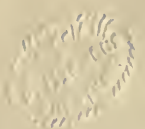






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AN INTRODUCTION

TO

LATIN PROSE COMPOSITION.

CONTAINING

A SYSTEMATIC COURSE OF EXERCISES ON THE SYNTAX,

WITH

THE PRINCIPAL RULES OF SYNTAX, EXPLANATIONS OF SYNONYMS,  
AND AN ENGLISH-LATIN VOCABULARY TO THE EXERCISES.

BY

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# PREFACE.

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THE object of this Work is to supply a series of progressive and systematic Exercises upon the principal rules of the Latin Syntax; but in order to make the Work complete in itself, and available for those who use different Grammars, there are prefixed to each Exercise the Syntactical rules which the Exercise is designed to illustrate and enforce. There is likewise given at the beginning of each Exercise an explanation of Synonymous words, with passages in which they occur, so that the pupil may, at an early period in his studies, learn to discriminate their use and employ them correctly. It is believed, from practical experience, that the present Work will prove a useful *Introduction* to Latin Prose Composition. It does not profess to teach boys to write Latin. That can only be learnt by the translation into Latin of continuous passages, of which a collection is given in the Fifth Part of the *Principia Latina*; but it is necessary to go through previously a systematic course of Exercises upon the Syntax.

In the preparation of the Exercises I have to express my acknowledgments to Mr. Robert G. Ibbs of Leatherhead for much valuable assistance.

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## EIGHTH EDITION.

SOME words in the English-Latin Vocabulary, omitted in the earlier Editions, are now supplied; and if any other omissions should be found, I should esteem it a favour if Teachers would communicate them to me.

W. S.

Augsb., 1871.

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Entered according to Act of the Parliament of Canada, in the year one thousand eight hundred and seventy-nine, by JOHN MURRAY, in the office of the Minister of Agriculture.

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# AN INTRODUCTION

TO

## LATIN PROSE COMPOSITION.

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[The numbers at the head of each paragraph refer to the sections in  
Dr. Wm. Smith's Latin Grammar.]

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### I.—SUBJECT AND PREDICATE.

§ 211. The Subject of a sentence must be either a Substantive or some word (or words) equivalent to a Substantive: as,

*India mittit ēbur, India sends ivory.*—Virg.

*Hos ēgo versicūlos fēci, I made these little verses.*—Virg.

§ 212. Hence the Infinitive Mood, being a verbal Substantive, is often the Subject of a sentence: as,

*Jūvat vidēre Dōrica castra, To see the Doric camp gives joy.*—Virg.

*Fas ōdisse viros, To hate the men (is) right.*—Virg.

§ 213. The Predicate of a sentence may be a Verb, an Adjective, or another Substantive: as,

*Omnia jam fiēt, All the things will now come to pass.*—Ov.

*Sōcrātes Græcōrum sapientissīmus (ērat), Socrates was the wisest of the Greeks.*—Cic.

*Hannibal Hāmilcāris filiū (fuit), Hannibal was the son of Hamilcar.*  
—Nep.

Obs. Occasionally an Adverb forms the Predicate after the Verb esse: as,  
*bēne, recte est, it is well.*

### SYNONYMS.

1. *Nāvis*, is, f., an ordinary ship for long voyages. *Nāvis ōnērāria*, a ship of burden. *Scāpha*, ae, f., *Cymba*, ae, f. (chiefly poet.), skiff, or boats, for short distances merely.
2. *Culpa*, ae, f. (a mild expression), a fault of any kind. *Scēlus*, ēris, n., positive guilt, wickedness. *Flāgitium*, i, n., a disgraceful crime, a scandal.

3. *Timeo*, ui, 2; *mēto*, ui, 3; to fear danger; the former strictly of that which is *imminent*. *Vēreor*, itus, 2, to respect, reverence:

*Mētuebant eum servi, vērēbantur libēri, cārum omnes hūbēbant, His slaves feared him, his children revered him, and all esteemed him dear.*—Cic.

4. *Urbs*, is, f., a city in reference to its buildings. *Oppidum*, i, n., a fortress or stronghold, fortified town. *Civitas*, atis, f., a community living under the same laws; a state.

*Libērasti et urbem pēriedlo, et civitātem mētū, Thou hast freed both the city from danger, and the state from fear.*—Cic.

*Oppidum* and *urbs* are sometimes used of the same place in the same sentence:

*Phārae, urbs Thessāliae, in quo oppido, &c., Pharae, a city of Thessaly, in which town, &c.*—Cic.

### EXERCISE I.

1. The merchant repairs (his) shattered snips.
2. A dark cloud concealed the moon.
3. Miltiades routed a large army of Persians.
4. It is sweet and glorious (*dēcōrus*) to die for (one's) country.
5. To be free-from fault is the greatest consolation.
6. The riches of the Romans were immense.
7. The most populous<sup>1</sup> cities in Numidia were Utica and Carthage.
8. All things come-to-pass (*fiunt*) by fate.
9. These laws will not always be in force.<sup>2</sup>
10. The sun goes down, and the mountains are shaded.
11. A famine was then raging.
12. If you are in-good-health, it is well.
13. The Athenian generals lauded<sup>3</sup> in Sicily.
14. The papyrus is produced in Egypt.
15. He always feared (*imp rē.*) death.

<sup>1</sup> *Cēlēber*, bris, bre, another form of *orēber*. (intrans.) with *ad* or *in* (with *Acc.*): originally transitive, with *navem* in the *Acc.* as object.

<sup>2</sup> *To be in force*, *vāleo*, ui, 2.

<sup>3</sup> *To laud*, *appello*, pūli, pulsum, 3:

### II.—APPOSITION.

§ 214. Sometimes the Subject is enlarged by the addition of another Substantive descriptive of it. The latter Substantive is said to be in *Apposition* with the former, and is put in the same Case, generally in the same number, and, if possible, in the same Gender.

*Thēmistōcles, impērātor Persico bello, Graeciam servitūte libēravit, Themistocles, commander in the Persian war, delivered Greece from bondage.*—Cic.

*Scēlērūm inventor Ūlysses, Ulysses, contriver of wicked deeds.*—Virg.

*Ōleae Minerva inventrix, Minerva, inventor of the olive.*—Virg.

*Ut ōmītam illas omnium doctrinarum inventrices Athēnas, To say nothing of the famous Athens, inventress of every branch of learning.*—Cic.

*Obs.* In the case of substantives possessing a twofold form, as *māgister*, *māgistro*; *mīnister*, *mīnistra*; *inventor*, *inventrix*; and the like, the Masculine form is used in apposition with Masculine Substantives, and the Feminine with Feminines, as in the preceding examples.

§ 215. When the Substantive in Apposition is not of the same Gender or Number as that to which it refers, the Predicate usually follows the Gender and number of the original subject: as,

Tulliōla, *dēliciōlae nostrae, mūnuscūlum tuum flāgītat, Tullia, my little darling, clamours for your present.*—Cic.

But when the Substantive in apposition is *urbs, oppidum, civitas* or a similar word, the Predicate is made to agree therewith: as,

Volsinii, *oppidum Tuscōrum, concēmātum est fulmīne, Volsinii, a (fortified) town of the Tuscans, was consumed by lightning.*—Plin.

§ 217. Sometimes simple Apposition takes place where in English we should use the words “as” or “when:” as,

Dēfendi rempublicam *jūvēnis, I defended the commonwealth as (or when) a young man.*—Cic.

Nēmo fēre saltat *sōbrius, nīsi forte insānit, Hardly any one dances when sober, unless, perchance, he is out of his mind.*—Cic.

SYNONYMS.

1. Tŷrannus, i, m., *an irresponsible ruler, a despot* (not necessarily a *tyrant* in the English sense of the word):

Tŷrannus fuērat appellātus, sed justus, *He had been called a tyrant, but a just one.*—Nep.

Rex, rēgis, m. (from rēgo, a king, or in a more general sense a master, a ruler:

Rex convīvii, *ruler of a feast.*

Mēmōr actae non *ālio rēge puēritiae, Remembering his boyhood, spent under no other master.*—Hor.

2. Interficio, fēcī, fectum, 3, a general expression, *to slay (in whatever way, from whatever motive).* Nēco, āvi, ātum, 1, *to destroy by wicked or cruel means.* Occido, idi, isum, 3 (from ob and caedo), *to cut down as in open battle.* Trūcīdo, āvi, ātum, 1 (from trux, trūcis, and caedo), *to kill cruelly, to slaughter.*

3. Mūrus, i, m., *any sort of wall, irrespective of its use.* Pāries, ētis, m., *a partition-wall inside a house.* Moenia, ium, n. pl., *city-walls, a defence against foes (from mūnio, to fortify).*

4. Divītiāe, ārum, f., gāzae, arum, f. (poet. word), *riches (as a means of self-gratification).* Ōpes, um, f. pl., *wealth (as the means of obtaining influence).*

5. Reus, i, m., in good writers *an accused, but not necessarily a guilty person:*

Si hābēres nōcentem reum, *If you had a guilty defendant.*—Cic.

Nōcens, entis, part. and adj., and sons, sontis, both signify *guilty:*

Sontes condemnant reos, *They condemn the guilty defendants.*—Plaut.

6. Sōcius, i, m., *one bound by a common interest, a partner, companion.* Sōdālis, is, m., *a comrade, a good friend, a table companion.* Amīcus, i, m., *a friend who sincerely loves.* Sōcius is generally construed with an objective, Sōdālis with a subjective genitive or possessive pron.: as, *sōcius pericūli, culpae, &c.*—but *sōdālis meus, noster, &c.*

PHRASES.

Eng. *To storm;*

Lat. *To take by force, vi cāpio, cēpi, captum, 3.*

, *He does it unwillingly, by compulsion;*

, *He does it unwilling—being compelled (iuvitus cōactus).*

## EXERCISE II.

1. Dionysius the tyrant throughout his whole life was in fear of (feared) plots. 2. Numantia, a populous city in Spain (say of Spain), was taken by Scipio. 3. Alexandria, a wealthy city of Egypt, was founded by Alexander the Great. 4. Aemilius the consul, with (his) army was slain. 5. Deïoces, king of Media, fortified (his) citadel with seven walls. 6. Riches, the incentives to (*gen.*) evil (deeds) are dug out (of the earth). 7. Lysander, the Spartan general, took Lampsacus. 8. O harp, the ornament of Phoebus! 9. (My) Pollio, (thou) noted defence for sorrowing culprits (*dat.*)! 10. Gades, a town in Spain, was founded by the Phoenicians. 11. Our friend Aesop, your beloved (*deliciae*), is dead. 12. The aborigines, a rustic race of men, came into Italy. 13. The wise man does nothing unwillingly, nothing by compulsion. 14. Cato, (when) an old man, began to write history. 15. Friendship was given by nature (to be) the assistant of virtue.

## III.—FIRST CONCORD.

§ 219. *The Nominative Case and Verb.*—A Verb agrees with its Subject or Nominative Case in Number and Person: as,

*Conon magnas res gessit, Conon achieved great exploits.*—Nep.

*Magnus hoc bello Themistocles fuit, Themistocles was great in this war.*—Nep.

*Athenienses omnium civium suorum potentiam extimescebant, The Athenians stood in great dread of the predominance of any of their fellow-citizens.*—Nep.

§ 220. When two or more Substantives form the joint Subject, the Verb is put in the Plural Number: as,

*Castor et Pollux ex æquis pugnare visi sunt, Castor and Pollux were seen to fight on horseback.*—Cic.

*Syphax regnumque ejus in potestate Romanorum erant, Syphax and his kingdom were in the hands of the Romans.*—Liv.

*Vita, mors, divitiæ, paupertas, omnes homines vehementissime permovent, Life, death, riches, poverty, have very great influence upon all people.*—Cic.

*Obs.* When the Subject consists of two Singular Substantives which together form but one idea, the Verb is in the Singular: as,

*Senatus populusque Romanus intelligit, The senate and people of Rome are (lit. is) aware.*—Cic.

*Tempus necessitasque postulat, Time and necessity demand.*—Cic.

## SYNONYMS.

1. *Proclium*, *i*, an engagement, action, or skirmish. *Pugna*, *ae, f.* (fr. root pug, whence pugil, and pugno), generally a close engagement, but often in a general sense for any kind of contest or battle. *Acies*, *ei, f.*, generally a pitched battle; properly the front line of an army, resembling the edge of an instrument.

2. **Frustrā**, *in vain*, said of a man who has gained nothing by his toil:  
*suscipere frustra lāborem, To undertake labour without profit.—Cic.*  
**Nēquidquam**, of one who has *not accomplished his purpose*:  
*Nēquidquam auxilium implōrāre, To beg in vain for help.—Caes.*  
**Irritus** refers to the object, not the subject: **irritum faciēre**, *to render a thing useless or ineffectual.*
3. **Pēto**, *ivi, itum, 3*; **rōgo**, *āvi, ātum, 1*; general terms for *to ask or beg*, whether as a request or a demand. **Postūlo**, *āvī, ātum, 1*, *to demand or claim as a right*:  
*Postulābat māgis quam pētēbat, He rather demanded than requested it.—Cutr.*  
**Flāgīto**, *āvī, ātum, 1*, *to demand energetically, with eagerness and clamour.*  
**Posco**, *pōposci, 3*, *to ask as a right, as a price or salary.*
4. **Incōlūmis**, *e*, and **intēger**, *gra, grum* (from *in, tango*), *unhurt, untouched.*  
**Salvus**, *a, um, sospes, itis, safe* (after exposure to accidents dangerous to life or person).
5. **Pōtus**, *ūs, m., drink.* **Pōtio**, *ōnis, f., the act of drinking.* **Pōtatio**, *ōnis, f.* (frequentative to **pōtio**), *a drinking-bout, drunkenness.*

## EXERCISE III.

1. Crassus waged war in Asia. 2. Caesar engaged in battle with the Helvetii. 3. The Carthaginians in vain sought peace from the Romans. 4. Most of the soldiers come out (*excedo*) of the battle unhurt. 5. The Cimbri and Teutons asked for territory from (*ex*) the Senate. 6. Hunger and thirst are (*Sing. : v. § 220, Obs.*) driven away by food and drink. 7. Ulysses inhabited Ithāca. 8. Some nations live on fish (*abl.*) and the eggs of birds. 9. Truth often begets hatred. 10. The Athenians founded twelve cities in Asia. 11. Xerxes, king of the Persians, invaded Greece. 12. *You*<sup>1</sup> drink wine, but *we*<sup>1</sup> drank water.

<sup>1</sup> The personal pronouns must be expressed, when they are emphatic.

## IV.—FIRST CONCORD—(continued).

§ 221. When Subjects having a common Predicate are of different Persons, the First is preferred to the Second, and the Second to the Third.

*Si tu et Tullia lux nostra vālētis, ēgo et suāvissimus Cīcēro vālēmus, If you and my darling Tullia (= ye) are well, so am I and my sweetest Cīcero (= so are we).—Cic.*

§ 222. When the Subject is a Collective Substantive (“Noun of Multitude”), or a word implying plurality, the Verb is sometimes put in the Plural, especially in the poets: as,

*Tūra fērant plācentque nōvum pia turba Quīrīnum, Let the pious people offer incense and propitiate the new (deity) Quirinus.—Ov.*

*Dēsectam sēgētem magna vis hōmīnum simul immissa cortibus fūdēre in Tibērim, A large body of men was set to work to reap the corn and empty it from baskets into the Tiber.—Liv.*

## SYNONYMS.

1. **Fāri** (1 pers. sing. not found; but *fāris, fāre, fātur*, etc.), properly to *use articulate speech*: hence *infans = non fans, unable to speak*. **Dico**, xi, etum, 3, to *express one's ideas in order*. **Lōquor**, cūtus sum, 3, to *speak as an intelligent being*: hence

*Pēcūdesque lōcūtae, infandum, And (dumb) animals spoke (like men), horrible prodigy!*—Virg.

2. **Pūto**, āvi, ātum, 1, prop. to *lop, to trim up, to bring into shape*: hence to regard a thing on all sides, consider attentively, to *think*. **Arbītor**, ātus sum, 1, to *judge with the authority of an arbitrator*. **Ōpīnor**, ātus sum, 1, expresses mere *opinion or conjecture*, in opposition to actual knowledge. Parenthetically, *ōpīnor* implies diffidence in expressing an opinion:

*Sed ōpīnor, quiescāmus, But, I suppose, we must be quiet.*—Cic.

3. **Rīvus**, i, m., a *small stream of water*. **Flūvius**, i, m., *flūmen*, īnis, n., a *stream* as opposed to stagnant water. **Flūmen** (from *fluō*), also an *abundant flow* whether of water or anything else: as,

*Flūmen verbōrum, a flow of words.*—Cic.

**Amnis**, is, m. (esp. poet.), a *great river*.

4. **Āmoenus**, a, um (ānor 1), *pleasant, agreeable to the eye*, used especially of the country. **Suāvis**, e, *pleasant to the smell*. **Dulcis**, e, *pleasant to the taste, sweet, delicious*. **Jūcundus**, a, um (jūvo and adjectival term. *cundus*), in general sense, *pleasant, delightful*.

5. **Acer**, cris, ere, *eager, zealous in a good sense*. **Vēhēmens**, tis (prob. = *ve-mens, not reasonable*), *violent, zealous, in a bad sense, as from heat or passion*.

6. **Dēcīpio**, cēpi, ceptum, 3, to *deceive (intentionally)*. **Fallo**, fēfelli, falsum, to *lead into an error or mistake*. **Fraudo**, āvi, ātum, 1, to *cheat, defraud*.

## PHRASES.

Eng. *You and I*;

„ *Many a battle*;

„ *Every tenth man*;

„ *All the best men*;

Lat. *I and you*.

„ *Many battles*: multa proelia.

„ *Each tenth man*: decimus quisque.

„ *Each best man*: optimus quisque.

## EXERCISE IV.

1. Neither you nor I have<sup>1</sup> done this. 2. You and I speak most openly to-day. 3. You and your mother think this, (but) I do not. 4. You and he praise the streams of the lovely country (*rus*). 5. Both you and they have waged many a war. 6. Part (of them) are gone away (*Plur.*)<sup>2</sup> 7. Another band of Gauls crossed the Alps, and settled where Verona now is. 8. Some straggled over (*per*) the country, some make-for (*pēto*) the neighbouring cities. 9. The husband said one (*āliud . . . āliud*) thing, and the wife another. 10. Every tenth man was chosen. 11. A great part were wounded or slain. 12. All the best men are<sup>3</sup> the most zealous defenders of liberty. 13. Part of them cover (*lit. load*) the tables.

<sup>1</sup> Plural: St. L. G. 569.

<sup>2</sup> Use the Perfect Tense, which is frequently expressed in English by the

Present Indicative of the verb *to be* and the past participle.

<sup>3</sup> Singular.

## V.—SECOND CONCORD.

§ 223. *The Substantive and Adjective.*—An Adjective agrees with its Substantive in Gender, Number, and Case: as,

*Jam pauca ārātro jūgēra rēgiae  
Mōles rēlinquent,*

*Ere long the princely piles will leave few acres for the plough.—Hor.*

— *nēque te [silēho] mētuenēde certā*

*Phoebe sāgittā,*

*Nor will I hold my peace of thee, Phoebus; to be dreaded for thine unerring shaft.—Hor.*

§ 224. In like manner, the Perfect Participle used in forming the Perfect Tenses of the Passive Voice agrees in Gender and Number with the Subject of the Verb: as,

*Omnium assensu comprōbāta ōrātiō est, The speech was approved by the assent of all.—Liv.*

*Neglectum Anxūri praesīdium (est), The garrison at Anxur was not looked after.—Liv.*

§ 225. When an Adjective or Participle is predicated of two or more Subjects at once, it is put in the Plural Number.

(1.) If the Subjects are *persons*, though of different genders, the Adjective is Masculine: as,

*Pāter mīhi et māter mortui sunt, My father and mother are dead.—Ter.*

(2.) If the Subjects are *things* without life, and of different genders, the Adjective is Neuter: as,

*Sēcundae rēs, hōnōres, impēria, victōriae fortuīta sunt, Prosperity, honours, places of command, victories are accidental.—Cic.*

*Lābor vōluptasque sociētāte quādam inter se conjuncta sunt, Labour and enjoyment are linked together by a kind of partnership.—Liv.*

## SYNONYMS.

1. **Cerno**, *crēvi*, *erētum*, 3 (in the sense of “to see,” no perf. or sup.), properly *to separate*, to distinguish by the senses or the eyes: hence *to behold clearly*, to distinguish one object from another. **Video**, *vidi*, *visum*, 2, signifies *to see with the eyes*, to see because nothing obstructs the vision:

*Aut videt, aut vidisse putat lūmen, He either sees or fancies that he has seen a light.—Ov.*

2. **Grāvis**, *e*, *heavy*, *weighty*. Often figuratively: as,

*Grāvis vino et somno, Overcome with wine and sleep.—Liv.*

*Grāvis testis, a credible witness.—Cic.*

*Tibi grāvis sum, I am troublesome to you.—Cic.*

*Vereor ne tibi grāvis sim, I am afraid of being troublesome to you.—Cic.*

**Ōnērōsus**, *a*, *um*, *too heavy*, *burdensome*. **Ōnērārius**, *a*, *um*, *fit for burden or carriage*.

3. **Fidēlis**, e, *faithful, sincere.*

Conjux fidēlissīma, *a most faithful wife.*—Cic.

**Fidus**, a, um, *trusty, naturally true-hearted.*

4. **Sāpiens**, tis, *wise, judicious :*

Sāpientissimū esse dīcunt eum, cui quod ōpus sit, ipsi vēnat in mentem, *They say that he is the wisest man, to whose own mind occurs whatever may be necessary.*—Cic.

**Prūdēns** (= prōvidēns), *foreseeing, sagacious :*

Prūdēns impendētium mālōrum, *Foreseeing impending disorders.*—Cic.

5. **Appello**, āvi, ātum, 1, *to name ; also to speak to :*

Quis Deus appellandus est ? *What deity must be addressed ?*—Cic.

**Vōco**, āvi, ātum, 1, *to call or name in calling ; also, to summon.*

Qui sāpientes et hābentur et vōcantur, *Who are both thought and called wise.*—Cic.

Vōcāre ad coenam, *to invite to dinner.*—Cic.

**Cīto**, āvi, ātum, 1, *to summon or quote :*

Auctōres cītāre, *To quote authors.*—Liv.

**Nōmīno**, āvi, ātum, 1, *to name or mention (for distinction) :*

Nēfas hābent Mercūrium nōmīnāre Aegyptiī, *The Egyptians hold it as an abomination to mention the name of Mercury.*—Cic.

6. **Ānīmus**, i, m., *the mind as the seat of the passions.* **Mens**, tis, f., *the intellect, the reason.* **Ānīma**, ae, f., *the vital principle, life.*7. **Mors**, tis, f., *natural death.* **Lētum**, i, n. (chiefly poet.), *prop. oblivion* (perhaps fr. λήθη), *also means natural death.* **Nex**, nēcis, f., *a violent death, as a passive to caedes.* **Ōbitus**, exītus, ūs, m., *decease, softer expressions for death, like the Eng. "departure."*8. **Dēleo**, ēvi, ētum, 2, *prop. to blot out : hence, to destroy :*

Jam scripsēram, dēlēre nōlūi, *I had already written and was reluctant to blot it out.*—Cic.

**Oblītēro**, āvi, ātum, 1, *to erase by scraping ; hence to destroy the remembrance of.*

**Ābōleo**, ēvi, Itum (ab, ōleo, to grow), *destroy, to do away with.*

9. **Sīno**, ūvi, Itum, 3, *to permit, i. e. not to put a hindrance in the way of.* **Permitto**, ūsi, ūssum, 3, *to give permission.* It implies that a man has the right to give it. **Indulgeo**, ūsi, tum, 2, *to permit or grant, from forbearance or fondness ; to indulge.* **Connīveo**, xi, 2, *to allow a thing by conniving (winking) at it.*

## PHRASE.

Eng. *Contrary to each other ;*

Lat. *Contrary between themselves, inter se contrāria.*

## EXERCISE V.

1. A trusty friend is discerned in an uncertain matter. 2. Brutus and Cassius stirred up a great war. 3. Ninus was the first king of the Assyrians. 4. Gold is the heaviest of all metals. 5. What animals are the most faithful of all? The dog and the horse. 6. The Spanish grapes are the sweetest. 7. Mithridates was overcome in war by Pompey. 8. Aesop was not (*haud*) undeservedly esteemed wise. 9. Phocion, the Athenian, was surnamed the good. 10. In a free state the tongue and the mind ought to be free. 11. A



kindness and an injury are contrary to each other. 12. The wall and the gate were struck by lightning.<sup>1</sup> 13. Juventas and Terminus did not allow themselves to be removed. 14. Of all things death is the last (*neut.*).<sup>2</sup> 15. A thousand ships were destroyed.

<sup>1</sup> *Say, touched from heaven, de coelo.*

<sup>2</sup> *See St. L. G. 227.*

## VI.—THIRD CONCORD.

§ 228. *The Relative and its Antecedent.*—The Relative agrees with its Antecedent in Gender, Number, and Person: as,

*Ego, qui te confirmo, ipse me non possum, I who am encouraging you, cannot (encourage) myself.*—Cic.

*Nullum animal, quod sanguinem habet, sine corde esse potest, No animal, which has blood, can be destitute of a heart.*—Cic.

*Obs.* The Case of the Relative is determined by its relation to its own clause, which is thus treated as a separate sentence: as,

*Arbores sciret diligens agricola, quarum adspiciet baccam ipse nunquam, The industrious husbandman will plant trees, the fruit of which he will himself never set eyes on.*—Cic.

*NOTE.*—Here the Relative *quarum* is governed by the Substantive *baccam* in the Relative sentence.

§ 229. When the Relative has for its Predicate a Substantive of different gender from the Antecedent, the Relative usually agrees with the Predicate: as,

*Caesar Gomphos pervenit, quod (not qui) est oppidum Boeotiae, Caesar came to Gomphi, which is a town of Boeotia.*—Caes.

*Lævis est animi, justam gloriam, qui (not quae) est fructus verae virtutis honestissimus, repudiare, It is characteristic of a worthless mind to despise just glory, which is the most honourable fruit of true virtue.*—Cic.

§ 230. When the Relative has for its Antecedent a whole proposition, the latter is treated as a Neuter Substantive, and *id quod* is generally used in preference to *quod* alone: as,

*Timoleon, id quod difficilius putatur, multo sapientius tulit secundam, quam adversam fortunam, Timoleon,—a thing which is thought the more difficult,—bore prosperity much more wisely than adversity.*—Nep.

### SYNONYMS.

1. *Sacer, cra, crum, sacred, belonging or devoted to the gods; opp. to Pröfanus:*

*Miscere sacra profanis, To mingle the sacred with the profane.*—Hor.

Sometimes in a bad sense, *accursed;*

*Ego sum malus, ego sum sacer, I am wicked, I am accursed.*—Ter.

*Sanctus, a, um, holy, inviolable, strictly conscientious; opp. to pollütus:*

*Sancti legati, Inviolable ambassadors.*

*Sanctae Virgines, Holy (vestal) Virgins.*—Hor.

*Sanctus jüdex, An incorruptible judge.*—Cic.

*Sacrösanctus a, um (sacer, sancio) increases the idea of sanctus; that which cannot be violated with impunity.*

2. *Perpētūus*, a, um, *lasting, enduring*; relatively, with reference to a definite period, as life. *Sempiternus*, a, um, *enduring, absolutely*, with reference to time itself—as long as time lasts, *everlasting*. *Aeternus*, a, um, *without beginning or end, eternal*:
- Deus beātus et aeternus, The blessed and eternal God.*—Cic.
3. *Dōceo*, ui, etum, 2, *to teach*. *Ēdōceo*, *to make one learn* *Perdōceo*, *to teach perfectly*. *Ērūdio*, i, i, itum, 4 (e, rūdis), lit. *to bring from a rough condition, to initiate in knowledge, to instruct*:
- Stādīōsos dōcendi ērūdiunt et dōcent, Those who are eagerly desirous of learning, they educate and teach.*—Cic.
4. *Possūm* (pōtis sum), pōtui, irr., *I am able*, because I have sufficient power, as from strength or position. *Queo*, 4, irr., *I am able*, because circumstances allow me to do it:
- Posse plūrimū grātiā apud āllīquem, To have very great influence with any one.*—Cic. (*Quire plūrimū would not do.*)
5. *Polleo*, 2 (pondus), *to have considerable means, to be weighty or influential*. *Vāleo*, ui, 2, *to be strong*, as when in good health, *to be equal to an undertaking*.
6. *Tūmulus*, ūs, m. (same root as *tūmeo*), as distinguished from *bellum*, i, n., is *a war of a more terrible character*, and is used generally to denote *a war within Italy, or against the Gauls*. As distinguished from *turba*, ac, f., *confusion*, it expresses more, and signifies *tumult*.

## EXERCISE VI.

1. We are taught by the<sup>1</sup> lessons which are contained in the Holy Scriptures. 2. Helen, who excited a most serious war, was the daughter of Tyndareus. 3. Many towns, which in former times were flourishing, are now overthrown and destroyed (*perf.*). 4. The burden which is well (*bēne*) carried is light. 5. The foundation of enduring fame is justice, without which nothing can be praiseworthy. 6. There is no pain which length of time does not diminish (*subjunctive*). 7. Thebes, which is the capital of Boeotia, was in great commotion. 8. Two consuls were slain in battle, a thing which in no war had happened before. 9. Cumae, which city was then occupied by the Greeks, is in Italy. 10. There is an abundance of those things which men deem (to be) of first importance (*lit. first*). 11. Caius freed his country from a tyrant, a thing which many have wished (to do). 12. This foreseeing, sagacious, intelligent animal, which we call man.

<sup>1</sup> Use *is, ea, id*: St. L.G. 372.

## VII.—THE NOMINATIVE CASE.

§ 231. The Nominative Case is used to denote the Subject of a Sentence: as,

*Ego rēges ējēcī, vos tyrānos intrōdūctis, I expelled kings, ye are bringing in despots.*—Auct. ad Her.

§ 232. The Nominative is also used as descriptive of the subject after the following kinds of Verbs:—

(1.) Verbs which signify *to be* or *to become*: as, *sum, existo, fio, evādo* (*to issue, turn out*) *nascor* (*to be born*), etc.

(2.) Verbs which denote a *state* or *mode of existence*: as, *māneo* (*to remain*), *dūro* (*to endure*), etc.

(3.) Passive Verbs of *naming, making, appointing*: as, *nōmīnor, dicor, appellor* [*also audio, in sense of to be called*]; *creor, fio, dēsīgnor, instituor*, etc.

(4.) Verbs signifying *to seem* or *be thought*: as *vīdeor, hābeor, existīmor, dūcor*, etc.: as,

(1.) *Nēmo rēpente fit turpissīmus, No one becomes utterly base all at once.*—Juv.

*Nēmo nascitur dīves, No one is born rich.*—Sen.

(2.) *Mūnitiōnes integrae mānēbant, The fortifications remained entire.*—Caes.

(3.) *Nūma Pompilius rex creatus est, Numa Pompilius was made king.*—Eutr.

*Iustītia erga deos religio dīcitur, Justice towards the gods is called religion.*—Cic.

(4.) *Sātis altitudo mūri exstructa vīdēbātur, The height of the wall seemed sufficiently raised.*—Nep.

*In rēbus angustis animōsus et fortis appāre, In trying circumstances, show thyself courageous and manly.*—Hor.

## SYNONYMS.

1. *Ōrātiō, ōnis, f., a set speech, a harangue* (usually of an orator). *Sermo, ōnis, m., common familiar talk* (of any person).

2. *Tristis, e, sad, expressing sorrow in the countenance. Moestus, a, um* (fr. *moereo, akin to mīser*), *sorrowful in soul*:

*Quid vos moestas tamque tristes esse conspīcor, Why do I behold you disconsolate and thus crest-fallen?*—Plaut.

3. *Pōpūlus, i, m., the multitude composing a nation, a people, collectively, irrespective of rank or birth*:

*Pōpūlus Rōmānus, The Roman people.*

*Plebs, plēbis, f., also plēbes, ēi, the common people, opposed to the patricians: Rōma triplex ēquātū, plēbe, sēnātū, Rome, thrice mighty in knights, in commons, and in senators.*—Aus.

*Vulgus, i, m. and n., generally in a bad sense, the ill-bred commonalty, the rude ignorant multitude.*

4. *Dīves, ytis, rich, as opposed to poor; wealthy. Lōcūples, ētis, rich in lands or estates, opposed to ēgēnus, a, um, needy. Sometimes figuratively*:

*Auctor vel testis lōcūples, A credible author or witness.*—Cic.

*Lōcūples ōrātiō, An ornate speech.*—Cic.

5. *Cōma (κόμη), ae, f., a head of hair, generally with the accessory idea of beauty. Crīnis, is, m., hair, opposed to baldness. Cāpillus, i, m. (cāput), hair of the head. Pilus, i, m., a single hair or bristle. Caesāries, ei, f., usually a man's head of hair, flowing hair.*

6. *Poēta, ae, m. and f., a poet, prop. one who makes verses (ποιητής). Vātes, is, m. and f., a religious expression—the poet as a sacred person, a bard, a soothsayer. The oracles were delivered in verse, hence poets were called Vates.*

7. *Similis alicujus* and *similis alicui*. With a Gen. *similis* refers rather to internal, moral, likeness. With a Dative to external, physical resemblance:

*Pöplum Römänum majörum similem esse, That the Roman people resembled its ancestors (in character).—Cic.*

*Puro simillimus amni, Exactly like a clear river (in appearance).—Hor.*

## PHRASE.

Eng. *Among the most prosperous;*

Lat. *Prosperous along with the first (cum primis).*

## EXERCISE VII.

1. Custom is a second<sup>1</sup> nature. 2. Clearness is the chief excellence of speech. 3. This old man seems to be sad. 4. After Hostilius, Ancus Martius was appointed king by the people. 5. The people of Crotona (*Crotönienses*) were reckoned among the most prosperous in Italy. 6. The mind, not the cofför of a man, ought to be called rich. 7. Justice towards the gods is called religion, towards one's parents piety. 8. The nation of the Scythians has been always thought to be very ancient. 9. The lion is called the king of quadrupeds. 10. The hair of the ancient<sup>2</sup> Germans is said to have been flaxen. 11. Homer is deservedly called the king of poets. 12. Children are generally supposed to be like their parents. 13. Thou wast called (*audio*, active) king and father. 14. Many dreams turn out true. 15. Greece always wished to be first (*princeps*) in eloquence. 16. The army remained entire. 17. The sun appears to be larger. 18. This entire world is rightly regarded as one commonwealth of mankind. 19. Hercules and Bacchus are reported to have been kings of the East. 20. Tullius and Antonius are declared consuls.

<sup>1</sup> Alter, öra, örum.

<sup>2</sup> Vetus, öris.

## VIII.—ACCUSATIVE OF THE OBJECT.

§ 234. The Accusative denotes the *Direct Object* of an action.

Transitive Verbs of all kinds, both Active and Deponent, govern the Accusative: as,

*Deus mundum aedificavit, God built the world.—Cic.*

*Glöria virtutem tanquam umbra sequitur, Glory follows virtue like a shadow.—Cic.*

*Nulla ars imitari sollertiam naturae potest, No art can imitate the ingenuity of Nature.—Cic.*

*Obs.* 1. Active Transitive Verbs which govern the Accusative case are capable of becoming Passives, the object of the Active Verb becoming in the Passive the Nominative of the subject, and the subject of the Active Verb becoming in the Passive the Ablative of the Instrument or Agent: if the Agent is a living being, the Preposition *a* or *ab* is prefixed: as, *mägister puörum laudat, The master praises the boy*, becomes in the Passive, *puer a mägistro laudatur, The boy is praised by the master*

*Obs. 2.* But the Verbs which govern any other case can be used in the Passive only impersonally: as,

*Invidētur* praestanti flōrentique fortūnae, *Eminent and flourishing fortune is envied.*—Cic. (Lit., *Envy is felt by men for eminent fortune.*)

*Non parcētur* lābōri, *Labour shall not be spared.*—Cic. (Lit., *There shall be no sparing for labour.*)

*Obs. 3.* The principal *apparent* exceptions to the Government of an Accusative by Transitive Verbs will be found at § 291.

§ 235. *Cognate Accusative.*—Intransitive Verbs are sometimes followed by an Accusative of cognate or kindred sense to themselves: as,

*Hac nocte mīrum somniāvi somnium*, *This night I dreamt a strange dream.*—Plaut.

*Vēriſſimum juſjūrāndum jūrāre*, *To swear a most true oath.*—Cic.

*Obs.* This construction is especially used when an Attributive Adjective is employed.

§ 236. Other intransitive Verbs often govern an Accusative by virtue of some transitive meaning implied in them. This is often the case with those verbs which denote a state of mind, like *lūgeo*, *I mourn*, *lūgeo* *ālīquid*, *I mourn on account of something*; *horreo*, *I shudder*, *horreo* *ālīquid*, *I shudder at something*, &c.: as,

*Sēquāni Ariōvisti crūdēlītātē horrēbant*, *The Sequani shuddered at the cruelty of Ariovistus.*—Caes.

*Amōre* *ālīquā* *dēpērire*, *To be dying of love for some one.*—Plaut.

*Contrēmēre* *hastam*, *To tremble at the lance.*—Virg.

Here *horreo*, *dēpēreo*, *contrēmō* (strictly intransitive Verbs), involve the transitive meanings, *to dread*, *to love*, *to fear*, respectively. This idiom is most frequent in the poets.

## SYNONYMS.

1. *Accīpio*, *cēpi*, *ceptum*, 3, *to take what is offered, generally into the hand.*  
*Excīpio*, *ēpi*, *eptum*, 3, *to take, i. e. catch, what is flying, generally into the arms.* *Rēcīpio*, *cēpi*, *ceptum*, 3, *to take into one's care, as into the bosom.*  
*Suscīpio*, *cēpi*, *ceptum*, *to undertake a duty or task imposed (to put one's arm or back to a burden).*

2. *Sāgitta*, *ae, f.*, *an arrow:*

*Aptāre* *nervo sāgittas*, *To fit the arrows to the bowstring.*—Virg.

*Tēlum*, *i, n.* (prob. fr. *τηλόθεν*), *a generic term for any kind of offensive weapon, generally of a missile character.* *Spīculūm*, *i, n.* (from *splea*, an ear of corn), *a dart*, also used of the triangular head of an arrow or javelin:

*Alēxander sāgittā* *ictus est*, *quae in mēdio crūre rēliquērat spīculum*, *Alexander was wounded by an arrow which had left its point behind in the middle of his shin.*—Curt.

3. *Vēnēnum*, *i, n.*, *a drug, medicine, or poison.* Sometimes used of dyeing drugs  
*Aſſyrio* *ſuētūr* *lāna vēnēno*, *The wool is stained with Assyrian dye.*—Virg.

*Vīrus*, *i, n.*, *poison, venom.* Sometimes an offensive stench:

*Vīrus* *pālūdia*, *The smell from the stagnant marsh.*—Col.

4. **Effūgio**, ūgi, Itum, 3, to escape, not merely fly from (like ἀποφεύγω).  
Vincula effūgere, to escape from imprisonment.—Hor.
- Subterfūgio**, ūgi, Itum, 3, to get away secretly, to give the slip (like ἀποδιδράσκω).  
**Aūfūgio**, ūgi, Itum (ab fūgio), to fly from. **Diffūgio**, ūgi, Itum, 3, to fly in all directions (diversim fūgere).
5. **Pōtestas**, ātis, f. (fr. posse), power, lawful authority, as of a magistrate. **Pōtentia**, ae, f., unconstitutional power, predominance. A person in authority is said to be in pōtestāte. **Ditio**, ōnis, f., power, jurisdiction:  
In ditiōne alicujus esse, To be under a man's authority.—Cic.
6. **Bestia**, ae, f., an unreasoning animal. **Bellua**, ae, f. (also bēlua), a great beast. **Fēra**, ae, f., a wild beast. An elephant or hippopotamus would be bellua, but a lion or tiger, fēra.
7. **Vēnēror**, ātus sum, 1, to pray to; hence, to venerate. **Cōlo**, cōlui, cultum, 3, prop. to cherish; hence to regard with honour, worship. **Rēvērēor**, itus sum, 2, to stand in awe of, to show respectful fear.
8. **Māre**, is, n., the sea, as opposed to land. **Aequor**, ōris, n. (aequus), properly a level plain surface, the expanse of the sea when calm. **Pontus**, i, m., the deep sea. **Frētum**, i, n., a narrow part of the sea, a frith.
9. **Sēcūris**, is, f. (sēcō), a butcher's cleaver, to chop meat; an (executioner's) axe. **Ascia**, ae, f., a carpenter's axe to cleave wood.

## EXERCISE VIII.

1. I have received your letter. 2. Daedalus moved his wings. 3. Romulus created a hundred senators. 4. I will sing no songs. 5. I do not fear death. 6. If we follow (*fut.*) nature as our guide, we shall never go astray. 7. Barbarous nations dip their arrows in poison. 8. Hear much (*pl.*), speak little (*pl.*). 9. Themistocles did not escape the animosity<sup>1</sup> of his fellow-citizens. 10. Pompey restored the tribunitian power of which Sulla had left the image without the reality. 11. The Egyptians consecrated almost every species of beasts: the Syrians worship a fish. 12. They are free-born, of whose ancestors none<sup>2</sup> has served in slavery (*acc.*). 13. They run the same course of life. 14. It is better to live one's life moderately and modestly. 15. Nor does he shudder-at the stormy sea. 16. The field seems to mourn-for its master. 17. The Roman matrons mourned-for him as (for) a parent. 18. He fears the Parthian and the icy Scythian. 19. He trembles and shudders-at the rods and axes of the dictator.

<sup>1</sup> Invidia.<sup>2</sup> Nemo, Inis, e.

## IX.—ACOUSATIVE OF THE OBJECT.—(continued.)

§ 238. All Intransitive verbs of motion compounded with the Prepositions *circum*, *per*, *praeter*, *trans*, *sūper*, and *subter*, become Transitives, and govern an Accusative: as,

*Timōtheus Pelōponnēsium circumvāhens Lāconiam pōpūlātus est,*  
Timotheus sailing round Peloponnesus, laid waste Laconia.—Nep.

*Hannibal Alpes cum exercitu transit,* Hannibal crossed the Alps with an army.—Nep.

§ 239. *Many* Intransitive verbs of motion compounded with the Prepositions *ad* and *in*, and *some* compounded with *ante*, *con*, *ex*, and *prae*, become Transitives, and govern an Accusative: as,

*Nāves Gēnuam accessērunt*, *The ships reached Genoa.*—Liv.

*Urbem invādunt*, *They fall upon the city.*—Virg.

*Nēmīnem convēni*, *I have met no one.*—Cic.

*Societātem coīre*, *To form a partnership.*—Cic.

*Mōdum excēdēre*, *To exceed the limit.*—Cic.

*Quantum Galli virtūte cēteros mortāles praeštārent*, *How much the Gauls surpassed the rest of mankind in valour.*—Liv.

*Nēmo eum in āmicitiā antecessit*, *no one excelled him in friendship.*—Nep.

§ 240. Intransitive verbs of rest (*jāceo*, *sēdeo*, *sto*, *sisto*), compounded with *circum*, become Transitives, and govern an Accusative: as,

*Ēquites Rōmāni sēnātum circumstant*, *Roman knights stand around the senate.*—Cic.

## SYNONYMS.

1. **Mons**, *tis*, *m.*, a mountain or range of mountains. **Jūgum**, *i*, *n.* (*jungo*), a mountain ridge. **Cācūmen**, *inis*, *n.*, a summit: **dorsum**, *i*, *n.*, a back-like ridge. **Mons** often signifies a great heap of anything:

*Praeruptus āquae mons*, *A rugged mountainous wave.*—Virg.

*Montes auri*, *Piles of gold.*—Ter.

