



6TH EDITION, REVISED

WHEELOCK'S LATIN

Frederic M. Wheelock

Revised by Richard A. LaFleur

*The
Classic
Introductory
Latin Course,
Based
on Ancient
Authors*

Wheelock's Latin

The WHEELLOCK'S LATIN Series

WHEELLOCK'S LATIN

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SELECTIONS FROM LATIN LITERATURE

Frederic M. Wheelock, revised by Richard A. LaFleur

Wheelock's Latin

Frederic M. Wheelock

Revised by

Richard A. LaFleur

6th Edition, Revised

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Foreword

The genesis of, and inspiration for, *Wheelock's Latin* was the 1946 G.I. Education bill which granted World War II Veterans a college education upon their return from service. "Why would a vet, schooled on the battlefields of Europe and Asia, want to study Latin?" asked our father, then a Professor of Classics at Brooklyn College. What could this language say to those who had already seen so much reality? How could a teacher make a *dead* language become alive, pertinent, and viable? How could one teach Latin, not as an extinct vehicle, but as the reflection of a lively culture and philosophy? This was the challenge our father undertook.

Frederic Wheelock set about to create a Latin text that would give students something to think about, a humanistic diet to nurture them both linguistically and philosophically. The book began with lessons he designed especially for his Brooklyn College students. As children we smelled regularly the pungent hectograph ink which allowed him to painstakingly reproduce the chapters of a book he was designing, page by page on a gelatin pad, for one student at a time. In 1950, on Frederic's six-month sabbatical leave, the Wheelock family travelled to the remote village of San Miguel De Allende in Mexico, where Frederic conscientiously wrote his text, and our diligent mother, Dorothy, meticulously typed the manuscript on an old portable typewriter. We young children scampered irreverently underfoot or played with native children and burros.

Twelve years of refinement, revision, and actual usage in our father's classrooms resulted in the book's first edition. When students needed to learn grammar, they read lessons and literature from the great ancient writers who used the grammar in a meaningful context. Our father sought to graft the vital flesh and blood of Roman experience and thinking onto the basic bones of forms, syntax, and vocabulary; he wanted students to tran-

scend mere gerund grinding by giving them literary and philosophical substance on which to sharpen their teeth.

As early as we can remember classical heritage filled our house. The etymology of a word would trigger lengthy discussion, often tedious for us as adolescents but abiding as we became adults. Knowing Latin teaches us English, we were constantly reminded; 60% of English words are derived from Latin. Students who take Latin are more proficient and earn higher scores on the verbal SAT exam. The business world has long recognized the importance of a rich vocabulary and rates it high as evidence of executive potential and success. Understanding the etymological history of a word gives the user vividness, color, punch, and precision. It also seems that the clearer and more numerous our verbal images, the greater our intellectual power. *Wheelock's Latin* is profuse with the etymological study of English and vocabulary enrichment. Our own experiences have shown that students will not only remember vocabulary words longer and better when they understand their etymologies, but also will use them with a sharper sense of meaning and nuance.

Why, then, exercise ourselves in the actual translation of Latin? "Inexorably accurate translation from Latin provides a training in observation, analysis, judgment, evaluation, and a sense of linguistic form, clarity, and beauty which is excellent training in the shaping of one's own English expression," asserted Frederic Wheelock. There is a discipline and an accuracy learned in the translation process which is transferable to any thinking and reasoning process, such as that employed by mathematicians. In fact, our father's beloved editor at Barnes & Noble, Dr. Gladys Walterhouse, was the Math Editor there and yet an ardent appreciator of Latin and its precision.

Our father loved the humanistic tradition of the classical writers and thinkers. And he shared this love not only with his students through the *Sententiae Antiquae* sections of his Latin text, but also with his family and friends in his daily life. As young girls, we were peppered with phrases of philosophical power from the ancients, and our father would show how these truths and lessons were alive and valid today. Some of the philosophical jewels which students of Latin will find in this book are: *carpe diem*, "seize the day"; *aurea mediocritās*, "the golden mean"; *summum bonum*, "the Highest Good"; and the derivation of "morality" from *mōrēs* ("good habits create good character," as our father used to tell us).

If learning the Latin language and the translation process are important, then getting to know the messages and art of Horace, Ovid, Virgil, and other Roman writers is equally important. Wheelock presents these Classical authors' writings on such illuminating topics as living for the future, attaining excellence, aging, and friendship. The *summum bonum* of Latin studies,

Frederic Wheelock wrote, "is the reading, analysis and appreciation of genuine ancient literary humanistic Latin in which our civilization is so deeply rooted and which has much to say to us in our 20th century."

For the 45 years that Frederic Wheelock was a Professor of Latin, he instilled in his students the love of Latin as both language and literature, and he did so with humor and humility. He dearly loved teaching, because he was so enthusiastic about what he taught. He had a deep and abiding respect for his students and demanded discipline and high standards. He wished for Latin to be loved and learned as he lived it, as a torch passed down through the ages, to help light our way today.

In 1987, as Frederic Wheelock was dying at the end of 85 richly lived years, he recited Homer, Horace, and Emily Dickinson. He, like the ancients, leaves a legacy of the love of learning and a belief that we stand on the shoulders of the ancients. He would be delighted to know that there are still active and eager students participating in the excitement and enjoyment of his beloved Latin.

Martha Wheelock and Deborah Wheelock Taylor
Filiae amantissimae

Preface

Why a new beginners' Latin book when so many are already available? The question may rightly be asked, and a justification is in order.

It is notorious that every year increasing numbers of students enter college without Latin; and consequently they have to begin the language in college, usually as an elective, if they are to have any Latin at all. Though some college beginners do manage to continue their study of Latin for two or three years, a surprising number have to be satisfied with only one year of the subject. Among these, three groups predominate: Romance language majors, English majors, and students who have been convinced of the cultural and the practical value of even a little Latin.¹ Into the hands of such mature students (and many of them are actually Juniors and Seniors!) it is a pity and a lost opportunity to put textbooks which in pace and in thought are graded to high-school beginners. On the other hand, in the classical spirit of moderation, we should avoid the opposite extreme of a beginners' book so advanced and so severe that it is likely to break the spirit of even mature students in its attempt to cover practically everything in Latin.

Accordingly, the writer has striven to produce a beginners' book which is mature, humanistic, challenging, and instructive, and which, at the same time, is reasonable in its demands. Certainly it is not claimed that Latin can be made easy and effortless. However, the writer's experience with these

¹ I have even had inquiries about my lessons from graduate students who suddenly discovered that they needed some Latin and wanted to study it by themselves—much as I taught myself Spanish from E. V. Greenfield's *Spanish Grammar* (College Outline Series of Barnes & Noble) when I decided to make a trip to Mexico. Such instances really constitute a fourth group, adults who wish to learn some Latin independently of a formal academic course.

chapters in mimeographed form over a number of years shows that Latin can be made interesting despite its difficulty; it can give pleasure and profit even to the first-year student and to the student who takes only one year; it can be so presented as to afford a sense of progress and literary accomplishment more nearly commensurate with that achieved, for instance, by the student of Romance languages. The goal, then, has been a book which provides both the roots and at least some literary fruits of a sound Latin experience for those who will have only one year of Latin in their entire educational career, and a book which at the same time provides adequate introduction and encouragement for those who plan to continue their studies in the field. The distinctive methods and devices employed in this book in order to attain this goal are here listed with commentary.

1. SENTENTIAE ANTĪQUAE AND LOCĪ ANTĪQUĪ

It can hardly be disputed that the most profitable and the most inspiring approach to ancient Latin is through original Latin sentences and passages derived from the ancient authors themselves. With this conviction the writer perused a number of likely ancient works,² excerpting sentences and passages which could constitute material for the envisioned beginners' book. A prime desideratum was that the material be interesting per se and not chosen merely because it illustrated forms and syntax. These extensive excerpts provided a good cross section of Latin literature on which to base the choice of the forms, the syntax, and the vocabulary to be presented in the book. All the sentences which constitute the regular reading exercise in each chapter under the heading of *Sententiae Antiquae* are derived from this body of original Latin, as is demonstrated by the citing of the ancient author's name after each sentence. The same holds for the connected passages which appear both in the chapters and in the section entitled *Locī Antiquī*. Experience has shown that the work of the formal chapters can be covered in about three-quarters of an academic year, and that the remaining quarter can be had free and clear for the crowning experience of the year—the experience of reading additional real Latin passages from ancient authors,³ passages which cover a wide range of interesting topics such as love, biography, philosophy, religion, morality, friendship, philanthropy, games, laws of war, anecdotes, wit, satirical comment. These basic exercises, then, are derived from

²Caesar's works were studiously avoided because of the view that Caesar's traditional place in the curriculum of the first two years is infelicitous, and that more desirable reading matter can be found.

³A half-dozen passages from late Latin and medieval authors are included to illustrate, among other things, the continuance of Latin through the Middle Ages.

Latin literature⁴; they are not “made” or “synthetic” Latin. In fact, by the nature of their content they constitute something of an introduction to Roman experience and thought; they are not mere inane collections of words put together simply to illustrate vocabulary, forms, and rules—though they are intended to do this too.

2. VOCABULARIES AND VOCABULARY DEVICES

Every chapter has a regular vocabulary list of new Latin words to be thoroughly learned. Each entry includes: the Latin word with one or more forms (e.g., with all principal parts, in the case of verbs); essential grammatical information (e.g., the gender of nouns, case governed by prepositions); English meanings (usually with the basic meaning first); and, in parentheses, representative English derivatives. The full vocabulary entry must be memorized for each item; in progressing from chapter to chapter, students will find it helpful to keep a running vocabulary list in their notebooks or a computer file, or to use vocabulary cards (with the Latin on one side, and the rest of the entry on the other). With an eye to the proverb *repetitiō māter memoriae*, words in the chapter vocabularies are generally repeated in the sentences and reading passages of the immediately following chapters, as well as elsewhere in the book.

In order to avoid overloading the regular chapter vocabularies, words that are less common in Latin generally or which occur infrequently (sometimes only once) in this book are glossed in parentheses following the *Sententiae Antiquae* and the reading passages. These glosses are generally less complete than the regular vocabulary entries and are even more abbreviated in the later chapters than in the earlier ones, but they should provide sufficient information for translating the text at hand; for words whose meanings can be easily deduced from English derivatives, the English is usually not provided. The instructor's requirements regarding these vocabulary items may vary, but in general students should be expected to have at least a “passive” mastery of the words, i.e., they should be able to recognize the words if encountered in a similar context, in a later chapter, for example, or on a test; full entries for most of these “recognition” items will also be found in the end Vocabulary.

⁴To be sure, at times the Latin has had to be somewhat edited in order to bring an otherwise too difficult word or form or piece of syntax within the limits of the student's experience. Such editing most commonly involves unimportant omissions, a slight simplification of the word order, or the substitution of an easier word, form, or syntactical usage. However, the thought and the fundamental expression still remain those of the ancient author.

3. SYNTAX

Although the above-mentioned corpus of excerpts constituted the logical guide to the syntactical categories which should be introduced into the book, common sense dictated the mean between too little and too much, as stated above. The categories which have been introduced should prove adequate for the reading of the mature passages of *Loet Antiqui* and also provide a firm foundation for those who wish to continue their study of Latin beyond the first year. In fact, with the skill acquired in handling this mature Latin and with a knowledge of the supplementary syntax provided in the Appendix, a student can skip the traditional second-year course in Caesar and proceed directly to the third-year course in Cicero and other authors. The syntax has been explained in as simple and unpedantic a manner as possible, and each category has been made concrete by a large number of examples, which provide both the desirable element of repetition and also self-tutorial passages for students. Finally, in light of the sad experience that even English majors in college may have an inadequate knowledge of grammar, explanations of most grammatical terms have been added, usually with benefit of etymology; and these explanations have not been relegated to some general summarizing section (the kind that students usually avoid!) but have been worked in naturally as the terms first appear in the text.

4. FORMS AND THEIR PRESENTATION

The varieties of inflected and uninflected forms presented here are normal for a beginners' book. However, the general practice in this text has been to alternate lessons containing noun or adjective forms with lessons containing verb forms. This should help reduce the ennui which results from too much of one thing at a time. The same consideration prompted the postponement of the locative case, adverbs, and most irregular verbs to the latter part of the book, where they could provide temporary respite from subjunctives and other heavy syntax.

Considerable effort has been made to place paradigms of more or less similar forms side by side for easy ocular cross reference in the same lesson² and also, as a rule, to have new forms follow familiar related ones in natural sequence (as when adjectives of the third declension follow the *i*-stem nouns).

The rate at which the syntax and the forms can be absorbed will obviously depend on the nature and the caliber of the class; the instructor will have to adjust the assignments to the situation. Though each chapter forms a logical unit, it has been found that at least two assignments have to be allotted to many of the longer chapters: the first covers the English text,

²The same device has been carefully employed in the Appendix.

the paradigms, the vocabularies, the *Practice and Review*, and some of the *Sententiae Antiquae*; the second one requires review, the completion of the *Sententiae*, the reading passage, and the section on etymology. Both these assignments are in themselves natural units, and this double approach contains the obvious gain of repetition.

5. PRACTICE AND REVIEW

The *Practice and Review* sentences were introduced as additional insurance of repetition of forms, syntax, and vocabulary, which is so essential in learning a language. If the author of a textbook can start with a predetermined sequence of vocabulary and syntax, for example, and is free to compose sentences based thereon, then it should be a fairly simple matter to make the sentences of succeeding lessons repeat the items of the previous few lessons, especially if the intellectual content of the sentences is not a prime concern. On the other hand, such repetition is obviously much more difficult to achieve when one works under the exacting restrictions outlined above in Section 1. Actually, most of the items introduced in a given chapter do re-appear in the *Sententiae Antiquae* of the immediately following chapters as well as *passim* thereafter, but the author frankly concocted the *Practice and Review* sentences⁶ to fill in the lacunae, to guarantee further repetition than could otherwise have been secured, and to provide exercises of continuous review. The English-into-Latin sentences, though few in number on the grounds that the prime emphasis rests on learning to read Latin, should, however, be done regularly, but the others need not be assigned as part of the ordinary outside preparation. They are easy enough to be done at sight in class as time permits; or they can be used as a basis for review after every fourth or fifth chapter in lieu of formal review lessons.

6. ETYMOLOGIES

Unusually full lists of English derivatives are provided in parentheses after the words in the vocabularies to help impress the Latin words on the student, to demonstrate the direct or indirect indebtedness of English to Latin, and to enlarge the student's own vocabulary. Occasionally, English cognates have been added. At the end of each chapter a section entitled *Etymology* covers some of the recognition vocabulary items introduced in the sentences and reading passages, as well as other interesting points which could not be easily indicated in the vocabulary. From the beginning, the student should be urged to consult the lists of prefixes and suffixes given in the Appendix under the heading of *Some Etymological Aids*. To interest

⁶ Ancient Latin sentences suggested some of them.

students of Romance languages and to suggest the importance of Latin to the subject, Romance derivatives have been listed from time to time.

7. THE INTRODUCTION

In addition to discussing the Roman alphabet and pronunciation, the book's general introduction sketches the linguistic, literary, and palaeographical background of Latin. This background and the actual Latin of the *Sententiae Antiquae* and the *Locī Antiqui* give the student considerable insight into Roman literature, thought, expression, and experience, and evince the continuity of the Roman tradition down to our own times. It is hoped that the Introduction and especially the nature of the lessons themselves will establish this book as not just another Latin grammar but rather as a humanistic introduction to the reading of genuine Latin.

The book had its inception in a group of mimeographed lessons put together rather hurriedly and tried out in class as a result of the dissatisfaction expressed above at the beginning of this Preface. The lessons worked well, despite immediately obvious imperfections traceable to their hasty composition. To Professor Lillian B. Lawler of Hunter College I am grateful for her perusal of the mimeographed material and for her suggestions. I also wish to acknowledge the patience of my students and colleagues at Brooklyn College who worked with the mimeographed material, and their helpfulness and encouragement in stating their reactions to the text. Subsequently these trial lessons were completely revised and rewritten in the light of experience. I am indebted to Professor Joseph Pearl of Brooklyn College for his kindness in scrutinizing the 40 chapters of the manuscript in their revised form and for many helpful suggestions. To the Reverend Joseph M.-F. Marique, S.J., of Boston College I herewith convey my appreciation for his encouraging and helpful review of the revised manuscript. Thomas S. Lester of Northeastern University, a man of parts and my *alter idem amicitissimus* since classical undergraduate years, has my heartfelt thanks for so often and so patiently lending to my problems a sympathetic ear, a sound mind, and a sanguine spirit. To my dear wife, Dorothy, who so faithfully devoted herself to the typing of a very difficult manuscript, who was often asked for a judgment, and who, in the process, uttered many a salutary plea for clarity and for compassion toward the students, I dedicate my affectionate and abiding gratitude. My final thanks go to Dr. Gladys Walterhouse and her colleagues in the editorial department of Barnes & Noble for their friendly, efficient, and often crucial help in many matters. It need hardly be added that no one but the author is responsible for any infelicities which may remain.

The Second and Third Editions

Because of the requests of those who found that they needed more reading material than that provided by the *Locī Antiquī*, the author prepared a second edition which enriched the book by a new section entitled *Locī Immūtiū*. In these passages the original ancient Latin texts have been left unchanged except for omissions at certain points. The footnotes are of the general character of those in the *Locī Antiquī*. It is hoped that these readings will prove sufficiently extensive to keep an introductory class well supplied for the entire course, will give an interesting additional challenge to the person who is self-tutored, and will provide a very direct approach to the use of the regular annotated texts of classical authors.

Because of the indisputable value of repetition for establishing linguistic reflexes, the third edition includes a new section of Self-Tutorial Exercises. These consist of questions on grammar and syntax, and sentences for translation. A key provides answers to all the questions and translations of all the sentences.

The second and third editions would be incomplete without a word of deep gratitude to the many who in one way or another have given kind encouragement, who have made suggestions, who have indicated emendanda. I find myself particularly indebted to Professors Josephine Bree of Albertus Magnus College, Ben L. Charney of Oakland City College, Louis H. Feldman of Yeshiva College, Robert J. Leslie of Indiana University, Mr. Thomas S. Lester of Northeastern University, the Reverend James R. Murdock of Glenmary Home Missioners, Professors Paul Pascal of the University of Washington, Robert Renahan of Harvard University, John E. Rexine of Colgate University, George Tyler of Moravian College, Ralph L. Ward of Hunter College, Dr. Gladys Walterhouse of the Editorial Staff of Barnes & Noble, and most especially, once again, to my wife.

Frederic M. Wheelock

The Revised Edition

When Professor Frederic Wheelock's *Latin* first appeared in 1956, the reviews extolled its thoroughness, organization, and concision; at least one reviewer predicted that the book "might well become the standard text" for introducing college students and other adult learners to elementary Latin. Now, half a century later, that prediction has certainly been proven accurate. A second edition was published in 1960, retitled *Latin: An Introductory Course Based on Ancient Authors* and including a rich array of additional reading passages drawn directly from Latin literature (the *Locī Immūtābīlī*); the third edition, published in 1963, added Self-Tutorial Exercises, with an answer key, for each of the 40 chapters and greatly enhanced the book's usefulness both for classroom students and for those wishing to study the language independently. In 1984, three years before the author's death, a list of passage citations for the *Sententiae Antiquae* was added, so that teachers and students could more easily locate and explore the context of selections they found especially interesting; and in 1992 a fourth edition appeared under the aegis of the book's new publisher, HarperCollins, in which the entire text was set in a larger, more legible font.

The fifth edition, published in 1995 and aptly retitled *Wheelock's Latin*, constituted the first truly substantive revision of the text in more than 30 years. The revisions which I introduced were intended, not to alter the basic concept of the text, but to enhance it; indeed, a number of the most significant changes were based on Professor Wheelock's own suggestions, contained in notes made available for the project by his family, and others reflected the experiences of colleagues around the country, many of whom (myself included) had used and admired the book for two decades or more and had in the process arrived at some consensus about certain basic ways in which it might be improved for a new generation of students.

The most obvious change in the fifth edition reflected Wheelock's own principal desideratum, shared by myself and doubtless by most who had used the book over the years, and that was the addition of passages of continuous Latin, based on ancient authors, to each of the 40 chapters. These are in the early chapters quite brief and highly adapted, but later on are more extensive and often excerpted verbatim from a variety of prose and verse authors; some had appeared in previous editions among the *Locī Antīquī* and the *Locī Immūtātī*, while many were included for the first time in the fifth edition. Some of the Practice and Review sentences were revised or replaced, as were a few of the *Sententiae Antīquae* (which in some instances were expanded into longer readings), again as suggested in part by Professor Wheelock himself.

The chapter vocabularies, generally regarded as too sparse, were expanded in most instances to about 20–25 words, a quite manageable list including new items as well as many found previously as parenthetical glosses to the *Sententiae Antīquae*. Full principal parts were provided for all verbs from the beginning, as colleagues around the country had agreed should be done, so students would not be confronted with the somewhat daunting list previously presented in Chapter 12.

There was only minimal shifting of grammar, but in particular the imperfect tense was introduced along with the future in Chapters 5, 8, and 10, so that a past tense would be available for use in the readings at a much earlier stage. Numerals and the associated material originally in Chapter 40 were introduced in Chapter 15; and a half dozen or so important grammatical constructions previously presented in the Supplementary Syntax were instead introduced in Chapter 40 and a few of the earlier chapters. Many of the grammatical explanations were rewritten; essential information from the footnotes was incorporated into the text, while some less important notes were deleted.

Finally, I included at the end of each chapter in the fifth edition a section titled *Latīna Est Gaudium—et Ūtilis*, which presents, in a deliberately informal style, a miscellany of Latin mottoes and well-known quotations, familiar abbreviations, interesting etymologies, classroom conversation items, occasional tidbits of humor, and even a few ghastly puns, all intended to demonstrate, on the lighter side, that Latin can indeed be pleasurable as well as edifying.

The Sixth Edition and Sixth Edition, Revised

The very considerable success of the fifth edition encouraged all of us involved—Professor Wheelock's daughters, Martha Wheelock and Deborah Wheelock Taylor, our editor Greg Chaput and his associates at HarperCollins, and myself—to proceed with the further revisions I had proposed for

this new sixth edition. We all hope that teachers and students alike will benefit from the numerous improvements, the most immediately apparent of which are: the handsome new cover art, a Roman mosaic from Tunisia depicting Virgil with a copy of the *Aeneid* in his lap and flanked by two Muses representing his work's inspiration; the three maps of ancient Italy, Greece and the Aegean area, and the Mediterranean, which have been specially designed to include, inter alia, all the placenames mentioned in the book's readings and notes (except a few situated on the remotest fringes of the empire); and the numerous photographs selected primarily from classical and later European art to illustrate literary and historical figures and aspects of classical culture and mythology presented in the chapter readings. Among the less obvious but, we hope, equally helpful changes are: revision of chapter readings, especially the Practice and Review sentences, for greater clarity and increased reinforcement of new and recently introduced chapter vocabulary items; expansion of derivatives lists in the chapter vocabularies and of cross-references to related words in other chapters; and enlargement of the English-Latin end vocabulary.

The "sixth edition, revised," first published in 2005, contains a variety of additional enhancements, including slight revisions to the Introduction and to some of the sentences, reading passages, and accompanying notes, as well as further expansion of the English-Latin vocabulary designed to render even more useful the popular companion text, *Workbook for Wheelock's Latin* (in its revised third edition by Paul Comeau and myself, published concurrently with the sixth edition of *Wheelock's Latin*). The sixth edition, revised, is also the first in many years to appear in a hardbound version, along with the traditional paperback; audio is now available online for all the chapter vocabularies and other pronunciation help; and, for the first time ever, a teacher's guide has been written and is available online, password-protected, to instructors who provide verification of their faculty status.

A final note for professors, teachers, and those engaged in independent study: This revised edition of *Wheelock's Latin* very likely contains more material for translation than can actually be covered in the two or three days typically allotted to a chapter in a semester course or the week or so allotted in high school. Instructors may thus pick and choose and be selective in the material they assign: my suggestion for the first day or two is to assign for written homework only limited selections from the Practice and Review sentences and the *Sententiae Antiquae*, while reserving the others (or some of the others, carefully selected in advance) for in-class sight translation; assignments for the second or third day should nearly always include the reading passages following the *Sententiae Antiquae*, which will give students the experience they need with continuous narrative. Students should regularly be encouraged to practice new material at home with the Self-Tutorial Exercises located at the back of the book, checking their accuracy with the an-

swer key that follows, and sentences from these exercises, again pre-selected for the purpose, can be used to drill mastery of new concepts via sight translation in class.

Most instructors will also want their students to use the *Workbook for Wheelock's Latin*, which contains a wide range of additional exercises, including for each chapter a detailed set of objectives, a series of questions designed to focus directly on the newly introduced grammar, a variety of transformation drills, word, phrase, and sentence translations, questions on etymologies, synonyms, antonyms, and analogies for new vocabulary items, and reading comprehension questions to test the student's understanding of the chapter's reading passages.

Those who may not have time to complete all of the many *Workbook* items provided for each chapter are advised at least to review each of the *Intellegenda* (chapter objectives), answer all the *Grammatica* (grammar review) questions and then complete at least one or two items from each section of the *Exercitiōnēs* (i.e., one or two from the section A exercises, one or two from section B, etc.), all the *Vīs Verbōrum* (etymology and English word power) items, one or two of the Latin-to-English translations in section A of the *Lectiōnēs* (readings), and all the items in *Lectiōnēs* B (questions on the chapter's continuous reading passages).

There are numerous other materials designed to complement *Wheelock's Latin* and the *Workbook for Wheelock's Latin*, including supplemental readers, computer software, and a wealth of internet resources, many of which, along with further suggestions on teaching and learning Latin via Wheelock, are listed at the official Wheelock's Latin Series Website, www.wheelockslatin.com, and described in my book *Latin for the 21st Century: From Concept to Classroom* (available from Prentice Hall Publishers).

There are many whom I am eager to thank for their support of the fifth and sixth editions of *Wheelock's Latin*: my children, Jean-Paul, Laura Caroline, and Kimberley Ellen, for their constant affection; my colleague Jared Klein, a distinguished Indo-European linguist, for reading and offering his judicious advice on my revisions to both the Introduction and the individual chapters; graduate assistants Cleve Fisher, Marshall Lloyd, Sean Mathis, Matthew Payne, and Jim Yavenditti, for their energetic and capable help with a variety of tasks; Mary Wells Ricks, long-time friend and former Senior Associate Editor for the *Classical Outlook*, for her expert counsel on a variety of editorial matters; our department secretaries, JoAnn Pulliam and Connie Russell, for their generous clerical assistance; my editors at HarperCollins, Erica Spaberg, Patricia Leasure, and especially Greg Chaput, each of whom enthusiastically supported my proposals for the revised editions; Tim McCarthy of Art Resource in New York, as well as colleagues Jim Anderson, Bob Curtis, Timothy Gantz†, and Frances Van Keuren, for their assistance with the graphics; Tom Elliott, with the Ancient World

Mapping Center, for the lion's share of the work involved in designing the sixth edition's maps; students and associates at the University of Georgia who field-tested the new material or provided other helpful assistance, among them Bob Harris and Richard Shedenhelm; colleagues around the country who offered suggestions for specific revisions to one or both of these editions, especially Ward Briggs at the University of South Carolina (whose biographies of Professor Wheelock appear in his book, *A Biographical Dictionary of American Classicists*, Westport CT: Greenwood Press, 1994, and in the Winter, 2003, *Classical Outlook*), Rob Latousek, John Lautermilch, John McChesney-Young, Braden Mechley, Betty Rose Nagle, John Ramsey, Joseph Riegsecker, Cliff Roti, Les Sheridan, David Sider, Alden Smith, Cliff Weber, and Stephen Wheeler; Dean Wyatt Anderson, for his encouragement of my own work and all our Classics Department's endeavors; Martha Wheelock and Deborah Wheelock Taylor, my "sisters-in-Latin," for their steadfast advocacy of my work on the revised editions and their generous sharing of their father's notes; and finally, Professor Frederic M. Wheelock himself, for producing a textbook that has truly become a classic in its own right and one whose revision, therefore, became for me a *labor amoris*.

Richard A. LaFleur
University of Georgia
Autumn, 2004

I love the language, that soft bastard Latin,
Which melts like kisses from a female mouth.

George Noel Gordon, Lord Byron
Beppo

I would make them all learn English: and then I would
let the clever ones learn Latin as an honor, and Greek
as a treat.

Sir Winston Churchill
Roving Commission: My Early Life

He studied Latin like the violin, because he liked it.

Robert Frost
The Death of the Hired Man

Introduction

Wer fremde Sprachen nicht kennt, weiss nichts von seiner eigenen. (Goethe)
Apprendre une langue, c'est vivre de nouveau. (French proverb)

Interest in learning Latin can be considerably increased by even a limited knowledge of some background details such as are sketched in this introduction. The paragraphs on the position of the Latin language in linguistic history provide one with some linguistic perspective not only for Latin but also for English. The brief survey of Latin literature introduces the authors from whose works have come the *Sententiae Antiquae* and the *Locī Antīquī* of this book; and even this abbreviated survey provides some literary perspective which the student may never otherwise experience. The same holds for the account of the alphabet; and, of course, no introduction would be complete without a statement about the sounds which the letters represent.

THE POSITION OF THE LATIN LANGUAGE IN LINGUISTIC HISTORY

Say the words "I," "me," "is," "mother," "brother," "ten," and you are speaking words which, in one form or another, men and women of Europe and Asia have used for thousands of years. In fact, we cannot tell how old these words actually are. If their spelling and pronunciation have changed somewhat from period to period and from place to place, little wonder; what does pique the imagination is the fact that the basic elements of these symbols of human thought have had the vitality to traverse such spans of time

and space down to this very moment on this new continent. The point is demonstrated in the considerably abbreviated and simplified table that follows.¹

English	<i>I</i>	<i>me</i>	<i>is</i>	<i>mother</i>	<i>brother</i>	<i>ten</i>
Sanskrit ²	aham	mā	asti	mātar-	bhrātar-	daśam
Greek	egō	me	esti	mētēr	phrātēr ³	deka
Latin	ego	mē	est	māter	frāter	decem
Anglo-Saxon ⁴	ic	mē	is	mōdor	brōthor	tīen
Old Irish ⁵		mé	is	máthir	bráthir	deich
Lithuanian ⁶	aš	manė	esti	motė	broterėlis	dešimtis
Russian ⁷	ja	menja	jest'	mat'	brat	desjat'

You can see from these columns of words that the listed languages are related.⁸ And yet, with the exception of the ultimate derivation of English from Anglo-Saxon,⁹ none of these languages stems directly from another in the list. Rather, they all go back through intermediate stages to a common ancestor, which is now lost but which can be predicated on the evidence of the languages which do survive. Such languages the philologist calls "cognate" (Latin for "related" or, more literally, "born together," i.e., from the same ancestry). The name most commonly given to the now lost ancestor of all these "relatives," or cognate languages, is *Indo-European*, because its descendants are found both in or near India (Sanskrit, Iranian) and also in Europe (Greek and Latin and the Germanic, Celtic, Slavic, and Baltic languages).¹⁰ The oldest of these languages on the basis of documents writ-

¹ Some elements have been omitted from this table as not immediately necessary. The words in the table are only a few of the many which could be cited.

² The language of the sacred writings of ancient India, parent of the modern Indo-European languages of India.

³ Though cognate with the other words in this column, classical Greek *phrātēr* meant *member of a clan*.

⁴ As an example of the Germanic languages; others are Gothic, German, Dutch, Danish, Norwegian, Swedish, Icelandic, English.

⁵ As an example of the Celtic languages; others are Gaulish, Breton, Scots (Gaelic). Old Irish *mé* in the chart is actually nominative case, equivalent to "I" in meaning and usage but to "me" in form.

⁶ As an example of the Baltic group; others are Latvian and Old Prussian.

⁷ As an example of the Slavic group; others are Polish, Bulgarian, Czech.

⁸ This large family of languages shows relationship in the matter of inflections also, but no attempt is made here to demonstrate the point. An inflected language is one in which the nouns, pronouns, adjectives, and verbs have variable endings by which the relationship of the words to each other in a sentence can be indicated. In particular, note that Anglo-Saxon, like Latin, was an inflected language but that its descendant English has lost most of its inflections.

⁹ The later connection between English and Latin will be pointed out below.

¹⁰ Note that many languages (e.g., the Semitic languages, Egyptian, Basque, Chinese, the native languages of Africa and the Americas) lie outside the Indo-European family.

ten in them are Sanskrit, Iranian, Greek, and Latin, and these documents go back centuries before the time of Christ.

The difference between *derived* (from roots meaning "to flow downstream from" a source) and *cognate* languages can be demonstrated even more clearly by the relationship of the Romance languages to Latin and to each other. For here we are in the realm of recorded history and can see that with the Roman political conquest of such districts as Gaul (France), Spain, and Dacia (Roumania) there occurred also a Roman linguistic conquest. Out of this victorious ancient Latin as spoken by the common people (*vulgus*, hence "vulgar" Latin) grew the Romance languages, such as French, Spanish, Portuguese, Roumanian, and, of course, Italian. Consequently, we can say of Italian, French, and Spanish, for instance, that they are *derived* from Latin and that they are *cognate* with each other.

Parent	Cognate Romance Derivatives			
Latin	Italian	Spanish	French	English Meaning
amicus	amico	amigo	ami	friend
liber	libro	libro	livre	book
tempus	tempo	tiempo	temps	time
manus	mano	mano	main	hand
bucca	bocca	boca	bouche	mouth (check in classical Lat.) ¹¹
caballus ¹²	cavallo	caballo	cheval	horse
filius	figlio	hijo	fil	son
ille	il	el	(le) ¹³	the (that in classical Lat.)
illa	la	la	la	the (that in classical Lat.)
quattuor	quattro	cuatro	quatre	four
bonus	buono	bueno	bon	good
bene	bene	bien	bien	well (<i>adv.</i>)
facere	fare	hacer	faire	make, do
dīcere	dire	decir	dire	say
legere	leggere	leer	lire	read

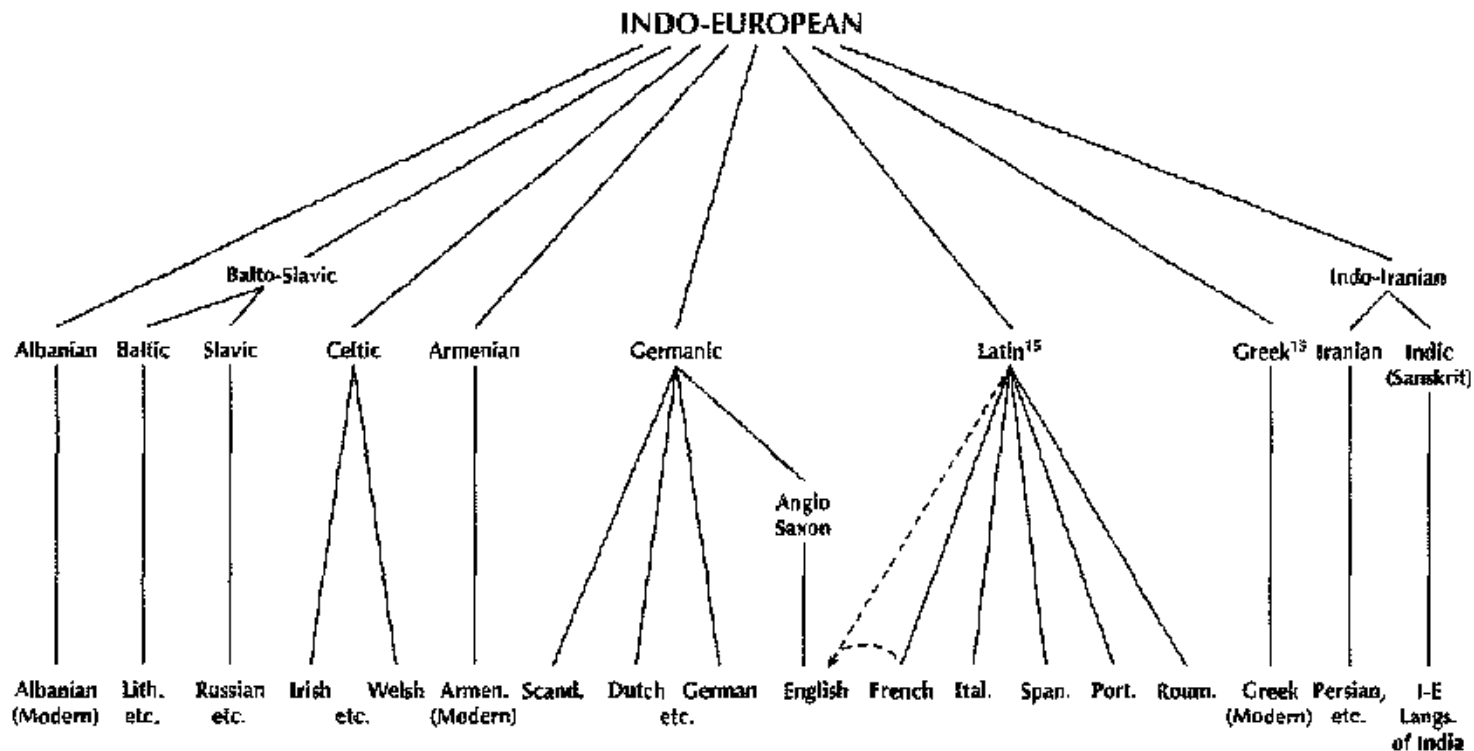
Although it was noted above that English ultimately stems from Anglo-Saxon, which is cognate with Latin, there is much more than that to the story of our own language. Anglo-Saxon itself had early borrowed a few words from Latin; and then in the 7th century more Latin words¹⁴ came in as a result of the work of St. Augustine (the Lesser), who was sent by Pope Gregory to Christianize the Angles. After the victory of William the Con-

¹¹ The classical Latin word for *mouth* was *ōs*, *ōris*.

¹² The classical Latin word for *horse* was *equus*.

¹³ Derived from *ille* but not actually cognate with *il* and *el*.

¹⁴ Many of these were of Greek and Hebrew origin but had been Latinized. The Latin *Vulgate* played an important role.



¹⁵ Actually, Latin was only one of a number of Italic dialects (among which were Oscan and Umbrian), and some time passed before Latin won out over the other dialects in Italy. Similarly, among the Greeks there were a number of dialects (Aeolic, Attic, Ionic, Doric).

queror in 1066, Norman French became the polite language and Anglo-Saxon was held in low esteem as the tongue of vanquished men and serfs. Thus Anglo-Saxon, no longer the language of literature, became simply the speech of humble daily life. Some two centuries later, however, as the descendants of the Normans finally amalgamated with the English natives, the Anglo-Saxon language reasserted itself, but in its poverty it had to borrow hundreds of French words (literary, intellectual, cultural) before it could become the language of literature. Borrow it did abundantly, and in the 13th and 14th centuries this development produced what is called Middle English, known especially from Chaucer, who died in 1400. Along with the adoption of these Latin-rooted French words there was also some borrowing directly from Latin itself, and the renewed interest in the classics which characterized the Renaissance naturally intensified this procedure during the 16th and the 17th centuries.¹⁶ From that time to the present Latin has continued to be a source of new words, particularly for the scientist.¹⁷

Consequently, since English through Anglo-Saxon is cognate with Latin and since English directly or indirectly has borrowed so many words from Latin, we can easily demonstrate both cognation and derivation by our own vocabulary. For instance, our word "brother" is *cognate* with Latin *frāter* but "fraternal" clearly is *derived* from *frāter*. Other instances are:

English	Latin Cognate ¹⁸	English Derivative
mother	māter	maternal
two	duo	dual, duet
tooth	dēns, <i>stem</i> dent-	dental
foot	pēs, <i>stem</i> ped-	pedal
heart	cor, <i>stem</i> cord-	cordial
bear	ferō	fertile

¹⁶ Thomas Wilson (16th century) says: "The unlearned or foolish fantastical, that smells but of learning (such fellows as have been learned men in their days), will so Latin their tongues, that the simple cannot but wonder at their talk, and think surely they speak by some revelation." Sir Thomas Browne (17th century) says: "If elegance still proceedeth, and English pens maintain that stream we have of late observed to flow from many, we shall within a few years be fain to learn Latin to understand English, and a work will prove of equal facility in either." These statements are quoted by permission from the "Brief History of the English Language" by Hadley and Kittredge in Webster's *New International Dictionary*, Second Edition, copyright, 1934, 1939, 1943, 1950, 1953, 1954, by G. & C. Merriam Co.

¹⁷ And apparently even our 20th-century composers of advertisements would be reduced to near beggary if they could not draw on the Latin vocabulary and the classics in general.

¹⁸ Grimm's law catalogues the Germanic shift in certain consonants (the stops). This shows how such apparently different words as English *heart* and Latin *cor*, *cord-*, are in origin the same word.

In fact, here you see one of the reasons for the richness of our vocabulary, and the longer you study Latin the more keenly you will realize what a limited language ours would be without the Latin element.

Despite the brevity of this survey you can comprehend the general position of Latin in European linguistic history and something of its continuing importance to us of the 20th century. It is the cognate¹⁹ of many languages and the parent of many; it can even be called the adoptive parent of our own. In summary is offered the much abbreviated diagram on page xxx above.²⁰

A BRIEF SURVEY OF LATIN LITERATURE

Since throughout this entire book you will be reading sentences and longer passages excerpted from Latin literature, a brief outline is here sketched to show both the nature and the extent of this great literature. You will find the following main divisions reasonable and easy to keep in mind, though the common warning against dogmatism in regard to the names and the dates of periods should certainly be sounded.

- I. Early Period (down to ca. 80 B.C.)
- II. Golden Age (80 B.C.—14 A.D.)
 - A. Ciceronian Period (80—43 B.C.)
 - B. Augustan Period (43 B.C.—14 A.D.)
- III. Silver Age (14—ca. 138 A.D.)
- IV. Patristic Period (late 2nd—5th cens. of our era)
- V. Medieval Period (6th—14th cens. of our era)
- VI. Period from the Renaissance (ca. 15th cen.) to the Present

THE EARLY PERIOD (DOWN TO CA. 80 B.C.)

The apogee of Greek civilization, including the highest development of its magnificent literature and art, was reached during the 5th and the 4th centuries before Christ. In comparison, Rome during those centuries had little to offer. Our fragmentary evidence shows only a rough, accentual na-

¹⁹Take particular care to note that Latin is simply cognate with Greek, not derived from it.

²⁰In the interests of simplicity and clarity a number of languages and intermediate steps have been omitted. In particular it should be noted that no attempt has been made to indicate the indebtedness of English to Greek. Two branches of the Indo-European language family, Anatolian and Tocharian, are now extinct and are not shown on the chart.

tive meter called Saturnian, some native comic skits, and a rough, practical prose for records and speeches.

In the 3d century B.C., however, the expansion of Roman power brought the Romans into contact with Greek civilization. Somehow the hard-headed, politically and legally minded Romans were fascinated by what they found, and the writers among them went to school to learn Greek literature. From this time on, Greek literary forms, meters, rhetorical devices, subjects, and ideas had a tremendous and continuing influence on Roman literature, even as it developed its own character and originality in a great many ways.

In fact, the Romans themselves did not hesitate to admit as much. Although the Romans now composed epics, tragedies, satires, and speeches, the greatest extant accomplishments of this period of apprenticeship to Greek models are the comedies of Plautus (ca. 254–184 B.C.) and Terence (185–159 B.C.). These were based on Greek plays of the type known as New Comedy, the comedy of manners, and they make excellent reading today. Indeed, a number of these plays have influenced modern playwrights; Plautus' *Menaechmi*, for instance, inspired Shakespeare's *Comedy of Errors*.

THE GOLDEN AGE (80 B.C.–14 A.D.)

During the first century before Christ the Roman writers perfected their literary media and made Latin literature one of the world's greatest. It is particularly famous for its beautiful, disciplined form, which we know as classic, and for its real substance as well. If Lucretius complained about the poverty of the Latin vocabulary, Cicero so molded the vocabulary and the general usage that Latin remained a supple and a subtle linguistic tool for thirteen centuries and more.²¹

THE CICERONIAN PERIOD (80–43 B.C.). The literary work of the Ciceronian Period was produced during the last years of the Roman Republic. This was a period of civil wars and dictators, of military might against constitutional right, of selfish interest, of brilliant pomp and power, of moral and religious laxity. Outstanding authors important for the book which you have in hand are:

Lucretius (Titus Lucretius Cărus, ca. 98–55 B.C.): author of *De Rerum Nătură*, a powerful didactic poem on happiness achieved through the Epicurean philosophy. This philosophy was based on pleasure²² and was buttressed by an atomic theory which made the universe a realm of natural, not divine, law and thus eliminated the fear of the gods and the tyranny of religion, which Lucretius believed had shattered men's happiness.

Catullus (Găius Valerius Catullus, ca. 84–54 B.C.): lyric poet, the Robert

²¹ See below under Medieval and Renaissance Latin.

²² However, that it meant simply "eat, drink, and be merry" is a vulgar misinterpretation.

Burns of Roman literature, an intense and impressionable young provincial from northern Italy who fell totally under the spell of an urban sophisticate, Lesbia (a literary pseudonym for her real name, Clodia), but finally escaped bitterly disillusioned; over 100 of his poems have survived.

Cicero (Mārcus Tullius Cicerō, 106–43 B.C.): the greatest Roman orator, whose eloquence thwarted the conspiracy of the bankrupt aristocrat Catiline²³ in 63 B.C. and 20 years later cost Cicero his own life in his patriotic opposition to Anthony's high-handed policies; admired also as an authority on Roman rhetoric, as an interpreter of Greek philosophy to his countrymen, as an essayist on friendship (*Dē Amicitia*) and on old age (*Dē Senectūte*), and, in a less formal style, as a writer of self-revealing letters. Cicero's vast contributions to the Latin language itself have already been mentioned.

Caesar (Gāius Iūlius Caesar, 102 or 100–44 B.C.): orator, politician, general, statesman, dictator, author; best known for his military memoirs, *Bellum Gallicum* and *Bellum Civile*.

²³See the introductory notes to "Cicero Denounces Catiline" in Ch. 11 and "Evidence and Confession" in Ch. 30.



Julius Caesar
1st century B.C.
Museo Archeologico Nazionale
Naples, Italy

Nepos (Cornēlius Nepōs, 99–24 B.C.): friend of Catullus and Caesar and a writer of biographies noted rather for their relatively easy and popular style than for greatness as historical documents.

Publius Syrus (fl. 43 B.C.): a slave who was taken to Rome and who there became famous for his mimes, which today are represented only by a collection of epigrammatic sayings.

THE AUGUSTAN PERIOD (43 B.C.–14 A.D.). The first Roman Emperor gave his name to this period. Augustus wished to correct the evils of the times, to establish civil peace by stable government, and to win the Romans' support for his new regime. With this in mind he and Maecenas, his unofficial prime minister, sought to enlist literature in the service of the state. Under their patronage Virgil and Horace became what we should call poets laureate. Some modern critics feel that this fact vitiates the noble sentiments of these poets; others see in Horace a spirit of independence and of genuine moral concern, and maintain that Virgil, through the character of his epic hero Aeneas, is not simply glorifying Augustus but is actually suggesting to the emperor what is expected of him as head of the state.²⁴

Virgil (Publius Vergilius Marō, 70–19 B.C.): from humble origins in northern Italy; lover of nature; profoundly sympathetic student of humankind; Epicurean and mystic; severe and exacting self-critic, master craftsman, linguistic and literary architect, "lord of language"; famous as a writer of pastoral verse (the *Eclogues*) and of a beautiful didactic poem on farm life (the *Georgics*); best known as the author of one of the world's great epics,²⁵ the *Aeneid*, a national epic with ulterior purposes, to be sure, but one also with ample universal and human appeal to make it powerful 20th-century reading.

Horace (Quintus Horatius Flaccus, 65–8 B.C.): freedman's son who, thanks to his father's vision and his own qualities, rose to the height of poet laureate; writer of genial and self-revealing satires; author of superb lyrics both light and serious; meticulous composer famed for the happy effects of his linguistic craftsmanship (*cūrīōsa felicitās*, *painstaking felicity*); synthesist of Epicurean *carpe diem* (*enjoy today*) and Stoic *virtūs* (*virtue*); preacher and practitioner of *aurea mediocritās* (*the golden mean*).

Livy (Titus Livius, 59 B.C.–17 A.D.): friend of Augustus but an admirer of the Republic and of olden virtues; author of a monumental, epic-spirited history of Rome, and portrayer of Roman character at its best as he judged it.

²⁴See, for instance, E. K. Rand, *The Builders of Eternal Rome* (Harvard Univ. Press, 1943).

²⁵The *Aeneid* is always associated with Homer's *Iliad* and *Odyssey*, to which it owes a great deal, and with Dante's *Divine Comedy* and Milton's *Paradise Lost*, which owe a great deal to it.

Propertius (Sextus Propertius, ca. 50 B.C.—ca. 2 A.D.): author of four books of romantic elegiac poems, much admired by Ovid.

Ovid (Pūblius Ovidius Nāsō, 43 B.C.—17 A.D.): author of much love poetry which was hardly consonant with Augustus' plans; most famous today as the writer of the long and clever hexameter work on mythology entitled *Metamorphōsēs*, which has proved a thesaurus for subsequent poets. Ovid, like Pope, "lisped in numbers, for the numbers came."

THE SILVER AGE (14—CA. 138 A.D.)

In the Silver Age there is excellent writing; but often there are also artificialities and conceits, a striving for effects and a passion for epigrams, characteristics which often indicate a less sure literary sense and power—hence the traditional, though frequently overstated, distinction between "Golden" and "Silver." The temperaments of not a few emperors also had a limiting or blighting effect on the literature of this period.

Seneca (Lūcius Annaeus Seneca, 4 B.C.—65 A.D.): Stoic philosopher from Spain; tutor of Nero; author of noble moral essays of the Stoic spirit, of tragedies (which, though marred by too much rhetoric and too many conceits, had considerable influence on the early modern drama of Europe), and of the *Apocaloeyntōsis* ("Pumpkinification"), a brilliantly witty, though sometimes cruel, prosimetric satire on the death and deification of the emperor Claudius.

Petronius (exact identity and dates uncertain, but probably Titus Petrōnius Arbiter, d. 65 A.D.): Neronian consular and courtier; author of the *Satyricon*, a satiric, prosimetric novel of sorts, famous for its depiction of the nouveau-riche freedman Trimalchio and his extravagant dinner-parties.

Quintilian (Mārcus Fabius Quīntiliānus, ca. 35–95 A.D.): teacher and author of the *Institūtiō Ōrātōria*, a famous pedagogical work which discusses the entire education of a person who is to become an orator; a great admirer of Cicero's style and a critic of the rhetorical excesses of his own age.

Martial (Mārcus Valerius Mārtiālis, 45–104 A.D.): famed for his more than 1,500 witty epigrams and for the satirical twist which he so often gave to them. As he himself says, his work may not be great literature but people do enjoy it.

Pliny (Gāius Plīnius Caecilius Secundus, ca. 62–113 A.D.): a conscientious public figure, who is now best known for his *Epistulae*, letters which reveal both the bright and the seamy sides of Roman life during this imperial period.

Tacitus (Pūblius Cornēlius Tacitus, 55–117 A.D.): most famous as a satirical, pro-senatorial historian of the period from the death of Augustus to the death of Domitian.

Juvenal (Decimus Iūnius Iuvenālis, ca. 55–post 127 A.D.): a relentless, intensely rhetorical satirist of the evils of his times, who concludes that the

only thing for which one can pray is a *mēns s̄ana in corpore s̄anō* (a sound mind in a sound body). His satires inspired Dr. Samuel Johnson's *London* and *The Vanity of Human Wishes* and the whole conception of caustic, "Juvenalian" satire.

THE ARCHAISING PERIOD. The mid- to late 2nd century may be distinguished as an archaizing period, in which a taste developed for the vocabulary and style of early Latin and for the incorporation of diction from vulgar Latin; characteristic authors of the period were the orator Fronto and the antiquarian Aulus Gellius, known for his miscellaneous essays *Noctēs Atticæ* ("Nights in Attica").

THE PATRISTIC PERIOD (Late 2nd Cen.–5th Cen.)

The name of the Patristic Period comes from the fact that most of the vital literature was the work of the Christian leaders, or fathers (*patrēs*), among whom were Tertullian, Cyprian, Lactantius, Jerome, Ambrose, and Augustine. These men had been well educated; they were familiar with, and frequently fond of, the best classical authors; many of them had even been teachers or lawyers before going into service of the Church. At times the classical style was deliberately employed to impress the pagans, but more and more the concern was to reach the common people (*vulgus*) with the Christian message. Consequently, it is not surprising to see vulgar Latin re-emerging²⁶ as an important influence in the literature of the period. St. Jerome in his letters is essentially Ciceronian, but in his Latin edition of the Bible, the *Vulgate* (383–405 A.D.), he uses the language of the people. Similarly St. Augustine, though formerly a teacher and a great lover of the Roman classics, was willing to use any idiom that would reach the people (*ad usum vulgi*) and said that it did not matter if the barbarians conquered Rome provided they were Christian.

THE MEDIEVAL PERIOD (6th–14th Cens.)

During the first three centuries of the Medieval Period, vulgar Latin underwent rapid changes²⁷ and, reaching the point when it could no longer be called Latin, it became this or that Romance language according to the locality.

²⁶ Vulgar Latin has already been mentioned as the language of the common people. Its roots are in the early period. In fact, the language of Plautus has much in common with this later vulgar Latin, and we know that throughout the Golden and the Silver Ages vulgar Latin lived on as the colloquial idiom of the people but was kept distinct from the literary idiom of the texts and the polished conversation of those periods.

²⁷ E.g., the loss of most declensional endings and the increased use of prepositions; extensive employment of auxiliary verbs; anarchy in the uses of the subjunctive and the indicative.

On the other hand, Latin, the literary idiom more or less modified by the *Vulgate* and other influences, continued throughout the Middle Ages as the living language of the Church and of the intellectual world. Though varying considerably in character and quality, it was an international language, and Medieval Latin literature is sometimes called "European" in contrast to the earlier "national Roman." In this Medieval Latin was written a varied and living literature (religious works, histories, anecdotes, romances, dramas, sacred and secular poetry), examples of which are included below, in the excerpt from the 7th century writer Isidore of Seville (in Ch. 29) and selections from other authors in the *Loeī Antiquū*. The long life of Latin is attested in the early 14th century by the facts that Dante composed in Latin the political treatise *Dē Monarchiā*, that he wrote in Latin his *Dē Vulgārī Eloquentiā* to justify his use of the vernacular Italian for literature, and that in Latin pastoral verses he rejected the exhortation to give up the vernacular, in which he was writing the *Divine Comedy*, and compose something in Latin.²⁸

THE PERIOD FROM THE RENAISSANCE (ca. 15th Cen.) TO THE PRESENT

Because of Petrarch's new-found admiration of Cicero, Renaissance scholars scorned Medieval Latin and turned to Cicero in particular as the canon of perfection. Although this return to the elegant Ciceronian idiom was prompted by great affection and produced brilliant effects, it was an artificial movement which made Latin somewhat imitative and static compared with the spontaneous, living language which it had been during the Middle Ages. However, Latin continued to be effectively employed well into the modern period,²⁹ and the ecclesiastical strain is still very much alive (despite its de-emphasis in the early 1960s) as the language of the Roman Catholic Church and seminaries. Furthermore, the rediscovery of the true, humanistic spirit of the ancient Latin and Greek literatures and the fresh attention to literary discipline and form as found in the classics proved very beneficial to the native literature of the new era.

The purpose of this abbreviated outline has been to provide some sense of the unbroken sweep of Latin literature from the 3rd century B.C. down to our own times. Besides enjoying its own long and venerable history, Latin literature has also inspired, schooled, and enriched our own English and other occidental literatures to a degree beyond easy assessment. Add to this

²⁸ At the same time, by token of Dante's success and that of others in the use of the vernacular languages, it must be admitted that Latin had begun to wage a losing battle.

²⁹ For instance, note its use by Erasmus and Sir Thomas More in the 16th century, by Milton, Bacon, and Newton in the 17th century, and by botanists, classical scholars, and poets of the later centuries.

the wide influence of the Latin language itself as outlined above and you can hardly escape the conclusion that Latin is dead only in a technical sense of the word, and that even a limited knowledge of Latin is a great asset to anyone who works with or is interested in English and the Romance languages and literatures.

THE ALPHABET AND PRONUNCIATION

The forms of the letters which you see on this printed page are centuries old. They go back through the earliest Italian printed books of the 15th century³⁰ and through the finest manuscripts of the 12th and 11th centuries to the firm, clear Carolingian bookhand of the 9th century as perfected under the inspiration of the Carolingian Renaissance by the monks of St. Martin's at Tours in France. These monks developed the small letters from beautiful clear semi-uncials, which in turn lead us back to the uncials³¹ and square capitals of the Roman Empire. Today we are in the habit of distinguishing the Roman alphabet from the Greek, but the fact is that the Romans learned to write from the Etruscans, who in turn had learned to write from Greek colonists who had settled in the vicinity of Naples during the 8th century B.C. Actually, therefore, the Roman alphabet is simply one form of the Greek alphabet. But the Greeks were themselves debtors in this matter, for, at an early but still undetermined date, they had received their alphabet from a Semitic source, the Phoenicians.³² And finally the early Semites appear to have been inspired by Egyptian hieroglyphs. This brief history of the forms of the letters which you see in our books today provides one more illustration of our indebtedness to antiquity.

The Roman alphabet was like ours except that it lacked the letters j and w. Furthermore, the letter v originally stood for both the sound of the vowel

³⁰ Called "incunabula" because they were made in the "cradle days" of printing. The type is called "Roman" to distinguish it from the "black-letter" type which was used in northern Europe (cp. the German type). The Italian printers based their Roman type on that of the finest manuscripts of the period, those written for the wealthy, artistic, exacting Renaissance patrons. The scribes of those manuscripts, seeking the most attractive kind of script with which to please such patrons, found it in manuscripts written in the best Carolingian book-hand.

³¹ The uncial letters are similar to the square capitals except that the sharp corners of the angular letters have been rounded so that they can be written with greater rapidity. An illustration can be found in Webster's *Collegiate Dictionary*, entry *uncial*.

³² The 22 letters of the Phoenician alphabet represented only consonant sounds. The Greeks showed their originality in using some of these letters to designate vowel sounds.



*Portrait of a young woman with stilus and tabella, fresco from Pompeii
Museo Archeologico Nazionale, Naples, Italy*

u and the sound of the consonant w.³³ Not till the second century of our era did the rounded u-form appear, but for convenience both v and u are employed in the Latin texts of most modern editions. The letter k was rarely

³³ Note that our letter w is simply double u of the v-shaped variety.

used, and then only before *a*, in a very few words. The letters *y*³⁴ and *z* were introduced toward the end of the Republic to be used in spelling words of Greek origin.

The following tables indicate approximately the sounds of Latin and how the letters were used by Romans of the classical period to represent those sounds (there are several differences of pronunciation in medieval and ecclesiastical Latin).

Vowels

Vowels in Latin had only two possible pronunciations, long and short. Long vowels were generally held about twice as long as short vowels (cf. half notes to quarter notes in music) and are marked in this book, as in most beginning texts (though not in the actual classical texts), with a "macron" or "long mark" (e.g., *ā*); vowels without a macron are short. Students should regard macrons as part of the spelling of a word, since the differences of pronunciation they indicate are often crucial to meaning (e.g., *liber* is a noun meaning *book*, while *liber* is an adjective meaning *free*). The pronunciations are approximately as follows:

Long	Short
<i>ā</i> as in <i>father</i> : <i>dās</i> , <i>cārā</i>	<i>a</i> as in <i>Dinah</i> : <i>dat</i> , <i>casa</i>
<i>ē</i> as in <i>they</i> : <i>mē</i> , <i>sēdēs</i>	<i>e</i> as in <i>pet</i> : <i>et</i> , <i>sed</i>
<i>ī</i> as in <i>machine</i> : <i>hic</i> , <i>sica</i>	<i>i</i> as in <i>pin</i> : <i>hic</i> , <i>sicca</i>
<i>ō</i> as in <i>clover</i> : <i>ōs</i> , <i>mōrēs</i>	<i>o</i> as in <i>orb</i> , <i>off</i> : <i>os</i> , <i>mora</i>
<i>ū</i> as in <i>rude</i> : <i>tū</i> , <i>sūmō</i>	<i>u</i> as in <i>put</i> : <i>tum</i> , <i>sum</i>
<i>y</i> , either short or long, as in French <i>tu</i> or German <i>über</i>	

Diphthongs

Latin has the following six diphthongs, combinations of two vowel sounds that were collapsed together into a single syllable:

ae as *ai* in *aisle*: *cārae*, *saepe*

au as *ou* in *house*: *aut*, *laudō*

ei as in *reign*: *deinde*

eu as Latin *e* + *u*, pronounced rapidly as a single syllable: *sen*.

The sound is not found in English and is rare in Latin.

oe as *oi* in *oil*: *coepit*, *proelium*

ui as in Latin *u* + *i*, spoken as a single syllable like Spanish *muy* (or like Eng. *goey*, pronounced quickly as a single syllable). This diphthong occurs only in *huius*, *cuius*, *huic*, *cui*, *hui*. Elsewhere the two letters are spoken separately as in *fu-it*, *fructu-i*.

³⁴This was really Greek *u*, *upsilon* (Υ), a vowel with a sound intermediate between *u* and *i*, as in French *u*.

Consonants

Latin consonants had essentially the same sounds as the English consonants with the following exceptions:

bs and **bt** were pronounced *ps* and *pt* (e.g., **urbs**, **obtineō**); otherwise Latin

b had the same sound as our letter (e.g., **bibēbant**).

c was always hard as in *can*, never soft as in *city*: **cum**, **cīvis**, **facills**.

g was always hard as in *get*, never soft as in *gem*: **glōria**, **gerō**. When it appeared before **n**, the letter **g** represented a nasalized *ng* sound as in *hangnail*: **magnus**.

h was a breathing sound, as in English, only less harshly pronounced: **hic**, **haec**

i (which also represented a vowel) usually functioned as a consonant with the sound of *y* as in *yes* when used before a vowel at the beginning of a word (**iustus** = *yustus*); between two vowels within a word it served in double capacity: as the vowel *i* forming a diphthong with the preceding vowel, and as the consonant *y* (**relectus** = *rei-yectus*, **maior** = *mai-yor*, **cuius** = *cui-yus*); otherwise it was usually a vowel. This so-called "consonantal" **i** regularly appears in English derivatives as a *j* (a letter added to the alphabet in the Middle Ages); hence **maior** = *majior*, **iulius** = *Julius*.

m had the sound it has in English, pronounced with the lips closed: **monet**. There is some evidence, however, that in at least certain instances final **-m** (i.e., **-m** at the end of a word), following a vowel, was pronounced with the lips open, producing a nasalization of the preceding vowel: **tum**, **etiam**.

q, as in English, is always followed by consonantal **u**, the combination having the sound *kw*: **quid**, **quoque**.

r was trilled; the Romans called it the *littera canina*, because its sound suggested the snarling of a dog: **Rōma**, **cūrāre**.

s was always voiceless as in *see*, never voiced as in our word *ease*: **sed**, **posuissēs**, **insistsis**.

t always had the sound of *t* as in *tired*, never of *sh* as in *nation* or *ch* as in *mention*: **taciturnitās**, **nātiōnem**, **mentīōnem**.

v had the sound of our *w*: **vivō** = *wīwō*, **vīnum** = *wīnum*.

x had the sound of *ks* as in *axle*, not of *gz* as in *exert*: **mixtum**, **exerceō**.

ch represented Greek *chi* and had the sound of *ckh* in *black head*, not of *ch* in *church*: **chorus**, **Archiloclus**.

ph represented Greek *phi* and had the sound of *ph* in *uphill*, not the *f* sound in our pronunciation of *philosophy*: **philosophia**.

th represented Greek *theta* and had the sound of *th* in *hot house*, not of *th* in *thin* or *the*: **theātrum**.

The Romans quite appropriately pronounced double consonants as two separate consonants; we in our haste usually render them as a single conso-

nant. For instance, the *rr* in the Latin word *currant* sounded something like the two *r*'s in *the cur ran* (except that in Latin each *r* was trilled); and the *tt* in *admittent* sounded like the two *t*'s in *admit ten*.

Syllables

In Latin as in English, a word has as many syllables as it has vowels and diphthongs.

Syllabification: In dividing a word into syllables:

1. Two contiguous vowels or a vowel and a diphthong are separated: *dea, de-a; deae, de-ae*.
2. A single consonant between two vowels goes with the second vowel: *amicus, a-mī-cus*.
3. When two or more consonants stand between two vowels, generally only the last consonant goes with the second vowel: *mittō, mīt-tō; servāre, ser-vā-re; cōnsūptus, cōn-sūmp-tus*. However, a stop (*p, b, t, d, c, g*) + a liquid (*l, r*) generally count as a single consonant and go with the following vowel:³⁵ *patrem, pa-trem; castra, cas-tra*. Also counted as single consonants are *qu* and the aspirates *ch, ph, th*, which should never be separated in syllabification: *architectus, ar-chī-tec-tus; loquācem, lo-quā-cem*.

Syllable quantity: A syllable is long *by nature* if it contains a long vowel or a diphthong; a syllable is long *by position* if it contains a short vowel followed by two or more consonants³⁶ or by *x*, which is a double consonant (= *ks*). Otherwise a syllable is short; again, the difference is rather like that between a musical half-note and a quarter-note.

Syllables long by nature (here underlined): *lau-dō, Rō-na, a-mī-cus*.

Syllables long by position (underlined): *ser-vat, sa-pi-en-ti-a, ax-is* (= *alc-sis*).

Examples with all long syllables, whether by nature or by position, underlined: *lau-dā-te, mo-re-ō, sae-pe, cōn-ser-vā-tis, pu-el-lā-rum*.

Even in English, syllables have this sort of temporal quantity, i.e., some syllables take longer to pronounce than others (consider the word "enough," with its very short, clipped first syllable, and the longer second syllable), but it is not a phenomenon we think much about. The matter is important in Latin, however, for at least two reasons: first, syllable quantity was a major determinant of the rhythm of Latin poetry, as you will learn later in your

³⁵ But in poetry the consonants may be separated according to the rule for two consonants.

³⁶ But remember that a stop + a liquid as well as *qu* and the aspirates *ch, ph, th* and regularly count as a single consonant: e.g., *pa-trem, quo-que*.

study of the language; and, of more immediate importance, syllable quantity determined the position of a word's stress accent, as explained below.

Accent

Words in Latin, like those in English, were pronounced with extra emphasis on one syllable (or more than one, in the case of very long words); the placement of this "stress accent" in Latin (unlike English) followed these strict and simple rules:

1. In a word of two syllables the accent always falls on the first syllable: **sĕr-vo**, **saĕ-pe**, **ni-hil**.
2. In a word of three or more syllables (a) the accent falls on the next to last syllable (sometimes called the "penult"), if that syllable is long (**ser-vā-re**, **cōn-sĕr-vat**, **for-tū-na**); (b) otherwise, the accent falls on the syllable before that (the "antepenult": **mó-ne-ō**, **pá-tri-a**, **pe-cū-ni-a**, **vó-lu-eris**).

Because these rules for accentuation are so regular, accent marks (as opposed to macrons) are not ordinarily included when writing Latin; in this text, however, accents are provided in both the "paradigms" (sample declensions and conjugations) and the chapter vocabularies, as an aid to correct pronunciation.

Although oral-aural communication and conversational skills are sometimes—and unfortunately—given little stress in the Latin classroom, nevertheless a "correct" or at least a consistent pronunciation is essential to the mastery of any language. An ability to pronounce Latin words and sentences aloud according to the rules provided in this introduction will also enable you to "pronounce" correctly in your mind and, as you think of a word, to spell it correctly.

As you begin your study of Latin, remember that it did not merely consist of written texts to be silently read (in fact, the Romans themselves nearly always read aloud!), but it was for centuries a spoken language—a language learned and spoken by Roman boys and girls, in fact, just as your own native language was acquired and spoken by you in your childhood, and not only by famous orators, poets, and politicians. You should apply all four language learning skills in your study every day, listening and speaking as well as reading and writing; always pronounce paradigms and vocabulary items aloud, and most especially *read aloud every Latin sentence or passage you encounter*, and always read *for comprehension*, before attempting a translation into English.

MAPS



Map 1: ANCIENT ITALY

Map by Richard A. LaFleur and Thomas R. Elliott, using materials provided by the Ancient World Mapping Center (<http://www.unc.edu/awmc>)



Map 2: THE ROMAN EMPIRE

Map by Richard A. LaFleur and Thomas R. Elliott, using materials provided by the Ancient World Mapping Center (<http://www.uinc.edu/awmc>)



Map 3: ANCIENT GREECE AND THE AEGEAN

Map by Richard A. LaFleur and Thomas R. Elliott, using materials provided by the Ancient World Mapping Center (<http://www.unc.edu/awmc>)

1

Verbs; First and Second Conjugations: Present Infinitive, Indicative, and Imperative Active; Translating

VERBS

One might properly consider the verb (from Lat. *verbum*, *word*), which describes the subject's activity or state of being, to be the most important word in a sentence, and so we may best begin our study of Latin with a look at that part of speech (the other parts of speech in Latin are the same as those in English: nouns, pronouns, adjectives, adverbs, prepositions, conjunctions, interjections).

In Latin as in English, verbs exhibit the following five characteristics:

PERSON (Lat. *persōna*): who is the subject, i.e., who performs (or, in the passive, receives) the action, from the speaker's point of view; 1st person = the speaker(s), *I, we*; 2nd = the person(s) spoken to, *you*; 3rd = the person(s) spoken about, *he, she, it, they*.

NUMBER (*numerus*): how many subjects, singular or plural.

TENSE (*tempus, time*): the time of the action; Latin has six tenses, present, future, imperfect, perfect (or present perfect), future perfect, and pluperfect (or past perfect).

MOOD (*modus, manner*): the manner of indicating the action or state of being of the verb; like English, Latin has the indicative (which "indicates" facts) and the imperative (which orders actions), introduced in this chapter, and the subjunctive (which describes, in particular, hypothetical or potential actions), introduced in Ch. 28.

VOICE (*vōx*): an indication, with transitive verbs (those that can take direct objects), of whether the subject performs the action (the active voice) or receives it (passive).

CONJUGATION

To conjugate (Lat. *coniugāre, join together*) a verb is to list together all its forms, according to these five variations of person, number, tense, mood, and voice. If asked to conjugate the English verb *to praise* in the present tense and the active voice of the indicative mood, you would say:

	Singular	Plural
<i>1st person</i>	I praise	we praise
<i>2nd person</i>	you praise	you praise
<i>3rd person</i>	he (she, it) praises	they praise

The person and the number of five of these six forms cannot be determined in English without the aid of pronouns *I, you, we, they*. Only in the third person singular can you omit the pronoun *he (she, it)* and still make clear by the special ending of the verb that *praises* is third person and singular.

PERSONAL ENDINGS

What English can accomplish in only one of the six forms, Latin can do in all six by means of "personal endings," which indicate distinctly the person, the number, and the voice of the verb. Since these personal endings will be encountered at every turn, the time taken to memorize them at this point will prove an excellent investment. For the active voice they are:

Singular

<i>1st person</i>	-ō or -m, which corresponds to <i>I</i> .
<i>2nd person</i>	-s, which corresponds to <i>you</i> .
<i>3rd person</i>	-t, which corresponds to <i>he, she, it</i> .

Plural	
<i>1st person</i>	-mus , which corresponds to <i>we</i> .
<i>2nd person</i>	-tis , which corresponds to <i>you</i> .
<i>3rd person</i>	-nt , which corresponds to <i>they</i> .

The next step is to find a verbal "stem" to which these endings can be added.

PRESENT INFINITIVE¹ ACTIVE AND PRESENT STEM

The present active infinitives of the model verbs used in this book for the first and second conjugations are respectively:

laudāre, to praise *monēre, to advise*

You see that **-āre** characterizes the first conjugation and **-ēre** characterizes the second.

Now from the infinitives drop the **-re**, which is the actual infinitive ending, and you have the "present stems":

laudā- *monē-*

To this present stem add the personal endings (with the few modifications noted below), and you are ready to read or to say something in Latin about the present: e.g., **laudā-s**, *you praise*; **monē-mus**, *we advise*.

This leads to the first of many paradigms. "Paradigm" (pronounced *páradíme*) derives from Greek *paradeigma*, which means *pattern, example*; and paradigms are used at numerous points throughout the chapters and in the Appendix to provide summaries of forms according to convenient patterns. Of course, the ancient Romans learned the many inflected forms from their parents and from daily contacts with other people by the direct method, as we ourselves learn English today. However, since we lack this natural Latin environment and since we usually begin the study of Latin at a relatively late age under the exigencies of time, the analytical approach through paradigms, though somewhat artificial and uninspiring, is generally found to be the most efficacious method.

In the process of memorizing all paradigms, be sure always to say them *aloud*, for this gives you the help of two senses, both sight and sound; speak-

¹ The *infinitive* (*infinitus, infinitivus, not limited*) simply gives the basic idea of the verb; its form is "not limited" by person and number, though it does indicate tense and voice.

ing and listening to the language, to its basic sounds and rhythms, will be an enormous aid to acquiring mastery.

PRESENT INDICATIVE ACTIVE OF *Laudō & Moneō*

Singular

1. laudō, <i>I praise, am praising, do praise</i>	moneō, <i>I advise, etc.</i>
2. laudās, <i>you praise, are praising, do praise</i>	moneēs, <i>you advise, etc.</i>
3. laudat, <i>he (she, it) praises, is praising, does praise</i>	monet, <i>he (she, it) advises, etc.</i>

Plural

1. laudāmus, <i>we praise, are praising, do praise</i>	moneāmus, <i>we advise, etc.</i>
2. laudātis, <i>you praise, are praising, do praise</i>	moneētis, <i>you advise, etc.</i>
3. laudant, <i>they praise, are praising, do praise</i>	moneent, <i>they advise, etc.</i>

Note that Latin has only these present active indicative forms, and so simple or progressive or emphatic translations are possible, depending on context; e.g., *mē laudant*, *they praise me* or *they are praising me* or *they do praise me*.

Remember that the accent marks are provided in the paradigm only for convenience; they follow the strict rules for accentuation explained in the Introduction, and need not be included in your own conjugation of Latin verbs (unless you are asked to do so by your instructor).

The macrons, however, must be included, and the vowel sounds they indicate must be taken into account in memorizing the paradigm and in conjugating other first and second conjugation verbs. Notice that the stem vowel has no macron in certain forms (e.g., *moneō*, *laudant*); you should learn the following rule, which will make it easier to account for macrons that seem to disappear and reappear arbitrarily:

Vowels that are normally long are usually shortened when they occur immediately before another vowel (hence *moneō* instead of **monēō*²), before *-m*, *-r*, or *-t* at the end of a word (hence *laudat*, not **laudāt*), or before *nt* or *nd* in any position (hence *laudant*).

In the case of first conjugation, or *-ā-*, verbs (by contrast with the second conjugation, *-ē-* verbs), the stem vowel is not merely shortened but disappears entirely in the first person singular, through contraction with the final *-ō* (hence *laudō*, not **laudāō*).

²The asterisk here and elsewhere in this book indicates a form not actually occurring in classical Latin.

