## Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Introduction</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Scintilla and Horatia at home</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Quintus</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Argus steals the dinner</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Women</td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>Quintus helps his father</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Slaves and freedmen</td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>At the fountain</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>The country town: Venusia</td>
<td>24</td>
</tr>
<tr>
<td>5</td>
<td>Market day</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>The Roman farmer – and market day</td>
<td>40</td>
</tr>
<tr>
<td>6</td>
<td>The school of Flavius</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>Education</td>
<td>47</td>
</tr>
<tr>
<td>7</td>
<td>Flavius’ story: The siege of Troy</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Homer and the <em>Iliad</em> – 1</td>
<td>54</td>
</tr>
<tr>
<td>8</td>
<td>The death of Hector</td>
<td>58</td>
</tr>
<tr>
<td></td>
<td>The <em>Iliad</em> – 2</td>
<td>62</td>
</tr>
<tr>
<td>9</td>
<td>The fall of Troy</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>Virgil and the <em>Aeneid</em></td>
<td>70</td>
</tr>
<tr>
<td>10</td>
<td>Polyphemus</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>The <em>Aeneid</em> – 2</td>
<td>78</td>
</tr>
<tr>
<td>11</td>
<td>The meeting of Dido and Aeneas</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>Dido, Queen of Carthage</td>
<td>86</td>
</tr>
<tr>
<td>12</td>
<td>Infelix Didō</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>From Aeneas to Romulus</td>
<td>94</td>
</tr>
<tr>
<td>13</td>
<td>Fabula tristis</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td>The Olympian gods</td>
<td>102</td>
</tr>
<tr>
<td>14</td>
<td>Quintus milités spectat</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>Roman religion</td>
<td>110</td>
</tr>
<tr>
<td>15</td>
<td>Cincinnatus</td>
<td>114</td>
</tr>
<tr>
<td></td>
<td>From monarchy to republic</td>
<td>118</td>
</tr>
<tr>
<td>16</td>
<td>Cloeliae virtūs</td>
<td>122</td>
</tr>
<tr>
<td></td>
<td>Hannibal</td>
<td>126</td>
</tr>
<tr>
<td></td>
<td>Appendix: Cicerōnis filius</td>
<td>130</td>
</tr>
<tr>
<td></td>
<td>Reference grammar</td>
<td>134</td>
</tr>
<tr>
<td></td>
<td>Latin – English vocabulary</td>
<td>138</td>
</tr>
<tr>
<td></td>
<td>English – Latin vocabulary</td>
<td>142</td>
</tr>
<tr>
<td></td>
<td>Index of grammar</td>
<td>146</td>
</tr>
</tbody>
</table>
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Cover photo: Scala

The cartoons are by Cathy Balme.
The illustrations are by Peter Connolly (pp. 48 and 57) and Richard Hook (pp. 21, 32, 73, 89, 97 and 105).
The maps were drawn by John Brennan.
This course tells the story of the life of the Roman poet known to us as Horace. His full name was Quintus Horatius Flaccus, but in this course we call him simply Quintus. Part I tells the story of his childhood and early schooling in his home-town, Venusia, in south-east Italy. In Part II his father takes him to Rome for his secondary education; after this he goes to university in Athens, but when civil war breaks out he leaves university to join the army. In Part III, when his side in the war is defeated, he returns to Italy, begins to write poetry, and eventually becomes one of the leading poets of his time and a friend of the emperor Augustus. You will learn more about his life in the first background essay (pp. 11–12).

We have chosen the life of Horace as the subject of this book both because he was an interesting person who tells us a lot about himself in his poetry, and because he lived through one of the most exciting periods of Roman history; in his time he saw the assassination of Julius Caesar, the destruction of the old republic and the establishment of the empire.

The story is told in Latin, the language of the Romans; it was spoken throughout the Roman empire, which stretched from Syria in the east to Britain in the north. Latin is one of a large family of languages to which English and nearly all European languages belong, as well as Indian and Persian. Anglo-Saxon, from which English is directly descended, is only distantly related to Latin and is not much like it. But about one half of the words in modern English are not Anglo-Saxon in origin, but borrowed from Latin at various stages of our history. Some of these words can hardly be fully understood unless you know some Latin; a knowledge of Latin will help you to spell and understand English better. Equally, when you are reading Latin, the meaning of many Latin words from which English words are derived is immediately obvious; for instance, (Latin) parēns = (English) parent; (Latin) accusō = (English) I accuse.

One good reason, then, for learning Latin is that a knowledge of Latin will improve your understanding of English. It is also a help in learning foreign languages, since Italian, Spanish and French are directly descended from Latin and have many features in common with it. Above all, the history and literature of the Romans are interesting in themselves and still important to us. Our civilization is descended from theirs, and we can see their influence at many points both in our literature and in our lives today. You may be surprised to find that, in spite of the great differences between their way of life and ours, there are many similarities; we probably have more in common with a Roman of
Horace's day than with an Englishman of the Middle Ages. Lastly, to read and understand Latin, you need to think clearly; this is a skill which is essential in all academic subjects and, indeed, in the whole of life. It would be wrong to pretend that Latin is easy but we hope that our course will make the process of learning it both interesting and enjoyable.

In learning any foreign language it is essential to pronounce the language correctly. Latin sounded very much like modern Italian or Spanish. Most of the consonants were pronounced much as they are in modern English, but the vowel sounds were like those of Italian.

Consonants

- c is always hard, as in cat (never soft as in nice).
- g is always hard, as in God (except when it is followed by n; gn is sounded ngn, as in hangnail, so magnus is pronounced manguus).
- h is always sounded, as in hope.
- i is used as a consonant as well as a vowel; as a consonant it sounds like English y; so Latin lam is pronounced yam.
- q is never found except when followed by u, sounded as in English quick.
- r is rolled, as in Italian or Spanish.
- s is always voiceless, as in sit (never like z, as in rose).
- v is pronounced like English w; so vidi sounds weede.

The other consonants are pronounced like their English equivalents.

Where double consonants occur, as in sitting, both consonants are pronounced; so ille is pronounced il-le (l is sounded twice).

Vowels

The five vowels each have a long and a short version:

- a short, as in English cup (not as in cap).
- å long, as in English father.
- e short, as in English pet.
- é long, as in English aim (French gai).
- i short, as in English dip.
- í long, as in English deep.
- o short, as in English dog.
ö long, as in English foal (French beau).

u short, as in English put.

ü long, as in English fool.

To make pronunciation easier, we have throughout the course put a long mark (ā, ē, ī, ō, ū) over all long vowels; all vowels without such a mark are short.

Now sound aloud the five vowels in Latin pronunciation, each one first in short form, then in long. Do this several times until you are thoroughly familiar with the sounds.

The vowel sounds in Latin are constant, that is to say short a is always pronounced as in pot, long ā always as in father, etc.

Next say aloud the following Latin words with correct vowel sounds:

amat, amāmus, bibō, cēna, colō, comes, ducis, dūcō, ferimus, filia, pācis, pōnō, prīmus, lūce, lītus.

Read again what is said above about consonants and say aloud the following Latin words:

vēni, vidī, vīcī, vīnum, rēgis, partem, urbīs, morte, patrēs, carmen, iam, iaciō, eius, cuius, magnus, possum, annus, mittō, immemor, succurrō, immortālis.

Diphthongs

A diphthong is two vowels making one sound:

ae as in English high.

au as in English how.

ei as in English eight.

eu e-u (not a proper diphthong – both vowels are sounded).

oe as in English boy.

ui u-i (both vowels are sounded).

Read aloud the following Latin words:

altae, puellae, laudat, caelum, nautae, heu, foedus, deinde, huic, pauper, saepe.

Read aloud the first story in the course (p. 10: Scintilla and Horatia at home); do this several times, until you are fluent in pronunciation. At first read slowly and then at an ordinary English reading speed. Always READ ALOUD all the Latin you meet before attempting to translate it. Latin should sound like a foreign language (most like Italian), not a debased kind of English.
Vitam narramus Quinti Horatii Flacci. Ector, attende et fabula gaudé.
(We are telling the story of the life of Quintus Horatius Flaccus.
Reader, pay attention and enjoy the story.)

What English words come from narramus, attende, fabula?

Quintus est puer Romānus.
Quintus in Apūlia habitat; Apūlia est in Italiā.

Scintilla est fēmina Romāna; in casā labōrat.
Horātia puella Romāna est; in casā cēnat.
A very large number of English words are derived from Latin. Your knowledge of English will often enable you to see immediately the meaning of unknown Latin words and your knowledge of Latin will often enable you to recognize the meaning of difficult English words.

For instance, from Latin habitāt are derived English ‘habitation’, ‘inhabit’ etc., so that you can see immediately that the Latin word must mean ‘lives’, ‘dwells’; from labōrat come English ‘labor’ etc., so that the Latin word must mean ‘works’.

What is (a) a laborious task (b) puerile behavior (c) feminine intuition? From which Latin word is each of the English words in italics derived? What do the Latin words mean?

**Vocabulary 1** Learn the following words

<table>
<thead>
<tr>
<th>verbs</th>
<th>adjectives</th>
<th>adverbs</th>
<th>conjunctions</th>
</tr>
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<tbody>
<tr>
<td>ambulat</td>
<td>he/she walks</td>
<td>fessa</td>
<td>mox</td>
</tr>
<tr>
<td>cēnat</td>
<td>he/she dines</td>
<td>laeta</td>
<td>nōn</td>
</tr>
<tr>
<td>festīnat</td>
<td>he/she hurries</td>
<td>parāta</td>
<td>et</td>
</tr>
<tr>
<td>intrat</td>
<td>he/she enters</td>
<td></td>
<td>sed</td>
</tr>
<tr>
<td>labōrat</td>
<td>he/she works</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nouns</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>casa</td>
<td>house, cottage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cēna</td>
<td>dinner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fēmina</td>
<td>woman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>puella</td>
<td>girl</td>
<td></td>
<td></td>
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</tbody>
</table>

**Scintilla and Horatia at home**

*Read aloud, understand and translate the following passage*

Scintilla in casā labōrat; fessa est. Horātia in casam intrat; iēīnā est. sed cēna nōn parāta est. Scintilla festīnat et mox cēna est parāta.

‘ecce!’ inquit, ‘cēna est parāta.’ puella laeta est; ad mēnsam festīnat et avidē cēnat.

postrīdē Scintilla ad tabernās ambulat. Horātia in casā labōrat. mox Scintilla redit et in casam intrat. ecce, parāta est cēna. Scintilla laeta est.

in casam into the house
iēīnā hungry
ecce! look!; inquit she says
ad mēnsam to the table
avidē greedily
postrīdē the next day
ad tabernās to the shops
redit returns
QUINTUS

Quintus, the hero of our story, actually existed. His full name was Quintus Horatius Flaccus and in English he is usually called Horace. He was born on December 8, 65 BC, in Venusia, a large town in the wild area of Apulia in south-east Italy. His father, whom he loved and admired, was a freedman, somebody who had been a slave and then been given his freedom; he was an auctioneer’s agent who owned a small farm. But we know nothing at all about any other relatives. We have invented the name Scintilla for Quintus’ mother and given him a sister called Horatia.

In telling the story of Quintus we have made up many details. But much of our story is true. We know from his own poetry that his father did not send him to the local school – though in our story we pretend that he did go there for a while – but ‘he dared to take me to Rome as a boy to be taught the arts which any father from the top levels of society would have his own sons taught’. In Rome Flaccus took him to what was perhaps the best school, that of Orbilius. After this he may have studied rhetoric, the art of public speaking, which was the usual form of tertiary education. Finally, when he was about twenty, his father sent him to the Academy in Athens, the most famous university of the ancient world, where he studied philosophy. No wonder Horace always speaks of him with gratitude and affection.

At the age of twenty-one he ended his career as a student in Athens and joined the army of Marcus Brutus, the leading assassin of Julius Caesar. Thus when he was twenty-two he fought as a military tribune – a surprisingly high rank – and even commanded a legion on the losing side in one of the bloodiest battles of the ancient world, at Philippi in north-east Greece (42 BC).

After this humiliation, he returned to Rome, became a clerk in the Treasury and started to write poetry. This led him to move in literary circles where he met Virgil, the greatest of the Roman poets. Virgil introduced him to Maecenas, one of the most powerful men of the time and a great patron of the arts. Maecenas became a close friend and presented him with a farm in the Sabine hills near Rome, and his support allowed Horace to devote himself entirely to writing poetry.
Through Maecenas, he became a friend of Augustus, the first Roman emperor, who admired his poetry and even asked him to become his private secretary. Horace refused the position, but remained on good terms with Augustus. So the son of a humble freedman from a remote part of Italy rose to become the friend of the greatest men in Rome. He owed this extraordinary success partly to his character. Maecenas undoubtedly had a deep affection for him, but it was his poetry which brought him to Maecenas’ notice and his poetry which made him an influence in the Rome of Augustus.

Horace did not write a vast number of poems; in fact they fit into one slim volume. But they are highly original – they include four books of Odes, which he modelled on Greek lyric poetry, two books of Satires, in which he laughs either at himself or at the follies of his fellow men, and two books of Epistles, letters to friends in poetic form. At the end of the first set of Odes which he published, he proudly claims:

I have raised a monument more lasting than bronze and higher than the ruins of the royal pyramids. Neither biting rain nor the wild north wind nor the innumerable procession of the years can destroy it … Not all of me shall die … a man who became powerful from humble beginnings …

In his poetry he tells us a good deal about himself as a man. He was, he says, short, fat and quick-tempered; the one surviving portrait of him suggests that he was not as unattractive as he claims. He had a wide circle of friends who were devoted to him and, although he never married, he had many love affairs. He is always apt to laugh at himself; for instance, he ends one epistle to a friend: ‘When you want a laugh, you can visit me, fat and sleek, a pig from Epicurus’ sty.’ Epicurus was the philosopher who said that pleasure was the purpose of life, and Horace sometimes claimed to follow this philosophy. But Epicurus’ philosophy wasn’t just about enjoying life: it recommended moderation in all things. In fact it was the simple pleasures of country life that most appealed to Horace, who was happier working on his Sabine farm than living it up in Rome. He died not long after Maecenas on November 27, 8 BC, at the age of fifty-six.

What he was like as a child we can only guess, and in the first part of this course the story is fictional; but in the second part it gradually draws closer to historical fact and we hope that by the end, partly through quotations from his own poetry, a true picture of his character emerges.

Horace’s outlook on life can be summed up in his own words ‘carpe diem, quam minimum crédula postőr’ (seize every day, giving no thought for tomorrow). What do you think about his approach to living?
Chapter 2

Argus steals the dinner

Scintilla in casā labōrat; cēnam parat.

Horātia casam intrat; Scintillam salūtat.

Horātia Scintillum iuvat; aquam in casam portat.

Argus casam intrat et Horātiam salūtat.

Notice the change in word endings, e.g. Horāti-a, Scintill-am. Why do the endings change? Compare English: ‘We help them.’ ‘They help us.’
Vocabulary 2 Learn the following words

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
<th>adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>iuvat</td>
<td>aqua</td>
<td>īrātā</td>
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<tr>
<td>laudat</td>
<td>fābula</td>
<td>angry</td>
</tr>
<tr>
<td>nārrat</td>
<td>filia</td>
<td>daughter</td>
</tr>
<tr>
<td>parat</td>
<td>via</td>
<td>road, way</td>
</tr>
<tr>
<td>portat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>salūtat</td>
<td></td>
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<tr>
<td>vocat</td>
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</tbody>
</table>

What is (a) an ɪrātā policeman? (b) a friendly salutation? (c) a long narration? (d) a fabulōs animal? (e) What are aquātic sports? (f) What does a porterior do?

From what Latin words are the words in italics derived?

What do the following sentences mean?

1. Horātia Scintillam vocat.
2. Scintilla puellam salūtat.
3. puella Scintillam iuvat.
4. filiam laudat Scintilla. (Be careful!)

Argus steals the dinner

**Read aloud, understand and translate the following story**

Scintilla in casā labōrat; cēnam parat. fessa est. Horātia in viā cessat. Scintilla filiam vocat. puella casam intrat et Scintillam iuvat; aquam in casam portat. Scintilla filiam laudat.


Respondē Latīnē (= answer in Latin)

1. quis (who?) cēnam parat?
2. quōmodo (how?) Horātia Scintillam iuvat?
3. quis casam intrat?
4. cūr (why?) Scintilla īrātā est? (quod = because)
WOMEN

Quintus' mother had to work extremely hard as the wife of a Roman farmer. If the family was as poor as Horace says, she lived in a house which probably consisted of just one room with a hearth in the middle for the fire and a hole in the ceiling to let out the smoke. She got up very early in the morning before it was even light, stirred up the embers of last night's fire, and lit the lamp. Then she began to spin and weave wool in order to make clothes for her family and herself. She continued with this task for most of the day. If she did have a daughter, she would of course have used her help. They would have talked as they worked at the wool, which would have made the long hours of spinning and weaving pass more quickly. At some stage of the day, Quintus' mother or sister had to go to the spring in the middle of the town to fetch water. Here she would stop for a talk with the local women before returning home with her full jar.
Quintus' mother may have prepared a simple breakfast for her husband before he went off to the country to his farm. She sent his lunch out to him as he worked in the fields and provided him with dinner, the largest meal of the day, when he returned home in the evening. On top of this, she had to see to all the housework and cope with the children. Her life was difficult and exhausting. Ancient Rome was very much a man's world, and the most important function of women was to produce children and bring up a new generation of Romans. While the main emphasis was on the boys, and a girl would not go to school after the primary stage, she could be taught at home by her mother or a gifted slave.

Marriages were arranged by the parents of the bride and bridegroom and often took place at a very early age. Marriage was legal for girls at twelve and for boys at fourteen, and most girls had become wives before their sixteenth birthday. Tullia, the daughter of Cicero, who is to enter our story later, was engaged at nine and when she died at the age of thirty she had been married three times. As with many marriages in non-Western cultures today, husband and wife might hardly have seen each other before the wedding. There is no reason to believe that this usually led to an unsuccessful marriage.

If the life of women in the Roman world sounds restricted and dull, it is worth reflecting that it was not unlike that of women in the Victorian era in Britain. This did not mean that women were downgraded or without influence. Couples expected to live in harmony with each other and many did. An inscription on one gravestone reads:

To Urbana, the sweetest, chastest and rarest of wives, who certainly has never been surpassed, and deserves to be honored for living with me to her last day in the greatest friendliness and simplicity. Her affection was matched by her industry. I added these words so that readers should understand how much we loved each other.

Another, set up by a freedman in Rome on the tomb of his wife, reads:

This woman, who died before me, was my only wife; of chaste body, she loved me and was mistress of my heart; she lived faithful to her husband who was faithful to her, and never failed in her duty in any time of trouble.

Funeral monuments often show family groups in which husband and wife are represented with their children; the nuclear family was the norm, and most women found fulfilment in caring for their family. Nor was their work all dull. Weaving is a skillful and creative craft and managing a household a responsible and
often a challenging job. The talking that women do together during these and other activities has often been dismissed as gossip: but women are also exchanging information, some of it very useful, and giving mutual support and practical help.

And women could by and large go where they wanted. Provided they were escorted by men (a slave would do), they could go to shops and temples and to the festivals and public entertainments which regularly took place. They were present at dinner parties with their husbands. In fact, despite the laws which restricted certain areas of their lives and which were gradually lifted in Horace’s time, they did not live all that differently from other women in the Western world up to the women’s liberation movement of the twentieth century.

Roman history is full of the names of women who made their mark because of their strong personalities. The women we know about came from the upper class, unlike Quintus’ mother. Through her contacts, a politician’s wife, mother or sister could have considerable influence. And many Roman women were well educated and witty. The household called their mistress ‘domina’ (‘my lady’) and she received visitors. At home she dined with her husband and she went out to dinner with him. Outside, she travelled in a litter, a portable couch enclosed by curtains, or walked with an attendant, and people made way for her in the street. Divorce was easy, even if one simply found one’s partner irritating, and the fact that the husband had to give back her dowry with his divorced wife, put a wealthy woman in a strong position.

The bachelor Quintus wrote: ‘A wife with a dowry rules her husband.’ What do you think he meant?

What seem to you the most striking differences between the position of women then and now? How would you like to have been a woman in the Roman world?
Flaccus est colōnus Rōmānus. in agrō labōrat.

Flaccus Argum in agrum dūcit.

Argus Flaccum nōn iuvat sed dormit.

Quintus agrum intrat. puer Argum vocat sed Argus nōn audit; nam dormit.

This chapter introduces a new class of nouns with nominative ending -us or -er (e.g. colōnus, ager, puer), accusative ending -um (e.g. colōnum, agrum, puerum).
Vocabulary 3

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
<th>pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>manet</td>
<td>terra</td>
<td>eum him, eam her (acc.)</td>
</tr>
<tr>
<td>sedet</td>
<td>cibus</td>
<td></td>
</tr>
<tr>
<td>videt</td>
<td>colónus</td>
<td></td>
</tr>
<tr>
<td>ascendit</td>
<td>filius</td>
<td></td>
</tr>
<tr>
<td>cadit</td>
<td>ager</td>
<td>preposition</td>
</tr>
<tr>
<td>currit</td>
<td>puer</td>
<td>ad to, towards</td>
</tr>
<tr>
<td>dúcit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>inquit</td>
<td></td>
<td>conjunction</td>
</tr>
<tr>
<td>mittit</td>
<td>änxius, -a, -um</td>
<td>nam for</td>
</tr>
<tr>
<td>redit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>audit</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Quintus helps his father

Read the following story aloud; understand and translate it

postridiē Scintilla Quintum vocat; mittit eum ad agrum. Quīntus cibum ad Flaccum portat; nam Flaccus diū in agrō labōrat et fessus est. puer ad agrum festīnat; Argum sēcum dūcit. mox Quīntus agrum intrat; Flaccum videt et vocat. Flaccus filium audi et ad eum ambulat; in terrā sedet et cibum consūmit.

Quintus domum nōn redit sed in agrō manet et Flaccum iuvat. olīvam ascendit et olīvās dēcutit. Flaccus olīvās colligit. subītō lápsat Quīntus et ad terram cadit. Flaccus änxius est et ad eum currit, sed Quīntus nōn saucius est; surgit et domum redit.

Respondē Latinē

1. cūr (why?) Quīntus in agrō manet?
   (quod = because)

diu for a long time
in agrō in the field
sēcum with him
in terrā on the ground
domum (to) home
olivam olive tree; olivās olives
dēcutit shakes down
colligit collects; lápsat slips
saucius hurt; surgit gets up

Read through the Latin passage above once more. See how many Latin words you can find which have English derivatives (i.e. English words which come from the Latin words). Write down each Latin word together with its English derivative (you should be able to find at least ten).
Flaccus Quintum laudat

Translate the first paragraph of the passage below and answer the questions on the second paragraph without translating.

Quintus domum redit et Scintillam salutat; Argum in hortum ducit et Horatiam vocat. Horatia in hortum festinat; laeta est quod Quintus adest.

Flaccus ab agrō redit; fessus est; in casā sedet et quiēscit. mox 'Quintus' inquit 'puer bonus est. in agrō manet et mē iuvat.' Scintilla laeta est, quod Flaccus puerum laudat. cēnae celeriter parat; ubi parāta est cēna, Horatiam et Quintum in casam vocat. Quintus laetus est quod cēna parāta est; in casam festinat.

1 What does Flaccus do when he returns? [3]
2 Why is Scintilla glad? [2]
3 Why is Quintus glad? [2]
4 In what case is each of the following words:
   Scintillam (line 1)
   laeta (line 6)
   puerum (line 6)
   casam (line 7)?
   Explain why these cases are used. [8]

SLAVES AND FREEDMEN

Slavery is a terrible thing, but before we make too harsh judgements on the past, we should remember that it was not abolished in Britain until 1833 or in the USA until 1863. Up till the eighteenth century it was taken for granted.

Who were slaves? Many of them had been defeated in a war and their conquerors could have killed them. Therefore they – and their children – were supposed to feel gratitude to their conquerors, and it seemed fitting that they had no rights at all. But in fact slaves came from other sources too. Many were the victims of kidnapping or piracy; many were unwanted children who had either been left out to die by their parents when newborn and then rescued, or been sold off to slave-traders when they were older. Slavery was big business and it is said that at one of its main centers, the Greek island of Delos, 20,000 slaves were sold in a day.

What was it like to be a slave? If you had to row in the galleys or work in the mines or quarries, life was very unpleasant indeed. Literate and intelligent slaves had some chance of avoiding these fates. The best situation was to be born in a household where you might be treated up to a point as one of the family, for the Roman familia included the slaves and so they felt that they belonged.
somewhere. But legally slaves had no individual rights. Masters gave them their names and addressed the males as ‘puer’. They could punish without any fear of the law and they could be very savage. Vedius Pollio ordered a boy who had broken a valuable crystal cup to be executed by being thrown to the lampreys in his fishpond. The emperor Hadrian flew into a rage with his secretary and poked out his eye with a pen. The authors who tell us these things disapproved of them, but they happened. Beating was considered a perfectly acceptable punishment, and Cato the Elder recommended that sick and old slaves should be sold off, not kept on unproductively.

However appalling their lot, it remains true that many slaves did owe their lives to those who had enslaved them, and slaves and freedmen often gave each other emotional support. But their situation was extremely insecure. They could be beaten, sold or killed.
Generally they would suppress their own personalities and do anything to please their masters. However, many masters realized that the best way to persuade their slaves to work hard and be loyal was to show them kindness. Everything a slave owned really belonged to his master, but many Romans encouraged their slaves by letting them keep any money they saved. Thus it was often possible for slaves to build up enough money to buy their freedom from their masters. The sum of money was called the *pecūlium* and the master could use it to buy a new, younger slave. In addition, masters could reward excellent service from slaves by giving them their freedom even without payment, either while the masters were alive or in their wills. In fact almost all slaves who had a reasonably close relationship with their master could expect to be set free quite soon.

And some masters treated their slaves very well. The philosopher Seneca wrote to a friend:

I am delighted to discover from some people who have come from seeing you that you live on friendly terms with your slaves. This is what I should have expected of your good sense and your learning. People say, 'They are slaves.' I disagree. They are men. 'They are slaves,' they say. No, they are people you share your house with. 'They are slaves.' No, they are humble friends. 'They are slaves.' No, they are fellow-slaves if you consider how much power fortune has over both slaves and free alike... Consider that the man you call a slave is born from the same species as yourself, enjoys the same sky, and lives, breathes and dies just as you do.

Though slaves won Roman citizenship with their freedom, they were expected to show obedience and loyalty to their former owner, who became their 'patron' instead of their 'master'. Most freedmen lived humble lives but some gained considerable money, power and influence.

Relations between patrons and freedmen were often close. Cicero's freedman Tiro became his indispensable private secretary and Cicero's letters to Tiro when the latter was ill show a deep concern for him; Cicero's son Marcus wrote to him as 'my dearest Tiro' and treated him as an old and respected family friend.

A Roman novel, the *Satyricon* of Petronius, depicts a freedman who had become a millionaire and lived a most extravagant and ostentatious life. Inscriptions on tombs show that many freedmen were successful in various professions. An inscription from Assisi records the career of P. Deciusus Eros Merula, the freedman of Publius, who was a physician, a surgeon and an oculist. He bought his freedom for 50,000 sesterces (a very large sum); he gave 20,000 to become a priest of Augustus, the one public office a freedman might hold; he gave large sums to set up statues in the temple of Hercules and even larger sums for paving the public
streets, and he left a considerable fortune. He was clearly a talented and public spirited citizen of Assisi who led a successful and fulfilled life. The civil service instituted by Augustus contained many talented freedmen who gradually became the most powerful servants of the state.

The sons of freedmen were full citizens who could hold any public office. It is probably true that within a century of Horace's death there were more citizens descended from freedmen than from the original Roman population. The poet Juvenal, who hated foreigners, wrote this in about 100 AD: 'The Orontes [a river in Syria] has long ago flooded into the Tiber', by which he meant that pure Roman stock had long been diluted by Eastern blood. Despite the racism of this comment, the fact remains that the Romans gave their citizenship to all races in their empire.

The following inscription on a tomb tells in brief the story of the rather sad life of a freedman who was born free in Parthia, the great kingdom to the east of the Roman empire, and ended his life as a Roman citizen in Ravenna in north-east Italy:

C. Julius Mygdonius, a Parthian by race, born free, captured in youth and sold into Roman territory. When I became a Roman citizen by the help of fate, I saved up my money for the day I should be fifty. From my youth onwards I longed to reach old age. Now, tomb, receive me gladly. With you I shall be free from care.

Basing your answer on the information in this essay, write an imaginary life story of a freedman in the Roman world.
Chapter 4

At the fountain

puer puellam videt; eam vocat.

puerī puellās vident; eās vocant.

puella puerum audit et respondet.

puellae puerōs audiunt et respondent.

Argus bonus est.

Argus et Fīdus malī sunt.
Latin distinguishes between singular (one person or thing) and plural (more than one) by changing word endings. This applies to verbs, nouns and adjectives.

Vocabulary 4

<table>
<thead>
<tr>
<th>verbs</th>
<th>adverbs</th>
<th>nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>adest</td>
<td>cūr?</td>
<td>amīcus</td>
</tr>
<tr>
<td>cūrat</td>
<td>diū</td>
<td>lūdus</td>
</tr>
<tr>
<td>accédit</td>
<td>iam</td>
<td></td>
</tr>
<tr>
<td>prōcēdit</td>
<td>lentē</td>
<td>pronom</td>
</tr>
<tr>
<td>surgit</td>
<td>sāpe</td>
<td>eōs, eās</td>
</tr>
<tr>
<td>dormit</td>
<td>tandem</td>
<td>ille, illa</td>
</tr>
<tr>
<td>venit</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>adjectives</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>magnus, -a, -um</td>
<td>great, big</td>
</tr>
<tr>
<td>miser, misera, miserum</td>
<td>miserable</td>
</tr>
<tr>
<td>multus, -a, -um</td>
<td>much, many</td>
</tr>
</tbody>
</table>

Scintilla and Horatia at the fountain

Read aloud, understand and translate the following story


urna magna est; Horātia eam aegrē portat. subītō lápsat; urnal ad terram cadit; aqua in terram effluit. Horātia in terrā sedet; ‘heu, heu,’ inquit; ‘urna frācta est.’ Scintillam vocat; illa rēdit et ‘ō filia,’ inquit, ‘cūr in terrā sedēs? surge* et aliām urnalām ā casā portā.*’ Horātia surgit; ad casam rēdit et aliām urnalām ad fontem portat. aquam dūcet et domum festīnāt.

ubi Horātia domum rēdit, Quintus iam ad lūdum prōcēdit. lentē ambulat et saepe cōnsistit. Horātia festīnāt et mōx eum videt. ‘manē*, Quīnte,’ inquit. manet Quīntus; Horātia ad eum currit. ad lūdum ūnā prōcēdent.

*NB surge (get up!), portā (carry!) manē (wait!): these verbs are in the imperative form, the part of the verb used to give orders; it is explained in chapter 8.

cotidiē every day
fontem the spring; urnalās water pots
aliae ... aliae some ... others
dūcunt draw; plēnās full
colloquium ... facit makes conversation, chats
cum amīcis with her friends
lūdit plays; domum (to) home
quoque also; post after
aegrē with difficulty; lápsat slips
effluit flows out
heu, heu! alas, alas! frācta, broken ā casā from the house
cōnsistit stops
ūnā together

25
Respondě Latině

1  cūr Horātia urnam aegrē (with difficulty) portat?
2  quōmodo (how?) Horātia urnam frangit (breaks)?
3  cūr Horātia ad casam redit?

Flaccus goes to the pub

Translate the first paragraph of the following passage and answer the questions below on the second paragraph

ubi cēna cônfecta est, Flaccus in viam exit et ad tabernam ambulat. ubi tabernam intrat, multōs amīcōs videt. illī eum salūtānt. Flaccus sedet et vīnum bibit.

5  amīcī colloquium diū faciunt; miserī sunt; multās querēlās faciunt. Seleucus ‘heu, heu,’ inquit; ‘diū nōn pluit; agrī sicci sunt.’ Chryssanthus ‘cibus cārus est,’ inquit; ‘colōnī miserī sunt, sed nēmō eos iuvat.’ Philērus ‘duovirī’ inquit ‘colōnōs nōn cūrant.’ aliī aliās querēlās faciunt. sed Flaccus eos nōn audit; fessus est; interdum dormit, interdum vīnum bibit. tandem surīg et domum redit.

cônfecta finished; exit goes out
tabernam the pub
vīnum wine
colloquium faciunt make conversation, talk
querēlās complaints
pluit it has rained; sicci dry
cārus dear, expensive
nēmō no one; duovirī the magistrates
aliī others; interdum sometimes
domum (to) home

1  How are Flaccus’ friends feeling?  [2]
2  What do they complain about?  [6]
3  How does Flaccus react to their talk?  [4]
THE COUNTRY TOWN: VENUSIA

In the beginning, Rome was not the capital of Italy. It was the home of a small tribe which often had to fight for its survival with the other Italian peoples. However, Rome defeated and made alliances with its rivals, and, long before Horace’s time, had become the leading city of Italy.

The Romans used one especially successful method to build up and keep their power. They sent out Roman citizens to found or settle in towns in various parts of Italy. This meant that they could spread their influence and look after their interests. Later, when the population of Rome became too great, the problem could be eased by sending out the overflow of citizens to create such settlements. In the same way, when Roman soldiers finished their military service and had to be discharged with a pension, they could be sent to settle in new or captured towns.

These towns were called colôniae, and Quintus’ home-town Venusia was one of them. Colônus is the Latin for a small farmer—a farmer, such as Quintus’ father, who worked only a little land—and the word colônia shows us that when they left the army the soldiers turned their hand to farming. In 261 BC a large number of Roman colonists were sent to settle in Venusia. They were joined by a further group in 200 BC. With its situation on the Appian Way, Italy’s principal road—which made it a customary stopping-off place—it was a large and important town with its own forum, senate house, law courts, temples, gymnasium, amphitheatre and baths. Only a few remains of the last two survive and our illustrations are of Pompeii, another colony in Southern Italy perhaps similar in size. This was a lively and civilized city. The streets were paved, and the ruts made by the endless wheels of wagons and chariots can still be seen. So too can the stepping stones helpfully positioned to get pedestrians across without treading in the filth below. There are fountains on many of the corners, and many bars along the streets, welcome sources of coolness and refreshment in the intense southern heat.

Stepping stones across a paved street in Pompeii
The original settlers of a colony and their descendants kept their Roman citizenship and the colony was organized on the model of Rome itself. There were annual elections – hotly contested, as you will see in Part II (chapter 17) – of the duoviri ('two men') to preside over the local senate (council) just as the two consuls, the chief men at Rome, were elected every year to preside over the government in the capital. The idea was that by having two people in charge
one of them could check the other’s foolish or dangerous intentions. In addition, the colonies had their own priests. The first colonies were in Italy, but later they were founded throughout the Roman empire. The colôni were envied and respected by their neighbors because they were Roman citizens.

The colônia covered a large area of land, which had been given to it when the land was taken away from the original inhabitants at its foundation. Thus it included both town and country and so its inhabitants were not only the townsfolk who provided various services—such as bakers and wine-merchants forming guilds—but also farmers; many of these farmers would have lived in the town and trudged out to their farms. Quintus’ father fell into both categories. As well as being a farmer, he had a town job as an auctioneer’s agent.

Quintus tells us that the original settlers in Venusia had been sent to keep the peace in a remote and violent part of Italy. The local schoolmaster was Flavius and it was to his school, Quintus tells us, that ‘boys who were the descendants of big centurions used to go, their satchels and tablets hung from their left shoulders’. It did not strike his father as a suitable place to send his son. Probably Quintus was simply too intelligent. So his father took him off to Rome to be educated.

Quintus’ friend and fellow poet Virgil writes of Italian towns ‘piled up on cliff tops with rivers flowing beneath their ancient walls’. Such hill towns remain a feature of the Italian landscape and even today, when viewed from a distance, they probably look much the same as in Quintus’ time.