**Collis**, *is*, *m.*, an easy ascent, a hill. **Tūmulus** (*tūmeo*), *i*, *m.*, any eminence

**Agger**, *ēris*, *m.*, a heap, mound, or terrace (*ad gēro*).

2. **Ruīna**, *ae*, *f.* (*ruo*), a (violent) falling down, downfall: *ruina*, *ruin*. **Strāges**, *is*, *f.* (*sterno*), an overthrow from without. **Strāges**, *havoc*, *butchery*.

*Strāges ruinae sīmīlis*, *A slaughter near akin to entire ruin.*—Liv.

3. **Nonnunquam**, *sometimes*, with the idea of frequency. **Interdum**, *at times*, not often. **Āliquando**, *now and then*, more than once:

*Nonnunquam facta*, *Things done at short intervals.*

*Interdum facta*, *At lengthened intervals.*

*Āliquando facta*, *At very lengthened intervals.*

4. **Rēgio**, *ōnis*, *f.* (*rēgēre*), a vast extent of country. **Prōvincia**, *ae*, *f.*, a country subdued by arms or otherwise:

*Sicilia prima omnium prōvincia appellāta est*, *Sicily was the first of all called a province.*—Cic.

**Plāga**, *ae*, *f.*, a district, *clime*, or tract either of earth or heaven:

*Plāga lactea coeli*, *The milky way.*

5. **Āveo** (no perf. or sup.) 2, *to long for*, *to strive after*, especially for what pleases us, with some degree of impatience. **Dēsīdēro**, *āvī*, *ātum*, 1, *to desire* what one has had, but now feels the loss of: hence *to regret*. **Vōlo**, *vōlui*, *velle*, *to be willing*, *have a mind for*. **Opto**, *āvī*, *ātum*, 1, *to wish*, *prefer*. **Cūpio**, *īvī*, *itum*, 3, *to desire* (most general term). **Gestio**, *īvī*, 4, *to desire eagerly*, and *show it by gestures*.

6. **Cognosco**, ōvi, Itum, 3, *to learn (something before unknown)*. **Agnosco**, ōvi, Itum, 3, *to recognize (something known before)* :

Vet̄erem Anchisen agnoscit ūm̄icum, *He recognizes his old friend Anchises.*—Virg.

**Intelligo**, exi, ectum, 3, *to discern by means of reflection*. **Dignosco**, ōvi, ōtum, 3, *to distinguish*. **Rēcognosco**, ōvi, Itum, 3, *to bring to remembrance* :

Cognoscere de ūlqua re, *To take cognizance of something.*—Cic.

Cognoscere ex ūlqua re, *To know by something.*—Cic.

7. **Magnus**, a, um, *great*, opposed to **parvus**, without any accessory notion. **Grandis**, e, *great*, with the idea of strength and full growth. **Ingens**, ntis, *of extraordinary size*. **Immānis**, e (prob. fr. in, not, and mānus = bōnus), *huge, exciting fear*. **Vastus**, a, um, *vast, irregular in form, out of bounds* :

Vastus ūnimus, *A mind of extravagant aims.*—Sall.

8. **Sēnātus**, ūs, m., *the senate*—either the senators or (by meton.) the place where they met :

In sēnātum vēnit, *He came into the senate.*—Cic.

Sēnātus convocātus erat, *The senate had been convened.*—Cic.

**Cūria**, ae, f., *the building where the senators assembled* :

Vēnit in cūriam sēnātus fr̄quens, *A full assembly of senators came into the senate-house.*—Cic.

Very rarely of the senate itself.

Cūria jūbet, *The senate wills it.*—Cic.

#### PHRASES.

Eng. <i>The midst of the city;</i>	Lat. <i>The middle city (urbs mēdia).</i>
„ <i>As he speaks;</i>	„ (Often) <i>speaking (part.)</i>
„ <i>Young men of Rome;</i>	„ (Often) <i>Rōmāna jūventus.</i>
„ <i>Those who are prosperous;</i>	„ <i>The prosperous (participle).</i>

#### EXERCISE IX.

1. The river Eurōtas flows round Sparta. 2. The Euphrates goes through the midst of Babylon. 3. The Romans climbed over the ruins of the wall. 4. The rivers flowed-beneath the walls. 5. The people are wont sometimes to pass-by the worthy. 6. Pythagoras went-over many barbarous regions (lit. of barbarians) on foot. 7. Thirty tyrants surrounded Socrates and could not<sup>1</sup> break his spirit. 8. I long to have-an-interview-with<sup>2</sup> those whom I myself (*ipse*) have known. 9. The young men of Rome approach the walls. 10. A great fear suddenly came-upon the soldiers. 11. Both you and I have exceeded (the bounds of) moderation. 12. A crowd of friends surrounds the prosperous. 13. The Roman knights stand round the senate. 14. Six lictors surround him as he speaks.

<sup>1</sup> *And . . not, nēque.*

<sup>2</sup> *Convēnio, vēni, ventum, 4, with acc.*

#### X.—INTRANSITIVE VERBS WITH THE ACCUSATIVE.

§ 241. These five Impersonal Verbs, *pūdet, it shameth; tædet, it wearied; poenitet, it repenteth; piget, it grieveth; and*



*miseret, it pitieth (affects with pity)*; take an Accusative of the Person *whom the feeling affects*. The object of the feeling is put in the Genitive: as,

*Mē piget stultitiæ meæ, I am vexed at my folly.*—Cic.

*Timothei post mortem pōpulum iudicii sui poenituit, After the death of Timotheus the people repented of their judgment.*

*Obs.* The Object (or cause) of the feeling is sometimes expressed by an Infinitive Mood or clause: as,

*Non me vixisse poenitet, I repent not having lived.*—Cic.

*Quintum poenitet, quod animum tuum offendit, Quintus is sorry that he has wounded your feelings.*—Cic.

§ 242. In like manner *dæcet, it is becoming, and dædæcet, it is unbecoming*, take an Accusative of the Person: as,

*Oratorem minime dæcet irasci, It very ill becomes a speaker to lose his temper.*—Cic.

*Obs.* In like manner the Impersonals *jūvat, it delights; lætet, fallit, fugit, praetērit, it escapes (notice); oportet, it behoves*, take an Accusative of the Person.

#### SYNONYMS.

1. *Sēnex, is, m., an old man*, one beyond his sixtieth year. *Vētus, æris, ancient, of old standing.* *Grandævus* or *longævus, a, um, very aged.*

2. *Consilium, i, n., counsel, advice, design, project.* *Sententia, æ, f., a (decided) opinion:*

*Dat consilium de animi sententia, He gives advice according to his mind's conviction.*

3. *Pœna (ποινή), æ, f., a satisfaction, hence punishment* of any kind, corporal, capital, or by imprisonment, as an atonement for an offence.

*Octo poenarum genera in legibus continentur, Eight species of punishments are contained in the laws.*—Cic.

*Mulcta (multa), æ, f., fine*, originally in cattle, but afterwards in money:

*Mulctare aliquem poenâ et mulctâ, To visit a man with punishment and fine.*—Cic.

4. *Peccatum, i, n., a transgression*, what a man knows to be wrong. *Delictum, i, n., a fault*, strictly of omission. *Culpa, æ, f., any fault.*

5. *Paupertas, ætis, f., humble or poor circumstances*, not actual want of the necessaries of life. *Egestas, ætis, f., destitution, extreme poverty.* *Înōpia, æ, f., scarcity, need of help.* *Penûria, æ, f., scarcity, dearth.*

6. *Sîmûlo, avi, âtum, l, to pretend what does not exist.* *Dissîmûlo, avi, âtum, to conceal what does exist:*

*Spem vultu sîmulat, In his features he feigns a hopeful look.*—Virg.

*Dissîmulat metum, He conceals his fears.*—Hor.

7. *Hōmo, inis, m. and f., a man, a human being*, including both sexes. *Vir, vîri, m., a man (not a woman)*; hence, *a husband*. Frequently a distinguished man.

*Vir bonus, rather than bonus hōmo.*

## EXERCISE X.

1. You are ashamed of your negligence. 2. I am vexed at the morals of the state. 3. Your enemies repent of their intemperance. 4. I pity that old man. 5. I am entirely weary of life. 6. God never repents of his first design. 7. I am not only vexed-at but also ashamed of my folly. 8. Men pitied their punishment not more than the crime by which (*abl.*) they had merited punishment. 9. He repeats his sin<sup>1</sup> who is not ashamed of it.<sup>2</sup> 10. Many are ashamed of poverty, even (though) honourable. 11. Myrtle does not misbecome a servant. 12. It by no means becomes an orator to be angry: to pretend (to be so) does not misbecome him. 13. Anxious speech becomes not a philosopher. 14. It becomes a praetor to have not only temperate hands, but also eyes. 15. It will delight me to have perished by the hands of men. 16. Priam eluded the watch-fires (*ignes*) and the camp hostile to Troy. 17. It behoves me to do this. 18. But it does not escape you how difficult this is (*subjunc.*).

<sup>1</sup> Say, *sins twice.*<sup>2</sup> Say, of (*his*) *sin.*

## XI.—DOUBLE ACCUSATIVE.

§ 243. Verbs of *teaching* and *concealing* take a double Accusative after them—one of the thing and another of the person: *as*, *dōceo*, *I teach* (with its compounds); *cēlo*, *I conceal*, *hide from*: *as*,

*Quis mūsicam dōcuit Epāminondam*, *Who taught Epaminondas music?*—Nep.

*Non cēlāvi te sermōnem hōmīnum*, *I have not kept from you the men's discourse.*—Cic.

*Obs. Accusative after a Passive Verb.*—When a Verb of *teaching*, &c. is turned into the Passive, the thing taught may still remain in the Accusative: *as*,

*L. Marcius omnes militiæ artes edoctus fuerat*, *Lucius Marcius had been taught all the arts of war.*—Liv.

§ 244. Some verbs of *asking*, *entreating*, and *demanding* take a double Accusative after them—one of the thing and another of the person: *as*, *interrōgo* and *percontor*, *I ask*; *ōro*, *I entreat*, *rōgo*, *I ask* or *entreat*; and *posco* (*rēposco*), *flāgīto*, *I demand*: *as*,

*Lēgāti Verrem sīmūlācrum Cērēris rēposcunt*, *The envoys demand back from Verres the statue of Ceres.*—Cic.

*Caesar frumentum Aeduos flāgītābat*, *Caesar kept demanding corn of the Aedui.*—Caes.

## SYNONYMS.

1. *Jūventus*, *ūtis*, *f.*, *the time of youth*, by meton. *those in a state of youth*:  
*Ībique Jūventūtem exercuit*, *And in those pursuits he spent his early life.*—Sall.  
*Omnis Jūventus convēnerant.* *All the young men had assembled together.*

**Jūventa**, ae, *f.*, the season of youth. **Jūventas**, ātis, *f.*, the goddess of youth. The goddess of youth is however sometimes expressed by either *jūventus* or *jūventa* :

*Jūventūtis aedes in Circo Maxīmo, The temple of the goddess of youth in the Circus Maximus.*—Liv.

2. **Īmāgo**, Inis, *f.* (root *im*—whence *Im̄tor*—or, with a sibilant, *sim*, whence *sīm̄lis*), a likeness, a copy of a thing whether in sculpture or painting, or in idea. **Sim̄lācrum**, i, *n.* (*sim̄lo*), any figure made to resemble something else : esp. an image. **Effigies**, ēi, *f.* (*effigēre*), not used of painting, but of sculpture—a bust. **Stātua**, ac, *f.* (*stāre*), allied in meaning to *sim̄lācrum*—the latter usually means the sacred figure of a god ; the former the statue of a man :

*Sim̄lācra deōrum immortalium dēpulsā sunt, et stātuae vētērum hōmīnum dējectae, The images of the immortal gods were cast out, and the statues of the ancients thrown down.*—Tac.

3. **Aevum**, i, *n.* (*aiōv*), a very long space of time, an age. **Tempus**, ōris, *n.*, time (in general) ; also a point of time, an epoch—hence an opportunity, a seasonable time.

*Tempōre, et in tempōre advēnis, You come seasonably, and at the very nick of time.*—Ter.

**Tempestas**, ātis, *f.*, an entire space of time—a period, a season (*καρπός*).

## PHRASES.

Eng. <i>Lastly</i> ;	Lat. <i>At the last, ad extrēmum.</i>
„ <i>I hide this from you ;</i>	„ <i>I hide you this.</i>
„ <i>To make great demands ;</i>	„ <i>To demand great things.</i>

## EXERCISE XI.

1. The wise man will teach his sons justice, frugality, temperance, (and) fortitude. 2. I hide these things from Alcibiades. 3. Minerva instructed Cicero in all accomplishments (arts). 4. Catiline instructed the young men in wicked deeds. 5. Philosophy has taught us all things. 6. My son has not concealed these things from me. 7. I did not conceal from you the conversation of Ampius. 8. They are ridiculous who teach others what they themselves have not tried. 9. We ought not to conceal our opinion from our friends. 10. Porcius Cato was asked his opinion. 11. The Latin legions, by long association, had been made-familiar-with (*ēdōcēre*) the military tactics (*mīlītia*) of the Romans. 12. Cicero, by means of (*per*) the ambassadors, had been taught everything. 13. He demanded of the parents a price for (*pro*) the burial of their children. 14. They demanded from him the statue of Ceres and Victory. 15. The people demanded corn of me. 16. This, lastly, I particularly<sup>1</sup> ask of you. 17. No one will ask you my age. 18. (For) nothing beyond do I importune the gods—nor do I make greater demands<sup>2</sup> of my powerful friend.

<sup>1</sup> Magnōpōre.

<sup>2</sup> Flāgīto : see Phrases.

## XII.—DOUBLE ACCUSATIVE—(continued).

§ 245. *Factitive Accusative*.—Verbs signifying to make or appoint, to name, to reckon or esteem, and the like, take after them a double Accusative—one of the Object and the other of the Predicate to that object (Factitive Acc.): as,

Ancum Martium rēgem (*Fact. Acc.*) pōpulus creāvit, *The people made Ancus Martius king.*—Liv.

Cicērōnem ūnīversa civitas consūlem (*Fact. Acc.*) dēclārāvīt, *The whole state declared Cicero consul.*—Cic.

Rōmulus urbem ex nōmīne suo Rōmam (*Fact. Acc.*) vōcāvit, *Romulus called the city Rome from his own name.*—Eutr.

Contempsit Sicūlos, non duxit (eos) hōmīnes (*Fact. Acc.*), *He despised the Sicilians; he did not take them for human beings.*—Cic.

*Obs.* The Factitive Accusative becomes a Predicative Nominative after the Passive of the above verbs: see § 232.

§ 246. *Transitive Verbs compounded with trans and circum*, as transjicio, transduco, transporto, to carry across, and circumduco, to lead around, take after them a double Accusative, one of the person, and the other of the thing crossed: as,

Āgēsīlāus Hēllespontum cōpiās trājēcīt, *Agessilaus carried his troops across the Hellespont.*—Nep.

Hannībal nōnāgīnta millia pēdītum Ibērum trādūxit, *Hannibal carried ninety thousand foot-soldiers across the Iberus.*—Liv.

Pompēius Roscillum omnia sua praesidia circumduxit, *Pompeius led Roscillus round all his entrenchments.*—Caes.

*Obs.* 1. In such cases one Accusative is governed by the Verb, and the other by the Preposition in composition.

*Obs.* 2. In the Passive one of the two Accusatives remains: as,

Mājor multītūdo Germānōrum Rhēnum trāsdūcitur, *A greater multitude of Germans is carried across the Rhine.*—Caes.

## SYNONYMS

1. *Dūx*, dūcis, *m.* and *f.*, a leader, a general:

Dux grēgis, *the ram.*—Virg.

Dux armenti, *the bull.*—Ov.

*Ductor*, ōris, *m.*, a guide:

Ductor dūcum, *a guide for the chiefs, i.e. commander-in-chief.*—Sen.

*Impērātor*, ōris, *m.*, a commander or emperor. When used in reference to a general it followed his name; when used of the Caesars it preceded it (see St. L. Gr. 937). M. T. Cicēro Impērātor. Impērātor Augustus.

2. *Occāsio*, ōnis, *f.*, an opportunity offered by chance to undertake anything, used in general sense. *Opportūnitas*, ātis, *f.*, convenience of time, place, or any circumstance whatever enabling one to undertake anything with facility and a good prospect of success:

Opportūnitas tempōris, *convenience of time.*—Cic.

Opportūnitas loci, *the favourable nature of the position.*—Caes.

2. **Hostis**, is, m. and f., anciently the same as *pērēgrīnus*, a foreigner, hence public or foreign enemy in war. **Īnīmīcus**, i, m., a private, personal, foe; also used properly to express an enemy of his country.

Omnibus rēpublicae ĩnīmīcis esse me ācerrīmum hostem prae me fēro, *I openly declare myself a most untiring foe to all enemies of the commonwealth.*—Cic.

**Adversārius**, i, m., a generic term for an opponent whether in the field, a court of justice, or in politics; an adversary, a resisting foe.

4. **Dūco**, xi, ctum, 3, to lead. **Ducto**, āvi, ātum, 1, frequent. of *duco*: to have the lead of (troops): often equivalent to *deceive, delude, lead by the nose, in a bad sense*:

Dūcente [not ductante] deo, *Under the guidance of the god.*—Virg.

5. **Nōmen**, ĩnis, n., the name of the gens to which a man belonged. **Praenōmen**, ĩnis, n., the name which marked the individual. **Cognōmen**, ĩnis, n., the family name. **Agnōmen**, ĩnis, n., a supplementary name, a name given on account of some exploit. In *Lūcius Cornēlius Scīpio Afrīcānus*, *Lucius* is the praenomen, *Cornelius* the nomen, *Scipio* the cognomen, and *Africanus* the agnomen.

6. **Beātus**, a, um, expresses a contented and happy condition of mind, as that of a man who desires no more than he has. **Fēlix**, ĩcis, fortunate, happy, prosperous. **Fortūnātus**, a, um, favoured of fortune:

Si est ěnim quod dēsīt, ne beātus quīdem est, *For if he want anything, a man cannot indeed be happy.*—Cic.

Si quis rēpublicae sīt infēlix, fēlix esse non pōtest, *If a man bring misfortune on his country, fortunate he cannot be.*—Cic.

O fortūnātus nīmium, *O too highly favoured (husbandmen!).*—Virg.

7. **Incendo**, di, sum, 3; **accendo**, di, sum, 3; **inflammo**, āvi, ātum, 1; all signify to set on fire, to burn. **Incendēre**, from within, to destroy by burning: **accendēre**, at a single point, to set light to, to kindle a lamp or candle. **Inflammāre**, to put into a blaze either from within or without. **Succendo**, si, sum, 3, to set on fire from beneath, as a funeral pile. **Crēmo**, āvi, ātum, 1, to destroy by burning: **concrēmo**, to reduce to ashes.

## PHRASES.

Eng. Time for an action, etc.;	Lat. Time of an action, tempus actionis also tempus āgendi, or ad āgendum.
„ Not only, but even;	„ Non sōlum, sed (vērūm) ētiam.
„ Much;	„ (Osten) Many things, multa.

## EXERCISE XII.

1. The Romans appointed Q. Fabius general. 2. All the centuries declared Sulla (to be) consul. 3. They call the convenient time for an action, an opportunity. 4. They decide (*jūdicō*) Antonius to be not only not consul, but even an enemy. 5. He considers him (to be) an enemy. 6. He called the city Antioch from (*ex*) the name of his father Antiochus. 7. You will not rightly call (*fut. perf.*) him happy who possesses (*partic.*) much. 8. They appoint Licinius Calvus tribune of the soldiers. 9. They appointed patricians as tribunes of the soldiers with consular power. 10. He leads his army over the Rhone. 11. Caesar sets the town on fire and leads his army across the Loire. 12. Caesar leads the cavalry over the bridge. 13. He had conveyed a large part of the cavalry over the river. 14.

The Helvetii had already conveyed three parts<sup>1</sup> of their forces across the river. 15. In those ships he transports his soldiers over the river. 16. Ho (*eho*)! slave (*puer*), lead that (*iste*) man round these rooms.

<sup>1</sup> When the numerator of a fraction | the ordinal for the denominator is is only one less than the denominator | often omitted.

### XIII.—ACCUSATIVE OF TIME AND SPACE AND ACCUSATIVE IN EXCLAMATIONS.

§ 247. Names of Towns and small Islands are used in the Accusative without a Preposition after Verbs signifying *Motion towards*. For examples, see § 259 in the Appendix on the Construction of names of Towns.

§ 249. Duration of Time and Extent of Space are put in the Accusative, answering to the questions—*How long? How far? How high? How deep? How broad? How thick?* as,

Pædem e villâ adhuc cgressi non sūmus, *As yet we have not stirred one foot from the (country) house.*—Cic.

Quaedam bestiolæ unum diem vivunt, *Some insects live but one day.*—Cic.

Pæricles quadrāginta annos præfuit Athēnis, *Pericles governed Athens for forty years.*—Cic.

Campus Marāthon ab Athēnis circiter millia passuum dæcem æbet, *The plain (of) Marathon is distant from Athens about ten thousand paces.*—Nep.

Millites aggærem lātum pædes trècentos trīginta, altum pædes octōginta exstruxerunt, *The soldiers constructed a mound 330 feet wide and 80 feet high.*—Caes.

(Without the Adj. *latus, altus*. the Genitive would have been used: see § 274.)

§ 250. The Accusative is used in exclamations, either with or without an Interjection: as,

*Me caecum, qui hæc ante non vidërim, My blindness not to have seen this before!*—Cic.

*O vim maximam erroris, O the enormous power of error!*—Cic.

*Eheu mē misërum, O hapless me!*

*Pro deorū atque hōmīnum fidem! In the name of gods and men!*—Cic.

*En quātuor aras, Lo, four altars.*—Virg.

*Obs. 1.* But *en* and *ecce* are quite as frequently found with the Nominative: as, *Ecce tuæ literas (sc. sunt) de Varrōne, There is your letter about Varro.*—Cic.

*Obs. 2.* *Hei* and *vae* are construed with the Dative: as, *Vae victis, Woe to the conquered.*—Liv.  
*Hei misëro mihi, Woe to wretched me.*—Ter.

## SYNONYMS.

1. **Oppugno**, āvi, ātum, *to assault*. **Obsideo**, ēdi, essum, 2 (ob sēdeo), *to besiege*:  
 Consiliis ab oppugnandā urbe ad obsidendam versis, *Their plan having changed from an assault upon the city to besieging it.*—Liv.
2. **Amplius**, māgis, plus, are all comparatives, and imply *superiority*. **Amplius** is used of *extent, quantity, duration*. **Magis** relates to *quality*, and plus to *number*.  
 Nec vidētur quicquam māgis ēlēgans, *Nor does anything appear to be more elegant.*—Cic.  
 Noctem non amplius ūnam falle dōlo, *Delude her for just one night, no more.*—Virg.
3. **Trabs**, trābis, *f.*, or **Trābes**, is, *f.*, is a *long narrow beam*, like a pole. **Tignum**, i, *n.*, *one shorter and thicker*, like a block. The cross-beams of a building are trābes:  
 Nexae trābes aere, *Cross-beams bracketted together with brass.*—Virg.  
 The poets sometimes use trabs of a ship:  
 Ut trābe Cypriā Myrtōum pāvīdum nauta sēcet mārē, *That he, as a craven sailor, should, in a bark of Cyprian timber, plough the Myrtoan deep.*—Hor.
4. **Fermē** and **Fērē** are used to save the accuracy of an expression, like our *about, near about* (less or more), *as nearly as can be stated*. **Prōpē** is *nearly, not quite*. **Paenē** is opposed to **plānē**; *almost*. Both **Prōpe** and **Paene** often qualify an expression, which may be hyperbolical.

## PHRASE.

Eng. *He used to do it* ;Lat. (*often*) *Faciēbat.*

## EXERCISE XIII.

1. Dionysius was tyrant of Syracuse thirty-eight years. 2. The city of Troy was besieged for ten years because of (*ob* with *acc.*) one woman. 3. The elephant is said to live two hundred years. 4. Augustus used to sleep not more than seven hours. 5. Zama is distant from Carthage a journey of five days. 6. Saguntum was situated nearly a mile from the sea. 7. He carried a rampart, six feet high, from the camp to the water. 8. Antiōchus constructed a moat six cubits deep (and) twelve wide. 9. Those-armed-with-a-spear (*hastāti*) were the first line (*ācies*), distant from each other (*inter se*) a moderate space. 10. Upright beams, distant from each other two feet, are erected in the earth. 11. O wicked man! 12. O wolf, excellent guardian, as the saying is,<sup>1</sup> for the sheep!<sup>2</sup> 13. O the affectionately written letter of Brutus! 14. O once happy Roman generals! 15. Eminent man and distinguished citizen! 16. In the name of the gods, a disgraceful crime! 17. Ah luckless man! 18. Woe is me; from what hopes have I fallen! 19. O abandoned and audacious man! 20. Woe is me, I am afraid to speak!

<sup>1</sup> Ut aiunt, or quod aiunt. The phrase | the sentence—it never stands first.  
 always follows one or more words in | <sup>2</sup> Genitive.

## XIV.—ACCUSATIVE OF CLOSER DEFINITION.

§ 251. The Accusative is used, especially by the Poets, after Verbs, Participles, and Adjectives, to indicate the part of the Subject specially referred to: as,

Hannibal, *adversum fēmur grāviter ictus, cecidit*, Hannibal fell severely wounded in the fore part of the thigh.—Liv.

Equus *tremit artūs*, The horse trembles in its limbs.—Virg.

Fēminae *nūdæ brāchia et lācertos*, Women with both the lower and upper part of the arm bare.—Tac.

Trājectus *pēdes*, With the feet pierced.—Virg.

*Obs.* In prose, the Ablative is more generally used: as,

*Pēdibus aeger*, Diseased in the feet.—Cic.

*Capti oculus talpæ*, Moles maimed in the eyes (i.e. blind).—Virg.

§ 252. Sometimes, by a Greek idiom, a Passive Verb is used in a middle sense, and made to govern an Accusative: as, *induor, amīcior*, I clothe, put on myself; *exuor*, I strip off (from myself); *cingor, accingor*, I gird on myself; and the like: as,

*Inūtile ferrum cingitur*, He girds on the bootless steel.—Virg.

*Andrōgei galeam induitur*, He puts on the helmet of Androgeus.—Virg.

*Obs.* On this principle must be explained Horace's,

*Suspensi lōcūlos tībūlamque lācerto*, With their satchels and tablet swinging at their elbow. (Suspensi, having fastened to themselves: ἀνηρημένοι.)

§ 254. The Accusative is used adverbially in the expressions *magnam (maximam) partem*, for the most part; *vicem*, on account of; *secus, sex*; *cetera*, in other respects; *nihil*, not at all: as,

*Suēvi maximam partem lacte atque pecore vivunt*, The Suevi for the most part live on milk and cattle.—Cic.

*Tuam vicem saepe doleo*, I often grieve on your account.—Cic.

*Liberiorum capitum virile secus ad decem millia capta*, Ten thousand free persons of the male sex were taken.—Liv.

*Vir cetera egregius*, A man excellent in other respects.—Liv.

## SYNONYMS.

1. *Ico, Ici, ictum*, 3, properly to strike, to reach with a blow, chiefly by throwing; especially *Icōre foedus*, to strike a treaty. *Verbō, avi, atum*, 1, to beat, batter. *Fērio* (percussī, percussū), 4, to strike by a violent blow:

*Arīete mūrum fērire*, To strike a wall with the ram.

*Percūtio, ussi, usum*, 3 (supplies the deficiencies of *fērio*), to shake with a blow, strike violently:

*Fulmine percūti*, To be shaken by lightning, by a thunderbolt, whereas *fulmine ictus* means only, reached or struck by lightning.—Cic.

*Lēviter ictus* is more correct than *lēviter percussus*.



2. **Brāchium** (βραχίον). *i.*, *acc.*, the arm; especially, from the elbow to the wrist. **Lācertus**, *i.*, *m.*, the arm from the shoulder to the elbow:  
*Laudat brāchia et nōdos mēdiā plus parte lācertos, He praises her arms, and the upper part bare more than half way down.—Ov.*  
**Ulna**, *acc.*, *f.*, the whole arm from the shoulder to the hand, serving as a measure—*an ell.* **Cūbītus**, *i.*, *m.*, the elbow.
3. **Saucio**, *acc.*, *ī*, *ātum*, *1*, to wound in any way. **Vulnēro**, *acc.*, *ī*, *ātum*, *1*, to wound by a cut or thrust.  
*Servi nonnulli vulnērantur, ipse Rubrius in turbā sauciātur, Some of the slaves are wounded, Rubrius himself gets a blow in the crowd.—Sall. fr.*  
**Laedo**, *acc.*, *si*, *sum*, *3*, to hurt in any way.
4. **Glādīus**, *i.*, *m.*, the usual term for a sword. **Ensis**, *is*, *m.*, rather a poetical term. Livy once uses it in the same sense as glādīus. Glādīus, is a broad, cutting sword. **Sica**, *acc.*, *f.*, a dagger, (†sēcāre) generally the unfair secret weapon of the assassin. **Pūgio**, *ōnis*, *m.* (pungēre), a dagger or short sword. *often worn by magistrates and others.*
5. **Vincūlum**, *i.*, *n.* (vincīre), anything that binds:  
*Linea vincūla, ties made of flax.—Virg.*  
**Cātēna**, *acc.*, *f.*, an iron or metal chain:  
*Stridor tractae cātēnae, The rattling of a chain trailing along (the floor). Virg.*  
**Lāqueus**, *i.*, *m.*, a string with a running knot, or halter:  
*Collum in lāqueum insērere, To put the neck into a halter.—Cic.*
6. **Āmīcio**, *ī*, *ectum*, *4*, to clothe, used exclusively of outer garments. **Induo**, *ui*, *ūtum*, *3*, to put or draw on (clothes). **Vestio**, *ī*, *ūtum*, *4*, of clothes for the protection or ornament of the body:  
*Pallium quo āmictus, soccos quibus indūtus est, The cloak in which he was enveloped, and the shoes which he had put on.—Cic.*

## PHRASES.

Eng. <i>The same as;</i>	Lat. <i>The same which.</i>
„ <i>His leg was struck;</i>	„ <i>He was struck (as to) his leg (acc.).</i>
„ <i>I especially care for this;</i>	„ <i>I care for this alone (unum).</i>
„ <i>To make this boast;</i>	„ <i>To boast this (neut.).</i>
„ <i>Twice or thrice, not more;</i>	„ <i>Bis terve.</i>
„ <i>Two or three times, or more;</i>	„ <i>Bis terque. [(acc.).</i>
„ <i>This is for the most part;</i>	„ <i>This is (as to) the most part</i>
„ <i>Many of the male sex;</i>	„ <i>Many the male sex (acc.).</i>

## EXERCISE XIV.

1. He was struck with a stone on the right knee. 2. He was wounded in both arms<sup>1</sup> by the downfall of the bridge. 3. Apollo, with his fair<sup>2</sup> shoulders clothed with a cloud. 4. Lo the Trojan boy, with his honourable head uncovered! 5. With his temples still bare, to his side he had girt (*accingo*) his sword. 6. The Trojan women stand round with their hair dishevelled, according to custom. 7. Seven virgins clothed themselves in a long robe. 8. He puts on the robe that he had before put off. 9. She had one foot free<sup>3</sup> from fetters. 10. He encourages his companions, and puts on his armour. 11. He returned clad in the spoils<sup>4</sup> of Achilles. 12. I especially remind you of this one thing.<sup>5</sup> 13. In other respects<sup>6</sup> I agree with Crassus (*dat.*). 14. Those admonitions<sup>7</sup> which we get from nature. 15. She is able

to make the same boast as Cyrus. 16. He attacks him (while) making this boast. 17. This one thing you aim at, to avert from the state the efforts of Antonius. 18. I received letters from you not more than two or three times at-most.<sup>6</sup> 19. Our speech consists in great part of iambs (*abl.*). 20. You are angry on our account. 21. A multitude of people of the male and female sex. 22. Bocchus in other respects was ignorant of the Roman people (*gen.*).

- <sup>1</sup> Sing. *Both*, *uterque*.  
<sup>2</sup> *Candens*, *ntis*: say, *clothed* (*ämict-*  
 (us) *as to his fair shoulders*.  
<sup>3</sup> *Exūta* *erat*, with acc.  
<sup>4</sup> *Exūvias* *indūtus*.

- <sup>5</sup> *Hoc unum*: St. L. G. 253.  
<sup>6</sup> *Cetera*.  
<sup>7</sup> Say, *those (things) which we are ad-*  
*monished*.  
<sup>8</sup> *Summum*.

### XV.—CONSTRUCTION OF NAMES OF TOWNS.

§ 257. In answer to the question *Where?* names of towns and small islands are put in the Genitive, if the Substantive be of the First or Second Declension and Singular; in all other cases in the Ablative without a preposition: as,

*Rōmæ* *Consules*, *Athēnis* *Archontes*, *Carthāgine* *Suffētes*, *sive* *jū-*  
*dices*, *quōtannis* *creābantur*, *At Rome Consuls, at Athens Archons, at*  
*Carthage Suffetes, or judges, were elected annually.*—Nep.

*Tībūre* *Rōmam* *āmo*, *When at Tivoli I am in love with Rome.*—Hor.

*Thēbis*, *Argis*, *Ūlūbris*, *At Thebes, Argos (Argi), Ulubrae.*—Hor.

*Diōnysius* *Cōrinthi* *puēros* *dōcēbat*, *Dionysius taught boys at Corinth.*  
 —Cic.

§ 258. After the same manner are used the following Substantives: *dōmi*, *at home*; *hūmi*, *on the ground*; *rūre*, *more frequently rūri*, *in the country*; *militiæ*, *belli*, *in the field*: as,

*Vir dōmi* *non solum* *sed etiam* *Rōmæ* *clārus*, *A man famous not*  
*only at home (in his own country) but also at Rome.*—Liv.

*Non eadem dōmi* *quæ militiæ* *fortūna* *erat* *plēbi* *Rōmānæ*, *The*  
*Roman commons had not the same good fortune at home as in the field.*—  
 Liv.

*Vir dōmi* *bellique* *fortissimus*, *A man most valiant at home and in the*  
*field.*—Vell.

*Forte evēnit* *ut rūri* (or *rūre*) *essēmus*, *It so happened that we were*  
*in the country.*—Cic.

*Obs.* *Domi* is also used with *meæ*, *tuæ*, *suae*, *nostræ*, *vestræ*, and *aliēnæ*; but if any other Adjective or a Possessive Substantive is used with it, the preposition *in* is more common, as *in illā dōmo*; *in dōmo publicā*; *in dōmo Cæsāris*.

§ 259. In answer to the question *Whither?* names of towns and small islands are put in the Accusative without a preposition: as,

Cārius primus ēlēphantos quātuor Rōmam duxit, *Curius first brought four elephants to Rome.*—Eutr.

Pausaniam cum classe commūni Cyprum atque Hellespontum misērunt, *They sent Pausanias with the combined fleet to Cyprus and the Hellespont.*—Nep.

*Obs.* The poets use the same construction with the names of countries, and Substantives generally: as,

Itāliam vēnit, *To Italy he came.*—Virg.

Verba rēfers aures non pervēnientia nostras, *Words thou repeatest which reach not to our ears.*—Ov.

§ 260. The Accusatives dōmum, *home*; and rus, *to the country*, have the same construction as Names of Towns: as,

Sēmēl ēgressi, nunquam dōmum rēvertēre, *Having once gone abroad, they never returned home.*—Cic.

Ego rus ibo, atque ibi mānēbo. *I will go into the country and remain there.*—Ter.

§ 261. In answer to the question *Whence?* names of towns and small islands are put in the Ablative without a preposition: as,

Diōnysius Plātōnem Āthēnis arecessivit, *Dionysius sent for Plato from Athens.*—Nep.

Dēmārātus, Tarquīnii rēgis pāter, Tarquīnios Cōrintho fugit, *Demaratus the father of King Tarquinius fled from Corinth to Tarquinius.*—Cic.

*Obs.* In the same way are used dōmo, *from home*; rūre, *from the country*.

#### SYNONYMS.

1. Mōrior, mortuus sum, 3, *to die in any way*. Oppēto, ivi, Itum, 3 (with mortem sometimes expressed, but generally understood) is used of a death which might have been, but has not been, avoided, e.g. in battle, or in any hazardous enterprise:

Quis ante ōra pātrum contigit oppētēre, *Whose happy lot it was to die in sight of their fathers.*—Virg.

Occido, cidi, cāsum, 3, properly *to fall down*, as from exhausted strength, used figuratively for *to die*. Obeo, ii, Itum, 4, properly *to go through* (generally with mortem or some kindred word expressed, though it is sometimes understood), hence, *to die*.

2. Cēlēber, bris, bre, and Inclŷtus (-itus), a, um (poet.), denote *celebrity*, but are generally used of things, not of persons. Clārus, a, um, illustris, e, and nōbilis, e, denote *distinction, as for birth or achievements*. The clārus is celebrated for his deeds, the illustris for his rank and character, the nōbilis for his family connexions.

3. Vivo, vixi, victum, 3, *to live*, opposed to mōri.

Vitam dēgēre, *to spend one's life*:

Sēnex pūtat se annum vivēre posse, *The old man fancies he may live a year.*—Cic.

Quod rēliquum est vitæ in ōtio Rhōdi degam, *What remains of life I will spend in retirement at Rhodes.*—Cic.

4. *Sālūbris*, e, used of things only, *wholesome, healthy in a medical sense*. *Sālūtāris*, e, in the most general sense, *what tends to preserve health or fortune*. Of persons *serviceable, advantageous*:

*Civis bēnēficus et sālūtāris*, *A kind-hearted and serviceable citizen*.—Cic.

*Sālūtāris littēra*, *The saving letter*, i. e. *the letter A, being the first of the word absolvo, which was written on the voting tablets for a man's acquittal*.—Cic.

5. *Prōficiscor*, *fectus sum*, 3 (probably from *fācere*), *to set out upon a journey*. *Īter fācere* and *pēregrīnāri* *to make the journey, travel*. *Īter fācere*, *to travel either at home or abroad*; *pēregrīnāri* *abroad only*:

*Haec stūdia pernoctant nobiscum, pēregrīnantur, rustīcantur*, *These pursuits abide with us at night, when travelling, and when in our country retreat*.—Cic.

### EXERCISE XV.

1. The library at Alexandria was formerly most famous. 2. The emperor Severus died (*decedo*) at York a very aged man.<sup>1</sup> 3. Tarquinius Superbus died at Cumae. Archimēdes, a most distinguished mechanician, lived at Syracuse. 5. Artemisia, wife of Mausōlus, made that (*ille*) noble sepulchre at Halicarnassus. 6. Timoleon overthrew from the foundations the citadel which Dionysius had fortified at Syracuse. 7. The most honourable abode for old age (*gen.*) was at Lacedaemon. 8. Quinctius determined to spend his life in the country. 9. The old man died at his own home. 10. The bodies of young men are more healthy on service than at home. 11. The mother of Darius assumed a mournful garb, and threw her body on the ground. 12. Ambassadors were sent to Athens. 13. The Jews were carried away captive to Babylon. 14. The consul Laevinus led his legions to Agrigentum. 15. M. Livius removed into the country and remained there many years. 16. They will return home after a few days. 17. He who now goes from the-country-of-the-Venēti (*Veneti*) to Neapōlis crosses the Apennine mountains. 18. Timoleon sent for colonists from Corinth. 19. Caesar departed from Tarragona and came thence to Marseilles. 20. Pompey went from Luceria to Canusium, and thence to Brundisium. 21. He returned from the country to Rome.

<sup>1</sup> *Admōdum sēnex*.

### XVI.—GENITIVE AFTER SUBSTANTIVES—POSSESSIVE GENITIVE.

§ 263. *General Rule*.—The Genitive is used to denote the dependence of any one Substantive upon another: as,

*Bellum Pyrrhi*, *The war of or with Pyrrhus*.

*Simulatio amicitiae*, *The pretence of friendship*.

*Navis auri*, *A ship of, i.e. laden with, gold*.

(But a *ship [made] of gold* would be *navis aurea* or *navis ex auro facta*.)

§ 264. Hence the Genitive depends upon *causā, grātiā, ergō*, for the sake (*of*), which are Ablatives. The Genitive usually stands before these words: as,

*Völuptätēs ömittuntur mājörum völuptätum ädöpiscendärüm causä,* Pleasures are neglected for the sake of obtaining greater pleasures.—Cic.

*Dölöres suscipiuntur mājörum dölörüm effügendörüm grätia,* Sufferings are submitted to for the sake of avoiding greater sufferings.—Cic.

*Si quid conträ älias lëges hüjus lëgis ergö factum est,* If anything has been done against other laws for the sake of this law.—Cic.

§ 265. The Genitive denotes the Possessor, or the person or thing whereto anything belongs:—

*Grävēs Cyclopum offlöinae,* The heavy forges of the Cyclops.—Hor.

*In umbrösis Hëlicönis örüs,* In the shady regions of Helicon.—Hor.

§ 266. The Possessive Genitive is frequently used after the verb *sum*, when in English the word *property* (*belonging to*), *duty*, *mark*, *characteristic*, or the like, is expressed:—

*Omnia sunt victöris,* All things are (the property) of the conqueror (i. e. belong to the conqueror).—Liv.

*Militum est düci pärere,* It is (the duty) of soldiers to obey the general.

*Nihil est tam angustü änimü quam ämare divitias,* Nothing is (the characteristic) of so petty a mind as the love of riches.—Cic.

*Cüjusvis höminis est erräre,* It is (the part) of any man to err.—Cic.

*Obs.* This construction is not admissible in the case of the Personal Pronouns: thus we must say, *meum est*, it is mine or my duty; *tuum est*, it is thine or thy duty; not *mei*, *tui est*.

## SYNONYMS.

1. *Deus*, i, m., *God, the Supreme Being.* *Divus*, i, m., generally a hero who after death received divine honours. *Nümen*, inis, m. (from *obsol. nuo*), the power or will of the god, used by the poets for the divinity itself:

*Divus Caesar,* The divinely-honoured Caesar.—Tac.

*Äquarum nümen Neptünus,* Neptune, the divinity presiding over water.—Ov.

2. *Ädüco*, xi, ctum, 3, to lead or draw out:

*Cöpias in äciem ädücere,* To lead forth an army to battle.—Nep.

*Ädüco*, ävi, ätum, 1, to educate, whether in a physical or moral sense. *Ärüdic*. *Ivi*, itum, 4, to free from ignorance, instruct.

3. *Öbëdio*, ivi, itum, 4 [ob and audio], to obey, whether it be an equal, a superior, or an inferior; to do what one is desired, from whatever motive, whether choice or necessity. *Päreo*, ui, itum, 2, to obey (habitually), esp. of obedience rendered to a master or a parent; it is near akin therefore in meaning to *servire*:

*Jam dömti ut päreant, nondum ut serviant,* Already reduced to obedience, though not yet to actual servitude.—Tac.

4. *Süpëro*, ävi, ätum, 1, primarily to surmount, to rise above, then to surpass in any way: hence, to conquer, subdue. *Vinco*, vici, victum, 3 (probably equivalent to *vi süpërare*), originally to conquer in battle, to subdue resistance by force; to surmount, surpass, physically or intellectually. Hence *vincere*, as distinguished from *süpërare*, implies exertion, intellectual or physical, to conquer opposition: the former often denotes a mere temporary superiority, the latter a defeat more decisive and permanent.

