INTRODUCTION

What is Classical Latin?

Because we use the term 'empire' to refer both to the dominions held by Rome and to the type of government established by Augustus after the fall of the republic at the end of the 1st century BC, there is a tendency to think that Rome's expansion took place rather later than it actually did. In fact, Augustus preferred to maintain the empire, rather than expand it[1], and only two emperors, Claudius, who annexed Britain in AD 43, and Trajan, with his substantial conquests in the east in the early 2nd century, significantly reversed this policy. Imperial expansion started in 295 BC when the Romans, at the Battle of Sentinum (near modern Ancona), put an end to competition in Italy by defeating a combined force of Samnites, Etruscans and Gauls. The Greek historian Polybius claimed that, by its victories over the Carthaginians in the Second Punic War (218-202 BC) and then over the Greeks, Rome had subjugated 'practically all the inhabited world' within a period of scarcely fifty years. It was said that, at the solemn conclusion of the census in 142 BC, the censor rejected the traditional prayer that the gods should improve and extend the prosperity of the Roman people, observing that Rome's prosperity was extensive enough, and praying instead that the gods should preserve it undamaged for ever.

Writing in the 70s AD, the Elder Pliny emphasises the importance of the Latin language in his magnificent assertion of Rome's mission as a civilising force: '[Italy is] both the foster-child and the parent of all countries, chosen by the will of the gods to make even heaven itself more splendid, to gather the scattered empires, to civilise their customs, to draw together into dialogue through a shared language the discordant and uncouth tongues of so many peoples, to bestow humanity on mankind, in short to become the single fatherland of all the nations in the whole world' (*Natural History* 3.39). This view, however, was never realistic. As the Romans themselves acknowledged, they owed a massive debt to Greek culture. Greek was not 'a discordant and uncouth tongue'[2], and never yielded its supremacy in the eastern Mediterranean: this was to be a significant factor in the eventual transference of imperial power to Constantinople. Greek was an important rival even in Italy itself: as much as a third of the population of Rome in the Augustan period may have been of Greek origin, and Greek was even more widespread in most regions south of Rome[3] and in Sicily. By the first century BC[4], the ruling classes were sending their sons to Athens and other centers of Greek education, and Latin and Greek were regarded as 'the two languages'[5], to the exclusion of all others[6]. Moreover, although Latin replaced the indigenous languages in many parts of the empire where there was no competition from Greek, this was not always

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[1] Augustus compared the risks and expense of further expansion to fishing with a golden hook, the loss of which would be much greater than the value of any possible catch.

[2] The Romans assumed, wrongly, that Latin was derived from Greek.

[3] The south of Italy was known as *Magna Graecia*, 'Great Greece'. Even now, Greek holiday companies advertise tours to regions of southern Italy where Greek is spoken.

[4] In the early 3rd century BC, a Roman ambassador to the south Italian Greek city of Tarentum was mocked for his barbarous attempt to speak Greek, but Publius Licinius Crassus Mucianus, consul in 131 BC, was able to speak five different Greek dialects.

[5] Contrary to traditional belief, the Greeks themselves were not reluctant to learn Latin. Cleopatra VII, however, who spoke at least seven languages, and was the first Ptolemaic ruler of Egypt to be able to address her subjects in their own language, was said not to have been able to speak Latin fluently.

[6] Exiled by Augustus to Tomi, a distant outpost on the Black Sea, Ovid attempted to inspire pity for the wretchedness to which he has sunk by claiming to have learned Getic and Sarmatian.

the case. When the legions were withdrawn from Britain after an occupation of almost four centuries, Latin went with them[7], not to return until the Norman Conquest[8].

The Romans themselves did not distinguish a Classical period for their language, but it is logical to focus on 80 BC, when Cicero's earliest speech was written, and AD 120, approximately when Tacitus died. The few substantial surviving texts which predate Cicero, such as the comedies of Plautus and Terence and Cato's *On Farming*, provide very important insights into the earlier development of Latin, but they are set apart by their archaic language and, in the case of the comedies, by their affinities with spoken Latin.

Being a formal language rather divorced from colloquial speech, Classical Latin is not very rich in idiomatic expressions, in the sense of phrases which cannot be understood by reference solely to the grammatical and logical meaning of the words which constitute them. For much the same reason, it is remarkably free from variations and irregularities of word-formation, grammar and syntax, such as are typical of languages spoken over a wide area for a long time. Where it has seemed reasonable to do so, such variations and irregularities as do exist have been avoided or minimised throughout this course, as being an unhelpful distraction to the beginner.

Classical and spoken Latin (so-called Vulgar Latin) will have formed a pair, a *diglossia*, in much the same relation as that of standard (*Hochdeutsch*) to regional German, of standard to vernacular Arabic, of formal (*Katharevousa*) to demotic Greek. While classical Latin remained much the same, variant forms of Vulgar Latin were constantly evolving idiosyncrasies in pronunciation, vocabulary and grammatical structures at different periods in different parts of the empire.

There is no consensus on the size of Rome. Scholarly opinions on its population at the height of its prosperity in the early empire vary from 500,000 to over a million. Whatever the actual figure, it is improbable that any other city in the empire was even half so big, and no city, at least in Europe, could match it till the 18th century. Aelius Aristides, a Greek who visited Rome in the 2nd century AD, observed that, were all the buildings in Rome reduced to a single storey, the city would extend to the Adriatic. A fire in Rome in AD 238 destroyed an area said to have been larger than the whole size of any other city, but it is hardly remembered.

In his great work, *On the Education of the Orator*, written at the end of the 1st century AD, Quintilian, who was himself from Spain, emphasises the need to conform: 'our vocabulary and pronunciation should suggest that we were brought up in this city, so that our speech seems truly Roman, and not merely to have been granted citizenship'[9]. Suetonius uses the same metaphor in recording an incident in which two grammarians argued whether a word used by the emperor Tiberius was really Latin: one flatteringly maintained that it was, and

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[7] Tacitus notes that the sons of British chieftains took to Latin and Roman customs more enthusiastically than the Gauls, but Romanising the élite had little influence on the population in general. Latin was spread primarily by the army, but by the 2nd century AD very few native Italians were serving in the legions, and most soldiers originated in or near the province in which they were posted.
[8] A small number of Latinate words, mostly nouns (e.g. *cheese*, *sack*, *street*, *table*), either lingered on or were reintroduced by the Germanic tribes who invaded England after the Romans' departure.
[9] The pressure to conform to Roman standards is reflected in the proverb 'When in Rome, do as the Romans do', versions of which are found in several European languages, and which can be traced to the advice given by St. Ambrose to St. Augustine in the 4th century AD. 'All roads lead to Rome' seems not, however, to be an ancient saying; in medieval times it referred to pilgrimages to St Peter' shrine.

that even were it not, it would be, now that Tiberius had used it; the other, a 'very offensive guardian of the Latin language', told Tiberius that he could give citizenship to people, but not to words. Septimius Severus, emperor from AD 193 to 211, though he himself spoke Latin with a strong Punic accent, is said to have sent his sister back to Africa because her bad Latin was an embarrassment to him[10].

Its intellectual achievements gave Athens a leading role in Greek cultural life, but it did not have the same linguistic pre-eminence among the Greek city-states that Rome had in its empire. Doric is regularly mocked in Athenian comedy, but the various Greek dialects were vigorously independent[11].

