

Lectiō:

Interea in villā Cornēliānā omnes strenuē laborant. Aurēlia

tunicam et stolam et pallam gerit. Ancillam iubet alias tunicas

et stolās et pallās in cistam pōnere. Marcus et Sextus tunicas

et togās praetextās gerunt quod in itinere et in urbe togās

praetextās liberī gerere solent. Servus alias tunicas et togās

praetextās in cistam pōnit. In cubiculō Gaiī servus togās

virīlēs in cistam pōnit quod Gaius in urbe togam virīlem gerere

solet. Gaius ipse togam virīlem induit.

Davus, quī ipse omnia cūrat, ad iānuam stat. Servōs iubet

cistās ē cubiculīs in viam portāre. Baculum habet et clānat,

"Agite, servī scelestī! Dormītisne? Hodie, nōn crās, dis-

cedimus.

Marcus quoque servōs incitat et iubet eōs cistās in raedam

pōnere. Servus quīdam, nōmine Geta, cistam Sextī arripit et in

raedam iacit.

"Cavē, Geta!" exclāmat Sextus sollicitus. "Cūra cistam  
neam! Nōlī eam iacere!"

Tanden omnēs cistae in raedā sunt. Ascendunt Marcus et  
Sextus. Ascendit Eucleides. Ascendit Aurēlia. Gaius ipse  
ascendere est parātus. Syrus, raedārius, quoque ascendit et  
equōs incitāre parat. Subitō exclāmat Aurēlia, "Ubi est Cor-  
nēlia?"

Eō ipsō tempore in viam currit Cornēlia. Eam Gaius iubet in  
raedam statim ascendere. Statim raedārius equōs incitat. Dis-  
cedunt Cornēlii.

### The Story

1. Have students deduce or recall Cornēliānā (1), stolam (1), pallam (2), togās praetextās (3), togās virilēs (5), and exclāmat (12). Students met the terms for clothing in "Dress," page 17 of the student's book.
2. To help students handle iubet, we place it in the early examples (2, 7, and 16) before the infinitive that completes its meaning.
3. Encourage students to translate sollicitus (12) adverbially.

Lead students to appreciate that the context will determine the exact translation of a Latin word. For example, Latin adjectives such as sollicitus may sometimes be best translated by adverbs (e.g., *anxiously*), sometimes by participial or prepositional phrases (e.g., *with concern in his voice*), or occasionally by whole clauses (e.g., *because he was worried*).

4. In line 15, ubi is used for the first time as an interrogative adverb.

Vocabulary List A

1. intereā meanwhile Adv.
2. gerō, gerere to wear V.
3. iubeō, iubere to order V.
4. alius another, other Adj. ( alien )
5. cista trunk, chest N.
6. pōnō, pōnere to put, place V. ( component )
7. in itinere on a journey ( itinerary )
8. liberī children N. declension: Nom. liberī  
Gen. ( liberōrum )  
Dat. ( liberīs )  
Acc. liberos  
Abl. liberīs

Vocabulary List B

1. gerere solent ( they ) are accustomed to wear(ing), ( they ) usually wear
2. ipse himself Intensive pronoun
3. stō, stare to stand V. ( stationary )
4. via road, street N. ( viaduct )
5. baculum stick N. ( bacillus )
6. habeo, habere to have, to hold V.
7. scelestus wicked Adj.
8. crās tomorrow Adv. ( procrastinate )

Vocabulary List C

1. incitō, incitare to spur on, urge on V. ( + incite )
2. raeda carriage N. ( N. B. autoraeda Neo-Latin for the modern automobile )
3. servus quīdam a certain slave
4. iaciō, iacere to throw V.
5. exclāmō, exclāmāre to exclaim
6. parātus ready Adj.
7. raedārius coachman N.
8. equus horse N. equine
9. eō ipso tempore at that very moment ( ipso facto - Latin expression used in English today to mean: by that very fact )  
( temporary )

N. B. The forms of ipse in B. 2 and C. 9 above have two natures:

pronominal or pronoun: -self follows a noun or pronoun

adjectival or adjective: very precedes a noun

e. g. eō tempore ipso at that moment itself ( pronoun )  
eō ipso tempore at that very moment ( adjective )

## SUPPLEMENTARY MATERIAL FOR CHAPTER 10

## Verbs

*1st Conjugation*

adiuvō, adiuvāre	portō, portāre
ambulō, ambulāre	pūrgō, pūrgāre
cūrō, cūrāre	stō, stāre
errō, errāre	temptō, temptāre
labōrō, labōrāre	vexō, vexāre
observō, observāre	incitō, incitāre