## EXERCISE XVI.

1. Honour is the reward of valour. 2. Juno was the wife of Jupiter. 3. Helen was the cause of the Trojan war. 4. The

unlucky Phaëthon fell down from the chariot of the sun. 5. Riches are the incentives to (of) wicked deeds. 6. Pan is the god of Arcadia. 7. The father of the winds directs the ship. 8. Thebes became (the property) of the Roman people by the right of war. 9. Everything belonged to the enemy (*say*, was of the enemy, *plur.*). 10. It is (the duty) of a good shepherd to shear his sheep, not to flay (them). 11. As<sup>1</sup> it is the part of parents to educate their children well, so it is (the duty) of children to reverence (their) parents and obey them (*dat.*). 12. Do what it is your duty to do. 13. It is your-duty (*vestrum*) to determine what is (*subj.*) best for the state.<sup>2</sup> 14. It is your duty to provide that. 15. Antiochus, king of Syria, determined to take possession of Egypt. 16. The Romans, among the conditions of peace, demanded the surrender of Hannibal. 17. Orodes, the brother of Mithridates, took possession of the vacant sovereignty. 18. It belongs to a commander (*say*, is of a commander) to overcome not less by strategy (*consilium*) than by the sword. 19. Everything which belonged to the woman becomes the property of the husband (*vir*) under the name<sup>3</sup> of dower. 20. Your duty is to reckon nothing as (*pro*) certain.

<sup>1</sup> *As...so, ut...ita.*<sup>2</sup> *Dat.*<sup>3</sup> *Under the name, nōmine (abl.)*

### XVII.—PARTITIVE GENITIVE.

§ 269. The Genitive is used after Substantives, to denote the whole whereof a part is taken : as,

*Magna vis auri, A great quantity of gold.—Cic.*

*Mōdus tritici, A peck of wheat.—Cic.*

*Multaque pars mei vitābit Libitinam, And an ample part of me shall evade the tomb.—Hor.*

§ 270. The Partitive Genitive is often found after the Neuter of Adjectives and Adjective Pronouns used substantively.

These Adjectives are :

tantum, quantum, aliquantum,  
multum, plus, plurimum,  
nihil,\* minus, minimum,  
dimidium, paullum, reliquum.

\* Nihil is however always a Substantive.

The Pronouns are :

hoc, idem, illud, id,  
quidquam, aliquod, and quid.

They are used as Substantives only in the Nominative and Accusative, and must not depend upon Prepositions : as,

*Pius virium*, More of strength.—Sen.

*Quidquam novi*, Anything new.—Cic.

*Nihil humanarum rerum*, No human affairs.—Cic

*Quantum incrementi Nilus capit*, tantum spei in annum est, So much rise as the Nile undergoes, just so much hope is there for the harvest.—Sen.

§ 271. The Partitive Genitive is also found after Adverbs of Quantity,\* Place, or Time, used Substantively: as,

*Satis eloquentiae, sapientiae parum*, Plenty of eloquence, little enough of wisdom.—Sall.

*Ubinam gentium* } Where in the world?—Cic.  
*Ubi terrarum* }

*Eo miseriarum*, To such a pitch of wretchedness.—Sall.

*Postea loci*, Afterwards.—Liv.

*Inde loci*, Thereupon.—Lucr.

\* These Adverbs are:

<i>satis</i> ,	<i>enough</i> .		<i>abunde</i> ,	} abundantly.
<i>parum</i> ,	<i>too little</i> .		<i>affatim</i> ,	

§ 272. The Partitive Genitive is also found after Comparatives and Superlatives: as,

*Majior juvenum*, (Thou) elder of the youths.—Hor.

*Maxime principum*, Greatest of princes!—Hor.

*Gracorum oratorum praestantissimi*, The most eminent of Greek orators.—Cic.

*Obs.* Instead of the Genitive, the Prepositions *ex*, *de*, and in certain cases *in*, *inter*, are used: as,

*Acerrimus ex omnibus nostris sensibus est sensus videndi*, The keenest of all our senses is the sense of sight.—Cic.

*Croesus inter reges opulentissimus*, Croesus, wealthiest among kings.—Sen.

§ 273. The Partitive Genitive is also found after Numerals, and Pronouns or Adjectives implying a number: as,

*Primi juvenum*, First of the youths.—Virg.

*Consulium alter*, one of the two consuls.—Liv.

#### SYNONYMS.

1. *Frumentum*, i, n., a general word for all manner of bread-corn. *Triticum*, i, n., wheat:

*Frumentum triticeum*, Corn consisting of wheat.—Mart.

2. *Victus*, us, m., things to support life, sustenance.

*Vita*, ae, f., life:

*Vita brevis est*, Life is short.—Cic.

*Victus tenuis*, Slender means of subsistence.—Cic.

*Vita* also refers to the public, and *victus* to the private, life of a man:

*Splendidus non minus in vita quam in victu*, Magnificent as much in his public as in his private life.—Nep.

3. *Caro*, carnis, f., flesh in a general sense as opposed to bone; and as food. *Viscera*, um, n. (seldom *viscus*, eris, n. sing.), the fleshy substance between the skin and the bones, also in a limited sense the inner parts of the body.

4. **Crēber**, bra, brum, *frequent, in quick succession*; rather too often than too seldom. **Frēquens**, tis, *often occurring, frequent, common*. Of an assembly crēber would imply that it was closely packed, inconveniently so. Frēquens, that it was full, numerously attended:

Frēquentes senātōres, *the senators in great numbers*.

Crēbri sēnātōres, *the senators closely seated together (as from lack of room)*.

Crēbri hostes cādunt, *The enemy fall thick*.—Plaut.

Frēquens sēnātus convēnit, *A full senate assembled*.—Cic.

5. **Pēcus**, pēcōris, n., *cattle collectively, a herd*, particularly of small animals, as sheep, pigs, &c. **Pēcus** (rarc in Nom. Sing.), pēcūdis, f., *a single head of cattle, generally a sheep*.

6. **Antīquus**, a, um, *ancient*, opposed to nōvus. **Vētus**, ēris, *old, old-standing, opposed to rēcens*:

Antīquus hōmo, *a man of ancient times*.

Vētus vinum, *old wine*.

Antīqui āmīci, *friends of years gone by*.

Vētēres āmīci, *friends of many years' standing*.

From the fact that what is old is generally cherished by us, antīquus is sometimes used, in the comparative degree, like carus:

Nihil antīquius āmīctiā nostrā est, *Nothing is more cherished than our friendship*.—Cic.

#### PHRASES.

Eng. Ten bushels a-piece;	Lat. Dēni mōdii.
„ Their food consists of;	„ Consists in (followed by abl.).
„ A man of good disposition;	„ Prōbae indōlis, or prōbū indōle.
„ Much, very much;	„ Multum, permultum, plūrimum, with gen.
„ The battle of Cannae;	„ The Cannensian battle, Pugna Cannensis.
„ Abundance of wine;	„ Vini affūtīm, ābunde, etc.

#### EXERCISE XVII.

1. Fulvius Flaccus carried in triumph thirty-one pounds<sup>1</sup> of gold. 2. Caesar divided among the people (*dat.*), man-by-man, ten bushels a piece of corn, and the-same-number-of (*tōtīdem*) pounds of oil. 3. The greater part of their food consists of milk, cheese, and flesh (*abl.*). 4. There is an infinite multitude of people (*homines*), very numerous buildings, and a great number of cattle. 5. A change of soil and climate has (in it) much pleasure. 6. Men look down upon and despise those in whom there is no (*nihil*) valour, no spirit, no sinew (*plu.*). 7. The colonists taken (*deduco*) to Capua found a considerable-quantity of vessels (*vascūlum*) of ancient workmanship (*opus*). 8. In truth there is (*inest*) very great strength. 9. He summons all in whom there was an abundance of audacity. 10. Because it was (now) the close of the day the battle was not commenced; but when (*ubi*) the greater part of the night had elapsed, they assail the camp of the enemy. 11. Sufficient renown was won by the battle of Cremona (use *adj.*). 12. The matter is in-hand (*in mātibus*), but you are far away (*longe gentium*). 13. Wherever these (*masc.*) are, there is the whole defence of the republic. 14. The matter is in the same position<sup>2</sup> in which you left it. 15. Tarquin, the seventh and likewise (*īdem*) last of the Roman kings, conquered the Volsci.



16. The most eminent<sup>3</sup> kings of the Persians were Cyrus and Darius the son of Hystaspes. 17. Cyrus left wine in abundance. 18. Caesar had obtained abundance of power and renown.

<sup>1</sup> Pondo (*indecl.*) trīgintā ūnum.    <sup>2</sup> Say, *place* (lōcus).    <sup>3</sup> Excellens, ntis.

### XVIII.—GENITIVE OF QUALITY.

§ 274. When a Substantive of quality, quantity, or description, has an Adjective joined with it, it may be put in the Genitive or Ablative (see § 318): as,

(Vir) priscae ac n̄imis d̄urae s̄ev̄erit̄atis, *A man of antique and excessively rigorous severity*—Liv.

Ager quātuor j̄ugerūm, *A farm of four acres*.—Liv.

Vir max̄imi corp̄oris, *A man of very great stature*.—Nep.

*Obs.* The Genitive and Ablative can never be used without an Adjective: thus, *a man of talent* is h̄omo inḡeniūsus (not h̄omo inḡeniū); but *a man of great talent* is h̄omo magni inḡeniū.

#### SYNONYMS.

1. Quōt̄idie, *every day, is used of things that are daily repeated*. In (sinḡulos) dies, *daily, of those which from day to day are making advance*.

Quōtidie vel p̄t̄ius in sinḡulos dies br̄ev̄iōres litt̄eras ad te mitto, *I send you daily shorter letters, or rather which from day to day become shorter*.—Cic.

In dies pl̄ura āḡit̄abat, *Day by day he kept revolving more schemes in his mind*.—Sall.

Sinḡulis diēbus, *Every day of a finite determinate period*.

2. Rīpa, ae, f., *a bank, as of a river*; Littus (litus), ōris, n., *the shore of the sea*. Littus, *the line which separates the land from the sea—the strand*. Ōra, ae, f., *the coast (of the land)*.

Circa rīpam fl̄ūm̄inis P̄adi et lit̄ora m̄aris Adriat̄ici, *About the banks of the river Po and the shores of the Adriatic Sea*.

Ōra Tuscōrum quae per litus extend̄itur, *The coast of the Etrurians which stretches along the shore*.—Plin.

3. Firmus, a, um, *strong from position, immoveable, opposed to l̄ābans, tis, tottering*. V̄alidus, a, um, *strong, able to perform, opp. to imb̄ecillus, a, um, feeble, powerless*. R̄obustus, a, um (r̄obur), *robust, sturdy, durable*.

Accūsātōr firmus et v̄erus, *an unflinching and truthful accuser*.—Cic.

S̄olidus, a, um (s̄olum), *that which resists a shock, or the influence of time*.

S̄olida c̄olumna, *a solid column*.—Cic.

4. R̄umor, ōris, m., *intelligence of a dark uncertain kind, not authentic; a report that goes about*. F̄āma, ae, f., *a report of more importance and stability; information as opposed to ocular demonstration*.

5. Egr̄eḡiūs, a, um (quāsi e gr̄ege ēlectus), *chosen out of the flock, hence excellent, eminent*. Ex̄imius, a, um (ex ēm̄ere), *select, set apart, eminent*.

6. *Fides*, ei, *f.*, the keeping of one's word; also the reliance which others place in us for the exercise of this quality, confidence, faith. *Fidēlitās*, ātis, *f.*, faithful adherence to those to whom we have once devoted ourselves, fidelity. *Fidūcia*, ac, *f.* (*Idus*), and *confidentia*, ac, *f.*, the trust we place in others, assurance. *Audācia*, ac, *f.*, daring (usu. of a bad kind), as contemning all danger or restraint.

Quae bona sunt fidūciam faciunt, divitiarum audāciam, Things that are good give rise to hopeful confidence, but riches to reckless daring.—Sen.

7. *Intelligo*, exi, *ectum*, 3, to understand by means of reflection. *Sentio*, si, *sum*, 4, to perceive, by the senses or the mind.

## PHRASES.

Eng. To accuse a man of this;  
,, This word pleasure;

Lat. *Id dñiquem accusāre* (or as in Eng.).  
,, *Haec vox voluptātis* (Cic.).

## EXERCISE XVIII.

1. The ship of Perseus is said to have been of unusual size. 2. The Athenians choose two generals: Pericles, a man of approved valour, and Sophocles. 3. Of this matter both I and Calvisius, a man of great judgment, accuse you daily. 4. There was between Labienus and the enemy a stream, of difficult passage (*abl.*), and with rugged banks (*abl.*). 5. Nor can all be of so firm and enduring a soul against unfavourable report. 6. Socrates had seen in his dreams a woman of extraordinary (*eximius*) beauty. 7. Cimon, the Athenian, was a man of the greatest liberality. He was a general of incredible valour, great in war, nor less in peace. 8. The slave of Panopion was a man of admirable fidelity. 9. There was in the Roman army L. Marcius, a young man of the highest spirit and ability. 10. The statue of Augustus was five feet and three quarters<sup>1</sup> (high). 11. We sometimes see clouds of the colour of fire (*igneus*). 12. They fortify the camp with a rampart twelve feet (in height). 13. The plunder of the town was made up of (*fuit*) slaves (*nom.*) and things of trifling value. 14. You possess a man of remarkable modesty, well-known valour, and approved fidelity. 15. Epicūrus understands not what this word pleasure signifies (*subj.*).

<sup>1</sup> Three quarters, dōdrans, *ntis*, *m.*

## XIX.—GENITIVE AFTER ADJECTIVES.

§ 276. Adjectives signifying capacity; also of desiring, experience, remembering, participatory, fullness, and their opposites, govern a Genitive of the Object: as,

*Thēmistocles p̄ritissimos belli nāvālis Athēnienses fecit*, Themistocles made the Athenians the most skilful in naval war.—Nep.

*Omnes immēmōrem bēnēficii odērunt*, All hate the man who is unmindful of kindness.—Cic.

*Ira impōtens sui est*, Anger is incapable of governing itself.—Sen.

*Homo particeps est ratiōnis et cōgitiōnis, Man is partaker of reason and thought.—Cic.*

*Bestiæ ratiōnis et oratiōnis expertes sunt. Beasts are destitute of reason and speech.—Cic.*

*Plēnum Bacchi pectus, A bosom soul full of Bacchus.—Hor.*

*Virtūtis compos, Possessed of virtue.—Cic.*

The following Adjectives follow the above rule and govern the Genitive :—

1. āvārus,	covetous.	rūdis,	unskilled.
āvidus,	greedy.	insōlens,	} unaccustomed.
cūpidus,	eager.	insōlītus,	
studiōsus,	fond.	insuētus,	
fastidiōsus,	disdainful.	compos,	master of.
invidus,	jealous.	impos,	not master.
tīmīdus,	} fearful.	pōtens,	powerful.
pāvīdus,		liberal.	impōtens,
libērālis,	lavish.	3. mēmōr,	mindful.
prōfūsus,	stingy.	immēmōr,	unmindful.
parcus,	skilled.	cūriōsus,	careful.
2. pērītus,	unskilled.	incūriōsus,	careless.
impērītus,	conscious.	4. particeps,	participating.
consciūs,	} ignorant.	consors,	sharing.
insciūs,		foreknowing	exsors,
nesciūs,	knowing.	expers,	weak.
præsciūs,	not knowing.	5. plēnus,	full.
* gnārus,	foreseeing.	inānis,	empty.
ignārus,	not foreseeing.		
prūdēns,			
imprūdēns,			

Verbal Adjectives in *ax* follow the above rule : as, *ēdax*, devouring ; *cārax*, holding.

§ 277. Many Imperfect Participles become Adjectives, and, according to the above rule, govern the Genitive, though as Participles they govern the Case of their Verbs : thus *pātiens (adj.) lābōrum* signifies *capable of enduring hardships* ; *pātiēns (part.) lābōres*, (*actually*) *enduring them* : as,

*Ēpāmīnondas adeo fuit veritātis diligēns, ut ne joco quidem menti-rētur, Epaminondas was so careful of truth that he would not tell a lie even in sport.—Nep.*

*Aliēni appetēns, sui prōfūsus, Covetous of what belonged to others, lavish of his own.—Sall.*

## SYNONYMS.

1. *Sēnectus*, *utis, f.* ; *sēnecta*, *ae, f.* (poet.), *old age*, as a definite period of life. *Sēnium*, *i, n.*, *infirm old age, dotage*.

2. *Vīnum*, *i, n.*, *wine*. *Mērūm*, *i, n.*, prop. an adjective with *vīnum* understood, *pure unmixed wine*. *Tēmētum*, *i, n.*, an old word for wine, probably for *strong heady wine*. From this is derived the Eng. word *abstemious*.

Ut scirent an tēmētum olērent, hoc tum vīno nōmen erat, *That they might know whether they smell of temesum,—this was at that time the name for wine,*

3. *Pēritus*, a, um, *experienced, skilful*. *Ērūdītus*, a, um, *educated, learned*.  
*Ērūdītus est qui omnibus bonis artibus pōlitus est, An erudite man is one who is accomplished in all liberal sciences.—Cic.*  
*Doctus*, a, um, *learned, accomplished*.  
*Hōmo doctus vel etiam ūsu pēritus, A man learned or even skilful from experience.—Cic.*
4. *Ālii*, others, *different persons*. *Cētēri*, all the others of the same class, the rest.  
*Rēliqui*, the others of whom some have been before named. *Ālii with cuncti or omnes, is equivalent to cētēri.*

## PHRASES.

Eng. <i>The island of Pharos ;</i>	Lat. <i>Insula Phāros.</i>
„ <i>I did this as a boy ;</i>	„ <i>I a boy did this.</i>
„ <i>He is the only one who does it ;</i>	„ <i>He alone does it.</i>

## EXERCISE XIX.

1. The Romans were always eager for glory and greedy of renown. 2. Even now be mindful of coming old age. 3. Many men are more eager for contention than for truth. 4. The island of Pharos is not capable-of-containing a large city. 5. Pythagoras calls (those) eager (*studiōsus*) for wisdom, philosophers. 6. That nation is by-no-means (*haudquāquam*) negligent of religion (*pl.*). 7. He is able-to-take (*capax*) a great quantity<sup>1</sup> of food and wine. 8. The sun with intense heat (*ardor*) was scorching the bodies of the Gauls, by no means capable-of-enduring the heat (*aestus*, *pl.*). 9. You have a leader mindful of you, forgetful of himself. 10. The soldier, forgetful of difficulties, advances against the line of the enemy. 11. The nature of man is greedy of novelty. 12. We are by nature most tenacious of those things which we learnt as boys. 13. Pyrrhus was skilful in war, and eager for nothing except power.<sup>2</sup> 14. This animal, which we call man, is the only (one) out of so many kinds of living-creatures (*animans, ntis*) (which is) partaker of reason and thought; of which (things) all the rest (*n. pl.*) are destitute. 15. Man, who is partaker of reason and speech, is more excellent than the beasts which are destitute of reason and speech. 16. Trebatius is come, a man very fond of both (*uterque*) of us.

<sup>1</sup> Say, much.<sup>2</sup> Nullus rei cupidus nisi imperii.

## XX.—GENITIVE AFTER VERBS.

## I. GENITIVE AFTER TO REMEMBER OR TO FORGET.

§ 278. Verbs signifying *to remember* or *to forget* usually govern the Genitive: as,

*Anīmus mēmnit praetēritōrum, The mind remembers the past.—Cic.*  
*Nec unquam obliviscar illius noctis. Nor shall I ever forget that memorable night — Cic,*

## 2. GENITIVE AFTER TO ACCUSE, CONDEMN, AND CONVICT.

§ 279. The Genitive is used after Verbs of *accusing*, *condemning*, and *acquitting*, to denote the Charge: as,

Accusatus est *prōditionis*, *He (Miltiades) was accused of treason.*—Nep.

Caesar *Dōlābellam rēptundārum* postulāvit, *Caesar impeached Dolabella for extortion.*—Cic.

Jūdex absolvit *injūriārum* eum, *The judge acquitted the man of wrong-doing.*—Auct. ad Her.

Absens *prōditionis* damnātus est, *He (Themistocles) was brought in guilty of treason in his absence.*—Nep.

Obs. 1. Instead of the Genitive we also find the Ablative with *de*: as,

Appius *de pēcūniis rēptundis* est postulātus, *Appius was impeached for extortion.*—Cic.

This is the only admissible construction in the case of *vis*, *violence*: as, *de vi* postulare, damnare, &c.

Obs. 2. The Genitive is also used with the Adjectives signifying *guilty*, *innocent*, *condemned*: as, *reus*, *nozius*, *innozius*, *insons*, *mūnifestus*, and the like.

§ 280. The Genitive is sometimes used to denote the punishment to which a person is condemned: as,

*Cāpitis* hōmīnem condemnāre, *To condemn a man to death.*—Cic.

*Octūpli* damnāri, *To be condemned in an eight-fold payment.*—Cic.

Obs. The Ablative is also used: as, *cāpite* damnāre.—Cic.

## SYNONYMS.

1. *Fācies*, *ei*, *f.* (*fācio*), *the natural make or aspect of the countenance*, which always remains the same. *Vultus*, *ūs*, *m.*, *the countenance, the looks*. By the face, which is unchangeable, we distinguish one man from another; by the countenance, which is changeable, we learn the emotions of the mind:

*Rēcordāmi* fāciem, et illos *ējus* fictos simūlātōsque vultus, *We remember his face, and those features in it which were feigned and assumed.*—Cic.

*Fācies* is however sometimes used for the whole figure.

2. *Mēmīni*, 3 (= *in mēmōria tēneo*), denotes *a state of mind*. *Rēmīniscor*, no perf. 3; and *Rēcordor*, ātus sum, 1; *I remember*, denote *an act of the mind*. The first implies that a thing is retained in the mind without having been forgotten, the two last that it is recalled after being driven from one's thoughts. *Rēmīnisci* denotes the act as momentary; *Rēcordāri* denotes it as of some duration—to dwell on a subject recalled to mind.

3. *Pēricūlum*, *i*, *n.* (Gr. *πέρα*), properly *a trial*; hence, *danger*.

Fac *pēricūlum* in littēris, *Test him in letters.*—Ter.

As however the issue of a trial is generally doubtful it came to signify *risk, danger*.

*Discrīmen*, *inis*, *n.* (*discerno*), prop. *a distinction or difference*. Its special meaning is, *a critical conjuncture, a turning point*; whereas *pēricūlum* means *risk or peril* which determines a man's fate.

In *pēricūlum ac discrīmen* vōcāri, *To be called to danger, and indeed to a crisis.*—Cic.

4. **Pristinus**, a, um, *former, olden* : used of things which do not decay from age  
**Priscus**, a, um, *ancient, olden, of former time, by-gone*, used of things which no longer exist.

*Instituta et prisca verba, Words old fashioned and obsolete.*—Cic.

*Hoc unum ad pristinam fortunam Caesari defuit, This single thing was wanting to maintain the former good-fortune of Caesar.*—Caes.

Priscus is moreover a respectful word—speaking of a former age as worthy of honour; a sacred, primitive age, as opposed to the fashion of the day.

*Prisco more, in the good old style.*

5. **Faciŋus**, ōris, n. (*facio*), *a bold daring action*, generally in a bad sense, unless joined with a qualifying adjective.

*Ad faciŋus delicti, chosen for a daring deed.*—Cic.

*Praeclari faciŋoris famam quaerit, He seeks the renown of some illustrious deed.*—Sall.

**Scēlus**, ōris, n., *guilt, wickedness.*

*Faciŋus est vinciri Rōmānum civem—scēlus verbērari, That a Roman citizen should be bound is an outrage—that he should be scourged is a crime.*—Cic.

**Flāgītium**, i, n., *a disgraceful crime; as, adultery.*

#### PHRASES.

Eng. <i>To condemn to death;</i>	Lat. <i>To condemn of the head (cāpitis).</i>
„ <i>In his absence;</i>	„ <i>Absens.</i>
„ <i>Sorrow for an offence;</i>	„ <i>Sorrow of an offence, poenitentia delicti.</i>

#### EXERCISE XX.

1. I remember both the voice and the features of my father, the great Anchises. 2. All forgot their wives and children, nor did they remember the war and (its) dangers. 3. A good man forgets all injuries. 4. Let him remember both the old<sup>1</sup> disaster of the Roman people, and the ancient<sup>2</sup> courage of the Helvetii. 5. He himself will acknowledge, and with some grief call to mind,<sup>3</sup> his crimes. 6. I remember human weakness. 7. The mind remembers the past, it perceives the present, it foresees the future. 8. It is the characteristic<sup>4</sup> of folly to discover the faults of others, to be forgetful of its own. 9. He was accused of murder, and was condemned by the judges to death. 10. Themistocles in his absence was judged-guilty-of<sup>5</sup> treachery. 11. We condemn soothsayers either for folly or for falsehood. 12. Coelius the judge acquitted of injury (*pl.*) him who had wronged the poet Lucilius. 13. These benefits you have from me whom you accuse of treachery. 14. The senate neither acquitted the king of that crime nor convicted him of it. 15. The magistrate condemns them in their absence to a capital punishment.

<sup>1</sup> Vetus, ōris.

<sup>2</sup> Pristinus.

<sup>4</sup> Proprius (*neut.*).

<sup>3</sup> Recordor.

<sup>5</sup> Damno, ōvi, ōtum, 1.

## XXI.—GENITIVE AFTER VERBS—(continued).

## 3. GENITIVE OF PRICE OR VALUATION.

§ 281. The Genitive is also used with Verbs to denote *Price* or *Valuation* when not definitely expressed, but indicated by an Adjective of quantity; as *tanti, quanti, plūris, mīnōris*: as,

*Quanti* Chrysōgōnus dōcet, *At what price does Chrysogonus give lessons?*—Juv.

*Plūris, mīnōris, vendēre, To sell for less or more.*—Cic.

*Obs. 1.* But a definite price is expressed with the Ablative: see § 316; and even the Ablatives *magno, parvo, plūrīmo, mīnīmo, &c.* are of frequent occurrence.

*Obs. 2.* In the same manner are used the Genitives *floci, pīli, nauci, assis*, to denote that a thing is of *no value at all*: especially in the phrases *floci, pīli faciēre, pendēre, &c.*, “*not to care a straw for.*”

## 4. GENITIVE WITH VERBS OF FEELING.

§ 282. The Personal Verbs *mīserēor, mīseresco, to pity*; and the Impersonals *mīseret, miserescit, mīserētur, it causes pity*; *pīget, it vexes*; *poenītet, it repenteth*; *pūdet, it causes shame*; *taedet, pertaesum est, it causes weariness*, govern the Genitive of the cause of the emotion: as,

*O virgo, mīserēre mei, O maiden, hate pity on me!*—Ov.

*Me pīget stultitiāe meae, I am vexed at my folly.*—Cic.

*Nunquam suscepti nēgōtīi Attīcum pertaesum est, Atticus never tired of a business he had taken in hand.*—Nep.

*Obs. 1.* With the Impersonals mentioned above, the Subject of the feeling is put in the Accusative: see § 241.

*Obs. 2.* *Mīseror, and commīseror to commiserate* follow the regular usage of transitive Verbs and govern an Accusative.

## 5. GENITIVE WITH INTEREST AND RĒFERT.

§ 283. The Genitive is used with the Impersonal Verbs *intērest* and *rēfert, it is of advantage, importance* [rarely with the latter], to denote the Person *to whom* a thing is of *importance* or *benefit*: as,

*Quid Mīlōnis intērerat interfīci Clōdium, What advantage was it to Milo that Clodius should be slain?*—Cic.

*Rēfert compōsitiōnis, It is of importance for the right arrangement of words.*—Quint.

*Obs. 1.* This construction is not admissible in the case of the Personal Pronouns, the Adjective forms *meā, tuā, suā, nostrā, vestrā*, being used instead: as,

*Quid tuā id rēfert, What matters that to you!*—Ter.

*Vestrā intērest commilitōnes, It is your concern, fellow-soldiers.*—Tac.

*Obs. 2.* *Rēfert* is generally used absolutely, very rarely with the Genitive, but less rarely with *meā, tuā, &c.*

## 6. GREEK GENITIVE.

§ 284. The Genitive is occasionally used after Verbs and Adjectives of Separation or Removal:

*Dēsīne mollium tandem quērēlārūm, Cease at length from unmanly repinings.*—Hor. (Gr. *καθεσθαι γόων.*)

*Scēlērīs pūrus, Pure from guilt.*—Hor. (Gr. *καθαρός ἀδικίας.*)

*Sōlūtus ōpērūm, Released from toil.*—Hor. (Gr. *λελυμένος πόρων.*)

## SYNONYMS.

1. *Ēmo, ĕmi, emptum, 3, to buy.*

*Ēne aut māle ĕmēre, To buy cheap or dear.*—Cic.

*Ēmēre dīmīdio cārius, To buy too dear by half.*—Cic.

*Mercor, ātus sum, 1, properly to buy goods (from merx), to trade.*

*Praesenti pēcūniā, vel Graecā fīde, mercāri, to trade for ready money.*

*Nundīnor, ātus sum, 1 (Nundīnae, a market held at Rome every ninth day: nōnus dies), to buy or sell publicly, as at a fair.*

2. *Mancīpium, i, n., Servus, i, m., and Fāmūlus, i, m., all denote a slave, one who is not free.* Mancīpium, as a saleable commodity. Servus, as one politically inferior and subservient. Fāmūlus, fem. fāmula, as a family possession, a part of the household.

3. *Hōnestus, a, um, honourable, virtuous. Hōnōrātus, a, um, having received honours.*

*Qui hōnōrem et sententiis et suffrāgiis ādeptus est, is mīhi et hōnestus et hōnōrātus vidētur, He who has obtained distinction by the consent and suffrages of the people seems to me to be both an honourable and an honoured man.*—Cic.

4. *Misēreor, ertus sum, 2, to be moved by a feeling of compassion to acts of sympathy.*

*Misērāri, ātus sum, 1, to feel compassion, to pity a man's misfortunes.* *Misēresco, 3, is used by the poets for misērēri.* By them also *misērēri* and *misērāri* are sometimes used in the same sense. (But miseror takes acc.)

5. *Tueor, Itus sum, 2, to defend or protect against possible danger, in opposition to negligo, exi, ectum, 3. Dēfendo, di, sum, 3, to defend from an actual attack in opposition to dēsēro, ui, rtum, 3. Those who are incapable of acting for themselves have tūtōres, those whose interests are at stake, dēfensōres. The tuens acts from care and love, to ward off the possible approach of danger. The dēfendens acts with zeal and strength, to surmount a danger already present.*

## EXERCISE XXI.

1. For how much did you buy this horse? Certainly for more than I wished. 2. No amount of silver and gold is to be valued (*aestīmandā est*) at a higher rate than virtue. 3. He values at a low rate his father's advice, and cares not a straw for the tears of his mother. 4. The father, who was avaricious, said "I can buy a slave for less." "Buy him," said Aristippus, "and you will then have two." 5. Canius, a covetous and wealthy man, bought the gardens for as much as Pythius wished. 6. To think (*facere*) that which seems useful of more value than what (seems) virtuous is most disgraceful. 7. I shall never repent of my wish, I repent of my resolution. 8. It is incredible how (*quam*) I am weary (*subj.*) of the business. 9. We pity those who, in their absence, have been condemned to death. 10. Pity troubles so great, pity a soul bearing



things undeserved! 11. This is not only to my interest, but also to your own. 12. What does it concern him where you are (*subj.*)? 13. It concerns the magistrates to defend the good, to punish the bad. 14. This seems to have concerned them rather than you.

XXII.—DATIVE AFTER VERBS.

1. DATIVE OF ADVANTAGE OR DISADVANTAGE.

(*Dativus Commōdi or Incommōdi.*)

§ 288. The Dative may be used after any kind of Verb soever, to signify *for, for the good of*: as,

*Dōmus dōminis aedificātur, non mūribus, A house is built for its owners, not for the mice.—Cic.*

*Non schōlae sed vitae discimus, We learn not for the school, but for life.—Sen.*

*Non solum nobis divites esse vōlumus, We wish not to be rich for ourselves only.—Cic.*

*Obs. 1.* When *for* signifies *in defence of, in behalf of*, *pro* must be used: as, *mōri pro patriā, to die for one's country; dicere pro aliquo, to speak for any one (i. e. in behalf of any one).*

*Obs. 2.* The *Dativus Commōdi* is also used after *Adjectives*: see § 298.

§ 289. Hence some *Intransitive verbs*, which usually do not govern any case, are constructed with a *Dative* to express that the action is done with reference to something or somebody. Thus *vāco, to be free*, signifies with the *Dative, to have leisure for a thing, to devote oneself to it*; *nūbo, to cover or veil*, signifies with the *Dative, in reference to a woman, to cover herself or put on the veil for a man, hence to marry*; *supplicō, to be a suppliant*, signifies with the *Dative to supplicate, to implore a person*: as,

*Philōsōphiae semper vāco, I always find leisure to study philosophy.—Cic.*

*Vēnus nupsit Vulcāno, Venus married Vulcan.—Cic.*

*Caesāri pro te libentissime supplicābo, I will most willingly supplicate Caesar for you.—Cic.*

*Obs.* Of course *nūbo* is used only of a woman marrying.

2. DATIVUS ETHICUS.

§ 290. Sometimes the *Dative* (especially in the case of the *Personal Pronouns mīhi, tibi, sibi, nobis, vobis*) is used to signify that the matter spoken of is regarded with interest (*ἡθος*) by some person: as,

*Quid mīhi Celsus agit, How does my friend Celsus?—Hor.*

*Hic Marius veniet tibi ōrigine parvā, Here shall come your Marius of stock obscure.—Sil.*

*Obs.* The *Dativus Ethicus* is a more delicate shade of the *Dativus Commōdi*.

## SYNONYMS.

1. **Patria**, ac, *f.*, properly fem. of patrius, with *rēgio* understood—*the country of one's fathers—one's native country*. **Rēgio**, ōnis, *f.*, denotes a large tract or region, including fields and cities. **Rus**, rūris, *n.*, *the country, opposed to the town*.

*Patria quae commūnis est omnium nostrum pārens, Our native land, which is the common parent of us all.—Cic.*

*Quum rus hōmīnes eunt, When men retire to their country-seats.—Plaut.*

2. **Affinis**, is, *m.* or *f.*, a relation by marriage—sometimes a neighbour.

*Ut quisque pōtentiōris affinis erat, sēdibus pellēbantur, When any were the neighbours of a man more powerful, they were ousted from their homes.—Sall.*

It is sometimes used figuratively, as :

*Affinis culpaē, implicated in the fault.—Cic.*

**Prōpinquus**, a, um, *near, near of kin, allied*.

*Cives prōpiōres quam pēgrini, et prōpinqui quam illēni sunt, Fellow-citizens are dearer to us than strangers, and relations more so than men of no kin.—Cic.*

3. **Nūbo**, nupsi, nuptum, 3, *to marry (properly to veil)*, used only of the woman. **Uxōrem dūco**, xi, etum, 3, *to marry*, used of the man, because the bridegroom fetched his bride from her father's house.

4. **Lex**, lēgis, *m.*, a law. Hence, a bill (**Rōgatio**) which has been adopted and has passed into law is a *lex, a law*. **Lex** is therefore a *written law*. **Jus**, jūris, *n.*, is used of both written and unwritten law, and means "right" in a moral sense, *justice*.

*Jus gentium, the law of nations, what is right by the common consent of mankind.*

5. **Templum**, i, *n.* (Gr. *τέμ-ενος, a sacred enclosure*); like **Fānum**, i, *n.*, *the temple with its sacred environs*. **Dēlūbrum**, i, *n.* (prob. from *dēluo, to wash away*), *the shrine*. **Aedes**, is, *f.*, is used of the building only. **Templum** generally signifies a temple of one of the principal gods, **Fānum**, that of an inferior deity, or hero.

## PHRASES.

Eng. <i>I have a country, &amp;c.;</i>	Lat. <i>There is a country, &amp;c., to me.</i>
„ <i>She married him;</i>	„ <i>She veiled for him—et nupsit.</i>
„ <i>I have leisure for reading;</i>	„ <i>Vācat mihi lēgendo.</i>
„ <i>What does this mean?</i>	„ <i>Quid hoc sibi vult?</i>

## EXERCISE XXII.

- The covetous man procures riches not for himself but for others.
- Pisistrātus conquered the Megarians for his own, not his country's advantage.
- We wish to be rich for our children, our relatives, our friends, and especially for the state.
- Anicia had married M. Servius, the brother of P. Sulpicius.
- I hate the wise man who is not wise (*sapio*) for himself.
- Every soil is a country (*patria*) for the brave man, as the sea (is) for fish.
- He is a just man who gives to every man his own.
- Octavia, sister of Augustus Caesar, married Antonius.
- Solon made laws for the Athenians, Lycurgus for the Spartans.
- I was not born for a single corner—this whole world is my country.
- Certain men labour not for virtue but for glory.
- I have leisure for this business alone.
- What do

those statues mean (*vōlo*: add *dativus ethicus, sibi*)? 14. Whither are you going away so far (*tantum*) to my (*mihi*) right-hand (*dexter*, nom.)? Hither direct your course. 15. Wonder seized the enemy as to what the sudden shouting could mean (*subj.*). 16. But suddenly there comes to me your (*dat. eth.*) friend Caninius. 17. In the centre shall be my (*dat. eth.*) Caesar, and he shall possess the temple.

XXIII.—DATIVE AFTER VARIOUS VERBS.

§ 291. The following verbs, apparently transitive, govern a Dative, which in many cases is the *Dativus Commōdi* or *Incommōdi*:

1. *To assist*: *subvēnio, succurro, auxiliōr.*
2. *To resist, oppose*: *rēsisto, adversor, obnītor, rēnītor, rēpugno, obsum, &c.*
3. *To favour, study (be devoted to)*: *fāveo, indulgeo, stūdeo.*
4. *To envy, be jealous of*: *invīdeo, aemūlor (see Obs. 4).*
5. *To please*: *plāceo, arrīdeō.*
6. *To serve, obey, benefit*: *pārco, ōbēdio, obtempēro, servio, prōsum.*
7. *To trust or distrust*: *crēdo, fīdo, confīdo, diffīdo.*
8. *To spare, refrain from*: *parco, tempēro.*
9. *To advise, persuade*: *suādeō, persuādeo.*
10. *To flatter*: *ādūlor, assentor, blandior.*
11. *To cure*: *mēdeor, mēdicor.*
12. *To pardon*: *ignosco*
13. *To congratulate*: *grātūlor.*
14. *To revile*: *mālēdīco, obtrecto, convīciōr.*
15. *To be angry*: *irascor, succensco.*
16. *To protect*: *patrōcīnor.*
17. *To command*: *impēro, impērīto, praecipio, and sometimes dōmīnor, mōdēror, tempēro.*

With some others.

*Hōmīnes hōmīnibus plūrimum et prōsunt et obsunt, Men very greatly benefit and harm their fellow-men.—Cic.*

*Līber is est existimandus, qui nulli turpitudīni servit, That man should be deemed a freeman who is in bondage to no disgraceful passion.—Cic.*

*Non licet sui commōdi causā nōcere altēri, It is wrong to injure another for one's own advantage.—Cic.*

Dēmōsthēnes ējus ipsius artis, cui stūdebat, primam litēram non pōtērat dicēre, *Demosthenes could not pronounce the first letter of the very art which he was studying.*—Cic.

Antiōchus se nec impensae, nec lābōri, nec pēriculo parsūrum pollicēbatur, *Antiochus promised to spare neither expense, labour, nor peril.*—Liv.

Mēdici tōto corpore cūrando, mīnīmae etiam parti mōlentur, *Physicians, by treating the whole of the body, cure also the smallest part of it.*—Cic.

Prōbus invīdet nēmīni, *The good man envies no one.*—Cic.

Epīcurus Phaedōni turpissime mālēdixit, *Epicurus maligned Phaedo very grossly.*—Cic.

Quis Isocrātē est adversātus impensius (quam Aristōtēles), *Who opposed Isocrates more strongly than Aristotle?*

Is aemulāmur qui ea hābeant quae uos hābere cupiāmus, *We are jealous of those who have what we want.*—Cic.

Omnibus gentibus ac nātīonibus impērūre, *To rule over all peoples and nations.*—Cic.

Mōdērari ānīmo et orātīoni eum sis irātus, *To govern temper and tongue when you are angry.*—Cic.

*Obs. 1.* The Passives of these verbs can be used only impersonally: as, mīhi invīdētur, *I am envied.* See § 234, *Obs. 2.*

*Obs. 2.* Jūvo and adjūvo, *I assist*, always govern the Accusative: as,

Multum pōtes nos āpud Plancum jūvāre, *You are able greatly to help me with Plancus.*—Cic.

*Obs. 3.* Mēdeor, mēdicor, *I heal*; and ādūlor, *I flatter*, have sometimes the Accusative and sometimes the Dative.

*Obs. 4.* Aemūlor, in sense of to rival, emulate, is always followed by an Accusative:

Me Agēmēmnōnem aemulāri pūtas, *You fancy I am emulating Agamemnon.*—Nep.

*Obs. 5.* Jūbeo, rēgo, and gūberno are always followed by the Accusative: as,

O dīva grātum quae rēgis Antium, *O goddess who rulest thy favourite Antium!*—Hor.

Spērāre nos āmīci jūbent, *Our friends did us hope.*—Cic.

*Obs. 6.* Some verbs have different meanings, according as they govern the Accusative or Dative: as,

Haec nobis convēniunt, *These things agree with us.*

Convēnīre aliquem, *To have an interview with any one.*

Mētuo, timeo te, *I fear you.*

\_\_\_\_\_ tibi, *I am apprehensive for you.*

Constūlo te, *I consult you.*

\_\_\_\_\_ tibi, *I consult your interests.*

\_\_\_\_\_ in te, *I take measures against you.*

Prospīcio, and provīdeo te, *I see you at a distance.*

\_\_\_\_\_ tibi, *I consult your interests.*

Cāveo te or a te, *I am on my guard against you.*

\_\_\_\_\_ tibi, *I am concerned for your safety.*

Tempēro, mōdēror ālliquid, *to regulate, arrange.*

\_\_\_\_\_ mīhi, irae, &c., *to set bounds to, to check, restrain.*

SYNONYMS.

1. *Ignārus*, a, um, ignorant of a thing from inexperience, or want of observation—*unacquainted with*. *Inscius*, a, um, ignorant of a thing from mental inactivity, want of study—generally *culpably ignorant*. *Nescius*, a, um, simply, *not acquainted with a thing*, as from not having heard of it.

*Inscius omnium rērum et rōdis*, Ignorant of everything, and unpolished.—Cic.

*Nescia fāti Dīdo*, Dido unconscious of destiny.—Virg.

2. *Succurro*, curri, cursum, 3 (*prop. to run up to*), *Subvēnio*, vēni, ventum, 4, and *Opītūlāri*, ātus sum, 1, all imply that the object needs assistance; hence *to relieve those who are in embarrassment*.

*Succurrit illi Vārēnus*, et *lābōranti subvēnit*, *Varenius runs up to his assistance, and helps him in his difficulty*.—Caes.

*Auxīlior*, ātus sum, 1, *to furnish the object with an increase of strength*. *Adjūvo*, āvi, ātum, 1, *to help forward by whatever means, either voluntarily or otherwise*.

*Mālo auxīliāri*, *to remedy an evil*.

*Insāniam hūjus adjūvas*, *you encourage his madness; insāniae auxīliāri*, *to relieve it*.

3. *Irascor*, Irātus sum, 3, *to be angry*, but not necessarily to show it by outward emotion. *Stōmāchor*, ātus sum, 1, *to show anger by outward signs, to chafe*.

*Saepius vidēbam quum irridentem, tum irascentem, etiam stōmāchantem Philippum*, *I very often used to see Philip both when laughing, when vexed, and even angry*.—Cic.

*Succenseo*, si, sum, 2, *to be seriously displeased with*.

4. *Mēdeor*, no perf., 2, *to heal*, relates to the skill, attention, and judgment of the doctor. *Ēāno*, āvi, ātum, 1, relates to the efficacy of the medicine, as a means of restoring health.

PHRASES.

Eng. <i>I was pleased with this;</i>	Lat. <i>This was pleasing to me.</i>
„ <i>Almost all;</i>	„ <i>Omnes fere.</i>
„ <i>Political change—change of government;</i>	„ <i>Nōvae res.</i>
„ <i>To consult a man's interest;</i>	„ <i>To consult for a man—consulere alicui.</i>
„ <i>I am pardoned;</i>	„ <i>It is pardoned to me—mihi ignoscitur.</i>

EXERCISE XXIII.

