dominus, dominī</i> masc. 2	5
leader <i>dux, ducis</i> masc. 3	8	matters (it) <i>interest, interesse, interfuit</i> impers.	28
learn <i>discō, discere, didicī</i> 3	7	<i>rēfert, rēferre, rētulit</i> impers.	28
leave <i>relinquō, relinquere, reliquī, relictum</i> 3	7	meanwhile <i>interim</i> adv.	12
legion <i>legiō, legiōnis</i> fem. 3	14	mind <i>animus, animī</i> masc. 2	7
leisure <i>ōtium, ōtīi</i> neut. 2	7	<i>mens, mentis</i> fem. 3	8
lenient (I am) <i>indulgeō, indulgēre, indulsi,</i>		missile <i>tēlum, tēlī</i> neut. 2	7
<i>indultum</i> 2 (+ dat.)	17	mistress <i>domina, dominae</i> fem. 1	5
lest <i>quōminus</i> conj.	24	mob <i>turba, turbae</i> fem. 1	3
letter <i>epistula, epistulae</i> fem. 1	7	money <i>pecūnia, pecūniae</i> fem. 1	2

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month <i>mensis, mensis</i> masc. 3	15	not even <i>nē . . . quidem</i>	13
moon <i>lūna, lūnae</i> fem. 1	3	not much <i>parum</i> adv.	12
morals <i>mōrēs, mōrum</i> masc. 3	10	not only . . . but also . . . <i>cum . . . tum . . .</i>	13
more <i>magis</i> compar. adv.	12	nothing <i>nihilum, nihili</i> neut. 2	16
more <i>plūs</i> compar. adj. (<i>multus</i>)	12	now <i>iam</i> adv.	7
mortal <i>mortālis, mortāle</i>	9	<i>nunc</i> adv.	4
most <i>plūrimus, -a, -um</i> superl. adj. (<i>multus</i>)	12	number <i>numerus, numerī</i> masc. 2	7
mother <i>māter, mātris</i> fem. 3	8	obey <i>obsequor, obsequī, obsecūtus sum</i> 3 (+ dat.)	17
mountain <i>mons, montis</i> masc. 3	8	obtain <i>adīpīscor, adīpīscī, adeptus sum</i> 3	15
move <i>moveō, movēre, mōvī, mōtum</i> 2	7	of such a sort <i>tālis, -e</i>	13
much <i>multum</i> adv.	12	offer <i>offerō, offerre, obtulī, oblātum</i> irreg.	7
much , pl. many <i>multus, -a, -um</i>	6	often <i>saepe</i> adv.	5
must <i>dēbeō, dēbere, dēbuī, dēbitum</i> 2	1	old <i>vetus, veteris</i>	9
my <i>meus, -a, -um</i>	6	old age <i>senectūs, senectūtis</i> fem. 3	11
myself etc. <i>ipse, ipsa, ipsum</i> pron., pronom. adj.	17	omen <i>ōmen, ōminis</i> neut. 3	11
name <i>nōmen, nōminis</i> neut. 3	9	on <i>in</i> prep. (+ abl.)	2
near <i>prope</i> prep. (+ acc.)	5	on behalf of <i>prō</i> prep. (+ abl.)	3
nearer <i>propior, propius</i> compar. adj.	12	onto <i>in</i> prep. (+ acc.)	2
nearest <i>proximus, -a, -um</i> superl. adj.	12	once <i>semel</i>	10
necessary (it is) <i>necesse est</i> impers.	28	one <i>ūnus, -a, -um</i>	10
<i>opus est</i> impers.	28	one (in pl., some) . . . another (in pl., others)	
neck <i>collum, collī</i> neut. 2	7	<i>alius . . . alius . . .</i>	13
neither <i>neuter, neutra, neutrum</i>	13	one each <i>singulī, -ae, -a</i>	10
neither . . . nor . . . <i>nec . . . nec . . .</i>	4	one hundred times <i>centiēs</i>	10
never <i>numquam</i> adv.	4	one thousand each <i>millēnī, -ae, -a</i>	10
new <i>novus, -a, -um</i>	6	one thousand times <i>mīliēs</i>	10
night <i>nox, noctis</i> fem. 3	8	only <i>modo</i> adv.	13
nine <i>novem</i>	10	<i>solum</i> adv.	13
nine each <i>novēnī, -ae, -a</i>	10	<i>tantum</i> adv.	13
nine hundred <i>nōngentī, -ae, -a</i>	10	only <i>solus, -a, -um</i>	15
nine times <i>noviēs</i>	10	onset <i>impetus, impetūs</i> masc. 4	11
nineteen <i>undēvigintī</i>	10	open <i>aperiō, aperire, aperuī, apertum</i> 4	7
ninety <i>nōnāgintā</i>	10	or (of a particular set of alternatives) <i>aut</i> conj.	3
ninth <i>nōnus, -a, -um</i>	10	(of any number and type of alternatives)	
no one <i>nēmō, nulliūs</i>	13	<i>vel</i> conj.	3
nobility <i>nōbilitās, nōbilitātis</i> fem. 3	10	order <i>imperō</i> 1 (+ dat.)	17
none <i>nullus, -a, -um</i>	13	<i>iubeō, iubēre, iussi, iussum</i> 2	14
nor <i>nec</i> adv., conj.	4	other see another	
not <i>nōn</i> adv.	2	other (the) <i>alter, altera, alterum</i>	13

ought to <i>dēbeō, dēbere, dēbuī, dēbitum</i> 2	1	poem <i>carmen, carminis</i> neut. 3	8
our <i>noster, nostra, nostrum</i>	6	poet <i>poēta, poētae</i> masc. 1	2
out of <i>ēlex</i> prep. (+ abl.)	2	poison <i>venēnum, venēnī</i> neut. 2	7
outer <i>exterior, -ius</i> compar. adj.	12	poor <i>pauper, pauperis</i>	9
outside <i>extrā</i> adv.	12	port <i>portus, portūs</i> masc. 4	11
owe <i>dēbeō, dēbere, dēbuī, dēbitum</i> 2	1	pour <i>fundō, fundere, fūdī, fūsum</i> 3	3
own, his (her/its/their) <i>suus, -a, -um</i>	17	power <i>potentia, potentiae</i> fem. 1	2
owner <i>domina, dominae</i> fem. 1	5	<i>vīrēs, vīrium</i> fem. 3	10
<i>dominus, dominī</i> masc. 2	5	powerful <i>potens, potentis</i>	9
pain <i>dolor, dolōris</i> masc. 3	8	praise <i>laudō</i> 1	7
part <i>pars, partis</i> fem. 3	8	pray <i>precor, precārī, precātus sum</i> 1	15
partly <i>partim</i> adv.	12	prefer <i>mālō, malle, mālūi</i> irreg.	10
peace <i>pax, pācis</i> fem. 3	8	prevent <i>prohibeō, prohibēre, prohibuī,</i>	
people <i>populus, populī</i> masc. 2	7	<i>prohibitum</i> 2	24
perform <i>fungor, fungī, functus sum</i> 3 (+ abl.)	18	priest(ess) <i>sacerdōs, sacerdotis</i> masc./fem. 3	8
perhaps <i>fortasse</i> adv.	3	profit <i>lucrum, lucrī</i> neut. 2	16
perish <i>pereō, perīre, perīi</i>	4	promise <i>polliceor, pollicērī, pollicitus sum</i> 2	15
permissible (it is) <i>licet, licēre, licuit</i> 2 (+ dat.		<i>prōmittō, prōmittere, prōmīsī,</i>	
+ inf.)	28	<i>prōmissum</i> 3	21
persuade <i>persuādeō, -ēre, persuāsī, persuāsum</i>		proper (it is) <i>oportet, oportēre, oportuit</i> 2	
2 (+ dat.)	17	(+ acc. + inf.)	28
piety <i>pietās, pietātis</i> fem. 3	11	provided that <i>dum(modō)</i> conj.	27
pig <i>porca, porcae</i> fem. 1	4	punishment <i>poena, poenae</i> fem. 1	7
<i>porcus, porcī</i> masc. 2	5	pure <i>pūrus, -a, -um</i>	6
pirate <i>pīrāta, pīrātae</i> masc. 1	2	put to flight <i>fugō</i> 1	14
pity (it causes) <i>miseret, miserēre, miseruit</i> 2		queen <i>rēgīna, rēgīnae</i> fem. 1	7
(+ acc. + gen. or inf.)	28	raining (it is) <i>pluit, pluere, pluit</i> 3	28
place <i>pōnō, pōnere, posuī, positum</i> 3	4	ram-lamb <i>agnus, agnī</i> masc. 2	5
plain <i>campus, campī</i> masc. 2	5	read <i>legō, legere, lēgī, lectum</i> 3	1
play <i>lūdō, lūdere, lūsī, lūsum</i> 3	1	recently <i>nūper</i> adv.	6
pleasant (it is) <i>libet, libēre, libuit</i> 2 (+ dat. + inf.)	28	regret (it causes) <i>paenitet, paenitēre,</i>	
please <i>placeō, placēre, placuī, placitum</i> 2 (+ dat.)	17	<i>paenituit</i> 2 (+ acc. + gen. or inf.)	28
pleases (it) <i>dēlectat</i> 1 (+ acc. + inf.)	28	rejoice <i>gaudeō, gaudēre, gāvīsus sum</i> 2	15
<i>iuvat, iuvāre, iūvit</i> 1 (+ acc. + inf.)	28	remain <i>maneō, manēre, mansī</i> 2	7
<i>placet, placēre, placuit</i> 2 (+ dat. + inf.)	28	remains (it) <i>restat</i> 1 impers.	28
plow <i>arō</i> 1	4	remains <i>reliquiae, reliquiarum</i> fem. 1	10
pluck <i>carpō, carpere, carpsī, carptum</i> 3	4	remember <i>meminī, meminisse</i> defective 3	
plunder <i>praeda, praedae</i> fem. 1	2	(+ gen.)	18
<i>spolia, spoliōrum</i> neut. 2	10	repel <i>pellō, pellere, pepulī, pulsum</i> 3	4