PRESENT ACTIVE IMPERATIVE

The imperative mood is used for giving commands; the singular imperative form is identical to the present stem and the plural imperative (employed when addressing two or more persons) is formed simply by adding *-te* to the stem:

2nd person singular	laudā, <i>praise!</i>	monē, <i>advise!</i>
2nd person plural	laudāte, <i>praise!</i>	monēte, <i>advise!</i>

E.g., Monē mē! *Advise me!* Servāte mē! *Save me!*

READING AND TRANSLATING LATIN

The following simple rules will assist you with translating the sentences and the reading passage in this chapter; further assistance will be provided in subsequent chapters. First, always read each sentence from beginning to end aloud; read for comprehension, thinking about the meanings of the individual words and the likely sense of the whole sentence. The verb often comes last in a Latin sentence: remember that if its ending is either first or second person, you already know the subject ("I," "we," or "you"); if the verb is third person, look for a noun that might be the subject (frequently the first word in the sentence). Subject-object-verb (SOV) is a common pattern. Now, once you have memorized the paradigms above and the vocabulary in the following list, and practiced conjugating some of the verbs in the list, try your hand at reading and translating the sentences and short passage that conclude the chapter. **BONAM FORTUNAM!** (*Good luck!*)

VOCABULARY

Remember, in memorizing the vocabularies always be sure to say all the Latin words *aloud* as you learn the meanings. N.B.: Like an English verb, a Latin verb has "principal parts" (usually four, vs. three in English) which must be memorized in order to conjugate the verb in all its forms. As you will see from the following list, the first principal part is the first person singular present active indicative, and the second principal part is the present active infinitive; the function of the remaining principal parts will be explained in subsequent chapters.

mē, pronoun, *me, myself*

quid, pronoun, *what* (quid pro quo)

nihil, noun, *nothing* (nihilism, annihilate)

- nōn**, adverb, *not*
saepe, adverb, *often*
sī, conjunction, *if*
amō, amāre, amāvī, amātum, to love, like; **amābō tē**, idiom, *please* (lit., *I will love you*) (amatory, Amanda)
cōgitō, cōgitāre, cōgitāvī, cōgitātum, to think, ponder, consider, plan (cogitate)
dēbēō, dēbēre, dēbui, dēbitum, to owe; *ought, must* (debt, debit, due, duty)
dō, dare, dedī, dātum, to give, offer (date, data)
errō, errāre, errāvī, errātum, to wander; *err; go astray, make a mistake, be mistaken* (erratic, errant, erroneous, error, aberration)
laudō, laudāre, laudāvī, laudātum, to praise (laud, laudable, laudatory)
monēō, monēre, monuī, monitum, to remind, advise, warn (admonish, admonition, monitor, monument, monster, premonition)
sālveō, salvēre, to be well, be in good health; sālve, salvēte, hello, greetings (salvation, salver, salvage)
servō, servāre, servāvī, servātum, to preserve, save, keep, guard (observe, preserve, reserve, reservoir)
cōservō, cōservāre, cōservāvī, cōservātum (con-servō), a stronger form of **servō**, to preserve, conserve, maintain (conservative, conservation)
tērrēō, terrēre, terruī, territum, to frighten, terrify (terrible, terrific, terrify, terror, terrorist, deter)
vālēō, valēre, vālui, valitūrum, to be strong, have power; *be well; vālē* (valēte), *good-bye, farewell* (valid, invalidate, prevail, prevalent, valedictory)
vidēō, vidēre, vīdī, vīsum, to see; *observe, understand* (provide, evident, view, review, revise, revision, television)
vōcō, vocāre, vocāvī, vocātum, to call, summon (vocation, advocate, vocabulary, convoke, evoke, invoke, provoke, revoke)

SENTENTIAE (SENTENCES)³

1. Labor mē vocat. (labor, a noun, and one of hundreds of Latin words that come into English with their spelling unchanged; such words are often not defined in the chapters but may be found in the end Vocab., p. 470–90 below.)
2. Monē mē, amābō tē, sī errō.
3. Festinā lentē. (a saying of Augustus.—festinō, festināre, to hasten, make haste.—lentē, adv., slowly.)
4. Laudās mē; culpant mē. (culpō, culpāre, to blame, censure)
5. Saepe peccāmus. (peccō, peccāre, to sin.)

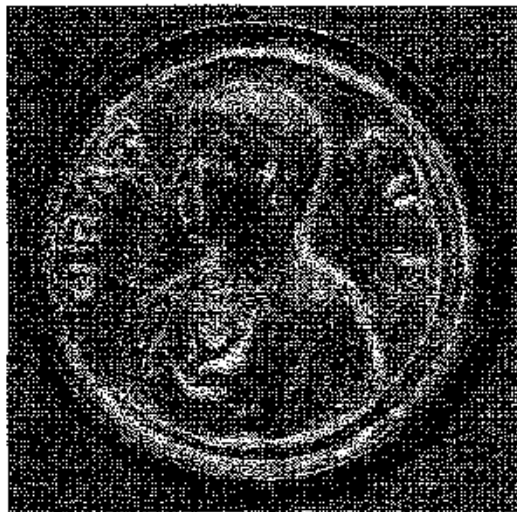
³All these sentences are based on ancient Roman originals but most of them had to be considerably adapted to meet the exigencies of this first chapter.

6. Quid dēbēmus cōgitāre?
7. Cōservāte mē!
8. Rūmor volat. (*volō, volāre, to fly.*)
9. Mē nōn amat.
10. Nihil mē terret.
11. Apollō mē saepe servat.
12. Salvēte!—quid vidētis? Nihil vidēmus.
13. Saepe nihil cōgitās.
14. Bis dās, sī cito dās. (*bis, adv., twice.—cito, adv., quickly.—What do you suppose this ancient proverb actually means?*)
15. Sī valēs, valeō. (A friendly sentiment with which Romans often commenced a letter.)
16. What does he see?
17. They are giving nothing.
18. You ought not to praise me.
19. If I err, he often warns me.
20. If you love me, save me, please!

THE POET HORACE CONTEMPLATES AN INVITATION

Maccēnās et Vergilius mē hodiē vocant. Quid cōgitāre dēbeō? Quid dēbeō respondēre? Sī errō, mē saepe monent et culpant; sī nōn errō, mē laudant. Quid hodiē cōgitāre dēbeō?

(For Horace, and the other authors cited in these chapter reading passages, review the Introd.; the patron Maecenas and the poet Virgil were both friends of Horace, and this brief passage is very freely adapted from autobiographical references in his poetry.—*et, conj., and.—hodiē, adv., today.—respondeō, respondēre, to reply, respond.*)



Roman portrait medal of Horace
 Museo Nazionale Romano delle Terme
 Rome, Italy

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! Here and at the close of each subsequent chapter, you will find a variety of Latin “tidbits,” for your pleasure and edification! (**Gaudium**, by the way, is the Lat. noun for *joy* or just plain *fun*, and **ūtilis** is an adj. meaning *useful*.) To start with, here is some “first day” conversational Latin:

Salvē, discipula or **discipule!** *Hello, student!* (The *-a/-e* variants distinguish between female and male students respectively.)

Salvēte, discipulae et discipuli! *Hello, students!* (Feminine and masculine plural.)

Salvē, magister or **magistra!** *Greetings, teacher!* (Again, masculine or feminine.)

Valēte, discipuli et discipulae! **Valē, magister (magistra)!** *Good-bye, students . . . , etc.*

Quid est nōmen tibi? *What's your name?*

Nōmen mihi est “Mark.” *My name is Mark.* (Or, better yet, how about a Latin name: **nōmen mihi est “Mārcus.”**)

Remember that **labor** in sentence 1 above is just one of a great many Latin words that come directly into English without any alteration in spelling? Well, **rūmor** in sentence 8 is another, and so is **videō** in the Vocabulary. **Amō**, however, does not mean “bullets,” nor is **amat** “a small rug,” so beware of . . . **iocī terribilēs** (*terrible jokes*): **valēte!**



*Model of Rome in the 4th century A.D.
Museo della Civiltà Romana, Rome, Italy*

2

Nouns and Cases; First Declension; Agreement of Adjectives; Syntax

NOUNS AND CASES

As a Latin verb has various inflections or terminations which signal its particular role in a given sentence, so a Latin noun (from *nōmen, name*) has various terminations to show whether it is used as the subject or the object of a verb, whether it indicates the idea of possession, and so on. The various inflected forms of a noun are called “cases,” the more common uses and meanings of which are catalogued below; you will encounter several other case uses in subsequent chapters, all of which you must be able to identify and name, so it is advisable to begin now keeping a list for each case, with definitions and examples, in your notebook or computer file. For illustrative purposes it will be convenient to refer to the following English sentences,¹ which later in the chapter will be translated into Latin for further analysis.

- A. The poet is giving the girl large roses (*or is giving large roses to the girl*).
- B. The girls are giving the poet's roses to the sailors.
- C. Without money the girls' country (*or the country of the girls*) is not strong.

¹ These sentences have been limited to the material available in Chs. 1 and 2 so that they may readily be understood when turned into Latin.

Nominative Case The Romans used the nominative case most commonly to indicate the *subject* of a finite verb; e.g., *poet* in sentence A and *girls* in sentence B.

Genitive Case When one noun was used to modify² another, the Romans put the modifying, or limiting, noun in the genitive case, as we do in such instances as *poet's* in sentence B and *girls'* in sentence C. One idea very commonly conveyed by the genitive is *possession* and, although other categories besides the genitive of possession are distinguished, the meaning of the genitive can generally be ascertained by translating it with the preposition *of*. A Latin noun in the genitive case usually follows the noun it modifies.

Dative Case The Romans used the dative to mark the person or thing indirectly affected by the action of the verb, as *girl (to the girl)* in sentence A and *to the sailors* in B; both of these nouns are *indirect objects*, the most common use of the dative. In most instances the sense of the dative can be determined by using *to* or *for* with the noun.

Accusative Case The Romans used the accusative case to indicate the *direct object* of the action of the verb, the person or thing directly affected by the action of the verb. It can also be used for the object of certain prepositions; e.g., *ad, to; in, into; post, after, behind*.³ In sentences A and B, *roses* is the direct object of *is (are) giving*.

Ablative Case The ablative case we sometimes call the adverbial⁴ case because it was the case used by the Romans when they wished to modify, or limit, the verb by such ideas as *means* ("by what"), *agent* ("by whom"), *accompaniment* ("with whom"), *manner* ("how"), *place* ("where; from which"), *time* ("when or within which"). The Romans used the ablative sometimes with a preposition and sometimes without one. There is no simple rule of thumb for translating this complex case. However, you will find little difficulty when a Latin preposition is used (*ab, by, from; cum, with; de* and *ex, from; in, in, on*); and in general you can associate with the ablative such English preposi-

² Modify derives its meaning from Latin *modus* in the sense of "limit"; it means to limit one word by means of another. For example, in sentence B *roses* by itself gives a general idea but the addition of *poet's* modifies, or limits, *roses* so that only a specific group is in mind. The addition of *red* would have modified, or limited, *roses* still further by excluding white and yellow ones.

³ A preposition is a word placed before (*prae-positus*) a noun or pronoun, the "object of the preposition," to indicate its relationship to another word in a sentence; prepositional phrases can function adjectivally ("a man *of* wisdom") or adverbially ("he came *from* Rome").

⁴ Latin *ad verbum* means *to or near the verb*; an adverb modifies a verb, an adjective, or another adverb.

tions as *by, with, from, in, on, at*.⁵ The more complex uses will be taken up at convenient points in the following chapters.

Vocative Case

The Romans used the vocative case, sometimes with the interjection⁶ *Ō*, to address (*vocāre, to call*) a person or thing directly; e.g., (*Ō*) *Caesar*, (*O*) *Caesar*; *Ō fortuna*, *O fortune*. In modern punctuation the vocative (or noun of *direct address*) is separated from the rest of the sentence by commas. With one major exception to be studied in Ch. 3, the vocative has the same form as that of the nominative, and so it is ordinarily not listed in the paradigms.

FIRST DECLENSION⁷ — NOUN AND ADJECTIVE

The listing of all the cases of a noun—or an adjective—is called a “declension.” Just as we conjugate verbs by adding endings to a stem, so we “decline” nouns and adjectives by adding endings to a “base.” The nominative and genitive singular forms of a noun are provided in the vocabulary entry, which must be completely memorized, and the base is then found by dropping the genitive ending; the procedure for an adjective is similar and will be clarified in Chs. 3–4. The following paradigm, which should be memorized (and remember to practice *aloud!*), illustrates the declension of a noun/adjective phrase, *porta magna, the large gate*:

	<i>porta, gate</i>	<i>magna, large</i>		Endings
	Base: port-	Base: magn-		
Singular				
<i>Nom.</i>	<i>pōrta</i>	<i>māgna</i>	<i>the (a)</i> ⁸ <i>large gate</i>	-a
<i>Gen.</i>	<i>pōrtae</i>	<i>māgnae</i>	<i>of the large gate</i>	-ae
<i>Dat.</i>	<i>pōrtae</i>	<i>māgnae</i>	<i>to/for the large gate</i>	-ae
<i>Acc.</i>	<i>pōrtam</i>	<i>māgnam</i>	<i>the large gate</i>	-am
<i>Abl.</i>	<i>pōrtā</i>	<i>māgnā</i>	<i>by/with/from, etc., the large gate</i>	-ā
<i>Voc.</i>	<i>pōrta</i>	<i>māgna</i>	<i>O large gate</i>	-a

⁵ For instance: *pecūniā, by or with money*; *ab puellā, by or from the girl*; *cum puellā, with the girl*; *cum irā, with anger, angrily*; *ab (dē, ex) patriā, from the fatherland*; *in patriā, in the fatherland*; *in mensā, on the table*; *in hōrā, in one hour*.

⁶ Lat. *interiectiō* means, lit., *throwing something in*, i.e., without syntactical connection to the rest of the sentence.

⁷ The term *declension* is connected with the verb *dē-clināre, to lean away from*. The idea of the ancient grammarians was that the other cases “lean away from” the nominative; they deviate from the nominative.

⁸ Since classical Latin had no words corresponding exactly to our definite article *the* or our indefinite article *a*, *pōrta* can be translated as *gate* or *the gate* or *a gate*.

Plural				
<i>Nom.</i>	<i>pórtae</i>	<i>mágnae</i>	<i>the large gates or large gates</i>	-ae
<i>Gen.</i>	<i>portárum</i>	<i>magnárum</i>	<i>of the large gates</i>	-árum
<i>Dat.</i>	<i>pórtis</i>	<i>mágnis</i>	<i>to/for the large gates</i>	-is
<i>Acc.</i>	<i>pórtās</i>	<i>mágnās</i>	<i>the large gates</i>	-ās
<i>Abl.</i>	<i>pórtis</i>	<i>mágnis</i>	<i>by/with/from, etc., the large gates</i>	-is
<i>Voc.</i>	<i>pórtae</i>	<i>mágnae</i>	<i>O large gates</i>	-ae

GENDER OF FIRST DECLENSION = FEMININE

Like English, Latin distinguishes three genders: masculine, feminine, and neuter. While Latin nouns indicating male beings are naturally masculine and those indicating female beings are feminine, the gender of most other nouns was a grammatical concept, not a natural one, and so a noun's gender must simply be memorized as part of the vocabulary entry.

Nouns of the first declension are normally feminine; e.g., *puella*, *girl*; *rosa*, *rose*; *pecúnia*, *money*; *patria*, *country*. A few nouns denoting individuals engaged in what were among the Romans traditionally male occupations are masculine; e.g., *poëta*, *poet*; *nauta*, *sailor*; *agricola*, *farmer* (others not employed in this book are *auriga*, *charioteer*; *incola*, *inhabitant*; *pírāta*, *pirate*).

In this book, as a practical procedure the gender of a noun will not be specifically labeled *m.*, *f.*, or *n.* in the notes, if it follows the general rules.

AGREEMENT OF ADJECTIVES

The normal role of adjectives is to accompany nouns and to modify, or limit, them in size, color, texture, character, and so on; and, like nouns, adjectives are declined. Naturally, therefore, an adjective agrees with its noun in gender, number, and case (an adjective that modifies more than one noun usually agrees in gender with the nearest one, though sometimes the masculine predominates). An adjective (**adjectum**, *set next to, added*) is a word *added* to a noun. As its Latin root meaning also suggests, an adjective was usually positioned next to its noun (except in poetry, where word order is much freer). Most often the adjective followed the noun, a logical arrangement since the person or thing named is generally more important than the attribute; exceptions were adjectives denoting size or number, as well as demonstratives (**hic**, *this*; **ille**, *that*), which normally precede, as do any adjectives which the speaker or writer wishes to emphasize.

SYNTAX

The Greek verb *syntattein* means *to arrange* or, in particular, to draw up an army in orderly array. Similarly, in grammatical terminology "syntax" is the orderly marshaling of words according to the service which they are to perform in a sentence. To explain the syntax of a given noun or adjective, you should state its form, the word on which it most closely depends, and the reason for the form (i.e., its grammatical use or function in the sentence). The sample sentences given above, here translated into Latin, provide some examples. Notice in the subject and verb endings the rule that *a verb must agree with its subject in person and number*; notice too that where a noun ending such as *-ae* can represent more than one case, word order and context provide necessary clues to a sentence's meaning (hence *puellae* is the indirect object in A, subject in B).

- A. Poëta puellae magnās rosās dat.
 B. Puellae nauitīs rosās poëtae dant.
 C. Patria puellārum sine pecūniā nōn valet.

The syntax of some of these words can be conveniently stated thus:

Word	Form	Dependence	Reason
<i>Sentence A</i>			
poëta	nom. sg.	dat	subject
puellae	dat. sg.	dat	indirect object
magnās	acc. pl.	rosās	modifies and agrees with noun
<i>Sentence B</i>			
puellae	nom. pl.	dant	subject
nauitīs	dat. pl.	dant	indirect object
rosās	acc. pl.	dant	direct object
poëtae	gen. sg.	rosās	possession
<i>Sentence C</i>			
pecūniā	abl. sg.	sine	object of preposition

Be ready to explain the syntax of all nouns and adjectives in the sentences and reading passage below.

VOCABULARY

- fāma, fāmae, f., rumor, report; fame, reputation** (famous, defame, infamy)
fōrma, fōrmae, f., form, shape; beauty (formal, format, formula, formless, deform, inform, etc.; but not formic, formidable)
fortūna, fortūnae, f., fortune, luck (fortunate, unfortunate)
īra, īrae, f., ire, anger (irate, irascible; but not irritate)
naūta, naūtae, m., sailor (nautical)

- pátria, pátriae, f.**, *fatherland, native land, (one's) country* (expatriate, repatriate)
- pecúnia, -ae,**⁹ *f., money* (pecuniary, impecunious; cp. peculation)
- philosophía, -ae, f.** (Greek *philosophía, love of wisdom*), *philosophy*
- poëna, -ae, f.**, *penalty, punishment*; **poënās dare**, idiom, *to pay the penalty* (penal, penalize, penalty, pain, subpoena)
- poëta, -ae, m.**, *poet* (poetry)
- pórtā, -ae, f.**, *gate, entrance* (portal, portico, porch, porthole)
- puélla, -ae, f.**, *girl*
- rósa, -ae, f.**, *rose* (rosary, roseate, rosette)
- senténtia, -ae, f.**, *feeling, thought, opinion, vote, sentence* (sententious, sentencing)
- víta, -ae, f.**, *life; mode of life* (vital, vitals, vitality, vitamin, vitalize, devitalize, revitalize)
- antíqua, -ae, adjective,**¹⁰ *ancient, old-time* (antique, antiquities, antiquated, antiquarian)
- mágnā, -ae, adj.**, *large, great; important* (magnify, magnificent, magnate, magnitude, magnanimous)
- méa, -ae, adj.**, *my*
- múlta, -ae, adj.**, *much, many* (multitude, multiply, multiple; multi-, a prefix as in multimillionaire)
- túa, -ae, adj.**, *your*; used when speaking to only one person
- et**, conjunction, *and, even*; *et . . . et*, *both . . . and*
- sed**, conj., *but*
- Ō**, interjection, *O!, Oh!*, commonly used with the vocative
- sine**, preposition + abl., *without* (sinecure, sans)
- est**, *is*

SENTENTIAE ANTIQUAE¹¹

1. Salvē, Ō patria! (Plautus.)
2. Fāma et sententia volant. (Virgil.—**volāre**, *to fly, move quickly*.)

⁹ **pecúnia, -ae** = **pecúnia, pecúniae**; this abbreviated format will be employed in all subsequent entries for regular first decl. nouns.

¹⁰ Given here are the adjectives' nom. and gen. forms, the latter abbreviated as with first decl. nouns; after the masculine and neuter forms are learned in the next two chapters, adj. entries will provide the nom. endings only for all three genders (see, e.g., **bónus, -a, -um** in the Ch. 4 Vocab.).

¹¹ Sentences of ancient Roman origin. Henceforth, the author of every ancient Latin sentence will be named. An asterisk before an author's name means that the sentence is quoted verbatim. The lack of an asterisk means that the original sentence had to be somewhat altered to bring it into line with the student's limited knowledge of Latin, but the student may be assured that the thought and the expression are those of the ancient author indicated. The specific passage from which each sentence is adapted is identified below, p. 508–10, for students who are interested in the context and wish to do further reading.

3. Dā veniam puellae, amābō tē. (Terence.—*venia*, -ae, *favor, pardon*.)
4. Clēmēntia tua multās vitās servat. (Cicero.—*clēmēntia*, -ae, *clemency*.)
5. Multam pecūniam dēportat. (Cicero.—*dēportāre*, *to carry away*.)
6. Fortūnam et vitam antiquae patriae saepe laudās sed recūsās. (Horace.—*recūsāre*, *to refuse, reject*.)
7. Mē vitāre turbam iubēs. (*Seneca.—*vitāre*, *to avoid*; do not confuse this verb with the noun *vita*.—*turba*, -ae, *crowd, multitude*.—*iubēre*, *to order*.)
8. Mē philosophiae dō. (Seneca.)
9. Philosophia est ars vitae. (*Cicero.—*ars*, nom. sg., *art*.)
10. Sānam fōrmam vitae cōservāte. (Seneca.—*sāna*, -ae, adj., *sound, sane*.)
11. Immodica ira creat insāniam. (Seneca.—*immodica*, -ae, adj., *immoderate, excessive*.—*creāre*, *to create*.—*insānia*, -ae, *unsoundness, insanity*.)
12. Quid cōgitās?—dēbēmus iram vitāre. (Seneca.)
13. Nūlla avāritia sine poenā est. (*Seneca.—*nūlla*, -ae, adj., *no*.—*avāritia*, -ae, *avarice*.)
14. Mē saevīs catēnīs onerat. (Horace.—*saeva*, -ae, adj., *cruel*.—*catēna*, -ae, *chain*.—*onerāre*, *to load, oppress*.)
15. Rotam fortunae nōn timent. (Cicero.—*rota*, -ae, *wheel*.—*timēre*, *to fear*.)
16. The girls save the poet's life.
17. Without philosophy we often go astray and pay the penalty.
18. If your land is strong, nothing terrifies the sailors and you ought to praise your great fortune.
19. We often see the penalty of anger.
20. The ancient gate is large.

CATULLUS BIDS HIS GIRLFRIEND FAREWELL

Puella mea mē nōn amat. Valē, puella! Catullus obdūrat: poēta puellam nōn amat, fōrmam puellae nōn laudat, puellae rosās nōn dat, et puellam nōn bāsiat! Ira mea est magna! Obdūrō, mea puella—sed sine tē nōn valeō.

(Catullus 8; prose adaptation. For this 1st cen. B.C. poet, see the Introd., and for unadapted excerpts from the original poem, see Ch. 19.—Note the poet's shift from first person, to third, and back to first; what is the intended emotional effect?—*obdūrāre*, *to be firm, tough*.—*bāsiāre*, *to kiss*.—*tē*, *you*.)

ETYMOLOGY

Note that "etymology" comes from the Greek *etymos*, *true, real*, and *logos*, *word, meaning*. Consequently, the etymology of a word traces the deri-

vation of the word and shows its original meaning. Under this heading will be introduced various items not covered by the derivatives listed in the vocabularies. Each chapter so abounds in such material, however, that complete coverage cannot be attempted.

Pecūnia is connected with *pecus*, *cattle*, just as English *fee* is related to German *Vieh*, *cattle*.

Fortūna derives from *fors*, *chance, accident*.

Explain the meanings of the following English words on the basis of the appropriate Latin words found in the sentences indicated. Further aid, if needed, can be obtained from a good dictionary; *Webster's New World Dictionary* and the *American Heritage Dictionary* are especially helpful with etymologies.

volatile (2)	tenet (10)	onerous (14)
venial (3)	creature (11)	rotary, rotate (15)
turbulent (7)	nullify (13)	obdurate ("Catullus")
insane (10)	concatenation (14)	

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, **discipulī et discipulae!** From the Vocab.: To do something *sub rosā* is to do it secretly or in confidence (the rose was in antiquity a symbol of secrecy); *aqua vitae*, lit., *the water of life*, is an old Latin phrase for "whiskey"; and a "sinecure" (from *sine* + *cūra*, *care*) is an office or position that is largely *without responsibility*.

And here's some more conversational Latin:

Quid agis hodiē? *How are you today?*

Optimē! *Great!*

Pessimē! *Terrible!*

Bene! *Good!*

Satis bene. *So-so or Okay.*

Nōn bene. *Not well.*

Et tū? *And you?*

Discipulae et discipulī, valēte!

3

Second Declension: Masculine Nouns and Adjectives; Apposition; Word Order

THE SECOND DECLENSION

The second declension follows the rule already given for the first declension: base + endings. However, the endings differ from those of the first declension, except in the dative and the ablative plural. The nouns of this declension are regularly either masculine or neuter; the masculines are introduced below, the neuters in Ch. 4. Most second declension masculine nouns have a nominative singular ending in **-us**, while a few end in **-er** (the neuters, as we shall see in the next chapter, end with **-um**).

MASCULINES IN **-us**

	amicus, <i>friend</i>	magnus, <i>great</i>		Endings
Base:	amic-	magn-		
Singular				
<i>Nom.</i>	amicus	magnus	<i>at the great friend</i>	-us
<i>Gen.</i>	amicī	magnī	<i>of a great friend</i>	-ī
<i>Dat.</i>	amicō	magnō	<i>to/for a great friend</i>	-ō
<i>Acc.</i>	amicum	magnum	<i>a great friend</i>	-um
<i>Abl.</i>	amicō	magnō	<i>by/with/from a great friend</i>	-ō
<i>Voc.</i>	amice	magne	<i>O great friend</i>	-e

Plural				
Nom.	amīcī	māgnī	great friends	-ī
Gen.	amīcōrum	magnōrum	of great friends	-ōrum
Dat.	amīcis	māgnīs	to/for great friends	-īs
Acc.	amīcōs	māgnōs	great friends	-ōs
Abl.	amīcīs	māgnīs	by/with/from ¹ great friends	-īs
Voc.	amīcī	māgnī	O great friends	-ī

MASCULINES IN -er

Of the second declension **-er** masculines, some like **puer** retain the **-e-** in the base, while most, like **ager**, drop the **-e-**, hence the special importance of learning the genitive as part of the full vocabulary entry (though a knowledge of such English derivatives as "puerile" and "agriculture" will also help you remember the base). Similar is the unique **-ir** masculine, **vir, virī, man**.

Base:	<i>puer, boy</i> puer-	<i>ager, field</i> agr-		Endings
Singular				
Nom.	<u>puer</u> ²	<u>ager</u> ²	māgnus ¹	(none)
Gen.	<u>puerī</u>	<u>agrī</u>	māgnī	-ī
Dat.	<u>puerō</u>	<u>agrō</u>	māgnō	-ō
Acc.	puerum	agrū	māgnū	-ū
Abl.	puerō	agrō	māgnō	-ō
Voc.	<u>puer</u>	<u>ager</u>	māgne	(none)
Plural				
Nom.	puerī	agrī	māgnī	-ī
Gen.	puerōrum	agrōrum	magnōrum	-ōrum
Dat.	puerīs	agrīs	māgnīs	-īs
Acc.	puerōs	agrōs	māgnōs	-ōs
Abl.	puerīs	agrīs	māgnīs	-īs
Voc.	puerī	agrī	māgnī	-ī

¹ Remember that this is only an imperfect, makeshift way of representing the ablative, and remember that prepositions are commonly used with the ablative, especially when the noun indicates a person; in English translation a preposition is virtually always used.

² The underlined forms are the ones which call for special attention.

³ Added for the sake of comparison and contrast. Note the combination of **puer magnus, a big boy**, and **O puer magne, O big boy**.

COMMENTS ON CASE ENDINGS

It should be helpful to note that some second declension endings are identical to those in the first (the dat. and abl. pl. in *-is*) and others are similar (e.g., *-am/-um* in the acc. sg., *-arum/-orum* gen. pl., and *-as/-os* acc. pl.). As in the first declension, some second declension endings are used for different cases (e.g., what different cases may the forms *amicī*, *amicō*, and *amicis* represent?); again, word order and context will be in such instances essential aids to reading comprehension and translation.

It is especially important to note that only in the singular of *-us* nouns and adjectives of the second declension does the vocative ever differ in spelling from the nominative: singular *amicus*, *amice*; but plural *amicī*, *amicī*. Nouns in *-ius* (e.g., *filius*, *son*, *Vergilius*, *Virgil*) and the adjective *meus*, *my*, have a single *-i* in the vocative singular: *mī fili*, *my son*; *Ō Vergil*, *O Virgil*.

APPOSITION

Gāium, filium meum, in agrō videō.

I see Gaius, my son, in the field.

In this sentence *filium* is in apposition with *Gāium*. An appositive is a noun which is "put beside"⁴ another noun as the explanatory equivalent of the other noun; nouns in apposition always agree in case, usually in number, and often in gender as well. An appositive is commonly separated from the preceding noun by commas.

WORD ORDER

A typical order of words in a simplified Latin sentence or subordinate clause is this: (1) the subject and its modifiers, (2) the indirect object, (3) the direct object, (4) adverbial words or phrases, (5) the verb. In formal composition, the tendency to place the verb at the end of its clause is probably connected with the Romans' fondness for the periodic style, which seeks to keep the reader or listener in suspense until the last word of a sen-

⁴ *ad* (*to, near*) + *positus* (*put*).

tence has been reached. Remember, too, that adjectives and genitive nouns commonly follow the words they modify. However, although the patterns described above should be kept in mind, the Romans themselves made many exceptions to these rules for the purposes of variety and emphasis. In fact, in highly inflected languages like Latin, the order of the words can be relatively unimportant to the sense, thanks to the inflectional endings, which tell so much about the interrelationship of the words in a sentence. On the other hand, in English, where the inflections are relatively few, the sense commonly depends on stricter conventions of word order.

For example, study the following idea as expressed in the one English sentence and the four Latin versions, which all mean essentially the same despite the differences of word order.

- (1) *The boy is giving the pretty girl a rose.*
- (2) *Puer puellae bellae rosam dat.*
- (3) *Bellae puellae puer rosam dat.*
- (4) *Bellae puellae rosam dat puer.*
- (5) *Rosam puer puellae bellae dat.*

Whatever the order of the words in the Latin sentence, the sense remains the same (though the emphasis does vary). Note also that according to its ending, *bellae* must modify *puellae* no matter where these words stand. But if you change the order of the words in the English sentence, you change the sense:

- (1) *The boy is giving the pretty girl a rose.*
- (2) *The pretty girl is giving the boy a rose.*
- (3) *The girl is giving the boy a pretty rose.*
- (4) *The girl is giving the pretty boy a rose.*
- (5) *The rose is giving the boy a pretty girl.*

In all these sentences the same words are used with the same spellings, but the sense of each sentence is different in accordance with the conventions of English word order. Furthermore, where the fifth English sentence is senseless, the fifth Latin sentence, though in much the same order, makes perfectly good sense.

VOCABULARY

- áger, ágrī, m., field, farm* (agrarian, agriculture, agronomy; cp. *agricola*)
agricola, -ae, m., farmer
amīca, -ae, f., and amīcus, amīcī, m., friend (amicable, amiable, amity; cp. *suō*)
fēmina, -ae, f., woman (female, feminine, femininity)
filia, -ae, f., dat. and abl. pl. filiābus, daughter (filiation, affiliation, affiliate, filial, hidalgo)
filias, filiī, m., son (see *filia*)

- númerus, -ī,⁵ m., *number* (numeral, innumerable, enumerate)
 pópulus, -ī, m., *the people, a people, a nation* (populace, population, popularity, popularize, populous)
 púer, púerī, m., *boy*; pl. *boys, children* (puerile, puerility)
 sapiéntia, -ae, f., *wisdom* (sapience, sapient, sage, savant)
 vir, vírī, m., *man, hero* (virtue, virile, triumvirate; *not* virulent)
 avárus (m.), avára (f.), adj., *greedy, avaricious* (avarice)
 paucī (m.), psúcae (f.), adj., usually pl., *few, a few* (paucity)
 Rómānus (m.), Rómāna (f.), adj., *Roman* (Romance, romance, romantic, romanticism, Romanesque, Roumania)
 dē, prep. + abl., *down from, from; concerning, about*; also as a prefix *dē-* with such meanings as *down, away, aside, out, off* (demote, from *dē-moveō*; decline, descend)
 in, prep. + abl., *in, on*
 hodiē, adv., *today*
 sēmpēr, adv., *always* (sempiternal)
 habēō, habēre, hábui, hábitum, *to have, hold, possess; consider; regard* (inhabit, "hold in"; ex-hibit, "hold forth"; habit, habitat)
 satiō (1),⁶ *to satisfy, sate* (satiare, insatiable, satiety, satisfaction; cp. satis, Ch. 5)

PRACTICE AND REVIEW

1. Filium nautae Rómānī in agrīs vidēmus.
2. Puerī puellās hodiē vocant.
3. Sapiéntiam amicārum, Ō filia mea, sēmpēr laudat.
4. Multī viri et fēminae philosophiam antiquam cōservant.
5. Sī ira valet, Ō mī fili, saepe errāmus et poenās damus.
6. Fortūna virōs magnōs amat.
7. Agricola filiābus pecūniam dat.
8. Without a few friends life is not strong.
9. Today you have much fame in your country.
10. We see great fortune in your daughters' lives, my friend.
11. He always gives my daughters and sons roses.

SENTENTIAE ANTĪQUAE

1. Dēbētis, amīcī, dē populō Rómānō cōgitāre. (Cicero.)
2. Maecēnās, amīcus Augustī, mē in numerō amīcōrum habet. (Hor-

⁵Regular second declension -us nouns will be abbreviated this way in subsequent Vocab. entries (i.e., númerus, -ī = númerus, númerī).

⁶Regular first conjugation verbs with principal parts following the pattern -ō/-āre/-āvī/-ātum will be indicated with this (1) in subsequent Vocab. entries.

- acc.—*Māecēnās*, a name in nom. sg.; see Ch. 1 reading passage.—*Augustus*, -ī.)
3. *Libellus meus et sententiae meae vītās virōrum monent.* (Phaedrus.—*libellus*, -ī, *little book*.)
 4. *Paucī virī sapientiae student.* (Cicero.—*studēre* + dat., *to be eager for*.)
 5. *Fortūna adversa virum magnae sapientiae nōn terret.* (Horace.—*adversus*, *adversa*, adj. = English.)
 6. *Cimōn, vir magnae fāmae, magnam benevolentiam habet.* (Nepos.—*Cimōn*, proper name nom. sg.—*benevolentia*, -ae = Eng.)
 7. *Semper avārus eget.* (*Horace.—*avārus* = *avārus vir*.—*egere*, *to be in need*.)
 8. *Nūlla cōpia pecūniae avārum virum satiat.* (Seneca.—*nūllus*, *nūlla*, adj., *no*—*cōpia*, -ae, *abundance*.)
 9. *Pecūnia avārum irritat, nōn satiat.* (Publilius Syrus.—*irritāre*, *to excite, exasperate*.)
 10. *Sēcrētē amicōs admonē; laudā palam.* (*Publilius Syrus.—*sēcrētē*, adv., *in secret*.—*almonē* = *monē*.—*palam*, adv., *openly*.)
 11. *Modum tenēre dēbēmus.* (*Seneca.—*modus*, -ī, *moderation*.—*tenēre*, *to have, observe*.)

THE GRASS IS ALWAYS GREENER

Agricola et vītā et fortūnam nautae saepe laudat; nauta magnam fortūnam et vītā poētae saepe laudat; et poēta vītā et agrōs agricolae laudat. Sine philosophiā avāri virī dē pecūniā semper cōgitant: multam pecūniā habent, sed pecūniā multa virum avārum nōn satiat.

(Horace, *Sermōnēs* 1.1; free prose adaptation.)

ETYMOLOGY

The following are some of the Romance words which you can recognize on the basis of the vocabulary of this chapter.

Latin	Italian	Spanish	French
amicus	amico	amigo	ami
filius	figlio	hijo	fils
numerus	numero	número	numéro
populus	popolo	pueblo	peuple
paucī	poco	poco	peu
semper	sempre	siempre	
habēre	avere	haber	avoir
dē	di	de	de

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, amīcae et amīcī! Quid agitis hodiē? Well, if you are in the Coast Guard, you are **semper parātus**, *always prepared*, or if you're a U.S. Marine, it's **semper fidēlis**, *always faithful* (from the same Latin root as "Fido," your trusty hound). These are just two (suggested by this chapter's Vocab.) of countless Latin mottoes representing a wide range of modern institutions and organizations. **Valēte et habēte fortunam bonam!**



*Augustus of Prima Porta
Late 1st century B.C.
Vatican Museums
Vatican State*

4

Second Declension Neuters; Adjectives; Present Indicative of Sum; Predicate Nouns and Adjectives; Substantive Adjectives

SECOND DECLENSION—NEUTERS

In the first declension there are no nouns of neuter gender but in the second declension there are many. They are declined as follows, again by adding endings to a base:

Base:	dōnum, <i>gift</i> dōn-	cōnsilium, <i>plan</i> cōnsili-	magnum, <i>great</i> magn-	Endings
Singular				
<i>Nom.</i>	dōnum	cōnsilium	māgnum	-um
<i>Gen.</i>	dōnī	cōnsiliī ¹	māgnī	-ī
<i>Dat.</i>	dōnō	cōnsiliō	māgnō	-ō
<i>Acc.</i>	dōnum	cōnsilium	māgnum	-um
<i>Abl.</i>	dōnō	cōnsiliō	māgnō	-ō

¹ The gen. sg. of second declension nouns ending in -ius or -ium was spelled with a single -ī (filius, gen. filiī; cōnsilium, gen. cōnsiliī) through the Ciceronian Period. However,

Plural

<i>Nom.</i>	dōna	cōnsilia	magna	-a
<i>Gen.</i>	dōnōrum	cōnsiliōrum	magnōrum	-ōrum
<i>Dat.</i>	dōnīs	cōnsiliīs	magnīs	-īs
<i>Acc.</i>	dōna	cōnsilia	magna	-a
<i>Abl.</i>	dōnīs	cōnsiliīs	magnīs	-īs

Notice that the second declension neuter endings are the same as the masculine endings, except that the nominative, accusative, and vocative are identical to one another (this is true of all neuters of all declensions): **-um** in the singular, **-a** in the plural. Word order and context will often enable you to distinguish between a neuter noun used as a subject and one used as an object (vocatives are even more easily distinguished, of course, as they are regularly set off from the rest of the sentence by commas). The plural **-a** ending might be mistaken for a first declension nominative singular, so you can see again how important it is to memorize all vocabulary entries completely, including the gender of nouns. Regular second declension neuters will be presented in the vocabularies in the following abbreviated form: **dōnum, -ī** (= **dōnum, dōnī**), n.

DECLENSION AND AGREEMENT OF ADJECTIVES

The paradigms of **magnus** presented in Chs. 2–4 have illustrated the point that, while the base remains constant, the adjective has masculine, feminine, or neuter endings according to the gender of the noun with which it is used, and it likewise agrees with its noun in number and case. The full declension of **magnus** below provides a good review of the first two declensions.

	Masc.	Fem.	Neut.
Singular			
<i>Nom.</i>	māgnus	māgna	māgnum
<i>Gen.</i>	māgnī	māgnae	māgnī
<i>Dat.</i>	māgnō	māgnae	māgnō
<i>Acc.</i>	māgnum	māgnam	māgnum
<i>Abl.</i>	māgnō	māgnā	māgnō
<i>Voc.</i>	māgne	māgna	māgnum

since the genitive form **-ī** (**īī**, **cōnsiliī**) became established during the Augustan Period and since **-ī** was always the rule in adjectives (**eximīus**, gen. **eximīī**), this is the form which will be employed in this text.

Plural			
<i>Nom.</i>	mágnī	mágnae	máгна
<i>Gen.</i>	magnōrum	magnārum	magnōrum
<i>Dat.</i>	mágnīs	mágnīs	mágnīs
<i>Acc.</i>	mágnōs	mágnās	máгна
<i>Abl.</i>	mágnīs	mágnīs	mágnīs
<i>Voc.</i>	mágnī	mágnae	máгна

Henceforth, such first and second declension adjectives will appear thus in the vocabularies:

méus, -a, -um múltus, -a, -um paúci, -ae, -a (pl. only)

Sum: PRESENT INFINITIVE AND PRESENT INDICATIVE

As the English verb *to be* is irregular, so is the Latin **sum**. Although the personal endings can be distinguished, the stem varies so much that the best procedure is to memorize these very common forms as they are given. Notice that, because **sum** is an intransitive linking verb, we do not refer to its voice as either active or passive.

PRESENT INFINITIVE OF Sum: esse, to be

PRESENT INDICATIVE OF Sum

Singular

1. sum, *I am*
2. es, *you are*
3. est, *he (she, it) is, there is*

Plural

- súmus, *we are*
 éstis, *you are*
 sunt, *they are, there are*

PREDICATE NOUNS AND ADJECTIVES

As an intransitive verb, **sum** cannot take a direct object. Instead, like a coupling which connects two cars in a train, **sum** (and other linking verbs to be learned later) serves to connect the subject of a clause with a noun or adjective in the predicate². Such predicate nouns and adjectives—or “predicate nominatives,” as they are often called—are connected or even equated

²The two main divisions of a sentence are the subject and the predicate. The predicate is composed of the verb and all its dependent words and phrases.

with the subject by the linking verb, and so they naturally agree with the subject in number and case (usually the nominative, of course) and, wherever possible, in gender as well. In the case of compound subjects of different gender, a predicate adjective usually agrees in gender with the nearest, though the masculine often predominates. Study the following examples, and be prepared to identify the predicate nouns and adjectives in the chapter's sentences and reading passage.

Vergilius est amicus Augusti, *Virgil is the friend of Augustus.*

Vergilius est poeta, *Virgil is a poet.*

Vergilius est magnus, *Virgil is great.*

Fama Vergilii est magna, *the fame of Virgil is great.*

Amicae sunt bonae, *the girlfriends are good.*

Pueri debent esse boni, *the boys ought to be good.*

Puer et puella sunt boni, *the boy and girl are good.*

Donum est magnum, *the gift is large.*

Dona sunt magna, *the gifts are large.*

Sumus Romani, *we are Romans (Roman men).*

Sumus Romanae, *we are Roman women.*

SUBSTANTIVE ADJECTIVES

The Romans often used an adjective as a "substantive," i.e., in place of a noun, just as we do in English ("The meek shall inherit the earth"—i.e., "the meek *people*"). Such a substantive adjective should generally be translated as a noun, often by supplying *man* or *men*, *woman* or *women*, *thing* or *things*, in accordance with its number and gender, as illustrated in the following examples:

Bonae saepe laudant, *they often praise the good women.*

Multi sunt stulti, *many (men) are foolish.*

Pueri mala non amant, *the boys do not love bad things.*

Pauci de periculo cogitant, *few (men) are thinking about the danger.*

VOCABULARY

basiu, -ii (= basii), n., *kiss*

bellu, -i, n., *war* (bellicose, belligerent, rebel, rebellion, revel)

consiliu, -ii, n., *plan, purpose, counsel, advice, judgment, wisdom* (counsel, counselor)

cura, -ae, f., *care, attention, caution, anxiety* (cure, curator, curious, curiosity, curio, curettage, sinecure; cp. **curo**, Ch. 36)

donu, -i, n., *gift, present* (donate, donation, condone; cp. **do**)

- exitium**, -iī, n., *destruction, ruin* (exit; cp. **exeō**, Ch. 37)
magister, **magistrī**, m., and **magistra**, -ae, f., *schoolmaster or schoolmistress, teacher, master or mistress* (magistrate, magistracy, magisterial, maestro, mastery, mister, miss; cp. **magnus**)
mōra, -ae, f., *delay* (moratorium, demur)
nihil, indeclinable, n., *nothing* (see Ch. 1)
ōculus, -ī, m., *eye* (ocular, oculist, binoculars, monocle)
officium, -iī, n., *duty, service* (office, officer, official, officious; cp. **faciō**, Ch. 10)
ōtium, -iī, n., *leisure, peace* (otiose, negotiate)
periculum, -ī, n., *danger, risk* (peril, perilous, imperil, parlous)
remēdium, -iī, n., *cure, remedy* (remedial, irremediable, remediation)
bēllus, -a, -um, *pretty, handsome, charming* (belle, beau, beauty, embellish, belladonna, belles-lettres). Do not confuse with **bellum**, *war*.
bōnus, -a, -um, *good, kind* (bonus, bonanza, bonny, bounty, bona fide)
hūmānus, -a, -um, *pertaining to man* (**homō**, Ch. 7), *human; humane, kind; refined, cultivated* (humanity, humanitarian, humanism, the humanities, humanist, inhuman, superhuman)
mālus, -a, -um, *bad, wicked, evil* (malice, malicious, malign, malignant, malaria, malady, malefactor, malfeasance, malevolent; **mal-**, a prefix as in maladjustment, malnutrition, maltreat, malapropos)
parvus, -a, -um, *small, little* (parvovirus, parvule, parvicellular)
stūltus, -a, -um, *foolish*; **stūltus**, -ī, m., *a fool* (stultify, stultification)
vērus, -a, -um, *true, real, proper* (verify, verisimilitude, very, veracity)
iūvō (or **adiuvō**), **iuvāre**, **iūvī**, **iūtum**, *to help, aid, assist; please* (adjutant, coadjutant, aid, aide-de-camp)
sum, **esse**, **fūi**, **futūrum**, *to be, exist* (essence, essential, future, futurity)

PRACTICE AND REVIEW

1. Ōtium est bonum, sed ōtium multōrum est parvum.
2. Bella (from **bellum**, -ī, n.) sunt mala et multa pericula habent.
3. Officium nautam dē ōtiō hodiē vocat.
4. Paucī virī avārī multās fōrmās periculī in pecūniā vident.
5. Sī multam pecūniā habētis, saepe nōn estis sine cūrīs.
6. Puellae magistrā dē cōnsiliō malō sine morā monent.
7. Ō magne poēta, sumus vērī amīcī; mē iuvā, amābō tē!
8. Fēmina agricolae portam videt.
9. You (sg.) are in great danger.
10. My son's opinions are often foolish.
11. The daughters and sons of great men and women are not always great.
12. Without wisdom the sailors' good fortune is nothing and they are paying the penalty.

SENTENTIAE ANTÍQUAE

1. Fortūna est caeca. (*Cicero.—caecus, -a, -um, blind.)
2. Sī pericula sunt vēra, infortūnātus es. (Terence.—infortūnātus, -a, -um, unfortunate.)
3. Salvē, Ō amīce; vir bonus es. (Terence.)
4. Nōn bella est fāma filiī tuī. (Horace.)
5. Errāre est hūmānum. (Seneca.—As an indeclinable neuter verbal noun, an infinitive can be the subject of a verb.)
6. Nihil est omnīnō beātum. (Horace—omnīnō, adv., wholly.—beātus, -a, -um, happy, fortunate.)
7. Remediū irae est mora. (Seneca.)
8. Bonus Daphnis, amīcus meus, otium et vītam agricolae amat. (Virgil.—Daphnis is a pastoral character.)
9. Magistrī parvīs puerīs crūstula et dōna saepe dant. (Horace.—crūstulam, -ī, cookie.)
10. Amīcam meam magis quam oculōs meōs amō. (Terence.—magis quam, more than.)
11. Salvē, mea bella puella—dā mihi multa bāsia, amābō tē! (Catullus.—mihi, dat., to me.)
12. Infīnītus est numerus stultōrum. (Ecclesiastes.—infīnītus, -a, -um = Eng.)
13. Officiū mē vocat. (Persius.)
14. Malī sunt in nostrō numerō et dē exitiō bonōrum virōrum cōgitant. Bonōs adiuvāte; cōservāte populum Rōmānum. (Cicero.—nostrō, our.)

THE RARITY OF FRIENDSHIP

Paucī virī vērōs amīcōs habent, et paucī sunt dignī. Amīcītia vēra est praeclāra, et omnia praeclāra sunt rāra. Multī virī stultī dē pecūniā semper cōgitant, paucī dē amīcīs; sed errant: possumus valēre sine multā pecūniā, sed sine amīcītiā nōn valēmus et vīta est nihil.

(Cicero, *Dē Amīcītā* 21.79–80.—dignus, -a, -um, worthy, deserving. amīcītīa, -ae, friendship.—omnia, all [things].—praeclārus, -a, -um, splendid, remarkable.—rārus, -a, -um = Eng.—possumus, we are able.)

ETYMOLOGY

Some Romance derivatives:

Latin	Italian	Spanish	French
oculus	occhio	ojo	œil
otium	ozio	ocio	oisiveté
periculum	pericolo	peligro	péril

officium	officio	oficio	office
bonus	buono	bueno	bon
vērū	vero	verdadero	vrai
magister	maestro	maestro	maître
bellus	bello	bello	belle
hūmānus	umano	humano	humain
beātus	beato	beato	béat
bāsiū	bacio	beso	baiser
rārus	raro	raro	rare

LATĪNA EST GAUDIUM—ET ÚTILIS!

Salvē, amīce! There are countless Latin expressions in current English usage (remember *sub rosā*?); one of them, related to an adjective encountered in this chapter, is *rāra avis*, lit. *a rare bird*, but used for an exceptional or unusual individual or a rarity. The student of Latin in the United States was becoming a *rāra avis* in the 1960s and early 70s, but there has been a remarkable resurgence of interest since then. *Ergō*, *therefore*, is another Latin word that has come straight into English; ergo, you now know what Descartes meant in his *Discourse on Method* when he said *cōgitō ergō sum*. **Senper cōgitā, amīce, et valē!**



*Cicero
Uffizi
Florence, Italy*

5

First and Second Conjugations: Future and Imperfect; Adjectives in -er

THE FUTURE AND IMPERFECT TENSES

The Romans indicated future time in the first two conjugations by inserting the future tense sign (-bi- in most forms) between the present stem and the personal endings. The tense sign -bā- was similarly employed (in all four conjugations) for the imperfect tense, a past tense generally equivalent to the English past progressive. The forms of these future and imperfect endings are seen in the following paradigms:

FUTURE AND IMPERFECT INDICATIVE ACTIVE OF *Laudō* AND *Moneō*

Future	Imperfect
Singular	
1. <i>laudā-bō, I shall praise</i>	<i>laudā-ba-m, I was praising, kept praising, used to praise, praised</i>
2. <i>laudā-bi-s, you will praise</i>	<i>laudā-bā-s, you were praising, etc.</i>
3. <i>laudā-bi-t, he, she, it will praise</i>	<i>laudā-ba-t, he was praising, etc.</i>
Plural	
1. <i>laudā-bimus, we shall praise</i>	<i>laudā-bā-mus, we were praising, etc.</i>
2. <i>laudā-bitis, you will praise</i>	<i>laudā-bātis, you were praising, etc.</i>
3. <i>laudā-bunt, they will praise</i>	<i>laudā-bant, they were praising, etc.</i>

Singular

- | | |
|--|--|
| 1. monē-bō, <i>I shall advise</i> | monē-ba-m, <i>I was advising, kept advising, used to advise, advised</i> |
| 2. monē-bi-s, <i>you will advise</i> | monē-bā-s, <i>you were advising, etc.</i> |
| 3. monē-bi-t, <i>he, she, it will advise</i> | monē-ba-t, <i>he was advising, etc.</i> |

Plural

- | | |
|--------------------------------------|---|
| 1. monēbimus, <i>we shall advise</i> | monēbāmus, <i>we were advising, etc.</i> |
| 2. monēbitis, <i>you will advise</i> | monēbātis, <i>you were advising, etc.</i> |
| 3. monēbunt, <i>they will advise</i> | monēbant, <i>they were advising, etc.</i> |

Notice the vowel change in the first person singular and third plural future endings (remember **bō/bi/bi/bi/bu**—sounds like baby talk!), and the shortened **-a-** in the first and third singular and third plural of the imperfect (remember that vowels which are normally long are regularly shortened before **-m**, **-r**, and **-t** at the end of a word, and before **nt** or another vowel in any position).

The “infixes” **-bi-** and **-bā-** (with the distinctive **-i-** and **-ā-**) can be easily remembered as signs of the future and imperfect tenses, respectively, if they are associated with the English auxiliary verbs “will” and “was” (also spelled with **-i-** and **-a-**), which are generally used to translate those two tenses. Note that, where English requires three separate words for the ideas *he will praise* or *he was praising*, Latin requires only a single word with the three components of stem + tense sign + personal ending (**laudā + bi + t = praise-will-he** or **laudā-ba-t = praising-was-he**).

TRANSLATION

Translation of the future tense, usually with *shall* in the first person and *will* in the second and third, should present no difficulty: **dē amicō cōgitābō**, *I shall think about my friend*; **multam sapientiam habēbunt**, *they will have much wisdom*.

The imperfect tense commonly indicates an action that was continuing or progressive in the past, as suggested by the term “imperfect” (from **imperfectum**, *not completed*), including actions that were *going on*, *repeated*, *habitual*, *attempted*, or *just beginning*. All the following translations are possible, depending upon the context in which the sentence appears:

Nautam monēbam, *I was warning (kept warning, used to warn, tried to warn, was beginning to warn) the sailor*.

Poetae vitam agricolae laudābant, *poets used to praise the farmer's life*.

Magister puerōs vocābat, *the teacher kept calling (was calling) the boys*.

Occasionally the imperfect may be translated as a simple past tense, especially with an adverb that in itself indicates continuing action: *nautam saepe monēbam*, *I often warned the sailor*.

ADJECTIVES OF THE FIRST AND SECOND DECLENSION IN -er

The problem with *e* before *r* appears in adjectives as well as in nouns like *puer* and *ager* (Ch. 3). This problem is no great one if you memorize the forms of the adjectives as given in the vocabularies (nominative masculine, feminine, neuter), since the base, whether with or without the *-e-*, appears in the feminine and the neuter forms, as seen in the following examples; likewise, just as with the *-er* nouns, your familiarity with English derivatives can be an aid to remembering the base (“liberal” from *liber*, “pulchritude” from *pulcher*, “miserable” from *miser*, etc.).

<i>liber</i>	<i>liber-a</i>	<i>liber-um</i>	<i>free</i>
<i>pulcher</i>	<i>pulchr-a</i>	<i>pulchr-um</i>	<i>beautiful</i>

The rest of the paradigm continues with the base and the regular endings:

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Nom.</i>	<i>liber</i>	<i>libera</i>	<i>liberum</i>	<i>pulcher</i>	<i>pulchra</i>	<i>pulchrum</i>
<i>Gen.</i>	<i>liberī</i>	<i>liberae</i>	<i>liberī</i>	<i>pulchrī</i>	<i>pulchrae</i>	<i>pulchrī</i>
<i>Dat.</i>	<i>liberō</i>	<i>liberae</i>	<i>liberō</i>	<i>pulchrō</i>	<i>pulchrae</i>	<i>pulchrō</i>
		(etc.)			(etc.)	

For the singular of these samples fully declined, see the Summary of Forms, p. 447, and remember to refer to this Summary on a regular basis, when reviewing declensions and conjugations.

VOCABULARY

adolēscēntia, -ae, f., *youth, young manhood; youthfulness* (adolescence, adolescent)

ānīmus, -ī, m., *soul, spirit, mind; ānīmī, -ōrum, high spirits, pride, courage* (animus, animosity, magnanimous, unanimous, pusillanimous)

caelum, -ī, n., *sky, heaven* (ceiling, celestial, Celeste, cerulean)

culpa, -ae, f., *fault, blame* (cp. *culpō* below; culpable, culprit, exculpate, inculpate)

glōria, -ae, f., *glory, fame* (glorify, glorification, glorious, inglorious)

vērbūm, -ī, n., *word* (verb, adverb, verbal, verbiage, verbose, proverb)

tē, abl. and acc. sg., *you; yourself*; cp. *mē*

liber, libera, liberum, free (liberal, liberality, libertine; cp. *libertās*, Ch. 8, *liberō*, Ch. 19)

noster, nostra, nostrum, our; ours (nostrum, paternoster)

pulcher, pulchra, pulchrum, beautiful, handsome; fine (pulchritude)

sānus, -a, -um, sound, healthy, sane (sanity, sanitary, sanification, sanitarium, insane)

igitur, conj., postpositive,¹ therefore, consequently

-ne, enclitic or suffix added to the emphatic word placed at the beginning of a sentence to indicate a question the answer to which is uncertain.

(For other types of direct questions, see *nōne* and *num* in Ch. 40.)

propter, prep. + acc., on account of, because of

crās, adv., tomorrow (procrastinate, procrastination)

herī, adv., yesterday

quāndō, interrogative and relative adv. and conj., when; sī quāndō, if ever

satis, indecl. noun, adj., and adv., enough, sufficient (-ly) (cp. *satiō; satisfy, satisfactory, satiate, insatiable, sate; assets, from ad, up to + satis*)

tum, adv., then, at that time; thereupon, in the next place

cēnō (1), *to dine* (cenacle; cp. *cēna*, Ch. 26)

cūlpō (1), *to blame, censure* (cp. *culpa* above)

remāneō, remanēre, remānsī, remānsūm, or māneō, manēre, mānsī, mānsūm, to remain, stay, stay behind, abide, continue (permanent, remnant, mansion, manor, immanent—do not confuse with imminent)

sūperō (1), *to be above* (cp. *super, adv. and prep. + abl. or acc., above*), *have the upper hand, surpass; overcome, conquer* (superable, insuperable)

PRACTICE AND REVIEW

1. Officium liberōs virōs semper vocābat.
2. Habēbimusne multōs virōs et fēminās magnōrum animōrum?
3. Pericula bellī nōn sunt parva, sed patria tua tē vocābit et agricolae adiuvābunt.
4. Propter culpās malōrum patria nostra nōn valēbit.
5. Mora animōs nostrōs superābat et remedium nōn habēbāmus.
6. Multī in agrīs herī manēbant et Rōmānōs iuvābant.
7. Paucī virī dē cūrā animī cōgitābant.
8. Propter iram in culpā estis et crās poenās dābitis.
9. Vērum otium nōn habēs, vir stulte!
10. Nihil est sine culpā; sumus bonī, sī paucās habēmus.
11. Poēta amicāe multās rosās, dōna pulchra, et bāsia dābat.

¹ A postpositive word is one which does not appear as the first word of a sentence; it is put after (post-pōnō) the first word or phrase.

12. Will war and destruction always remain in our land?
13. Does money satisfy the greedy man?
14. Therefore, you (sg.) will save the reputation of our foolish boys.
15. Money and glory were conquering the soul of a good man.

SENTENTIAE ANTIQUAE

1. Invidiam populī Rōmānī crās nōn sustinēbis. (Cicero.—*invidia*, -ae, *dislike*—*sustinēre*, to endure, sustain.)
2. Periculumne igitur herī remanēbat? (Cicero.)
3. Angustus animus pecūniam amat. (Cicero.—*angustus*, -a, -um, *narrow*.)
4. Superā animōs et iram tuam. (Ovid.)
5. Culpa est mea, Ō amīcī. (Cicero.)
6. Dā veniam filiō et filiabus nostrīs. (Terence.—*venia*, -ae, *favor*, *pardon*.)
7. Propter adulescentiam, filiī meī, mala vitae nōn vidēbātis. (Terence.)
8. Amābō tē, cūrā filiam meam. (Cicero.—*cūrāre*, to take care of.)
9. Vita hūmāna est supplicium. (Seneca.—*supplicium*, -ii, *punishment*.)
10. Satisne sānus es? (Terence.)
11. Sī quandō satis pecūniae habēbō, tum mē cōsiliō et philosophiae dabō. (Seneca.—*pecūniae*, gen. case.)
12. Semper glōria et fāma tua manēbunt. (Virgil.)
13. Vir bonus et perītus aspera verba poētārum culpābit. (Horace.—*perītus*, -a, -um, *skillful*—*asper*, *aspera*, *asperum*, *rough*, *harsh*.)

HIS ONLY GUEST WAS A REAL BOAR!

Nōn cēnat sine aprō noster, Tite, Caecilīanus:
bellum convīvam Caecilīanus habet!

(*Martial 7.59. This is the first of several selections included in this book from the *Epigrams* of Martial, a popular poet of the late 1st cen. A.D., briefly discussed in the Introd.; these poems are generally quite short, like this two-verse elegiac couplet, satirical, and targeted at a specific, but usually fictitious, character, here the glutton Caecilianus.—Titus, the poem's addressee, but not its victim.—*aper*, *apri*, *boar*, *pig*—*convīva*, -ae, one of a few masc. first decl. nouns, *dinner-guest*.)

THERMOPYLAE: A SOLDIER'S HUMOR

"Exercitus noster est magnus," Persicus inquit, "et propter numerum sagittārum nostrārum caelum nōn vidēbitis!" Tum Lacedaemonius respondet: "In umbrā, igitur, pugnābimus!" Et Leōnidās, rēx Lacedaemoniōrum, exclāmat: "Pugnāte cum animīs, Lacedaemoniī; hodiē apud inferōs for-tasse cēnābimus!"

(Cicero, *Tusculānae Disputātiōnēs* 1.42.101; an anecdote from the battle of Thermopylae, 480 B.C., in which the Persians under king Xerxes defeated the Spartans under Leonidas.—**exercitus**, *army*.—**Persicus**, -ī, *a Persian*.—**inquit**, *says*.—**sagitta**, -ae, *arrow*.—**Lacedaemonius**, -ī, *a Spartan*.—**respondere** = Eng.—**umbra**, -ae, *shade, shadow; ghost*.—**pugnare**, *to fight*.—**rēx**, *king*.—**exclamare**, *to shout*.—**cum** + abl., *with*.—**apud** + acc., *among*.—**inferī**, -ōrum, *those below, the dead*.—**fortasse**, adv., *perhaps*.)

ETYMOLOGY

Related to **animus** is **anima**, -ae, *the breath of life*; hence: animal, animated, inanimate.

"Envy" came to us from **invidia** (sent. 1) indirectly through French; "invidious" we borrowed directly from Latin.

"Expert" and "experience" are both related to **peritus** (13). The **ex** here is intensive (= *thoroughly*) and the stem **perī-** means *try, make trial of*. What, then, is an "experiment"? Apparently there is no experiment without some risk (**perī-culum**).

In sent. 13: **asperity**, **exasperate** (**ex** again intensive). In "Thermopylae": **sagittate**; **umbrella** (through Italian, with diminutive ending), **umbrage**, **adumbrate**; **pugnacious**, **pugilist**.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, et amīcī et amīcae meae! Quid agitis hodiē? In fact, I hope you are **sānī et sānae**, both physically and spiritually; if so, you have attained what the 1st cen. A.D. Roman satirist Juvenal suggested was the highest good in life, **mēns sāna in corpore sānō**, *a healthy mind in a healthy body* (you'll encounter the two third decl. nouns **mēns** and **corpus** later on, but in the meantime you can keep this famous quotation in **mente**). It's rumored, by the way, that the athletic gear brand-name ASICS is an acronym for **animus sānus in corpore sānō**; with a glance back at the Vocab. you can figure that one out too. NIKE, an ASICS competitor, takes its name from the Greek word for "victory," which in Latin is **victōria**, a winning name for a queen or any powerful lady (whose male counterpart might well be dubbed "Victor," from Lat. **victor**).

You may have encountered the expressions **verbum sap** and **mea culpa** before; if not, you will. The former is an abbreviation of **verbum satis sapientī est**: **sapientī** is dat. of the third decl. adj. **sapiēns**, *wise*, used here as a noun (remember substantive adjs. from Ch. 4?), so you should already have deduced that the phrase means *a word to the wise is sufficient*. If you couldn't figure that out, just shout "**mea culpa!**" and (here's a **verbum sap**) go back and review the vocabulary in Chs. 1–5. **Valēte!**

6

Sum: Future and Imperfect Indicative; Possum: Present, Future, and Imperfect Indicative; Complementary Infinitive

FUTURE AND IMPERFECT INDICATIVE OF Sum

As we return to the irregular verb *sum, esse*, the best procedure for learning the future and imperfect tenses is again simply to memorize the paradigms below; these forms are more regular than those for the present tense, however, each formed on the stem *er-* and with the familiar present system personal endings (*-ō/-m, -s, -t, -mus, -tis, -nt*).

	Future Indicative	Imperfect Indicative
Sg.	1. <i>erō, I shall be</i>	<i>eram, I was</i>
	2. <i>eris, you will be</i>	<i>erās, you were</i>
	3. <i>erit, he (she, it, there) will be</i>	<i>erat, he (she, it, there) was</i>
Pl.	1. <i>erimus, we shall be</i>	<i>erāmus, we were</i>
	2. <i>eritis, you will be</i>	<i>erātis, you were</i>
	3. <i>erunt, they (there) will be</i>	<i>erant, they (there) were</i>

IRREGULAR *Possum, Posse, Potuī: To Be Able, Can, Could*

The very common verb *possum, posse, potuī*, is simply a compound of *pot-*, from the irregular adjective *potis* (*able, capable*; cp. “potent,” “potential”) + *sum*. Before forms of *sum* beginning with *s-*, the *-t-* was altered or “assimilated” to *-s-* (hence *possum* from **potsum*); otherwise the *-t-* remained unchanged. The irregular present infinitive *posse* developed from an earlier form which followed this rule (*potesse*).

	Present Indicative	Future Indicative	Imperfect Indicative
	<i>I am able, can</i>	<i>I shall be able</i>	<i>I was able, could</i>
Sg.	1. <i>pós-sum</i>	<i>pót-erō</i>	<i>pót-eram</i>
	2. <i>pót-es</i>	<i>pót-eris</i>	<i>pót-erās</i>
	3. <i>pót-est</i>	<i>pót-erit</i>	<i>pót-erat</i>
Pl.	1. <i>pós-sumus</i>	<i>pot-érimus</i>	<i>pot-erámus</i>
	2. <i>pot-éstis</i>	<i>pot-éritis</i>	<i>pot-erátis</i>
	3. <i>pós-sunt</i>	<i>pót-erunt</i>	<i>pót-erant</i>

For both *sum* and *possum* it may be helpful to note the similarity of the future and imperfect endings, *-ōt-is/-it*, etc., and *-am/-ās/-at*, etc., to the first and second conjugation future and imperfect endings, *-bōt/-bis/-bit*, etc., and *-bam/-bās/-bat*, etc., which were introduced in the previous chapter.

COMPLEMENTARY INFINITIVE

Possum, exactly like the English *to be able* or *can*, regularly requires an infinitive to complete its meaning. Hence we have the term “complementary” infinitive, which simply means “completing” infinitive, a point that is emphasized by the spelling: complementary in contrast to complimentary. You have already seen the complementary infinitive used with *dēbēs*, and you will find it employed with other verbs.

Our friends were able to overcome (could overcome) many dangers.

Amīcī nostrī poterant superāre multa perīcula.

My friend is not able to remain (cannot remain).

Amīcus meus nōn potest remanēre.

You ought to save your money.

Dēbēs cōservāre pecūniam tuam.

Note that a complementary infinitive has no separate subject of its own; its subject is the same as that of the verb on which it depends.

VOCABULARY

- dēa**, -ae, f., dat. and abl. pl. **dēabus**, *goddess*, and **dēus**, -ī, m., voc. sg. **deus**, nom. pl. **dī**, dat. and abl. pl. **dīs** (the plurals **dēi** and **dēs** became common during the Augustan Period), *god* (adieu, deity, deity)
- discipula**, -ae, f., and **discipulus**, -ī, m., *learner, pupil, student* (disciple, discipline, disciplinary; cp. **discō**, Ch. 8)
- īnsīdiae**, -ārum, f. pl., *ambush, plot, treachery* (insidious)
- liber**, **librī**, m., *book* (library, libretto); not to be confused with **liber**, *free*
- tyrānnus**, -ī, m., *absolute ruler, tyrant* (tyrannous, tyrannicide)
- vīdium**, -ī, n., *fault, crime, vice* (vitiāte, vicious; but not vice in vice versa)
- Graecus**, -a, -um, *Greek*; **Graecus**, -ī, m., *a Greek*
- perpētūus**, -a, -um, *perpetual, lasting, uninterrupted, continuous* (perpetuate, perpetuity)
- plēnus**, -a, -um, *full, abundant, generous* (plenary, plenteous, plentiful, plenitude, plenty, replenish, plenipotentiary)
- sālvus**, -a, -um, *safe, sound* (cp. **salveō**)
- secūndus**, -a, -um, *second; favorable* (secondary)
- vēster**, **vēstra**, **vēstrum**, *your* (pl., i.e., used in addressing more than one person, vs. **tuus**, -a, -um), *yours*
- que**, enclitic conj., *and*. It is appended to the second of two words to be joined: **fāma glōriaque**, *fame and glory*.
- ūbi**: (1) rel. adv. and conj., *where, when*; (2) interrog. adv. and conj., *where?* (ubiquitous)
- ibi**, adv., *there* (ib. or ibid.)
- nunc**, adv., *now, at present* (quidnunc)
- quārē**, adv., lit. *because of which thing* (**quā rē**), *therefore, wherefore, why*
- pōssum**, **pōsse**, **pōtūl**, *to be able, can, could, have power* (posse, possible, potent, potentate, potential, puissant, omnipotent)
- tōlerō** (1), *to bear, endure* (tolerate, toleration, tolerable, intolerable, intolerance; cp. **tollō**, Ch. 22, **ferō**, Ch. 31)

PRACTICE AND REVIEW

- Oculi nostrī nōn valēbant; quārē agrōs bellōs vidēre nōn poterāmus.
- Sine multā pecūniā et multīs dōnīs tyrānnus satiāre populum Rōmānum nōn poterit.
- Nōn poterant, igitur, tē dē poenā amicōrum tuōrum herī monēre.
- Parvus numerus Graecōrum crīs ibi remanēre poterit.
- Magister puerōs malōs sine morē vocābit.

6. Filiae vestrae de libris magni poetae saepe cogitabant.
7. Quando satis sapientiae habebimus?
8. Multi libri antiqui propter sapientiam consiliumque erant magni.
9. Gloria bonorum librorum semper manebit.
10. Possuntne pecunia otiumque curas vitae humanae superare?
11. Therefore, we cannot always see the real vices of a tyrant.
12. Few free men will be able to tolerate an absolute ruler.
13. Many Romans used to praise the great books of the ancient Greeks.
14. Where can glory and (use *-que*) fame be perpetual?

SENTENTIAE ANTĪQUAE

1. Dionysius tum erat tyrannus Syracusanorum. (Cicero.—Dionysius, -ii, a Greek name.—Syracusanus, -i, a Syracusan.)
2. Optasne meam vitam fortunamque gustare? (Cicero.—optare, to wish.—gustare, to taste.)
3. Possumusne, O di, in malis insidiis et magno exitio esse salvi? (Cicero.—Can you explain why the nom. pl. salvi is used here?)
4. Propter curam meam in perpetuo periculo non eritis. (Cicero.)
5. Propter vitia tua multi te colpant et nihil te in patria tua delectare nunc potest. (Cicero.—delectare, to delight.)
6. Fortuna Punici belli secundi varia erat. (Livy.—Punicus, -a, -um, Punic, Carthaginian.—varius, -a, -um, varied.)
7. Patria Romanorum erat plena Graecorum librorum statuarumque pulchrarum. (Cicero.—statua, -ae, Eng.)
8. Sine diis et deabus in caelo animus non potest sanus esse. (Seneca.)
9. Si animus infirmus est, non poterit bonam fortunam tolerare. (Publius Syrus.—infirmus, -a, -um, not strong, weak.)
10. Ubi leges valent, ibi populus liber potest valere. (Publius Syrus.—leges, nom. pl., laws.)

"I DO NOT LOVE THEE, DOCTOR FELL"

Nōn amo tē, Sabidī, nec possum dicere quārē.

Hoc tantum possum dicere: nōn amo tē.

(*Martial I.32; meter: elegiac couplet. amo: final -ō was often shortened in Latin poetry.—Sabidius, -ii.—nec = et nōn.—dicere, to say.—hoc, this, acc. case.—tantum, adv., only.)

THE HISTORIAN LIVY LAMENTS THE DECLINE OF ROMAN MORALS

Populus Romanus magnos animos et paucas culpas habebat. De officiis nostris cogitabamus et gloriam belli semper laudabamus. Sed nunc multum otium habemus, et multi sunt avari. Nec vitia nostra nec remedia tolerare possumus.

(Livy, from the preface to his history of Rome, *Ab Urbe Condita*: see Introd.—*nec . . . nec*, conj., *neither . . . nor*.)

ETYMOLOGY

Eng. "library" is clearly connected with *liber*. Many European languages, however, derive their equivalent from *bibliothēca*, a Latin word of Greek origin meaning in essence the same thing as our word. What, then, do you suppose *biblos* meant in Greek? Cp. the *Bible*.

*In the readings*¹

2. option, adopt.—*gusto*, disgust. 5. delectable, delight. 10. legal, legislative, legitimate, loyal.

French *y* in such a phrase as *Il y a* (*there is*) may prove more understandable when you know that *y* derives from *ibi*.

The following French words are derived from Latin as indicated: *êtes* = *estis*; *nôtre* = *noster*; *vôtre* = *vester*; *goûter* = *gustare*. What, then, is one thing which the French circumflex accent indicates?

LATINA EST GAUDIUM—ET UTILIS!

Salvete, discipuli et discipulae! Quid hodiē agitis, amici? Cōgitātisne de linguā Latinā? Well, I assume by now that your etymological sense will tell you that *lingua Latina* means . . . *the Latin language* or just "Latin," your favorite subject. Now that you've developed a taste for the language, I know that you study with great "gusto"! (If you missed that bit of etymologizing, see S.A. 2 above.) The new Vocab. item *deus* turns up in the expression *deus ex machinā*, *god from a machine*, which refers (in drama and other contexts) to any person or mechanism that performs an amazing rescue from some seemingly hopeless dilemma.

Do you know that *sub* is a preposition meaning *under*, as in "subterranean," under the *terra*, *earth*; if so, you can laugh at this old favorite: *semper ubi sub ubi!* (Good hygiene and prevents rash!) And speaking of *ubi*, it asks the question that *ibi* answers; a compound form of the latter constructed with the intensifying suffix *-dem*, *the same* (see Ch. 11 for a similar use of *-dem*), *ibidem*, gives us *ibid.*, *in the same place cited*, just one of many Latin-based abbreviations commonly employed in English. Here are some others:

cf. = *cōfer*, *compare*

cp. = *comparā*, *compare*

e.g. = *exempli grātiā*, *for the sake of example*

et al. = *et alii/aliae*, *and others* (of persons)

¹ For the sake of brevity this phrase will henceforth be used to direct attention to words etymologically associated with words in the sentences indicated.

etc. = **et cētera**, *and others* (of things)

i.e. = **id est**, *that is*

n.b. = **nōtā bene**, *note carefully* (i.e., pay close attention)

v.i. and v.s. = **vidē infrā** and **vidē suprā**, *see below* and *see above*

Semper ubi sub ubi AND the scholarly **ibid.** both in the same lesson?
Well, that's what the title means: **Latīna EST gaudium—et ūtilis! Valēte!**



Paquius Proculus (?) and wife
Wallpainting from Pompeii, house at region VII.ii.6, 1st century A.D.
Museo Archeologico Nazionale, Naples, Italy

7

Third Declension Nouns

The third of Latin's five declensions contains nouns of all three genders with a great variety of nominative singular endings, but all characterized by the genitive singular in *-is*; because of this variety of gender and nominative form, it is especially important to memorize the full vocabulary entry (which in the chapter vocabularies will include the complete, unabbreviated genitive form—abbreviations will be used only in the notes). The declension itself is a simple matter, following the same principles already learned for first and second declension nouns: find the base (by dropping the genitive singular *-is*) and add the endings. Because the vocative is always identical to the nominative (with the sole exception of second declension *-us/-ius* words), it will not appear in any subsequent paradigms.