1. Not unacquainted<sup>1</sup> with misfortune (myself), I learn to succour the miserable. 2. Fortune gives too much to many, sufficient to none. 3. She is angry with her who has been preferred to herself. 4. Wise men control their desires, which the rest of men are slaves to. 5. Seas and lands obey God. 6. He is a good man who is serviceable to whomsoever he can be, (and) injures nobody. 7. The consulship of Cicero was pleasing to M. Cato. 8. Almost all the Gauls desire<sup>2</sup> political change, and are quickly excited to war. 9. All men naturally (*say*, by nature) aim-at<sup>2</sup> liberty, and hate the condition of slavery. 10. Philosophy effects this; it heals the mind, it frees it from desires. 11. Doctors cannot cure all diseases. 12. It is always (characteristic) of a wise man to yield to the occasion (*tempori cedere*); that is, to submit to necessity. 13. Consult your

own interest, provide for that of your country. 14. The older men said this, who were less pleased with this new wisdom. 15. The gods have spared the guiltless armies. 16. I congratulate both you, and the republic because of you. 17. Singly<sup>3</sup> they will not be able to resist us. 18. I am pardoned for this. 19. Vineyards (*arbustum*, *i, n.*) and the lowly tamarisks delight not all persons. 20. The god who with his trident<sup>4</sup> controls the waves of the sea (*aequoreus*, *adj.*)

<sup>1</sup> Fem. as said by a woman.

<sup>2</sup> *Stūdeo*, with dat.

*Singūli*, *ae, a.*

<sup>4</sup> *Cuspis*, *Idis*, *f. lit. point*: by the figure *Synechōche*, *St. L. Gr. 605.*

## XXIV.—DATIVE AFTER VERBS COMPOUNDED WITH PREPOSITIONS.

### § 292. Verbs compounded with the Prepositions

*ad, ante, con, in and inter*

*ob, post, prae, sub and super*

govern the Dative, when the Preposition retains its original force in reference to an object. Transitive verbs have also an Accusative case in addition: as,

*Tu mihi terram in-jice, Fling thou earth on me (my corpse).—Virg.*

*Delphines altis in-cursant ramis, The dolphins course against the high branches.—Ov.*

*In-cubuit tōro, She leaned upon her couch.—Virg.*

*Quum prōpēnōdo mūris ac-cessisset, When he had almost got up to the walls.—Liv.*

*Caesari vēnienti oc-currit, He hastens to meet Caesar on his way.—Caes.*

*Quum virtūto omnibus prae-stārent, Whereas they (the Helvetii) surpassed all in valour.—Caes.*

*Nātūra hōmīnis pēcūdibus antē-cedit, The nature of man excels brute beasts.—Cic.*

*Obs.* Some compound verbs, especially *aspergo, inspergo, circumdo*, have two constructions, namely, either an Accusative of the thing and a Dative of the person, or an Accusative of the person and an Ablative of the thing: as,

*Circumdāre brāchia collo, To put the arms about any one's neck.—Ov.*

*Oppidum vallo et fossā circumdāre, To surround a town with a rampart and moat.—Cic.*

### SYNONYMS.

1. *Fraus*, *dīs, f.*, *injury, fraud. Dōlus*, *i, m.*, *deceit, treachery*, always in a bad sense.

*Fallācia*, *ae, f.*, *a stratagem, artifice, intrigue.* It mostly signifies deceit in speaking, while *fraus* rather signifies deceit in acting.

2. *Consilium*, *i, n.*, *counsel, advice, a plan*; hence, *a deliberative body. Concilium*, *an assemblage, a meeting.*

3. *Cāput*, *ītis, n.*, denotes *the head, the principal thing.*

*Cāput est ad bēne vivendum sēcūritas, a feeling of security is the chief thing towards living happily.—Cic.*

*Vortex*, *icis, m.*, *the highest point, the top or crown of the head.*

*Aetnae vertex, the summit of Aetna.—Cic.*

4. *Cārītas*, ātis, *f.*, a virtuous affection, resulting from an intelligent enjoyment of the object. *Āmor*, ōris, *m.*, is a general term for *love*, pure or impure, a mere passion or emotion.
5. *Sanguis*, īnis, *m.*, blood while circulating in the body, supporting life. *Crūor*, ōris, *m.*, blood when shed, gore.
- Arma nondum expiātis uncta cruōrībus*, Weapons smeared with gore, not yet atoned for.—Hor.

PHRASES.

Eng. <i>Some, others ;</i>	Lat. <i>Alii, ālii.</i>
“ <i>More strength ;</i>	“ <i>Plus vīrium.</i>
“ <i>To prefer one thing to another ;</i>	“ <i>To hold one thing after another—</i> <i>āliquid ālicui rēi posthābēre, or</i> <i>as in Eng.</i>
“ <i>To surround a city with a wall ;</i>	“ <i>To put a wall around the city—</i> <i>mūrum urbi circumdāre, or as in</i> <i>Eng.</i>
“ <i>He sprinkled me with water ;</i>	“ <i>Aquam mīhi aspersit, vel Me āquā</i> <i>aspersit.</i>

EXERCISE XXIV.

1. Pelopidas was present in all dangers. 2. Man's nature surpasses cattle and other beasts. 3. You always put the appearance of right upon your dishonesty. 4. Some<sup>1</sup> want wisdom, others courage, others opportunity. 5. The Gauls in valour (*abl.*) surpass all other men. 6. In this man there was (*īnerat*) no less vanity than audacity. 7. He places a crown on his sister's head and calls her queen. 8. In the nation of the Thebans there is more strength than talent.<sup>2</sup> 9. Not only was he present at these things, but he was also first<sup>3</sup> in them. 10. Fortune sometimes opposes our designs. 11. Manlius preferred the public advantage to affection for his son (express both ways). 12. As he comes up<sup>4</sup> to help his son, he is slain. 13. I should have preferred your will to my own advantage (express both ways). 14. Who can prefer unknown persons to known, the impious to the religious? 15. Faults creep upon us under the name of virtues. 16. Vulcan is said to have presided over a workshop at Lemnos. 17. Semiramis founded Babylon, and surrounded the city with a wall. 18. That most base man has bespattered me with praises. 19. Pythagoras did not wish to sprinkle the altar with blood. 20. Atticus presented all the Athenians with corn.

<sup>1</sup> Say, *To some is wanting, &c.*

<sup>2</sup> *Ingēnium.*

<sup>3</sup> *To be first in, praesum, fui, esse,*  
with dat. <sup>4</sup> *Dum filio subvēnit.*

XXV.—DATIVE AFTER PASSIVE VERBS AND IMPERSONAL VERBS.

§ 293. The Dative is often used with the *Perfect Tenses Passive* to denote the Agent, instead of *a* or *ab* and the *Ablative*; as,

*Mihi consilium captum jam diu est, My plan has been already long formed*—Cic.

*Cui non sunt audite Dēmosthēnis vīgīliæ, Who is there by whom the night-watchings of Demosthenes have not been heard of?*—Cic.

§ 294. The Dative is regularly used after the Gerundive Participle with the Verb *esse*, to denote the Agent: as,

*Quod fērendum est molliter sūpienti, Which the wise man must bear gently.*—Cic.

*Semper ita vivāmus, ut rātiōnem reddendam (esse) nōbis arbītrēmur, Let us always so live as to believe that we must render up an account.*—Cic.

§ 295. The Impersonal Verbs *licet*, *it is lawful*; *libet*, *it pleases*; *expēdit*, *it is expedient*, govern the Dative: as,

*Licet nēmīni dūcere exercītum contrā patriam, It is not lawful for any man to lead an army against his country.*—Cic.

*Ei libēbit, quod non licet (ei), It will be his inclination to do that which is unlawful for him.*—Cic.

Obs. After *licet*, &c., we often find a second Dative following the Infinitive Mood *esse*; as,

*Licuit esse Themistōcli ōtiōso, Themistocles was at liberty to be inactive.*—Cic.

*Illis tīmīdis et ignāvis licet esse, They are at liberty to be timid and cowardly.*—Liv.

#### SYNONYMS.

1. *Ultrō* (lit., *beyond*; hence, *more than was to be expected*) and *Spontē* (from *spondeo*) *spontaneously, without being asked*. *Ultrō* is, however, used of persons only. *Spontē* equally of persons or things.

*Ignis consumptus suā sponte extinguitur, Fire when spent goes out of itself.*—Cic.

*Omnia ei ultrō pollicītus sum, Of my own accord I promised him every thing.*—Cic.

2. *Prēcōr*, *prēcātus sum*, 1, *to pray in a calm, orderly manner*, with a view to obtain one's wishes. *Supplīco*, *āvī*, *ātum* (*supplex*), 1, *to beg on one's knees, with earnestness*. *Obtestor* (*ob*, *testis*), *ātus sum*, 1, *to implore by appealing to all that is dear*. *Obsecro*, *āvī*, *ātum*, 1 (*quasi per sacra rōgāre*), *to beg by everything sacred*, to implore passionately. *Oro* (*ft. os*), *āvī*, *ātum*, 1, *properly to speak*—hence *ōrāre causam*, *to speak in defence of a cause*. It commonly means *to beg or entreat*:

*Oro obtestorque te pro vētēre nostrā conjunctiōne, I beg, nay conjure you, by our connection of long standing.*—Cic.

The following should be noted:—

*Prēcāri ālliquem, to entreat any one.*

*Prēcāri ab ālliquo, to pray for something from any one.*

*Prēcāri āllīcui, to pray whether with good or evil feeling for any one.*

*Prēcāri āllīcui mālam fortūnam, to imprecate bad luck upon a man.*

3. *Licet* (*impers.*) refers to *what is allowed by human law, or established by common usage*. *Fas est*, *what is allowed by divine law, whether by precept or by the light of conscience*. *Concessum est* (*concedō*, *cessi*, *cessum*, 3), nearly equivalent to *licet*. *Plācet* (*plācco*, *ui*, *ītum*, 2), and *libet* (*libuit* and *libitum est*, 2), both signify *it pleases*. The former, in the sense that it is *the will of, or the determination of a man*; the latter, that it *agrees with his inclination*,



Quod tibi lübet (= lübet) Idem mihi lübet, *What pleases you is also pleasing to me.*—Plaut.

Quis päria esse fere pläcuit peccäta läbörant quum, &c., *They who would have all offences to be of equal magnitude are in a difficulty when,* &c.—Hor.

Pläcütum est ut épistölæ nömüne princípis scribërentur, *It was resolved that letters should be written in the name of the sovereign.*—Tac.

PHRASES.

Eng. <i>A man must fight, &amp;c.</i>	Lat. <i>Pugnandum est, &amp;c.</i> (with <i>Dat.</i> of
„ <i>I am allowed.</i>	„ <i>Mihi licet.</i> [person.]
„ <i>By means of.</i>	„ <i>Per</i> with Accusative.

EXERCISE XXV.

1. One man (*dat.*) must not fight with (*cum*) two. 2. (We) must always be watchful, for the good (*dat.*) have many snares. 3. You must not refuse what is willingly bestowed. 4. Here, soldiers, must you either<sup>1</sup> conquer or<sup>1</sup> die. 5. The men with whom we must live are of the most different dispositions (*abl.*). 6. Men should grieve more when they have committed an injury<sup>2</sup> than when they have received one. 7. The workman must be trusted in his own craft.<sup>3</sup> 8. For honourable things, not secret things, are sought by good men. 9. The wife of Darius was once only (*tantum*) seen by Alexander. 10. All things are the gift of Ceres; by me (*dat.*) must she be sung. 11. These things are not merely to be prayed-for (*oro*), but also to be done by me.<sup>4</sup> 12. It is not allowed me to be negligent. 13. Why may they not through (*per*) you be free? 14. That (*is*) was the year in which, according-to (*per*) the laws, he might become consul (*acc.*). 15. What pleases you also pleases me. 16. Of<sup>5</sup> this class it has pleased me to speak at some length.<sup>6</sup> 17. Nothing which is unjust is advantageous. 18. It is expedient to all men to be good.

<sup>1</sup> Aut . . . aut : see St. L. G. 570.

<sup>2</sup> To commit an injury, injüriam facere, inferre : to receive one, inj. accipere.

<sup>3</sup> Ars, artis, f. : which includes all skilled workmanship.

<sup>4</sup> Begin, Haec mihi non solum, &c.

<sup>5</sup> When of = concerning, use de with *abl.*

<sup>6</sup> Say, to say more things, plüra dicere.

XXVI.—DATIVE WITH THE VERB *SUM* AND DOUBLE DATIVE.

§ 296. The Verb *sum* with the Dative is used as equivalent to *habeo* : as,

*Mihi est injusta nõverea, I have an unjust stepmother.*—Virg.

*Tröja huic loco nõmen est, This place has the name Troy.*—Liv.

Obs. When, as in the last example, a name is specified after the verb *esse* or any similar Verb, it is usually attracted into the Dative also : as,

Scípío, cui Africãno cognõmen ex virtute fuit, *Scipio, who had the surname of Africanus on account of his valour.*—Sall.

In campis, quibus nõmen erat Raudiis, decertãvere, *They fought in the plains which have the name (are called) Raudii.*—Vell.

§ 297. A Dative of the Person (*Dativus Commodi*, § 288) and a Dative of Purpose or Result are used with Verbs signifying *to be or become; to give, send or come; to impute or reckon, &c.* : as,

Flūmen āliis verbōrum cordi est, *A flood of words is the gratification of others.*—Cic.

Ampla dōmus sæpe fit dōmīno dēdēcōri, *A spacious house often turns to the disgrace of its owner.*—Cic.

Pausanias rex Lacēdæmoniōrum vēnit Atticis auxiliō, *Pausanias, king of the Lacedæmonians, came to the help of the Athenians.*—Nep.

Nec tīmuit sibi nē vitio quis vertēret, *Nor was he afraid that some one might impute it to him as a fault.*—Hor.

Cui bōno fuit, *For whose advantage was it?*—Cic.

*Obs.* The Dative of Result is also used without a Dative of the Person : as,

Nec eam rem hābuit, rēligiōni, *Nor did he deem that circumstance a religious objection.*—Cic.

Magno ōdio esse apud āllquem, *To be an object of intense hatred with anybody.*—Cic.

#### SYNONYMS.

1. Vōlūcer, cris, ere (fr. vōlo, *to fly*), properly an adjective, with āvis or some noun understood. It signifies *any winged creature*, including *insects*. Āvis, is, c., and āles, itis, c. (chiefly poet.), *a winged creature*. The former is the general term for a bird; the latter usually signifies *a large bird*, e. g. *the eagle or swan*. Ālites, in the language of the augurs, meant *birds whose flight was to be interpreted*, as distinguished from oscīnes, um, c. (os cāno), *birds whose cry furnished the omen* :

Obscænae vōlucres. *The harpies.*—Virg.

Ēqus āles, *the winged horse (Pegasus).*—Ov.

Figuratively also,

Mæcōnii carminis āles, *a swan of Homer's strain.*—Hor.

2. Innōcentiā, æ, f. *blameless, harmless, or disinterested conduct*. Virtus, ūtis, f., originally *valour*; hence, *becoming or meritorious acts*. Integrītas, ātis, f., *a whole condition, one neither maimed nor impaired*; in a moral sense, *uprightness, sans reproche* :

Vir summā integrītātē et innōcentiā, *A man of the greatest uprightness and harmlessness.*—Cic.

3. Aeger, gra, grum, *disordered, whether mentally or physically*. Aegrōtus, a, um, ill, unwell; and morbīdus, a, um, *diseased*; indicate *bodily sickness almost exclusively* :

Aeger ex vulnēre, *suffering from a wound.*—Liv.

Consōlantur ægram ānīmi, *They console her when distressed in mind.*—Liv.

In speaking of dumb animals, good authors rather say aeger (or morbīdus) than aegrōtus :

Et quātīt ægroto tusis ānhēla sues, *And a short cough shakes the diseased swine.*—Virg.

4. Littēra, æ, f. (lītēra), *a letter of the alphabet*. Ēpistōla, æ, f., or lītērae, ārum, *a letter, an epistle*. Lītērae also signifies what we call *letters*; i. e. *literature generally*. Hūmānitas, ātis, f., *refinement, refined culture*, in the widest sense.

Littēras dāre āllcui, *to give (as we say post) a letter to some one, for the purpose of its being conveyed*; whereas,

Littēras dāre ad āllquem, *to give or post a letter for (i. e. addressed to) somebody.*

6. *Ādīmo*, ēmi, emptum, 3; and *exīmo*, ēmi, emptum, 3; both signify *to take away without violence*; whereas *aufēro*, abstūli, ablātum, 3; *ērīpio*, ui, eptum, 3; *surrīpio*, ui, eptum, 3; imply *forcible or illegal removal*. *Ādīmo* is used of things that are good and useful, so that a man is made the poorer; whereas *exīmo* implies the removal of an evil, whereby a man is made more comfortable.

PHRASES.

Eng. Two a-piece,	Lat. <i>Bīni</i> , ae, a.
„ This man's wife,	„ <i>The wife to this man.</i>
„ He gave me this as a present,	„ <i>He gave me this for a gift</i> (hoc mīhi dōno dēdit)
„ To be of service to a man,	„ <i>Ūsui ālicui esse.</i>
„ To send a letter for him to come,	„ <i>To send a letter that he may come</i> (ut with subjunctive).
„ To become a matter of religious scruple,	„ <i>In religiōnem vēnīre.</i>

EXERCISE XXVI.

All birds (*dat.*) have two wings each. 2. Her<sup>1</sup> husband was Sichaëus, most wealthy in land (*agri*). 3. Not if I (*dat.*) had (*subj.*) a hundred tongues, a hundred mouths, and an iron voice, could (*subj.*) I do this. 4. Flowers (*dat.*) have not always the same colours. 5. Where licentiousness rules, innocence (*dat.*) has (but) little<sup>2</sup> protection. 6. Attus Clausus, who afterwards had the name of Appius Claudius (*dat.*), fled to Rome (*acc.*). 7. I (*dat.*) have a pipe which Damocetas once gave me as a present. 8. While the sick man has life there is hope. 9. The greedy sea is destruction to the sailors. 10. I have betaken myself to you, Senators,<sup>3</sup> to whom I am compelled to be a burden before being of advantage.<sup>4</sup> 11. This was also an advantage to others. 12. In-their-case (*his*), contrary-to<sup>5</sup> nature, the body was (a source of) pleasure (*dat.*), the soul a burden. 13. This will prove-to-be (*fut. of sum*) our greater renown. 14. Who will not attribute that to you as a fault? 15. His lieutenants, the quaestor, and his friends, kept-sending (*imperfect*) letters to me that I should come to help him.<sup>6</sup> 16. This thing became a religious scruple with the people. 17. The approach of Marcius, who came to the help of his colleague, took from the enemy (all) delay of the combat. 18. But that which was attributed to me as a crime, not only was not a fault, but (even) a most noble deed. 19. Intestine war<sup>7</sup> has been and will be to very many peoples a greater destruction than foreign wars. 20. Caius Caesar, with his army, marched to the assistance of the province of Gaul.

<sup>1</sup> Say, *to her*.

<sup>2</sup> *Lēve praesidium*.

<sup>3</sup> *Patres Conscripti*; see Dr. Smith's Dict. Ant., art. Senate.

<sup>4</sup> *Prius quam ūsui*.

<sup>5</sup> *Contra*, with *acc.*

<sup>6</sup> *Ut vēntrem ei subsidio*.

<sup>7</sup> *Arma, orum, n. pl.*

XXVII.—DATIVE AFTER ADVERBS AND ADJECTIVES.

§ 298. The Dative (in many cases a *Dativus Commodi*, § 238) is used after the following classes of Adjectives:—

1. *Of Utility* : ūtilis, commōdus, fructuōsus, &c.
2. *Of Unprofitableness or injury* : inūtilis, noxius.
3. *Of Fitness* : aptus, accommodātus, idōneus, convēniens, proprius, &c.
4. *Of Unfitness* : incommōdus, inconvēniens.
5. *Of Acceptableness* : grātus, jūcundus, cārus.
6. *Of Displeasure* : ingrātus, injūcundus.
7. *Of Friendliness* : bēnignus, amīcus, bēnēvōlus, fidēlis, fidus.
8. *Of Hostility* : inīmīcus, pernīciōsus, mālēvōlus, mālignus, mōlestus, irātus, infestus.
9. *Of Similarity and dissimilarity* : sīmīlis, dissīmīlis.
10. *Of Equality and inequality* : aequālis, inaequālis.
11. *Of Proximity* : fīnītīmus, vīcinus, prōpinquus.

Rōmulus multītūdīnī grātior fuit quam Patrībūs, *Romulus was more acceptable to (popular with) the multitude than to the Fathers.*—Liv.

Deiotārus fidēlis erat Pōpūlo Rōmāno, *Deiotarus was faithful to the Roman people.*—Cic.

Patriae solum omnībus cārum est. *The soil of our country is dear to all.*—Cic.

Sicūli Verri inīmīci infestique sunt, *The Sicilians are unfriendly to, and exasperated against Verres.*—Cic.

Hōmo aliēnissimus mihi, *A man most unfriendly to me.*—Cic.

Ingrātam Vēnēri pōne sūperbiam, *Lay aside your arrogance, displeasing to Venus.*—Hor.

Numquid irātus es mihi propter has res, *You are not angry with me for these things, are you?*—Pl.

Idque eo facilius crēdēbātur quia sīmīle vēro vidēbātur, *And the thing was the more readily believed, because it seemed like truth.*—Cic.

Paupertātem divītīs etiā inter hōmīnes esse aequālem vōlūmus, *We would have poverty on a level with riches even among men.*—Cic.

Obs. 1. Some of these Adjectives are used as Substantives, amīcus, inīmīcus, fīnītīmus, vīcinus, prōpinquus, &c., and are then constructed with the Genitive.

Obs. 2. Sīmīlis and dissīmīlis are quite as often found with the Genitive : as, Dēcem sīmīles Nestōris, *Ten men the like of Nestor.*—Cic.

Impii cives, tui dissīmīllīmi, *Impious citizens, most unlike yourself.*—Cic.

Obs. 3. An Adjective denoting fitness or utility may take, in addition to the Dative as above, an Accusative of the purpose with ad : as,

Multas ad res pērūtīles (nōbis) Xēnōphontis librī sunt, *The works of Xenophon are very useful (to us) for many purposes.*—Cic.

#### SYNONYMS.

1. *Bellum*, i, n. (orig. duellum from duo), *war*. Sometimes it is used by the poets for a single fight. *Militia*, ac, f., *the soldier's profession, military service.*

Ceu cētera nusquam bella fōrent, *As though no fighting were going on elsewhere.*—Virg.

Militiae disciplina, *The training for a soldier's life (military discipline).*—Cic

Dōmi militiaeque, *At home and on service—in the field.*

2. *Impĕrium*, *supreme power and authority; an empire.* *Regnum*, *royal power, a kingdom.*

*Impĕrium Rōmānum*, *the Roman Empire; but*

*Appius impĕrium in suos tĕnĕbat*, *Appius held supreme sway over his countrymen.—Cic.*

Similarly, *Regnum Gallĕum*, *the kingdom of Gaul; but*

*Regnum occĕpĕre vōlēbat*, *He designed to seize upon the royal power.—Caes.*

*Dōmĭnātio*, *absolute tyrannical government.*

*Crūdĕlis et sūperba dōmĭnātio*, *A tyranny relentless and proud.—Cic.*

*Princĭpātus*, *ūs, m., pre-eminence, headship:*

*De princĭpātu inter se contendĕbant*, *They were struggling with each other for the supremacy.—Caes.*

3. *Aequālis*, *e*, denotes *inherent equality.* *Pār, pāris*, denotes *similarity in point of greatness, power, or value*, which renders one thing *a match for*, or *rival of*, another. Hence *aequālia* are things related by *common qualities; pāria*, those of *equal importance or degree.*

*Aequālis*, also signifies *of the same age, contemporary.* *Sīmĭlis*, *e*, denotes *likeness*, whether external or internal.

4. *Bĕnĕvōlentia*, *ac, f.* (*bĕne vōlo*), is *goodwill in the widest sense.* *Stūdium*, *i, n., zeal, zealous attachment, or enthusiasm.* *Fāvor, ōris, m.* is the *favour of the higher towards the lower*, as of a judge towards one of the parties in a suit.

*Āmor, ōris, m., natural affection, love:*

*Nihil est quod stūdĭo et bĕnĕvōlentĭā vel potius āmōre effĕci non possit*, *There is nothing which may not be effected by zeal and kindly feeling, or rather by affection.—Cic.*

PHRASES.

Eng. *With all his might,*  
 „ *Another's virtue,*

Lat. *Summā vi.*  
 „ *Aliĕna virtus.*

EXERCISE XXVII.

1. He admired the spirit (*ānĭmus*) of the man, (which was) ready either<sup>1</sup> for war or peace. 2. Ascanius, son of Aeneas, was not yet of the proper age for the supreme command.<sup>2</sup> 3. It was an honourable thing for the generals (*dat.*) themselves to engage in the fight. 4. This law, most welcome to the plebs, the fathers resisted with all their might. 5. This thing is unlike that. 6. This man is suitable for (*ad*) that purpose. 7. Aristĭdes was almost equal (in years) to Themistocles. 8. His kind feeling towards the Roman people is as old as himself.<sup>3</sup> 9. The land which is suitable for vines is serviceable also for trees. 10. Tullus Hostilius was unlike the last (lit. nearest) king. 11. He made virtue peculiar (*proprius*) to men. 12. An easy and liberal father is unfit for a son in love (*part. of amo*). 13. Dear to the Muses, sadness and fears will I consign to the winds. 14. This speech was not disagreeable to the Gauls. 15. One ungrateful man is injurious to all the unfortunate. 16. The good are greater-objects-of-suspicion<sup>4</sup> to kings than the bad, and to them another man's merit is ever formidable. 17. Be (*esto*) kind to all, flattering to none, familiar to (but) few, just to everybody. 18. He is of all (men) of his-own age by far the most handsome, apt at

every undertaking,<sup>5</sup> full of prudence. 19. Naturally<sup>6</sup> we are all disposed<sup>7</sup> to liberality. 20. The degrees of praise are equal to the lowest and the highest men; those of glory, unequal.<sup>8</sup>

<sup>1</sup> Vel . . vel : see St. L. G. 570.

<sup>2</sup> Mātūrus impērio.

<sup>3</sup> Ipsus aequalis aetati.

<sup>4</sup> More suspected, suspectiōres.

<sup>5</sup> Ad omnes res aptus.

<sup>6</sup> By nature, nātūrā.

<sup>7</sup> Propensus ad.

<sup>8</sup> Dispāres.

## XXVIII.—ABLATIVE OF SEPARATION AND ORIGIN.

§ 306. The Ablative of Separation is found after Verbs signifying to *separate, remove, deliver from*; but more frequently, especially in Prose writers, with a Preposition: as,

(A.) Vērēcundum Bacchum sanguineis prōhibēte rixis, *Save ye honest Bacchus from blood-stained frays!*—Hor.

Nōdōsā corpus prōhibere chiragrā, *To save the body from the knotty gout.*—Hor.

Lībērāre ālīquem culpā, *To free a man from blame.*—Cic.

Vercingētōrix oppugnātiōne destitit, *Vercingetorix abandoned the siege.*—Caes.

(B.) Ab oppidīs vim hostium prohibent, *They ward off the violent attacks of the enemy from their walls.*—Caes.

Viri bōni lapīdibus a fōro pellēbantur, *Good citizens were being pelted from the forum with stones.*—Cic.

Eum ab omni errātiōne libērāvit, *He freed it (the world) from all possibility of going astray.*—Cic. (But *libēro* is quite as frequent with the abl. alone.)

§ 307. The Ablative is often used after Adjectives denoting *freedom or exemption from* (see also §276): as,

Rōbustus ānīmus omni est liber cūrā, *The strong mind is free from all anxiety.*—Cic.

Fāmā atque fortūnis expertes, *Destitute of character as well as fortune.*—Sall.

§ 308. *opus est, there is need*, like verbs of want, governs the Ablative: as,

Auctōritāte nōbis opus est, *We have need of authority.*—Cic.

Opus est mātūre factō, *There is need of prompt execution.*—Sall.

§ 310. The Ablative of Origin is found especially after the Participles *nātus, born from*; *ortus, oriundus, sprung from*; *gēnītus, begotten of*: also in the Poets with *sātus, ēdītus, creātus, crētus, sprung from or begotten of*: as,

Jōve nātus et Maiā, *Born of Jove and Maia.*—Cic.

Orte Sātūno, *O thou offspring of Saturn!*—Hor.

Quo sanguine crētus, *From what blood (family) sprung.*—Virg.

Albā oriundum sacerdotium, *A priesthood that had its origin in Alba,*—Liv.

*Obs.* But *oriundus*, and likewise *ortus* when it refers to *more remote* origin, are more frequently used with a Preposition : as,

Hippocrātes et Ēpicýdes, nāti Carthāgīne, sed oriundi ab Syrācūsīs, Hippocrates and Epicýdes, natives of Carthage, but having their origin from Syracuse.—Liv.

Belgæ orti sunt a Germānis, The Belgians are descended from the Germans.—Caes.

SYNONYMS.

1. Sōlītūdo, *inis, f., a wilderness*; also the *solitude of a place*, agreeable or otherwise.

Lōca vasta, *uncultivated wastes* as opposed to *loca culta*.

Dēserta lōca, *uninhabited parts* as opposed to *lōca hābītāta*.

2. Cōlumba, *ae, f., a tame pigeon*. Pālumbes, *is, c., the ringdove or wood-pigeon* :

Asplēis ut vēniant ad candīda texta cōlumbæ, *You see how the pigeons come to their white cotes*.—Ov.

Fābūlōsac pālumbes, *The fabled (celebrated in story) ring-doves*.—Hor.

3. Commōror, *ātus sum, 1, to sojourn or be in a place for some time*. Hābīto, *āvī, ātum, 1, to dwell permanently* :

Commōrandī ēnim nātūra dēversōrium nōbīs non hābītandi dēdit, *For nature has granted it (the body) as a lodging to sojourn in, not to dwell there*.—Cic.

Māneo, *nsi, nsum, 2, to remain, whether for a short time or a long time*. It is often used of tarrying one night in a place, and such temporary resting-places were by the Latins called *mansiōnes*. It has also the active signification to *wait for* :

Mānet te glōria, *Renown awaits you*.—Virg.

Also figuratively :

Hoc in causā māneat, *Let this point in this case be finally settled*.—Cic.

4. Prūdēntia, *ac, f. (constr. of prōvidēntia), properly foresight* : hence, *sagacity, practical judgment*; especially, *knowledge of the law*. Sāpientia, *ae, f. (equivalent to the Greek σοφία), properly good taste (fr. sāpio)*; hence, *discernment, discretion, practical wisdom—knowledge of the world*. Scientia, *ae, f. (scio), expertness—knowledge, as implying skill in or acquaintance with a subject* :

Prūdēntia cernitur in dēlectu bōnōrum et mālōrum, *Sagacity discovers itself in making choice between good and bad*.—Cic.

Sāpientia est rērum divīnārū et hūmānārū, causārūque quibus eae res continentur, scientia, *Wisdom is the knowledge of things human and divine and of the causes by which they are maintained*.—Cic.

PHRASES.

Eng. <i>To stay with Antiochus,</i>	Lat. <i>Apud Antiōchum commōrārī.</i>
„ <i>Blind of an eye,</i>	„ <i>Altēro oculo caecus, captus.</i>
„ <i>There is need of consultation,</i>	„ <i>There is need of its being consulted (opus est consulto).</i>
„ <i>To abide by a decree,</i>	„ <i>To stand by the decree (dēcrēto stāre).</i>
„ <i>Banished his country,</i>	„ <i>Extorris patriā.</i>

EXERCISE XXVIII.

1. Semirāmis deprived Ninus of the supreme-power (*impēriūm*).  
 2. Old age did not free Considius from all dread. 3. Hannibal, (when) banished from Carthage, tarried with Antiochus, King of Syria. 4. This Lysimāchus was born of a family (*nātus lōco*) distinguished among the Macedonians. 5. The Centiōnes, and the Graiocēli, and

the Caturiges, attempt to hinder his army from (making) its march. 6. Apelles painted a portrait of King Antigonus wanting one eye. 7. Cato, exempt from all human faults, had fortune always in his own power. 8. We have need of magistrates, without whose foresight and care the state cannot exist. 9. These things (*abl.*) were necessary (*opus*) for us. 10. Before you begin (*subj.*) there is need of deliberation, and when you have deliberated (*fut. perf.*) there is need of prompt action.<sup>1</sup> 11. Now, O Aeneas, you need courage, now a dauntless breast. 12. The children of the proscribed are excluded from their ancestral property. 13. P. Laenas hurled L. Lucilius from (*de*) the Tarpeian rock, and forbade his colleagues (the use of) fire and water (*i.e.* banished them).<sup>2</sup> 14. If a man (*si quis*), whether a private or public (character), abide (*perf. ind.*) not by their decree, they forbid him (the use of) sacrifices. 15. He (*is*) is liberal who takes from himself what he gives to another (*alter*). 16. Happy is he who is free from all disturbance of mind. 17. The Jews, banished from their country, have been dispersed throughout the world. 18. Sulla was not deterred by this repulse. 19. His mind was free from religious scruples. 20. I have freed you from other cares. 21. The chief of these was Litavicus, and his brothers, young men born of a most honourable family. 22. He was sprung from the blood of Sisyphus, and in thefts and frauds was very much like him. 23. Of the brave (*abl.*) and good are born<sup>3</sup> the brave.

<sup>1</sup> Mātūre factō.

<sup>2</sup> Interdicere aquā et igni alieui. This

was the customary sentence in banishing a Roman citizen. <sup>3</sup> Passive of creō.

## XXIX.—ABLATIVE OF CAUSE, MANNER, INSTRUMENT.

§ 311. The Ablative is used after Verbs, Participles, and Adjectives, to denote the *Cause, Manner, Means, or Instrument* of an Action or state of being: as,

Sol cuncta suā luce illustrat et complet, *The sun illumines and fills all things with its light.*—Cic.

Helvētīi reliquos Gallos virtūte praecedunt, *The Helvetii surpass the rest of the Gauls in valour.*—Caes.

(Britanni) equitatu atque essedis ad flumen progressi (sunt), *The Britons advanced to the river with cavalry and war-chariots.*—Caes.

Epaminondas princeps meo iudicio Graeciae, *Epaminondas, in my judgment, the foremost man of Greece.*—Cic.

Ennius fuit maior natu quam Plautus et Naevius, *Ennius was earlier in his period of birth than Plautus and Naevius.*—Cic.

Cornibus tauri, apri dentibus, morsu leones, se tutantur, *Bulls with (their) horns, boars with (their) tusks, lions by biting, defend themselves.*—Cic.

*Obs.* Hence the Ablative is used after a Passive Verb without a preposition to denote the *thing* by which a purpose is effected; but if the *agent* is a *person*, the preposition *a* or *ab* is required with the Ablative.



§ 312. 1. If the *manner* in which anything is done be expressed by a Substantive and an Adjective, the Ablative is generally used without *cum* :

2. But if the *manner* is expressed by a Substantive alone, *cum* must be used : as,

Miltiades res Chersōnēsi summā aequitate constituit, *Miltiades arranged the affairs of the Chersonesus with the greatest fairness.*—Nep.

Athēnienses cum silentio auditi sunt, *The Athenians were heard with silent attention.*—Liv.

Obs. 1. The Substantives signifying manner, as *mōdus, rātio, mos, rītus, consuetudo*, never take the preposition *cum* : as, *hoc mōdo, in this manner* ; *Persarum mōre, after the custom of the Persians*.

Obs. 2. The student should observe that where *with* in English means *in company with*, *cum* is always used ; but where *with* denotes the instrument, as, *to kill a person with a sword*, *cum* cannot be used, but only the Ablative of the instrument.

SYNONYMS.

1. *Ventus*, *i, m.*, the generic term for *wind*. *Prœcella*, *ac, f.* ; and *tempesta*, *ātis, f.* ; denote a *violent wind* ; the former a *squall*, the latter a *complete storm*. *Aura*, *ac, f.*, a *gentle gale or breeze*, is also used sometimes in a figurative sense. *Flātus*, *ūs, m.*, a *gentle breeze*, and generally of a favourable wind :

*Aurac pōpūlaris captātor*, *A man to catch at popular favour.*—Liv.

*Aura rūmōris*, *A flying rumour.*—Cic.

*Prospēro flātū ūti*, *To take advantage of a favourable wind.*—Cic.

2. *Āgīto*, *āvi, ātum, 1*, frequentative of *āgo*, *to drive or urge on*. Often in a figurative sense, *to cast or revolve in mind*. *Vibro*, *āvi, ātum, 1*, *to vibrate or quiver*, as when a string, in a state of tension, is struck : hence, *to brandish*. It is also used of the quivering tremulous motion of a serpent's tongue :

*Ipsē longē ālīter āgītābat ānīmo*, *A far different scheme was he himself revolving in his mind.*—Cic.

*Āgītāre gaudium*, *To show one's joy.*—Sall. (See St. L. G. 694.)

*Vibrāre hastas ante pugnam*, *To brandish the spears before the battle.*—Cic.

*Multifidas linguas drāco vibrat*, *The serpent darts his many-pointed tongues.*—Val. Fl.

3. *Mollis*, *e*, *soft, yielding to the touch*. *Tēner*, *ēra, ērum, tender, not hard, easily divided or cut*. *Mollis* is sometimes used in a figurative sense : as,

*Mollissīma tempōra fandī*, *The most favourable time for speaking.*—Virg.

*Mollissimam cēram ad nostra arbitria formāmus et fingimus*, *We form and mould very soft wax just as we will.*—Cic.

*Tēnēra herba*, *The tender grass.*—Virg.

*Aetas tēnēra*, *A tender, i. e. early, time of life.*—Ov.

4. *Pātior*, *passus sum, 3* (properly opposed to *āgo, ēgi, actum, 3*), *to be acted upon*, whether for good or evil :

*Fortīter mālum quī pātītur Idem post pātītur bōnum*, *He who bravely bears a misfortune afterwards also has his good turn.*—Plaut.

It also signifies *to suffer or submit to* : as,

*Pātīar quod lūbet*, *I will bear what you please.*—Plaut.

*Permittō, mīsi, missum, 3*, *to give leave to, to permit, empower* :

*Lex permittit aut vētāt*, *The law either permits or forbids it.*—Sen.

*Fēro, tūli, lātum, 3*, *to bear*, implies energy and spirit ; *pātīr* denotes mere submission. *Sustīneo, ui, tentum, 2*, is like *fēro*, and implies *activity and the exercise of power*. *Sustīneo* is *to uphold as on the shoulders*. *Fēro* is *to bear, carry in any way* :

*Patrem grāvem sēno per mēdia hostium agmīna tūlī*, *He bore his father, bearing beneath the weight of years, through the midst of the enemies' ranks.*

## PHRASES.

Eng. <i>At last,</i>		Lat. <i>Ad postrēmum or extrēmum.</i>
„ <i>After the manner of men,</i>	}	„ <i>Hūmāno mōre.</i>
„ <i>In human fashion,</i>		„ <i>Pecūdam rītu.</i>
„ <i>Like beasts,</i>	}	„ <i>Mōre suo.</i>
„ <i>As he usually did,</i>		„ <i>consuetūdīne sua.</i>
„ <i>In his customary way,</i>		„ <i>Magna cum offensiōne ejus.</i>
„ <i>To his great offence,</i>		

## EXERCISE XXIX.

1. The tall (*ingens*) pine is shaken by the winds. 2. Stern hearts are subdued by a gentle prayer.\* 3. An iron ring is worn away by constant use. 4. By the laws both (*et*) rewards are proposed for virtues and punishments for vices. 5. Believe me, I was not a little<sup>1</sup> strengthened by that reflection. 6. He returned with the utmost (*summus*) speed to Athens, nor did he stay there longer than was necessary. 7. The land submits to cultivation and is renewed by the plough. 8. With four colours only have the most illustrious painters performed immortal works. 9. Pero was a woman of distinguished filial-love; for from her own breast she nourished her very-aged<sup>2</sup> father. 10. By a successful expedition they added the greater part of Spain to their own dominion. 11. Dionysius, shattered<sup>3</sup> by continual struggles, was at last slain by a conspiracy of his own subjects. 12. We think that what we have written with-difficulty,<sup>4</sup> is-heard (*inf. pass.*) also with difficulty<sup>4</sup> (Begin with rel. clause). 13. Nor have we learnt merely the plan of living (*gen. of gerund*) with pleasure, but also of dying with a better hope. 14. Caesar sent Valerius, a young man of the highest excellence and refinement, to Ariovistus. 15. In every way I pleaded, and do daily plead with (*apud*) the king. 16. He has sinned neither after the manner of men, nor in a customary way. 17. These, like brute-beasts, refer everything to (*ad*) pleasure. 18. Caesar, in his customary way, was leading six legions without their baggage.<sup>5</sup> 19. Miltiades, to the great offence of his fellow-citizens, returned to Athens.

<sup>1</sup> Non mediocriter.

<sup>2</sup> Admodum senex.

<sup>3</sup> Assiduus belli certaminibus fractus.

<sup>4</sup> With difficulty, cum laborē.

<sup>5</sup> Without baggage, expeditus.

XXX.—ABLATIVE WITH INTRANSITIVE VERBS  
AND ADJECTIVES.

§ 313. The Ablative is used with Intransitive verbs to express the cause of anything happening, especially the cause of feelings or emotions, as, for example, ardere studio, *to burn with zeal*; exultare gaudio, *to exult with joy*; interire (perire, mori) fame, *to die of hunger*; gaudere (laetari) animi

adventu, to rejoice at the arrival of a friend; glōriāri victōriā suā, to boast of his victory; confidēre nātūrā lōci, to trust in the nature of the ground: as,

*Dēlicto dōlēre, correctionē gaudēre, nos oportet, We ought to grieve at a fault, to rejoice at its correction.—Cic.*

*Nōmīnibus vētērum glōriantur, They glory in the names of the ancients.—Cic.*

§ 314. Adjectives which express a state of the feelings, are followed by an Ablative of the Cause: as, contentus, contented, laetus, rejoicing, sūperbus, proud, frētus, relying on, and, less frequently, moestus, sorrowful, anxius, anxious: as,

*Frētus diligentīā vestrā, dissēro brēvius, Relying on your diligence, I treat (the matter) more briefly.—Cic.*

*Paucis contentus, Content with little.—Hor.*

*Phoebe sūperbe līrā, Thou Phoebus who takest pride in thy lyre!—Tib.*

*Obs.* For dignus, indignus, see § 320.

SYNONYMS.