Appendix 4

reply <i>respondeō, respondēre, respondi, responsum</i> 2			
resist <i>resistō, resistere, resisti</i> 3 (+ dat.)	17		
rest <i>quiēs, quiētis</i> fem. 3	10		
restrain <i>retineō, retinēre, retinuī, retentum</i> 2	24		
rich <i>dīves, dīvitis</i>	9		
riches <i>dīvitiae, dīvitiārum</i> fem. 1	10		
rise <i>surgō, surgere, surrexī, surrectum</i> 3	3		
river <i>flūmen, flūminis</i> neut. 3	8		
road <i>via, viae</i> fem. 1	3		
rock <i>saxum, saxi</i> neut. 2	5		
Roman <i>Rōmānus, -a, -um</i>	6		
Rome <i>Rōma, Rōmae</i> fem. 1	2		
rose <i>rosa, rosae</i> fem. 1	2		
rough <i>asper, aspera, asperum</i>	6		
run <i>currō, currere, cucurri, cursum</i> 3	19		
rush <i>impetus, impetūs</i> masc. 4	11		
sacred (to) <i>sacer, sacra, sacrum</i> (+ dat.)	6		
sad <i>tristis, triste</i>	9		
safe <i>incolumis, incolume</i>	9		
sail <i>nāvigō</i> 1	7		
sailor <i>nauta, nautae</i> masc. 1	2		
same <i>īdem, eadem, idem</i> pron., pronom. adj.	17		
savage <i>saevus, -a, -um</i>	6		
say <i>dīcō, dīcere, dixī, dictum</i> 3	1		
says/said (he [she, it]) <i>ait</i> defective <i>inquit</i> defective	7 7		
school <i>lūdus, lūdī</i> masc. 2	7		
sea <i>mare, maris</i> neut. 3	5		
second <i>secundus, -a, -um</i> <i>alter, -a, -um</i>	8 10		
see <i>videō, vidēre, vidī, vīsum</i> 2	10		
seek <i>petō, -ere, petīi</i> (or <i>-īvi</i>), <i>petitum</i> 3 (+ <i>ā/ab</i> + abl.) <i>quaerō, -ere, quaesīvi, quaesītum</i> 3 (+ <i>ā/ab</i> + abl.)	1 1 24		
seem <i>videor, vidērī, vīsus sum</i> 2	15		
seize <i>rapiō, rapere, rapuī, raptum</i> 3 <i>i</i> -stem	1		
sell <i>vendō, vendere, vendidī, venditum</i> 3	16		
Senate <i>senātus, senātūs</i> masc. 4	11		
Senate(-house) <i>cūria, cūriae</i> fem. 1	21		
send <i>mittō, mittere, misi, missum</i> 3	17		
serious <i>gravis, grave</i>	10		
set on fire <i>accendō, -ere, accendī, accensum</i> 3	24		
set out <i>proficiscor, proficiscī, profectus sum</i> 3	9		
seven <i>septem</i>	10		
seven each <i>septēni, -ae, -a</i>	10		
seven hundred <i>septingenti, -ae, -a</i>	8		
seven times <i>septiēs</i>	3		
seventeen <i>septemdecim</i>	5		
seventeenth <i>septimus, -a, -um decimus, -a, -um</i>	6		
seventh <i>septimus, -a, -um</i>	2		
seventieth <i>septuāgēsimus, -a, -um</i>	2		
seventy <i>septuāgintā</i>	6		
shame (it causes) <i>pudet, pudere, pudit</i> 2 (+ acc. + gen. or inf.)	19 11		
shame <i>pudor, pudōris</i> masc. 3	6		
shameful <i>turpis, turpe</i>	9		
sharp <i>ācer, ācris, ācre</i>	9		
she-goat <i>capella, capellae</i> fem. 1	7		
shepherd <i>pastor, pastōris</i> masc. 3	2		
shield <i>scūtum, scūtī</i> neut. 2	17		
ship <i>nāvis, nāvis</i> fem. 3	6		
shore <i>litus, litoris</i> neut. 3 <i>ōra, ōrae</i> fem. 1	1 7		
short <i>brevis, breve</i>	7		
should <i>dēbeō, dēbere, dēbui, dēbitum</i> 2	5		
shout <i>clāmō</i> 1	8		
show <i>monstrō</i> 1 <i>ostendō, ostendere, ostendī, ostentum</i> 3	10 10		
sick <i>aeger, aegra, aegrum</i>	1		
silence <i>silentium, silentiī</i> neut. 2	6		
silver <i>argentum, argentī</i> neut. 2	1		
similar to <i>similis, simile</i> (+ gen. or dat.)	7		
since <i>cum</i> conj.	1		
sing <i>cano, canere, cecinī</i> 3 <i>cantō</i> 1	24 15		
sister <i>soror, sorōris</i> fem. 3	1		

sit <i>sedeō, sedēre, sēdī, sessum</i> 2	1	spare <i>parcō, parcere, pepercī, parsum</i> 3 (+ dat.)	17
six <i>sex</i>	10	speak <i>loquor, loquī, locūtus sum</i> 3	15
six each <i>sēnī, -ae, -a</i>	10	spear <i>hasta, hastae</i> fem. 1	14
six hundred <i>sescentī, -ae, -a</i>	10	speech <i>ōrātiō, ōrātiōnis</i> fem. 3	11
six times <i>sexiēs</i>	10	spoils <i>spolia, spoliōrum</i> neut. 2	10
sixteen <i>sēdecim</i>	10	spontaneously <i>sponte</i> adv.	11
sixth <i>sextus, -a, -um</i>	10	spring <i>vēr, vēris</i> neut. 3	15
sixty <i>sexāgintā</i>	10	stallion <i>equus, equī</i> masc. 2	5
sky <i>caelum, caelī</i> neut. 2	5	stand <i>stō, stāre, stetī, statum</i> 1	3
slave (female) <i>serva, servae</i> fem. 1	5	star <i>astrum, astrī</i> neut. 2	5
slave (male) <i>servus, servī</i> masc. 2	5	<i>stella, stellae</i> fem. 1	3
sleep <i>dormiō, dormīre, dormīvī, dormītum</i> 4	3	statue <i>statua, statuae</i> fem. 1	2
sleep <i>somnus, somnī</i> masc. 2	3	stealthily <i>furtim</i> adv.	12
slip <i>lābor, lābī, lapsus sum</i> 3	15	still <i>adhūc</i> adv.	3
slow <i>lentus, -a, -um</i>	6	stride <i>gradior, gradī, gressus sum</i> 3 <i>i</i> -stem	15
small <i>parvus, -a, -um</i>	6	strong <i>fortis, forte</i>	9
smaller <i>minor, minus</i> compar. adj. (<i>parvus</i>)	12	student (female) <i>discipula, discipulae</i> fem. 1	5
smallest <i>minimus, -a, -um</i> superl. adj. (<i>parvus</i>)	12	student (male) <i>discipulus, discipulī</i> masc. 2	5
so <i>tam</i> adv.	12	study <i>studeō, studēre, studuī</i> 2 (+ dat.)	17
so (in such a way) <i>ita</i> adv.	13	stupid <i>stultus, -a, -um</i>	6
<i>sīc</i> adv.	23	stupidity <i>stultitia, stultitiae</i> fem. 1	10
so (to such an extent) <i>adeō</i> adv.	23	suddenly <i>subitō</i> adv.	7
so many <i>tot</i> indecl. adj.	23	suffer <i>patior, patī, passus sum</i> 3 <i>i</i> -stem	15
so much <i>tantus, -a, -um</i>	13	suits (it) <i>decet, decēre, decuit</i> 2 (+ acc. + inf.)	28
so often <i>totiens</i> adv.	13	summer <i>aestās, aestātis</i> fem. 3	15
soft <i>mollis, molle</i>	13	surely <i>nonne</i> , interrogative particle (invites affirmative answer)	4
soldier <i>mīles, mīlitis</i> masc. 3	9	surely not <i>num</i> , interrogative particle (invites negative answer)	4
some <i>nonnullus, -a, -um</i>	13	sweet <i>dulcis, dulce</i>	9
some(one) <i>quīdam, quaedam, quid(quod)dam</i> pron., pronom. adj.	18	swift <i>celer, celeris, celere</i>	9
<i>aliqui(s), aliquid(-quod)</i> pron., pronom. adj.	18	sword <i>gladius, gladiī</i> masc. 2	14
son <i>filius, filiū</i> masc. 2	18	take <i>capiō, capere, cēpī, captum</i> 3 <i>i</i> -stem	1
song <i>carmen, carminis</i> neut. 3	5	take possession of <i>potior, potiri, potitus sum</i> 4 (+ gen. or abl.)	18
soon <i>mox</i> adv.	8	take vengeance upon <i>ulciscor, ulciscī, ultus sum</i> 3	15
soul <i>anima, animae</i> fem. 1	7	tavern <i>taberna, tabernae</i> fem. 1	2
souls of the dead <i>mānēs, mānium</i> masc. 3	10	teach <i>doceō, docēre, docuī, doctum</i> 2	7
sow <i>porca, porcae</i> fem. 1	4		

Appendix 4

teacher <i>magister, magistrī</i> masc. 2	5	three <i>trēs, tria</i>	10
tear (-drop) <i>lacrima, lacrimae</i> fem. 1	2	three each <i>ternī, -ae, -a</i>	10
tedium (it causes) <i>taedet, taedēre, taesum est</i> 2 (+ acc. + gen. or inf.)	28	three hundred <i>trecentī, -ae, -a</i>	10
tell <i>narrō</i> 1	21	three times <i>ter</i>	10
tell a lie <i>mentior, mentīrī, mentītus sum</i> 4	15	throng <i>turba, turbae</i> fem. 1	3
temple <i>aedēs, aedis</i> fem. 3 <i>templum, templī</i> neut. 2	10	through <i>per</i> prep. (+ acc.)	5
ten <i>decem</i>	10	throw <i>iaciō, iacere, iēcī, iactum</i> 3 <i>i</i> -stem	14
ten each <i>dēnī, -ae, -a</i>	5	thundering (it is) <i>tonat, tonāre, tonuit</i> 1	28
ten times <i>decīēs</i>	10	time <i>tempus, temporis</i> neut. 3	8
tenth <i>decimus, -a, -um</i>	10	tired <i>fessus, -a, -um</i>	6
territory <i>fīnēs, fīnium</i> masc. 3	10	to <i>ad</i> prep. (+ acc.)	2
than <i>quam</i> adv. (+ compar.)	10	to here <i>hūc</i> adv.	12
thanks <i>grātia, grātiārum</i> fem. 1	8	to there <i>illūc</i> adv.	12
that <i>ille, illa, illud</i> pron., pronom. adj. <i>is, ea, id</i> pron., pronom. adj. <i>iste, ista, istud</i> pron., pronom. adj.	12	to where <i>quō</i> adv.	15
the one . . . the other . . . <i>alter . . . alter . . .</i>	10	today <i>hodiē</i> adv.	5
then <i>tum/tunc</i> adv.	17	tolerate <i>tolerō</i> 1	3
there <i>illīc</i> adv.	17	tomorrow <i>crās</i> adv.	5
therefore <i>ergō</i> conj. <i>igitur</i> conj. <i>itaque</i> conj.	17	tooth <i>dens, dentis</i> masc. 3	8
thin <i>gracilis, gracile</i>	13	touch <i>tangō, tangere, tetigī, tactum</i> 3	3
thing <i>rēs, rei</i> fem. 5	4	tower <i>turris, turris</i> fem. 3	8
think <i>arbitror</i> 1 <i>existimō</i> 1 <i>putō</i> 1 <i>reor, rērī, ratus sum</i> 2	12	town <i>oppidum, oppidī</i> neut. 2	7
third <i>tertius, -a, -um</i>	3	trap <i>insidiae, insidiārum</i> fem. 1	10
thirteen <i>tredecim</i>	3	tree <i>arbor, arboris</i> fem. 3	8
thirteenth <i>tertius, -a, -um decimus, -a, -um</i>	3	truly <i>vērō</i> adv.	11
thirtieth <i>trīcēsīmus, -a, -um</i>	12	trust <i>crēdō, -ere, crēdidī, crēditum</i> 3 (+ dat.)	17
thirty <i>trīgīntā</i>	11	<i>fīdō, fīdere, fīsus sum</i> 3 (+ abl.)	18
this <i>hīc, haec, hōc</i> pron., pronom. adj.	15	trust <i>fīdēs, fīdēi</i> fem. 5	11
thousand <i>mille</i>	21	truth <i>vērītās, vērītātis</i> fem. 3	11
thousandth <i>millēsīmus, -a, -um</i>	21	try <i>cōnor</i> 1	15
threats <i>minae, minārum</i> fem. 1	15	tuft of wool <i>floccus, floccī</i> masc. 2	16
	10	turn <i>vertō, vertere, vertī, versum</i> 3	19
	10	twelfth <i>duodecīmus, -a, -um</i>	10
	10	twelve <i>duodecīm</i>	10
	10	twentieth <i>vīcēsīmus, -a, -um</i>	10
	10	twenty each <i>vīcēnī, -ae, -a</i>	10
	17	twenty one <i>vīgīntī et ūnus, -a, -um</i>	10
	10	twenty times <i>vīcīēs</i>	10
	10	twenty <i>vīgīntī</i>	10
	10	twice <i>bis</i>	10