Quintilian quotes Cicero many hundreds of times, Vergil more than 150 times, all other writers fewer than 200 times. Cicero (i.e. Marcus Tullius Cicero) was so prolific and influential that Cicero and Tullius were thought in the Middle Ages to be two different people[12]. The Christian Church was opposed to Cicero and Vergil, as being pagans[13], but their influence persisted. In the late Middle Ages, with the ousting of Latin by the vernacular languages, there was a shift towards helping students acquire a fluency in spoken Latin, especially for discussing religious and philosophical matters, so the emphasis on classical literary models suffered a decline, but that change affected vocabulary much more than syntax.

It has been argued that the preservation/fossilisation of classical Latin is attributable not only to the conservative prescriptivism of the educational system, but also to the particular influence of the Irish monasteries. The more prosperous, more civilised and more vulnerable parts of Europe were overrun by invaders from the east after the collapse of the Western Empire in the 5th century, and the Latin spoken and written at all levels of society was gradually transformed into the Romance languages[14]. Ireland, by contrast, had very little

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[10] Linguistic prejudice thrived even within Italy. Asinius Pollio, consul in 40 BC and a friend of Catullus, Vergil and Horace, criticised Livy for his *lactea Patavinitas* 'milky Paduaness' (No one knows now, nor apparently knew in antiquity either, precisely what he meant by this.) Vergil, from Mantua, near Padua in the Po Valley, was parodied for the rusticity of his diction in the opening lines of his 3rd *Eclogue*, *Dic mihi, Damoeta, cuium pecus? An Meliboei?/non, verum Aegonis; nuper mihi tradidit Aegon*, 'Tell me, Damoetas, whose is the flock? Is it Meliboeus'?/ No, in fact it's Aegon's; Aegon handed it over to me recently', were reworked as *Dic mihi, Damoeta: cuium pecus anne Latinum?/non, verum Aegonis nostri; sic rure loquuntur*, 'Tell me, Damoetas: is *cuium pecus* Latin?/ No, in fact it's our friend Aegon's; people talk like that in the countryside'. (The parody is, of course, silly; Vergil has used the archaic pronominal adjective *cuium* rather than the possessive pronoun *cuius* to create rustic *color*.) The Po valley is in the far north of Italy, but the Romans looked askance at the Latinity even of the inhabitants of Praeneste, a town in Latium, scarcely 20 miles from Rome. William Caxton, the first printer in England at the end of the 15th century, tells a story of London merchants asking a farmer's wife at the Thames estuary in Kent for *eggs*; she replied that she did not speak French, but understood them when they changed the form to the Germanic *eyren*.
[11] In the 15th *Idyll* of Theocritus, who is from Syracuse, a colony of Doric-speaking Corinth, when two formidable Syracusan ladies are asked by a fellow-spectator at a parade in Alexandria to stop killing him with their ceaseless broad vowels, they reply that 'We are of Corinthian descent, and Dorians, I presume, are permitted to speak Doric'.
[12] Conversely, the two Senecas were thought to be a single person.
[13] Most famously, St. Jerome, the author of the Vulgate translation of the Bible, dreamed of being flogged by angels for being a Ciceronian, not a Christian. (In the same letter, he admits to reading Plautus, in contrast to whom the biblical prophets seem rough and uncouth.) At the court of Charlemagne in the early 9th century, Alcuin forbade the reading of Vergil.
[14] It took a long time for this transformation to be obvious: French is not fully attested before the 8th century, Italian and Spanish not till the 10th.

contact with the Romans, and Latin was learned from books as a foreign language[15], free from the influence of an evolving Romance vernacular[16].

How Much Latin Do You Know Already?

The primary purpose of this section of the introduction is to demonstrate that the acquisition of vocabulary, always an immediate concern to beginners, is unusually easy with Latin. Non-IndoEuropean[17] languages, for example Arabic or Swahili or Japanese, have virtually no lexical affinities with English, and each word has to be learned in isolation from English; Latin, by contrast, is not only IndoEuropean, but the source of most of modern English. It will also be reassuring to note that Latin has a very small vocabulary. A Roman grammarian of the classical period estimated that Latin has about 1,000 basic words, *verba primigenia* (literally 'first-born words'), from which all other words and word-forms are derived by compounding and inflection[18]. This figure is rather too low; it is estimated that, when complete, the *Thesaurus Linguae Latinae*, the most comprehensive dictionary ever compiled for any major language[19], will contain some 50,000 words[20]. Nevertheless, there is a great contrast with English (which admittedly has a exceptionally large vocabulary, much larger than that of any of the Romance languages); the first edition of the *Oxford English Dictionary*, completed in 1928, defined 414,825 words, the second, completed in 1989, 615,100. The number of words surviving from the classical period is probably not much above 25,000. Since it is estimated that a reasonably well-educated native speaker of English is able to recognise about 50,000 words[21], this total will not seem daunting.

Unfortunately, however, only c. 2,500 words, i.e. about 10%, are found more than 100 times in the whole corpus of classical Latin, whereas by far the greatest number occur fewer than ten times. To take a particular case: the *Amores* of Ovid contain a total of 15,981 words, drawing on 2,932 different words; only 14 very basic words (meaning e.g. 'I', 'you', 'and', 'not', 'if', 'in'), occur more than 100 times each; rather more than 2,000 occur fewer than ten times each; most significantly, however, 1,314 words, not far short of half of the total of Ovid's lexical choice for the whole collection, appear in the *Amores* only once. This illustrates an important difficulty: reinforcing familiarity with vocabulary through frequent exposure in reading, the method which has proved most effective in learning modern languages, is possible with Latin only to a limited extent. No Latinist, however experienced, can dispense with the aid of a dictionary. The difficulty should not, however, be exaggerated. A

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[15] That is not to say that Hiberno-Latin was pure Classical Latin; it was deeply influenced by Irish.

[16] Romanian developed in isolation from the other Romance languages, and has preserved many features of Latin particularly well. (Romania's links with its Roman past can be seen also in the popularity of certain personal names, such as *Traian* [Trajan conquered the region], *Ovidiu* [Ovid was exiled there], *Corin(n)a* [the mistress praised in Ovid's *Amores*].)

[17] Both *IndoEuropean* and *IndoGermanic* were coined in the early 19th century; neither is a particularly satisfactory term.

[18] For example, the noun *horror* has eight cognate adjectives, *horrendus, horrens, horribilis, horridulus, horridus, horrifer, horrificabilis, horrificus*.

[19] The *Thesaurus Linguae Latinae* published its first fascicle in 1900, has now reached the letter *p* (but with the massive and challenging *n* so far omitted), and is scheduled for completion around 2050. It is by far the single most valuable tool for the modern study of the Latin language.

[20] Compound forms, of course, appear under separate lemmata, and the chronological range extends to c. AD 600, by when large numbers of words, mostly nouns, had been absorbed from other languages, especially Greek. (Since Christianity was introduced from the east by Greek-speakers, much of the vocabulary of the church is Greek, words such as *baptisma, ecclesia, evangelium, martyr, presbyter*.)

[21] In speaking, however, such a person uses only between 3,000 and 4,000 words. John Milton's works contain c. 8,000 words, Shakespeare's over 15,000, an astounding achievement at a time when English vocabulary was so much smaller than it is nowadays.

vocabulary of some 800 of the commonest Latin words will become familiar through the exercises in this course; additional lists of c. 500 common words not used in the course are given in Appendix 4; a further large number of words appear, with an accompanying translation, in the sections *Verba Romanorum* and *Publilii Syri Sententiae*[22]. When students first progress to reading complete texts, editors provide vocabularies to obviate the chore of dictionary work. Most importantly, however, as explained above, even when a word has not been met before, the preponderant influence of Latin on English ensures that there is a good chance that its meaning can easily be inferred[23].