*2nd Conjugation*

caveō, cavēre	rīdeō, rīdēre
doceō, docēre	sedeō, sedēre
habeō, habēre	soleō, solēre
iubeō, iubēre	terreō, terrēre
lūcet, lūcēre	timeō, timēre
maneō, manēre	videō, vidēre
	taceō, tacēre

Irregular Verbs

sum, esse
possum, posse
eō, īre
redeō, redīre
exeō, exīre
abeō, abīre
ferō, ferre

Verba irregularia

sum, esse	eō, īre
sum    sumus	eō    īmus
es    estis	is    itis
est    sunt	it    eunt

likewise

redeō, redīs, etc.  
exeō, exīs, etc.  
abeō, abīs, etc.

*3rd Conjugation*

ascendō, ascendere	mittō, mittere
cadō, cadere	petō, petere
coquō, coquere	pōnō, pōnere
currō, currere	prōmittō, prōmittere
dēscendō, dēscendere	repellō, repellere
discēdō, discēdere	reprehendō, reprehendere
cōsulō, cōsulere	scribō, scribere
dūcō, dūcere	surgō, surgere
gemō, gemere	trādō, trādere
gerō, gerere	trahō, trahere
induō, induere	
legō, legere	

*3rd Conjugation-iō*

arripiō, arripere	iaciō, iacere
cōspiciō, cōspicere	excipiō, excipere
faciō, facere	

*4th Conjugation*

adveniō, advenīre	dormiō, dormīre
audiō, audīre	veniō, venīre
nesciō, nescīre	

possum, posse	ferō, ferre
possum    possumus	ferō    ferimus
potes    potestis	fers    fertis
potest    possunt	fert    ferunt

2. Here is an additional exercise that uses the verbs in Exercise 10b in sentences

Give the Latin for:

1. We are running.
2. You (sing.) are afraid.
3. They drive the wolf back.
4. Do you (sing.) hear the noise?
5. You (pl.) are throwing the chest.
6. I snatch the branch.
7. They are going away.
8. They welcome the girls.
9. You (sing.) frighten Cornelia.
10. We climb the tree.
11. We wake up the boys.
12. I throw the stick.
13. I run to the country house.
14. They hear the voice.
15. They are snatching the letter.
16. You (sing.) go away.



There are three moods in the English and Latin languages:

1. indicatīvus-----portrays facts
2. imperatīvus-----portrays commands
3. coniunctīvus ( subjunctive )-----portrays wishes, unreality, etc.

MODUS IMPERATĪVUS OMNIUM CONIUGATIŌNUM

I. Verba regularia

A. Positīvus:

1. singularis: = the present stem

e. g. stāre = stā stand  
sedere = sedē sit  
ponere = pōne put  
arripere = arripe snatch  
audire = audī listen to

2. plūralis = present stem + -te except for the 3rd conjugation where "e" changes to "i" before adding

-te  
e.g. stā + te = stāte stand  
sedē + te = sedete sit  
pōne + i + te = ponite put  
arripe + i + te = arripite snatch  
audī + te = audite listen to

B. Negatīvus

Formula: nōlī ( sing. ) or nōlīte ( pl. ) + present active infinitive

Literal translation: Be unwilling to do something

Modern translation: Don't do something

1. singularis

nōlī stāre Don't stand ( be unwilling to stand )  
nōlī sedere Don't sit  
nōlī ponere Don't put  
nōlī arripere Don't snatch  
nōlī audire Don't listen to

2. plūralis

nōlīte stāre Don't stand  
nōlīte sedere Don't sit  
nōlīte ponere Don't put  
nōlīte arripere Don't snatch  
nōlīte audire Don't listen to

Note: In all imperative forms, the subject "You" in most cases is unexpressed, except for emphasis. "You", however, is always understood if not expressed.

positīvus

s. stā ( You ) stand  
pl. stāte ( You ) stand

negatīvus

nōlī stāre ( You ) don't stand  
nōlīte stāre ( You ) don't stand

Full sets of forms:

1. stā nōlī stāre 2. sedē nōlī sedere 3. pōne nōlī ponere  
stāte nōlīte stāre sedete nōlīte sedere ponite nōlīte ponere

3. arripe nōlī arripere 4. audī nōlī audire  
arripite nōlīte arripere audite nōlīte audire

