

## II. Familia Rōmāna

### Rēs Grammaticae Novae

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

### The Roman Family

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

## Lēctiō Prīma (Section I)

### Gender: Masculine, Feminine, Neuter

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

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

and *-a* of female persons:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Genders (in Latin)

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

feminine (f.): *-a*

neuter (n.): *-um*

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

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

Singular: *-ī* (m./n.) and *-ae* (f.)

*Iūlius est pater Mārcī et Quīntī et Iūliae.*

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

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

*Iūlius est dominus multōrum servōrum et multārum ancillārum.*

*In Graeciā et in Italiā magnus numerus oppidōrum est.* (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 est Mārcus?</i>	masculine <i>quis</i> (plural <i>quī</i> )
<i>Quae est Iūlia?</i>	feminine <i>quae</i> (plural <i>quae</i> ) <sup>1</sup>

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

<i>Quid est Creta?</i>	neuter singular.
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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
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**Prōnōmina**

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

**Adverbia**

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

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