Well over 60% of the vocabulary of non-technical modern English is Latinate[24]. That is not, of course, to say that either spoken or written modern English pullulates with Latin. Perhaps only four words derived from Latin, *just*, *number*, *people* and *very*[25], find a place at the lower end of the list of the 100 most frequently used words in English, the others all being Germanic, and the first 25 of them accounting for about one-third of all written English. Of the 268 words in Lincoln's *Gettysburg Address*, only 57 are of Latin origin (21%; 43 different words), as are only 44 of the 263 words of Hamlet's great soliloquy (17%; all different)[26]. Learning Latin is often said to be the best way to extend one's English vocabulary, but it may be as well to bear in mind that 'a mass of Latin words falls upon the facts like soft snow, blurring the outline and covering up all the details' (George Orwell, *Politics & the English Language*).

English vocabulary has been influenced in many fascinating ways by its three most important sources, Germanic, Latin and (Norman-)French. Some words have come to English in two or more forms, both more or less directly from Germanic or Latin as well as through French (e.g. from Germanic and French, *ward* and *guard*, *warranty* and *guarantee*, from Latin and French, *catch* and *chase*, *dais*, *desk*, *disc* [*disk*], *discus* and *dish*, *fragile* and *frail*, *rotund* and *round*, *secure* and *sure*, *straight*, *strait* and *strict*[27]). Sometimes, a Latinate word did

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[22] The maxims in these sections have been selected primarily because they illustrate the grammatical point introduced in that particular chapter, but they also provide a first exposure to much new vocabulary and, in the case of the poetic texts, to some of the features peculiar to verse.

[23] To put the apparently ominous infrequency with which Latin words occur into a proper perspective: those found only once in the *Amores* include *sacrilegus*, *Saturnus*, *senilis*, *septem*, *serpens*, *sex*, *sinuosus*, *socialis*, *spectaclum*, *speculator*, *spiritus*, *splendidus*, *squalidus*, *statio*, *sterilis*, *stomachus*, *stratum*, *studiosus*, *subscribo*, *suspendo*, *suspicio*.

[24] This percentage would increase very substantially if scientific terminology were included, but not even the *OED* can keep pace with the deluge of new words constantly being created in the wake of new discoveries in chemistry, medicine, biology etc. To facilitate universal comprehension, almost all such words are compounds of Latin or Greek, or a combination of both. Many of these countless terms are known only to a small number of experts, and most of them have little aesthetic appeal. To cite just one example from the basis of all cellular forms of life, *deoxyribonucleic* (coined in 1931, with the spelling *desoxy-*) is a *farrago* of unhappily linked linguistic units: *de* is Latin, *oxy* is Greek, *ribo* is an arbitrarily rearranged abbreviation of *arabinose* [Greek or Latin with a Latin suffix], *nucle* is Latin, *ic* is Greek.

[25] There is no consensus on such statistics; to include four Latinate words is perhaps overgenerous. It is noticeable that three of the four Latinate candidates for inclusion are not monosyllabic; the only Germanic word normally reckoned in the top 100 which is not monosyllabic is *water*. (However, a list of the 100 most frequent words in modern German has 31 such words.)

[26] The Hon. Edward Everett was the main speaker at Gettysburg. Since he was a former professor of Greek at Harvard and the ceremony had been postponed for two months to give him time to prepare his two-hour address, he might reasonably be expected to adopt a more expansive style than did Lincoln: of his first 268 words, 78 are of Latin origin (29%; 71 different words).

[27] *Grammar* and *glamor* deserve special mention: both come through Latin from the Greek *grammata* (*grammata*), 'writing', for spells to exert a glamorous charm required knowledge of *gramarye*, 'occult learning'.

not supplant its Germanic equivalent, thus providing English with synonymous terms (e.g. the Germanic *wedding* and the French *marriage*, the Germanic *kingly* and not only the Latin *regal* but also the French *royal*). Sometimes, a Latin/French word was adopted with a significant change in its meaning. The words *calf, cow, sheep* and *swine* are all Germanic (mod. Germ. *Kalb, Kuh, Schaf* and *Schwein*), and the modern French forms of their Latinate equivalents are *veau, boeuf, mouton* and *porc*; whereas, however, the Germanic terms refer to the living animals, which needed to be looked after by the Anglo-Saxon peasantry, English derives *veal, beef, mutton* and *pork* from the Latinate forms, for it was the Norman conquerors who ate the meat[28].

Hippopotamuses are big, fat animals, which live in Africa, in the river Nile. Many African animals are frightening and very fierce – crocodiles, lions, leopards, rhinoceroses, hyenas, scorpions, vultures, snakes (e.g. pythons, asps, vipers). But hippopotamuses are not timid. They have big bodies, big teeth, big feet, but little ears and a short tail. Africa is a sweltering land. Therefore hippopotamuses stay for many hours in the water of the river and doze, but, when the moon shines in the sky at night, they emerge from the river and devour the abundant grasses.

One expects a language to show a heavy lexical dependence on earlier languages on its own particular branch of the family tree. Thanks to the Battle of Hastings, however, English is an honorary Romance language. The extent to which English has been receptive to the influence of Latin will seem the more astonishing if one contrasts the conservatism in the development of the Romance languages in their descent from Latin. Perhaps not surprisingly, Italian has a particularly strong affinity to Latin. Not only the vocabulary, but also the word-forms and grammatical structures of the following poem, a eulogy of Venice, written as a virtuoso exercise by Mattia Butturini (1752-1817), are equally correct in classical Latin and in Italian, albeit with a slightly old-fashioned ring to it:

Te saluto, alma dea, dea generosa,
o gloria nostra, o veneta regina!
in procelloso turbine funesto
tu regnasti serena; mille membra
intrepida prostrasti in pugna acerba;
per te miser non fui, per te non gemo,
vivo in pace per te. regna, o beata!
regna in prospera sorte, in pompa augusta,
in perpetuo splendore, in aurea sede!
tu serena, tu placida, tu pia,
tu benigna, me salva, ama, conserva![29]

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[28] Similarly, *deer* is Germanic (mod. Germ. *Tier*, meaning *animal* in general), but *venison* is derived from the Latin for *hunting*, *venatus*, an aristocratic pursuit. On the other hand, however, a *pullet* (mod. Fr. *poulet*) refers to the living bird, whereas *chicken* (mod. Germ. *Küchlein*) refers both to the living bird and to its flesh.

[29] 'I salute you, nourishing goddess, noble goddess,/O our glory, O Venetian queen!/In the stormy and deadly whirlwind/You reigned serene; a thousand limbs/Fearlessly you laid low in the bitter battle;/Through you I was not wretched, through you I do not groan,/I live in peace through you. Reign, O blessed one!/Reign in prosperous destiny, in reverend pomp,/In everlasting splendor, in your golden seat!/Serene, calm, dutiful,/Kindly, save me, love me, protect me!' See M. Pei, *The Story of Language*, revised ed., Philadelphia & New York 1965, p. 337. In 16th-17th century Spain, writing prose and poetry equally comprehensible in Spanish and Latin was a fashionable literary exercise. The Indian national hymn is composed in old-fashioned Bengali, but because Bengali and Hindi are both descended from Sanskrit, it is comprehensible in both these rather different languages.