NOUNS OF THE THIRD DECLENSION

Base	rēx, m. <i>king</i>	virtūs, f. <i>merit</i>	homō, m. <i>man</i>	corpus, n. <i>body</i>	Case Endings	
	rēg-	virtūt-	homin-	corpor-	M./F.	N.
<i>Nom.</i>	rēx (rēg-s)	virtūs	hómō	córpus	—	—
<i>Gen.</i>	rēg-is	virtūtis	hóminis	córpōris	-is	-is
<i>Dat.</i>	rēg-ī	virtūtī	hóminī	córpōrī	-ī	-ī
<i>Acc.</i>	rēg-em	virtūtem	hóminem	córpus	-em	—
<i>Abl.</i>	rēg-e	virtūte	hómīne	córpore	-e	-e

¹ As has been pointed out before, English derivatives can also be helpful in remembering the base; e.g., *iter, itineris, journey*: *itinerary*; *cor, cordis, heart*: *cordial*; *custōs, custōdis, guard*: *custodian*.

<i>Nom.</i>	rēg-ēs	virtūtēs	hōminēs	cōrpora	-ēs	-a
<i>Gen.</i>	rēg-um	virtūtum	hōminum	cōrporum	-um	-um
<i>Dat.</i>	rēg-ibus	virtūtibus	hominibus	corpōribus	-ibus	-ibus
<i>Acc.</i>	rēg-ēs	virtūtēs	hōminēs	cōrpora	-ēs	-a
<i>Abt.</i>	rēg-ibus	virtūtibus	hōminibus	corpōribus	-ibus	-ibus

GENDER

Rules have been devised to assist you in remembering the gender of the many third declension nouns, but, aside from the fact that those denoting human beings are masculine or feminine according to sense, the exceptions to most of the other rules are numerous.² The safest procedure is to learn the gender of each noun as you first encounter it.³

TRANSLATION

In translating (as well as declining), take very careful note of the fact that a third declension noun may be modified by a first or second declension adjective; e.g., *great king* in Latin is *magnus rēx*, *magnū rēgis*, etc., *true peace* is *vēra pāx*, *vērae pācis*, etc. While an adjective and noun must agree in number, gender, and case, the spelling of their endings will not necessarily be identical.

Because some of the endings of third declension nouns are identical to the endings of different cases of nouns in other declensions (e.g., the dative singular *-ī* is the same as the genitive singular and the masculine nominative plural in the second declension), it is absolutely essential when reading and translating not only to pay attention to word order and context but also to recognize a particular noun's declension. Again, meticulous study of the vocabulary is the key to success.

² However, the following rules have few or no exceptions:

Masculine

-or, -ōris (*amor, -ōris; labor, -ōris; arbor, tree*, is a principal exception)

-tor, -tōris (*victor, -tōris; scriptor, -tōris, writer*)

Feminine (including a large group of abstract nouns)

-ēs, -tās (*vēritās, -tās, truth; libertās, -tās*)

-tūs, -tūtis (*virtūs, -tūtis; senectūs, -tūtis, old age*)

-tūdō, -tūdinis (*multitūdō, -tūdinis; pulchritūdō, -tūdinis*)

-tiō, -tiōnis (*nātiō, -tiōnis; orātiō, -tiōnis*)

Neuter

-us (*corpus, corporis; tempus, temporis; genus, generis*)

-e, -al, -ar (*mare, maris, sea; animal, animalis*)

-men (*carmen, carminis; nōmen, nōminis*)

The gender of nouns following these rules will not be given in the notes.

³ A helpful device is to learn the proper form of some adjective like *magnus, -a, -um*, with each noun. This practice provides an easily remembered clue to the gender and is comparable to learning the definite article with nouns in Romance languages. For example: *magna virtūs, magnum corpus, magnus labor*.

VOCABULARY

- āmor, amoris, m.,** *love* (amorous, enamored; cp. **amō, amicus**)
cārmēn, cārmīnis, n., *song, poem* (charm)
cīvitās, cīvitātis, f., *state, citizenship* (city; cp. **cīvis**, Ch. 14)
cōrpus, cōrporis, n., *body* (corps, corpse, corpuscle, corpulent, corporal, corporeal, corporate, corporation, incorporate, corsage, corset)
hōmō, hōmīnis, m., *human being, man* (homicide, homage; homo sapiens, but not the prefix homo-; cp. **hūmānus** and **vir**)
lābor, labōris, m., *labor, work, toil; a work, production* (laboratory, be-labor, laborious, collaborate, elaborate; cp. **labōrō**, Ch. 21)
littera, -ae, f., *a letter of the alphabet; litterae, -ārum, pl., a letter (epistle), literature* (literal, letters, belles-lettres, illiterate, alliteration)
mōs, mōris, m., *habit, custom, manner; mōrēs, mōrum, pl., habits, morals, character* (mores, moral, immoral, immorality, morale, morose)
nōmen, nōmīnis, n., *name* (nomenclature, nominate, nominative, nominal, noun, pronoun, renown, denomination, ignominy, misnomer)
pāx, pācis, f., *peace* (pacify, pacific, pacifist, appease, pay)
rēgīna, -ae, f., *queen* (Regina, regina, reginal; cp. **regō**, Ch. 16)
rēx, rēgis, m., *king* (regal, regalia, regicide, royal; cp. **rajah**)
tēmpus, tēmporis, n., *time; occasion, opportunity* (tempo, temporary, contemporary, temporal, temporize, extempore, tense [of a verb])
tērra, -ae, f., *earth, ground, land, country* (terrestrial, terrace, terrier, territory, inter [verb], parterre, subterranean, terra cotta)
ūxor, uxōris, f., *wife* (uxorial, uxorious, uxoricide)
virgō, virgīnis, f., *maiden, virgin* (virgin, virginal, virginity, Virginia)
virtūs, virtūtis, f., *manliness, courage; excellence, character, worth, virtue* (virtuoso, virtuosity, virtual; cp. **vir**)
novus, -a, -um, *new; strange* (novel, novelty, novice, innovate)
post, prep. + acc., *after, behind* (posterity, posterior, posthumous, post mortem, P.M. = post meridiem, preposterous, post- as a prefix, post-graduate, postlude, postwar, etc.; cp. **postrēnum**, Ch. 40)
sub, prep. + abl. with verbs of rest, + acc. with verbs of motion, *under; up under, close to* (sub- or by assimilation suc-, suf-, sug-, sup-, sus-, in countless compounds: subterranean, suburb, succeed, suffix, suggest, support, sustain)
audēō, audēre, ausus sum (the unusual third principal part of this "semi-deponent" verb is explained in Ch. 34), *to dare* (audacious, audacity)
neō (1), *to murder, kill* (internecine; related to **noceō**, Ch. 35, and **necro-** from Gk. nekros).

PRACTICE AND REVIEW

1. Secundās litterās discipulae herī vidēbās et dē verbīs tum cōgitābās.
2. Fēminae sine morā cīvitātem dē īnsidīs et exitiō malō monēbunt.

3. Rēx et rēgīna igitur crās nōn audēbunt ibi remanēre.
4. Mōrēs Graecōrum nōn erant sine culpīs vitīsque.
5. Quādo hominēs satis virtūtis habēbunt?
6. Corpora vestra sunt sāna et animī sunt plēnī sapientiae.
7. Propter mōrēs hūmānōs pācem vērā nōn habēbimus.
8. Poteritne civitās perīcula temporum nostrōrum superāre?
9. Post bellum multōs librōs dē pāce et remediīs bellī vidēbant.
10. Officia sapientiamque oculīs animī possumus vidēre.
11. Without sound character we cannot have peace.
12. Many students used to have small time for Greek literature.
13. After bad times true virtue and much labor will help the state.
14. The daughters of your friends were dining there yesterday.

SENTENTIAE ANTĪQUAE

1. Homō sum. (*Terence.)
2. Nihil sub sōle novum (*Ecclesiastes.—sōl, sōlis, m., *sun*.—novum: sc. est.)
3. Carmina nova dē adulēscentiā virginibus puerisque nunc cantō. (Horace.—cantāre, *to sing*.)
4. Laudās fortūnam et mōrēs antīquae plēbis. (*Horace.—plēbs, plēbis, f., *the common people*.)
5. Bonī propter amōrem virtūtis peccāre odērunt. (Horace.—peccāre, *to sin*.—odērunt, defective vb., 3d per. pl., *to hate*.)
6. Sub prīncipe dūrō temporibusque malīs audēs esse bonus. (Martial.—prīnceps, -cipis, m., *chief, prince*; dūrus, -a, -um, *hard, harsh*.)
7. Populus stultus viris indignīs honōrēs saepe dat. (Horace.—honor, -nōris, *honor, office*—indignus, -a, -um, *unworthy*.)
8. Nōmina stultōrum in parietibus et portīs semper vidēmus. (Cicero.—The desire to scribble names and sentiments in public places is as old as antiquity!—pariēs, -etis, m., *wall of a building*.)
9. Ōtium sine litterīs mors est. (*Seneca.—mors, mortis, f., *death*.)
10. Multae nātiōnēs servitūtem tolerāre possunt; nostra civitās nōn potest. Praeclāra est recuperātiō libertātis. (Cicero.—nātiō, -ōnis = Eng.—servitūs, -tūtis, *servitude*—praeclārus, -a, -um, *noble, remarkable*—recuperātiō, -ōnis, *recovery*—libertās, -tātis = Eng.)
11. Nihil sine magnō labōre vita mortālībus dat. (Horace.—mortālis, -tālis, *a mortal*.)
12. Quōmodo in perpetuā pāce salvī et liberī esse poterimus? (Cicero.—quōmodo, *how*.)
13. Glōria in altissimīs Deō et in terrā pāx hominibus bonae voluntātis. (*Luce.—altissimīs, abl. pl., *the highest*.—voluntās, -tātis, *will*.)

THE RAPE OF LUCRETIA

Tarquinius Superbus erat rēx Rōmānōrum, et Sextus Tarquinius erat fīlius malus tyrannī. Sextus Lucretiam, uxōrem Collātīnī, rapuit, et fēmina bona, propter magnum amōrem virtūtis, sē necāvit. Rōmānī antiquī virtutem animōsque Lucretiae semper laudābant et Tarquiniōs culpābant.

(Livy 1.58; Tarquinius Superbus was Rome's last king, Collatinus a Roman nobleman; according to legend, the rape of Lucretia led to the overthrow of the Tarquin dynasty, the end of monarchy, and the establishment of the Roman Republic in 509 B.C.—rapuit, *raped*.—sē, *herself*.—necāvit, a past tense form.)



Tarquin and Lucretia
Titian, 1570–75

Akademie der Bildenden Kuenste, Vienna, Austria

CATULLUS DEDICATES HIS POETRY BOOK

Cornēliō, virō magnae sapientiae, dabō pulchrum librum novum. Cornēli, mī amīce, librōs meōs semper laudābās, et es magister doctus litterārum! Quārē habē novum labōrem meum: fāma librī (et tua fāma) erit perpetua.

(Catullus 1, prose adaptation; see L.I. 1. Catullus dedicated his first book of poems to the historian and biographer Cornelius Nepos.—doctus, *-a, -um*, *learned, scholarly*.)

ETYMOLOGY

From what Latin word do you suppose It. *uomo*, Sp. *hombre*, and Fr. *homme* and *on* are derived?

“Tense” meaning the “time” of a verb comes from *tempus* through old

Fr. *tens*; but “tense” meaning “stretched tight” goes back to *tendō, tendere, tetendi, tēsum, to stretch*.

In late Latin *civitas* came to mean *city* rather than *state*, and thus it became the parent of the Romance words for city: It. *città*, Sp. *ciudad*, Fr. *cit  *.

In the readings

2. solar, solstice.—novel, novelty, novice, novitiate, innovate, renovate.
3. chant, enchant, incantation, cant, recant, canto, cantabile, precentor.
4. plebeian, plebe, plebiscite. 5. peccant, peccadillo. 6. dour, duration, endure, obdurate. 13. volunteer, involuntary.

It may prove helpful to list the Romance and English equivalents of three of the suffixes given in n. 2.

Latin	Italian	Spanish	French	English
-tās, -tātis	-t��	-dad	-t��	-ty
v��rit��s	verit��	verdad	v��rit��	verity (truth)
antiquit��s	antichit��	antig��edad	antiquit��	antiquity
-ti��, -ti��nis	-zione	-ci��n	-tion	-tion
n��ti��	nazione	naci��n	nation	nation
ratio	razione	raci��n	ration	ration
-tor, -t��ris	-tore	-tor	-teur	-tor
inventor	inventore	inventor	inventeur	inventor
actor	attore	actor	acteur	actor

LATINA EST GAUDIUM—ET UTILIS!

Salvete, et discipuli et discipulae! Quid nunc agitis? You are beginning to see by now that Latin is living everywhere in our language; in fact, it’s a *r  ra avis* these days who considers Latin a dead language. To anyone who does, you might quip, *quot homin  s, tot sententiae*—an old proverb from the 2nd cen. B.C. comic playwright Terence meaning, freely, *there are as many opinions as there are men*.

Notice *terra* in the Vocab.: we met “subterranean” in the last chapter, now do you think of ET? In the 1980s the little guy was everybody’s favorite *ExtraTerrestrial* (from *extr  *, prep. + acc., *beyond*, + *terra*). Until he became familiar with the terrain, he was in a *terra incognita*; but once he’d learned the territory he felt he was on *terra firma* (look all four of those up in your Funk and Wagnall’s—if you need to!). And, speaking of movies, Stephen Spielberg’s top-grossing *Jurassic Park* reminded us all that *Tyrannosaurus rex* was truly both a “tyrant” and a “king” (though Spielberg’s “velociraptors” were certainly terrifying “swift-snatchers,” from the Lat. adj. *v  l  x*, *fast*, as in “velocity,” + *raptor*, a third decl. noun based on the verb *rapere*, *to seize, snatch, grab*). *Laffiam semper amabitis—val  te!*

8

Third Conjugation: Present Infinitive, Present, Future, and Imperfect Indicative, Imperative

The third conjugation, particularly in its present system tenses (present, future, and imperfect), is the most problematic of the four Latin conjugations. Because the stem vowel was short (-e-) and generally unaccented, unlike the stem vowels of the other three conjugations (-ā- in the first, -ē- in the second, and -ī- in the fourth, introduced in Ch. 10—cf. *laudāre*, *monēre*, and *audire* with *āgere*), it had undergone a number of sound and spelling changes by the classical period. The surest procedure, as always, is to memorize the following paradigms; a little extra effort invested in mastering these forms now will pay rich dividends in every subsequent chapter.

PRESENT INDICATIVE ACTIVE

	1. <i>āg-ō</i>	<i>(I lead)</i>
Sg.	2. <i>āg-is</i>	<i>(you lead)</i>
	3. <i>āg-it</i>	<i>(he, she, it leads)</i>
	1. <i>āg-imus</i>	<i>(we lead)</i>
Pl.	2. <i>āg-itis</i>	<i>(you lead)</i>
	3. <i>āg-unt</i>	<i>(they lead)</i>

FUTURE INDICATIVE ACTIVE

	1. <i>āg-am</i>	<i>(I shall lead)</i>
	2. <i>āg-ēs</i>	<i>(you will lead)</i>
	3. <i>āg-et</i>	<i>(he, she, it will lead)</i>
	1. <i>āg-ēmus</i>	<i>(we shall lead)</i>
	2. <i>āg-ētis</i>	<i>(you will lead)</i>
	3. <i>āg-ent</i>	<i>(they will lead)</i>

IMPERFECT INDICATIVE ACTIVE

1. ag-ēbam (I was leading, used to lead, etc.)
Sg. 2. ag-ēbās (you were leading, etc.)
3. ag-ēbat (he, she, it was leading, etc.)
1. agēbāmus (we were leading, etc.)
Pl. 2. agēbātis (you were leading, etc.)
3. agēbant (they were leading, etc.)

PRESENT IMPERATIVE ACTIVE

2. Sg. age (lead) 2. Pl. agite (lead)

PRESENT INFINITIVE

As **-āre** and **-ēre** by this time immediately indicate to you the first and the second conjugations respectively, so **-ere** will indicate the third. Once again you can see the importance of meticulous vocabulary study, including attention to macrons: you must be especially careful to distinguish between second conjugation verbs in **-ēre** and third conjugation verbs in **-ere**.

PRESENT STEM AND PRESENT INDICATIVE

According to the rule for finding the present stem, you drop the infinitive ending **-re** and have **age-** as the present stem. To this you would naturally expect to add the personal endings to form the present indicative. But in fact the short, unaccented stem vowel disappears altogether in the first person singular, and it was altered to **-i-** in the second and third persons singular and the first and second persons plural, and appears as **-u-** in the third plural. Consequently, the practical procedure is to memorize the endings.¹

FUTURE INDICATIVE

The striking difference of the future tense in the third conjugation (and the fourth, as we shall see in Ch. 10) is the lack of the tense sign **-bi-**. Here **-ē-** is the sign of the future in all the forms except the first singular, and by contraction the stem vowel itself has disappeared.

IMPERFECT INDICATIVE

The imperfect tense is formed precisely according to the rules learned for the first two conjugations (present stem + **-bam**, **-bās**, etc.), except that

¹This mnemonic device may help: (a) for the present use an IOU (i in 4 forms, o in the first, u in the last); (b) for the future you have the remaining vowels, a and e. It may also be helpful to note that the vowel alternation is exactly the same as that seen in the future endings of first and second conjugation verbs (**-bō**, **-bās**, **-bit**, **-bimus**, **-bitis**, **-bunt**).

the stem vowel has been lengthened to *-ē-*, yielding forms analogous to those in the first and second conjugations.

PRESENT IMPERATIVE

Also in accordance with the rule already learned, the second person singular of the present imperative is simply the present stem; e.g., **mitte** (from **mittere**, *to send*), **pōne** (**pōnere**, *to put*). In the plural imperative, however, we see again the shift of the short, unaccented *-e-* to *-i-*; hence, **mittite** and **pōnite** (not **mittete* or **pōnete*).

The singular imperative of **dūcere** was originally **dūce**, a form seen in the early writer Plautus. Later, however, the *-e* was dropped from **dūce**, as it was from the imperatives of three other common third conjugation verbs: **dīc** (**dīcere**, *say*), **fac** (**facere**, *do*), and **fer** (**ferre**, *bear*). The other verbs of this conjugation follow the rule as illustrated by **age**, **mitte**, and **pōne**; the four irregulars, **dīc**, **dūc**, **fac**, and **fer**, should simply be memorized.

VOCABULARY

Cicerō, **Cicerōnis**, m., (*Marcus Tullius*) *Cicero* (Ciceronian, cicerone)
cōpia, -ae, f., *abundance, supply*; **cōpiae**, -ārum, pl., *supplies, troops, forces*
 (copious, copy, cornucopia)

frāter, **frātris**, m., *brother* (fraternal, fraternity, fraternize, fratricide)

laus, **laudis**, f., *praise, glory, fame* (laud, laudable, laudation, laudatory, magna cum laude; cp. **laudō**)

libertās, **libertātis**, f., *liberty* (cp. **liber**, **liberō**, Ch. 19, **liberālis**, Ch. 39)

rātiō, **ratiōnis**, f., *reckoning, account; reason, judgment, consideration; system; manner, method* (ratio, ration, rational, irrational, ratiocination)

scrīptor, **scrīptōris**, m., *writer, author* (scriptorium; cp. **scrībō** below)

sōror, **sorōris**, f., *sister* (sororal, sororate, sororicide, sorority)

vicīria, -ae, f., *victory* (victorious; see *Latīna Est Gaudium*, Ch. 5, and cp. **vincō** below)

dum, conj., *while, as long as, at the same time that*; + subjunctive, *until*

ad, prep. + acc., *to, up to, near to*, in the sense of "place to which" with verbs of motion; contrast the **dat.** of indirect object (administer, ad hoc, ad hominem). In compounds the **d** is sometimes assimilated to the following consonant so that **ad** may appear, for instance, as **ac-** (**accipiō**: **ad-capiō**), **ap-** (**appellō**: **ad-pellō**), **a-** (**aspiciō**: **ad-spiciō**).

ex or **ē**, prep. + abl., *out of, from, from within; by reason of, on account of*; following cardinal numbers, *of* (exact, except, exhibit, evict). The Romans used **ex** before consonants or vowels; **ē** before consonants only. Like **ad** and many other prepositions, **exē** was often used as a prefix in compounds, sometimes with the **x** assimilated to the following consonant; e.g., **excipiō**, **ēducō**, **ēventus**, **efficiō** from **ex** + **faciō**, etc.

nūquam, adv., *never* (cp. **unquam**, Ch. 23)

tāmen, adv., *nevertheless, still*

āgō, **āgere**, **ēgī**, **āctum**, *to drive, lead, do, act; pass, spend* (life or time);
grātiās agere + dat., *to thank someone*, lit., *to give thanks to* (agent,
agenda, agile, agitate, active, actor, action, actual, actuate)

dēmōnstrō (I), *to point out, show, demonstrate* (demonstrable, demon-
stration, demonstrative; see the demonstrative pronouns in Ch. 9)

discō, **discere**, **didicī**, *to learn* (cp. **discipulus**, **discipula**)

dōceō, **docēre**, **dōcui**, **dōctum**, *to teach* (docent, docile, document, doctor,
doctrine, indoctrinate)

dūcō, **dūcere**, **dūxī**, **dūctum**, *to lead; consider, regard; prolong* (ductile, ab-
duct, adduce, deduce, educe, induce, produce, reduce, seduce)

gērō, **gérere**, **gessī**, **gestum**, *to carry; carry on, manage, conduct, wage,*
accomplish, perform (gerund, gesture, gesticulate, jest, belligerent,
congest, digest, suggest, exaggerate, register, registry)

scrībō, **scrībere**, **scripsī**, **scriptum**, *to write, compose* (ascribe, circum-
scribe, conscript, describe, inscribe, proscribe, postscript, rescript,
scripture, subscribe, transcribe, scribble, scrivener, thrive)

trāhō, **trāhere**, **trāxī**, **trāctum**, *to draw, drag; derive, acquire* (attract, con-
tract, retract, subtract, tractor, etc.; see Etymology section below)

vīncō, **vīncere**, **vīcī**, **vīctum**, *to conquer, overcome* (convince, convict,
evince, evict, invincible, Vincent, victor, Victoria, vanquish)

PRACTICE AND REVIEW

1. Tempora nostra nunc sunt mala; vitia nostra, magna.
2. Quare soror mea uxori tuae litteras scribit (scribet, scribēbat)?
3. Tyrannus populum stultum ē terrā vestrā dūcet (dūcit, dūcēbat).
4. Ubi satis rationis animorumque in hominibus erit?
5. Cōpia v̄erae virtūtis multās culpās superāre poterat.
6. In liberā civitate adulescentiam agēbāmus.
7. Rēgem malum tolerāre nunquam debēmus.
8. Post parvam moram multa verba dē insidiis scriptōrum stultōrum scribēmus.
9. The body will remain there under the ground.
10. Write (sg. and pl.) many things about the glory of our state.
11. Does reason always lead your (pl.) queen to virtue?
12. We shall always see many Greek names there.

SENTENTIAE ANTĪQUAE

1. Frāter meus vītam in otīō semperaget. (Terence.)
2. Age, age! Iuvā mē! Dūc mē ad secundum filium meum. (Terence.—
age, age = come, come!)

3. Ō amicī, libertātem perdimus. (Liberius.—**perdere**, to destroy.)
4. Nova pericula populō Rōmānō expōnam sine morā. (Cicero.—**expōnere**, to set forth.)
5. Numquam periculum sine periculō vincēmus. (Publilius Syrus.)
6. Ex meīs errōribus hominibus rēctum iter dēmōnstrāre possum. (Seneca.—**error**, -rōris.²—**rēctus**, -a, -um, *right*.—**iter**, itineris, *n.*, road, way.)
7. Catullus Mārcō Tullio Ciccrōnī magnās grātiās agit. (Catullus.—See “Thanks a Lot, Tully!” Ch. 27.)
8. Eximia fōrma virginis oculōs hominum convertit. (Livy.—**eximius**, -a, -um, *extraordinary*.—**convertere**, to turn around, attract.)
9. Agamemnon magnās cōpiās ē terrā Graecā ad Trōiam dūcet, ubi multōs virōs necābit. (Cicero.—**Agamemnon**, -nonis.)



Gold funerary mask of "Agamemnon"
Mycenae, 16th century B.C.
National Archaeological Museum, Athens, Greece

10. Amor laudis hominēs trahit. (Cicero.)
11. Auctōrēs pācis Caesar cōservābit. (Cicero.—**auctor**, -tōris, *author*.—**Caesar**, -saris.)
12. Inter multās cūrās labōrēsque carminā scribere nōn possum. (Horace.—**inter**, prep. + acc., *among*.)
13. Dum in magnā urbe dēclāmās, mī amice, scriptōrem Trōiānū belli in oītiō relegō. (Horace.—**urbs**, *urbis*, *f.*, city.—**dēclāmāre**, to de-claim.—**Trōiānus**, -a, -um.—**relegere**, to re-read.)
14. Nōn vītāe, sed scholae, discimus. (*Seneca.—**vītāe** and **scholae**, datives expressing purpose; see S.S., p. 443.—**schola**, -ae, *school*.)
15. Hominēs, dum docent, discunt. (*Seneca.)
16. Ratiō mē dūcet, nōn fortūna. (Livy.)

² Hereafter in the notes, when a Latin word easily suggests an English derivative, the English meaning will be omitted.

CICERO ON THE ETHICS OF WAGING WAR

Civitas bellum sine causā bonā aut propter iram gerere nōn dēbet. Si fortunās et agrōs vitāsque populi nostri sine bellō dēfendere poterimus, tum pācem cōservāre dēbēbimus; sī, autem, nōn poterimus esse salvī et servāre patriam libertātemque nostram sine bellō, bellum erit necessārium. Semper dēbēmus dēmōstrāre, tamen, magnum officium in bellō, et magnam clēmēntiam post victōriam.

(Cicero, *Dē Officiis* 1.11.34–36 and *Dē Rē Publicā* 3.23.34–35, and see L.A. 7 for a fuller adaptation.—*causa*, -ae.—*dēfendere*.—*autem*, conj., *however*.—*necessārius*, -a, -um.—*clēmēntia*, -ae.)

ETYMOLOGY

Also connected with *trahō* are: abstract, detract, detraction, distract, distraction, distraught, extract, protract, portray, portrait, retreat, trace, tract, tractable, intractable, traction, contraction, retraction, trait, treat, treaty, train, training.

In the readings

6. rectitude; cp. Eng. cognate "right."—itinerary, itinerant. 11. kaiser, czar. 14. "School" comes through Lat. *schola* from Greek *scholē*, *leisure*. "Waging War": causation; defense, defensive; necessary; clement, clemency.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! With this chapter's copious new vocabulary, you can see again what a veritable linguistic cornucopia (a "horn of plenty," from *cōpia* + *cornū*, *horn*, which is cognate with "corner"!) you have in Latin. *Scriptor* is one of a large group of masc. third decl. nouns formed by replacing the -um of a verb's fourth principal part with -or, a suffix meaning essentially *one who performs the action of the verb*. So, a *monitor*, -ōris, is *one who advises*, i.e., *an advisor*; an *amātor* is *a lover*; etc. What would be the similarly formed nouns from *docēre* and *agō*? Look at the other verbs introduced in this chapter and at the vocabularies in the previous chapters; what other such -or nouns can you form and recognize?

The point is that if you know one Latin root word, then you will often discover and be able to deduce the meanings of whole families of words: the verb *discere*, e.g., is related to *discipulus* and *discipula*, of course, and also to the noun *disciplīna*. I like to point out that "discipline" is *not* "punishment" but "learning." If you saw the popular 1993 film *Man Without a Face*, you heard lots of Latin, including a favorite old injunction and the motto of England's Winchester College, *aut discite aut discēde*, *either learn or leave* (I have this posted on my office door). You'll be learning, not leaving. I have no doubt, but for now, *valēte, discipulī et discipulae!*

9

Demonstratives Hic, Ille, Iste; Special -ius Adjectives

DEMONSTRATIVES

The Latin demonstratives (from *dēmōnstrāre*, to point out) function either as pronouns or adjectives equivalent to English *this/these* and *that/those*; the declension generally follows that of *magnus*, -a, -um (see Ch. 4), with the exception of the forms underlined in the following paradigms (which, as always, should be memorized by repeating the forms aloud, from left to right, *hic, haec, hoc; huius, huius*; etc.).

	<i>ille, that, those</i>			<i>hic, this, these</i>		
	<u>M.</u>	<u>F.</u>	<u>N.</u>	<u>M.</u>	<u>F.</u>	<u>N.</u>
Singular						
<i>Nom.</i>	<u>ille</u>	<u>illa</u>	<u>illud</u>	<u>hic</u>	<u>haec</u>	<u>hoc</u>
<i>Gen.</i>	<u>illius</u>	<u>illius</u>	<u>illius</u>	<u>huius</u>	<u>huius</u>	<u>huius</u>
<i>Dat.</i>	<u>illi</u>	<u>illi</u>	<u>illi</u>	<u>huic</u>	<u>huic</u>	<u>huic</u>
<i>Acc.</i>	<u>illum</u>	<u>illam</u>	<u>illud</u>	<u>hunc</u>	<u>hanc</u>	<u>hoc</u>
<i>Abl.</i>	<u>illo</u>	<u>illa</u>	<u>illo</u>	<u>hōc</u>	<u>hāc</u>	<u>hōc</u>
Plural						
<i>Nom.</i>	<u>illi</u>	<u>illae</u>	<u>illa</u>	<u>hi</u>	<u>hae</u>	<u>haec</u>
<i>Gen.</i>	<u>illorum</u>	<u>illarum</u>	<u>illorum</u>	<u>horum</u>	<u>harum</u>	<u>horum</u>
<i>Dat.</i>	<u>illis</u>	<u>illis</u>	<u>illis</u>	<u>his</u>	<u>his</u>	<u>his</u>
<i>Acc.</i>	<u>illos</u>	<u>illas</u>	<u>illa</u>	<u>hos</u>	<u>has</u>	<u>haec</u>
<i>Abl.</i>	<u>illis</u>	<u>illis</u>	<u>illis</u>	<u>his</u>	<u>his</u>	<u>his</u>

DECLENSION

Iste, ista, istud, *that (near you), that of yours, such*, follows the declension of **ille**: *nom.* iste, ista, istud; *gen.* istius, istius, istius; *dat.* istī, istī, istī; etc. Be ready to give all the forms orally.

Again, all three demonstratives follow the pattern of **magnus**, -a, -um quite closely, entirely in the plural with the exception of the neuter **haec**. The most striking differences are in the distinctive genitive and dative singular forms (shared by the nine other special adjectives discussed below) and the -e in several forms of **hic**, a shortened form of the demonstrative enclitic -ee. Note that **hulus** and **hule** are among the few words in which **ui** functions as a diphthong; for the special pronunciation of **huius** (= **hui-yus**) see the Introduction (p. xli).

USAGE AND TRANSLATION

In general the demonstratives point out persons or things either near the speaker (**hic liber**, *this book* = *this book of mine, this book here*) or near the addressee (**iste liber**, *that book, that book of yours, that book next to you*), or distant from both (**ille liber**, *that book* = *that book over there, that book of his or hers*). **Ille** and **hic** are sometimes equivalent to *the former* and *the latter*, respectively, and occasionally they have little more force than our personal pronouns, *he, she, it, they*; **ille** can also mean *the famous . . .*; **iste** is sometimes best translated *such*, and occasionally has a disparaging sense, as in **ista ira**, *that awful anger of yours*.

When demonstratives modify nouns, they function as adjectives; since they are by nature emphatic, they regularly precede the nouns they modify. The following examples will provide practice with some of the more troublesome forms.

hic liber, <i>this book</i>	hanc civitatem, <i>this state</i>
ille liber, <i>that book</i>	huic civitati, <i>to this state</i>
illius libri, <i>of that book</i>	illi civitati, <i>to that state</i>
illi libri, <i>those books</i>	illae civitates, <i>those states</i>
illi libri, <i>to that book</i>	haec civitas, <i>this state</i>
illo libro, <i>by that book</i>	haec consilia, <i>these plans</i>
istius amici, <i>of that friend (of yours)</i>	hoc consilium, <i>this plan</i>
isti amici, <i>those friends (of yours)</i>	hōc consilio, <i>by this plan</i>
isti amico, <i>to that friend (of yours)</i>	huic consilio, <i>to this plan</i>

When used alone, demonstratives function as pronouns (from Lat. **prō**, *for, in place of*, + **nōmen**, *name, noun*) and can commonly be translated as *this man, that woman, these things*, and the like, according to their gender, number, and context.

<i>hic, this man</i>	<i>ille, that man</i>
<i>haec, this woman</i>	<i>illa, that woman</i>
<i>hunc, this man</i>	<i>illa, those things</i>
<i>haec, this woman</i>	<i>huius, of this man or woman¹</i>
<i>haec, these things</i>	<i>illi, to that man or woman¹</i>
<i>istum, that man</i>	<i>illi, those men</i>
<i>istarum, of those women</i>	

SPECIAL *-ius* ADJECTIVES

The singular of nine adjectives of the first and the second declensions is irregular in that the genitive ends in *-ius* and the dative in *-i*, following the pattern of *illius* and *illi* above. Elsewhere in the singular and throughout the plural these are regular adjectives of the first and the second declensions, following the pattern of *magnus, -a, -um*.²

	<i>sōlus, -a, -um, alone, only</i>			<i>alius, alia, aliud, another, other</i>		
Singular						
<i>Nom.</i>	<i>sōlus</i>	<i>sōla</i>	<i>sōlum</i>	<i>alius</i>	<i>alia</i>	<i>aliud</i>
<i>Gen.</i>	<i>sōlius</i>	<i>sōlius</i>	<i>sōlius</i>	<i>alterius³</i>	<i>alterius</i>	<i>alterius</i>
<i>Dat.</i>	<i>sōi</i>	<i>sōi</i>	<i>sōi</i>	<i>ali</i>	<i>ali</i>	<i>ali</i>
<i>Acc.</i>	<i>solum</i>	<i>solam</i>	<i>solum</i>	<i>alium</i>	<i>aliam</i>	<i>aliud</i>
<i>Abl.</i>	<i>sōlō</i>	<i>sōlā</i>	<i>sōlō</i>	<i>aliō</i>	<i>aliā</i>	<i>aliō</i>
Plural						
<i>Nom.</i>	<i>sōi</i>	<i>sōlae</i> etc.	<i>sōla</i>	<i>ali</i>	<i>aliae</i> etc.	<i>alia</i>

The nine adjectives in this group can be easily remembered via the acronym UNUS NAUTA, each letter of which represents the first letter of one of the adjectives (and which at the same time includes one of the nine words, *unus*, and even reminds you that *nauta*, though a first declension noun, is masculine, hence the masculine form *unus*). Note, too, that each of the nine words indicates some aspect of number:

¹As a rule, the neuter was used as a pronoun only in the nominative and the accusative. In the genitive, the dative, and the ablative cases the Romans preferred to use the demonstrative as an adjective in agreement with the noun for "thing"; e.g., *huius rei, of this thing*.

²Except for the neuter singular form *aliud* (cp. *illud*).

³This form, borrowed from *alter*, is more common than the regular one, *alius*.

UNUS:

ūnus, -a, -um (ūnūs, etc.), *one*
 nūllus, -a, -um (nūllūs, etc.), *no, none*
 ūllus, -a, -um, *any*
 sōlus, -a, -um, *alone, only*

NAUTA:

nēter, neutra, neutrum, *neither*
 alius, -a, -ud, *another, other*
 uter, utra, utrum, *either, which (of two)*
 tōtus, -a, -um, *whole, entire*
 alter, altera, alterum, *the other (of two)*

VOCABULARY

lōcus, -ī, m., *place; passage in literature; pl., lōca, -ōrum, n., places, region; lōcī, -ōrum, m., passages in literature (allocate, dislocate, locality, locomotion)*

mōrbus, -ī, m., *disease, sickness (morbid, morbidity)*

stūdium, -iī, n., *eagerness, zeal, pursuit, study (studio, studious; cp. studeō, Ch. 35)*

hic, haec, hoc, *this; the latter; at times weakened to he, she, it, they (ad hoc)*

ille, illa, illud, *that; the former; the famous; he, she, it, they*

iste, ista, istud, *that of yours, that; such; sometimes with contemptuous force*

alius, -a, -ud, other, another; alii . . . alii, some . . . others (alias, alibi, alien)

alter, altera, alterum, the other (of two), second (alter, alteration, alternate, alternative, altercation, altruism, adulterate, adultery)

neuter, neutra, neutrum, not either, neither (neutrality, neutron)

nullus, -a, -um, not any, no, none (null, nullify, nullification, annul)

sōlus, -a, -um, alone, only, the only; nōn sōlum . . . sed etiam, not only . . . but also (sole, solitary, soliloquy, solo, desolate, sullen)

tōtus, -a, -um, whole, entire (total, totality, factotum, in toto)

ūllus, -a, -um, any

ūnus, -a, -um, one, single, alone (unit, unite, union, onion, unanimous, unicorn, uniform, unique, unison, universal, university)

ūter, ūtra, ūtrum, either, which (of two)

enim, postpositive conj., *for, in fact, truly*

in, prep. + acc., *into, toward; against (also in + abl., in, on, see Ch. 3).*

In compounds **in-** may also appear as **il-, ir-, im-**; and it may have its literal meanings or have simply an intensive force. (Contrast the inseparable negative prefix **in-**, *not, un-, in-*.)

nimis or nimium, adv., too, too much, excessively

PRACTICE AND REVIEW

1. Hic tōtus liber litterās Rōmānās semper laudat.
2. Hī igitur illīs deābus herī grātiās agēbant.
3. Illud dē vitīs istīus rēgīnae nunc scribam, et ista poenās dabit.
4. Neuter alterī plēnam cōpiam pecūniae tum dabit.
5. Potestne laus ūlīus terrae esse perpetua?
6. Labor ūnūs nunquam poterit hās cōpiās vincere.
7. Mōrēs istīus scriptōris erant nimis malī.
8. Nūllī magistrī, tamen, sub istō vēra docēre audēbant.
9. Valēbitne pāx in patriā nostrā post hanc victōriam?
10. Dum illī ibi remanent, aliī nihil agunt, aliī discunt.
11. Cicero was writing about the glory of the other man and his wife.
12. The whole state was thanking this man's brother alone.
13. On account of that courage of yours those (men) will lead no troops into these places tomorrow.
14. Will either book be able to overcome the faults of these times?

SENTENTIAE ANTĪQUAE

1. Ubi illās nunc vidēre possum? (Terence.)
2. Hic illam virginem in mātīmōnium dūcet. (Terence.—mātīmōnium, -ī.)
3. Huic cōnsiliō palmam dō. (Terence.—palma, -ae, *palm branch* of victory.)
4. Virtūtem enim illūs virī amāmus. (Cicero.)
5. Sōlus hunc iuvāre potes. (Terence.)
6. Poena istīus ūnūs hunc morbum civitātis relevābit sed periculum semper remanēbit. (Cicero.—relevāre, *to relieve, diminish.*)
7. Hī enim dē exitiō huius civitātis et tōtius orbis terrārum cōgitant. (Cicero.—orbis, orbis, m., *circle, orb; orbis terrārum*, idiom, *the world*.)
8. Est nūllus locus utrī hominī in hāc terrā. (Martial.)
9. Nōn sōlum ēventus hoc docet—iste est magister stultōrum!—sed etiam ratiō. (Livy.—ēventus, *outcome.*)

WHEN I HAVE . . . ENOUGH!

Habet Āfricānus mīliēs, tamen captat.
Fortūna multīs dat nimis, satis nūllī.

(*Martial 12.10; meter: choliambic.—Āfricānus, -ī, a personal name.—mīliēs, call it *millions*.—captāre, *to hunt for legacies*.)

Sī vīs studēre philosophiāe animōque, hoc studiū nōn potest valēre sine frūgālitate. Haec frūgālitas est paupertās voluntāria. Tolle, igitur, istās excūsatiōnēs: "Nōndum satis pecūniae habeo. Sī quandō illud 'satis' ha-

bēbō, tum mē tōtum philosophiāe dabō." Incipe nunc philosophiāe, nōn pecūniāe, studēre.

(Seneca, *Epistulae* 17.5.—*vīs*, irreg. form, *you wish*.—*studēre* + dat., *to be eager for, devote oneself to*.—*frūgālitās* -*tātis*.—*paupertās*, -*tātis*, *small means, poverty*.—*voluntārius*, -*a*, -*um*.—*tollere*, *to take away*.—*excelsitlō*, -*ōnis*.—*nōndum*, adv., *not yet*.—*incipe*, imper., *begin*.)



Seneca (the Younger)
Museo Archeologico Nazionale
Naples, Italy

ETYMOLOGY

A few examples of *in-* as a prefix connected with the preposition: *invoke*, *induce*, *induct*, *inscribe*, *inhibit*, *indebted*.

Some examples of *in-* as an inseparable negative prefix: *invalid*, *innumerable*, *insane*, *insuperable*, *intolerant*, *inanimate*, *infamous*, *inglorious*, *impetunious*, *illiberal*, *irrational*.

Latin *ille* provided Italian, Spanish, and French with the definite article and with pronouns of the third person; and Latin *unus* provided these languages with the indefinite article. Some of these forms and a few other derivatives are shown in the following table:

Latin	Italian	Spanish	French
<i>ille, illa</i>	<i>il, la</i>	<i>el, la</i>	<i>le, la</i>
<i>illie, illa</i>	<i>egli, ella</i>	<i>él, ella</i>	<i>il, elle</i>
<i>ūnus, ūna</i>	<i>un(o), una</i>	<i>un(o), una</i>	<i>un, une</i>
<i>tōtus</i>	<i>tutto</i>	<i>todo</i>	<i>tout</i>
<i>sōlus</i>	<i>solo</i>	<i>solo</i>	<i>seul</i>
<i>alter</i>	<i>altro</i>	<i>otro</i>	<i>autre</i>

Fr. *là* (*there*) comes from *illāe* (*viā*), an adverbial form meaning *there* (*that way*); similarly, It. *là* and Sp. *allá*.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! Here is a mysterious old inscription, found on a hitching post out west in Dodge City:

TOTI
EMUL
ESTO

Aha!—looks like the newly learned dat. of *tōtus* + *emul*, like *simul*, *simultaneously?* + some form of *sum*, *es*, *est*, the exotic future imperative, perhaps? (NOT!—that old post was just “to tie mules to”!)

Here are some more vocab. items useful for Latin conversation and other classroom activities: *surgere*, *to rise, stand up* (surge, resurgence, insurgence); *sedēre*, *to sit* (sedentary); *ambulāre*, *to walk* (ambulatory, amble, ambulance); *aperire* (fourth conj.), *to open* (aperture); *claudere*, *to close* (clause, closet); *dēclināre*; *coniugāre*; *crēta*, -ae, *chalk* (cretaceous); *ērāsūra*, -ae, *eraser*; *stīlus*, -ī, *pen* or *pencil* (actually a stylus); *tabula*, -ae, *chalkboard* (tabular, tabulate); *tabella*, -ae, the diminutive form of *tabula*, *notebook, writing pad* (tablet); *iānuā*, -ae, *door* (janitor, Janus, January); *fenestra*, -ae, *window*; *cella*, -ae, *room* (cell); *sella*, -ae, *chair*; *mēnsa*, -ae, *table*; *podium*, -ī. Now you’ll know just what to do when your instructor says to you, *Salvē, discipula* (or *discipule*)! *Quid agis hodiē?* Surge ex sellā tuā, ambulā ad tabulam, et dēclinā “*hic, haec, hoc.*” Next thing you know, you’ll be speaking Latin—not so difficult (even Roman toddlers did!); *semper valēte, amīcae amīcique!*

10

Fourth Conjugation and -iō Verbs of the Third

This chapter introduces the last of the regular conjugations, in the active voice, the fourth conjugation (illustrated here by **audiō, audire, audivī, auditum, to hear**) and **-iō** verbs of the third (illustrated by **capio, capere, cepī, captum, to take, seize**). Like the first two conjugations, the fourth is characterized by a long stem vowel; as seen in the paradigm below, the **-ī-** is retained through all the present system tenses (present, future, imperfect), although it is shortened before vowels as well as before final **-t**. Certain third conjugation verbs are formed in the same way in the present system, except that the **-i-** is everywhere short and **e** appears as the stem vowel in the singular imperative (**cape**) and the present active infinitive (**capere**). **Agō** is presented alongside these new paradigms for comparison and review (see Ch. 8).

PRESENT INDICATIVE ACTIVE

	1. ágō	aúdi-ō	cápi-ō	<i>(I hear, take)</i>
Sg.	2. ágis	aúdi-s	cápi-s	<i>(you hear, take)</i>
	3. ágit	aúdi-t	cápi-t	<i>(he, she, it hears, takes)</i>
	1. ágimus	andīmus	cápinus	<i>(we hear, take)</i>
Pl.	2. ágitis	audītis	cápitis	<i>(you hear, take)</i>
	3. águnt	aúdiunt	cápiunt	<i>(they hear, take)</i>

FUTURE INDICATIVE ACTIVE

	1. ágam	aúdi-am	cápi-am	(I shall hear, take)
Sg.	2. ágēs	aúdi-ēs	cápi-ēs	(you will hear, take)
	3. áget	aúdi-et	cápi-et	(he, she, it will hear, take)
	1. agēmus	audiēmus	capiēmus	(we shall hear, take)
Pl.	2. agētis	audiētis	capiētis	(you will hear, take)
	3. ágent	aúdent	cápiēt	(they will hear, take)

IMPERFECT INDICATIVE ACTIVE

	1. agēbam	aúdi-ēbam	cápi-ēbam	(I was hearing, taking)
Sg.	2. agēbās	audi-ēbās	cápi-ēbās	(you were hearing, taking)
	3. agēbat	audi-ēbat	cápi-ēbat	(he, she, it was hearing, taking)
	1. agēbāmus	audiēbāmus	capiēbāmus	(we were hearing, taking)
Pl.	2. agēbātis	audiēbātis	capiēbātis	(you were hearing, taking)
	3. agēbant	audiēbant	capiēbant	(they were hearing, taking)

PRESENT IMPERATIVE ACTIVE

Sg.	2. áge	aúdi	cápe	(hear, take)
Pl.	2. ágte	audi-te	cápi-te	(hear, take)

CONJUGATION OF *Audiō*

The *-ire* distinguishes the infinitive of the fourth conjugation from the infinitives of the other conjugations (*laud-āre*, *mon-ēre*, *ág-ere*, *aud-īre*, *cá-pere*).

As in the case of the first two conjugations, the rule for the formation of the present indicative is to add the personal endings to the present stem (*audi-*). In the third person plural this rule would give us **audi-nt* but the actual form is *audi-unt*, an ending reminiscent of *águnt*.

For the future of *audiō* a good rule of thumb is this: shorten the *i* of the present stem, *audi-*, and add the future endings of *agō*: *-am*, *-ēs*, *-et*, *-ēmus*, *-ētis*, *-ent*. Once again, as in the third conjugation, *-ē-* is the characteristic vowel of the future.

The imperfect is formed with *-lē-*, instead of simply the stem vowel *-i-*, before the *-bā-* tense sign, so that the forms are *audiēbam*, *audiēbās*, etc. (rather than **audibam*, etc., as might be expected).

The imperatives, however, follow exactly the pattern of the first and second conjugations, i.e., the singular is the same as the present stem (*audi*) and the plural merely adds *-te* (*audite*).

CONJUGATION OF *Capiō*

The infinitive *capere* is clearly an infinitive of the third conjugation, not of the fourth. The imperative forms also show that this is a verb of the third conjugation.

The present, future, and imperfect indicative of *capiō* follow the pattern of *audiō*, except that *capiō*, like *agō*, has a short *-i-* in *cāpis*, *cāpinus*, *cāpitis*.

Note again very carefully the rule that the *-i-* appears in all present system active indicative forms for both fourth and third *-iō* verbs, and remember that two vowels, *-iē-*, appear before the *-bā-* in the imperfect.

VOCABULARY

amicitia, -ae, f., *friendship* (cp. *amō*, *amica*, *amicus*)

cupiditas, *cupilitatis*, f., *desire, longing, passion; cupidity, avarice* (cp. *cupio*, Ch. 17)

hora, -ae, f., *hour, time*

natura, -ae, f., *nature* (natural, preternatural, supernatural; cp. *nascor*, Ch. 34)

senectus, *senectutis*, f., *old age* (cp. *senex*, Ch. 16)

timor, *timoris*, m., *fear* (timorous; cp. *timeo*, Ch. 15)

veritas, *veritatis*, f., *truth* (verify, veritable, verity; cp. *verus*, *verō*, Ch. 29)

via, -ae, f., *way, road, street* (*via*, viaduct, deviate, devious, obvious, pervious, impervious, previous, trivial, voyage, envoy)

voluptas, *voluptatis*, f., *pleasure* (voluptuary, voluptuous)

beatus, -a, -um, *happy, fortunate, blessed* (beatific, beatify, beatitude, Beatrice)

quoniam, conj., *since, inasmuch as*

cum, prep. + abl., *with*. As a prefix *cum* may appear as *com-*, *con-*, *cor-*, *col-*, *co-*, and means *with, together, completely*, or simply has an intensive force (complete, connect, corroborate, collaborate)

audire, *audire*, *audivē*, *auditum*, *to hear, listen to* (audible, audience, audit, audition, auditory; cp. *auditor*, Ch. 16)

capere, *capere*, *cēpi*, *captum*, *to take, capture, seize, get*. In compounds the *-a-* becomes *-i-*, *-cipio*: *ac-cipio*, *ex-cipio*, *in-cipio*, *re-cipio*, etc. (capable, capacious, capsule, captious, captive, captor)

dicere, *dicere*, *dixi*, *dictum*, *to say, tell, speak; name, call* (dictate, dictum, diction, dictionary, dight, ditto, contradict, indict, edict, verdict)

facere, *facere*, *fēci*, *factum*, *to make, do, accomplish*. In compounds the *-a-* becomes *-i-*, *-facio*: *cōn-facio*, *per-facio*, etc. (facile, fact, faction, factotum, facsimile, faculty, fashion, feasible, feat)

fugere, *fugere*, *fūgi*, *fugitūrum*, *to flee, hurry away; escape; go into exile; avoid, shun* (fugitive, fugue, centrifugal, refuge, subterfuge)

venīō, venīre, vēnū, vēntum, to come (advent, adventure, avenue, convene, contravene, covenant, event, inconvenient, intervene, parvenu, prevent, provenience)

invēniō, invenīre, -vēnī, -vēntum, to come upon, find (invent, inventory)

vivō, vivere, vixī, vīctum, to live (convivial, revive, survive, vivacity, vivid, vivify, viviparous, vivisection, victual, vittle; cp. *vīta*)

PRACTICE AND REVIEW

1. Quid discipulae hodiē discere dēbent?
2. Frātrēs nihil cum ratiōne herī gerēbant.
3. Ille magnam virtūtem labōris et studiū docēre saepe audet.
4. Hic dē senectūte scrībēbat; ille, dē amōre; et alius, dē libertāte.
5. Ex librīs ūnus virī nātūram hārum insidiarum dēmōstrābimus.
6. Istī sōī victōriam nimis amant; neuter dē pāce cogitat.
7. Ubi civitās ūllōs virōs magnae sapientiae audiet?
8. Ex illis terris in hunc locum cum amīcis vestris venīte.
9. Post paucās hōrās sorōrem illius invenīre poterāmus.
10. Cōpia vestrae utrum virum ibi numquam capient.
11. Alter Graecus remedium huius morbi inveniet.
12. Carmina illius scrīptōris sunt plēna nōn solum vēritātis sed etiam virtūtis.
13. We shall then come to your land without any friends.
14. While he was living, nevertheless, we were able to have no peace.
15. The whole state now shuns and will always shun these vices.
16. He will, therefore, thank the queen and the whole people.

SENTENTIAE ANTĪQUAE

1. Cupiditātem pecūniae glōriaeque fugite. (Cicero.)
2. Officium meum faciam. (*Terence.)
3. Fāma tua et vīta filiae tuae in perīculum crās venient. (Terence.)
4. Vīta nōn est vivere sed valēre. (Martial.)
5. Semper magnō cum timōre incipiō dīcere. (Cicero. — *incipiō, -ere, to begin.*)
6. Sī mē dūcēs, Mūsa, corōnam magnā cum laude capiam. (Lucretius. — *Mūsa, -ae, Muse. — corōna, -ae, crown.*)
7. Vīve memor mortis; fugit hōra. (Persius. — *memor, adj. nom. sg. m. or f., mindful. — mors, mortis, f., death.*)
8. Rapite, amīcī, occāsiōnem dē hōrā. (Horace. — *rapiō, -ere, to snatch, seize. — occāsiō, -ōnis, f., opportunity.*)
9. Paucī veniunt ad senectūtem. (*Cicero.)
10. Sed fugit, intereā, fugit tempus. (Virgil. — *intereā, adv., meanwhile. — The verb is repeated for emphasis.*)
11. Fāta viam invenient. (*Virgil. — *fātum, -ī, fate.*)

12. Bonum virum nātūra, nōn ōrdō, facit. (*Publīus Syrus.—ōrdō, -dīnis, m., rank.)
 13. Obsequium parit amīcōs; vēritās parit odium. (Cicero.—obsequium, -iī, compliance.—pariō, -ere, to produce.—odium, -iī, hate.)

THE INCOMPARABLE VALUE OF FRIENDSHIP

Nihil cum amicitia possum comparare; de hominibus nihil melius dant. Pecuniam alii malunt; alii, corpora sana; alii, famam gloriamque; alii, voluptates—sed hi viri nimium errant, quoniam illa sunt incerta et ex fortuna veniunt, non ex sapientia. Amicitia enim ex sapientia et amore et moribus bonis et virtute venit; sine virtute amicitia non potest esse. Si nullos amicos habes, habes vitam tyranni; si invenies amicum verum, vita tua erit beata.

(Cicero, *De Amicitia*, excerpts; see L.A. 6.—comparare.—melius, better.—malunt, prefer.—incertus, -a, -um, uncertain.)

ETYMOLOGY

Audiō is the ultimate ancestor of these surprising descendants: “obey” through Fr. *obéir* from Lat. *obēdīre* (*ob* + *audīre*); “obedient” (*ob* + *audiēns*); “oyez, oyez” from Fr. *ouïr*, Lat. *audīre*.

In the readings

5. incipient, inception. 6. museum, music.—corona, coronation, coronary, coroner, corolla, corollary. 7. memory, memoir, commemorate. 8. rapid, rapture, rapacious. 13. obsequious.—odium, odious. “Friendship”: comparable.—certainty.

LATINA EST GAUDIUM—ET UTILIS!

Salvēte! Do you remember being introduced to masc. -or nouns formed from the fourth principal parts of verbs? (That was back in Ch. 8.) Well, there are lots of others related to the new verbs in this chapter: **auditor**, Eng. *auditor*, *listener*, is one; can you find others? Look at the section on Etymological Aids in the App., p. 435–42 below, and you’ll learn a great deal more about word families, including another group of third decl. nouns, mostly fem., formed by adding the suffix -iō (-iōnis, -iōni, etc.) to the same fourth principal part. Such nouns generally indicate the performance or result of an action, e.g., **auditiō**, **auditiōnis**, f., *listening*, *hearing*, and many have Eng. derivatives in -ion (like “audition”). Another example from this chapter’s Vocab. is **dictiō**, (*the act of speaking*, *public speaking*, which gives us such Eng. derivatives as “diction” (the manner or style of one’s speaking or writing), “dictionary,” “benediction,” “contradiction,” etc. How many other Latin nouns and Eng. derivatives can you identify from the new verbs in this chapter? Happy hunting, but in the meantime **tempus fugit**, so I’ll have to say **valēte!**

11

Personal Pronouns Ego, Tū, and Is; Demonstratives Is and Īdem

PERSONAL PRONOUNS

A personal pronoun is a word used in place of a noun (remember *prō* + *nōmen*) to designate a particular person, from the speaker's point of view: the first person pronoun indicates the speaker himself or herself (Lat. *ego*/ *nōs*, *I/me, we/us*), the second person pronoun indicates the person(s) addressed by the speaker (*tū/vōs*, *you*), and the third person indicates the person(s) or thing(s) the speaker is talking about (*is, ea, id*, and their plurals, *he/hm, she/her, it, they/them*).

THE FIRST AND SECOND PERSON PRONOUNS Ego/Nōs, Tū/Vōs

While the first and second person pronouns are irregular in form, their declensions are quite similar to one another and are easily memorized; note that there are two different forms for the genitive plural.

1st Person—Ego, I

2nd Person—Tū, You

Singular

<i>Nom.</i>	<i>égo</i>	(<i>I</i>)	<i>tū</i>	(<i>you</i>)
<i>Gen.</i>	<i>mēi</i>	(<i>of me</i>)	<i>tūi</i>	(<i>of you</i>)
<i>Dat.</i>	<i>mibi</i>	(<i>to/for me</i>)	<i>tibi</i>	(<i>to/for you</i>)
<i>Acc.</i>	<i>mē</i>	(<i>me</i>)	<i>tē</i>	(<i>you</i>)
<i>Abl.</i>	<i>mē</i>	(<i>by/with/from me</i>)	<i>tē</i>	(<i>by/with/from you</i>)

Plural

<i>Nom.</i>	nōs	(we)	vōs	(you)
<i>Gen.</i>	nōstrum	(of us)	vēstrum	(of you)
	nōstrī	(of us)	vēstrī	(of you)
<i>Dat.</i>	nōbīs	(to/for us)	vōbīs	(to/for you)
<i>Acc.</i>	nōs	(us)	vōs	(you)
<i>Abl.</i>	nōbīs	(by/with/from us ¹)	vōbīs	(by/with/from you)

THE THIRD PERSON/DEMONSTRATIVE PRONOUN is, ea, id

The declension of the pronoun **is, ea, id** is comparable to those of **hic** and **ille** (Ch. 9), i.e., the pattern is that of **magnus, -a, -um** (Ch. 4), with the exception of the forms underlined below; note that the base is **e-** in all but four forms (including the alternate nominative plural **ī**).

	Masculine	Feminine	Neuter
Singular			
<i>N.</i>	<u>is</u> (he ²)	ēa (she ²)	<u>id</u> (it ²)
<i>G.</i>	ēius ³ (of him, his)	ēius (of her, her)	ēius (of it, its)
<i>D.</i>	ēī (to/for him)	ēī (to/for her)	ēī (to/for it)
<i>A.</i>	ēum (him)	ēam (her)	<u>id</u> (it)
<i>A.</i>	ēō (by/w./fr. him)	ēā (by/w./fr. her)	ēō (by/w./fr. it)
Plural			
<i>N.</i>	ēī, ī (they, masc.)	ēae (they, fem.)	ēa (they, neut.)
<i>G.</i>	eōrum (of them, their)	eārum (of them, their)	eōrum (of them, their)
<i>D.</i>	ēīs (to/for them)	ēīs (to/for them)	ēīs (to/for them)
<i>A.</i>	ēōs (them)	ēās (them)	ēa (them)
<i>A.</i>	ēīs (by/w./fr. them)	ēīs (by/w./fr. them)	ēīs (by/w./fr. them)

USAGE

Since these pronouns are employed as substitutes for nouns, they are in general used as their corresponding nouns would be used: as subjects, direct objects, indirect objects, objects of prepositions, and the like.

Ego tibi (vōbīs) librōs dabō, *I shall give the books to you.*

Ego eī (eīs) librōs dabō, *I shall give the books to him or her (to them).*

Tū mē (nōs) nōn capiēs, *you will not capture me (us).*

¹ You will find that a preposition is used in Latin with most ablatives when the noun or pronoun in the ablative indicates a person.

² Also *this/that man, woman, thing.*

³ Pronounced *ei-yus* (cp. **huīus**, Ch. 9).

Et id ad nōs mittent, *they (masc.) will send it to us.*

Vōs eōs (eās, ea) nōn capiētis, *you will not capture them (them).*

Eae ea ad tē mittent, *they (fem.) will send them (those things) to you.*

Notice, however, that the Romans used the nominatives of the pronouns (*ego, tū, etc.*) *only* when they wished to stress the subject. Commonly, therefore, the pronominal subject of a Latin verb is not indicated except by the ending.

Eis pecūniam dabō, *I shall give them money.*

Ego eis pecūniam dabō; quid tū dabis? *I shall give them money; what will you give?*

Another point of usage: when *cum* was employed with the ablative of the personal pronouns (as well as the relative and reflexive pronouns, to be studied later), it was generally suffixed to the pronoun, rather than preceding it as a separate preposition: *eōs nōn hīscum ibi invenies*, *you will find them there with us.*

Notice also that the genitives of *ego* and *tū* (namely *meī, nostrum, nostrū; tuī, vestrum, vestrī*) were *not* used to indicate possession.⁴ To convey this idea, the Romans preferred the possessive pronominal adjectives, which you have already learned:

meus, -a, -um, *my*

tuus, -a, -um, *your*

noster, -tra, -trum, *our*

vester, -tra, -trum, *your*

English usage is comparable: just as Latin says *liber meus*, not *liber meī*, so English says *my book*, not *the book of me*.

The genitives of *is, ea, id*, on the other hand, were quite commonly used to indicate possession. Hence, while *eius* can sometimes be translated *of him/ of her/ of it*, it is very often best translated *his/her/its*; likewise *eōrum/earūm/ eōrum* can be rendered *of them*, but its common possessive usage should be translated *their*. Study the possessives in the following examples, in which *mittam* governs all the nouns.

Mittam (*I shall send*)

pecūniam meam (*my money*).

amicōs meōs (*my friends*).

pecūniam nostram (*our money*).

amicōs nostrōs (*our friends*).

pecūniam tuam (*your money*).

amicōs tuōs (*your friends*).

⁴ *Meī* and *tuī* were used as objective genitives (e.g., *timor tuī, fear of you*—see S.S., p. 442–43 below) and partitive genitives (or “genitives of the whole,” e.g., *pars meī, part of me*—see Ch. 15), *nostrī* and *vestrī* only as objective gens., and *nostrum* and *vestrum* only as partitive gens.

pecūniam vestram (<i>your money</i>).	amīcōs vestrōs (<i>your friends</i>).
pecūniam eius (<i>his, her money</i>).	amīcōs eius (<i>his, her friends</i>).
pecūniam eōrum (<i>their money</i>).	amīcōs eōrum (<i>their friends</i>).
pecūniam eārum (<i>their money</i>).	amīcōs eārum (<i>their friends</i>).

The possessive pronominal adjectives of the first and the second persons naturally agree with their noun in *gender, number, and case*, as all adjectives agree with their nouns. The possessive genitives *eius, eōrum, and eārum*, being genitive pronouns, remain unchanged regardless of the gender, number, and case of the noun on which they depend.

A last important point regarding possessives is the fact that Latin frequently omits them, except for emphasis or to avoid ambiguity. English, on the other hand, employs possessives regularly, and so you will often need to supply them in translating from Latin (just as you do the articles “a,” “an,” and “the”), in order to produce an idiomatic translation; e.g., *patriam amāmus, we love our country*.

Is, Ea, Id AS DEMONSTRATIVE

While commonly serving as Latin's third person pronoun, *is* was also used as a demonstrative, somewhat weaker in force than *hic* or *ille* and translatable as either *this/these* or *that/those*. In general you should translate the word in this way when you find it immediately preceding and modifying a noun (in the same number, gender, and case); contrast the following:

Is est bonus, he is good.

Is amīcus est vir bonus, this friend is a good man.

Vidēsne eam, do you see her?

Vidēsne eam puellam, do you see that girl?

DEMONSTRATIVE *īdem, Eadem, Idem,* *the Same*

The very common demonstrative *īdem, eadem, idem, the same (man, woman, thing)*, is formed simply by adding *-dem* directly to the forms of *is, ea, id*, e.g., gen. *eiusdem*, dat. *eīdem*, etc.; besides the singular nominatives *īdem* (masc., for **isdem*) and *īdem* (neut., rather than **iddem*), the only forms not following this pattern exactly are those shown below, where final *-m* changes to *-n-* before the *-dem* suffix (for the full declension of *īdem*, see the Summary of Forms, p. 449 below).

	Masculine	Feminine	Neuter
Singular			
<i>Acc.</i>	eūdem ⁵	eādem	idem
Plural			
<i>Gen.</i>	eōrūdem ⁵	eārūdem	eōrūdem

Like other demonstratives, **idem** may function as an adjective or a pronoun: **eōdem mittō**, *I am sending the same men*; **dē eādem ratiōne cōgitābāmus**, *we were thinking about the same plan*.

VOCABULARY

cāput, cāpitis, n., *head; leader; beginning; life; heading; chapter* (cape = headland, capital, capitol, capitulate, captain, chief, chieftain, chef, cattle, chattels, cadet, cad, achieve, decapitate, recapitulate, precipice, occiput, sinciput, kerchief)

cōsul, cōsulis, m., *consul* (consular, consulate, consulship; cp. **cōnsilium**)

nēmo, nōllus,⁶ **nēmīnī, nēmīnem, nōllō**⁶ or **mūlā**, m. or f., *no one, nobody*

ēgo, mēī, *I* (ego, egoism, egotism, egotistical)

tū, tūī, *you*

is, ea, id, *this, that; he, she, it* (i.e. = **id est, that is**)

īdem, eādem, idem, *the same* (id., identical, identity, identify)

amicus, -a, -um, *friendly* (amicable, amiable, amiably—cp. **amō** and the nouns **amicus, amīca**, and **amicitia**).

cārus, -a, -um, *dear* (caress, charity, charitable, cherish)

quod, conj., *because*

nēque, nec, conj. *and not, nor; nēque . . . nēque* or *nec . . . nec*, *neither . . . nor*

autem, postpositive conj., *however; moreover*

bēne, adv. of **bonus**, *well, satisfactorily, quite* (benediction, benefit, benefactor, beneficent, benevolent)

ētiam, adv., *even, also*

intēlegō, intēlegere, intēlēxī, intēlēctum, *to understand* (intelligent, intellegentia, intelligible, intellect, intellectual; cp. **legō**, Ch. 18)

mittō, mittere, mīsī, mīssum, *to send, let go* (admit, commit, emit, omit, permit, promise, remit, submit, transmit, compromise, demise)

sentiō, sentire, sēnsī, sēnsum, *to feel, perceive, think, experience* (assent, consent, dissent, presentiment, resent, sentimental, scent)

⁵Try pronouncing *eundem or *eōrūdem rapidly and you will probably end up changing the -m- to -n- before -d-, just as the Romans did.

⁶The genitive and ablative forms of **nōllus** are usually found in place of **nēmīnis** and **nēmīne**.

PRACTICE AND REVIEW

1. Eum ad eam cum aliō agricolā herī mittēbant.
2. Tū autem filiam beātam eius nunc amās.
3. Propter amicitiam, ego hoc faciō. Quid tū faciēs, mī amīce?
4. Vōsne eāsdem litterās ad eum mittere crās audēbitis?
5. Dūc mē ad eius discipulam (ad eam discipulam), amābō tē.
6. Post labōrem eius grātiās magnās eī agēmus.
7. Tūne vērītatem in eō librō dēmōstrās?
8. Audē, igitur, esse semper idem.
9. Venitne nātūra mōrum nostrōrum ex nōbīs sōlīs?
10. Dum ratiō nōs dūcet, valēbimus et multa bene gerēmus.
11. Illum timōrem in hōc virō unō invenimus.
12. Sine labōre autem nūlla pāx in civitātem eōrum veniet.
13. Studium nōn solum pecūniae sed etiam voluptātis hominēs nimium trahit; alii eās cupiditātēs vincere possunt, alii nōn possunt.
14. His life was always dear to the whole people.
15. You will often find them and their friends with me in this place.
16. We, however, shall now capture their forces on this road.
17. Since I was saying the same things to him about you and his other sisters, your brother was not listening.

SENTENTIAE ANTĪQUAE

1. Virtūs tua mē amicum tibi facit. (Horace.)
2. Id solum est cārum mihi. (Terence.—cārus and other adjectives indicating relationship or attitude often take the dat., translated *to* or *for*; see Ch. 35.)
3. Sī valēs, bene est; ego valeō. (Pliny.—bene est, idiom, *it is well*.)
4. Bene est mihi quod tibi bene est. (Pliny.)
5. "Valē?" "Et tū bene valē." (Terence.)
6. Quid hī dē tē nunc sentiunt? (Cicero.)
7. Omnēs idem sentiunt. (*Cicero.—omnēs, *all men*, nom. pl.)
8. Videō nēmīnem ex eīs hodiē esse amicum tibi. (Cicero.—The subject of an infinitive is regularly in the acc., hence **nēmīnem**; add this to your list of acc. case uses, and see Ch. 25.)
9. Hominēs vidēre caput Cicerōnis in Rōstrīs poterant. (Livy.—Antony proscribed Cicero and had the great orator's head cut off and displayed on the Rostra!—Rōstra, -ōrum; see Etymology below.)
10. Nōn omnēs eadem amant aut eāsdem cupiditātēs studiaque habent. (Horace.)
11. Nec tēcum possum vīvere nec sine tē (*Martial.)
12. Vērus amicus est alter idem. (Cicero.—Explain how **alter idem** can mean "a second self.")

CICERO DENOUNCES CATILINE IN THE SENATE

Quid facis, Catilīna? Quid cōgitās? Sentīmus magna vitia īnsidiāsque tuās. Ō tempora! Ō mōrēs! Senātus haec intellegit, cōsul videt. Hic tamen vīvit. Vīvit? Etiam in senātum venit; etiam nunc cōnsilia agere audet; oculis dēsīgnat ad mortem nōs! Et nōs, bonī virī, nihil facimus! Ad mortem tē, Catilīna, cōsul et senātus dūcere dēbent. Cōnsilium habēmus et agere dēbēmus; sī nunc nōn agimus, nōs, nōs—apertē dīcō—errāmus! Fuge nunc, Catilīna, et dūc tēcum amīcōs tuōs. Nōbīscum remanēre nōn potes; nōn tē, nōn istōs, nōn cōnsilia vestra tolerābō!

(Cicero, *In Catilinam* I.1. ff. Lucius Sergius Catilina, "Catiline," masterminded a conspiracy against the Roman government during Cicero's consulship; this excerpt is adapted from the first oration Cicero delivered against him, before the senate, in 63 B.C. See L.I. 5-6 and the reading passage in Cl. 14 below.—senātus, senate.—dēsīgnāre.—mors, mortis, f., death.—apertē, adv., openly.)



Cicero Denouncing Catiline in the Roman Senate
Cesare Maccari, 19th century
Palazzo Madama, Rome, Italy

ETYMOLOGY

Cārus was sometimes used in the sense of *expensive* just as Eng. "dear" and Fr. *cher* can be used.

In the sentences

9. **Rōstra**, the ramming beaks of captured ships affixed to the speakers' platform in the Roman Forum to attest a victory won in 338 B.C. at Antium (Anzio). These beaks gave their name to the platform. Though the pl. *rostra* is still the regular Eng. form, we sometimes use the sg. *rostrum*. "Cicero Denounces Catiline": senator, senatorial; senile.—designate, designation.—mortal, mortality.—aperture; cp. **aperīre**, to open.

Some Romance derivatives from the Lat. personal pronouns follow.

Latin	Italian	Spanish	French
ego, tu	io, tu	yo, tu	je, tu
mihi, tibi	mi, ti		
mē, tē	me, te	me, te	me, moi, te, toi ⁷
nōs, vōs (nom.)	noi, voi	nosotros, vosotros ⁸	nous, vous
nōs, vōs (acc.)		nos, os	nous, vous

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, discipulī et discipulae cārae! Notice the ending on that adj. *cārae*?—remember that when adjs. modify two nouns of different gender, the tendency is to have it agree with the one closer to it in the sentence. By the way, now you know the source of Freud's **ego** and **id**, and the meaning of the salutation **pāx vōbiscum/pāx tēcum**. And, you Caesar fans, can you believe that all three of the following have the same translation (well . . . sort of!): **Caesar, Caesar! Caesar eam videt. Caesar, cape eam!** According to tradition, Caesar's last words to the assassin Brutus were **et tū, Brūte?** (To which Brutus hungrily replied, according to the late great Brother Dave Gardner, "Nah, I ain't even et one yet!")

Did you notice in the **Vocab.** the origin of the abbreviations **i.e.** and **id.**? There are dozens of Latin abbreviations in current usage; for some others, besides those at the end of Ch. 6, see the list below, p. 492–93.

And remember those **-or/-iō** nouns? From the verbs in this **Vocab.** come **missor**, **missōris**, m., a *shooter* (of "missiles"—lit., a *sender*) and **missiō**, **missiōnis**, f., lit. a *sending forth* and used in classical Lat. for *release from captivity*, *liberation* (itself from **liberāre**, to free), *discharge* (from military service), *dismissal*, and, of course, *mission*; from compounds of **mittō** come a host of Latin nouns with further English derivatives such as "admission," "commission," "emission," "permission," etc. Can you think of others, both the Lat. nouns and the Eng. derivatives, from **mittō**? And how about **sentīō**?

Well, **tempus fugit**, so **pāx vōbiscum et valēte!**

⁷ Fr. *moi*, *toi* came from accented Lat. *mē*, *tē*, and Fr. *me*, *te* came from unaccented Lat. *mē*, *tē*.

⁸ -*otros* from *alterōs*.

12

Perfect Active System of All Verbs

You are already familiar with the formation and translation of the present, future, and imperfect tenses, the three tenses that constitute the present system, so-called because they are all formed on the present stem and all look at time from the absolute perspective of the present. In Latin, as in English, there are three other tenses, the perfect (sometimes called the "present perfect"), the future perfect, and the pluperfect (or "past perfect"), which constitute the "perfect system," so-called because they are formed on a perfect (active or passive) stem and look at time from a somewhat different perspective.

Learning the forms for these three tenses in the active voice (the perfect passive system is taken up in Ch. 19) is a relatively easy matter, since verbs of all conjugations follow the same simple rule: perfect active stem + endings.