What similarities can you find between Venusia and/or Pompeii and a modern country town?
Quintus amicium rogat: 'cūr in agrō labōrās?'
amīcus respondet: 'colōnum iuvō.'

Quintus amicōs rogat: 'cūr in agrō labōrātis?'
amīci respondent: 'colōnōs iuvāmus.'

Scintilla Quintum rogat: 'cūr in terrā iacieās,
Quinte?'
Quintus respondet: 'in terrā iaceō, quod fessus
sum.'

Quintus puellās rogat: 'cūr in hortō sedētis,
puellae?'
puellae respondent: 'in hortō sedēmus, quod
fessae sumus.'

Quintus Scintillam rogat: 'quid facis?'
Scintilla respondet: 'cēnam parō.'

Horātia puerōs rogat: 'quid facitis, pueri?'
pueri respondent: 'ad lūdum festīnāmus.'
Note the changes in verb endings which show what 'person' the subject is: I, you (singular), he/she, we, you (plural), they.

**Vocabulary 5**

<table>
<thead>
<tr>
<th>verbs</th>
<th>noun</th>
<th>pronoun</th>
<th>prepositions</th>
<th>conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>clámát</td>
<td>hortus</td>
<td>quid?</td>
<td>cum + abl.</td>
<td>nec/neque</td>
</tr>
<tr>
<td>dat</td>
<td>adjectives</td>
<td></td>
<td>in + abl.</td>
<td></td>
</tr>
<tr>
<td>rogát</td>
<td>unus, -a, -um</td>
<td></td>
<td>per + acc.</td>
<td></td>
</tr>
<tr>
<td>spectat</td>
<td>duo, duae, duo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iacet</td>
<td>tres, tria</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>respondet</td>
<td>alius, alia,</td>
<td>aluid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dicit</td>
<td>other, another</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>emit</td>
<td>bonus, -a, -um</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pónit</td>
<td>malus, -a, -um</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>trádít</td>
<td>adverb</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>advenit</td>
<td>statim</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>facit</td>
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</tbody>
</table>

**Market day**


ubi ad forum adveniunt, multī virī et fēminae iam adsunt; per tōtum forum tabernae sunt. colūnī clāmant et mercēs suās laudant. aliī ūvās vendunt, aliī lānum, aliī ficōs. Flaccus Scintillam et filiam dūcit ad locum vacuum; tabernam ērigunt et mercēs expōnunt.

Mox amīcus ad tabernam accēdit et Flaccum salūtat; lānum spectat. Flaccus ‘lāna bona est’ inquit ‘nec cára. tōtum sacccum tribus dēnāriīs vendō.’ amīcus ‘nīmium rogās, Flaccce,’ inquit; ‘duōs dēnāriōs dō.’ Flaccus concēdit et sacccum trādīt.


Mox omnēs mercēs vendunt. Scintilla laeta est; ‘omnēs mercēs vendidimus,’ inquit; ‘iam ad tabernam piscātōriam prōcēdō.’

Postrídiē the next day; māne early
nūndinae sunt it is market day
sacccum lānae sack of wool
ficōs figs; calathōs baskets
forum city center, market place
tōtum whole
tabernae sunt there are stalls
mercēs suās their wares
ūvās grapes; vendunt are selling
locum vacuum an empty place
ērigunt put up; expōnunt put out
cára dear, expensive
tribus dēnāriīs for three denarii
vendō I am selling; nīmium too much
concēdit agrees; trādīt hands over
intērēa meanwhile;
quantī? how much?
sic thus, like that
omnēs mercēs all their wares
vendidimus we have sold
tabernam piscātōriam the fish stall
**Word-building**

It is often possible to guess the meaning of Latin words from the English words which come from them. What do the following Latin words mean?

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
<th>adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>défendó</td>
<td>familia</td>
<td>ànxius</td>
</tr>
<tr>
<td>dèscendó</td>
<td>flamma</td>
<td>désertus</td>
</tr>
<tr>
<td>repelló</td>
<td>glória</td>
<td>divínius</td>
</tr>
<tr>
<td>resistó</td>
<td>memória</td>
<td>timidus</td>
</tr>
</tbody>
</table>

(Since many words can easily be guessed from their similarity to English words, e.g. **cōnsūm-ō** = I consume, eat; **dēvor-ō** = I devour, we do not always gloss them in the passages. But all such words are included in the General Vocabulary.)
Fābella: To the fish stall

Persōnae: Scintilla, Flaccus, Horātia, Piscātor

Scintilla Flaccum et filiam ad tabernam piscātoriām dūcit.

Scintilla: bonam cēnam emō. piscēs nōn valdē cāri sunt.

Flaccus ad tabernam accēdit et piscēs diū spectat.

Piscātor: quid facis? cūr piscēs sīc spectās?
Flaccus: piscēs malī sunt, piscātor; olent.
Piscātor: quid dīcis? nōn olent piscēs; bonī sunt.
Scintilla: tacē, Flaccce. piscēs nōn olent. piscātor, quantī sunt hi piscēs?

Piscātor: illōs piscēs ūnō dēnāriō vendō.
Horātia: nimium rogās, piscātor.
Scintilla: tacē, Horātia. nōn nimium rogat. piscēs emō.

Scintilla ūnum dēnārium trādit et piscēs accipit.

Horātia: iam domum prōcēdimus? ego iēūna sum.
Scintilla: domum prōcēdimus. mox bene cēnābimus.
Flaccus: bene cēnābimus, sed quam cāra erit illa cēna!

persōnae characters
piscātor fisherman
quō? where to?; piscēs fish
valdē very

olent smell
tacē be quiet!; quantī? how much?
hi these
nimium too much

trādit hands over; accipit receives
domum home; iēūna starving
bene cēnābimus we shall dine well
quam cāra how expensive!
erit will be
THE ROMAN FARMER – AND MARKET DAY

Quintus’ early years in Venusia left him with a deep love for the country. After he had become a successful poet in Rome, he was overjoyed to be given a small estate in the Sabine Hills to the north-east of the city. Here he would entertain his guests with vegetarian dinners suitable for the simple country life.

Quintus had eight slaves to run his Sabine farm. For his father, on the other hand, life would have been extremely hard. He would have grown enough food to keep his family alive, living in a humble cottage in Venusia and tramping out to the country every day to work on his farm as some peasants still do in modern Italy. Here he would have worked for most of the daylight hours through almost all of the year. The lists of farmers’ tasks in Roman times show a break in the middle of the winter which lasted only a month. The summer drought may have allowed them some time off as well, though if it was possible to irrigate the land, that would have to be seen to.

Flaccus grew olives, vines, grain and vegetables on his farm. Oil from the olives provided the fuel for lamps and was used in soap and cooking, as in Mediterranean countries today. The vines produced wine, the grapes being trampled underfoot to extract the juice. Italy was also famous for honey and he may well have kept bees.

Two farmers’ calendars survive from Rome, and here are the lists of jobs for May and September from one of them:

<table>
<thead>
<tr>
<th>MAY</th>
<th>SEPTEMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weed grain</td>
<td>Treat wine jars with pitch</td>
</tr>
<tr>
<td>Shear sheep</td>
<td>Pick apples</td>
</tr>
<tr>
<td>Wash wool</td>
<td>Loosen soil around roots of trees</td>
</tr>
<tr>
<td>Break in young bullocks</td>
<td>Feast in honor of Minerva</td>
</tr>
<tr>
<td>Cut vetch (a legume)</td>
<td></td>
</tr>
<tr>
<td>Bless the fields</td>
<td></td>
</tr>
<tr>
<td>Sacrifice to Mercury and Flora</td>
<td></td>
</tr>
</tbody>
</table>
The Romans always expressed the highest admiration for the simple country life, though they were more enthusiastic about praising it than living it! Virgil writes of an old pirate from Cilicia in Asia who had ended up farming in Southern Italy. He ‘had a few acres of left-over land, and this a soil not fertile enough for bullocks to plough, not right for sheep and not suitable for vines. But he planted herbs here and there amid the thickets, and white lillies round about, and vervain, and the slender poppy, and matched in contentment the wealth of kings. Returning home late at night, he would pile his table with a feast for which he had paid nothing.’ (How far can you believe this? Is it too good to be true?) For the Romans, farming stood for the qualities of tough simplicity that had made their nation great. One of their greatest heroes was a modest farmer, Cincinnatus, who was called from the plough to save the state, and, after defeating the enemy, at once went back to finish his ploughing (see chapter 15 below).

Every eighth day there were market days. These were called nundinae (‘ninth-day affairs’), because of the Romans’ inclusive way of counting (1+7+1). After seven days of hard work, people spruced themselves up and hurried to the market with their families. Nundinae were regular school holidays, eagerly looked forward to by the children. The farmers would bring their produce to town to sell it to the townspeople and go home with money and tools for their farms, while their wives might buy pots and pans etc. A number of farmers would have lived in outlying villages and farms. Virgil writes of one of these, a peasant called Simylus who grew cabbages, beet, sorrel, mallow and radishes.
for sale: 'Every market day he carried on his shoulder bundles of 
produce for sale to the city; and returned home from there, his 
neck relieved of its burden, but his pocket heavy with money.' 
Market day was also a good chance to visit a lawyer and do some 
business. And the townsmen might entertain some of their friends 
from the country at a celebratory lunch.

At the time when our story is set, Italy contained many vast 
country estates. On these, large-scale agricultural enterprises 
such as cattle ranching and the cultivation of vines and olives 
would be carried out. A fabulously wealthy freedman called 
Caecilius Metellus had 4,116 slaves on his estate. Many slaves 
who worked on such estates had a grim life. When not engaged 
in backbreaking work in chain gangs, they were housed in 
dreadful barracks. The only aim was to bring in as much money 
as possible for the usually absentee owners. An ancient writer 
called Varro talks about three types of farm equipment: 'the kind 
that speaks (i.e. slaves), the kind that cannot speak (i.e. cattle) 
and the voiceless (i.e. agricultural tools)'. These huge estates, 
which used slaves as machines, had originally caused massive 
unemployment among the peasant farmers. But by Horace's day 
slave labor had become more expensive and the colōnus had 
made a comeback. Alongside the vast estates there were small 
farms of just a couple of acres, and it was one of these that 
Horace's father worked.

Describe the farming operations illustrated in this picture. 
How do they resemble or differ from farming methods today?
Chapter 6  The school of Flavius

puerī et puellae prope iānuam manent. magister eōs iubet intrāre et sedēre.

puerī lūdere cupiunt. magister dicit: 'labōrāre debētis.'

Decimus litterās male scribit; magister eum iubet litterās iterum scribere.

tandem puerī diligenter labōrant; magister cōstituit fābulam narrāre.

Another part of the verb, the infinitive, is here introduced, e.g. intrā-re = to enter, sedē-re = to sit.

puerī: besides meaning 'boys', this word in the plural can mean 'children', 'boys and girls'.
When masculine and feminine are paired together, e.g. 'boys and girls', their gender is treated as masculine, e.g. puerī et puellae fessī sunt.
### Vocabulary 6

NB From now on in the vocabularies, verbs are given with their infinitives; these show to which conjugation each verb belongs, e.g. festinō, festināre: 1st conjugation (like parō, parāre); docēō, docēre: 2nd conjugation (like moneō, monēre); lūdō, lūdere: 3rd conjugation (like regō, regere); cupiō, cupere: 3rd conjugation -io (like capiō, capere); dormiō, dormīre: 4th conjugation (like audiō, audīre).

**verbs**
- débeō, débere: I ought, I must
- doceō, docere: I teach
- iubēō, iubere: I order
- cōnstituō, cōnstituere: I decide
- dimittō, dimittere: I send away
- lūdō, lūdere: I play
- scribō, scribere: I write
- cupiō, cupere: I desire, I want
- eō, ire: I go
- exeō, exīre: I go out

**nouns**
- iānua: door
- littera: a letter
- domus: home
- domum: (to) home
- magister: master
- pronouns
  - ego: I
  - me: me
  - tū: you
  - tē: you

**adverbs**
- celeriter: quickly
- diligenter: carefully,
- iterum: again

**preposition**
- prope: near

**conjunctions**
- itaque: and so
- nec/neque: neither ... nor

**adjectices**
- cēteri, cēterae, cētera: the others, the rest
- meus, -a, -um: my
- tuus, -a, -um: your

---

**The school of Flavius**

Quintus ad lūdum lentē ambulat et saepe cōnsistit, sed Horātia celeriter prōcedit; prior ad lūdum advenit et puellās salūtat quae prope iānuam manent; longum colloquium cum Iuliā facit, puellā valdē pulchrā. Quintus in viā amicum videt, nōmine Gāium; eum vocat. Gāius ad lūdum festīnāt sed ubi Quintum audīt, cōnsistit et 'quid facis, Quinte?' inquit; 'festināre débēs. sērō ad lūdum venīs. ego festīnō.' Quintus respondet: 'nōn sērō venīmus, Gāi.' Gāium iubet manūre. ille ànxius est sed manet. itaque Quintus et Gāius lentē ad lūdum prōcedunt.

5 magister clamat: 'cur sero venis! malus puer es!'

dīū sedent puerī et magistrum audīunt; dīū clāmat magister et litterās docet. puerī litterās in tabulīs scribunt; magister tabulās spectat et litterās corrigit.

Decimus, puer magnus et stultus, litterās aegrē discit. magister eum iubet tabulam ad sē ferre; tabulam spectat. ‘Decime,’ inquit, ‘asīnus es; litterās nōn rēctē scribis.’ Decimus ‘errās, magister,’ inquit; ‘asīnus nōn sum. litterās rēctē scribō. ecce!’ litterās iterum scribit. sed Flāvius ‘impudēns es, Decime,’ inquit ‘et asīnus; litterās nōn rēctē scribis.”

dīū labōrant puerī. tandem Iūlia ‘diligenter labōrāmus, magister,’ inquit; ‘litterās bene scribimus; fessī sumus. itaque dēbēs nōs domum dīmittere.’

Flāvius eam benigne spectat. ‘ita vērō,’ inquit; ‘diligenter labōrātis, puerī. itaque vōs iubeō domum abire.’ cēterī laeti domum festīnant, sed Flāvius Decimum iubet in lūdō manēre. ‘tū, Decime,’ inquit, ‘dēbēs litterās iterum scribere.’ itaque Decimus in lūdō miser sedet dum cēterī in viā lūdunt.
Respondē Latinē

1 curr prior (first) ad lūdum advenit Horātia?
2 ubi Quintus et Gāius adveniunt, curr irātus est magister?
3 curr dicit magister: Decime, asinus es?
4 quid respondet Decimus?

Flavius decides to tell a story

Translate the first paragraph of the passage below and answer the questions on the second paragraph without translating


mox puerī litterās scribunt, diligenter labōrānt. tandem Horātia ‘magister,’ inquit, ‘diligenter labōrāmus et litterās diū scribimus. fessī sumus. itaque dēbēs fābulam nōbīs nārrāre.’

Flāvius ‘ita vērō,’ inquit, ‘diligenter labōrātis. quod bonī puerī estis, volō fābulam nārrāre.’ iubet eōs attendere et sē audīre.

1 What do the children do when the lesson starts? [3]
2 What does Horatia ask Flavius to do, and why? [3]
3 Why does Flavius agree to her request? [2]

EDUCATION

Most Roman citizens were literate and their children received a primary education at the local schools from the ages of six or seven to eleven or twelve. Here they were taught reading, writing and elementary arithmetic. The evidence suggests that girls as well as boys attended these schools, though they did not, at far as we know, go on to the secondary or ‘grammar’ schools. In our story we make both Quintus and Horatia go to the school of Flavius for their primary education but his father takes the boy away to Rome for his secondary education.

A wealthy family would appoint a slave, often a Greek, as a kind of personal tutor who would take a child to and from school. He might also act as a language assistant in Greek (see below). The two of them would be accompanied by another slave who carried the child’s books. In country towns, schoolchildren went to school on their own carrying their satchels and taking along the schoolmaster’s pay once a month. But when Quintus went to school in Rome, his father took him there and sat in on his lessons.
In primary education, i.e. the first three or four years, the three ‘R’s were hammered into boys and girls with a syllabus of reading and writing in both Latin and Greek. The pupils would write their lessons on tablets (tabulae) using a stylus. They would also learn elementary arithmetic using an abacus. Horace poked fun at math lessons in his poetry:

Roman boys learn how to divide a penny by a hundred with long calculations. ‘Tell us, son of Albinus, what do you end up with if a twelfth is taken away from five twelfths? Can you say?’ ‘A third.’ ‘Well done! You’ll end up a millionaire. What does it come to if you add a twelfth?’ ‘A half.’ Is it any surprise that when we drag our children through these off-putting financial calculations they can’t find the inspiration for poetry?

For the most part, the lessons were boring and unpleasant. Pupils sat on uncomfortable benches or chairs, often in noisy surroundings. They endlessly recited the alphabet both forwards and backwards, as well as chanting their multiplication tables again and again. Teaching started very early, soon after dawn, and a Roman poet called Martial complained violently at being woken up by the noise:

Why can’t you stay out of our lives, you cursed schoolmaster, a man hateful to boys and girls alike? The crested cocks have not yet broken the silence of the night. Already you are making a noise with your cruel voice and your thwacks.

After a break for lunch lessons probably started up again. There would be a holiday every eighth day, short breaks in the winter and spring, and a very long vacation in the summer.
Boys would move on to another school around the age of eleven or twelve for their secondary education. Here they would learn grammar or literature. Greek and Greek literature were an important part of the syllabus. All educated Romans were bilingual. Though they had conquered Greece, they still recognized the greatness of Greek literature. As Horace himself wrote, ‘Conquered Greece conquered its wild conqueror and brought the arts to rustic Italy.’

At the secondary stage arithmetic, geometry, music and astronomy were studied as minor subjects. The curriculum was not wide. There were medical schools in Greece but in Italy there was no scientific education at all. When they were about sixteen, upper-class Roman boys went on for their tertiary education to a teacher of rhetoric who would teach them through public lectures. From him they received a thorough training in speaking and arguing, and this was a good preparation for a career in politics (see Part II, chapter 24).

After girls had dropped out of education at school after the first (primary) stage, they learned needlework, dancing, singing and lyre-playing at home.

What are the similarities and the differences between the education that you are receiving and what you would have been taught in a Roman school?

The Roman writer Pliny the Younger summed up a good school. It should have admirable teaching, firm discipline and high standards of behavior. He thought that forming the character was as important as training the mind.

What do you think?

The Romans themselves were puzzled that lūdus, the Latin word for school, also means a game. One writer thought that the word might have been chosen to lead children to believe that school was more fun than it actually was. It is also possible that the term comes from a time when sports, PE, were the basis of Roman education.

What do you think?
Chapter 1

NB
1 In Latin the verb often comes at the end of its sentence.
2 Latin has no word for the (definite article) or a (indefinite article); you must supply these in English as the context requires.
3 Latin does not always express the subject, e.g. labōrat by itself can mean 'he/she works'.
4 Latin has only one form for the present tense, e.g. labōrat; English has two forms, e.g. 'she works' and 'she is working'. In translating from Latin, choose the form which is appropriate.

The captions illustrate two different patterns of sentence:
1 (someone) (is doing something), e.g.

   Scintilla labōrat    Scintilla is working.

In sentences of this pattern the verb (labōrat) describes the action of the sentence, the subject (Scintilla) tells you who is performing the action.

Exercise 1.1

Translate the following
1 fēmina festīnāt.
2 puella cēnāt.
3 Scintilla intrāt.
4 Horātia nōn labōrat.

The second type of sentence illustrated in the captions is:
2 (someone) is (something), e.g.

   Horātia est puella    Horatia is a girl.

   Horātia fessa est    Horatia is tired.

In sentences of this pattern the verb (est) does not describe an action but simply joins the subject (Horātia) to the completing word: Horatia is –.
To complete the sense a completing word (called a subjective complement) is required.
The complement may be either a noun, e.g. puella, or an adjective, e.g. fessa.

Exercise 1.2

Translate the following
1 Scintilla fessa est.
2 puella laeta est.
3 cēna nōn parāta est.
4 Scintilla est fēmina.
Exercise 1.3

In each of the following give the correct Latin form for the word in parentheses and translate the whole sentence, e.g.

Scintilla ad casam (walks): *ambulat* Scintilla walks to the house.

1 puella in casam (enters).
2 fēmina (is working).
3 cēna nōn parāta (is).
4 Scintilla (is hurrying).
5 mox (dinner) parāta est.
6 Horātia (glad) est.

Chapter 2

The picture captions illustrate a third type of sentence pattern, e.g.

*puella Scintillam salūtat* The girl greets Scintilla.

Here the verb *salūtat* describes the action of the sentence; *puella*, the *subject* of the verb, tells you who performs the action, but to complete the sense we need to know whom the girl is greeting: *Scintillam*. We call this the *object* of the verb.

Notice that the subject ends *-a*, and the object ends *-am*. So:

- Scintill-a Horāti-am vocat Scintilla calls Horatia.
- Scintill-a is subject, Horāti-am is object of vocat.
- Horāti-a Scintill-am vocat Horatia calls Scintilla.
- Horāti-a is the subject and Scintill-am the object.

The different endings in nouns (and adjectives) show what *case* they are in. The cases have names:

- The subject case, ending *-a*, is called the *nominative*.
- The object case, ending *-am*, is called the *accusative*.

Word endings need to be observed with great care, since they determine the sense in Latin.

Exercise 2.1

*Copy out the following sentences in Latin. Fill in the blanks with the correct endings and translate*

1 Horāti- in casā labōrat.
2 puella Scintill- vocat.
3 Scintill- cas- intrat.
4 filia Scintill- salūtat.
5 puella cēn- parat.
6 Scintilla fili- laudat.
7 Argus casam intrat et cēn- dēvorat.
8 Scintilla ūrāt- est; cēnam iterum (again) par-.
Exercise 2.2

In each of the following give the correct Latin form for the word in parentheses; then translate the whole sentence

1. Scintilla filiam (calls).
2. Horātia casam (enters) et (Scintilla) salūat.
3. Horātia Scintillam (helps).
4. Scintilla Horātiam laudat et fābulam (tells).
5. Horātia (happy) est.

Exercise 2.3

Translate into Latin

1. Horatia is carrying water into the house.
2. She is tired but she hurries.
3. She enters the house and calls Scintilla.
4. Scintilla praises (her) daughter.

Chapter 3

Latin nouns are divided into classes, called declensions.

1st declension nouns, with nominative ending -a, follow this pattern:

- nominative (subject) : puell-a
- accusative (object)  : puell-am

2nd declension nouns, with nominative ending -us or -er, follow this pattern:

- nominative (subject) : colōn-us  pu-er  ag-er
- accusative (object)  : colōn-um  puer-um  agr-um

Notice that there are two types of nouns ending -er; one type keeps the e of the nominative in the other cases, e.g. puer, puer-um; the other drops it, e.g. ager, agr-um.

Exercise 3.1

Translate

1. Quīntus agrum intrat et Flaccum vocat.
2. puer colōnum iuvat.
3. colōnus filium laudat.
4. Horātia casam intrat et Scintillam vocat.
5. puella fēminam iuvat.
Verb forms

In the first two chapters the verbs nearly all end -at (e.g. par-at); in this chapter verbs appear which end -it (e.g. mitt-it) and -et (e.g. vid-et).

Latin verbs fall into four classes called conjugations, which differ in the endings of their stems:

- 1st conjugation stems in -a, e.g. para-t
- 2nd conjugation stems in -e, e.g. mone-t
- 3rd conjugation stems ending in consonants, e.g. reg-it
- 4th conjugation stems in -i, e.g. aud-i-t

Exercise 3.2

Pick out from the English translations below the ones which fit each of the following Latin words.

1. audit  4. parat  7. redit  10. laudat
2. venit  5. vocat  8. ascendit  11. currit
3. videt  6. sedet  9. labōrat  12. salūtat

she is working, he is coming, she is returning, he climbs, she sees, he is preparing,

she calls, he is sitting, he runs, she praises, he is climbing, she greets, he hears

Gender: masculine, feminine and neuter

You may already know that in French and Spanish and other modern languages, nouns are either masculine or feminine in gender. In Latin also nouns have genders.

Obviously filius (son) is masculine and filia (daughter) is feminine; but often the gender is not obvious, e.g. cēna (dinner) is feminine and ager (field) is masculine. And in Latin some nouns are neuter in gender, i.e. neither masculine nor feminine.

Nearly all nouns of the 1st declension with nominative ending -a (like puell-a) are feminine.

All nouns of the 2nd declension with nominative ending -us (like colōn-us) and -er (like pu-er, ag-er) are masculine, but there are also a fair number of neuter nouns; these have nominative and accusative -um e.g. bell-um.

Neuter nouns are not used regularly until chapter 10 but you should be aware of their existence.

Exercise 3.3

Give the gender (masculine or feminine or neuter) of the following words (which are all in the nominative case)

terra, puer, via, saxum, fābula, colōnus, bellum

Adjectives

Adjectives have masculine, feminine and neuter endings, and will be given in the vocabulary with all three genders, e.g.

masc.    fem.    neuter
magn-us   magn-a   magn-um  big

(this is abbreviated to: magnus, -a, -um in vocabulary lists).
The case endings for the masculine are the same as those of *colōn-us*, those of the feminine the same as those of *puell-a*, those of the neuter the same as *bell-um*.

**Agreement of adjectives**

Adjectives always *agree with* the nouns they describe, i.e. they have the same case and gender, e.g. *puella bona, puer laetus, puellam fessam, puerum ūrātum, bona cēna, bellum longum.*

The complement after the verb *est* always agrees with the subject, e.g. *puella laeta est. puer fessus est.*

**Exercise 3.4**

*Correct the following Latin sentences*

1. fīlia fessus est.
2. fīlius laeta est.
3. cēna nōn parātus est.
4. puer ūrāta est.
5. fābula nōn longus est.

**Exercise 3.5**

*Complete the following sentences by giving the correct Latin for the English word in brackets, and translate. For instance:*

Quintus *ad terram* (falls); Flaccus (anxious) *est. cadit; ānxius*

Quintus falls to the ground; Flaccus is anxious.

1. Scintilla (a story) nārrat; filia (happy) *est.*
2. Flaccus filium (praises); Quīntus (happy) *est.*
3. puer (the farmer) vocat; colōnus (the boy) nōn audit.
4. puella Scintillam (sees); Scintilla (angry) *est.*
5. Quintus diū (is working); puer (tired) *est.*

**Chapter 4**

**Singular and plural**

Verbs, nouns and adjectives have different sets of endings for *singular* (one person/thing) and *plural* (more than one).

**MEMENTO:** If the verb ends -t, it is singular; if it ends -nt, it is plural.

As examples of verbs of each conjugation, we use:

- 1st conjugation: *parat* he/she prepares
- 2nd conjugation: *monet* he/she warns, advises
- 3rd conjugation: *regit* he/she rules
- 4th conjugation: *audit* he/she hears
Verbs

<table>
<thead>
<tr>
<th>1st conjugation</th>
<th>3rd person singular</th>
<th>3rd person plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>para-t</td>
<td>he/she prepares</td>
<td>para-n</td>
</tr>
<tr>
<td>mone-t</td>
<td>he/she warns</td>
<td>mone-n</td>
</tr>
<tr>
<td>regi-t</td>
<td>he/she rules</td>
<td>regi-n</td>
</tr>
<tr>
<td>audi-t</td>
<td>he/she hears</td>
<td>audi-n</td>
</tr>
<tr>
<td>es-t</td>
<td>he/she is</td>
<td>su-n</td>
</tr>
</tbody>
</table>

Exercise 4.1

Give the plural of the following verb forms
närrat, mittit (3), sedet, dormit (4), videt, intrat

Nouns

<table>
<thead>
<tr>
<th>nominative</th>
<th>1st decl. (fem.)</th>
<th>singular</th>
<th>2nd decl. (masc.)</th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>puell-a</td>
<td>colōn-us</td>
<td>puer</td>
<td>colōn-ī</td>
<td>puer-ī</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>accusative</th>
<th>1st decl. (fem.)</th>
<th>singular</th>
<th>2nd decl. (masc.)</th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>puella-m</td>
<td>colōn-um</td>
<td>puer-um</td>
<td>colōn-ōs</td>
<td>puer-ōs</td>
</tr>
</tbody>
</table>

Exercise 4.2

Give the plural of the following noun plus adjective phrases
(notice that some are in the nominative, others in the accusative case)
fōmina laeta, colōnum írātum, puer fessus, puellam miseram, agrum magnum.

Exercise 4.3

Put into the plural and translate; for instance:
puer puellam vocat: puerī puellās vocant  The boys call the girls.

1 puella puerum videt.  6 colōnus filium dūcit.
2 puer fēmina audīt.  7 illa fēmina eum iuvat.
3 fēmina filium laudat. 8 puella urnam magnam portat.
4 puella fessa est.  9 puer puellam videt.
5 puer labōrat. 10 puella puerum vocat.

Exercise 4.4

Pick out from the English translations below the ones that fit each of the following Latin words

<table>
<thead>
<tr>
<th>festinat</th>
<th>4 audiunt</th>
<th>7 vocat</th>
<th>10 videt</th>
</tr>
</thead>
<tbody>
<tr>
<td>audit</td>
<td>5 adsunt</td>
<td>8 ascendunt</td>
<td>11 accēdit</td>
</tr>
<tr>
<td>manent</td>
<td>6 parant</td>
<td>9 currunt</td>
<td>12 laudant</td>
</tr>
</tbody>
</table>

they are preparing, he sees, they run, they hear, he is approaching, he hears, they climb,
you are present, they praise, they stay, they are hurrying, she is calling
Note on ‘ille’, ‘illa’

ille (that man, he) and illa (that woman, she) are commonly used to indicate a change of subject, e.g.

Scintilla Horātiam vocat; illa accēdit.
Scintilla calls Horatia; she (i.e. Horatia) approaches.

Exercise 4.5

Translate

1 Qūntus Flaccum vocat; ille filium nōn audit.
2 Scintilla filiam laudat; illa laeta est.
3 fēminae filiās ad fontem dūcunt; illae urnās magnās portant.
4 puerī colōnōs vident; illī in agrō labōrant.

Chapter 5

Verbs: present tense, all persons

Latin changes the verb endings to show which person (I, you, he, etc.) is performing the action of the verb. (Old English did the same, e.g. I come, thou comest, he cometh.)

There are three singular persons: I, you, he
and three plural: we, you, they

The person endings are the same for all types of verb:

\begin{align*}
\text{singular} & & \text{plural} \\
1 & -ō & 1 & -mus \\
2 & -s & 2 & -tis \\
3 & -t & 3 & -nt
\end{align*}

These endings are attached to the verb stem.

1 1st conjugation (stem ends -a)

\begin{tabular}{ll}
\text{singular} & \text{plural} \\
par-ō & I prepare & parā-mus & we prepare \\
parā-s & you prepare & parā-tis & you prepare \\
para-t & he/she prepares & para-nt & they prepare
\end{tabular}

2 2nd conjugation (stem ends -e)

\begin{tabular}{ll}
\text{mone-ō} & I warn & monē-mus & we warn \\
mone-s & you warn & monē-tis & you warn \\
mone-t & he/she warns & monē-nt & they warn
\end{tabular}

3 3rd conjugation (stems ending in consonants)

\begin{tabular}{ll}
\text{reg-ō} & I rule & reg-imus & we rule \\
reg-is & you rule & reg-itis & you rule \\
reg-it & he/she leads & reg-unt & they rule
\end{tabular}
4 4th conjugation (stem ends -i)

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>audi-ō</td>
<td>audi-mus we hear</td>
</tr>
<tr>
<td>audi-s</td>
<td>audi-tis you hear</td>
</tr>
<tr>
<td>audi-t</td>
<td>audi-unt they hear</td>
</tr>
</tbody>
</table>

Note that in the 3rd conjugation, where the stem ends in a consonant, vowels are inserted before the person ending.

Learn also the present tense of sum:

<table>
<thead>
<tr>
<th>sum</th>
<th>su-mus we are</th>
</tr>
</thead>
<tbody>
<tr>
<td>e-s</td>
<td>es-tis you are</td>
</tr>
<tr>
<td>es-t</td>
<td>su-nt they are</td>
</tr>
</tbody>
</table>

Since the verb ending shows what person is the subject, there is no need to give a separate subject pronoun, e.g. par-ō = I prepare, monē-mus = we warn, audi-tis = you hear.

Exercise 5.1

Translate

1 Flaccum iuvāmus. 6 ad agrum currō.
2 ad lūdum festīnō. 7 puerōs monēmus.
3 Quīntum videt. 8 cūr puellam ad agrum mittis?
4 in viā manētis. 9 laeti sumus.
5 in casā dormiunt. 10 miserī estis.

Exercise 5.2

Pick out from the English translations below the ones that fit each of the following Latin verb forms

1 spectāmus 4 clāmātis 7 respondent 10 festīnō
2 trādit 5 currimus 8 dtcimus 11 audis
3 emimus 6 maneō 9 estis 12 pōnis

we run, he hands over, I am hastening, you are, we are watching, I am staying, you hear, we buy, they reply, you place, we say, you are shouting

Exercise 5.3

In each of the following give the correct Latin for the words in parentheses, then translate the whole sentence

1 quid (are you doing), puellae? cēnam (we are preparing).
2 cūr nōn (are you hurrying), Quīnte? nōn sērō (I am coming).
3 cūr in viā (are you sitting), amīcī? in viā (we are sitting), quod fessī (we are).
4 Argus malus (is); eum (I call) sed ille nōn (come back).
5 cūr nōn fābulam (are you telling)? fābulam nōn nārrō quod misera (I am).
Exercise 5.4

In the following sentences make the complement agree with the subject and translate

1. cūr (miser) estis, puerī? puellae (laetus) sunt.
2. Scintilla (irātus) est; nam puerī nōn (parātus) sunt.
3. (fessus) sumus, quod diū labōrāmus.
4. cūr (ānxius) es, Scintilla?
5. (ānxius) sum quod Horātia (miser) est.

The ablative case

This case is at present used only after certain prepositions, e.g. in agrō = in the field, ā casā = from the house.

<table>
<thead>
<tr>
<th>1st declension</th>
<th>abl. singular</th>
<th>abl. plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(puella)</td>
<td>puell-ā</td>
<td>puell-is</td>
</tr>
<tr>
<td>(colōnus)</td>
<td>colōn-ō</td>
<td>colōn-is</td>
</tr>
<tr>
<td>(ager)</td>
<td>agr-ō</td>
<td>agr-īs</td>
</tr>
</tbody>
</table>

Note that in the nominative singular of the 1st declension -a is short, in the ablative it is long -ā.

**Memento:** look out for 1st declension nouns ending with long -ā; these are in the ablative case.

Exercise 5.5

Give the ablative of the following noun/adjective phrases

1. puer fessus
2. magna casa
3. multae fēminae
4. puella laeta
5. colōnī miserī

Prepositions

These are words like ‘into’, ‘in’, ‘from’ which together with a noun expand the action of the verb, e.g.

- in casam festinat  She hurries into the house.
- in casam tells you where she hurries to.
- in agrō labōrat  He is working in the field.
- in agrō tells you where he is working.

Prepositions expressing motion towards are followed by the accusative, e.g. in agrum = into the field; ad agrum = to the field.

Prepositions expressing place where and motion from are followed by the ablative, e.g. in agrō = in the field, ab agrō = from the field.

Note also that cum (= with) takes the ablative, e.g. cum puellā with the girl.
Exercise 5.6

*Fill in the blanks and translate*

1. Flaccus et filius in agr- labōrant.
2. puellae in vi- lūdunt; Scintilla eās in cas- vocat.
3. Flaccus puerōs ad agr- dūcit.
4. multae puellae cum fēmin- ad fontem ambulant.
5. puer cum amīc- ad lūd- festīnat.