Tracing the derivation of words such as *joy* and *nice* is particularly interesting, and there are many other such surprising, amusing and informative etymologies[30], but it is important to emphasise that most of our Latinate words follow particular patterns of acquisition (as in the list *decor, argumentum, frigidus* etc.). Even so, Latin is still all around us, and help with deducing the meaning of Latin words can be derived from many and various sources. All twelve months of the year have Latin(ate) names, as do all twelve sun-signs in the zodiac. Six of the eight planets in the solar system are named for Roman deities[31]. Many Latin abbreviations appear in the Periodic Table; e.g. *Ag* (*argentum*) silver, *Au* (*aurum*) gold, *Fe* (*ferrum*) iron, *Pb* (*plumbum*) lead. Latin has almost a monopoly in the naming of body parts[32]. Many still current legal terms are inherited from Latin[33]. It is obvious, but reassuring nonetheless, that many place-names have survived almost or entirely unchanged; e.g. *Africa*[34], *Arabia, Armenia, Asia, Belgium, Corsica, Creta, Ethiopia, Europa, Germania, India, Italia, Libya, Macedonia, Mauritania, Palaestina, Roma, Sardinia, Syria*. The names of many present-day countries are fashioned in this Latinate manner; e.g. *Argentina* is the land of silver (*argentum*), *Australia* the land of the South wind (*auster*), *Liberia* the land of the free (*liber*)[35].

Inflection

Almost 60 speeches by Cicero are extant, but, despite the importance of oratory in Roman public life, no other complete speech has survived which is earlier than the younger Pliny's *Panegyric of Trajan*, delivered 143 years after Cicero's death.

Inflection is derived from the Latin verb *inflectere*, 'to bend', denoting the changes in the formation of a word, according to its grammatical function.

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[30] For example, *carnival* is derived from *caro, carnis* 'meat' and *levare* 'to take away', signifying the abstinence from meat during Lent, after the festival on Shrove Tuesday – though the popular etymology *caro, vale!* 'Goodbye, meat!' has a certain appeal. (The French *Mardi Gras* 'Fat Tuesday' reflects the same origin.) *Cologne* (Germ. *Köln*) was founded by the Romans in 38 BC as *Oppidum Ubiorum* 'The town of the Ubii [a Germanic tribe]'; in AD 50/51, the emperor Claudius renamed it *Colonia Claudia Augusta Ara Agrippinensium* in honor of his third wife, Agrippina the Younger, who was born there.

[31] *Earth* is a long established English word, Uranus is named for a Greek god (as is Pluto). Most moons are named for Greek mythological figures, but those of Uranus are mostly Shakespearian figures, and the recently discovered moons of Saturn are giants from various mythologies.

[32] For example, the constituent parts of the mid-section of the brain (*cerebrum*) is entirely Latinate: the *crustae*, the *tegumentum*, the *substantia nigra*, the *tubercula quadrigemina*, the *corpora geniculata*, the 'aqueduct of Sylvius' and the 'subthalamic region', this last being divided into three layers, the *stratum dorsale*, the *zona incerta* and the *corpus subthalamicum* (*zona* and *thalamus* were borrowed from Greek already in the classical period). Body parts have Latin names, rather than Greek, because dissection was little practised in antiquity and the pioneering medieval and Renaissance surgeons did not know Greek.

[33] See Vol. 1, pp. 417f.

[34] *Africa* and *Asia* denoted not only the continents, but also provinces of the empire, roughly equivalent to present-day Tunisia and Turkey respectively. Mauritania was a Roman province, considerably further north than the present-day country.

[35] The names of many American states are Latinate, though not classical: *Carolina, Georgia, Indiana, Louisiana, Pennsylvania, Virginia. Florida* means 'flowery'; the word would be the same in Latin but, like *Colorado* and *Nevada*, it is Spanish, perhaps given by Ponce de Leon to commemorate *Pascua Florida* (Easter). *Montana* ('mountainous') is presumably Latin, rather than Spanish (*montaña*), having been devised by James M. Ashley, governor of the Territory of Montana in 1869-70. New Jersey is named after the British Channel Island; the claim that it is a corruption of *Nova Caesarea* (cf. *Nova Scotia* 'New Scotland') is improbable. *California* was coined as the name of an island inhabited by Amazons in Garcia Ordóñez de Montalvo's *Las Sergas de Esplandián* (The Exploits of Esplandián), a romance popular at the time of the region's discovery; he seems to have been influenced by *caliph*, the title given in Muslim countries to the chief civil and religious ruler, as successor of Mohammad.

English typically inflects verbs in the third person of the present tense (*loves*), the past tense and the participle in *-ed* (both *loved*), the participle in *-ing* (*loving*), and in contracted forms (*I'll*, *you're*, *can't*, *won't*), nouns in the plural and possessive forms (*pigs*, *pig's*, *pigs'*), pronouns in the objective and possessive forms (*him*, *her*, *whom*; *his*, *hers*, *whose*), adjectives in the comparative and superlative (*longer*, *longest*). The most heavily inflected English verb is *to be* (*am*, *are*, *is*, *be*, *was*, *were*, *being*, *been*). (By way of comparison with the 100+ Latin verb-forms, it is interesting to note that Sanskrit typically has over 700 forms for a single verb, classical Greek over 250, Spanish about 50.) In practice, the challenge of learning Latin verb-forms is far less daunting than it may seem: just as English uses the same auxiliaries in forming all verbs, so Latin for the most part uses the same terminations for all verbs, and most of the variations for individual verbs will quickly become predictable. English is said to have only one adjective which inflects to denote gender: a *blonde* girl has *blond* hair, but even this distinction is now rarely seen, *blonde* being the dominant form. English has moved further away from the inflection-system than has any other Indo-European language, while Lithuanian is the most conservative. It might fairly be said that the almost total absence of inflection in modern English is more remarkable than its vital presence in Latin.

It is partly due to the dominant role of inflection that almost all Latin words end with one of only ten letters (*a, e, i, m, n, o, r, s, t* and *x*). Apart from the 100 or so which end in *c, d, l* and *u*, scarcely a dozen end with any other letter.

Heavy inflection is not always accompanied by freedom of word-order; modern German is a case in point. Word-order is discussed in more detail in Chapter 2.

Rote learning of Latin paradigms may not be particularly enjoyable, but it is not more demanding than committing scientific data or mathematical formulas to memory, or practising a musical instrument. In any case, approaches to this necessary task have improved somewhat nowadays. In the first chapter of his autobiography, *My Early Life*, Sir Winston Churchill recounts his earliest experience with Latin, at the age of seven:

We quitted the Headmaster's parlour and the comfortable private side of the house, and entered the more bleak apartments reserved for the instruction and accommodation of the pupils. I was taken into a Form Room and told to sit at a desk. All the other boys were out of doors, and I was alone with the Form Master. He produced a thin greeny-brown-covered book filled with words in different types of print.
'You have never done any Latin before, have you?' he said.
'No, sir'.
'This is a Latin grammar'. He opened it at a well-thumbed page. 'You must learn this', he said, pointing to a number of words in a frame of lines. 'I will come back in half an hour and see what you know'.
Behold me then on a gloomy evening, with an aching heart, seated in front of the First Declension[36].

Mensa	a table
Mensa	O table
Mensam	a table
Mensae	of a table
Mensae	to or for a table
Mensa	by, with or from a table

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[36] Note the order of the cases; see below, p. *, n. *.

What on earth did it mean? Where was the sense of it? It seemed absolute rigmarole to me. However, there was one thing I could always do: I could learn by heart. And I thereupon proceeded, as far as my private sorrows would allow, to memorise the acrostic-looking task which had been set me.

In due course the Master returned.

'Have you learnt it?' he asked.

'I think I can *say* it, sir', I replied; and I gabbled it off.

He seemed so satisfied with this that I was emboldened to ask a question.