PRINCIPAL PARTS

To ascertain the perfect active stem of a Latin verb you must know the principal parts of the verb, just as you must similarly know the principal parts of an English verb if you want to use English correctly.¹ As you have

¹ In fact the principal parts of an English verb to some extent parallel those of a Latin verb:

- | | | | | | | |
|----------------------|---------|------|-------|------|------|-------|
| (1) Present Tense: | praise | lead | take | see | sing | becam |
| (2) Past Tense: | praised | led | took | saw | sang | was |
| (3) Past Participle: | praised | led | taken | seen | sung | been |

Note that, since the pres. indic. and the pres. inf. are normally identical in English, only one form need be given. Note also that the past participle is really a past passive participle like the Latin *laudatū*.

seen from your vocabulary study, most regular Latin verbs have four principal parts, as illustrated by *laudō* in the following paradigm:

1. Present Active Indicative: *laudō*, *I praise*
2. Present Active Infinitive: *laudāre*, *to praise*
3. Perfect Active Indicative: *laudāvī*, *I praised, have praised*
4. Perfect Passive Participle: *laudātum*, *praised, having been praised*

The principal parts of the verbs which have appeared in the paradigms are as follows:

Pres. Ind.	Pres. Inf.	Perf. Ind.	Perf. Pass. Partic.
<i>laudō</i>	<i>laudāre</i>	<i>laudāvī</i> , <i>I praised</i>	<i>laudātum</i> , <i>having been praised</i>
<i>moneō</i>	<i>monēre</i>	<i>mónuī</i> , <i>I advised</i>	<i>mónitum</i> , <i>having been advised</i>
<i>ágō</i>	<i>ágere</i>	<i>ēgī</i> , <i>I led</i>	<i>āctum</i> , <i>having been led</i>
<i>cápiō</i>	<i>cápere</i>	<i>cēpī</i> , <i>I took</i>	<i>cáptum</i> , <i>having been taken</i>
<i>aúdiō</i>	<i>audīre</i>	<i>audīvī</i> , <i>I heard</i>	<i>audītum</i> , <i>having been heard</i>
<i>sum</i>	<i>esse</i>	<i>fūi</i> , <i>I was</i>	<i>futūrum</i> , <i>about to be</i>
<i>póssum</i>	<i>pósse</i>	<i>pótuī</i> , <i>I was able</i>	—

The first two principal parts, necessary for conjugating a verb in the present system, have been dealt with extensively already. As the first person singular of the perfect active indicative, which always ends in *-ī*, a verb's third principal part is analogous to its first (which is, of course, the first person singular of the present active indicative and regularly ends in *-ō*). The fourth principal part, while given in its neuter form in this book, is for regular transitive verbs the perfect passive participle, a fully declinable verbal adjective of the *-us/-a/-um* variety (*laudātus*, *-a*, *-um*, etc.—some uses of participles will be explained in Chs. 19 and 23–24). Verbs lacking a perfect passive participle substitute the accusative supine (see Ch. 38), and some verbs like *sum* and other intransitives substitute a future active participle (e.g., *futūrum* = *future*, *-a*, *-um*), while others like *possum* have no fourth principal part at all.

THE PERFECT ACTIVE STEM

While the first and second principal parts for regular verbs follow a very consistent pattern, there are no simple rules to cover the many variations in the third and fourth principal parts (though, as we have seen, most first conjugation verbs, marked by a [1] in the vocabularies, do follow the *-ō/-āre/-āvī/-ātum* pattern of *laudō*, and many second and fourth conjugation verbs follow the patterns of *moneō* and *audiō*); hence, as pointed out earlier, it is crucial to memorize all the principal parts in the vocabulary entry for each verb by both *saying them aloud* and *writing them out*. Your knowledge of English will help you in this memorization, since there are many derivatives from both the present stem and the perfect participial stem, as you have already discovered (e.g., “docile” and “doctor,” “agent” and “action,” etc.).

Once you know a verb's principal parts, finding the perfect active stem is easy: simply drop the final *-ī* which characterizes the third principal part of every verb. The stems for the sample verbs in the preceding list are: *laudāv-*, *monu-*, *ēg-*, *cēp-*, *audīv-*, *fu-*, and *potu-*. The following paradigms show you the endings for the three perfect system tenses.

Perfect Active Indicative

	<i>I praised, have praised</i>	<i>I led, have led</i>	<i>I was, have been</i>	Endings
Sg.	1. <i>laudāv-ī</i>	<i>ēg-ī</i>	<i>fū-ī</i>	<i>-ī</i>
	2. <i>laudāv-istī</i>	<i>ēg-istī</i>	<i>fu-istī</i>	<i>-istī</i>
	3. <i>laudāv-it</i>	<i>ēg-it</i>	<i>fū-it</i>	<i>-it</i>
Pl.	1. <i>laudāvimus</i>	<i>ēgimus</i>	<i>fūimus</i>	<i>-imus</i>
	2. <i>laudāvistis</i>	<i>ēgistis</i>	<i>fuistis</i>	<i>-istis</i>
	3. <i>laudāvērunt</i>	<i>ēgērunt</i>	<i>fuērunt</i>	<i>-ērunt, -ēre²</i>

Pluperfect Active Indicative

	<i>I had praised</i>	<i>I had been</i>	Future Perfect Active Indicative <i>I shall have praised</i>	<i>I shall have been</i>
Sg.	1. <i>laudāv-eram</i>	<i>fū-eram</i>	<i>laudāv-erō</i>	<i>fū-erō</i>
	2. <i>laudāv-erās</i>	<i>fū-erās</i>	<i>laudāv-eris</i>	<i>fū-eris</i>
	3. <i>laudāv-erat</i>	<i>fū-erat</i>	<i>laudāv-erit</i>	<i>fū-erit</i>
Pl.	1. <i>laudāverāmus</i>	<i>fuērāmus</i>	<i>laudāverimus</i>	<i>fuērimus</i>
	2. <i>laudāverātis</i>	<i>fuērātis</i>	<i>laudāveritis</i>	<i>fuēritis</i>
	3. <i>laudāverant</i>	<i>fūerant</i>	<i>laudāverint</i>	<i>fūerint</i>

The perfect endings (*-ī*, *-istī*, *-it*, etc.) are quite new and must be memorized. The pluperfect is in effect the perfect stem + *eram*, the imperfect of *sum*. The future perfect is in effect the perfect stem + *erō*, the future of *sum*, except that the third person plural is *-erint*, not *-erunt*.

USAGE, TRANSLATION, AND DISTINCTION FROM THE IMPERFECT

The perfect tense, like the imperfect, is sometimes translated as a simple past tense, hence both *puer amicum monuit* and *puer amicum monēbat* may in certain contexts be translated *the boy warned his friend*. But whereas the imperfect tense is like a video of the past, the perfect tense (from *perficō*, *perficere*, *perfect*, *perfectum*, *to finish, complete*) is rather like a snapshot: with the imperfect the action is viewed as going on, repeated, or habitual, so a more exact translation of *puer amicum monēbat*, depending upon the

²The alternate ending *-ere* (*laudāvere*, *ēgere*, *fuere*), while fairly common, especially in Lat. poetry, appears only once or twice in this book.

context, might be *the boy was warning/kept warning/tused to warn his friend*. Conversely, the more static perfect tense looks back at an action as a single, completed event (*he warned his friend once*), or as an event that, although completed, has consequences for the present; in this latter case, you should regularly translate using the auxiliary "has/have" (*he has warned his friend, and so his friend is now prepared*).

The pluperfect (from *plūs quam perfectum*, *more than complete*, i.e., time "prior to the perfect") and the future perfect are employed generally as they are in English and, like the perfect tense, generally look at the consequences of completed actions. Consider these English sentences, illustrating the pluperfect, perfect, and future perfect, respectively, and note the use of the English auxiliary verbs "had," "has," and "will have" (the past, present, and future tenses of the verb "to have"): "he had studied the material and so he knew it well"; "he has studied the material and so he knows it well"; "he will have studied the material and so he will know it well." You can see from these examples how the three perfect system tenses parallel the three tenses of the present system; in the latter we simply look at events of the past, present, or future, while in the former we look at events of the past, present, or future and consider the impact of previously completed actions on those events.

VOCABULARY

adolēscēns, adolēscētis, m. and f., *young man or woman* (adolescent, adolescence, adult; cp. *adolēscēntia*)

ānnus, -ī, m., *year* (annals, anniversary, annuity, annual, biennial, perennial, centennial, millennium, superannuated)

Āsia, -ae, f., *Asia*, commonly referring to Asia Minor

Caesar, Caēsarīs, m., *Caesar* (Caesarian, Caesarism, kaiser, czar, tsar)

māter, mātris, f., *mother* (maternal, maternity, matriarchy, matrimony, matricide, matriculate, matrilineal, matrix, matron)

mēdicus, -ī, m., and **mēdica, -ae**, f., *doctor; physician* (medic, medical, medicate, medicine, medicinal)

pāter, pātris, m., *father* (paternal, paternity, patrician, patrimony, patron, patronage, patronize, pater, padre, père; cp. *patria*)

patiēntia, -ae, f., *suffering; patience, endurance* (patient, impatient; cp. *patior*, Ch. 34)

prīncipiūm, -iī, n., *beginning* (principal, principle; cp. *prīnceps*, Ch. 28)

acērbus, -a, -um, *harsh, bitter, grievous* (acerbity, exacerbate)

prō, prep. + abl., *in front of, before, on behalf of, for the sake of, in return for, instead of, for, as*; also as prefix (pros and cons, pro- as a prefix)

dūl, adv., *long, for a long time*

nūper, adv., *recently*

āmittō, -mittere, -misi, -missum, *to lose, let go*

cādō, cādere, cécidī, cāsūrum, to fall (cadence, case, casual, cascade, chance, accident, incident, decadence, decay, deciduous)
crēō (1), to create (creation, creativity, creature, procreate)

PRACTICE AND REVIEW

1. Vōs nōbīs dē voluptātibus adūlescēntiae tum scrīpsistis.
2. Ratiōnēs alterūs filiae heri uōn fuērunt eaedem.
3. Nēmō in hanc viam ex utrā portā fūgerat.
4. Illī autem ad nōs cum medicā eius nūper vērērunt.
5. Illī adūlescēntēs ad nōs propter amīcitiā saepe veniēbant.
6. Eundem timōrem in istō cōnsule sēnsimus.
7. Post paucās hōrās Caesar Asiā cēpit.
8. Illa fēmina beāta sōla magnam cupiditātem pācis sēnsit.
9. Potuistisne bonam vītam sine ūllā libertāte agere?
10. Vērītās igitur fuit tōtī populō cāra.
11. Neuter medicus nōmen patris audīverat.
12. That friendly queen did not remain there a long time.
13. Our mothers had not understood the nature of that place.
14. However, we had found no fault in the head of our country.
15. They kept sending her to him with me.

SENTENTIAE ANTĪQUAE

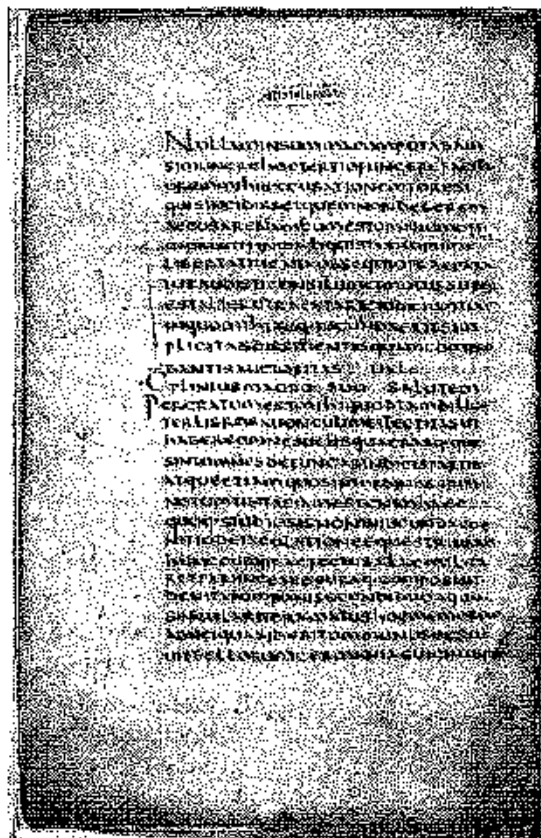
1. In prīncipiō Deus creāvit caelum et terram; et Deus creāvit hominem. (Genesis)
2. In triumphō Caesar praetulit hunc titulum: "Vēnī, vidī, vīcī." (Suetonius.—**triumphus, -i, triumphal procession**, here celebrating his quick victory at Zela in Asia Minor in 47 B.C.—**praeferō, -ferre, -tulī, -lātum, to display**.—**titulus, -i, placard**.)
3. Vīxit, dum vīxit, bene. (*Terence.)
4. Adūlescēns vult diū vīvere; senex diū vīxit. (Cicero.—**vult, irreg., wishes**.—**senex, senis, m., old man**.)
5. Nōn ille diū vīxit, sed diū fuit. (*Seneca.)
6. Hui, dixisti pulchrē! (*Terence.—**hui, interj., comparable to Eng. "wheel"**—**pulchrē, adv. from pulcher; advs. were commonly formed from adjs. in this way**. See Chs. 26–27, and op., e.g., **vērē** from **verus**, **liberē** from **liber**, and the irregular **hene** from **bonus**.)
7. Sophoclēs ad summam senectūtem tragoediās fēcit. (*Cicero.—**Sophoclēs, -elis, the famous Athenian playwright**.—**summus, -a, -um, extreme**.—**tragoedia, -ae, tragedy**.)
8. Illī uōn solum pecūniā sed etiam vītam prō patriā prōfūdērunt. (Cicero.—**prōfundō, -ere, -fūdī, -fūsum, to pour forth**.)
9. Rēgēs Rōmam ā prīncipiō habuērunt; libertātem Lūcius Brūtus Rōmānīs dedit. (Tacitus.—**ā + abl., from**.)

10. Sub Caesare autem libertatem perdidimus. (Laberius.—**perdō, -ere, -didī, -ditum, to destroy, lose.**)
11. Quandō libertās ceciderit, nēmō liberē dicere audēbit. (Publius Syrus.)

**PLINY WRITES TO MARCELLINUS ABOUT THE DEATH OF
FUNDANUS' DAUGHTER**

Salvē, Marcelline! Haec tibi scribō dē Fundānō, amīcō nostrō; is filiam cāram et bellam amīsīt. Illa puella nōn XIII annōs vīxerat, sed nātūra ei multam sapientiam dederat. Mātrē patremque, frātrē sorōrēque, nōs et aliōs amīcōs, magistrōs magistrāsque semper amābat, et nōs eam amābāmus laudābāmusque. Medicī eam adiuvāre nōn poterant. Quoniam illa autem magnōs animōs habuit, morbum nimis malum cum patientiā tolerāvit. Nunc, mī amīce, mitte Fundānō nostrō litterās dē fortunā acerbā filiae eius. Valē.

(Pliny, *Epistulae* 5.16; see L.I. 40.—XIII annōs, for 13 years, acc. of duration of time, Ch. 37. Minicius Fundanus was a consul in A.D. 107; his daughter's funerary urn and the following epitaph were found in the family's tomb outside of



Page from manuscript of Pliny's *Epistulae*
(*Epist.* III.4.8–9 and III.5.1–3)
6th century A.D., Italy
The Pierpont Morgan Library, New York

Rome: D[is] M[anibus] Miniciae Marcellae Fundam[en]t[um] [illegible]; v[er]ixit[ur] a[m]n[os] XII m[en]s[es] XI d[ies] VII.—The bracketed text was abbreviated in the original inscription.—The *di manēs* were the *spirits of the dead*, who protected the deceased.—*mēnsēs*, *months*.—*diēs*, *days*.)

DIAULUS STILL BURIES HIS CLIENTS

Nuper erat medicus, nunc est vespillo Diaulus.
Quod vespillo facit, fecerat et medicus.

(*Martial 1.47; meter: elegiac couplet.—*vespillō*, *-lōnis*, *m.*, *undertaker*.—Diaulus' name is delayed for suspense.—*quod*, *what*.—*et* = *etiam*.)

ETYMOLOGY

Further examples of the help of English words in learning principal parts of Latin verbs are:

Latin Verb	Pres. Stem in Eng. Word	Perf. Partic. Stem in Eng. Word
videō	provide (<i>vidēre</i>)	provision (<i>vīsum</i>)
maneō	permanent (<i>manēre</i>)	mansion (<i>mānsūm</i>)
vivō	revive (<i>vīvere</i>)	victuals (<i>vīctūm</i>)
sentiō	sentiment (<i>sentīre</i>)	sense (<i>sēnsūm</i>)
veniō	intervene (<i>venīre</i>)	intervention (<i>ventūm</i>)
faciō	facile (<i>facere</i>)	fact (<i>factūm</i>)

The connection between Latin *pater* and *patria* (*father-land*) is obvious. However, although English “patriarch,” “patriot,” and “patronymic” have in them a stem, *patr-*, which is meaningful to one who knows the Latin words, nevertheless these English words are actually derived from Greek, in which the stem *patr-* is cognate with the same stem in Latin; cp. Greek *patēr*, *father*, *pátrā* or *patris*, *fatherland*, *patriá*, *lineage*.

In the readings

2. prefer, prelate.—title, titular. 8. confound, confuse, effuse, effusive, fuse, fusion, refund, refuse, transfusion. 10. perdition.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, discipulae discipulique cārī! As we saw in S. A. 2 above, Caesar is said to have proclaimed *veni, vidi, vici* in propagandizing his victory at Zela—a good example of the perfect tense, a “snapshot” of the action whose rapid conclusion the general wanted to emphasize. There are now some 20th-cen. variants on this boast: from the mail-masters, **VENI, VIDI, VISA**, “I came, I saw, I bought everything in sight!” and from the vegetarians, **VENI, VIDI, VEGI**, “I came, I saw, I had a salad.” Are you groaning?!—but remember, *patientia est virtus*, and there may yet be worse to come: meantime, *ridēte* (from *rīdēre*, *to smile*) *et valēte!*

13

Reflexive Pronouns and Possessives; Intensive Pronoun

REFLEXIVE PRONOUNS

Reflexive pronouns differ from other pronouns in that they are used ordinarily only in the predicate and refer back to the subject. "Reflexive," which derives from re-flexus, -a, -um (reflectō, -ere, -flexī, -flexum, to bend back) means "bent back," and so reflexive pronouns "bend back" to the subject, or, to put it another way, they "reflect" or refer to the subject. English examples are:

Reflexive Pronouns

I praised *myself*.

Cicero praised *himself*.

Personal Pronouns

You praised *me*.

Cicero praised *him* (Caesar).

DECLENSION OF REFLEXIVE PRONOUNS

Since reflexive pronouns refer to the subject, they cannot serve as subjects of finite¹ verbs and they have no nominative case. Otherwise, the declension of the reflexives of the first and the second persons is the same as that of the corresponding personal pronouns.

¹"Finite" verb forms are those which are limited (*finitus, -a, -um, having been limited, bounded*) by person and number; reflexives can serve as the subject of an infinitive, however, as you will see in Ch. 25.

The reflexive pronoun of the third person, however, has its own peculiar forms; these are easily recognizable because, as seen from the following chart, they are identical to the singular of **tu**, except that the nominative is lacking and the forms begin with **s-** rather than **t-**. Note also that the singular and plural are identical, or, to put it another way, singular and plural were not distinguished and did not need to be, since reflexives in fact "reflect" the number (as well as the gender) of the subject; e.g., **sē** is easily understood to mean *herself* in the sentence **fēmina dē sē cōgitābat** (*the woman was thinking about herself*) and *themselves* in the sentence **virī dē sē cōgitābant** (*the men were thinking about themselves*).

	1st Pers.	2nd Pers.	3rd Pers.
Singular			
<i>Nom.</i>	—	—	—
<i>Gen.</i>	mēi (<i>of myself</i>)	tūi	sūi (<i>of himself, herself, itself</i>)
<i>Dat.</i>	mihī (<i>to/for myself</i>)	tibi	sibi (<i>to/for himself, etc.</i>)
<i>Acc.</i>	mē (<i>myself</i>)	tē	sē (<i>himself, herself, itself</i>)
<i>Abf.</i>	mē (<i>by/w./fr. myself²</i>)	tē	sē (<i>by/w./fr. himself, etc.</i>)
Plural			
<i>Nom.</i>	—	—	—
<i>Gen.</i>	nōstrī (<i>of ourselves</i>)	vēstrī	sūi (<i>of themselves</i>)
<i>Dat.</i>	nōbīs (<i>to/for ourselves</i>)	vōbīs	sibi (<i>to/for themselves</i>)
<i>Acc.</i>	nōs (<i>ourselves</i>)	vōs	sē (<i>themselves</i>)
<i>Abf.</i>	nōbīs (<i>by/w./fr. ourselves</i>)	vōbīs	sē (<i>by/w./fr. themselves</i>)

PARALLEL EXAMPLES OF REFLEXIVE AND PERSONAL PRONOUNS OF 1ST AND 2ND PERSONS.³

1. Tū laudāvistī tē, *you praised yourself.*
2. Cicero laudāvit tē, *Cicero praised you.*
3. Nōs laudāvimus nōs, *we praised ourselves.*
4. Cicero laudāvit nōs, *Cicero praised us.*
5. Ego scripsī litterās mihī, *I wrote a letter to myself.*
6. Cicero scripsit litterās mihī, *Cicero wrote a letter to me.*

PARALLEL EXAMPLES OF REFLEXIVE AND PERSONAL PRONOUNS OF 3RD PERSON

1. Cicero laudāvit sē, *Cicero praised himself.*
2. Cicero laudāvit eum, *Cicero praised him (e.g., Caesar).*

²See Ch. 11, n. 1.

³The word order in these examples is modified for the sake of clarity.

3. Rōmānī laudāvērunt **sē**, *the Romans praised themselves.*
4. Rōmānī laudāvērunt **eōs**, *the Romans praised them* (e.g., the Greeks).
5. Puella servāvit **sē**, *the girl saved herself.*
6. Puella servāvit **eam**, *the girl saved her* (i.e., another girl).

REFLEXIVE POSSESSIVES

The reflexive possessives of the first and the second persons are identical with the regular possessives already familiar to you: **meus**, **tuus**, **noster**, **vester** (i.e., *my*, *my own*; *your*, *your own*; etc.). They will never cause you any difficulty.

The reflexive possessive of the third person, however, is the adjective **suus**, **sua**, **suum**, *his (own)*, *her (own)*, *its (own)*, *their (own)*. While the forms themselves are easily declined (on the same pattern as **tuus**, -a, -um, a regular first/second declension adjective), a few important points must be kept in mind regarding the word's usage and translation. First, like any adjective, **suus**, -a, -um, must agree with the noun it modifies in number, gender, and case. Its English translation, however, like that of the reflexive pronoun, must naturally reflect the gender and number of the subject to which it refers (e.g., *vir filium suum laudat*, *the man praises his [own] son*, vs. *fēmina filium suum laudat*, *the woman praises her [own] son*, and *virī patriam suam laudant*, *the men praise their [own] country*). Finally, the reflexive possessive adjective **suus**, -a, -um must be carefully distinguished from the nonreflexive possessive genitives **eius**, **eōrum**, **eārum** (*his/her*; *their*; see Ch. 11), which do not refer to the subject.

1. Cicerō laudāvit amīcum **suum**, *Cicero praised his (own) friend.*
2. Cicerō laudāvit amīcum **eius**, *Cicero praised his (Caesar's) friend.*
3. Rōmānī laudāvērunt amīcum **suum**, *the Romans praised their (own) friend.*
4. Rōmānī laudāvērunt amīcum **eōrum**, *the Romans praised their (the Greeks') friend.*
5. Fēmina scrīpsit litterās amīcīs **suīs**, *the woman wrote a letter to her (own) friends.*
6. Fēmina scrīpsit litterās amīcīs **eius**, *the woman wrote a letter to his (or her, i.e., someone else's) friends.*
7. Fēmina scrīpsit litterās amīcīs **eōrum**, *the woman wrote a letter to their (some other persons') friends.*

THE INTENSIVE PRONOUN *ipse, ipsa, ipsum*

The intensive *ipse, ipsa, ipsum* follows the peculiar declensional pattern of the demonstratives in the genitive and the dative singular (i.e., gen. *ipsius, ipsius*, dat. *ipsi, ipsi, ipsi*); otherwise, it is like *magnus, -a, -um*.⁴ The Romans used the intensive pronoun to emphasize a noun or pronoun of any person in either the subject or the predicate of a sentence; consequently its possible translations include *myself/ourselves* (1st pers.), *yourself/yourselves* (2nd pers.), and *himself/herself/itself/themselves* (3rd pers.), as well as *the very* and *the actual*, as illustrated in the following examples:

Cicerō ipse laudāvit mē, Cicero himself praised me.

Cicerō laudāvit mē ipsum, Cicero praised me myself (i.e., actually praised me)

ipse laudāvī eius amīcūm, I myself praised his friend.

Fīlia scrīpsit litterās vōbīs ipsīs, your daughter wrote a letter to you yourselves.

Cicerō vidit Caesaris litterās ipsās, Cicero saw Caesar's letter itself (i.e., Caesar's actual letter).

VOCABULARY

divitiāe, -ārum, f. pl., riches, wealth (cp. *dives*, Ch. 32)

factum, -ī, n., deed, act, achievement (fact, faction, feat; cp. *faciō*)

signum, -ī, n., sign, signal, indication; seal (assign, consign, countersign, design, ensign, insignia, resign, seal, signet)

ipse, ipsa, ipsum, intensive pron., myself, yourself, himself, herself, itself, etc., the very, the actual (*ipso facto, solipsistic*)

quisque, quidque (gen. *cuiusque*; dat. *cuique*—cp. *quis*, Ch. 19), indefinite pron., *each one, each person, each thing*

sui, reflexive pron. of 3rd pers., himself, herself, itself, themselves (suicide, *sui generis, per se*)

doctus, -a, -um, taught, learned, skilled (doctor, doctorate, doctrine, indoctrinate; cp. *doceō*)

fortunatus, -a, -um, lucky, fortunate, happy (unfortunate; cp. *fortūna*)

suius, -a, -um, reflexive possessive adj. of 3rd pers., his own, her own, its own, their own

nam, conj., for

ante, prep. + acc., before (in place or time), *in front of*; adv., *before, previously*; not to be confused with Greek *anti, against* (*antebellum, antedate, ante-room, anterior, antediluvian, A.M. = ante meridiem, advance, advantage*)

⁴ See the Summary of Forms, p. 448, for the full declension.

per, prep. + acc., *through*; with reflexive pron., *by*; **per-** (assimilated to **pel-** before forms beginning with **l-**), as a prefix, *through, through and through = thoroughly, completely, very* (perchance, perforce, perhaps, perceive, perfect, perspire, percolate, percussion, perchloride, pel-licid)

olim, adv., *at that time, once, formerly; in the future*

ālō, ālere, āluī, ālūtum, *to nourish, support, sustain, increase; cherish* (al-ible, aliment, alimentary, alimony, coalesce, adolescence)

dīligō, dīligere, dīlēxī, dīlēctum, *to esteem, love* (diligent, diligence; cp. legō, Ch. 18)

iūngō, iūngere, iūnxī, iūnctum, *to join* (join, joint, junction, juncture, adjunct, conjunction, enjoin, injunction, subjunctive)

stō, stāre, stēti, stātum, *to stand, stand still or firm* (stable, state, station, statue, stature, statute, establish, instant, instate, restate, stay; cp. praestō, Ch. 28)

PRACTICE AND REVIEW

1. Cōsulēs sē nec tēcum nec cum illis aliis iūngēbant.
2. Tōtus populus Rōmānus lībertātem amīsīt.
3. Rēx malus enim mē ipsum capere nunquam potuit.
4. Ad patrem mātremque eōrum per illum locum tum fūgistis.
5. Dī animōs creant et eōs in corpora hominum ē caelō mittunt.
6. Ipsī per sē eum in Asiā nūper vīcērunt.
7. In hāc viā Cicerō medicum eius vīdit, nōn suum.
8. Nēmō filiam acerbam cōsulis ipsius diū dīligere potuit.
9. Hī Cicerōnem ipsum sēcum iūnxērunt, nam eum semper dīlēxerant.
10. Fēmina ante illam hōram litterās suās mīserat.
11. Ille bonam senectūtem habuit, nam bene vīxerat.
12. Māter filium bene intellēxit, et adulescēns eī prō patientiā grātiās ēgit.
13. However, those young men came to Caesar himself yesterday.
14. Cicero, therefore, will never join his (Caesar's) name with his own.
15. Cicero always esteemed himself and even you esteem yourself.
16. Cicero used to praise his own books and I now praise my own books.
17. The consul Cicero himself had never seen his (Caesar's) book.

SENTENTIAE ANTIQUAE

1. Ipse ad eōs contendēbat equitēsque ante sē mīsīt. (Caesar.—**con-**tendā, -ere, *to hasten*.—**eques, equitis**, m., *horseman*.)
2. Ipsī nihil per sē sine eō facere potuērunt. (Cicero.)
3. Ipse signum suum et litterās suās ā principiō recognōvit. (Cicero.—**recognōscō, -ere, -cognōvī, -cognītum**, *to recognize*.)
4. Quisque ipse sē dīligit, quod quisque per sē sibi cārus est. (Cicero.)

5. Ex vitiō alterius sapiēns ēmendat suum. (*Publius Syrus.—sapiēns, -entis, m., wise man, philosopher.—ēmendāre, to correct.)
6. Recēde in tē ipsam. (*Seneca.—recēdō, -ere, to withdraw.)
7. Animus sē ipse alit. (*Seneca.)
8. Homō doctus in sē semper divitiās habet. (Phaedrus.)

ALEXANDER THE GREAT AND THE POWER OF LITERATURE

Magnus ille Alexander multōs scriptōrēs factōrum suōrum sēcūm semper habēbat. Is enim ante tumulum Achillis ōlīm stetit et dixit haec verba: "Fuisse fortunātus, ō adulēscēns, quod Homērum laudātorem virtūtis tuae invenisti." Et verē! Nam, sine *Iliade* illā, idem tumulus et corpus eius et nōmen obruere potuit. Nihil corpus humānum cōservāre potest; sed litterae magnae nōmen viri magni saepe cōservāre possunt.

(Cicero, *Prō Archiā* 24. —ille, usually when placed after the word it modifies, can mean *that famous*.—tumulus, -i, tomb, grave.—Achillēs, -is, m.—Homērus, -i.—laudātor, -toris, one who praises [see Ch. 8, *Latīna Est Gaudium*], here *chronicles*.—verē, adv. of verus.—Iliās, -adis, f.—obruō, -ere, to overwhelm, bury.)



Alexander the Great
Pergamon, 3rd century B.C.
Archaeological Museum, Istanbul, Turkey

THE AUTHORITY OF A TEACHER'S OPINION

Magistrī bonī discipulis sententiās suās nōn semper dicere debent. Discipuli Pŷthagorae in disputātiōnibus saepe dicēbant: "Ipse dixit!" Pŷthogorās, eōrum magister philosophiae, erat "ipse": sententiāe eius etiam sine ratiōne valēerunt. In philosophiā autem ratiō sōla, nōn sententiā, valēre debet.

(Cicero, *Dē Nātūrā Deōrum* 1.5.10.—Pŷthagorās, -ae, m.—disputātiō, -ōnis, *argument*, *debate*.—sc. id as direct obj. of ipse dixit.)

ETYMOLOGY

The adj. **altus**, -a, -um, *high*, literally means *having been nourished*, and so, *grown large*: hence altitude, alto, contralto, exalt, hautboy, oboe.

In the readings

1. contend, contention, contentious.—equestrian; cp. **equus**, *horse*.
5. emend, emendation, mend. 6. recede, recession. "Alexander": tumulus, tumular, tumulose.—laudatory. "Authority": disputable, dispute, disputant, disputation, disputatious.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! If you've spent much time in court, or even watching *Perry Mason* reruns, you've doubtless encountered some legal Latin. **Ipse** turns up more than once in the lawyer's lexicon: there's **ipsō factō**, *by that very fact*; **ipsō iūre** (classical **iūre**), *by the law itself*; and **rēs ipsa loquitur**, *the matter speaks for itself*. And from the third pers. reflexive there's **suū iūris** (**iūris**), lit. *of his own right*, i.e., legally competent to manage one's own affairs. Not a legal term, but from the reflexive and common in Eng. is **suū generis**, lit. *of his/her/its own kind* (see **genus**, Ch. 18), used of a person or thing that is unique. Another common Eng. phrase, seen in the above reading on Pythagoras, is **ipse dixit**, used of any dogmatic or arbitrary statement; likewise from the intensive pronoun are the phrase **ipsissima verba**, *the very words* (of a person being quoted), the medical term "ipsilateral," meaning "on or affecting the same side of the body" (from Lat. **latus**, **lateris**, n., *side*), and the word "solipsism," for the philosophical theory that the self alone is the only reality or that it conditions our perception of reality.

By now you've had all the vocabulary needed to translate the famous quotation from Constantine, **in hōc signō vincēs** (*under this standard—i.e., the cross—you shall prevail*), seen in more recent decades on a well-known brand of cigarettes; freely it means, *You'll win with this brand* (but would the U.S. Surgeon General agree?). Well, **tempus iterum fūgit: valēte!**



School of Athens, detail of Pythagoras and a boy
Raphael, 1508
Stanza della Segnatura
Vatican Palace, Vatican State

14

I-Stem Nouns of the Third Declension; Ablatives of Means, Accompaniment, and Manner

Some nouns of the third declension differ from those introduced in Ch. 7 in that they have a characteristic *i* in certain case endings. Because of this *i* these nouns are called *i*-stem nouns, and the rest are known as consonant-stems. As you will see from the following paradigms, the only new ending shared by all *i*-stems is the genitive plural in **-ium** (rather than simply **-um**); neuters have, in addition, **-ī** instead of **-e** in the ablative singular and **-ia** instead of **-a** in the nominative, accusative, and vocative plural; **vīs** is a common irregular *i*-stem and should be memorized (its gen. and dat. sg., given in parentheses, are rarely used).

Cons.-stem Reviewed	Parisyllabics		Base in 2 Consonants	Neut. in -e, -al, -ar	Irregular
rēx, rēgis, m., <i>king</i>	cīvis, -is, m., <i>citizen</i>	nūbēs, -is, f., <i>cloud</i>	urbs, -is, f., <i>city</i>	mare, -is, n., <i>sea</i>	vīs, vīs, f., <i>force</i> ; pl. <i>strength</i>
N. rēx	cīvis	nūbēs	urbs	mare	vīs
G. rēgis	cīvis	nūbis	urbis	maris	(vīs)
D. rēgī	cīvī	nūbī	urbī	marī	(vī)
A. rēgem	civem	nūbem	urbem	mare	vīm
A. rēge	cīve	nūbe	urbe	marī	vī

N.	rēgēs	cīvēs	nūbēs	ūrbēs	māria	vīrēs
G.	rēgum	cīvium	nūbium	ūrbium	mārium	vīrium
D.	rēgibus	cīvibus	nūbibus	ūrbibus	māribus	vīribus
A.	rēgēs	cīvēs	nūbēs	ūrbēs	māria	vīrēs
A.	rēgibus	cīvibus	nūbibus	ūrbibus	māribus	vīribus

An important alternate masculine and feminine accusative plural ending in *-īs* (e.g., *cīvis* for *cīvēs*), though rarely appearing in this book, was frequently employed throughout Republican literature and into the Augustan Period and should be remembered.

Besides learning these few new endings, it is also important to be able to recognize that a noun is an *i*-stem when you encounter it in a vocabulary list or a reading. The following three rules will enable you to do so and should be memorized.

MASCULINE AND FEMININE *i*-STEMS

1. Masculine and feminine nouns with a nominative singular in *-is* or *-ēs* and having the same number of syllables in both the nominative and genitive (often called "parisyllabic," from *pār, equal, + syllaba*).¹

hostis, hostis, m.; hostium; *enemy*
 nāvis, nāvis, f.; nāvium; *ship*
 mōlēs, mōlis, f.; mōlium; *mass, structure*

2. Masculine and (chiefly) feminine nouns with a nominative singular in *-s* or *-x* which have a base ending in two consonants; most, like the following examples, have monosyllabic nominatives.

ars, art-is, f.; artium; *art, skill*
 dēns, dent-is, m.; dentium; *tooth*
 nox, noct-is, f.; noctium; *night*
 arx, arc-is, f.; arcium; *citadel*

Again, the only ending ordinarily distinguishing these masculine and feminine nouns from consonant stems is the genitive plural in *-ium*.

NEUTER *i*-STEMS

3. Neuter nouns with a nominative singular in *-al*, *-ar*, or *-e*. Again, these have the characteristic *i* not only in the genitive plural *-ium* but also in the ablative singular *-ī* and the nominative/accusative/vocative plural *-ia*.

¹ *Canis, canis, dog, and iuventus, -is, youth, are exceptions, having -um in the gen. pl. There are a few nouns with -er nominatives in this category, e.g., imber, imbris, m., shower; ruit (gen. pl. imbrium).*

animal, animālis, n., *animal*
exemplar, exemplāris, n., *model, pattern, original*
mare, maris, n., *sea*

IRREGULAR VIs

The common and irregular vIs must be thoroughly memorized and must be carefully distinguished from vir. Note that the characteristic ī appears in most forms. Practice with the following forms: virī, virēs, virīs, viriūm, viri-
bus, virōs, virum.

ABLATIVE CASE USES

So far the ablative has generally appeared along with prepositions and for that reason has occasioned little difficulty. However, the Romans frequently used a simple ablative without a preposition to express ideas which in English are introduced by a preposition. The proper interpretation of such ablatives requires two things: (1) a knowledge of the prepositionless categories and (2) an analysis of the context to see which category is the most logical.

Following are three common uses (or “constructions”) of the ablative case, which should be added to the one you have already learned (i.e., object of certain prepositions): several additional uses for this case will be introduced in later chapters, so it is important to maintain a list in your notebook or computer file, complete with the name, a definition, and examples for each (you should be maintaining similar lists, of course, for all of the other cases as well).

ABLATIVE OF MEANS OR INSTRUMENT

The ablative of means or instrument is one of the most important of the prepositionless categories. It answers the questions *by means of what (instrument)?, by what?, with what?* and its English equivalent is a phrase introduced by the prepositions *by, by means of, with*.

Litterās stilō scrīpsit, *he wrote the letter with a pencil (stilus, -ī).*
Civēs pecūniā vicit, *he conquered the citizens with/by money.*
Id meīs oculīs vidī, *I saw it with my own eyes.*
Suīs labōribus urbem cōservāvit, *by his own labors he saved the city.*

You have already encountered this construction a few times in the reading and translation exercises.

ABLATIVES OF ACCOMPANIMENT AND MANNER

You have also already encountered the use of *cum* + ablative to indicate (1) accompaniment, which answers the question *with whom?* and (2) manner, which answers the question *how?*

Cum amicis vēnērunt, they came with friends (= with whom?)

Cum celeritāte vēnērunt, they came with speed (= how?; *speedily*.—*celeritās, -tātis*).

Id cum eīs fēcit, he did it with them (= with whom?).

Id cum virtūte fēcit, he did it with courage (= how?; *courageously*).

You will notice that each of these three constructions may be translated using the English preposition “with” (among other possibilities), but the three constructions are conceptually different and must be very carefully distinguished. Remember that ablative constructions generally function adverbially, telling you something about the action of the verb; in these three instances they tell you, respectively, by what means or with what instrument the action was performed, with whom the action was performed, and in what manner the action was performed.

Your only real difficulty will come in translating from English to Latin. If *with* tells *with whom* or *in what manner*, use *cum* + ablative; if *with* tells *by means of what*, use the ablative without a preposition.

VOCABULARY

ánimal, animālis, n., a living creature, animal (related to **ánima**, Ch. 34, *breath, air, spirit, soul*, and **ánimus**; animate, animation)

áqua, -ae, f., water (aquatic, aquarium, Aquarius, aqueduct, subaqueous, ewer, sewer, sewage, sewerage)

ars, artīs, f., art, skill (artifact, artifice, artificial, artless, artist, artisan, inert, inertia)

áuris, auris, f., ear (aural, auricle, auricular, auriform; not to be confused with “auric,” “auriferous,” from **aurum**, gold)

cívīs, civis, m. and f., citizen (civil, civilian, civility, incivility, civitize, civic; cp. **cívitās, cívilis**, related to one's fellow citizens)

iūs, iúris, n., right, justice, law (jurisdiction, jurisprudence, juridical, jurist, juror, jury, just, justice, injury; cp. **iniúria**, Ch. 39, **iústus**, Ch. 40)

māre, mārīs, n., sea (marine, mariner, marine, maritime, submarine, cormorant, rosemary, mere = Eng. cognate, archaic for "small lake.")
mors, mōrtīs, f., death (mortal, immortal, mortify, mortgage; murder = Eng. cognate; cp. **mortālis**, Ch. 18, **immortālis**, Ch. 19)

nūbēs, nūbis, f., cloud (nubilous)

ōs, ōris, n., mouth, face (oral, orifice)

pars, pārtīs, f., part, share; direction (party, partial, partake, participate, participle, particle, particular, partisan, partition, apart, apartment, depart, impart, repartee)

Rōma, -ae, f., Rome (romance, romantic, romanticism; cp. **Rōmānus**)

tūrba, -ae, f., uproar, disturbance; mob, crowd, multitude (cp. **turbāre**, to disturb, throw into confusion; turbid, turbulent, turbine, turbo, disturb, perturb, imperturbable, trouble)

urbs, ūrbīs, f., city (urban, urbane, urbanity, suburb, suburban)

vis, vīs, f., force, power, violence; **vīrēs, vīrium, pl.**, strength (vim, violate, violent; do not confuse with **vir**)

ā (before consonants), **ab** (before vowels or consonants), prep. + abl., away from, from; by (personal agent); frequent in compounds (aberration, abject, abrasive, absolve, abstract, abundant, abuse)

trāns, prep. + acc., across; also a prefix (transport, transmit)

appellō (i), to speak to, address (as), call, name (appellation, appellative, appeal, appellant, appellate)

cūrrō, cūrrere, cucūrrī, cūrsurū, to run, rush, move quickly (current, cursive, cursory, course, coarse, discursive, incur, occur, recur)

mūtō (i), to change, alter; exchange (mutable, immutable, mutual, commute, permutation, transmutation, molt)

tēneō, tenēre, tēnuī, tēntum, to hold, keep, possess; restrain; -tineō, -ēre, -tinuī, -tentum in compounds, e.g., **contineō** (tenable, tenacious, tenant, tenet, tenure, tentacle, tenor; continue, content, continent, pertinent, pertinacity, lieutenant, appertain, detain, retain, sustain)

vītō (i), to avoid, shun; not to be confused with **vivō** (inevitable)

PRACTICE AND REVIEW

1. Magnam partem illārum urbium post multōs annōs vī et cōnsiliō capiēbat.
2. Ante Caesaris ipsius oculōs trāns viam cucurrimus et cum amīcīs fūgimus.
3. Nēmō vitia sua videt, sed quisque illa alterius.
4. Monuitne nūper eōs dē vitibus illārum urbium in Asiā?
5. Ipsī autem libertātem civium suōrum magnā cum cūrā aluerant.
6. Nōmina multārum urbium nostrārum ab nōminibus urbium antiquārum trāximus.
7. Pars civium dīvitiās cēpit et per urbem ad mare cucurrit.

8. Hodie multae nubēs in caelō sunt signum irae acerbae deōrum.
9. Illud animal heri ibi cecidit et se trāns terram ab agrō trahēbat.
10. That wicked tyrant did not long preserve the rights of these citizens.
11. Great is the force of the arts.
12. His wife was standing there with her own friends and doing that with patience.
13. Cicero felt and said the same thing concerning his own life and the nature of death.

SENTENTIAE ANTĪQUAE

1. Et Deus aquās maria in p̄ncipiō appellāvit. (Genesis; aquās is direct object; maria is predicate acc. or objective complement.²)
2. Terra ipsa hominēs et animālia ōlim creāvit. (Lucretius.)
3. Pān servat ovēs et magistrōs fortunātōs ovium. (Virgil.—Pan, the god of pastures and shepherds.—ovīs, ovīs, f., *sheep*.)
4. Parva formīca onera magna ōre trahit. (Horace.—formīca, -ae, *ant*.—onus, oneris, n., *load*.)
5. Auribus teneō lupum. (*Terence.—a picturesque, proverbial statement of a dilemma, like Eng. "to have a tiger by the tail."—Iupus, -ī, *wolf*.)
6. Ille magnam turbam clientium sēcum habet. (Horace.—cliēns, -entis, m., *client, dependent*.)
7. Hunc nēmō vī neque pecūniā superāre potuit. (Ennius.)
8. Animus eius erat ignārus artium malārum. (Sallust.—ignārus, -a, -um, *ignorant*.)
9. Magna pars meī mortem vitābit. (Horace.—meī, partitive gen., Ch. 15.)
10. Vōs, amīcī doctī, exemplāria Graeca semper cum cūrā versāte. (Horace.—exemplar, -plāris, *model, original*.—versāre, *to turn; study*.)
11. Nōn vīribus et celeritāte corporum magna gerimus, sed sapientiā et sententiā et arte. (Cicero.—celeritās, -tātis, *swiftness*.)
12. Istī caelum, nōn animum suum, mūtant, sī trāns mare currunt. (Horace.)

STORE TEETH

Thāis habet nigrōs, niveōs Laecānia dentēs.

Quae ratiō est? Ēmptōs haec habet, illa suōs.

(*Martial 5.43; meter: elegiac couplet.—Thāis and Laecānia are names of women; take *habet* . . . dentēs with both these subjects.—niger, -gra, -grum,

²Such verbs as *to call* (appellō, vocō), *consider* (dūcō, habed), *choose* (legō), *make* (faciō, creō) may be followed by two accusatives: one is the direct object; the other is a type of predicate noun or adjective sometimes called an "objective complement."

black.—*niveus*, -a, -um, *snowy*.—*dēns*, *dentis*, m., *tooth*.—*quae* (interrogative adj. modifying *ratīō*), *what*.—*ēmtōs* [*dentēs*], perf. pass. partic., *bought, purchased*.)

CICERO IMAGINES THE STATE OF ROME ITSELF URGING HIM TO PUNISH THE CATILINARIAN CONSPIRATORS

M. Tullī Cicerō, quid agis? Istī prō multīs factīs malīs poenās dare nunc dēbent; eōs enim ad mortem dūcere dēbēs, quod Rōmānī in multa pericula traxerunt. Saepe Rōmānī in hāc civitāte etiam civēs morte multāvērunt. Sed nōn dēbēs cōgitāre hōs malōs esse civēs, nam numquam in hāc urbe prōditōrēs patriae iūra civium tenuērunt; hī iūra sua amīsērunt. Populus Rōmānus tibi magnās grātiās agēt, M. Tullī, sī istōs cum virtūte nunc multābīs.

(Cicero, *In Catilinam* 1.11.27–28; see the readings in Ch. 11 above and Ch. 20 below.—M. = Mārcus.—*multāre*, *to punish*.—*prōditōr*, -*tōris*, *betrayed*.)

ETYMOLOGY

in the readings

4. formic, formaldehyde.—onus, onerous. 11. celerity, accelerate, accelerator. "Store Teeth": Negro (Spanish from *niger*), Negroid; dental, dentist, dentifrice, dentil, indent, dandelion (Fr. *dent de lion*), tooth = Eng. cognate.

Pan (sent. 3), the Greek god of woods and countryside, was accredited with the power of engendering sudden fear in people. Hence from Greek comes our word "panic." (However, "pan-" as in "Pan-American," comes from another Greek word meaning *all*.)

Study the following Romance derivatives:

Latin	Italian	Spanish	French
ars, artis; artem	arte	arte	art
mors, mortis; mortem	morte	muerte	mort
pars, partis; partem	parte	parte	parti
pēs, pedis; pedem	pie	pie	ped
dēns, dentis; dentem	dente	diente	dent
nāvis, nāvis; nāvem	nave	nave	navire nef (<i>nave</i>)
nox, noctis; noctem	notte	noche	nuit

Clearly these Romance derivatives do not come from the nominative of the Latin words. The rule is that Romance nouns and adjectives of Latin origin generally derive from the accusative form, often with the loss of some sound or feature of the final syllable.³

³One exception thus far in this book has been Fr. *filis*, *son*, from Lat. *filius*. (Old Fr. *fiz*, whence Eng. "Fitz-," *natural son*, e.g., Fitzgerald.)

LATĪNA EST GAUDIUM—ET ŪTILIS!

Quid agitis, amīci et amīcae! Here's hoping yours is a **mēns sāna in corpore sānō**, in all of its **partēs**. You've now learned the Latin names for several: **oculus**, **auris**, **ōs**, and **dēns** (remember **Thais** and **Laecania**?). Here are some others, from the **caput** up only, that can be easily remembered from their Eng. derivatives: **collum**, **-ī**, **neck** ("collar"); **nāsus**, **-ī**, **nose** ("nasal"); **supercilium**, **-ī**, **eyebrow** (let's hope you've never raised an eyebrow superciliously at a friend); **coma**, **-ae**, **hair** (astronomy buffs know the constellation **Coma Berenīcēs**, *Berenice's lock*—sorry, no connection with "comb," but "comet" is related); **lingua**, **-ae**, **tongue** as well as **language** ("multilingual," "lingo," and even "linguine," which is long and flat like a tongue!). For more **partēs corporis**, see Ch. 20.

Languages, by the way, should be learned with "oral-aural" techniques, and not just through reading and writing, so I hope you're remembering to practice your declensions and conjugations aloud, and to say **salvē** or **tē amō** to someone everyday.

Oops—looking back at the Vocab. and the new **i**-stems, I am reminded of **ars grātīa artis**, *art for the sake of art*, the motto of M.G.M. film studios, and **B.A.** and **M.A.** for **Baccalaureus Artium** and **Magister Artium**, academic degrees you may have or aspire to. Then there's the familiar Latin phrase, **mare nostrum**, which is either what the Romans used to call the Mediterranean (*our sea*) or, perhaps somewhat less likely, Caesar's critical comment on his unmusical equine ("my horse doesn't play the guitar"—groan!!!). **Valēte!**



*The Forum, Rome, Giovanni Paolo Pannini, 18th century
Private Collection*

15

Numerals; Genitive of the Whole; Genitive and Ablative with Cardinal Numerals; Ablative of Time

NUMERALS

The commonest numerals in Latin, as in English, are the "cardinals" (from *cardō, cardinis, m., hinge*, the "pivotal" numbers in counting, "one, two, three . . .," etc.) and the "ordinals" (from *ordō, ordinalis, m., rank, order*, the numerals indicating "order" of occurrence, "first, second . . .," etc.).

CARDINAL NUMERALS

In Latin most cardinal numerals through 100 are indeclinable adjectives; the one form is used for all cases and genders. The following, however, are declined as indicated.

ūnus, ūna, ūnum, one (see Ch. 9.)

	<i>duo, two</i>			<i>trēs, three</i>		<i>mille, thousand</i> <i>mīlia, thousands</i>	
	M.	F.	N.	M. & F.	N.	M. F. N.	N.
<i>N.</i>	<i>dūo</i>	<i>dūac</i>	<i>dūo</i>	<i>trēs</i>	<i>trīa</i>	<i>mīlle</i>	<i>mīlia</i>
<i>G.</i>	<i>duōrum</i>	<i>duārum</i>	<i>duōrum</i>	<i>trīum</i>	<i>trīum</i>	<i>mīlle</i>	<i>mīlium</i>
<i>D.</i>	<i>duōbus</i>	<i>duābus</i>	<i>duōbus</i>	<i>trībus</i>	<i>trībus</i>	<i>mīlle</i>	<i>mīlibus</i>
<i>A.</i>	<i>dūōs</i>	<i>dūās</i>	<i>dūo</i>	<i>trēs</i>	<i>trīa</i>	<i>mīlle</i>	<i>mīlia</i>
<i>A.</i>	<i>duōbus</i>	<i>duābus</i>	<i>duōbus</i>	<i>trībus</i>	<i>trībus</i>	<i>mīlle</i>	<i>mīlibus</i>

The cardinals indicating the hundreds from 200 through 900 are declined like plural adjectives of the first and second declensions; e.g., *ducentī, -ae, -a, two hundred*.

Mille, 1,000, is an indeclinable *adjective* in the singular, but in the plural it functions as a neuter *i*-stem *noun* of the third declension (e.g., *mille virī, a thousand men; milia virōrum, thousands of men*).

The cardinals from *ūnus* through *vīgintī quinque* should be memorized (see the list in the Appendix, p. 451) and with them *centum* (100) and *mille*. The following sentences illustrate these various forms and uses of cardinal numerals:

Trēs puerī rosās dedērunt duābus puellīs, three boys gave roses to two girls.

Octō puerī librōs dedērunt decem puellīs, eight boys gave books to ten girls.

Ūnus vir vēnit cum quattuor amīcīs, one man came with four friends.

Cōsul vēnit cum centum virīs, the consul came with 100 men.

Cōsul vēnit cum ducentīs virīs, the consul came with 200 men.

Cōsul vēnit cum mille virīs, the consul came with 1,000 men.

Cōsul vēnit cum sex milibus virōrum, the consul came with six thousand(s) (of) men.

ORDINAL NUMERALS

The ordinal numerals, which indicate the order of sequence, are regular adjectives of the first and the second declensions (*prīmus, -a, -um; secundus, -a, -um; etc.*—see Appendix, p. 451). The ordinals from *prīmus* through *duodecimus* should be learned.

GENITIVE OF THE WHOLE

The genitive of a word indicating the whole of some thing or group is used after a word designating a part of that whole.

pars urbis, part of the city (city = the whole)

nēmō amīcōrum meōrum, no one of my friends

This genitive of the whole (sometimes called the “partitive genitive”) can also be used after the neuter nominative and accusative of certain pronouns and adjectives such as *aliquid, quid, multum, plūs, minus, satis, nihil, tantum, quantum*.

nihil temporis, *no time (nothing of time)*
 quid cōsiliī, *what plan?*
 satis eloquentiae, *sufficient eloquence*

The genitive of the whole may itself be the neuter singular of a *second* declension adjective.

multum bonī, *much good (lit. of good)*
 quid novī, *what (is) new?*
 nihil certī, *nothing certain*

GENITIVE AND ABLATIVE WITH CARDINAL NUMERALS

With *milia* the genitive of the whole is used.

decem milia virōrum, *10,000 men (but mille virī, 1,000 men)*

With other cardinal numerals and with **quidam** (*a certain one*, introduced in Ch. 26) the idea of the whole is regularly expressed by *ex* or *dē* and the ablative. This construction is sometimes found after other words.

trēs ex amicīs meis, *three of my friends (but trēs amici = three friends)*
 quinque ex eis, *five of them*
 centum ex virīs, *100 of the men*
 quidam ex eis, *a certain one of them*

ABLATIVE OF TIME WHEN OR WITHIN WHICH

The Romans expressed the idea of “time when” or “within which” using the ablative without a preposition. The English equivalent is usually a prepositional phrase introduced by *at*, *on*, *in*, or *within*, depending on the English idiom (*for*, which indicates “duration of time,” is *not* an option: see Ch. 37).

Eō tempore nōn poteram id facere, *at that time I could not do it.*
 Agricolaē bonīs annīs valēbant, *in good years the farmers flourished.*
 Eōdem diē vēnērunt, *they came on the same day (diē, abl. of diēs, day).*
 Aestāte ludēbant, *in the summer they used to play. (aestāte, abl. of aestās, summer)*
 Paucīs hōrīs id faciet, *in (within) a few hours he will do it.*

Since this construction always involves some noun indicating a unit of time, without a preposition, you should easily distinguish it from the other ablative case uses you have now learned (object of certain prepositions, means, manner, and accompaniment, abl. with cardinal numerals); you must be able to recognize, name, and translate each of the six types of ablative usages.

VOCABULARY

Itália, -ae, f., *Italy* (italics, italicize)

memória, -ae, f., *memory, recollection* (memoir, memorial, memorize, memorandum, commemorate)

tempéstās, tempestātis, f., *period of time, season; weather, storm* (tempest, tempestuous; cp. *tempus*)

Cardinal numerals from **únus** to **vīgintī quīnque** (App., p. 451)

Ordinal numerals from **prīmus** to **duodécimus** (App., p. 451)

céntum, indecl. adj., *a hundred* (cent, centenary, centennial, centi-, centigrade, centimeter, centipede, centurion, century, bicentenary, bicentennial, sesquicentennial, tercentenary)

mīlle, indecl. adj. in sg., *thousand*; **mīllia, mīllium**, n. pl., *thousands* (millennium, millennial, mile, milli-, milligram, millimeter, millipede, million, mill (= 1/10 cent), bimillennium, millefiori)

miser, misera, miserum, *wretched, miserable, unfortunate* (misery, Misere, commiserate)

inter, prep. + acc., *between, among* (intern, internal; common as Eng. prefix, e.g., interact, intercept, interdict)

itaque, adv., *and so, therefore*

committō, -mittere, -mīssī, -mīssum, *to entrust, commit* (committee, commission, commissary, commitment, noncommissioned, noncom)

expéctō (1), *to look for, expect, await* (expectancy, expectation)

iaciō, iacere, iēcī, iactum, *to throw, hurl*. This verb appears in compounds as -iciō, -icere, -iēcī, -iectum: e.g., **ēiciō, ēicere, ēiēcī, ēiectum**, *to throw out, drive out* (abject, adjective, conjecture, dejected, eject, inject, interject, object, project, subject, reject, trajectory)

timeō, timēre, timūī, to fear, be afraid of, be afraid (timid, timorous, intimidate; cp. *timor*)

PRACTICE AND REVIEW

1. Illae quīnque fēminae inter ea animālia mortem nōn timēbant.
2. Duo ex filiis ā portā per agrōs cum patre suō heri currēbant et in aquam cecidērunt.
3. Prīmus rēx dīvitias in mare iēcīt, nam magnam iram et vim turbae timuit.
4. Nēmō eandem partem Asiae unō annō vincet.

5. Rōmānī quattuor ex eīs urbibus primā viā iūnxērunt.
6. Itaque milia librōrum eius ab urbe trāns Italiam mīsistis.
7. Libertātem et iūra hārum urbium artibus belli cōservāvīmus.
8. Dī Graeci sē inter hominēs cum virtūte saepe nōn gerēbant.
9. Cicero milia Rōmānōrum vī sentiētiarū suarū dūcēbat.
10. Sententiae medici eum cārum mihi numquam fēcērunt.
11. The tyrant used to entrust his life to those three friends.
12. The greedy man never has enough wealth.
13. At that time we saved their mother with those six letters.
14. Through their friends they conquered the citizens of the ten cities.

SENTENTIAE ANTĪQUAE

1. Diū in istā nāve fuī et propter tempestātem nūbēsque semper mortem exspectābam. (Terence.—*nāvis, nāvis, f., ship.*)
2. Septem hōris ad eam urbem vēnimus. (Cicero.)
3. Italia illis temporibus erat plēna Graecārum artium, et multī Rōmānī ipsī hās artēs colēbant. (Cicero.—*artēs, in the sense of studies, literature, philosophy.—colō, -ere, to cultivate, pursue.*)
4. Inter bellum et pācem dubitābant. (Tacitus.—*dubitāre, to hesitate, waver.*)
5. Eō tempore istum ex urbe ēiciēbam. (Cicero.)
6. Dīcēbat quisque miser: "Civis Rōmānus sum." (Cicero.)
7. Mea puella passerem suum amābat, et passer ad eam sōlam scmp̄ pīpiābat nec sē ex gremiō movēbat. (Catullus.—*passer, -seris, m., sparrow, a pet bird.—pīpiāre, to chirp.—gremium, -ii, lap.—movēre.*)
8. Filii mei frātre meum diligēbant, mē vitābant; mē patrem acerbū appellābant et meam mortem exspectābant. Nunc autem mōrēs meos mūtāvī et duōs filios ad mē crās traham. (Terence.)
9. Dionysius tyrannus, quoniam tonsōri caput committere timēbat, filias suas barbā et capillum tondēre docuit; itaque virginēs tondēbant barbā et capillum patris. (Cicero.—*tonsor, -oris, barber.—barba, -ae, beard.—capillus, -i, hair.—tondēre, to shave, cut.*)

CYRUS' DYING WORDS ON IMMORTALITY

Ō mei filii tres, nōn debētis esse miseri. Ad mortem enim nunc veniō, sed pars mei, animus meus, scmp̄ remanēbit. Dum eram vobiscum, animum nōn vidēbātis, sed ex factis meis intellegēbātis eum esse in hōc corpore. Crēdite igitur animum esse eundem post mortem, etiam si eum nōn vidēbitis, et scmp̄ cōservāte mē in memoriā vestrā.

(Cicero, *De Senectūte* 22.79–81.—Cyrus the Great, whom Cicero quotes here, was a Persian king of the 6th cen. B.C.—*crēdō, -ere, to believe.*)

FABIAN TACTICS

Etiam in senectūte Quīntus Fabius Maximus erat vir vērae virtūtis et bella cum animīs adulescentis gerēbat. Dē eō amicus noster Ennius, doctus ille poēta, haec verba olim scrīpsit: "Ūnus homō cīvitātem fortunātam nobīs cunctātiōne cōservāvit. Rūmōrēs et fāmam nōn pōnēbat ante salutem Rōmae. Glōria eius, igitur, nunc bene valet et semper valēbit."

(Ibid. 4.10.—Quintus Fabius Maximus enjoyed considerable success against Hannibal in the Second Punic War [218–201 B.C.] through his delaying tactics, thus earning the epithet *Cunctator*, *the Delayer*.—Ennius, an early Roman poet.—cunctātiō, -ōnis, *delaying*.—rūmor, -ōris, *rumor, gossip*.—pōnō, -ere, *to put, place*.—salūs, salutis, *f., safety*.)



Hamilcar Asks Hannibal to Swear His Hatred Against the Romans
Giovanni Battista Pittani, 18th century
Pinacoteca di Brera, Milan, Italy

ETYMOLOGY

The following are some of the Eng. derivatives from the Lat. cardinals and ordinals 2–12: (2) dual, duel, duet, double (cp. doubt, dubious), duplicity; second; (3) trio, triple, trivial; (4) quart, quarter, quartet, quatrain; (5) quinquennium, quintet, quintuplets, quincunx; (6) sextet, sextant; (7) September; (8) October, octave, octavo; (9) November, noon; (10) December, decimal, decimate, dime, dean; (12) duodecimal, dozen.

The following table lists some Romance cardinal numbers derived from Latin.

Latin	Italian	Spanish	French
ūnus	un(o)	un(o)	un
duo	due	dos	deux
trēs	tre	tres	trois
quattuor	quattro	cuatro	quatre
quīnque	cinque	cinco	cinq
sex	sei	seis	six
septem	sette	siete	sept
octō	otto	ocho	huit
novem	nove	nueve	neuf
decem	dieci	diez	dix
ūndecim	undici	once	onze
duodecim	dodici	doce	douze
centum	cento	ciento	cent
mille	mille	mil	mille

In the readings

3. cult, culture, agriculture, horticulture (*hortus, garden*), colony. 7. *passerine*.—"pipe," both verb and noun, an onomatopoeic (imitative) word widely used; e.g., Gk. *pipos, a young bird*, and *pipizein* or *peppizein, to peep, chirp*. Ger. *piepen* and *pfeifen*, Eng. "peep," Fr. *piper*. 9. *ton-sorial, tonsure*.—barber, barb, barbed, barbate.—capillary, capillaceous. "Cyrus": *credo, creed, credible, credulous* (see *Vocab., Ch. 25*). "Fabian": *cunctation*.—component, etc. (*Ch. 27*).—salutation, salutary; cf. *salvēre*.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! Quid novī, meī amīcī amīcaequē? Latin has other types of numerals, besides the cardinals and ordinals, which you will encounter later in your study of the language and many of which are already familiar. "Roman numerals" developed from counting on the fingers: I = one finger, II = two, etc., V = five (the hand held outstretched with the thumb and index finger making a "V"), VI = a "handful of fingers" plus one, etc., X = two V's, one inverted on the other, and so on. There were also "distributive" numerals, *singuli, -ae, -a* (*one each*); *bīnī, -ae, -a* (*two each*), *ternī, -ae, -a*, etc., and "multiplicatives," *simplex, simplicis* (*single*), *duplex* (*double*), *triplex*, etc.; likewise numeral adverbs, *semel* (*once*), *bis* (*twice*), *ter* (*three times*), etc. All these words have numerous (pardon the pun) Eng. derivatives!

"Me, I believe in grammar, but I did not really know about it until I learnt a little Latin—and that is a gift, an absolute gift."—Margaret Thatcher. *Id est bonum cōsiliū*, whatever your politics. *Valēte!*

Third Declension Adjectives

Latin has two major categories of adjectives. You are already quite familiar with those having first and second declension forms like **magnus, -a, -um** (Ch. 4) and the small sub-category of first/second declension adjectives that have **-ius** in the genitive singular and **-i** in the dative singular (Ch. 9).

Adjectives of the second major group generally have third declension **i-stem** forms and are declined exactly like **i-stem** nouns of the third declension, except that the ablative singular of all genders (not just the neuter) ends with **-ī**.

Adjectives of this group fall into three categories that differ from each other in simply one respect. Some, called “adjectives of three endings,” have distinct forms of the *nominative singular* that differentiate each of the three genders, just as **magnus, magna, and magnum** do (e.g., **ācer** M., **ācris** F., and **ācre** N.); those of “two endings” (the largest category of third declension adjectives) have a single nominative form for both masculine and feminine, and another for the neuter (e.g., **fortis** M. and F., **forte** N.); and those of “one ending” do not differentiate the genders at all in the nominative singular (e.g., **potēns** is the M., F., and N. nom. sg. form). In all other respects the adjectives of all three categories are the same, with the masculine and feminine endings differing from the neuters only in the accusative singular and the nominative (= vocative) and accusative plural.

Paradigms are given below, with the distinctive **i-stem** endings in bold; the nouns **civis** and **mare** are provided for comparison (review Ch. 14, if necessary) and to show that there is very little new to be learned in order to master third declension adjectives.

I-Stem Nouns Reviewed			Adj. of 2 Endings	
	M. or F.	N.	fortis, forte, strong, brave	
			M. & F.	N.
<i>Nom.</i>	cīvis	māre	fōrtis	fōrte
<i>Gen.</i>	cīvis	māris	fōrtis	fōrtis
<i>Dat.</i>	cīvī	mārī	fōrtī	fōrtī
<i>Acc.</i>	cīvem	māre	fōrtem	fōrte
<i>Abl.</i>	cīve	mārī	fōrtī	fōrtī
<i>Nom.</i>	cīvēs	māria	fōrtēs	fōrtia
<i>Gen.</i>	cīvium	mārium	fōrtium	fōrtium
<i>Dat.</i>	cīvibus	māribus	fōrtibus	fōrtibus
<i>Acc.</i>	cīvēs ¹	māria	fōrtēs ¹	fōrtia
<i>Abl.</i>	cīvibus	māribus	fōrtibus	fōrtibus
Adj. of 3 Endings			Adj. of 1 Ending	
	ācer, ācris, ācre, keen, severe, fierce		potēns, gen. potentis, powerful	
	M. & F.	N.	M. & F.	N.
<i>Nom.</i>	ācer, ācris	ācre	pótēns	pótēns
<i>Gen.</i>	ācris	ācris	potētis	potētis
<i>Dat.</i>	ācrī	ācrī	potētī	potētī
<i>Acc.</i>	ācrem	ācre	potentem	pótēns
<i>Abl.</i>	ācrī	ācrī	potētī	potētī
<i>Nom.</i>	ācrēs	ācria	potētēs	potētia
<i>Gen.</i>	ācrīum	ācrium	potētium	potētium
<i>Dat.</i>	ācribus	ācribus	potētibus	potētibus
<i>Acc.</i>	ācrēs ¹	ācria	potētēs ¹	potētia
<i>Abl.</i>	ācribus	ācribus	potētibus	potētibus

OBSERVATIONS

Note carefully the places in which the characteristic **i** appears,² as indicated in the paradigms:

- (1) **-ī** in the ablative singular of all genders.
- (2) **-ium** in the genitive plural of all genders.
- (3) **-ia** in the nominative and accusative plural of the neuter.

¹ Remember that i-stem nouns and adjectives have an alternate **-is** ending in the acc. pl. (the regular ending until the Augustan Period), but it will rarely be used in this book.

² A few third-declension adjectives of one ending are declined without this characteristic **i** in one or more of the three places; e.g., *vetus, veteris, old; vetere* (abl. sg.), *veterum* (gen. pl.), *vetera* (neut. nom. and acc. pl.). The forms of comparatives and present participles will be taken up later.

Note also that an adjective of the third declension can be used with a noun of any declension just as an adjective of the first and the second declensions can. In the following illustrations *omnis, -e, every; all*, is used as the example of an adjective of two endings.

omnis amīcus <i>or</i> homō	ācer amīcus/homō	potēns amīcus/homō
omnis rēgīna <i>or</i> māter	ācris rēgīna/māter	potēns rēgīna/māter
omne bellum <i>or</i> animal	ācre bellum/animal	potēns bellum/animal

For the sake of practice, study and analyze the forms in the following phrases:

omnī fōrmāe	in omnī fōrmā	omnium fōrmārum
omnī animō	in omnī animō	omnium animōrum
omnī hominī	in omnī homine	omnium hominum
omnī urbī	in omnī urbe	omnium urbium
omnī marī	in omnī marī	omnium marium

The vocabulary entries for adjectives of three endings (-er words like *ācer*, some of which retain the -e- in the base, some of which drop it) and two endings (of the -is/-e variety) list the different nominative endings; the base can be determined from the feminine or neuter form. For adjectives of one ending (many of these end in -ns or -x) the genitive is provided so that you can determine the base (by dropping the -is ending, e.g., *potēns*, **potent-is**).

USAGE

Third declension adjectives function in the same ways as other adjectives: they modify nouns (*omnēs agricolāe*, *all the farmers*, sometimes called the “attributive” use); they can serve as “predicate nominatives” (*virī erant ācrēs*, *the men were fierce*) or “objective complements” (*virtūs fecit virōs fortēs*, *virtue made the men brave*); they can take the place of nouns (*fortūna fortēs adiuvat*, *fortune helps the brave*, sometimes called the “substantive” use). Remember, too, that attributive adjectives usually follow the nouns they modify, except those that denote size or quantity, demonstratives, and any that are meant to be emphasized.

VOCABULARY

- aetās, aetātis*, f., *period of life, life, age, an age, time* (eternal, eternity)
- audītor, audītōris*, m., *hearer, listener, member of an audience* (auditor, auditory, auditorium; cp. *audiō*)
- clēmētia, -ae*, f., *mildness, gentleness, mercy* (clement, clemency, inclement, Clement, Clementine)
- mēns, mētis*, f., *mind, thought, intention* (mental, mentality, mention, demented; *Minerva* [?]; cp. *mind*)

satura, -ae, f., satire (satirist, satirical, satirize)

acer, acris, acre, sharp, keen, eager, severe, fierce (acid, acrimony, acrimonious, eager, vinegar)

brevis, breve, short, small, brief (brevity, breviary, abbreviate, abridge)

celer, celeris, celere, swift, quick, rapid (celerity, accelerate)

difficilis, difficile, hard, difficult, troublesome (difficulty)

dulcis, dulce, sweet, pleasant, agreeable (dulcify, dulcet, dulcimer)

facilis, facile, easy, agreeable (facile, facility, facilitate; cp. *faciō*)

fortis, forte, strong, brave (fort, forte, fortify, fortitude, force, comfort)

ingens, gen. ingentis, huge

iucundus, -a, -um, pleasant, delightful, agreeable, pleasing (jocund)

longus, -a, -um, long (longitude, longevity, elongate, oblong, prolong;

Eng. "long" is cognate.)

omnis, omne, every, all (omnibus, bus, omnipresent, omnipotent, omniscient, omnivorous; cp. *omniā*, Ch. 40)

potens, gen. potentis, pres. part. of possum as an adj., able, powerful, mighty, strong (potent, impotent, omnipotent, potentate, potential)

senex, gen. senis, adj. and noun, old, aged; old man (*senate, senator, senescent, senile, senior, seniority, sir, sire*)

quam, adv., how

régō, régere, réxī, réctum, to rule, guide, direct (regent, regime, regiment, regular, regulate, correct, direction, rectitude; cp. *rēx, régīna*)

PRACTICE AND REVIEW

1. Fortēs virī et fēminae ante aetātem nostram vivēbant.
2. Eōs centum senēs miserōs ab Italiā trāns maria difficilia herī mittēbat.
3. Illī duo virī omnēs cupiditatēs ex se ēiēcērunt, nam nātūram corporis timuērunt.
4. Potēns régīna, quoniam se dilēxit, istōs trēs vitāvit et se cum eis numquam iūxit.
5. Itaque inter eōs ibi stābam et signum cum animō fortī diū exspectābam.
6. Celer rīmor per ora aurēsque omnium sine morā currēbat.
7. Vis bellī acerbī autem vitam eius paucis hōris mutāvit.
8. Quīnque ex nautis se ex aquā trāxērunt sēque Caesarī potētī commiserunt.
9. Caesar nōn poterat suās cōpiās cum celeribus cōpiis régis iungere.
10. Themistoclēs omnēs civēs olim appellābat et nōmina eōrum acī memorīā tenēbat.
11. In caelō sunt multae nūbēs et animālia agricolae tempestāte malā nōn valent.
12. The father and mother often used to come to the city with their two sweet daughters.

13. The souls of brave men and women will never fear difficult times.
14. Does he now understand all the rights of these four men?
15. The doctor could not help the brave girl, for death was swift.

SENTENTIAE ANTIQUAE

1. Quam dulcis est libertās! (Phaedrus.)
2. Labor omnia vicit. (*Virgil.)
3. Fortūna fortēs adiuvat. (Terence.)
4. Quam celeris et ācris est mēns! (Cicero.)
5. Polyphēmus erat mōnstrum horrendum, īnfōrme, īngēns. (Virgil.—
mōnstrum, -ī.—horrendus, -a, -um.—īnfōrmis, -e, formless, hideous.)



*The blinding of Polyphemus
Hydria from Cerveteri, 525 B.C.
Museo Nazionale di Villa Giulia, Rome, Italy*

6. Varium et mūtābile semper fēmina. (*Virgil.—Order: fēmina semper
lest] varium et mūtābile.—varius, -a, -um, *varying fickle*—mūtā-
bilis, -e, *changeable*; the neuters **varium** and **mūtābile** are used to
mean “a fickle and changeable thing.”)
7. Facile est epigrammata belle scrībere, sed librum scrībere difficile
est. (*Martial.—epigramma, -matis, n., *short poem, epigram*.—belle,
adv. from bellus, -a, -um.)
8. Ira furor brevis est; animum rege. (*Horace.—furor, -rōris, *madness*.)
9. Ars poētica est nōn omnia dicere. (*Servius.—poēticus, -a, -um.)
10. Nihil est ab omnī parte beātum. (*Horace.)
11. Liber meus hominēs prūdentī cōnsiliō alit. (Phaedrus.—prūdens,
gen. **prūdentis**.)
12. Māter omnium bonārum artium sapientia est. (*Cicero.)
13. Clēmētia rēgem salvum facit; nam amor omnium civium est in-
expugnābile mūnimentum rēgis. (Seneca.—inexpugnābilis, -e, im-
pugnabile.—mūnimentum, -ī, *fortification, defense*.)
14. Vita est brevis; ars, longa. (Hippocrates, quoted by Seneca.)
15. Breve tempus aetālis autem satis longum est ad bene vīvendum.
(Cicero.—vīvendum, *living*, verbal noun obj. of ad, for.)
16. Vivit et vīvet per omnium saeculōrum memoriā. (*Velleius Pa-
terculus.—saeculum, -ī, *century, age*.)

JUVENAL EXPLAINS HIS IMPULSE TO SATIRE

Semper ego auditor erō? Est turba poetarum in hāc urbe—ego igitur erō poeta! Sunt nūllia vitiōrum in urbe—dē istis vitīs scribam! Difficile est saturam nōn scribere. Sī nātūra mē adiuvāre nōn potest, facit indignatiō versum. In librō meō erunt omnia facta hominum—timor, ira, voluptās, culpa, cupiditās, insidiae. Nunc est plēna cōpia vitiōrum in hāc miserā urbe Rōmae!