Exercise 5.7

*Translate into Latin*

1. The farmer calls the boys into the field.
2. They stay in the field and work.
3. The boy is tired and soon returns from the field.
4. The women are walking to the house.
5. The girls are walking with the women.

Chapter 6

Infinitives

1st conjugation parō parā-re to prepare
2nd conjugation moneō monē-re to warn
3rd conjugation regō reg-ere to rule
4th conjugation audiō audi-re to hear

The infinitive is used, as in English, with verbs such as:

cupiō I desire to, want to:
   lūdere cupimus We want to play.
dēbeō I ought to, I must:
   labōrāre dēbētis You ought to work.
iubeō I order x to:
   magister puerōs iubet labōrāre The master orders the boys to work.
cōnstituō I decide to:
   magister cōnstituit fābulam nārrāre The master decides to tell a story.

Exercise 6.1

*Translate*

1. in viā lūdere cupimus.
2. ad lūdum festīnāre dēbētis.
3. magister puerōs iubet celeriter intrāre.
4. puerī labōrāre nōn cupiunt.
5. magister cōnstituit puerōs dīmittere.
3rd conjugation -io verbs

Besides the four regular conjugations, listed above, there is a small class of important verbs ending in -io which in some forms behave like 3rd conjugation verbs and in other forms like 4th, e.g.
capiō I take:

\[
\begin{align*}
\text{capiō} & \quad \text{compare} & \text{audiō} \\
\text{cap-iś} & & \text{audīs} \\
\text{cap-it} & & \text{audit} \\
\text{cap-imus} & & \text{audīmus} \\
\text{cap-itis} & & \text{audītis} \\
\text{cap-unt} & & \text{audīunt} \\
\text{infinitive} & \text{cap-ere} & \text{audīre}
\end{align*}
\]

(the endings underlined are like those of reg-ō)

Other verbs belonging to this conjugation are:
cupiō I want, desire; faciō I do, make.

Exercise 6.2

Replace the verb in parentheses with the infinitive and then translate the whole sentence

1. puerī cupiunt puellas (iuvō).
2. sed puellae puerōs iubent ad lūdum (prōcēdō).
3. quid (faciō) cupitis, puellae?
4. cupimus in viā (maneō) et (lūdō).
5. dēbēmus in lūdō (sedeō) et magistrum (audiō).

The vocative case

A new case is used in this chapter called the vocative; this is used when calling or addressing someone. This case always has the same form as the nominative except for the singular of 2nd declension nouns ending -us, which end -ē in the vocative.

So, ‘quid facis, Quint-e?’

But ‘quid facis, Horāti-a?’ ‘quid facitis, puer-ī?’

From nouns ending -ius in the nominative, e.g. filius, the vocative form ends -i, not -e,
e.g. ‘cūr dormīs, fil-ī?’

We sometimes find the interjection ‘ō’ with the vocative,
e.g. ‘quid facis, ō fili?’

Exercise 6.3

Translate into Latin

1. Why are you tired, Horatia?
2. Why are you not helping Flaccus, Quintus?
3. We are hurrying to school, Flaccus.
4. Why are you walking slowly, boys?
5. I am anxious, son.
6. Why are you angry, girls?
Questions
You have already met many sentences in Latin which are questions; their form is not unlike that of English questions.

They are usually introduced by an interrogative (question asking) word, such as
- *cūr?* why?, *quōmodo?* how?, *ubi?* where? (adverbs);
- *quis?* who?, *quid?* what? (pronouns); *quantus?* how big? (adjective).

Sometimes the interrogative particles -*ne* (attached to the first word of the sentence) or *nōnne* (used in questions expecting the answer ‘yes’) are used, e.g.

venīste ad lūdum? Are you coming to school?

*nōnne ad lūdum venīs?* Aren’t you coming to school? *or* You are coming to school, aren’t you?

Exercise 6.4

*Translate*

1. cūr nōn festīnās, Quīnte?
2. quis Scintillam iuvat?
3. quid facis, filī?
4. quantus est ager?
5. domumne mē dūcis?
6. nōnne domum mē dūcis?

Exercise 6.5

*The following Latin words occur in connection with Roman education. What do you think each word means?*

1. ēdūcāre 2. schola 3. scientia 4. litterae (*also spelled* literae) 5. historia 6. grammatica

Exercise 6.6

*Translate*

1. amīcī ad lūdum lentē ambulant. sērō adveniunt.
2. ubi lūdum intrant, magister īrātus est.
3. ‘cūr sērō advenītis?’ inquit; ‘mali puerī estis.’
4. puerī sedent et magistrum audiunt; ille litterās docet.
5. tandem puerōs dimittere cōnsignit; puerōs iubet domum currere.
6. puellae cum Scintillā ad fontem prōcēdent.
7. Horātia magnam urnam portat et lentē ambulat.
8. Scintilla Horātiam festīnāre iubet. ‘cūr lentē ambulās?’ inquit; ‘dēbēs festīnāre.’
9. ubi ad fontem adveniunt, aquam dūcunt.
10. Horātia fessa est; ‘nōnne iam domum redīmus?’ inquit.

Exercise 6.7

*Translate into Latin*

1. What are you doing, Quintus? Why aren’t you helping the farmer?
2. I’m working hard; I am tired.
3 What are you doing, Horatia? We are going to market (forum). Aren’t you ready?

4 I am ready. I’m coming quickly.

5 Flaccus tells (= orders) (his) son to come with him (sēcum) to the field.

6 ‘Quintus,’ he says, ‘you ought to work in the field.’

7 ‘Don’t you want to help me?’

8 But the boy is tired; he does not want to work.

9 At last Flaccus decides to send the boy home.

10 Quintus hurries home and calls Horatia.

Chapter 7

The 3rd declension

You have so far met nouns of the 1st declension, with nominative -a, accusative -am (e.g. puell-a, puell-am), and the 2nd declension, with nominative -us/-er, accusative -um (e.g. colōn-us, colōn-um; puer, puer-um; agr, agr-um). Now nouns and adjectives of the 3rd declension are introduced.

The nominative singular has various forms, e.g. rēx, urbs, nāvis.

The other case endings are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominative</td>
<td>(varies)</td>
<td>-ēs</td>
</tr>
<tr>
<td>accusative</td>
<td>-em</td>
<td>-ēs</td>
</tr>
<tr>
<td>ablative</td>
<td>-e</td>
<td>-ibus</td>
</tr>
</tbody>
</table>

These endings are added to the noun stem. For example: rēx (= king), stem rēg-:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominative</td>
<td>rēx</td>
<td>rēg-ēs</td>
</tr>
<tr>
<td>accusative</td>
<td>rēg-em</td>
<td>rēg-ēs</td>
</tr>
<tr>
<td>ablative</td>
<td>rēg-e</td>
<td>rēg-ibus</td>
</tr>
</tbody>
</table>

NB

1 In the 3rd declension, the vocative is always the same as the nominative.

2 The endings are the same for nominative and accusative plural.

3 The 3rd declension contains masculine, feminine and neuter nouns, e.g. rēx (= king) is masculine; nāvis (= ship) is feminine; mare (= sea) is neuter.

Some nouns of the 3rd declension have nominatives ending -er, e.g. pater (= father), stem patr-:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominative</td>
<td>pater</td>
<td>patr-ēs</td>
</tr>
<tr>
<td>accusative</td>
<td>patr-em</td>
<td>patr-ēs</td>
</tr>
<tr>
<td>ablative</td>
<td>patr-e</td>
<td>patr-ibus</td>
</tr>
</tbody>
</table>

(so also māter mother, frāter brother).
Quintus canem in agrum ducit et patrem salutat. Pater et filius ab agrō cum cane domum redeunt. In via Quintus multōs comitēs videt; illī omnēs eum salutant. Pater canem domum ducit, sed Quintus cum comitibus lūdit.

Note that a new type of noun appears in these captions; what are the endings of these nouns for (a) accusative singular, (b) accusative plural, (c) ablative singular, (d) ablative plural?
CHAPTER 7

Vocabulary 7

From now on the vocabularies list nouns with nominative, genitive (= ‘of’; see chapter 9) and
gender, e.g.

1st declension: filia, filiae, f. daughter (this is abbreviated to: filia, -ae, f. daughter)
2nd declension: filius, filii, m. son (abbreviated to: filius, -i, m. son)
3rd declension: rex, regis, m. king (the genitives of 3rd declension nouns are not
abbreviated)

Some nouns can be sense be either masculine or feminine, e.g. comes = a male or a female
companion; their genders are given as c. = common. 3rd declension adjectives are given in
two forms, e.g. fortis (masculine and feminine), forte (neuter)

verbs
convoco, convocare I call together
navigo, navigare I sail
oppugno, oppugnare I attack
pugno, pugnare I fight
defendō, defendere I defend
occidō, occidere I kill
resistō, resistere I resist
vincō, vincere I conquer
capiō, capere* I take
fugio, fugere* I flee
iacō, iacere* I throw

nouns
ira, -ae, f. anger
pugna, -ae, f. fight
canis, canis, c. dog
comes, comitis, c. comrade
frater, frātris, m. brother
nāvis, nāvis, f. ship
pater, patris, m. father
princeps, principis, m. prince
rēx, rēgis, m. king
urbs, urbis, f. city

adverb
fortiter bravely

preposition
ā/ab + abl. from

* notice that these verbs are of the capiō class (3rd conjugation -io)

What is (a) a pugnacious man, (b) a navigational aid, (c) an urban
council, (d) fraternal love, (e) regal splendor, (f) omnipotent God?
(What do you suppose the Latin adjective potēns means?)
From what Latin words are the English words in italics derived?

Flavius’ story: The siege of Troy

Agamemnōn, rēx Mycēnārum, omnēs principēs Graecōrum
convocat; iubet eōs bellum in Trōiānos parāre. frāter eius,
Menelāus, adest; Achillēs, hērōum fortissimus, venit ā Thessaliā;
adest Ulixēs ab Ithacā cum comitibus, et multī aliī. magnum
exercitum parant et multās nāvēs. ad urbem Trōiam nāvigant et
Trōiānos oppugnant.

Mycēnārum of Mycenae
Graečōrum of the Greeks
bellum war; eīus his
hērōum fortissimus the bravest of
the heroes
Ulixēs = Odysseus; exercitum army
sed Trōiānī urbem fortiter dēfendunt. decem annōs Graeci urbem obsident sed eam capere nōn possunt. tandem Agamemnōn et Achillēs in rixam cadunt. Achillēs īrātus est; nōn diūtius pugnat sed prope navēs manet ōtiōsus. Trōiānī iam Graecōs vincunt et pellunt ad nāvēs.

Agamemnōn amīcōs ad Achillem mittit qui eum iubent ad pugnam redire, illī ‘ō Achillēs,’ inquit, ‘Trōiānī nōs vincunt et pellunt ad nāvēs. in magnō perīculō sumus. tū débēs ad pugnam redire et comitēs dēfendere.’ sed ille amīcōs nōn audit neque ab īrā dēsīsit.

mox Trōiānī nāvēs oppugnant et incidunt. Patroclus, amīcus cārūs, ad Achillem accēdit et ‘Trōiānī iam nāvēs incidunt,’ inquit. ‘dēbēs ab īrā dēsīstere et amīcōs iuvāre. sī tū pugnāre nōn vis, débēs mē cum comitūs tuīs in pugnam mittere.’ itaque Achillēs invitūs Patroclum in pugnam mittit. ille arma Achillīs induit et comitēs in pugnam dūcit.

Trōiānī, ubi arma Achillīs vident, terrītī sunt et ad urbem fugiunt. Patroclus in eōs currit et multōs occidit. sed Hector, fortissimus Trōiānōrum, resistit et Patroclum in pugnam vocat. hastam iacit et Patroclum interficit.

Word-building

eō = I go; dūcō = I lead.

What do the following verbs mean:
in-eō, ad-eō, ab-eō, red-eō?
in-dūcō, ad-dūcō, ab-dūcō, re-dūcō?
**Respondē Latīnē**

1 cūr Agamemnōn amīcōs ad Achillem mittīt?
2 quid dicunt amīcī?
3 cūr Achilīs Patroclum in pugnam mittit?
4 cūr fugiunt Trōīnī ad urbem?

---

**Fābella: lūdus Flāvīī**

*Personae: Flāvius (magister); Quintus, Decimus, Gāius (pueri); Horātia, Iūlia (puellae)*

Flāvius puerōs in lūdō exspectat. intrant puerī et magistrum salūtant.

5 puerī: salvē, magister.
Flāvius: salvēte, puerī. intrate celeriter et sedete.

omnēs puerī sedent et tacent.

Flāvius: hodiē, puerī, débetis diligenter labōrāre et litterās bene scribēre.

omnēs puellae labōrant, sed Gāius nōn labōrat; Iūliam spectat.

Gāius: (susurrat) Iūlia, visne domum hodiē mēcum venire?
Iūlia: (susurrat) tace, Gāi. Flāvius nōs spectat.
Flāvius: quid facis, Gāi? cūr nōn labōrās?

Flāvius: vēni hūc, Gāi; tuam tabulam spectāre cupiō.

Gāius ad Flāvium adīt.

Gāius: ecce, magister. litterās bene scribō.
Flāvius: litterās nōn bene scribēs, Gāi. ignāvus es.

Gāius ad sellam redit et paulisper labōrat. Horātia omnēs litterās iam scripsit et pictūrās in tabulā scribit. Flāvius ad eam accēdit et tabulam spectat.

Flāvius: Horātia, quid facis?
Horātia: litterās scribō, magister. ecce!

Flāvius: nōn litterās scribis sed pictūrās. ignāva es. litterās iterum scribe.

Quintus, quī omnēs litterās iam scripsit, cessat; subitō Scottillam videt per fenestram; illa Argum dūcit per viam.
Quintus: \textit{(susurrat)} Arge, bone canis, veni huc.

Argus Quintum audit; ad fenestram currit et latrat. Flavius ad fenestram festinat.

Flavius: abi, male canis. quid facis? abi statim.

Argus per fenestram salit et Quintum salutat; deinde per turbam currit et Horatiam quaerit. omnès pueri surgunt et Argum petunt. Flavius dēspērat.

Flavius: abite, pueri. vōs dimitto. tū, Quinte, dūc illum canem ē lūdō.

HOMER AND THE ILIAD – I

Besides reading, writing and arithmetic, children would learn both from their parents and from their teachers the stories of Greece and Rome which were part of the common culture of the ancient world. The most powerful of these focused on the sack of Troy by the Greeks; and this cycle of stories was linked to Rome, since the Romans believed that their ancestors were Trojans who had escaped when Troy was taken.

This story had been told in Greek by the first and some would say the greatest poet of Western literature. He probably lived before 700 BC and his name was Homer. We know almost nothing about him. He came from Ionia in what is now western Turkey, and according to tradition he was blind. He may have composed both the \textit{Iliad} and the \textit{Odyssey}, the great poems which have come down to us under his name, but even that is uncertain. The \textit{Iliad} is the tragic story of the terrible events which led up to the sack of Troy, a city in north-west Turkey, by the Greeks. The \textit{Odyssey} tells of Odysseus’ return from Troy to Greece and his recovery of his kingdom, and the adventures and dangers he met in the process.

In this chapter the schoolmaster tells the story of the \textit{Iliad}. We now summarize the events which come before the action of Homer’s poem.

The gods held a great wedding feast to celebrate the marriage of Peleus and Thetis. The goddess Eris (Strife), however, had not been invited. Furious at this insult, she stormed into the hall where the feast was taking place and flung down a golden apple. Inscribed upon this were the words ‘For the most beautiful’.

As Eris had planned, the apple was going to prove the cause of terrible troubles. The obvious candidates for the title of most beautiful goddess were Juno, Minerva and Venus. Understandably, none of the gods was prepared to make the decision between them. The judge would have to face the anger of the two losers, whichever of the three won! Jupiter therefore decided that a mortal must settle the matter, and his choice fell on...
the Trojan prince Paris. He was extremely good-looking and seemed likely to be highly experienced in such matters.

So the goddesses flew to Mount Ida near Troy where Paris was tending his flocks. After he had overcome his astonishment and realized what was expected of him, all three of them tried to bribe him to give them the apple. Juno offered him a vast kingdom, Minerva promised him military glory, and Venus said that she would give him the most beautiful woman in the world. This was Helen, the wife of Menelaus, king of Sparta in Greece. Venus' offer seemed the most attractive to Paris and he presented the apple to her.

Paris now went to stay with Menelaus in Sparta. Here he and Helen fell in love with each other and they ran off back to Troy. Menelaus joined with his brother Agamemnon, king of Mycenae, to lead a huge expedition of Greeks against Troy in order to bring the faithless wife home again. Helen's face 'launched a thousand ships'.

But the war that took place around the walls of Troy did not go well for the Greeks. Homer's Iliad begins by telling of the disastrous quarrel which arose when King Agamemnon took from Achilles, the greatest of the Greek warriors, a slave girl who had been given to Achilles by the army. This was a devastating blow, not only to the emotions of Achilles, who was very fond of the girl, but far more importantly to his honor. Horace's schoolmaster relates to his pupils the dreadful results of Agamemnon's foolish insult to Achilles.

If you had been in Paris' position, which choice would you have made?
Chapter 8 The death of Hector

pueri prope iānuam lūdi manent; magister dicit: 'intrāte, pueri, et sedēte!'

Quintus sērō advenit; magister dicit: 'cūr sērō advenīs, Quīnte? intrā celeriter et sedē.'

pueri sedent sed nōn labōrant. magister dicit: 'nōlite lūdere, pueri, sed audīte.'

magister ad Horātiam accēdit et dicit: 'Horātia, nōli pictūrās in tabulā scribere.'

Note that the cartoons introduce a new part of the verb, which is used to give commands.
### Vocabulary 8

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
<th>adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>possum, posse</td>
<td>hasta, -ae, f.</td>
<td>bue</td>
</tr>
<tr>
<td>exspectō, -āre</td>
<td>porta, -ae, f.</td>
<td>hic</td>
</tr>
<tr>
<td>servō, -āre</td>
<td>mūrus, -i, m.</td>
<td>hūc</td>
</tr>
<tr>
<td>timeō, -ēre</td>
<td>māter, mātris, f.</td>
<td></td>
</tr>
<tr>
<td>reddō, -ere</td>
<td>mors, mortis, f.</td>
<td></td>
</tr>
<tr>
<td>relinquo, -ere</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vertō, -ere</td>
<td></td>
<td></td>
</tr>
<tr>
<td>coniciō, -ere</td>
<td></td>
<td>mortuus, -a, -um</td>
</tr>
<tr>
<td>prepositions</td>
<td>sōlus, -a, -um</td>
<td></td>
</tr>
<tr>
<td>circum + acc.</td>
<td>territūs, -a, -um</td>
<td></td>
</tr>
<tr>
<td>e/ex + abl.</td>
<td>incolumnis, incolūme</td>
<td></td>
</tr>
<tr>
<td></td>
<td>round</td>
<td></td>
</tr>
<tr>
<td></td>
<td>out of, from</td>
<td></td>
</tr>
</tbody>
</table>

### The death of Hector

Achillēs, ubi Patroclus mortuus est, eum diū lūget; Hectorem vindicāre cupit. reedit ad pugnam et comitēs in Trōiānōs dūcit. illi, ubi Achillem vident, territī sunt; in urbem fugiunt. Hector sōlus extrā mūrōs manet.

5  pater Priamus, rēx Trōiae, et māter Hecuba eum vident ē mūris; filium vocant; Priamus clamāt: ‘Hector, nōlī Achillem in pugnam vocāre; nōn potes eum vincere. urbem intrā; festīnā.’  māter clamāt: ‘filī cāre, nōlī extrā mūrōs manēre; nōlī mortem obīre; māter tua misera tē ōrat.’

10  sed Hector ēōs nōn audit; urbem intrāre nōn vult. Trōiānōs vocat et ‘portās claudite, Trōiānī,’ inquit; ‘festīnāte. ego sōlus maneō extrā mūrōs et Achillem ad pugnam vocō.’

Trōiānī invitātis portās claudunt. Hector sōlus Achillem exspectat. ille propiōs accēdit. tum Hector subitō timet. tergum vertit et fugit.

15  Achillēs celeriter currit sed eum capere nōn potest. ter circum mūrōs fugit Hector, sed tandem resistit; sē vertit et Achillem in lūget mourns
vindicāre take vengeance on
extrā mūrōs outside the walls
obire go to meet
ōrat beseeches, begs
nōn vult refuses; claudite close!
invītī unwilling(ly)
propiōs nearer; tergum back
ter three times
sē vertit he turns around

Achilles and Hector
pugnam vocat. ille prōcedit et hastam in Hectorem conicit. sed Hector hastam vitat. deinde Hector hastam conicit et Achillis parmam percutit. sed Achillēs incolumis est; nam parma eum servat.

deiōde Achillēs hastam summā vī conicit; volat hasta per auram et Hectorem trānsfigit. ille ad terram cadit mortuus.


vītāt avoids
Achillis parmam Achilles’ shield
percutit strikes
summā vī with all his might
volat flies
auram air; trānsfigit pierces
dīrum facinus (acc.) a terrible deed
currum chariot; alligat ties
trahit drags; dēsiste cease from!
nōbīs to us; iacentem lying

In this story you find the sentences:

ter circum mūrōs fugit Hector = three times around the walls flees Hector.
volat hasta per auram = through the air flies the spear.
accurrīt Achillēs = up runs Achilles.

In these sentences the subject follows the verb; this word order can be used quite freely in Latin, since the case ending shows which word is subject. This word order places more emphasis on the verb without changing the sense.

Word-building

Every chapter from now on contains an exercise showing how you can build up your Latin vocabulary by seeing how words you have not met are formed from those you have learned, e.g.

cēn-ā = dinner; cēn-ō = I dine.
What do the following pairs of words mean?

<table>
<thead>
<tr>
<th>nouns</th>
<th>verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>pugn-a</td>
<td>pugn-ō</td>
</tr>
<tr>
<td>vōx, vōc-is</td>
<td>voc-ō</td>
</tr>
<tr>
<td>rēx, rēg-is</td>
<td>reg-ō</td>
</tr>
<tr>
<td>laus, laud-is</td>
<td>laud-ō</td>
</tr>
<tr>
<td>dux, duc-is</td>
<td>dūc-ō</td>
</tr>
<tr>
<td>labor, labōr-is</td>
<td>labōr-ō</td>
</tr>
</tbody>
</table>

The ransom of Hector

Without translating, answer the questions below

diū mater filium mortuum lūget; diū lūget Andromachē uxor Hecoris; diū lūget Priamus. tandem, ubi nox venit, Priamus ex urbe exit et sōlus ad Graecōrum nāvēs prōcēdit. deus Mercurius eum dūcit per vigilēs Graecōrum. tandem ad Achillis tabernāculum advenit; intrat et Achillem salūtat; ad terram prōcumbit et 'ō Achillēs, tē ōrō,' inquit; 'tandem ab īrā dēsiste et filium mortuum ad mātrem miseram remitte.'

Achillēs, ubi Priamum videt, attonitus est. misericordiā commōtus est; Priamum ē terrā tollit. filium mortuum reddit et patrem ad urbem Trōiam incolumentem remittit.

1. What does Priam do, when night comes?  [3]
2. How does he find his way through the Greek guards?  [2]
3. What does he do when he enters Achilles' tent?  [4]

THE ILIAD – 2

In this chapter, we have briefly told the end of the story of the Iliad. We described how Achilles, although he has now taken revenge on Hector for killing his friend Patroclus, nevertheless pushes his hatred beyond his enemy's death. He drags Hector's corpse around Patroclus' tomb again and again in his wild anger and grief.

It was considered a terrible thing in the Greek world to leave a man unburied, since it meant that his spirit could not find rest in the next life. Most of the gods disapprove of Achilles' treatment of Hector's corpse, and Apollo protects it, making sure that it does not become damaged in any way.

Jupiter now decides that Achilles must give Hector's body back to his father Priam. He sends Iris, goddess of the rainbow, to tell Priam to go to the Greek camp at night and to ask Achilles to grant him his request. He also sends Thetis, the mother of...
Achilles, to see her son and to make sure that he does what he’s told.

Priam loads a wagon with a fabulous ransom and sets off for the Greek camp with a single charioteer. As they approach the enemy lines, the god Mercury meets them in disguise and leads them to Achilles’ hut. Miraculously they are unnoticed by any of the Greeks. Achilles gazes in amazement as the old man enters, kneels before him and takes hold of the fatal hands which have killed so many of his children.

Priam begs him to accept the ransom and return Hector’s corpse, making him imagine the feelings of an old father who has lost his son. The two men, one so young and the other so very old, weep together. Priam remembers Hector and Achilles thinks of his own father Peleus at home in Greece, destined never to see his son again. For Achilles had been given the choice between a short life with immortal fame and a long but obscure existence. He had chosen the former.

As the two enemies weep, the anger of Achilles disappears and he agrees to Priam’s request. They eat together and later that night Priam leaves the Greek camp, again under the protection of Mercury. He returns to the city with his son’s body on the wagon which had carried the ransom on the way out. The Trojans will be given the opportunity to pay full funeral rites to Hector back at Troy, during a truce guaranteed by Achilles.

Two dreadful events hang over the end of the Iliad. One of them is the death of Achilles. He will be mortally wounded by an arrow in his heel, the only part of his body where a weapon can penetrate. The other is the fall of Troy which cannot be avoided now that Hector is dead. So Achilles and Priam will soon join Patroclus and Hector and the countless other victims of the Trojan War in the Underworld.

*Explain the causes of Achilles’ anger against first the Greeks and then the Trojans.*

*How do the events described above bring the Iliad to a satisfactory conclusion?*
puer puellae cēnam rapit.
puella capsulam (*satchel*) puerī rapit.
māter puellārum pictūrās spectat.
māter tabulās puerōrum spectat.
filius patris agrum init.
puer canum cēnas portat.

The captions introduce the genitive case = ‘of’.
Vocabulary 9

Some 3rd declension adjectives have the same form for masculine, feminine and neuter in the nominative singular; these are listed with the nominative and genitive, e.g. ingēns, ingentis

<table>
<thead>
<tr>
<th>verbs</th>
<th>adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaudeō, -ēre</td>
<td>novus, -a, -um</td>
</tr>
<tr>
<td>habeō, -ēre</td>
<td>parvus, -a, -um</td>
</tr>
<tr>
<td>moneō, -ēre</td>
<td>paučī, -ae, -a</td>
</tr>
<tr>
<td>taceō, -ēre</td>
<td>tacitus, -a, -um</td>
</tr>
<tr>
<td>bibō, -ere</td>
<td>tūtus, -a, -um</td>
</tr>
<tr>
<td>cōnscedō, -ere</td>
<td>ingēns, ingentis</td>
</tr>
<tr>
<td>accipiō, -ere</td>
<td></td>
</tr>
<tr>
<td>conveniō, -ire</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>nouns</th>
<th>preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>īnsula, -ae, f.</td>
<td>inter + acc.</td>
</tr>
<tr>
<td>equus, equi, m.</td>
<td>horse</td>
</tr>
<tr>
<td>viri, virī, m.</td>
<td>man</td>
</tr>
<tr>
<td>labor, labōris, m.</td>
<td>work, hardship, suffering</td>
</tr>
<tr>
<td>nox, noctis, f.</td>
<td>night</td>
</tr>
<tr>
<td>uxor, uxōris, f.</td>
<td>wife</td>
</tr>
</tbody>
</table>

The fall of Troy

decem annōs Graeci Trōiānōs obsident sed urbem capere nōn possunt. tandem Agamennōn, rex Graecōrum, dēspērat; omnēs principēs convenire iubet et 'decem annōs iam Trōiam obsidēmus,' inquit; 'saepe Trōiānōs in pugnā vincimus sed urbem capere nōn possimus. ego dēspērō, quid facere dēbēmus? domumne redire dēbēmus? quid vōs monētis?'

decem annōs for ten years
obsident besiege; dēspērat despairs
cēterī principēs tacent, sed Ulixēs 'ego nōn dēspērō,' inquit; 'cōnsilium novum habēō. audite mē.'
omnēs principēs cōnsilium Ulixēs attēntē audīunt; cōnsilium laeti accipiunt. equum ligneum faciunt, ingentem; mūltōs virōs fortēs in equum immittunt. illī in equum ascendunt et in ventre equī sē cēlant. cēterī nāvēs cōnscedunt et nāvigant ad īnsulam vīcīnam.

prīmā lūce Trōiānī nāvēs Graecōrum vident abeuntēs; gaudent quod Graecī nōn adsunt, gaudent quod pugnae tandem cōnfectae sunt. ē portīs urbīs currunt ad āram dēsertam; equum ingentem spectant in āram stantem. aliī 'equum dēbēmus in urbem dūcere,' inquirunt. aliī 'equō nōlite crēdere,' inquirunt; 'timēmus Graecōrum dōna. fortasse Graecī in ēō cēlāti sunt.' tandem cōnstituunt eum in urbem dūcere. omnēs laeti eum per portās trahunt et in arce pōnunt. deinde epulās faciunt et multum vīnum bibunt.

nox adest. dormiunt Trōiānī. Graeci qui in īnsulā sunt nāvēs cōnscedunt et celeriēt ad urbem Trōiam redeunt. ei, qui ēquō cēlāti sunt, tacitī exeunt et festinānt ad portās.

vigilēs Trōiānōrum dormiunt; ebrī sunt. Graeci eōs occidunt; portās celeriēter aperiunt et comitēs accipiunt. omnēs in viās urbīs currunt. paucī Trōiānōrum resistunt. mox Graecī tōtām urbem capiunt. tandem rēgiam Priamī oppugnant; Priamum et filiōs eius occidunt. paucī ēvādunt. sīc Graecī tandem Trōiam capiunt et urbem dēlent.

cōnsilium plan
ligneum wooden
in ventre in the belly
sē cēlant hide themselves
vīcīnam neighboring
prīmā lūce at first light
abeuntēs going away
cōnfectae finished; āram shore
stantem standing
equō ... crēdere trust the horse
dōna (acc. pl.) gifts
fortasse perhaps; cēlāti hidden
in arce in the citadel
epulās a feast; vīnum wine
qui who; eī those (men)
vigilēs watchmen; ebrī drunk
aperiunt open
rēgiam palace
ēvādunt escape
dēlent destroy
Responde Latīnē

1 ubi nox venit, quid faciunt Graecī?
2 quid faciunt Graecī qui in equō sunt?
3 cūr nōn resistunt Trōiānōrum vigilēs?

Word-building

What do the following pairs of nouns mean?

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>filius</td>
<td>filia</td>
</tr>
<tr>
<td>amīcus</td>
<td>amīca</td>
</tr>
<tr>
<td>dominus (= master)</td>
<td>domina</td>
</tr>
<tr>
<td>servus (= slave)</td>
<td>serva</td>
</tr>
<tr>
<td>rēx, rēg-is</td>
<td>rēgina</td>
</tr>
</tbody>
</table>
Aenēās ex urbe Trōiā fugit

Read the following passage and without translating answer the questions below

Trōiānōrum paucī ēvādunt; urbem ardentem relinquent et fugiunt in montēs. inter eōs est Aenēās, princeps Trōiānus; ille patrem et uxorem et parvum filium ē flammis ēripit et ad montēs ducit. mox aliī ad montēs conveniunt. omnēs despērant, sed Aenēās

'Trōia incēnsa est,' inquit, 'sed nōs Trōiānī supersumus. venīte mēcum. novam Trōiam in aliā terrā condere debēmus.'

illī Aenēām laeti audīunt. montēs relinquent et ad ōram dēscendunt; nāvēs cōnscondunt et mox ab urbe Trōiā in terrās ignōtās nāvigant. diū in undīs errant et multōs labōrēs subeunt. tandem in Itāliam veniunt et urbem condunt.

1 Whom does Aeneas rescue from Troy and where does he take them?  [4]
2 How does Aeneas encourage the surviving Trojans?  [4]
3 Where do they sail to and how do they fare on the voyage?  [4]

VIRGIL AND THE AENEID

Horace’s friend Publius Vergilius Maro, known in English as Virgil, was born in 70 bc and so was five years older than Horace. He was brought up on his father’s farm at Mantua in North Italy, and completed his education in Rome and Naples. He belonged to a group of poets who celebrated in their work the first Roman emperor Augustus. Horace, who described Virgil as ‘half of my soul’, was also one of the group.

Virgil’s greatest poem was the Aeneid. It was in twelve books, begun in 29 bc and still unfinished at his death in 19 bc. Its central figure is Aeneas, the son of Venus and the Trojan Anchises. The story tells how he flees from the smoking ruins of Troy and travels to Italy where Destiny plans that he should found the Roman race.

We now describe the events of that dreadful night in more detail than was possible in the Latin.

On the night when their city fell the Trojans held joyful celebrations, wrongly believing that the Greeks had given up their siege and departed. The whole of Troy was buried in slumber and wine. The ghost of Hector appeared to Aeneas as he lay sleeping. Aeneas was horribly shocked by his appearance,
for he was black with the dust through which Achilles had dragged him when he killed him. But Hector paid no attention to Aeneas’ reaction, and told him that Troy was now in the enemy’s hands. He ordered him to rescue the Trojan gods from the burning city and to sail away to found a new Troy in some other country.

Aeneas was now thoroughly awakened by the noise of the fighting, and climbing to the top of his house he saw the flames which were sweeping through the city. Hector’s instructions vanished from his mind and he ran into the streets where he fought with tremendous courage, killing many Greeks. A dreadful sight met his eyes as he reached the royal palace. He saw Achilles’ son slaughter King Priam on the step of the altar itself. Aeneas’ anger burned fiercely as he sought vengeance for the destruction of Troy.

But now his mother Venus appeared to him and reminded him that his duty was to his family. He must try, she said, to bring them to safety. Aeneas realized that she was right. There was no longer anything he could do for Troy. He rushed back to his house, gathered together his followers and made his way from the city. He bore on his shoulders his father, who carried the little statues of the household gods, and he held his son by the hand. His wife followed them as they set out on this terrifying journey.

Suddenly Aeneas was aware that his wife was no longer behind him. Desperately he ran back into the city, now eerily still, calling her name again and again, but there was no answer. Finally her ghost appeared to him. She told him that she was dead. He must set out for the new land which awaited him. Three times Aeneas attempted to fling his arms around his wife. Three times his wife’s ghost dissolved in his embrace like the light winds.

He returned sadly to his companions who were safely hidden in a hollow valley in the mountains by Troy. A dangerous and uncertain future awaited them.

