

# Preface

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

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

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

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

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# Abbreviations

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

# How to Use *Classical Latin*

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

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

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

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

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## What Is Classical Latin?

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

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

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

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

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

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

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

## The Cultural Context

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

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

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

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

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

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

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

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

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

## Inflection

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

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

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

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

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

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

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

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

## The Pronunciation of Latin

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

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

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

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



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

## Punctuation

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

# CHAPTER 1

## The Present Active Indicative, Imperative, and Infinitive of Verbs

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

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

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

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

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

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

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

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

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

### Paradigm Verbs

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

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

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

#### Second Conjugation

1st sing.	<b>moneō</b>	I warn
2nd sing.	<b>monēs</b>	You warn (sing.)
3rd sing.	<b>monet</b>	He/She/It warns
1st pl.	<b>monēmus</b>	We warn
2nd pl.	<b>monētis</b>	You warn (pl.)
3rd pl.	<b>monent</b>	They warn
Imperative	<b>monē</b> <b>monēte</b>	Warn! (sing.) Warn! (pl.)

Infinitive **monēre** To warn

#### Third Conjugation

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

Infinitive **mittere** To send

### Fourth Conjugation

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

### Third Conjugation *i*-stem

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

Using the imperative is simple:

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

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

<b>nōlī audire!</b>	Don’t listen! (to one person)
<b>nōlite audire!</b>	Don’t listen! (to more than one person)
<b>nōlī capere!</b>	Don’t take! (to one person)
<b>nōlite capere!</b>	Don’t take! (to more than one person)

## Mood, Voice, and Tense

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

Latin verbs have four **moods**:

- indicative
- subjunctive
- imperative
- infinitive

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

Latin verbs have two **voices**:

- active
- passive

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

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

Latin verbs have six **tenses**:

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

## How to Translate the Latin Present Active Indicative

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

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

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

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

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

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

### Principal Parts

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

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

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

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

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

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

## Vocabulary

## First Conjugation Verbs

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

## Second Conjugation Verbs

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

## Third Conjugation Verbs

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

## Fourth Conjugation Verbs

<b>audiō, -īre, audivī, auditum</b>	hear, listen to
<b>reperiō, -īre, repperī, repertum</b>	find

Third Conjugation *i*-stem Verbs

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

## Vocabulary Notes

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

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

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

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

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

# Prōlūsiōnēs



## Use English Words Derived from Latin to Memorize Latin Vocabulary

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

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



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

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

## Parsing

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

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

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

### Complete the following.

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

### Parse the following.

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

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### Supply the correct verb ending.

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

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

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

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

### Translate.

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

## *Lectiōnēs Latīnae*

### *Lege, Intellege*

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

#### *Rēgēs Rōmānōrum*

Rōmulus quī urbem condidit.

Numa Pompilius quī sacra constituit.

Tullus Hostilius quī Albam dīruit.

Ancus Marcius quī lēgēs plūrimās tulit et Ostiam colōniam constituit.

Priscus Tarquinius quī insignibus magistrātūs adornāvit.

Servius Tullius quī primum censum ēgit.

Tarquinius Superbus quī ob nimiam superbiam regnō pulsus est.

—Ampelius, *Liber Memorialis* 17

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

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

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

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

### **Ars Poētica**

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

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

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

# Lūsūs



## Thēsaurus Verbōrum

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

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

## Vīta Rōmānōrum

### Roman Superstitions

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

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

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

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

# CHAPTER 2

## First Declension Nouns, Prepositions

### Nouns

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

**Brutus** kills Caesar.

Caesar is **Brutus**’ friend.

Caesar gives a book to **Brutus**.

Caesar loves **Brutus**.

Caesar was killed by **Brutus**.

**Brutus**, kill Caesar!

**Brūtus** Caesarem interficit.

Caesar **Brūtī** amicus est.

Caesar librum **Brūtō** dat.

Caesar **Brūtum** amat.

Caesar ā **Brūtō** interfectus est.