'What does it mean, sir?'

'It means what it says. *Mensa*, a table. *Mensa* is a noun of the First Declension'.

'But', I repeated, 'what does it mean?'

'*Mensa* means a table', he answered.

'Then why does *mensa* also mean O table', I enquired, 'and what does O table mean?'

'*Mensa*, O table, is the vocative case', he replied.

'But why O table?' I persisted in genuine curiosity.

'O table, - you would use it in speaking to a table'.

'But I never do', I blurted out in honest amazement.

'If you are impertinent, you will be punished, and punished, let me tell you, very severely', was his conclusive rejoinder.

Such was my first introduction to the classics from which, I am told, many of our cleverest men have derived so much solace and profit[37].

Pronunciation

Faulty pronunciation can have serious consequences. When Hannibal wished to go to Casinum, his guide, misled by his pronunciation of Latin, brought him instead to Casilinum. Hannibal was now in danger of being trapped by the Romans, so, after flaying and crucifying the guide, he tied torches to the horns of 2,000 cows and drove them off into the night; having tricked the Romans into thinking that this was his army on the move, he led his men to safety in the opposite direction.

In our ignorance or neglect of ancient practice, Latin pronunciation tends to be influenced to a considerable extent by the phonology of the speaker's native language, always with the proviso that Church Latin has given a certain degree of uniformity in Catholic countries.

The Romans did not regard Latin as exactly the same in writing as in speech. Suetonius records that Augustus did not observe the rules for orthography established by grammarians, preferring to follow the opinion of those who thought that one should spell words exactly as one writes them (*Augustus* 88). We do not know enough to assess the grammarians' rules; even so, largely because writing will not have been established in Rome long enough to permit radical discrepancies to evolve, Latin is simple to read and spell[38].

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[37] Traumatic as the experience was, Churchill says, in the second chapter of the same book: 'Naturally I am biassed in favour of boys learning English. I would make them all learn English: and then I would let the clever ones learn Latin as an honour, and Greek as a treat. But the only thing I would whip them for would be for not knowing English. I would whip them hard for that'. In her essay, 'The greatest single defect in my own Latin education', Dorothy L. Sayers also recalls vividly, but with far less antipathy than Churchill felt, her first acquaintance with the 'mysterious formula' of the singular declension of *mensa*.

[38] By contrast, because orthography has not kept pace with changes in the spoken language over a very long period, English has a rather challenging spelling system. *Elbows* rhymes with *nose* and *toes*,

Since spoken and written Latin always differed, there will always have been discrepancies and difficulties in spelling. The *Appendix Probi*, a document written at an indeterminable date between the 3rd and 7th centuries, attempts to maintain correct Latin orthography by listing some 227 common errors, which are an invaluable illustration of the early development of the various Romance languages; for example:

angulus not   *anglus* (Sp. *angulo*, Ital. *angolo*, Fr. *angle*; 'angle')
aqua not *acqua* (Sp. *agua*, Ital. *acqua*, Fr. *eau*; 'water')
auctor not *autor* (Sp. *autor*, Ital. *autore*, Fr. *auteur*; 'author')
calida not *calda* (Sp. *cálida*, Ital. *calda*, Fr. *chaud*; 'hot')
facies not *faces* (Sp. *faz*, Ital. *faccia*, Fr. *face*; 'face')
mensa not *mesa* (Sp. *mesa*, Ital. *mensa*, Fr. -; 'table')
numquam not *numqua* (Sp. *nunca*, Ital. -, Fr. -; 'never')
pavor not *paor* (Sp. *pavor*, Ital. *paura*, Fr. *peur*; 'fear')
rivus not *rius* (Sp. *rio*, Ital. *rivo*, Fr. *rivière*; 'stream')
tabula not *tabla* (Sp. *tabla*, Ital. *tavola*, Fr. *table*; 'plank')
viridis not *virdis* (Sp. *verde*, Ital. *verde*, Fr. *vert*; 'green').

In earlier Latin, *s* was frequently dropped at the end of a word after a short vowel and before a word beginning with a consonant, a sign that it was pronounced lightly if at all. In the late Republic, Lucretius and Cicero continue the practice in their poetry and Catullus has one instance, in the last line of his last poem, but, towards the end of his life, Cicero describes it as *subrusticum* 'rather rustic' and it was not favored by later poets. The elision of final *m*, however, when followed by a word beginning a vowel or the aspirate *h*, was standard at all periods[39].

The distinguished grammarian Verrius Flaccus, who was tutor to Augustus' grandsons, suggested that, when *m* was to be elided, only the first half of the letter should be written. Other such enterprising, if sometimes rather eccentric, visual aids to comprehension are attested. When *i* was consonantal (= *j*) rather than vocalic, it might be written twice; e.g. *iiam* for *iam* (pronounced *yam*)[40]. A long vowel might be written larger than a short one, or a

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but not with *eyebrows*, *intestine* with *chin*, but not with *spine*, *lung* rhymes with *tongue*, *breast* with *chest*, *gum* with *thumb*, *brain* with *vein* and *eye* with *thigh*, while the vowels do not sound the same in *blood* and *tooth*, *ear* and *heart* (but compare *artery*); cf. also *calf*, *knee*, *knuckle*, *muscle*, *palm*, *wrist*. There are nine different pronunciations of the combination *ough*: *bough*, *cough*, *dough*, *enough*, *hiccough*, *lough*, *ought*, *through*, *thorough*. (The different words spelled *slough*, meaning a 'mire' and 'to shed a layer of skin', rhyme with *bough* and *enough* respectively.) With *f* as in *enough*, *i* as in *women*, and *sh* as in *station*, *fish* may be spelled *ghoti*, a suggestion attributed to George Bernard Shaw. There is a high incidence of dyslexia among native speakers of English as compared to those who speak languages with a more regular orthography. Manx, the language of the Isle of Man, is perhaps the European language in which pronunciation and orthography are most at variance, the language itself being Gaelic but the spelling system mostly English. The last person to speak Manx as his first language died in 1974.

[39] The early 6th century grammarian Priscian says that *m* at the end of a word is *obscurum*, at the beginning *apertum* ('open'), in the middle *mediocre* ('average'); the precise significance of these terms is opaque, but the general sense is clear. Observing that no Greek words end in a mu (*mu*), Quintilian regrets that many Latin words end with an *m*, a letter which sounds like the mooing of a cow. He also laments the absence of *upsilon* and *zeta*, noting that Latin speech seems to shine more cheerfully when it borrows Greek words like zephyrus (*zephyrus*; 'the west wind') and zopyron (*zopyron*; 'spark'). (In an early manifestation of protest at Greek intellectual dominance [c. 300 BC], Appius Claudius Caecus had complained that pronouncing *zeta* made one grin like a dead person.)

[40] *i* and *j*, like *u* and *v*, were not fully distinguished in the writing of English till the 19th century. Whereas the only function of the first *i* of *iiam* was to indicate the value of the second *i*, the doubling

circumflex might used to distinguish a long vowel; contrast e.g. *malus* 'a bad man' and *mâlus* 'apple-tree'[41]. The practice of adding a superscript dot to *i* (and *j*) arose in the medieval period, in reaction presumably to the difficulty in distinguishing in the new cursive scripts between words such as *minimum* 'very little' and *nimium* 'too much'.