---

*Imagine that you are a Greek hidden in the wooden horse. Describe what happens to you and what you do.*

*Virgil often describes Aeneas as pious or 'dutiful'. How well do you think that this description suits him in the way he leaves Troy?*
Tröiānī ad litus Siciliae nāvigant.
mōns Aetna fūmum et saxa in caelum prōicit; Tröiānī in magnō periculō sunt.
dum in litore quiēscunt, Polyphēnum vident; dē monte lentē dēscendit.
Polyphēmus in mare prōcēdit et saxa in nāvēs conicit.
**Vocabulary 10**

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
<th>prepositions</th>
</tr>
</thead>
<tbody>
<tr>
<td>habitō, -āre</td>
<td>nauta, -ae, m.</td>
<td>sailor</td>
</tr>
<tr>
<td>ōrō, -āre</td>
<td>silva, -ae, f.</td>
<td>wood</td>
</tr>
<tr>
<td>quaeōrō, -ere</td>
<td>unda, -ae, f.</td>
<td>wave</td>
</tr>
<tr>
<td>quiēscō, -ere</td>
<td>caelum, -i, n.</td>
<td>sky, heaven</td>
</tr>
<tr>
<td>tollō, -ere</td>
<td>periculum, -i, n.</td>
<td>danger</td>
</tr>
<tr>
<td></td>
<td>saxum, -i, n.</td>
<td>rock</td>
</tr>
<tr>
<td></td>
<td>verbum, -i, n.</td>
<td>word</td>
</tr>
<tr>
<td>adjective</td>
<td>clāmor, clāmōris, m.</td>
<td>shout</td>
</tr>
<tr>
<td>primus, -a, -um</td>
<td>homō, hominis, c.</td>
<td>man, human being</td>
</tr>
<tr>
<td>adverbs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>primum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vix</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>first</td>
<td></td>
</tr>
<tr>
<td></td>
<td>first</td>
<td></td>
</tr>
<tr>
<td></td>
<td>scarcely</td>
<td></td>
</tr>
</tbody>
</table>

**Polyphemus**

The travels of Aeneas

Aeneás et Trōiānī nāvēs cōnscedunt; ab urbe Trōiā in terrās ignōtās nāvigant. Diū terram quaerunt ubi novam Trōiam condere possunt; multōs labōrēs, multa perīcula subeunt; saepe dēspērat Aeneās. tandem cōnstituunt ad Itāliam nāvigāre.

sed ubi ad Sicilianum accēdent, magnum perīculum vītānt, nam saxa vident ubi habitat Scylla, mōnstrum horribile, et sonītum ingentem audiunt verticus ubi Charybdis undās ēvōmit. pater Anchisēs magnā vōce clāmat: 'fugite; nāvēs ē perīculō ēripite; nam in illīs saxīs habitat Scylla.' Aeneās patris verba audit et saxa vītāt. sīc vix incōlumēs ē perīculō ēvādunt.

ubi ad Sicilianum veniunt, montem Aetnam vident; nāvēs ad terram dirigunt et sub noctem ad litus īnsulae adveniunt. sub ignōtās unknown; ubi where subeunt undergo; dēspērat despairs vītānt avoid mōnstrum a monster sonītum sound verticus of the whirlpool ēvōmit spews out magnā vōce in a loud voice ēripite snatch, rescue dirigunt steer sub noctem towards nightfall
monte in litore quiēscunt. mōns Aetna per noctem tonat; flammās et saxa in caelum prōicit. Trōiānī territī sunt et ānxīī diem

15 expectānt.

festīnānt nāvēs cōnscondere cum hominem vident, quī ad lītus currit. Trōiānōs vocat; accurrit ad eōs et 'servāte mē,' inquit, 'vōs ōrō. ego Graecus sum, comes Ulixis. cēterī fūgērunt. ego sōlus maneō. fugite, miserī, fugite. Cyclopēs hīc habitant, gigantēs immānēs, quī hominēs edunt. nōlite mē Cyclopibus trādere.

15 servāte mē, accipite mē in nāvem.'

subītō Trōiānī Polyphēmum vident, gigantem ingentem. ille ovēs dē monte dūcit. caecus est; lentē dēscendit; in viā saepe lápsat. Aenēās territus est. 'currīte ad nāvēs,' inquit; 'festīnāte!'

20 Trōiānī comitem Ulixis accipiunt et fugiunt ad nāvēs.

Polyphēmus iam ad lītus advenit et in mare prōcēdit. Trōiānōs vidēre nōn potest sed audit eōs rémigantēs. clāmōrem ingentem tollit. cēterī Cyclopēs clāmōrem audīunt et currunt dē montibus ad lītus. saxa ingentia in nāvēs coniciunt; sed Trōiānī iam ē lītore rémigant. Cyclopēs eōs contingere nōn possunt.

tonat thunders
prōicit throws up; diem day
cum when; quī who
vōs (acc.) you
fūgērunt have fled
gigantēs immānēs enormous giants
edunt eat
Cyclopibus to the Cyclops
trādere to hand over
ovēs sheep; caecus blind
lápsat slips
rēmigantēs rowing
contingere reach

Word-building

What do the following verbs mean?

currō: incurrō, accurrō (= ad-currō), concurrō, recurrō, dēcurrō
veniō: adveniō, reveniō, conveniō
Fābella: Aeneas escapes from Polyphemus

Persōnae: Aenēas, Nauta prīmus, Nauta alter, Graecus, Polyphēmus

Trōiānī in lītore Siciliae quiēscunt sub monte Aetnā.

Nauta prīmus: nōn cupiō hic diū manēre; vidē montem; saxa
flammāsque in caelum prōicit.

Nauta alter: cāvē! saxum ingēns dē monte cadit. nōn possumus
hīc dormīre.

Nauta prīmus: ecce aliquid dē monte hūc dēcurrīt.

Nauta alter: eum vīdeo, homīnem squālidum et miserum.

Nauta prīmus: quis est? Aenēa, cāvē! homō squālidus et miser
dē monte hūc dēcurrīt.

Aenēa surgit hominemque spectat. homō accēdit.

Aenēa: heus! quis es? quid facis? cūr hūc currīs?

cēterī fūgerunt. ego sólus maneō. fugite, miserī,
fugite. gigantēs ingestēs hīc habitant quī homīnēs
edunt. servāte mē.

Nauta prīmus: nōlī nūgās nārrāre. nūlli gigantēs sunt nisi in
fābulis puerilibus.

Nauta alter: di immortālēs! vidēte! ille gigas nōn fābulōsus est.

Aenēa: fugite, amīci. ad nāvēs currīte. et ūtu, Graeco, venī
nōbiscum.

Trōiānī nāvēs cōnscedunt et ē lītore rēmigant. Polyphēmus ad
mare dēscendit et in undās prōcēdit. subitō cōnsistit et auram
olfacit; ingentem clāmōrem tollit.

Polyphēmus: phī, phae, phō, phum
sanguinem olfacīō Trōiānōrum virum.
venite. Cyclōpēs, festināte! dē monte dēcurrīte.
Trōiānī adsunt; festināte, nisi cēnām crāstīnam
perdere cupiītis.

Cyclōpēs conveniunt et ad
lītus dēcurrunt. saxa
ingentia in nāvēs coniciunt
sed Trōiānōs contingere nōn
possunt. Aenēa in puppe
nāvis stat et Cyclōpēs
irrīdet.

Aenēa: o stultī Cyclōpēs,
sērō advenītīs. vōs nōn
timēmus. aliam cēnām
quaerite. nōn potestis nōs
edere. valēte, caudicēs.

alter second
prōicit throws up
cāvē! look out!
aliquis someone
squālidum filthy
heus! hey!
fūgerunt have fled
edunt eat
nūgās nonsense; nūlli no
nisi except
di immortālēs immortal gods!
nōbiscum with us
cōnsistit stops
auram olfacit sniffs the air
sanguinem blood
nisi unless; crāstīnam tomorrow's
perdere to lose
puppe stern
irridet mocks
valēte goodbye
caudicēs blockheads

Polyphemus
All nations have their heroes. We know the famous stories of King Arthur and of George Washington. The Romans had their legend of Aeneas, the Trojan prince who fled from Troy, brought his followers to Italy and founded the Roman nation.

Virgil, the greatest of all Roman poets, describes the adventures of Aeneas in his poem, the *Aeneid*. The first half of this poem tells of the travels of Aeneas as he tries to find his way from Troy to the site of Rome. It owes much to Homer’s *Odyssey*, which is about the journey home of the Greek hero Odysseus. The *Odyssey* is the book about Odysses. His Latin name is Ulixes, and that is how we have referred to him in our Latin story.

The first three words of the *Aeneid* – *arma virumque cano* (‘I sing of arms and the man’) – not only introduce the story of the warrior Aeneas but inform us of what the poem is to be about. *arma* (arms) brings to mind the *Iliad*. Its subject, as we have seen, is the fighting round the city of Troy, and in it the Trojan prince Aeneas plays a minor but significant role. *virum* (man) calls the *Odyssey* to mind. The first word of that poem is the Greek word for ‘man’ and it tells not simply of the hero Odysseus’ adventures as he travels from the Trojan War back to his island of Ithaca, but also of the way he re-establishes himself as king there.

By making his readers think of Homer right at the outset, Virgil shows astonishing ambition in putting his work on a level with that of his great predecessor. He sets his hero in the same world as Achilles, Hector, Priam and the other noble figures of the Trojan War, and he adds a Homeric dimension to the travels of Aeneas (the first half of the *Aeneid*) by modelling them on the *Odyssey*, and then to the dreadful war that Aeneas is to undergo in Italy (the second half of the poem), which he models on the *Iliad*.

But the differences between Homer and the *Aeneid* are as important as the similarities. Odysseus, for example, is travelling back to his homeland and his wife. Aeneas’ home of Troy lies in ruins and he must journey towards a mysterious future and a city and empire of Rome which he will never see. Odysseus loses all of his companions and arrives at Ithaca alone. Aeneas is a leader of a new kind with a social responsibility, and many of his men reach Italy. *Pietas* (sense of duty) – you met the adjective *pius* in the last chapter – is the key to his character. He only briefly forgets his duty to his family, his gods and his men.

The endlessly inventive Odysseus, as you will discover, revels in the challenging dangers which confront him in a hostile world. Aeneas’ destiny involves him in labors which he undergoes doggedly. Odysseus loves his wife and manages to part with his mistresses on friendly terms. Aeneas, on the other hand, loses his wife and is soon to embark on a disastrous love affair. Through the way he portrays Aeneas, the ancestor of the Romans and of their
first emperor Augustus, Virgil tells us of the Roman sense of their mission which was to make them great. He also makes clear to us the tragic suffering which that mission left in its wake.

But now let us leave Aeneas for a moment and look at some of the adventures of his prototype Odysseus.

**Odysseus and the Cyclops**

On his travels Odysseus meets with many adventures, but perhaps the most famous of all is his encounter with the Cyclops. The Cyclopes were a race of one-eyed giants, a savage people without laws who lived in caves in the mountains of Sicily. Odysseus and his men had the bad fortune to come to their coast.

Odysseus was always extremely curious. He decided to take twelve of his followers to investigate this strange race. They set out, taking with them some wonderful wine in a goatskin, and they soon came to the cave of the Cyclops, who was out in the pasture at the time, tending his sheep. Odysseus’ men gazed at all the cheeses, kids and lambs in the cave, and wanted to take some of these away to their ships and sail off as quickly as possible. Odysseus, however, wished to meet the Cyclops, and rashly insisted on staying. At last the huge Cyclops returned with his flocks and, once inside, he rolled an enormous stone in front of the entrance of the cave. He then noticed his visitors, but he showed no signs of hospitality. On the contrary, he grabbed two of them, tore them limb from limb and wolfed them down.

Odysseus had to think of a trick to enable his men to escape, since direct force would achieve nothing against a giant of such size. The next day the Cyclops went out with his flocks, taking care to put the stone back in place once he was outside. Odysseus found a huge staff of olive-wood lying on the ground, and he and his men sharpened it at one end and hardened the point in the fire.

The Cyclops returned in the evening, and gobbled down two more of his visitors. But wily Odysseus, pretending to be friendly, offered him some of the wine he had brought from the ship. The Cyclops accepted and quickly became very drunk. He asked Odysseus his name, and the tricky Greek replied that he was called ‘Nobody’. The Cyclops promised that he would eat Nobody last, making a gruesome joke, and collapsed in a drunken sleep. Morsels of the flesh he had eaten dribbled from his mouth.

Odysseus and his men now took hold of the huge olive-wood staff and heated the point in
the fire till it glowed. Then they plunged it in the Cyclops’ single eye. The Cyclops awoke in terrible pain and cried out to the neighboring Cyclopes to help him. They rushed to his cave and asked him who had hurt him. He answered ‘Nobody’, so they assumed that nothing was the matter and went away. Odysseus laughed to himself at the success of his plan.

Odysseus solved the difficulty of escaping from the cave by tying his men under the bellies of some large rams. The Cyclops removed the stone at dawn and let out the rams to pasture, stroking their backs to see that no one was on them. Once they were some distance from the cave, Odysseus and his men rushed down to the ships. They took the sheep on board with them, and quickly rowed away. (In Virgil’s version of the story, which we have followed in this chapter, one of the Greeks is left behind.)

Odysseus could not resist taunting the Cyclops from the ship, gloating over how he had escaped him. The Cyclops flung a great rock into the sea, creating an enormous swell which drove the ship back towards the land. Only by rowing frantically did the crew manage to avoid being swept onto the shore. Another huge stone hurled by the Cyclops fell short of the ship and the swell carried Odysseus and his men to safety.

Imagine that you are one of Odysseus’ companions. Describe your adventures.

What do you think of Odysseus?

How good a leader was he?
māter Horātiae novam tunicam dat.
pater Quīntō canem dat.

magister puerīs tabulās dat.
puerī parentibus tabulās ostendunt.

Quīntus puellīs flōrēs dat.
illae flōrēs eī reddunt.

The captions introduce the dative case = ‘to’.
**CHAPTER 11**

**Vocabulary 11**

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
<th>adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>aedificō, -āre</td>
<td>fāma, -ae, f.</td>
<td>semper always</td>
</tr>
<tr>
<td>errō, -āre</td>
<td>I build</td>
<td>reputation</td>
</tr>
<tr>
<td>imperō, -āre + dat.</td>
<td>I wander; I err, am wrong</td>
<td></td>
</tr>
<tr>
<td>stō, stāre</td>
<td>patria, -ae, f.</td>
<td>fatherland</td>
</tr>
<tr>
<td>cognōscō, -ere</td>
<td>rēgina, -ae, f.</td>
<td>queen</td>
</tr>
<tr>
<td>occurrō, -ere + dat.</td>
<td>somnus, -i, m.</td>
<td>sleep</td>
</tr>
<tr>
<td>ostendō, -ere</td>
<td>ventus, -i, m.</td>
<td>wind</td>
</tr>
<tr>
<td>succurrō, -ere + dat.</td>
<td>bellum, -ī, n.</td>
<td>war</td>
</tr>
<tr>
<td>inveniō, -ire</td>
<td>cōnsilium, -i, n.</td>
<td>plan</td>
</tr>
<tr>
<td>fero, ferre</td>
<td>templum, -ī, n.</td>
<td>temple</td>
</tr>
<tr>
<td>adjectives</td>
<td>vinum, -i, n.</td>
<td>wine</td>
</tr>
<tr>
<td>nōtus, -a, -um</td>
<td>arma, -ōrum, n.pl.</td>
<td>arms, weapons</td>
</tr>
<tr>
<td>ignōtus, -a, -um</td>
<td>castra, -ōrum, n.pl.</td>
<td>camp</td>
</tr>
<tr>
<td>known</td>
<td>collis, collis, m.</td>
<td>hill</td>
</tr>
<tr>
<td>unknown</td>
<td>hostis, hostis, c.</td>
<td>enemy</td>
</tr>
<tr>
<td></td>
<td>nōmen, nōminis, n.</td>
<td>name</td>
</tr>
<tr>
<td></td>
<td>nōmine</td>
<td>by name, called</td>
</tr>
</tbody>
</table>

*The first part of the story of Dido and Aeneas*
The meeting of Dido and Aeneas

dum Trōiānī ā Siciliā ad Italiam nāvīgant, venit magna tempestās; Aeolus, rēx ventōrum, omnēs ventōs emittit. Trōiānī in magnō percūlo sunt nec cursum tenēre possunt. tandem ventī eōs ad terram ignōtum pellunt. Trōiānī ē nāvibus exeunt et in litore quīescunt.

postridiē Aenēās cōnstituit terram explōrāre. comitibus dicit: 'vōs prope nāvēs manēte; mihi prōposition est in terram prōcēdere.' ūnō cum amīcō collem ascendit et prōspicit. multitōs hominēs videt qui urbem prope litus aedificant. Aenēās eōs ūdi spectat. 'ō fortūnāti,' inquit, 'vōs urbem iam aedificātis; nōs semper in undīs errāmus.' tandem collum dēscendit; urbem intrat et accēdit ad magnum templum.

in templi mūrīs multae pictūrae sunt; Aenēās pictūras spectat; attonitus est; nam pictūrae bellum Trōiānum dēscribunt. amicum vocat et 'ecce, amīce,' inquit, 'in hāc pictūra Priānum vidēre potes et Achillem. hīc est Agamēmnōn. ecce, hīc Achīllēs Hectorem mortuum circūm mūrōs urbīs trahit. nōlī timēre. Trōiānōrum labōres omnībus nōti sunt.'

dum templum spectat, ecce, rēgīna, nōmine Didō, accēdit multitūs cum principibus. Aenēās currīt ad eam et 'ō rēgīna,' inquit, 'succurre nōbīs. Trōiānī sumus qui ad Italiam nāvīgāmus. tempestās nōs ad tuam terram pepulit.' Didō Aenēām spectat admirātiōne plēna; deinde 'fāma Trōiānōrum,' inquit, 'omnībus nōta est. nōlīte timēre. ego vōbīs laeta succurrō,' sīc eōs benignē accipit et ad rēgiam dūcit. deinde omnēs principēs Carthāginīs et omnēs Trōiānōs ad epulās vocat.

ubi cēna cōnfecta est, Didō 'age,' inquit, 'Aenēā, nārrā nōbīs Trōiae cāsum et omnēs labōres Trōiānōrum.' omnēs tacitī sedent et Aenēām spectant. ille responset: 'infandum, rēgīna, mē iubēs renōvāre dolōrem. sed si cupīs cognōscere, audi Trōiae suprēmōs labōres.'

tempestās a storm
cursum tenēre hold their course
pellunt drive
mihi prōposition est it is my intention
prōspicit looks out
fortūnāti lucky
dēscribunt portray
eecce look!; hāc this
trahit drags
pepulit has driven
admirātiōne plēna full of amazement
benignē kindly; rēgīam palace
epulās feast
age come on!
cāsum the fall
infandum … dolōrem unspeakable grief; renōvāre to renew; sī if suprēmōs the last

Respondē Latīnē

1 dum Aenēās templum spectat, quis ad templum accēdit?
2 quōmodo Didō Aenēām accipit?
3 ubi cēna cōnfecta est, quid dicit Didō?

Word-building
What do the following verbs mean?

mittō: immittō, remittō, ēmittō, dīmittō
pōnō: compōnō, dépōnō, expōnō, impōnō, prōpōnō
cadō: dēcidō, incidō
cēdō: accēdō, discēdō, prōcēdō, recēdō
Aeneas tells of the fall of Troy

Translate the first three paragraphs and answer the questions below on the fourth paragraph without translating

decem annōs Graeci Trōiam obsident, sed Trōiāni urbem fortiter défendimus. Graeci urbem capere nōn possunt. tandem nāvēs cōnsccendunt et nāvīgant in apertum mare. vidēmus eōs abeuntēs et laetī ex urbe currimus; gaudēmus quod bellum cōnfectum est. festīnāmus ad castra Graecōrum; castra dēserta sunt, sed in litore stat ingēns equus. cōnstituimus equum in urbem trahere. deinde epulās facimus et multum vīnum bibimus.

nox est. dum dormiō, in somnō Hec tor mortuus mihi appāret. ille ‘fuge, Aenēā,’ inquit; ‘hostēs habent mūrōs. Trōia corruit. nōn potes patriam servāre. fuge, et novam Trōiam in aliā terrā condé.’ sic dicit Trōiaequae sacra mihi trādid.


subitō patris imāgō in animum mihi venit. domum recurrō. pater et filius et uxor mē exspectant territī. iubeō eōs urbem mēcum relinquere. patrem in umerīs ferō; parvī filiī manum teneō; uxorēm iubeō pōne festīnāre. per hostēs, per flammās ad portās currimus. tandem, ubi ad collēs advenīmus, cōnsistimus. respiciō, sed uxōrem vidēre nōn possum. in urbem recurrō. diū uxorēm quaerō, sed frūstrā. tandem ad patrem et filium recurrō.

obsident besiege
apertum open; abeuntēs going away
cōnfectum finished
epulās feast
mihi to me; appāret appears
corruit is collapsing
conde found!
sacra the sacred emblems
exculō I shake off; tēctum roof
ardentem burning
imāgō the thought
in umerīs on my shoulders
manum hand; teneō I hold
pōne behind
respiciō I look back
frūstrā in vain
cum eis multi Tröianī iam adsunt, quī ex urbe évāsērunt. postrīdē
eōs ad litus dūcō. nāvēs invenimus; celeriter nāvēs cōscendimus
et in terrās ignōtās nāvigāmus.

2. Describe the order in which Aeneas and his family
leave home. [3]
4. What does he find when he gets back to his father? [3]

DIDO, QUEEN OF CARTHAGE

Dido was the sister of Pygmalion, the cruel king of Tyre in
Phoenicia. She had fallen deeply in love with Sychaeus, a wealthy
landowner, and was very happily married to him. But, tragically,
Pygmalion wanted to lay his hands on his brother-in-law’s riches.
In an act of hideous impiety, he killed him as he was praying at
the altar of his household gods, spattering their images with his
blood.

He lulled the wretched Dido’s suspicions about the disappear-
ance of her husband by telling her that he was on his travels
and would certainly return. However, one night the ghost of the
still unburied Sychaeus appeared to Dido in a dream, wondrously
pale. He bared his cruel wounds and told Dido what had
happened. He urged her to escape and explained to her where she
could find a vast cache of treasure buried in the earth.

Now came Dido’s finest hour. She gathered together a large
number of dissidents who hated or feared the tyrannical
Pygmalion, and they seized a fleet of ships which lay ready to sail
in the harbor. Loading these with Sychaeus’ gold and silver, they
set off over the sea. dux factī erat fēmina: it was a woman who led
the enterprise.

Arriving in North Africa, Dido bought from the local
chieftains as much land as she could surround with the hide of a
bull. She cut up the bull’s hide into a huge length of thread and
thus gained a large kingdom. The resentment of the African
chieftains at this was further inflamed when she rejected the
offers of marriage made by a number of them.

The supremely charismatic Dido now embarked energetically
on the building of a new city, Carthage. Aeneas gazes with
astonishment as he sees the line of walls being laid out and the
enormous stones for the citadel being rolled along. ‘ō fortūnāti,
quōrum iam moenia surgunt’ (quōrum moenia = whose walls), he
says enviously as he looks up at them. Vast public buildings,
including a great theatre, are being erected. Most wonderful of all
is the temple of Juno where Aeneas sees the pictures of episodes
from the Trojan War and feels that the people who dwell here must be sympathetic to the Trojans' suffering.

Dido is on her way to this temple and, as she and Aeneas are about to meet, we are bound to remember how much they have in common. They have both lost their partners in marriage. Both of them, warned by a ghost in a dream, have fled from a city where there is no future for them. Both have shown outstanding courage and leadership. Aeneas' destiny is to found a new city. Dido is already founding one. It seems inevitable that they will be attracted to each other.

Do you feel that, if two such strong personalities, so similar in so many ways, fall in love with each other, they are likely to have a successful and lasting relationship?

And if Aeneas does fall in love with Dido and stays in Carthage to help her with the building of her city, will he betray his pietas, his essential characteristic? Will his duty to his mission to found the Roman race allow him to stay with Dido?

And if Dido gives way to love for Aeneas, can she have a relationship with him without betraying the memory of the dead husband whom she had loved so deeply?
Didō gladium capit pectusque tränsfigit.
Infelix Didô

ubi Aenēas finem dicendi facit, omnēs tacitē sedent. tandem Didō
hospitēs dimittit. mox omnēs dormiunt. sed Didō dormīre nōn
potest. per tōtam noctem Aenēam et labōrēs Trōiānōrum in animō
volvit.

5 Aenēas et Trōiāni post tantōs labōrēs valdē fessī sunt. eīs
placet in Libyā manēre et quiēscere. interēā Didō Aenēam amāre
incipit; Aenēam semper spectat; Aenēam etiam absentem audist et
videt. neque Aenēās amōrem Didōnis spernit. per tōtam hiemem
in Libyā manet et Didōnem iuvat, dum novam urbem aedificat.

sed rēx deōrum, Iuppiter, Aenēam dē caelo spectat in Libyā
cessantem. trātus est quod Aenēās, fātī immemor, ibi manet.
Mercurium, nūntium deōrum, vocat et ‘i nunc, Mercuri,’ inquit,
‘ad Libyam volā. Aenēam iūbē statim ad Italiam nāvigāre.’

Mercurium patris imperia perīficere parat; tālāria induit et dē
caelō in Libyam volat. Aenēam invenit arcem aedificantem, ei
accēdit et ‘audī mē, Aenēā,’ inquit; ‘ego sum Mercurius, deōrum
nūntius; Iuppiter, rēx hominum et pater deōrum, mē mittit ad tē;
mē iubet haec tibi dicere: nōlī diūtius in Libyā manēre, fātī
immemor. statim ad Italiam nāvigā et novam Trōiām ibi conde.’

10 Aenēās, ubi Mercurium ante oculōs videt et monitum Iovis
audit, territus est. nōn potest imperia deōrum neglegere. ad
comitēs redit et iubet eōs nāvēs parāre.

finem dicendi end of speaking
hospitēs guests
volvit turns over

incipit begins
absentem absent, away
spernit despises

cessantem lingering
fātī immemor forgetful of his destiny
volā fly!
tālāria induit he puts on his winged
sandals; arcem the citadel
aedificantem building

haec this; diūtius any longer
monitum Iovis the warning of Jupiter
neglegere neglect

Word-building

What do the following pairs of words mean?

verbs
- gauðeô
gaudium, -i, n.
- imperô
gerumperium, -i, n.
- aedificô
aedificium, -i, n.
- amô
amor, amôris, m.
- clâmô
clâmor, clâmôris, m.
- timô
timor, timôris, m.
- labôrô
labor, labôris, m.
- terreô
terror, terrôris, m. (territus, -a, -um)

nouns

Mors Didônis

Translate the first paragraph and answer the questions on the other two

Aenêas tristis et commôtus Didônom relinquit et redit ad comîtês. imperia deôrum perficerë debet. nâves parâtae sunt. postridiê primâ lûce Trôianî nâves solvunt.

Didô, ubi diês venit, ad mare spectat. nâves Trôianôrum videt ad Italianam navigaûtès. dêsperat. servôs iubet magnam pyram exstruerë. pyram ascendit. gladium capit et, dum omnës eam territî spectat, pectus trânșîgît. illi, ubi Didônom mortuam vident, validê commôti sunt. rêginam lûgent et tristês pyram succündunt. fûmus ad caelum surgît.

10 intereà Aenêas, dum per mare fêstînât, ad Libyam respicit. fûmus videt in caelum surgentem. ‘quid videô?’ inquit; ‘êr fûmus ad caelum sìc surgit?’ sed redire nôn potest. tristîs et ânxius Italianum petit.

1 What does Dido see when day comes? [3]
2 How does she feel? [2]
3 What does she do? [5]
4 What does Aeneas see when he looks back to Libya? [2]
5 Why is he sad and anxious? [3]
6 Do you approve of or condemn Aeneas’ behaviour? [5]
Fābella: Aenēās Dīdōnem dēserit

Persōnae: Aenēās, Faber prīmus, Faber alter, Faber tertius, Mercurius, Trōiānus prīmus, Trōiānus alter, Dīdō
Aenēās in litorē Libyae cessat; Carthāgīnis arcem Dīdōnī aedificat.

5 Aenēās: festināte, fabrī. saxa ad mediam urbem portāte arcemque aedificāte.
Faber prīmus: semper saxa portāmus. fessī sumus.
Aenēās: nōlīte cessāre, fabrī. arcem dēbēmus cōnficere rēginae.
Faber alter: nōn possūmus diūtius labōrāre. meridiēs est. mihi placet sub arbore iacĕre et dormīre.
Aenēās: quō abītis? redīte. iubeō vōs illa saxa portāre.
Faber tertius: nōn tū nōs regis, sed Dīdō. Dīdō semper nōs iubet meridiē dormīre.
Aenēās: abīte, hominēs, paulīsper; sed celeriter redīte et arcem mihi cōnficite.

 której fabrī. Aenēās sōlus in litorē sedet. Mercurius subītō
Aenēae appāret nūntiumque lovis ei dat.

Mercurius: Aenēā, quid facis? cūr in litorē Libyae cessās, fātī
immemor, et Dīdōnī urbem aedicās?
20 Aenēās: quis mihi dīcit? deus an homō?
Mercurius: ego Mercurius sum, deōrum nūntius.
Iuppiter, pater deōrum et rēx hominum, mē mittit ad tē.
Aenēās: cūr tē mittit Iuppiter? quid mē
facere iubet?

Mercurius: Iuppiter tibi īrātus est, quod in
Libyā cessās. iubet tē ad Italiām
festināre novamque urbem
Trōiānis condere.

fāerb werkman
alter second; tertius third
cessat is lingering; arcem citadel
medium urbem the middle of the city
cōnficere finish
meridiēs midday
arbore tree
quō? where to?
paulīsper for a little while
appāret appears; lovis of Jupiter
fātī immemor forgetful of your destiny
an or
Mercurius évānēscit. Aenēas territus est.


Aenēas ad comitēs festinat. illī in litore quīescunt.

Aenēas: auditē, comitēs. nāvēs parāte. dēbēmus statim ā Libyā nāvīgāre.


Aenēas: tacē, amīcē. Iuppiter ipse nōs iubet ad Italiam nāvīgāre novamque Trōiām condere.

Trōiānus alter: quid nōbīs dicis? Iuppiter ipse nōs iubet novam Trōiām in Italiam condere? gaudēte, comitēs. nec ventōs nec tempestātēs timēmus. festīnāte ad litus et nāvēs celeriter parāte.

exeunt Trōiānī laetī. Aenēās sōlus et tristis in litore monēt.

Aenēas: quid facere dēbeō? Didō mē amat. quōmodo possum eī dicere imperia deōrum? quōmodo possum eam dēserēre?

sed Didō omnia iam cognōvit; misera et irāta Aenēam exspectat. ubi ille adventīt, furor et trā aniūm eius superant.

Didō: perfide, tūne temptās tacitus abire? neque amor meus tē retinet nec fidēs tua? mē dēseris? mē sōlam reliquīs, morībundam?

Aenēas: nōlī mē culpāre, Didō. invitūs tē reliquō. invitūs Italiām petō.


Didō ad terram dēcīdit, examīnāta. Aenēās tristis et ānxius ad comitēs rēdit nāvēsque parat.

Didō and Aeneas
FROM AEneas TO ROMULUS

After abandoning Dido, Aeneas eventually came to the area in central Italy where Rome now stands. He had to fight a series of terrible battles with the local tribes, the Latins, but at last he managed to win peace. His travels were finally over and he married a Latin princess called Lavinia. The Trojans now called themselves Latins and built a settlement called Lavinium after Aeneas' new wife. We are now studying the language and culture of these Italian Trojans.

When Aeneas died, Ascanius, his son by his first marriage, became ruler. After a time, Ascanius left his step-mother to rule in Lavinium and founded his own settlement in the Alban hills, Alba Longa. Thirteen generations later, the rightful king Numitor was driven from the throne by his younger brother, Amulius. Numitor's sons were killed and his daughter, Rhea Silvia, was made a Vestal Virgin. This appeared to be an honor, but, since it meant that she was not allowed to marry, it was Amulius' way of making sure that she had no heirs.

However, the gods took an interest in this new nation, which they had destined to rule the world. Mars, the god of war, made love to Rhea Silvia who gave birth to twin boys. Understandably Amulius was furious. He imprisoned the mother and condemned the sons to be drowned in the river Tiber.

However, the river was flooded and it proved impossible to reach its main current. So the boys were left in a basket by the edge of the flood-water which, it was thought, would now sweep them away. But the waters in fact went down and the twins were found by a she-wolf who gave them milk and licked them as if they were her own cubs. The king's herdsman came upon this strange scene and took the boys to his hut. He and his wife brought them up and gave them the names of Romulus and Remus.

When they grew up, they killed Amulius and brought back their grandfather Numitor as ruler of Alba Longa in his place. But they wanted to found a new settlement on the spot where they had been left to die and then been saved by the she-wolf. There were seven hills here above the river Tiber.
However, since the young men were twins, it was unclear who should be king of the new settlement and they decided to consult the gods. Remus, standing on the Aventine Hill, received the sign of six vultures, but Romulus, who took his stand on the Palatine Hill, then saw twelve.

The matter was not settled, since Remus’ sign had appeared first but Romulus’ was double his brother’s in number. Remus then provoked his brother by jumping over the small wall he was building. Romulus, in a rage, struck him over the head with his spade and killed him. ‘May all who leap over my walls perish thus!’ he exclaimed.

The new city was called Rome after Romulus, and the traditional date of its founding is 753 BC. It was right that Rome should prove outstanding in war, since Romulus was the son of Mars. But it was likely that much strife would follow, as he had committed the terrible crime of killing his brother.

Read the story of the birth of Moses in the Bible (Exodus, chapter 2, verses 1 to 10). Compare this story with the story of Romulus and Remus.
Cupidō, dum Psychē sóla sub arbore dormit, accēdit.

dum dormit puella, Cupidō eam tollit vehitque per aeram.

Psychē, ubi ēvigilat, attonita est, quod vocēs audit sed nēminem videt.

Psychē, quae vultum (the face) marītī vidēre valē cupit, lucernam (a lamp) parat.
### Vocabulary 13

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
<th>adverbs</th>
<th>conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēvigilō, -āre</td>
<td>aura, -ae, f.</td>
<td>breeze, air</td>
<td>si</td>
</tr>
<tr>
<td>excīō, -āre</td>
<td>domina, -ae, f.</td>
<td>mistress</td>
<td>if</td>
</tr>
<tr>
<td>invideō, -ēre + dat. I envy</td>
<td>ſorma, -ae, f.</td>
<td>shape, beauty</td>
<td></td>
</tr>
<tr>
<td>teneō, -ēre</td>
<td>maritus, -ī, m.</td>
<td>husband</td>
<td></td>
</tr>
<tr>
<td>colō, -ere</td>
<td>sonus, -ī, m.</td>
<td>sound</td>
<td></td>
</tr>
<tr>
<td>dépōnō, -ere</td>
<td>arbor, arboris, f.</td>
<td>tree</td>
<td></td>
</tr>
<tr>
<td>vivō, -ere</td>
<td>lūx, lūcis, f.</td>
<td>light</td>
<td></td>
</tr>
<tr>
<td></td>
<td>vox, vocis, f.</td>
<td>voice</td>
<td></td>
</tr>
</tbody>
</table>

| adjectives     | pronouns       |            |            |
| divinus, -a, -um | no             | nēmō, nēminis, c. | no one |
| nūllus, -a, -um  | beautiful      | qui, quae, quod | who, which |
| pulcher, pulchra, pulchrum |            |            |            |

### Fābula tristis

Horātia et Scintilla sub arbore quiēscunt. Horātia mātrī dicit: 'dum quiēscimus, māter, nārā mihi fābulam.' Scintilla filiae respondet: 'quālem fābulam audire cupis, cāra filia?' Horātia 'nārā mihi' inquit 'fābulam dulcem, māter.' Scintilla 'audi, filia,' inquit, 'nārābō tibi fābulam dulcem sed tristem.'

multīs abhinc annīs in terrā longinquā rēx et régīna habitant qui trēs filiās habent; omnēs filiāe pulchrae sunt, sed nātū minīma, Psychē nōmine, multō pulcherrima est. omnēs viri omnēsque femīnae eam laudant et quasi deam colunt. tandem dea Venus irāta est; invidet puellae, quod pulchra est, invidet, quod omnēs eam quasi deam colunt. Cupīdinem arcessit et 'tū, cāre fili.' inquit, 'amōrem in pectoribus hūmnānis excitāre potes. i nunc, puellam pulchrām quaere Psychē nōmine. sagittam emīte et cōge eam amāre hominem aliquem miserum et inōrtem.'

Cupidō mātris imperia perficere parat. arcum capet et sagittās, et ad terrās volat. max Psychē invenit, quae sōla sub arbore sedet. tristis est; nam omnēs eam laudant, omnēs colunt, sed nēmō amat, nēmō in mātrimōnium dūcit. Cupidō dūi fōrmam illam mirandam spectat. iam dormit Psychē. accēdit Cupidō et eam propius spectat. statim amōre flagrat. dum dormit puella, tollit eam et per aurās vehit ad domum dīvinām; iib eam lēniter in lectō dēpōnit.

mox ēvigilat Psychē et surgit. omnia spectat. vōcēs audit sed nēmīnem videt. vōcēs dīcunt: 'omnia quae vidēs, domina, marītus tuus tibi dat. nōs tibi famulae sumus. intrā et cēnā.' Psychē valdē attonita est sed cēnāculum intrat et cēnām videt parātam.
laeta cēnat. deinde dormit. dum dormit, sonum audit; ēvigilat; territa est. maritus ignōtus adest; lectum ascendit et Psŷchē
amplexū tenet; sed ante sōlis ortum discēdit. Psŷchē, ubi ēvigilat,
sōla est; mariō nūllum vestīgium videt. vôcēs sōlae adsunt, quae
eam cūrant.