(Juvenal, *Saturne* 1.1ff; prose adaptation from the opening of Juvenal's programmatic first satire.—*indignātlō*, -ōnis.—*versus*, *verse*, *poetry*.)

ON A TEMPERAMENTAL FRIEND

Difficilis facilis, iucundus acerbus—es idem:
nec tecum possum vivere nec sine tē.

(*Martial, 12.46; meter: elegiac couplet.)

ETYMOLOGY

In the readings

5. monstrous.—horrendous.—informal, inform (adj. with neg. prefix *in-*) 6. variety, variegated, vary, unvaried, invariable. 8. furor. 11. *prōdēns*, syncopated form of *prōvidēns* as seen in “providence,” “providential.” “Juvenal”: indignation, indignant.—*verse*, *versify*, *versification*.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! Quid agitis? Quid hodiē est tempestās? Here are some possible answers, many of which you can again recognize from Eng. derivatives: *frīgida* (tempestās is fem., as you recall from Ch. 15, hence the fem. adj., from *frīgīdus*, -a, -um); *calida* (Eng. “scald” is a derivative); *nimbōsa* (from *nimbus*, which means the same as *nūbēs*, + the common suffix -ōsus, -a, -um, *full of*, hence “cloudy”—cp. Eng. “cumulonimbus clouds”); *ventōsa* (an identical formation from *ventus*, *wind*); *sōl lūcet*, *the sun is shining* (cp. “solar,” “translucent”); *pluit*, *it's raining* (“pluvial,” “pluviometer”); *ningit*, *it's snowing* (Eng. “niveous” from Lat. *niveus*, -a, -um is related).

Well, enough of the weather. Here's an omnibus of *omni-* words and phrases to delight you all: If you were “omnific” (from *facere*) and “omnipresent” (-*sent* from *sum*) and your appetite “omnivorous” (*vorāre*, *to eat*, cp. “carnivorous,” “herbivorous”) and your sight were “omnidirectional” (see *regō* in the Vocab. above), then you might potentially be “omnipotent” and even “omniscient” (*scīre*, *to know*). But as a proverbial saying from Virgil reminds us, *nōn omnēs possumus omnia*. (By the way *regō*, mentioned above, does NOT mean *to go again* nor should *regit* be translated *leave*, and *this time I mean it!*)

Valēte, omnēs amici et amīcae meae, et semper amāte Latinam!

17

The Relative Pronoun

The relative pronoun *quī, quae, quod*, as common in Latin as its English equivalent *who/which/that*, ordinarily introduces a subordinate clause and refers back to some noun or pronoun known as its "antecedent"; the relative clause itself has an adjectival function, providing descriptive information about the antecedent (e.g., "the man who was from Italy" . . . = "the Italian man").

The forms of the relative pronoun are so diverse that the only practical procedure is to memorize them. However, it is easy to see that the endings of the genitive *cuius* and dative *cui* are related to those of *illius* and *illi*; and it is easy to identify the case, the number, and often the gender of most of the remaining forms.

QUĪ, QUAE, QUOD, *who, which, that*

Singular			Plural		
M.	F.	N.	M.	F.	N.
quī	quae	quod	quī	quae	quae
cuius ¹	cuius	cuius	quōrum	quārum	quōrum
cui ¹	cui	cui	quibus	quibus	quibus
quem	quam	quod	quōs	quās	quae
quō	quā	quō	quibus	quibus	quibus

USAGE AND AGREEMENT

Since the relative pronoun (from Lat. *referō, referre, rettulī, relātum*, Ch. 31) refers to and is essentially equivalent to its antecedent (from *antecedere*,

¹ For the pronunciation of the *ui* in *cuius* (as if spelled *eui-yus*) and in *cui*, cp. *huus* and *huic* (Ch. 9) and see the Introd., p. xli.

to go before, since the antecedent usually appears in a preceding clause), the two words naturally agree in number and gender; the case of the relative, however, like that of any noun or pronoun, is determined by its use within its own clause. The logic of this can be demonstrated by analyzing and translating the following sentence:

The woman whom you are praising is talented.

1. The main clause of the sentence reads:

The woman . . . is talented. Fēmina . . . est docta.

2. *Whom* introduces a subordinate, relative clause modifying *woman*.
3. *Woman* (**fēmina**) stands before the relative *whom* and is its antecedent.
4. *Whom* has a double loyalty: (1) to its antecedent, **fēmina**, and (2) to the subordinate clause in which it stands.

a. Since the antecedent, **fēmina**, is feminine and singular, *whom* in Latin will have to be feminine and singular.

b. Since in the subordinate clause *whom* is the direct object of (*you*) *are praising* (**laudās**), it must be in the accusative case in Latin.

c. Therefore, the Latin form must be *feminine* and *singular* and *accusative*: **quam**.

The complete sentence in Latin appears thus:

Fēmina quam laudās est docta.

Again, succinctly, the rule is this: the *gender* and the *number* of a relative are determined by its antecedent; the *case* of a relative is determined by its use in its own clause.

Analyze the gender, the number, and the case of each of the relatives in the following sentences:

1. *Dīgō puellam quae ex Italiā vēnit, I admire the girl who came from Italy.*
2. *Homō dē quō dicēbās est amīcus cārus, the man about whom you were speaking is a dear friend.*
3. *Puella cui librum dat est fortunāta, the girl to whom he is giving the book is fortunate.*
4. *Puer cuius patrem iuvābāmus est fortis, the boy whose father we used to help is brave.*
5. *Vitam meam committam eīs virīs quōrum virtūtēs laudābās, I shall entrust my life to those men whose virtues you were praising.*

6. Timeō idem periculum quod timētis, *I fear the same danger which you fear.*

In translating, be sure not to introduce words from the relative clause into the main clause or vice versa; e.g., in the third sentence above, **puella** should not be mistaken as the subject of **dat**. Note that a relative clause is a self-contained unit, beginning with the relative pronoun and often ending with the very first verb you encounter (**cui . . . dat** in the third sample sentence); in complex sentences, like S.A. 3 below, you may find it helpful first to identify and actually even bracket the relative clause(s):

Multi cīvēs aut ea perīcula [quae imminent] nōn vident aut ea [quae vident] neglīgunt.

Begin next to read the rest of the sentence and then, as soon as you have translated the relative pronoun's antecedent (which very often precedes the relative pronoun immediately), translate the relative clause.

VOCABULARY

libellus, -ī, m., *little book* (libel, libelous; diminutive of **liber**)

quī, quae, quod, rel. pron., *who, which, what, that* (quorum)

caecus, -a, -um, *blind* (caecum, caecal, caecilian)

lēvis, lēve, *light; easy; slight, trivial* (levity, lever, levy, levee, Levant, leaven, legerdemain, alleviate, elevate, relevant, irrelevant, relieve)

aut, conj., *or; aut . . . aut, either . . . or*

cīto, adv., *quickly* (excite, incite, recite; cp. **recitō**, below)

quōque, adv., *also, too*

admittō, -mittere, -mīssī, -mīssum, *to admit, receive, let in* (admission, admissible, inadmissible, admittedly)

coēpī, coepisse, coēptum, *began*, defective verb used in the perfect system only; the present system is supplied by **incipiō** (below).

cūpiō, cūpere, cupīvī, cupītum, *to desire, wish, long for* (Cupid, cupidity, concupiscence, covet, covetous, Kewpie doll; cp. **cupiditās, cupidō**, Ch. 36, **cupidus**, Ch. 39)

dēlēō, dēlēre, dēlēvī, dēlētum, *to destroy, wipe out, erase* (delete, indelible)

dēsīderō (1), *to desire, long for, miss* (desiderate, desideratum, desiderative, desire, desirous)

incipiō, -cipere, -cēpī, -cēptum, *to begin* (incipient, inception; cp. **capiō**)

nāvīgō (1), *to sail, navigate* (navigation, navigable; cp. **nauta**)

neglīgō, neglīgere, neglīgī, neglīgētum, *to neglect, disregard* (negligent, negligee, negligible; cp. **legō**, Ch. 18)

recitō (1), *to read aloud, recite* (recital, recitation, recitative)

PRACTICE AND REVIEW

1. Potēns quoque est vīs artium, quae nōs semper alunt.
2. Miserōs hominēs, autem, sēcum iungere coeperant.
3. Nam illā aetāte pars populi in Italiā iūra cīvium numquam tenuit.
4. Incipimus vērītātem intellegere, quae mentēs nostrās semper regere debet et sine quā valere nōn possumus.
5. Quam difficile est bona aut dulcia ex bellō trahere!
6. Centum ex virīs mortem diū timēbant et nihil clēmētiaē exspectābant.
7. Puer mātrem timēbat, quae eum saepe neglegēbat.
8. Inter omnia perīcula illa fēmina sē cum sapientiā gessit.
9. Itaque celer rāmōr ācris mortis per ingentēs urbēs cucurrit.
10. Quoniam memoria factōrum nostrōrum dulcis est, beātī nunc sumus et senectūtem facilem agēnus.
11. Multī audītōrēs saturās ācrēs timēbant quās poēta recitābat.
12. They feared the powerful men whose city they were ruling by force.
13. We began to help those three pleasant women to whom we had given our friendship.
14. We fear that book with which he is beginning to destroy our liberty.

SENTENTIAE ANTĪQUAE

1. Salvē, bone amīce, cui fīlium meum herī commīsī. (Terence.)
2. Dionýsius, dē quō ante dixī, ā Graeciā ad Siciliam per tempestātem nāvīgābat. (Cicero.—*Sicilia, -ae, Sicily.*)
3. Multī cīvēs aut ea perīcula quae imminent nōn vident aut ea quae vident neglegunt. (Cicero.—*imminēre, to impend, threaten.*)
4. Bis dat quī cito dat. (Publilius Syrus.—*bis, adv., twice.*)
5. Quī coepit, dīmīdium factī habet. Incipe! (Horace.—*dīmīdium, -ī, half.*)
6. Levis est fortūna: id cito repōscit quod dedit. (Publilius Syrus.—*repōscō, -ere, to demand back.*)
7. Fortūna eum stultum facit quem nīmium amat. (Publilius Syrus.)
8. Nōn solum fortūna ipsa est caeca sed etiam eōs caecōs facit quōs semper adiuvat. (Cicero.)
9. Bis vincit quī sē vincit in victōriā. (*Publilius Syrus.)
10. Simulātīō dēlet vērītātem, sine quā nōmen amīcitiāe valere nōn potest. (Cicero.—*simulātīō, -ōnis, pretense, insincerity.*)
11. Virtūtem enim illius virī amāvī, quae cum corpore nōn perit. (Cicero.—*perēō, -ēre, -ī, -itum, to perish.*)
12. Turbam vītā. Cum hīs vīve quī tē meliōrem facere possunt; illōs admittē quōs tū potes facere meliōrēs. (Seneca.—*melior, better.*)

ON THE PLEASURES OF LOVE IN OLD AGE

Estne amor in senectūte? Voluptās enim minor est, sed minor quoque est cupiditās. Nihil autem est cūra nobīs, si nōn cupimus, et nōn caret is qui nōn dēsiderat. Adulēscētēs nimis dēsiderant; senēs satis amōris saepe habent et multum sapientiae. Cōgitō, igitur, hoc tempus vitae esse iucundum.

(Cicero, *Dē Senectūte* 14.47-48.—minor, less.—carere, to lack, want.)

IT'S ALL IN THE DELIVERY

Quem recitās meus est, ō Fidentīne, libellus;
sed male cum recitās, incipit esse tuus!

(*Martial, 1.38; meter: elegiac couplet.—Fidentīnus, a fellow who had publicly recited some of Martial's poems.—libellus, diminutive of liber, is the delayed antecedent of quem; in prose the order would be libellus quem recitās est meus.—male, adv. of malus.—cum, conj., when.)



*A Reading from Homer, Sir Lawrence Alma-Tadema, 1885
Philadelphia Museum of Art: The George W. Elkins Collection*

ETYMOLOGY

The Lat. rel. pron. was the parent of the following Romance forms: It. *chi*, *che*; Sp. *que*; Fr. *qui*, *que*.

If the suffix *-scō* shows a Latin verb to be an “inceptive” verb, what force or meaning does this ending impart to the verb?—*tremō*, *tremble*; *tremēscō* = ?

In medieval manuscripts many texts begin with an “incipit”; e.g., **liber primus Epistularum Plinii incipit.**

To Latin aut can be traced It. o, Sp. o, Fr. ou.

In the readings

3. imminent. 10. simulation, simulator, dissimulation. 11. perire: Fr. périr, périssant: Eng. “perish.” 12. ameliorate. “Old Age”: minority.—caret.

LATINA EST GAUDIUM—ET UTILISI

Iterum salvete! There are a couple of Eng. abbreviations from *quī, quae, quod* which you may have seen: *q.v.* = *quod vidē*, *which see* (i.e., “see this item”), and *Q.E.D.* = *quod erat dēmonstrandum*, *that which was to be proved* (used, e.g., in mathematical proofs—for the verbal form, a “passive periphrastic,” see Ch. 24). Less common are *q.e.* = *quod est*, *which is*, and *Q.E.F.* = *quod erat faciendum*, *which was to be done*. You are beginning to see that for a truly literate person Latin is *sine quā nōn* (*indispensable*, lit. something *without which* one can *not* manage), and that’s a point we needn’t “quibble” over (a diminutive derived from the frequent use of *quibus* in legal documents).

The root meaning of *recitāre*, by the way, is *to arouse again* (cp. “excite,” “incite”); when we “recite” a text, we are quite literally “reviving” or bringing it back to life, which is why we—just like the Romans—should always read literature, especially poetry, aloud!

Here’s some good advice on doing your translations: **semper scribe sentiās in tabellā tuā** (*your notebook*). An ancient proverb tells you why: **quī scribāt, bis discit!** And here’s an old proverb with the new Vocab. item cito: **cito matūrum, cito putridum**, *quickly ripe, quickly rotten*. So let’s not go too fast: **valēte!**

18

First and Second Conjugations: Passive Voice of the Present System; Ablative of Agent

FIRST AND SECOND CONJUGATION: PRESENT SYSTEM PASSIVE VOICE

In Latin as in English there are passive verb forms and passive sentence types, in which the subject is *recipient* of the action (rather than *performing* the action, as in the active voice). The rule for forming the passive of first and second conjugation present system passives (i.e., passives of the present, future, and imperfect tenses) is an easy one: simply substitute the new passive endings (-r, -ris, -tur; -mur, -mini, -ntur) for the active ones learned in Ch. 1 (-ō/-m, -s, -t; -mus, -tis, -nt). The few exceptions to this rule are highlighted in bold in the following paradigms.

PRESENT INDICATIVE PASSIVE OF *Laudō* and *Moneō*

PASSIVE ENDINGS

1. -r	laúd-or	monéor	<i>I am (am being) praised, warned</i>
2. -ris	laudā-ris	monēris	<i>you are (are being) praised, warned</i>
3. -tur	laudā-tur	monētur	<i>he is (is being) praised, warned</i>

1. -mur	laudá-mur	monēmur	<i>we are (are being) praised, warned</i>
2. -minī	laudá-minī	monēminī	<i>you are (are being) praised, warned</i>
3. -ntur	laudá-ntur	monēntur	<i>they are (are being) praised, warned</i>

IMPERFECT INDICATIVE PASSIVE

*I was (being) praised,
used to be praised, etc.*

1. laudā-ba-r
2. laudā-bā-ris
3. laudā-bā-tur

1. laudā-bā-mur
2. laudā-bā-minī
3. laudā-bā-ntur

*I was (being) warned,
used to be warned, etc.*

- monēbar
- monēbāris
- monēbātur

- monēbāmur
- monēbāminī
- monēbāntur

FUTURE INDICATIVE PASSIVE

I shall be praised

1. laudā-**b-or**
2. laudā-**be-ris**
3. laudā-**bi-tur**

1. laudā-**bi-mur**
2. laudā-**bi-minī**
3. laudā-**bú-ntur**

I shall be warned

- monēbor
- monēberis
- monēbitur

- monēbimur
- monēbiminī
- monēbúntur

The exceptional forms, highlighted in bold above, are few; in the first person singular, present and future, the **-r** is added *directly* to the full active form (with the **-o-** shortened before final **-r**); **-bi-** is changed to **-be-** in the future second person singular. Notice, too, that the stem vowel remains short in *laudantur/monentur* but is long in *laudātur/monētur* (review the rule in Ch. 1: vowels are generally shortened before **nt** in any position but only before a *final* **-m**, **-r**, or **-t**, hence *laudat* but *laudātur*). You should note the existence of an alternate second person singular passive ending in **-re** (e.g., *laudābere* for *laudāberis*); this ending is not employed in this book, but you will certainly encounter it in your later readings.

THE PRESENT PASSIVE INFINITIVE

The present passive infinitive of the first and the second conjugations is formed simply by changing the final **-e** of the active to **-ī**.

laudār-ī, *to be praised*

monēr-ī, *to be warned*

THE PASSIVE VOICE

When the verb is in the active voice (from *agō, agere, ēgī, āctum, to act*), the subject performs the action of the verb. When the verb is in the passive voice (from *patior, patī, passus sum, to undergo, experience*) the subject is acted upon: it suffers or passively permits the action of the verb. As a rule, only transitive verbs can be used in the passive; and what had been the object of the transitive verb (receiving the action of the verb) now becomes the subject of the passive verb (still receiving the action of the verb).

Caesarem admonet, *he is warning Caesar.*

Caesar admonētur, *Caesar is being warned.*

Urbem dēlēbant, *they were destroying the city.*

Urbs dēlēbātur, *the city was being destroyed.*

Patriam cōservābit, *he will save the country.*

Patria cōservābitur, *the country will be saved.*

ABLATIVE OF PERSONAL AGENT

The personal *agent by whom* the action of a passive verb is performed is indicated by **ab** and the “ablative of agent”; the *means by which* the action is accomplished is indicated by the “ablative of means” without a preposition, as you have already learned in Ch. 14.

DI Caesarem admonent, *the gods are warning Caesar.*

Caesar ā dīs admonētur, *Caesar is warned by the gods. (Agent)*

Caesar hīs prōdigīs admonētur, *Caesar is warned by these omens. (Means); prōdigium, -iī, omen.*

Mali virī urbem dēlēbant, *evil men were destroying the city.*

Urbs ab malīs virīs dēlēbātur, *the city was being destroyed by evil men. (Agent)*

Urbs flammīs dēlēbātur, *the city was being destroyed by flames. (Means); flamma, -ae.*

HI cīvēs patriam cōservābunt, *these citizens will save the country.*

Patria ab hīs cīvibus cōservābitur, *the country will be saved by these citizens. (Agent)*

Patria armīs et vērītāte cōservābitur, *the country will be saved by arms and truth. (Means)*

In summary, and as seen in the preceding examples, an active sentence construction can generally be transformed to a passive construction as follows: what was the direct object becomes the subject, the recipient of the

action; what was the subject becomes an ablative of agent (remember to add this to your list of ablative uses), if a person, or an ablative of means, if a thing; and the appropriate passive verb form is substituted for the active.

VOCABULARY

flūmen, flūminis, n., river (flume; cp. fluō, below)

gēnus, gēneris, n., origin; kind, type, sort, class (genus, generic, genitive, gender, general, generous, genuine, degenerate, genre, congenial; cp. gēns, Ch. 21, ingenium, Ch. 29)

hōstis, hōstis, m., an enemy (of the state); **hōstēs, -ium, the enemy** (hostile, hostility, host)

lūdus, -ī, m., game, sport; school (ludicrous, delude, elude, elusive, allude, allusion, illusion, collusion, interlude, prelude, postlude)

prōbitās, prōbitātis, f., uprightness, honesty (probity; cp. probāre, Ch. 27)

sciētia, -ae, f., knowledge (science, scientific; cp. sciō, Ch. 21)

clārus, -a, -um, clear, bright; renowned, famous, illustrious (clarify, clarity, claret, clarinet, clarion, declare, Clara, Clarissa, Claribel)

mortālis, mortāle, mortal (mortality, immortality; cp. mors)

cūr, adv., why

deinde, adv., thereupon, next, then

flūō, fluere, flūxī, flūxum, to flow (fluid, fluent, flux, influx, affluence, effluence, influence, confluence, influenza, flu, mellifluous, superfluous)

lēgō, lēgere, lēgī, lēctum, to pick out, choose; read (elect, elegant, eligible, lecture, legend, legible, intellect; cp. intellegō, negligō)

miscēō, miscēre, miscuī, mixtum, to mix, stir up, disturb (miscellanea, miscellaneous, miscellany, miscible, meddle, meddling, medley, melee, admixture, intermixture, promiscuous)

movēō, movēre, movī, mōtum, to move; arouse, affect (mobile, motion, motive, motor, commotion, emotion, remote, locomotive, mutiny)

videor, vidēri, vīsus sum, pass. of videō, to be seen, seem, appear

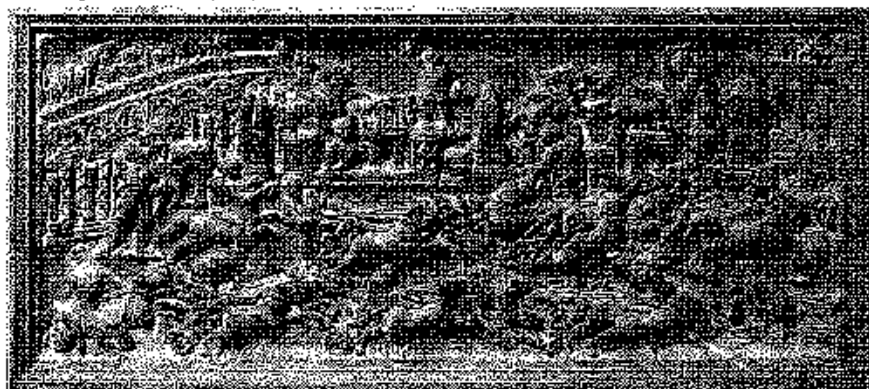
PRACTICE AND REVIEW

1. Multū morte etiam facili nimis terrentur.
2. Beāta memoria amicitiarum dulcium nunquam delēbitur.
3. Illa fēmina caeca omnia genera artium quoque intellēxit et ab amicis iucundis semper laudābātur.
4. Pater senex vester, ā quō saepe iuvābāmur, multa dē celeribus periculis ingentis maris heri dicere coepit.
5. Mentēs nostrae memoriā potentī illōrum duōrum factorum cito moventur.
6. Cōsilia rēginac illō tertio bellō longō et difficili delēbantur.

7. Itaque māter mortem quartī filī expectābat, quī nōn valēbat et cuius aetās erat brevis.
8. Bella difficilia sine cōsiliō et clēmētiā numquam gerēbāmus.
9. Tē cum novem ex aliīs miserīs ad Caesarem crās trahent.
10. Rēgem ācrem, quī officiā neglēxerat, ex urbe suā eiēcērunt.
11. Ille poēta in tertio libellō saturārum scrīpsit de hominibus avāris quī ad centum terrās aliās nāvigāre cupiunt quod pecūniam nimis dēsiderant.
12. Mercy will be given by them even to the citizens of other cities.
13. Many are moved too often by money but not by truth.
14. The state will be destroyed by the powerful king, whom they are beginning to fear.
15. Those ten women were not frightened by plans of that trivial sort.

SENTENTIAE ANTIQUAE

1. Possunt quia posse videntur. (*Virgil.—*quia*, conj., *because*.)
2. Etiam fortēs virī subitīs periculis saepe terrentur. (Tacitus.—*subitus*, -a, -um, *sudden*.)
3. Tua cōsilia sunt clāra nobīs; tenēris scientiā hōrum cīvium omnium. (Cicero.)
4. Malum est cōsiliū quod mūtārī nōn potest. (*Publilius Syrus.)
5. Fās est ab hoste docērī. (Ovid.—*fās est*, *it is right*.)
6. Eō tempore erant circēnsēs lūdī, quō genere levī spectāculi numquam teneor. (Pliny.—*circēnsēs lūdī*, *contests in the Circus*.—As here with *genere*, the antecedent is often attracted into the rel. clause.—*spectāculum*, -ī.)



Relief with scene of
Circus Maximus
Museo Archeologico
Foligno, Italy

7. Haec est nunc vīta mea: admittō et salutō bonōs virōs quī ad mē veniunt; deinde aut scrībō aut legō; post haec omne tempus corpori datur. (Cicero.—*salutāre*, *to greet at the early morning reception*.)
8. Nihil igitur mors est, quoniam nātūra animī habētur mortālis. (Lucretius.)

9. Amor miscēri cum timōre nōn potest. (*Publius Syrus.)
10. Numquam enim temeritās cum sapientiā commiscētur. (*Cicero.—
temeritās, -tātis, rashness.)
11. Diligēmus eum quī pecūniā nōn movētur. (Cicero.)
12. Laudātur ab hīs; culpātur ab illis. (*Horace.)
13. Probitās laudātur—et aiget. (*Juvenal.—algēre, to be cold, be neglected.)

ON DEATH AND METAMORPHOSIS

Ō genus hūmānum, quod mortem nīmium timet! Cūr perīcula mortis timētis? Omnia mūtantur, omnia fluunt, nihil ad vērā mortem venit. Animus errat et in alia corpora miscētur; nec manet, nec eādem fōrmās servat, sed in fōrmās novās mūtātur. Vīta est flūmen; tempora nostra fugiunt et nova sunt semper. Nostra corpora semper mūtantur; id quod fuimus aut sumus, nōn crās erimus.

(Ovid, *Metamorphōsēs* 15.153–216; prose adaptation.—The ancients had some imaginative views on the transmigration of souls.)

ETYMOLOGY

Hostis meant originally *stranger* and then *enemy*, since any stranger in early times was a possible enemy. From **hostis**, *enemy*, stems our “host” in the sense of “army.” **Hospes**, **hospitis**, which is an ancient compound of **hostis**, *stranger*, and **potis**, *having power over; lord of* (cf. Russ. **gospodin**, *lord, gentleman*), means *host* (one who receives strangers or guests) and also *guest*; cp. “hospital,” “hospitality,” “hostel,” “hotel” (Fr. **hôtel**), and Eng. cognate “guest.”

In the readings

6. circus.—spectator, spectacle, specter, spectacular. 10. temerity (contrast “timidity”).

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvete! Wondering how the same verb, **legere**, can mean both *to pick out* and *to read*? Because the process of reading was likened to gathering and collecting the words of a text. What a splendid metaphor: we are all of us (especially Latin students) “word collectors”! “Gather ye rosebuds while ye may” . . . and also the delights of language.

Remember the special pass. meaning of **videor** introduced in this Vocab.; here it is in the pres. pass. inf. form, also newly introduced in this chapter: **esse quam vidēri**, *to be rather than to seem*, the state motto of North Carolina. **Scientia** also turns up in several mottoes: **scientia est potentia**, *knowledge is power*, is one favorite, and another is **scientia sōl mentis est**, *knowledge is the sun of the mind* (motto of the University of Delaware). **Valēte, discipulae discipulique!**

19

Perfect Passive System of All Verbs; Interrogative Pronouns and Adjectives

THE PERFECT PASSIVE SYSTEM

The construction of the forms of the perfect passive system is quite simple: a verb's perfect passive participle (the fourth principal part) is combined with **sum**, **erō**, and **eram** to form the perfect, future perfect, and pluperfect passive, respectively. The same pattern is employed for verbs of all conjugations; thus, in the following paradigms, **monitus**, **actus**, **auditus**, **capitus**, or any other perfect passive participle could be substituted for **laudatus**.

PERFECT INDICATIVE PASSIVE

1. laudatus, -a, -um sum
2. laudatus, -a, -um es
3. laudatus, -a, -um est

*I was praised, have been praised
you were praised, have been praised
he, she, it was praised, has been praised*

1. laudati, -ae, -a sumus
2. laudati, -ae, -a estis
3. laudati, -ae, -a sunt

*we were praised, have been praised
you were praised, have been praised
they were praised, have been praised*

FUTURE PERFECT PASSIVE

I shall have been praised, etc.

1. laudatus, -a, -um erō
2. laudatus, -a, -um eris
3. laudatus, -a, -um erit

PLUPERFECT INDICATIVE PASSIVE

I had been praised, etc.

1. laudatus, -a, -um eram
2. laudatus, -a, -um erās
3. laudatus, -a, -um erat

1. laudātī, -ae, -a erimus
2. laudātī, -ae, -a eritis
3. laudātī, -ae, -a erunt

1. laudātī, -ae, -a erāmus
2. laudātī, -ae, -a erātis
3. laudātī, -ae, -a erant

USAGE AND TRANSLATION

Although *sum* + the participle function together in Latin as a verbal unit, the participle in essence is a type of predicate adjective; i.e., **puella laudāta est** = **puella est laudāta**, cp. **puella est bona**. Consequently, and logically, the participle agrees with the subject in gender, number, and case.

Just as Latin uses the present, future, and imperfect of *sum*, *esse* to form these perfect system passive verbs, so English uses the present, future, and past tenses of the verb *to have* as perfect system (active and passive) auxiliaries: **laudātus est**, *he has been praised* (or, simple past, *was praised*); **laudātus erit**, *he will have been praised*; **laudātus erat**, *he had been praised*.¹ Be careful to avoid such common mistranslations as *is praised* for **laudātus est** and *was praised* for **laudātus erat** (caused by looking at the forms of *esse* and the participle separately, rather than seeing them as a unit).

The following examples illustrate these rules of form, usage, and translation:

- Puella laudāta est**, *the girl has been (or was) praised.*
Puellae laudātae erant, *the girls had been praised.*
Puellae laudatae erunt, *the girls will have been praised.*
Puerī monitī sunt, *the boys have been (were) warned.*
Periculum nōn visum erat, *the danger had not been seen.*
Pericula nōn visa sunt, *the dangers were not seen.*
Litterae scriptae erunt, *the letter will have been written.*

THE INTERROGATIVE PRONOUN

As with the English interrogative pronoun (who, whose, whom? what, which?), the Latin interrogative pronoun **quis, quid** asks for the identity of a person or thing: e.g., **quid legis?** *what are you reading?* and **quis illum librum legit?** *who is reading that book?* In the plural the forms of the Latin interrogative pronoun are identical to those of the relative pronoun; in the singular, also, it follows the pattern of the relative with two exceptions: (1) the mascu-

¹ The perfect system tenses are sometimes (and with greater clarity, in fact) called the present perfect, future perfect, and past perfect; from the use of present, future, and past tense auxiliaries discussed in this chapter, you can see the appropriateness of this terminology.

line and the feminine have the same forms, (2) the nominative forms have their distinctive spellings *quis*, *quid* (and *quid* is also, of course, the neut. acc. form).

	Singular		Plural		
	M. & F.	N.	M.	F.	N.
<i>Nom.</i>	<i>quis</i>	<i>quid</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
<i>Gen.</i>	<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
<i>Dat.</i>	<i>cui</i>	<i>cui</i>	<i>quībus</i>	<i>quībus</i>	<i>quībus</i>
<i>Acc.</i>	<i>quem</i>	<i>quid</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
<i>Abl.</i>	<i>quō</i>	<i>quō</i>	<i>quībus</i>	<i>quībus</i>	<i>quībus</i>

THE INTERROGATIVE ADJECTIVE

As with the English interrogative adjective (which, what, what kind of), the Latin interrogative adjective *qui*, *quae*, *quod* asks for more specific identification of a person or thing: e.g., *quem librum legis?* *which (or what) book are you reading?* and *quae femina illum librum legit?* *which woman is reading that book?* The forms of the interrogative adjective are identical to those of the relative pronoun, in both the singular and the plural.

THE INTERROGATIVES AND RELATIVE DISTINGUISHED

The forms *quis* and *quid* are easily recognized as interrogative pronouns, but otherwise the interrogative pronoun, the interrogative adjective, and the relative pronoun can only be distinguished by their function and context, not by their forms. The following points will make the distinction simple:

the *relative pronoun* usually introduces a subordinate clause, has an antecedent, and does not ask a question (in fact, relative clauses *answer* questions, in the sense that they are adjectival and provide further information about their antecedents; e.g., *liber quem legis est meus*, *the book which you are reading is mine*);

the *interrogative pronoun* asks a question about the identity of a person or thing, has no antecedent, and often introduces a sentence with a question mark at the end (an exception is the "indirect question," introduced in Ch. 30); and

the *interrogative adjective* asks for more specific identification of a person or thing and both precedes and agrees in gender, number, and case with the noun it is asking about.

Consider these additional examples, and determine whether a relative pronoun, an interrogative pronoun, or an interrogative adjective is used in each one:

Quis librum tibi dedit? *Who gave the book to you?*

Vir **quī** librum tibi dedit tē laudāvit, *the man who gave the book to you praised you.*

Quem librum tibi dedit? *Which book did he give you?*

Cuius librum Cicerō tibi dedit? *Whose book did Cicero give to you?*

Cuius libri fuit Cicerō auctor? *Of which book was Cicero the author?*

Vir **cuius** librum Cicerō tibi dedit tē laudāvit, *the man whose book Cicero gave to you praised you.*

Cui amīcō librum dedisti? *To which friend did you give the book?*

Cui librum Cicerō dedit? *To whom did Cicero give the book?*

Vir **cui** Cicerō librum dedit tē laudāvit, *the man to whom Cicero gave the book praised you.*

Quid dedit? *What did he give?*

Quod praemium dedit? *What reward did he give? (praemium, -ī.)*

Praemium **quod** dedit erat magnum, *the reward which he gave was large.*

Ā quō praemium datum est? *By whom was the reward given?*

Vir **ā quō** praemium datum est tē laudāvit, *the man by whom the reward was given praised you.*

Quō praemiō ille mōtus est? *By which reward was that man motivated?*

VOCABULARY

argūmentum, -ī, n., *proof, evidence, argument* (argumentation, argumentative)

auctor, **auctōris**, m., *increaser, author, originator* (authority, authorize)

beneficium, -ī, n., *benefit, kindness; favor* (benefice, beneficence, beneficial, beneficiary; cp. **faciō**)

familia, -ae, f., *household, family* (familial, familiar, familiarity, familiarize)

Graecia, -ae, f., *Greece*

iūdex, **iūdicis**, m., *judge, juror* (judge, judgment; cp. **iūdicium**, below. **iūs**, **iniūria**, Ch. 39, **iustus**, Ch. 40)

iūdicium, -ī, n., *judgment, decision, opinion; trial* (adjudge, adjudicate, judicial, judicious, injudicious, misjudge, prejudice, prejudice)

scēlus, **scēleris**, n., *evil deed, crime, sin, wickedness*

quis? quid?, interrog. pron., *who? whose? whom? what? which?* (quiddity, quidnunc, quip)

quī? quae? quod? interrog. adj., *what? which? what kind of?* (quo jure)

cértus, -a, -um, definite, sure, certain, reliable (ascertain, certify, certificate)

grávis, gráve, heavy, weighty; serious, important; severe, grievous (aggravate, grief, grievance, grieve, grave, gravity)

immortális, immortalē, not subject to death, immortal (cp. mors)

at, conj. but; but, mind you; but, you say; a more emotional adversative than sed

nisi, conj., if . . . not, unless; except (nisi prius)

contrā, prep. + acc., against (contra- in compounds such as contradict, contrast, contravene, contrapuntal; contrary, counter, encounter, country, pro and con)

iam, adv., now, already, soon

dēlectō (1), to delight, charm, please (delectable, delectation; cp. dēlectātiō, Ch. 27)

liberō (1), to free, liberate (liberate, liberation, liberal, deliver; cp. liber, libertās)

parō (1), to prepare, provide; get, obtain (apparatus, compare, parachute, parapet, parasol, para, parry, repair, reparation, separate, several)

PRACTICE AND REVIEW

1. Quis libertātem eōrum eō tempore dēlere coepit?
2. Cuius libertās ab istō auctōre deinde dēleta est?
3. Quōs librōs bonōs poēta caecus herī recitāvit?
4. Fēminae librōs difficilēs crās legent quōs mīsistī.
5. Omnia flūmina in mare fluunt et cum eō miscentur.
6. Itaque id genus lūdōrum levium, quod ā multīs familiīs laudābātur, nōs ipsī nunquam cupimus.
7. Puerī et puellae propter facta bona ā mātribus patribusque laudātae sunt.
8. Cūr istī vērītatem timēbant, quā multī adiūtī erant?
9. Hostis trāns ingēns flūmen in Graeciā deinde nāvigāvit.
10. Quī vir fortis clārusque, dē quō lēgistī, aetātem brevem mortemque celerem exspectābat?
11. Quae studia gravia tē semper dēlectant, aut quae nunc dēsiderās?
12. Who saw the six men who had prepared this?
13. What was neglected by the second student yesterday?
14. We were helped by the knowledge which had been neglected by him.
15. Whose plans did the old men of all cities fear? Which plans did they esteem?

SENTENTIAE ANTĪQUAE

1. Quae est nātūra animī? Est mortālis. (Lucretius.)
2. Illa argūmenta vīsa sunt et gravia et certa. (Cicero.)

3. Quid nōs facere contrā istōs et scelera eōrum debēmus? (Cicero.)
4. Quid ego ēgī? In quod periculum iactus sum? (Terence.)
5. O dī immortalēs! In quā urbe vivimus? Quam civitātem habēmus? Quae scelera vidēmus? (Cicero.)
6. Quī sunt bonī civēs nisi eī quī beneficia patriae memoriā tenent? (Cicero.)
7. Alia, quae pecūniā parantur, ab eō stultō parāta sunt; at mōrēs eius vērōs amīcōs parāre nōn potuerunt. (Cicero.)

THE AGED PLAYWRIGHT SOPHOCLES HOLDS HIS OWN

Quam multa senēs in mentibus tenent! Sī studium grave et labor et probitas in senectūte remanent, saepe manent etiam memoria, scientia, sapientiaque.

Sophoclē, scriptor ille Graecus, ad summam senectūtem tragodiās fecit; sed propter hoc studium familiam negligere vidēbātur et ā filiis in iudicium vocātus est. Tum auctor eam tragodiā quam sēcum habuit et quam proximē scripserat, "Oedipum Colōnēum," iudicibus recitāvit. Ubi haec tragodia recitāta est, senex sententiis iudicum est liberātus.

(Cicero, *De Senectūte*, 7.22. — *summam*, *extreme*. — *tragodia*, -ae; the diphthong *oe* has become *e* in the English word. — *proximē*, *adv.*, *shortly before*. — "Oedipus at Colonus.")



Sophocles
Roman copy, 4th century B. C.
Museo Gregoriano Profumo
Vatican Museums, Vatican State

CATULLUS BIDS A BITTER FAREWELL TO LESBIA

Valē, puella—iam Catullus obdūrāt.

- 15 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?
 At tū, Catulle, dēstinātus obdūrā.

(*Catullus 8.12, 15–19; meter: choliambic. See L.A. 1, below (and esp. the adaptation of this passage in Ch. 2). **obdūrāre**, *to be hard*.—**scelestus**, -a, -um, *wicked, accursed*.—**vae tē**, *woe to you*.—**Quae**, with *vīta*.—**adībit**, *will visit*.—**dicēris**, *will you be said*.—**bāsiāre**, *to kiss*.—**cul**, here = *culus*.—**labellum**, -i, *lip*.—**mordēre**, *to bite*.—**dēstinātus**, -a, -um, *resolved, firm*.)

MESSAGE FROM A BOOKCASE

Sēlectōs nisi dās mihī libellōs,
 admittam tineās trucēsque blattās!

(*Martial 14.37; meter: hendecasyllabic.—**sēlectus**, -a, -um, *select, carefully chosen*.—**tinea**, -ae, *maggot, bookworm*.—**trux**, gen. **trucis**, *fierce, savage*.—**blattā**, -ae, *cockroach*.)

ETYMOLOGY

In the readings

“Catullus”: obdurate, mordant, mordent.—destine, destination, destiny. “Sophocles”: sum, summary, consummate—proximate, approximate. “Message”: truculent.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte!—**quid agitis?** We’ve been seeing **quid** in that idiom (*how are you doing?* not *what are you doing?*) ever since Ch. 2, and do you recall **quid novi**, *what’s new?*, from the discussion of the gen. of the whole in Ch. 15? Even before beginning your study of Latin you’d likely encountered the common phrase **quid prō quō**, *one thing in return for another* (= “tit for tat”—**quid** was often equivalent to the indefinite *something*) and you may even have run into **quidnunc**, a “busybody” (lit., *what-now?!).* The interrogative adj. has also come into Eng.: **quō iūre** (= classical **iūre**), *by what (legal) right*, **quō animō**, *with what intention*, and **quō modō**, *in what manner*.

You learned **iaciō**, **iacere**, **iēcī**, **iacitum** in Ch. 15: you can now recognize the perfect passive form in Julius Caesar’s famous dictum, **alea iacta est**, *the die has been cast*, a remark he made when crossing the Rubicon river in northern Italy in 49 B.C. and embarking upon civil war with Pompey the Great. **Discipulī discipulaeque**, **valēte!**

20

Fourth Declension; Ablatives of Place from Which and Separation

FOURTH DECLENSION

The fourth declension presents fewer problems than the third and contains fewer nouns; most are masculine, with the nominative singular in **-us**, but there are some feminines, also in **-us** (*manus, hand*, and *domus, house*, appear in this book), and a very few neuters, with the nominative singular in **-ū**.

As with all nouns, in order to decline, simply add the new endings presented below to the base; note that the characteristic vowel **u** appears in all the endings except the dative and ablative plural (and even there a few nouns have **-ibus** for **-ibus**) and that, of all the **-us** endings, only the masculine and feminine nominative singular has a short **-u**.

	fructus, -ūs, m. <i>fruit</i>	cornū, -ūs, n. <i>horn</i>	Endings	
			M. & F.	N.
<i>Nom.</i>	fructus	cornū	-us	-ū
<i>Gen.</i>	fructūs	cornūs	-ūs	-ūs
<i>Dat.</i>	fructuī	cornū	-uī	-ū
<i>Acc.</i>	fructum	cornū	-um	-ū
<i>Abl.</i>	fructū	cornū	-ū	-ū

<i>Nom.</i>	fructūs	cornua	-ūs	-ua
<i>Gen.</i>	fructuum	cornuum	-uum	-uum
<i>Dat.</i>	fructibus	cornibus	-ibus	-ibus
<i>Acc.</i>	fructūs	cornua	-ūs	-ua
<i>Abl.</i>	fructibus	cornibus	-ibus	-ibus

Remember that there are also **-us** nouns in the second and third declensions, e.g., **amicus** and **corpus**; it is a noun's genitive ending, not the nominative, that determines its declension, so it is imperative that you memorize the full vocabulary entry for every new noun you encounter. Remember, too, that a noun and modifying adjective, though they must agree in number, gender, and case, will not necessarily have the same endings, hence **fructus dulcis**, **fructūs dulcis**, etc., *sweet fruit*; **manus mea**, **manūs meae**, etc., *my hand*; **cornū longum**, **cornūs longī**, etc., *a long horn*; etc.

ABLATIVES OF PLACE FROM WHICH AND SEPARATION

The ablatives of place from which and separation are two very common and closely related constructions (which should be added now to your list of ablative case uses). The principal difference is that the former, which you have in fact already encountered in your readings, virtually always involves a *verb of active motion* from one place to another; nearly always, too, the ablative is governed by one of the prepositions **ab**, **dē**, or **ex** (*away from, down from, out of*):

Graeci ā patriā suā ad Italiam navigāvērunt, *the Greeks sailed from their own country to Italy.*

Flūmen dē montibus in mare flūxit, *the river flowed down from the mountains into the sea.*

Multī ex agrīs in urbem venient, *many will come from the country into the city.*

Cicerō hostēs ab urbe mīsit, *Cicero sent the enemy away from the city.*

The ablative of separation, as the terminology suggests, implies only that some person or thing is separated from another; there is no active movement from one place to another, and sometimes there is no preposition, particularly with certain verbs meaning "to free," "to lack," and "to deprive," which commonly take an ablative of separation:

Cicerō hostēs ab urbe prohibuit, *Cicero kept the enemy away from the city* (cp. the similar example above).

Eōs timōre liberāvit, *he freed them from fear.*

Agricolae pecūniā saepe carēbant, *the farmers often lacked money.*

VOCABULARY

coniūrātī, -ōrum, m. pl., *conspirators* (conjure, conjurer; cp. coniūrātiō, *conspiracy, conjuration*)

cōrnū, cōrnūs, n., *horn* (corn—not the grain, but a thick growth of skin; cornea, corner, cornet, cornucopia, unicorn)

frūctus, frūctūs, m., *fruit; profit, benefit, enjoyment* (fructify, fructose, frugal)

gēnū, gēnūs, n., *knee* (genuflect, genuflection; *knee* and gēnū are cognates)

mānus, mānūs, f., *hand; handwriting; band* (manual, manufacture, manuscript, emancipate, manacle, manage, manicle, maneuver)

mētus, -ūs (= mētūs; subsequent 4th decl. nouns will be abbreviated in this way), m., *fear, dread, anxiety* (meticulous; cp. metuō, Ch. 38)

mōns, mōntis, m., *mountain* (mount, mountainous, Montana, amount, catamount, paramount, surmount, tantamount)

senātus, -ūs, m., *senate* (senatorial; cp. senex)

sēnsus, -ūs, m., *feeling, sense* (sensation, sensory, sensual, sensuous, senseless, insensate, sensible, sensitive; cp. sentiō)

sērvitūs, sērvitūtis, f., *servitude, slavery* (cp. servō)

spīritus, -ūs, m., *breath, breathing; spirit, soul* (spiritual, spiritous, conspire, inspire, expire, respiratory, transpire; cp. spīrāre, *to breathe*)

vērsus, -ūs, m., *line of verse* (versify, versification; cp. vertō, Ch. 23)

commūnis, commūne, *common, general, affor the community* (communal, commune, communicate, comunicable, communion, communism, community, excommunicate)

dēxter, dēxtra, dēxtrum, *right, right-hand* (dexterity, dextrous, ambidextrous)

sinister, sinistra, sinistrum, *left, left-hand; harmful, ill-omened* (sinister, sinistral, sinistrodextral, sinistrorse)

carēō, carēre, caruī, caritūrum + abl. of separation, *to be without, be deprived of, want, lack; be free from* (care)

dēfendō, -fēndere, -fēndī, -fēnsus, *to ward off; defend, protect* (defendant, defense, defensible, defensive, fence, fencing, fend, fender, offend)

discēdō, -cēdere, -cēssī, -cēssus, *to go away, depart* (cp. cēdō, Ch. 28)

ōdī, ōdisse, ōsūrum (a so-called "defective" verb, having only perf. system forms and a fut. act. participle), *to hate* (odious; cp. odium, Ch. 38)

prohibēō, -hibēre, -hibuī, -hibitum, *to keep (back), prevent, hinder, restrain, prohibit* (prohibitive, prohibition, prohibitory; cp. habēō)

prōnūntiō (1), *to proclaim, announce; declaim; pronounce* (pronouncement, pronunciation; cp. *nūntius, messenger, message*)

PRACTICE AND REVIEW

1. Etiam senēs fructibus sapientiae et cōsiliis argūmentisq̄ue certis saepe carent.
2. Aut ingentēs montēs aut flūmina celeria quae dē montibus fluēbant hostēs ab urbe prohibēbant.
3. Quoniam nimis fortia facta faciēbat, aetās eius erat brevis.
4. Illa medica facere poterat multa manū dextrā sed sinistrā manū pauca.
5. Vēritās nōs metū gravī iam liberābit quō diū territi sumus.
6. Quibus generibus scelerum sinistrōrum illae duae civitātēs delētae sunt?
7. Quī mortālis sine amicitia et probitate et beneficiō in aliis potest esse beātus?
8. Pater pecūniam ex Graeciā in suam patriam movēre coeperat, nam familia discēdere cupivit.
9. A quibus studium difficilium artium eō tempore neglēctum est?
10. Ubi versūs illius auctōris clārī lecti sunt, audītōrēs delectati sunt.
11. Sē cito iēcērunt ad genua iudicū, quī autem nullam clemēntiam dēmōstrāvērunt.
12. We cannot have the fruits of peace, unless we ourselves free our families from heavy dread.
13. Those bands of unfortunate men and women will come to us from other countries in which they are deprived of the benefits of citizenship.
14. The old men lacked neither games nor serious pursuits.
15. Who began to perceive our common fears of serious crime?

SENTENTIAE ANTĪQUAE

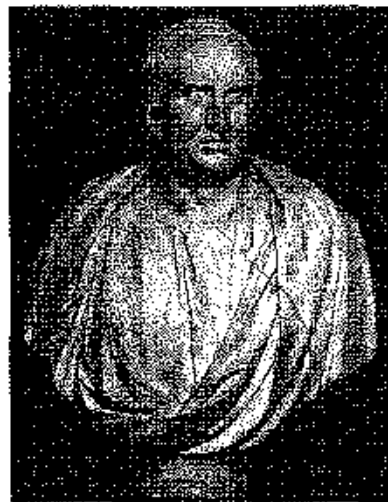
1. Cornua cervum ā periculis dēfendunt. (Martial.—*cervus, -i, stag.*)
2. Oedipūs duōbus oculis sē privāvit. (Cicero.—*privāre, to deprive.*)
3. Themistoclēs bellō Persicō Graeciam servitūte liberāvit. (Cicero.—*Persicus, -a, -um, Persian.*)
4. Dēmōsthenēs multōs versūs unō spīritū prōnūntiābat. (Cicero.)
5. Persicōs apparātūs odī. (Horace.—*apparātus, -ūs, equipment, display.*)
6. Iste commūnī sēnsū caret. (Horace.)
7. Senectās nōs privat omnibus voluptātibus neque longē abest ā morte. (Cicero.—*longē, adv. of longus.—absum, to be away.*)
8. Nullus accūsātor caret culpā; omnēs peccāvimus. (Seneca.—*accūsātor, -ōris.—peccāre, to sin.*)

9. Nulla pars vitae vacare officio potest. (Cicero.—vacare, to be free from.)
10. Prima virtus est vitio carere. (Quintilian.)
11. Vir scelere vacuus non eget iaculis neque arcu. (Horace.—vacuus, -a, -um, free from.—egere, to need.—iaculum, -i, javelin.—arcus, -us, bow.)
12. Magni tumultus urbem eo tempore miscabant. (Cicero.—tumultus, -us.)
13. Litterae senatus populoque Allobrogum manibus conspiratorum ipsorum erant scriptae. (Cicero.—Allobrogēs, -gum, m. pl., a Gallic tribe whom the Catilinarian conspirators tried to arouse against Rome.)

CICERO URGES CATILINE'S DEPARTURE FROM ROME

Habemus senatus consultum contra te, Catilina, vehementer et grave; acre iudicium habemus, et vires et consilium civitas nostra habet. Quid est, Catilina? Cur remanes? O di immortales! Discede nunc ex hac urbe cum mala manu sceleratorum; magno metu me liberabis, si omnes istos conspiratores tecum educes. Nisi nunc discedes, te cito deciemus. Nihil in civitate nostra te delectare potest. Age, age! Deinde curre ad Manlium, istum amicum malum; te diu desideravit. Incipe nunc; gere bellum in civitatem! Brevis tempore te omnesque tuos, hostes patriae, vincemus, et omnes vos poenas graves semper dabit.

(Cicero, *In Catilinam* 1.1.3ff; see the readings in Chs. 11 and 14 above, and "Evidence and Confession," Ch. 30.—consultum, -i, decree.—vehemens, gen. vehementis.—sceleratus, -a, -um, adj. from scelus.—Manlius was one of Catiline's principal fellow conspirators.)



Cicero
Museo Capitolino, Rome, Italy

ETYMOLOGY

The Roman *senate* was in origin a council of elders, hence the connection with *senex*.

If one knows the derivation of "caret," one is not likely to confuse this word with "carat."

In the readings

5. peach (Persian apple). 7. absent. 9. vacant, vacuous, vacate, vacation, vacuity, evacuate. 11. arc, arcade. 12. tumult, tumultuous. "Cicero": consult, consultation. --vehement, vehemence.)

LATINA EST GAUDIUM—ET UTILIS!

Sabvete! This chapter's Vocab. provides some "handy" items: can you explain the etymologies of "manumit," "manuscript," and "manufacture"? A "manual" is the Latinate equivalent of the Germanic "handbook." Then there's the old Roman proverb *manus manum lavat* (*lavare, to bathe, gives us "lavatory"), one hand washes the other*. You can see the right-handed bias in the etymologies of "dexterity" and "sinister" (from the ancient superstition that bad signs and omens appeared to one's left) and even "ambidextrous" (from *ambo, both, two*: is having "two right hands" better than having two left hands?).

And speaking of hands, how about fingers? The Latin word is *digitus, -i*, which gives us "digit," "digital," "prestidigitation" (for a magician's quick fingers), and even "digitalis," a heart medication from a plant whose flowers are finger-shaped. These appendages are also handy for counting (*numerare*): *primus digitus, secundus digitus, tertius . . .* etc. (*Potestisne numerare omnes digitos vestros, discipuli et discipulae?* If not, look back at Ch. 15 and review your *numeri*!) The Romans had special names for each of the fingers, beginning with the thumb, *pollex*, then *index* (from *indicare, to point*), *medius* (*middle*) or *infamis* (*infamous, evil*—not all our body language is new!), *quartus* or *annularius* (where they often wore *anuli, rings*: see "Ringo," Ch. 31), and *minimus* (*the smallest*) or *auricularius* (the *parvus digitus*, and so handy for scratching or cleaning one's *aurēs*!). **Valēte!**

21

Third and Fourth Conjugations: Passive Voice of the Present System

The pattern of substituting passive endings for active endings, which you learned in Ch. 18 for the present system passives of first and second conjugation verbs, generally applies to third and fourth conjugation verbs as well; the only exceptions are in the second person singular present tense (set in bold in the following paradigms) and the present infinitive of third conjugation verbs.

PRESENT INDICATIVE PASSIVE

1. ágor	audior	cápio
2. ágeris	audiris	cáperis
3. ágitur	auditur	cápitur
1. ágimur	audimur	cápinur
2. agimini	audimini	capimini
3. aguntur	audiuntur	capiuntur

FUTURE INDICATIVE PASSIVE

1. ágar	audiar	cápiar
2. ageris	audieris	capieris
3. agētur	audietur	capietur

1. agēmur	audiēmur	capiēmur
2. agēminī	audiēminī	capiēminī
3. agēntur	audiēntur	capiēntur

IMPERFECT INDICATIVE PASSIVE

1. agēbar	audiēbar	capiēbar
2. agēbāris	audiēbāris	capiēbāris
3. agēbātur	audiēbātur	capiēbātur
1. agēbāmur	audiēbāmur	capiēbāmur
2. agēbāminī	audiēbāminī	capiēbāminī
3. agēbāntur	audiēbāntur	capiēbāntur

Be careful not to confuse the second person singular present and future third conjugation forms, which are distinguished only by the vowel quantity (*ageris* vs. *agēris*). Note that *capiō* and *audiō* are identical throughout the present system active and passive, except for variations in *-i-* vs. *-ī-* (in the present tense only) and the second singular passive *caperis* vs. *audiris*. Remember that the perfect passive system for third and fourth conjugation verbs follows the universal pattern introduced in Ch. 19.

PRESENT INFINITIVE PASSIVE

The present infinitive passive of the fourth conjugation is formed by changing the final *-e* to *-ī*, as in the first two conjugations; but in the third conjugation, including *-iō* verbs, the whole *-ere* is changed to *-ī*.

<i>audire, to hear</i>	<i>audiri, to be heard</i> (cp. <i>laudari, moneri</i>)
<i>agere, to lead</i>	<i>agi, to be led</i>
<i>cipere, to take</i>	<i>capi, to be taken</i>

SYNOPSIS

To test your ability to conjugate a Latin verb completely, you may be asked to provide a labelled "synopsis" of the verb in a specified person and number, in lieu of writing out all of the verb's many forms. Following is a sample third person singular synopsis of *agō* in the indicative mood:

	Pres.	Fut.	Impf.	Perf.	Fut. Perf.	Plupf.
Act.	agit	aget	agebat	egit	egerit	egerat
Pass.	agitur	agetur	agebatur	actus est	actus erit	actus erat

VOCABULARY

- cása**, -ae, f., *house, cottage, hut* (casino)
caúsa, -ae, f., *cause, reason; case, situation; causā*, abl. with a preceding gen., *for the sake of, on account of* (accuse, because, excuse)
fenéstra, -ae, f., *window* (fenestra, fenestrated, fenestration, fenestella, defenestration)
fínis, fínis, m., *end, limit, boundary; purpose; fínēs, -ium*, boundaries, territory (affinity, confine, define, final, finale, finance, fine, finesse, final, finicky, finish, finite, infinite, paraffin, refine)
gēns, gēntis, f., *clan, race, nation, people* (gentile, gentle, genteel, gentry; cp. *genus, ingenium*, Ch. 29)
múndus, -i, m., *world, universe* (mundane, demimonde)
návis, návis, f., *ship, boat* (naval, navy, navigable, navigate, nave; cp. *návigāre, nauta*)
sálūs, salútis, f., *health, safety; greeting* (salubrious, salutary, salutation, salute, salutatorian, salutatory; cp. *salveō, salvus*)
Tróia, -ae, f., *Troy*
vícinus, -i, m., and **vícina**, -ae, f., *neighbor* (vicinity)
vúlgus, -i, n. (sometimes m.), *the common people, mob, rabble* (vulgar, vulgarity, vulgarize, vulgate, divulge)
ásper, áspēra, áspērū, *rough, harsh* (asperity, exasperate, exasperation)
átque or **ac** (only before consonants), conj., *and, and also, and even*
ítērum, adv., *again, a second time* (iterate, iterative, reiterate, reiteration)
contínēō, -tínēre, -tínū, -téntū, *to hold together, contain, keep, enclose, restrain* (content, discontent, malcontent, continual, continuous, incontinent, countenance; cp. *teneō*)
iúbeō, iúbēre, iússī, iússū, *to bid, order, command* (jussive)
labóreō (l), *to labor; be in distress* (laboratory, laborer, belabor; cp. *labor*)
rápíō, rápere, rápuī, ráptū, *to seize, snatch, carry away* (rapacious, rapid, rapine, rapture, ravage, ravine, ravish; cp. *ēripíō*, Ch. 22)
relínquō, -línquere, -líquī, -lícū, *to leave behind, leave, abandon, desert* (relinquish, reliquary, relict, relic, delinquent, dereliction)
sciō, scīre, scīvī, scītū, *to know* (science, scientific, conscience, conscious, prescience, scilicet; cp. *scientia, nesciō*, Ch. 25)
tángō, tángere, tétigī, táctū, *to touch* (tangent, tangible, tact, tactile, contact, contagious, contiguous, contingent, integer, taste, tax)

PRACTICE AND REVIEW

1. Laus autem nimis saepe est neque certa neque magna.
2. Senēs in gente nostrā ab filiīs numquam negligēbantur.
3. Quis tum iussus erat Graeciam metū liberāre, familiās dēfendere, atque hostēs ā patriā prohibēre?

4. Salutis communis causā eōs coniūrātōs ex urbe discēdere ac trāns flūmen ad montēs dūcī iussit.
5. Aliī auctōrēs coepērunt spīritūs nostrōs contrā iūdicium atque argū-
menta senātūs iterum movēre, quod omnēs metū novō terrifi erant.
6. Omnia genera servitūtis nōbīs videntur aspera.
7. Rapiēturne igitur Cicerō ex manibus istōrum?
8. Quī īnis metūs atque servitūtis in eā civitate nunc potest vidērī?
9. At senectūtis bonae causā iam bene vīvere debēmus.
10. In familiā eōrum erant duae filiae atque quattuor filii.
11. Casa vicinī nostrī habuit paucās fenestrās per quās vidēre potuit.
12. Quandō cornū audīvit, senex in genua cecidit et deīs immortālibus
grātiās prōnūtiābat.
13. Propter beneficia et sēsum commūnem tyrannī, paucī eum odērunt.
14. The truth will not be found without great labor.
15. Many nations which lack true peace are being destroyed by wars.
16. Their fears can now be conquered because our deeds are understood
by all.
17. Unless serious pursuits delight us, they are often neglected for the
sake of money or praise.

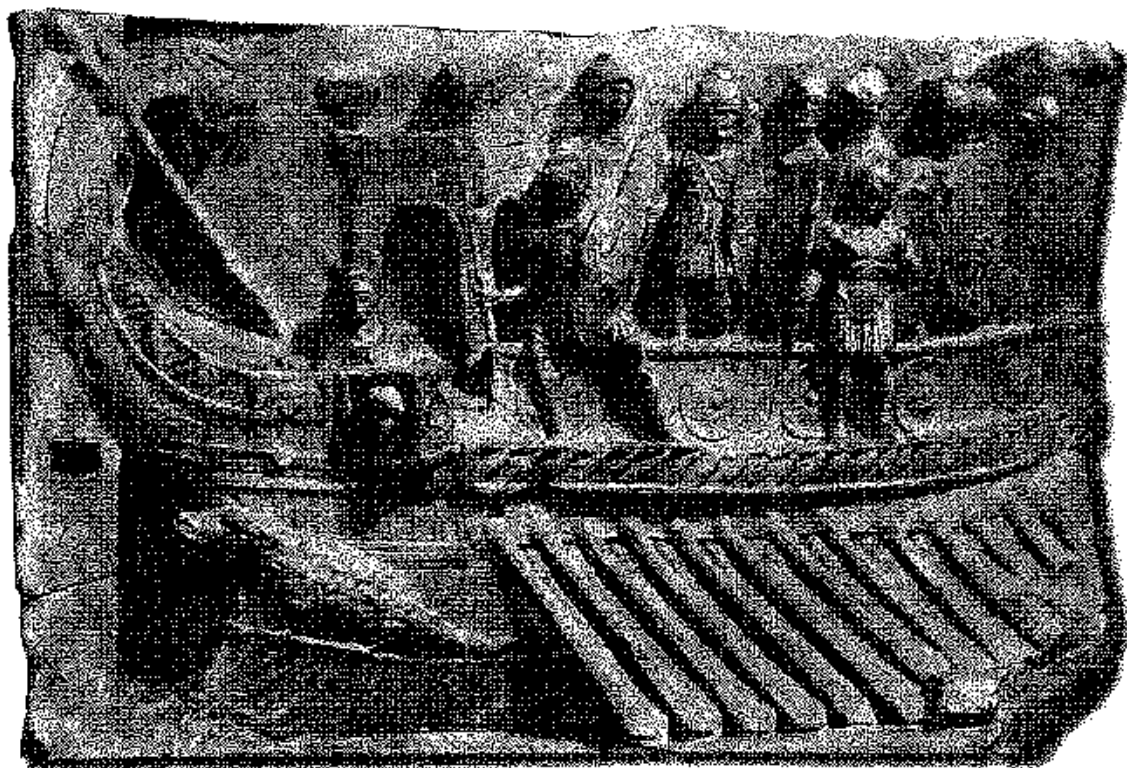
SENTENTIAE ANTĪQUAE

1. Numquam periculum sine periculō vincitur. (Publius Syrus.)
2. Novius est vicinus meus et manū dextrā tangī dē fenestris meis
potest. (Martial.—Novius, a personal name.)
3. Nōne iudicēs iubēbunt hunc in vincula dūcī et ad mortem rapi?
(Cicero.—nōne introduces a question which anticipates the answer
“yes”; see Ch. 40.—vinculum, -ī, chain.)
4. Altera aetās bellis civīlibus teritur et Rōma ipsa suis vīribus delētur.
(Horace.—civīlis, -e.—terō, -ere, trīvī, trītum, to wear out.)
5. At amicitia nūllō locō excluditur; numquam est intempestīva aut si-
nistra; multa beneficia continet. (Cicero.—excludō, -ere, to shut
out.—intempestivus, -a, -um, untimely.)
6. Futūra scīrī nōn possunt. (Cicero.—futūrus, -a, -um.)
7. Principiō ipse mundus dēōrum hominumque causā factus est, et
quae in eō sunt, ea parāta sunt ad fructum hominum. (Cicero.)
8. Quam cōpiōsē ā Xenophonte agricultūra laudātur in eō librō quī
“Oeconomicus” inscribitur. (Cicero.—cōpiōsē, adv., cp. cōpia.—
Xenophōn, -phōntis.—agricultūra, -ae.—inscribō, -ere, to entitle.)
9. Vulgus vult dēcipī. (*Phaedrus.—vult, want (irreg. form).—dēcipiō,
-ere, to deceive.)
10. Ubi scientia ac sapientia inveniuntur? (Job.)
11. Vēritās nimis saepe laborat; exstinguitur numquam. (Livy.—ex-
stinguō, -ere.)

VIRGIL'S MESSIANIC ECLOGUE

Venit iam magna aetās nova; dē caelō mittitur puer, quī vītam deōrum habēbit deōsque vidēbit et ipse vidēbitur ab illis. Hic puer reget mundum cui virtūtēs patris pācem dederunt. Pauca mala, autem, remanēbunt, quae hominēs iubēbant labōrāre atque bellum asperum gerere. Erunt etiam altera bella atque iterum ad Trōiam magnus mittētur Achillēs. Tum, puer, ubi iam longa aetās tē virum fēcerit, erunt nulli labōrēs, nulla bella; nautae ex navibus discēdent, agricolae quoque iam agrōs relinquent, terra ipsa omnibus hominibus omnia parābit. Currite, aetātēs; incipe, parve puer, scire mātrem, et erit satis sp̄ritūs mihi tua dīcere facta.

(Virgil, *Eclogae* 4; written ca. 40 B.C., the poem from which this reading is adapted was taken by many early Christians as a prophecy of the birth of Christ.—*altera bella, the same wars over again.*—*scire mātrem, i.e., to be born.*)



*Relief of warship, temple of Fortuna Pr̄nigenia, Praeneste
1st century A.D., Museo Pio Clementino, Vatican Museums, Vatican State*

ETYMOLOGY

Exempli causā was Cicero's equivalent of the somewhat later *exempli grātiā*, whence our abbreviation e.g.

Romance derivatives from some of the words in the vocabulary:

Latin	Italian	Spanish	French
causa	cosa	cosa	chose
fīnis	fine	fīn	fin
gēns	gente	gente	gent; gens (pl.)
continēre	continere	contener	contenir
mundus	mondo	mundo	monde

In the readings

3. vinculum (in mathematics). 4. civil; cp. *civis*, *civitas*.—trite, contrite, coutrition, attrition, detriment. 5. ex + *cludō* (-ere, *clausū*, *clausum*, *to shut, close*): conclude, include, preclude, seclude, recluse, clause, close, closet, cloister.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, discipulae atque discipulī! Quid novī? Well, how about some more well-known Latin phrases and mottoes related to the *verba nova* in this chapter's Vocab.? First, for you *Godfather* fans, there's It. *cosa nostra*, from *causa nostra* (shh!). *Vestra causa tōta nostra est* is the motto of the American Classical League, one of our national professional organizations for teachers of Latin, Greek, and classical humanities. The University of Georgia's motto is *et docēre et rērum exquirere causās*, *both to teach and to seek out the causes of things* (i.e., to conduct research—for *rērum*, see the next chapter). Here are some others: *finis coronat opus*, *the end crowns the work*; *gēns togāta*, *the toga-clad nation* (a phrase Virgil applies to Rome, where the toga was a man's formal attire); *tangere ulcus*, *to touch a sore spot* (lit., *ulcer*); *sic trānsit glōria mundī*, *so passes the glory of the world* (Thomas à Kempis, on the transitory nature of worldly things—some comedian who shall forever remain nameless has offered an alternate translation, to wit, "Gloria always gets sick on the subway at the beginning of the week"!!!); and the abbreviation *sc.*, meaning *supply* (something omitted from a text but readily understood), comes from *scilicet*, short for *scire licet*, lit. *it is permitted for you to understand*. **Hic est finis: valēte!**

22

Fifth Declension; Ablative of Place Where; Summary of Ablative Uses

THE FIFTH DECLENSION

This chapter introduces the fifth and last of the Latin noun declensions. The characteristic vowel is *-ē-*, and *-ēī* or *-ēī* is the genitive and dative ending (the gen./dat. *-e-* is long when preceded by a vowel, short when preceded by a consonant; cp. *diēt* and *reī* below); to avoid confusion, the genitive form will be spelled out in full for fifth declension nouns (as they are with third declension nouns) in the chapter vocabularies. Nouns of this declension are all feminine, except *diēs* (*day*) and its compound *merīdiēs* (*midday*), which are masculine.

To decline, follow the usual pattern, i.e., drop the genitive ending to find the base, then add the new endings.

	<i>rēs, reī, f. thing</i>	<i>diēs, diēī, m. day</i>	Case Endings
<i>Nom.</i>	<i>rēs</i>	<i>diēs</i>	<i>-ēs</i>
<i>Gen.</i>	<i>reī</i>	<i>diēī</i>	<i>-eī, -eī</i>
<i>Dat.</i>	<i>reī</i>	<i>diēī</i>	<i>-eī, -eī</i>
<i>Acc.</i>	<i>rem</i>	<i>diem</i>	<i>-em</i>
<i>Abl.</i>	<i>rē</i>	<i>diē</i>	<i>-ē</i>
<i>Nom.</i>	<i>rēs</i>	<i>diēs</i>	<i>-ēs</i>
<i>Gen.</i>	<i>rērum</i>	<i>diērum</i>	<i>-ērum</i>
<i>Dat.</i>	<i>rēbus</i>	<i>diēbus</i>	<i>-ēbus</i>
<i>Acc.</i>	<i>rēs</i>	<i>diēs</i>	<i>-ēs</i>
<i>Abl.</i>	<i>rēbus</i>	<i>diēbus</i>	<i>-ēbus</i>

OBSERVATIONS

Notice that the genitive and dative singular are identical (true of the first declension also), as are the nominative singular and the nominative and accusative plural (the vocatives, too, of course), and the dative and ablative plural (true of all declensions); word order, context, and other cues such as subject-verb agreement will help you distinguish them in a sentence.

ABLATIVE OF PLACE WHERE AND SUMMARY OF ABLATIVE USES

You have thus far been introduced to these specific ablative case uses: ablative of means, manner, accompaniment (Ch. 14), ablative with cardinal numerals and ablative of time (Ch. 15), ablative of agent (Ch. 18), place from which and separation (Ch. 20).

You have in fact also encountered frequently the construction known as ablative of "place where," which consists most commonly of the preposition *in*, *in*/*on*, or *sub*, *under*, plus a noun in the ablative to describe where someone or something is located or some action is being done:

In magnā casā vivunt, *they live in a large house.*

Nāvis sub aquā fuit, *the ship was under water.*

Some of these case uses require a preposition in Latin, others do not, and in some instances the practice was variable. A case in point, and something to be carefully noted, is that in the ablative of manner construction, when the noun is modified by an adjective, *cum* is frequently omitted; if *cum* is used, it is usually preceded by the adjective (e.g., *id magnā cūrā fēcit* and *id magnā cum cūrā fēcit*, both meaning *he did it with great care*).

The following summary reviews each of the ablative uses studied thus far:

I. THE ABLATIVE WITH A PREPOSITION

The ablative is used with:

1. *cum* to indicate *accompaniment*
Cum amīcō id scrīpsit, *he wrote it with his friend.*
2. *cum* to indicate *manner*; cp. II.2 below
Cum cūrā id scrīpsit, *he wrote it with care.*
Magnā cum cūrā id scrīpsit, *he wrote it with great care.*
3. *in* and *sub* to indicate *place where*
In urbe id scrīpsit, *he wrote it in the city.*

4. **ab, dē, ex** to indicate *place from which*
Ex urbe id mīsit, *he sent it from the city.*
5. **ab, dē, ex** to indicate *separation*; cp. II. 4 below
Ab urbe eōs prohibuit, *he kept them from the city.*
6. **ab** to indicate *personal agent*
Ab amīcō id scrīptum est, *it was written by his friend.*
7. **ex** or **dē** following certain *cardinal numerals* to indicate a group of which some part is specified
Trēs ex nāvibus dīscēssērunt, *three of the ships departed.*

II. THE ABLATIVE WITHOUT A PREPOSITION

The ablative is used without a preposition to indicate:

1. *means*
Suā manū id scrīpsit, *he wrote it with his own hand.*
2. *manner*, when an adjective is used
Magnā cūrā id scrīpsit, *he wrote it with great care.*
3. *time when or within which*
Eō tempore or ūnā hōrā id scrīpsit, *he wrote it at that time or in one hour.*
4. *separation*, especially with ideas of freeing, lacking, depriving
Metū eōs liberāvit, *he freed them from fear.*

VOCABULARY

- dīēs, diēi, m., *day* (diary, dial, dismal, diurnal, journal, adjourn, journey, meridian, sojourn)
- fērrum, -ī, n., *iron; sword* (ferric, ferrite, ferro-, farrier)
- fīdēs, fidel, f., *faith, trust, trustworthiness, fidelity; promise, guarantee, protection* (confide, diffident, infidel, perfidy, fealty)
- ignīs, ignis, m., *fire* (igneous, ignite, ignition)
- mōdus, -ī, m., *measure, bound, limit; manner; method, mode, way* (model, moderate, modern, modest, modicum, modify, mood)
- rēs, rēi, f., *thing, matter; business, affair* (real, realistic, realize, reality, real estate)
- rēs pūblica, rēi pūblīcae, f., *state, commonwealth, republic* (Republican)
- spēs, spēi, f., *hope* (despair, desperate; cf. spērō, Ch. 25)
- aēquus, -a, -um, *level, even; calm; equal, just; favorable* (equable, equanimity, equation, equator, equilateral, equilibrium, equinox, equity, equivalent, equivocal, inequity, iniquity, adequate, coequal)
- fēlix, gen. fēlicis, *lucky, fortunate, happy* (felicitate, felicitation, felicitous, infelicitous, felicity, infelicity, Felix)
- incertus, -a, -um (in-certus), *uncertain, unsure, doubtful* (incertitude)
- Lātīnus, -a, -um, *Latin* (Latinate, Latinist, Latinity, Latinize, Latino)

médius, -a, -um, middle; used partitively, *the middle of*: **media urbs, the middle of the city** (mediterranean, médium, median, mediate, mean, medieval, meridian, demimonde, immediate, intermediary; cp. **mediocris**, Ch. 31)

quóndam, adv., formerly, once (quondam)

últrā, adv. and prep. + acc., on the other side of, beyond (ultra, ultrasonic, ultrasound, ultraviolet, outrage, outrageous)

prótinus, adv., immediately

cérnō, cernere, crévī, crētum, to distinguish, discern, perceive (discerno, discernible, discreet, discrete, discretion; cp. **dēcernō**, Ch. 36)

érípō, -rípere, -rípui, -rēptum (ē-rápō), to snatch away, take away; rescue
inquit, defective verb, he says or said, placed after one or more words of a direct quotation but usually translated first

tóllō, tollere, sústulī, sublātum, to raise, lift up; take away, remove, destroy (extol; cp. **tolerō, ferō**, Ch. 31)

PRACTICE AND REVIEW

1. Vicinī nostrī sē in genua prōtinus iēcērunt et omnēs deōs in mundō laudāvērunt.
2. Gentēs Graeciae ingentibus montibus et parvis finibus continēbantur.
3. Quis iussit illam rem públicam servitute asperā liberārī?
4. "Iste," inquit, "sceleribus suis brevī tempore tollētur."
5. Contrā aliās manūs malōrum civium eadem rēs iterum parābuntur; rem públicam dēfendēmus et istī cito discēdent.
6. Senectūs senēs ā medijs rēbus saepe prohibet.
7. At rēs gravēs neque vī neque spē geruntur sed cōsiliō.
8. Sī versūs hōrum duōrum poētārum neglegētis, magnā parte Rōmānārum litterārum carēbitis.
9. Eōdem tempore nostrae spē salutis commūnis vestrā fidē altae sunt, spūritūs sublātī sunt, et timōrēs relictī sunt.
10. Nova genera scelerum in hāc urbe inveniuntur quod multī etiam nunc bonīs mōribus et sēnsū commūnī carent ac nātūram sinistram habent.
11. Vulgus multa ex fenestris casārum ēiciēbat.
12. Great fidelity can now be found in this commonwealth.
13. His new hopes had been destroyed by the common fear of uncertain things.
14. On that day the courage and the faith of the brave Roman men and women were seen by all.
15. With great hope the tyrant ordered those ships to be destroyed.
16. He could not defend himself with his left hand or his right.