two <i>duo, duae, duo</i>	10	what <i>quis, quid</i> interrog. pron.	18
two each <i>bīnī, -ae, -a</i>	10	what sort of <i>quālis, -e</i>	13
two hundred <i>ducentī, -ae, -a</i>	10	when <i>cum</i> conj.	3
two hundredth <i>ducentēsimus, -a, -um</i>	10	<i>quandō</i> adv.	4
ugly <i>dēformis, dēforme</i>	9	where <i>ubi</i> adv.	4
unaware (be) <i>ignōrō</i> 1	21	where <i>ubi</i> interrogative particle	4
under (to) <i>sub</i> prep. (+ acc.)	2	whether <i>an, utrum</i> particle	4
under <i>sub</i> prep. (+ abl.)	2	introducing indirect question <i>num</i>	25
understand <i>intelligō, intelligere, intellexī, intellectum</i> 3		which <i>quī, quae, quod</i> interrog. pronom. adj.	18
unhappy <i>infēlix, infēlicis</i>	21	<i>quī, quae, quod</i> rel. pron.	18
unless <i>nisi</i> conj.	9	which (of two) <i>uter, utra, utrum</i>	13
unlike <i>dissimilis, dissimile</i> (+ gen. or dat.)	26	while <i>dum</i> conj.	3
unlucky <i>infēlix, infēlicis</i>	9	whisper <i>susurrō</i> 1	21
unwilling (I am) <i>nōlō, nolle, nōlūi</i> irreg.	9	who <i>quī, quae, quod</i> rel. pron.	18
urge <i>hortor</i> 1	11	<i>quis, quid</i> interrog. pron.	18
<i>suādeō, suādēre, suāsī, suāsum</i> 2 (+ dat.)	15	whole <i>tōtus, -a, -um</i>	13
use <i>ūsus, ūsus</i> masc. 4	17	why <i>cūr</i> adv.	4
use <i>ūtor, ūtī, ūsus sum</i> 3 (+ abl.)	16	wife <i>uxor, uxōris</i> fem. 3	8
verse <i>versus, versūs</i> masc. 4	18	wild animal <i>fera, ferae</i> fem. 1	4
 vexation (it causes) <i>piget, pigēre, piguit</i> 2 (+ acc. + gen. or inf.)	11	wild boar <i>aper, aprī</i> masc. 2	5
victor <i>victor, victōris</i> masc. 3		wind <i>ventus, ventī</i> masc. 2	7
victory <i>victōria, victōriae</i> fem. 1	28	wine <i>vīnum, vīnī</i> neut. 2	5
virtue <i>virtūs, virtūtis</i> fem. 3	14	wing (of a battle line) <i>cornū, cornūs</i> neut. 4	11
voice <i>vox, vōcis</i> fem. 3	3	winter <i>hiems, hiemis</i> fem. 3	15
walk <i>ambulō</i> 1	8	wisdom <i>sapientia, sapientiae</i> fem. 1	10
wall <i>mūrus, mūrī</i> masc. 2	8	wish <i>cupiō, cupere, cupīvī, cupitum</i> 3 <i>i</i> -stem	7
walls (of a city) <i>moenia, moenium</i> neut. 3	7	<i>volō, velle, volūi</i> irreg.	10
war <i>bellum, bellī</i> neut. 2	5	with <i>cum</i> prep. (+ abl.)	2
warm <i>calidus, -a, -um</i>	10	without <i>sine</i> prep. (+ abl.)	2
warn <i>moneō, monēre, monuī, monitum</i> 2	7	woman <i>fēmina, fēminae</i> fem. 1	5
watch <i>spectō</i> 1	6	<i>mulier, mulieris</i> fem. 3	8
water <i>aqua, aquae</i> fem. 1	1	wood <i>silva, silvae</i> fem. 1	4
wave <i>fluctus, fluctūs</i> masc. 4	1	word <i>verbum, verbī</i> neut. 2	7
<i>unda, undae</i> fem. 1	3	word for word <i>verbātīm</i> adv.	12
weapons <i>arma, armōrum</i> neut. 2	11	work <i>labōrō</i> 1	4
weep <i>fleō, flēre, flēvī, flētum</i> 2	2	work <i>labor, labōris</i> masc. 3	8
well <i>bene</i> adv.	10	<i>opus, operis</i> neut. 3	8
	7	worse <i>dēterior, -ius</i> compar. adj.	12
	12	<i>peior, peius</i> compar. adj. (<i>malus</i>)	12

Appendix 4

worship <i>colō, colere, coluī, cultum</i> 3	19	yesterday <i>herī</i> adv.	5
worst <i>dēterrimus, -a, -um</i> superl. adj. <i>pessimus, -a, -um</i> superl. adj. (<i>malus</i>)	12	yield <i>cēdō, cēdere, cessī, cessum</i> 3	19
wound <i>vulnerō</i> 1	12	yoke <i>iugum, iugī</i> neut. 2	7
wound <i>vulnus, vulneris</i> neut. 3	14	you <i>tū, tuī</i> pers. pron.	17
wretched <i>miser, misera, miserum</i>	14	young man <i>iuuenis, iuuenis</i> masc. 3	11
write <i>scribō, scribere, scripsī, scriptum</i> 3	6	your (sing.) <i>tuus, -a, -um</i>	6
year <i>annus, annī</i> masc. 2	7	your (pl.) <i>vester, vestra, vestrum</i>	6
	15		

APPENDIX 5

Latin–English Vocabulary

The number in the right-hand column refers to the chapter in which the word is first found.

(ad)vesperascit, -ere, -āvit 3 <i>it becomes evening</i>	28	agna, agnae fem. 1 <i>ewe-lamb</i>	5
ā/ab prep. (+ abl.) <i>from</i>	2	agnus, agnī masc. 2 <i>ram-lamb</i>	5
abdūcō, -ere, abduxī, abductum 3 <i>lead away</i>	7	agō, agere, ēgī, actum 3 <i>drive, do, spend</i>	
abeō, abire, abii/abivī irreg. <i>go away</i>	4	(of time)	4
abhinc adv. <i>ago</i>	15	agricola, agricolae masc. 1 <i>farmer</i>	2
absum, abesse, āfuī irreg. <i>be absent</i>	7	ait defective <i>he (she, it) says or said</i>	7
ac conj. <i>and</i>	2	aliquī, aliqua, aliquod indef. pronom. adj.	
accendō, -ere, accendi, accensum 3 <i>set on fire</i>	19	some	18
accidit, accidere, accidit impers. 3 <i>it happens</i>	28	aliquis, aliqua, aliquid indef. pron.	
accipiō, -ere, accēpī, acceptum 3 <i>i-stem accept</i>	7	someone/something	18
ācer, ācris, ācre <i>sharp, fierce</i>	9	alius, alia, aliud <i>another</i>	13
aciēs, aciēī fem. 5 <i>battle line</i>	11	alius . . . alius . . . one (in pl., some) . . . another	
actum see agō		(in pl., others)	13
ad prep. (+ acc.) <i>to</i>	2	alter . . . alter . . . the one . . . the other . . .	13
addō, addere, addidī, additum 3 <i>add</i>	7	alter, altera, alterum <i>the other, the second</i>	13
adeō adv. <i>so, to such an extent</i>	23	altus, -a, -um <i>high, deep</i>	6
adeō, adire, adii/adivī irreg. <i>go to</i>	4	ambulō 1 <i>walk</i>	7
adeptus see adipiscor		amīca, amīcae fem. 1 <i>female friend</i>	5
adhūc adv. <i>still</i>	3	amīcus, amīcī masc. 2 <i>male friend</i>	5
adipiscor, adipiscī, adeptus sum 3 <i>obtain</i>	15	āmittō, āmittere, āmisi, āmissum 3 <i>lose</i>	4
adsum, adesse, adfuī irreg. <i>be present</i>	7	amō 1 <i>love</i>	1
aedēs, aedis fem. 3 <i>temple, pl. house</i>	10	amor, amōris masc. 3 <i>love</i>	8
aedificō 1 <i>build</i>	7	amplector, amplectī, amplexus sum 3 <i>embrace</i>	15
aeger, aegra, aegrum <i>sick</i>	6	an particle <i>or, whether</i>	4
aestās, aestātis fem. 3 <i>summer</i>	15	anima, animae fem. 1 <i>soul</i>	7
aestimō 1 <i>estimate</i>	16	animal, animālis neut. 3 <i>animal</i>	8
afferō, afferre, attulī, allātum irreg. <i>carry to</i>	7	animus, animī masc. 2 <i>mind</i>	7
ager, agrī masc. 2 <i>field</i>	5	annōn particle <i>or not</i>	4
aggredior, aggredi, aggressus sum 3 <i>i-stem</i>		annus, annī masc. 2 <i>year</i>	15
attack	15	ante prep. (+ acc.) <i>before, in front of</i>	3
agmen, agminis neut. 3 <i>column (esp. of</i>		antequam conj. <i>before</i>	7
soldiers)	14	aper, apri masc. 2 <i>wild boar</i>	5

Appendix 5

aperiō, aperire, aperuī, apertum 4 <i>open</i>	7	binī, -ae, -a <i>two each</i>	10
appropinquō 1 (+ dat.) <i>approach</i>	17	bis <i>twice</i>	10
aqua, aquae fem. 1 <i>water</i>	3	bonus, -a, -um <i>good</i>	6
āra, ārae fem. 1 <i>altar</i>	3	brevis, breve <i>short</i>	9
arbitror 1 <i>think</i>	15	cadō, cadere, cecidī 3 <i>fall</i>	7
arbor, arboris fem. 3 <i>tree</i>	8	caedō, caedere, cecidī, caesum 3 <i>cause to fall,</i>	
ardeō, ardere, arsi 2 intrans. <i>burn</i>	19	<i>kill</i>	7
argentum, argentī neut. 2 <i>silver</i>	5	caelestis, caeleste <i>heavenly</i>	9
āridus, -a, -um <i>dry</i>	6	caelum, caelī neut. 2 <i>sky, heaven</i>	5
arma, armōrum neut. 2 <i>arms, weapons</i>	10	Caesar, Caesaris masc. 3 <i>Caesar</i>	11
arō 1 <i>plow</i>	4	calidus, -a, -um <i>warm</i>	6
ars, artis fem. 3 <i>art</i>	8	campus, campī masc. 2 <i>plain</i>	5
arx, arcis fem. 3 <i>citadel</i>	8	canis, canis masc./fem. 3 <i>dog</i>	8
as, assis neut. 3 <i>the smallest Roman coin</i>	16	cano, canere, cecinī 3 <i>sing</i>	19
asper, aspera, asperum <i>rough</i>	6	cantō 1 <i>sing</i>	21
aspiciō, -ere, aspexī, aspectum 3 <i>i-stem look at</i>	19	capella, capellae fem. 1 <i>she-goat</i>	4
astrum, astrī neut. 2 <i>star</i>	5	caper, caprī masc. 2 <i>he-goat</i>	5
at conj. <i>but</i>	2	capiō, capere, cēpī, captum 3 <i>i-stem take</i>	1
Athēnae, Athēnārum fem. 1 <i>Athens</i>	10	caput, capitis neut. 3 <i>head</i>	8
atque conj. <i>and</i>	2	careō, carere, caruī 2 (+ abl.) <i>lack</i>	18
audācia, audāciae fem. 1 <i>boldness</i>	2	carmen, carminis neut. 3 <i>song, poem</i>	8
audax, audācis <i>bold</i>	9	carpō, carpere, carpsī, carptum 3 <i>pluck</i>	4
audeō, audere, ausus sum 2 <i>dare</i>	15	cārus, -a, -um (+ dat.) <i>dear (to)</i>	6
audiō, audire, audivī, auditum 4 <i>hear</i>	1	casa, casae fem. 1 <i>house</i>	2
auferō, auferre, abstulī, ablātum irreg. <i>carry from</i>		castrum, castrī neut. 2 <i>fort, pl. camp</i>	10
augeō, augere, auxī, auctum 2 trans. <i>increase</i>	7	causa, -ae fem. 1 <i>cause</i>	16
aurum, aurī neut. 2 <i>gold</i>	19	causā (+ gen.) <i>for the sake of</i>	16
ausus see audeō	5	cecidī see cadō	
aut conj. <i>or</i> (of a particular set of alternatives)	3	cecidī see caedō	
aut . . . aut <i>either . . . or</i>	3	cecinī see canō	
autumnus, autumnī masc. 2 <i>autumn</i>	15	cēdō, cedere, cessī, cessum 3 <i>yield</i>	19
auxilium, auxiliī neut. 2 <i>help</i>	16	celeber, celebris, celebre <i>famous</i>	9
avāritia, avāritiae fem. 1 <i>greed</i>	2	celer, celeris, celere <i>swift</i>	9
avārus, -a, -um <i>greedy</i>	6	centiēs <i>one hundred times</i>	10
barbarus, -a, -um <i>barbarian</i>	6	centum <i>one hundred</i>	10
bellum, bellī neut. 2 <i>war</i>	7	centuriō, centuriōnis masc. 3 <i>centurion</i>	14
bene adv. <i>well</i>	12	cēpī see capiō	
bibō, bibere, bibī 3 <i>drink</i>	1	certō 1 <i>struggle</i>	4
		cessī see cēdō	