**Brūte**, Caesarem interfice!

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

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

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

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

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



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

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

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

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

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

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

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

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

**First Declension Paradigm Noun: *puella***

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

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

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

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

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

*nauta videt puellam*  
*puellam nauta videt*  
*puellam videt nauta*  
*videt nauta puellam*  
*videt puellam nauta*

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

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

means “The girl sees the sailor.”

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

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

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

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

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

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

### *Notā Bene*

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

### How to Break Down a Latin Sentence

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

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

*nauta agricolae filiam videt.*

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

Subject

*nauta*      *agricolae filiam videt.*

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

direct object  
*nauta agricolae*     *filiam*     *videt*.

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

*nauta filiam agricolae amat. ergo rosas puellae dat.*

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

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

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

*nautae filiās agricolae amant. ergo rosas puellis dant.*

The meaning may be

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

It is, however, equally possible that the meaning is

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

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

*filiās agricolae amant nautae. ergo rosas puellis dant*

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

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

*nautae, quod filiās agricolae amant, rosās puellīs dant.*

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

### Apposition

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

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

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

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

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

### Prepositions

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

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

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

acc.

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

abl.

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

Similarly,

acc.

*sub statuam deae agricola filiam mittit* means

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

abl.

*sub statuā deae sedet agricolae filia* means

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

## Vocabulary

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

### First Declension Nouns

#### *Feminine*

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

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### *Masculine*

<b>agricola, agricolae</b> 1	farmer	<b>pīrāta, pīrātae</b> 1	pirate
<b>nauta, nautae</b> 1	sailor	<b>poēta, poētae</b> 1	poet

### Prepositions

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

### Conjunctions/Adverbs

<b>ac</b> conj.	and	<b>sed</b> conj.	but
<b>atque</b> conj.	and	<b>nōn</b> adv.	not
<b>et</b> conj.	and	<b>sī</b> conj.	if
<b>at</b> conj.	but		

### Vocabulary Notes

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

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

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

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

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

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

# Prōlūsiōnēs



## Parsing

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

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

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

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

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

*pecūniam pīrātīs agricola dat*

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

In the sentence

*fīlia poētae nautās ē tabernā vocat*

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



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

### Parse the words in bold.

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

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

For example:

*filīās agricolārum videō* – *filīam agricolae vidēmus* – We see the farmer’s daughter.

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

### Translate.

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

16. rosās post casam, sed nōn sub statuā deae, reperiunt puellae.
17. nautae filiās agricolārum amant, sed agricolārum filiae nautās nōn amant.
18. sī puellās amātis, nautae, rosās ad agricolārum casās mittite.
19. agricolārum filiae amant pīrātam, at pīrāta rosās puellārum nōn amat.
20. agricola, sine pecūniā familiam ex Italiā nōlī mittere.
  
21. I give roses to the sailor's daughter.
22. The poet is drinking behind the door of the tavern.
23. We must send the poet out of Italy.
24. The farmers fear the pirates' greed and boldness.
25. They see and hear the farmer's daughters in the house.
26. They are sending the statue of the goddess to the shore of the island.
27. Sailor, listen to the farmers' daughters.
28. Farmers, you do not see the girl's roses.
29. Sailors, do not give the girls roses!
30. The girls must warn the farmers and the sailor.
31. The pirates are seizing the statues of the goddesses.
32. The poets do not have money in the tavern.
33. Sailor, do not give roses to the pirates!
34. If the farmers see the pirates, they lead the sailors to the house.
35. I love the pirate's daughter, but I live with the farmer's family.

## ***Lectiōnēs Latīnae***

### ***Lege, Intellege***

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

#### ***Rōmulus et Remus***

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

—Florus, *Epitomē* 1

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

*abiectus* “thrown”

*nōn potuit* “he could not”

*relictis catulis* “leaving her cubs”

*mātreque se gessit* “and she behaved as a mother”

*ut ōmen regnandi peterent* “to seek an omen about ruling”

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

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

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

**Ars Poëtica****Publius Syrus II**

Identify and explain the case of the nouns in bold.

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

**Lūsūs****Thēsaurus Verbōrum**

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

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

## *Vita Rōmānōrum*

### Witches

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

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

—Petronius, *Satyricōn* 63