Before becoming emperor, Claudius devised three new letters, a backwards and upside-down *f* to represent consonantal *u*, a backwards *c* to replace *bs* and *ps* (as *x* replaces *cs* and *gs*), and a broken *h*, apparently representing the Greek upsilon. These letters appear occasionally on public inscriptions of the Claudian era, but were subsequently abandoned.

facile 'easy' is spelled the same way in the original Latin as it is in English, French and Italian, but all four languages have different pronunciations:

In Latin, there are 3 syllables, with the accent on the first syllable, all the vowels short, and the *c* hard;
In English, there are 2 syllables, with the accent on the first syllable, the *i* long, and the *c* soft;
In French, there are 2 syllables, with the accent on the second syllable, the *i* long, and the *c* soft;
In Italian, there are 3 syllables, with the accent on the first syllable, the *a* long, and the *c* pronounced like *ch* in English 'church'.

q is always followed by *u* in Latin, as almost always in English and many other languages. Since *u* after *q* is not simply silent, but also unnecessary, having no effect on the pronunciation, it might systematically be omitted without loss, as in e.g. 'qerulous', 'qirky', 'qixotic', 'qizzical'. (Roman grammarians observed that *q* and also *k*, which is found very rare in classical Latin, could both be dispensed with, since their function is covered by *c*.)

Not only does Latin not have combinations difficult for the English speaker, it does not have combinations as difficult as those found in some English words, such as *eighth*, *twelfth*, *matchstick*.

All of the few words in *schw-* included in the *OED* are modern borrowings from German. The German word *Angstschweiss* means 'sweating because of fear'.

English allows many variations in vowel-length; e.g. *bake, ball, balloon, bar, bat, bay*. If a Latin vowel is not long, it is short. The length of the vowels in most Latin words is known, thanks to the strict metrical practices of classical poetry, which rarely allows variation in the length of a vowel at any given position in the line. There are very few circumstances in which a particular vowel may be either long or short[42].

St Augustine, who was not the most diligent of pupils and vividly recollects the floggings which he had received, never regarded faulty pronunciation as a serious flaw: 'Lord God, see

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in *w* has a more creative purpose. It originated in the 7th century, when the Latin alphabet had to devise a letter representing the sound *w* found in Germanic and Celtic languages. *w* is called 'double *u*', even though it is written as a double *v*, because Latin had not at that stage evolved a distinction between *u* and *v*. Despite the potential confusion with *f*, the 'long s' (as in '*profeſsor*') evolved in Carolingian miniscule in the 9th century and persisted in English till the 19th century.

[41] Although macrons are used throughout the textbook, standard modern texts of Latin authors do not give such guidance.

[42] For example, the *a* in *sacer* is short, but the combination of consonants following the *a* in *sacrum* allows it to be considered either short or long. Such flexibility will be ignored in the marking of macrons in this course. The challenge of determining vowel-length is not a new one: St Augustine complains more than once that he had difficulty with it, even though Latin was his mother tongue.

how the sons of men diligently observe the rules for letters and syllables which they have received from earlier speakers, but neglect the eternal rules for everlasting salvation which they have received from you. They do this to such an extent that, if anyone who holds to and teaches the established rules for sounds should, contrary to grammatical teaching, say *hominem* ['human being'] without aspirating the first syllable [sc. *ominem*], he would displease his fellow human beings more than if, contrary to your commandments, he, though himself a human being, should hate another human being' (*Confessions* 1.18.29)[43].

u and *v* were not differentiated, with both serving to express both vocalic *u* and consonantal *v*: a scribe might write *uacuum*, adhering more closely to the original Greek letter *upsilon* (the Latin alphabet is adapted from Greek), whereas a stone-mason would find *VACVVM* easier to incise. Many modern texts continue to print *uacuum*, but *vacuum*, though rather a hybrid, avoids the problem of using the same letter both as a vowel and as a consonant, and this is the system which will be used in this book (e.g. *vulpes uvas vulturis vult vorare*); on the other hand, *j* is not much used nowadays for consonantal *i*.

Quintilian regretted the predictability of Latin accentuation in contrast to Greek, which was quite different and much more variable and musical. These differences are especially obvious when Latin borrows Greek words. For example, the accent on φιλοσοφία (*philosophia*) is on the short penultimate syllable, of thesauros (*thesaurós*) on the final syllable; in adopting these words, writers of Latin seem to have been unable to decide whether to retain the original accent or make the words conform to the Latin system by accenting them as *philosóphia* and *thesaúrus*[44].

Since the Greek system was so flexible, the difference in sense between two quite different words spelt in the same way might be distinguished by the accent alone, and this could cause problems. When Euripides' *Orestes* was first performed in 408 BC, Hegelochus, the actor in the title role, provoked much unlooked-for merriment when he mispronounced galén' in line 279 as galên: instead of 'after stormy waves I once again see calm waters', the audience heard him say 'after stormy waves I once again see a weasel'. Modern editions of classical Greek texts have an accent marked on almost every word. This system is attributed to one man, Aristophanes of Byzantium, the head of the Library at Alexandria in the early second century BC; earlier writers, such as Thucydides, Sophocles and Plato knew little of written accents. In 1982, the Greek Ministry of Education drastically simplified the system.

Punctuation

Modern conventions for the punctuation of Latin were largely established by the Italian humanist scholar turned printer, Aldus Manutius (?1449-1515).

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[43] Catullus 84 is an amusing, if rather silly, epigram directed against a certain Arrius for his excessive aspiration. The grammarian Nigidius Figulus, a contemporary of Catullus, regarded misuse of aspiration as a sign of rustic speech.

[44] A late grammarian rules explicitly that *philosophia* should retain its Greek accent, but the only surviving occurrence of the word in verse, in a satire of Marcus Terentius Varro, shows the last syllable to be short, necessitating the accent *philosóphia*. Such confusion is familiar in English also. Whether it means 'head-band' or 'slice of meat', *fillet* in British English rhymes with 'skillet'; in the latter sense in American English, however, it retains not only the French spelling, *filet*, but also the French pronunciation. On the other hand, in contrast to the American *mústache*, the British *moustáche* retains the French spelling and accentuation. AC Milan was founded as the Milan Cricket & Football Club in 1899, but its name was changed by the Fascist government in 1938 to A(ssociazione) C(alcio) Milano; the English spelling was subsequently restored, but with the Italianised accentuation *Mílan*.

German capitalises all nouns, but not adjectives derived from proper nouns, English all proper nouns and all adjectives derived from proper nouns, Spanish all proper nouns, but not adjectives derived from proper nouns. Hence, *in urbe Italiana habitamus*, but *Wir wohnen in einer italienischen Stadt*, *We live in an Italian city*, *Vivimos en una ciudad italiana*.

Fewer than 200 manuscripts are extant from before AD 800, the year in which Charlemagne, the great (but almost illiterate) patron of literature and scholarship, was crowned Holy Roman Emperor[45]. From the monastic establishments which he fostered, more than 6,000 texts survive, written mostly in the Carolingian script, named in his honor.

The Cultural Context

Warfare will loom large in the cultural background to the course, for Rome was a military state. The phrase *domi militiaeque* 'at home and on military service' reflects a long-established Roman perspective: the only reason for leaving home was to fight wars. The gates of the temple of Janus were closed whenever Rome was at peace: before the Augustan period, this had happened briefly on two occasions, during the reign of Numa, the second king, and in 235 BC. Augustus' closing of the temple-gates was hailed as a great achievement, but warfare was not always regarded in a negative light: Livy records that the consuls of 303 BC campaigned in Umbria so that their year in office would not go by without any war[46]. Even during the *pax Romana* 'the Roman peace', established by Augustus and conventionally considered to have lasted till the death of Marcus Aurelius in AD 180, maintaining the army for frontier wars required more than half of the imperial budget. At the start of Book 6, Livy frets that his readers will be tired of his accounts of the constant wars, but he is rather more assertive when he asks in Book 10 'What sort of person could be irritated with writing or reading about all these long wars, when they did not exhaust those who actually fought them?' The Greek historian Dio Cassius has Caesar say when about to fight the German chieftain Ariovistus at Vesontium (Besançon) in 58 BC: 'Anyone who says we should not make war might as well say that we should not acquire wealth, rule others, be free, be Romans'. In Sallust's *Histories*, a letter purporting to be addressed by Mithridates of Pontus to the king of Armenia says: 'The Romans have weapons directed at everyone, and the sharpest are turned against those whose conquest will bring the greatest booty; they have become powerful through audacity, through deceit, through sowing war after war'.