II. Verba irregularia: Certain irregular verbs have imperative forms which must be memorized:

eō, ire ( go ) exeō, exire ( go out ) dūcō, ducere ( lead )

ī īte exī exīte \*dūc dūcite  
nōlī ire nōlīte ire nōlī exire nōlīte exire nōlī ducere nōlīte ducere

faciō, facere ( do, make ) ferō, ferre ( bring ) dīcō, dicere ( say, tell )

\*fac facite \*fer \*ferte \*dīc dīcite  
nōlī facere nōlīte facere nōlī ferre nōlīte ferre nōlī dicere nōlīte dicere

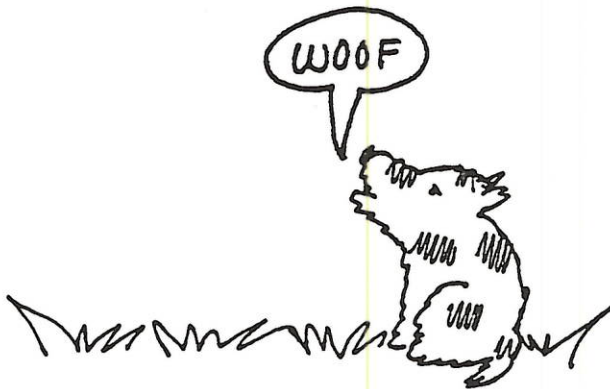
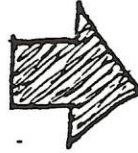




Illustration p. 77Terms to be known for Roman civilization

1. manūmissiō manumission - freeing of a Roman slave
2. pilleus a felt cap worn by slaves upon manumission
3. libertus, liberta a slave who has been freed

**Additional Reading**

1. Here are three inscriptions from badges or collars worn by slaves who either had fled and been captured or were thought likely to flee:

Tenē mē nē  
fugia(m) et revo-  
cā mē ad dom(i)num  
Euviventium in  
ārā Callistī.

*Hold me lest I escape and take me back to my master Euviventius on the estate of Callistus. (Literally, in ārā means at the sacred altar of the home.)*

Fūgī, tenē mē. Cum revocāveris mē dominō meō  
Zōninō, accipis solidum.

*I have fled, lay hold of me. When you return me to my master Zonimus, you'll get a reward. (ILS 8731 Rome)*

Abbreviation for Tenē mē quia fugiō, *Hold me because I am fleeing. (ILS 99454 Nemausus)*

2. Have students read "Slaves and Masters in Ancient Rome" and "Seneca on Slavery and Freedom," containing simplified versions of passages from Pliny and Seneca. The passage of Pliny describes how a master was murdered by disaffected slaves, and the passage of Seneca suggests a more enlightened view of slaves and gives a more optimistic picture of relationships between masters and slaves.

**Illustration**

This drawing, based on fragments of an ancient relief, shows the ceremony of manumission, in which a third party (known as an *assertor in libertatem*), with the approval of the slave's master, asserts or claims that the slave is free. The ceremony takes place in front of a magistrate (shown here at the right). When the magistrate grants the claim, the claimant touches the slave's head with a rod and declares that he is free. The slave wears the *pilleus* or felt cap as a mark of manumission.



I advise you not to choose an overseer (vilicus) from slaves who are physically attractive nor from those that have practiced the refinements of the city. These slaves are lazy and sleepy and accustomed to leisure, the Campus, the Circus, the theater, gambling, food-shops, and other such attractions and constantly day-dream of such nonsense. When they carry all of this over into their farming, the master (dominus) suffers loss both in the slave himself and more importantly in the whole estate. You should rather choose a slave hardened with farm work from infancy and tested by experience. If, however, such a person is not available, put someone in charge out of the number of those who have slaved patiently at hard labor. He should already have passed beyond the time of young manhood but should not yet have arrived at old age. For, youthfulness would diminish his authority in issuing commands (because older men think it beneath them to take orders from a mere stripling), and old age would break down under the very heavy labor. He should, therefore, be of middle age and of strong physique. He should be skilled in farm operations or at least very painstaking, so that he can learn the more readily. For, it is not appropriate to this business of ours for a man to be giving orders while someone else is giving him instructions, nor can a man properly demand that work be done when he has to be tutored by an underling as to what must be done and how. Even an illiterate person, as long as he has a good memory, can manage affairs well enough. Cornelius Celsus says that an overseer of this sort brings money to his master more often than he brings his account books, because not knowing how to read he is less able to falsify accounts and is afraid to do so through a second party because that would make someone else aware of his deception.