SENTENTIAE ANTĪQUAE

1. Dum vīta est, spēs est. (Cicero.)
2. Aequum animum in rēbus difficilibus servā. (Horace.)
3. Ubi tyrannus est, ibi plānē est nōllā rēs pūblica. (*Cicero.—plānē, adv., *clearly*.)
4. Fuērunt quondam in hāc rē pūblicā virī magnae virtūtis et antīquae fidēi. (Cicero.)
5. Hanc rem pūblicam salvam esse volumus. (*Cicero.—volumus, *we wish*.)
6. Spēs coniūrātōrum mollibus sententiīs multōrum cīvium alitur. (Cicero.—mollis, -e, *soft, mild*.)
7. Rēs pūblica cōnsiliīs meis eō diē ex igne atque ferro ērepta est. (Cicero.)
8. Quod bellum odērunt, prō pāce cum fidē laborābant. (Livy.)
9. Dic mihi bonā fidē: tū eam pecūniā ex eius manū dextrā nōn ēripuisti? (Plautus.)
10. Amīcus certus in rē incertā cernitur. (Ennius.)
11. Homērus audītōrem in mediās rēs rapit. (Horace.)
12. Fēlix est quī potest causās rērum intellegere; et fortunātus ille quī deōs antīquōs diligit. (Virgil.)
13. Stōicus noster, "Vitium," inquit, "nōn est in rēbus sed in animō ipsō." (Seneca.—Stōicus, -i, *a Stoic*.)
14. Et mihi rēs subiungam, nōn mē rēbus. (Horace.—subiungō, -ere, *to subject*.)
15. Est modus in rēbus; sunt certi finēs ultrā quōs virtūs invenīri nōn potest. (Horace.)
16. Hoc, Fortūna, tibi vidētur aequum? (*Martial.)

A VISIT FROM THE YOUNG INTERNS

Languēbam: sed tū comitātus prōtinus ad mē
 vēnistī centum, Symmache, discipulīs.
 Centum mē tetigēre manūs aquilōne gelātae:
 nōn habuī febrem, Symmache, nunc habeō!

(*Martial 5.9; meter: elegiac couplet.—languēre, *to be weak, sick*.—comitātus, -a, -um, *accompanied (by)*.—Symmachus, a Greek name, used here for a medical school professor.—centum . . . discipulīs, abl. of agent with comitātus; the preposition was often omitted in poetry.—tetigēre = tetigērunt; for this alternate ending, see Ch. 12.—aquilō, -lōnis, m., *the north wind*.—gelātus, -a, -um, *chilled*, here modifying centum . . . manūs; cp. Eng. gel, gelatin.—febris, febris, f., *fever*.)

ON AMBITION AND LITERATURE, BOTH LATIN AND GREEK

Poetae per litteras hominibus magnam perpetuamque famam dare possunt; multi viri, igitur, litteras de suis rebus scribere cupiunt. Trahimur omnes studio laudis et multae gloriae ducuntur, quae aut in litteris Graecis aut Latinis inveniri potest. Qui, autem, videt multum fructum gloriae in versibus Latinis sed non in Graecis, nimium errat, quod litterae Graecae leguntur in omnibus ferere gentibus, sed Latinae in finibus suis continentur.

(Cicero, *Pro Archia* 11.26, 10.23.—*ferere*, adv., *almost*.)

ETYMOLOGY

Connected with *diēs* is the adj. *diurnus*, *daily*; whence come the words for “day” in Italian and French: It. *giorno*, Fr. *jour*, *journal*; cp. Sp. *día*. In late Latin there was a form *diurnalis*, from which derive It. *giornale*, Fr. *journal*, Eng. “journal”; cp. Sp. *diario*. English “dismal” stems ultimately from *diēs malus*.

The stem of *fidēs* can be found in the following words even though it may not be immediately obvious: *affidavit*, *defy*, *affiance*, *fiancé*. Eng. “faith” is from early Old Fr. *feit*, *feld*, from Latin *fidem*.

Other words connected with *modus* are: *modulate*, *accommodate*, *commodious*, *discommode*, *incommode*, *à la mode*, *modus operandi*.

In the readings

6. mollify, emollient, mollusk. 13. The Stoic philosophy was so called because Zeno, its founder, used to teach in a certain stoa (portico) at Athens. 14. subjunctive.

LATINA EST GAUDIUM—ET UTILIS!

Salvete! Now that you’ve encountered *meridiēs*, you understand *a.m.* and *p.m.*, from *ante* and *post meridiem*. Your physician might prescribe a medication *diēbus alternis*, *every other day*, or *diēbus tertius*, *every third day*, or even *b.i.d.* or *t.i.d.*, *bis in diē* or *ter in diē* (if you’ve thought about those last two twice or thrice and still can’t figure them out, look back at Ch. 15!). Other items you might encounter one of these days: *diem ex diē*, *day by day*; *diēs felix*, *a lucky day*; the legal terms *diēs iudicis* and *non iudicis*, days when court is and is not in session; and the *Diēs Irae*, a medieval hymn about the Day of Judgment, part of the requiem mass. And surely you follow Horace’s advice every day and *carpe diem* (an agricultural metaphor, since *carpō*, *carpere* really means *to pluck* or *harvest* from the vine or stalk—so your day, once seized, should be a bountiful cornucopia).

Now you know, too, what is meant by the common phrase, *amicus certus in re incerta*; a *bona fide* agreement is made *with good faith* (recognize the abl. usage?); and if your “friend indeed” is your trusty dog, you should consider dubbing him “Fido.” **Carpite omnes diēs, discipuli discipulaeque, et valēte!**

23

Participles

Like English, Latin has a set of verbal adjectives, i.e., adjectives formed from a verb stem, called “participles.” Regular transitive verbs in Latin have four participles, two of them in the active voice (the present and future), and two in the passive (future and perfect); they are formed as follows:

	Active	Passive
<i>Pres.</i>	present stem + -ns (gen. -ntis)	_____
<i>Perf.</i>	_____	partic. stem + -us, -a, -um
<i>Fut.</i>	participial stem + -ūrus, -ūra, -ūrum ¹	pres. stem + -ndus, -nda, -ndum

It is important to know the proper stem for each participle as well as the proper ending. Note that the present active and the future passive are formed on the present stem, while the perfect passive and future active are formed on the so-called “participial stem” (found by dropping the endings from the perfect passive participle, which is itself most often a verb’s fourth principal part; i.e., **laudāt-** from **laudātus, -a, -um**). This pattern can perhaps best be recalled by memorizing the participles of *agō*, in which the difference between the present stem and the participial stem is sufficient to eliminate any confusion. It is also helpful to note that the base of the present participle is marked by **-nt-**, the future active by **-ūr-**¹, and the future passive, often called the “gerundive,” by **-nd-**.

¹The ending of the future active participle is very easy to remember if you keep in mind the fact that our word *future* comes from **futūrus, -a, -um**, the future (and, incidentally, the only) participle of *sum*.

agō, agere, ēgī, āctum, to lead

	Active	Passive
Pres.	ágēns, agēntis, leading	—————
Perf.	—————	āctus, -a, -um, led, having been led
Fut.	āctūrus, -a, -um, about to lead, going to lead	agendus, -a, -um, (about) to be led, deserving or fit to be led

English derivatives are illustrative of the sense of three of these participles: "agent" (from agēns), a person doing something; "act" (āctus, -a, -um), something done; "agenda" (agendus, -a, -um), something to be done. The participles of three of the model verbs follow.

	Act.	Pass.	Act.	Pass.	Act.	Pass.
Pres.	ágēns	—————	aúdiēns	—————	cápiēns	—————
Perf.	—————	āctus	—————	audítus	—————	cáptus
Fut.	āctūrus	agendus	auditūrus	audiendus	captūrus	capiendus

Note carefully that fourth conjugation and third conjugation **-iō** verbs have **-ie-** in both the present active participle (**-iēns, -ientis**) and the future passive (**-iendus, -n, -um**). Notice too that while Latin has present active, perfect passive, and future active and passive participles, the equivalents of praising, having been praised, about to praise, and (about) to be praised, it lacks both a present passive participle (*being praised*) and a perfect active participle (*having praised*).

DECLENSION OF PARTICIPLES

Three of the four participles are declined on the pattern of **magnus, -a, -um**. Only the present participle has third declension forms, following essentially the model of **potēns** (Ch. 16), except that the ablative singular sometimes ends in **-e**, sometimes **-ī**²; the vowel before **-ns** in the nominative singular is always long, but before **-nt-** (according to the rule learned earlier) it is always short.

	M. & F.	N.
Nom.	ágēns	ágēns
Gen.	agēntis	agēntis
Dat.	agēntī	agēntī
Acc.	agēntem	ágēns
Abl.	agēntī, agēnte	agēntī, agēnte

²The present participle has **-ī** in the ablative singular when used strictly as an attributive adjective (*ā patre amanti, by the loving father*) but **-e** when it functions verbally (e.g., with an object, *patre filium amante, with the father loving his son*) or as a substantive (*ab amante, by a lover*).

<i>Nom.</i>	agéntēs	agéntia
<i>Gen.</i>	agéntium	agéntium
<i>Dat.</i>	agéntibus	agéntibus
<i>Acc.</i>	agéntēs	agéntia
<i>Abl.</i>	agéntibus	agéntibus

PARTICIPLES AS VERBAL ADJECTIVES

The etymology of the term participle, from **participere**, *to share in* (**pars** + **capere**), reflects the fact that participles share in the characteristics of both adjectives and verbs. As *adjectives*, participles naturally agree in gender, number, and case with the words which they modify. Sometimes also, like adjectives, they modify no expressed noun but function as nouns themselves: **amāns**, *a lover*; **sapiēns**, *a wise man, philosopher*; **venientēs**, *those coming*.

As *verbs*, participles have tense and voice; they may take direct objects or other constructions used with the particular verb; and they may be modified by an adverb or an adverbial phrase:

Patrem in casā videntēs, puella et puer ad eum cucurrērunt, seeing their father in the house, the boy and girl ran up to him.

In Latin as in English, the tense of a participle, it should be carefully noted, is not absolute but is relative to that of the main verb. For example, the action of a present participle is contemporaneous with the action of the verb of its clause, no matter whether that verb is in a present, a past, or a future tense; in the preceding sample you can see that it was at some time in the past that the children first saw and then ran toward their father (seeing him, i.e., when they saw him, they ran up to him). A similar situation obtains for the perfect and future participles, as can be seen in the following table:

1. Present participle = action *contemporaneous* with that of the verb (the same time).
2. Perfect participle = action *prior* to that of the verb (time before).
3. Future participle = action *subsequent* to that of the verb (time after).

Graeci nautae, videntēs Polyphēmum, timent, timērant, timēbunt.
The Greek sailors, seeing Polyphemus, are afraid, were afraid, will be afraid.

Graeci nautae, vīsī ā Polyphēmō, timent, timērunt, timēbunt.
The Greek sailors, (having been) seen by P., are afraid, were afraid, will be afraid.

Graeci nautae, vīsūrī Polyphēmum, timent, timērunt, timēbunt.
The Greek sailors, about to see Polyphemus, are afraid, were afraid, will be afraid.

TRANSLATING PARTICIPIAL PHRASES AS CLAUSES

Participial phrases are used much more frequently in Latin than in English, which prefers clauses with regular finite verbs. In translating from Latin to idiomatic English, therefore, it is often preferable to transform a participial phrase (especially if it sounds stilted in English) into a subordinate clause.

In doing so you need to consider 1) the relationship between the action in the phrase and the action in the clause to which it is attached, so that you can then choose an appropriate subordinating conjunction (especially "when," "since," or "although"), and 2) the relativity of participial tenses, so that you can then transform the participle into the appropriate verb tense.

Thus the example given earlier, *patrem in casā videntēs, puella et puer ad eum cucurrerunt*, can be translated *seeing their father in the house, the girl and boy ran up to him* or, more idiomatically, *when they saw their father in the house, the girl and boy ran up to him*. Likewise *Graeci nautae, vīsī ā Polyphēmō, timuerunt* is better translated *when they had been seen [time prior to main verb] by Polyphemus, the Greek sailors were afraid* than the more literal *having been seen by Polyphemus, the Greek sailors were afraid*. Consider these further examples:

Māter, filium amāns, auxilium dat, since she loves her son [lit., loving her son], the mother gives him assistance.

Pater, filiam visūrus, casam parābat, since he was about to see his daughter, the father was preparing the house.

Puella, in casam veniēns, gaudēbat, when she came into the house [lit., coming into the house], the girl was happy.

VOCABULARY

arx, arcis, f., citadel, stronghold

dux, ducis, m., leader, guide; commander; general (duke, ducal, ducal, duchess, duchy, duke; cp. dūcō)

ēquus, -i, m., horse (equestrian, equine; cp. equa, -ae, mare)

hāsta, -ae, f., spear (hastate)

īnsula, -ae, f., island (insular, insularity, insulate, isolate, isolation, peninsula)

lītus, litoris, n., shore, coast (littoral)

mīles, mīlitis, m., soldier (military, militaristic, militate, militant, militia)

ōrātor, ōrātoris, m., orator, speaker (oratory, oratorio; cp. ōrō, Ch. 36, ōrātiō, Ch. 38)

sacērdōs, sacerdotis, m., priest (sacerdotal; cp. sacer, sacred)

āliquis, āliquid (gen. ālicuius, dat. ālicui, etc.; cp. decl. of quis, quid; nom. and acc. neut. pl. are āliqua), indef. pron., someone, somebody, something

- quisquis, quidquid (quis repeated; cases other than nom. rare), indef. pron., *whoever, whatever*
- magnánimus, -a, -um, *great-hearted, brave, magnanimous* (magnanimity)
- úmquam, adv., in questions or negative clauses, *ever, at any time* (cp. nunquam)
- ēducō (1), *to bring up, educate* (education, educator, educable; do not confuse with *ēducō, to lead out*)
- gaúdeō, gaudēre, gāvísus sum, *to be glad, rejoice* (gaudeamus; cp. gaudium, -i, *joy*, as in *Latina est gaudium!*)
- ostēdō, ostēdere, ostēdī, ostēntum, *to exhibit, show, display* (ostentation, ostentatious, ostensible, ostensive; cp. *tendō, stretch, extend*)
- petō, petere, petīvī, petitum, *to seek, aim at, beg, beseech* (appetite, compete, competent, impetuous, petition, petulant, repeat; cp. *perpetuus*)
- prēmō, prēmere, prēssī, prēssum, *to press; press hard, pursue; -primō* in compounds as seen in *opprimō* below (compress, depress, express, impress, imprint, print, repress, reprimand, suppress)
- ōpprimō, -primere, -prēssī, -prēssum, *to suppress, overwhelm, overpower, check* (oppress, oppression, oppressive, oppressor)
- vértō, vérttere, vértī, vérsus, *to turn; change; so āvertō, turn away, avert, revertō, turn back, etc.* (adverse, advertise, avert, averse, convert, controversy, divers, diverse, divorce, invert, obverse, pervert, revert, subvert, subversive, transverse, verse, version, animadvert)

PRACTICE AND REVIEW

1. Aliquid numquam ante auditum cernō.
2. Illum oratorem in mediō senātū iterum petentem finem bellōrum ac scelerum nōn adiūvistis.
3. Certi fructūs pācis ab territō vulgō atque senātū cupiēbantur.
4. Quī vir magnanimus aliās gentēs gravī metū servitūtis liberābit?
5. Nēmō fidem negligēs timōre umquam carēbit.
6. Illa femina fortunāta haec cōsilia contrā eōs malōs quondam aluit et salutis commūnis causā semper labōrābat.
7. Illam gentem Latinam oppressūrī et divitiās raptūrī, omnēs virōs magnae probitātis premere ac delēre prōtinus coepērunt.
8. Tollēturne fama huius medicī isfīs versibus novīs?
9. At vīta illius modī aequī aliquid iūcundī atque fēlicis continet.
10. Quō diē ex igne et ferrō atque morte certā creptus es?
11. We gave many things to nations lacking hope.
12. Those ten men, (when) called, will come again with great eagerness.
13. Through the window they saw the second old man running out of his neighbor's house and away from the city.
14. He himself was overpowered by uncertain fear because he desired neither truth nor liberty.

SENTENTIAE ANTIQUAE

1. Vivēs meīs praesidiīs oppressus. (Cicero.—*praesidium*, -iū, *guard*.)
2. Illi autem, tendentēs manūs dextrās, salutem petēbant. (Livy.—*tendō*, -ere, *to stretch, extend*.)
3. Tantalus sitiēns flūmina ab ore fugientia tangere dēsiderābat. (Horace.—*sitire*, *to be thirsty*.)
4. Signa rērum futurārum mundō ā dīs ostenduntur. (Cicero.)
5. Graecia capta asperum victōrem cēpit. (Horace.—*victor*, -tōris, here = Rome.)
6. Atticus Cicerōnī ex patriā fugienti multam pecūniam dedit. (Ne-
pos.—*Atticus*, a friend of Cicero.)
7. Sī mihi eum educandum committēs, studia eius fōrmāre ab Infantiā
incipiam. (Quintilian.—*fōrmāre*.—*Infantiā*, -ae.)
8. Saepe stilum verte, bonum libellum scrīptūrus. (Horace.—*stilum*
vertere, *to invert the stilus* = to use the eraser.)
9. Cūra orātōris dictūri eōs audītūrōs delectat. (Quintilian.)
10. Mortē Sōcratis semper illacrimō, legēns Platōnem. (Cicero.—*Sōcra-*
tēs, -cratis.—*illacrimāre*, *to weep over*.—*Platō*, -tōnis.)
11. Memoria vītāe bene āctae multōrumque bene factōrum iūcunda
est. (Cicero.)
12. Quī timēns vivet, liber nōn erit umquam. (Horace.—*quī*, as often, =
is *quī*.)
13. Nōn is est miser quī iussus aliquid facit, sed is quī invitus facit. (Sen-
eca.—*invitus*, -a, -um, *unwilling*; the adj. here has adverbial force, as
it commonly does in Latin.)
14. Verbum semel ēmissum volat irrevocābile. (Horace.—*semel*, adv.,
once.—*ē-mittere*.—*volāre*, *to fly*.—*irrevocābilis*, -e.)

LAOCOON SPEAKS OUT AGAINST THE TROJAN HORSE

Oppressi bellō longō et ā deīs aversī, ducēs Graecōrum, iam post decem annōs, magnum equum ligneum arte Minervae faciunt. Uterum multis mili-
tibus complent, equum in litore relinquunt, et ultrā insulam proximam nāvī-
gant. Trōiānī nōllās cōpiās aut nāvēs vident; omnis Trōia gaudet; panduntur
portae. Dē equō, autem, Trōiānī sunt incertī. Alii eum in urbem dūci cupi-
unt; alii eum Graecās insidiās appellant. Prīmus ibi ante omnēs, dē arce
currēns, Lāocoōn, sacerdos Trōiānus, haec verba dicit: "O miserī cīvēs, nōn
estis sāni! Quid cōgitātis? Nōnne intellegitis Graecōs et insidiās eōrum? Aut
inveniētis in istō equō multōs militēs ācrēs, aut equus est machina belli, facta
contrā nōs, ventūra in urbem, vīstrā casās nostrās et populum. Aut aliquid
latet. Equō nē crēdite, Trōiānī: quidquid id est, timeō Danaōs et dōna ge-
rentēs!" Dixit, et potentem hastam magnīs vīribus manūs sinistrae in uterum
equi iecit; stetit illa, tremēns.

(Virgil, *Aeneid* 2.13–52; prose adaptation. —ligneus, -a, -um, wooden, of wood. —Mínerva, goddess of war and protectress of the Greeks. —uterus, -i. —complēre, to fill up, make pregnant. —proximus, -a, -um, nearby. —Trōiānus, -a, -um, Trojan. —pandō, -ere, to open. —Lāocoön, -ontis, m. —Nōnne introduces a question anticipating an affirmative answer, Don't you . . . ? —machina, -ae. —visūra, here to spy on. —latēre, to be hidden, be concealed. —equō, dat. with credite (see Ch. 35). —nē = nōn. —Danaūs = Graecōs. —et (with gerentēs) = etiam. —tremō, -ere, to tremble, shake, vibrate. —To be continued. . .)



Trojan horse with Greek soldiers
Relief from neck of an amphora, Mykonos, 7th century B.C.
Archaeological Museum, Mykonos, Greece

ETYMOLOGY

In the readings

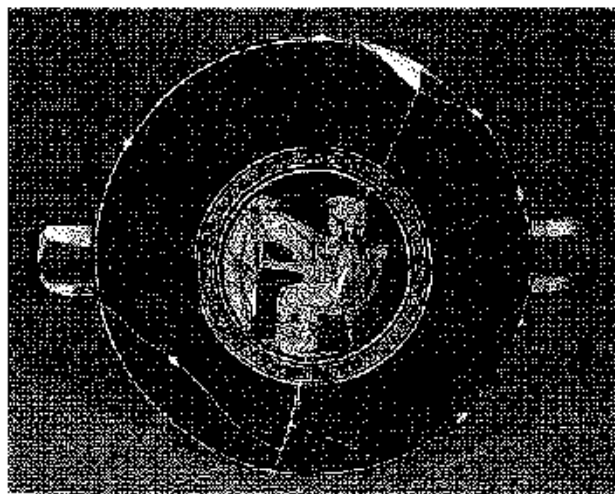
2. tend, tent, tense, attend, contend, distend, extend, extent, extensive, intend, intent, intense, portend, pretend, subtend, superintendent; cp. **ostendō** in the vocabulary. 3. tantalize, Gk. derivative. 8. stilus, style. 10. lachrymose. 14. volatile, volley. "Laocoon": uterine.—complete, completion, complement, complementary.—proximity, approximate.—expand, expansive.—machine, machinery, machination.—latent.—tremor, tremulous, tremulant, tremble, tremendous.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! This chapter's Vocab. suggests a couple of literary titles from ancient Rome: among Cicero's dozens of books was a rhetorical treatise titled **Dē Ōrātōre**, and one of Plautus' most popular plays was the **Miles Glōriōsus**, usually translated *The Braggart Soldier*. Then there's the medieval student song with the famous line (quite apt for college Latin students) **gaudeāmus, igitur, iuvenēs dum sumus**, *so let us rejoice, while we are young!*

From **vertere** is **verte** for *turn the page* and **versō** for the left-hand page in a book (i.e., the side you see when you have just *turned* the page); printers call the the right-hand page the **rectō**.

And from the reading passage: the expression "a Trojan horse" is used of any person, group, or device that tries to subvert a government or any organization from within. Also from the Trojan saga and Virgil's story of Aeneas' sojourn in Carthage is the famous quotation **dux fēmina factī**, *a woman (was) leader of the action! Gaudēte atque valēte!*



Athena (Minerva) constructing the Trojan horse
Red-figure Greek kylix, the Sabouroff Painter, 470–460 B.C.
Museo Archeologico, Florence, Italy

24

Ablative Absolute; Passive Periphrastic; Dative of Agent

The participles which you learned in the last chapter were employed by the Romans in two very common constructions introduced below, the “ablative absolute” and the “passive periphrastic.”

ABLATIVE ABSOLUTE

The ablative absolute is a type of participial phrase generally consisting of a noun (or pronoun) and a modifying participle in the ablative case; somewhat loosely connected to the rest of the sentence (hence the term, from *absolutum*, *loosened from, separated*) and usually set off by commas, the phrase describes some general circumstances under which the action of the sentence occurs.

Rōmā vīsā, virī gaudēbant, Rome having been seen, the men rejoiced.

As typified by this example, the ablative absolute always is self-contained, i.e., the participle and the noun it modifies are both in the same phrase and the noun of the ablative absolute phrase is not referred to at all in the attached clause. In other types of participial phrases (such as those seen in

Ch. 23), the participles modify some noun or pronoun in the attached clause; compare the following example, which has an ordinary participial phrase, with the previous example:

Rōmam videntēs, virī gaudēbant, *seeing Rome, the men rejoiced.*

In this instance the participle modifies the subject of the main clause, and so an ablative absolute cannot be used.

Like other participial phrases, the ablative absolute can be translated quite literally, as in **Rōmā vīsā**, (*with*) *Rome having been seen*. Often, however, it is better style to transform the phrase to a clause, converting the participle to a verb in the appropriate tense, treating the ablative noun as its subject, and supplying the most logical conjunction (usually “when,” “since,” or “although”), as explained in the last chapter; thus, a more idiomatic translation of **Rōmā vīsā**, virī gaudēbant would be *when Rome was (had been) seen, the men rejoiced*. Compare the following additional examples:

Hīs rēbus audītīs, coepit timēre.

These things having been heard, he began to be afraid.

Or in much better English:

When (since, after, etc., depending on the context) these things had been heard, he began . . .

When (since, after, etc.) he had heard these things, he began . . .

Eō imperium tenente, ēventum timeō.

With him holding the power,

Since he holds the power,

When he holds the power,

If he holds the power,

Although he holds the power.

I fear the outcome.

In the ablative absolute, the ablative noun/pronoun regularly comes first, the participle last; when the phrase contains additional words, like the direct object of the participle in the preceding example, they are usually enclosed within the noun/participle “frame.”

As seen in the following examples, even two nouns, or a noun and an adjective, can function as an ablative absolute, with the present participle of *sum* (lacking in classical Latin) to be understood:

Caesare duce, nihil timēbimus.

Caesar being the commander,

Under Caesar's command,

With Caesar in command,

Since (when, if, etc.) Caesar is the commander,

we shall fear nothing.

Caesare incertō, bellum timēbāmus.

Since Caesar was uncertain (with Caesar uncertain), we were afraid of war.

THE PASSIVE PERIPHRASTIC CONJUGATION: GERUNDIVE + *Sum*

Despite its horrendous name, the passive periphrastic conjugation is simply a passive verb form consisting of the gerundive (i.e., the future passive participle) along with a form of *sum*.¹ The gerundive, as a predicate adjective, agrees with the subject of *sum* in gender, number, and case, e.g., **haec fēmina laudanda est**, *this woman is to be praised*.

The gerundive often conveys an idea of necessary, obligatory, or appropriate action, rather than simple futurity, and this is the case in the passive periphrastic construction. Hence **id faciendum est** means not simply *this is about to be done*, but rather *this has to be done*; **hic liber cum cūrā legendus erit**, *this book will have to be (must be) read with care*.

Just as Latin uses the auxiliary *sum* in its various tenses in this construction, English commonly uses the expressions “has to be,” “had to be,” “will have to be”; “should,” “ought,” and “must” are other auxiliaries commonly used in translating the passive periphrastic (cp. **dēbeō**, which, as you have already learned, is also used to indicate obligatory action).

THE DATIVE OF AGENT

Instead of the ablative of agent, the dative of agent is used with the passive periphrastic. A literal translation of the passive periphrastic + dative of agent generally sounds awkward, and so it is often best to transform such a clause into an active construction; consider the following examples:

Hic liber mihi cum cūrā legendus erit, *this book will have to be read by me with care* or (better) *I will have to (ought to, must, should) read this book with care*.

¹The word “periphrasis” (adj. “periphrastic”) comes from the Gk. equivalent of Lat. **circumlocutiō**, a roundabout way of speaking, and simply refers to the form’s construction from a participle plus *sum* as an auxiliary (even “did sing” in Eng. is a periphrastic for “sang”); the entire perfect passive system is similarly “periphrastic,” consisting of *sum* + the perfect passive participle rather than the gerundive (be careful not to confuse the two: the pass. periphrastic will always contain an **-nd-** gerundive).

Illa fēmina omnibus laudanda est, that woman should be praised by all or everyone should praise that woman.

Pāx ducibus nostrīs petenda erat, peace had to be sought by our leaders or our leaders had to seek peace.

VOCABULARY

Carthāgō, Carthāginis, f., Carthage (a city in North Africa)

fābula, -ae, f., story, tale; play (fable, fabulous, confabulate; cp. **fāma**)

imperātor, imperātōris, m., general, commander-in-chief, emperor (cp. **parō, imperium, imperō, Ch. 35**)

impērium, -iī, n., power to command, supreme power, authority, command, control (imperial, imperialism, imperious, empire)

perfūgium, -iī, n., refuge, shelter (cp. **fugiō**)

sērvus, -ī, m., and sērva, -ae, f., slave (serf, servant, servile, service; cp. **serviō, Ch. 35**)

sōlācium, -iī, n., comfort, relief (solace, consolation, inconsolable)

vūlnus, vūlneris, n., wound (vulnerable, invulnerable)

re- or red-, prefix, again, back (recede, receive, remit, repeat, repel, revert)

ut, conj. + indic., as, just as, when

pōsteā, adv., afterwards (cp. **post**)

accipiō, -cipere, -cēpi, -cēptum, to take (to one's self), *receive, accept* (cp. **capiō**)

excipiō, -cipere, -cēpi, -cēptum, to take out, except; take, receive, capture (exception, exceptionable)

recipiō, -cipere, -cēpi, -cēptum, to take back, regain; admit, receive (recipe, R., receipt, recipient, receptacle, reception)

pellō, pēllere, pēpuli, pūlsūm, to strike, push; drive out, banish (compel, compulsion, compulsory, dispel, expel, impel, propel, repel, pelt, pulsate, pulse)

expellō, -pēllere, -puli, -pūlsūm, to drive out, expel, banish (expulsion)

nārrō (1), to tell, report, narrate (narration, narrative, narrator)

quaerō, quaerere, quaesivi, quaesitum, to seek, look for, strive for, ask, inquire, inquire into (acquire, conquer, exquisite, inquire, inquest, inquisition, perquisite, query, quest, question, request, require)

rideō, ridere, risi, risum, to laugh, laugh at (deride, derisive, ridicule, ridiculous, risibilities; cf. **ridiculus, Ch. 30, subrideō, Ch. 35**)

PRACTICE AND REVIEW

1. Igne visō, omnēs virī et uxōrēs territae sunt et ultrā urbem ad litus insulae nāvīgāvērunt, ubi perfugium inventum est.
2. Populō metū oppressō, iste imperātor nōbīs ex urbe pellendus est.

3. Ōrātor, signō ā sacerdotē datō, eō diē revēnit et nunc tōtus populus Latīnus gaudet.
4. Gēns Rōmāna versūs illūs scrīptōris magnā laude quondam recēpit.
5. Laudēs atque dōna huius modī ab ōrātōribus dēsiderābantur.
6. Imperiō acceptō, dux magnanimus fidem suam rei pūblicae ostendit.
7. Aliquis eōs quīnque equōs ex igne erīpī postea iusserat.
8. Cernisne omnia quae tibi scienda sunt?
9. Ille, ab arce urbis reveniēns, ab istīs hominibus premī coepit.
10. Cupiō tangere manum illius militis quī metū caruit atque gravia scelera contrā rem pūblicam oppressit.
11. Iste dux prōtinus expulsus est, ut imperium excipiēbat.
12. Illae servae, autem, perfugium sōlāciumque ab amicīs quaerēbant.
13. Cornū audītō, ille mīles, incertus cōsiliū, cōpiās ad mediam insulam vertit.
14. When the common danger had been averted, two of our sons and all our daughters came back from Asia.
15. Our hopes must not be destroyed by those three evil men.
16. Since the people of all nations are seeking peace, all leaders must conquer the passion for (= of) power. (Use an ablative absolute and a passive periphrastic.)
17. The leader, having been driven out by both the free men and the slaves, could not regain his command.

SENTENTIAE ANTĪQUAE

1. Carthāgō dēlenda est. (Cato.)
2. Asiā victā, dux Rōmānus fēlix multōs servōs in Italiam mīsit. (Pliny the Elder.)
3. Omnibus ferō militis perterritis, quisque sē servāre cupiēbat. (Caesar.)
4. Quidquid dīcendum est, liberē dīcam. (Cicero.—*liberē*, adv. of *liber*.)
5. Haec omnia vulnera bellī tibi nunc sānanda sunt. (Cicero.—*sānāre*, to heal.)
6. Nec tumultum nec hastam mīlitis nec mortem violentam timēbō, Augustō terrās tenente. (Horace.—*tumultus -ūs*, disturbance, civil war; —*violentus, -a, -um*.—*Augustus, -ī*.)
7. Tarquiniō expulsō, nōmen rēgis audire nōn poterat populus Rōmānus. (Cicero.)
8. Ad ūtilitātem vītāe omnia cōsilia factaque nōbīs regenda sunt. (Tacitus.—*ūtilitās, -tātis*, benefit, advantage.)

DE CUPIDITATE

Homō stultus, "Ō cīvēs, cīvēs," inquit, "pecūnia ante omnia quaerenda est; virtūs et probitās post pecūniam."

Pecūniae autem cupiditās fugienda est. Fugienda etiam est cupiditās glōriae; ēripit enim libertātem. Neque imperia semper petenda sunt neque semper accipienda; etiam depōnenda nōn numquam.

(Horace, *Epistulae* 1.1.53, and Cicero, *De Officiis* 1.20.68. —depōnā, -ere, to put down, resign.)

Caelō receptus propter virtūtem, Herculēs multōs deōs salūtāvit; sed Plūtō veniente, quī Fortūnae est filiūs, āvertit oculos. Tum, causā quaesitā, “Ōdi,” inquit, “illum, quod malis amicus est atque omnia corrumpit lucrī causā.”

(Phaedrus, *Fabulae* 4.12. —Herculēs, -lis. —salūtāre, to greet. —Plūtus, -i, god of wealth. —Fortūnae, here personified. —corrumpō, -ere, to corrupt. —lucrum, -i, gain, profit.)



*Heracles (Hercules) fighting the Nemean lion, one of his 12 labors
Attic black-figure kalpis, Early 5th century B.C.
Kunsthistorisches Museum, Vienna, Austria*

THE SATIRIST'S MODUS OPERANDI

Rīdēs saturās meās percurram, et cūr nōn? Quid vetat mē rīdentem dīcere vērum, ut puerīs ēducandīs saepe dant crūstula magistrī? Quaerō rēs gravēs iūcundō lūdō et, nōminibus fictīs, dē multīs culpīs vitīisque nārrō. Sed quid rīdēs? Mūtātō nōmine, dē tē fābula nārratur!

(Horace, *Sermōnes* 1.1.23–27, 69–70; prose adaptation. —per + currō. —vetāre, to forbid. —puerīs . . . magistrī, the order of the nouns is varied for effect: indi-

rect obj., direct obj., subject.—**crīstulum**, -ī, *cookie, pastry*.—**figō**, -ere, **fluxī**, **fictum**, *to form, invent, make up*.)

ETYMOLOGY

In the readings

6. tumultuous.—“Violent” is clearly based on *vīs*.—Originally the Romans, counting March as the first month of the year, named the fifth month **Quīntīlis** (**quīntus**, *fifth*), but Julius Caesar renamed it **Iūlius** (July) because he was born in July. Subsequently, when the Roman Senate gave Octavian, Caesar’s heir, the title of “Augustus” (the august, the revered one), the Senate also changed the name of the sixth month (**Sextīlis**) to **Augustus** (August). “**Dē Cupīditāte**”: Herculean—salute; cp. **salvĕre**, **salūs**.—plutocrat, a word of Gk. origin.—lucre, lucrative.—“The Satirist”: veto.—crust.—fiction, fictitious, fictive.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvĕte, amīcae amīcique! **Quid agitis hodiĕ?** Bet you didn’t know that *R_x* and “recipe” came from the same word (see **recipiō** in the Vocab.), but now, thanks to Latin, you do! There are countless derivatives from the **capīō** family, as you have seen already; and from **excipere** there are some “exceptionally” familiar phrases: **exceptiō probat regulam**, *the exception proves the rule*, and **exceptis excipiendis**, *with all the necessary exceptions* (lit., *with things excepted that should be excepted*: recognize the gerundive?). And, by analogy with this last, what are the idiomatic and the literal meanings of the very common phrase **mūtātis mūtandis**? (If you can’t figure that out, it’s in your Webster’s, along with hundreds of other Latin phrases, mottoes, words, and abbreviations in current Eng. usage!)

Some other gerundives that pop up in Eng.: **agenda** (*things to be done*), **corrigenda** (*things to be corrected*, i.e., an **errāta** list), and even the passive periphrastics **dē gustibus nōn disputandum est**, sometimes shortened simply to **dē gustibus** (*you can’t argue about taste*), and **quod erat dēmōnstrandum** (which we’ve seen before), abbreviated **Q.E.D.** at the end of a mathematical proof.

Servus, also in the new Vocab., gives us one of the Pope’s titles, **servus servōrum dei** (another is **pontifex**, the name of an ancient Roman priestly office, which may originally have meant *bridge-builder*—because priests bridge the gap between men and gods?); and **quaere** is used in Eng. as a note to request further information. **Nunc est satis: valĕte atque semper ridĕte!**

25

Infinitives; Indirect Statement

INFINITIVES

Having surveyed the forms and uses of the verbal adjectives known as participles in the last two chapters, we turn now to the common verbal noun known as the infinitive (e.g., *amāre*, *to love*—two other verbal nouns, the supine and the gerund, are introduced in Chs. 38–39). Most transitive verbs have six infinitives, the present, future, and perfect, active and passive, though the future passive is rare¹; intransitive verbs usually lack the passive. You are already familiar with the present active and passive infinitives, whose forms vary with each of the four conjugations; the perfect and future infinitives are all formed according to the following patterns, regardless of conjugation:

	Active	Passive
<i>Pres.</i>	-āre, -ēre, -ere, -īre ²	-ārī, -ērī, -ī, -īrī
<i>Perf.</i>	perfect stem + -isse	perf. pass. participle + esse
<i>Fut.</i>	fut. act. participle + esse	[supine in -um + īrī] ³

¹In other words, there are active and passive infinitives for each of the three basic time frames, past, present, and future; contrast participles, which lack present passive and perfect active forms.

²Actually, the ending of the present active infinitive is -re, which is added to the present stem; but for purposes of distinction it is convenient to include here the stem vowel as well.

³The future passive infinitive is given in brackets here because it is not a common form and does not occur in this book. The Romans preferred a substitute expression like *fore ut* + subjunctive (result clause). The supine in -um has the same spelling as that of the perf. pass. part. in the nom. neut. sg.

INFINITIVES OF *agō, agere, ēgī, āctum, to lead*

	Active	Passive
<i>Pres.</i>	<i>āgere, to lead</i>	<i>āgī, to be led</i>
<i>Perf.</i>	<i>ēgisse, to have led</i>	<i>āctus, -a, -um⁴ ēsse, to have been led</i>
<i>Fut.</i>	<i>āctūrus, -a, -um⁴ ēsse, to be about to lead, to be going to lead</i>	<i>āctum īrī, to be about to be led, to be going to be led</i>

The literal translations of the six infinitives given above are conventional; in actual use (especially in indirect statement, as explained below) the perfect and particularly the future infinitives are rarely translated literally.

The infinitives of the other model verbs are as follows:

Active

<i>Pres.</i>	<i>laudāre</i>	<i>monēre</i>	<i>audīre</i>	<i>cāpere</i>
<i>Perf.</i>	<i>laudāvisse</i>	<i>monuisse</i>	<i>audīvisse</i>	<i>cāpisse</i>
<i>Fut.</i>	<i>laudātūrus,</i> <i>-a, -um,</i> <i>ēsse</i>	<i>monitūrus,</i> <i>-a, -um,</i> <i>ēsse</i>	<i>audītūrus,</i> <i>-a, -um,</i> <i>ēsse</i>	<i>captūrus,</i> <i>-a, -um,</i> <i>ēsse</i>

Passive

<i>Pres.</i>	<i>laudārī</i>	<i>monērī</i>	<i>audīrī</i>	<i>cāpī</i>
<i>Perf.</i>	<i>laudātus,</i> <i>-a, -um,</i> <i>ēsse</i>	<i>mónitus,</i> <i>-a, -um,</i> <i>ēsse</i>	<i>audītus,</i> <i>-a, -um,</i> <i>ēsse</i>	<i>cáptus,</i> <i>-a, -um,</i> <i>ēsse</i>
<i>Fut.</i>	<i>laudātum</i> <i>īrī</i>	<i>mónitum</i> <i>īrī</i>	<i>audītum</i> <i>īrī</i>	<i>cáptum</i> <i>īrī</i>

USAGE

As a verbal noun, an infinitive can function in a variety of ways. We have seen its use as a subject (*errāre est hūmānum, to err is human*) and as a complement with such verbs as *possūm* and *dēbeō* (*discēdere nunc possunt, they can leave now*—Ch. 6), and the infinitive, with its own accusative subject, can also serve as a direct object (*iussit eōs venīre, he ordered them to come*: see S.S., p. 445). One of the commonest uses of the infinitive, however, is in a construction known as “indirect statement.”

⁴The participles are regarded as predicate adjectives and so are made to agree with the subject of *esse*.

INFINITIVE IN INDIRECT STATEMENT WITH ACCUSATIVE SUBJECT

An indirect statement simply reports indirectly (i.e., not in direct quotation) what someone has said, thought, felt, etc. The following is a *direct* statement, made by a teacher:

Julia is a good student.

Here the teacher's comment is *directly* reported or quoted:

"Julia is a good student," says the teacher.

The teacher said, "Julia is a good student."

Latin also uses direct quotations with certain verbs of speaking, etc., including *inquit* (Ch. 22 Vocab.):

"Iulia," magister inquit, "est discipula bona."

Often, however, both Latin and English will report someone's remarks (or thoughts or feelings) indirectly. In English we regularly put such indirect statements into a subordinate clause introduced by *that*:

The teacher says that Julia is a good student.

The teacher said that Julia was a good student.

Latin, on the other hand, uses no introductory word for *that* and employs an infinitive phrase with an accusative subject, instead of a clause:

Magister dicit Iuliam esse discipulam bonam.

Magister dixit Iuliam esse discipulam bonam.

This indirect statement construction is regularly employed in Latin after verbs of "speech," "mental activity," or "sense perception" (i.e., saying, thinking, knowing, perceiving, feeling, seeing, hearing, etc.; see the list of Latin verbs following the Vocab.). English uses a similar objective case + infinitive construction after a few verbs of this type (e.g., "the teacher considers *her to be* a good student"), but in classical Latin this pattern is always followed and the accusative subject is always expressed, even when it is the same as the subject of the verb of *saying*, etc. (in which case the subject is ordinarily a reflexive pronoun):

Iulia patat se esse bonam discipulam, *Julia thinks that she (herself) is a good student.*

Recognizing indirect statements is easy: look for the main verb of speech, mental activity, or sense perception with an accusative + infinitive

phrase following. The greater challenge is in translation, since you must nearly always supply *that* and convert the infinitive phrase into a regular clause, as in the above examples, where literal translations (e.g., *the teacher says Julia to be a good student* or *Julia thinks herself to be a good student*) would not produce idiomatic English. After supplying *that* and translating the accusative subject as if it were a nominative, you must then transform the infinitive into a regular finite verb *in the correct tense*, noting that tenses of the infinitive, like those of the participle, are relative not absolute.

INFINITIVE TENSES IN INDIRECT STATEMENT

Study carefully the *tenses* in the following groups of sentences.

1. Dīcunt— They say	A. eum iuvāre eam. <i>that he is helping her.</i> B. eum iūvisse eam. <i>that he helped her.</i> C. eum iūtūrum esse eam. <i>that he will help her.</i>
2. Dīxērunt— They said	A. eum iuvāre eam. <i>that he was helping her.</i> B. eum iūvisse eam. <i>that he had helped her.</i> C. eum iūtūrum esse eam. <i>that he would help her.</i>
3. Dīcent— They will say	A. eum iuvāre eam. <i>that he is helping her.</i> B. eum iūvisse eam. <i>that he helped her.</i> C. eum iūtūrum esse eam. <i>that he will help her.</i>

You probably noticed that after any tense of the main verb (*dīcunt*, *dīxērunt*, *dīcent*) the present, the perfect, or the future tense of the infinitive may be used. This fact shows that the tenses of the infinitive are not absolute but are relative.

To put it another way, *regardless of the tense of the main verb:*

1. the *present infinitive* indicates the *same time as* that of the main verb (= contemporaneous infinitive).
2. the *perfect infinitive* indicates *time before* that of the main verb (= prior infinitive).
3. the *future infinitive* indicates *time after* that of the main verb (= subsequent infinitive).

Here are some further examples; note carefully the translation of tenses, the use of reflexives, the agreement of participial endings with the accusative subjects, and the use in one instance of the passive periphrastic infinitive (gerundive + *esse*, to indicate obligatory action).

Gāius dīcit sē iūvisse eam,

Gaius says that he (Gaius) helped her.

Gāius dīxit eum iūvisse eam,

Gaius said that he (e.g., Marcus) had helped her.

Gāius dīcit litterās ā sē scrīptās esse,

G. says that the letter was written by him (Gaius).

Gāius dīcit litterās tibi scrībendās esse,

G. says that the letter ought to be written by you (or that you ought to write the letter).

Discipulī putant sē linguam Latīnam amātūrōs esse,

the (male) students think that they will love the Latin language.

Magistra scīvit discipulās Latīnam amātūrās esse,

the (female) teacher knew that the (female) students would love Latin.

VOCABULARY

līngua, -ae, f., *tongue; language* (linguist, linguistics, bilingual, lingo, liguine; see *Latīna Est Gaudium*, Ch. 14)

fērōx, gen. **ferōcis**, *fierce, savage* (ferocious, ferocity; cp. **ferus**, -ī, *beast*)

fidēlis, **fidēle**, *faithful, loyal* (fidelity, infidelity, infidel; cp. **fidēs**)

gémīnus, -a, -ū, *twinn* (geminatē, geminatīō, Gemini)

sāpiēns, gen. **sāpiētīs**, as adj., *wise, judicious*; as noun, *a wise man, philosopher* (homo sapiens, sapience, insipience, sapid, insipid, verbum sapientī, savant, sage; cp. **sāpiētīa**, **sāpiō**, Ch. 35)

ūlīmūs, -a, -um, *farthest, extreme; last, final* (ultimate, ultimatū, penultimate, antepenult)

dēhīnc, adv., *then, next*

hīc, adv., *here*

āit, **āiunt**, *he says, they say, assert*, commonly used in connection with proverbs and anecdotes (adage)

crēdō, **crēdere**, **crēdidī**, **crēditum** + acc. or (Ch. 35) dat., *to believe, trust* (credence, credentials, credible, incredible, credulity, credulous, creed, credibility, credo, credit, creditable, accreditation, miscreant, grant)

iācēō, **iācere**, **iācuī**, *to lie; lie prostrate; lie dead* (adjacent, adjacency, interjacent, subjacent, gist, joist; do not confuse with **iāciō**, **iācere**)

nēgō (ī), *to deny, say that . . . not* (negate, negative, abnegate, renegade, renege, denial, runagate)

nēsciō, **nescire**, **nescivī**, **nescītum**, *not to know, be ignorant* (nice; cp. **sciō**)

nūntiō (ī), *to announce, report, relate* (denounce, enunciate, pronounce, renounce, nuncio; cp. **prōnūntiō**, **nūntius**, -ī, *messenger*)

patefāciō, -fācere, -fēcī, -fāctum, *to make open, open; disclose, expose*

- pútō** (1), *to reckon, suppose, judge, think, imagine* (compute, count, account, depute, dispute, impute, putative, repute, amputate)
spérō (1), *to hope for; hope, regularly + fut. inf. in ind. state.* (despair, desperado, desperate, desperation, prosper; cp. **spēs**.)
suscípiō, -cipere, -cēpti, -cēptum (sub-capiō), *to undertake* (susceptible, susceptibility)

LIST OF VERBS CAPABLE OF INTRODUCING INDIRECT STATEMENT³

1. *saying*: dīcō, nēgō, ūt, nūntiō, prōnūntiō, nārō, scribō, dóceō, ostēndō, dēmōnstrō, móneō, pétō
2. *knowing*: scīō, nēsciō, intēlegō, memóriā téneō, discō
3. *thinking*: cernō, cōgitō, crēdō, hábēō, pútō, spérō
4. *perceiving and feeling*: aúdiō, vídeō, séntiō, gaúdeō

PRACTICE AND REVIEW

1. "Quisque," inquit, "semper putat suās rēs esse magnās."
2. Postea audivimus servos donorum causā laborāvisse, ut milites fidēles heri narrāverant.
3. Vicinī nostrī vim ignis magnā virtūte dehinc āvertērunt, quod laudem atque dōna cupīverunt.
4. Hoc signum periculi tōtam gentem nostram tanget, nisi hostem ex urbe excipere ac ab Italiā pellere poterimus.
5. Duce ferōci Carthāginis expulsō, spēs fidēsque virōrum magnanimōrum rem pūblicam continēbunt.
6. Cur iteundus Horātius culpās hūmānās in saturis semper ostendēbat atque ridēbat?
7. Crēdimus fidem antiquam omnibus gentibus iterum alendam esse.
8. Dux, ad senātum missus, imperium accēpit et imperātor factus est.
9. Rēs pūblica, ut ait, libellis huius modi tolli potest.
10. Aliquī negant hostēs victōs servitūte umquam opprimendōs esse.
11. Crēdunt magistrā sapientem vērītātem patefactūram esse.
12. Quisquis vērītātem recipiet bene educābitur.
13. We thought that your sisters were writing the letter.
14. They will show that the letter was written by the brave slavegirl.
15. He said that the letter had never been written.
16. We hope that the judge's wife will write those two letters tomorrow.

SENTENTIAE ANTĪQUAE

1. Id factum esse tum nōn negāvit. (Terence.)
2. Hīs rēbus prōnūntiātīs, igitur, eum esse hostem scōvistī. (Cicero.)

³ Others to be introduced later are **respondeō**, *answer*; **cognōscō**, *learn, know*; **arbitror**, *think*; **opīnor**, *think, suppose*; **prōmittō**, *promise*; **dēcerno**, *decide*; **doleō**, *grieve*.

3. Eum ab hostibus expectārī nunc sentīs. (Cicero.)
4. Vīdī eōs in urbe remānsisse et nobīscum esse. (Cicero.)
5. Itaque aeternum bellum cum malīs cīvibus ā mē susceptum esse cernō. (Cicero.)
6. Idem crēdō tibi faciendum esse. (Cicero.)
7. Tē enim esse fidēlem mihi sciēbam. (Terence.)
8. Hostibus sē in civitātem vertentibus, senātus Cincinnātō nūntiāvit eum factum esse dictātōrem. (Cicero.—Cincinnātus, -ī.—dictātōr, -ōris.)
9. Dicō tē, Pyrrhe, Rōmānōs posse vincere. (Ennius.—Pyrrhus, -ī.)
10. Dic, hospes, Spartaē tē nōs hīc iacentēs vīdisse, patriae fidēlēs. (Cicero; epigram on the Spartans who died at Thermopylae.—hospes, -pitis, m., *stranger*.—Spartae, *to Sparta*.)
11. Sōcratēs putābat sē esse civem tōtius mundi. (Cicero.)
12. Illī magistrī negant quemquam virum esse bonum nisi sapientem. (Cicero.—quisquam, quidquam, *anyone, anything; any*.)
13. Negāvī, autem, mortem timendam esse. (Cicero.)
14. Crēdō deōs immortālēs sparsisse spīritūs in corpora hūmāna. (Cicero.—spargō, -ere, sparsi, sparsum, *to scatter; sow*.)
15. Adulēscēns spērat sē diū victūrum esse; senex potest dicere sē diū vixisse. (Cicero.—Do not confuse victūrum, from vivō, with victūrum, from vincō.)
16. Aiunt enim multum legendum esse, nōn multa. (*Pliny.)

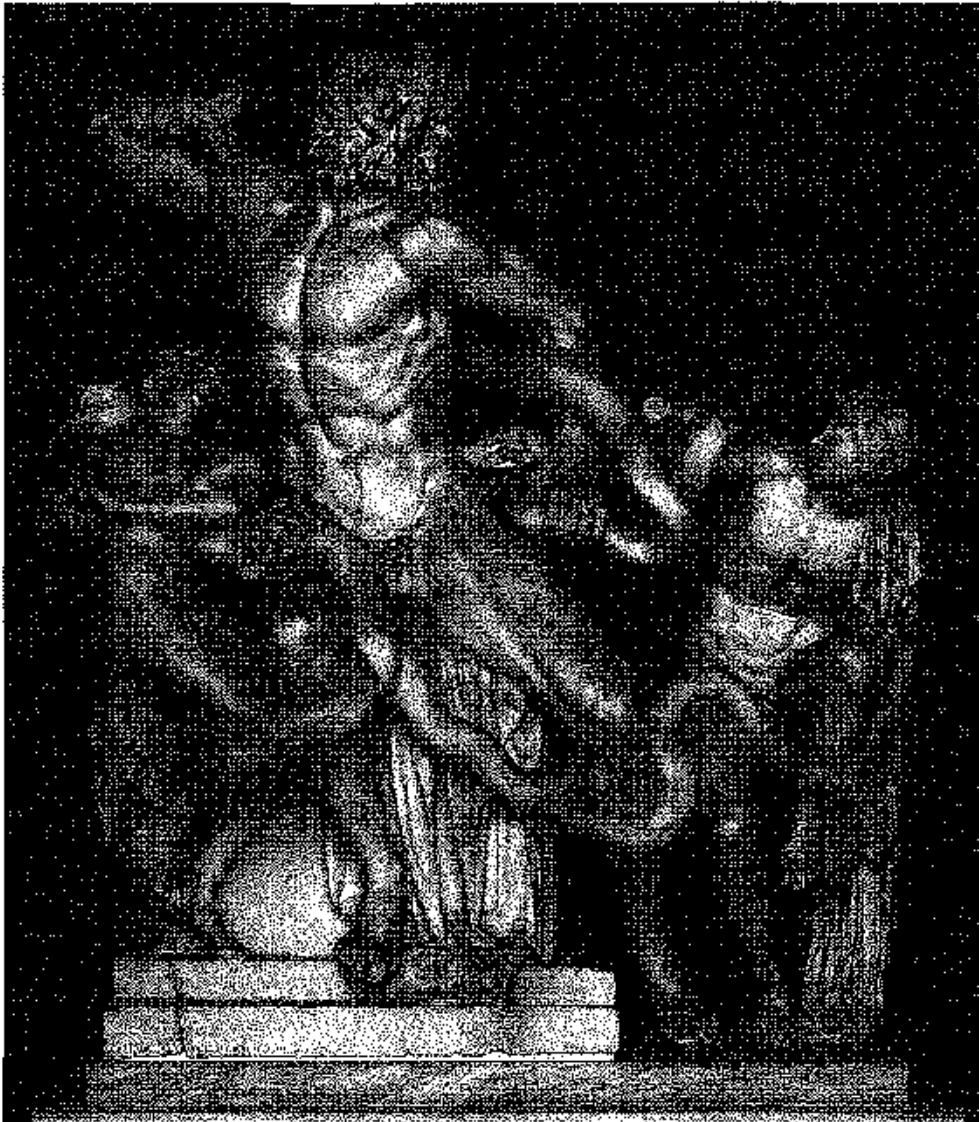
THE DEATH OF LAOCOON . . . AND TROY

Hīc alius magnus timor (Ō fābula misera!) animōs caecōs nostrōs terret. Lāocoōn, sacerdotēs Neptūnī fortunā factus, ācrem taurum ad āram in litore inactābat. Tum geminī serpentēs potentēs, mare prementēs, ab insulā ad litora currunt. Iamque agrōs tenēbant et, oculīs igne ardentibus, ōra linguīs sībifis lambēbant.

Nōs omnēs fugimus; illī viā certā Lāocoonta filiōsque eius petunt. Prīmum parva corpora duōrum puerōrum capiunt et lacerant necantque devōrantque. Tum patrem fortem, ad filiōs miserōs currentem, rapiunt et magnīs spīrīs tenent et superant. Nec sē ā vulneribus dēfendere nec fugere potest, et ipse, ut taurus saucius ad āram, clāmōrēs horrendōs ad caelum tollit. Eōdem tempore serpentēs fugiunt, petuntque per fugium in arce Minervae ācris.

Quod Lāocoōn in equum Minervae hastam iēcerat, nōs putāvimus eum errāvisse et poenās dedisse; vērītatem acerbam nescivimus. Portās patefacimus et admittimus istum equum in urbem; atque puerī puellaeque—Ō patria, Ō dī magnī, Ō Trōia!—eum tangere gaudent. Et quoque gaudēmus nōs miserī, quibus ille diēs fuit ultimus ac quibus numquam erit filium sōlācium.

(Virgil, *Aeneid* 2.199–249; prose adaptation.—**Lācoōn**, -ontis, m.—**Neptūnus**, god of the sea, took the side of the Greeks in the Trojan war.—**taurus**, -ī, bull.—**āra**, -ae, altar.—**mactāre**, to sacrifice, sacrificially slaughter.—**serpēs**, -pentis, m.—**ardēre**, to blaze.—**sibilus**, -a, -um, hissing.—**lambō**, -ere, to lick.—**Lāocoonta**, Glc. acc.—**primum**, adv. of **primus**.—**lacerāre**, to tear to pieces, mangle.—**dēvorāre**, to devour.—**spira**, -ae, coil.—**saucus**, -a, -um, wounded.—**clāmor**, -mōris, shout, scream.—**horrendus**, -a, -um.)



The Laocöon group

*Roman copy, perhaps after Agesander, Athenodorus, and Polydorus of Rhodes
1st century B.C., Vatican Museums, Vatican State*

ETYMOLOGY

In the readings

8. propinquity.—“Cincinnati,” both the organization composed originally of the officers who served under George Washington and also the city named after the organization. 9. Pyrrhus, the Greek general, defeated the Romans twice, but the victories cost him almost as many men as they cost the Romans; hence the term “Pyrrhic victory.” 14. aspersion, disperse, intersperse, sparse. “Laocoon”: foreador.—serpent, serpentine; “herpes” is cognate.—lambent.—lacerate, laceration.—voracious.—spire, spiral.—clamor, clamorous; cp. *clāmāre*, *dēclāmāre*, *exclāmāre*.—horrendous.

LATĪNA EST GAUDIUM—ET ŌTILIS!

Quid agitis hodiē, amīci et amīcae? Also from *iacēre* in the new Vocab. is the phrase *hīc iacet*, *here lies . . .*, often inscribed on tombstones (sometimes spelled *hic jacet* and mistaken to mean *a country boy's sportcoat!*). And here are some other well-known mottoes and phrases: *dum spīrō, spērō*, *while I breathe, I hope* (South Carolina's state motto—the verb *spīrāre* is related to *spīritus*, Ch. 20, and gives us “conspire,” “expire,” “inspire,” “perspire,” “respiratory,” “transpire,” etc.); *crēde Deō*, *trust in God* (for *crēdere* + dat., see Ch. 35); and It. *lingua franca*, lit. *Frankish language*, used of any hybrid language that is employed for communication among different cultures. *Spīrāte, spērāte, ridēte, atque valēte!*



*Trojan horse fresco from the House of Menander
Pompeii, mid- to late 1st century A.D.
Museo Archeologico Nazionale, Naples, Italy*

26

Comparison of Adjectives; Declension of Comparatives; Ablative of Comparison

COMPARISON OF ADJECTIVES

The adjective forms you have learned thus far indicate a basic characteristic (a quality or quantity) associated with the modified noun, e.g., *vir beātus*, *a happy man*. This is called the “positive degree” of the adjective.

In Latin, as in English, an adjective may be “compared” in order to indicate whether a person or thing being described has a greater degree of a particular characteristic than some other person(s) or thing(s), or more than is usual or customary. When comparing a person/thing with just one other, the “comparative degree” is used: *vir beātior*, *the happier man*. When comparing a person/thing with two or more others, the “superlative degree” is employed: *vir beātissimus*, *the happiest man*.

FORMATION OF THE COMPARATIVE AND THE SUPERLATIVE

The form of the positive degree is learned from the vocabulary. The forms of the comparative and the superlative of regular adjectives are ordinarily made on the base of the positive, which is identified, as you know, by dropping the ending of the genitive singular.¹

¹ Occasionally an adjective is compared by adding *magis* (*more*) and *maximē* (*most*) to the positive. This is regular in adjectives like *idōneus*, -a, -um (*suitable*) where a vowel precedes the endings: *magis idōneus*, *maximē idōneus*.

Comparative: base of positive + **-ior** (m. & f.), **-ius** (n.); **-iōris**, gen.

Superlative: base of positive + **-issimus**, **-issima**, **-issimum**

Positive	Comparative	Superlative
cārus, -a, -um (<i>dear</i>)	cārior, -ius (<i>dearer</i>)	cārissimus, -a, -um (<i>dearest</i>)
lōngus, -a, -um (<i>long</i>)	lōngior, -ius (<i>longer</i>)	longissimus, -a, -um (<i>longest</i>)
fōrtis, -e (<i>brave</i>)	fōrtior, -ius (<i>braver</i>)	fortissimus, -a, -um (<i>bravest</i>)
fēlix, gen. fēlicis (<i>happy</i>)	fēlicior, -ius (<i>happier</i>)	fēlicissimus, -a, -um (<i>happiest</i>)
pōtēns, gen. potētis (<i>powerful</i>)	potēntior, -ius (<i>more powerful</i>)	potentissimus, -a, -um (<i>most powerful</i>)
sāpiēns, gen. sapiētis (<i>wise</i>)	sapiēntior, -ius (<i>wiser</i>)	sapientissimus, -a, -um (<i>wisest</i>)

DECLENSION OF COMPARATIVES

The declension of superlatives quite simply follows the pattern of **mag-nus, -a, -um**. Comparatives, however, are two-ending adjectives of the third declension, but they follow the *consonant declension*; and so they constitute the chief exception to the rule that adjectives of the third declension belong to the *i-stem* declension (i.e., comparatives do *not* have the **-ī** abl. sg., **-ium** gen. pl., or **-ia** neut. nom./acc. pl. endings that characterize other third declension adjectives, as seen in Ch. 16). Memorize the following paradigm, taking special note of the endings given in bold.

	Singular		Plural	
	M. & F.	N.	M. & F.	N.
<i>Nom.</i>	fōrtior	fōrtius	fortiōrēs	fortiōra
<i>Gen.</i>	fortiōris	fortiōris	fortiōrum	fortiōrum
<i>Dat.</i>	fortiōrī	fortiōrī	fortiōribus	fortiōribus
<i>Acc.</i>	fortiōrem	fōrtius	fortiōrēs	fortiōra
<i>Abl.</i>	fortiōre	fortiōre	fortiōribus	fortiōribus

USAGE AND TRANSLATION

Comparative degree adjectives are commonly translated with *more* or the suffix *-er* and superlatives with *most* or *-est*, depending on the context and English idiom, e.g.: *fēmina sapiēntior*, *the wiser woman*; *urbs antiq̄ior*,

a more ancient city; *tempus incertissimum*, a most uncertain time; *lūx clāris-sima*, the brightest light. Though there is no direct connection between the forms, it may be helpful for mnemonic purposes to associate the Latin comparative marker *-ār-* with English *morel-er* and the superlative marker *-ss-* with English *most-est*.

The comparative sometimes has the force of *rather*, indicating a greater degree of some quality than usual (*lūx clārior*, a rather bright light), or *too*, indicating a greater degree than desirable (*vīta eius erat brevior*, his/her life was too short). The superlative is sometimes translated with *very*, especially when comparing a person/thing to what is usual or ideal: *vīta eius erat brevissīma*, his/her life was very short.

Quam WITH THE COMPARATIVE AND SUPERLATIVE

When *quam* follows a comparative degree adjective it functions as a coordinating conjunction meaning *than*, linking two items that are being compared; the same case or construction follows *quam* as precedes:

Hī librī sunt clārīorēs quam illī, these books are more famous than those.

Dīcit hōs librōs esse clārīorēs quam illōs, he says that these books are more famous than those.

When *quam* precedes a superlative, it functions adverbially and indicates that the person/thing modified has the greatest possible degree of a particular quality:

Amīcus meus erat vir quam iūcundissīmus, my friend was the pleasantest man possible or as pleasant as can be.

ABLATIVE OF COMPARISON

When the first element to be compared was in the nominative or accusative case, *quam* was often omitted and the second element followed in the ablative case, the so-called "ablative of comparison" (which should be added to your now extensive list of ablative case uses).

Cōsilia tua sunt clārīora lūce, your plans are clearer than light.

(Cp. *cōsilia tua sunt clārīora quam lūx*, which means the same.)

Quis in Italiā erat clārior Cicerōne? Who in Italy was more famous than Cicero?

Vīdī paucōs fēliciōres patre tuō, I have seen few men happier than your father.

VOCABULARY

- cēna, -ae, f., *dinner* (cenacle)
 fórum, -i, n., *marketplace, forum* (forensic)
 lēx, légis, f., *law, statute*; cp. iūs, which emphasizes *right, justice* (legal, legislator, legitimate, loyal, colleague, college, privilege)
 límen, líminis, n., *threshold* (liminality, subliminal, eliminate, preliminary)
 líx, lúcis, f., *light* (lucid, elucideate, translucent, lucubration, illustrate, illuminate)
 ménsa, -ae, f., *table; dining; dish, course; ménsa secúnda, dessert* (the constellation Mensa)
 nox, nóctis, f., *night* (nocturnal, nocturne, equinox, noctiluca, noctuid; cp. pernoctō, Ch. 39)
 sómnus, -ī, m., *sleep* (somniaambulate, somnambulism, somnambulist, somniferous, somniloquist, somnolent, insomnia, Somnexus)
 quídam, quaedam, quiddam (pron.) or quóddam (adj.), indef. pron. and adj.; as pron., *a certain one or thing, someone, something*; as adj., *a certain, some* (gen. cuiúsdam, dat. cuidam, etc.)
 pudícus, -a, -um, *modest, chaste* (impudent, pudency, pudendum; cp. pudicitia, modesty, chastity)
 supérbus, -a, -um, *arrogant, overbearing, haughty, proud* (superb; cp. superāre)
 trístis, trístē, *sad, sorrowful; joyless, grim, severe* (cp. trístitia, sorrow)
 túrpis, túrpe, *ugly; shameful, base, disgraceful* (turpitude)
 urbānus, -a, -um, *of the city, urban; urbane, elegant* (urbanity, urbanization, suburban, suburbanite; cp. urbs)
 prae, prep. + abl., *in front of, before* (frequent as a prefix, e.g., praepōnere, to put before, prefer; sometimes intensifying, e.g., praecelārus, -a, -um, especially famous, remarkable; precede, prepare, preposition; cp. praeter, Ch. 40)
 quam, adv. and conj. after comparatives, *than*; with superlatives, *as . . . as possible: quam fortissimus, as brave as possible* (cp. quam, how, Ch. 16, and do not confuse with the rel. pron. fem. acc. sg.)
 tántum, adv., *only*
 invitō (1), *to entertain, invite, summon* (invitation, vic)

PRACTICE AND REVIEW

- Ille dux nescivit sē imperium prōtinus susceptūrum esse.
- "Quídam," inquit, "imperium quondam petēbant et liberōs virōs opprimere cupiēbant."
- Eōdem diē decem mīlia hostium ab duce fidēlissimō āversa ac pulsa sunt; multī milītēs vulnera recēperant et in agrīs iacēbant.

4. Morte tyrannī ferōcis nūnfiātā, quisque sē ad ōrātōrem potentissimum magnā spē vertit.
5. Rīdēns, scrīptor illius fābulae sapiēns aliquid iūcundius dehinc nārāvit.
6. Hīs rēbus audītis, adulēscentēs geminī propter pecūniae cupiditātem studium litterārum relinquent.
7. Rēgina fortissima Carthāginis postea ostendit fidem semper esse sibi cāriōrem divitiis.
8. Negāvit sē umquam vīdisse servam fideliōrem quam hanc.
9. Iūcundior modus vītae hominibus nunc quaerendus est.
10. Crēdimus illōs vīgintī liberōs virōs fēmināsque vītam quam iūcundissimam agere.
11. Imperātor centum milītēs fortissimōs prae sē herī mīsīt.
12. Lūx in illā casā nōn fuit clārissima, quod familia paucās fenestrās patefēcerat.
13. Amīcōs tristēs excēpit, ad mēnsam invītāvit, et eīs per fugium ac sōlācium hūc dedit.
14. What is sweeter than a very pleasant life?
15. Certain men, however, say that death is sweeter than life.
16. When these three very sure signs had been reported, we sought advice and comfort from the most powerful leader.
17. In that story the author says that all men seek as happy lives as possible.
18. This light is always brighter than the other.

SENTENTIAE ANTIQUAE

1. Senectūs est loquācior. (Cicero.—*loquāx*, gen. *loquācis*, *garrulous*.)
2. Tua cōsilia omnia nōbis clārīōra sunt quam lūx. (Cicero.)
3. Quaedam remedia graviōra sunt quam ipsa perīcula. (Seneca.)
4. Eō diē virōs fortissimōs atque amantissimōs rei pūblīcae ad mē vocāvī. (Cicero.—*amāns rei pūblīcae*, i. e., *patriotic*.)
5. Quī imperia libēns accēpit, partem acerbissimam servitūtis vītat. (Seneca.—*libēns*, gen. *libētis*, *willing*; here, as is often the case, the adj. has adverbial force.)
6. Iūcundissima dōna, ut aiunt, semper sunt ea quae auctor ipse cāra facit. (Ovid.)
7. Beātus sapiēnsque vir forum vītat et superba limina potentiōrum civium. (Horace.)
8. Quid est turpius quam ab aliquō illudī? (Cicero.—*illudō*, -ere, *to deceive*.)
9. Quid enim est stultius quam incerta prō certis habēre, falsa prō vērīs? (*Cicero.—*falsus*, -a, -um.)

10. Saepe mihi dicis, cārissime amīce: "Scribe aliquid magnum; dēsidiōsissimus homō es." (Martial.—**dēsidiōsus**, -a, -um, *lazy*.)
11. Verba currunt; at manus notārī est vēlōcior illīs; nōn lingua mea, sed manus eius, labōrem perfēcit. (Martial.—**notārīus**, -ī, *stenographer*—**vēlōx**, gen. **vēlōcis**, *swift*—**perficiō**, -ere, -fēcī, -fectum, *to complete*.)
12. Multī putant rēs bellicās graviōrēs esse quam rēs urbānās; sed haec sententia mūtanda est, nam multae rēs urbānae sunt graviōrēs clārīōrēsque quam bellicae. (Cicero.—**bellicus**, -a, -um, *adj. of bellum*.)
13. Invitātus ad cēnam, manū sinistrā lintea neglegentiōrum sustulisti. Hoc salsum esse putās? Rēs sordidissima est! Itaque mihi linteum remitte. (Catullus.—**linteum**, -ī, *linen, napkin*—**neglegēns**, gen. **neglegentis**, *careless*—**salsus**, -a, -um, *salty; witty*—**sordidus**, -a, -um, *dirty; mean*.)

THE NATIONS OF GAUL

Gallia est omnis dīvisa in partēs trēs, quārum ūnam incolunt Belgae, aliam Aquitānī, tertiam quī ipsōrum linguā Celtae, nostrā Gallī appellantur. Hī omnēs linguā, institūtis, lēgibus inter sē differunt. Gallōs ab Aquitānīs Garunna flūmen, ā Belgīs Matrona et Sequana dīvidit. Hōrum omnium fortissimī sunt Belgae.

(*Caesar, *Bellum Gallicum* 1.1.—The places and peoples mentioned: Gaul, the Belgae, the Aquitani, the Celts or Gauls, and the rivers Garonne, Marne, and Seine.—**dīvidō**, -ere, -visī, -visum, *to divide, separate*—**incolō**, -ere, *to inhabit*; Belgae, Aquitānī, and [eī] quī are all subjects of this verb.—**ipsōrum linguā** = linguā suā.—**nostrā**, sc. linguā.—**institūtum**, -ī, *custom, institution*—**differō**.)



Julius Caesar
Museo Pio Clementino, Vatican Museums, Vatican State

THE GOOD LIFE

Haec sunt, amīce iūcundissime, quae vitam faciunt beatiōrem: rēs nōn facta labōre sed ā patre relicta, ager fēlix, parvum forī et satis dūī, mēns aequa, vīrēs et corpus sānum, sapientia, amīcī vērī, sine arte mēnsa, nox nōn ebria sed solūta cūrīs, nōn trīstis torus et tamen pudīcus, somnus facilis. Dēsiderā tantum quod habēs, cupe nihil; nōlī timēre ultimum diem aut spērāre.

(Martial 10.47; prose adaptation.—rēs, here *property, wealth*.—ā patre relicta, i.e., inherited.—forī, gen. of the whole with parvum.—sine arte, i.e., simple, modest.—ebrius, -a, -um, *drunken*.—solvō, -ere, solvī, solūtum, *to loosen, free (from)*.—torus, -ī, *bed*.—nōlī is used with the inf. for a negative command, *do not . . .*)



*Funeral banquet, Etruscan fresco
Tomb of the Leopards, early 5th century B.C.
Tarquinia, Italy*

ETYMOLOGY

In Sp. the comparative degree of an adjective is regularly formed by putting *más* (*more*) before the adjective: *más caro*, *más alto*. This *más* comes from the *magis* mentioned in n. 1. Sp. and It. both retain some vestiges of the Lat. superlative ending *-issimus*. Forms with this ending, however, are not the normal superlative forms, but are used to convey the intensive idea of *very, exceedingly*.

Latin	Italian	Spanish	
cārissimus	carissimo	carísimo	<i>very dear</i>
clārissimus	chiarissimo	clarísimo	<i>very clear</i>
altissimus	altissimo	altísimo	<i>very high</i>

In the readings

I. loquacious, loquacity. 8. illusion, illusive, illusory. II. notary, note. 13. lint.—From *salsus* through Fr. come “sauce,” “saucer,” “saucy,” “sausage.” “Gaul”: divide, division.—institute.—differ, differential, differentiate. “The Good Life”: inebriated.—solve, absolve, absolution, dissolve, resolve, solution, resolution, ablative absolute.

LATĪNA EST GAUDIUM—ET ÚTILIS!

Salvete! Here are some more familiar mottoes, phrases, famous quotations, and etymological tidbits *ex vocabulário huius capituli* (*vocabulárium* is medieval Lat. for *vocabulary*, a list of “what you call things,” words that is, from *vocāre*): *auctor ignōtus* means *author unknown*, i.e., “anonymous”; *cēna Domini* is the *Lord's Supper*; *dūra lēx sed lēx*, *a harsh law, but the law nevertheless*; *lēx nōn sc̄r̄pta*, *customary law* (as opposed to *lēx sc̄r̄pta*—what are the lit. meanings?—you can also figure out *lēx loci*); then there's Ovid's admonition to loners, *tr̄stis eris s̄i s̄olus eris*, and the hope of one of Plautus' characters for *lēx eadem ux̄ori et viv̄o*; a legal decree of *ā mēnsū et torō*, *from table and bed* (*torus, -i*), is a separation prohibiting husband and wife from cohabiting.