ceteri, -a, -um <i>the other</i>	13	cupiō, cupere, cupivī, cupitum 3 <i>i</i> -stem	
cibus, cibī masc. 2 <i>food</i>	7	<i>wish, desire</i>	7
circā and circum adv., prep. (+ acc.) <i>around</i>	5	cūr adv. <i>why</i>	4
cīvis, cīvis masc. 3 <i>citizen</i>	8	cūra, cūrae fem. 1 <i>care</i>	16
clāmō 1 <i>shout</i>	7	cūria, cūriae fem. 1 <i>Senate(-house)</i>	3
classis, classis fem. 3 <i>fleet</i>	8	currō, currere, cucurrī, cursum 3 <i>run</i>	19
claudō, claudere, clausī, clausum 3 <i>close</i>	7	currus, currūs masc. 4 <i>chariot</i>	11
coēgī see cōgō		damnum, damnī neut. 2 <i>injury</i>	16
coepī, coepisse defective 3 <i>began</i>	19	dē prep. (+ abl.) <i>down from, about</i>	3
cōgō, cōgere, coēgī, coactum 3 <i>gather, force</i>	7	dea, deae fem. 1 <i>goddess</i>	2
collis, collis masc. 3 <i>hill</i>	8	dēbeō, dēbere, dēbuī, dēbitum 2 <i>owe,</i>	
collum, collī neut. 2 <i>neck</i>	7	<i>ought to, must, should</i>	1
colō, colere, coluī, cultum 3 <i>cultivate, worship</i>	19	decem <i>ten</i>	10
conferō, conferre, contulī, collātum irreg. <i>bring together</i>	16	decet, decēre, decuit 2 (+ acc. + inf.) <i>it suits,</i>	
cōnor 1 <i>try</i>	15	<i>it is fitting</i>	28
consul, consulis masc. 3 <i>consul</i>	11	deciēs <i>ten times</i>	10
contemnō, -ere, contempī, contemptum 3 <i>despise</i>	19	decimus, -a, -um <i>tenth</i>	10
contingit, contingere, contigit impers. 3 <i>it</i> <i>happens</i>	28	decus, decoris neut. 3 <i>honor, adornment</i>	16
contrā prep. (+ acc.) <i>against</i>	2	dēdecet, dēdecēre, dēdecuit 2 (+ acc. + inf.) <i>it disgraces</i>	28
convocō 1 <i>call together</i>	7	dēdecus, dēdecoris neut. 3 <i>disgrace</i>	16
cōpia, cōpiae fem. 1 <i>amount, supply, pl.</i> <i>military forces</i>	3	dedī see dō	
cornū, cornūs neut. 4 <i>horn, wing</i> <i>(of a battle line)</i>	11	dēfendō, dēfendere, dēfendī, dēfensum 3 <i>defend</i>	14
corpus, corporis neut. 3 <i>body</i>	8	dēferō, deferre, dētulī, dēlātum irreg. <i>bring down</i>	7
cottidiē adv. <i>every day</i>	3	dēformis, dēforme <i>ugly</i>	9
crās adv. <i>tomorrow</i>	5	dēlectat 1 (+ acc. + inf.) <i>it pleases</i>	28
crēdō, -ere, crēdidī, crēditum 3 (+ dat.) <i>trust,</i> <i>believe (a person)</i>	17	dēleō, dēlere, dēlēvī, dēlētum 2 <i>destroy</i>	14
crescō, crescere, crēvī, crētum 3 intrans. <i>increase</i>	19	dēnī, -ae, -a <i>ten each</i>	10
crēvī see crescō		dens, dentis masc. 3 <i>tooth</i>	8
crūdēlis, crūdēle <i>cruel</i>	9	dēterior, -ius compar. adj. <i>worse</i>	12
cum conj. <i>when, since, although</i>	3	dēterreō, dēterrēre, dēterrūī, dēterritum 2 <i>deter</i>	24
cum prep. (+ abl.) <i>with</i>	2	dēterrimus, -a, -um superl. adj. <i>worst</i>	12
cum . . . tum . . . <i>not only . . . but also</i>	13	deus, deī masc. 2 <i>god</i>	5
		dicō, dicere, dixī, dictum 3 <i>say</i>	1
		didicī see discō	
		diēs, diēī masc./fem. 5 <i>day</i>	11

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differō, differre, distulī, dilātum irreg. <i>disperse, postpone</i>	7	ēducō, -ere, ēduxī, ēductum 3 <i>lead out</i>	7
difficilis, difficile <i>difficult</i>	9	efferrō, efferre, extulī, ēlātum irreg. <i>bring out of</i>	7
diffidō, diffidere, diffisus sum 3 (+ dat.) <i>distrust</i>	17	efficitur, effici, effectum est impers. 3 <i>i-stem</i> <i>it is brought about</i>	28
discipula, discipulae fem. 1 <i>female student</i>	5	egeō, egēre, eguī 2 (+ abl.) <i>lack</i>	18
discipulus, discipulī masc. 2 <i>male student</i>	5	ēgī see agō	
discō, discere, didicī 3 <i>learn</i>	7	ego, meī pers. pron. <i>I</i>	17
displicet, displicere, displicuit 2 (+ dat. + inf.) <i>it is displeasing</i>	17	ēgredior, ēgredī, ēgressus sum 3 <i>i-stem</i> <i>go out</i>	15
dissimilis, dissimile (+ gen. or dat.) <i>unlike</i>	9	Ēlysium, Ēlysii neut. 2 <i>Elysium</i>	10
dissuadeō, -ere, dissuāsī, dissuāsum 2 (+ dat.) <i>dissuade</i>	17	emō, emere, emī, emptum 3 <i>buy</i>	16
diū adv. <i>for a long time</i>	5	enim particle <i>for</i>	5
dīves, divitis <i>rich</i>	9	eō, ire, iī (or ivī), itum irreg. <i>go</i>	4
dīvinus, -a, -um <i>divine</i>	6	epistula, epistulae fem. 1 <i>letter</i>	7
dīvitiae, dīvitiarū fem. 1 <i>riches</i>	10	equa, equae fem. 1 <i>mare</i>	5
dō, dare, dedī, datum 1 <i>give</i>	1	eques, equitis masc. 3 <i>horseman</i>	14
doceō, docere, docuī, doctum 2 <i>teach</i>	7	equitātus, equitātūs masc. 4 <i>cavalry</i>	11
dolor, dolōris masc. 3 <i>pain</i>	8	equus, equī masc. 2 <i>stallion</i>	5
domina, dominae fem. 1 <i>mistress, owner</i>	5	ergō conj. <i>therefore</i>	3
dominus, dominī masc. 2 <i>master, owner</i>	5	et conj. <i>and</i>	2
domus, domūs fem. 4 <i>house</i>	11	etiam adv. <i>also, even</i>	13
dōnum, dōnī neut. 2 <i>gift</i>	5	ēvenit, ēvenire, ēvēnit impers. 4 <i>it happens</i>	28
dormiō, dormire, dormivī, dormitum 4 <i>sleep</i>	3	exclāmō 1 <i>exclaim</i>	21
dubitō (1) <i>doubt</i>	25	exemplum, exemplī neut. 2 <i>example</i>	16
dubius, -a, -um <i>doubtful</i>	25	exeō, exire, exiī (or exivī) irreg. <i>go out</i>	4
ducentī, -ae, -a <i>two hundred</i>	10	exercitus, exercitūs masc. 4 <i>army</i>	11
dūcō, dūcere, duxī, ductum 3 <i>lead</i>	1	existimō 1 <i>think</i>	21
dulcis, dulce <i>sweet</i>	9	exitium, exitiū neut. 2 <i>destruction</i>	16
dum conj. <i>while, provided that</i>	3	exsequiae, -arū fem. 1 <i>funeral rites</i>	10
dummodo conj. <i>provided that</i>	27	exta, extōrum neut. 2 <i>entrails</i>	10
duo, duae, duo <i>two</i>	10	exterior, -ius compar. adj. <i>outer</i>	12
duodecim <i>twelve</i>	10	extrā adv., prep. (+ acc.) <i>outside</i>	12
duodecimus, -a, -um <i>twelfth</i>	10	extrēmus, -a, -um superl. adj. <i>farthest</i>	12
duodēvicēsīmus, -a, -um <i>eighteenth</i>	10	faciēs, faciēi fem. 5 <i>face</i>	11
duodēvigīnti <i>eighteen</i>	10	facile adv. <i>easily</i>	12
dux, ducis masc. 3 <i>leader</i>	8	facilis, facile <i>easy</i>	9
ē/ex prep. (+ abl.) <i>out of</i>	2	faciō, facere, fecī, factum 3 <i>i-stem</i> <i>do, make</i>	4
		familia, familiae fem. 1 <i>family, household</i>	2
		fassus see fateor	

