

LINGVA  
LATINA

A Companion to  
*Familia Romana*

Second Edition

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

Jeanne Marie Neumann

*Davidson College*

*focus* an imprint of  
Hackett Publishing Company, Inc.  
Indianapolis/Cambridge

## To the Student

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

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

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

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

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

## Before you start

### Orthography

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

### Latin Pronunciation

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

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

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

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

But first, let’s look at the alphabet.

## The Alphabet

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

### Vowels

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

---

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

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

### Semi-vowels (glides)

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

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

### Consonants

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

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

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

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

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

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

### 1. Syllables:

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

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

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

- c. Some consonants stay together:

~ *ch, ph, th, qu*

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

## 2. Vowel quantity:

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

## 3. Syllable quantity:

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

## 4. Accent:

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

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

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

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

## Parts of Speech with Examples

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

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

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

*Exempla Latīna:*

*Rōma*  
*fluuius*  
*oppidum*

**Adjective** [Cap. 1]:

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

*Exempla Latīna:*

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

**Pronoun** [Cap. II]:

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

*Exempla Latīna:*

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

**Verb** [Cap. I]:

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



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

*Exempla Latīna:*

*est, sunt*

*pulsat* [Cap. III]

*cantat* [Cap. III]

**Participle** [Cap. XIV]:

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

*Exempla Latīna:*

*dormiēns* (*puer*)

*canentem* (*gallum*)

*stantem* (*servum*)

**Adverb** [Cap. I]:

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

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

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

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

1. determines the relationship between two nouns

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

1. joins words, phrases, or clauses

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

[Examples are underlined]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---

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

# I. Imperium Rōmānum

## Rēs Grammaticae Novae

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

## Lēctiō Prīma (Section I)

### Getting Started: The Roman Empire

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

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

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

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

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

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

*Italia*  
*in Italiā*

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

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

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

Is it really possible, you may ask, to understand everything by just reading the text? It certainly is, provided that you concentrate on the meaning and content of what you are reading. It is sufficient to know where *Aegyptus* is, to understand the statements *Aegyptus in Eurōpā nōn est*, *Aegyptus in Āfricā est* (l.5). There can be no doubt about the meaning of *nōn* (a so-called negation).

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

Often a sentence is understood only when seen together with other sentences. In the sentence *Hispania quoque in Eurōpā est* (ll.2–3), you will not understand *quoque* until you read in context: *Italia et Graecia in Eurōpā sunt. Hispania quoque in Eurōpā est*. (The two preceding sentences might have been *Italia in Eurōpā est* or *Graecia quoque in Eurōpā est*.) If you are still in doubt, just go on reading till the word recurs: *Syria nōn est in Eurōpā, sed in Asiā. Arabia quoque in Asiā est* (l.7). Now you will certainly understand *quoque*—and in the meantime, you have learned the word *sed* almost without noticing it.

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

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

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

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

## 6. Look to Context for Word Meaning

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

## Nouns: Singular/Plural

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

## Lēctiō Altera (Section II)

### Antonyms [↔]

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

## Adjectives and Substantives

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

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

Adjectives occurring in this chapter are:

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

Plural adjectives found in this chapter are:

<i>multī</i> , <i>-ae</i> , <i>-a</i>	<i>paucī</i> , <i>-ae</i> , <i>-a</i>
---------------------------------------	---------------------------------------

Note: The endings of the adjectives depend on the nouns that they qualify; so it is *prōvincia magna* but *imperium magnum*.

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

The question *Num Crēta oppidum est?* (l.49) must, of course, be answered in the negative: *Crēta oppidum nōn est*. *Num* is an interrogative (i.e., asking) particle, like *-ne*, but a question beginning with *num* implies a negative answer. The next question is *Quid est Crēta?* Here, again, only the answer, *Crēta insula est*, makes the meaning of the question quite plain.