1. **Corrumpto**, rūpi, ruptum, 3, properly to break on all sides, to break to pieces; hence, to spoil, render useless, bring to nought. **Dēprāvo**, āvi, ātum, 1 (fr. prāvus, opp. to rectus), to pervert or distort. Corrumpto is to render a thing absolutely useless. Deprāvo or prāvo, to render a thing, still susceptible of improvement, relatively worse. Corrumpto in a figurative sense is to corrupt or spoil:

*Āqua conelūsa facile corrumpitur, Water when confined easily spoils.—Cic.*

*Rem fāmiliārem corrumpere, To waste one's property.—Sall.*

*Dēprāves nec dum distorto aliquid sūpersit, You may go on corrupting so long only as in the depraved there remains aught (to be corrupted).—Sen.*

The two are combined by Cicero:

*Jūrēconsultōrum ingēniis plērāque corrupta ac dēprāvāta, By the ingenuity of lawyers most things are marred and deteriorated.*

2. **Morbus**, i, m., a disease or distemper which attacks. **Vālētūdo**, īnis, f., the state of such as are sick. **Aegrītūdo**, īnis, f., mental suffering, distress. **Aegrōtātio**, ōnis, f., the state of bodily sickness:

*Sed proprie ut aegrōtatio in corpore sic aegrītudo in ānīmo nōmen hābet, But correctly, as bodily disorder is denominated "aegrōtatio," so mental is called "aegrītudo."—Cic.*

3. **Insōlentia**, ae, f. (in sōleo), properly want of practice; hence, strangeness, affectdness, haughtiness, generally of an insulting kind. **Intōlērāntia**, ae, f. (in tōlērāre), intolerable conduct, ungovernable haughtiness. **Sūperbia**, ae, f., pride, shown by looking down on people—thinking little of others, and their attainments. **Arrōgāntia**, ae, f., arrogance, shown in making exorbitant pretensions, claiming more than one's due—opposed to mōdestia:

*Ex arrōgāntiā ōdium, ex insōlentīā arrōgāntia, Hatred (springs) from arrogance—arrogance (itself) from haughtiness.—Cic.*

*Quis eum cum illā sūperbiā atque intōlērāntiā ferre pōtuisset, Who could have endured him with that contempt (for others) and impatience of control?—Cic.*

1. **Gaudeo**, gāvisus sum, 2, denotes joy as a state of mind, an inward moderate joy. **Lactor**, ātus sum, 1, to give utterance to, or show signs of joy. **Gestio**, īvi, and īi, 4, denotes a passionate uncontrolled joy, as of triumph, or exultation.

## PHRASES.

Eng. <i>From this cause,</i>	Lat. <i>Hæc (or quæ) de causâ.</i>
„ <i>To be grieved, &amp;c. at</i>	„ (Often) <i>to be affected with grief, &amp;c.</i> <i>Dôlôre affeî.</i>
„ <i>Now everything, &amp;c.,</i>	„ <i>Omne autem.</i>
<i>(introducing a proposition).</i>	
„ <i>Through the midst of the forum,</i>	„ <i>Per mædium fôrum.</i>

## EXERCISE XXX.

1. From this cause they were deeply (*magnôpère*) grieved. 2. Beauty perishes through wine; by wine is life destroyed (*corrumpto*). 3. They threw (*imperf.*) their limbs burning with disease into the cold rivers. 4. Tarquinius, relying upon his victories and his wealth, was revelling (*exulto*) in his insolence. 5. A drop of wine is lost in the greatness of the sea. 6. Many of (*ex*) his soldiers died from fatigue and thirst. 7. We rejoice in freedom and grieve at slavery. 8. Castor takes-pleasure-in (*gaudeo*) horses; his brother<sup>1</sup> Pollux in fights. 9. Certain entire states delighted in frugality, as the Lacedæmonians. 10. Vespasian never rejoiced in the slaughter of any man; he even wept and mourned over punishment (*abl.*) (when) deserved. 11. High-souled heroes were they, reliant on their valour and proud of their strength (*abl.*). 12. Door-posts, magnificent with barbaric gold and spoils (of war), fell-foremost (*prôcumbo*). 13. He could not be content with moderate gain. 14. In the civil war Marius delighted, with a sort of<sup>2</sup> hideous cruelty, in the slaughter of his enemies (*adversarius*); and executioners dragged the noblest men through the midst of<sup>3</sup> the forum. 15. They insolently boasted of their victory. 16. The enemy, relying on (their) numbers (*sing.*), commenced the battle.

<sup>1</sup> *Ovo prognâtus eôdem*: ~ literally, sprung from the same egg. See Dr. Smith's Class. Dict. art. *Dioscûri*.

<sup>2</sup> *A sort of, quâdam*: see St. L. G.

385, *Obs.*: *immâni quâdam sacvitiâ*.

<sup>3</sup> *The midst of, mædium*, in agreement with subs.: see St. L. G. 341.

## XXXI.—OTHER VERBS WITH ABLATIVE.

§ 315. The Deponent Verbs *ûtor*, *fruor*, *fungor*, *vescor*, *nîtor*, *pôtior*, with their compounds, govern an Ablative: as.

*Sâpiens râtione optîme ûtitur*, *The wise man uses reason in the best way.*—Cic.

*Plûrîmis mârîtîmis rêbus fruîmur atque ûlîmur*. *We enjoy and make use of very many maritime productions.*—Cic.

*Agêsilâus magnâ est prædâ pôtitus*, *Agésilâus obtained possession of great spoil.*—Nep.

*Obs.* 1. Most of the above are Instrumental Ablatives: the Deponents having been originally Passives or Reflectives. The Ablative with *pôtior* is perhaps governed by the Comparative implied in it.

*Obs.* 2. *Pôtior* sometimes takes the Genitive; especially in the phrase *rêrum pôtîri*, to obtain the management of affairs.—Cic.

*Obs.* 3. *Fungor* is also found with the accusative, especially in the earlier writers,

§ 316. Verbs of *buying, selling, valuing, exchanging*; and the Adjectives *cārus, dear,* and *vīlis, cheap,* are used with the Ablative of Price: as,

*Lycurgus ēmi singūla non p̄cūniā, sed compensātiōne mercium jussit, Lycurgus directed that things should be bought, not with money, but by an equivalent of goods.*—Justin.

*Viginti tālentis ūnam orātiōnem Isoerātes vendidit, Isocrates sold a single speech for twenty talents.*—Plin.

*Quod non ōpus est, asse cārum est, What you don't want is dear at any price* (lit., at an as).—Cic.

*Mūtāt quadrātā rōtundis, He changes square for round.*—Hor. (With *nuto*, either of the articles of exchange may be put in the Ablative.)

*Obs. 1.* The Ablative is used because the Price is the *means* by which a thing is obtained.

*Obs. 2.* The Ablative of Price is only used when a definite sum is expressed by a Substantive; but an Indefinite Price is expressed by the Genitive of an Adjective of quantity: see § 281.

EXCEPTIONS.—But the Ablatives *magno, at a high price*; *permagno, plurimo, at a very high price*; *nimio, at too high a price*; *parvo, at a low price*; *minimo, for a very low price*; *nilhilo, for nothing*; are also found with words of *buying, selling, and valuing,* without a Substantive: as,

*Permagno dēdīmas vendidisti, You farmed the dues (tenths) out at a very high rate.*—Cic.

*Non pōtest parvo res magna constāre, A great thing cannot cost little.*—Sen.

*Obs. 3.* Sometimes the punishment to which a person is condemned is put in the Ablative, but more frequently in the Genitive: see § 280.

§ 317. Verbs and Adjectives signifying *fulness or want* often govern an Ablative: as,

*Germania rivis flūmīnibusque ābundat, Germany abounds in streams and rivers.*—Sen.

*Neptūnus ventis implēvit vēla sēcundis, Neptune filled the sails with favourable winds.*—Virg.

*Vōluptāte virtus saepe cāret, nunquam indiget, Virtue is often without pleasure, never needs (it).*—Sen.

*Ōera rēferta nōtis, A wax tablet full of marks.*—Ov.

*Obs. 1.* Verbs of *filling* and *want* rarely govern the Genitive; but Adjectives more frequently govern the Genitive than the Ablative: see § 276. *Indigeo,* however, usually takes the Genitive: as, *aeris indigēre, to want money.*

*Obs. 2.* The Verbs *afficere, instruere, ornare, &c.,* come under this rule, and govern an Ablative of the thing: as,

*Praedā affecit pōpūlāres suos, He has enriched his countrymen with booty.*—Plaut.

*Obs. 3.* *Praeditus, endowed with,* also governs the Ablative: as,

*Mens est praedita mōtu sempiterno, The mind is endowed with perpetual motion.*—Cic.

*Obs. 4.* After verbs and adjectives of *fulness,* the ablative is that of the instrument or means *with which* (§ 311); after those of *want,* it is that of separation (§§ 306, 307).

## SYNONYMS.

1. *Ūtor*, ūsus sum, 3; and *ūsurpo*, ūvi, ūtun, 1; *to use*; the latter *permanently*, the former *incidentally*, by a single act. *Frūor*; frus and fructus sum, 3, *to enjoy the use of, feel a pleasure in using, have a complete enjoyment of*:  
*Hannibal cum victoriā posset ūti, frui mālult, When Hannibal could have reaped the consequences of his victory, he chose rather to enjoy it.*—Nep.
2. *Brēvis*, e, *short*, opposed to *longus*. *Exīguus*, a, um, *small in bulk*, opposed to *magnus*. *Parvūs*, s, um, *small, physically or morally*, relatively to other things of the same class or sort. *Curtus*, a, um, *clipped, docked*, of something which has been *shortened by cutting*:  
*Brēvis census, A small income.*—Hor.  
*Exīguus mus, A tiny mouse.*—Hor.  
*Corpus parvum, A small frame.*—Hor.  
*Curtus mulus, A bob-tailed mule.*—Hor.
3. *Deinde* (de inde), as used of the consecutive order of the parts of a proposition, signifies *secondly*. *Tum* then denotes *thirdly*; *postea* *fourthly*:  
*Præcipitur primum ut pūre loquāmur; deinde ut dilucide; tum ut ornate postea ad rerum dignitatē apte, It is laid down as a rule that we speak first correctly, in the next place clearly, then elegantly, and fourthly suitably to the dignity of the subject.*—Cic.
4. *Lōcus*, i (m. in sing., m. and n. in plural), *place, as a spot*. The plur. *lōci* is especially used of the *points or grounds of an argument*. *Tractus*, ūs, m., *a tract of country, a region*; with the notion of *extent*. *Rēgio*, ōnis, f., *a district, country*.
5. *Ignis*, is, m., *fire in the abstract*. *Flamma*, ae, f., *flame*. *Ignis* is *the cause*, *flamma* *the effect*. *Incendium*, i, n., *a fire in the sense of a conflagration*. It is sometimes used figuratively: as,  
*Belli incendia, The flames of war.*—Virg.
6. *Cōthurnus*, i, m., *a kind of buskin used by hunters, with a high heel*. *Soccus*, i, m., *a shoe worn by Roman women, with a low heel*. The former was used by actors in tragedy; the latter in comedy. Sometimes these words have a figurative use: as,  
*Nec cōmoedia cōthurnis assurgit, nec contra trāgoedia socco Ingrēditur, Neither does comedy soar in buskins, i. e. to the sublime, nor again does tragedy walk in lowly style.*—Quint.

## PHRASES.

Eng. <i>Anaximenes, &amp;c. of Lampsacus,</i>	Lat. (Often) <i>Anaximēnes Lampsacēnus.</i>
„ <i>This proves the safety of,</i>	„ <i>This is for the safety for (est sālūti).</i>
„ <i>As men say,</i>	„ <i>Ut ajunt (or aiunt).</i>
„ <i>To speak grandly, &amp;c.,</i>	„ <i>Magnum, &amp;c. loqui.</i>
„ <i>To value highly,</i>	„ <i>To value of much (magni aestī miare).</i>
„ „ <i>more,</i>	„ <i>To value of more (plūris).</i>
„ <i>To abound in gold,</i>	„ <i>Auro (abl.) ābundāre.</i>
„ <i>To punish a man,</i>	„ <i>Aliquem poenā afficere.</i>
„ <i>Milk, cheese, and flesh,</i>	„ <i>Milk and cheese and flesh, or milk, cheese, flesh.</i>

## EXERCISE XXXI.

1. The life itself which we enjoy is short. 2. Alexander the Great had (*utor*) as his teacher of eloquence Anaximenes of Lampsacus, which thing afterwards proved to be the safety of Lampsacus. 3. In a short time he possessed himself of the whole district which

he had aimed at. 4. The Athenians used the port of Phalērum,<sup>1</sup> (which was) neither commodious (*magnus*) nor good. 5. We use no water nor fire, as the saying is, in more places than (we do) friendship. 6. Some vowels discharge the function of consonants. 7. No one has lived too short a time,<sup>2</sup> who has discharged the perfect obligation<sup>3</sup> of virtue. 8. He is a happy man who enjoys present pleasures. 9. They feed on milk, cheese, and flesh. 10. Aeschylus taught (men) both (how) to speak in a grand style, and to tread (the stage) (*niti*) in the cothurnus. 11. And Achilles was selling the lifeless body for gold. 12. This would the Ithacan desire (*subj.*) and the Atridae purchase at a high price. 13. Epicurus valued pleasure at a high rate; but no possession ought to be valued (*gerundive*) more highly than virtue. 14. You take away all hope: you per-  
 ciance care little (*parvè pendis*) what becomes of me.<sup>4</sup> 15. Him shall you by-and-by receive in heaven (*dat.*) laden with the spoils of the East. 16. Life without friends is full of fear. 17. Romulus chose a spot for-his-city<sup>5</sup> both abounding in springs, and healthy (though) in a pestilential district. 18. Dumb animals are-without the affections of men, but they have certain impulses like (*similis*) them. 19. The woman asks him to buy (*ut* with *subj.*) the three remaining books at the same price. 20. What lands most abound in wine? France, Spain, (and) Hungary. 21. The house was crammed with gamesters, full of intoxicated (men). 22. We inflict on the wicked as great punishment as<sup>6</sup> equity and humanity allow.

<sup>1</sup> Phalērus, a, um.

<sup>2</sup> Say, a short time.

<sup>3</sup> Mūnus, ēris, n.

<sup>4</sup> Quid de me fiat, or quid me fiat.

<sup>5</sup> Dat. of purpose, see St. L. Gr. 297.

<sup>6</sup> Quantus: for the construction, see St. L. Gr. 382.

### XXXII.—ABLATIVE OF QUALITY AND COMPARISON.

§ 318. The Ablative of Quality is used in describing a Person or Thing. Like the *Genitive of Quality* (§ 274), it requires an Adjective to be in agreement with it: as,

Caesar fuisse trāditur excelsā stātūrā, cōlōre candido, tērētibus membris, Caesar is said to have been of tall stature, fair complexion, and well-formed limbs.—Suet.

§ 319. The Ablative is used after Comparatives instead of *quam* with the Nominative, and also instead of *quam* with the Accusative of the subject in the construction of the Accusative with the Infinitive: as,

Nihil est ōtiōsā sēnectūte (= *quam* otiosa senectus) jūcundius, Nothing is more delightful than an old age of retirement.—Cic.

Tullus Hostilius Rōmūlo (= *quam* Romulus) fuit fērōcior, T. Hostilius was more warlike than Romulus.—Liv.

Solimus sōlem multo mājōrem esse terrā (*quam* terram), We know that the sun is much greater than the earth.—Cic.

*Obs.* The Ablative is never used when two Predicates are compared: as,  
 Miltiades amicitior (fuit) omnium libertati quam suae dñmñatiōni.  
*Miltiades was more a friend to the freedom of all, than to his own sovereign power.*—Nep.

§ 320. In like manner dignus, worthy, and indignus, unworthy govern the Ablative: as,

Virtus imitātiōne, non invidiā, digna est, *Virtue is deserving of imitation, not of envy.*—Cic.

Quam multi luce indigni sunt, *How many are unworthy of the light of day!*—Sen.

#### SYNONYMS.

1. Singulāris, e; and insignis, e; denote *distinction of any kind, good or bad.* Eximius, a, um; and ēgrēgius, a, um; only that *distinction which arises from excellence.* Excellens, ēmīnens, and praestans denote *superiority of any kind.*

2. Ōpēra, ae, f., *activity or work of some kind, service, instrumentality:* Gr. ἐργασία. Lābor, ōris, m., *exertion followed by fatigue or pain, toil:* Gr. πόνος. Industria, ae, f., *activity, industry.* It is opposed to ignāvia.

Dāre ōpēram, *to devote one's efforts, do all in one's power.*

Pātiens lāboris, *capable of enduring fatigue.*—Sall.

Mihi in lābore perfērendo industria non dēerit, *I shall lack no assiduity in sustaining toil.*—Cic.

3. Forma, ae, f., *a form, model, or pattern.* Figūra, ae, f. (from fingo), *a figure, anything which possesses a definite outline.* Forma would therefore characterize a *species*, while figūra would distinguish the *individual of that species.* But they are often used indiseriminately. Spēcies, ēi, f. (spēcio), denotes the *outside appearance of a thing*, as opposed to the *inner substance; the appearance:*

Corpōris nostri magnam nātūra ipsa vidētur, hābuisse rātiōnem, quae formam nostram, rēlquamque figūram in quā erat spēcies hōnesta, ea pōsuit in promptu, *Nature herself seems to have had a leading design in reference to our persons, in that she has brought into full view our shape, and the rest of our figure, to which there belonged a comely exterior.*—Cic.

4. Ignōro, āvi, ātum, I, *not to know, &c.* implies *carelessness or negligence.* Nescio, Ivi and Ii, 4, rather implies *want of opportunity to learn.* Ignōro is often used with reference to persons; nescio only of things:

Nescire Lātine, *To be ignorant of Latin.*—Cic.

Ignōrat patrem, *He does not know his father.*—Ter.

5. Histōria, ae, f. (ιστορία), properly *an investigation.* It often signifies a *history of the time in which its own author has lived.* Annāles, ium, m. (annus), properly *records of what occurs from year to year, especially a history of former times, chronicles.* Histōria moreover comprises the causes of events, the description of places and men, while annāles rather relate ancient facts without entering into particulars. Latin writers, however, sometimes use the terms indiseriminately. Fasti, ōrum, m., *a calendar containing the festivals and other important days:*

Res mēmōranda nōvis annālibus atque rēcenti histōriā, *A thing to be related in new chronicles, even in the history of modern times.*—Juv.

Ērat enim histōria nihil aliud nisi annālium connectio, *For history was no more than an arrangement of old records.*—Cic.

#### PHRASES.

Eng. <i>Of noble birth</i>	Lat. <i>Nōbīli gēnere nātus.</i>
" <i>Of low birth,</i>	" <i>Mīlo gēnere nātus.</i>
" <i>The last king, the one immediately preceding,</i>	" <i>Rez proxīmus.</i>
" <i>Worthy of a man,</i>	" <i>Viro dignum.</i>



EXERCISE XXXII.

1. Cato possessed <sup>1</sup> remarkable foresight and industry in all things. 2. Iphicrātes possessed <sup>1</sup> both a great mind and body, and a princely form. 3. Lucius Catilina, a man of noble birth, possessed <sup>1</sup> great power both of mind and body, but a bad and depraved disposition. 4. Gellius of-Agrigentum (*adj.*) was more amply endowed (lit. richer)<sup>2</sup> in mind than in wealth. 5. I have outshone my ancestors in valour. 6. There is C. Cassius (a man) of remarkable uprightness, virtue, and firmness; there is C. Curio (a man) endowed with the highest ability and prudence. 7. Wherefore, since (*quum*) you are (a person) of such<sup>3</sup> influence, you ought not, M. Cato, to call a consul of the Roman people a dancer. 8. By your virtue and your industry you brought-it-to-pass, that (*ut* with *subj.*) you were thought worthy of the highest honour. 9. None of (*de*) the virtues is more admirable or more pleasing than compassion. 10. Nothing is more amiable than virtue, nothing which more attracts (men) to love (*gerund*) it. 11. Tullus Hostilius was not only <sup>4</sup> unlike the last king, but even <sup>4</sup> more warlike than Romulus. 12. Who was more illustrious than Themistocles? who more powerful? 13. Either <sup>5</sup> I am ignorant-of this enemy, or <sup>6</sup> another place will be better-known <sup>6</sup> than the Trasimene lake by our defeats. 14. What is better, or more excellent, than goodness and beneficence? 15. There is nothing in history more pleasant than a pure and perspicuous brevity. 16. Of all things from which anything is acquired, nothing is better than agriculture. 17. Caius Lælius, when (*quum*) a certain man of low birth said (*imp. subj.*) that he was (*inf.*) unworthy of his ancestors, rejoined,<sup>7</sup> "But,<sup>8</sup> by Hercules, you (are) not unworthy of yours." 18. It seems to be disgraceful, and not worthy of a man, to groan, to howl, to make lamentation, to be overcome (*frangor*), to cry (*plōro*).

<sup>1</sup> Possessed: say, was of, with *abl.* of quality.

<sup>2</sup> Lōcūples, ētis.

<sup>3</sup> Tantus: the reference being to quantity or degree, not quality.

<sup>4</sup> Nōn mōdo (or sōlum) . . . vērūm

(sed) ētiam.

<sup>5</sup> Aut . . . aut: see St. L. G. 570.

<sup>6</sup> Compar. of nōbilitis.

<sup>7</sup> Inquit, which is to be let into the following sentence, like our "said he."

<sup>8</sup> At: see St. L. G. 575.

XXXIII.—ABLATIVE OF MEASURE AND OF TIME.

§ 321. The Ablative of Measure denotes *by how much* one thing is greater or less than another, and occurs in connexion with Comparative words: as,

Turres dēnis pēdibus quam mūri altiōres sunt, *The towers are higher than the walls by ten feet.*—Curt.

Q. Pompēius, biennio quam nos mājor, *Quintus Pompeius, who was older than I (Cicero) by two years.*—Cic.

Quo quisque est sollertior et ingēniosior, hoc docet lābōriōsius, *The more (by what degree the more) clever and gifted a man is, with the more labour does he give lessons.*—Cic.

§ 322. The answer to the question *When?* is expressed by the Ablative without a Preposition: as,

Plāto ūno et octōgēsīmo anno scribens est mortuus, *Plato died (while) writing in his eighty-first year.*—Cic.

Extrēmā puērītiā miles fuit summi impērātōris, *In the last part of his boyhood he was the soldier of a very great general.*—Cic.

§ 323. But when the Substantive denoting Time is without an Attributive the Preposition *in* is generally used: as,

Aurīgandi arte *in* ādōlescentiā fuit clārus, *He (Nero) was distinguished in his youth for his skill in driving.*—Suet.

Ter *in* anno, *Thrice in the year.*—Cic.

*Obs.* The following Ablatives are exceptions: *die*, *by day*; *nocte*, *by night* (but also *de die*, *de nocte*); *vespère* *s.* *vespēri*, *in the evening*; *tempōre*, *in time*, *in season*: which are used without a Preposition.

§ 324. The answer to the question *Within what time?* is expressed by the Ablative alone, or by the Ablative with the Preposition *in*: as,

Agāmēnnon vix dēcem annis ūnam cēpit urbem, *Agamemnon with difficulty in ten years took a single city.*—Nep.

Sēnātus dēcrēvit, ut lēgātī Jūgurthae *in diēbus proxīmis dēcem* Itāliā dēcēderent, *The Senate decreed that the ambassadors of Jugurtha should depart from Italy within the next ten days.*—Nep.

§ 325. The answer to the question *How long before?* or *How long after?* is expressed by the Ablative with *ante* or *post* after it. But the Accusative may be used with *ante* or *post* preceding it. If the Preposition is placed between the numeral and the substantive, either the Ablative or Accusative may be used. Thus all the following forms may be used with the same meaning:

<i>Accusative.</i>	<i>Ablative.</i>
ante or post tres annos	tribus annis ante or post.
„ post tertium annum	tertio anno ante or post.
tres ante or post annos	tribus ante or post annis.
tertium ante or post annum	tertio ante or post anno.

When *ante* or *post* stands last, it may govern a proposition depending upon it: as,

Annis quīngentis et dēcem post Rōmam conditam: Līvius fabulā dēdit, *Livius brought forward a drama 510 years after the founding of the city.*—Cic.

*Obs.* When *ante* or *post* is followed by *quam* and a verb, the following constructions may be used:

Tribus annis post, quam (or postquam) vēnērat.

Post tres annos quam vēnērat.

Tertio anno post, quam (or postquam) vēnērat.

Post annum tertium quam vēnērat.

Or *post* may be omitted:

Tertio anno quam vēnērat.

All these expressions signify equally, *Three years after he had come.*

SYNONYMS.

1. *Dimidium*, *i*, *n.*, *the half of a thing*. It is the neuter of an adjective used substantively. *Mēdium*, *i*, *n.* is also strictly an adjective, and signifies *the middle of a thing*: see St. L. G. 341 :  
*Dimidium facti qui bene coepit, habet, He has accomplished half his undertaking who has fairly commenced it.*—Hor.  
*Mēdio campo = medio campo, In the centre of the plain.*—Liv.
2. *Littērae*, *arum*, *f.*, is the general expression for *a letter* (see § 297, syn. 4). *Cōdicilli*, *orum*, *m.*, *a billet, a short note* :  
*Simul accēpi a Sēleuco littēras, stātim quaesivi e Balbo per cōdicillos quid esset in lēge, As soon as I received the letter from Seleucus, I at once inquired, by note, of Balbus what the law was upon the point.*
3. *Cūtis*, *is*, *f.*, *the skin*, generally of *human beings*, though also used of *animals and inanimate objects*. *Pellis*, *is*, *f.*, usually *the hairy, bristly hide of a beast*, whether on the body or off. *Vellus*, *eris*, *n.*, *the skin of a sheep*, with the wool on it or *the fleece itself when taken off*. *Tergus*, *eris*, *n.*, *the coarse hard skin or hide of an animal*, as of the elephant. *Cōrium*, *i*, *n.*, *a hide after it has been tanned* :  
*Dēformis pro cūte pellis, An unsightly hide in place of a skin.*—Juv.  
*Rūpit novēna terga boum, He burst through the nine thicknesses of bull's hide.*—Ov.  
*Alleni cōrium concidēre, To tan a man's hide.*—Plaut.
4. *Rēdeo*, *ii*, *Itum*, *4*, *to return*, usually *after attaining one's object*. *Rēvertor*, *sus sum*, *3* (opposed to *prōfisciscor*, to set out), *to turn back on one's way*. *Rēvēnio*, *vēni*, *ventum*, *4*, *to come back again*; especially *after a distance of time*.

PHRASES.

Eng. <i>Half as large,</i>	Lat. <i>Dimidio minor.</i>
„ <i>The more, &amp;c. . . the more.</i>	„ <i>Tanto . . . quanto.</i>
„ <i>To appoint a dictator,</i>	„ <i>To name a dictator (dictatōrem dicere).</i>
„ <i>Nearly ten years,</i>	„ <i>Decem fere annos.</i>
„ <i>In spring,</i>	„ <i>Vere (abl.).</i>

EXERCISE XXXIII.

1. Ireland is, according to estimate,<sup>1</sup> half as large as Britain. 2. The more<sup>2</sup> severe and dangerous the siege daily became, so much the more<sup>2</sup> frequently were letters and messengers being sent to Caesar. 3. The shape, and the dappled skin (*vāriētās pellium*) of these animals, is very similar to goats, but in size they a little surpass them.<sup>3</sup> 4. The longer<sup>2</sup> Simonides considered the nature of God, the more obscure<sup>2</sup> did the matter seem to him (to be). 5. Far more laborious is it to overcome one's own self than an enemy. 6. The more difficult<sup>2</sup> a thing is, the more illustrious<sup>2</sup> (it is). 7. On the same day ambassadors sent by the enemy came to Caesar concerning peace. 8. On the following day he divided the cavalry into three parts. 9. Swallows go away in the winter months, and return in the spring. 10. Christ, the author of the Christian religion, was born in the time of Augustus. 11. Charles the Fifth reigned in the sixteenth century after the birth of Christ; Philip the Second succeeded

him in the year fifteen hundred and fifty-five.<sup>5</sup> 12. Within a short time<sup>6</sup> he dispersed the forces of the barbarians. 13. One hundred and eight years after Lycurgus began to write the laws, was the first Olympiad. 14. T. Lartius was appointed dictator about ten years after the first consuls. 15. In the year of Rome<sup>7</sup> four hundred and fifty-eight,<sup>8</sup> the Romans undertook an expedition against the island of Corsica.<sup>9</sup> 16. Paulus Aemilius, whose father had been slain forty-eight years before in the battle of Cannae,<sup>9</sup> was sent against the Macedonians. 17. Micipsa dies a few days afterwards.

<sup>1</sup> Ut aestimatur.

<sup>2</sup> *The more . . . so much the more . . . quanto . . . tanto, or quo . . . eo: as, quanto gravior oppugnatio . . . tanto crebriores litterae, &c.*

<sup>3</sup> Say, they are (by) a little larger.

<sup>4</sup> Say, after Christ being born, post Christum natum.

<sup>5</sup> Use the ordinals: anno millesimo sexcentesimo quinquagesimo quinto (post Christum natum).

<sup>6</sup> Say, in a short time (abl.).

<sup>7</sup> In the year of the founding of the city, anno urbis conditae.

<sup>8</sup> Say, the island Corsica (apposition).

<sup>9</sup> Pugna Cannensis.

#### XXXIV.—ABLATIVE OF PLACE.

§ 326. The answer to the question *Where?* is put in the Ablative both without and with a Preposition.

§ 327. The construction of the names of Towns and small Islands, in answer to the question *Where?* is explained, p. 26.

§ 328. The following Ablatives are used without a Preposition, in answer to the question *Where?* *dextrā, on the right hand; laevā, sinistrā, on the left hand; terrā mārīque, on sea and land; bello, in the field* (comp. § 258): as,

*Intōnuit laevā, It thundered on the left hand.*—Virg.

*Terrā mārīque conquīrere, To make search by sea and land.*—Cic.

§ 329. The following Substantives, *lōcus, terra, rēgio, via, iter,* are frequently used in the Ablative without a Preposition, when some Attributive is attached to them: as,

*Athēnienses lōco idōneo castra fēcērunt, The Athenians formed their camp in a suitable spot.*—Nep.

*Aurēliā vīa profectus est, He set out by the Aurelian way.*—Cic.

§ 330. Any Substantive, with the Adjective *tōtus,* may be put in the Ablative without a Preposition: as,

*Quis tōto mārī lōcus tūtus fuit, What place was safe throughout all the sea?*—Cic.

*Tōtā Asiā, Throughout all Asia.*—Cic.

§ 331. In all cases besides the above, a Preposition must be used : as,

*In Italiā nullus exercitus (erat), There was no army in Italy.—Sall.*

*In hac solitūdine cæreo omnium collōquio, In this solitude I am without the society of anybody.—Cic.*

Obs. These restrictions are not observed by the Poets, who use the Ablative freely to denote place : as,

*Silvisque agrisque visque corpōra foeda jacent, O'er forest, field and highway, the loathsome bodies lie.—Ov.*

SYNONYMS.

1. **Cultus**, ūs, m., in its widest sense signifies *anything belonging to dress*, especially the *ornamental part of dress, jewels, gold, &c.* **Hābitus**, ūs, m., also has *general reference to dress*, but more particularly regards the *decency or cleanliness of the exterior*—the style of the hair, carriage of the body, &c. **Vestis**, is, f., signifies *clothes as a necessary covering of the body*—anything, in short, that serves as a covering. **Vestimentum**, i, n., is an *article of clothing* (vestis). **Āmictus**, ūs, m., denotes *anything used as a wrapper* over the underclothing.

*Frustra jam vestes, frustra mūtantur āmictus, In vain now the under, and in vain the outer dress is changed.—Catul.*

*Calceos et vestimenta mūtāvit, He has changed his shoes and his garments (i. e. he has become a senator).—Cic.*

2. **Via**, ae, f. (probably digammated from root i-ire), a *road or way*—the usual route from one place to another. **Īter**, ĩtĭnĕris, n. (ire, ĩt-um), a *way or course to a particular point*, whether ordinarily used as such or not, also a *journey*. **Via** and **Īter** may be either narrow or wide, but the former generally denotes a broad carriage-road. **Trāmes**, ĩtis, m.; **callis**, is, m. (sometimes f.); and **sēmĭta**, ae, f.; all denote a *narrow path*. **Trāmes** (trans meo!), a *by-path*. **Callis**, a *cattle-walk*, or the track of wild beasts in the forest. **Sēmĭta**, a *narrow way or footpath*, a causeway which often runs by the side of the high road :

*Trĕbōnius ĩtĭnĕribus dĕviis in viam prŏficiscĭtur, Trebonius by sequestered paths wends his way into the high road.—Cic.*

*Discĕdam ěgo illi de viā, de sēmĭtā, I will make way for him on the road and on the causeway.—Plaut.*

*Ēgressus est non viis sed trāmĭtĭbus, He went out, not by the high road, but by footpaths.—Cic.*

3. **Nĕmo**, ĩnis, c., *no one, nobody* (nullus used as genitive) is used of *persons only*. **Nullus**, a, um, of *persons or things* :

*Nĕmo omnĭum tam est immānis, No human being is so monstrous.—Cic.*

*Ēlĕphanto nulla belluārum prŏdentior, No animal is more sagacious than the elephant.—Cic.*

*Argŭmentum id quĭdem nullum est, That argument is indeed of no force.—Cic.*

PHRASES.

Eng. <i>To put on</i> (an article of dress),	Lat. <i>Se</i>	} <i>vestem induĕre.</i>
	<i>Sibi</i>	
„ <i>The space of three days,</i>	„ <i>Trĭdium.</i>	
„ <i>By forced marches,</i>	„ <i>By long marches</i> (longis ĩtĭnĕribus)	
„ <i>During the whole of that night,</i>	„ <i>Ēā tŏtā nocte.</i>	
„ <i>By sea and land,</i>	„ <i>Terrā mārĭque</i> (by land and sea).	
„ <i>The river Po,</i>	„ <i>Pādus annis.</i>	
„ <i>Above and below,</i>	„ <i>Supra infra.</i>	

## EXERCISE XXXIV.

1. The Lacedaemonians were-hard-pressing<sup>1</sup> the men of Attica in a severe war. Codrus, king of the Athenians, put on a shepherd's<sup>2</sup> dress and was slain in the enemy's camp. 2. The Romans in the first naval engagement with the Carthaginians used grapplers<sup>3</sup> made-of-iron (*aulj*). 3. Caesar in the harbour of Alexandria leapt down into the sea from his ship. 4. Who can compute those who in the city of Rome were slain in civil war? 5. Because they were greatly impeded neither by the mountaineers, nor by the ground,<sup>4</sup> he performed in that space-of-three-days a considerable part of the journey.<sup>5</sup> 6. (He) himself, by forced marches, hastens into Italy and there raises two legions. 7. They, pursuing the rear too eagerly,<sup>6</sup> engage-in battle with the cavalry of the Helvetians in an unfavourable position. 8. In the whole of this engagement no one was able to see an enemy who-did-not-face-him.<sup>7</sup> 9. The whole of that night they marched<sup>8</sup> uninterruptedly, and came, on the fourth day, into the territories of the Lingōnes. 10. Almost sixty years had war raged<sup>9</sup> in Sicily, by sea and land. 11. He journeyed<sup>10</sup> towards the left. 12. The Hercynian forest stretches in a straight line with the river Danube.<sup>11</sup> 13. By all the well-known roads and footpaths he sent forth chariots<sup>12</sup> from the woods. 14. On the right hand and the left two seas shut us in; around (us) is the river Po, larger and more rapid<sup>13</sup> than the Rhone. 15. There are innumerable worlds above, below, on the right hand and the left, before and behind.

<sup>1</sup> Prēmēbant.

<sup>2</sup> Men of Attica, Attici.

<sup>3</sup> Use the adj. pastōralis.

<sup>4</sup> Lit. crows (corvi), so named from their hooked form.

<sup>5</sup> Locus.

<sup>6</sup> A considerable part of the journey, Allquantum Itinēris.

<sup>7</sup> Too is often expressed by the compar. degree, see St. L. Gr. 351.

<sup>8</sup> Say turned away (from him), āversus, part. of āverto.

<sup>9</sup> Iērunť, from eo.

<sup>10</sup> Use the impers. form, bellātum ērat, lit. it had been warred.

<sup>11</sup> To journey, Iter facere.

<sup>12</sup> Say in a straight direction of (or with), rectā flūminis Dānūbii regiōne.

<sup>13</sup> Say charioteers, essēdārii.

<sup>14</sup> Violentus.

## XXXV.—ABLATIVE ABSOLUTE.

§ 332. When a Substantive or Pronoun, together with a Participle or an Adjective, form a clause by themselves, and are not under the government of, or in agreement with any other word, they are put in the *Ablative Absolute*: as,

• *His rēbus cognītis*, Caesar ad nāves rēvertitur, *Having learnt these things* (lit., *these things having been learnt*), Caesar returns to the fleet.—Caes.

*Pythāgōras Tarquīnio Sūperbo regnante in Itāham venit*, *Pythagoras came into Italy in the reign of Tarquinius Superbus* (lit. *Tarquinius Superbus reigning*).—Cic.

*Aliquid salvis lēgibus āgēre, To do a thing without breaking the laws.*  
-Cic.

*Obs. 1.* The Ablative Absolute may often be explained as the Ablative of Time (§ 322), as in the 1st and 2nd of the above examples: sometimes as the Ablative of Manner (§ 311), as in the 3rd. It always denotes some condition or attendant circumstance of that which is described in the rest of the sentence as taking place.

*Obs. 2.* As there is no Perfect Participle Active in Latin, except in the case of Deponent Verbs, this Participle in English must in Latin usually be changed into the Passive, and put in the Ablative Absolute agreeing with what was before its own object: as,

Caesar, *expōsīto exercītu*, ad hostes contendit, *Caesar, having landed the army, hastens against the enemy.*—Caes.

§ 333. Sometimes a perfect participle passive is put in the Ablative Absolute, where the Substantive is represented by an entire clause: as,

*Nondum comperto*, in quam rēgiōnem vēnisset, *It not being yet ascertained into what quarter he had come.*—Liv.

*Excepto quod non simul esses, eētēra laetus*, *This fact excepted that you are not with me, (I am) happy in all beside.*—Hor.

*Obs.* This construction occurs most frequently in the case of the Ablatives *audito*, *cognīto*, *comperto*, and the like.

§ 334. The Ablative Absolute is frequently used with one Substantive in Apposition to another without any participle, because the verb *sum* has no Present or Perfect Participle: as,

*Nātus est Augustus, M. Tullio Cīcērōne et Antōnio consūlibus*, *Augustus was born when M. Tullius Cicero and Antonius were consuls.*—Suet.

*Si se invito transire eōnārentur*, *If they should attempt to cross against his will (lit., he being unwilling).*—Caes.

SYNONYMS.

1. **Contio**, ōnis, *f.* (prob. a shortened form of *conventio*: less correctly spelt *concio*), *an assembly of people or soldiers convened to listen to speeches.* **Concilium**, i, n. (con. *cicio*), *a council*, does not differ widely from *contio*, though it is usually applied to *smaller bodies.* **Consilium** (con, *sideo*), *is a council for the purpose of deliberation.* **Cōmītia**, ōrum (con or cum and *ec*), *an assembly for electing magistrates or making laws.* **Conventus**, ūs, m., *an assembly for the purpose either of business or pleasure:*

*Dimissā contiōne, conellium hābitum*, *When the public assembly had been dismissed, a council was held.*—Liv.

*Vēnio ad cōmītia, sive magistrātuum sive lēgum*, *I come to the meetings whether for the appointment of magistrates or the passing of laws.*—Cic.

*Festos dies āgunt vīrōrum et muliērūm conventu*, *They celebrate their festivals in a mixed gathering of men and women.*—Cic.

2. **Creo**, āvi, ātum, 1, *to call out of nothing, to give existence by one's own will or creative power.* Figuratively, *to appoint to an office.* **Pārio**, pēpēri, partum, 3, *to bring forth, give rise to.* **Gigno**, gēnui, gēnitum, 3, *to beget, of either parent.* **Gēnēro**, āvi, ātum, 1, *to engender, only used of the male parent:*

*Quae in terris gignuntur ad ūsum hōmīnum omnia creantur*, *All things which are produced on earth are made for the use of man.*—Cic.

*Hēcūba gēnuit Alexandrum*, *Hecuba gave birth to Alexander (Paris).*—Cic.

A Marte pōpūlum Rōmānum gēnērātum accēpīmus, *We have heard that the Roman people were descended from Mars.*—Cic.

Gallina ōva pārētis sōlet, *The hen usually lays eggs.*—Enn.

3. Scūtum, i, n. (σκῦτος), used generally for any shield, but also especially for an oblong shield covered with hide. Clīpeus, i, m., a round bossed shield. Parma, ac, f., was of similar shape, but smaller; a buckler. Pelta, ac, f., (πέλτη), the Amazonian crescent-shaped shield. Ancīle, is, n., an oval shield—properly the one which, in Numa's reign, was said to have fallen from heaven, and was preserved by the Salic priests; and after the pattern of which others were made.
4. Pāco, āvi, ātum, i (pax), to appease or subdue. Pācīficor, ātus sum, i (pācem faciēre), to make peace :  
Civītatēs pācīvērat, *He had subdued the states.*—Caes.  
Dux pācīficāri cum altēro stātuit, *The general resolved to make peace with the other of the two.*—Just.

## PHRASES.

Eng. To deliver a speech	Lat. Orātīonem hābēre.
„ Against one's will,	„ Invītus in agreement with the subject. See St. L. Gr. 343.
„ Under the leadership of Caesar	„ Caesāre dūce.
„ His name was John,	„ To him the name was John, or to John : see St. L. Gr. 296, Obs. 1.
„ The ships are stationed near,	„ Nāves stant ad, &c.

## EXERCISE XXXV.

[N.B.—The phrases to be rendered by the Ablative Absolute are put in Italics.]

1. When this was done, the resources of the Lacedaemonians were shattered.<sup>1</sup> 2. Caesar, summoning a council, delivered a speech, by which the minds of all were changed. 3. On the death of Trajan, Aelius Hadrianus became emperor. 4. Ships cannot enter the harbour of Alexandria, against the will of those by whom Pharos is held. 5. Caesar, seizing a shield from the hand of a fugitive (*fugiens*), renewed the battle. 6. Under the generalship of Pausanias, Mar-donius with two hundred thousand foot<sup>2</sup> and twenty thousand horse was routed from Greece. 7. When these things had been done, and the whole of Gaul had been subdued, the nations which dwelt beyond the Rhine sent ambassadors to<sup>3</sup> Caesar. 8. Caesar, sending his cavalry ahead, follows-up with all his forces. 9. The Germans, hearing the shouting in their rear,<sup>4</sup> cast away their arms, left their military standards, (and) rushed<sup>5</sup> from<sup>6</sup> the camp. 10. When Augustus was Emperor, a certain boy, named (*cui nomen erat*) Thoas, brought up a very small serpent with great care, until the citizens, in spite of the wishes and tears of the boy,<sup>7</sup> sent it into a wilderness. 11. He himself, when it was heard that the fort of Luppia, situated close to<sup>8</sup> the river, was besieged,<sup>9</sup> led thither six legions. 12. It being ascertained from the rustics that the ships of the enemy were stationed at Aethalia, he advanced thither.

<sup>1</sup> Use affligo; lit. to dash to the ground.

<sup>2</sup> Say of foot, pēditum: since millia (pl.) is always used substantively.

<sup>3</sup> Ad with acc., after a verb of motion.

<sup>4</sup> Say behind their back, post tergum.

<sup>5</sup> Say cast themselves forth, se ējē-

cērunt

<sup>6</sup> Ex not a, because they were before in the camp.

<sup>7</sup> Invīto ac fiēnte puēro.

<sup>8</sup> Appōsītus with dat.

<sup>9</sup> Pres. imperf. inf., because the notion was still going on.



## XXXVI.—ADJECTIVES.

§ 339. A Masculine Adjective is often used without a Substantive to denote *Persons*; and a Neuter Adjective to denote *Things*: as,

Omnes omnia bona dicere, *All (men) say all kinds of good (things)*.—Ter.

Parvum parva decent, *Small (things) besit a small (vian)*.—Hor.

Obs. 1. But when the termination of the Adjective alone would not be a sufficient guide, the Substantive *homo* or *res* must be expressed: thus, *multorum hominum*, *of many persons*; *multarum rerum*, *of many things*. [*Multorum* alone might refer to either *persons* or *things*.]

Obs. 2. Masculine Adjectives are mostly used in this way in the Plural: as, *docti*, *learned men*. But in the Singular, *vir* or *homo* is usually added: as, *homo doctus*, *a learned man*.

§ 341. *Adjectives equivalent to Substantives*.—Sometimes an Adjective is used in Latin where the English idiom requires a Substantive. This is the case with *summus*, *at the top, the top of*; *infimus* or *imus*, *at the bottom, the bottom of*; *medius*, *the middle*; *extremus*, *last, at the end of*; *primus*, *first, at the beginning of*; *reliquus*, *remaining, the remainder of*; *dimidiatus* *halved, the half of*: as,

Ad imam quercum, *At the foot of an oak*.—Phaedr.