fateor, fatēri, fassus sum 2 <i>confess</i>	15	frustrā adv. <i>in vain</i>	3
fātum, fāti neut. 2 <i>fate</i>	7	fūdi see fundō	
faveō, favēre, fāvī, fautum 2 (+ dat.) <i>favor</i>	17	fugiō, fugere, fūgī 3 <i>i-stem flee</i>	14
fēcī see faciō		fugō 1 <i>put to flight</i>	14
fēlix, fēlicis <i>happy, lucky</i>	9	fuī see sum	
fēmina, fēminae fem. 1 <i>woman</i>	5	fulgurat 1 <i>it is lightning</i>	28
fera, ferae fem. 1 <i>wild animal</i>	4	functus see fungor	
ferē adv. <i>almost</i>	7	fundō, fundere, fūdi, fūsum 3 <i>pour</i>	3
ferō, ferre, tulī, lātum irreg. <i>carry</i>	4	fungor, fungī, functus sum 3 (+ abl.) <i>perform</i>	18
ferox, ferōcis <i>fierce</i>	9	furtim adv. <i>stealthily</i>	12
ferrum, ferrī neut. 2 <i>iron</i>	5	galea, galeae fem. 1 <i>helmet</i>	14
fessus, -a, -um <i>tired</i>	6	gaudeō, gaudēre, gāvīsus sum 2 <i>rejoice</i>	15
fidēs, fidēi fem. 5 <i>trust</i>	11	gāvīsus see gaudeō	
fidō, fidere, fīsus sum 3 (+ abl.) <i>trust</i>	17	gelū, gelūs neut. 4 <i>frost</i>	11
filia, filiae fem. 1 <i>daughter</i>	2	genū, genūs neut. 4 <i>knee</i>	11
filius, filiū masc. 2 <i>son</i>	5	gladiātor, gladiātōris masc. 3 <i>gladiator</i>	11
finis, finis masc. 3 <i>end, pl. territory</i>	8	gladius, gladii masc. 2 <i>sword</i>	14
fiō, fieri, factus sum irreg. <i>become</i>	15	glōria, glōriae fem. 1 <i>glory</i>	16
flamma, flammae fem. 1 <i>flame</i>	2	gracilis, gracile <i>thin</i>	12
fleō, flēre, flēvi, flētum 2 <i>weep</i>	7	gradior, gradi, gressus sum 3 <i>i-stem stride</i>	15
floccus, flocci masc. 2 <i>tuft of wool</i>	16	grātia, grātiae fem. 1 <i>favor, pl. thanks</i>	10
flōs, flōris masc. 3 <i>flower</i>	8	grātiā (+ gen.) <i>for the sake of</i>	16
fluctus, fluctūs masc. 4 <i>wave</i>	11	gravis, grave <i>heavy, serious</i>	9
flūmen, flūminis neut. 3 <i>river</i>	8	grex, gregis masc. 3 <i>flock</i>	8
fons, fontis masc. 3 <i>fountain, spring</i>	8	habeō, habēre, habuī, habitum 2 <i>have</i>	1
fore fut. act. inf. of sum, esse, fuī irreg.	28	hasta, hastae fem. 1 <i>spear</i>	14
fortasse adv. <i>perhaps</i>	3	herī adv. <i>yesterday</i>	5
forte adv. <i>by chance</i>	11	hīc adv. <i>here</i>	12
fortis, forte <i>strong, brave</i>	9	hīc, haec, hōc pron., pronom. adj. <i>this</i>	17
fortūna, fortūnae fem. 1 <i>fortune</i>	3	hiems, hiemis fem. 3 <i>winter</i>	15
forum, forī neut. 2 <i>forum</i>	7	hinc adv. <i>from here</i>	12
fractum see frangō		hodiē adv. <i>today</i>	5
frangō, frangere, frēgī, fractum 3 <i>break</i>	3	homō, hominis masc./fem. 3 <i>human being</i>	8
frāter, frātris masc. 3 <i>brother</i>	8	honor, honoris masc. 3 <i>honor</i>	16
frēgī see frangō		hōra, hōrae fem. 1 <i>hour</i>	15
frīgidus, -a, -um <i>cold</i>	6	hortor 1 <i>urge</i>	15
fructus see fruor		hortus, hortī masc. 2 <i>garden</i>	5
fructus, fructūs masc. 4 <i>fruit</i>	11	hostis, hostis masc. 3 <i>enemy</i>	8
fruor, fruī, fructus sum 3 (+ abl.) <i>enjoy</i>	18	hūc adv. <i>to here</i>	12

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humilis, humile <i>humble</i>	9	inferior, -ius compar. adj. <i>lower</i>	12
humus, humī fem. 2 <i>ground</i>	15	inferō, inferre, intulī, illātum irreg. <i>bring into</i>	7
iaceō, iacēre, iacuī 2 <i>lie down</i>	14	infimus, -a, -um superl. adj. <i>lowest</i>	12
iaciō, iacere, iēcī, iactum 3 <i>i-stem throw</i>	14	infra adv. <i>below</i>	12
iam adv. <i>now, already</i>	7	ingens, ingentis <i>huge</i>	9
iānuā, iānuae fem. 1 <i>door</i>	2	ingredior, ingredi, ingressus sum 3 <i>i-stem</i>	
ibi adv. <i>there</i>	12	<i>go into</i>	17
īdem, eadem, idem pron., pronom. adj. <i>the same</i>		inquit defective <i>he (she, it) says or said</i>	7
iēcī see iaciō		17 insānia, insāniae fem. 1 <i>madness</i>	10
igitur conj. <i>therefore</i>	3	insidiae, insidiarum fem. 1 <i>ambush</i>	10
ignārus, -a, -um <i>ignorant</i>	16	insula, insulae fem. 1 <i>island</i>	2
ignis, ignis masc. 3 <i>fire</i>	8	intellegō, intellegere, intellexī, intellectum 3	
ignōrō 1 <i>be unaware</i>	21	<i>understand</i>	21
ignoscō, ignoscere, ignōvī, ignōtum 3 (+ dat.) <i>forgive</i>	17	interdicō, interdīcere, interdixī, interdictum 3 (+ dat.) <i>forbid</i>	24
ille, illa, illud pron., pronom. adj. <i>that</i>	17	interest, interesse, interfuit impers. irreg.	
illic adv. <i>there</i>	12	<i>it matters</i>	28
illinc adv. <i>from there</i>	12	interficiō, interficere, -fēcī, -fectum 3 <i>i-stem</i>	
illūc adv. <i>to there</i>	12	<i>kill</i>	14
immortālis, immortalē <i>immortal</i>	9	interim adv. <i>meanwhile</i>	12
impedīmentum, impedimentī neut. 2 <i>hindrance</i>	16	interior, -ius compar. adj. <i>interior</i>	12
impediō, impedīre, impedivī, impedītum 4 <i>hinder, impede</i>	24	intimus, -a, -um superl. adj. <i>innermost</i>	12
imperātor, imperātōris masc. 3 <i>commander,</i> <i>emperor</i>	11	intrā adv. <i>inside</i>	12
imperō 1 (+ dat.) <i>order</i>	17	invādō, invādere, invāsī, invāsum 3 <i>invade</i>	14
impetus, impetūs masc. 4 <i>rush, onset</i>	11	inveniō, invenīre, invēnī, inventum 4 <i>come</i> <i>upon, find</i>	4
in prep. (+ abl.) <i>in, on</i>	2	invidēō, invidēre, invidī, invīsum 2 (+ dat.)	
in prep. (+ acc.) <i>into, on to</i>	2	<i>envy</i>	17
inānis, ināne <i>empty</i>	9	ipse, ipsa, ipsum intensive pron., pronom. adj. <i>myself</i> etc.	17
incipiō, incipere, incēpī, inceptum 3 <i>i-stem</i> <i>begin</i>	7	īra, īrae fem. 1 <i>anger</i>	3
incolumis, incolume <i>safe</i>	9	īrascor, īrascī, īrātus sum 3 (+ dat.) <i>be angry</i> <i>with</i>	17
inde adv. <i>from there</i>	7	is, ea, id pron., pronom. adj. <i>that</i>	17
indulgeō, indulgēre, indulsi, indultum 2 (+ dat.) <i>be lenient to</i>	12	iste, ista, istud pron., pronom. adj. <i>that</i>	17
infēlix, infēlicis <i>unhappy, unlucky</i>	17	ita adv. <i>so (in such a way)</i>	23
	9	Ītalia, Ītaliae fem. 1 <i>Italy</i>	2
	17	itaque conj. <i>therefore</i>	3
	9	iter, itineris neut. 3 <i>journey</i>	11

iterum adv. <i>again</i>	6	lūdus, lūdi masc. 2 <i>game, school, pl. games</i>	
iubeō, iubēre, iussī, iussum 2 <i>order</i>	14	(in the circus, amphitheater, etc.)	5
iugum, iugī neut. 2 <i>yoke</i>	7	lūmen, lūminis neut. 3 <i>light</i>	8
iūs, iūris neut. 3 <i>law</i>	8	lūna, lūnae fem. 1 <i>moon</i>	3
iussī see iubeō		lupa, lupae fem. 1 <i>she-wolf</i>	5
iuvat, iuvāre, iūvit 1 (+ acc. + inf.) <i>it pleases</i>	28	lupus, lupī masc. 2 <i>male wolf</i>	5
iuvenis, iuvenis masc. 3 <i>young man</i>	11	lux, lūcis fem. 3 <i>light</i>	8
iuvō, iuvāre, iūvī, iūtum 1 <i>help</i>	3	magis compar. adv. <i>more</i>	12
lābor, lābī, lapsus sum 3 <i>slip</i>	15	magister, magistrī masc. 2 <i>teacher</i>	5
labor, labōris masc. 3 <i>work, toil</i>	8	magistrātus, magistrātūs masc. 4 <i>magistrate</i>	11
labōrō 1 <i>work</i>	4	magnopere adv. <i>greatly</i>	12
lacrima, lacrimae fem. 1 <i>tear(-drop)</i>	2	magnus, -a, -um <i>big</i>	6
laedō, laedere, laesī, laesum 3 <i>harm</i>	4	maior, maius compar. adj. (magnus) <i>bigger</i>	12
lapsus see lābor		male adv. <i>badly</i>	12
lātum see ferō		mālō, malle, mālui irreg. <i>prefer</i>	10
lātus, -a, -um <i>broad</i>	6	malus, -a, -um <i>bad</i>	6
laudō 1 <i>praise</i>	7	māne adv. <i>in the morning</i>	3
laus, laudis fem. 3 <i>glory</i>	16	maneō, manēre, mansī 2 <i>remain</i>	7
legiō, legiōnis fem. 3 <i>legion</i>	14	mānēs, mānium masc. 3 <i>the souls of the dead</i>	10
legō, legere, lēgī, lectum 3 <i>read</i>	1	manus, manūs fem. 4 <i>hand</i>	11
lentus, -a, -um <i>slow</i>	6	mare, maris neut. 3 <i>sea</i>	8
levis, leve <i>light</i>	9	māter, mātris fem. 3 <i>mother</i>	8
lex, lēgis fem. 3 <i>law</i>	8	maximus, -a, -um superl. adj. (magnus)	
liber, libera, liberum <i>free</i>	6	<i>biggest</i>	12
liber, librī masc. 2 <i>book</i>	5	medeor, medērī 2 (+ dat.) <i>heal</i>	17
liberī, liberōrum masc. 2 <i>children</i>	10	melior, melius compar. adj. (bonus) <i>better</i>	12
liberō 1 <i>free</i>	4	meminī, meminisse defective 3 (+ gen.)	
libertās, libertātis fem. 3 <i>freedom</i>	11	<i>remember</i>	18
libet, libēre, libuit 2 (+ dat. + inf.) <i>it is pleasant</i>	28	memor, memoris <i>mindful</i>	16
licet, licēre, licuit 2 (+ dat. + inf.) <i>it is permissible</i>		mens, mentis fem. 3 <i>mind</i>	8
	28	mensis, mensis masc. 3 <i>month</i>	15
littera, litterae fem. 1 <i>letter of the alphabet,</i>		mentior, mentīrī, mentītus sum 4 <i>tell a lie</i>	15
pl. <i>letters of the alphabet, epistle, literature</i>	10	mereor, merērī, meritus sum 2 <i>deserve</i>	15
litus, litoris neut. 3 <i>shore</i>	11	metuō, metuere, metuī 3 <i>fear</i>	1
longus, -a, -um <i>long</i>	6	metus, metūs masc. 4 <i>fear</i>	11
loquor, loquī, locūtus sum 3 <i>speak</i>	15	meus, -a, -um <i>my</i>	6
lūcescit, lūcescere 3 <i>it is getting light</i>	28	mīles, mīlitis masc. 3 <i>soldier</i>	8
lucrum, lucrī neut. 2 <i>profit</i>	16	mīliēs <i>one thousand times</i>	10
lūdō, lūdere, lūsī, lūsum 3 <i>play</i>	1	mille <i>a thousand</i>	10