30

Respondē Latīnē
1 cūr dea Venus Psŷchae invidet?
2 cūr tristis est Psŷchē?
3 quō vehit Cupīdō Psŷchēn?
4 ubi ēvigilat Psŷchē, quid audit?
5 quid dicunt vôcēs illae?

Word-building
What do the following pairs of words mean?

adjectives nouns
lactus, -a, -um lactītia, -ae, f.
amīcus, -a, -um amīcitia, -ae, f.
tristis, triste tristitia, -ae, f.
diligēns, diligentis diligentia, -ae, f.
prūdēns, prūdentis prūdentia, -ae, f.

Psŷchē marītum perdit

Translate the first paragraph and answer the questions on the second

proximā nocte dum dormit Psŷchē, iterum adest maritus ille et
‘Psŷchē,’ inquit, ‘uxor cāra, ego tē valdē amō et tibi omnia dō
quae cupis. sed nōn licet tibi vultum meum vidēre. sī mē in lūce
videris, numquam ad tē redibō.’ Psŷchē, ubi maritī verba audit,
valdē tristis est, sed òscula maritī cōnsōlātiōnem eī ferunt. mox
dormit, et ubi ēvigilat, sōla est.

Psŷchē diū sīc vivit: interdīū vôcēs eam cūrant, nocte gaudet
complexibus maritī. sed valdē cupid vultum maritī spectāre.

30

amplexū in his embrace
sōlis ortum sunrise
vestīgium trace

perdit loses

proximā nocte the next night
licet tibi it is allowed for you,
you may
vultum face; sī ... videris if you see
redibō I shall return
òscula kisses; cōnsōlātiōnem comfort
interdīū in the day time
complexibus in the embraces
itaque nocte quâdam lucernam parat. marītus redit et lectum ascendit; Psychēn complexibus ardentibus tenet, deinde dormit. Psychēē lectō exsilīt lucernamque ascendit; tum primum marītī vultum videt. statim amōre flagrat; Cupidinem dormientem iterum atque iterum bāsiat. sed lucerna illa stillam oleī ardentis ēmittit, quae in Cupidinem cadit. statim exsilīt Cupīdō, neque umquam posteā ad Psychēn redit.

1 Describe what Psyche’s life is like. [4]
2 Why does she prepare a lamp? [2]
3 What happens when she lights her lamp? [4]
4 What wakes Cupid? [2]
5 What does he do when he awakes? [3]

THE OLYMPIAN GODS

The ordinary Romans, especially the country people, were deeply religious. The ancient native religion was a form of animism—that is to say they worshipped not gods in human form but the spirits which they believed were present in the world, e.g. the Lares, the spirits of dead ancestors, the Penates, the spirits of the larder, Vesta, the spirit of the hearth, etc. This religion will be discussed further in chapter 14 when Quintus takes part in a festival in honor of such spirits.

But the Romans fell more and more under the influence of the Greeks and their religion. Greek religion was anthropomorphic—that is to say they believed in gods in human form with human characteristics. Eventually the Romans identified the Greek gods with their own native spirits, as far as they could, and these became the gods of the official state religion. Temples were erected to them throughout Rome and Italy, and cults were organized under colleges of priests.
The Greek gods were conceived as a family dwelling on Mount Olympus in north-east Greece, and so are called the Olympian gods. The twelve most important of them were:

**Jupiter** (Greek name: Zeus), the greatest of them all. He was the god of the sky, the weather god, who used his missile, the thunderbolt, to punish the wicked. He had to keep the rest of the gods under some sort of control and to cause what the Fates decreed to come to pass. Although a grand and powerful figure, he fell victim alarmingly often to love, and had affairs with mortal women in various disguises.

**Juno**, his wife (Greek name: Hera), the goddess of women and of marriage. In view of this, it is not surprising that relations between her and her frequently unfaithful husband tended to be bad!

**Neptune**, Jupiter's brother (Greek name: Poseidon), the god of water and of the sea, easily recognizable by his trident.

**Ceres**, their sister (Greek name: Demeter), the goddess of crops and fertility.

**Minerva** (Greek name: Athena), the goddess of wisdom and handicrafts. She sprang fully armed from the head of Jupiter and was always a virgin.

**Apollo** (same name in Greek), a son of Jupiter, the god of the sun, of prophecy, music and healing.
Diana, Apollo’s sister (Greek name: Artemis), the goddess of hunting and childbirth. A virgin like Athena, she was also moon-goddess.

Venus (Greek name: Aphrodite), goddess of love, beauty and sexuality. She was born from the foam of the sea and eventually came to land at Paphos in Cyprus. By Mars she had a son called Cupid (Greek name: Eros), the god of physical desire.

Vulcan, Venus’ husband (Greek name: Hephaestus), the lame god of fire and blacksmiths.

Mars (Greek name: Ares), the god of war. Next to Jupiter, he was the chief Italian god. He was thought to be the father of Romulus, the founder of Rome, and of his brother Remus.

Bacchus (Greek name: Dionysus), the god of wine and freedom of the spirit.

Mercury (Greek name: Hermes), the messenger of Zeus and the god of traders. He carried a herald’s staff and wore a winged cap and sandals.
These are the gods which appear continually in Roman literature and which were worshipped with prayer and sacrifice on state occasions. The sacrifice of animals was not just a tribute to the gods. The Romans ate much of the meat, which gave them a break from their regular cereal diet.

The public religion of the state was conducted in a highly organized manner. The high priest (pontifex maximus) presided over a college of priests whose main task was to advise the chief magistrates on religious matters.

It is hard to say how far the Romans of Horace's time really believed in these gods. They certainly feature prominently in art and literature and sometimes in the public speeches of politicians. But there is little evidence that they made much impact on the average Roman and nothing at all to suggest that they were a spiritual influence. In fact, it is sometimes said that the rapid spread of Christianity throughout the Roman world was partly the result of a spiritual vacuum waiting to be filled.

---

Which of the gods would you most like to be? Give your reasons.

There are many stories about the Olympian gods. What can you find out about:

(a) the various disguises that Jupiter used to have affairs with women;
(b) Proserpina, the daughter of Ceres;
(c) Diana's encounter with Actaeon?
Horatia in casae se lavat. Scintilla 'festinæ, Horatia,' inquit; 'paræ tæ ad cænam.'

Quintus amicusque canem in agrō exercent.

Pueri in horto se exercent. Scintilla 'quid facitis, pueri?' inquit. Illi respondent: 'nös exercēmus.'

Scintilla 'festinæte, pueri,' inquit; 'vös parāte ad cænam.'
### Vocabulary 14

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Plurals</th>
</tr>
</thead>
<tbody>
<tr>
<td>familia, -ae, f.</td>
<td>familiae</td>
</tr>
<tr>
<td>glória, -ae, f.</td>
<td>gloriarum</td>
</tr>
<tr>
<td>locus, -i, m.</td>
<td>loci</td>
</tr>
<tr>
<td>populus, -i, m.</td>
<td>populi</td>
</tr>
<tr>
<td>carmen, carminis, n.</td>
<td>carmina</td>
</tr>
<tr>
<td>centuriō, centuriōnis, m.</td>
<td>centuriones</td>
</tr>
<tr>
<td>flōs, flōris, m.</td>
<td>floris</td>
</tr>
<tr>
<td>imperātor, imperātōris, m.</td>
<td>imperatores</td>
</tr>
<tr>
<td>iuvenis, iuvenis, m.</td>
<td>iuvenes</td>
</tr>
<tr>
<td>legiō, legiōnis, f.</td>
<td>legiones</td>
</tr>
<tr>
<td>miles, militis, m.</td>
<td>militae</td>
</tr>
<tr>
<td>parēns, parentis, c.</td>
<td>parentes</td>
</tr>
<tr>
<td>senex, senis, m.</td>
<td>senes</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Plurals</th>
</tr>
</thead>
<tbody>
<tr>
<td>is, ea, id</td>
<td>is, ea, id</td>
</tr>
<tr>
<td>hodie</td>
<td>hodie</td>
</tr>
<tr>
<td>postea</td>
<td>postea</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adverbs</th>
<th>Plurals</th>
</tr>
</thead>
<tbody>
<tr>
<td>eō (to) there, thither</td>
<td>eōs</td>
</tr>
<tr>
<td>hodie</td>
<td>hodie</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>lavō, -āre I wash</td>
</tr>
<tr>
<td>exerceō, -ēre I exercise, train</td>
</tr>
<tr>
<td>canō, -ere I sing</td>
</tr>
<tr>
<td>contendō, -ere I walk, march, hasten</td>
</tr>
<tr>
<td>gerō, -ere I carry; I wear</td>
</tr>
</tbody>
</table>

### Parīlia

cotidiē Flaccus prīmā lūce tōtam familiam convocat et ad larārium dūcit. vinum in terram fundit et Laribus supplicat: 'ō Larēs, ōrō vōs, familiam hodie cūrāte et pecora servāte.' deinde ille ad agrum prōcēdit, Quīntus et Horātia ad lūdum. sed hodie Flaccus 'diēs fēstus est,' inquit; 'vōs parāte; Parīlia celebrāmus.' omnēs sē lavant. deinde Flaccus familiam iubet sēcum venire ad locum sacrum in quō Parīlia celebrāre dēbent. multitā hominēs ad agrōs laetī fēstīnant, virī, fēminae, puerī. Horātia Quīntusque cotidiē every day
larārium shrine to the Lares
fundit pours
supplicat (+ dat.) beseeches
pecora the flocks
diēs fēstus holy day
celebrāmus we are celebrating
sacrum sacred; in quō in which
amīcōs salūtānt. sunt multī flōrēs prope viam; puerī flōrēs carpunt

corōnāsque faciunt; puellīs eās dant. tandem ad locum sacrum
advenient. omnēs tacitī manēnt, dum sacerdōs vīnum in terram
fundit et Pālī supplicat: ‘alma Palēs,’ inquit, ‘tibi supplicāmus;
servā pecora, agnās cūrā, morbōs arcē,’ omnēs carmen sacrum
canunt. deinde epulās parant et laeti cēnānt.

post epulās ad lūdōs sē parant. iuvenēs magnōs acervōs
stipulae faciunt. acervōs accendunt. flammae ad cælum
ascendunt. iuvenēs fortiter flammās trānsiliunt, dum cēterī
clāmant et plaudunt.

dum Quintus lūdōs spectat, accurrit Gāius et ‘venī mēcum,
Quinte,’ inquit; ‘mīlitēs in colōniam contendunt.’ Quintus,
parentum immemor, cum Gāiō ad forum currit. ubi eō adveniunt,
mīlitēs per forum iam contendunt. prīmus venit imperātor;
palūdāmentum purpūrem gerit et in equō candidō vectus
exercitum dūcit; post eum equitant lēgāti. post eōs contendunt
centurīōnēs mīlitēsque gregāriī.

iam multī colōnōrum ab agrīs reveniunt mīlitēsque spectant.

senex quīdam, qui prope Quintum stat, ‘ecce’, inquit, ‘Crassus ad
bellum prōcēdit, homō pūtūdis. populum Rōmānum nōn cūrāt;
nihil cupit nisi suam gloriām augēre. sine dubīō mīlitēs ad
mortem dūcit.’ in terram īspuit et domum abit. mox novissīmi
mīlitum praetereunt colōnīque domum redeunt. sed Quintus plūra

immemor forgetful of

carpunt pick

corōnās garlands

sacerdōs priest

alma kindly

agnās the lambs

morbōs arcē keep off diseases

epulās feast; acervōs heaps

stipulae of straw

trānsiliunt jump over

plaudunt clap

palūdāmentum purpūrem

a purple cloak

candidō white; vectus riding on

exercitum army; equitant ride

lēgāti legionary commanders

gregāriī ordinary, common

pūtūdis rotten

nisi except: augēre to increase
/nsine dubīō without doubt

īspuit he spits onto

novissīmi the last

praetereunt are passing by

plūra more (things)
Explain the meaning of the following English phrases by reference to the Latin roots of the adjectives in bold type:

(a) **popular** vote, (b) **juvenile** crime, (c) **military** discipline, (d) **parental** care, (e) **senile** folly

**Word-building**

What do the following words mean?

**nouns**
- miles, militis, *m.*
- mors, mortis, *f.*
- nāvis, nāvis, *f.*
- rēx, rēgis, *m.*
- vir, viri, *m.*
- puer, pueri, *c.*
- iuvenis, iuvenis, *m.*
- senex, senis, *m.*

**adjectives**
- militāris, militāre
- mortālis, mortāle
- nāvālis, nāvāle
- rēgālis, rēgāle
- virīlis, virīle
- puerīlis, puerīle
- iuvenīlis, iuvenīle
- senīlis, senīle

Roman soldiers
Quintus militēs spectat

Translate the first paragraph and answer the questions below on the other two

Crassus exercitum ē portīs dūcit in agrōs. tandem sē vertit et manum tollit. exercitus cōnsistit. Crassus imperia lēgātīs dat; illī ad legiōnēs equitant et imperia centuriōnibus trādunt. centuriōnes militēs ibent castra pōnere. illī ad opera festīnant. ante sōlis occāsum omnia parāta sunt.

Quintus Gāiusque militēs ē colle vīcīnō spectant, parentum immemorēs. sed Gāius ‘venī mēcum, Quinte,’ inquit, ‘nox adest. domum recurrere dēbēmus. sine dubīō parentēs nostrī ānxii sunt et īrātī.’ nox obscūra est; viam vix vidēre possunt, sed tandem ad portās coloniāe adveniunt.


Scintilla currit ad eum et ‘Flaccē,’ inquit, ‘Quintus adest. incolumis est.’ Flaccus ad Quintum sē vertit. ‘ubi fuisti, Quinte?’ inquit; ‘malus puer es. cūr parentēs sīc vexās? ī nunc cubītum.’

1. Why did Gaius say that they had to run home? [3]
2. What was Scintilla doing when Quintus got home? [3]
3. What was Flaccus doing? [3]
4. What did Flaccus say to Quintus when he returned? [5]

ROMAN RELIGION

The ordinary Romans, especially the country people, still held to the ancient native religion. Every family worshipped the Lares, the spirits of dead ancestors and of the farm, and the Penates, the spirits of the pantry. Each morning the father of the family (paterfamilīās) would lead his household to the larārium, a little shrine, often no more than a cupboard, which contained the family sacra (sacred things), such as little statues of the Lares. There he would offer gifts, incense, flowers or wine, and make prayers on behalf of the family.

Other gods of the home were Janus, spirit of the door (īānua), who blessed the family’s going out and coming in, and Vesta, goddess of the hearth (for man cannot survive without fire), to whom they prayed before the main meal every day.

Every important event in life was marked by prayer and sacrifice to the appropriate god or goddess. Birth, death, marriage, sowing and harvest were all celebrated with religious rituals, and there was a succession of festivals throughout the year. Such cults meant more to the Roman countryside than the
worship of the Olympian gods, and they believed that if they neglected these cults disaster would follow; if they observed them, they hoped all would be well. If things went wrong, they thought it was because they had offended their gods somehow. It was therefore, in a sense, a religion of fear and offered little spiritual comfort.

In this chapter Quintus and his family celebrate the Parilia, an ancient festival intended to secure the health and safety of the flocks. It was held on 21 April in honor of Pales, a deity so old that no one could say whether he/she was male or female or one god or two. The festival began with prayer and sacrifice in the fields at an altar built of turf. This was followed by a feast and a lot of drinking. Finally straw was piled up and lit; the company joined hands and jumped through the flames. No one could say just what the ritual meant but it was all good fun. It was typical of the homely, down-to-earth aspects of Roman religion.

It was a religion that encouraged superstition. Disasters like the terrible defeats at the hands of Hannibal and the Carthaginians – Dido’s revenge – were apparently accompanied by strange events, as Livy records:

Many amazing things occurred in and around the city that winter, or, as usually happens once men’s minds have surrendered to superstition, many things were reported and uncritically believed. It was said that a six-month old freeborn baby had shouted ‘Victory!’ in the vegetable market and that an ox had climbed without any help to the third floor of an apartment building and then, terrified by the uproar from the tenants, flung itself down from there – that at Picenum it had rained stones and in Gaul a wolf had snatched a sentry’s sword from its sheath and run off with it.

There was widespread belief in ghosts and werewolves, in magic spells and curses.

The priests of the state cults were elected officials. There were the augurs who had to ensure that everything the state did had the gods’ approval. They achieved this by interpreting the divine messages given by the flight of birds and the feeding habits of the sacred chickens. Not everybody was impressed by the augurs. In 249 BC Publius Claudius Pulcher was preparing to fight a sea battle against Carthage. Informed of the unlucky fact that the sacred chickens could not eat, he flung them overboard saying, ‘At least they can drink.’ He lost the battle.

Soothsayers prophesied on the basis of the position and state of the innards of sacrificed animals – as well as strange and marvellous events (portents) and signs in the skies. These too were mocked. Cato the Elder said that he was surprised that soothsayers did not burst into giggles and give the game away when they met.
But, as we know only too well, it is easy to mock other people’s religions and to misunderstand their mysteries. Because their communion ritual involved Christians in apparently eating Christ’s flesh and drinking his blood, they were (reasonably, you might think) suspected in the Roman world of cannibalism. Roman religion is very hard for us to understand. A strange mixture of very different elements, it had no creed and no church. It was remarkable in the way in which it usually adapted to changing circumstances. There was little persecution. By and large men could believe what they chose and new cults were continually introduced as the Romans ranged further abroad – from Greece, Asia, Egypt and many other parts of the world. Isis from Egypt and Cybele from Asia Minor (western Turkey) became important goddesses. No one was obliged to worship these gods, but no one was prevented from joining foreign cults if they wished. The only religions to which the Romans were sometimes violently opposed were Judaism and Christianity, which denied the existence of other gods.

Eventually, after the Roman emperor Constantine was baptized into the faith in 337 AD, Christianity gained acceptance and by the end of the century it had become the official state religion.

Describe what you see in the picture of the sacrificial procession. A purification is being performed. What animals are on their way to be sacrificed? Can you find any features of Roman religion which are shared by your religion? Can you think of any features of your religion which might have struck a Roman as strange?

What can you discover about the worship either of Isis or of Cybele?
dum Cincinnatus agrum colit, accédunt nuntii qui iubent eum ad senātum venire.

ille uxorem iubet togam prōferre festīnatque ad senātum.

ubi ad urbem accēdit, patrēs ipsī obviam (to meet) eī veniunt.

Cincinnatus togam dēpōnit agrumque iterum colit.
### Vocabularies 15

<table>
<thead>
<tr>
<th>verbs</th>
<th>nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>temptō, -āre</td>
<td>toga, -ae, f.</td>
</tr>
<tr>
<td>bellum gerō, -ere</td>
<td>auxilium, -i, n.</td>
</tr>
<tr>
<td>dēdō, -ere</td>
<td>proelium, -i, n.</td>
</tr>
<tr>
<td>repellō, -ere</td>
<td>cīvis, cīvis, c.</td>
</tr>
<tr>
<td>circumveniō, -īre</td>
<td>cōnsul, cōnsulis, m.</td>
</tr>
<tr>
<td>volō, velle</td>
<td>dictātor, dictātōris, m.</td>
</tr>
<tr>
<td>nōlō, nōlle</td>
<td>moenia, moenium, n. pl.</td>
</tr>
<tr>
<td></td>
<td>senātus, -ūs, m.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>adverbs</th>
<th>adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>haud</td>
<td>hic, haec, hoc</td>
</tr>
<tr>
<td>postrīdiē</td>
<td>ipse, ipsa, ipsum</td>
</tr>
<tr>
<td>procul</td>
<td>pauper, pauperis</td>
</tr>
<tr>
<td>quōmodo?</td>
<td></td>
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</tbody>
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<table>
<thead>
<tr>
<th>conjunction</th>
<th>prepositions</th>
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<tbody>
<tr>
<td>et ... et</td>
<td>trāns + acc.</td>
</tr>
<tr>
<td></td>
<td>dē + abl.</td>
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</tbody>
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<th></th>
<th>across</th>
<th>about</th>
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### Cincinnatus

ubi Quīntus et Horātia à lūdō domum redeunt Flaccusque ab agrō, omnēs quiēscunt. mox Quīntus, ‘pater,’ inquit, ‘sī vis, nārrā nōbilis fābulam.’ ille respondet: ‘quam fābulam audīre cupidis, Quīnte?’ Quīntus, ‘fābulam mihi nārrā’ inquit ‘dē Cincinnātō, pater.’ ille: ‘illam fābulam iam saepe audīvisti, Quīnte, sed sī tū cupidis eam iterum audīre, ego volō eam nārrāre.’

quam fābulam? what story?

audīvisti you have heard
Cincinnatus est vir fortis et militiae peritus, sed pauper; parvum agrum ipse colit trāns Tiberim. illō tempore Rōma urbs parva est; bella multīs cum hostibus semper gerit. quondam hostēs exercitum in finēs Rōmānōs dūcunt et castra pōnunt haud procult a moenia urbīs. cōnsul Rōmānus, vir imperitus et timidus, legiōnēs ēdūcit hostēsque repellere temptat. castra pōnīt in colle prope hostēs sed timet eōs oppugnāre; illī castra Rōmāna celeriter circumveniunt et exercitum obsident.

ubi civēs haec cognōscunt, omnēs valdē timent. ad cūriam conveniunt et patrēs iūbent urbeb servāre; clāmant: ‘urbs in magnō periculō est. urbem servāte, ō patrēs; hostēs repellite.’ cōnsul* patribus dīcit: ‘quid facere dēbēmus, ō patrēs? quōmodo urbem servāre possūmus?’ patrēs respondent: ‘Cincinnatus sōlus nōs servāre potest. nam militiae peritus est et vir fortis, quī patriam amat et hostēs semper vincit. eum dictātōrem creāre dēbēmus. Cincinnatum ad urbem statim accessīt.’

itaque patrēs nūntiōs ad Cincinnatum mittunt. illī trāns Tiberim festīnant et mox Cincinnatum inveniunt qui in agrō suō labōrat. nūntiā ad eum accēdunt et ‘Cincinnāte,’ inquīunt, ‘patrēs tē iūbent ad senātum statim venīre.’ ille attonitus est sed patrum imperia nelegere nōn potest. domum festinat; sē lavat uxōremque iūbet togam prōferre. deinde togātus cum nūntiīs ad senātum festinat.

ubi ad urbem accēdit, patrēs obviām eī veniunt et in senātum dūcunt. ibi tū sōlus inquīunt ‘urbem servāre potes. itaque iē dictātōrem creāmus. exercitum in hostēs dūc urbemque nostram ē magnō periculō servā.’

* There were two consuls; one was being besieged, the other was in charge in Rome. In an emergency a dictator was appointed who took over sole command.

Word-building

What do the following pairs of words mean?

<table>
<thead>
<tr>
<th>Adjectives</th>
<th>Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>altus, -a, -um</td>
<td>altitūdō, altītūdinis, f.</td>
</tr>
<tr>
<td>longus, -a, -um</td>
<td>longitūdō, longītūdinis, f.</td>
</tr>
<tr>
<td>multus, -a, -um</td>
<td>multitūdō, multitūdinis, f.</td>
</tr>
<tr>
<td>fortis, -e</td>
<td>fortitūdō, fortītūdinis, f.</td>
</tr>
<tr>
<td>pulcher, pulchra, pulchrum</td>
<td>pulchritūdō, pulchritūdinis, f.</td>
</tr>
<tr>
<td>lātus, -a, -um</td>
<td>lātitūdō, lātitūdinis, f.</td>
</tr>
</tbody>
</table>

Give an English word derived from each of the nouns. You have not met lātus; guess its meaning from the English word derived from lātitūdō.

Cincinnatus solus nos servare potest
Cincinnatus Rōmam servat

Read and understand the following passage; without translating, answer the questions below

postridiē Cincinnatus exercitum in hostēs dūcit. mediā nocte ad castra hostium accēdit. deinde militēs iubet hostēs circumvenire magnōisque clamōrēs tollere. et hostēs et cōnsulēs exercitus clamōrēs audiant. cōnsul 'audīte, militēs,' inquit, 'illōs clamōrēs.

5 Rōmānī auxiliōm ferunt hostēsque iam oppugnant. ēruptīte et hostēs ipsī oppugnāte.' sic dīcit militēsque in proelium dūcit.

iam Rōmānī hostēs ex utrāque parte oppugnant. illī terrītī sunt. dēspērant et mox sē dēdunt. arma dēpōnunt et ad finēs suōs abeunt.

10 Cincinnatus militēs Rōmānōs ad urbem redūcit. patrēs eum in urbem dūcunt triumphantem. omnēs cīvēs gaudent et epūlās faciunt. sic Cincinnatus urbem servat. sed mox domum redit, togam dēpōnit, in agrō rūrsus labōrat.

1 When Cincinnatus approaches the enemy, what orders does he give? [4]
2 What does the besieged consul tell his men to do? [2]
4 How do the Romans receive Cincinnatus on his return? [3]
5 What does Cincinnatus do next? [3]
6 What moral do you think Romans might draw from this story? [4]

FROM MONARCHY TO REPUBLIC

Rome was governed by kings for the first 244 years of its history. The names of six of these after Romulus are recorded, and some of them came from a talented race which lived to the north of Rome, the Etruscans. The last king, Tarquin the Proud, was one of these. He was a valiant leader in war but a cruel tyrant among his people. He added to the greatness of Romē by carrying out vast building projects, but the common people complained bitterly about the labor involved, especially in the construction of a great sewer system for the whole city.
Tarquin attacked the rich neighboring town of Ardea in order to pay for these works. But Ardea proved extremely difficult to capture and a long siege followed. One day, Tarquin’s sons were whiling away the hours drinking with their cousin Collatinus. They began to talk about their wives, each of them claiming that his own was the most virtuous and faithful. Collatinus pointed out that the only way to settle the matter was to make a sudden journey to Rome, visit their wives unexpectedly and see for themselves what they were doing.

Collatinus’ idea struck the young men as a very good one. They mounted their horses and galloped to Rome, arriving there in the evening. The princes’ wives were taking advantage of their husbands’ absence to enjoy a lively dinner party. But they found Collatinus’ wife Lucretia working with her maidservants by lamplight at her spinning. Lucretia thus was the clear winner of the competition in wifely virtue.

However, events now took a disastrous turn. One of the princes, Sextus Tarquinius, had been so overcome by the sight of the virtuous and beautiful Lucretia that he fell passionately in love with her. A few days later he paid her a visit without telling Collatinus. She received him hospitably, gave him dinner and took him to the great chamber. But Tarquinius made his way to Lucretia’s bedroom at dead of night, with drawn sword. He persecuted her with dreadful threats, raped her and then rode away, proud of his shameless deed.

Lucretia now proved that she was as courageous as she was virtuous. She summoned her father and her husband and told them what had happened. Then, declaring that she could not live now that she had lost her honor, she drove a knife into her heart. Collatinus’ companion Brutus drew the knife from Lucretia’s body, held it up and vowed that he would drive the impious family of the Tarquins from Rome.

The dreadful story of Lucretia caused such widespread horror and indignation that Brutus found his threat easy to fulfil. In 510 BC the Tarquins were driven into exile; but they tried to regain their power, first through a conspiracy and later by force. Brutus’ two sons joined in the conspiracy to bring back the tyrant, and their father had no alternative but to order their execution and watch them being beheaded. His terrible distress was obvious to all. Nevertheless, his love of the liberty which had been so recently won overcame his feelings as a father.

(The stern example of Brutus was very much in the mind of his descendant Marcus Junius Brutus 500 years later. It looked as
if Julius Caesar was about to become king and bring back the hateful form of government which his ancestor Brutus had brought to an end. So he led a conspiracy to murder Caesar, his close friend.

Tarquin then persuaded the Etruscan king Porsinna to use force to bring about his return. Porsinna advanced on Rome, but was thwarted by a number of courageous acts on the part of the Romans. The story of Cloelia which you will be reading in the next chapter is typical of the Roman's behaviour in difficult times. Porsinna stopped supporting the Tarquins. The end of the monarchy in Rome was guaranteed. The city became a republic governed by two consuls who were elected every year. The word rēx was from now on a hateful one to Roman ears.

Stories such as those of Lucretia, Brutus and Cincinnatus illustrate something important about the way the Romans saw themselves. Honor, patriotism and an overwhelming sense of duty were the values they most admired. An unflinching toughness in the face of adversity was the Roman ideal. All these qualities were summed up in the words mōs mātōrum (the custom of our ancestors). However, by Quintus' time the reality was very different, as we shall see. Almost all the great men seemed to be out for themselves.

Although the Etruscan kings had been driven out for good, the young republic faced dangers from every side, as its neighbors attempted to snuff it out. The story of Cincinnatus gives us one example of this. Within two hundred years some of these neighbors had been granted Roman citizenship, others had been admitted to a kind of half citizenship, while others had a looser alliance, keeping their independence but giving Rome charge of their foreign policy. Terrible dangers continued for Rome from enemies both in and outside Italy, but by 275 BC she controlled the whole of the Italian peninsula.

However, near the start of the first century BC, discontent among those Italian allies of Rome who did not have full Roman citizenship came to the boil. They provided a large part of the manpower of the Roman army but felt that they did not reept their proper benefit from Rome's victories. In home affairs too the Romans were liable to interfere high-handedly. And so in 91 BC Rome found herself at war with her allies (socii) in what we call the Social War. Things began badly for Rome and in her highly dangerous situation she granted the allies the citizenship they desired. By 82 BC all of Italy from the Apennines southward was truly Roman.

What is your response to the story of either Lucretia or Brutus or Cincinnatus? Would it be right to call such stories Roman propaganda?
Chapter 16  Cloeliae virtus

Cloelia fēminās ad Tiberim dūcit flūmenque trānat.

Porsinna valdē īrātus est. Rōmānīs dīcit: 'vōs foedus rumpitis; Cloeliam mihi statim trādite.'

Rōmānī Cloeliam Porsinnae trādunt, quae ad castra hostium redit.

Rōmānī virtūtem Cloeliae honōre īnsignī commemorant; nam statuam eius in equō īnsidentis in Sacrā viā pōnunt.
Vocabulary 16

verbs
liberō, -āre I free
ēvādō, -ere I escape
poscō, -ere I demand
rumpō, -ere I break
custōdiō, -īre I guard

nouns
statua, -ae, f. statue
exemplum, -i, n. example
frūmentum, -i, n. grain, corn
praesidium, -ī, n. garrison
custōs, custōdis, m. guard
flūmen, flūminis, n. river
foedus, foederis, n. treaty
obsidēs, obsidīs, c. hostage
pāx, pācis, f. peace
virgō, virginis, f. virgin, maiden
virtūs, virtūtis, f. courage, virtue

adjectives
dignus, -a, -um worthy
summus, -a, -um highest, greatest
liber, libera, liberum free

adverbs
quoque also
nōn sōlum ... sed etiam not only ... but also

Cloeliae virtūs

Translate the first two paragraphs and answer the questions below on the rest of this passage

posttrīdē Horātia, dum in hortō cum mātre sedet, haec dicit: 'māter cāra, Cincinnātus vir fortis erat et bonus. nōnne fēmina quoque tantam virtūtem praebuērant?' Scintilla: 'certe, cāra filia, multae fēmina erant quae summam virtūtem praebuērant, sicut Cloelia.' Horātia: 'nārrā mihi dē Cloelia, sī vis.' Scintilla: 'audi, Horātia. ego tibi nārrābō dē virtūte Cloeliae.'

multīs abhinc annīs Etruscī Rōmānōs in proelīō vincunt sed urbem capere nōn possunt. itaque tōtām urbem circumveniēnt; praesidium in colle Iāniculō trāns Tiberim pōnunt; flūmen multīs nāvibus custōdiēnt. Rōmānī frūmentum in urbem importāre nōn possunt; cīvēs iēūniī sunt, sed fortiter resistunt neque ūllō pactō sē dēdēre volunt. tandem rēx Etruscōrum, Porsinna nōmine, condicionēs pācis ipse prōpōnit: ab obsidīōne dēsistere vult sed obsidēs ā Rōmānis pōscit. hās condicionēs Rōmānī accipiēnt obsidēsque Porsinnae trādunt. Etruscī exercitum ā Iāniculō dēducunt et castra haud procul ripā Tiberis pōnunt.

inter obsidēs sunt plēraque fēmina. ūna ex hīs, virgō nōmine Cloelia, ē manibus hostium évādere constituit. custōdēs fallit, ē castrīs effugit, manum fēminārum ad Tiberim dūcit. flūmen trānнат omēsque fēminās in urbem incolumēs dūcit. primum Porsinna valdē trātus est Rōmānosque iubet omnēs obsidēs sībi reddere. deinde ab īrā dēsistit et, in admirātiōnem Cloeliae virtūtis versus, haec Rōmānī dicit: 'vōs foedus rumpītis, sed sī Cloeliām mihi erat was
praebuērant showed
sīc like
nārrābō I will tell
multīs abhinc annīs many years ago
iēūniī starving
ũllō pactō on any terms
condicionēs conditions
ab obsidīōne dēsistere to cease from the siege
plēraque several
ē manibus from the hands
fallit deceives; manum a band
trānнат she swims across
dēsistit he ceases from
versus changing to

102
reddideritis, nón modo eam incolarem servábō sed etiam cēterās fēminas liberābō. Rōmāni haec accipiunt Cloelianamque trādunt, quae ad castra hostium libēns redit. Porsinna cēterās fēminās liberat. sic pāx redintegrāta est.

Rōmāni Cloeliae virtūtem honōre īnsignī commemorant, nam statuam eius in summā Sacrā viā pōnunt in equō īnsidentis.

‘Cloeliae fābula, Horātia, haec nōs docet: nōn sōlum virī sed fēminae quoque summam virtūtem praebēre possunt summōque honōre dignae sunt.’

1 What did Cloelia decide to do? [2]
2 How did she escape to Rome? [5]
3 What did Porsinna at first demand? Why did he change his mind and what terms did he offer? [7]
4 How did the Romans honour Cloelia? [3]
5 According to Scintilla, what does this story prove? [2]

Word-building

What is the meaning of the following pairs of words?

dignus, -a, -um
liber, libera, liberum
ānxius, -a, -um
mortālis, -e
celer, celeris, celere
dignitās, dignitātis, f.
libertās, libertātis, f.
ānxietās, ānxietātis, f.
mortālitās, mortālitātis, f.
celeritās, celeritātis, f.

Give an English word derived from each of the nouns listed above.

The river Tiber in Rome
HANNIBAL

One of the darkest times in the history of Rome came in the third century BC when Carthage came close to destroying her. As you may remember, Queen Dido had laid a terrifying threat of revenge upon Rome when Aeneas, the founder of the Roman nation, had abandoned her. Her words were fulfilled in a dreadful way.

The conflict with the Carthaginians was renewed three times in what are called the three Punic Wars (Punic = Carthaginian). In the first the Romans achieved victory and showed their usual rugged determination. When Horace was told about it, he was particularly impressed by the courage of Regulus, a Roman general. Regulus was captured by the Carthaginians and sent by them to Rome to negotiate an exchange of prisoners and, if possible, peace. When he arrived in Rome, he said the exact opposite of what the Carthaginians wanted him to. He told the Romans on no account to exchange prisoners but to fight on until they won. He then refused to remain in the city since he had promised to return to the place of his captivity. He was cruelly tortured to death when he arrived back in Carthage.

The Romans gained the victory, but they by no means broke the might and ambition of their enemy. One of the Carthaginian generals of this war took his son to the altar and made him swear over the sacrifice undying hatred of everything that was Roman. The boy's name was Hannibal, and when he grew up he did not forget his oath.