Unus dimidiatusque mensis, *One month and a half*.—Cic.

Extremam hieme, *At the end of winter*.—Cic.

Reliqua vita, *The rest of life*.—Cic.

Obs. But *reliquum* is also found as a Neuter Substantive governing the Genitive: as, *reliquum vite* (= *reliqua vita*), Liv.

## SYNONYMS.

1. *Siccus*, *s, um*, *dry*, as opposed to *wet*.

*Aridus*, *a, um* (*areo*), *parched up, thoroughly dry*:

*Pedibus siccis super aquora currit*, *She runs over the sea without wetting her feet*.—Ov.

In the above example *aridus* would not do. But in speaking of fuel, or any dried substance, *aridus* should be used:

*Atque arida circum nutrimenta dedit*, *And he placed dry fuel all around*.

Virg.

*Siccus* would mean *not wetted*, whether internally dry or not.

2. *Semper*, *always, at all times*. *Usque*, *always, up to a certain time, or continuing beyond it*:

*Mihi quidem usque curae erit quid agas*, *I truly shall ever be concerned to know what you are about*.—Cic.

*Quod semper movetur id aeternum est*, *That which is constantly in motion is eternal*.—Cic.

3. *Affatim* (originally *ad fatim*, as two words, *to satisfy*), *abundantly*. *Satis* (short form *sat*), *enough*. *Affatim* expresses greater abundance than *satis*:

*Satis est et affatim prorsus*, *It is enough—in fact it is abundant*.—Cic.

*Satis superque*, *enough and more than enough*:

*Satis superque id habeo quod mihi dederis*, *I account what you have given me enough and more than enough*.—Cic.

4. *Proprius*, a, um, *peculiar to a man's own self, proper to him, one's own*. *Suus*, a, um, *his own, her own, its own*, with reference to the subject. Hence, *Litterae manu sua* (not *propria*) *scriptae*, *A letter written with one's own hand*.  
*Peculiāris*, e, *especially one's own*, in opposition to *universālis*, *that to which all are entitled*.
5. *Amitto*, mīsi, missum, 3, *to let fall or slip, to lose*. It expresses less than *perdo*, didi, ditum, 3. *Amitto* denotes that a loss has been incurred unconsciously, or without opposition on the part of the agent. *Perdo* implies that a thing is *knowingly wasted*. Hence,  
*Amittēre tempus* is *to lose time or an occasion*.  
*Perdēre tempus*, *to waste*, i. e. *mis-spend time*.—Cic  
*Dēcius vitam amīsit, non perdīdit*, *Decius gave up his life voluntarily, he did not lose it (after a struggle)*.—Cic.

## PHRASES.

Eng. <i>My Virgil! my Maecenas!</i>	Lat. <i>Virgili! Maecenas!</i>
„ <i>The same as,</i>	{ <i>Idem qui.</i> <i>The same who.</i>
„ <i>I have a supply,</i>	„ <i>Mihi suppētīt.</i>
„ <i>At daybreak,</i>	„ <i>Primā luce.</i>
„ <i>On the top, bottom, middle of the hill,</i>	„ <i>In summo, infīmo, mēdio colle.</i>
„ <i>At the end of the second book,</i>	„ <i>In extrēmo libro sēcundo.</i>
„ <i>To provide for corn,</i>	„ <i>De frūmento prōvidēre.</i>
„ <i>The rest of the spoil,</i>	„ <i>Rēliqua praeda.</i>

## EXERCISE XXXVI.

1. But one night awaits (is) all. 2. To few persons do their own things seem to be enough (*satis*). 3. For<sup>1</sup> to the indolent all things seem to be difficult. 4. Not always do the same men reap who have sowed.<sup>2</sup> 5. You<sup>3</sup> will have an abundant supply of everything if diligence do not fail (*fructus perf.*) you. 6. Justly will he<sup>4</sup> lose his own (*proprium*), who ceases what belongs to another (*alienum*). 7. To those who aim<sup>5</sup> at much, much is wanting. 8. Those things, which you relate concerning me, are true, my son; nature has bestowed much<sup>6</sup> upon us. 9. At daybreak, the summit of the mountain was in possession of<sup>7</sup> T. Labienus. 10. Afranius leads out his forces and stations them in the centre of the hill. 11. Afranius and Petrēius lead out their forces to the foot (*radices*) of the mountain, and provoke (the enemy) in battle. 12. The Peloponnesians founded Megara, a city midway<sup>8</sup> between Corinth and Athens. 13. At the end of the bridge, Caesar plants<sup>9</sup> a tower of four storeys, and he strengthens that position with fortifications. 14. They have made no sufficient provision<sup>10</sup> for (*de*) corn, and other supplies. 15. To the soldiers also we have given up the rest<sup>11</sup> of the spoil, with the exception of the horses.<sup>11</sup>

<sup>1</sup> *Ēnim*, which must be the second word in the sentence.

<sup>2</sup> Say *have made the sowing*, *sēmenem fecerint*.

<sup>3</sup> Say *to you all things will be*, &c.

<sup>4</sup> Is, not ille, is the regular antecedent to the relative: see St. L. Gr. 172.

<sup>5</sup> Dat. pl. of participle.

<sup>6</sup> Say, *many things*, *multa*.

<sup>7</sup> Say *was held by*, imperf. pass. of *teneo*.

<sup>8</sup> *Mēdius*, in agreement with *urbem*

<sup>9</sup> *Constituo*.

<sup>10</sup> Non *satis prōvidērunt*.

<sup>11</sup> Ablat. absol. *Exoptio*.

## XXXVII.—ADJECTIVES—continued.

§ 343. *Adjectives equivalent to Adverbs.*—Adjectives are often used along with Verbs where the English idiom requires an Adverb. This occurs when the word may be regarded as describing the condition of the actor, rather than the manner of the action: also in the case of some Adjectives of time, place, or attitude: as,

Ēgo eum a me *invitissimus* dimisi, *I parted with him very unwillingly.*  
—Cic.

Plus hodie boni *imprudens* feci, quam *sciens* ante hunc diem unquam. *I have to-day done more good unwittingly, than I ever before did wittingly.*—Ter.

The following Adjectives are some of those most frequently used in the above manner: *invitus*, *unwilling, unwillingly*; *laetus*, *joyful, joyfully*; *libens* = *libenter*, *gladly, with pleasure*; *sciens*, *knowing, knowingly*; *imprudens*, *unwitting, unwittingly*; *imperitus*, *unskilled, unskilfully*: add to these, *matutinus*, *in the morning*; *pronus*, *on one's face*; *supinus*, *on one's back*; *sublimis*, *aloft*.

*Obs.* Such instances as *matutinus*, *vespertinus*, *domesticus* = *manē, vespere, domi*, are of rare occurrence.

§ 345. *Prior, primus, posterior, postremus*, are used in agreement with a Substantive, where in English a relative clause with the verb *to be* is required: as,

Hannibal *primus* cum exercitu Alpes transit, *Hannibal was the first who crossed the Alps with an army.*

Hispania *postrēma* omnium provinciārum perdomita est, *Spain was the last of all the provinces which was thoroughly subdued.*—Liv.

*Obs.* The use of *prior, primus*, and *posterior, postrēmus*, must be carefully distinguished from that of the corresponding adverbs *prius, primum*, etc. The Adjectives serve to compare a person with *some one else* (in point of time); the Adverbs, to denote the order of the Subject's own action: thus *primus dixit* means, *he was the first who spoke*; *primum dixit*, *he first spoke, and then*, etc.

## SYNONYMS.

1. *Accido*, *idi*, 3, is used of any unexpected event. *Contingo*, *tigi*, *tactum*, 3, of what occurs by the gift of fortune, and generally implies something favourable. *Evenio*, *vēni*, *ventum*, 4, to turn out, issue, is used of what is either lucky or unlucky. *Obvenio*, *vēni*, *ventum*, 4, is to fall to the lot of:

*Scies plura mala contingere nobis quam accidere, Know that more ills are a blessing to us than a misfortune.*—Sen.

*His male evenit, illis optime, In the case of the latter it turns out ill—of the former most successfully.*—Cic.

*Auspicia secunda obvenerunt, They met with favourable auspices.*—Cic.

2. *Linqvo*, *liqui*, *lictum*, 3 (rare), signifies to quit or leave. *Relinqvo*, *liqui*, *lictum*, 3, to leave behind. *Desero*, *ui*, *sertum*, 3 (de sero), properly to untie,

*break a connection—to desert.* Destituo, ui, ūtum, 3, *to abandon, leave in the lurch :*

Potentēs dōmos linquit, *She leaves the abodes of the mighty.*—Hor.

Rēlinquere aēs aliēnum, *to leave a debt behind, to die in debt.*—Cic.

Omnes nōti me atque ōmnei dēsērunt, *All my acquaintances and even my friends desert me.*—Ter.

Quod sit destitūtus quērītur, *He complains of being abandoned.*—Caes.

- ĭ. Nēgo, āvi, ūtum, 1; and Rēcūso, āvi, ūtum, 1; *to deny, as by speech or words.* Abnuo, ui, ūtum, 3; and Rēnuo, ui, ūtum, 3; *by signs and gestures.* Abnuo, perhaps, *by a wave of the hand*; rēnuo, *by drawing back the head.* Nēgo implies that a negative answer is returned to a question. Rēcūso that a request has been denied, or that something offered has been refused or rejected. Hence nēgo is a milder expression than rēcūso.

Rēcūso also refers to *a thing which is regarded as burdensome.* Rēpūdīo, āvi, ūtum, 1, *to that which promises advantage :*

Saepe ēvenit ut et vōluptātes rēpūdīandae sint, et mōlestia non rēcūsanda, *It will often occur that even pleasures must be set aside, and toil not shrunk from.*—Cic.

4. Altus, a, um (ālo, *to rear or raise*), *high.* Arduus, a, um, *inaccessible ; figuratively, difficult.* Celsus, a, um (obsolete cello, *to raise*), *lofty, stately.* Excelsus, a, um, *stronger than celsus, of great elevation, raised above other objects.* Eđitus, a, um, *raised, elevated.* Prōcērus, a, um, *long or tall.* Sublīmis, e (prob. for sublēvīmis from sublēvo), *raised high ; aloft.*

Via alta atque ardua, *A high and moreover difficult road.*—Cic.

Ardua mōliri, *To attempt impossibilities.*—Ov.

Ostendēbat Carthāginem de excelso quōdam lōco, *He was pointing out Carthage from a certain spot higher than the rest.*—Cic.

5. Sōleo, itus sum, 2, *to be accustomed to do.* Suesco, suēvi, suētum, 3, *to grow accustomed to, and so to contract a habit :*

Drusus in Illyriūm missus est ut suesceret militiae, *Drusus was sent into Illyricum to get accustomed to service.*—Cic.

#### PHRASES.

Eng. *It was his happy lot, &c.,*

Lat. *Huic contigit.*

” *Only a few,*

” *Pauci tantum.*

” *With my eyes open,*

” *Videns.*

#### EXERCISE XXXVII.

1. To the wise man only this happens, to do (*ut* with *Subj.*) nothing unwillingly, nothing sorrowfully, nothing by compulsion. 2. Few only, of<sup>1</sup> so great a number, return in safety to<sup>2</sup> the camp. 3. The senate also had, even gladly, decreed a levy. 4. An assemblage of the whole of Italy willingly recognised the glory of that deed. 5. (He) who sins wittingly deserves heavier punishment than (he) who sins unwittingly. 6. Joyfully I confess that you have surpassed me in<sup>3</sup> well doing. 7. The former part is open to view,<sup>4</sup> the hinder (parts) are concealed. 8. We were compelled to do (it) against our will, and reluctantly. 9. Therefore not reluctantly did I, at your request,<sup>5</sup> act so as to be<sup>6</sup> of service to many. 10. Cheerfully do I die<sup>7</sup> for my country. 11. The carcasses of men were believed to float with the face upwards: (those of) women downwards. 12. Him will I wittingly and designedly send down to that place,<sup>8</sup> whence there is no escape. 13. Why, now, with your face upwards, are you looking towards the

sky? 14. Joyfully they enter, erect, and with (their) heads up-lifted. 15. I (am) the first to feel our ills. 16. For the consuls elect were usually first of all asked their opinion in the senate. 17. Read me, I pray (you),<sup>9</sup> this bill first, and afterwards that other.

- <sup>1</sup> Ex with *abl.*  
<sup>2</sup> In with *acc.*  
<sup>3</sup> Expr. by *abl.* of gerund without prep.  
<sup>4</sup> Say *appears*: *appāret.*

- <sup>5</sup> *Abl. absol.*  
<sup>6</sup> *So as to be*, Ita ut with subj.  
<sup>7</sup> Pro with *abl.*  
<sup>8</sup> *To that place whence*, eo unde.  
<sup>9</sup> *Quaeso.*

## XXXVIII.—COMPARATIVES.

§ 346. When two members of a comparison are united by *quam*, the second member is put in the same case as the first, when the verb or governing word belongs to both: as,

Neque hābet [hērus meus] plus sāpientiae quam lāpis [habet],  
*Nor has he [my master] any more sense than a stone (has).—Pl.*

Dēcet nobis cāriorem esse patriam quam [dēcet esse] nosmetipsos,  
*Our country ought to be dearer to us than ourselves.—Cic.*

§ 347. But if the first member of a comparison is governed by a word which does not belong to the second, the verb *sum* must be used with the latter, though in English the verb *to be* is frequently omitted: as,

Haec verba sunt Varrōnis, hōmīnis doctiōris quam fuit Claudius,  
*These are the words of Varro, a more learned man than Claudius.—Gell.*

Verres argentum reddidit L. Cordio, hōmīni non gratiōsiōri, quam Cn. Calidius est, Verres restored the silver to L. Cordius, a man not more influential than Cn. Calidius.—Cic.

Obs. If the first member of the clause is in the Accusative, the second is frequently put in the same case by attraction: as,

Ego hōmīnem callidiōrem vīdī nēmīnem quam Phormiōnem (= quam Phormio est), *I have seen no man more cunning than Phormio.—Ter.*

Patrem tam plācīdum reddo quam ovem (= quam ovis est), *I make (your) father as quiet as a sheep.—Ter.*

§ 348. The Comparative frequently governs the Ablative, with the omission of *quam*. See p. 63.

§ 349. Plus and *amplius*, *more*, and minus, *less*, are used with numerals and words of quantity, either with or without *quam*, as indeclinable words, and without influence upon the construction: as,

Non plus quam quattuor millia effūgērunt (not effūgit), *Not more than four thousand escaped.—Liv.*

Pictōres antiqui non sunt ūsi plus (not pluribus) quam quattuor cōlōribus, *The ancient painters did not use more than four colours.—Cic.*

Mēnus duo millia hōmīnum ex tanto exercītu effūgērunt, *Less than two thousand men escaped out of so great an army.—Liv.*

§ 350. When two Adjectives are compared together, either *māgis* is used with the first Adjective, or both Adjectives are in the comparative degree: as,

*Corpōra magna māgis quam firma, Bodily frames rather big thin strong.*—Liv.

*Pauli contio fuit vērior quam grātiōr pōpūlo, The speech of Paullus was more true than popular.*—Liv.

§ 351. The Comparative also denotes that the quality exists in a considerable or too high a degree: as,

*Sēnectus est natūrā lōquāciōr, Old age is naturally somewhat talkative.*—Cic.

*Vōluptas, quum mājor est, omne ānīmi lūmen exstinguit, Pleasure, when it is too great, extinguishes all light of the mind.*—Cic.

*Obs. 1. Too great in proportion to something is translated by the Comparative and quam pro: as,*

*Proelium atrōcius quam pro nūmēro pugnantium, A fiercer battle than one might expect from the number of the combatants.*—Liv.

*Obs. 2. The same notion in connexion with a Verb is expressed by the Comparative and quam quī or quam ut: as,*

*Mājor sum quam cūi possit fortūna nōcēre, I am too great for fortune to be able to injure.*—Ov.

*Damna mājōra sunt quam quae aestīmāri possint, The losses are too great to be able to be estimated.*—Liv.

*Obs. 3. The same constructions are employed in the case of Advcrbs.*

#### SYNONYMS.

1. *Omnis, e, every, all without exception; it is opposed to nēmo or nullus. Ūnīversi, ae, a, all collectively, at once and together, is opposed to singūli. Cuncti, ae, a (contr. of co-juncti = con-juncti), all combined and united together, not materially different from ūnīversi, but less emphatic. Tōtus, a, um, is the whole as made up of parts, and which may be broken up into those parts; whereas omnis, especially in pl. omnes, applies to each of the individuals of a species, which make a whole by being associated together:*

*We say, tōtus, not omnis orbis, the whole world.*

*Omnes, not tōti hōmīnes, all men.*

*Cuncti clamāre coepērunt, all (in an assembly, for instance) cried out.*

*Ūnīversa fāmīlia, The whole body of slaves.*

*Ūnīversos esse pāres aiēbat, dispersos pērītūros, Combined, he said, they would be a match for them (the Persians); but scattered, would all perish.*—Nep.

2. *Terra, ae, f., the earth, or sometimes a part of the earth. Tellus, ūris, f., properly the goddess of the earth; hence used poetically for the earth itself. Hūmus, i, m. (root χαμ—whence χαμαί = humi), is the ground. Sōlum, i, n., properly that which sustains anything upon it; hence the soil or the earth itself.*

*Terra lōcāta in mēdiā mundi sēde, The earth planted in a central position of the universe.*—Cic.

*Mīhi calcēamentum sōlōrum callum est, The hard skin of my soles serves me for shoelather.*—Cic.

3. *Relīgio, ōnis, f. (prob. fr. rēlēgēre), the fear of God; with the ancients often, a religious or ceremonial scruple. Fīdes, ēi, f., a sense of obligation, because of a promise. Sūperstītio, ōnis, f., a needless fear of the gods, superstition:*

*Sūperstītio in quā īpest īnānis tīmōr deōrum, relīgio quae deōrum cultu pic*

contīnētur, (*It is*) superstition in which there is involved an empty (foolish) fear of the gods, (*it is*) religion which is comprised in a pious worship of the gods.—Cic.

4. **Perniciosus**, a, um (per, nex), bringing death, destructive. **Damnōsus**, a, um (damnum), causing damage, also used in the sense of prodigal or extravagant. **Exitiōsus**, a, um (exitiūm), destructive, charged with fatal consequences. **Exitiālis**, e (poet.), destructive, calculated to destroy. **Cāpītālis**, e (cāpūt), affecting the life or civil status of a citizen; mortal, deadly:  
*Lēges perneciōsae*, Laws destructive to states.—Caes.  
*Exitiōsa conjūrātio*, A conspiracy of fatal tendency.—Cic.  
*Dōnum exitiāle Minervae*, The offering to Minerva ruinous (to us).—Virg.  
*Consuetūdo damnōsa fāmae, rēique*, A connexion detrimental to character and fortune.—Liv.

## PHRASES.

Eng. <i>Many times greater,</i>	Lat. <i>Greater by many parts,</i> <i>Multis partibus māior.</i>
„ <i>Three years younger,</i>	„ <i>Younger by three years,</i> <i>Triennio mīnor.</i>
„ <i>Not less than two thousand,</i>	„ <i>Two thousand, not less,</i> <i>Duo millia, haud mīnus.</i>
„ <i>With more courage than success,</i>	„ <i>More courageously than success-</i> <i>fully, fortius quam felicius.</i>

## EXERCISE XXXVIII.

1. The sun is many times larger than the whole earth. 2. Crassus was younger by three years than Antonius. 3. The towers on<sup>1</sup> the walls of Babylon are ten feet higher<sup>2</sup> than the wall. 4. The multitude (were) seized<sup>3</sup> with an empty superstition, (and) obeyed its seers better than its leaders. 5. The disorders of the mind are more destructive than (those of) the body. 6. The name of Themistocles is more illustrious than (that) of Solon. 7. These are the words of Socrates, a man wiser than all his (fellow) citizens. 8. We ought<sup>4</sup> to fear diseases of the mind more than (those) of the body. 9. Twenty-two thousand of the enemy were slain; more than three hundred were taken alive. 10. He remained not longer than seven and twenty days. 11. The soldiers, for more than four hours, fought most bravely. 12. Not less than two thousand infantry<sup>5</sup> fell in the battle. 13. His wars were conducted with more courage<sup>6</sup> than good fortune. 14. The horns were indeed small, but more transparent than a spotless gem.<sup>7</sup> 15. The besieged fought with more fierceness<sup>6</sup> than steadiness. 16. A prudent father does not suffer his son to live too freely. 17. Alexander pursued his enemies with more prudence<sup>6</sup> than eagerness. 18. The joy was too great for human-beings to contain. 19. No response of Apollo is more true than this.

<sup>1</sup> In with *abl.*, rest being signified.

<sup>2</sup> Say by ten feet: see St. L. Gr. 321.

<sup>3</sup> *Capta*: the former of two verbs is often expressed by a participle, and being omitted.

<sup>4</sup> Use *dēcet*.

<sup>5</sup> Genitive pl. of *pēdes*, *itis*, because *mille* in pl. is always a substantive.

<sup>6</sup> Use adverbs, *fortius*, *fērocīus*, etc.

<sup>7</sup> *Parā mīnīs pellucidā gemmā.*

## XXXIX.—SUPERLATIVES.

§ 353. To express the highest possible degree, the Superlative of Adjectives and Adverbs is used with *quam*, or in the case of *maximus* with *quantus* also, either with or without *possum* : as,

*Jugurtha quam maximas potest copias armat, Jugurtha raises the largest force he can.*—Sall.

*Tanta est inter eos, quanta maxima potest esse morum studiorumque distantia, There is the greatest possible difference in character and in pursuits between them.*—Cic.

*Dicam quam brevissimè, I will speak as briefly as possible.*—Cic.

*Obs.* We also occasionally find *ut* instead of *quam* without any difference of meaning.

§ 354. The Superlative may be strengthened by the addition of :

1. *Ūnus* or *ūnus omnium* : as,

*P. Scaevōlam ūnum nostrae civitatis et ingenio et justitiā praestantissimum audeo dicere, I venture to call P. Scaevola by far the most distinguished man in our state both in ability and justice.*—Cic.

*Miltiades et antiquitate generis et gloriā majōrum ūnus omnium maximè florēbat, Miltiades was distinguished above all others both by the antiquity of his family and the glory of his ancestors.*—Nep.

2. *By longē* or *multo* : as,

*Alcibiades omnium aetatis suae multo formosissimus fuit, Alcibiades was by far the most handsome of all persons of his age.*—Nep.

§ 355. Comparison may also be made with *quam qui* and the Superlative : as,

*Tam sum mitis quam qui lenissimus (i. e. est), I am as mild as the gentlest man in the world.*—Cic.

*Tam sum amicus reipublicae quam qui maximè, I am as much a friend to the commonwealth as any one in the world.*—Cic.

§ 356. “*All the best,*” “*all the wisest,*” and similar phrases are expressed by *quisque* with the Superlative : as,

*Sapientissimus quisque aequissimo animo moritur, All the wisest of men die with the most resignation.*—Cic.

*Altissima quaeque flumina minimo sono labuntur, (All) the deepest rivers flow with the least noise.*—Curt.

## SYNONYMS.

1. *Ēpūlae*, ārum, *f.*, an entertainment, usually of a sumptuous kind. *Ēpūlum*, i, n., a public or religious feast. *Convivium*, i, n., a repast of several persons together—a convivial meal. *Cōmissatic*, ōnis, *f.*, a gluttonous feasting, a reveling. *Dape*, dāpis, *f.* (less frequently in singular, and not found in gen. pl.), a sacrificial feast; poet. any meal;



Bene majores nostri accubationem epularem amicosum, quia vltac conjunctionem haberet, convivium nominarunt, *Well did our ancestors call the reclining of friends at meals "convivium." because it involved living together with each other.*—Cic.

Epulum populo Romano dare, *To give a banquet to the Roman people.*—Cic.

Amplissimae epulae, *A magnificent entertainment.*—Caes.

Obligatam reddere Jovi dapem, *Pay to Jove the sacred banquet due.*—Hor.

2. **Mōs**, mōris, *m.*, an established custom, especially of a national kind. In pl., morals, character. **Consuetudo**, inis, *f.*, usage, habit, the continuance of which results in a settled usage (Mos). **Ritus**, ūs, *m.*, traditional custom or usage, whether religious or secular. **Caeremōnia**, or cērēmōnia (said to be derived from Caere in Etruria, which sheltered the Vestals and holy things of Rome during the Gallie invasion), a religious ceremony.

3. **Dignitas**, ātis, *f.*, implies merit or dignity which makes a man worthy of esteem. **Existimatio**, ōnis, *f.*, is the effect of dignitas, the general esteem in which a man is held, as a recognition of his worth :

Amplissimos dignitatis gradus adipisci, *To attain the highest degrees of rank.*—Cic.

Quod sentiebam et dignitati et existimatiōni tuae conducere, *I was of opinion that this contributed both to your dignity, and the esteem in which you were (consequently) held.*—Cic.

4. **Nōvus** is new, inasmuch as it did not exist before, or in olden times—opposed to antiquus. **Rēcens**, ntis, new, as not having been long in existence—opposed to vētus :

Nihil erat nōvi in ejus epistolā, *His letter contained no news.*—Cic.

Ē prōvinciā rēcens fuit, *He was fresh from his province.*—Cic.

PHRASES.

Eng. Provisions,	Lat. Res frumentaria.
„ As quickly as possible,	„ Quam celerrime potuit.
„ Till late at night,	„ Ad multam noctem.
„ As great as possible,	„ As great as the greatest can be,
	Quantus maximus potest esse.
„ The most cruel man that ever was,	„ Crudelissimus quem qui unquam fuit.
„ All the newest things,	„ Recentissima quaeque.

EXERCISE XXXIX.

1. Caesar after collecting provisions<sup>1</sup> as speedily as possible, pushed on<sup>2</sup> to Ariovistus. 2. In varied discourse we lengthen out the banquet till late at night. 3. Birds build their nests and line them as softly as possible. 4. There is between them as great a difference of character and pursuits as possible. 5. For he gave me as much<sup>3</sup> as he possibly could, intending-to-give more<sup>3</sup> had he been able. 6. I speak with<sup>4</sup> (you) one of the bravest of men (use unus), (and one) who has done nothing but (nisi) what is most full of dignity. 7. We have heard that Plato<sup>5</sup> was by far the most learned man in the whole of Greece.<sup>6</sup> 8. This (rel. pron.) land Juno is said to have cherished, more than all (other) lands.<sup>7</sup> 9. Plato was in speaking by far the most weighty and eloquent of all. 10. From the commentaries of the Pontifices he seems to have been far superior<sup>8</sup> in natural talent,

11. While every kind of arrogance (omnis arrogantia) is hateful, that arising from talent<sup>9</sup> and eloquence is by far the most annoying. 12. All these things aid and adorn speech.<sup>10</sup> 13. They waged war with the tyrant, the most cruel and violent towards his own (subjects) that ever was. 14. Somehow or other<sup>11</sup> all the most learned despise him. 15. All the newest things are corrected and most carefully<sup>12</sup> amended. 16. All the best things are the most rare.

- <sup>1</sup> Abl. absol., comparatā re frūmen-  
<sup>2</sup> Contendo. [tariā.  
<sup>3</sup> Quantum maximum . . . amplius.  
<sup>4</sup> Cum with *abl.*  
<sup>5</sup> That Plato was, Acc. and Infin. :  
 see St. L. Gr. 507.  
<sup>6</sup> Say, of the whole [of] Greece, using

- ūniversus.  
<sup>7</sup> Māgis omnibus ūnam.  
<sup>8</sup> To be superior, vāleo, 2.  
<sup>9</sup> Say, that of talent, ingēnium.  
<sup>10</sup> Ōrātiō, i. e., set or formal speech.  
<sup>11</sup> Nescio quomōdo.  
<sup>12</sup> Most carefully, maxīme.

#### XL.—THE PERSONAL AND POSSESSIVE PRONOUNS.

§ 357. The Personal Pronouns are not usually expressed when they are the Subjects of personal Verbs. But they must be expressed where emphasis is required: as,

*Ego te laudāvi, tu me culpasti, I have praised thee, thou hast blamed me.*

*Nos, nos consules dēsūmus, It is we, we the consuls, who are wanting (in our duty)!—Cic.*

§ 359. The plural forms nostrum, vestrum, must be carefully distinguished from nostri, vestri. The former alone (being true Plurals) are used as Partitive Genitives, or in connexion with omnium. Thus *one of us* is ūnus nostrum (not ūnus nostri); *the wish of you all*, omnium vestrum (not vestri) vōluntas.—Cic.

*Obs.* Nostri, vestri, are not true Plurals, but the Genitives Singular Neuter of *noster, vester*, used abstractly. Thus, mēmōr nostri = *mindful of our interest* (i. e. of us).

§ 360. The Reflective Pronoun sui, sibi, se, with the Possessive Pronoun suus, refer to the subject or Nominative case of the sentence: as,

*Nicias tuā sui mēmōriā dēlectātur, Nicias is delighted with your recollection of him.—Cic.*

*Bestiis hōmīnes ūti possunt ad suam ūtilitātem, Men can make use of animals for their own advantage.—Cic.*

§ 361. The Possessive Pronoun suus in principal sentences sometimes refers to the Object or to another case, when there is a close connexion between the two words: as,

*Hannibālem sui cīves ē civitāte ējecerunt, His own citizens drove Hannibal out of the state.—Cic.*

Catīlina admōnēbat ālium ēgestātis, ālium cupīditātis suae, *Catiline reminded one of his poverty, another of his (ruling) passion.*—Sall.

Sua cūjusque ānlmantis nātūra est, *Every living creature has its own nature.*—Cic.

§ 362. In subordinate propositions, *sui, sibi, se,* and *suus* may refer, not only to the subject of that proposition, but also to the subject of the principal proposition, especially when that proposition expresses the thoughts or wishes of the previous subject: as,

(Prōcūlus) dixisse fertur, a *se* visum esse Rōmūlum, *Proculus is reported to have said that Romulus had been seen by him.*—Cic.

Ariovistus respondet, si quid Caesar a *se* vēlit, illum ad *se* vēnīre portēre, *Ariovistus replies that, if Caesar wishes anything of him (Ariovistus), he ought to come to him (Ariovistus).*—Caes.

§ 363. The Possessive Pronouns are frequently omitted in Latin, when they are not emphatic, and can be easily supplied from the context; as,

Apud mātrem recte est, *All is well with (your) mother.*—Cic. ad Att.

De frātre confido ita esse ut semper vōlui, *As for (my) brother, I feel confident that all is as I desired.*—ib.

*Obs.* The Possessive Pronouns, especially *suus*, often denote something *proper* or *favourable to*: as, suo lōco, suo tempōre, *at a favourable place or time.*

SYNONYMS.

1. *Āmans*, *ntis*, (part. of *āmo*, and not used as a substantive in nom. sing.: see St. L. Gr. 638), *one who at the time loves*, whether permanently or not. *Āmātor*, *ōris*, *m.*, one with whom the feeling is *habitual and permanent*. Neither implies necessarily that there is any *reciprocity of the feeling*. *Amīcus*, *i*, *m.*, involves the *notion of reciprocity*, a (*sincere*) friend:

Inter ēbriōsītātem et ēbriētātem intērest, āliudque est āmātōrem esse, āliud āmantem, *There is a difference between sottishness and drunkenness, and it is one thing that a man should be a lover, another that he should have a liking (for some one).*—Cic.

2. *Incīpio*, *cēpi*, *ceptum*, 3; and *Coepi* (defect.: see St. L. Gr. 120) both signify *to begin*. *Coepi*, however, is intrans., and governs the Infinitive only; *incīpio* either the infinitive or a substantive in the acc. case. *Ordior*, *orsus sum*, 3, is *to begin, as opposed to advancement*. *Inchoo*, *āvī*, *ātum*, 1, *to begin, as opposed to ending or accomplishing*:

Si quando ābundāre coepēro, *if ever I begin to be well off.*—Cic.

Incīpio spērāre, *I begin to hope.*—Cic.

Incīpēre sēmentem, *to commence sowing.*—Virg.

With passive verbs, *coeptus sum* is used for *coepi*:

Coepta est pecūnia dēbēri, *The money began to be due.*—Cic.

Hoc inchoāti officii est, non perfecti. *This is characteristic of the commencement, not the completion of a duty.*—Cic.

PHRASES.

Eng. *To put to flight,*  
 „ *To give every man his own,*  
 „ *He departed this life,*  
 „ *Three (3c.) miles,*

Lat. *In fugam dāre.*  
 „ *Sua cuique tribuere.*  
 „ *Ex hac vitā excessit.*  
 „ *Tria (3c.) millia passuum.*

## EXERCISE XI.

1. You have conquered, I will conquer. 2. I am Miltiades who conquered the Persians. 3. Fabius most loving towards each of us. 4. His love towards us was never greater, never more welcome. 5. Dion's son threw himself from<sup>1</sup> the upper part of the house and so perished. 6. When<sup>2</sup> he had said this with a loud<sup>3</sup> voice, he cast himself forth from the ship, and began to bear the eagle towards the foe. 7. The Romans, all their men following up,<sup>4</sup> attacked the foe and put them to flight. 8. We render every man his own. 9. All the forces of the Treviri which had been sent against Labienus, encamped three miles away from his camp. 10. Q. Titurius, quite-disturbed by these things, saw Ambiorix at a distance, exhorting his men, and sends his interpreter Cn. Pompeius to him. 11. On the announcement of these things to Afranius, he withdraws from his undertaking (*opus*) and retires into his camp. 12. He was treating with Caesar through Sulpicius the lieutenant about his own and his father's safety. 13. He sends a letter to Trebonius (to say) that he should come to him by forced marches with three legions. 14. In this way they signify (that) a great number (*acc.*) of the states are not able (*inf.*) to withstand their might. 15. He summons Dumnorix to him (and) introduces his brother. 16. When this<sup>5</sup> was known, Caesar earlier than he had been wont,<sup>6</sup> goes to his army. 17. He departed this life at the proper time<sup>7</sup> rather for himself than for his fellow-citizens.

<sup>1</sup> From, i. e., down from, de.

<sup>2</sup> Quum, with subj.

<sup>3</sup> Say, great, magnus.

<sup>4</sup> Abl. absol.

<sup>5</sup> Use Relative.

<sup>6</sup> Quam consuerat.

<sup>7</sup> *Suo magis quam civium suorum tempore.*

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**XII.—DEMONSTRATIVE PRONOUNS.** (See § 78.)

§ 364. **Hic** is the Demonstrative Pronoun of the First Person, and denotes *this near me*. Hence it may frequently be translated by *present* or some similar word: as,

*Opus vel in hac magnificentia urbis conspiciendum, A work worthy of being seen even in the present magnificence of the city.—Liv.*

*Qui haec vituperari volunt, Those who wish the present state of things to be blamed.—Cic.*

*Sex. Stola, iudex hic noster, Sextus Stola, who sits here as our judge—Cic.*

§ 365. **Ille** is the Demonstrative Pronoun of the Third Person, and denotes *that near him or yonder*. Hence it is used to denote something at a distance, which is well known or celebrated: as,

Ex suo regno sic Mithridates profugit, ut ex eodem Ponto Mēdea illa quondam profugisse dicitur, *Mithridates fled from his kingdom just as the famous Medea fled once upon a time from the same Pontus.*—Cic.

Magnus ille Alexander, *Alexander the Great.*—Vell.

§ 366. When *hic* and *ille* are used together, referring to two persons or things mentioned before, *hic* refers to the nearer, *ille* to the more remote: as,

Caesar beneficii atque munitentiā magnus habebatur, integritate vitæ Cato. *Ille mansuetudine et misericordiā clarus factus, huic severitas dignitatem addiderat, Caesar was deemed great for his generosity and munificence, Cato for the spolessness of his life.* The former had gained renown by his gentleness and clemency: on the latter severity had conferred distinction.—Sall.

§ 368. *Iste* is the Demonstrative Pronoun of the Second Person, and denotes *that near you* or *that of yours*; as,

De istis rebus expecto tuas litteras, *Concerning those things (where you are) I am expecting your letters.*—Cic.

Ista oratio, *That speech (which you make).*—Cic.

§ 369. *Iste* often has a contemptuous meaning, especially in addressing an opponent: as,

Iste vir optimus, *That excellent man of yours (ironically).*—Cic.

Animi est ista mollitia, non virtus, *That is weakness of mind, not fortitude.*—Caes.

Obs. The distinction in meaning between *hic*, *ille*, *iste* is found in the adverbs derived from them.

## SYNONYMS.

1. *Lacus*, ūs, *m.*, a reservoir, a lake. *Stagnum*, *i. n.*, a standing pool, a pond, often a fish-pond. *Pālūs*, ūdis, *f.*, a marsh, a marshy lake. *Ūlīgo*, *inis*, *f.* (contr. for ūvīlīgo, from ūveo), soil soaked with water, a fen, quagmire:—

A furno redeuntes lacuque, *When returning from the oven and the reservoir.*—Hor.

Stagna virentia musco, *Ponds green with moss.*—Virg.

Pāludes siccare, *To drain marshes.*—Cic.

2. *Prōdīgium*, *i. n.*, (pro and dig., rt. of dīg-ītus, *finger*; Gk. δείκνυμι, *I show, point at*), any prodigy or marvellous circumstance, whether indicative of good or evil. *Ostentum*, *i. n.*, (ostendo), a marvellous circumstance; often of good omen. *Portentum*, *i. n.* (portendo, i.e. pro-tendo), a portent, usually of an alarming nature. *Monstrum*, *i. n.* (mōneo), anything contrary to the course of nature, usually foreboding ill; a monster;—

Prōdīgia curare, *To attend to prodigies (by expiatory rites).*—Liv.

Ostentum pro laetissimo accēpit, *He took the omen for a most auspicious one.*—Suet.

Portentorum explanatiōnes, *Explanations of portentous events.*—Cic.

Dūbia monstra, *Prodigies of doubtful import.*—Virg.

All these words except *ostentum* are also used in a figurative sense of *that which excites disgust or alarm.*

3. *Quērēla*, *ae, f.*, and *Quērīmōnia*, *ae, f.*, both denote a complaint; the latter, usually a well-grounded complaint, as of an injured person who denounces

the injustice done him; while querela is usually the complaint arising from discontent, or reluctance to undergo hardship. *Questus*, ūs, m., any kind of complaint. *Quērītātio*, ōnis, f., continued lamentation. *Gēmītus*, ūs, m., a groan, sob. *Plangor*, ōris, m., and *Planctus*, ūs, m., express the beating of the breast as a sign of deep sorrow:—

*Cui sunt Inaudītæ quērēlæ tuæ? Who has not heard of your complaints?—Cic.*

*Magnā quērīmōniā omnium discessimus, With loud complaints from all, we retired.—Cic.*

*Ingentes Itērastī pectōre planetus, Heavy blows thou hast redoubled on thy breast.—Stat.*

1. *Dēversōrium*, i, n., any house of reception on a journey, whether one's own or that of a friend, or of an innkeeper. *Hospitium*, i, n., a place to receive strangers. *Hospitium* also denotes a reciprocal relation in the way of hospitality. (See *Dict. of Antiq. s.v.*) *Caupōna*, ac, f., a tavern. *Hospitālitās*, ātis, f., denotes the act or practice of entertaining strangers kindly:—

*Dēversōriā nōta practērāgendus ēquus, The horse must be driven past the well-known halting-places.—Hor.*

*Cum Lycōne est mīhi hospitium, I am on visiting terms with Lyco.—Cic.*

#### PHRASES.

Eng. <i>At day-break.</i>	Lat. <i>At first light (primā luce).</i>
„ <i>That famous Caesar.</i>	„ <i>Ille Caesar.</i>
„ <i>You on the other hand.</i>	„ <i>Tu contra.</i>
„ <i>I make no complaint.</i>	„ <i>I complain nothing (nihil quōror).</i>
„ <i>Both armies.</i>	„ <i>Each army (ūterque exercitus).</i>

#### EXERCISE XLI.

1. At Caere a vulture flew into the temple (*aedes*) of Jupiter; at Volsinii the lake ran<sup>1</sup> with blood. For the sake of<sup>2</sup> these prodigies there was a supplication for one day (*acc.*). 2. These complaints of the Sicilians even reached<sup>3</sup> the senate. 3. With this (aforesaid) cavalry having set out by night, he at daybreak entered the gate, and proceeded into the Forum. 4. This (same) is the famous battle near (*ad*) the (lake) *Frasimēnus*, and (one) recorded<sup>4</sup> among the few ruinous-defeats (*clādes*) of the Roman people. 5. The latter relies<sup>5</sup> on the will,<sup>6</sup> the former on nearness of relationship. 6. That famous Antipater was a Sidonian, whom you, Catulus, well remember. 7. If she praise<sup>7</sup> the beauty of the former, you on the other hand (will praise) that of the latter. 8. At<sup>8</sup> the banquet was this (same) person of whom I speak, a young man of Rhodes. 9. M. Cato, that wise (and) most illustrious man, is of all my friends the dearest to me. 10. Of<sup>9</sup> violated hospitality, and of<sup>9</sup> that nefarious crime (of yours), I make no complaint. 11. At your approach (*abl.*) those seats (where you were) were vacated. 12. That brother of yours<sup>10</sup> has told me all that occurred in the Senate. 13. Each army strove,—these to seem (*ut* with *subj.*) to have rendered aid, those not to have (*ne* with *subj.*) needed assistance. 14. With-the-latter (*dat.*) fatherland, wives, parents; with-the-former, avarice and extravagance<sup>11</sup> were the causes of war. 15. If you are willing to be men, I will show you a plan by which you may escape those great ills (of yours). 16. All these things

that cruel Sulla holds, as though (they were) torn (*rāpiō*) from foreigners. 17. Fearing that very thing, Agricola opposed to them as they advanced (*part.*) four troops (*ālā*) of horse. 18. He himself, by a leisurely<sup>12</sup> march, established (*lēco*, 1) infantry and cavalry in the winter quarters.

- <sup>1</sup> Māno, 1 : with *abl.*  
<sup>2</sup> Causā. St. L. G. 264.  
<sup>3</sup> Pervēnio, vēni, ventum, 4 : with in and *acc.*  
<sup>4</sup> Mēmōro, 1.  
<sup>5</sup> Nitor, n̄sus and nixus, 3 : with *abl.*

- <sup>6</sup> Testāmentum.  
<sup>7</sup> Fut. tense : see St. L. G. 407.  
<sup>8</sup> In with *abl.*  
<sup>9</sup> De with *abl.*  
<sup>10</sup> Tuus iste frater.  
<sup>11</sup> Luxūria.  
<sup>12</sup> Lentus.

#### XLII.—DETERMINATIVE PRONOUNS.

§ 370. *Is* refers to some person or thing determined by the context : *as*,

*P. Asīnius Asellus mortuus est C. Sacerdōte praetōre. Is quum hābēret unīcam filiam, eam bōnis suis hēredem instituit, P. Asīnius Asellus died in the praetorship of C. Sacerdos. Since he had an only daughter, he appointed her heir to his property.—Cic.*

§ 371. The Accusative and Dative of *is* are frequently omitted, when they would be in the same case and refer to the same object as in the previous clause : *as*,

*Frātre tuum in cēteris rēbus laudo : in hāc unā reprehendēre cōgor, In other respects I commend your brother : in this alone I am compelled to censure (him).*

*Non obsistam frātris tui vōluntāti ; fāvēre non pōtēro, I will not stand in the way of your brother's desire : further (it) I cannot.*

*Obs.* Sometimes the Accusative of *is* is omitted, even when it refers to a different case : *as*,

*Libri, de quibus scribis, mei non sunt ; sumpsi a frātre meo, The books about which you write are not mine ; I borrowed (them) from my brother.*

§ 375. *Idem* may often be translated by *also* or *on the other hand*, when it denotes similarity or opposition in reference to a person or thing already mentioned : *as*,

*Nihil ūtile, quod non idem hōnestum, (There is) nothing expedient which is not also honourable.—Cic.*

*Inventi multi sunt, qui vitam p̄fundēre pro patriā p̄rāti essent, iīdem glōriāe jactūram ne mīnīmam quidem fācēre vellent, There have been found many who were prepared to pour out life for their country, and at the same time would not make the very least sacrifice of glory (on her behalf).—Cic.*

§ 376. *Ipse* gives emphasis to the word with which it agrees, and may often be translated by *very*, *just*, or *exactly* :

*as*,

*Quaeram ex ipsā, I will enquire of the woman herself.—Cic.*

Accipio quod dant; mihi enim sat̄is est, *ipsis non sat̄is, I accept what they give: for it is plenty for me though not for themselves.*—Cic.