Whatever sort of person your overseer is, you should give him a woman companion to keep him within bounds and to help him in certain matters. And, your overseer should be warned not to become intimate with any slave of the household, and much less with an outsider. Yet, he may consider it fitting to invite to his table on a holiday, as a mark of distinction, a member of the household whom he has found to be constantly busy and vigorous in the performance of his tasks. The overseer will offer no sacrifice except by direction of the master. He will not let in soothsayers and witches—two kinds of people who, through false superstition, incite ignorant minds to spending and then to shameful practices. He should have no acquaintance with the city or the weekly market, except to make purchases and sales in connection with his duties. For, as Cato says, an overseer should not be a gadabout. He should not leave the boundaries of the farm except to learn something new about farming—and that only if the place is so near that he can come back the same day. He must allow no foot-paths or new crosscuts to be made in the farm. And, he must

not entertain any guests except close friends and relatives of his master.

An overseer must be restrained from these practices and must be urged to take care of the equipment and the iron tools. He must keep stored away and in good repair twice as many tools as are required by the number of slaves, so that there will be no need to borrow from a neighbor. The loss in slave labor exceeds the cost of articles of this sort. In the care and clothing of the slave household, the overseer should have an eye to usefulness rather than appearance, and he should be careful to protect the slaves against wind, cold, and rain, all of which can be warded off with long-sleeved leather tunics, garments of patchwork, or hooded cloaks. With this protection, some work can be done in the open in any weather.

The overseer should not only be skilled in the work of the farm but should also be endowed, as far as the servile disposition allows, with qualities of mind that will enable him to exercise authority without either laxness or cruelty. He should always humor the better workers and at the same time exercise restraint with the worse, so that they will fear his sternness rather than detest his cruelty. He can accomplish this if he chooses to guard his subordinates from wrongdoing rather than to bring upon himself through his own negligence the need to punish offenders. There is no better way of guarding even the most worthless men than the strict enforcement of labor, with the proper tasks being performed and the overseer present at all times. This way, the foremen who are in charge of the various operations are eager to carry out their duties, and the workers after their fatiguing toil will turn to rest and sleep rather than to dissipation.

I wish that those well-worn precepts, old but of excellent morality, that have now passed out of use, would still be held today: that an overseer shall not employ the services of a fellow slave except on the master's business; that he shall not eat any food except in view of the household, nor other food than is provided to all (for this way he will be sure that the bread is carefully made and that other things are wholesomely prepared). He shall permit no one to pass beyond the boundaries of the farm unless sent by himself, and he shall send no one unless absolutely necessary. He shall not carry on any business on his own account, nor shall he invest his master's money in livestock and other goods for purchase and sale. Such dealings will distract the overseer and will never allow him to balance his accounts with his master. Instead, when an accounting is demanded, he will have goods to show instead of cash. Generally speaking, this above all else is required of an overseer—that he shall not think that he knows what he does not know and that he shall always be eager to learn what he is ignorant of. The reason for this is that while it is helpful to have things done skillfully, it is harmful to have them done incorrectly. For, there is one and only one controlling principle in agriculture—to do once and for all




the thing that the method of cultivation requires. When the results of ignorance or carelessness have to be corrected, the matter at stake has already suffered loss, and it will never recover afterwards to such an extent as to regain what was lost and to restore the profit of time that has passed.

In the case of the other slaves, the following are, in general, the precepts to be observed. I do not regret having held to them myself. I would speak on quite familiar terms with my country slaves (if they have behaved themselves) more frequently than I would with my city slaves. And, since I have noticed that their constant toil is lightened by this friendliness of their master, I sometimes even joke with them and allow them to joke even more. Nowadays, I often consult with them about some new tasks as if they knew more about it than I, and this way I find out what sort of ability and intelligence each one has. Then, too, I notice that they undertake a task more willingly if they think they have been consulted about it and are undertaking it according to their own advice.

It is an established custom for all cautious men to inspect the inmates of the workhouse, to find out whether they are carefully chained, whether the places where they are confined are safe and properly guarded, and whether the overseer has put anyone in fetters or removed anyone's shackles without the master's knowledge. For the overseer should be most observant on both of these counts—not to release the shackles from anyone whom the head of the house has subjected to that kind of punishment (except with his permission) and not to set free anyone whom he himself has chained on his own initiative until the master knows the circumstances. The master should take greater pains in investigating the interests of the chained slaves and in seeing to it that they are not treated unjustly in the matter of clothing and other allowances. For, since such slaves are subject to a greater number of people, such as overseers, taskmasters, and jailers, they are more likely to suffer unjust punishment. And, further, since they are at the mercy of the cruelty and greed of others, they are the more to be feared.