Appendix 5

millēnī, -ae, -a <i>one thousand each</i>	10	-ne enclitic particle introduces a question	4
millēsīmus, -a, -um <i>thousandth</i>	10	nē adv., conj. introduces various types of clause	23
minae, minārum fem. 1 <i>threats</i>	10	nē . . . quidem <i>not even</i>	13
minimus, -a, -um superl. adj. (parvus) <i>smallest</i>	12	nec adv., conj. <i>and not, nor</i>	4
minor, minus compar. adj. (parvus) <i>smaller</i>	12	nec . . . nec . . . <i>neither . . . nor . . .</i>	4
mīror 1 <i>admire</i>	12	necesse est impers. <i>it is necessary</i>	28
miser, misera, miserum <i>wretched</i>	15	necne conj. <i>or not</i>	25
miseret, miserēre, miseruit 2 (+ acc. + gen. or inf.) <i>it causes pity</i>	6	negō 1 <i>deny</i>	21
mīsī see mittō	28	negōtium, negōtīi neut. 2 <i>business</i>	7
mittō, mittere, mīsī, missum 3 <i>send</i>	1	nēmō, nullius <i>no one</i>	13
modo adv. <i>only</i>	13	nesciō, nescire, nescīvī 4 <i>do not know</i>	21
moenia, moenium neut. 3 <i>city walls</i>	1	neuter, neutra, neutrum <i>neither</i>	13
mollis, molle <i>soft</i>	13	niger, nigra, nigrum <i>black, dark</i>	6
moneō, monēre, monuī, monitum 2 <i>warn</i>	10	nihilum, nihili neut. 2 <i>nothing</i>	16
mons, montis masc. 3 <i>mountain</i>	9	nimis adv. <i>too much</i>	16
monstrō 1 <i>show</i>	1	nisi conj. <i>unless, if . . . not</i>	28
morior, morī, mortuus sum 3 <i>i-stem die</i>	8	nōbilitās, nōbilitātis fem. 3 <i>nobility, the upper</i>	
moror, morārī, morātus sum 1 <i>delay</i>	7	<i>class</i>	10
mors, mortis fem. 3 <i>death</i>	15	noceō, nocēre, nocuī, nocitum 2 (+ dat.) <i>harm</i>	17
mortālis, mortāle <i>mortal</i>	15	nōlī, nōlite imperative verb (+ inf.) <i>don't</i>	1
mortuus see morior	8	nōlō, nolle, nōluī irreg. <i>be unwilling</i>	10
mōs, mōris masc. 3 <i>custom pl. morals, character</i>	9	nōmen, nōminis neut. 3 <i>name</i>	8
moveō, movēre, mōvī, mōtum 2 <i>move</i>	9	nōn adv. <i>not</i>	2
mox adv. <i>soon</i>	7	nōn modo (sōlum, tantum) . . . <i>not only</i>	13
mulier, mulieris fem. 3 <i>woman</i>	7	nōnāgintā <i>ninety</i>	10
multum adv. <i>much</i>	6	nōngentī, -ae, -a <i>nine hundred</i>	10
multus, -a, -um <i>much, pl. many</i>	8	nonne interrogative particle <i>surely</i> (invites affirmative answer)	4
mūnus, mūneris neut. 3 <i>gift</i>	6	nonnullus, -a, -um <i>some</i>	13
mūrus, mūrī masc. 2 <i>wall</i> (in general)	8	nōnus, -a, -um <i>ninth</i>	10
nam particle <i>for</i>	5	noscō, noscere, nōvī, nōtum 3 <i>find out, perf.</i>	
namque conj. <i>for</i>	5	<i>know</i>	21
narrō 1 <i>tell</i>	5	noster, nostra, nostrum <i>our</i>	6
nascor, nascī, nātus sum 3 <i>be born</i>	21	novem <i>nine</i>	10
nātus see nascor	13	novēnī, -ae, -a <i>nine each</i>	10
nauta, nautae masc. 1 <i>sailor</i>	2	nōvī see noscō	
nāvigō 1 <i>sail</i>	7	noviēs <i>nine times</i>	10
nāvis, nāvis fem. 3 <i>ship</i>	8	novus, -a, -um <i>new</i>	6
		nox, noctis fem. 3 <i>night</i>	8

nūbō, nūbere, nupsī, nuptum 3 (+ dat.) <i>marry</i> (of a woman)	17	opus, operis neut. 3 <i>work</i>	8
nullus, -a, -um <i>no, none</i>	13	opus est impers. (+ abl.) <i>it is necessary</i>	28
num interrogative particle <i>surely not</i> (invites negative answer)	4	ōra, ōrae fem. 1 <i>shore</i>	2
introducing indirect question <i>whether</i>	25	ōrātiō, ōrātiōnis fem. 3 <i>speech</i>	11
nūmen, nūminis neut. 3 <i>divinity</i>	8	orior, orīrī, ortus sum 4 <i>arise</i>	15
numerus, numerī masc. 2 <i>number</i>	7	ōrō 1 <i>implore</i>	24
numquam adv. <i>never</i>	4	ortus see orior	
nunc adv. <i>now</i>	4	ostendō, ostendere, ostendī, ostentum 3 <i>show</i>	4
nuntiō 1 <i>announce</i>	21	ōtium, ōtīi neut. 2 <i>leisure</i>	7
nūper adv. <i>recently</i>	6	paene adv. <i>almost</i>	3
nupsī see nūbō		paenitet, paenitēre, paenituit 2 (+ acc. + gen. or inf.) <i>it causes regret</i>	28
nuptiae, nuptiārum fem. 1 <i>marriage</i>	10	parcō, parcere, pepercī, parsum 3 (+ dat.) <i>spare</i>	17
obliviscor, obliviscī, oblītus sum 3 (+ gen.) <i>forget</i>	18	pars, partis fem. 3 <i>part</i>	8
obsequor, obsequī, obsecūtus sum 3 (+ dat.) <i>obey</i>	17	partim adv. <i>partly</i>	12
obstō, obstāre, obstiti 1 (+ dat.) <i>hinder, impede</i>	24	parum adv. <i>too little</i>	12
octāvus, -a, -um <i>eighth</i>	10	parvus, -a, -um <i>small</i>	6
octiēs <i>eight times</i>	10	pascō, pascere, pāvī, pastum 3 <i>feed</i>	4
octō <i>eight</i>	10	passim adv. <i>everywhere</i>	12
octōnī, -ae, -a <i>eight each</i>	10	passus see patior	
oculus, oculī masc. 2 <i>eye</i>	7	pastor, pastōris masc. 3 <i>shepherd</i>	8
ōdī, ōdisse defective 3 <i>hate</i>	19	pater, patris masc. 3 <i>father</i>	8
odium, odiī neut. 2 <i>hatred</i>	16	patior, patī, passus sum 3 <i>i-stem suffer, allow</i>	15
offerō, offerre, obtulī, oblātum irreg. <i>offer</i>	7	paucī, -ae, -a <i>few</i>	6
officium, officiī neut. 2 <i>duty</i>	7	paulātīm adv. <i>gradually</i>	12
ōlim adv. <i>at some time</i>	12	pauper, pauperis <i>poor</i>	9
ōmen, ōminis neut. 3 <i>omen</i>	11	pāvī see pascō	
omnis, omne <i>all, every</i>	9	pax, pācis fem. 3 <i>peace</i>	8
onus, oneris neut. 3 <i>burden</i>	16	pecūnia, pecūniae fem. 1 <i>money</i>	2
opera, operae fem. 1 <i>attention</i>	20	pecus, pecudis fem. 3 <i>flock, herd</i>	8
oportet, oportēre, oportuit 2 (+ acc. + inf.) <i>it is proper</i>	28	pedes, peditis masc. 3 <i>foot soldier</i>	14
oppidum, oppidī neut. 2 <i>town</i>	7	peior, peius compar. adj. (malus) <i>worse</i>	12
opprobrium, opprobriī neut. 2 <i>disgrace</i>	16	pellō, pellere, pepulī, pulsum 3 <i>drive, repel</i>	4
oppugnō 1 <i>besiege</i>	3	penātēs, penātium masc. 3 <i>household gods</i>	10
optimus, -a, -um superl. adj. (bonus) <i>best</i>	12	pepercī see parcō	
		pepulī see pellō	
		per prep. (+ acc.) <i>through, along</i>	5

Appendix 5

perdō, perdere, perdidī, perditum 3 <i>lose, destroy</i>		
pereō, perire, perii (or perivi) irreg. <i>go through, perish</i>	7	
perferō, perferre, pertuli, perlātum irreg. <i>bring through, endure</i>	4	
periculum, periculi neut. 2 <i>danger</i>	7	
persuādeō, -ere, persuāsi, persuāsum 2 (+ dat.) <i>persuade</i>	16	
pēs, pedis masc. 3 <i>foot</i>		
pessimus, -a, -um superl. adj. (malus) <i>worst</i>	17	
petō, -ere, petiī (or -ivi), petitum 3 (+ <i>ā/ab</i> + abl.) <i>seek</i>	11	
pietās, pietātis fem. 3 <i>piety</i>	12	
piger, pigra, pigrum <i>lazy</i>		
piget, pigēre, piguit 2 (+ acc. + gen. or inf.) <i>it causes vexation</i>	1	
pinguis, pingue <i>fat</i>	11	
pīrāta, pīrātae masc. 1 <i>pirate</i>	6	
piscis, piscis masc. 3 <i>fish</i>		
placeō, placēre, placuī, placitum 2 (+ dat.) <i>please</i>	11	
placet, placēre, placuit 2 (+ dat. + inf.) <i>it is pleasing</i>	28	
plebs, plēbis fem. 3 <i>the lower class of citizens</i>	9	
plēnus, -a, -um (+ gen. or abl.) <i>full</i>	2	
pluit, pluere, pluit 3 <i>it is raining</i>	8	
plūrimus, -a, -um superl. adj. (multus) <i>most</i>		
plūs, plūris compar. adj. (multus) <i>more</i>	17	
poena, poenae fem. 1 <i>punishment</i>		
poēta, poētae masc. 1 <i>poet</i>	17	
polliceor, pollicērī, pollicitus sum 2 <i>promise</i>		
pōnō, pōnere, posuī, positum 3 <i>place</i>	17	
pons, pontis masc. 3 <i>bridge</i>		
populus, populi masc. 2 <i>people</i>	17	
porca, porcae fem. 1 <i>pig</i>	4	
porcus, porci masc. 2 <i>pig</i>	5	
porta, portae fem. 1 <i>gate</i>	2	
portō 1 <i>carry</i>	4	
portus, portūs masc. 4 <i>port, harbor</i>		11
possum, posse, potuī irreg. <i>be able</i>		4
post prep. (+ acc.) <i>behind, after</i>		2
posterior, -ius compar. adj. <i>later</i>		12
postquam conj. <i>after</i>		7
postrēmus, -a, -um superl. adj. <i>latest</i>		12
posuī see pōnō		
potens, potentis <i>powerful</i>		9
potentia, potentiae fem. 1 <i>power</i>		2
potior, potiri, potitus sum 4 (+ gen. or abl.) <i>take possession of</i>		18
praeda, praedae fem. 1 <i>booty, plunder</i>		2
praesertim adv. <i>especially</i>		3
precor 1 <i>implore</i>		15
primō adv. <i>at first</i>		12
primus, -a, -um <i>first</i>		10
prior, prius compar. adj. <i>former</i>		12
priusquam conj. <i>before</i>		27
prō prep. (+ abl.) <i>on behalf of</i>		3
procul adv. <i>far away</i>		7
prōdest, prōdesse, prōfuit (+ dat. + inf.) <i>it is beneficial</i>		28
proelium, proelii neut. 2 <i>battle</i>		7
proficiscor, proficisci, profectus sum 3 <i>depart</i>		15
prōgredior, prōgredi, prōgressus sum 3 <i>i-stem go forward</i>		15
prohibeō, prohibēre, prohibuī, prohibitum 2 <i>prevent</i>		24
prōmittō, prōmittere, prōmisi, prōmissum 3 <i>promise</i>		21
prope prep. (+ acc.) <i>near</i>		5
propior, propius compar. adj. <i>nearer</i>		12
proximus, -a, -um superl. adj. <i>nearest</i>		12
pudet, pudere, puduit 2 (+ acc. + gen. or inf.) <i>it causes shame</i>		28
pudor, pudōris masc. 3 <i>shame</i>		16
puella, puellae fem. 1 <i>girl</i>		2
puer, pueri masc. 2 <i>boy</i>		5
pugna, pugnae fem. 1 <i>battle</i>		14