Ībi mihi Tulliōla mea fuit praesto, nātali suo ipso die, *There met me my (daughter) Tullia: just on her very birthday.*—Cic.

Crassus triennio ipso mīnor erat quam Antōnius, *Crassus was younger than Antony by exactly three years.*—Cic.

§ 377. *Ipse*, when joined to a personal pronoun, agrees with the Subject or the Object, according as either one or the other is more emphatic. Thus “*me ipse laudo,*” *I (but not another person) praise myself*; but “*me ipsum laudo,*” *I praise myself (but not another person)*: as,

Non ŕgeo mēdicinā [i. e. ut alii me consolentur]; me ipse consōlor, *I do not require any medicine; I comfort myself.*—Cic.

Cato se ipse int̄eremit, *Cato slew himself* [i. e. others did not slay him].

Frātrēm suum dein seipsum interfecit, *He slew his brother and afterwards himself.*—Tac.

## SYNONYMS.

1. *Impēdimenta*, ōrum, n., *the baggage of an army, including the carriages. Sarcīna*, ae, f., what was carried by the soldier on his back, *a knapsack or bundle*:—

Ad Cyrtam Q. Mētellus praedam, captivos, et impēdimenta locāvit, *Quintus Metellus deposited the spoil, the prisoners, and the baggage near Cyrtia.*—Sall.

Sub sarcīnis ādōriri mīlitēs, *To attack soldiers when loaded with baggage.*—Quint.

Figuratively:

Sarcīnam āllei impōnere, *To impose upon a man.*—Plaut.

2. *Mēreo*, ui, Itum, 2; and *Mēreor*, Itus sum, 2; *to deserve, earn. Mērere* is usually a transitive, *mēreri* an intransitive verb. The former is usually construed with an accusative, the latter with an adverb. *Mērere* is sometimes used without an object, by an ellipsis of the word *stipendia*:—

Bēne de ālliquo mēreri, *To deserve well of a man.*

Mērere (rather than mēreri) stipendium, *To serve a campaign* (lit. *to earn pay*).

Mērere (not mēreri) culpam, *To deserve blame.*—Ter.

Mērere ŕquo vel pēdibus, *To serve either in the cavalry or infantry.*—Liv.

3. *Grātiam* or *grātias hābere*, *to feel gratitude* (Gr. χάριν εἰδέναι). *Grātias āgēre*, *to return thanks in words* (χάριν λέγειν). *Grātiam rēferre*, *to show gratitude by deeds* (χάριν ἀποδίδοναι). *Grātes āgēre* is a less usual form than *grātias āgēre*:—

Īnops ētiamsi grātiam rēferre non pōtest, hābere tāmen pōtest, *Even if the needy man cannot show gratitude by acts, he can feel it.*—Cic.

Grātias tibi āgo, summe sol, vōbisque rēliqui coelites, *Thanks I render to you, O most exalted sun, and the rest of the heavenly bodies.*—Cic.

## PHRASES.

Eng. *Musicians who are also called.*

Lat. *Musicians who the same, &c.*

„ *To be greatly honoured.*

*Mūsici qui ūdem, &c.*

„ *To be in high honour, &c.*

*Magno in hōnōre esse.*

„ *It is exactly thirty days since, &c.*

„ *There are thirty days themselves when, &c., Trīginta sunt ipsi dies cum, &c.*



## EXERCISE XLII.

1. His father Neocles was of-good-family.<sup>1</sup> He married a citizen of Halicarnassus,<sup>2</sup> of (*ex*) whom was born Themistocles. 2. Chabrias rather chose to die than to throw away<sup>3</sup> his arms and<sup>4</sup> leave the ship in which he had sailed (*vēhor*). This the rest were unwilling to do. 3. Dividing his forces into three parts<sup>4</sup> he conveyed the baggage of all the legions to Aduatica. That is the name of the fort. 4. Darius, surpassed by the king in acts-of-kindness, wrote him three letters and gave him thanks. 5. Musicians, who are also<sup>5</sup> called poets, are highly esteemed by all. 6. A man most innocent, and most learned also,<sup>5</sup> who deserved well of the state and of mankind at large (*omnibus*), has departed this life.<sup>6</sup> 7. Beneficence, which one may (*licet*) also<sup>5</sup> call either benignity or liberality, is greatly admired by all. 8. They wish to have a friend such as they themselves cannot be: and what<sup>7</sup> they themselves bestow not even on their friends, this do they desire from them. 9. It was exactly thirty days from the time when I delivered this letter. 10. But I can advance no greater proof of his good-breeding than that, on the one hand,<sup>8</sup> when a youth, he was most agreeable to the old man Sulla: (and) when aged (he was so) to the young man M. Brutus. 11. The chariot and robes, and, if you can believe it (*subj.*), the divinity (*nūmen*) itself, are (*say, is*) purified in a secret lake. 12. The Marcomanni gained<sup>9</sup> their settlements by (their) valour, having driven out the Boii in-former-times.<sup>10</sup>

<sup>1</sup> Gēnērōsus.<sup>2</sup> Hālīcarnassia (civis).<sup>3</sup> Abl. absol., omitting "*and*."<sup>4</sup> Cōpiis in tres partes distribūtia.<sup>5</sup> Idem, eadem, idem.<sup>6</sup> Vitā concessit.<sup>7</sup> Plur.<sup>8</sup> Idem.<sup>9</sup> Pōtior, with abl.<sup>10</sup> Ōlim.

## XLIII—RELATIVE AND CORRELATIVE PRONOUNS.

§ 379. *Correlation*.—The following is a list of the principal Relative Pronouns, with their respective correlatives or regular antecedents, and their corresponding Adverbs:

RELATIVES.	CORRELATIVES.
qui	is, idem
quālis	tālis
quantus	tantus
quot (indecl.)	tot (indecl.)

## ADVERBS.

v'	īta
quālīter	tālīter (rare)
quantōpēre	tantōpēre
quōtīes (-ens)	tōtīes (-ens)

*Bestiæ in quo loco nātæ sunt ex eo se non commōvent, Beasts do not move from the region in which they were born.—Cic.*

*Eādē utilitātis quæ hōnestātis est rēgūla, The rule of expediency is the same as that of honour.—Cic.*

*Quāles . . . principes, tāles . . . cīves, Like rulers, like people.—Cic.*

*Tantus ōpes quantas nunc hābet, non hābēret, He would not be in possession of such wealth as he now possesses.—Cic.*

*Quōtiescunque dīco, tōties mihi vidēor in iudicium vēnīre, As often as I speak, so often do I seem to stand my trial.—Cic.*

*Obs. 1. After tālis, tantus, tot and the corresponding Adverbs, the Relatives quālis, quantus, etc., are often left to be understood: as,*

*Quæro tam angustam tālis vir (sc. quālis tu es) pōnis dōmum, Prýthee, being such a man (as thou art), buildest thou so small a house?—Phædr.*

*Conservāre urbes tantas atque tāles (sc. quantæ atque quāles eæ sunt), To preserve cities so great and so remarkable (as those).—Cic.*

*Obs. 2. It must not be supposed that the Relative quī is regularly preceded by is or idē: but these pronouns are to be used when such a determinative antecedent is necessary, and not hic, ille, or iste. When the last-named Pronouns occur as Antecedents, they retain their proper demonstrative force: as,*

*Ille fulgur quī dīcitur Jōvis, Yonder splendour which is called (that of) Jupiter.—Cic.*

§ 381. *Special constructions of the Relative.*—When in English a Relative sentence defines and limits the extent of a Superlative in agreement with the antecedent, the Superlative is in Latin inserted in the Relative clause: as,

*Thēmistōcles noctu de servis suis [enm] quem hābuit fidēlissimūm, ad Xerxem misit, Themistocles sent the most faithful slave whom he possessed, by night to Xerxes.—Nep.*

§ 382. The Relative Adjectives quālis, quantus, are capable of being governed (like the simple Relative) by a Verb, Substantive or Adjective in their own clause: as,

*Tālis (erat) quālem te esse vīdeo, He was the like of what I see you to be.—Cic.*

*Nunquam vīdi tantam (contionem), quanta nunc vstra est, I never saw so large an assemblage as yours now is.—Cic.*

*Obs. Tālis, tantus are often followed by the Subjunctive with ut.*

#### SYNONYMS.

1. *Dilīgo, lēxi, lectum, 3, to love from a sense of worth, to esteem. Amo, avi, ātum, 1, to love affectionately. Dilīgo denotes therefore a quieter feeling; whereas amo often denotes a passionate love. Amo is less forcible than dēamo, which is to love passionately or desperately. Adāmo is to fall in love:—*

*Tantum accessit ut mihi nunc dēnīque amāre vīdeor, ante dilexisse, So much has it increased that now at length I seem to myself to love, before to have (merely) felt a regard.—Cic.*

2. *Dispūtatio, ōnis, f. (dispūto), a debate or disputation between persons of a different opinion. Contentio, ōnis, f. (contendo), properly an effort, a striving, hence a warm dispute. Contestatio, ōnis, f. (cum testis), strong solicitation or entreaty. It is not used by good authors in the sense of a quarrel:—*

Vehementissima contentio animi, ingenii, virium, *the most powerful effort of the mind, talents, and strength.*—Cic.

Disputatiōnem de aliquā rē instituere, *To commence an argument on any topic.*—Cic.

3. Dēlecto, āvi, ātum, 1, *to confer a positive pleasure.* Oblecto, āvi, ātum, 1, *to amuse or entertain* :—

Rēfēro me ad Mūsas, quae me maxime dēlectārunt, *I resort to the Muses, who have yielded me especial delight.*—Cic.

Hābēbis quae sēnectūtem oblectent, *You will have the means for enlivening your old age.*—Ter.

PHRASES.

Eng. <i>As much as.</i>	Lat. <i>Tantum . . . quantum.</i>
„ <i>As many . . . so many.</i>	„ <i>Quot . . . tot.</i>
„ <i>As many and great.</i>	„ <i>Tot tantūque.</i>
„ <i>The better a man is, the more, &amp;c.</i>	„ <i>Quo quis melior est eo, &amp;c. . . ita, &amp;c. Ut quisque est vir optimus, . . . ita, &amp;c.</i>
„ <i>I am not the man to fear.</i>	„ <i>Non is sum qui timeam.</i>

EXERCISE XLIII.

1. I am not the man, said he, to be very seriously terrified (*subj*) by the chance of death. 2. The citizen is he who loves his country. 3. We know as much as we retain in-our-memory. 4. In the same night that<sup>1</sup> Alexander was born, was the temple of the Ephesian Diana burnt-down.<sup>2</sup> 5. As much time (*gen.*) as others allow for pleasures, and to the mere<sup>3</sup> rest of mind and body, so much have I, for my part (*egōmet*), taken for these studies of mine. 6. Nor did I as greatly desire this argument (to be treated) by Crassus. 7. I am delighted by his speech. 8. I seem to myself to witness such<sup>4</sup> a fight as never took place (*say, was*). 9. As many kinds of speeches as we have said exist (*esse*), so many (kinds) of orators are there found (to be). 10. No one dared, (even) in silence,<sup>5</sup> to wish for as many and great things as the immortal Gods bestowed<sup>6</sup> on Cn. Pompey. 11. The better a man is, with the greater difficulty does he believe that others are wicked. 12. The exploits of Hercules were as many and as great as were ever heard of. 13. Caesar had not as great an army as Pompey. 14. The Athenians were not the men to be terrified by a tyrant's threats. 15. I do not so often receive your letters as I could wish. 16. And to the very men in whose presence<sup>7</sup> he was pleading (*āgo*), he seemed to be such as he himself wished to be.

<sup>1</sup> Begin with the Relative clause :  
 qua nocte nātus est.  
<sup>2</sup> To be burnt down, dēfīgrāre.  
<sup>3</sup> Ipse, a, um.  
<sup>4</sup> When such denotes magnitude, use  
 tantus.

<sup>5</sup> In silence, tāsētus, a, um; adjectives  
 being often used in Latin where the  
 English idiom requires an adverb or  
 adverbial phrase. St. L. Gr. 343.  
<sup>6</sup> Dēfēro, 3, irr. : with ad and acc.  
<sup>7</sup> Apud with acc.

## XLIV.—INDEFINITIVE PRONOUNS.

§ 383. *Alīquis* is more emphatic than *quis*. Hence *alīquis* stands by itself, while *quis* is an enclitic, used with relative clauses and after the conjunctions *quum*, *si*, *nisi*, *ne* and *num*: as,

*Illis prōmissis standum non est, quae coactus quis mētū prōmiserit*  
*One is not bound by those promises which one has made under compulsion of fear.—Cic.*

*Divitiācus Caesārem obsecravit, ne quid grāvius in frātre statuēret,*  
*Divitiacus besought Caesar, not to resolve on anything too severe against his brother.—Caes.*

§ 384. *Quispiam* is used like *alīquis*, but with less emphasis: as,

*Forsitan alīquis aliquando ējuscōdi quidpiam fecerit,*  
*Perhaps some one may have at some time done something of the like.—Cic.*

§ 385. *Quīdam*, a certain one, denotes a person or thing of which no further definition is considered necessary or desirable: as,

*Quīdam ex advōcātis intelligere se dixit, non id āgi, ut vērūm invēnirētur,*  
*One of the assistant counsel said he could see the object aimed at was not the discovery of truth.—Cic.*

*Habitant hic quaedam mulierculae,*  
*There dwell here certain young women.—Ter.*

§ 386. The substantive *quisquam* and the adjective *ullus*, any one whatever, are used in negative propositions and in questions with the force of a negation, and with *sine*: as,

*Justitia nunquam nocet cuiquam, qui eam habet,*  
*Justice never harms any one who possesses it.—Cic.*

*Sine sociis nemo quidquam tale cōnātur,*  
*No one attempts anything of the sort without associates.—Cic.*

*Sine virtute neque amicitiam neque ullam rem expētendam consēqui possūmus,*  
*Without virtue we cannot attain either to friendship or to any desirable object.—Cic.*

*Quid est, quod quisquam dignum Pompēio afferre possit?*  
*What is there that any one can advance worthy of Pompey?—Cic.*

§ 388. *Quisque* denotes each one by himself (distributively), and in principal sentences is always placed after *se* and *suus*: as,

*Sibi quisque maximē cōsultit,*  
*Everybody consults his own interests above all.—Cic.*

*Suae quemque fortunae maximē poenitet,*  
*Everybody has most fault to find with his own fortune.—Cic.*

*Obs.* In relative sentences *quisque* stands immediately after the relative, as an enclitic: as,

*Quam quisque nōrit artem, in hac se exercent,*  
*Let each practise himself the art which he is acquainted with.—Cic.*

§ 389. Quisque is also used with the Comparative and Superlative. See examples under § 356.

§ 390. Alius, when repeated, signifies *one . . . another*; alter, when repeated, signifies *the one . . . the other* (being used of only two persons or things): as,

Pröfērēbant ālii purpūram, tus alii, gemmas ālii, *They brought forward some purple, others incense, others precious stones.*—Cic.

Alter exercitūm perdīdit, alter vendīdit, *The one has lost an army, the other sold one.*—Cic.

## SYNONYMS.

1. **Ēdīco**, xi, ctum, 3, *to declare*; *issue an edict* as a magistrate. **Effāri**, ātus, 1, properly *to speak out*, is used generally in a religious sense, as of *uttering prayers.*—

Trībūni plēbis ēdixērunt, *The tribunes of the commons issued a decree.*—Cic.  
Ad templū effandūm, *To consecrate the temple.*—Cic.

2. **Commūnīco**, āvi, ātum, 1 (commūnis); and **Partīcīpo**, āvi, ātum, 1 (pars, cāpio); *to give a share of.* **Impertio**, īvi, itum, 4 (in partīri); and **Tribuo**, nī, ūtum, 3; signify *to impart, give*, irrespective of any portion to be retained by the donor: the former as *an act of grace and freewill*; the latter as *an act of justice.* Impertio has a variety of constructions:—

Prōvinciam cum Antōnio commūncāvi, *I shared the province with Antony.*—Cic.

Laudes cum āliquo partīcīpāre, *To share the praise with any one.*—Liv.

Fortūnas āliis impertīri, *To make others partakers of your fortune.*—Cic.

Āliquem mālis impertīri, *To make a man share in your calamities.*—Cic.

Hōmīnībus indīgētībus de rē fāmliāri impertīri, *To impart to needy men (some of) your estate.*—Ter.

3. **Rēte**, is, n., a general expression for a *fishing or hunting net.* **Plāga**, ae, f. (prob. from πλέκω), a *hunting net* only; especially for *large game*:—

Aut trūdīt ācres apros in obstantes plāgas, aut āmīte lēvi rāra tendit rētia, *Either he drives the fierce boars into the opposing toils, or on a smooth rod stretches fine-spun nets.*—Hor.

**Funda**, ae, f., a *casting-net for fish.* **Ēverrīcūlum**, i, n., a *drag-net.*

1. **Pālam** (from pando: opposed to clam), *openly, not shunning observation.* **Prō-pālam** (strengthened from pālam), *openly, even courting observation.* **Āpērtē** (opposed to occulte), *without concealment.* **Mānifestē** (mānus, fēro), *palpably, in a self-evident manner*:—

Non ex insīdiis sed āpērtē ac pālam, *Not by stratagem, but openly in the light of day.*—Cic.

## PHRASES.

Eng. *A man to communicate with.*

Lat. *Homo quocum (or quicum) quis communicet.*

„ *According to one's fortune (lit. assessment).*

„ *Ex censu.*

„ *To hold a levy.*

*Dēlectum hābēre.*

## EXERCISE XLIV.

1. He published-a-decree that (*ut* with *subj.*) what each man had<sup>1</sup> from the shrines (*sacris*) he should bring back before a certain day. 2. Themistocles demanded that the people should give him some one to communicate with: Aristides was given (him). 3. Dionysius handed<sup>2</sup> (his) sword to a young man whom he loved. Thereupon (*hic*) on<sup>3</sup> a certain friend jocosely saying,<sup>3</sup> "To this man you at least (*certe*) entrust your life," and the young man laughing<sup>3</sup> at it, he ordered both to be slain: the one<sup>4</sup> because he had pointed out a way of killing him; the other<sup>4</sup> because by (his) laughter he had approved of the saying. 4. To some creatures is given<sup>5</sup> a kind of ingenuity (*quaedam sollertia*), as in (the case of) spiders: some weave, as it were, a net, so that if anything becomes-entangled<sup>6</sup> (in it) they may destroy it; others again<sup>7</sup> keep watch when not looked for,<sup>8</sup> and if anything falls in (their way), they seize it and consume it. 5. For both in daily discourse, and openly in the Senate, he so pleaded your case that no one could have pleaded it with greater eloquence, weight, zeal, or<sup>9</sup> earnestness (*contentio*). 6. None of these statues,<sup>10</sup> I say (*inquam*), has he left behind, nor yet any other, save one (that was) very old, (and) made-of-wood. 7. Since there was neither a-sufficient-number of men,<sup>11</sup> nor any money at that time in the treasury from which<sup>12</sup> they might receive their pay, the consuls issued-a-decree that, as before, private persons, according to (*ex*) their assessment, should give rowers with pay for thirty days (*gen.*). 8. The gods having been propitiated in due form,<sup>13</sup> the consuls held (*imperf.*) a levy more severely and rigidly than in former years anyone remembered (it) to have been held. 9. Alexander remained at Babylon longer<sup>14</sup> than anywhere else, and no place<sup>15</sup> was more injurious<sup>16</sup> to military discipline. 10. The more versatile and subtle a man is, the more hated and suspected he is when<sup>17</sup> the (general) opinion of his uprightness is withdrawn.<sup>17</sup> 11. The Sicilians, as soon as they saw diseases propagated (*pres. inf.*) from the unhealthiness (*abl.*) of the place, made off (*dilabor*), all (of them), to their neighbouring cities. 12. The gods neglect very-trifling things; nor if blight or hail has injured (*indic.*) in any way,<sup>18</sup> ought Jupiter to have directed his attention to it.<sup>19</sup>

<sup>1</sup> Subjunctive: see St. L. Gr. 475.

<sup>2</sup> Trādo, dīdi, dītum, 3.

<sup>3</sup> On . . . saying, &c., quum . . . jōcans dixisset.

<sup>4</sup> The one . . . the other, alterum . . . alterum. <sup>5</sup> Perf. tense.

<sup>6</sup> To become entangled, Inhaeresco, haesi, perf. subj. <sup>7</sup> Aliae autem.

<sup>8</sup> When not looked for, ex Inōpināto.

<sup>9</sup> Nec, before each ablative.

<sup>10</sup> Statues, signa, orum.

<sup>11</sup> Sātis hōmīnum, St. L. Gr. 271.

<sup>12</sup> Unde.

<sup>13</sup> Rite.

<sup>14</sup> Dīūtius. Longius is rarely used of time.

<sup>15</sup> And no place, nec ullus lōcus.

<sup>16</sup> To be injurious, nōcco, ul, Itum, 2 (with dat.).

<sup>17</sup> Abl. absol.

<sup>18</sup> If in any way, si . . . quidpiam: see St. L. Gr. 253.

<sup>19</sup> Id Jōvi inīmadvertendum fuit.

## XLV.—THE INDICATIVE MOOD USED PREDICATIVELY.

§ 392. *Present Tense.*—The Present Tense is used both of that which is now taking place, and of that which is generally true: as,

Dextrā laevāque duo māria claudunt (nos), *On the right and on the left two seas shut us in.*—Liv. (Hannibal to his soldiers.)

Vōluptas sensibus nostris blanditur, *Pleasure wins upon our senses.*—Cic.

§ 393. The Present Tense is often used (for a past) in narrative, for the sake of greater vividness, when it is called the *Historical Present*: as,

Dum haec in his locis geruntur, Cassivellaunus nuntios mittit, *While these events are going on in these parts, Cassivellaunus sends messengers.*—Caes.

*Obs.* Jam dādum, jam pridem, with the Present give to it the force of a Perfect: as, jam pridem cūpio, *I have long desired.*

§ 394. *Past-Imperfect Tense.*—The Past-Imperfect Tense is used of that which was going on at the time spoken of: as,

Anus subtēmen nēbat: praetērea ūna ancillūla erat; ea texēbat, *An old woman was spinning a woof; there was only a little maid besides: the girl (herself) was weaving.*—Ter.

§ 395. The Past-Imperfect is often used of what *was* wont to be done: as,

Archytas nullam cāpitālīorem pestem quam vōluptātem corpōris dicēbat ā nātūrā datam, *Archytas used to say that no more fatal scourge had been brought upon men by the gods than bodily pleasure.*—Cic.

Ut Rōmae consules, sic Carthāgine quōtannis annui bini rēges creābantur, *As at Rome two consuls, so at Carthage two kings were annually appointed.*—Nep.

§ 397. The Past-Imperfect of the verb *sum* is sometimes used in the sense of the Past-Indefinite or *Aorist*: as,

Hōmo erat Sicūlus, *The man was a Sicilian.*—Cic.

Classis commūnis Graeciae, in quā dūcentae erant Athēniensium, *The combined fleet of Greece, in which 200 (ships) belonged to the Athenians*—Nep.

§ 399. *Future Tense.*—The Future Tense is used of that which is to take place in time to come: as,

Cras ingens itērabimus aequor, *To-morrow we shall again traverse the boundless ocean.*—Hor.

§ 400. *Perfect Tense.*—This Tense is used both as a Present-Perfect and Past-Indefinite Tense (*Aorist*). Thus *fēci*

is either *I have done* or *I did*. The context enables us to tell in which sense it is used : as,

Nemo p̄rum diu vixit qui virtūtis perfunctus est m̄nere. *No one has lived Pres.-Perf.) too short a time who has fully discharged the part of virtue.*—Cic.

Appius caecus multos annos fuit (Past.-Indef.), *Appius was blind for many years.*—Cic.

§ 401. The Perfect Tense is used after *postquam*, *after that* ; *ut primum, simul atque (ac)*, *as soon as* ; *ut, ubi*, *when* ; *where* in English we often use the Past-Perfect : as,

Pelōpidas non dubitavit, *simul ac conspexit* hostem, confligere, *Pelōpidas did not hesitate, as soon as ever he saw (had seen) the enemy, to engage.*—Nep.

Ubi de Caesāris adventu Helvētīi certiōres facti sunt, lēgātos ad eum mittunt, *No sooner had the Helvētīi got information of Caesar's arrival than they sent ambassadors to him.*—Caes.

Ut Hostius cecidit, confestim Rōmāna inclinātur ācies, *As soon as Hostius fell (had fallen), the Roman line immediately gave way.*—Liv.

Obs. 1. But *postquam* takes a Past-Perfect when a precise time is specified : as, Hannibal anno tertio *postquam* dōmo profūgerat, in Africam vēnit, *Hannibal came into Africa three years after he had fled from home.*—Nep.

Obs. 2. But *quum*, *when*, usually takes the Subjunctive : v. § 483.

§ 402. *Past-Perfect Tense.*—The Past-Perfect Tense indicates that something *had taken place* at the time spoken of : as,

Prōgēniem Trōjāno a sanguīne dūci audierat, *She had heard that a race was being derived from Trojan blood.*—Virg.

§ 405. *Future-Perfect Tense.*—The Future-Perfect Tense indicates that something *will have taken place* by the time spoken of : as,

Rōmam quum v̄nēro, quae perspexēro scribam ad te, *When I (shall) have got to Rome, I will write to you what I (shall) have seen.*—Cic.

Dum tu haec lēges, ego illum fortasse convēnēro, *While you will be perusing this, I shall perhaps have had an interview with him.*—Cic.

§ 407. Both the Future-Perfect and the simple Future are sometimes used in compound sentences where in English the sign of future time is not expressed : as,

Hoc, dum ērimus in terris, ērit coelesti vitae simīle, *This, while we are on earth, will be like the life of the gods.*—Cic.

Nātūram si sēquēmur dūcem, nunquam aberrābīmus, *If we follow nature as our guide, we shall never go astray.*—Cic.

De Carthūgine v̄reri non ante dēsīnam, quam illam excīsam esse cogōvīro, *I shall not cease to have fears about Carthage, till I learn she has been utterly destroyed.*—Cic.



## SYNONYMS.

- 1 **Cāreo**, ai, itam, 2, to be without a thing—not to possess it: opposed to **Hābeo**.  
**Ēgeo** and **Indīgeo**, ui, 2, to be in want of a thing:—

*Vōluptāte virtus saepe cāret, nunquam indiget, Virtue often lacks pleasure, yet never needs it.—Sen.*

- 2 **Erro**, āvi, ātum, 1, to go astray, as from ignorance. **Vāgor**, ātus sum, 1, to roam at will, have no direct path or fixed habitation. **Pālor**, ātus sum, 1, to straggle about confusedly:—

*Erranti viam monstrāre, To point out the road to one who has lost it.—Cic.*

*Undīque pōpūlātio et caedes: ipsi in mēdio vāgi: abjectis armis magna pars saucii aut pālantes in montem Vocetium pērfūgere, On every side is devastation and slaughter: they themselves roaming about the midst: not a few, casting away their arms, betook themselves wounded, or stragglng, to Mount Vocetius.—Tac.*

- 3 **Sēditiōsus**, a, um (sēditiō), seditious. **Turbūlentus**, a, um (turba), disorderly, turbulent. **Tūmultuōsus**, a, um, tumultuous, alarming. **Tūmultuārius**, a, um, irregular; and so hurried:—

*Sēditiōsus et turbūlentus civis, A seditious and disorderly citizen.—Cic.*

*Tūmultuāria pugna, An irregular engagement.—Liv.*

- 4 **Mūnitiō**, ōnis, f., the act of fortifying or of making roads; a fortification. **Mūnimentum**, i, n., a rampart or fortification:—

*Mūnitiō viārum, The paving of roads.—Cic.*

*Tēnere se mūnimentis, To keep oneself within the fortifications.—Tac.*

## PHRASES.

Eng. <i>We rest our hopes upon.</i>	Lat. <i>We place our hope in (Spem pōnīmus or spem pōsitam hābēmus in, with abl.).</i>
” <i>Not much (not at all) alarmed.</i>	” <i>Nihil admōdum terrītus.</i>
” <i>Not in the very least alarmed.</i>	” <i>Nē tantillum quīdem commōtus.</i>
” <i>To the senate at Rome.</i>	” <i>To Rome, to the Senate (Rōmam ad Sēnātum).</i>
” <i>Let us attend to the matter in hand.</i>	” <i>Hoc agāmus.</i>
” <i>Beyond what is credible.</i>	” <i>Ultrā vel supra fidem; also, supra quam cuiquam crēdibile (est).</i>
” <i>To come off conqueror.</i>	” <i>Sūpērior discēdere.</i>

## EXERCISE XLV.

1. We are wandering about needy, along with our wives and children; we rest our hopes on the life of one man. 2. Marcellus, not a whit alarmed by so great a slaughter, sends a letter to the Senate at Rome (*acc.*), concerning the general and the army lost at Herdonea. 3. When an island was rising (*subj.*) from (*ex*) the Aegean Sea, the sea foamed and smoke arose (*fēror*) from the deep. 4. Caesar was most skilful in arms and horsemanship,<sup>1</sup> capable-of-enduring toil (*gen.*) beyond (one's) belief: on march, he used-to-go-before,<sup>2</sup> sometimes<sup>3</sup> on horseback, oftener on foot. 5. When the Senate was alarmed (*subj.*) by the groans (*sing.*) of so many thousand dying men, “Let us give attention to the matter in hand (*hoc agamus*),” says Sulla; “a handful of (*pauculū*) seditious persons

are being slain by my orders." 6. Hannibal, as often as he engaged<sup>4</sup> with the Romans in Italy, always came off conqueror. 7. While these things were-going-on<sup>6</sup> in Africa and Spain, Hannibal wasted the summer in the Tarentine territory, in the hope of gaining<sup>7</sup> the city of the Tarentines by treachery. 8. Sempronius the consul, in Lucania,<sup>8</sup> fought (*făcit*) many insignificant (*parva*) battles, (but) not one worthy of record,<sup>9</sup> and took (*pres.*) several obscure<sup>10</sup> towns of the Lucani. 9. At first, secret indignation (*plur.*) on-the-part-of the better-class<sup>11</sup> made itself heard<sup>12</sup>; afterwards the matter extended<sup>13</sup> to the senate (*patres*) also, and (became a) general complaint (*acc.*). 10. If anything shall bring me (*fut. perf.*) in-your-direction,<sup>14</sup> I will strive, if I am in any way able (*fut.*), that (*ut*) no one but yourself shall be aware of (*sentiat*) my grief. 11. If pain is the greatest evil, who will not be miserable when he is oppressed (*fut.*) by pain, or even when he knows that this may<sup>15</sup> happen to him? 12. The consuls, neither by a decree of the Senate, nor by letter, had instructed<sup>16</sup> me what to do (*subj.*). 13. After the Carthaginian (*Pūnicus*) armies arrived, they very easily led up a-body-of-troops<sup>17</sup> on to the hill; but the novel aspect of the fortification at first checked them as though by a sort of miracle.<sup>18</sup> 14. After the light was more distinct (*certior*), and the Romans who had survived the slaughter (*dat. plur.*) had fled into the citadel, Hannibal orders the Tarentines to be called together without their arms.

<sup>1</sup> Say, of riding (*ęquitō*).

<sup>2</sup> Past-imperf. of *anteo*, 4, *irr.*

<sup>3</sup> Sometimes . . . *ostener*, nonnunquam . . . *saepius*.

<sup>4</sup> *Jussu meo*.

<sup>5</sup> *Congēdiōr*, congressus sum, 3.

<sup>6</sup> *Gēruñtur*: dum, *whilst*, being usually construed with the present. St. L. Gr. 393, *Obs.* 2.

<sup>7</sup> Use gerund. part. (*pōtior*).

<sup>8</sup> Say, among the Lucanians, in *Lūcānis*. St. L. Gr. 606.

<sup>9</sup> *Mēmōrātu dignum*.

<sup>10</sup> *Ignōbllis*.

<sup>11</sup> Say, of the good (citizens).

<sup>12</sup> Say, *was being heard*, imperf. pass. of *exaudio*.

<sup>13</sup> *Excēdo*, *esī*, *ssum*, 3.

<sup>14</sup> *In your direction*, *isto*.

<sup>15</sup> Use *possum*.

<sup>16</sup> *Praecipiō*, *cēpi*, *ceptum*, 3.

<sup>17</sup> *Agmen*, *inis*, *n.* *To lead up*, *ērigo*, *exi*, *ctum*, 3.

<sup>18</sup> *Vēlūt mirāculo quōdam tēnuit*.

## XLVI.—THE INDICATIVE MOOD—continued.

### I. SINGLE DIRECT QUESTION.

§ 408. The Indicative Mood is used with Interrogative Pronouns and Adverbs in asking *Direct Questions*: as,

*Quousque tandem, Cātīlīna, ūbūtēre pātentiā nostrā, How far, I pray thee, Catiline, wilt thou abuse our forbearance?—Cic.*

*Ut vālet? ut mēmīnit nostri? How does he? how does he think of me?—Hor.*

*Quōta hōra est? What o'clock is it?—Hor.*

*Thrax est Gallīna Sýro par? Is the Thracian Gallina a match for Syrus?—Hor.*

§ 409. In addition to the Interrogative Pronouns and Adverbs, the following particles are used to indicate a question:—*nē* (enclitic), *num*; *utrum* and *an*. The latter two are used only in asking *Double questions*; i. e., questions with two (or more) alternatives.

§ 410. *The Interrogative Particle -nē.*—The Particle *nē* is an enclitic, being always joined to some other word. It is used in asking a simple, straightforward question: as,

*Tarquinius rex interrogāvit: Estisne vos lēgāti orātōresque missi a pōpulo Collātino? Sūmus—King Tarquinius asked: are ye ambassadors and spokesmen sent from the people of Collatia? We are.—Liv.*

*Dātūrne illa hōdie Pamphīlo nuptum, Is she to be given to Pamphilus in marriage to-day?—Ter.*

*Obs.* *Nē* is always joined to the *first* word in the interrogative sentence, except when united with *non*, as *nonne* (see next sect.).

§ 411. *Nonne.*—In questions put with a negative, such as, *Is it not so? Was it not so?* where the answer *Yes* is evidently expected, the enclitic is always joined with the negative; thus, *nonne*: as,

*Cānis nonne simīlis lūpo (est), Is not the dog like a wolf?—Cic.*

*Nonne emōri per virtūtem praestat, Is it not better with valour to die outright?—Sall.*

§ 412. *The Interrogative Particle num.*—The Particle *num* indicates that the answer *No* is taken for granted. It always begins its sentence: as,

*Num nēgare audes, Do you dare deny it?—Cic.*

*Num facti Pamphīlum pīget, Pamphilus isn't sorry for what he has done, is he?—Ter.*

*Num Viscellinum amīci regnum appētentem dēbuērunt adjuvāre, Think you the friends of Viscellinus ought to have assisted him in aiming at regal power?—Cic.*

## 2. DOUBLE DIRECT QUESTIONS.

§ 414. The Particles used in asking *Double direct questions* are *utrum*, *an*, *-nē*. *Utrum* is used only in the first alternative, and *an* only in the second; while *-nē* is used in both: as,

*Utrum ea vestra an nostra culpa est, Is that your fault or ours?—Cic.*

*Isne est quem quaero annon, Is that the man I am seeking, or not?—Ter.*

*Sunt haec tua verba necne, Are these your words or no?—Cic.*

*Obs. 1.* *Nonne* and *annon*, "or no," are written as single words.

Obs. 2. *Nc* is rare in the second alternative; unless that alternative is stated in the form "or *no*," *neque*.

Obs. 3. The first particle (*utrum*) is often omitted, as in the last of the above examples.

§ 415. *An* is sometimes *apparently* used in single questions; but when so, it always has reference to an alternative implied though not expressed: as,

Quid ais? *An* Pamphilius vēnit? *What say you? Or is Pamphilius really come?*—Ter.

Quid dicis? *An* bello fugitivorum Siciliam virtute tuā liberātam? *What say you? Or is it that Sicily was by your valour delivered from the fugitive-slave war?*—Cic.

Obs. In the above examples the former alternative is involved in the first question, "*Have you anything else to say, or will you say that, &c.*"

§ 416. The following table exhibits the sequence of the Interrogative Particles in questions presenting more than one alternative:—

First Alternative	Second, Third, etc.	
<i>utrum</i> ,	<i>an</i> ,	<i>an</i>
<i>-nē</i> ,	<i>an</i> ,	<i>an</i>
(omitted)	<i>an</i> ,	<i>an</i>
(omitted)	<i>-ne</i>	

#### SYNONYMS.

1. *Nimis* and *Nimium*, both signify *too much, excessively*. The latter is sometimes used as a substantive:—

*Nimium* *not nimis* *bōni*, *Too much good*.—Cic.

*Magna nimis* *licentia*, *A too great liberty*.—Cic.

*Nē* *quid nimis*, *Nothing in excess*.

2. *Āmens*, *ntis* (*a*, *mens*), *without reason, distracted*. *Dēmens*, *ntis* (*de*, *mens*), *mad, infatuated*. *Insānus*, *a*, *um*, *not in one's senses, mad*. *Vēsānus*, *a*, *um*, (chiefly poet.), *insane, furious, raging*. *Excors*, *rdis*, *of weak mind, foolish, infatuated*. *Vēcors*, *rdis*, *maddened* (like *vēsānus*).

3. *Acerbus*, *a*, *um*, *biting, sour* (Gr. *ὀξύς*), is opposed to *mītis*. *Āmārus*, *a*, *um*, *bitter, nauseous* (Gr. *πικρός*), is opposed to *dulcis*.

4. *Mansuētūdo*, *Inis*, *f.* (*mānu* *suētus*), *tameness* (of animals), *gentleness, mildness*. *Clēmēntia*, *ae*, *f.*, opposed to *crūdēlitas*, *the humanity of a ruler or the mercy of a judge* who does not inflict on the malefactor all that he deserves.

#### PHRASES.

Eng. *Hard to tell*.

Lat. *Hard to be told* (*difficile dictu*).

„ *Within our recollection*.

„ *Mēmōriā nostrā*.

„ *To inflict punishment on any one*.

„ *Poenam* (*supplicium*) *de* *āliquo* *sūmere*.

#### EXERCISE XLVI.

1. For why do I speak of (*de*) Gabinius, Statilius, Cocparius?
2. Within our own recollection, when the victorious Sulla slow

Damasippus, and others of this class,<sup>1</sup> who did not praise the deed? 3. Is it then a more severe (thing) to be beaten than to be slain? Yet what<sup>2</sup> (can be) unmerciful<sup>3</sup> or too severe towards (*in*) men convicted of so great a crime? 4. For why do I dissemble, or for what greater fate<sup>4</sup> do I reserve myself? Has he groaned because of-my tears?<sup>5</sup> (No.) Has he turned (*flecto*) his eyes (towards me)? Has he, overcome, shed (*do*) tears, or compassionated<sup>6</sup> the love-sick-one<sup>7</sup>? (No.) 5. But who is that man so infatuated? (Is he one) of (*de*) your friends? or (is he) of that number who were together with you? 6. What also (did) the famous<sup>8</sup> Mithridates? Did he not send an ambassador to the same Cn. Pompey, as-far-as into Spain? 7. What state was ever before so feeble, what island so small, as<sup>9</sup> not to defend its own harbours, lands, and some portion (at least) of its territory and the sea coast? 8. But is not that (circumstance) so manifest (*praesens*) as to seem to have been brought about by the will (*nūtus*) of Jupiter most-good, most-great? 9. Do we then,<sup>10</sup> all of us, seem to be of a soul so mean (*parvus*) as to suppose<sup>11</sup> that all things are-destined-to-perish<sup>12</sup> together with ourselves? 10. If any father of a family,<sup>13</sup> I ask, after his children had been slain<sup>14</sup> by a slave—his wife murdered—his house burnt—did not inflict the most severe punishment upon his slaves, whether would he (*is*) seem to be lenient and compassionate, or most inhuman and cruel? 11. If, as I have said, your country should thus speak to you, ought she not (*subj.*) to gain-her-request,<sup>15</sup> even if she were unable to use force? 12. It is hard to say whether the enemy (*pl.*), when fighting, rather feared his valour, or when vanquished, loved his clemency (*mansuētūdo*).

<sup>1</sup> *Of this class, hujusmodi.*

<sup>2</sup> *Quid autem.*

<sup>3</sup> *Ācerbus.*

<sup>4</sup> *For what greater fate, ad quae mā-jōra.*

<sup>5</sup> *Abl. of cause, fletu meo.*

<sup>6</sup> *Misēror, ātus, 1, dep.*

<sup>7</sup> *Say, the loving (one).*

<sup>8</sup> *See Phrases.*

<sup>9</sup> *Qui with subj.*

<sup>10</sup> *Use an.*

<sup>11</sup> *Ut with subj.*

<sup>12</sup> *Future inf. (pēreo).*

<sup>13</sup> *Father of a family, pāterfāmīlias: as being an old termination of the gen. in 1 decl.*

<sup>14</sup> *Use abl. absol. in this and the two following clauses.*

<sup>15</sup> *To gain one's request, impētro, āvi, ātum, 1.*

## XLVII.—THE SUBJUNCTIVE MOOD.

§ 421. The Subjunctive Mood expresses a thing not as a *fact* like the Indicative, but merely as a *conception* of the mind.

Hence the Subjunctive Mood is used to indicate,

(A). An hypothesis.

(B). Doubt or uncertainty (including *indirect* questions).

(O). A wish.

(D). Purpose or result.

(E). A proposition borrowed from another, and not adopted by the writer (*oratio obliqua*).

(A). *Si ita esset, ignoscērem, If it were so, I would excuse it.*—Cic.

(B). *Cur dūbītas quid de rēpublicā sentias? Why do you doubt what opinion to entertain concerning a commonwealth?*—Cic.

*Non dūbītat quin Trōja brēvi pērtūra sit, He has no doubt that Troy will soon fall.*—Cic.

(C). *Vāleas et mēmīnēris nostri, May you be prosperous and think of me!*—Cic.

(D). *Lēgībus servīmus ut libēri esse possīmus, We submit to the laws that (Purpose) we may be able to be free.*—Cic.

*Accīdit ut ūnā nocte omnes Hermae dējctōrentur, It happened that (Result) in one night all the Hermae were demolished.*—Nep.

(E). *Dōcent quanto in discrīmine sit Nōlāna res, They point out in what peril Nola is.*—Liv.

§ 422. The Subjunctive Mood is always dependent upon either

(1). Some hypothetical Conjunction (see § 425); or,

(2). Some antecedent sentence or clause to which it is subjoined (*subjungo*), and which deprives it of the character of a positive (“objective”) assertion.

*Obs.* The antecedent member of the sentence is very often not expressed, but left to be understood.

§ 423. *Sequence of Tenses.*—The Tense of a Verb in the Subjunctive Mood must be in concord with the Tense of the antecedent Verb upon which it depends. Thus Present or Future time is followed by Present or Future, and Past time by Past.