To put Roman militarism in perspective, they were scarcely the only war-minded power. Livy uses exactly the same phrase as Mithridates applies to the Romans, 'sowing war after war', in referring to Hannibal. Strabo, a Greek historian of the Augustan period, recounts how, when members of a Spanish tribe, the Vettonians, visited a Roman camp for the first time, and saw some officers strolling around just for the pleasure of doing so, they thought they must be insane, and escorted them back to their tents, on the supposition that they should either be sitting quietly or fighting. Northern peoples, especially the Germanic tribes, were notoriously warlike. The Latin word *hostis* most often means 'foreign enemy', but its primary sense is simply 'stranger'. The same is true of the Greek xenos (*xenos*), and both *hostis* and xenos are cognate with the English words *host*, *hospitable*, *hostile* and *guest*.

The elder Pliny says that Julius Caesar killed more people than anyone else ever, but he was not the only commander to adopt such a drastic policy: in 150 BC, a direct ancestor of Galba, emperor in AD 69, systematically massacred men, women and children in an attempt to exterminate the Lusitanians (in modern Portugal).

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[45] The actual term Holy Roman Empire (*sacrum Romanum imperium*) dates only from 1254. (Voltaire observed that it was neither holy, nor Roman, nor an empire.)
[46] They will have wished to escape the obscurity accorded to the consuls of 429 BC, of whom Livy says simply that 'nothing worth recording happened during their consulship'.

CHAPTER I

PRESENT INDICATIVE ACTIVE AND PRESENT INFINITIVE ACTIVE OF VERBS

Grammatical terms such as 'present', 'indicative' and 'active' define the precise form of the verb. They will either be defined briefly when they first occur or presumed to be comprehensible from the context or even ignored till later chapters. For example, the significance of 'present' will become clear through contrast with other tenses (see chapter 3), of 'indicative' through contrast with 'subjunctive' (see chapter 24), 'active' through contrast with 'passive' (see chapter 16). Fuller definitions of all such terms are given in appendix *.

The importance of verbs is reflected in the word 'verb' itself, for it is derived from the Latin noun *verbum*, which means not only 'verb' but also 'word' (of any kind). (Some ancient etymologising was wonderfully improbable: a *verbum* was thought by some to be so called because the air re*verb*erates when we speak.)

Many languages use different forms to address individuals or groups, according to their status or relationship with the speaker. For example, French uses the second person plural, German the third person plural, in formal address to both individuals and groups, Italian the third person singular in formal address to an individual, the third person plural to a group, and Spanish usage varies from country to country. Moreover, in spoken French, the first person plural (e.g. *nous sommes* 'we are') has largely been supplanted by an impersonal third person singular (e.g. *on est* [literally 'one is'], *on* being derived from the Latin *homo* 'person'). Classical Latin, however, is as straightforward as English in this respect, having only one such idiom, the first person 'plural of modesty', used occasionally instead of the first person singular to draw emphasis away from the speaker's own feelings and actions, i.e. rather the opposite of the 'Royal "We"', as in 'We are not amused', attributed in this sense to Queen Victoria. (Had this footnote been written in the Victorian Age, it might have been worth observing that the plural 'you' had now mostly supplanted the singular 'thou'; i.e. forms such as 'thou art', 'thou amusest' were dropping out of use.) Since the plural 'you' is now used for both singular and plural, the form 'y'all' is used in U.S. dialects to refer to the plural (though, rather confusingly, even this expression is sometimes directed to a single addressee).

In one of the forms given above, *amat*, Latin is not as clear as the English equivalent: *amat* can mean either 'he loves', 'she loves' or 'it loves'. The context will usually make clear which sense is intended. If not, a pronoun 'he', 'she' or 'it' is added. (See chapter 19.) The use of pronouns with verbs only for clarity or emphasis is not peculiar to Latin; Greek (both classical and modern), Italian and Spanish, for example, are very comparable in this respect. French, however, is not a Pro(noun)-Drop(ping) language.

The term 'conjugation' is derived from the Latin verb *coniugare* (*conjugare*), 'to join together', denoting the way in which the various forms of a verb are organised.

The third *i*-stem, or mixed, conjugation is essentially a subdivision of the third, with elements taken also from the fourth. The dominance of *i* in *i*-stem verbs will become apparent when we meet the future and imperfect tenses in chapter 3. It is conventional to present this conjugation either after the third or, as in this course, after the fourth. In

antiquity, grammarians regularly conflated the third, fourth and *i*-stem conjugations, in a very unhelpful manner.

The variation in the length of the first vowel of the infinitive (e.g. *monêre*, but *mittere* and *capere*) will also help to determine conjugation. Since the accent falls on the penultimate syllable if the vowel in that syllable is long, but on the antepenultimate if it is short (see p. *), the distinction between *monêre* and infinitives of the third or third *i*-stem conjugations (*míttere*, *cápere*) will be all the clearer.

Latin is often commended for the elegant conciseness of its verb-system, but very many other languages also have one single form for each tense, and there are distinct advantages in the simple and effective use of auxiliary verbs (*be, do, have*) in English. There is some evidence for the use in everyday speech of forms such as *mittens sum* 'I am sending', involving the auxiliary verb 'to be' (chapter 4) and the present participle (chapter 21), but it should not be imitated.

audire implies both active listening and passive hearing. Latin does not make the distinction between listening and hearing found in most modern European languages; cf. Span. *escuchar/oir*, Fr. *entendre/écouter*, Ital. *ascoltare/sentire*, Germ. *zuhören/hören*.

Parsing

1. The 1st pers. pl. pres. ind. act. of the verb *audio, audire* 4 'hear' is *audimus*.
2. The 2nd pers. sing. pres. ind. act. of the verb *amo, amare* 1 'love' is *amas*.
3. The 3rd pers. pl. pres. ind. act. of the verb *mitto, mittere* 3 'send' is *mittunt*.
4. The 2nd pers. pl. pres. ind. act. of the verb *moneo, monere* 2 'warn' is *monetis*.
5. The 3rd pers. sing. pres. ind. act. of the verb *capio, capere* 3 *i*-stem 'take' is *capit*.

Parse the following

6. **monemus**: 1st pers. pl. pres. ind. act. of the verb *moneo, monere* 2 'warn'.
7. **mittis**: 2nd pers. sing. pres. ind. act. of the verb *mitto, mittere* 3 'send'.
8. **capit**: 3rd pers. sing. pres. ind. act. of the verb *capio, capere* 3 *i*-stem 'take'.
9. **amant**: 3rd pers. pl. pres. ind. act. of the verb *amo, amare* 1 'love'.
10. **auditis**: 2nd pers. pl. pres. ind. act. of the verb *audio, audire* 4 'hear'.