pugnō 1 <i>fight</i>	3	quod conj. <i>because</i>	3
pulcher, pulchra, pulchrum <i>beautiful, handsome</i>		quōminus conj. <i>lest</i>	24
pūrus, -a, -um <i>pure</i>	6	quōmodo adv. <i>how</i>	4
putō 1 <i>think</i>	6	quoniam <i>because</i>	3
quadrāgintā <i>forty</i>	21	quot indecl. adj. <i>how many, as</i>	13
quadringentī, -ae, -a <i>four hundred</i>	10	quotiens adv. <i>how often, as</i>	13
quaerō, -ere, quaesivī, quaesitum 3 (+ <i>ā/ab</i> + abl.) <i>seek</i>	10	rapiō, rapere, rapuī, raptum 3 <i>i-stem</i> <i>seize</i>	1
quālis, -e <i>what sort of, as</i>		ratus see reor	
quam adv. (+ compar.) <i>than, (+ superl.) as . . . as possible, how, as</i>	24	redeō, redire, rediī irreg. <i>go back</i>	4
quamquam adv. <i>although</i>	13	redūcō, -ere, -duxī, -ductum 3 <i>lead back</i>	7
quamvis adv. <i>although</i>		referō, referre, retulī, relātum irreg. <i>bring back</i>	7
quandō adv. <i>when</i>	12	rēfert, rēferre, rētulit impers. <i>it matters</i>	28
quantus, -a, -um <i>how much/great, as</i>	7	rēgīna, rēgīnae fem. 1 <i>queen</i>	7
quartus, -a, -um <i>fourth</i>	27	regredior, regredi, regressus sum 3 <i>i-stem</i>	
quater <i>four times</i>	4	<i>go back</i>	15
quaternī, -ae, -a <i>four each</i>	13	relinquō, relinquere, reliquī, relictum 3	
quattuor <i>four</i>	10	<i>leave, abandon</i>	7
-que enclitic particle <i>and, both</i>	10	reliquiae, reliquiārum fem. 1 <i>remains</i>	10
queror, querī, questus sum 3 <i>complain</i>	10	remedium, remediū neut. 2 <i>cure</i>	16
quī, quae, quod interrog. pronom. adj. <i>which</i>	10	reor, rērī, ratus sum 2 <i>think</i>	15
quī, quae, quod rel. pron. <i>who, which</i>	4	reperiō, reperire, repperī, repertum 4 <i>find</i>	1
quia conj. <i>because</i>	15	repperī see reperiō	
quīdam, quaedam, quid(quod)dam indef. pron., pronom. adj. <i>some(one)</i>	18	rēs, reī fem. 5 <i>thing</i>	11
quiēs, quiētis fem. 3 <i>rest</i>	18	resistō, resistere, restitī 3 (+ dat.) <i>resist</i>	17
quīn adv., conj. introduces various types of clause	3	respondeō, respondēre, respondi, responsum	
quindecim <i>fifteen</i>		<i>2 reply</i>	21
quingentī, -ae, -a <i>five hundred</i>	18	restat 1 impers. <i>it remains</i>	28
quīnī, -ae, -a <i>five each</i>	10	retineō, retinēre, retinuī, retentum 2 <i>restrain</i>	24
quinquāgintā <i>fifty</i>		revocō 1 <i>call back</i>	7
quinque <i>five</i>	24	rex, rēgis masc. 3 <i>king</i>	8
quinquiēs <i>five times</i>	10	rīdeō, ridēre, risī, risum 2 <i>laugh, mock</i>	3
quintus, -a, -um <i>fifth</i>	10	rogō 1 <i>ask (for)</i>	16
quis, quid interrog. pron. <i>who, what</i>	10	Rōma, Rōmae fem. 1 <i>Rome</i>	2
quō adv. <i>to where</i>	10	Rōmānus, -a, -um <i>Roman</i>	6
	10	rosa, rosae fem. 1 <i>rose</i>	2
	10	rursus , adv. <i>again</i>	6
	10	rūs, rūris neut. 3 <i>countryside</i>	15
	18	sacer, sacra, sacrum (+ dat.) <i>sacred (to)</i>	6
	15	sacerdōs, sacerdotis masc./fem. 3 <i>priest(ess)</i>	8

Appendix 5

saepe adv. <i>often</i>	5	sexiēs <i>six times</i>	10
saevus, -a, -um <i>savage</i>	6	sextus, -a, -um <i>sixth</i>	10
salūber, salūbris, salūbre <i>healthy</i>	9	sī conj. <i>if</i>	2
salūs, salūtis fem. 3 <i>deliverance</i>	16	sīc adv. <i>so (in such a way)</i>	23
sanguis, sanguinis masc. 3 <i>blood</i>	11	silentium, silentiū neut. 2 <i>silence</i>	7
sapientia, sapientiae fem. 1 <i>wisdom</i>	10	silva, silvae fem. 1 <i>wood, forest</i>	4
satis <i>enough</i>	16	similis, simile (+ gen. or dat.) <i>like, similar to</i>	9
saxum, saxī neut. 2 <i>rock</i>	5	sine prep. (+ abl.) <i>without</i>	2
scelus, sceleris neut. 3 <i>crime</i>	11	singulī, -ae, -a <i>one each</i>	10
sciō, scīre, scīvī 4 <i>know</i>	21	socius, socii masc. 2 <i>ally</i>	14
scribō, scribere, scripsī, scriptum 3 <i>write</i>	7	sōlācium, sōlāciū neut. 2 <i>comfort</i>	16
scūtum, scūtī neut. 2 <i>shield</i>	16	soleō, solēre, solitus sum 2 <i>be accustomed</i>	15
secundus, -a, -um <i>second</i>	10	sōlum adv. <i>only</i>	13
sed conj. <i>but</i>	2	sōlus, -a, -um <i>only, alone</i>	13
sed etiam <i>but also</i>	13	somnium, somniū neut. 2 <i>dream</i>	7
sēdecim <i>sixteen</i>	10	somnus, somni masc. 2 <i>sleep</i>	7
sedeō, sedēre, sēdī, sessum 2 <i>sit</i>	1	soror, sorōris fem. 3 <i>sister</i>	8
semel <i>once</i>	10	speciēs, speciēi fem. 5 <i>form, appearance</i>	11
semper adv. <i>always</i>	4	spectō 1 <i>watch</i>	1
senātus, senātūs masc. 4 <i>Senate</i>	11	spēlunca, spēluncae fem. 1 <i>cave</i>	3
senectūs, senectūtis fem. 3 <i>old age</i>	11	spērō 1 <i>hope</i>	21
sēnī, -ae, -a <i>six each</i>	10	spēs, spei fem. 5 <i>hope, expectation</i>	11
sensī see sentiō		spolia, spoliōrum neut. 2 <i>plunder, spoils</i>	10
sentiō, sentīre, sensī, sensum 4 <i>feel, perceive</i>	21	sponte adv. <i>spontaneously</i>	11
septem <i>seven</i>	10	statim adv. <i>immediately</i>	6
septemdecim <i>seventeen</i>	10	statua, statuae fem. 1 <i>statue</i>	2
septēnī, -ae, -a <i>seven each</i>	10	stella, stellae fem. 1 <i>star</i>	3
septiēs <i>seven times</i>	10	stetī see stō	
septimus, -a, -um <i>seventh</i>	10	stō, stāre, stetī, statum 1 <i>stand</i>	3
septingentī, -ae, -a <i>seven hundred</i>	10	studeō, studēre, studuī 2 (+ dat.) <i>study,</i>	
septuāgintā <i>seventy</i>	10	<i>be eager</i>	17
sequor, sequī, secūtus sum 3 <i>follow</i>	15	stultitia, stultitiae fem. 1 <i>stupidity</i>	10
serva, servae fem. 1 <i>female slave</i>	5	stultus, -a, -um <i>stupid</i>	6
serviō, servīre, servivī, servitum 4 (+ dat.)		suādeō, suādēre, suāsī, suāsum 2 (+ dat.) <i>urge</i>	17
<i>be a slave to</i>	17	sub prep. (+ abl.) <i>under</i>	2
servus, servī masc. 2 <i>male slave</i>	5	sub prep. (+ acc.) <i>(to) under</i>	2
sescentī, -ae, -a <i>six hundred</i>	10	subitō adv. <i>suddenly</i>	7
sex <i>six</i>	10	sufferō, sufferre, sustulī, sublātum irreg.	
sexāgintā <i>sixty</i>	10	<i>bring under, endure</i>	7

suī reflex. pers. pron. <i>himself</i> etc.	17	tōtus, -a, -um <i>whole</i>	13
sum, esse, fuī irreg. <i>be</i>	4	trans prep. (+ acc.) <i>across</i>	2
superior, -ius compar. adj. <i>higher</i>	12	trecentī, -ae, -a <i>three hundred</i>	10
superō 1 <i>conquer</i>	14	tredecim <i>thirteen</i>	10
suprā adv. <i>above</i>	12	trēs, tria <i>three</i>	10
suprēmus, -a, -um superl. adj. <i>highest</i>	12	trīgintā <i>thirty</i>	10
surgō, surgere, surrexī, surrectum 3 <i>rise</i>	3	tristis, triste <i>sad</i>	9
surrexī see surgō		tū, tuī pers. pron. <i>you</i>	17
susurrō 1 <i>whisper</i>	21	tulī see ferō	
suus, -a, -um <i>his (her/its/their) own</i>	17	tum/tunc adv. <i>then</i>	4
taberna, tabernae fem. 1 <i>tavern</i>	2	turba, turbae fem. 1 <i>crowd, mob</i>	3
taedet, taedēre, taesum est 2 (+ acc. + gen. or inf.) <i>it wearies</i>		turpis, turpe <i>shameful</i>	9
tālis, -e <i>of such a sort</i>	28	turris, turris fem. 3 <i>tower</i>	8
tam adv. <i>so, as</i>	13	tuus, -a, -um <i>your</i> (sing.)	6
tamen, adv. but, however	13	ubi adv. <i>where, when</i>	4
tandem adv. <i>at last</i>	7	ulciscor, ulciscī, ultus sum 3 <i>avenge, take vengeance upon</i>	15
tangō, tangere, tetigī, tactum 3 <i>touch</i>	3	ullus, -a, -um <i>any</i>	13
tantum adv. <i>only</i>	13	ulterior, -ius compar. adj. <i>farther</i>	12
tantus, -a, -um adj. <i>so much/great</i>	13	ultimus, -a, -um superl. adj. <i>farthest</i>	12
taurus, taurī masc. 2 <i>bull</i>	5	ultus see ulciscor	
tēlum, tēli neut. 2 <i>missile</i>	7	unda, undae fem. 1 <i>wave</i>	2
templum, templī neut. 2 <i>temple</i>	5	unde adv. <i>from where</i>	12
tempus, temporis neut. 3 <i>time</i>	8	undecim <i>eleven</i>	10
tenebrae, tenebrarū fem. 1 <i>darkness</i>	10	undecimus, -a, -um <i>eleventh</i>	10
teneō, tenēre, tenuī, tentum 2 <i>hold</i>	3	undēvīgintī <i>nineteen</i>	10
ter <i>three times</i>	10	ūnus, -a, -um <i>one</i>	10
tergum, tergī neut. 2 <i>back</i>	7	urbs, urbis fem. 3 <i>city</i>	8
ternī, -ae, -a <i>three each</i>	10	ūsus, ūsūs masc. 4 <i>use, experience</i>	16
terra, terrae fem. 1 <i>earth, land</i>	4	ut conj. introduces various types of clause	23
terreō, terrēre, terruī, territum 2 <i>frighten</i>	1	uter, utra, utrum <i>which</i> (of two), <i>either</i>	13
tertius, -a, -um <i>third</i>	10	utinam particle <i>if only</i>	22
tetigī see tangō		ūtor, ūtī, ūsus sum 3 (+ abl.) <i>use</i>	18
timeō, timēre, timuī 2 <i>fear</i>	1	utrum particle introduces a question, <i>whether</i>	4
timor, timōris masc. 3 <i>fear</i>	16	ūva, ūvae fem. 1 <i>grape</i>	4
tolerō 1 <i>tolerate</i>	3	uxor, uxōris fem. 3 <i>wife</i>	8
tonat, tonāre, tonuit 1 <i>it is thundering</i>	28	vacca, vaccae fem. 1 <i>cow</i>	4
tot indecl. adj. <i>so many</i>	13	vel conj. <i>or</i> (of any number and type of alternatives)	3
totiens adv. <i>so often</i>	13		