Hannibal's march upon Rome, which began the Second Punic War (218–202 BC), has caught the imagination of the world. He decided to fight his enemy by land, attacking them by crossing the huge natural barrier of the Alps from Spain. It proved an appalling experience. He set out with 102,000 men and he arrived in Italy with only 26,000.

But he showed great heroism and skill throughout the ordeal. He placed his elephants precariously on rafts and transported his army across the swirling waters of the wide river Rhone. Then they had a nine days' journey which took them through hostile tribes, terrible storms and a most frightening landscape:

When they set out at dawn and the column was moving sluggishly through the unending deep snow and weariness and desperation could be clearly seen on everybody's face, Hannibal went ahead of the standards and told his soldiers to halt on a ledge from which there was a vast extensive view.
He showed them Italy and the plains beneath the Alps around the river Po, and said that they were now scaling the walls not only of Italy but also of the city of Rome. The journey ahead of them would be downhill and easy. And in one or at the most two battles, he said, they would have Italy's citadel and its capital in their grasp.
At first it seemed as if Hannibal was right. He won a series of crushing victories over the Romans, whom he simply outgeneralled. Then in 216 BC he inflicted upon them the most severe defeat they had ever known, at Cannae. Perhaps 70,000 Romans were killed in this battle, and their city again seemed to be totally at the mercy of a cruel enemy.

Yet Hannibal hesitated. The leader of his cavalry, Maharbal, begged him to send him ahead to Rome. If Hannibal did so, Maharbal told him, he would be dining on the Capitol three days later. Hannibal would not let him go, however, thinking that his men had earned a rest. ‘You know how to win, Hannibal,’ replied Maharbal sadly, ‘but you do not know how to use your victory.’

The Romans refused to admit defeat, as so often happened amid disaster. Their stubbornness was rewarded and a stalemate developed. Hannibal moved around Italy unopposed, but the Roman army sensibly refused to engage him in a pitched battle, which he would almost certainly have won. Instead, they followed him at a distance and made it difficult for him to get supplies and reinforcements.

In 207 BC the Carthaginians attempted to turn the tide of war by sending Hannibal’s brother Hasdrubal over the Alps from Spain to Italy to join him. But the Romans succeeded in defeating and killing Hasdrubal before the two armies could combine. They flung his severed head into Hannibal’s camp. Hannibal exclaimed, looking sadly at this grim object, ‘Carthage, I see your fate!’ Yet Hannibal stayed in Italy for another four years, more and more resembling a lion at bay.
Eventually the Romans made a decisive move. They sent a large Roman army to Africa to threaten Carthage itself. This meant that Hannibal had to be recalled to defend his city, and in 202 BC the Carthaginians were defeated in a great battle at Zama. The war was over and Carthage’s might was shattered. Hannibal fled and some twenty years later committed suicide rather than fall into Roman hands.

Rome was now the leading power in the western Mediterranean and had won the beginnings of an empire. Yet a later generation of Romans was not content with this victory. ‘Dēlenda est Carthāgo!’ (‘Carthage must be destroyed!’) was the famous cry of Cato the Censor. The city of Carthage was razed to the ground at the end of the Third Punic War in 146 BC.

In 1985, over 2,000 years later, the Mayors of Carthage and Rome signed a peace treaty, committing the two cities to an ‘exchange of knowledge and the establishment of common information, cultural and artistic programs’.

*Trace the map above and on your copy mark Hannibal’s route from Spain to Italy and the sites of the principal battles.*

*Do you admire Hannibal? Give reasons for your answer.*
3 What are you doing, Horatia? We are going to market (forum). Aren’t you ready?
4 I am ready. I’m coming quickly.
5 Flaccus tells (= orders) (his) son to come with him (sēcum) to the field.
6 ‘Quintus,’ he says, ‘you ought to work in the field.’
7 ‘Don’t you want to help me?’
8 But the boy is tired; he does not want to work.
9 At last Flaccus decides to send the boy home.
10 Quintus hurries home and calls Horatia.

Chapter 7

The 3rd declension

You have so far met nouns of the 1st declension, with nominative -ā, accusative -ām (e.g. puell-ā, puell-am), and the 2nd declension, with nominative -us/-er, accusative -um (e.g. colōn-us, colōn-um; puer, puer-um; agrer, agr-um). Now nouns and adjectives of the 3rd declension are introduced.

The nominative singular has various forms, e.g. rēx, urbs, nāvis.
The other case endings are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>(varies)</td>
<td>-ēs</td>
</tr>
<tr>
<td>Accus.</td>
<td>-ēm</td>
<td>-ēs</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ē</td>
<td>-ibus</td>
</tr>
</tbody>
</table>

These endings are added to the noun stem. For example: rēx (= king), stem rēg-:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>rēx</td>
<td>rēg-ēs</td>
</tr>
<tr>
<td>Accus.</td>
<td>rēg-em</td>
<td>rēg-ēs</td>
</tr>
<tr>
<td>Abl.</td>
<td>rēg-e</td>
<td>rēg-ibus</td>
</tr>
</tbody>
</table>

NB
1 In the 3rd declension, the vocative is always the same as the nominative.
2 The endings are the same for nominative and accusative plural.
3 The 3rd declension contains masculine, feminine and neuter nouns, e.g. rēx (= king) is masculine; nāvis (= ship) is feminine; mare (= sea) is neuter.

Some nouns of the 3rd declension have nominatives ending -er, e.g. pater (= father), stem patr-:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pater</td>
<td>patr-ēs</td>
</tr>
<tr>
<td>Accus.</td>
<td>pat-er</td>
<td>patr-ēs</td>
</tr>
<tr>
<td>Abl.</td>
<td>pat-e</td>
<td>pat-ibus</td>
</tr>
</tbody>
</table>

(so also māter mother, frāter brother).
Questions

You have already met many sentences in Latin which are questions; their form is not unlike that of English questions.

They are usually introduced by an interrogative (question asking) word, such as

- *cūr*? why?, *quōmodo*? how?, *ubi*? where? (adverbs);
- *quīs*? who?, *quid*? what? (pronouns); *quantus*? how big? (adjective).

Sometimes the interrogative particles *-ne* (attached to the first word of the sentence) or *nōnne* (used in questions expecting the answer ‘yes’) are used, e.g.

- *venīnsē ad lūdum*? Are you coming to school?
- *nōnne ad lūdum venīs*? Aren’t you coming to school? or You are coming to school, aren’t you?

Exercise 6.4

*Translate*

1. *cūr nōn festīnas, Quīnte?*
2. *quīs Scintillam iuvat?*
3. *quid facis, fili?*
4. *quantus est ager?*
5. *domumne mē dūcis?*
6. *nōnne domum mē dūcis?*

Exercise 6.5

*The following Latin words occur in connection with Roman education. What do you think each word means?*


Exercise 6.6

*Translate*

1. *amīcī ad lūdum lentē ambulant. sērō adveniunt.*
2. *ubi lūdum intrant, magister iūrus est.*
3. ‘*cūr sērō advenītis?’ inquit; ‘mali puerī estis.’
4. *puerī sedent et magistrum audiunt; ille litterās docet.*
5. *tandem puerōs dimittere cōnstituit; puerōs iubet domum currere.*
6. *puellae cum Scintillā ad fontem prōcēdunt.*
7. *Horātia magnum urnam portat et lentē ambulat.*
8. *Scintilla Horātiam festīnāre iubet. ‘cūr lentē ambulās?’ inquit; ‘dēbēs festīnāre.’*
9. *ubi ad fontem adveniunt, aquam dūcunt.*
10. *Horātia fessa est; ‘nōnne iam domum redīmus?’ inquit.*

Exercise 6.7

*Translate into Latin*

1. What are you doing, Quintus? Why aren’t you helping the farmer?
2. I’m working hard; I am tired.
Many 3rd declension nouns have stems in -i, e.g. nāvis (= ship), stem nāvi-:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominative</td>
<td>nāv-is</td>
<td>nāv-ēs</td>
</tr>
<tr>
<td>accusative</td>
<td>nāv-em</td>
<td>nāv-ēs</td>
</tr>
<tr>
<td>ablative</td>
<td>nāv-e</td>
<td>nāv-ibus</td>
</tr>
</tbody>
</table>

Nearly all 3rd declension nouns in -i decline like the nouns with consonant stems in the nominative, accusative and ablative.

**Adjectives**

Adjectives with 3rd declension endings have the same case endings for masculine and femirine. Most adjectives have stems in -i and ablative -ī (not -e), e.g. omn-is (= all):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominative</td>
<td>omn-is</td>
<td>omn-ēs</td>
</tr>
<tr>
<td>accusative</td>
<td>omn-em</td>
<td>omn-ēs</td>
</tr>
<tr>
<td>ablative</td>
<td>omn-ī</td>
<td>omn-ibus</td>
</tr>
</tbody>
</table>

**Memento:** the ablative of most 3rd declension nouns ends -e; but the ablative of most 3rd declension adjectives ends -ī.

**-NB**

The ending of the adjective is not always the same as that of the noun with which it agrees in case and number, e.g. 

bon-us can-is, bon-um can-em, bon-ō can-e  
omn-ēs fēmin-ae, omn-ēs fēmin-ās, omn-ibus fēmin-īs

In these examples the endings differ since bon-us is 2nd declension in form but can-is is 3rd declension; omn-ēs is 3rd declension, fēmin-ae is 1st.

**Exercise 7.1**

*Change the following Latin phrases into the accusative case*

1. magna urbs  
2. rēx fortis  
3. nāvis longa  
4. mātrēs laetae  
5. omnēs puellae

*Change the following into the ablative case*

1. bonus rēx  
2. puer fortis  
3. omnēs comitēs  
4. prīnceps trīstis  
5. urbēs multae

**Exercise 7.2**

*Complete the following sentences by filling in the blanks with the correct case ending and translate*

1. Quintus patr- vocat.  
2. pater fili- fort- laudat.  
3. Horātia cum mātr- domum rēdit.
Grammar and exercises

4 māter filiam fess- iuval.
5 Trōiānī urb- fortiter défendunt.
6 Graecī nāv- défendere nōn possunt.
7 Patroclus cum omn- comit- in pugnam currit.
8 omn- Trōiānī in urb- fugiunt.
9 Hector in urb- nōn fugit sed Patrocl- oppugnat.
10 hast- iacit et Patrocl- occīdit.

Irregular verbs

Irregular verbs are verbs which do not follow the usual patterns.

<table>
<thead>
<tr>
<th>possum = I am able to, I can</th>
<th>eō = I go</th>
</tr>
</thead>
<tbody>
<tr>
<td>pos-sum</td>
<td>infinitive posse</td>
</tr>
<tr>
<td>pot-es</td>
<td>is</td>
</tr>
<tr>
<td>pot-est</td>
<td>it</td>
</tr>
<tr>
<td>pos-sumus</td>
<td>īmus</td>
</tr>
<tr>
<td>pot-estis</td>
<td>ītis</td>
</tr>
<tr>
<td>pos-sunt</td>
<td>eunt</td>
</tr>
</tbody>
</table>

(This verb was originally pot-sum, but where pot- is followed by s, pot- becomes pos-.)

(The stem of eō is i-, and all forms of the verb start i-, except for eō and eunt.)

Note the following: in-eō I go into, ab-eō I go from, go away, ad-eō I go to, approach, red-eō I go back, return.

Exercise 7.3

Translate the following verb forms

| 1 intrō | 6 sedēs | 11 eō | 16 possumus |
| 2 intrāmus | 7 sedētis | 12 redimus |
| 3 intrāre | 8 sedēmus | 13 abīre |
| 4 intrās | 9 sedēre | 14 ineunt |
| 5 intrant | 10 sedeō | 15 adīs |
| 16 possumus | 17 potest |
| 18 possum |

Exercise 7.4

Translate into Latin

1 The ships are ready; Agamemnon wants to sail now.
2 Why are you waiting? We must go quickly to the ship.
3 I cannot see the ship. Why is it not here?
4 Look! the ship is already going from the land; you cannot sail in that ship.
5 The princes order you to return home.
6 We can sail tomorrow (crās) in another ship.
Chapter 8

Imperatives

Imperatives are the forms of the verb used in giving orders, e.g.

ad agrum festinā hurry to the field!
in casā manē stay in the house!

magistrum audī listen to the master!

Orders may be given to one or more persons and so Latin (unlike English) has both a singular and a plural form:

<table>
<thead>
<tr>
<th>infinitive</th>
<th>1 parāre</th>
<th>2 monēre</th>
<th>3 regere</th>
<th>3 -io capere</th>
<th>4 audire</th>
</tr>
</thead>
<tbody>
<tr>
<td>imperative sing.</td>
<td>parā prepare!</td>
<td>monē warn!</td>
<td>rege rule!</td>
<td>cape take!</td>
<td>audī hear!</td>
</tr>
<tr>
<td>imperative pl.</td>
<td>parāte</td>
<td>monēte</td>
<td>regite</td>
<td>capite</td>
<td>audite</td>
</tr>
</tbody>
</table>

Prohibitions, i.e. negative commands (don’t), are expressed by nōli (singular), nōlite (plural) + infinitive, e.g.

nōli manēre, Horātia Don’t stay, Horatia.
nōlite clāmāre, pueri Don’t shout, boys.

MEMENTO: useful tip: if you take -re off the infinitive, you are left with the singular imperative: parā(re); monē(re); rege(re); cape(re); audī(re).

Exercise 8.1

Translate

1 venīte ad agrum, puerī; nōlite in casā manēre.
2 domum redī, Horātia, et Scintillam iuvā.
3 ad lūdum festinā, Quīntē; nōli in viā lūdere.
4 magistrum audīte, puerī; nōlite clāmāre.
5 in casā sedē, Horātia, et fābulam audī.
6 festinā, Horātia; ad fontem sērō prōcēdimus.
7 venīte hūc, puellae, et aquam dūcite.
8 nāvēs parāte, prīncipēs, et nāvigāte ad urbem Trōiam.
9 urbem fortiter oppugnāte et Trōiānōs vincite.
10 nōli prope nāvēs sedēre, Achillēs, sed comitēs dēfende.

Exercise 8.2

Translate into Latin

1 Come in quickly, children, and sit down.
2 Come here, Decimus; I want to see your tablet.
3 Work hard, Julia; don’t play.
4 We are working hard, master; and so tell us (nōbis) a story.
5 Listen to the story, children, and don’t shout.
Exercise 8.3

Match up the English translations below with the following Latin verb forms

1 parēt 9 abīte
2 cape 10 possumus
3 īmus 11 oppugnāte
4 parāte 12 posse
5 sumus 13 estis
6 iubētis 14 venī
7 ire 15 eunt
8 fugere

Come!, we are going, she prepares, attack!, to flee, they are going, prepare!, to be able, go away!, we are, to go, you are, take!, you order, we can

Prepositions continued

Revise the prepositions you have met so far:

Followed by the accusative:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad</td>
<td>to, towards</td>
</tr>
<tr>
<td>in</td>
<td>into, onto</td>
</tr>
<tr>
<td>per</td>
<td>through</td>
</tr>
<tr>
<td>circum</td>
<td>round</td>
</tr>
<tr>
<td>prope</td>
<td>near</td>
</tr>
</tbody>
</table>

Followed by the ablative:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā/ab</td>
<td>from (ā before consonants, ab before vowels, e.g. ā casā, ab agrō)</td>
</tr>
<tr>
<td>cum</td>
<td>with</td>
</tr>
<tr>
<td>ē/ex</td>
<td>out of, from (ē before consonants, ex before vowels)</td>
</tr>
<tr>
<td>in</td>
<td>in, on</td>
</tr>
</tbody>
</table>

Exercise 8.4

In the following sentences put the nouns in parentheses into the correct case; then translate the whole sentence (the nouns in parentheses are all in the nominative case)

1 Quīntus ad (lūdus) cum (amīci) accēdit.
2 magister puerōs prope (iānua) lūdī exspectat.
3 ubi puerōs videt, eōs in (lūdus) vocat.
4 tandem puerōs dīmittit; iīlī laeti ā (lūdus) domum festīnānt.
5 Quīntus et Horātia ad (ager) festīnānt.
6 ubi accēdunt, Argus eōs videt et ex (ager) currit.
7 puerī cibum ad (pater) portant.
8 ille in (terrā) sedet et cibum cōnsūmit.
9 Quīntus in (ager) manet; Horātia cum (Argus) domum rēdit.
10 ubi Scintilla filiam videt, ē (casa) exīt et eam salūtāt.
Compound verbs

Prepositions can be put before verbs to form one word; such verbs are called compound verbs, e.g.

mittō I send; immittō (= in-mittō) I send into; ēmittō I send out.

dūcō I lead; addūcō I lead to; ēdūcō I lead out; indūcō I lead into.

Note also the prefix re- (red- before vowels); it means ‘back’, e.g.

re-mittō I send back, re-vocō I call back, re-dūcō I lead back, red-eō I go back, return.

The prefix con- means ‘together’, e.g.

convocō I call together, conveniō I come together

(it can also be used to strengthen the meaning of the verb, e.g. iacī I throw, coniciō I hurl).

Give the meaning of the following verb forms

accurrī (= ad-currīt), incurrīt, recurrit, concurrunt, advenit, revenit, conveniunt.

Note -que = ‘and’, e.g. māter paterque mother and father; -que is tacked onto the second of two words or phrases of a pair:

puerī puellaeque in viā lūdunt The boys and girls are playing in the road.

Scintilla casam init cēnamque parat Scintilla goes into the house and prepares dinner.

Exercise 8.5

Translate

1 Quīntus Gāiusque lūdum ineunt.
2 cēterī puerī iam adsumt magistrumque audīunt.
3 ille īrātus est, et ‘cūr sērō advenītis?’ inquit; ‘inītē celerītēr et sedētē.’
4 Horātia in hortum init; Scintilla eam revocat.
5 ‘redi, filia,’ inquit, ‘et venī mēcum ad agrum.’
6 Horātia Argum ex hortō ēdūcit recurritque ad mātrem.
7 māter filiaque cum Argō ad agrum festinānt.
8 ubi adveniunt, Scintilla Flaccum vocat; ‘venī hūc, Flaccē,’ inquit, ‘cēnam ad tē portāmus.’
9 Flaccus accēdit cēnamque accipit.
10 Flaccus Horātiam domum remittit; sed Scintilla manet Flaccumque iuvat.

Exercise 8.6

Translate into Latin

1 Stay in the field, Scintilla, and help me, but send Horatia back home.
2 Don’t send me home; I want to stay and work with mother.
3 And so they all stay and work in the field.
4 Quintus, when he returns from school, hurries to the field.
5 He runs up to (his) father and says ‘I want to help you. What must I do?’
Chapter 9

The genitive case (= of)

Now you must learn the genitive case, e.g.

- puell-ae mater  the mother of the girl or the girl’s mother
- puer-i pater  the father of the boy or the boy’s father.

The endings of the genitive case for the three declensions are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st declension</td>
<td>puell-ae</td>
<td>puell-ārum</td>
</tr>
<tr>
<td></td>
<td>of the girl, the girl’s</td>
<td>of the girls, the girls’</td>
</tr>
<tr>
<td>2nd declension</td>
<td>colōn-i</td>
<td>colōn-ōrum</td>
</tr>
<tr>
<td></td>
<td>of the farmer, the farmer’s</td>
<td>of the farmers, the farmers’</td>
</tr>
<tr>
<td>3rd declension</td>
<td>rēg-is</td>
<td>rēg-um</td>
</tr>
<tr>
<td>consonant stems</td>
<td>of the king, the king’s</td>
<td>of the kings, the kings’</td>
</tr>
<tr>
<td>i- stems</td>
<td>nāv-is</td>
<td>nāv-ium</td>
</tr>
<tr>
<td></td>
<td>of the ship, the ship’s</td>
<td>of the ships, the ships’</td>
</tr>
</tbody>
</table>

Note that i- stems keep the i in the genitive plural.

Memento: Useful tip: if you remove the genitive ending from 3rd declension nouns you are left with the stem, e.g. rēg-is, stem rēg-; comit-is, stem comit-.

The noun in the genitive usually depends on another noun, the genitive + noun forming one phrase; as in English, it may come before or after the noun it belongs to, e.g. colōnī ager = ager colōnī (the farmer’s field = the field of the farmer).

The possessive genitive

The commonest use of the genitive case is to express possession, e.g. patris ager  father’s field = the field belonging to father.

Translate the following phrases

Horātiae māter, Quīntī pater, Graecōrum principēs, portae urbis, nāvēs rēgum, prōrae (the prows) nāvium, multi Trōiānōrum, paucae fēminārum.

(The last two phrases illustrate a different use of the genitive, called the partitive genitive; this also will be translated ‘of’.)

Exercise 9.1

Put the words in parentheses into the genitive case and translate

1  puella fābulam (māter) laeta audit.
2  magister tabulās (pueri) spectat.
3 Quintus ad (pater) agrum celeriter currit.
4 colōnus clămōrēs (fēminae) audire nōn potest.
5 multī (principēs) in urbem fugere cupiunt.
6 paucī (Trōiānī) fortiter pugnant.
7 Hector ter fugit circum mūrōs (urbs).
8 omnēs Trōiānī (Hector) mortem lūgent (mourn).

Adverbs
Adverbs are usually attached to verbs and tell you how the action of the verb is performed, e.g.

We are walking slowly. lentē ambulāmus.

Adverbs never change their form.

Many adverbs are formed from adjectives; from bonus type adjectives, they are formed by changing -us to -ē, e.g.

lent-us slow lent-ē slowly
mal-us bad mal-e badly
(∅ bon-us good but ben-e well).

3rd declension adjectives usually form adverbs by adding -ter to the stem:
fortis brave fortiter bravely
celer quick celeriter quickly.

There are many adverbs which are not formed from adjectives, such as:
diū for a long time numquam never semper always
mox soon subitō suddenly hūc hither, (to) here
t潟 scarcely iam now, already cūr? why?
umquam ever tandem at last quandō? when?

Exercise 9.2
In the following sentences fill in the blank with an appropriate adverb from the list below and translate

1 – pugnāte, amīcī, urbemque capite.
2 venī – , Quīnte; pater tē – exspectat.
3 labōrāte – , puerī; magister nōs spectat.
4 Decimus litterās – scribit; asinus est.
5 cūr – ambulās, Quīnte? – nōn festīnās?

lentē, male, hūc, diligenter, cūr? diū, fortiter

Exercise 9.3
Translate the following verb forms

1 capere 6 abīte 11 vincite
2 capimus 7 abēunt 12 vincō
3 cape 8 abīre 13 vincere
4 capis 9 abītis 14 vincis
5 capiō 10 abī 15 vincunt
Exercise 9.4

*Translate into Latin*

1. The woman is waiting near the gates of the city.
2. The son is leading (his) father’s horse to the field.
3. The children fear the master’s anger.
4. We cannot see the prows (prōrās) of the ships.
5. We want to hear the woman’s story.
6. Can you see the girl’s mother?

Chapter 10

Neuter nouns and adjectives

Remember that in Latin there are a number of neuter nouns, i.e. nouns that are neither masculine nor feminine. Note:

1. There are no neuter nouns of the 1st declension.
2. 2nd declension neuter nouns end *-um* in nominative, accusative and vocative singular; *-a* in nominative, accusative and vocative plural. Otherwise they decline like other 2nd declension nouns. Thus *bellum* (war) declines as follows:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>bellum</td>
<td>bella</td>
</tr>
<tr>
<td>gen.</td>
<td>bellī</td>
<td>bellōrum</td>
</tr>
<tr>
<td>acc.</td>
<td>bellum</td>
<td>bella</td>
</tr>
<tr>
<td>abl.</td>
<td>bellō</td>
<td>bellis</td>
</tr>
<tr>
<td>voc.</td>
<td>bellum</td>
<td>bella</td>
</tr>
</tbody>
</table>

Note the following 2nd declension neuter nouns:

- caelum sky, heaven
- cōnsilium plan
- verbum word
- imperium order
- periculum danger
- saxum rock

3. 3rd declension neuter nouns have various endings in the nominative, e.g. some end *-us*, others *-en*; most 3rd declension neuter nouns have stems ending in consonants:

<table>
<thead>
<tr>
<th></th>
<th>stem: litor-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>singular</td>
</tr>
<tr>
<td>nom.</td>
<td>litus</td>
</tr>
<tr>
<td>gen.</td>
<td>litor-is</td>
</tr>
<tr>
<td>acc.</td>
<td>litus</td>
</tr>
<tr>
<td>abl.</td>
<td>litor-e</td>
</tr>
<tr>
<td>voc.</td>
<td>litus</td>
</tr>
</tbody>
</table>

Note:

- flūmen, flūmin-is, n. river
- nōmen, nōmin-is, n. name
- tempus, tempor-is, n. time
A few have stems in -i with ablative -ī (not -e) and these keep i throughout the plural, e.g.

**mare** sea; stem mari-:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nom.</strong></td>
<td>mare</td>
<td>maria</td>
</tr>
<tr>
<td><strong>gen.</strong></td>
<td>maris</td>
<td>marium</td>
</tr>
<tr>
<td><strong>acc.</strong></td>
<td>mare</td>
<td>maria</td>
</tr>
<tr>
<td><strong>abl.</strong></td>
<td>marī</td>
<td>maribus</td>
</tr>
<tr>
<td><strong>voc.</strong></td>
<td>mare</td>
<td>maria</td>
</tr>
</tbody>
</table>

**Memento:** neuter nouns of all declensions have nominative, accusative and vocative plural ending -a. e.g. bell-a, litor-a, mari-a.

**Adjectives** (see charts on p. 146)

The neuter case endings of adjectives with 1st and 2nd declension endings, e.g. bon-us, bon-a, bon-um; miser, miser-a, miser-um, are the same as those of bellum.

Most 3rd declension adjectives have stems in -i and keep the i in the ablative singular, genitive plural and throughout the plural of the neuter:

<table>
<thead>
<tr>
<th></th>
<th>singular m. &amp; f.</th>
<th>neuter</th>
<th>plural m. &amp; f.</th>
<th>neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nom.</strong></td>
<td>omnis</td>
<td>omne</td>
<td>omnēs</td>
<td>omnia</td>
</tr>
<tr>
<td><strong>acc.</strong></td>
<td>omnem</td>
<td>omne</td>
<td>omnēs</td>
<td>omnia</td>
</tr>
<tr>
<td><strong>gen.</strong></td>
<td>omnis</td>
<td>omnis</td>
<td>omnium</td>
<td>omnium</td>
</tr>
<tr>
<td><strong>abl.</strong></td>
<td>omnī</td>
<td>omnī</td>
<td>omnibus</td>
<td>omnibus</td>
</tr>
</tbody>
</table>

**Exercise 10.1**

*Put the following Latin phrases (i) into the accusative, (ii) into the genitive, and (iii) into the ablative case. For example:*

**omne litus:** (i) omne litus (ii) omnis litoris (iii) omnī lītore

1. puer fortis
2. multa saxa
3. puellae tristēs
4. magnum perīculum
5. silvae ingentēs
6. nāvis celer
7. altus mōns
8. omnia verba

**Exercise 10.2**

*Translate*

1. fugite, comitēs; gigantēs saxa ingentia in nōs coniciunt.
2. nōlite in lītore manēre sed ad mare currite et nāvēs conscendite.
3. tempus est celeriter rēmīgāre (*to row*); iam ē perīculō incolumēs évādimus (*we are escaping*).
4. sed caelum spectāte, comitēs; in perīculum novum cādimus.
5. magna tempestās venit; semper nova perīcula subīmus (*we are undergoing*).
Exercise 10.3

Translate the following verb forms

1 mittit 6 facere 11 redeunt
2 mittite 7 faciunt 12 redit
3 mittere 8 facite 13 redī
4 mittō 9 facitis 14 redīmus
5 mittunt 10 facīō 15 redīre

Exercise 10.4

Translate into Latin

1 At last the Trojans arrive at Sicily (Sicilia) and rest on the shore.
2 But they are in great danger; Mount Aetna is hurling huge rocks into the sky.
3 Suddenly Aeneas sees Polyphemus; ‘Comrades,’ he says, ‘run to the sea and board the ships.’
4 The Trojans hear the words of Aeneas (gen. Aenēae) and run to the ships.
5 Polyphemus hears them but he cannot see them.
6 The Trojans are safe; for they are already sailing on the open (apertus, -a, -um) sea.

Chapter 11

The dative case: indirect object

**Memento**: Simple rule: dative case = ‘to’ or ‘for’.

The dative case is most commonly used with verbs meaning to ‘say to’, ‘give to’, ‘show to’, e.g.

- pater fili-ō dicit  The father says to his son.
- māter fili-ae cēnam dat  The mother gives dinner to her daughter.
- rēx princip-ibus equum ostendit  The king shows the horse to the princes.

These datives are called *indirect objects*:

**Scintilla fābulam filiae nārrat**  Scintilla tells a story to her daughter.

<table>
<thead>
<tr>
<th>Who tells the story?</th>
<th>Scintilla (subject)</th>
</tr>
</thead>
<tbody>
<tr>
<td>What does she tell?</td>
<td>a story (object)</td>
</tr>
<tr>
<td>Who does she tell it to?</td>
<td>to her daughter (indirect object)</td>
</tr>
</tbody>
</table>

The dative forms of the first three declensions are:

<table>
<thead>
<tr>
<th>declension</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>(puella)</td>
<td>puell-ae puell-īs</td>
</tr>
<tr>
<td>2nd</td>
<td>(colōnus)</td>
<td>colōn-ō, colōn-īs</td>
</tr>
<tr>
<td>3rd</td>
<td>(rēx)</td>
<td>rēg-ī rēg-ibus</td>
</tr>
<tr>
<td></td>
<td>(nāvis)</td>
<td>nāv-ī nāv-ibus</td>
</tr>
</tbody>
</table>
You have now learned all the cases; study the tables of nouns and adjectives in the Reference grammar, pp. 145–6, where the full declensions are set out.

Note also:

mihi to me; tibi to you; nōbis to us; vōbis to you; eī to him, to her; eīs to them

**Exercise 11.1**

*Put the following phrases into the dative case*

1. bona puella
2. filius cārus
3. rēx fortis
4. mātrēs laetae
5. omnia litora
6. parvus puer

Note that English has two ways of expressing the indirect object, e.g.

1. Mother gives dinner to her children.
2. Mother gives her children dinner.

But in Latin the indirect object is always in the dative.

**Exercise 11.2**

*Translate the following sentences in the two different ways described above*

1. ēam mihi cēnam.
2. vōbis patris equum ostendō.
3. tibi omnia diēō.
4. princeps arma rēgi dat.
5. rēgina arma eī reddit.
6. nārā nōbis fābulam laetam.
7. fābulam vōbis nārrō trīstem.
8. pater filīō canem dat.
9. filius canem amīcō ostendit.
10. amīcus ‘canis sitit (is thirsty),’ inquit; ‘dēbēs aquam eī dare.’

**Exercise 11.3**

*Translate into Latin*

1. The woman gives water to the horses.
2. The father gives his son the food.
3. The boy returns (i.e. gives back) the food to (his) father.
4. Mother is telling the girls a story.
5. The king is showing the princes the ships.
6. The farmer hands over the dog to me.

**Further uses of the dative case**

1. A number of verbs take the dative, e.g.

   tibi resistō  I resist you
   tibi persuādeo  I persuade you
   comitibus imperō  I order my comrades
   mihi placet  it pleases me

(These datives are indirect objects, e.g. resistō tibi  I stand up to you; mihi placet  it is pleasing to me). So also irātus est tibi  He is angry with you.
The dative is used with many verbs of motion, e.g.

- tibi accēdō I approach you
- tibi succurrō I run to help you, I help you
- tibi occurrō I run to meet you, I meet you

2 Besides meaning ‘to’, expressing the indirect object, the dative case can mean ‘for’, expressing the person concerned with anything, e.g.

- fēmina cēnām puerīs parat The woman is preparing dinner for her children.
- mihi prōpositum est terram explōrāre It is the intention for me (i.e. it is my intention) to explore the land.
- mihi nōmen est Quintus The name for me (i.e. my name) is Quintus.

Exercise 11.4

Translate

1 Trōīnī Graecīs fortiter resistunt; Graecī urbem capere nōn possunt.
2 Ulixēs consilium novum principibus ostendit; eīs imperat equum ligneum facere.
3 Agamemnōn principibus dicit: ‘Ulixēs bonum consilium nōbīs ostendit; mihi prōpositum est consilium eius (his) perficere.’
4 Graecī equum faciunt, sicut (just as) Ulixēs eīs imperat; sīc Graecī Trōiam tandem capiunt.
5 puerī diligenter labōrant; magister praemium (reward) eīs dat.
6 Quīntus domum currit matrīque omnia nārrat.
7 Horātia frātrī occurrit et osculum (a kiss) ei dat.
8 Scintilla eīs dicit: ‘festīnāte, pueri; cēnam vōbīs parō.’

Exercise 11.5

Translate into Latin

1 Horatia meets (her) mother in the road.
2 She says to (her) daughter, ‘Come to the fountain and help me.’
3 When they are returning home, they meet Quintus.
4 Scintilla prepares supper for the children; then she tells them a story.
5 Dido gives a great dinner for the Trojans and the princes of Carthage (Carthāgō, Carthāginis).
6 When the dinner is finished, she says to Aeneas (dat. Aenēae), ‘Tell us about (i.e. narrate to us) all the sufferings of the Trojans.’

Chapter 12

Review of nouns and adjectives

You have now learned all six cases of nouns and adjectives for the first three declensions. The uses of the different cases may be summarized as follows:

- **Nominative** 1 subject of clause; 2 complement after the verb ‘to be’
- **Genitive** = ‘of’
Dative = 'to' or 'for'
Accusative 1 object of a transitive verb; 2 after some prepositions (e.g. ad, per etc.)
Ablative 1 = 'by', 'with' or 'from*'; 2 used after certain prepositions, e.g. ā/ab, ē/ex, cum
Vocative used only in addressing or calling someone

* these uses of the ablative without a preposition are explained in Part II

MEMENTO: Simple rule: the ablative case without a preposition can mean 'by', 'with' or 'from'.

Review carefully the full tables of nouns and adjectives in the Reference grammar, pp. 145–6.

'est' and 'sunt'
You have been familiar with the verb esse since the very begining of this course: it is used to join subject and complement (e.g. Quintus est laetus; Quintus est puer). It can also be used without a complement, meaning 'there is', 'there are', e.g.

est pulchra puella in via There's a beautiful girl in the road.
sunt multi canes in agrō There are many dogs in the field.
est procúl in pelagó saxum spūmantia contrā litora There is a rock far off in the sea, facing the foaming shores. (Virgil, Aeneid v, 124)

In this usage est/sunt usually come first word in the sentence.

Note the imperatives of esse: es/estō (sing.), este (plural), e.g.

fortis estō, Quinte Be brave, Quintus.
fortēs este, militēs Be brave, soldiers.

Exercise 12.1
Translate
1 sunt multa templo in urbe.
2 est ingēns saxum in illō lītore.
3 diligentēs estē, pueri, et litterās bene scribīte.
4 sunt multi canēs in illā silvā.
5 tacitus estō, Quinte; magister tē spectat.

Exercise 12.2
Review the prepositions on p. 124. Then in the following sentences put each word in parentheses into the case required by the preceeding preposition and translate the sentences
1 Trōiānī, ubi ad (Sicilia) adveniunt, ē (nāvēs) exeunt et in (lītus) quiēscunt.
2 postrīdē Polyphēmum vident; ille de (mōns altus) lentē dēscendit.
3 Trōiānī ei resistere nōn possunt. Aenēs comitibus imperat ad (nāvēs) fugere.
4 ubi ad (lītus) adveniunt, nāvēs cōnsendunt et ā (terra) rēmigant.
5 Polyphēmus ad (mare) advenit et per (undae) ambulat.
6 subītō Trōiānōs audit et Cyclopibus clāmat: 'dē (montēs) dēscendite; mihi succurrēte.'
7 illī celeriter conveniunt saxaque ingentia ē (lītus) in (nāvēs) coniciunt.
8 sed Trōiānī fortīter rēmigant et sic ē (periculum) incolumēs évādunt.
Exercise 12.3

In the following phrases, the words in bold type are derived from Latin words you know. Explain their meaning in English and show how the English meaning is related to the Latin root, e.g.