Knowing the noun *lūx* and the related verb *lūcēō*, *lūcēre*, *to shine brightly*, can shed some light on these items: *lūx et v̄eritās* is the motto of Yale University, *lūx et lēx* is the motto of the University of North Carolina at Chapel Hill, pellucid explanations are perfectly clear (*per + lūc-*), translucent materials let the light shine through, and Lux soap will make you shine like light! *Lūcēte, discipulae discipulique, et valēte!*

Special and Irregular Comparison of Adjectives

ADJECTIVES HAVING PECULIAR FORMS IN THE SUPERLATIVE

Two groups of adjectives, which are otherwise regular, have peculiar forms in the superlative:

I. Six adjectives ending in **-lis** form the superlative by adding **-limus**, **-lima**, **-linum** to the base.

Positive	Comparative	Superlative
<i>facilis</i> , -e (<i>easy</i>)	<i>facilior</i> , -ius (<i>easier</i>)	<i>facil-limus</i> , -a, -um (<i>easiest</i>)
<i>difficilis</i> , -e (<i>difficult</i>)	<i>difficilior</i> , -ius (<i>more difficult</i>)	<i>difficillimus</i> , -a, -um (<i>most difficult</i>)
<i>similis</i> , -e (<i>like</i>)	<i>similior</i> , -ius (<i>more l.</i>)	<i>simillimus</i> , -a, -um (<i>most l.</i>)

Dissimilis (*unlike, dissimilar*), **gracilis** (*slender, thin*), and **humilis** (*low, humble*) follow this same pattern; all other **-lis** adjectives have regular superlatives (e.g., **fidelissimus**, **utilissimus**, etc.).

II. Any adjective which has a masculine in **-er**, regardless of the declension, forms the superlative by adding **-rimus** directly to this masculine **-er**, *not* to the base; note that the comparatives of **-er** adjectives are formed regularly, by adding **-ior**, **-ius** to the base (which, as you know, in some cases retains the **-e** and sometimes drops it).

Positive	Comparative	Superlative
liber, -bera, -berum (free)	liberior, -ius (freer)	liberrimus, -a, -um (freest)
pulcher, -chra, -chrum (beautiful)	pulchrior, -ius (more beautiful)	pulcherrimus, -a, -um (most beautiful)
acer, -acris, -acre (keen)	acrior, -acrius (keener)	acerrimus, -a, -um (keenest)

ADJECTIVES OF IRREGULAR COMPARISON

More important from the consideration of frequency of appearance are a few adjectives which are so irregular in their comparison that the only solution to the difficulty is memorization. However, English derivatives from the irregular forms greatly aid the memorization (see the Etymology section below). A list of the most useful of these adjectives follows.¹

Positive	Comparative	Superlative			
bonus, -a, -um (good)	melior, -ius (better)	optimus, -a, -um (best)			
magnus, -a, -um (great)	maior, -ius (greater)	maximus, -a, -um (greatest)			
malus, -a, -um (bad)	peior, -ius (worse)	peissimus, -a, -um (worst)			
multus, -a, -um (much)	—, plus (more)	plurimus, -a, -um (most)			
parvus, -a, -um (small)	minor, minus (smaller)	minimus, -a, -um (smallest)			
prae, pro ² (in front of, before)	prior, -ius (former)	primus, -a, -um (first)			
superus, -a, -um (that above)	superior, -ius (higher)	<table border="0"> <tr> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> <td>summus, -a, -um (highest, furthest)</td> </tr> <tr> <td>supremus, -a, -um (highest, last)</td> </tr> </table>	}	summus, -a, -um (highest, furthest)	supremus, -a, -um (highest, last)
}	summus, -a, -um (highest, furthest)				
	supremus, -a, -um (highest, last)				

¹ Others less important for this book are:

exterus, -a, -um (foreign), exterior, -ius (outer), extremus, -a, -um (outermost)
 inferus, -a, -um (below), inferior, -ius (lower), infimus, -a, -um (lowest)
 (prope, near), propior, -ius (nearer), proximus, -a, -um (nearest)

² There is no positive degree adj. corresponding to prior and primus, since those words, by the very definition of "priority" and "primacy," imply comparison with one or more persons or things; the prepositions prae and pro, however, are related.

DECLENSION OF **plūs**

None of the irregular forms offers any declensional difficulty except **plūs**. In the plural **plūs** functions as an adjective (e.g., **plūrēs amfct**), but has mixed *i*-stem and consonant-stem forms (-**ium** in the genitive plural but -**a**, not -**ia**, in the neuter nominative and accusative); in the singular it functions not as an adjective at all, but as a neuter noun which is commonly followed by a genitive of the whole (e.g., **plūs pecūniae**, *more money*, lit. *more of money*—see Ch. 15).

	Singular M. & F.	N.	Plural M. & F.	N.
<i>Nom.</i>	—	plūs	plūrēs	plūra
<i>Gen.</i>	—	plūris	plūrium	plūrium
<i>Dat.</i>	—	—	plūribus	plūribus
<i>Acc.</i>	—	plūs	plūrēs	plūra
<i>Abl.</i>	—	plūre	plūribus	plūribus

VOCABULARY

dēlectātiō, **dēlectātiōnis**, *f.*, *delight, pleasure, enjoyment* (delectation, delectable, delicious, dilettante; cp. **dēlectō**, **dēlectia**, *delight*)

népōs, **nepōtis**, *m.*, *grandson, descendant* (nephew, nepotism, niece)

sōl, **sōlis**, *m.*, *sun* (solar, solarium, solstice, parasol)

diligēns, *gen. diligēntis*, *diligent, careful* (diligence, diligently)

dissimilis, **dissimile**, *unlike, different* (dissimilar, dissimilarity, dissemble)

gracilis, **gracile**, *slender, thin* (gracile)

hūmilis, **hūmile**, *lowly, humble* (humility, humiliate, humiliation; cp. **humus**, Ch. 37)

māior, **māius**, *comp. adj.*, *greater, older*; **maiōrēs**, **maiōrum**, *m. pl.*, *ancestors* (i.e., *the older ones*; major, majority, etc.—see Etymology below).

prīmus, -*a*, -*um*, *first, foremost, chief, principal* (primary, primate, prime, primeval, primer, premier, primitive, prim, primo-geniture, prima facie, primordial, primrose)

quot, *indecl. adj.*, *how many, as many as* (quota, quotation, quote, quotient)

similis, **simile**, + *gen. or dat.*, *similar (to), like, resembling* (similarly, simile, assimilate, dissimilar, dissimilarity, simulate, dissimulate, verisimilitude, assemble, resemble, simultaneous; cp. same)

sūperus, -*a*, -*um*, *above, upper*; **sūperī**, -*ōrum*, *m. pl.*, *the gods* (superior, etc.; cp. **superō** and see Etymology below)

ūtilis, **ūtile**, *useful, advantageous* (what Latin is to YOU!—utility, from **ūtilitās**, -*tātis*; utilitarian, utilization, utilize; cp. **ūtor**, Ch. 34)

All the irregular adjectival forms given above in this lesson.

pōnō, pōnere, pōsū, pōsitum, to put, place, set (See Etymology at end of chapter.)

prōbō (1), to approve, recommend; test (probe, probate, probation, probative, probable, probably, probability, approbation, proof, prove, approve, approval, disprove, improve, reprove, reprobate; cp. *probitās*)

PRACTICE AND REVIEW

1. Quisque cupit quam pulcherrima atque ūtilissima dōna dare.
2. Quīdam turpēs habent plūrima sed etiam plūra petunt.
3. Ille orātor, ab tyrannō superbissimō expulsus, ducem iūcundiōrem et lēgēs acquirēs dehinc quaesivit.
4. Summum imperium optimis viris semper petendum est.
5. Senex nepōtibus tristibus casam patefecit et eōs trāns limen invitāvit.
6. Ostendit hostēs ultimum signum lūce clārissimā illā nocte dedisse.
7. Iste tyrannus pessimus negāvit sē virōs liberōs umquam oppressisse.
8. Fidēlissimus servus plūs cēnae ad mēsam accipiēbat quam trēs peiōrēs.
9. Aiunt hunc auctōrem vītam humilīnam hīc agere.
10. Cūr dī superī oculos ā rēbus hūmānis eō tempore āvertērunt?
11. Habēsne pecūniam et rēs tuās prae rē pūblicā?
12. Sōlem post paucās nūbēs gracillimās in caelō hodiē vidēre possumus.
13. Some believe that very large cities are worse than very small ones.
14. In return for the three rather small gifts, the young man gave even more and prettier ones to his very sad mother.
15. Those very large mountains were higher than these.

SENTENTIAE ANTĪQUAE

1. Trahit mē nova vīs: videō meliōra probōque, sed peiōra tantum faciō et nesciō cūr. (Ovid.)
2. Quaedam carmina sunt bona; plūra sunt mala. (Martial.)
3. Optimū est. Nihil melius, nihil pulchrius hōc vīdī. (Terence.)
4. Spērō tē et hunc nātālem et plūrimōs aliōs quam fēlicissimōs actūrum esse. (Pliny.—*nātālis [diēs], birthday*.)
5. Quoniam cōnsilium et ratiō sunt in senibus, maiōrēs nostrī summum concilium appellāvērunt senātum. (Cicero.—*concilium, -iī, council*.)
6. Plūs operae studīque in rēbus domesticis nōbīs nunc pōnendum est etiam quam in rēbus militāribus. (Cicero.—*opera, -ae, work, effort*.—*domesticus, -a, -um*.—*militāris, -e*.)
7. Neque enim periculum in rē pūblicā fuit gravius umquam neque otium maius. (Cicero.)
8. Sumus sapientiōrēs illīs, quod nōs nātūram esse optimam ducem

- scimus. (Cicero.—*optimam*, f. by attraction to the gender of *nātūrā*.)
9. *Nātūra minimum petit; nātūrae autem se sapiens accommodat.* (*Seneca.—*accommodare*, to adapt.)
10. *Maximum remedium irae mora est.* (*Seneca.)
11. *Qui animum vincit et iram continet, eum cum summis viris non comparo sed eum esse simillimum deo dico.* (Cicero.—*comparare*, to compare.)
12. *Dionysius, tyrannus urbis pulcherrimae, erat vir summae in victu temperantiae et in omnibus rebus diligentissimus et acerrimus. Idem tamen erat ferox ac iniustus. Quae ex re, si verum dicimus, videbatur miserrimus.* (Cicero.—Dionysius, ruler of Syracuse in the 4th cen. B.C.—*victus*, -us, *mode of life*.—*temperantia*, -ae.—*iniustus*, -a, -um, *unjust*.—*Quae ex re* = *Ex illa re*.)
13. *Nisi superos vertere possum, Acheronta movebo.* (Virgil.—*Acheronta*, Gk. acc., *Acheron*, a river in the underworld, here by metonymy *the land of the dead*.)

ALLEY CAT

Caeli, Lesbia nostra, Lesbia illa,
 illa Lesbia, quam Catullus unam
 plus quam se atque suos amavit omnes,
 nunc in quadrivitis et angiportis
 5 glubit magnanimi Remi nepotes.

(*Catullus 58; meter: hendecasyllabic.—Caelius, a rival of Catullus for Lesbia's favors.—*quadrivium*, -ii, *crossroads*.—*angiportum*, -i, *alley*.—*glubo*, -ere, *to peel (back)*, *strip (off)*; used of stripping the bark off trees or the skin off an animal, here in an obscene sense.—*Remus*, brother of Romulus, legendary founders of Rome.)

THANKS A LOT, TULLY!

Disertissime Romuli nepotum,
 quot sunt quotque fuere, Marce Tulli,
 quotque post alios erunt in annis,
 gratias tibi maximas Catullus
 5 agit, pessimus omnium poeta,
 tanto pessimus omnium poeta
 quanto tu optimus omnium patronus.

(*Catullus 49; meter: hendecasyllabic. The poet sends thanks to the orator and statesman, Marcus Tullius Cicero; whether or not the tone is ironic is a matter

debated by scholars.—*dīsertus*, -a, -um, *eloquent, learned*.—*fuēre* = *fuērunt*, see p. 77.—*post* = *postea*.—*tantō . . . quantō*, *just as much . . . as*.—*tū*, sc. *es*.)

AN UNCLE'S LOVE FOR HIS NEPHEW AND ADOPTED SON

Adulēscēns est cārior mihi quam ego ipse! Atque hic nōn est filius meus sed ex frātre meō. Studia frātris iam diū sunt dissimillima meīs. Ego vītam urbānam ēgī et otium petivī et, id quod quīdam fortunātius putant, uxōrem nunquam habuī. Ille, autem, haec omnia fēcit: nōn in forō sed in agris vītam ēgīt, parvum pecūniae accēpit, uxōrem pudicam dūxit, duōs filiōs habuit. Ex illō ego hunc maiōrem adoptāvī mihi, ēdūxī ā parvō puerō, amāvī prō meō. In eō adulēscēnte est dēlectātiō mea; sōlum id est cārum mihi.

(Terence, *Adelphoe* 39–49.—*dūxit*, *he married*.—*adoptāre*.—*ēdūxī*, *I raised*.)

ETYMOLOGY

In many instances the irregular comparison of a Latin adjective can easily be remembered by English derivatives:

bonus

melior: *ameliorate*

optimus: *optimist, optimum, optimal*

magnus

maior: *major, majority, mayor*

maximus: *maximum*

malus

peior: *pejorative*

pessimus: *pessimist*

multus

plūs: *plus, plural, plurality, nonplus*

parvus

minor: *minor, minority, minus, minute, misquet, minister, minstrel*

minimus: *minimum, minimize*

(prō)

prior: *prior, priority*

primus: *prime, primacy, primary, primeval, primitive*

superus

superior: *superior, superiority*

summus: *summit, sum, consummate*

suprēmus: *supreme, supremacy*

Lat. **plūs** is the parent of Fr. **plus** and It. **più**, words which are placed before adjectives to form the comparative degree in those Romance languages. If the definite article is then added to these comparatives, it converts them into superlatives.

Latin	French	Italian
longior	plus long	più lungo
longissimus	le plus long	il più lungo
cārior	plus cher	più caro
cārissimus	le plus cher	il più caro

From **pōnō** come innumerable derivatives: apposite, apposition, component, composite, compost, compound, deponent, deposit, deposition, depot, exponent, exposition, expound, imposition, impost, impostor, juxtaposition, opponent, opposite, positive, post, postpone, preposition, proposition, propound, repository, supposition, transposition.

However, note that “pose” and its compounds derive, not from **pōnō** as one would think, but from the late Latin **pānsāre**, which stems from Gk. **pāsis**, *a pause*, and **pāein**, *to stop*. In Fr. this **pānsāre** became **poser**, which took the place of **pōnō** in compounds. Consequently, the forms given above under **pōnō** are not etymologically related to the following words despite their appearance: compose, depose, expose, impose, oppose, propose, repose, suppose, transpose.

In the readings

4. natal, prenatal, postnatal, Natalie. 5. council (vs. **cōnsilium**, *counsel*), conciliate, conciliatory. 6. opera, operetta.—domesticate, etc.; cp. **domus**.—military, cp. **mīles**. 9. accommodate, accommodation. 11. comparative, incomparable. 12. victual, victualer, vittles.—temperance, intemperance.—injustice. “An Uncle’s Love”: adopt, adoption.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvē! Quid agis hodiē? Spērāsne? Rīdēsne? Valēsne? Sī tū valēs, ego valeō! And here are some more *rēs Latīnae* to give you a *mēns sāna*: First, an old Latin maxim which you should now be able to read, **sapiēns nihil affirmat quod nōn probat**. Likewise this quote from Horace (*Epistulae* 1.1.106), **sapiēns inq̄ minor est Iove**, and the motto of the Jesuit order, **ad maiōrem glōriam Dēi**. Now, **quid est tempestās? Pluitne? Estne frīgida? Nimbōsa?** Well, it really won’t matter, if you remember this proverb: **sōl illicet omnibus!** (Remember *lūcēre* from last chapter?) Birds of a feather flock together and, according to another old Latin proverb, **similis in simili gaudet**.

Here are some more from the irregular comparatives and superlatives you’ve just learned: **melīorēs priōrēs**, *freely, the better have priority*; **maximā cum laude** and **summā cum laude** (what you should have on your next diploma, *sī es diligēns in studiō Latīnae!*); **peior bellō est timor ipse bellī** (note the abl. of comparison); **ē plūribus ūnum**, motto of the United States, *one from several*, i.e., *one union from many states*; **prīmus inter parēs**, *first among equals*; **prīmā faciē**, *at first sight*; and, finally, **summum bonum**, *the highest good*, which can come from studying Latin, of course: **vale!**

28

Subjunctive Mood; Present Subjunctive; Jussive and Purpose Clauses

THE SUBJUNCTIVE MOOD

You will recall from Ch. 1 that “mood” (from Lat. *modus*) is the “manner” of expressing a verbal action or state of being. Thus far we have encountered verbs in two of the three Latin moods, the indicative and the imperative. As you know, an imperative (from *imperāre*, *to command*) emphatically commands someone to undertake an action that is not yet going on, while indicatives (from *indicāre*, *to point out*) “indicate” real actions, i.e., actions that have in fact occurred (or have definitely not occurred) in the past, that are occurring (or are definitely not occurring) in the present, or that fairly definitely will (or will not) occur in the future.

In contrast to the indicative, the mood of actuality and factuality, the subjunctive is in general (though not always) the mood of potential, tentative, hypothetical, ideal, or even unreal action. An example in English is, “If the other student were here, he would be taking notes”; in this conditional sentence, which imagines actions that are contrary to the actual facts, English employs the auxiliaries “were” and “would” to indicate that the action described is only ideal. Among the other auxiliaries used in English to describe potential or hypothetical actions are “may,” “might,” “should,” “would,” “may have,” “would have,” etc.

Latin employs the subjunctive much more frequently than English, in a wide variety of clause types, and it uses special subjunctive verb forms rather

than auxiliaries. There are two tasks involved in mastering the subjunctive: first, learning the new forms, which is a relatively simple matter; second, learning to recognize and translate the various subjunctive clause types, which is also quite easily done, if your approach is systematic.

SUBJUNCTIVE TENSES

There are only four tenses in the subjunctive mood. The present subjunctive is introduced in this chapter and has rules for formation that vary slightly for each of the four conjugations; rules for forming the imperfect (Ch. 29), perfect, and pluperfect (Ch. 30) are the same for all four conjugations, and even for irregular verbs.

SUBJUNCTIVE CLAUSES

In this and subsequent chapters you will be introduced to a series of subjunctive clause types: the jussive subjunctive and purpose clauses (Ch. 28), result clauses (29), indirect questions (30), *cum* clauses (31), proviso clauses (32), conditions (33, with three distinct subjunctive types), jussive noun clauses (36), relative clauses of characteristic (38), and fear clauses (40). You should catalog these clause types in your notebook or computer file and systematically learn three details for each: (1) its definition, (2) how to recognize it in a Latin sentence, and (3) how to translate it into English.

CONJUGATION OF THE PRESENT SUBJUNCTIVE

1. laúdem	móneam	ágam	aúdiam	cápiam
2. laúdēs	móneās	ágās	aúdiās	cápiās
3. laúdet	móneat	ágat	aúdiat	cápiat
1. laudémus	moneámus	agámus	audiámus	capiámus
2. laudētis	moneátis	agátis	audiátis	capiátis
3. laudent	moneant	agant	audiant	capiant

Note that in the first conjugation the characteristic stem vowel changes from *-ā-* in the present indicative to *-ē-* in the present subjunctive. In the other conjugations *-ā-* is consistently the sign of the present subjunctive, but with variations in the handling of the actual stem vowel (shortened in the second, replaced in the third, altered to short *-i-* in the fourth/third *-iō*); the sentence “we fear a liar” will help you remember that the actual vowels preceding the personal endings are *-ē-*, *-eā-*, *-ā-*, and *-iā-* for the first, second, third, and fourth/third *-iō* conjugations, respectively.

Note that a subjunctive may be mistaken for an indicative, if you neglect to recognize a verb’s conjugation (e.g., cp. *agat* with *amat*, and *amet* with *monet*), so remember your vocabulary.

The present passive subjunctive naturally follows the pattern of the active except that passive endings are used.

laúder, laudéris (and remember the alternate *-re* ending, Ch. 18), laudé-
tur; laudémur, laudéminī, laudéntur
monear, moneáris, moneátur; moneámur, moneáminī, moneántur
ágar, agáris, agátur; agámur, agáminī, agántur
aúdiar, audiáris, audiátur; audiámur, audiáminī, audiántur
cápiar, capiáris, capiátur; capiámur, capiáminī, capiántur

TRANSLATION

While *may* is sometimes used to translate the present subjunctive (e.g., in purpose clauses), the translation of all subjunctive tenses, in fact, varies with the type of clause, as you will see when each is introduced.

THE JUSSIVE SUBJUNCTIVE

As the term “subjunctive” (from *subiungere*, to *subjoin*, *subordinate*) suggests, the subjunctive was used chiefly in subordinate (or *dependent*) clauses. However, the subjunctive was also employed in certain types of main, or independent, clauses. The “jussive” subjunctive (from *iubere*, to *order*) is among the most important of these independent uses, and the only one formally introduced in this book. As the term implies, the jussive expresses a command or exhortation, especially in the first or third person, singular or plural (the imperative is generally used for the second person); *nē* is employed for negative commands. The clause type is easily recognized, since the sentence’s main verb (and often its only verb) is subjunctive; while *may* and *should* can sometimes be employed in translating the jussive subjunctive (particularly with the second person: *semper sperēs*, *you should always hope*), *let* is the English auxiliary most often used, followed by the subject noun or pronoun (in the objective case, i.e., *me*, *us*, *him*, *her*, *it*, *them*).

Cōgitem nunc dē hāc rē, et tum nōn errābō, *let me now think about this matter, and then I will not make a mistake.*

Discipulus discat aut discēdat, *let the student either learn or leave.*

Doceāmus magnā cum dēlectātiōne linguam Latīnam, *let us teach the Latin language with great delight.*

Nē id faciāmus, *let us not do this.*

Audeant illī virī et fēminae esse fortēs, *let those men and women dare to be brave.*

PURPOSE CLAUSES

A purpose clause is a subordinate clause indicating the purpose or objective of the action in the main clause; e.g., "we study Latin *so that we may learn more about ancient Rome*" or "we study Latin *to improve our English*." As seen in this second example, English often employs an infinitive to express purpose, but that use of the infinitive is rare in Latin prose (though not unusual in verse). Instead Latin most commonly employed a subjunctive clause introduced by *ut* or, for a negative purpose, *nē*; the auxiliary *may* (as in the first English example above) is frequently used in translating the present tense in a purpose clause, but often we can translate with an infinitive (if the subject of the purpose clause is the same as that of the main clause). Study carefully the following Latin sentences and the several acceptable translations:

Hoc dicit *ut* eōs iuvet.
He says this to help them.
in order to help them.
that he may help them.
so that he may help them.
in order that he may help them.

The first two translation options given above are more colloquial, the others more formal.

Discēdit *nē* id audiat.
He leaves in order not to hear this.
so that he may not hear this.

Cum cūrā docet *ut* discipulī bene discant.
He teaches with care so (that) his students may learn well.

Hoc facit *nē* capiātur.
He does this in order not to be captured.

Librōs legimus *ut* multa discāmus.
We read books (in order) to learn many things.

Bonōs librōs nobīs dent *nē* malōs legāmus.
Let them give us good books so that we may not read bad ones.

You should have no difficulty recognizing a purpose clause: look for a subordinate clause, introduced by *ut* or *nē*, ending with a subjunctive verb, and answering the question "why?" or "for what purpose?"

VOCABULARY

arma, -ōrum, n. pl., arms, weapons (armor, army, armament, armada, armature, armistice, armadillo, alarm, disarmament, gendarme)

- cursus**, -ūs, m., *running, race; course* (courser, cursor, cursory, cursive, concourse, discourse, recourse, precursor, excursion; cp. **currō**)
- lūna**, -ae, f., *moon* (lunar, lunacy, lunate, lunatic, lunation, interlunar)
- occāsio**, **occāsionis**, f., *occasion, opportunity* (occasional; cp. **occidō**, Ch. 31)
- parēns**, **parētis**, m./f., *parent* (parentage, parental, parenting; cp. **pariō**, **parere**, to give birth to)
- stēlla**, -ae, f., *star, planet* (stellar, constellation, interstellar)
- vēsper**, **vēsperis** or **vēsperī**, m., *evening; evening star* (vesper, vesperal, vespertine)
- mōrtuus**, -a, -um, *dead* (mortuary; cp. **mors**, **mōrtālis**, **immōrtālis**, and, Ch. 34, **mōrior**)
- prīnceps**, gen. **prīncipis**, *chief, foremost*; m./f. noun, *leader, emperor* (prince, principal, principality; cp. **prīmus**, **prīncipiūm**)
- ut**, conj. + subj., *in order that, so that, that, in order to, so as to, to*; + indic., *as, when*
- nē**, adv. and conj. with subjunctives of command and purpose, *not; in order that . . . not, that . . . not, in order not to*
- cēdō**, **cēdere**, **cēssī**, **cēssum**, *to go, withdraw; yield to, grant, submit* (accede, access, accession, antecedent, ancestor, cede, concede, deceased, exceed, intercede, precede, proceed, recede, secede, succeed; cp. **discēdō**)
- dēdicō** (1), *to dedicate* (dedication, dedicatory, rededication)
- ēgō**, **egēre**, **ēgū** + abl. or gen., *to need, lack, want* (indigence, indigent; do not confuse with **ēgī**, from **agō**)
- explō**, -plēre, -plēvī, -plētum, *to fill, fill up, complete* (expletive, expletory, deplete, replete; cp. **plēnus**, **plēō**, to fill)
- praestā**, -stāre, -stāvī, -stātum, *to excel; exhibit, show, offer, supply, furnish*
- tācēō**, **tācēre**, **tācuī**, **tāctum**, *to be silent, leave unmentioned* (tacit, taciturn, taciturnity, reticence, reticent)

PRACTICE AND REVIEW

1. Auctor sapiēns et dīligēns turpia vītet et bona probet.
2. Itaque prō patriā etiam maiōra meliōraque nunc faciāmus.
3. Nepōs tuus ā mēnsā discēdat nē ista verba acerba audiat.
4. Nē imperātor superbus crēdat sē esse fēlicīōrem quam vīrum humilīum.
5. Quisque petit quam fēlicīssimū et urbānissimū modum vītae.
6. Quīdam dēlectātiōnēs et beneficia aliīs praestant ut beneficia similia recipiant.
7. Multī medicī lūcem sōlis fuisse prīnum remediū putant.
8. Imperiū ducī potentiōrī dabunt ut hostēs ācerrimōs āvertat.

9. His verbis tristibus nuntiatis, pars hostium duos principes suos reliquit.
10. Maiores putabant deos superos habere corpora humana pulcherrima et fortissima.
11. Uxor pudica eius haec decem utilissima tum probavit.
12. Let him not think that those dissimilar laws are worse than the others (translate with and without *quam*).
13. They will send only twenty men to do this very easy thing in the forum.
14. They said: "Let us call the arrogant emperor a most illustrious man in order not to be expelled from the country."
15. Therefore, let them not order this very wise and very good woman to depart from the dinner.

SENTENTIAE ANTIQUAE

1. Ratio ducat, non fortuna. (*Livy.)
2. Arma togae cedant. (Cicero.—*toga*, -ae, the garment of peace and civil, in contrast to military, activity.)
3. Ex urbe nunc discende ne metum et armis opprimar. (Cicero.)
4. Nunc una res mihi protinus est facienda ut maximum otium et solacium habeam. (Terence.)
5. Rapiamus, amici, occasionem de die. (*Horace.)
6. Corpus enim somno et multis aliis rebus eget ut valeat; animus ipse se alit. (Seneca.)
7. Qui beneficium dedit, faceat; narret qui accipit. (*Seneca.)
8. De mortuis nihil nisi bonum dicamus. (Diogenes Laertius.)
9. Parens ipse nec habeat vitia nec toleret. (Quintilian.)
10. In hac re ratio habenda est ut monitio acerbitate careat. (Cicero.—*monitio*, -onis, *admonition*.—*acerbitas*, -tatis, noun of *acerbus*.)
11. Feminae ad ludos semper veniunt ut videant—et ut ipsae videantur. (Ovid.)
12. Arma virumque cano qui primus a litoribus Troiae ad Italiam venit. (Virgil.—*cano*, -ere, *to sing about*.)

PLEASE REMOVE MY NAME FROM YOUR MAILING LIST!

Cur non mitto meos tibi, Pontiliane, libellos?
 Ne mihi tu mittas, Pontiliane, tuos.

(*Martial 7.3; meter: elegiac couplet. Roman poets, just like American writers, would often exchange copies of their works with one another; but Pontilianus' poems are not Martial's cup of tea!—*mitto*: final -o was often shortened in Latin verse.—*Pontilianus*, -i.—*Ne . . . mittas*, not jussive, but purpose, following the implied statement, "I don't send mine to you. . . .")

TO HAVE FRIENDS ONE MUST BE FRIENDLY

Ut praestem Pyladēn, aliquis mihi praestet Orestēn.
Hoc nōn fit verbīs, Mārce; ut amēris, amā.

(*Martial 6.11.9–10; meter: elegiac couplet. Orestes and Pylades were a classic pair of very devoted friends; Martial cannot play the role of Pylades unless someone proves a real Orestes to him.—Pyladēn and Orestēn are Greek acc. sg. forms.—fit, *is accomplished*.)



Pylades and Orestes Brought as Victims before Iphigenia
Benjamin West, 1766, Tate Gallery, London, Great Britain

THE DAYS OF THE WEEK

Diēs dictī sunt ā deīs quōrum nōmina Rōmānī quibusdam stēllīs dēdicāvērunt. Primum enim diēm ā Sōle appellāvērunt, quī p̄nceps est omnium stēllārum ut idēm diēs est p̄ae omnibus diēbus aliīs. Secundum diēm ā Lūnā appellāvērunt, quae ex Sōle lūcem accēpit. Tertium ab stēllā Mārtis, quae vesper appellātur. Quārtum ab stēllā Mercuriī. Quīntum ab stēllā Iovis. Sextum ā Veneris stēllā, quam Lūciferum appellāvērunt, quae inter omnēs stēllās plūrimū lūcis habet. Septimum ab stēllā Sātūrnī, quae dīcitur cursum suum trīgintā annīs explēre. Apud Hebraeos autem diēs p̄mus dīcitur ūnus diēs sabbatī, quī in linguā nostrā diēs dominicus est, quem p̄gānī Sōlī dēdicāvērunt. Sabbatum autem septimus diēs ā dominicō est, quem p̄gānī Sātūrnō dēdicāvērunt.

(Isidore of Seville, *Origines* 5.30, 7th cen.—Mārs, Mārtis.—Mercurius, -ī.—Iuppiter, Iovis.—Venus, Veneris.—Lūciferus, -ī, *Lucifer, light-bringer*.—Sātūrnus, -ī.—trīgintā, 30.—Hebraeus, -ī, *Hebrew*.—sabbatum, -ī, *the Sabbath*; ūnus diēs sabbatī, i.e., *the first day after the Sabbath*.—dominicus, -a, -um, *of the Lord, the Lord's*.—p̄gānus, -ī, *rustic, peasant; here, pagan*.)

ETYMOLOGY

"Alarm" derives ultimately from It. *all'arme* (*to arms*), which stands for *ad illa arma*.

From *cessō* (1), an intensive form of *cēdō*: cease, cessation, incessant.

The -ā- which is consistently found in the present subjunctive of all conjugations except the first in Latin is similarly found in the present subjunctive of all conjugations except the first in both Italian and Spanish. And Spanish even has the characteristic -ē- of the Latin in the present subjunctive of the first conjugation.

In the readings

"Days of the Week": martial.—mercury, mercurial.—Jovian, by Jove! jovial.—Venusian, venereal, venery.—lucifer, luciferase, luciferin, luciferous.—Saturnian, Saturday, saturnine.—Dominic, Dominica, Dominican, dominical; cp. *dominus/domina*.—paganism, paganize.

LATINA EST GAUDIUM—ET UTILIS!

Salvēte! Here are some nuggets from the new Vocab.: teachers and guardians can serve *in locō parentis*; *mortuī nōn mordent*, "dead men tell no tales" (lit., *the dead don't bite!*); *occāsiō fūrem facit*, *opportunity makes a thief*; those who know about Watergate will now recognize the etymology of the "expletives deleted" (four-letter words that "fill out" the sentences of vulgar and illiterate folk!); an *editiō princeps* is a *first edition*; *tacet*, a musical notation calling for a vocalist or instrumentalist to be silent; related to *cursus* is *curriculum*, *running, course, course of action*, hence a résumé provides your *curriculum vitae*; and the motto of New York University (*miō meō grātias!*), a good one for Latin students, is *perstāre et praestāre*, *to persevere and to excel*.

Now let's focus on jussives: first off, I hope that all my students in Wyoming recognized *arma togae cēdant* as their state motto; another motto, with this new verb *cēdere* and an imperative rather than a jussive, is Virgil's *nē cēde malis*, *yield not to evils*; Vegetius, an ancient military analyst, has advised us, *quī dēsiderat pācem, praeparet bellum*; and I'm certain all the *Star Wars* fans can decipher this: *sit vīs tecum!*

Before bidding you farewell, friends, let me point out that the jussive subjunctive, common in the first and third person, is sometimes used in the second as well, in lieu of an imperative, and translated with *should* or *may*; an example is seen in this anonymous proverb, which makes the same point as the Pylades reading above: *ut amicum habeās, sis amicus*, *in order to have a friend, you should be a friend*. By the way, I call first person plural jussives the "salad subjunctives" (remember VENI, VIDI, VEGIT?) because they always contain "let us": GROAN!! On that punny note lettuce juss say goodbye: *amicū amicaeque meae, semper valeātis!*

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Imperfect Subjunctive; Present and Imperfect Subjunctive of Sum and Possum; Result Clauses

THE IMPERFECT SUBJUNCTIVE

The imperfect subjunctive is perhaps the easiest of all the subjunctive tenses to recognize and form. For all verbs it is in effect simply the present active infinitive + the present system personal endings, active and passive, with the *-ē-* long (except, as usual, before final *-m*, *-r*, and *-t*, and both final and medial *-nt/-nt-*). Sample forms are given in the following paradigms; for complete conjugations, see the Appendix (p. 453–54).

1. laudāre-m	laudāre-r	āgerer	audīrem	cāperem
2. laudāre-s	laudāre-ris	agerēris	audīrēs	cāperēs
3. laudāre-t	laudāre-tur	agerētur	audīret	cāperet
1. laudāre-mus	laudāre-mur	agerēmur	audīrēmus	caperēmus
2. laudāre-tis	laudāre-minī	agerēminī	audīrētis	caperētis
3. laudāre-nt	laudāre-ntur	agerēntur	audīrent	cāperent

PRESENT AND IMPERFECT SUBJUNCTIVE OF *Sum* AND *Possum*

The present subjunctives of *sum* and *possum* are irregular (though they do follow a consistent pattern) and must be memorized. The imperfect subjunctives, however, follow the rule given above.

Present Subjunctive		Imperfect Subjunctive	
1. <i>sim</i>	<i>póssim</i>	<i>éssem</i>	<i>póssēm</i>
2. <i>sīs</i>	<i>póssīs</i>	<i>éssēs</i>	<i>póssēs</i>
3. <i>sit</i>	<i>póssit</i>	<i>ésset</i>	<i>póssēt</i>
1. <i>sīmus</i>	<i>possīmus</i>	<i>essēmus</i>	<i>possēmus</i>
2. <i>sītis</i>	<i>possītis</i>	<i>essētis</i>	<i>possētis</i>
3. <i>sint</i>	<i>póssint</i>	<i>éssent</i>	<i>póssent</i>

Particular care should be taken to distinguish between the forms of the present and the imperfect subjunctive of *possum*.

USE AND TRANSLATION OF THE IMPERFECT SUBJUNCTIVE

The imperfect subjunctive is used in a variety of clause types, including purpose and result clauses, when the main verb is a past tense. As for all subjunctives, the translation depends upon the type of clause, but auxiliaries sometimes used with the imperfect include *were*, *would*, and, in purpose clauses, *might* (vs. *may* for the present tense). Study these sample sentences containing purpose clauses:

Hoc dicit ut eōs iuvet.

*He says this (in order) to help them.
so that he may help them.*

Hoc dixit (dīcēbat) ut eōs iuvāret.

*He said (kept saying) this (in order) to help them.
so that he might help them.*

Hoc facit nē urbs capiātur.

He does this so that the city may not be captured.

Hoc fēcit (faciēbat) nē urbs caperētur.

He did (was doing) this so that the city might not be captured.

Remember that in order to master the subjunctive (notice the purpose clause?!) you must 1) learn a definition for each clause type, 2) know how to recognize each, and 3) know the proper translation for the subjunctive verb in each type. Keep these three points in mind—*definition, recognition,*

translation—as you proceed to the following discussion of result clauses and to the subsequent chapters in this book.

RESULT CLAUSES

A result clause is a subordinate clause that shows the result of the action in the main clause; the purpose clause answers the question “*why* is (was) it being done?”, while the result clause answers the question “*what* is (was) the *outcome*?” Examples in English are: “it is raining so hard *that the streets are flooding*” and “she studied Latin so diligently *that she knew it like a Roman*.” Notice that English introduces such clauses with “that” and uses the indicative mood, generally with *no auxiliary* (i.e., neither *may* nor *might*).

Latin result clauses begin with **ut** and contain (usually at the end) a subjunctive verb. The result clause can be easily recognized, and distinguished from a purpose clause, by the sense and context and also by the fact that the main clause usually contains an adverb (*ita, tam, sic, so*) or adjective (*tantus, so much, so great*) indicating degree and signaling that a result clause is to follow. Moreover, if the clause describes a negative result, it will contain some negative word such as **nōn, nihil, nēmō, nunquam** or **nōllus** (vs. a negative purpose clause, which is introduced by **nē**). Analyze carefully the following examples, and note that in the result clauses (vs. the purpose clauses) the subjunctive verb is regularly translated *as an indicative*, without an auxiliary (*may* or *might* are used only in those instances where a potential or ideal result, rather than an actual result, is being described):

Tanta fēcit **ut** urbem servāret, *he did such great things that he saved the city.* (Result)

Haec fēcit **ut** urbem servāret, *he did these things that he might save the city.* (Purpose)

Tam strēnuē labōrat **ut** multa perficiat, *he works so energetically that he accomplishes many things.* (Result)

Strēnuē labōrat **ut** multa perficiat, *he works energetically so that he may accomplish many things.* (Purpose)

Hoc tantā benevolentiā dixit **ut** eōs **nōn** offenderet, *he said this with such great kindness that he did not offend them.* (Result)

Hoc magnā benevolentiā dixit **nē** eōs offenderet, *he said this with great kindness in order that he might not offend them.* (Purpose)

Saltus erat angustus, **ut** paucī Graecī multōs militēs prohibēre **possent**, *the pass was narrow, so that a few Greeks were able to stop many soldiers.* (Result)

In this last example you will notice that there is no “signal word” such as *ita* or *tam* in the main clause, but it is clear from the context that the *ut* clause indicates the *result* of the pass’s narrowness (the pass was clearly not designed by nature with the purpose of obstructing Persians, but it was so narrow that the Persians were in fact obstructed by it).

VOCABULARY

fātum, -ī, n., *fate; death* (fatal, fatalism, fatality, fateful, fairy; cp. *fābula, fāma*, and *for*, Ch. 40)

ingēnium, -ī, n., *nature, innate talent* (ingenuity, genius, genial, congenial; cp. *genus, gens, gignō, to create, give birth to*)

moēnia, moēnium, n. pl., *walls of a city* (munitions, ammunition; cp. *mūniō, to fortify*)

nāta, -ae, f., *daughter* (prenatal, postnatal, Natalie; cp. *nātūra, nātālis, of birth, natal, nāscor*, Ch. 34)

ōsculum, -ī, n., *kiss* (osculate, osculation, osculant, oscular, osculatory)

sīdus, sīderis, n., *constellation, star* (sidereal, consider, desire)

dignus, -a, -um + abl., *worthy, worthy of* (dignify, dignity from *dignitās*, Ch. 38, indignation from *indignātiō, deign, disdain, dainty*)

dūrus, -a, -um, *hard, harsh, rough, stern, unfeeling, hardy, difficult* (dour, durable, duration, during, duress, endure, obdurate)

tāntus, -a, -um, *so large, so great, of such a size* (*tantamount*)

dēnique, adv., *at last, finally, lastly*

ita, adv. used with adjs., vbs., and advs., *so, thus*

quidem, postpositive adv., *indeed, certainly, at least, even; nē . . . quidem, not . . . even*

sic, adv. most commonly with verbs, *so, thus* (*sic*)

tam, adv. with adjs. and advs., *so, to such a degree; tam . . . quam, so . . . as; tamquam, as it were, as if, so to speak*

vērō, adv., *in truth, indeed, to be sure, however* (very, verily, etc.; cp. *vērū, vērītās*)

cōndō, -dere, -didi, -ditum, *to put together or into, store; found, establish* (= *con- + dō, dare*; *condiment, abscond, recondite, sconce*)

contēdō, -tēdere, -tēdī, -tētum, *to strive, struggle, contend; hasten* (contender, contentious; cp. *tendō, to stretch, extend*)

mōllīō, mollīre, mollīvī, mollītum, *to soften; make calm or less hostile* (mollescent, mollify, mollusk, emollient; cp. *mollis, soft, mild*)

pūgnō (1), to fight (pugnacious, impugn, pugilist, pugilism; cp. *oppugnō*, Ch. 39)

respōndēō, -spōndēre, -spōndī, -spōnsum, *to answer* (respond, response, responsive, responsibility, correspond)

sūrgō, sūrgere, sūrrēxi, sūrrēctum, *to get up, arise* (surge, resurgent, resurrection, insurgent, insurrection, source, resource)

PRACTICE AND REVIEW

1. Princeps arma meliōra in manibus mīlitum posuit, ut hostēs ter-rērent.
2. Hostēs quidem negāvērunt sē arma dissimilia habēre.
3. Pars mīlitum lūcem diōi vitāvit nē hīc vidērentur.
4. Sōlem p̄rimam lūcem caeli superī, lūnam p̄rimam lūcem vesperī, et stēllās oculōs noctis appellābant.
5. Illī adulescentēs sapientiae dēnique cēdant ut fēliciōrēs hīs sint.
6. Sapientēs putant beneficia esse potentiōra quam verba acerba et turpia.
7. Quīdam magister verba tam dūra discipulis dixit ut discēderent.
8. Respondērunt auctōrem hōrum novem remediōrum esse medicam potentissimam.
9. Nihil vērō tam facile est ut sine labōre id facere possimus.
10. Prō labōre studiōque patria nostra nobīs plūrimās occāsiōnēs bonās praestat.
11. Parentēs plūrima oscula dedērunt nātae gracili, in quā maximam dēlectiōnem semper inveniēbant.
12. The words of the philosopher were very difficult, so that those listening were unable to learn them.
13. The two women wished to understand these things so that they might not live base lives.
14. Those four wives were so pleasant that they received very many kindnesses.
15. He said that the writer's third poem was so beautiful that it delighted the minds of thousands of citizens.

SENTENTIAE ANTĪQUAE

1. Omnia vincit Amor; et nōs cēdamus Amōri. (Virgil.)
2. Urbem clārissimam condidī; mea moenia vidī; explēvī cursum quem Fāta dederant. (Virgil.)
3. Ita dūrus erās ut neque amōre neque precibus molliri possēs. (Terence.—*prex, precis, f., prayer.*)
4. Nēmō quidem tam ferōx est ut nōn molliri possit, culturā datā. (Horace.—*cultūra, -ae.*)
5. Difficile est saturam nōn scribere; nam quis est tam patiēns malae urbis ut sē teneat? (Juvenal.—*patiēns, gen. patientis, tolerant of.*)
6. Fuit quondam in hāc rē publicā tanta virtūs ut viri fortēs civem perniciosum acriteribus poenis quam acerbissimum hostem reprime-rent. (Cicero.—*perniciōsus, -a, -um, pernicious. —re-primō, cp. op-primō.*)
7. Ita praeclāra est recuperatiō libertātis ut nē mors quidem in hāc rē sit fugienda. (Cicero.—*recuperatiō, -ōnis, recovery.*)

8. Nē ratiōnēs meōrum periculōrum ūtilitātem rei pūblicae vincant. (Cicero.—ūtilitās, -tātis, *advantage*; cp. ūtilis.)
9. Eō tempore Athēniēnsēs tantam virtūtem praestitērunt ut decemplex numerum hostium superārent, et hōs sic perterruērunt ut in Asiam refugerent. (Nepos.—Athēniēnsēs, -ium, *Athenians*.—decemplex, -icis, *tenfold*.—per-terreō.)
10. Ōrātor exemplum dignum petat ab Dēmōsthene illō, in quō tantum studium tantusque labor fuisse dīcuntur ut impedīmenta nātūrae dīligentiā industriāque superāret. (Cicero.—exemplum, -i, *example*.—Dēmōsthenēs, -thenis, a famous Greek orator.—impedīmentum, -i.—dīligentiā, -ae.—industriā, -ae.)



Demosthenes
Vatican Museums, Vatican State

11. Praecepta tua sint brevia ut cito mentēs discipulōrum ea discant teneantque memoriā fidēti. (Horace.—praeceptum, -i, *precept*.)
12. Nihil tam difficile est ut nōn possit studiō invēstigārī. (Terence.—invēstigāre, *to track down, investigate*.)
13. Bellum autem ita suscipiātur ut nihil nisi pāx quaesīta esse vidēatur. (Cicero.)
14. Tanta est vīs prohibitātis ut eam etiam in hoste dīligāmus. (Cicero.)

HOW MANY KISSES ARE ENOUGH?

Quaeris, Lesbia, quot bāsia tua sint mihi satis? Tam multa bāsia quam magnus numerus Libyssae harēnae aut quam sīdera multa quae, ubi tacet nox, furtīvōs amōrēs hominum vident—tam bāsia multa (nēmō numerum scīre potest) sunt satis Catullō insānō!

(Catullus 7; prose adaptation.—quot . . . sint, *how many . . . are* (an indirect question; see Ch. 30)—Libyssae, *Libyan, African*.—harēna, -ae, *sand*, here = *the grains of sand*.—furtīvus, -a, -um, *stolen, secret*.—insānus, -a, -um.)

THE NERVOUSNESS OF EVEN A GREAT ORATOR

Ego dehinc ut respondērem surrexi. Quā sollicitūdine animi surgēbam—~~di~~ immortalēs—et quō timōre! Semper quidem magnō cum metū incipiō dicere. Quotiēscumque dicō, mihi videor in iūdicium venīre nōn solum ingenii sed etiam virtūtis atque officii. Tam vētō ita sum perturbātus ut omnia timērem. Dēnique mē collēgī et sic pugnāvī, sic omni ratiōne contendī ut nēmō mē neglēxisse illam causam putāret.

(Cicero, *Prō Cluentio* 51.—sollicitūdō, -dinis, f., *anxiety*.—quotiēscumque, adv., *whenever*.—The genitives ingenii, virtūtis, and officii all modify iūdicium.—perturbāre, to disturb, confuse.—colligō, -ere, -lēgī, -lēctum, to gather, collect, control.)

YOU'RE ALL JUST WONDERFUL!

Nē laudet dignōs, laudat Callistratus omnēs:
cui malus est nēmō, quis bonus esse potest?

(*Martial 12.80; meter: elegiac couplet.—dignōs, i.e., *only the deserving*.—Callistratus, a Greek name, meant to suggest perhaps a former slave.—quis . . . potest, supply eī, antecedent of cui, to a man to whom.)

ETYMOLOGY

The adverbial ending *-mente* or *-ment* which is so characteristic of Romance languages derives from Lat. *mente* (abl. of *mēns*) used originally as an abl. of manner but now reduced to an adverbial suffix. The following examples are based on Latin adjectives which have already appeared in the vocabularies.

Latin Words	It. Adverb	Sp. Adverb	Fr. Adverb
dūrā mente	duramente	duramente	durement
clārā mente	chiaramente	claramente	clairement
sōlā mente	solamente	solamente	seulement
certā mente	certamente	certamente	certainement
dulcī mente	dolcemente	dulcemente	doucement
brevī mente	brevemente	brevemente	brèvement
facilī mente	facilmente	facilmente	facilement

Lat. *sic* is the parent of It. *si*, Sp. *si*, and Fr. *si* meaning *yes*.

In the readings

3. precatory, precarious, pray, prayer. 5. patient. 10. exemplar, exemplary, exemplify. 12. vestige, vestigial. "Nervousness": solicitous, solicitude.—perturbation.—collection. "Kisses": arena.—furtive.—insanity.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvē! Long-time *Tonight Show* fans will know why I call result clauses "Johnny Carson clauses": during his monologue, Johnny began many an

anecdote with the likes of “I saw this fellow the other night who was *so* funny . . .”. Ed McMahon (or some bloke from the audience) then chimes in, “*How funny was he, Johnny?*” and Johnny replies, always with a result clause, “*Why, he was so funny that . . . !*”

Sunt multae dēlectātiōnēs in novō vocābulārīō nostrō: e.g., there’s Virginia’s state motto, *sic semper tyrannīs*, *thus always to tyrants* (death, i.e.); and *ingenium*, which really means *something inborn*, like a Roman man’s *genius* (his inborn guardian spirit, counterpart to the woman’s *iūno*, magnified and deified in the goddess Juno); the connection of *moenia* and *mūnīre* reminds us that fortification walls were the ancients’ best munitions, and there’s the old proverb *praemonitus, praemūnitus*, *forewarned (is) forearmed*; *sic* is an editor’s annotation, meaning *thus (it was written)*, and used to identify an error or peculiarity in a text being quoted.

And here’s a brief “kissertation” on the nicest word in this new list: *ōsculum* was the native word for *kiss* (vs. *bāsium*, which the poet Catullus seems to have introduced into the language from the north); it is actually the diminutive of *ōs*, *ōris* (Ch. 14) and so means literally *little mouth* (which perhaps proves the Romans “puckered up” when they smooched!). Catullus, by the way, loved to invent words, and one was *bāsīatiō*, *kissification* or *smooch-making* (“smooch,” by the way, is not Latinate, alas, but Germanic and related to “smack,” as in “to smack one’s lips,” which one might do before enjoying either a kiss or a slice of toast with “Smucker’s”!). *Ridēte et valēte!*



Reconstruction of the Roman Forum, Soprintendenza alle Antichità, Rome, Italy

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Perfect and Pluperfect Subjunctive; Indirect Questions; Sequence of Tenses

PERFECT AND PLUPERFECT SUBJUNCTIVE

Perfect system subjunctives, like perfect system indicatives, all follow the same basic rules of formation, regardless of the conjugation to which they belong. For the perfect subjunctive active, add **-erī-** + the personal endings to the perfect stem (shortening the **-i-** before **-m**, **-t**, and **-nt**); for the pluperfect active, add **-issē-** + the personal endings to the perfect stem (shortening the **-e-** before **-m**, etc.). For the passives, substitute the subjunctives **sim** and **essem** for the equivalent indicatives **sunt** and **erant**.

The forms of **laudū** are shown below; those for the other model verbs (which follow the very same pattern) are provided in the Appendix.

PERFECT SUBJUNCTIVE ACTIVE

Sg. **laudāv-erim, laudāverīs, laudāverit**
Pl. **laudāverīmus, laudāverītis, laudāverint**

Note that these forms are identical to those of the future perfect indicative except for the first person singular and the long **-ī-** in certain of the subjunctive forms; the identical forms can be distinguished as indicative or subjunctive by sentence context.

PLUPERFECT SUBJUNCTIVE ACTIVE

Sg.	laudāv-issēm, laudāvissēs, laudāvisset
Pl.	laudāvissēmus, laudāvissētis, laudāvissent

Note that these forms resemble the perfect active infinitive, *laudāvisse*, + the endings (with the *-ē-* long except before *-m*, etc.; cp. the imperfect subjunctive, which resembles the present active infinitive + endings).

PERFECT SUBJUNCTIVE PASSIVE

Sg.	laudātus, -a, -um sim, laudātus sīs, laudātus sit
Pl.	laudātī, -ae, -a sīmus, laudātī sītis, laudātī sint

PLUPERFECT SUBJUNCTIVE PASSIVE

Sg.	laudātus, -a, -um essem, laudātus essēs, laudātus esset
Pl.	laudātī, -ae, -a essēmus, laudātī essētis, laudātī essent

TRANSLATION AND USAGE

As with the present and imperfect subjunctives, the perfect and pluperfect are employed in a variety of clauses (in accordance with the sequence of tenses discussed below) and with a variety of translations. Just as *may* and *might/would* are *sometimes* used in translating the present and imperfect, respectively, so *may have* and *might have/would have* are *sometimes* employed with the perfect and pluperfect; likewise, they are often translated as simple indicatives: the best procedure is to learn the rules for translation of each clause type.

SYNOPSIS

You have now learned to conjugate a verb fully in all of its finite forms; following is a complete third person singular synopsis of *agō, agere, ēgī, āctum* (cp. Ch. 21):

Indicative Mood

	Pres.	Fut.	Impf.	Perf.	Fut.Perf.	Plupf.
Act.	āgit	āget	agēbat	ēgit	ēgerit	ēgerat
Pass.	āgitur	agētur	agēbātur	āctus est	āctus erit	āctus erat

Subjunctive Mood

	Pres.	Fut.	Impf.	Perf.	Fut.Perf.	Plupf.
Act.	āgat	—	āgeret	ēgerit	—	ēgisset
Pass.	agātur	—	agerētur	āctus sit	—	āctus esset

INDIRECT QUESTIONS

An indirect question is a subordinate clause which reports some question indirectly, i.e., not via a direct quotation (e.g., "they asked what Gaius was doing" vs. "they asked, 'What is Gaius doing?'"); as such, it is comparable in conception to an indirect statement, which reports indirectly, not a question, but some affirmative statement (see Ch. 25). The indirect question, however, uses a subjunctive verb (not an infinitive) and is easily distinguished from other subjunctive clause types since it is introduced by some interrogative word such as *quis/quid, quā/quae/quod* (i.e., the interrogative adjective), *quam, quandū, cūr, ubi, unde, nter, utrum . . . an* (*whether . . . or*), *-ne* (attached to the clause's first word, = *whether*), etc.; moreover, the verb in the main clause is ordinarily a verb of speech, mental activity, or sense perception (including many of the same verbs that introduce indirect statements: see the list in Ch. 25).

The subjunctive verb in an indirect question is usually translated as though it were an indicative in the same tense (i.e., *without* any auxiliary such as *may* or *might*). Compare the first three examples below, which are direct questions, with the next three, which contain indirect questions:

Quid Gāius facit?	<i>What is Gaius doing?</i>
Quid Gāius fecit?	<i>What did Gaius do?</i>
Quid Gāius faciet?	<i>What will Gaius do?</i>
Rogant quid Gāius faciat.	<i>They ask what Gaius is doing</i>
Rogant quid Gāius fecerit.	<i>They ask what Gaius did.</i>
Rogant quid Gāius factūrus sit.	<i>They ask what Gaius will do</i> <i>(lit., is about to do).</i>

Factūrus sit in this last example is a form sometimes called the "future active periphrastic"; in the absence of an actual future subjunctive, this combination of a form of *sum* + the future active participle (cp. the passive periphrastic, consisting of *sum* + the future passive participle, in Ch. 24) was occasionally employed in order to indicate future time unambiguously in certain types of clauses (including the indirect question). In this last example, if the main verb were a past tense, then (in accordance with the rules for sequence of tenses) the sentence would be *rogāvērunt quid Gaius factūrus esset*, *they asked what Gaius would do (was about to do, was going to do)*.

SEQUENCE OF TENSES

As in English, so also in Latin, there is a logical sequence of tenses as the speaker or writer proceeds from a main clause to a subordinate clause.

The rule in Latin is simple: a "primary" tense of the indicative must be followed by a primary tense of the subjunctive, and a "historical" (or "secondary") indicative tense must be followed by a historical subjunctive tense, as illustrated in the following chart.

It may be helpful to note at this point that the so-called primary tenses of the indicative, the present and future, both indicate *incomplete* actions (i.e., actions now going on, in the present, or only to be begun in the future), while the historical tenses, as the term implies, refer to past actions.

Group	Main Verb	Subordinate Subjunctive
Primary	Pres. or Fut.	Present (= action <i>at same time or after</i>) Perfect (= action <i>before</i>)
Historical	Past Tenses	Imperfect (= action <i>at same time or after</i>) Pluperfect (= action <i>before</i>)

After a primary main verb the *present* subjunctive indicates action occurring *at the same time* as that of the main verb or *after* that of the main verb. The *perfect* subjunctive indicates action which occurred *before* that of the main verb.

Similarly after a historical main verb the *imperfect* subjunctive indicates action occurring *at the same time* as that of the main verb or *after* that of the main verb. The *pluperfect* subjunctive indicates action which occurred *before* that of the main verb.¹

These rules for the sequence of tenses operate in purpose clauses, result clauses, indirect questions, and similar constructions to be introduced in subsequent chapters; analyze carefully the sequencing in each of the following examples:

Id facit (faciet) ut mē iuuet, he does (will do) it to help me.

Id fēcit (faciēbat) ut mē iuāret, he did (kept doing) it to help me.

Tam dūrus est ut eum vitem, he is so harsh that I avoid him.

Tam dūrus fuit (erat) ut eum vitārem, he was so harsh that I avoided him.

Rogant, rogābunt—*They ask, will ask*
quid faciat, what he is doing.

¹ There are two common and quite logical exceptions to the rules for sequence of tenses: a historical present main verb (i.e., a present tense used for the vivid narration of past events) will often take a historical sequence subjunctive, and a perfect tense main verb, when focussing on the present consequences of the past action, may be followed by a primary sequence subjunctive (see P.R. 8 below). Note, too, that since purpose and result clauses logically describe actions that *follow* (actually or potentially) the actions of the main verb, they do not ordinarily contain perfect or pluperfect tense verbs, which indicate *prior* action (though the perfect subjunctive was sometimes used as a *historical* tense in a result clause).

quid fecerit, *what he did.*

quid facturus sit, *what he will do.*

Rogāvērunt, rogābant—*They asked, kept asking*

quid faceret, *what he was doing.*

quid fecisset, *what he had done.*

quid facturus esset, *what he would do.*

VOCABULARY

honor, honoris, m., honor, esteem; public office (honorable, honorary, honorific, dishonor, honest)

ceteri, -ae, -a, pl., the remaining, the rest, the other, all the others; cp. alius, another, other (etc. = et cetera)

quantus, -a, -um, how large, how great, how much (quantify, quantify, quantitative, quantum; cp. tantus); **tantus . . . quantus, just as much (many) . . . as**

ridiculus, -a, -um, laughable, ridiculous (ridicule, etc.; cp. rideō, subrideō, Ch. 35)

vivus, -a, -um, alive, living (vivid, vivify, convivial; cp. vivō, vīta)

furtim, adv., stealthily, secretly (furtively, ferret; cp. furtivus, -a, -um, secret, furtive; fūr, fūris, m./f., thief)

mox, adv., soon

primō, adv., at first, at the beginning (cp. primus, -a, -um)

repente, adv., suddenly

unde, adv., whence, from what or which place, from which, from whom

utrum . . . an, conj., whether . . . or

bibō, bibere, bibi, to drink (bib, bibulous, imbibe, wine-bibber, beverage)

cognōscō, -nōscere, -nōvī, -nōtum, to become acquainted with, learn, recognize; in perfect tenses, know (cognizance, cognizant, cognition, connoisseur, incognito, reconnaissance, reconnoiter; cp. nōscō, nōscere, nōvī, nōtum, noble, notice, notify, notion, notorious, and recognōscō, Ch. 38)

comprehēdō, -hēdere, -hēndī, -hēnsūm, to grasp, seize, arrest; comprehend, understand (comprehensive, comprehensible, incomprehensible)

cōsumō, -sumere, -sūmpsī, -sūmptum, to consume, use up (consumer, consumption, assume, assumption, presume, presumable, presumption, presumptive, presumptuous, resume, resumption; cp. sūmō, to take)

dūbitō (1), to doubt, hesitate (dubious, dubitable, dubitative, doubtful, doubtless, indubitable, undoubtedly)

expōnō, -pōnere, -pōsuī, -pōsitum, to set forth, explain, expose (exponent, exposition, expository, expound)

mīnuō, mīnuere, mīnūī, mīnūtum, to lessen, diminish (cp. minor, minus,

minimus; diminish, diminuendo, diminution, diminutive, minuet, minute, minutiae, menu, mince)

rogō (1), to ask (interrogate, abrogate, arrogant, derogatory, prerogative, surrogate)

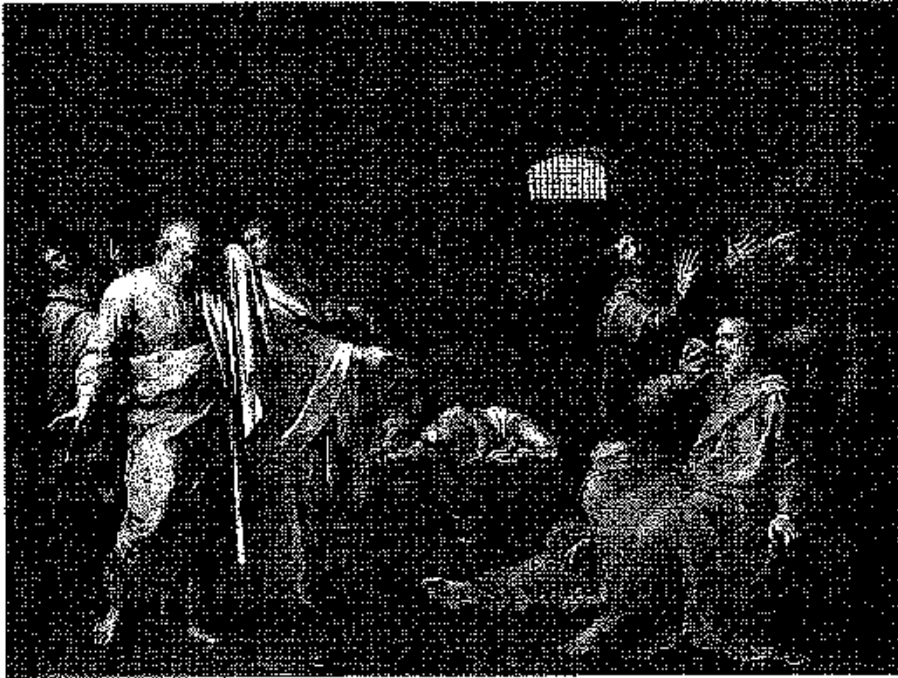
PRACTICE AND REVIEW

1. Rogāvit ubi illae duae discipulae dignae haec didicissent.
2. Vidēbit quanta fuerit vīs illōrum verbōrum felicitium.
3. Hās insidiās repente exposuit nē rēs pūblica opprimerētur.
4. Hi taceant et trēs ceteri expellantur nē occasiōnem similem habeant.
5. Ita durus erat ut beneficia uxōris comprehendere nōn posset.
6. Ceteri quidem nesciebant quam ācris esset mēns nātāe eōrum.
7. Dēnique p̄ncēps cognōscet cūr potentior pars mīlitum nōs v̄itet.
8. Iam cognōvī cūr clāra facta vērō nōn sint facillima.
9. Quīdam auctōrēs appellābant arma optimum remedium malōrum.
10. Mortuīs haec arma mox dēdicāmus nē honōre egeant.
11. Fātō duce, Rōmulus Remusque Rōmam condidērunt; et, Remō necātō, moenia urbis novae cito surrēxērunt.
12. Tell me in what lands liberty is found.
13. We did not know where the sword had finally been put.
14. He does not understand the first words of the little book which they wrote about the constellations.
15. They asked why you could not learn what the rest had done.
16. Let all men now seek better things than money or supreme power so that their souls may be happier.

SENTENTIAE ANTĪQUAE

1. Nunc vidētis quantum scelus contrā rem pūblicam et lēgēs nostrās vōbīs prōnūntiātum sit. (Cicero.)
2. Quam dulcis sit libertās vōbīs p̄tinus dīcam. (Phaedrus.)
3. Rogābat dēnique cūr unquam ex urbe cessissent. (Horace.)
4. Nunc sciō quid sit amor. (*Virgil.)
5. Videāmus uter hīc in mediō forō plūs scribere possit. (Horace.)
6. Multū dubitābant quid optimum esset. (*Cicero.)
7. Incipiam expōnere unde nātūra omnēs rēs creet alatque. (Lucretius.)
8. Dulce est vidēre quibus malis ipse careās. (Lucretius.)
9. Auctōrem Trōiāni bellī relēgī, quī dicit quid sit pulchrum, quid turpe, quid utile, quid nōn. (Horace.—Trōiānus, -a, -um, Trojan.)
10. Doctōs rogābis quā ratiōne bene agere cursum vītāe possīs, utrum virtūtem doctrīna paret an nātūra ingeniumque dent, quid minuat cūrās, quid tē amicum tibi faciat. (Horace.—doctrīna, -ae, teaching.)
11. Istī autem rogant tantum quid habeās, nōn cūr et unde. (Seneca.)

12. Errat, quī finem vēsānī quaerit amōris; vērus amor nūllum nōvit habēre modum. (*Propertius.—vēsānus, -a, -um, *insane*.)
13. Sed tempus est iam mē discēdere ut cicūtā bibam, et vōs discēdere ut vītā agātis. Utrum autem sit melius, dī immortalēs sciunt; hominem quidem nēmīnem scīre crēdō. (Cicero.—Socrates' parting words to the jury which had condemned him to death.—cicūta, -ae, *hemlock*.—nēmō homō, *no human being*.)



*The Death of Socrates, Charles Alphonse Dufresnoy, 17th century
Galleria Palatina, Palazzo Pitti, Florence, Italy*

EVIDENCE AND CONFESSION

Sit dēnique sc̄riptum in fronte ūnūs cuiusque quid dē rē pūblicā sentiat; nam rem pūblicā labōribus cōsiliīsque meīs ex igne atque ferrō ēreptam esse vidētis. Haec iam expōnam breviter ut scīre possītis quā ratiōne comprehēnsa sint. Semper prōvidī quō modō in tantīs insidiīs salvī esse possēmus. Omnēs diēs cōsumpsī ut vidērem quid coniūrātī factūrī essent. Dēnique litterās intercipere potuī quae ad Catilinam ā Lentulō aliīsque coniūrātīs missae erant. Tum, coniūrātīs comprehēnsīs et senātū convocātō, contendī in senātum, ostendī litterās Lentulō, quaesivī cognōsceretne signum. Dixit sē cognōscere; sed prīmō dubitāvit et negāvit sē dē hīs rēbus respōnsūrum esse. Mox autem ostendit quanta esset vīs cōscientiae; nam repente mollitus est

atque omnem rem narrāvit. Tum ceteri coniūrātī sic fūrtim inter sē aspiciēbant ut nōn ab aliīs indicārī sed indicāre sē ipsī vidērentur.

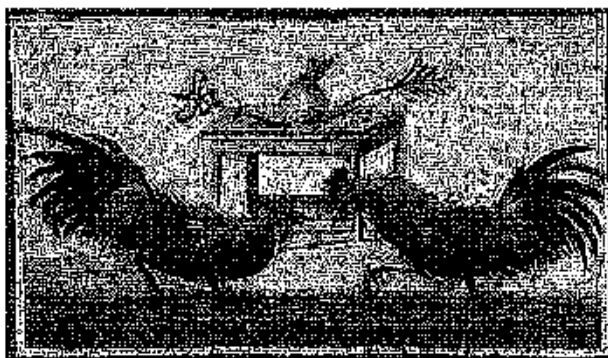
(Cicero, excerpts from the first and third Catilinarian orations—Cicero finally succeeded in forcing Catiline to leave Rome, but his henchmen remained and Cicero still lacked the tangible evidence he needed to convict them in court; in this passage he shows how he finally obtained not only that evidence but even a confession. See the readings in Chs. 11 and 14, "Cicero Urges Catiline's Departure" in Ch. 20, and the continuation, "Testimony Against the Conspirators," in Ch. 36.—*frōns, frontis, f., brow, face.*—*breviter*, adv. of *brevis*.—*prō-vidēō, to fore-see, give attention to.*—*intercipiō, -ere, -cēpī, -ceptum.*—*cōscientia, -ae, conscience.*—*inter sē aspiciō, -ere, to glance at each other.*—*indicāre, to accuse.*)

A COVERED DISH DINNER!

Mēnsās, Ōle, bonās pōnis, sed pōnis opertās.

RTdiculum est: possum sic ego habēre bonās.

(*Martial 10.54; meter: elegiac couplet.—*Olus*, another of Martial's "friends."—*opertus, -a, -um, concealed, covered.*—*ego, i.e., even a poor fellow like me.*)



*Cocks fighting in front of a mensa
Mosaic from Pompeii, detail
Museo Archeologico Nazionale, Naples, Italy*

A LEGACY-HUNTER'S WISH

Nīl mihi dās vīvus; dāis post fāta datūrum;
sī nōn es stultus, scīs, Maro, quid cupiam!

(*Martial 11.67; meter: elegiac couplet.—*nīl = nihil.*—*fāta*, poetic pl. for sg. = *mortem.*—*datūrum = tē datūrum esse.*—*Maro*, another of Martial's fictitious [?] addressees.)

NOTE ON A COPY OF CATULLUS' CARMINA

Tantum magna suō debet Vērōna Catullō
quantum parva suō Mantua Vergiliō.

(*Martial 14.195; meter: elegiac couplet. Verona and Mantua were the birth-places of Catullus and Virgil respectively; see the Introd.—Note the interlocked word order within each verse and the neatly parallel structure between the two verses.)

ETYMOLOGY

The “dubitative” (or “deliberative”) subjunctive is another of the independent subjunctives. On the basis of *dubitō* you should have a good sense of the idea conveyed by this subjunctive; e.g., *quid faciat?* *what is he to do (I wonder)?*

Further derivatives from the basic *prehendō*, *seize*, are: apprehend, apprentice, apprise, imprison, prehensile, prison, prize, reprehend, reprisal, surprise.

In the readings

“Evidence”: front, frontal, affront, confront, effrontery, frontier, frontispiece.—provide, providence, provision, improvident, improvise, improvisation.—interception.—conscientious, conscious, inconscionable.—aspect.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, amīcī! This chapter's *vocabulārium novum* brings a veritable *cēna verbōrum* for your *mēnsa Latīna*; let's start with the main course: the *cursus honorum*, a familiar phrase in Eng., was the traditional course of political office-holding in Rome; ordinarily one served first as *quaestor* (a treasury official), then as *praetor* (judge), and only later as *cōsul*. The consulship was something like our presidency, but the term was one year, and there were two consuls, each with veto power over the other (Cicero, as you recall, was one of the consuls in 63 B.C., when he uncovered the Catilinarian conspiracy).

Now for the *mēnsa secunda*, Lat. for *dessert*: first, an old proverb that will serve you near as well as *carpe diem: occasiōnem cognōsce!* And here's another that may save you from temptation to even the slightest of crimes: *nēmō repente fuit turpissimus*, *no one was ever suddenly most vicious* (Juvenal 2.83: the satirist meant that even the worst criminals attained that status through the gradual accumulation of guilty acts). An honorary degree is granted *honoris causā*; *honorēs mūtant mōrēs* is an ancient truism; from *cēteri*, besides et *cētera*/etc., is *cētera dēsunt*, *the rest is lacking*, an editorial notation for missing sections of a text; from *quantus* comes a large quantity of phrases, one of which should be sufficient here, *quantum satis*, *as much as suffices* (if you are not satisfied, see Chs. 32 and 35; and when day is done you can shout *nox nox, in rem, soon (‘will be) night, (let's get down) to business. Valēte!*

Cum Clauses; *Ferō*

Cum CLAUSES

You are already quite familiar with the use of **cum** as a preposition. **Cum** can also serve as a conjunction, meaning *when*, *since*, or *although* and introducing a subordinate clause.

Sometimes the verb in a **cum** clause is indicative, especially when describing the precise time of an action. In these so-called “**cum** temporal clauses,” **cum** is translated *when* (or *while*); **tum** is occasionally found in the main clause, and **cum . . . tum** together may be translated *not only . . . but also*:

Cum eum vidēbis, eum cognōscēs, *when you (will) see him* [i.e., at that very moment], *you will recognize him*.

Cum vincimus, tum pācem spērās, *when (while) we are winning, you are (at the same time) hoping for peace*.

Cum ad illum locum vēnerant, tum amīcōs contulerant, *when they had come to that place, they had brought their friends or not only had they come to that place, but they had also brought their friends*.

Very often, however, the verb of the **cum** clause is in the subjunctive mood, especially when it describes either the general circumstances (rather than the exact time) when the main action occurred (often called a “**cum** circumstantial clause”), or explains the cause of the main action (“**cum** causal”), or describes a circumstance that might have obstructed the main action or is in some other way opposed to it (“**cum** adversative”):

Cum hoc fēcisset, ad tē fugit.

When he had done this, he fled to you. (circumstantial)

Cum hoc scīret, potuit eōs iuvāre.

Since he knew this, he was able to help them. (causal)

Cum hoc scīret, tamen milītēs misit.

Although he knew this, nevertheless he sent the soldiers. (adversative)

Cum Gāium dīligerēmus, nōn poterāmus eum iuvāre.

Although we loved Gaius, we could not help him. (adversative)

Remember that when **cum** is followed immediately by a noun or pronoun in the ablative case, you should translate it *with*. When instead it introduces a subordinate clause, translate it *when, since, although*, etc. You should have little difficulty distinguishing among the four basic types of **cum** clauses: the temporal has its verb in the indicative, and the three subjunctive types can generally be recognized by analyzing the relationship between the actions in the main clause and the subordinate clause (note, too, that in the case of adversative clauses the adverb **tamen** often appears in the main clause). The verb in a **cum** clause, whatever its type, is regularly translated *as an indicative*, i.e., without an auxiliary such as *may* or *might*.

IRREGULAR *Ferō, ferre, tulī, lātum,* *to bear, carry*

Ferō is one of a series of irregular verbs to be introduced in the closing chapters of this text (the others being **volō**, **nōlō**, **mālō**, **fīō**, and **eō**); they are all very commonly used and should be learned thoroughly.

The English verb “to bear” is cognate with Latin **ferō**, **ferre** and has generally the same basic and metaphorical meanings, *to carry* and *to endure*. In the present system **ferō** is simply a third conjugation verb, formed exactly like **agō** except that the stem vowel does not appear in a few places, including the infinitive **ferre**. The only irregular forms, all of them in the present tense (indicative, imperative, and infinitive), are highlighted below in bold; the imperfect subjunctive, while formed on the irregular infinitive **ferre**, nevertheless follows the usual pattern of present infinitive + endings. Remember that the singular imperative lacks the -e, just like **dīc**, **dūc**, and **fac** (Ch. 8).

Although **tulī** (originally **tetulī**) and **lātum** (originally ***tlātum**) derive ultimately from a different verb related to **tollō** (the Eng. hybrid “go, went, gone,” e.g., is similarly composed from two different verbs through a common linguistic phenomenon known as “suppletion”), their conjugation follows the regular pattern and so should cause no difficulty.