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vel . . . vel . . . <i>either . . . or . . .</i>	3	videō, vidēre, vīdī, vīsum 2 <i>see</i>	1
vendō, vendere, vendidī, venditum 3 <i>sell</i>	16	videor, vidērī, vīsus sum 2 <i>seem</i>	15
venēnum, venēnī neut. 2 <i>poison</i>	7	vīginti <i>twenty</i>	10
veniō, venīre, vēnī, ventum 4 <i>come</i>	4	villa, villae fem. 1 <i>country house</i>	3
ventus, ventī masc. 2 <i>wind</i>	7	vincō, vincere, vīcī, victum 3 <i>conquer</i>	1
vēr, vēris neut. 3 <i>spring</i>	15	vīnum, vīnī neut. 2 <i>wine</i>	5
verbātīm adv. <i>word for word</i>	12	vir, virī masc. 2 <i>man, husband</i>	5
verbum, verbī neut. 2 <i>word</i>	7	vīrēs <i>see vīs</i>	
vereor, verērī, veritus sum 2 <i>fear</i>	15	virtūs, virtūtis fem. 3 <i>courage, virtue</i>	8
vērītās, vēritātis fem. 3 <i>truth</i>	11	vīs fem. irreg. 3 <i>force; pl. strength</i>	10
vērō adv. <i>truly</i>	11	vīta, vītae fem. 1 <i>life</i>	3
versus, versūs masc. 4 <i>verse</i>	11	vītō 1 <i>avoid</i>	4
vertō, vertere, vertī, versum 3 <i>turn</i>	19	vīvō, vīvere, vixī, victum 3 <i>live</i>	1
vescor, vescī defective 3 (+ abl.) <i>feed on</i>	18	vixī <i>see vīvō</i>	
vester, vestra, vestrum <i>your</i> (pl.)	6	vocō 1 <i>call</i>	1
vetō, vetāre, vetuī, vetitum 1 <i>forbid</i>	24	volō, velle, voluī irreg. <i>wish</i>	10
vetus, veteris <i>old</i>	9	volucer, volucris, volucre <i>flying, swift</i>	9
via, viae fem. 1 <i>road, way</i>	3	vox, vōcis fem. 3 <i>voice</i>	8
vīcī <i>see vincō</i>		vulnerō 1 <i>wound</i>	14
vīciēs <i>twenty times</i>	10	vulnus, vulneris neut. 3 <i>wound</i>	14
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Cover. Nero (r. AD 54–68) and his mother, Julia Agrippina (the Younger), who was the emperor Claudius' fourth wife. She probably murdered him, to make way for Nero, who resented her power and had her killed. The inscription on the coin, AGRIPP(īna) AUG(usta) DĪVĪ CLAUD(ii) NERŌNIS MĀTER (Agrippina Augusta, wife of the god Claudius, mother of Nero), is indicative of the hold which she exerted over him.

P. 7 Aeneas fleeing from Troy with the Palladium (a sacred image of Athena) and his father Anchises. The coin was minted for his descendant, Julius Caesar.

P. 13 Venus, the goddess of love, daughter of Jupiter and ancestor of the Julian family.

P. 23 Jupiter, the king of the Roman gods.

P. 27 Mars, the god of war, coming to Rhea Silvia, who is destined to be the mother of Romulus and Remus.

P. 33 Romulus and Remus suckled by the she-wolf.

P. 37 Janus, the two-faced god of gates and beginnings. The month January is named after him.

P. 45 Nero (r. AD 54–68). His youthful good looks were long gone before his assassination.

P. 49 Vitellius. Nero committed suicide in early June AD 68, fleeing from Galba's soldiers; Otho's troops murdered Galba on January 15 AD 69; Otho committed suicide on April 16, ousted by Vitellius, who reigned until December 22, to be replaced by Vespasian.

P. 55 Rome, helmeted and ready for war.

P. 58 Victory driving a four-horsed chariot.

P. 65 The Medusa, a snake-haired monster, often used as a totem to avert evil. Greek mythological figures are not commonly found on Roman coinage.

P. 69 A Roman military camp.

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P. 77 S(enātus) P(opulus)Q(ue) R(ōmānus) MEMORIAE AGRIPPĪNAE. The elder Agrippina, widow of Germanicus, was a much admired figure. Her status within the Julio-Claudian family reflects the complexities of dynastic politics, for she was sister-in-law, stepdaughter and daughter-in-law to Tiberius (who may have poisoned her).

P. 82 Pan, god of herding and the countryside, one of the many deities adopted from Greece. Here the moneyer, Gaius Vibius Pansa, is punning on his own name.

P. 87 The goddess Peace.

P. 92 LĪBERTĀS (Freedom), on a coin minted by Brutus in 54 BC, a decade before the assassination of Julius Caesar.

P. 97 Mars, the god of war.

P. 101 A trophy commemorating Caesar's conquest of Gaul in the 50s BC.

P. 108 Augustus, the first and greatest of the emperors (r. 27 BC–AD 14).

P. 112 The emperor Geta (r. AD 211, jointly with his brother Caracalla, who is said to have killed him in their mother's arms). He liked to puzzle grammarians by asking them for the names of the sounds that particular animals make.

P. 118 FIDĒS EXERCITUUM (The Loyalty of the Armies). This coin, issued by Vitellius, emphasizes the role of the army in appointing emperors and in maintaining their authority. In intervals during the battle in which Vespasian ousted him from power, Vitellius' troops are said to have shared their provisions with Vespasian's army.

P. 122 AEGYPTŌ CAPTĀ (After the Capture of Egypt). A coin issued by Augustus in 28 BC, celebrating the defeat of Antony and Cleopatra.

P. 131 A trophy, on a coin minted by Brutus in late 42 BC, just before he and the other assassins of Julius Caesar were defeated at Philippi by Antony and Octavian.

P. 135 OPTIMŌ PRINCIPI (To the best Emperor). A coin issued in honor of Trajan (r. AD 98–117).

P. 142 The temple of Vesta, the goddess of the hearth, is one of the most distinctive features of the Forum Romanum.

P. 146 Magistrates were escorted by officials known as *lictōrēs*, who carried the *fascēs*, bundles of rods with an axe, symbols of their authority to scourge or execute criminals. This coin was issued by Brutus, the assassin of Julius Caesar.

- P. 157 Vespasian (r. AD 69–79). It is partly fortuitous, but partly also an indication of the precarious nature of the imperial system, that, in the first 200 years of the Empire, Vespasian was the only emperor to be succeeded by his own son (in his case, by both of his sons, Titus and Domitian).
- P. 161 An elephant fighting a snake. Scientists in antiquity debated whether elephants had knee joints. Representations of animals on Roman coins are sometimes not of a very high standard.
- P. 169 Valerian, co-emperor with his son Gallienus from AD 253 to 260, when he was captured by Shapur I of Persia, who is said to have used him as a mounting-block when he got on his horse.
- P. 173 Diocletian. The half-century before Diocletian seized power in AD 284 was a period of unusual instability, with dozens of emperors and usurpers. He ruled until 305, when he felt strong enough to abdicate, compelling his co-ruler Maximian to do the same. He lived on as a private citizen for about seven years in his magnificent palace near Split in Dalmatia (now Croatia), where he prided himself on growing large cabbages.
- P. 183 Standards of Antony's twelfth legion.
- P. 188 From a military issue of coinage by Antony, just before he and Cleopatra were defeated by Octavian at Actium in 31 BC.
- P. 199 Cleopatra VII, queen of Egypt. Ancient sources praise her intelligence rather than her beauty.
- P. 203 Mark Antony. Defeat at Actium ended Antony's hopes of power in Rome, but, through his marriage to Octavian's sister Octavia, he was the grandfather of Claudius, great-grandfather of Caligula, and great-great-grandfather of Nero.
- P. 211 HERCULĒS MŪSĀRUM (Hercules as Leader of the Muses).
- P. 215 Neptune, the god of the sea, acknowledging his support for Octavian at Actium. The letters *SC* are a standard abbreviation, denoting that the coin was minted *senātūs consultō* "by decree of the Senate"
- P. 227 A rather robust peacock, on a coin minted in honor of the deified Paulina, wife of Maximinus Thrax (r. AD 235–238).
- P. 231 SPQR SIGNĪS RECEPTĪS (SPQR after the Recovery of the Standards), celebrating the restoration to Augustus in 20 BC of the standards that Crassus had lost to the Parthians in the disastrous Battle of Carrhae 33 years earlier.
- P. 239 Commodus (r. AD 180–192) frequently fought as a gladiator, armed with iron weapons whereas his opponents had lead ones.

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P. 243 OB CĪVĒS SERVĀTŌS (On account of the Saving of Citizens). The inscription and the civic crown of oak leaves commemorate Galba's rescue of Rome from the tyranny of Nero. Galba was murdered in January AD 69, after a reign of seven months.

P. 251 Hadrian (r. AD 117–138). He is said to have introduced the fashion for wearing a beard either in deference to Greek philosophers or to hide facial scars.

P. 256 Julius Caesar, on a coin issued perhaps only days before his assassination. The garland, which he wore by special dispensation of the Senate, hid his baldness.

P. 269 Tiberius (r. AD 14–27). This coin is sometimes known as the "Tribute Penny," on the assumption that Jesus pointed to this image in arguing that Jews should pay taxes to Rome, "rendering unto Caesar the things that are Caesar's" (St. Matthew 22.21).

P. 274 Caligula (r. AD 37–41), the first of the really worthless emperors. Suetonius says that he enjoyed wallowing in piles of coins.

P. 282 A splendid Celtic portrayal of a horse. The coin was issued in Britain about the time of the Claudius' invasion in AD 43.

P. 287 DĪVUS CLAUDIUS AUGUSTUS, i.e., Claudius the God. In Seneca's *Apocolocyntōsis*, Augustus uses his maiden speech in the Olympian Council to protest that, if the gods allow Claudius to be a god, no one will believe that *they* are gods.

P. 294 SER(vius) GALBA IMP(erātor) CAESAR AUG(ustus) TR(ibūnus) P(lēbis). Tacitus said of Galba that "everyone agreed that he would have made a fine emperor, if only he had not been emperor."

P. 299 Otho (r. January 15–April 16 AD 69). According to ancient sources, the most commendable aspect of his life was the brave way in which he committed suicide.

P. 306 Victory setting up a trophy.

P. 310 Depositing a vote in an election urn. Since the term for a voting enclosure was *ovīle* (lit. "sheep pen"), the procedure may not always have been quite as dignified as this portrayal suggests.

P. 316 DĪVUS IŪLIUS. The fiery-tailed comet that symbolized the deification of Julius Caesar.

P. 321 Poppaea, the second wife of Nero. She liked to bathe in donkey's milk to keep her skin youthful. Nero is said to have burned more than a whole year's output of Arabian incense at her funeral (having killed her by kicking her in the stomach when she was pregnant).

P. 328 Septimius Severus (r. AD 193–211) was the first emperor of Carthaginian ancestry. About a century earlier, Domitian had put a senator to death because he had named two of his slaves after Hannibal and his brother, Mago.

P. 334 Maximinus Thrax (r. AD 235–238) was the first ruling emperor known to have taken part in a battle. According to the frequently rather implausible *Historia Augusta*, he often drank 7 gallons of wine in a day, along with 40 or 60 pounds of meat, but never ate vegetables, and was 8 feet 6 inches tall.

P. 342 Pegasus, the winged horse.

P. 347 A rather jolly, but not very accurate, representation of a hippopotamus, one of the animals that appeared in the games put on by Philip the Arab in AD 247/248 to celebrate the thousandth anniversary of Rome.

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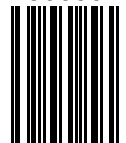
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