A careful master also inquires about those who are not in bonds (and who are more worthy of belief) whether they are receiving what is due to them under his instructions. He also tests the quality of their food and drink by tasting it himself, and he examines their clothing, their mittens, and their foot-coverings. In addition, he should give them frequent opportunities to make complaints against persons who treat them cruelly or dishonestly. In fact, I now and then both avenge those who have just cause for grievance and punish those who incite the slaves to revolt or who slander their taskmasters. On the other hand, I reward those who conduct themselves with energy and diligence. To women, too, who are unusually prolific and who ought to be rewarded for bearing a certain number of children, I have granted exemption from work

  
and sometimes even freedom after they have reared many children. To a mother of three sons, exemption from work was granted; to a mother of more, her freedom as well.

Such justice and consideration on the part of the father of the household contribute greatly to the increase of his estate. He should also bear in mind first to pay his respects to the household gods as soon as he returns from town and then at once, if time permits (and if not, on the next day) to inspect his lands and revisit every part of them and judge whether his absence has resulted in any relaxation of discipline and watchfulness—whether any vine, any tree, or any produce is missing. At the same time, too, he should make a new count of stock, slaves, farm-equipment, and furniture. If he has made it a practice to do all of this for many years, he will maintain a well-ordered discipline when old age comes. Whatever his age, he will never be so wasted with years as to be despised by his slaves.

Exercise 10b & c Read the following verbs aloud. Give the conjugation number in parentheses and then give the corresponding Latin forms according to the model:

a. gemō, gemere ( 3 ) to groan

Present tense

<u>gemō</u>	<u>gemimus</u>
<u>gemis</u>	<u>gemitis</u>
<u>gemit</u>	<u>gemunt</u>

Imperative forms

positive	<u>geme!</u>	<u>gemite!</u>
negative	<u>nōlī gemere</u>	<u>nōlīte gemere</u>

1. ascendō, ascendere ( )

<u>                    </u>	<u>                    </u>	pos <u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>	neg <u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>		

2. repellō, repellere ( )

<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>		

3. cūrō, cūrāre ( )

<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>		

4. terreō, terrere ( )

<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>		

5. ambulō, ambulāre ( )

<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>		

6. excipio, excipere ( )

<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>	<u>                    </u>	<u>                    </u>
<u>                    </u>	<u>                    </u>		



7. arripio, arripere ( ) \_\_\_\_\_

_____	_____
_____	_____
_____	_____

8. excito, excitare ( ) \_\_\_\_\_

_____	_____
_____	_____
_____	_____

9. timeo, timere ( ) \_\_\_\_\_

_____	_____
_____	_____
_____	_____

10. discedo, discedere ( ) \_\_\_\_\_

_____	_____
_____	_____
_____	_____

11. iacio, iacere ( ) \_\_\_\_\_

_____	_____
_____	_____

12. nescio, nescire ( ) \_\_\_\_\_

_____	_____
_____	_____
_____	_____

13. audio, audire ( ) \_\_\_\_\_

_____	_____
_____	_____
_____	_____

14. curro, currere ( ) \_\_\_\_\_

_____	_____
_____	_____
_____	_____

_____	_____
_____	_____

_____	_____
_____	_____

_____	_____
_____	_____

_____	_____
_____	_____

_____	_____
_____	_____

_____	_____
_____	_____

_____	_____
_____	_____

_____	_____
_____	_____

# CHAPTER 10

## DEPARTURE

### Activity 10a

Identify the conjugation to which each of the following verbs belongs and write its infinitive:

	<i>Conj.</i>	<i>Infinitive</i>
1. sedēmus	_____	_____
2. terrent	_____	_____
3. gemis	_____	_____
4. repellimus	_____	_____
5. videō	_____	_____
6. portāmus	_____	_____
7. stātis	_____	_____
8. audītis	_____	_____
9. surgunt	_____	_____
10. habitās	_____	_____
11. petis	_____	_____
12. timēs	_____	_____
13. dūcitis	_____	_____
14. rīdet	_____	_____
15. dormīmus	_____	_____
16. currunt	_____	_____
17. terrētis	_____	_____
18. ascendunt	_____	_____