Complete the following verb-forms

11. *amatis*; you (pl.) love.
12. *audire*; to hear.
13. *capiunt*; they are taking.
14. *mones*; you (sing.) warn.
15. *mittit*; she sends.
16. *mittere*; to send.

17. *monemus*; we do warn.
18. *capimus*; we take.
19. *audio*; I hear.
20. *mittunt*; they send.

Translate

21. *amant.* They love.
22. *mittitis.* You (pl.) send.
23. *monemus.* We warn.
24. *audio.* I hear.
25. *audimus.* We hear.
26. *capis.* You (sing.) take.
27. *mittere.* To send.
28. *monetis.* You (pl.) warn.
29. *amat.* He (she, it) loves.
30. *mones.* You (sing.) warn.

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

31. *audit. audiunt*; they hear.
32. *capitis. capis*; you (sing.) take.
33. *amamus. amo*; I love.
34. *monent. monet*; he (she, it) warns.
35. *mittis. mittitis*; you (pl.) send.
36. *auditis. audis*; you (sing.) hear.
37. *amatis. amas*; you (sing.) love.
38. *capit. capiunt*; they take.
39. *audio. audimus*; we hear.
40. *mittit. mittunt*; they send.

Translate

41. He sends. *mittit.*
42. You (pl.) love. *amatis.*
43. You (sing.) are sending. *mittis.*

44. To warn. *monere.*

45. I am warning. *moneo.*

46. They take. *capiunt.*

47. She does hear. *audit.*

48. We love. *amamus.*

49. It is hearing. *audit.*

50. To take. *capere.*

Translate

51. *damus.* We give.

52. *legitis.* You (pl.) read.

53. *habere.* To have.

54. *lûdis.* You (sing.) play.

55. *dicunt.* They say.

56. *spectat.* He watches.

57. *sedere debemus.* We must sit.

58. *vocas.* You (sing.) call.

59. *dat.* He gives.

60. *reperiunt.* They find.

61. *habetis.* You (pl.) have.

62. *rapitis.* You (pl.) seize.

63. *audire debent.* They must listen.

64. *mittimus.* We are sending.

65. I am calling. *voco.*

66. They give. *dant.*

67. She sees. *videt.*

68. You (sing.) must lead. *ducere debes.*

69. To listen. *audire.*

70. They are reading. *legunt.*

71. We see. *videmus.*

72. She says. *dicit.*

73. To live. *vivere.*

74. You (sing.) find. *reperis.*

75. She must send. *mittere debet.*

76. We listen. *audimus.*

77. We are playing. *ludimus.*

78. They must call. *vocare debent.*

Lectio Latina

The Gods of the Romans

All-powerful Jupiter, who rules in heaven, is the king of the gods[47]. It is not difficult to recognise him, because he sits on a magnificent throne and holds a royal sceptre in his hand. Jupiter has two brothers. Neptune is the sea-god, who lives in a cave under the waves of the sea. It is not difficult to recognise him, because he has a trident in his hand. The other brother of Jupiter is Dis, who lives under the earth in Tartarus. It is very difficult to recognise him, because Tartarus is not a well-lit place. Jupiter is the father of many deities: for example, Apollo is the god of the musical art, Minerva is the goddess of women's tasks, Mars is the god of war, Venus is the goddess of love, Vulcan is the god of fire, Diana is the goddess of the moon. Juno, the wife of Jupiter, is the goddess of marriage.

Vita Romanorum

cur primum anni incipientis diem laetis precationibus invicem faustum ominamur? cur publicis lustris etiam nomina victimas ducentium prospera legimus? cur effascinationibus adoratione peculiari occurrimus, alii Graecam Nemesin invocantes, cuius ob id Romae simulacrum in Capitolio est, quamvis Latinum nomen non sit? ... cur inpares numeros ad omnia vehementiores credimus ... cur sternuentes salutamus? ... et aliqui nomine quoque consalutare religiosius putant? quin et absentes tinnitu aurium praesentire sermones de se receptum est ... scorpione viso si quis dicat duo, cohiberi nec vibrare ictus ... in adorando dextram ad osculum referimus totumque corpus circumagimus, quod in laevum fecisse Galliae religiosius credunt. fulgetras popsymis adorare consensus gentium est ... ungues resecari nundinis Romanis tacenti atque a digito indice multorum persuasione religiosum est, capillum vero contra defluvia ac dolores capitis XVII luna atque XXVIIII ... M. Servilius Nonianus princeps civitatis non pridem in metu lippitudinis, priusquam ipse eam nominaret aliusve ei praediceret, duabus litteris Graecis RA chartam inscriptam circumligatam lino subnectebat collo, Mucianus ter consul eadem observatione viventem muscam in linteolo albo, his remediis carere ipsos lippitudine praedicantes.

Pliny the Elder, *Historia Naturalis* 28.22-29

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[47] The meaning might equally well be 'The king of the gods is all-powerful Jupiter, who rules in heaven'.

The *Historia Naturalis* of Pliny the Elder (C. Plinius Secundus; c. AD 23 - 79) is a treasure house of information on a vast array of subjects. While he himself does not necessarily vouch for everything he reports[48], he gives invaluable insights into beliefs and views of the world current in his time. This scepticism probably applies especially to the medical information which occupies about a third of the work[49]. He gives countless prescriptions for preventing or curing diseases and afflictions of all sorts. A person might cover himself with amulets[50] to ward off every conceivable ailment and misfortune: for catarrh: a piece of dog's skin worn round a finger; for children's teething: a wolf's tooth or a piece of a wolf's skin; for children's coughs: raven's droppings, attached with wool; for various pains: a tick taken from the left ear of a black dog; for fever: the dust in which a hawk has bathed, in a linen bag tied with red string, or the longest of a black dog's teeth, or a wasp caught with the left hand and attached under the chin, or the heart of a viper, removed while it is still alive, or the snout and ears of a mouse, released after the amputation, or sea-horses; for colic: the heart of a lark in a golden bracelet; for eye-ailments: the eyes of a crab; for insomnia: a cuckoo in a hare's skin, or a young heron's beak in donkey-skin, attached to the forehead; to prevent sleep: a bat's head; to prevent bee-stings: a woodpecker's beak; to prevent impotence, the right lobe of a vulture's lung, wrapped in a crane's skin; to prevent conception: the two worms found in the head of a hairy spider called *phalangium*, wrapped in deer-skin; to deter dogs from barking: a hyena's tongue attached to one's shoe.

To cure epilepsy, eat goat's meat cooked on a funeral-pyre, or the testicles of a bear or a wild boar, or drink a wild boar's urine, or drive a nail into the spot where the patient's head lay when the seizure took place. A stone or other projectile which has killed a man, a wild boar and a bear at three blows, if thrown over the roof of a house where there is a pregnant woman, will ensure that she has a rapid delivery. To prevent bed-wetting, children should be given boiled mice with their food. Muscle strains and bruises are healed with wild boar's dung, whether fresh or gathered in the spring and dried. If anyone who has been stung by a scorpion whispers in a donkey's ear that he has been stung, the poison is immediately transferred to the donkey.

What are Principal Parts?

'I' is the most frequently used word in spoken English. Do you understand why the Latin equivalent has not been introduced in this chapter?

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[48] Pliny need not be supposed to believe that some islands in the Baltic Sea were inhabited by Hippopodes, people with the feet of horses, others by Panotii, people who go about naked because their ears so big as to cover the rest of their body (4.27).
[49] He specifically says that some of the medical advice which he purveys is ridiculous, but that he feels obliged to record it none the less.
[50] The word 'amulet' is derived from the Latin *amultum*, of unknown origin, first found in Pliny.