- undulating hills = with a wave-like outline: unda = wave.
- tempestuous seas
- verbal answers
- marine habitat
- amicable meeting
- a bellicose man

Exercise 12.4

Translate into Latin

1 When Aeneas sees Dido (Didō, Didōn-is), he runs up to her and says, ‘Help us, queen.’
2 Dido receives him kindly (benignē), for the fame of the Trojans is known to all.
3 She leads him to the palace (rēgia) and gives a great dinner for all the Trojans.
4 After the dinner, she says, ‘Aeneas, tell us all the sufferings of the Trojans.’
5 All listen silent(ly) to him, while he tells them the story.

Chapter 13

Subordinate clauses

A clause is a group of words containing a verb, e.g. ‘Flaccus calls Quintus’. This clause forms a complete sentence.

‘When Quintus enters the field …’ This group of words forms a clause, containing the verb ‘enters’, but it is not complete. It needs another clause to complete it:

‘When Quintus enters the field, Flaccus calls him.’

This sentence consists of two clauses:

1 When Quintus enters the field (subordinate clause)
2 Flaccus calls him (main clause)

The two clauses are joined by the conjunction (= joining word) ‘when’. The ‘when’ clause, which does not form a complete sentence, is called a ‘subordinate’ clause, which is joined to the ‘main’ (grammatically complete) clause by the subordinating conjunction ‘when’.

You have met the following Latin subordinating conjunctions:

- ubi when, quod because, dum while, si if.

Exercise 13.1

Make up five complete sentences in English which each contain a subordinate clause and a main clause; use a different one of each of the conjunctions listed above for each sentence.

Put parentheses round the subordinate clause, e.g.

(When you return home,) I shall see you again.
Exercise 13.2

Translate; in your translations underline the subordinating conjunctions

1 dum Horâtia quiëscit, Scintilla fâbulam nàrrat.
2 Horâtia gaudeat, quod fâbula ei placet.
3 sì fâbulam audire cupis, tacè et mè audi.
4 ubi Quintus à lùdò redit, ille quoque (also) fâbulam audit.
5 dea Venus puellæ invidet, quod omnès eam quasi (like) deam colunt.
6 dum Psyc'hè dormit, Cupidò eam tollit per auram.
7 ubi Psyc'hè evigilat, nèminem videt.
8 Psyc'hè tristis est, quod marítì vultum numquam videt.

The relative pronoun

Another word which introduces subordinate clauses is quî who, which (masculine), quae who, which (feminine), quod which (neuter), e.g.

Hector, quî fortis est, Achilli resistit.
Hector, who is brave, resists Achilles.

Psyc'hè, quae valdè fessa est, mox dormit.
Psyche, who is very tired, soon sleeps.

Aenèâs accèdit ad templum quod in colle stat.
Aeneas approaches the temple which stands on a hill.

Notice that the relative pronoun has the same gender and number as the word it refers to; and so:

Hector (masculine) quî (masculine) …
Psyc'hè (feminine) quae (feminine) …
templum (neuter) quod (neuter) …

The plural forms are very similar to the singular:
masculine plural: quî; feminine plural: quae; neuter plural: quae; and so:

Aenèâs multòs hominès videt quì urbem aedificant.
Aeneas sees many men who are building a city.

Scintilla fèminæ salûtat quae aquam dúcunt.
Scintilla greets the women who are drawing water.

Cyclopès multa saxa coniciunt quae nàvès Tròïânòrum nòn contingunt.
The Cyclopes hurl many rocks which do not reach the Trojans' ships.

Exercise 13.3

Translate

1 Quîntus, quî ad lùdum festìnat, amîcô in vià occurrit.
2 Horàtia, quae Quintum exspectat, in vià sedet.
3 fèminæ quae ad fontem adsunt Horàtiae màtrem salûtant.
4 Ulixès cònsiliun principibus expònit quod eìs placet.
5 Aenèâs imperia Iovis (of Jupiter) audit, quae eùn terrent.
6 Tròïânì, quì Polyphènum iam vident, territì sunt.
Grammar and exercises

7 Quintus amīcōs, quī prope lūdum lūdunt, vocat.
8 Horātia puellis quae ad fontem prōcēdunt occurrīt.
9 prīncipēs omnia faciunt quae rēx imperat.
10 is quī (the man who) nōs iuvat mihi nōn nōtus est.

Exercise 13.4

In the following sentences fill in the blanks with the correct form of the relative pronoun and translate

1 vidēsne illās fēminās — ad fontem festīnant?
2 Graecīs fortiter resistite — urbem oppugnant.
3 caelum spectāte, — iam serēnum (clear) est.
4 nōlite pericula timēre, — nōn magna sunt.
5 Horātiam salūtā, — tē in hortō exspectat.

Exercise 13.5

Translate into Latin

1 While Quintus is playing, Horatia is working.
2 If you are playing, come here and help me.
3 I don’t want to help you, because I am tired.
4 Psyche, who is sitting alone, is sad.
5 While she is sleeping, she hears a sound.
6 When she wakes up, she sees no one.
7 The Trojans sail to the shore which is nearest (proximum).
8 Aeneas, who wishes to explore (explorāre) the land, leaves his comrades on the shore.
9 He climbs a hill and sees many men who are building a city.
10 He approaches the temples which stand in the city.

Chapter 14

Pronouns 1: demonstrative pronouns

Learn the following demonstrative pronouns:

is he, ea she, id it; that

<table>
<thead>
<tr>
<th></th>
<th>nom.</th>
<th>gen.</th>
<th>dat.</th>
<th>acc.</th>
<th>abl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>is</td>
<td>eius</td>
<td>ēī</td>
<td>eum</td>
<td>eō</td>
</tr>
<tr>
<td>f.</td>
<td>ea</td>
<td>eius</td>
<td>ēī</td>
<td>eam</td>
<td>eā</td>
</tr>
<tr>
<td>n.</td>
<td>id</td>
<td>eius</td>
<td>eīs</td>
<td>id</td>
<td>eō</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>nom.</th>
<th>gen.</th>
<th>dat.</th>
<th>acc.</th>
<th>abl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>eī</td>
<td>eīus</td>
<td>eī</td>
<td>eō</td>
<td>eō</td>
</tr>
<tr>
<td>f.</td>
<td>eae</td>
<td>eāre</td>
<td>eīs</td>
<td>eās</td>
<td>eīs</td>
</tr>
<tr>
<td>n.</td>
<td>eōra</td>
<td>eōrum</td>
<td>eīsa</td>
<td>ea</td>
<td>eīs</td>
</tr>
</tbody>
</table>
ille he, illa she, illud it; that

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
<td>n.</td>
</tr>
<tr>
<td>nom.</td>
<td>ille</td>
<td>illa</td>
<td>illud</td>
</tr>
<tr>
<td>gen.</td>
<td>illius</td>
<td>illius</td>
<td>illius</td>
</tr>
<tr>
<td>dat.</td>
<td>illi</td>
<td>illi</td>
<td>illi</td>
</tr>
<tr>
<td>acc.</td>
<td>illum</td>
<td>illam</td>
<td>illud</td>
</tr>
<tr>
<td>abl.</td>
<td>illō</td>
<td>illā</td>
<td>illō</td>
</tr>
</tbody>
</table>

Note that the neuter singular nominative and accusative and the genitive and dative singular forms are irregular; the other case endings are the same as those of bonus, -a, -um.

ille is more emphatic than is, meaning ‘that over there’. As we have seen, it is often used to indicate a change of subject.

Exercise 14.1

Replace the underlined nouns with the correct forms of is or ille and then translate, e.g.

**pater filiam vocat; filia ad patrem festinat.**

The father calls his daughter; she hurries to him.

1 Scintilla Horatiae fabulum narrat; Horatia Scintillam laeta audit.
2 magister puerōs ludum intrāre iubet; puerī magistrō pārent (obey + dat.).
3 Quintus amīcis in viā occurrit; amīci Quintum manēre iubent.
4 Flaccus Argum vocat; Argus Flaccum nōn audīt; nam dormit.
5 Horatia puellās in forō exspectat; puellae ad Horatiam festinant.

Pronouns 2: personal pronouns

You have already met the personal pronouns (I, you etc.); we now give their full declension, and add the reflexive pronoun sé (himself, herself etc.):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
<td>n.</td>
</tr>
<tr>
<td>nom.</td>
<td>ego</td>
<td>I</td>
<td>nōs</td>
</tr>
<tr>
<td>gen.</td>
<td>meī of me</td>
<td>meī of me</td>
<td>nostrī of us</td>
</tr>
<tr>
<td>dat.</td>
<td>mē to me</td>
<td>mē to me</td>
<td>nōbis to</td>
</tr>
<tr>
<td>acc.</td>
<td>mē me</td>
<td>mē by me</td>
<td>nōbis by</td>
</tr>
<tr>
<td>abl.</td>
<td>mē by me</td>
<td>mē by me</td>
<td>nōbis by</td>
</tr>
<tr>
<td>nom.</td>
<td>tū you</td>
<td>tū you</td>
<td>vōs you</td>
</tr>
<tr>
<td>gen.</td>
<td>tui of you</td>
<td>tui of you</td>
<td>vestri of you</td>
</tr>
<tr>
<td>dat.</td>
<td>tibi to</td>
<td>tibi to</td>
<td>vōbis to</td>
</tr>
<tr>
<td>acc.</td>
<td>tē you</td>
<td>tē you</td>
<td>vōs you</td>
</tr>
<tr>
<td>abl.</td>
<td>tē by you</td>
<td>tē by you</td>
<td>vōbis by</td>
</tr>
</tbody>
</table>
 Grammar and exercises

| nom. | — |
| gen. | sui of himself, herself, themselves |
| dat. | sibi to/for himself, herself, themselves |
| acc. | sē himself, herself, themselves |
| abl. | sē by himself, herself, themselves |

NB
1 Modern English uses the same forms – ‘you’ – for singular and plural; Latin has separate forms.
2 sē has the same forms for singular and plural.
3 sē has no nominative since it is only used to refer back to the subject of the verb (see below).
4 **ego, tū, nōs, vōs** are used in the nominative only for emphasis, e.g.
   
   **ego** labōrō, **tū** lūdis I am working, **you** are playing.
   
   **nōs** festināmus, **vōs** lente ambulātīs We are hurrying, **you** are going slowly.

Personal pronouns can be used reflexively, i.e. referring back to the subject of the verb, e.g.

| ego mē lavō | I wash myself |
| tū tē lavās | you wash yourself |
| ille sē lavat | he washes himself |
| nōs nōs lavāmus | we wash ourselves |
| vōs vōs lavātīs | you wash yourselves |
| illī sē lavant | they wash themselves |

*Compare French: je me lave, tu te laves, il se lave, nous nous lavons, vous vous lavez, ils se lavent*

Note that although Latin says mē lavō (‘I wash myself’), in English we can say simply ‘I wash’.
So also Scintilla sē parat (‘Scintilla prepares herself’), but we usually say ‘prepares’, ‘gets ready’.
And pater sē vertit (‘father turns himself’), where we usually say ‘turns’.

In Latin such transitive verbs (i.e. verbs requiring an object) usually have the reflexive pronoun as
the object where English can use the verb intransitively (i.e. without any object).

**Exercise 14.2**

*Translate the following*

1 Scintilla cēnam parat.
2 Horātia ad cēnam sē parat.
3 nautae nāvem ad lītus vertunt.
4 nautae sē vertunt et nōs salūtant.
5 puerī canem in viā exercent.
6 cūr in agrō vōs exercētis?
7 pater filium iubet sībi succurrere.
8 fēminae filiās iubent sēcum ad fontem venīre.

Note the following personal adjectives:

| meus, mea, meum | my |
| tuus, tua, tuum | your |
| suus, sua, suum* | his/her own |
| noster, nostra, nostrum | our |
| vester, vestra, vestrum | your |
| suus, sua, suum* | their own |

*reflexive, e.g.*

1 Crassus *cupit suam glōriam augēre* Crassus wants to increase his (own) glory.
2 puerī *suōs loculōs ferunt* The boys are carrying their (own) satchels.

138
For non-reflexive ‘his’, e.g. the tutor is carrying his (= the boy’s) satchel, eius (= of him) is used; eōrum (= of them) is used for ‘their’, e.g.:

pueri ad lūdum festinant; paedagogi loculōs eōrum ferunt.
The boys are hurrying to school; the tutors are carrying their satchels.

Quintus domum currit; amicus eius lentē ambulat.
Quintus runs home; his friend walks slowly.

**Memento:** Remember: ‘his’ in English could refer either to the subject of the sentence or to someone else; but Latin uses suus if it refers to the subject, eius if it refers to someone else.

**Exercise 14.3**

ego mē vertō = I turn around (literally: ‘I turn myself’). *Translate:*

you (singular) turn around, he turns around, we turn around,
you (plural) turn around, they turn around.

**Exercise 14.4**

*Translate*

1. Argus malus canis est; in lūtō *(mud)* sē volvit *(rolls)* et valdē sordidus est.
2. Scintilla ‘Argus’ inquit ‘valdē sordidus est; dēbētis eum lavāre.’
4. Scintilla ‘vōs parāte, puerī,’ inquit; ‘dēbētis canem vestrōm statim lavāre.’
5. Quintus ad mātrem sē vertit et ‘ego occupātus *(busy)* sum’ inquit; ‘Horātia ipsa *(herself)* suum canem lavāre dēbet.’
6. Horātia ‘nōlī ignāvus *(lazy)* esse, Quīnte,’ inquit; ‘Argus nōn meus canis est sed tuus.’
7. tandem Quintus urnam aquae fert Horātiamque iuvat. Argum diū lavant.
8. ubi prīmum canem solvunt *(untie)*, ille abit iterumque in lūtō sē volvit.

**Exercise 14.5**

*In the following sentences fill the blanks with the correct pronouns and translate, e.g.*

ubi — vertimus, patrem vidēmus, qui ab agrō redit. *(nōs)*
When we turn around, we see father, who is returning from the field.

1. Scintilla ad Horātiam — vertit; ‘parā — ad cēnam, Horātia,’ inquit.
2. Horātia, quae — lavat, ‘veniō statim,’ inquit; ‘iam — parū.’
3. Quintus in agrō — exercet; arborem altam *(high)* ascendit.
4. subitō ad terram cadit; patrem iubet — succurrere.
5. militēs in agrō sedent; centuriō ‘cūr in agrō ētiōsi *(idle)* sedētis, militēs?’
inquit; ‘cūr nōn — exercētis?’
6. illī invītī surgunt et — exercent.
Chapter 15

The irregular verbs ‘volō’ and ‘nōlō’

*Learn these verbs:* volō I wish, I am willing, and nōlō I am unwilling, I refuse:

<table>
<thead>
<tr>
<th>volō</th>
<th>I wish</th>
<th>nōlō</th>
<th>I am unwilling</th>
</tr>
</thead>
<tbody>
<tr>
<td>vis</td>
<td>you wish</td>
<td>nōn vis</td>
<td>you are unwilling</td>
</tr>
<tr>
<td>vult</td>
<td>he/she wishes</td>
<td>nōn vult</td>
<td>he/she is unwilling</td>
</tr>
<tr>
<td>volumus</td>
<td>we wish</td>
<td>nōlumus</td>
<td>we are unwilling</td>
</tr>
<tr>
<td>vultis</td>
<td>you wish</td>
<td>nōn vultis</td>
<td>you are unwilling</td>
</tr>
<tr>
<td>volunt</td>
<td>they wish</td>
<td>nōlunt</td>
<td>they are unwilling</td>
</tr>
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</table>

**infinitive:** velle nōlle

**imperatives:**

<table>
<thead>
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<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nōlī</td>
<td>nōlite</td>
</tr>
</tbody>
</table>

Note that volō has no imperatives. nōlī, nōlite are used in prohibitions, as we have seen (chapter 8).

Irregular imperatives

Note the following (the irregular forms are in bold type):

<table>
<thead>
<tr>
<th>dīcō:</th>
<th>dīc</th>
<th>dūcō:</th>
<th>dūc</th>
<th>ferō:</th>
<th>ferte</th>
<th>facio:</th>
<th>facite</th>
</tr>
</thead>
<tbody>
<tr>
<td>dicite</td>
<td></td>
<td>dūcite</td>
<td></td>
<td>ferete</td>
<td></td>
<td>facite</td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 15.1**

*Pick out from the English translations below the ones which fit the following verb forms*

1. tollunt
2. esse
3. canite
4. adeunt
5. volumus
6. ferte
7. velle
8. quiēscimus
9. venīte
10. dīc
11. possumus
12. ĭte
13. nōlunt
14. posse
15. stāmus
to be, we are resting, we stand, they lift, bring!, sing!, say!, to wish, we can,
you come!, they approach, come!, they refuse, we are willing, go!, to be able

Demonstrative pronouns

Learn the following pronouns (for their declension compare is and ille in chapter 14):

**hic, haec, hoc** this (here)

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<thead>
<tr>
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<td>f.</td>
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<tr>
<td>nom.</td>
<td>hic</td>
<td>haec</td>
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<tr>
<td>gen.</td>
<td>huius</td>
<td>huius</td>
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<tr>
<td>dat.</td>
<td>huic</td>
<td>huic</td>
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<tr>
<td>acc.</td>
<td>hunc</td>
<td>hanc</td>
</tr>
<tr>
<td>abl.</td>
<td>hōc</td>
<td>hāc</td>
</tr>
</tbody>
</table>
ipse, ipsa, ipsum self (emphasizing, e.g. Flaccus ipse Flaccus himself; Horatia ipsa Horatia herself; eō ipsō tempore at that very time)

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th></th>
<th>plural</th>
</tr>
</thead>
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<td></td>
<td>m.</td>
<td>f.</td>
<td>n.</td>
<td>m.</td>
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<tr>
<td>nom.</td>
<td>ipse</td>
<td>ipsa</td>
<td>ipsum</td>
<td>ipsī</td>
</tr>
<tr>
<td>gen.</td>
<td>ipsīus</td>
<td>ipsīus</td>
<td>ipsīus</td>
<td>ipsōrum</td>
</tr>
<tr>
<td>dat.</td>
<td>ipsī</td>
<td>ipsī</td>
<td>ipsī</td>
<td>ipsīs</td>
</tr>
<tr>
<td>acc.</td>
<td>ipsum</td>
<td>ipsam</td>
<td>ipsum</td>
<td>ipsōs</td>
</tr>
<tr>
<td>abl.</td>
<td>ipsō</td>
<td>ipsā</td>
<td>ipsō</td>
<td>ipsīs</td>
</tr>
</tbody>
</table>

Exercise 15.2

Translate

1 Mercurius ipse Aenēam iubet ad Italiam nāvigāre.
2 ille hoc facere nōn vult.
3 sed nōn potest deōrum ipsōrum imperia neglegere.
4 ad comitēs festinat eōsque iubet nāvēs parēre.
5 illō ipsō diē Dīdō haec cognōscit.
6 ipsa Aenēam arcessit eumque rogat dē hīs.
7 Aenēās eī haec respondet: 'Juppiter ipse mē iubet Italiam petere,'
8 ubi Trōiānī ā Libyā nāvigant, Dīdō ipsa suā manū sē occūdit.

Exercise 15.3

Decline the following phrases in all cases (except vocative)

in the singular | in the plural
---|---
magnum mare | ingentia saxa
haec puella | maritī trīstēs
pater ipse | īllī senēs

Exercise 15.4

Translate

1 hostēs nōs circumveniunt; nōlumus ēc manēre; dēbēmus ē castrīs ērumpere (break out).
2 cōnsul ipse hostēs timet nec vult exercitum in eōs dūcere.
3 nēmō nōs servāre potest nisi (except) Cincinnātus ipse. itaque arcessite eum ad urbem.
4 'Cincinnāte, hunc exercitum in hostēs dūcit et auxiliōm fer ad cōnsulīs legiōnēs.'
5 Cincinnātus exercitum in hostēs dūcit; hostēs in proelīō vincit servatque et cōnsulem ipsum et legiōnēs eius.

Exercise 15.5

Translate into Latin

1 After supper Flaccus is often willing to tell stories to the children.
2 Quintus always wants to hear stories about wars and soldiers.
3 These stories please Flaccus himself, who tells them well.
4 Horatia does not want to hear these things; both Scintilla and she herself want to hear stories about Roman women.
5 When Flaccus and Quintus are not there, Scintilla sometimes (nōnnumquam) tells stories about women.
6 Horatia listens to these stories happily.

Appendix

Ciceronis filius

The following passage gives a short account of the early years of the young Marcus Cicero, only son of the great orator and statesman. Unlike Quintus, who is the son of a freedman, a small-time farmer living in a remote country town in Apulia, Marcus Cicero is the son of one of the leading statesmen of the time, attended by an army of slaves and surrounded by a continual bustle of political activity. The contrast between his way of life and that of Quintus in his early years could scarcely be greater.

In our main story, when Quintus is taken by his father to Rome to attend the school of Orbilus, he is befriended by Marcus, who is also studying there. This friendship is fictional, though it is possible that they met in Athens or later in the army of Brutus; both served at the battle of Philippi. Our story ends abruptly with the meeting of Marcus and Quintus; it will be taken up again in Part II, chapter 20.


mox equī parātī sunt. Cicerō Tīrōque Rōmā statim abeunt Arpīnunque festīnant. postfīdiē ad villam adveniunt. Tullia, Cicerōnis filia, quae iam decem annōs nāta est, adventum eōrum audīt. ad iānuam currit patremque salūtāt. ‘venī, pater,’ inquit; ‘festīnā. īnfāns valdē pulcher est.’ patrem in tablinum dūcit. ibi in lectō iacet Terentia, pallida sed laeta; prope lectum sunt cūnae, in quibus dormit parvus īnfāns.

Cicerō ad uxōrem accēdit et òsculum ei dat. ‘uxor cāra,’ inquit, ‘quid agis?’ infantem spectat. ‘quam pulcher est īnfāns!’ inquit; ‘quam laetus sum quod tū valēs.’ sīc dīcit īnfantemque ē cūnis

epistolās letters; scribāe to his secretary; alīquis someone
servus a slave; domine master!
fioliūm peperit has given birth to
a little son; valent are well
rē vērā in truth
Arpīnum to Arpīnum
villam (country) house
decem annōs nāta est is ten years old
adventum arrival
tablinum reception room
lectō a bed; pallida pale
sunt cūnae there is a cradle
in quibus in which
òsculum kiss
quid agis? how are you?
tollit; filiolō arridet; 'salvē, filiole,' inquit; 'salvē, Marce; nam sic tē nōminō.' īnfantem ancillae trādit sedetque prope Terentiam. aliquamdiū cum uxorē manet. tandem 'fessa es, càrissima,' inquit; 'dormire débēs.' ancilla īnfantem ē tablīnō portat; quattuor servi Terentiam in lectō ad cubiculum portant.

postridiē Cicerō Rōmam redit; nam cōnsulātum petit et multīs negotiis occupātus est. parvō Marcō ōsculum dat; uxorēm filiamque valēre iubet. deinde cum Tīrōne ex aulā equitāt.

dum parvus est, Marcus plērumque in villā habitat. māter paterque saepe absunt; nam pater vir insignis est qui, ubi Marcus duōs annōs nātus est, cōnsul fit. nūtrīx eum cūrat, et Tullia, quae frātrēm valēde amat, plērumque adest. villā satīs ampla est sed nōn splendida, in collibus Sabinīs sita. pater Marcī saepe eō redit cum rēbus publicīs nōn occupātus est; nam semper cupit filiolum vidēre gaudeoque domum suam redire. Cicerōnis frāter, Quintus Cicerō, ad villam saepe venit cum uxorē Pompōniā filiōque Quīntō. Marcus laetus est cum Quīntus adest; Quīntum enim amat diūque cum eō lūdiēt.

Marcus Quīntum annum agit cum pater cōnsuittuēt eum ad urbem Rōmam dūcere. ibi in aedibus magnificēs habitat in monte Palātīnō sitās. aedēs semper hominibus plēnae sunt. multī servī ancillaeque discurrunt officiis fuggentēs. multī cliēntēs ad aedēs māne veniunt patremque salātūnt. senātōres ad patrem veniunt cōnsiliumque eius rogant. pater plērumque negotiis occupātus est; longās epistolās scribae dictat; saepe ad senātum ire dēbet diūque abest dum senātōres rēs publicās disserunt. māter quoque semper occupāta est; nam domina familiae est; omnēs servōs omnēsque ancillās regit; et mātrōnas nōbilēs saepe acquipit quae ad aedēs veniunt eamque salātūnt.

Marcum iam cūrat nōn nūtrīx sed paedagogōs Graecus. ille Marcum litterās docet et Latīnas et Graecās; plērumque Marcō Graecē dicit. ille studia nōn amat; nam semper lūdēre cupit. sed Graecē et dīcere et scribere gradātīm discit.

ubi venit aestās, tōta familia ab urbe in collēs abit ad villam rūsticam; nam calōrēs aestātis in urbe ferre nōn possunt. ibi Marcus fēriās agit. cōnsōbrinus eius Quīntus ad villam saepe venit. puerī in agrīs lūdunt, fundum visunt, piscēs in flūmine capiunt. cum autumnus adest, in urbem redeunt. hīs fēriās Marcus valēde gaudet.

ubi Marcus septimum annum agit, inimīci légem in Cicerōnem ferunt. ille inimīcōs valēde tiētum cōnstituītique in exsilium fugere. Terentiam iubet Rōmā abīre et in villā rūsticā

arridet (+ dat.) he smiles at
salvē greetings!; nōminō I name
ancillae to a servant girl
aliquamdiū for some time
cubiculum bedroom
cōnsulātum the consulship
negōtiis business(es)
valēre iubet (+ acc.) says goodbye to
aulā the courtyard; equitāt rides
plērumque usually
absunt are absent, away
insignis important
cōnsul fit becomes, is made consul
(63 BC); nūtrīx nurse
satis ampla large enough
sita sited, positioned
rēbus publicīs with public affairs
cum when
aedibus (f. pl.) house
plēnae (+ abl.) full of
discurrunt are running about
officiis fuggentēs performing their
duties; māne in the morning
cōnsilium advice
disserunt discuss
domina familiae mistress of the
household; mātrōnas ladies
paedagogōs tutor
Graecē in Greek; studia his studies
gradātīm little by little; discit learns
aestās summer
calōrēs the heat(s)
fēriās agit is on holiday
cōnsōbrinus eius his cousin
fundum the farm; visunt visit
piscēs fish
inimīci enemies;
légem ferunt pass (bring) a law
in against
manère. tristis Róma discédit et ad Graeciam navigat. Terentia tótam familiam ad villam ducit ibique manet dum Ciceró abest.

Marcus patrem désiderat sed gaudet quod fēriās tam longās agit. intereā Ciceró epistolās miserās ad Terentium scribit semperque cupit Róman reāre. sed proximō annō amīcī eius novam légem ferunt eumque ex exsiliō revocant.

Ciceró, ubi Róman redit, familiam ad urbem revocat. dum abest, aedēs eius ab inimīcis dēlētæ sunt sed Ciceró novās aedēs celēritē aedificat, magnās et splendidās. Marcus tristis est quod rūre discédere dēbet sed laetus quod pater adest. nunc pater ipse studia eius cūrat; Marcus dēbet multō diligentius studēre.

paucīs post annīs, ubi Marcus quattuordecim annōs nātus est, senātōrēs Cicerōnem ad Ciliciam mittunt ut prōvinciam administret. Cicerō invītus Rōmā discédit sed cōnstituit Marcum sēcum dūce. iter longum et labōriōsum perficere dēbent. primum in Graeciam nāvigant et diū Athēnēs manent; Marcus omnia monumenta visit novōsque amīcōs facit inter puerōs Graecōs.

dea deinde terrā iter faciunt. lentē prōcedunt et in viā clārās urbēs Asiae viōsunt. ubi tandem in Cilikiam adveniunt, prōvincia in magnō periculō est, quod hostēs finēs oppugnānt. Cicerō bellum in eōs infere dēbēt. ubi hostibus occurrēt, Marcus proelium spectāre cupit, sed pater eum iubet in castris manēre. Cicerō hostēs vincit expellitque e prōvinciā.

proximō annō Cicerō ā Cilikia discédit Marcumque domum reducet. ubi Rōman reedunt, bellum civile reıpūblicae imminet. Cicerō valdē occupātus est nec filiī studia cūrāre potest. itaque Marcum ad lūdum Orbiliī mittit. Marcus invītus studet; iam iuvenis est cupitque ā lūdō discēdere. sed multōs amīcōs facit; inter aliōs iuvenē cuidam occurrēt nōmine Quintō Horātiō Flaccō, qui Rōman ab Apūliā nūper advēnit. ille modestus est et facētus; Marcus eum diligēt patriētē commendat. Cicerō gaudet quod filiī eius amīcum tam modestum tamque industrium habēt; nam Quintus studiōs gaudet et diligēnter labōrant; sed Marcus semper cupit cum iuvenibus laudēs lūdēre et saepe nīmiūm vīnī cum eōs bibit.

discédit goes away from, leaves désiderat misses proximō annō the next year

ab inimīcis by his enemies dēlētæ sunt has been destroyed rūre from the country multō diligentius much harder paucīs post annīs a few years later quattuordecim annōs nātus fourteen years old ut prōvinciam administret to govern the province invītus reluctant(ly); iter journey Athēnēs at Athens terrā by land; clārās famous finēs the boundaries inferre to wage

bellum civile civil war reıpūblicae the republic imminet (+ dat.) threatens cuidam (dat.) a certain nūper advēnit who arrived recently facētus witty; diligēt likes commendat introduces tam modestum so modest lautīs smart; nīmiūm vīnī too much wine
# Reference grammar

## Nouns

<table>
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<th>2nd declension</th>
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<tbody>
<tr>
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<td>stems in -o</td>
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<td>masculine</td>
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<td>puell-ae</td>
<td>colôn-i</td>
<td>puer-i</td>
<td>agrer</td>
</tr>
</tbody>
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### Notes

1. All nouns of the 1st declension are feminine except for a very few which are masculine by meaning, e.g. *nauta* a sailor.
2. The vocative is the same as the nominative except for the vocative singular of 2nd declension nouns with nominative -us, e.g. *colôn-e*.
   The vocative of 2nd declension nouns with nominative -ius ends -i, not -e, e.g. *fili*.

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<table>
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<td>nāvis</td>
<td>mare</td>
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<td>nāv-is</td>
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<td>nāv-ês</td>
<td>mar-ia</td>
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<td>litor-um</td>
<td>nāv-um</td>
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<td>nāv-ês</td>
<td>mar-ia</td>
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<td>rég-ibus</td>
<td>litor-ibus</td>
<td>nāv-ibus</td>
<td>mar-ibus</td>
</tr>
</tbody>
</table>

### Notes

1. The vocative case is the same as the nominative in all 3rd declension nouns and adjectives.
2. Masculine and feminine nouns with stems in -i nearly all decline like those with stems in consonants except in the genitive plural, where the -i is retained, e.g. *nāvium*; neuter nouns with stems in -i keep the -i in ablative singular, and the nominative, genitive and accusative plural (see *mare* above).
   - Nouns ending in two consonants (the second -s), e.g. *mōns, urbs* (originally spelled *monis, urbis*) have genitive plural -ium.
3. *iuvenis, senex* and *canis* have genitive plural -um.
4. A few 3rd declension nouns can, by sense, be either masculine or feminine in gender, e.g. *comes, comitis* a companion; these are marked c. (= common) in vocabulary lists.

---

145
### ADJECTIVES

Masculine & neuter 2nd declension; feminine 1st declension

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
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<tbody>
<tr>
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<td>bon-i</td>
<td>bon-ae</td>
<td>bon-i</td>
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<td>bon-ō</td>
<td>bon-ae</td>
<td>bon-ō</td>
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<tr>
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<td>bon-um</td>
<td>bon-am</td>
<td>bon-um</td>
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<tr>
<td>abl.</td>
<td>bon-ō</td>
<td>bon-ā</td>
<td>bon-ō</td>
</tr>
<tr>
<td>voc.</td>
<td>bon-e</td>
<td>bon-a</td>
<td>bon-um</td>
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</table>

plural

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<tr>
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<th>f.</th>
<th>n.</th>
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</thead>
<tbody>
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<td>bon-ae</td>
<td>bon-a</td>
</tr>
<tr>
<td>gen.</td>
<td>bon-ōrum</td>
<td>bon-ārum</td>
<td>bon-ōrum</td>
</tr>
<tr>
<td>dat.</td>
<td>bon-īs</td>
<td>bon-īs</td>
<td>bon-īs</td>
</tr>
<tr>
<td>acc.</td>
<td>bon-ōs</td>
<td>bon-ās</td>
<td>bon-a</td>
</tr>
<tr>
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<td>bon-īs</td>
<td>bon-īs</td>
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<tr>
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<td>bon-a</td>
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3rd declension

<table>
<thead>
<tr>
<th>consonant stems</th>
<th>stems in -i</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>m. &amp; f.</td>
</tr>
<tr>
<td>nom. pauper</td>
<td>pauper</td>
</tr>
<tr>
<td>gen. pauper-is</td>
<td>pauper-is</td>
</tr>
<tr>
<td>dat. pauper-ī</td>
<td>pauper-ī</td>
</tr>
<tr>
<td>acc. pauper-em</td>
<td>pauper</td>
</tr>
<tr>
<td>abl. pauper-e</td>
<td>pauper-e</td>
</tr>
</tbody>
</table>

plural

| nom. pauper-ēs                       | pauper-a     | omn-ēs  | omn-ia  |
| gen. pauper-um                       | pauper-um    | omn-ium | omn-ium |
| dat. pauper-ibus                     | pauper-ibus  | omn-ibus| omn-ibus|
| acc. pauper-ēs                       | pauper-ēs    | omn-ēs  | omn-ia  |
| abl. pauper-ibus                     | pauper-ibus  | omn-ibus| omn-ibus|

**Notes**

1. The vocative is the same as the nominative.
2. Most 3rd declension adjectives have stems in -i; these keep the -i in ablative singular, genitive plural, and in neuter nominative and accusative plural.
3. Other types of 3rd declension adjectives with stems in -i are:

<table>
<thead>
<tr>
<th>m. &amp; f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom. ingēns</td>
<td>ingēns</td>
</tr>
<tr>
<td>gen. ingentis</td>
<td>ingentis</td>
</tr>
</tbody>
</table>

### ADVERBS

1. From *bonus* type adjectives, adverbs are usually formed by adding -ē to the stem, e.g. *lent-us* slow: *lent-ē* slowly; *miser* miserable: *miser-ē* miserably. A few add -ō, e.g. *subit-us* sudden: *subit-ō* suddenly. Note *bonus*, -a, -um forms adverb *bene*.

2. From 3rd declension adjectives, adverbs are usually formed by adding -ter to the stem, e.g. *fēlix* fortunate: *fēlici-ter* fortunately; *celer* quick: *celer-ī-ter* quickly.