Present Indicative**Active**

1. fērō
 2. fers (cp. āgis)
 3. fert (cp. āgit)
1. fērimus
 2. fērtis (cp. āgitis)
 3. fērunt

Passive

- fēror
fērris (āgeris)
fērtur (āgitur)
- fērimur
fēriminī
fēruntur

Present Imperative**Active**

2. fer (āge), ferte (āgite)

Infinitives**Active**

- Pres. ferre (āgere)
Perf. tulisse
Fut. lātūrus esse

Passive

- fērrī (āgī)
lātus esse
lātum īrī

SYNOPSIS

The following third person singular synopsis, showing irregular forms in bold and taken together with the preceding summary, should provide a useful overview of the conjugation of **ferō**; for the complete conjugation, see the Appendix (p. 459–60)

Indicative Mood

	Pres.	Fut.	Impf.	Perf.	Fut.Perf.	Plupf.
Act.	fert	fēret	ferēbat	tūlit	tūlerit	tūlerat
Pass.	fērtur	ferētur	ferēbātur	lātus est	lātus ērit	lātus ērat

Subjunctive Mood

	Pres.	Fut.	Impf.	Perf.	Fut.Perf.	Plupf.
Act.	fērat	—	fēret	tūlerit	—	tulisset
Pass.	ferātur	—	ferrētur	lātus sīt	—	lātus ēssēt

VOCABULARY

as, āssis, m., *an as* (a small copper coin, roughly equivalent to a penny; ace)

auxilium, -iī, n., *aid, help* (auxiliary; cp. augeō, *to increase, augment*)

digitus, -ī, m., *finger, toe* (digit, digital, digitalis, digitalize, digitate, digitize, prestidigitation; see *Latīna Est Gaudium*, Ch. 20)

elephāntus, -ī, m. and f., *elephant* (elephantiasis, elephantine)

- exsiliū, -iī, n., exile, banishment** (exilic)
invidia, -ae, f., envy, jealousy, hatred (invidious, invidiousness, envious; cp. **invidēō** below)
rūmor, rūmōris, m., rumor, gossip (rumormonger)
vīnum, -i, n., wine (vine, vinegar, viticulture, viniferous, vintage, vinyl)
mediocris, mediocre, ordinary, moderate, mediocre (mediocrity; cp. **medius**)
cum, conj. + subj., when, since, although; conj. + indic., when
apud, prep. + acc., among, in the presence of, at the house of
semel, adv., a single time, once, once and for all, simultaneously
ūsq̄, adv., all the way, up (to), even (to), continuously, always
dolēō, dolēre, dōlūī, dōlūtūrum, to grieve, suffer, hurt, give pain (doleful, dolor, dolorous, Dolores, condole, condolences, indolent, indolence; cp. **dolor**, Ch. 38)
dormiō, dormīre, dormīvī, dormītum, to sleep (dormitory, dormer, dormancy, dormant, dormouse)
fērō, fēre, tōllī, lātum, to bear, carry, bring; suffer, endure, tolerate; say, report (fertile, circumference, confer, defer, differ, infer, offer, prefer, proffer, refer, suffer, transfer; cp. bear)
ādferō, adfēre, āttulī, allātum, to bring to (afferent)
cōferō, cōfēre, cōtulī, collātum, to bring together, compare; confer, bestow; sē cōfēre, betake oneself, go (conference, collation)
ōfferō, offēre, ōtulī, oblātum, to offer (offertory, oblation)
rēferō, refēre, réttulī, relātum, to carry back, bring back; repeat, answer, report (refer, reference, referent, referral, relate, relation, relative)
invidēō, -vidēre, -vīdī, -vīsum, to be envious; + dat. (see Ch. 35), to look at with envy, envy, be jealous of
occidō, -cidere, -cidī, -cāsūm, to fall down; die; set (occident, occidental, occasion, occasional; cp. **cadō, occāsio**)

PRACTICE AND REVIEW

1. Iam vērō cognōvimus istās mentēs dūrās ferrum prō pāce offerre.
2. Nē nātae geminae discant verba tam acerba et tam dūra.
3. Cum hī decem virī ex moenibus semel discessissent, alia occāsio pācis numquam oblāta est.
4. Tantum auxilium nōbīs referet ut nē ācerimī quidem mīlitēs aut pugnāre aut hīc remanēre possint.
5. Rogābat cūr cēterae tantam fidem apud nōs praestārent et nōbīs tantam spem adferrent.
6. Cum patria nostra tanta beneficia offerat, tamen quīdam sē in insidiās fūrtim cōferunt et contrā bonōs mox pugnābunt.
7. Dēnique audiāmus quantae sint hae insidiae ac quot confūrti contrā civitātem surgant.

8. Haec scelera repente exposuī nē alia et similia ferrētis.
9. Respondērunt plūrima arma ā militibus ad fitus allāta esse et in nāvibus condita esse.
10. Cum parentēs essent vivī, fēlicēs erant; mortuī quoque sunt beātī.
11. Nesciō utrum trēs conūtrātī maneant an in exsiliū contenderint.
12. Nōs cōnferāmus ad cēnam, mei amīci, bibāmus multum vīnī, cōnstimāmus noctem, atque omnēs cōrās nostrās minuāmus!
13. When the soldiers had been arrested, they soon offered us money.
14. Although life brings very difficult things, let us endure them all and dedicate ourselves to philosophy.
15. Since you know what help is being brought by our six friends, these evils can be endured with courage.
16. Although his eyes could not see the light of the sun, nevertheless that humble man used to do very many and very difficult things.

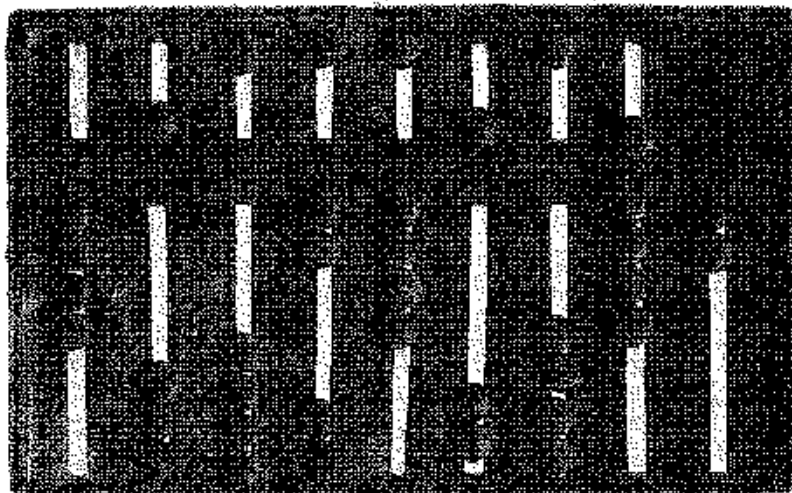
SENTENTIAE ANTIQUAE

1. Potestne haec lūx esse tibi iūcunda, cum sciās hōs omnēs cōnsilia tua cognōvisse? (Cicero.)
2. Themistoclēs, cum Graeciam servitūte Persicā liberāvisset et propter invidiam in exsiliū expulsus esset, ingrātae patriae iniūriam nōn tulit quam ferre dēbuit. (Cicero.—Persicus, -a, -um.—ingrātus, -a, -um, *ungrateful*.—iniūria, -ae, *injury*.)
3. Quae cum ita sint, Catilīna, cōnfer tē in exsiliū. (Cicero.—quae cum = et cum haec.)
4. Ō nāvis, novī flūctūs bellī tē in mare referent! Ō quid agis? Unde erit illūm perfugium? (Horace.—nāvis, *ship [of state]*.—flūctus, -ūs, *wave, billow*.)
5. Cum rēs pūblica immortalis esse dēbeat, doleō eam salutis egēre ac in vitā ūnius mortālis cōsistere. (Cicero.—cōsistō, -ore + in, *to depend on*.)
6. Cum illum hominem esse servum nōvisset, eum comprehendere nōn dubitāvit. (Cicero.)
7. Ille comprehēsus, cum primō impudenter respondēre coepisset, dēnique tamen nihil negāvit. (Cicero.—impudenter, *adv.*)
8. Milō dicitur per stadium vēnisse cum boven umeris ferret. (Cicero.—Milō, -lōnis, m., a famous Greek athlete.—stadium, -ii.—hōs, *bovis*, m. *ff.*, *ox*.—umerus, -i, *shoulder*.)
9. Quid vesper et somnus ferant, incertum est. (Livy.)
10. Ferte miserō tantum auxilium quantum potestis. (Terence.)
11. Hoc ūnum sciō: quod fāta ferunt, id ferēmus aequō animō. (Terence.)
12. Lēgum dēnique idcirco omnēs servī sumus, ut liberī esse possīmus. (*Cicero.—idcirco, *adv.*, *for this reason*.)

GIVE ME A THOUSAND KISSES!

- Vivāmus, mea Lesbia, atque amēmus,
 rūmōrēsque senum sevēriōrum
 omnēs ūnius aestimēmus assis!
 Sōlēs occidere et redire possunt;
 5 nōbīs cum semel occidit brevis lūx,
 nox est perpetua fīna dormiēda.
 Dā mī bāsia mille, deinde centum;
 dein mille altera, dein secunda centum;
 deinde ūsque altera mille, deinde centum.
 10 Dein, cum mīlia multa fēcerimus—
 conturbābimus illa, nē sciāmus,
 aut nē quis malus invidēre possit,
 cum tantum sciat esse bāsiorum.

(*Catullus 5; an exhortation to love, and to ignore the grumbling of stern old men who envy the young and curse their passion.—*rūmōrēs*, with *omnēs*; adj. and noun were often widely separated in poetry, so it is especially important to take note of the endings.—*sevērus*, -a, -um.—*ūnius . . . assis*, gen. of value, *at one penny*.—*aestimāre*, *to value, estimate*.—*redire*, *to return*.—*nōbīs*, dat. of reference [Ch. 38], here = *nostra*, with *brevis lūx*.—*nū* = *mihi*.—*dein* = *deinde*.—*conturbāre*, *to throw into confusion, mix up, jumble*; possibly an allusion to disturbing the counters on an abacus.—*nē sciāmus*, sc. *numerum*; if the number is unknown then, in a sense, it is limitless.—*quis*, here *someone*.—*invidēre*, with *malus*, means both *to envy* and *to cast an evil eye upon*, i.e., *to hex*.—*tantum*, with *bāsiorum*, gen. of the whole, = *so many kisses*.)



Small Roman abacus, Museo Nazionale Romano delle Terme, Rome, Italy

RINGO

Sēnōs Charīnus omnibus digitīs gerit
 nec nocte pōnit anulōs
 nec cum lavātur. Causa quae sit quaeritis?
 Dactylīothēcam nōn habet!

(*Martial 11.59; meter: iambic trimeter and dimeter.—Charīnus, an ostentatious chap who liked to show off his rings.—sēnī, -ae, -a, *six each, six apiece*, here with *anulōs*, *rings* [see *Lactia Est Gaudium*, Ch. 20]; what effect might the poet be hoping to achieve by so widely separating noun and adj.?—pōnit = *dēpōnit*, *put away*—lavāre, *to bathe*.—Causa . . . quaeritis: the usual order would be *quaeritisne quae sit causa*.—*dactylīothēca*, -ae, *a ring-box, jewelry chest*.)



Gold ring
 Kunsthistorisches Museum, Vienna, Austria

FACĒTIAE (WITTICISMS)

Cum Cicerō apud Damasippum cēnāret et ille, mediocī vīnō in mēnsā positō, dīceret, “Bibe hoc Falernum; hoc est vīnum quadrāgintā annōrum,” Cicerō respondit, “Bene aetātem fert!”

(Macrobius, *Sāturnalīa* 2.3.—*Falernum*, -ī, *Falernian wine*, actually a very famous wine, not a “mediocre” one.—*quadrāgintā*, indecl., 40.)

Augustus, cum quīdam rīdiculus eī libellum trepidē adferret, et modo prōferret manum et modo retraheret, “Putās,” inquit, “tē assem elephantō dare?”

(Macrobius, *Sāturnalīa* 2.4.—*trepidē*, adv., *in confusion*.—*modo . . . modo*, *now . . . now*.—*re-trahō*.—*elephantō*: one thinks of a child offering a peanut to a circus elephant.)

ETYMOLOGY

In the readings

2. ingrate, ingratitude.—injurious. 4. fluctuate. 5. consist, consistent. 7. impudent, impudence. 8. bovine.—humerus, humeral. “Kisses”: severe, severity, asseverate.—estimate, estimation, inestimable. “Rings”: annulus, annular eclipse, annulate, annulet (all spelled with *nn*, perhaps by analogy with *annus*, *year*; despite the classical *annulus*, which—to get down to “fundamentals”—is actually the diminutive of *annus*, *ring*, *circle*, *anus*). “Facētiaē”: trepidation.—retract, retraction.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Iterum salvēte, doctae doctique! Having made it this far, you’ve certainly earned that appellation, and, as a further reward, here are more tidbits *ex vocabulārīō novō huius capitī*, all focussed on that villainous Catiline: to start with, there’s that famous *cum* temporal clause from Cicero’s indictment of Catiline: *cum tacent, clāmant*, *when they are silent, they are shouting*, i.e., “by their silence they condemn you.” Poor Catiline, perhaps he had too much to drink, *ūsq̄ ad nauseam*, and spilled the beans, ignoring the warning, *in vīnō vēritās*; if only he had observed Horace’s *aurea mediocritās*, *the golden mean*, he might have received *auxilium ab altō*, *help from on high*, but the gods, it appears, were against him. And so he soon met his end, *semel et simul*, *once and for all*: *valē, miser Catilīna, et vōs omnēs, amīcī vēritātis honōrisque, valeātis!*

Formation and Comparison of Adverbs; Volō, Mālō, Nōlō; Proviso Clauses

FORMATION AND COMPARISON OF ADVERBS

You are by now familiar with a wide range of Latin adverbs, words employed (as in English) to modify verbs, adjectives, or other adverbs. Many have their own peculiar forms and endings and must simply be memorized when first introduced in the vocabularies (often without benefit of English derivatives to aid in the memorization): among these are *cūr*, *etiam*, *ita*, *tam*, etc.

POSITIVE DEGREE

A great many adverbs, however, are formed directly from adjectives and are easily recognized. Many first/second declension adjectives form positive degree adverbs by adding *-ē* to the base:

<i>lōng-ē</i>	(<i>far</i> ; <i>longus</i> , -a, -um)
<i>liber-ē</i>	(<i>freely</i> ; <i>liber</i> , <i>libera</i> , <i>liberum</i>)
<i>pūlchr-ē</i>	(<i>beautifully</i> ; <i>pulcher</i> , -chra, -chrum)

From adjectives of the third declension, adverbs are often formed by adding *-iter* to the base; if the base ends in *-nt-* only *-er* is added:

fórt-iter	(<i>bravely</i> ; fortis, -e)
celér-iter	(<i>quickly</i> ; celer, celeris, celere)
ácr-iter	(<i>keenly</i> ; ácer, ácris, ácre)
fēlic-iter	(<i>happily</i> ; fēlix, gen. fēlicis)
sapiént-er	(<i>wisely</i> ; sapiēns, gen. sapiēntis)

COMPARATIVE AND SUPERLATIVE DEGREE

Many Latin adverbs have comparative and superlative forms, just as they do in English, and their English translations correspond to those of comparative and superlative adjectives; e.g., positive degree “quickly”; comparative “more (rather, too) quickly”; superlative “most (very) quickly,” etc.

The comparative degree of adverbs is with few exceptions the **-ius** form which you have already learned as the neuter of the comparative degree of the adjective.

The superlative degree of adverbs, being normally derived from the superlative degree of adjectives, regularly ends in **-ē** according to the rule given above for converting adjectives of the first and the second declensions into adverbs.

Quam WITH COMPARATIVE AND SUPERLATIVE ADVERBS

Quam is used with adverbs in essentially the same ways as with adjectives: *hic puer celerius cucurrit quam ille*, *this boy ran more quickly than that one*; *illa puella quam celerrimē cucurrit*, *that girl ran as quickly as possible*. The ablative of comparison is not ordinarily employed after comparative adverbs (except in poetry).

COMPARISON OF IRREGULAR ADVERBS

When the comparison of an adjective is irregular (see Ch. 27), the comparison of the adverb derived from it normally follows the basic irregularities of the adjective but, of course, has adverbial endings. Study carefully the following list of representative adverbs; those that do not follow the standard rules stated above for forming adverbs from adjectives are highlighted in bold (be prepared to point out how they do not conform). Note the alternate superlatives **prīmō**, which usually means *first (in time)* vs. **primum**, usually *first (in a series)*; **quam primum**, however, has the idiomatic translation *as soon as possible*.

Positive	Comparative	Superlative
lóngē (<i>far</i>)	lóngius (<i>farther, too f.</i>)	longissimē (<i>farthest, very f.</i>)
liberē (<i>freely</i>)	liberius (<i>more f.</i>)	liberrimē (<i>most, very f.</i>)
pulchrē (<i>beautifully</i>)	pulchrius (<i>more b.</i>)	pulcherrimē (<i>most b.</i>)
fórtiter (<i>bravely</i>)	fórtius (<i>more b.</i>)	fortissimē (<i>most b.</i>)

celérīter (<i>quickly</i>)	celérius (<i>more q.</i>)	celérrimē (<i>most q.</i>)
âcriter (<i>keenly</i>)	âcrius (<i>more k.</i>)	âcérītimē (<i>most k.</i>)
fēliciter (<i>happily</i>)	fēlicius (<i>more h.</i>)	fēlicīssimē (<i>most h.</i>)
sapiēnter (<i>wisely</i>)	sapiēntius (<i>more w.</i>)	sapiētīssimē (<i>most w.</i>)
fācile (<i>easily</i>)	fācīlius (<i>more e.</i>)	fācīllimē (<i>most e.</i>)
bēne (<i>well</i>)	mélius (<i>better</i>)	óptimē (<i>best</i>)
māle (<i>badly</i>)	peius (<i>worse</i>)	péssimē (<i>worst</i>)
mūltum (<i>much</i>)	plūs (<i>more, quantity</i>)	plūrimum (<i>most, very much</i>)
magnópere (<i>greatly</i>)	māgis (<i>more, quality</i>)	máximē (<i>most, especially</i>)
párum (<i>little, not very [much]</i>)	mínus (<i>less</i>)	mínimē (<i>least</i>)
(prō)	prīus (<i>before, earlier</i>)	{ prīmō (<i>first, at first</i>) prīmum (<i>in the first place</i>)
dīū (<i>for a long time</i>)	dīūtius (<i>longer</i>)	dīūtīssimē (<i>very long</i>)

IRREGULAR Volō, velle, voluī, to wish

Like *ferō*, introduced in the last chapter, *volō* is another extremely common third conjugation verb which, though regular for the most part, does have several irregular forms, including the present infinitive *velle*. Remember these points:

- volō* has no passive forms at all, no future active infinitive or participle, and no imperatives;
- the perfect system is entirely regular;
- the only irregular forms are in the present indicative (which must be memorized) and the present subjunctive (which is comparable to *sim, sis, sit*);
- the imperfect subjunctive resembles that of *ferō*; while formed from the irregular infinitive *velle*, it nevertheless follows the usual pattern of present infinitive + personal endings;
- vol-* is the base in the present system indicatives, *vel-* in the subjunctives.

Pres. Ind.	Pres. Subj.	Impf. Subj.	Infinitives
1. volō	vélīm	véllem	Pres. velle
2. vīs	vélīs	véllēš	Perf. voluisse
3. vult	vélit	véllet	Fut. ———
1. vólumus	velīmus	vellēmus	Participle
2. vóltis	velītis	vellētis	Pres. volēns
3. vólunt	velīnt	vellēnt	

SYNOPSIS

The following third person singular synopsis, with irregular forms in bold, should provide a useful overview of the conjugation of **volō**; for the complete conjugation, see the Appendix (p. 458–59).

Indicative Mood

	Pres.	Fut.	Impf.	Perf.	Fut.Perf.	Plupf.
Act.	vult	vólet	volébat	vóluit	volúerit	volúerat

Subjunctive Mood

	Pres.	Fut.	Impf.	Perf.	Fut.Perf.	Plupf.
Act.	vélit	—	véllet	volúerit	—	volúisset

Nōlō AND Mālō

The compounds **nōlō**, **nōlle**, **nōlūi** (**nē** + **volō**), *not to wish, to be unwilling*, and **mālō**, **mālle**, **mālūi** (**magis** + **volō**), *to want (something) more or instead, prefer, follow volō closely*, but have long vowels in their stems (**nō-**, **mā-**) and some other striking peculiarities, especially in the present indicative.

PRESENT INDICATIVE OF **Nōlō**

Sg. **nōlō**, **nōn vīs**, **nōn vult** Pl. **nōlumus**, **nōn vultis**, **nōlunt**

PRESENT INDICATIVE OF **Mālō**

Sg. **mālō**, **māvīs**, **māvult** Pl. **mālumus**, **māvultis**, **mālunt**

The following synopses provide representative forms, again with irregular forms in bold, but you should see the Appendix (p. 458–59) for the full conjugation of these verbs.

Indicative Mood

	Pres.	Fut.	Impf.	Perf.	Fut.Perf.	Plupf.
Act.	nōn vult	nōlet	nōlēbat	nōluit	nōlúerit	nōlúerat

Subjunctive Mood

Act.	nōlit	—	nōllet	nōlúerit	—	nōlúisset
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Indicative Mood

Act.	māvult	málet	mālēbat	māluit	mālúerit	mālúerat
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Subjunctive Mood

Act.	mālit	—	māllet	mālúerit	—	mālúisset
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NŌLŌ AND NEGATIVE COMMANDS

While *volō* and *mālō* lack imperatives, *nōlō* has both singular and plural imperatives that were very commonly employed along with complementary infinitives to express negative commands:

Nōlī manēre, Catilīna, do not remain, Catiline!

Nōlīte discēdere, amīcī meī, do not leave, my friends!

PROVISO CLAUSES

The subjunctive is used in a subordinate clause introduced by *dummodo*, *provided that, so long as*, and certain other words that express a provisional circumstance or “proviso”; *nē* is used as the negative in such clauses.

Nōn timēbō, dummodo hīc remaneās, I shall not be afraid, provided that you remain here.

Erimus fēlicēs, dummodo nē discēdās, we shall be happy, so long as (provided that) you do not leave.

Note that the verb in such clauses is simply translated as an indicative.

VOCABULARY

custōdiā, -ae, f., *protection, custody*; pl., *guards* (custodian, custodial)

exercitus, -ūs, m., *army* (exercise)

paupertās, *paupertātis*, f., *poverty, humble circumstances* (cp. *pauper* below)

dīves, gen. *dīvitis* or *dītis*, *rich*, (*Dives*)

pār, gen. *pāris* + dat. (cp. Ch. 35), *equal, like* (*par, pair, parity, peer, peerless, disparage, disparity, umpire, nonpareil*)

pauper, gen. *pauperis*, *of small means, poor* (*poverty, impoverished*; cp. *paupertās*)

dummodo, conj. + subj., *provided that, so long as*

All adverbs given in the list above, p. 220–21.

mālō, *mālle*, *mālūī*, *to want (something) more, instead; prefer*

nōlō, *nōlle*, *nōlūī*, *to not . . . wish, be unwilling* (*nolo contendere, nol. pros.*)

pāteō, *pātere*, *pātuī*, *to be open, lie open; be accessible; be evident* (*patent, patent, patency*)

praebetō, -bēre, -bui, -bitum, *to offer, provide*

prōmittō, -mittere, -mīsī, -missum, *to send forth; promise* (*promissory*)

vólō, *vēlle*, *vólūī*, *to wish, want, be willing, will* (*volition, voluntary, involuntary, volunteer, volitive, voluptuous, benevolent, malevolent, nolens volens*)

PRACTICE AND REVIEW

1. Prīmō illi trēs rīdicolī nē mediocria quidem perīcula fortiter ferre poterant et ūllum auxiliū offerre nōlēbant.
2. Maximē rogāvimus quantum auxiliū septem fēminae adferrent et utrum dubitārent an nōs mox adiūtūrae essent.
3. Dēnique armīs collātis, imperātor prōmisit decem mīlia militum celerrimē discessūra esse, dummodo satis cōpiarū reciperent.
4. Paria beneficia, igitur, in omnēs dignōs cōferre māvultis.
5. Haec mala melius expōnant nē dīvitiās minuant aut honōrēs suōs āmittant.
6. At volumus cognōscere cūr sic invīderit et cūr verba eius tam dūra fuerint.
7. Cum cēterī hās insidiās cognōverint, vult in exsilium fūrtim ac quam celerrimē sē cōferre ut rīmōrēs et invidiam vitet.
8. Multine discipulī tantum studium ūsque praestant ut hās sententiās facillimē ūnō annō legere possint?
9. Cum dīvitiās āmīssisset et ūnum assem nōn habēret, tamen omnēs cīvēs ingenium mōrēsque eius maximē laudābant.
10. Plūra meliōraque lēgibus aequis quam ferrō certē faciēmus.
11. Oculī tuī sunt pulchrīorēs sideribus caelī, mea puella; es gracilis et bella, ac ōsacula sunt dulciōra vīnō; amēmus sub lūce lūnae!
12. Iste hostis, in Italiam cum multīs elephantīs veniēns, prīmō pugnāre nōluit et plurimōs diēs in montibus cōsūmpsit.
13. Sī nepōs tē ad cēnam invitābit, mēnsam explēbit et tibi tantum vīnī offeret quantum vīs; nōlī, autem, nimium bibere.
14. Do you wish to live longer and better?
15. He wishes to speak as wisely as possible so that they may yield to him very quickly.
16. When these plans had been learned, we asked why he had been unwilling to prepare the army with the greatest possible care.
17. That man, who used to be very humble, now so keenly wishes to have wealth that he is willing to lose his two best friends.

SENTENTIAE ANTĪQUAE

1. Occāsio nōn facile praebētur sed facile ac repente āmittitur. (Publius Syrus.)
2. Nōbiscum vīvere iam diūtius nōn potes; nōlī remanēre; id nōn ferēmus. (Cicero.)
3. Vīs rēctē vīvere? Quis nōn? (*Horace.—rēctus, -a, -um, *straight, right*.)
4. Plūs nōvistī quid faciendū sit. (Terence.)
5. Mihi vērē dīxit quid vellet. (Terence.)

6. Parēs cum paribus facillimē congregantur. (*Cicero.—congregāre, to gather into a flock.)
7. Tē magis quam oculos meos amō. (Terence.)
8. Homines libenter id credunt quod volunt. (Caesar.—libēns, -entis, willing.)
9. Multa eveniunt hominibus quae volunt et quae nōlunt. (Plautus.—evenīre, to happen.)
10. Cōsiliō melius contendere atque vincere possumus quam irā. (Publius Syrus.)
11. Optimus quisque facere māvult quam dicere. (Sallust.—māvult quam = magis vult quam.)
12. Omnēs sapientēs feliciter, perfectē, fortunatē vivunt. (Cicero.—perfectus, -a, -um, complete.)
13. Maximē eum laudant qui pecuniā nōn movētur. (Cicero.)
14. Si vis scire quam nihil malī in paupertate sit, cōfer pauperem et divitem: pauper saepius et fidelius ridet. (Seneca.)
15. Magistrī pueris crustula dant ut prīma elementa discere velint. (Horace.—crustulum, -ī, cookie.—elementum, -ī.)
16. Si vis mē flere, dolendum est primum ipsi tibi. (*Horace.—flere, to weep.)

THE CHARACTER OF CIMON

Cimōn celeriter ad summōs honōrēs pervēnit. Habēbat enim satis eloquentiae, summam liberalitatem, magnam scientiam lēgum et rei militaris, quod cum patre ā puerō in exercitiis fuerat. Itaque hic populum urbānum in suā potestate facillimē tenuit et apud exercitum valuit plurimum auctoritate.

Cum ille occidisset, Athēniensēs dē eō diū doluerunt; nōn solum in bello, autem, sed etiam in pāce eum graviter dēsiderāverunt. Fuit enim vir tantae liberalitatis ut, cum multos hortos haberet, nunquam in his custodias pōneret; nam hortos liberrimē patere voluit nē populus ab his fructibus prohiberetur. Saepē autem, cum aliquem minus bene vestitum vidēret, ei suum amiculum dedit. Multos locupletavit; multos pauperes vivōs iūvit atque mortuōs suō sūmptū extulit. Sic minimō mirum est si, propter mōrēs Cimōnis, vīta eius fuit sēcūra et mors eius fuit omnibus tam acerba quam mors cuiusdam ex familiā.

(Nepos, *Cimōn*: adapted excerpts.—per-venire.—eloquentia, -ae.—liberalitās, -tātis.—militaris, -e.—ā puerō, from his boyhood.—potestās, -tātis, power.—auctoritās, -tātis, authority; the abl. tells in what respect.—Athēniensēs, Athenians.—hortus, -ī, garden.—vestitus, -a, -um, clothed.—amiculum, -ī, cloak.—locupletāre, to enrich.—sūmptus, -ūs, expense.—extulit: ef-ferō, bury.—mirus, -a, -um, surprising.—sēcūrus, -a, -um: sēc- means without.)

A VACATION . . . FROM YOU!

Quid mihi reddat ager quaeris, Line, Nōmentānus?
Hoc mihi reddit ager: tē, Line, nōn videō!

(*Martial 2.38; meter: elegiac couplet.—**reddō**, -ere, to give back, return (in profit).—**Linus**, -ī, another of Martial's addressees.—**Nōmentānus**, -a, -um, in *Nomentum*, a town of Latium known for its wine industry.)

PLEASE . . . DON'T!

Nīl recitās et vīs, Māmerce, poēta vidērī.
Quidquid vīs estō, dummodo nīl recitēs!

(*Martial 2.88; meter: elegiac couplet.—**nīl** = *nilūl*.—**Māmercus**, -ī.—**estō**, fut. imper. of *esse*, "Be . . . !")

ETYMOLOGY

In the readings

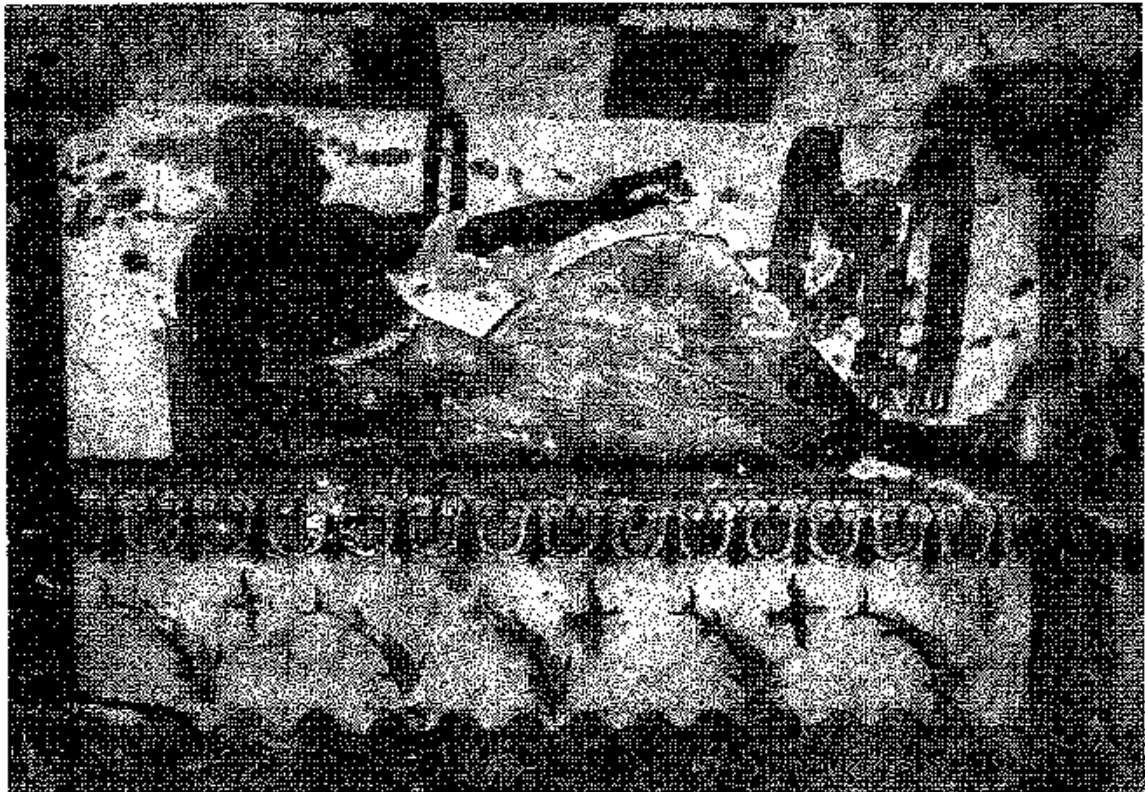
3. rectitude, rectify, direct, erect, correct; cp. right. 6. congregate, segregate, gregarious, aggregate. 9. event (=out-come), eventual. 12. perfect (=made or done thoroughly). "Cimon": vest, vestment, invest, divest.—sumptuous, sumptuary.—miraculous, admire. "Vacation": render, rendering, rendition.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! The modern Olympic games have as their motto three comparative adverbs, *cilius, altius* (from *altus*, -a, -um, *high*), *fortius*. The new irregular verbs in this chapter, especially *volō* and *nōlō* are extremely common in Lat. and you'll find them, willy-nilly, all through English. You know very well, for example, the legal plea of *nōlō*, short for *nōlō contendere*, *I am unwilling to contest* (the accusation); there's also *nol. pros.* = *nōlle prōsequī*, *to be unwilling to pursue* (the matter), meaning to drop a lawsuit; *nōlēns, volēns, unwilling (or) willing*, i.e., whether or not one wishes, like "willy-nilly" (a contraction of "will ye, nill ye"); the abbreviation "d.v." for *deō volente*; also *volō, nōn valeō*, *I am willing but not able*; *nōll mē tangere*, a warning against tampering as well as Lat. for the jewel-weed flower or "touch-me-not"; *quantum vīs*, *as much as you wish* (which may be more than just *quantum satis*, Ch. 30!); *Deus vult*, the call to arms of the First Crusade; and *mālō morī quam foedārī*, freely "death before dishonor" (lit., *I wish to die rather than to be dishonored*: for the deponent verb *morior*, see Ch. 34). Years ago some pundit wrote (demonstrating the importance of macrons), *mālō malō malō mālō*, *I'd rather be in an apple tree than a bad man in adversity*; the first *mālō* is from *mālura*, -ī, *apple, fruit-tree*, which calls to mind Horace's characterization of a Roman *cēna*, from the hors d'oeuvres to the dessert, as *ab ovō*

(ovum, -ī, egg) ūsque ad mālā, a phrase, very like the expression “from soup to nuts,” that became proverbial for “from start to finish.”

Et cētera ex vocābulārīō novō: cēterīs pāribus, *all else being equal*; custōdia is related to custōs, custōdis, *guard*, and custōdire, *to guard*, hence Juvenal’s satiric query, *sed quis custōdiēt ipsōs custōdēs*; exercitus is connected with exercēb, exercēre, *to practice, exercise*, and the noun exercitātīō, which gives us the proverb, most salutary for Latin students: *exercitātīō est optimus magister*. And so, valēte, discipulīfāe, et exercēte, exercēte, exercēte!



*Banqueter with egg, Etruscan fresco
Tomb of the Lionesses, late 6th century B.C.
Tarquinia, Italy*

Conditions

CONDITIONAL SENTENCES

Conditions are among the most common sentence types, others being “declarative,” “interrogative,” and “exclamatory.” You have encountered numerous conditional sentences in your Latin readings already, and so you are aware that the basic sentence of this type consists of two clauses: 1) the “condition” (or “protasis,” Gk. for *proposition* or *premise*), a subordinate clause usually introduced by *sī*, *if*, or *nisi*, *if not* or *unless*, and stating a hypothetical action or circumstance, and 2) the “conclusion” (or “apodosis,” Gk. for *outcome* or *result*), the main clause, which expresses the anticipated outcome if the premise turns out to be true.

There are six basic conditional types; three have their verbs in the indicative, three in the subjunctive, and the reason is simple. While all conditional sentences, by their very nature, describe actions in the past, present, or future that are to one extent or another hypothetical, the indicative was employed in those where the condition was more likely to be realized, the subjunctive in those where the premise was either less likely to be realized or where both the condition and the conclusion were absolutely contrary to the actual facts of a situation. Study carefully the following summary, learning the names of each of the six conditional types, how to recognize them, and the standard formulae for translation.

INDICATIVE CONDITIONS

1. **Simple fact present:** *Sī id facit, prudēns est.* *If he is doing this [and it is quite possible that he is], he is wise.* Present indicative in both clauses; translate verbs as present indicatives.

2. **Simple fact past:** *Sī id fecit, prudēns fuit.* *If he did this [and quite possibly he did], he was wise.* Past tense (perfect or imperfect) indicative in both clauses; translate verbs as past indicatives.
3. **Simple fact future** (sometimes called "future more vivid"): *Sī id faciet, prudēns erit.* *If he does (will do) this [and quite possibly he will], he will be wise.* Future indicative in both clauses; translate the verb in the protasis as a present tense (here Eng. "if" + the present has a future sense), the verb in the conclusion as a future. (Occasionally the future perfect is used, in either or both clauses, with virtually the same sense as the future: see S.A. 8 and "B.Y.O.B." line 3, p. 231.)

SUBJUNCTIVE CONDITIONS

The indicative conditions deal with potential facts; the subjunctive conditions are ideal rather than factual, describing circumstances that are either, in the case of the "future less vivid," somewhat less likely to be realized or less vividly imagined or, in the case of the two "contrary to fact" types, opposite to what actually is happening or has happened in the past.

1. **Contrary to fact present:** *Sī id faceret, prudēns esset.* *If he were doing this [but in fact he is not], he would be wise [but he is not].* Imperfect subjunctive in both clauses; translate with auxiliaries *were* (. . . *ing*) and *would* (*be*).
2. **Contrary to fact past:** *Sī id fecisset, prudēns fuisset.* *If he had done this [but he did not], he would have been wise [but he was not].* Pluperfect subjunctive in both clauses; translate with auxiliaries *had* and *would have*.
3. **Future less vivid** (sometimes called "should-would"): *Sī id faciat, prudēns sit.* *If he should do this [and he may, or he may not], he would be wise.* Present subjunctive in both clauses; translate with auxiliaries *should* and *would*.

There are occasional variants on these six basic types, i.e., use of the imperative in the apodosis, "mixed conditions" with different tenses or moods in the protasis and apodosis, different introductory words (e.g., *dum*), etc., but those are easily dealt with in context.

FURTHER EXAMPLES

Classify each of the following conditions.

1. *Sī hoc dīcet, errābit;* *if he says this, he will be wrong.*
2. *Sī hoc dīcit, errat;* *if he says this, he is wrong.*
3. *Sī hoc dīxisset, errāvisset;* *if he had said this, he would have been wrong.*
4. *Sī hoc dicat, erret;* *if he should say this, he would be wrong.*

5. *Sī hoc dixit, errāvit; if he said this, he was wrong.*
6. *Sī hoc diceret, errāret; if he were saying this, he would be wrong.*
7. *Sī veniat, hoc videat; if he should come, he would see this.*
8. *Sī vēnit, hoc vidit; if he came, he saw this.*
9. *Sī venīret, hoc vidēret; if he were coming, he would see this.*
10. *Sī veniet, hoc vidēbit; if he comes, he will see this.*
11. *Sī vēnisset, hoc vidisset; if he had come, he would have seen this.*

VOCABULARY

- īnītiūm, -īi, n.**, *beginning, commencement* (initial, initiate, initiation)
- ops, opis, f.**, *help, aid*; **opēs, opum, pl.**, *power, resources, wealth* (opulent, opulence; cp. **cōpia**, from **con-** + **ops**)
- philosophus, -ī, m.**, and **philosophia, -ae, f.**, *philosopher* (philosophy, philosophical)
- plēbs, plēbis, f.**, *the common people, populace, plebeians* (plebs, plebe, plebeian, plebiscite)
- sāl, sālis, m.**, *salt; wit* (salad, salami, salary, salina, saline, salify, salimeter, salinometer, sauce, sausage)
- spēculum, -ī, n.**, *mirror* (speculate, speculation; cp. **spectō**, Ch. 34)
- quis, quid**, after **sī, nisi, nē, num**, indef. pron., *anyone, anything, someone, something* (cp. **quis? quid? quisque, quisquis**)
- cāndidus, -a, -um**, *shining, bright, white; beautiful* (candescent, candid, candidate, candor, incandescent, candle, chandelier)
- mērus, -a, -um**, *pure, undiluted* (mere, merely)
- suāvis, suāve**, *sweet* (suave, suaveness, suavity, suasion, dissuade, persuasion; cp. **persuādēō**, Ch. 35)
- ve, conj.** suffixed to a word = **aut** before the word (cp. **-que**), *or*
- heu, interj.**, *ah!, alas!* (a sound of grief or pain)
- sūbitō, adv.**, *suddenly* (sudden, suddenness)
- recūsō (1)**, *to refuse* (recuse, recusant; cp. **causa**)
- trādō, -dere, -didī, -ditum (trāns + dō)**, *to give over, surrender; hand down, transmit, teach* (tradition, traditional, traitor, treason)

PRACTICE AND REVIEW

1. Dummodo exercitus opem mox ferat, moenia urbis celeriter cōservāre poterimus.
2. Cum cōsilia hostium ab inītiō cognōvissēs, prīmō tamen ūllūm auxiliū offerre aut etiam centum milītēs prōmittere nōluistī.
3. Sī dīvitiae et invidia nōs ab amōre et honōre ūsque prohibent, dīvitēsne vērē sumus?
4. Pauper quidem nōn erit pār cēterīs nisi scientiam ingeniumve habēbit; sī haec habeat, autem, multī magno opere invideant.
5. Nisi insidiae patērent, ferrum eius maximē timērēmus.

6. Sī quis rogābit quid nunc discās, refer tē artem nōn mediocrem sed ūtilissimam ac difficillimam discere.
7. Lēgēs ita scribantur ut dīvitēs et plēbs—etiam pauper sine asse— sint parēs.
8. Sī custōdiae dūriōrēs fortiōrēsque ad casam tuam contendissent, heu, numquam tanta scelera suscēpissēs et hī omnēs nōn occidissent.
9. Illa fēmina sapientissima, cum id semel cognōvisset, ad eās celerrimē sē contulit et omnēs opēs suās praebuit.
10. Dūrum exsilium tam ācrem mentem ūnō annō mollire nōn poterit.
11. Propter omnēs rŭmōrēs pessimōs (quī nōn erant vērī), nātāe suāvēs eius magnopere dolēbant et dormire nōn poterant.
12. If those philosophers should come soon, you would be happier.
13. If you had not answered very wisely, they would have hesitated to offer us peace.
14. If anyone does these three things well, he will live better.
15. If you were willing to read better books, you would most certainly learn more.

SENTENTIAE ANTIQUAE

1. Sī vīs pācem, parā bellum. (Flavius Vegetius.—*parā, prepare for.*)
2. Arma sunt parvī pretiī, nisi vērō cōnsilium est in patriā. (Cicero.—*pretium, -ī, value.*)
3. Salūs omnium ūnā nocte certē āmissa esset, nisi illa sevērītās contrā istōs suscepta esset. (Cicero.—*sevērītās, -tātis.*)
4. Sī quid dē mē posse agī putābis, id agēs—sī tū ipse ab istō periculō eris liber. (Cicero.)
5. Sī essem mihi cōnsciūs ūllius culpaē, aequō animō hoc malum ferrem. (Phaedrus.—*cōnsciūs, -a, -um, conscious.*)
6. Dicis tē vērē malle fortunam et mōrēs antiq̄uae plēbis; sed sī quis ad illa subitō tē agat, illum modum vītāe recūsēs. (Horace.)
7. Minus saepe errēs, sī sciās quid nesciās. (Publilius Syrus.)
8. Dicēs "heu" sī tē in speculō videris. (Horace.)
9. Nīl habet infelix paupertās dūrius in sē quam quod ridiculōs hominēs facit. (*Juvenal.—*nīl = nihil.—quod, the fact that.*)

B.Y.O.B., etc., etc.

Cēnābis bene, mī Fabulle, apud mē
 paucis (sī tibi dī favent) diēbus—
 sī tēcum attuleris bonam atque magnam
 cēnam, nōn sine candidā puellā
 5 et vīnō et sale et omnibus cachinnīs;
 haec sī, inquam, attuleris, venuste noster,
 cēnābis bene; nam tuī Catullī

plēnus sacculus est arāneārum.
 Sed contrā accipiēs merōs amōrēs,
 10 seu quid suāvius ēlegantiusve est:
 nam unguentum dabo, quod meae puellae
 dōnārum Venerēs Cupīdinēsque;
 quod tū cum olfaciēs, deōs rogābis,
 tōtum ut tē faciant, Fabulle, nāsum.

(*Catullus 13; meter: hendecasyllabic. The poet invites a friend to dinner, but there's a hitch and a BIG surprise.—*favēre* + *dat.*, *to be favorable toward, favor*.—*cachinnā, -ae*, *laugh, laughter*.—*venustus, -a, -um*, *charming*.—*sacculus, -ī*, *money-bag, wallet*.—*arānea, -ae*, *spiderweb*.—*contrā*, here *adv.*, *on the other hand, in return*.—*seu*, *conj.*, *or*.—*ēlegāns*, *gen. ēlegantis*.—*unguentum, -ī*, *salve, perfume*.—*dabo*: remember that *-ō* was often shortened in verse.—*dōnārum* = *dōnāvērunt*, from *dōnāre, to give*.—*Venus, -neris, f.*, and *Cupīdō, -dīnis, m.*; *Venus* and *Cupid*, *pl.* here to represent all the fostering powers of Love.—*quod . . . olfaciēs* = *cum tū id olfaciēs*.—*olfaciō, -ere, to smell*.—For formal discussion of the “jussive noun” clause *deōs rogābis . . . ut . . . faciant*, easily translated here, see Ch. 36.—*tōtum . . . nāsum*, from *nāsus, -ī, nose*, objective complement with *tē*; the wide separation of *adj.* and *noun* suggests the cartoon-like enormity of the imagined schnoz!)

THE RICH GET RICHER

Semper pauper eris, si pauper es, Aemiliāne:
 dantur opēs nūllī nunc nisi dīvītibus.

(*Martial 5.81; meter: elegiac couplet.—*Aemiliānus, -ī*.)

ARISTOTLE, TUTOR OF ALEXANDER THE GREAT

An Philippus, rēx Macedonum, voluisset Alexandrō, filiō suō, prīma elementa litterārum tradī ab Aristotele, summō eius aetātis philosophō, aut hic suscepisset illud maximum officium, nisi initia studiōrum pertinēre ad summam sapientissimē crēdidisset?

(Quintilian, *Institūtiones Ōrātoriae* 1.1.23.—*an*, *interrog. conj.*, *or, can it be that*.—*Macedonēs, -donum, m./f. pl.*, *Macedonians*.—*Aristotelēs, -telis*.—*pertinēre ad, to relate to, affect*.—*summa, -ae, highest part, whole*.)

YOUR LOSS, MY GAIN!

Cum Quīntus Fabius Maximus magnō cōsiliō Tarentum fortissimē recēpisset et Salinātor (quī in arcē fuerat, urbe āmissā) dīxisset, “Meā operā, Quīnte Fabī, Tarentum recēpisti,” Fabius, mō audiente, “Certē,” inquit rīdēns, “nam nisi tū urbem āmissēs, nunquam eam recēpissem.”

(Cicero, *Dē Senectūte* 4.11.—During the second Punic War, Tarentum revolted from the Romans to Hannibal, though the Romans under Marcus Livius

Salinator continued to hold the citadel throughout this period. In 209 B.C. the city was recaptured by Quintus Fabius Maximus.—**Tarentum -I**, a famous city in southern Italy (which the Romans called Magna Graecia).—*meā operā*, thanks to me.)

ETYMOLOGY

In the readings

2. price, precious, prize, praise, appraise, appreciate, depreciate. 3. severe, persevere, perseverance, asseverate. 5. conscious, unconscious, conscience.

"B.Y.O.B.": favorite, disfavor.—cachinnate, cachinnation.—sack, satchel.—araneid.—elegance, elegantly.—unguent, unguentary.—donate, donation, donor.—olfaction, olfactory, olfactometer, olfactronics.—nasal, nasalize, nasalization; "nose," "nostril," and "nozzle" are cognate. "Aristotle": pertain, pertinent, pertinacity, pertenance, appertain, appurtenance, impertinent, impertinence.—sum, summary, summation.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! Here are some well known conditions: *sī nātūra negat, facit indignātiō versum*, if nature denies (i.e., if my talent is lacking), indignation creates my verse (so said the satirist Juvenal, who had plenty of both!); *sī fortuna iuvat, sī fēcisst, negā!* (a lawyer's advice); *sī Deus nōbiscum, quis contrā nōs* (the verbs are left out, but the meaning is clear); *sī post fāta venit glōria, nōn properō*, if glory comes (only) after death, I'm in no hurry! (Martial); *sī sic omnēs*, freely, a wistful "if only everything were like this" (or does it really mean "all on the boat became ill"?!).

Ex vocābulārīō novō quoque: well, to start "from the beginning," the phrase *ab initīō* is quite common in Eng.; those running for political office in Rome wore the *toga candida*, white toga, hence Eng. "candidate." The Romans called undiluted wine *merum* (which the bibulous merely imbibed!); *ope et cōsiliō* is a good way to manage life. The expression "with a grain of salt" comes from Lat. *cum grānō salis*; *sāl Attīcum* is dry Athenian wit; and "salary" is also from *sāl*, a package of which was part of a Roman soldier's pay (we "bring home the [salty] bacon," Romans brought home the salt!). Art is a *speculum vitāe*. If you remember how to form adverbs from adjectives, then you can decipher the proverb *suāviter in modō, fortiter in rē*, a good mode for the Latin teacher; and if you read music, you may have seen *subitō*, a musical annotation meaning *quickly*.

Hope you enjoy these closing *miscellānea* (from *miscellāneus*, -a, -um, varied, mixed), and here's one reason why: *sī finis bonus est, tōtum bonum erit*, an old proverb, a "mixed condition," and familiar vocabulary, so I'll give you the free version, "All's well that ends well (including this chapter)!" *et vōs omnēs, quoque valeātis!*

34

Deponent Verbs; Ablative with Special Deponents

DEPONENT VERBS

Latin has a number of commonly used “deponent verbs,” verbs that have passive endings but active meanings. There are very few new forms to be learned in this chapter (only the imperatives); the most crucial matter is simply to recall *which verbs are deponent*, so that you remember to translate them in the active voice, and that can be managed through careful vocabulary study. There are a few exceptions to the rule of passive forms/active meanings, and those will also need to be carefully noted.

PRINCIPAL PARTS AND CONJUGATION

As you will see from the following examples, deponents regularly have only three principal parts, the passive equivalents of the first three principal parts of regular verbs (1. first pers. sg. pres. indic., 2. pres. infin., 3. first pers. sg. perf. indic.).

Present Indic.	Present Infin.	Perfect Indic.
<i>hortor, I urge</i>	<i>hortārī, to urge</i>	<i>hortātus (-a, -um) sum, I urged</i>
<i>fāteor, I confess</i>	<i>fātērī, to confess</i>	<i>fāssus (-a, -um) sum, I confessed</i>
<i>sēquor, I follow</i>	<i>sēquī, to follow</i>	<i>secūtus (-a, -um) sum, I followed</i>
<i>mōlior, I work at</i>	<i>mōlīrī, to work at</i>	<i>mōlītus (-a, -um) sum, I worked at</i>
<i>pātiōr, I suffer</i>	<i>pātī, to suffer</i>	<i>pāssus (-a, -um) sum, I suffered</i>

SAMPLE FORMS OF Hortor AND Sequor

Again, deponents are conjugated according to precisely the same rules as regular verbs in the passive voice; the following representative forms are provided for review, and full conjugations for each of the five examples given above are included in the Appendix (p. 455–57).

Indicative**PRESENT**

1. hortor, <i>I urge</i>	séquor, <i>I follow</i>
2. hortáris (-re), <i>you urge</i>	séqueris (-re), <i>you follow</i>
3. hortátur, <i>he urges</i>	séquitur, <i>he follows</i>
1. hortámur, <i>we urge</i>	séquimur, <i>we follow</i>
2. hortáminī, <i>you urge</i>	sequimini, <i>you follow</i>
3. hortántur, <i>they urge</i>	sequúntur, <i>they follow</i>

IMPERFECT

1. hortábar, <i>I was urging</i>	sequébar, <i>I was following</i>
2. hortábáris (-re), <i>you were urging</i>	sequébáris (-re), <i>you were following</i> ,
etc.	etc.

FUTURE

1. hortábor, <i>I shall urge</i>	séquar, <i>I shall follow</i>
2. hortáberis (-re), <i>you will urge</i>	sequéris (-re), <i>you will follow</i>
3. hortábitur, <i>he will urge</i>	sequétur, <i>he will follow</i>
etc.	etc.

PERFECT

hortátus, -a, -um sum, <i>I urged</i>	secútus, -a, -um sum, <i>I followed</i>
etc.	etc.

PLUPERFECT

hortátus, -a, -um eram, <i>I had urged</i>	secútus, -a, -um eram, <i>I had followed</i>
etc.	etc.

FUTURE PERFECT

hortátus, -a, -um erō, <i>I shall have urged</i>	secútus, -a, -um erō, <i>I shall have followed</i>
etc.	etc.

Subjunctive**PRESENT**

horter, hortéris, hortétur	séquar, sequáris, sequátur
etc.	etc.

IMPERFECThortārer, hortārēris, hortārētur
etc.séquerer, sequerēris, sequerētur
etc.**PERFECT**

hortātus, -a, -um sim, sīs, etc.

secūtus, -a, -um sim, sīs, etc.

PLUPERFECT

hortātus, -a, -um essem, etc.

secūtus, -a, -um essem, etc.

SYNOPSIS

The following third person singular synopsis of **fateor**, **fatēri**, **fassus sum** should provide a useful overview of the conjugation of deponents; remember that all the English equivalents are active, i.e., *he confesses*, *he will confess*, etc.

Indicative Mood

Pres.	Fut.	Impf.	Perf.	Ent. Perf.	Plupf.
fatētur	fatēbitur	fatēbātur	fāssus est	fāssus erit	fāssus erat

Subjunctive Mood

fateātur	-----	fatērētur	fāssus sit	-----	fāssus ēset
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PARTICIPLES AND INFINITIVES

The participles and infinitives of typical deponent verbs are here given in full not because of any actually new forms but because of certain discrepancies in the general rule of passive forms with active meanings.

Participles*Pres.* hortāns, *urging**Perf.* hortātus, -a, -um,
*having urged**Fut.* hortātūrus, -a, -um,
*about to urge**Ger.* hortāndus, -a, -um,
*to be urged*séquēns, *following*secūtus, -a, -um,
*having followed*secūtūrus, -a, -um,
*about to follow*sequēndus, -a, -um,
*to be followed***Infinitives***Pres.* hortāri, *to urge**Perf.* hortātus, -a, -um esse,
*to have urged*séqui, *to follow*secūtus, -a, -um esse,
to have followed

Fut. hortātūrus, -a, -um esse, secūtūrus, -a, -um esse,
to be about to urge to be about to follow

Exceptions: Deponents have the same four participles that regular verbs have, but only three infinitives, one for each tense. Three of the participles and one of the infinitives present exceptions to the basic rule that deponents are passive in form but active in meaning:

1. Present and future participles: active forms with active meanings.
2. Gerundive (future passive participle): passive form with passive meaning.
3. Future infinitive: active form with active meaning.

Imperatives

The present imperative of deponent verbs would naturally have the forms of the present “passive” imperative. These forms have not been given before because they are found only in deponent verbs, but they are easy to learn.

1. The second person singular has the same spelling as that of the *alternate* second person singular of the present *indicative*, e.g., *sequere!* (Note that this is also the same form as the non-existent present active *infinitive*: be especially careful not to mistake this characteristic deponent imperative form for an infinitive.)

2. The second person plural imperative has the same spelling as that of the second person plural of the present *indicative*, e.g., *sequimini!*

Take careful note of the following examples:

2. hortāre, <i>urge!</i>	fatēre, <i>confess!</i>	sēquere	mōlire	pātere
2. hortāminī, <i>urge!</i>	fatēminī, <i>confess!</i>	sequimini	mōlimini	patimini

SEMI-DEPONENT VERBS

Semi-deponent (“half-deponent”) is the name given to a few verbs which are normal in the present system but are deponent in the perfect system, as is clearly demonstrated by the principal parts. For example:

aúdeō, <i>I dare</i>	audēre, <i>to dare</i>	aūsus sum, <i>I dared</i>
gaúdeō, <i>I rejoice</i>	gaudēre, <i>to rejoice</i>	gāvisus sum, <i>I rejoiced</i>

ABLATIVE WITH SPECIAL DEPONENTS

The ablative of means is used idiomatically with a few deponent verbs, of which *utor* (and its compounds) is by far the most common (the others, *fruor*, *to enjoy*, *fungor*, *to perform*, *potior*, *to possess*, and *vescor*, *to eat*, are

not employed in this book, but you will likely encounter them in your later reading). *Ūtor*, *to use, enjoy*, is in fact a reflexive verb and means literally *to benefit oneself by means of something*.¹

Ūtitur stilō,

he is benefiting himself by means of a pencil (literally).

he is using a pencil (idiomatically).

Nōn audent ūtī nāvibus, they do not dare to use the ships.

Nōn ausī sunt ūtī nāvibus, they did not dare to use the ships.

FURTHER EXAMPLES OF DEPONENT FORMS IN SENTENCES

1. *Eum patientem haec mala hortātī sunt,*
they encouraged him (as he was) suffering these evils.
2. *Eum passūrum haec mala hortātī sunt,*
they encouraged him (as he was) about to suffer these evils.
3. *Is, haec mala passus, hortandus est,*
this man, having suffered these evils, ought to be encouraged.
4. *Is haec mala fortiter patiētur,*
he will suffer these evils bravely.
5. *Eum sequere et haec mōlire,*
follow him and work at these things.
6. *Eum sequī et haec mōliri nōn ausus es,*
you did not dare to follow him and work at these things.
7. *Eum sequeris/sequēris,*
you are following/will follow him.
8. *Eum hortēmur et sequāmur,*
let us encourage and follow him.
9. *Cicerō Graccis litteris ūtēbatur,*
Cicero used to enjoy Greek literature.

VOCABULARY

ānīma, -ae, f., *soul, spirit* (*anima, animism, animatism, animation, animated, inanimate, etc.*; cp. *animal, animus*)

remissō, *remissōnis*, f., *letting go, release; relaxation* (*remiss, remission; from re + mittō*)

vōx, *vōcis*, f., *voice, word* (*vocal, vocalic, vocalize, vociferous, vowel; vox angelica, vox humana, vox populi; cp. vocō*)

adversus, -a, -um, *opposite, adverse* (*adversary, adversative, adversely, adversity; cp. vertō*)

tālis, *tāle*, *such, of such a sort* (cp. *quālis, of what sort, what kind of*)

vae, interj., often + dat., *alas, woe to*

¹Cp. Fr. *se servir de*, "to use," orig. "to serve oneself with."

- árbitror, arbitrári, arbitrátus sum, to judge, think** (arbiter, arbitress, arbitration, arbitrator, arbitrary, arbitrarily)
- cónor, cónári, cónátus sum, to try, attempt** (conation, conative)
- créscō, créscere, crévi, crétum, to increase** (crescent, crescendo, cresce, concrecence, concrete, decrease, excrecence, increment, accretion, accrue, crew, recruit)
- ēgrédior, ēgrédī, ēgréssus sum, to go out** (aggression, congress, degrade, digress, egress, grade, gradient, gradual, graduate, ingredient, ingress, progress, regress, retrogress, transgress)
- fáteor, fatéri, fássus sum, to confess, admit** (confess, confession, profess, profession, professor; cp. *fábula, fāma, fātum, also for, fārī, fātus sum, Ch. 40*)
- hórtor, hortári, hortátus sum, to encourage, urge** (hortatory, exhort, exhortation)
- lóquor, lóquī, locútus sum, to say, speak, tell** (loquacious, circumlocution, colloquial, elocution, eloquent, obloquy, soliloquy, ventriloquist)
- mólior, mólrī, mólitus sum, to work at, build, undertake, plan** (demolish, demolition; cp. *mólēs, a large mass, massive structure*)
- mórior, móri, mórtuus sum, fut. act. part. moritúrus, to die** (moribund, mortuary; cp. *mors, mortális, immortalis*)
- nāscor, nāscī, nātus sum, to be born; spring forth, arise** (agnate, cognate, innate, nascent, natal, nation, nature, naïve; cp. *nāta, nātūra*)
- pátior, patī, pássus sum, to suffer, endure; permit** (passion, passive, patient, compassion, compatible, incompatibility, impatient, impassioned, impassive, dispassionate)
- proficiscor, -ficiscī, -fēctus sum, to set out, start** (profit and proficient from the related verb *prōficiō, to make headway, gain results*)
- rústicor, rústicári, rústicátus sum, to live in the country** (rusticate, rustic, rural, cp. *rústicus, rural, rūs, Ch. 37*)
- sédēō, sedēre, sédī, séssum, to sit** (sedan, sedate, sedentary, sediment, sessile, session, assess, assiduous, president, siege, subsidy)
- séquor, séquī, secútus sum, to follow** (consequent, consecutive, sequence, sequel, subsequent; see Etymology below)
- spéctō (1), to look at, see** (spectate, spectator, spectacle, speculate, aspect, circumspect, inspect, prospect, respect, suspect; cp. *speculum*)
- útor, úti, úsus sum + abl., to use; enjoy, experience** (abuse, disuse, peruse, usual, usurp, usury, utensil, utilize, utility, utilitarian; cp. *útilis*)

PRACTICE AND REVIEW

1. Nisi quis plēbī opem celeriter referet auxiliūve prōmissum praebēbit, milia virōrum morientur.
2. Cum urbs plēna custōdiārum esset, nōn ausī estis suscipere scelera tam gravia quam voluerātis.

3. Dic nunc cūr velis tē ad istam dīvitē et candidam cōferre. Vērē ac liborē loquere; nōn recūsāre!
4. Dīvitīs trāditīs, heu, illi philosophī eādem nocte subitō profectī sunt in exsiliū, unde numquam ēgredī potuerunt.
5. Nē patiāmur hanc antiquissimam scientiam amittī.
6. Fateor mē vīnō merō apud mē usūrum esse.
7. Ab initio nōn comprehendistī quantus exercitus nōs sequerētur et quot elephantōs isti milites sēcum dūcerent.
8. Prīmō respondit sē nolle sequī dūcem mediocris virtūtis sapientiae, cum cīvitas in limine bellī stāret.
9. Ex urbe subitō ēgressus, ferrō suō morī semel cōnātus est.
10. Cum Aristotelēs hortārētur hominēs ad virtūtem, tamen arbitrābatur virtūtem in hominibus nōn nascī.
11. Māter paterque nunc rūsticantur ut ā labōribus remissiōne suāvī ūtantur.
12. Dā mihi, amābō tē, multam salis et vīnum aquamve, ut cēnā maximē ūtar.
13. They did not permit me to speak with him at that time.
14. We kept thinking (*arbitror*) that he would use the office more wisely.
15. If any one should use this water even once, he would die.
16. If those four soldiers had followed us, we would not have dared to put the weapons on the ships.
17. This dinner will be good, provided that you use salt.

SENTENTIAE ANTIQUAE

1. Cēdāmus Phoebō et, monitī, meliōra sequāmur. (*Virgil.—Phoebus Apollo was god of prophecy.)
2. Nam nēmō sine vitīs nascitur; optimus ille est quī minima habet. (Horace.)
3. Mundus est commūnis urbs deōrum atque hominum; hī enim sōn, ratiōne ūtentēs, iūre ac lēge vivunt. (Cicero.)
4. Tardē sed graviter vir sapiēns irāscitur. (*Publius Syrus.—*tardus*, -a, -um, *slow, late*.—*irāscor*, *irāscī*, *irātus sum*, *to become angry*.)
5. Quae cum ita sint, Catilīna, ēgredere ex urbe; patent portae; proficiāscere; nōbiscum versārī iam diūtius nōn potes; id nōn feram, nōn patiar. (Cicero.—*Quae cum* = *Cum haec*.—*versor*, *versārī*, *versātus sum*, *to stay*.)
6. Cūra pecūniam crēscentem sequitur et dīves male dormit. (Horace.)
7. Sī in Britanniam profectus essēs, nēmō in illā tantā insulā iūre peritior fuisset. (Cicero.—*Britannia*, -ae, *Britain*.—*perītus*, -a, -um + *abl.*, *skilled in*.)
8. Nisi laus nova nascitur etiam vetus laus in incertō iacet ac saepe amittitur. (Publius Syrus.)—*vetus*, gen. *veteris*, *old*.)

9. Spērō autem mē secūtum esse in libellis meis tālem temperantiam ut nēmō bonus dē illīs querī possit. (Martial.—*temperantia, -ae.—queror, querī, questus sum, to complain.*)
10. Hōrae quidem et diēs et annī discēdunt; nec praeteritum tempus unquam revertitur, nec quid sequātur potest scīrī. (Cicero.—*praeteritum, -a, -um, past.—revertor, revertī, reversus sum, to return.*)
11. Nōvistī mōrēs mulicrum: dum mōliuntur, dum cōnantur, dum in speculum spectant, annus lābitur. (Terence.—*muller, -eris, woman.—lābor, lābī, lāpsus sum, to slip, glide.*)
12. Amīcitiā rēs plūrimās continet; nōn aquā, nōn igne in plūribus locis ūtimur quam amīcitiā. (Cicero.)
13. Homō stultus! Postquam dīvitiās habēre coepit, mortuus est! (Cicero.—*postquam, conj., after.*)
14. Ō passī graviōra, dabit deus hīs quoque finem. (*Virgil.—*Ō passī, voc. pl., O you who have . . . —hīs = hīs rēbus gravibus.*)

CLAUDIUS' EXCREMENTAL EXPIRATION

Et ille quidem animam ēbulliit, et ex eō dēsūt vīvere vidērī. Exspīrāvit autem dum comoedōs audīt, ut sciās mē nōn sine causā illōs timēre. Ultima vōx eius haec inter hominēs audīta est, cum maiōrem sonitum ēmīssisset illā parte quā facilius loquēbātur: "Vae mē, putō, concacāvī." Quod an fēcerit, nesciō—omnia certē concacāvī!

(*Seneca, *Apocolocyntosis* 4; a satirical farce on the emperor Claudius' death and deification.—*ēbulliō, -ire, ēbulliū, to bubble out, + animam, comic for he died.—ex eō, sc. tempore.—dēsūt, -sinere, -sūt, -situm, to cease.—exspīrāre, to breathe out, die.—comoedus, -ī, comic actor.—sonitus, -ūs, sound.—ē + mittere.—illā parte, sc. ex, i.e., his bottom.—concacāre, to defecate upon.—quod = id.—an, whether; introducing an incl. quest.)*



*The emperor Claudius
Louvre, Paris, France*

AND VICE IS NOT NICE!

Mentitur quī tē vitiosum, Zōile, dicit:
nōn vitiosus homō es, Zōile, sed vitium!

(*Martial 11.92; meter: elegiac couplet.—*mentior, mentārī, mentātus sum, to lie, deceive.*—*vitiosus*, adj. from *vitium*.—*tē vitiosum*, sc. *esse*, and remember that the verb *sum, esse* is often omitted in both prose and verse when it is readily understood from the context.—*Zōilus*, a Greek name.)

PRETTY IS AS PRETTY DOES

Bella es, nōvimus, et puella, vērum est,
et dives—quis enim potest negāre?
Sed cum tē nimium, Fabulla, laudās,
nec dives neque bella nec puella es!

(*Martial 1.64; meter: hendecasyllabic.)

ON LESBIA'S HUSBAND

Ille mī pār esse deō vidētur,
ille, sī fās est, superāre dīvōs,
quī, sedēns adversus, identidem tē
spectat et audit
5 dulce ridentem, miserō quod omnīs
ēripit sēnsūs mihi: nam simul tē,
Lesbia, aspexī, nihil est super mī,
[Lesbia, vōcis.]
līngua sed torpet, tenuis sub artūs
10 flamma dēmānat, sonitū suōpte
tintinant aurēs, geminā teguntur
līmina nocte.
Ōtium, Catulle, tibi molestum est;
ōtiō exultās nimiumque gestīs;
15 Ōtium et rēgēs prius et beātās
perdidit urbēs.

(*Catullus 51; meter: Sapphic stanza.—*mī = mihi*.—*fās est, it is right*.—*dīvōs = deōs*.—*identidem*, adv., *again and again*.—*dulce*, adv. of *dulcis*.—*miserō . . . mihi*, dat. of separation; the prose order would be *quod omnīs (= omnēs) sēnsūs mihi miserō ēripit*.—*quod, a circumstance which*; the entire preceding clause is the antecedent.—*simul*, adv., *as soon as*.—*aspexī = spectāvī*.—*nihil*, with *vōcis*, gen. of the whole, *no voice*; *est super = superest, remains*.—*Lesbia, vōcis* is an editorial suggestion for a verse missing in the manuscripts.—*torpēre, to grow numb*.—*tenuis*, with *flamma*, from *tenuis, -e, thin, slender*.—*artus, -ūs, joint, limb* (of the body).—*flamma, -ae, flame*.—*dēmānāre, to flow through*.—*sonitus, -ūs,*

sound.—*suūpte*, intensive for *suō*.—*tintināre*, to ring.—*tegō*, -ere, to cover.—*lūmen*, -inīs, light; eye.—*molestus*, -a, -um, troublesome.—*exsultāre*, to celebrate, exult (in), + *ōtiō*.—*gestāre*, to act without restraint, be elated or triumphant.—*perdō*, -ere, *perdidī*, *perditum*, to destroy.)

ETYMOLOGY

"Sympathy" derives from Gk. *syn* (with) + *pathos* (suffering). What Latin-rooted word is the exact equivalent of "sympathy"?

Further words associated with *sequor*: execute, executive, executor, obsequious, prosecute, persecute, pursue, ensue, sue, suit, suite, sect, second. Related to *sequor*, besides *secundus*, is *socius* (a follower, ally), whence: social, society, associate, dissociate.

In the readings

4. irate, irascible, irascibility. 5. *Versārf* literally means to turn (oneself) around; versatile, converse, conversant, conversation. 8. veteran, inveterate. 9. intemperance.—querulous, quarrel. 10. preterit, preterition, praeteritio.—revert, reverse, reversible, reversion. "Claudius": ebullient.—expire, expiration, expiratory, expiry.—cp. *sonus*, -ī, *sonus*: sonic, sonar, resonate. "Lesbia": divine.—aspect.—tenuous, tenuity.—flammable, inflame, inflammatory, inflammation.—tintinnabulation.—lunary, lumination, illuminate.—molest, molestation.—exultant, exultation.—perdition.

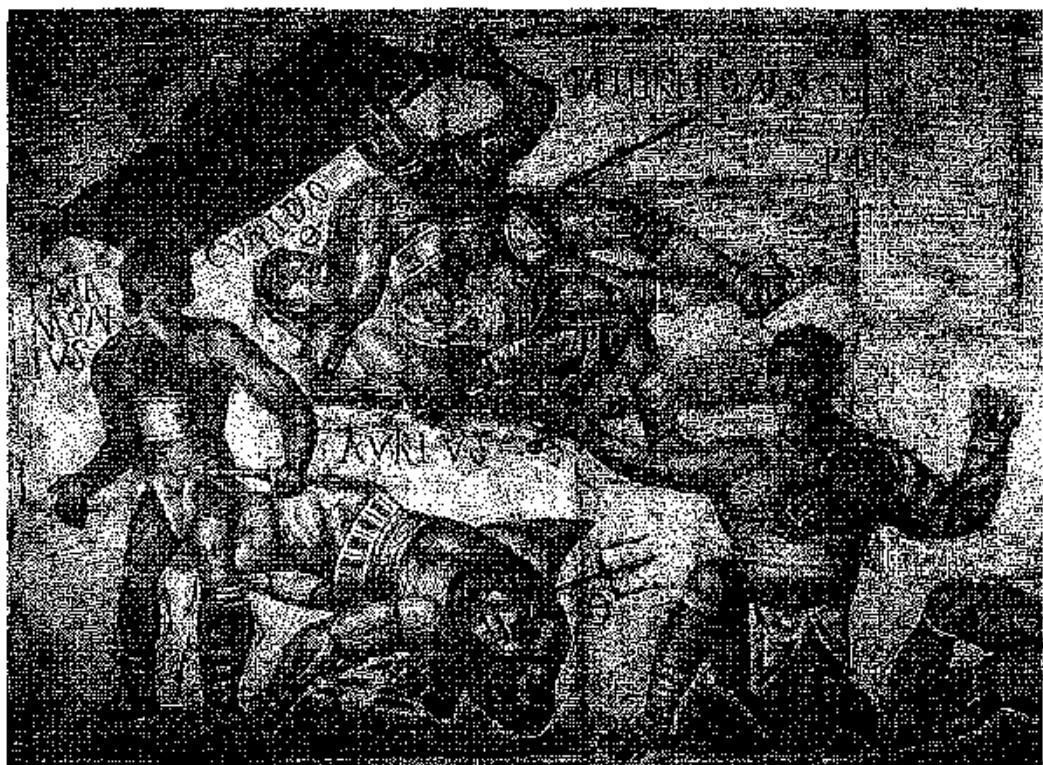
LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte, mei discipuli discipulaeque! Quid agitis? (Spērō vōs valēre.) Now that you've begun to read more real, unadapted Latin literature (like the above selections from Martial, Seneca, and Catullus), you might appreciate the following remark: "Looking back on school, I really liked Latin. In my case, a little bit stuck: I ended up with a feeling for literature."—Paul McCartney. So, how much Latin is enough?—**quantum placeat**, as much as gives one pleasure (close to **quantum vīs**, Ch. 32, and more, one hopes, than **quantum satis**, Ch. 30!).

Here are some Latin phrases that are by no means moribund: first, an unfortunate (and fortunately overstated!) old proverb, **quem dī diligunt, adulescēns moritur**; a reminder of one's mortality is a **mementō morī**, freely "remember that you must die" (the -tō form is a relatively rare future imperative not formally introduced in this book but used not infrequently in ancient legal and religious texts); on sacrificing one's life for one's country, Horace wrote **dulce et decōrum** (from *decōrus*, -a, -am, fitting, proper) **est prō patriā morī**; another bleak proverb (but essential here, as it offers two deponents!) is the astronomer Manilius' dictum, **nascentēs morimur** (even as we are) *being born, we (begin to) die*; and then there is Seneca's version of "eat, drink, and be merry," complete with a passive periphrastic, **bibāmus, moriendum est**, and the words addressed to the emperor by gladiators enter-

ing the arena, *avē, Caesar: moritūri tē salutāmus*, *hail, Caesar: we (who are) about to die salute you!* To any who have suffered, not death, but defeat, one might proclaim *vae, victis*, *woe to the conquered*, a famous line from Livy's account of the Gallic sack of Rome in 390 B.C.

Well, enough morbidity. *Hic sunt alia miscellānea ex vocābulariō novō: vōx populi; vōx clamantis in dēsertā*, *the voice of one calling out in the wilderness* (from the gospel of Matthew); *erēscit amor nummī quantum ipsa pecūnia crēvit*, *love of the coin grows as much as one's wealth itself has grown* (Juvenal 14.139); *sedente animō*, *with a calm mind*. And here are some other depo- nents: Maryland's state motto is *crēscite et multiplicāmini* (can you figure that one out?); *loquitur* is a note in a dramatic text; and the legal phrase *rēs ipsa loquitur*, *the matter speaks for itself*, we have seen before, but now you understand the verb form. And how about this sequence: *seq.* is an abbreviation for *sequēns/sequentēs*, *the following*, once common in footnotes; a *nōn sequitur* is a remark that *does not follow* logically from a prior statement (a *sequitur*, of course, does!); *sequor nōn inferior*, *I follow (but am) not inferior*. Will this exciting chapter have a sequel in the subsequent chapter? And, if not, what will be the consequences? Stay tuned . . . *et valēte!*



*Gladiators in combat, detail of mosaic from Torrenova, 4th century A.D.
Galleria Borghese, Rome, Italy*