Compare:

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

Remember the other interrogatives in this chapter:

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

## More about Endings

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

<i>in imperiō</i>	<i>Rōmānō</i> (l.58)	<i>in capitulō</i>	<i>prīmō</i> (l.73)
<i>in vocābulō</i>	(l.72)		

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

## Lēctiō Tertiā (Section III)

### *Mille*

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

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

### Points of Style: Latin Concision

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

### *Recēnsiō* (Review)

Remember:

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

Important terms:

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

## Studia Rōmāna

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



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

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

## Vocābula Disposita/Ōrdināta

### Nōmina (Nouns)<sup>2</sup>

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

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

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

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

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

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

**num?**

*if, whether; expects a “no” answer*

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

*what, anything; adv. why*

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

*where*

## II. Familia Rōmāna

### Rēs Grammaticae Novae

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

### The Roman Family

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

## Lēctiō Prīma (Section I)

### Gender: Masculine, Feminine, Neuter

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

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

and *-a* of female persons:

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

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

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

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

<i>vir</i>	<i>puer</i>
------------	-------------

Nouns denoting females end mostly in *-a*:

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

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

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

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

<i>oppid<u>um</u></i>	<i>imperiu<u>m</u></i>
<i>vocābul<u>um</u></i>	

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

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

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

<i>īnsula</i>	<i>prōvincia</i>
<i>littera</i>	<i>familia</i>

### Genders (in Latin)

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

feminine (f.): *-a*

neuter (n.): *-um*

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

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

Singular: *-ī* (m./n.) and *-ae* (f.)

*Iūlius est pater Mārcī et Quīntī et Iūliae.*

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

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

*Iūlius est dominus multōrum servōrum et multārum ancillārum.*

*In Graeciā et in Italiā magnus numerus oppidōrum est.* (l.56)

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

genitive: "of," "-s"

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

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

**Conjunctions: *Coniūnctiōnēs***

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

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

*Dēlia Mēdusque = Dēlia et Mēdus.* (l.9)

*filiī filiaeque = filiī et filiae.* (l.22)

**Conjunctions**

*sed*

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

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

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

<i>Quis</i> est Mārcus?	masculine <i>quis</i> (plural <i>quī</i> )
<i>Quae</i> est Iūlia?	feminine <i>quae</i> (plural <i>quae</i> ) <sup>1</sup>

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

<i>Quid</i> est Creta?	neuter singular.
------------------------	------------------

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

*Cuius* servus est Dāvus? Dāvus servus Iūlii est. (l.35)

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

### Quot

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

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

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

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

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

### Numerī

Like *mille* (Cap. I) and most numerals, *centum* (100, l.39) is invariable: it does not change its ending (or “decline,” the usual term for a change of a noun or adjective’s ending). The numbers one (*ūnus*), two (*duo*), and three (*trēs*), however, do decline, they change endings:

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

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

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

## Lēctiō Altera (Section II)

### Genitive (continued)

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

*Numerus liberōrum est trēs.* (11.43–44)

*Numerus servōrum est centum.* (1.43)

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

*Numerus servōrum est magnus.*

*In familiā magnus numerus servōrum est.*

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

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

*magnus numerus...ārum = multae...ae*

### Adjective: *Cēterī, -ae, -a*

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

*In Āfricā ūnus fluvius magnus est: Nīlus.* (1.58)

It goes on:

*Cēterī fluvii Āfricae parvī sunt.* (1.59)

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

*In Linguā Latinā sunt multae pāginae et multa capitula: capitulum primum, secundum, tertium, cētera.* (1.86)

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

*cēterī, -ae, -a*

### Points of Style: Enumerations

The following rules apply to enumerations in Latin:

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



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

That is:

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

## Lēctiō Tertia (Section III)

### Adjectives: Possessive

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

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

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

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

### Ecce

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

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

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

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

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

2. Vocative, Cap. IV.

### **Recēnsiō: Grammatical Terms**

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

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

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

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

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

### **Studia Rōmāna**

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

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

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

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

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

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

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

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

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

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st declension

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

#### 2nd declension

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

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

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

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

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

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

<b>trēs, tria</b>	three
-------------------	-------

**Prōnōmina**

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

**Adverbia**

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

**Coniūctiōnēs**

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