3. There are many adverbs which have no corresponding adjectival form, e.g. *diū, quandō*? *iam, semper*. 

146
### NUMERALS

<table>
<thead>
<tr>
<th></th>
<th>änus</th>
<th>duo</th>
<th>trēs</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>quattuor</td>
<td>The numbers 4–10 do not decline.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>quinque</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>sex</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>septem</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>octō</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>novem</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>decem</td>
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<td></td>
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#### Declension of änus, duo, trēs

<table>
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<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
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</thead>
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<td>änā</td>
<td>änūm</td>
<td>duo</td>
<td>duæe</td>
<td>duo</td>
<td>trēs</td>
<td>trēs</td>
<td>tria</td>
</tr>
<tr>
<td>gen.</td>
<td>änīus</td>
<td>änīus</td>
<td>änīus</td>
<td>duōrum</td>
<td>duārum</td>
<td>duōrum</td>
<td>trium</td>
<td>trium</td>
<td>trium</td>
</tr>
<tr>
<td>dat.</td>
<td>änī</td>
<td>änī</td>
<td>änī</td>
<td>duōbus</td>
<td>duābus</td>
<td>duōbus</td>
<td>tribus</td>
<td>tribus</td>
<td>tribus</td>
</tr>
<tr>
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<td>änūm</td>
<td>änām</td>
<td>änūm</td>
<td>duōs</td>
<td>duās</td>
<td>duo</td>
<td>trēs</td>
<td>trēs</td>
<td>tria</td>
</tr>
<tr>
<td>abl.</td>
<td>änō</td>
<td>änā</td>
<td>änō</td>
<td>duōbus</td>
<td>duābus</td>
<td>duōbus</td>
<td>tribus</td>
<td>tribus</td>
<td>tribus</td>
</tr>
</tbody>
</table>

### PREPOSITIONS

**The following take the accusative:**
- ad: to, towards
- ante: before
- circum: around
- extrā: outside
- in: into, onto
- inter: among
- per: through
- post: after, behind
- prope: near
- trāns: across

**The following take the ablative:**
- ā/ab: from
- cum: with
- dē: down from; about
- ē/ex: out of
- in: in, on
- sine: without
- sub: under
PRONOUNS

**Singular**

<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tug</td>
<td>tuu</td>
<td>tib</td>
<td>mē</td>
<td>mē</td>
<td>tē</td>
</tr>
</tbody>
</table>
| tú   | tuy  | sib  | mē   | mē   | sē   | Possessive adjectives: meus, -a, -um (my) tuus, -a, -um (your) suus, -a, -um (his own)
| (you)| (himself, herself) | (him) | (himself) | (him) | (his) |

**Plural**

<table>
<thead>
<tr>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
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<td>vōs</td>
<td>vōbis</td>
<td>nōbis</td>
<td>vōbis</td>
<td>nōbis</td>
</tr>
<tr>
<td>(we)</td>
<td>(you)</td>
<td>(him, himself)</td>
<td>(him)</td>
<td>(him)</td>
<td>(him)</td>
</tr>
</tbody>
</table>
| (nōs)| (vōs)| (nōbis)| (vōbis)| (nōbis)| (nōbis)| noster, nostra, nostrum (our)
| | | | | | | vester, vestra, vestrum (your)
| | | | | | | suus, -a, -um (their own)
| | | | | | | All decline like bonus, -a, -um, but the vocative of meus is mi |

### M, F, N

<table>
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<td>illud</td>
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<td>illi</td>
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<td>eō</td>
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### Plural

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<td>illa</td>
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<td>eā</td>
<td>eī</td>
<td>eae</td>
<td>ea</td>
</tr>
<tr>
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<td>eōrum</td>
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### Singular

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</thead>
<tbody>
<tr>
<td>ipse</td>
<td>ipsa</td>
<td>ipsum (self)</td>
<td>qui</td>
<td>quae</td>
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</tr>
<tr>
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<td>quam</td>
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<td>ipsō</td>
<td>quō</td>
<td>quā</td>
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### Plural

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## VERBS

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<th>3rd conj. -io</th>
<th>4th conj.</th>
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<td>stems in -e</td>
<td>stems in consonants</td>
<td></td>
<td>stems in -i</td>
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<tr>
<td>sing.</td>
<td>par-ō</td>
<td>mone-ō</td>
<td>reg-ō</td>
<td>capi-ō</td>
</tr>
<tr>
<td></td>
<td>par-ās</td>
<td>monē-s</td>
<td>reg-is</td>
<td>cap-is</td>
</tr>
<tr>
<td></td>
<td>par-a-t</td>
<td>monē-t</td>
<td>reg-it</td>
<td>cap-it</td>
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<tr>
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<td>monē-mus</td>
<td>reg-imus</td>
<td>cap-imus</td>
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<td>parā-tis</td>
<td>monē-tis</td>
<td>reg-itis</td>
<td>cap-itis</td>
</tr>
<tr>
<td></td>
<td>par-a-nt</td>
<td>monē-nt</td>
<td>reg-unt</td>
<td>capi-unt</td>
</tr>
</tbody>
</table>

**Infinitive**
- parā-re
- mone-re
- reg-ere
- cap-ere
- audi-re

**Imperatives**
- sing. parā
- mone
- reg-e
- cap-e
- audi
- plur. parā-te
- mone-te
- reg-ite
- cap-ite
- audi-te

### Irregular Verbs

<table>
<thead>
<tr>
<th>sum</th>
<th>possum (pot + sum)</th>
<th>eō (stem i-)</th>
<th>volō</th>
<th>nōlō</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing.</td>
<td>sum</td>
<td>pos-sum</td>
<td>eō</td>
<td>volō</td>
</tr>
<tr>
<td></td>
<td>e-s</td>
<td>pot-es</td>
<td>ī-s</td>
<td>vis</td>
</tr>
<tr>
<td></td>
<td>es-t</td>
<td>pot-est</td>
<td>ī-t</td>
<td>vult</td>
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<tr>
<td>plur.</td>
<td>su-mus</td>
<td>pos-sumus</td>
<td>ī-mus</td>
<td>volumus</td>
</tr>
<tr>
<td></td>
<td>es-tis</td>
<td>pot-estis</td>
<td>ī-tis</td>
<td>vultis</td>
</tr>
<tr>
<td></td>
<td>su-nt</td>
<td>pos-sunt</td>
<td>e-unt</td>
<td>volunt</td>
</tr>
</tbody>
</table>

**Infinitive**
- esse
- posse
- ī-re
- velle
- nōlē

**Imperatives**
- sing. es, es-tō
- ī
- -
- nōlī
- plur. es-te
- ī-te
- -
- nōlīte

## CONJUNCTIONS

### Coordinating
- et and
- et ... et both ... and
- sed but
- nam for
- nec/neque and not, nor
- nec/neque ... nec/neque neither ... nor
- aut or
- aut ... aut either ... or
- itaque and so

### Subordinating
- ubi when
- quod because
- dum while
- sī if
- (cum when)
The numbers after the words give the chapter vocabularies in which the words occur; those with no number have not been learned. Words which are glossed and which do not recur are omitted from this list.

ä/ab + abl. (7) from
abēō, abire I go away
abhinc ago
accédō, accédere (4) I set on fire
accendō, accendere I set on fire
accipió, accipere (9) I receive, accept
accūso, accūsāre I accuse
Achillēs, Achilīs, m. Achilles
ad + acc. (3) to, towards
admirātiō, admirātiōnis, f. wonder, admiration
adsum, adesse (4) I am present
adveniō, advenire (5) I arrive
aedes, aedium, f. pl. house
aedificō, aedificāre (11) I build
age! come on!
ager, agri, m. (3) field
agō, agere I drive, I do
alias, aliqua, aliaid (5) other
alius ... aliī some ... others
ambulō, ambulāre (1) I walk
amicus, -ī, m. (4) friend
amō, amāre (12) I love
amor, amōris, m. (12) love
animus, -ī, m. (12) mind
ante + acc. (12) before
anteā (adv.) before
ānxis, -ā, -um (3) anxious
aqua, aquae, f. (2) water
arbor, arboris, f. (13) tree
arma, armōrum, n. pl. (11) arms, weapons
arx, arcis, f. citadel
ascendō, ascendere (3) I climb
asinus, -ī, m. ass
attendō, attendere I attend
attonitus, -ā, -um astonished
audīō, audire (3) I hear
aura, -ae, f. (13) breeze, air
aut ... aut (12) either ... or
auxilium, -ī, n. (15) help
bellum, -ī, n. (11) war
bellum gerō, gerere (15) I wage war
bene (8) well
benignus, -a, -um kind
bibō, bibere (9) I drink
bonus, -a, -um (5) good
cadō, cadere (3) I fall
caelum, -ī, n. (10) sky, heaven
canis, canis, c. (7) dog
cannō, canere (14) I sing
capiō, capere (7) I take
capsula, -ae, f. scatel
carmen, carminis, n. (14) song
cācus, -a, -um (7) dear
casa, -ae, f. (1) house, cottage
castra, castrōrum, n. pl. (11) camp
caveō, cavere I beware, I watch out
celer, celeris, celere quick
celeriter (6) quickly
cēna, -ae, f. (1) dinner
cēnō, cēnāre (1) I dine
centuriō, centurioniānis, m. (14) centurion
cessō, cessāre I linger, idle
cēteri, cēterae, cētera (6) the others, the rest
cibus, -ī, m. (3) food
circum + acc. (8) around
circumveniō, circumvenire (15) I surround
civis, civis, c. (15) citizen
clāmō, clāmāre (5) I shout
clāmōr, clāmōris, m. (10) shout
clārus, -ā, -um bright, clear, famous/cliēns, clientis, m. client
cognōscō, cognōscere (11) I get to know, learn
collis, collis, m. (11) hill
colloquium, -i, n. conversation, talk
colō, colere (13) I till; I worship
colōnia, -ae, f. colony
colōnus, -ī, m. (3) farmer
comes, comitēs, c. (7) comrade
commōtus, -a, -um (12) moved
condō, condere I found
cōneactus, -a, -um finished
coniō, conciere (8) I hurl
cōnscendō, cōnscendere (9) I board (a ship)
cōnsilium, -ī, n. (11) plan
cōnsistō, cōnsistere I halt, stop
cōnsolātiō, cōnsolātiōnis, f. consolation, comfort
cōnstitūto, cōnstituere (6) I decide
cōnsul, cōnsulis, m. (15) consul
cōnsūmō, cōnsūmere I consume, eat
contendō, contendere (14) I walk, march, hasten
contingō, contingere I touch, reach
conveniō, convenire (9) I come together, meet
convocō, convocāre (7) I call together
cotidiē every day
crās tomorrow
cum + abl. (5) with
cum (conjunction) when
Cupidō, Cupidinis, m. Cupid
cupō, cupere (6) I desire, want
culus? (4) why?
cūrō, cūrāre (4) I care for, look after
currō, currere (3) I run
custōdiō, custōdire (16) I guard
custōs, custōdis, m. (16) guard
Cyclopōs, Cyclopis, m. a Cyclops
dē + abl. (10) down from
dē + abl. (15) about
da, deae, f. (12) goddess
dēbō, dēbere (6) I ought, I must
dēcurrō, dēcurrere (1) I run down
dēdō, dēdere (15) I give up, surrender
dēducō, dēducere (1) I lead down
dēfendō, dēfendere (7) I defend
dēinde then, next
dēnārius, -i, m. a penny
dēponō, dēponere (13) I put down
dēscendō, dēscendere (1) I descend
dēserō, dēserere (1) I desert
dēsētus, -a, -um (13) deserted
dēstitō, dēstitere (1) I cease from
dēspērō, dēspērāre (12) I despair
dēsītus, -a, -um (13) desert
dēvōrō, dēvōrāre (1) I swallow down, devour
di immortāles! immortal gods!
dicō, dicere (5) I say
dictātor, dictātoris, m. (15) dictator
dictō, dictāre (1) I dictate
Didō, Didonis, f. Dido
diēs, diē, m. day
dignus, -a, -um (+ abl.) (16) worthy (of)
diligēns, diligēnsis, m. (16) diligent
diligenter (6) carefully, hard
dimmittō, dīmittere (6) I send away, dismiss
discō, discere (1) I learn
dī (4) for a long time
dītius (1) for a longer time, longer
divīnus, -a, -um (13) divine
dō, dare (5) I give
doceō, docere (6) I teach
domina, -ae, f. (13) mistress
domum (6) (to) home
domus, -i, f. (6) home
dōnum, -i, n. gift
dormio, dormire (4) I sleep
dubius, -a, -um (13) doubtful
sine dubio without doubt
ducō, ducere (3) I lead; draw (water)
dum (11) while
duo, duae, duo (5) two
eam, eum (3) (acc. sing.) her, him
eās, ēās (acc. pl.) them
ecce! look!
ē/ex + abl. (8) out of, from
edō, edere (15) I eat
effugō, effugere (1) I flee from, escape
ego (6) (acc. mē)
emittō, emittere (1) I send out
emō, emere (5) I buy
ēō, īre (6) I go
ēō (adv.) (14) (to) there, thither
eōs, ēās (4) (acc. pl.) them
equus, equī, m. (9) horse
errō, errāre (11) I wander: I err, am wrong
ērumpō, ērumperēre (7) I break out
et (1) and
et ... et (15) both ... and
etiam (12) even, also
ēvādō, ēvādere (16) I escape
ēvigilō, ēvigilāre (13) I wake up
excitō, excitāre (13) I rouse, awaken
exemplum, -i, n. (16) example
exēō, exire (6) I go out
exercēō, exercēre (14) I train, exercise
exercitus, -ūs, m. army
expellō, expellere (1) I drive out
explōrō, explorēre (1) I explore
expōnō, expōnere (1) I put out, explain
exsilium, -i, n. exile
exspectō, expectāre (8) I wait for
fābula, -ae, f. (2) story; play
fābulōsus, -a, -um (16) fabulous, from a story
faciō, facere (5) I make; I do
fāma, -ae, f. (11) fame, report, reputation
familia, -ae, f. (14) family, household
fēlix, fēlicis (12) lucky, happy
fēmina, -ae, f. (1) woman
fērō, ferre (11) I carry, bear
fessus, -a, -um (1) tired
festinō, festināre (1) I hurry
fīlia, -ae, f. (2) daughter
fīlius, -i, m. (3) son
flamma, -ae, f. flame
flōs, flōris, m. (14) flower
flūmen, flūminis, n. (16) river
fœsus, fœderis, n. (16) treaty
fōns, fontis, m. spring
fōrma, -ae, f. (13) shape, beauty
fortis, forte (7) brave
fortiter (7) bravely
forum, -i, n. city center, market place
frāter, frātris, m. (7) brother
frumentum, -i, n. (16) grain
fugiō, fugere (7) I flee
fūmus, -i, m. smoke
gaudeō, gaudeère (9) I rejoice
gerō, gerere (14) I carry; I wear
gigas, gigantis, m. giant
<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>glória, -ae, f. (14) glory</td>
<td>luppiter, Iupiter, n. (14) Jupiter</td>
</tr>
<tr>
<td>Graeci, -ōrum, m. pl. Greeks</td>
<td>iuvēris, iuvēris, m. (14) young man</td>
</tr>
<tr>
<td>grātiae, -ārum, f. pl. thanks</td>
<td>iuvō, iuvāre (2) I help</td>
</tr>
<tr>
<td>habeō, habère (9) I have</td>
<td>labor, labōris, m. (9) work, suffering</td>
</tr>
<tr>
<td>habitō, habitāre (10) I live, inhabit</td>
<td>labōrō, labōrāre (1) I work</td>
</tr>
<tr>
<td>hasta, -ae, f. (8) spear</td>
<td>laetus, -a, -um (1) happy, joyful</td>
</tr>
<tr>
<td>hau (15) not</td>
<td>laudō, laudāre (2) I praise</td>
</tr>
<tr>
<td>Hector, Hectoris, m. Hector</td>
<td>lavō, lavāre (14) I wash</td>
</tr>
<tr>
<td>hīc (8) here</td>
<td>legiō, legiōnis, f. (14) legion</td>
</tr>
<tr>
<td>hic, haec, hoc (15) this</td>
<td>lentē (4) slowly</td>
</tr>
<tr>
<td>hiems, hiemis, f. (12) winter</td>
<td>liber, libera, liberum (16) free</td>
</tr>
<tr>
<td>hōdiē (14) today</td>
<td>liberō, liberāre (16) I free</td>
</tr>
<tr>
<td>homō, hominis, c. (10) man, human being</td>
<td>littera, -ae, f. (6) letter</td>
</tr>
<tr>
<td>horribilis, horribile horrible</td>
<td>litus, litoris, n. (10) shore</td>
</tr>
<tr>
<td>hortus, -i, m. (5) garden</td>
<td>locus, -i, m. (14) place</td>
</tr>
<tr>
<td>hostīs, hostis, m. (11) enemy</td>
<td>longus, -a, -um long</td>
</tr>
<tr>
<td>hūc (8) hither, (to) here</td>
<td>lūdō, lūdēre (6) I play</td>
</tr>
<tr>
<td>iaceō, iacere (5) I lie (down)</td>
<td>lūdus, -i, m. (4) school</td>
</tr>
<tr>
<td>iaciō, iacere (7) I throw</td>
<td>lūgeō, lūgēre I mourn</td>
</tr>
<tr>
<td>iam (4) now, already</td>
<td>lūx, lūcis, f. (13) light</td>
</tr>
<tr>
<td>iānua, -ae, f. (6) door</td>
<td>magister, magistri, m. (6) master</td>
</tr>
<tr>
<td>ibi (12) there</td>
<td>magnificē magnificently</td>
</tr>
<tr>
<td>ignāvus, -a, -um lazy</td>
<td>magnus, -a, -um (4) great, big</td>
</tr>
<tr>
<td>ignōtus, -a, -um (11) unknown</td>
<td>malus, -a, -um (5) bad</td>
</tr>
<tr>
<td>ille, illa, illud (4) that; he, she, it</td>
<td>manēo, manēre (3) I wait, await, stay, remain</td>
</tr>
<tr>
<td>immemor, immemoris forgetful of</td>
<td>manus, manūs, f. hand</td>
</tr>
<tr>
<td>immittō, immittere I send into, send against</td>
<td>mare, maris, n. (10) sea</td>
</tr>
<tr>
<td>immortalis, immortalē immortal</td>
<td>maritus, -i, m. (13) husband</td>
</tr>
<tr>
<td>imperātor, imperātōris, m. (14) general</td>
<td>māter, mātris, f. (8) mother</td>
</tr>
<tr>
<td>imperium, -i, n. (12) order</td>
<td>mē (acc.) (6) me</td>
</tr>
<tr>
<td>imperō, imperāre + dat. (11) I order</td>
<td>meus, -a, -um (6) my</td>
</tr>
<tr>
<td>importō, importāre I carry into, import</td>
<td>mihi (dat.) to, for me</td>
</tr>
<tr>
<td>impudēns, impudentis shameless, impudent</td>
<td>miles, militis, m. (14) soldier</td>
</tr>
<tr>
<td>in + acc. (2) into, to</td>
<td>miser, misera, miserum (4) miserable</td>
</tr>
<tr>
<td>in + abl. (5) in, on</td>
<td>mittō, mittēre (3) I send</td>
</tr>
<tr>
<td>incipio, incipere I begin</td>
<td>modestus, -a, -um modest</td>
</tr>
<tr>
<td>incolis, incolum (8) unharmed, safe</td>
<td>moenia, moenium, n. pl. (15) walls</td>
</tr>
<tr>
<td>infelix, infeliōs (12) unlucky, ill-starred</td>
<td>moneō, monēre (9) I warn, advise</td>
</tr>
<tr>
<td>ingēns, ingentis (9) huge</td>
<td>mōns, montis, m. (10) mountain</td>
</tr>
<tr>
<td>inquit (3) he/she says</td>
<td>mōnstrum, -i, n. monster</td>
</tr>
<tr>
<td>inquit (3) they say</td>
<td>monumentum, -i, n. monument</td>
</tr>
<tr>
<td>insula, -ae, f. (9) island</td>
<td>mors, mortis, f. (8) death</td>
</tr>
<tr>
<td>inter + acc. (9) among, between</td>
<td>mortuus, -a, -um (8) dead</td>
</tr>
<tr>
<td>interēa (12) meanwhile</td>
<td>mox (1) soon</td>
</tr>
<tr>
<td>intrō, intrāre (1) I enter</td>
<td>multus, -a, -um (4) much, many</td>
</tr>
<tr>
<td>invenido, invenire (11) I find</td>
<td>mūrus, -i, m. (8) wall</td>
</tr>
<tr>
<td>invideo, invidēre + dat. (13) I envy</td>
<td>Mycēnēae, -ārum, f. pl. Mycenaee</td>
</tr>
<tr>
<td>invitus, -a, -um unwilling</td>
<td>nam (3) for</td>
</tr>
<tr>
<td>ipse, ipsa, ipsum (15) self</td>
<td>nārrō, nārrāre (2) I tell, relate</td>
</tr>
<tr>
<td>ira, -ae, f. (7) anger</td>
<td>nauta, -ae, m. (10) sailor</td>
</tr>
<tr>
<td>irātus, -a, -um (2) angry</td>
<td>nāvigo, nāvigāre (7) I sail</td>
</tr>
<tr>
<td>is, ea, id (14) he, she, it; that</td>
<td>nāvis, nāvis, f. (7) ship</td>
</tr>
<tr>
<td>itaque (6) and so, therefore</td>
<td>nec/neque (5) nor, and not</td>
</tr>
<tr>
<td>iterum (6) again</td>
<td>nec/neque … nec/neque (6) neither … nor</td>
</tr>
</tbody>
</table>
neglegō, neglegere I neglect
nēmō, nēminis, c. (13) no one
nimium, -i, n. (5) too much
nisi unless, except
nōlo, nōlle (15) I am unwilling, I refuse
nōmen, nōminis, n. (11) name
  nōmine (11) by name, called
nōn (1) not
nōs we (acc. nōs, dat. nōbis)
nōtus,-a,-um (11) known
novus,-a,-um (9) new
nox, noctis, f. (9) night
nügae, nügarum, f. pl. trifles, nonsense
nüllus,-a,-um (13) no
numquam (13) never
nunc (12) now
nündinae,-ārum, f. pl. market day
nüntius, -i, m. (12) messenger; message
obses, obсидis, c. (16) hostage
obsideo, obsidere I besiege
occidō, occidere (7) I kill
occurreō, occurrencēs + dat. (11) I run to meet, I meet
oculus,-i, m. (12) eye
olīva, -ae, f. olive; olive tree
omnis, omne (7) all
oppugnō, oppugnāre (7) I attack
örō, orāre (10) I beg, pray
ostendō, ostendere (11) I show
parātus,-a,-um (1) prepared, ready
parēns, parentis, c. (14) parent
parō, parāre (2) I prepare
parvus,-a,-um (9) small
pater, patris, m. (7) father
  patrēs, patrum, m. pl. senators
patria,-ae, f. (11) fatherland
pauci,-ae,-a (9) few
pauper, pauperis (15) poor
pāx, pācis, f. (16) peace
per + acc. (5) through, throughout
perficiō, perficere (12) I carry out, complete
periculum, -i, n. (10) danger
persuādō, persuādere + dat. I persuade
petō, petere (12) I seek, pursue, make for
pictūra, -ae, f. picture
placeō, placēre + dat. (12) I please
  mihi placet (12) it pleases me to, I decide
plērique, plēraque, plēaque several
pōnō, pōner (5) I place
populus,-i, m. (14) people
porta,-ae,-ae (8) gate
portō, portāre (2) I carry
possō, poscere (16) I demand
possum, posse (8) I am able to, I can
post + acc. (12) after
postea (14) afterwards
postridē (15) the next day
praebēō, praebère I show
praesidium, -i, n. (16) garrison
prīnum (adv.) (10) first
prīmus,-a,-um (6) first
prīnceps, principis, m. (7) prince
prōcēdō, prōcēdere (4) I go forward, proceed
procūl (15) far
proelium, -ī, n. (15) battle
prōferō, prōferre I carry forward, bring out
prōciō, prōcere I throw forward, throw out
prope + acc. (6) near
Psȳchē, acc. Psȳchēn, f. Psyche
puella, -ae, f. (1) girl
puer, pueri, c. (3) boy; child
puerilis, puerile childish
pugna,-ae,-a,-um (7) fight
pugnō, pugnāre (7) I fight
pulcher, pulchra, pulchrum (13) pretty, beautiful
pulsō, pulsāre I beat, knock
querō, quærerere (10) I ask; I look for
quantus,-a,-um? how big?
-que (8) and
quī, quae, quod (13) who, which
quīdam, quaedam, quoddam (14) a certain, a
quiēscō, quiēscere (10) I rest
quis? quid? (5) who? what?
quod (4) because
quōmodo? (15) how?
quoque (16) also
rapio, rapere I snatch
reddō, redgere (8) I give back, return
redeō, redīre (3) I go back, return
rēgia,-ae, f. palace
rēgīna,-ae, f. (11) queen
relinquō, relinquere (8) I leave behind
rēnigō, rēmigāre I row
repellō, repellere (15) I drive back
resistō, resistere + dat. (7) I resist
respondeō, respondere (5) I answer
rēx, rēgis, m. (7) king
rogō, rogāre (5) I ask; I ask for
rumpō, rumpere (16) I break
rūsticus,-a,-um rustic, of the country
sacēr, sacra, sacrum sacred
saepe (4) often
salutō, salutāre (2) I greet
salvē, salvē! greetings!
saxum,-i, n. (10) rock
scribō, scribere (6) I write
sed (1) but
sedēo, sedère (3) I sit
senper (11) always
senātus, senātūs, m. (15) senate
senex, senis, m. (14) old man
tollō, tollere (10) I raise, lift
tōtus, -a, -um (9) whole
trādō, trādere (5) I hand over
trahō, trahere I drag
trāns + acc. (15) across
trēs, tria (5) three
tristis, triste (12) sad
Trōiāni, m. pl. Trojans
tū (6) you (sing.)
tum then
tuus, -a, -um (6) your

ubi (conjunction) (4) when
ubi? where?
Ulixēs, Ulixis, m. Ulysses = Odysseus
umquam (13) ever
unda, -ae, f. (10) wave
ūnus, -a, -um (5) one
urbs, urbis, f. (7) city
urna, -ae, f. water pot, urn
uxor, uxūris, f. (9) wife

valdē very
vehō, vehere I carry
vendō, vendere I sell
venīō, venire (4) I come
ventus, -i, m. (11) wind
Venus, Veneris, f. Venus
verbum, -i, n. (10) word
vertō, vertere (8) I turn
via, -ae, f. (2) road, way
videō, vidēre (3) I see
vincō, vincere (7) I conquer
vinum, -i, n. (11) wine
vir, virī, m. (9) man

virgō, virginis, f. (16) maiden, virgin
virtūs, virtūtis, f. (16) courage, virtue
visō, visere I visit
vitō, vitāre I avoid
vivō, vivere (13) I live
vix (10) scarcely
vocō, vocāre (2) I call
volō, volāre I fly
volō, velle (15) I wish, I am willing
vōs (nom. & acc. plural) you
vōx, vōcis, f. (13) voice

Latin – English vocabulary

senex, senis, m. (14) old man
sērō late
servō, servāre (8) I save
śī (13) if
śic (9) thus, like that
sīlva, -ae, f. (10) wood
sōlus, -a, -um (8) alone
nōn sōlum ... sed etiam (16) not only ... but also
somnus, -i, m. (11) sleep
sonus, -i, m. (13) sound
sordidus, -a, -um dirty
spectō, spectāre (5) I look at
squalidus, -a, -um filthy
statim (5) at once
statua, -ae, f. (16) statue
stō, stāre (11) I stand
stultus, -a, -um foolish
sub + abl. (10) under, at the foot of
subītō (2) suddenly
succurrō, succurrere + dat. (11) I run to help, I help
sum, esse I am
summus, -a, -um (16) highest, greatest
superō, superāre I overcome
supplicō, supplicāre + dat. I beseech, beg
surgō, surgere (4) I get up, rise
suus, -a, -um (14) his, her, their (own)

taberna, -ae, f. stall, shop, pub
tabula, -ae, f. writing tablet
taceō, tacēre (9) I am silent
tacitus, -a, -um (9) silent
tandem (4) at last
tantus, -a, -um (12) so great
tē (6) (acc. sing.) you
tempestās, tempestātis, f. storm
templum, -i, n. (11) temple
tempō, temptāre (15) I try
teneō, tenēre (13) I hold
tergum, -i, n. back
terra, -ae, f. (3) earth, land
terrēō, terrēre (1) I terrify
territus, -a, -um (8) terrified
tibi to you (sing.)
tīmeō, timēre (8) I fear, I am afraid
timōris, -ae, f. (15) fear, timidity
toga, -ae, f. (11) toga
togātus, -a, -um wearing a toga
Vocabulary

about dē + abl.
Aeneas Aenēās, Aenēae, m.
after post + acc.
again iterum
all omnis, omne
alone sōlus, -a, -um
already iam
always semper
am, I sum, esse
and et
and so itaque
anger ira, irae, f.
angry irātus, -a, -um
another alius, alia, alid
anxious ānxius, -a, -um
approach, I accēdō, accēdere
arrive, I adveniō, advenire
at last tandem
badly male
because quod
board, I cōnscendō, cōnscendere
boy puer, pueri, m.
bring, I ferō, ferre
build, I aedificō, aedicāre
but sed
call, I vocō, vocāre
can, I possum, posse
carry, I portō, portāre
children pueri, puĕrorum, m.
city urbēs, urbēs, f.
climb, I ascēndō, ascendere
come, I veniō, venire
come back, I redeō, redire
come in, I intrō, intrāre
comrade comes, comitis, c.
Cyclops Cyclōps, Cyclōpis
danger periculum, periculi, n.
daughter filēs, filiae, f.
decide, I cōnstituō, cōnstituere
Dido Didō, Didōnis, f.
dinner cēna, cēnae, f.
do, I faciō, facere
dog canis, canis, c.
don't nōlī, nōlit
door iānua, iānuae, f.
enter, I intrō, intrāre
fame fāma, fāmae, f.
father pater, patris, m.
fear, I timō, timēre
field ager, agrī, m.
finished confectus, -a, -um
food cibus, cibi, m.
for nam
fountain fōns, fontis m.
friend amīcus, amīci, m.
from ā/ab + abl.
gate porta, portae, f.
get up, I surgō, surgere
girl puella, puellae, f.
give, I dō, dare
glad laetus, -a, -um
go, I eō, ire
great magnūs, -a, -um
Greeks Graeci, Graecorum, m. pl.
hand over, I trādō, trādere
happy laetus, -a, -um
hard = diligently diligenter
hear, I audiō, audire
Hector Hector, Hectōris, m.
help, I iuvō, iuvāre
here hic; to here huc
here, I am adsum, adesse
hill collis, collis, m.
himself, herself, itself ipse, ipsa, ipsum
home (= to home) domum
horse equus, equi, m.
house casa, casae, f.
huge ingēns, ingentis
hurl, I coniciō, conicere
hurry, I festinō, festināre
if si
in in + abl.
into in + acc.
king rēx, rēgis, m.
known nōtus, -a, -um
land terra, terrae, f.
late sērō
lead, I dūcō, dūcern
learn, I discō, discere
leave, I relinquiō, relinquire
letter littera, litterae, f.
listen to, I audiō, audire
look! ecce!
look at, I spectō, spectāre
man vir, viri, m.
many multi, multae, multa
master (of school) magister, magistri, m.
me mé (acc.), mihi (dat.)
meet, I occurró, occurrire + dat.
mother māter, mātrās, f.
mount (mountain) mōns, montis, m.
must, I débeō, débere
near prope + acc.
no one nēmō, nēminis
not nōn
now nunc
often saepe
on in + abl.
order, I iubeō, iubēre
other alius, alia, alīud
the other (= the rest) cēteri, cēterae, cētera
ought, I débeō, débere
play, I lūdō, lūdere
please, I placō, placēre + dat.
praise, I laudō, laudāre
prepare, I parō, parāre
prince princeps, principis, m.
queen régina, réginae, f.
quickly celeriter
ready parātus, -a, -um
road via, viae, f.
receive, I accipió, accipere
refuse, I nōlō, nōlle
rest, I quiēscō, quiēscere
return, I redeō, redire
return (= give back), I reddō, reddere
road via, viae, f.
rock saxum, saxi, n.
Roman Rōmānus, -a, -um
run, I currō, currere
run up to, I accurrō, accurrere
sad tristis, triste
safe incolumis, incolume
sail, I navigō, navigāre
say, I dico, dicere
says, he inquit
school lūdus, lūdi, m.
sea mare, maris, n.
see, I videō, videre
self (himself, herself, itself) ipse, ipsa, ipsum
send, I mittō, mittere
send back, I remittō, remittere
ship nāvis, nāvis, f.
shore litus, litoris, n.
shout, I clamō, clamāre
show, I ostendō, ostendere
silent tacitus, -a, -um
sit, I sedeō, sedère
sky caelum, caeli, n.
sleep, I dormiō, dormīre
slowly lentē
soldier miles, militis, m.
son filius, filli, m.
soon mox
sound sonus, soni, m.
stand, I stō, stāre
stay, I maneō, manēre
story fābula, fābulae, f.
suddenly subitō
suffering labor, labōris, m.
supper cēna, cēnae, f.
tablet (writing tablet) tabula, tabulae, f.
tell, I (a story) narrō, narrāre
tell (= say) dico, dicere
temple templum, templi, n.
that ille, illa, illud
then (= next) deinde
there, I am adsum, adesse
this hic, haec, hoc
tired fessus, -a, -um
to ad + acc.
Trojans Trōiānī, Trōiānōrum, m. pl.
unwilling, I am nōlō, nōlle
us nōs; acc. nós; dat. nōbis
wait, I maneō, manēre
wait for, I expectō, expectāre
wake up, I vigiliō, vigiliāre
walk, I ambulō, ambulāre
want, I cupiō, cupere
war bellum, belli, n.
water aqua, aquae, f.
well bene
what? quid?
when ubi
when? quandō?
while dum
who? quis?
why? cūr?
willing, I am volō, velle
wish, I cupiō, cupere; volō, velle
with cum + abl.
woman fēmina, fēminae, f.
word verbūm, -i, n.
work, I labōrō, labōrāre
write, I scribō, scribere
you sing. tú, tē; pl. vōs, vōs
Index of grammar

The numbers refer to chapters

ablative case
after prepositions 5
= by, with, from 12
accusative case
after prepositions 5
object of transitive verbs 2
adjectives
1st and 2nd declension 3, 10
3rd declension 7, 10
agreement of 3, 7
personal 14
adverbs 9
clauses, subordinate 13
complement 1
compound verbs 8
conjugation see verbs
dative case 11
declination see nouns
demonstrative pronouns 14, 15

eō 7
gender 3
genitive case 9
hic, haec, hoc 15
ille, illa, illud 4, 14
imperatives 8
irregular 12, 15
infinitives 6
ipse, ipsa, ipsum 15
is, ea, id 14
nōlō 15
nominative case 1
nouns
1st declension 3, 4, 9, 11
2nd declension 3, 4, 9, 10, 11
3rd declension 7, 9, 10, 11
object case
direct object 2
indirect object 11
personal adjectives 14
personal pronouns 14
possessive 7
prepositions 5, 8
prohibitions see imperatives
pronouns
demonstrative 14, 15
personal and reflexive 14
relative 13
—que 8
questions 6
reflexive pronouns 14
relative pronouns 13
sentence patterns
subject est complement 1
subject object verb 2
subject verb 1
singular and plural 4
subject case 1
subordinate clauses 13
sum 1, 5, 12
existential est 12
transitive/intransitive verbs 14
verbs
1st conjugation 3, 4, 5
2nd conjugation 3, 4, 5
3rd conjugation 3, 4, 5
3rd conjugation -io 6
4th conjugation 3, 4, 5
compound 8
taking the dative 11
vocative case 6
volō 15

Word-building
chapter 7 compounds of eō and dūcō
chapter 8 verbs formed from noun stems (cēna, cēnō etc.)
chapter 9 masculine and feminine (filius, filia etc.)
chapter 10 compounds of currō, veniō
chapter 11 compounds of mittō, pōnō, cadō, cēdō
chapter 12 nouns formed from verb stems
(gaudēō, gaudium etc.; amō, amor etc.)
chapter 13 nouns formed from adjectival stems
(laetus, laetitia etc.)
chapter 14 adjectives formed from noun stems
(miles, militāris etc.)
chapter 15 nouns formed from adjectival stems
(altus, altītūdō etc.)
chapter 16 nouns formed from adjectival stems
(dignus, dignītās etc.)