#### *Present and Future Time.*

PRESENT.	{	Scio quid āgas,	<i>I know what you are doing.</i>
		Scio quid ēgēris,	<i>I know what you have done.</i>
		Scio quid actūrus sis,	<i>I know what you are going to do.</i>
PRESENT PERFECT.	{	Cognōvi quid āgas,	<i>I have learnt what you are doing.</i>
		Cognōvi quid ēgēris,	<i>I have learnt what you have done.</i>
		Cognōvi quid actūrus sis,	<i>I have learnt what you are going to do.</i>
FUTURE.	{	Audiam quid āgas,	<i>I shall hear what you are doing.</i>
		Audiam quid ēgēris,	<i>I shall hear what you have done.</i>
		Audiam quid actūrus sis.	<i>I shall hear what you are going to do.</i>

## Past Time.

PAST IMPERF.	{	Sciēbam quid āgēres,	<i>I knew what you were doing.</i>
		Sciēbam quid ēgisses,	<i>I knew what you had done.</i>
		Sciēbam quid actūrus esses,	<i>I knew what you were going to do.</i>
PAST INDEFINIT.	{	Cognōvi quid āgēres,*	<i>I learnt what you were doing.</i>
		Cognōvi quid ēgisses,	<i>I learnt what you had done.</i>
		Cognōvi quid actūrus esses,	<i>I learnt what you were going to do.</i>
PAST PERFECT.	{	Cognōvēram quid āgēres,	<i>I had learnt what you were doing.</i>
		Cognōvēram quid ēgisses,	<i>I had learnt what you had done.</i>
		Cognōvēram quid actūrus esses,	<i>I had learnt what you were going to do.</i>

\* But the Perfect Subjunctive may be used after the Past Indefinite when the subordinate proposition is conceived of as a distinct historical statement : as,

Aemilius Paullus tantum in aerarium p̄cūniāe *invenit*, ut unius imperatoris praeda finem attulerit tributorum, *Aemilius Paulus brought such an immense sum of money into the treasury, that the spoils of a single general put an end to the taxes.*—Cic.

Obs. The *Historical Present* (§ 393) being in reality a past tense, is often followed by Past Tenses Subjunctive : as,

Helvētii lēgātos ad Caesarem mittunt, qui *dicerent*, *The Helvetii sent ambassadors to Caesar, to say, &c.*—Caes.

## 1. HYPOTHETICAL SENTENCES.

§ 424. An hypothetical sentence consists of two parts, the *Prōtāsis* and the *Āpōdōsis*: the former containing the supposition or ground of argument, the latter the conclusion based upon it.

N.B. For the sake of convenience, Hypothetical sentences *with the Indicative* are placed here.

(1). *Hypothetical sentences with the Indicative.*—If both members of the sentence deal with *facts*, either actual or assumed for the purpose of argument, both their Verbs are in the Indicative Mood : as,

*Si est boni consulis ferre opem patriae, est etiam bonorum civium, etc., If it is the duty of a good consul to render help to his country, it is also the duty of good citizens, etc.*—Cic.

*Si tonuit, etiam fulsit, If it thundered, it also lightened.*

(2). *Hypothetical sentences with the Subjunctive.*—But if the sentence implies only that something *may* or *might* happen, or may or might have happened, both its Verbs are put in the Subjunctive : as,

*Si negem, mentior, If I were to deny it, I should tell an untruth.*—Cic.

*Tu si hic sis, aliter sentias, You, if you were in my place, would think differently.*—Ter.

*Necesse* jam te verbēribus, nisi irātus essem, *I would have beaten you to death, if I were not angry.*—Cic.

§ 426. The *Present* and *Perfect* Tenses of the Subjunctive are used with the above Conjunctions when it is indicated that a thing *may possibly happen* or *have happened*: as,

Me dies, vox, lātēra, dēficiant, *si hoc nunc vōciferāri vēlim, Time, voice, strength, would fail me if I were to purpose expressing now, etc.*—Cic.

*Si scētēris* (*Perfect*) aspīdem occulte lātēre uspiam,..... *imprōbe scētēris, nisi mōnuēris* altērum ne assīdeat, *If you should have become aware that an asp were lying concealed in some place, you would be acting wrongly if you did not warn your neighbour not to sit there.*—Cic.

*Obs.* In such cases we in English often use a *Past Tense* Subjunctive, and translate the Latin Present by *should, would, were, &c.*, as in the above examples.

§ 427. The *Past* Tenses of the Subjunctive are used with the above Conjunctions when a thing is conceived of as *not* actually taking place, whether *now* (*Past-Imperfect*), or in the *Past* (*Past-Perfect*): as,

Sāpientia non expētētūr *si nīhil effīcēret, Wisdom would not be coveted if it answered no end.*—Cic.

(*Si*) ūno praelio victus (*esset*) Alexander, bello victus *esset, Conquered in one battle, Alexander would have been conquered in the (entire) war.*—Liv.

§ 432. The Subjunctive is also used with or without a Conjunction, to signify that an hypothesis is assumed or granted for the purpose of argument (*Subjunctivus Concessivus*): as,

Mālus cīvis Cn. Carbo fuit:—*fuērit* aliis: tibi quando esse coepit, *Cnaeus Carbo was a bad citizen, was he? (Granted that) he was so to others, when did he begin to be so to you?*—Cic.

Vērum, ut ita sīt, tāmen non pōtes hoc praedīcāre, *Yet (granting) that it is so, yet you cannot affirm this.*—Cic

#### SYNONYMS.

1. *Obēdio*, ū, Itum, 4 (ob, audio), *to obey* in any given case; not as a servant or subject, but as one enjoying a certain freedom. *Pāreo*, ū, Itum, 2, *to obey* as a servant or subject. *Dicto audientem esse*, *to obey orders* as a soldier or official. All these expressions denote *obedience as an obligation*, and are followed by the dative. *Obsēquor*, cūtus, 3; *Obtempēro*, āvi, ātum, 1; and *Mōrigēror*, ātus, 1; denote *a voluntary act*. *Obsēquor*, *to obey readily, to comply with, humour*. *Obtempēro*, *to listen to reason or persuasion*. *Mōrigēror*, *to humour, gratify* (also all with dative):—

Jūbae barbāro pōtius ōbēdiens fuit quam nuntio Scīpiōnis obtempērāvīt, *He rather chose to obey the barbarian Juba than to listen to the messenger of Scipio.*—Hirt.

Obsēquar vōluntāti tuae, *I will yield to your wishes.*—Cic.

Sic mīhi semper obtempērāvīt tanquam fīlius patri, *He always rendered me such obedience as a son renders to his father.*—Cic.



2. *Praeda*, ae, f., any sort of plunder or pillage in war. *Mănūbiae*, ārum, f. (*mānus*), spoils taken from the foe, the honourable booty of the soldier. *Spōlium*, i, n. (often used in plur.), arms taken from the person of an enemy. When a Roman general slew the general of the foe and despoiled him of his armour, the spoils thus acquired were called *spōlia ōpīma*. *Rāpīna*, ae, f.. rapine; the dishonourable spoils of the robber who violates the peace of his country:—

*Dūbītāmus quid iste in hostium praeda mōltus sit, qui mănūbias tantas ex Mētelli mănūbiis sibi fēcērit? Do we doubt what that fellow would have at tempted with the booty of the foe, who from the spoils of Metellus made for himself spoils so great?—Cic.*

*Ea rīte spōlia ōpīma hābentur quae dux dūci dētraxit, Those are properly considered spolia opima which one general has stripped from another.—Liv.*

## PHRASES.

Eng. *To give the signal to retreat.*  
,, *To postpone to another time.*

Lat. *Rēceptūi dāre signum.*  
,, *In āliud tempus dīfferre.*

## EXERCISE XLVII.

1. If you wish (*subj.*) to enjoin anything on an inferior, you will (*subj.*) the more easily have all men obedient to you if you have yourself first established that law<sup>1</sup> over (*in* with *acc.*) yourself and your own. 2. If he as<sup>2</sup> a young-man had not served-in-the-army,<sup>3</sup> his father being (then) commander, he might seem either to fear the foe, or the command of his father. 3. If soldiers (*sing.*) greedy of spoil, were-to-enter an inhabited<sup>4</sup> place (*plur.*) they could not be restrained<sup>5</sup> from wandering-to-and-fro.<sup>6</sup> 4. If he had received them into the citadel, the Roman army, shut up within walls, might have been destroyed. 5. Almost more were slain in flight than in the battle, nor would any man<sup>7</sup> have survived had not night inter-vened. 6. Either a frightful<sup>8</sup> slaughter of the fugitives<sup>9</sup> or a rash and dangerous attack upon the pursuers<sup>9</sup> would have taken place (*say* been), had not Marius quickly given the signal to retreat. 7. If the opportunity for any thing (*gen.*) pass by, in vain will you then seek (*subj.*) it when lost (*part.*). 8. If a good reputation is-better-than (*praesto*, with *dat.*) riches, and money is so greatly<sup>10</sup> sought after,<sup>11</sup> how much more ought glory to be sought for? 9. Arms are of little (value) abroad unless there is counsel at home. 10. "If you are a god," said the ambassadors, "you ought to bestow benefits on mortals, not take their own away." 11. Socrates said to his slave, "I would beat you if I were not angry." He postponed the admonition of the slave to another time: at that time he admonished himself. 12. Let those things,<sup>12</sup> forsooth (*sāne*), be advantages,<sup>13</sup> which are (so) regarded, (as) honours, riches, pleasures, (and) the rest; yet in partaking of<sup>14</sup> those very (things) an eager enjoyment<sup>15</sup> is disgraceful.

<sup>1</sup> Si id prius ipse jūris stātueris.

<sup>2</sup> As not expressed. St. L. Gr. 217.

<sup>3</sup> Mēreo, 2: stpēndia being understood.

<sup>4</sup> Frēquens, ntis.

<sup>5</sup> Contīneo, ui, ntum, 2.

<sup>6</sup> Discursus, ūs.

<sup>7</sup> Quisquam.

<sup>8</sup> Foedus.

<sup>9</sup> Pres. part.

<sup>10</sup> Tantōpēre.

<sup>11</sup> Expēto, Ivi, Itum, 3.

<sup>12</sup> Ista. St. L. Gr. 369. <sup>13</sup> Bōna, ōrum.

<sup>14</sup> Pōtior, 4. Use gerund. part.

<sup>15</sup> Eager enjoyment, gestiens laetit.

XLVIII.—THE SUBJUNCTIVE MOOD—*continued*.

## 2. THE SUBJUNCTIVE OF DOUBT OR UNCERTAINTY.

§ 433. The Subjunctive is used after words denoting doubt or uncertainty: as,

*Quum incertus essem tibi esses, As I was uncertain where you were.*—Cic.

§ 434. *Indirect Questions*.—An Indirect Question is one which is *quoted* as being asked, or which is dependent upon some word signifying doubt or perplexity in the sentence. Such a question is expressed with the Subjunctive Mood: as,

*Quālis sit animus ipse animus nescit, What is the nature of the mind, the mind itself knows not.*—Cic.

(Here the *Direct* Question would be, *Qualis est animus?* § 408.)

*Diōgēnes disputare solēbat, quanto regem Persarum vitā fortunāque sūpērāret, Diogenes used to argue how much he had the advantage of the king of Persia in living and fortune.*—Cic.

(*Direct* Question: *Quanto regem Persarum supcro? How much have I the advantage? etc.*)

*Dii utrum sint, necne sint, quaeritur, The question is raised whether there are gods or no?*—Cic.

(*Direct* Question: *Utrum dii sunt, necne sunt?*)

*Multae gentes nondum sciunt, cur luna dēficiat, Many nations are still in ignorance why the moon is eclipsed.*—Cic.

(*Direct* Question: *Cur luna deficit?*)

*Obs.* Thus, *quae tu scias scio*, is *I know what it is you know*: but *quae tu scis, scio*, *What you know, I know also*.

§ 435. In expressing Indirect single Questions, *num* (see § 412) is used without any negative force: as,

*Quaero . . . num, aliter ac nunc eveniunt, evenirent; I ask whether they would turn out otherwise than they do?*—Cic.

*Exsistit hoc loco quaedam quaestio subdifficillis, num quando amici novi veteribus sint antepōnendi, A somewhat difficult question here arises: whether new friends are ever to be preferred to old ones?*—Cic.

§ 436. In Indirect Questions with more than one alternative the following particles are used:—

Quaeritur,	utrum . . .	an . . .	an . . .
	-nē . . .	ān . . .	ān . . .
	(omitted) . . .	-nē . . .	-nē . . .
	num . . .	an . . .	an . . .

§ 438. The particle *an* is used after some expressions denoting uncertainty or hesitation; especially after *haud scio*, *nescio*, *dūbito*, *dūbium est*, *incertum est*: as,

*Aristotēlem, excepto Platōne, haud scio an recte dixerim principem*

philōsōphōn, *With the exception of Plato, I am inclined to think I should be right in calling Aristotle the first of philosophers.*—Cic.

Dūbito an Vēnūsiam tendam, et ibi expectem de lēgiōnibus, *I am half-inclined to direct my course to Venusia, and there wait news concerning the legions.*—Cic.

Contigit tibi quod haud scio an nēmīni, *The lot has fallen to you which perhaps has fallen to no one else.*—Cic.

*Obs.* The phrases *haud scio an*, *nescio an*, *dūbito an*, always imply the probability of the truth of the proposition which they introduce. They have thus the opposite force to the English "*I don't know whether.*"

§ 440. The Subjunctive is sometimes used in questions indicating perplexity, where the Verb *dūbito* may be supplied (*Subjunctivus dūbitātivus*): as,

Quid hoc hōmīne faciātis, *What are ye to do with this man?*—Cic.

Quid aliud faceret, *What else was he to do?*—Cic.

Quid enūmerem artium multītūdinem, *Why should I enumerate a multitude of arts?*—Cic.

## SYNONYMS.

1. Expēdio, ivi, itum, 4 (ex pes), lit. *to free the feet*; *to disengage, relieve of difficulty.* Extrīco, āvi, ātum, 1 (ex, trīcae), *to extricate or disengage, as an animal would free itself from the meshes of a net*:—

Cūris expēditus, *Released from care.*—Hor.

Cerva extrīcāta densis plāgis, *A roe escaped from the close meshes of the net.*—Hor.

2. Expēriōr, ertus, 4, *to try, to learn something by experiment.* Tēto, āvi, ātum, 1, *to try by feeling*; *carefully to sound or test.* Pēriclītōr, atus, 1, *to attempt or make trial of, facing the danger arising from the experiment*:—

Expēriri āllēūjus perfīdīam, *To experience a man's perfidy.*—Cic.

Iter tētare viā nēgātā, *To attempt to go by a forbidden route.*—Hor.

Tētare vēnas āllēūjus, *To feel a man's pulse.*—Suet.

Extrēma pēriclītāri, *To brave the greatest dangers.*—Cic.

Extrēma expēri, *To try one's last resource.*—Sall.

3. Aemūlus, i, m. (fem. aemūla: both being strictly adjectives), *one who is behind his opponent, and is striving to be even with him.* Certātōr, ōris, m., *one who vies with his opponent, being on the same footing with him.* Rīvālis, is, c. (strictly, *one who lives by the same stream as another*), *a competitor in love.*

4. Īra, ae, f., *anger, as a passion.* Īrācundia, ae, f., *habitual inclination to anger, passionateness*:—

Īra quo distet ac Īrācundia appāret; quo ēbrius ab ēbriōso, et tīmēns a tīmīdo, *It is plain how anger differs from angry temper; as a drunken man from a sot, and a man in fear from a coward.*—Sen.

5. Perfūga, ae, m.; transfūga, ae, m.; *a deserter who goes over to the enemy.* He is perfūga with regard to those to whom he flies; transfūga, with regard to those whom he abandons. Prōfūgus, i, m., *a fugitive who from misfortune leaves his home.* Fūgītivus, i, m., *a runaway, whether slave or otherwise*:—

Perfūga ab eo vēnit in castra Fabrīcii, *A deserter came from him into the camp of Fabricius.*—Cic.

Prōclītōres et transfūgas arbōribus suspendunt, *Traitors and deserters they hang upon trees.*—Tac.

Itāliam fāto prōfūgus vēnit, *To Italy, exiled by fate, he came.*—Virg.

Fūgītivi, faciūrōsi, barbāri, *Runaway slaves, outlaws, barbarians.*—Cic.

## PHRASES.

Eng. To apply oneself to any object.  
 „ To behave or conduct oneself.

Lat. Incumbere in (ad) aliquam rem.  
 „ Se gerere.

## EXERCISE XLVIII.

1. Many (persons) doubt what is best, many what is advantageous for them, many what becomes (them), some even what is lawful. 2. I easily understood, Quirites, both what judgment<sup>1</sup> you would form of (*de*) me, and what you would prescribe<sup>2</sup> to others. 3. You see what the case is (*subj.*): now consider what must be done. 4. Wherefore see whether you ought to hesitate<sup>3</sup> with all zeal to apply yourselves to that war, in which the glory of your name, the safety of your allies, the fortunes of very many of your (fellow-) citizens, together-with the (interests of) the state, are defended (*subj.*) 5. Perhaps it will be asked how, since these things are so, the remainder of the war can be important (*magnus*). 6. Therefore, on-account-of this avarice of the commanders, who does not know what calamities our armies sustain (*gero*) wherever they come?<sup>4</sup> 7. I am delighted<sup>5</sup> to make trial whether the earth has brought forth (*edo*) other Carthaginians, or (whether) they are the same that fought at (*apud*) the Aegatian islands: and whether this Hannibal be the rival of Hercules or the slave of the Roman people. 8. In the mean time, however, he sent deserters and other suitable (persons) to investigate (*sup.*) where Jugurtha was, and what he was doing; whether he was with few (attendants), or had an army; how (*ut*) he conducted himself (now that he was) conquered. 9. But Marius, when he had wasted several days, deliberated whether he should abandon<sup>6</sup> the undertaking, since it was to-no-purpose,<sup>7</sup> or (whether he should) wait for (good) fortune. 10. I know not whether anger be a more (*magis*) detestable, or hideous vice. 11. Whether Pompey wishes to make-a-stand,<sup>8</sup> or to cross the sea, is unknown.<sup>9</sup> 12. This also is doubtful, whether the ambassadors sent to the Boii were violated, or whether the attack<sup>10</sup> was made on the triumvirs as-they-were-measuring (*part.*) the territory.

<sup>1</sup> To form a judgment of any one,  
 iudicare (aliquid) de . . .

<sup>2</sup> Praescribo, psi, ptum, 3.

<sup>3</sup> Dubito in the sense of to hesitate is  
 followed by inf.

<sup>4</sup> Quocumque ventum sit.

<sup>5</sup> Say, it delights (me), juvat.

<sup>6</sup> Omitto, msei, missum, 3.

<sup>7</sup> Frustra.

<sup>8</sup> Consisto, stiti, 3.

<sup>9</sup> Pass. of nescio.

<sup>10</sup> Impetus, us, m.

## XLIX.—THE SUBJUNCTIVE MOOD—continued.

## 3. THE SUBJUNCTIVE EXPRESSING A WISH.

§ 443. *Subjunctivus Optativus*.—The Subjunctive is often used without any preceding Verb, to express a wish.

§ 444. The Present Tense Subjunctive expresses a wish regarded as attainable : as,

*Intéream si váleo stáre, May I be a dead man, if I can stand bail!*—Hor.

*Váleant cives mei, sint beáti, May my fellow-citizens prosper, may they be happy!*—Cic.

Especially with *útīnam*, *O that!* as,

*Útīnam módo cōnāta perficere possim, O that I may only accomplish my aims!*—Cic.

§ 445. The First Person Plural of the same Tense is used to express *mutual encouragement* : as,

*Dum vivimus vivāmus, While we live let us live!*

*Imítēmur nostros májōres, Let us imitate our ancestors!*—Cic.

*Obs.* In the same way is used the Pres.-Perf. *mēmīnērim* : as,  
*Mēmīnērimus, Let us remember!*

§ 447. Very often a Verb of *wishing* is expressed, and followed by the Subjunctive either with or without *ut* :

(1.) *Opto*, *I wish*, is generally construed with *ut* and the Subjunctive (less frequently with the Infinitive) : as,

*Optāvit ut in currum patris tollerētur, He (Phaethon) desired that he might be taken up into his father's chariot.*—Cic.

(2.) *Volo*, *Nolo*, and *Malo*, are frequently found with *ut* and the Subjunctive ; also very often with *ut* omitted : as,

*Mālo te sapiens hostis metuat, quam stulti cives laudent, I had rather a wise enemy should fear you, than that foolish citizens should praise you.*—Cic.

*Nolo accūsātor in iudiciū pōtētiā affērat, I would not have an accuser bring personal influence with him into a court of justice.*—Cic.

#### SYNONYMS.

1. *Pœna*, *ae, f.*, general term for *penalty, punishment*. *Supplicium*, *i, n.* (*supplex*), usually, *severe* or *capital punishment*. *Cruciātus*, *ūs, m.* (*crux*), *torture, agony*, as of a man on the *cross*. *Tormentum*, *i, n.* (*torqueo*), a *racking torture*, intended to extort confession :—

*Supplicium est pœna peccāti, Punishment is the penalty for a crime.*—Cic.

*Supplicium crudēlissīme sūmere, To inflict punishment with very great cruelty.*—Cic.

*Quod tormentis invēnīre vis, fātēmur, That which you have a mind to extort by torture, we confess.*—Cic.

*Mortem nātūrae pœnam pūtat esse : Iracundiæ tormentum atque cruciātum, He thinks that death is the penalty due to nature ; torture and agony to an angry temper.*—Cic.

2. *Imprōbus*, *a, um* (*in-prōbus*), *dishonest, wicked* : also fig. *cruel* or *excessive*. *Mālus*, *a, um*, *bad by nature*. *Prāvus*, *a, um*, *crooked, deformed* : figuratively, *erroneous ; evil, depraved* :—

Fortūna imprōba, *Cruel Fortune*.—Virg.

Lābor imprōbus, *Indefatigable toil*.—Virg.

Māla ambītio, *Evil (or misguided) ambition*.—Sall.

Prāvum ingēnium, *A bad natural disposition*.—Sall.

3. Cūpīdo, īnis, *f.* (esp. poet.), *a desire or appetite for something*. (In Cic. the word is always the proper name *Cupid*.) Cūpīditās, ātis, *f.*, *any desire or passion*. Dēsīdērium, ī, *n.*, *longing or regret for a thing once possessed; a sense of loss*:—

Cūpīdo atque Ira pessīmi sunt consultōres, *Passion and anger are the worst advisers*.—Sall.

Frangēre cūpīditātes, *To crush the desires (or passions)*.—Cic.

Dēsīdērium tam cāri cūpītis, *Regret for (the loss of) so beloved a one*.—Hor.

4. Rēceptus, ūs, *m.* (re, cāpio), *retreat of an army*. Rēceptācūlum, ī, *n.*, *a receptacle, a place for receiving, a magazine*:—

Rēceptui signum audīre non possūmus, *We cannot hear the signal for retreat*.—Cic.

Quāsi rēceptācūlum ānīmī corpus, *The body a receptacle, as it were, for the soul*.—Cic.

#### PHRASES.

- |      |   |      |                                       |
|------|---|------|---------------------------------------|
| Eng. | <i>To happen contrary to expectation.</i>       | Lat. | <i>Praeter spem evēnīre.</i>          |
| „    | <i>To despise this in comparison with that.</i> | „    | <i>Hoc prae illo contemnere.</i>      |
| „    | <i>To cut off a man's retreat.</i>              | „    | <i>Rēceptui ānīquem interclūdēre.</i> |

#### EXERCISE XLIX.

1. Often, Campanians, have you wished to (*ut*) have the power of inflicting punishment on a wicked and detested<sup>1</sup> Senate. 2. Wherefore, Senators,<sup>2</sup> let the wicked withdraw; let them sever themselves from the good; let them gather-themselves-together into one place. 3. Let them set-out, let them not suffer the unhappy Catiline to pine-away<sup>3</sup> with longing for them (*sui*): if they will<sup>4</sup> hasten, they will overtake (him) by evening.<sup>5</sup> 4. Nothing has happened contrary to his (*ipsius*) wish, except that he has set out from Rome with us alive<sup>6</sup> (in it): let us wish that he may go into exile. 5. Would that Varro himself would apply himself to the case; which he certainly will do, both of his own accord, and from your urging him.<sup>6</sup> 6. The humanity, virtue, and love<sup>7</sup> of Piso towards (*in*) us all are so great that nothing can surpass it. Would that this (*ea res*) might prove (be) a pleasure (*dat.*) to him! I see indeed that it will prove (*fore*) a glory. 7. Would that he (*ille*) had led forth with him all his forces! 8. This army, composed<sup>8</sup> of men (*is*) who preferred rather to desert their bail<sup>9</sup> than that army, I greatly despise in-comparison-with (*prae*) our Gallic legions. 9. I could rather wish (that) he had led forth (*subj.*) as his soldiers these whom I see flit-about (*inf.*) in the Forum; whom (I see) even come into the Senate. 10. If the immortal Gods have willed this to be the end of my consulship, to snatch<sup>10</sup> you, Senators, and the Roman people from (*ex*) massacre; whatever lot shall be appointed<sup>11</sup> for me, let it be borne. 11. Let every man know his own disposi-

tion; let him show<sup>12</sup> himself a keen judge of his own good (points) and vices. 12. Miltiades, the Athenian, wished to break down<sup>13</sup> the bridge, and cut off the king with his army from retreat: but Histiaeus of Miletus<sup>14</sup> opposed (it).

<sup>1</sup> Dētestābilis.

<sup>2</sup> Patres Conscripti (P. C.), the designation used in addressing the Senate.

<sup>3</sup> Tabesco, 3.

<sup>4</sup> Fut. of vōlo.

<sup>5</sup> Ad vespēram.

<sup>6</sup> Abl. absol. *Both...and, quum...tum.*

<sup>7</sup> Say, *humanity, virtue, love, or else* repeat the et: St. L. Gr. 565, Obs. 2.

<sup>8</sup> Collātus (foll. by ex).

<sup>9</sup> *To desert one's bail, vādīmōnium: dēsērēre.*

<sup>10</sup> Ut with subj.

<sup>11</sup> Prōpōno, pōsui, pōsūtum, 3.

<sup>12</sup> Praebeam, ui, ūtum, 2.

<sup>13</sup> Solvo, vi, ūtum, 3.

<sup>14</sup> *Of Miletus, Milēsius, a, um.*

## L.—THE SUBJUNCTIVE MOOD—continued.

### 4. THE SUBJUNCTIVE OF PURPOSE OR RESULT.

§ 449. The Subjunctive is used with the following Conjunctions, ūt (ūtī), quō, *that, in order that*; nē (sometimes ūt nē, *lest*), *in order that . . . not*; quā, quōmīnus, *that not*, to denote Purpose and Result.

§ 450. The Conjunction ut, *that, in order that, so that*, is used with the Subjunctive Mood to denote either Purpose or Result: as,

#### (a.) Purpose.

Rōmāni ab ārātro abduxērunt Cincinnātum, *ut dictātor esset, The Romans fetched Cincinnatus from the plough in order to be dictator.*—Cic.

Pylādes Ōrestem se esse dixit, *ut pro eo necūrētur, Pylades affirmed himself to be Orestes, in order that he might be put to death in his place.*—Cic.

Obs. Under this head falls the Subjunctive with ut after Verbs of *commanding, persuading, striving, wishing, &c.* (see § 451).

#### (b.) Result.

Tarquīnius sic Servium dilīgēbat, *ut is ējus vulgo hābērētur filius, Tarquinius was so attached to Servius, that the latter was currently regarded as his son.*—Cic.

Tempērantia sēdat appētitiōnes et efficit *ut hae rectae rātiōni pūreant, Temperance calms the appetites and causes that they submit to right reason.*—Cic.

Saepe fit *ut, ii qui dēbeant, non respondeant ad tempus, It often occurs that those who owe money, do not meet their liabilities at the time.*—Cic.

Si hae nuntiātiō vēra non est, *sēquitur ut falsa sit, If this proposition is not true, it follows that it is false.*—Cic.

Thrasībulo contigit *ut patriam liberāret, It fell to the lot of Thrasibulus to deliver his country.*—Nep.

*Obs.* The phrases, *sēquitur, it follows*; *restat, it remains*; *nēcesse est, it is necessary*; *aequum, justum est, it is right or just*; and the like, take for the most part, either *ut* and the Subjunctive, or an Infinitive Mood (see § 509).

§ 451. *Ut* and *nē* are used with the Subjunctive after Verbs signifying *to command, advise, request, exhort, endeavour*; *ut* in a positive, *nē* in a negative sense: as,

*Civitatī persuāsīt ut de finibus suis exirent, He (Orgetorix) persuaded the community to leave their own territories.—Caes.*

*Te hortor ut hos libros de philosophiā studiōse lēgas, I urge you to read attentively these books of mine on philosophy.—Cic.*

*Prēcōr nē me dēsēras, I beg you not to forsake me.—Cic.*

*Obs.* 1. This Subjunctive with *ut* is usually translated by the Infinitive in English. The Latin Infinitive *never* expresses a purpose.

*Obs.* 2. *Jūbeo, I order*; *vēto, I forbid*; *cōnor, I attempt*; and, sometimes, *ntor, I strive*, take the Infinitive: as,

*Jūbet nos Pythius Āpollo noscēre nosmet ipsos, The Pythian Apollo bids us "know ourselves."—Cic.*

*Lex pēgrinūm vētat in mūrūm ascendēre, The law forbids a foreigner to go up upon the walls.—Cic.*

*Ter sunt cōnati impōnēre Pēlio Ossam, Thrice they essayed to pile Ossa on Pelion.—Virg.*

*Jūgurtha Cirtam irrumpēre nīitūr, Jugurtha endeavours to force an entrance into Cirta.—Sall.*

*Obs.* 3. *Impēro* is occasionally found with the Accusative and Infinitive: as, *Ipsos abdūci impērūbat, He ordered the men themselves to be led away.—Cic.*

§ 453. *Quō*.—The Conjunction *quō*, *in order that*; *that thereby*, is used with the Subjunctive to denote a Purpose: as,

*Corrūpisse dicitur Cluentius iudiciūm pēcūniā, quō inimicūm suūm innocēntem condemnāret, Cluentius is said to have bribed the court, that thereby it might condemn his enemy though innocent.—Cic.*

Especially when there is a Comparative Adjective in its clause: as,

*Lēgem brevem esse oportet, quō facilius ab impēritis tēneātur, A law ought to be short, in order that it may the more easily be grasped by the unlettered.—Cic.*

(Here *quō* = *ut eo*.)

*Obs.* 1. But *quō* is not used like *ut* to denote a result.

*Obs.* 2. Concerning non *quō*, *not that*, see § 487. *Obs.* 1.

§ 454. *Nē* is used with the Subjunctive to denote a Purpose, *ut* being omitted; it is equivalent to *ut non, quō non, in order that . . . not*; *lest*: as,

*Nōlo esse laudātor, nē videar adūlātor, I am reluctant to be an applauder; lest I should seem a flatterer.—Auct. ad Her.*



Gallinae avesque reliquae pennis fovent pullos, *ne frīgōre laedantur*, Hens and other birds cherish their young under their wings, in order that they may not be hurt by the cold.—Cic.

§ 456. Similarly, when a *Purpose* is signified, we find

nē quis	instead of	ut nēmo,	that no one.
nē ullus	„ „	ut nullus,	that none.
nē unquam	„ „	ut nunquam,	that never.
nē usquam	„ „	ut nusquam,	} that nowhere.
nēcūbi (i. e. ne alicubi)	„	„	
nēcunde (i. e. ne alicunde),			that from no quarter.
nēquando (i. e. ne aliquando),			that at no time.

Caesarem complexus obsecrare coepit *ne quid gravius in fratrem statuēret*, Embracing Caesar, he began to implore him not to come to any too severe decision against his brother.—Caes.

Circumspectans nēcunde impētus in frumentātōres fiēret, Looking carefully round to see that no attack was made upon the foragers from any quarter.—Liv.

§ 457. But if only a *Result* is signified, the forms ut non, ut nēmo, ut nullus, etc., must be used: as,

Ex hoc efficitur . . . ut voluptas non sit summum bonum, From this it follows that pleasure is not the chief good.—Cic.

Demosthenes perfecit mēditando, ut nēmo plānius eo locūtus putārētur, By exercise Demosthenes so succeeded, that no one was considered to have been a plainer speaker than he.—Cic.

## SYNONYMS.

1. Cōnor, ātus, 1, to endeavour, to try. Mōlior, itus, 4 (mōles), to move a thing with an effort; to undertake a difficult work. Nitor, nisus and nixus, 3, properly to lean upon, to be supported by; to make an effort, strive:—

Magnum ōpus et arduum cōnāri, To attempt a great and difficult work.—Cic.

Num montes mōliri suā sēde pārāmus? Are we preparing to move mountains from their seat?—Liv.

2. Cibus, i, m., any kind of food. Esca, ae, f., food artificially prepared; especially, a bait. Alimenta, orum, n., victuals, nourishment. Pēnus, ōris, n., and ūs, f., victuals in reference to a household; provisions:—

Animālia cibum dentibus cāpessunt, (Some) animals take their food with their teeth.—Cic.

Quae p̄ima Irātum ventrem plācāvērīt esca, (Say) what dish first appeased the impatient stomach.—Hor.

3. Lībertas, ātis, f., (liber), freedom; of any kind whatsoever. Licentia, ae, f. (licet), in bad sense, absence of all restraint; licence:—

Inter lībertātem ac licentiā incerta civitas, A state trembling between liberty and licentiousness.—Tac.

Deteriōres omnes sūmus licentiā, all of us are the worse for absence of restraint, Ter.

## PHRASES.

Eng. He was informed.	Lat. He was made more sure, Certior factus est.
„ Their design was.	„ His prōpōsitum fuit.
„ Provision had been made against.	„ Cautum erat ne (with subj.).
„ To take a short review of what precedes.	„ Pauca supra rēpētēre.
„ He imposed this task on me.	„ Has mihi partes impōsuit.
„ As great as possible.	„ Quam (quantus) maximus.

## EXERCISE L.

1. He is dear to us on account of his merit (*plur.*): we will strive with all our might<sup>1</sup> that he may also (*idem*) be so to the Senate and the Roman people. 2. By (*per*) this right hand, by the fidelity (due to) my kingdom (*gen.*), I warn and beseech you to hold (*subj.*) those dear who are related to you by birth. 3. They issued-a-proclamation<sup>2</sup> that no one should sell bread or any (*quīs*) other cooked food in the camp. 4. As soon as Jugurtha was informed of the in-corrup-tibility<sup>3</sup> of Metellus, he then at length attempted to make a surrender. 5. A decree of the Senate had been passed (made) that the town should be guarded by a garrison, and (*-que*) all the Tarentines confined within the walls. 6. No one of these was by day removed from his post,<sup>4</sup> in order that neither (their) arms nor (the *mei*) themselves might be seen<sup>5</sup> from a distance. 7. So great a fear fell<sup>6</sup> upon the Romans that they fled in-all-directions (*passim*) to the sea and the ships. 8. C. Terentius Varro was sent as pro-praetor into Etruria, in order that from that province C. Hortilius might go to the army at Tarentum (*acc.*)<sup>7</sup> 9. Their design<sup>8</sup> was to enjoy<sup>9</sup> freedom, the characteristic<sup>10</sup> of which is so to live as you please (*subj.* of *volo*). 10. Provision had been made against (*quo ne*) our having at home more coined<sup>11</sup> silver and brass. 11. I will take a short review of the past, that the whole (all things) may be more and more evident. 12. Statilius and Gabinius were going-to-set-fire-to<sup>12</sup> the city, that (*quo*), in the tumult (*abl.*), access might be made easier to the consul and the rest for whom the plots were in preparation.<sup>13</sup> 13. They strove (*imperf.*), some to defend the rights of the people, others (to secure) that the authority of the Senate might be as great as possible. 14. Caesar imposed on me this task, not to suffer (*subj.*) any one at all to depart from Italy. 15. By a decree of the Senate the mourning was ended in thirty days, that the sacred (rites), public or private, might not be neglected.<sup>14</sup>

<sup>1</sup> Summā ope.    <sup>2</sup> Edīco, xi, etum, 3.

<sup>3</sup> Innōcentia.

<sup>4</sup> Ab stātiōne mōvēbātur.

<sup>5</sup> Conspicō, exi, eetum, 3, to see, meaning here to get sight of.

<sup>6</sup> Say, was cast into, injeleio, jēci, jectum, 3, foll. by dat.

<sup>7</sup> See Ex. XLV. Phr.

<sup>8</sup> Say, the design of them was, His prō-

pōsitum fuit.

<sup>9</sup> Utor, with abl.

<sup>10</sup> Proprium, strictly a neut. adjective.

<sup>11</sup> Say, stamped, signātus.

<sup>12</sup> Incendo, dī, sum, 3 (fut. part.)

<sup>13</sup> Say, were being prepared, prā-bantur.

<sup>14</sup> Dēscro, ul, ritum, 3; begin the sen-tence with Ne sacra, &c.

LI.—THE SUBJUNCTIVE MOOD—*continued.*

§ 460. After words signifying *fear* or *anxiety* *ne* expresses the apprehension that something *will* occur; *ut*, that it will *not* occur: as,

*Tīmēbam ne ēvēnīrent ea quae accīdērunt, I dreaded that those very things which have happened would come to pass.*—Cic.

*Tīmor Rōmae grandis fuit, ne Itērum Galli Rōmam rēdirent, There was great fear at Rome, lest the Gauls should return again to Rome.*—Eutr.

*Pāter terruit gentes grāve ne rēdiret sēcūlum Pyrrhae, The sire put the nations in dread, that the terrible age of Pyrrha might be coming again.*—Hor.

*Omnes labōres te excipere vīdeo; tīmeo ut sustīneas, I see you undertake all possible labours; I am afraid you will not stand them.*—Cic.

*Obs.* But instead of *ut*, we often find *ne non*; especially in negative sentences: as,

*Tīmeo ne non impetrem, I fear I shall not prevail.*—Cic.

*Non vēreor ne tua virtus opīniōni hōmīnum non respondeat, I have no fear that your worth will fail to answer the expectations of men.*—Cic.

§ 461. *Quīn*, *that not*, *so that not*, is used with the Subjunctive after *negative*, or *virtually negative* sentences only. It is used,

(1.) After negative sentences containing Verbs of *hindering*: as, *Non prōhibeo, I do not prevent*; *Non rētīneo, I do not restrain*; *Non rēpugno, I do not object*; and the like.

(2.) After such negative phrases as *Non est dūbium, There is no doubt*; *Quis dūbitat, Who doubts?* *Fīeri non potest, It cannot be*; *Nēgāri non potest, It cannot be denied*; and the like.

(3.) After negative sentences generally, to denote that a certain thing never happens *without* something else happening.

*Obs.* Under *negative* sentences are included those *virtually* so; as when *quis* expects the answer *No*: also those containing such words as *vix, scarcely*; *pārum, (too) little, &c.*

(1.) *Non possūmus, quīn alii a nōbis dissentiant, rēcūsāre, We cannot object to it that others should differ from us.*—Cic.

*Vix me contīneo quīn in illum invōlem, I can scarcely restrain myself from flying at him.*—Ter.

*Haud multum absuit quīn Ismēnias interficēretur, A little more and Ismenias would have been killed.*—Liv.

*Obs.* The expressions *haud multum absuit, mīnīmum absuit*, and the like, are always impersonal.

(2.) *Non erat dūbium quīn Helvētīi plūrimūm possent, There was no doubt that the Helvetii had the most influence.*—Caes.

*Haud dubia res visa ..... quin circumduceret agmen, There appeared to be no question but he must conduct his army by a circuitous route.—Liv*

*Obs.* In some cases a twofold construction is admissible : thus,

*Quis ignorat quin tria Græcorum gēnēra sint, Who knows not (i. e., there is no one who knows not) that there are three classes of Greeks?—Cic. : where we might equally well have had, Quis ignorat tria . . . esse (§ 507).*

(3.) *Æquidem nunquam dōmum nisi ūnam epistolam, quin esset ad te altera, In fact, I have never sent a single letter home without there being a second to you.—Cic.*

*Nullus fere dies est quin Satrius meam dōmum ventitet, There is hardly a day that Satrius does not keep coming to my house.—Cic.*

§ 462. *Quin* is also used with the Indicative in the sense of *Why not?* (*quī ne*); and expresses an animated appeal : as,

*Quin igitur expergiscimini? \* Why not then be up and doing?—Sall. Quin conscendimus equos? Why not to horse at once?—Liv.*

*Obs.* *Quin* with the Imperative is used in expostulations : as,  
*Quin tu hoc audi, Nay but do you hear me.—Ter.*

§ 463. *Quōminus*, *that not, so that not*, is similar to *quin*, and is used with the Subjunctive after words and phrases which signify *hindrance*; as, *impedio, I impede*; *prohibeo, I prevent*; *officio, I obstruct*, etc.; also after *per me stat, fit, it is owing to me* (that something does not take place): as,

*Non recūsābo quōminus omnes mea scripta legant, I will not object to all men's reading my writings.—Cic.*

*Caesar cognōvit per Afrānium stāre quōminus dimicārētur, Caesar ascertained that it was owing to Afranius an engagement did not take place.—Caes.*

#### SYNONYMS.

1. *Dōlus*, i. m. (*dólos*), *guile, treachery*; always in a bad sense. *Fraus*, dis, f., *dishonesty*; especially in acts. *Fallācia*, ae, f., *deceit*; especially *deceit in speaking*. *Astus*, ūs, m. (*ástu*), *subtlety, craft*. *Calliditas*, atis, f., *the wariness arising from experience; adroitness, cunning*. *Sollertia*, ae, f., *ingenuity, cleverness*; in good sense:—

*Versāre dōlos astu, Cunningly to practise tricks.—Virg.*

*Ne qua fraus, ne quis dōlus adhibeatur, That no dishonesty, no guile may be used.—Cic.*

*Hic, ex fraude fallāciis, mendāciis, constāre tōtus vidētur, This man seems to be wholly made up of trickery, deception, and falsehood.—Cic.*

2. *Necto*, xui, xum, 3, *to twine, weave*. *Nexo*, āvi, ātum, 1, frequentative of *necto*. *Nōdo*, āvi, ātum, 1, *to tie up in a knot*. *Ligo*, āvi, ātum, 1, *to bind so as to prevent things from falling asunder*. *Vincio*, ūxi, nctum, 4, *to bind so as to deprive of freedom*:—

*Nectere cōrōnam, To weave a garland.—Hor.*

*Nōdāti crīnes, Knotted hair.*

*Vincire hōminem, To put a man in chains.—Liv.*

3. *Extemplo* (perh. ex, templum), *in a moment, forthwith*. *E vestigio*, *on the spot, straightway, in reference to place*. *Rēpente*, *suddenly, unexpectedly*. *Sūbito*, *suddenly, as not seen beforehand*.

4. *Portus*, ūs, m., a harbour, port. *Statio*, ōnis, f., a road or anchorage for ships to ride in :—  
*Statio mālēfida cārnis*, An anchorage treacherous to shipping.—Virg.  
*Plēnissimū nāvium portus*, A harbour very full of ships.—Cic.
5. *Vendo*, dīdi, dītum, 3 (vēnum, do), to sell, dispose of by sale. *Vendito*, āvi, ātum, 1 (frequent. of *vendo*), to offer for sale; to hawk about; to extol (as a pedlar his wares). *Mancīpo*, āvi, ātum, 1 (mānus, cāpio; the thing being symbolically laid hold of by the hand), to alienate from oneself and legally transfer property.
6. *Aegrē*, with much ado: refers to the agent. *Vix*, hardly, scarcely: signifies that a thing was near not taking place.

## PHRASES.

Eng. <i>I fear that I shall.</i>	Lat. <i>Vēreor nē, with subj.</i>
„ <i>I fear that I shall not.</i>	„ <i>Vēreor ut, with subj.</i>
„ <i>To take anything amiss, be offended at anything.</i>	„ <i>Aegrē, grāviter, mōleste ferre.</i>
„ <i>It was owing to you (that something did not happen).</i>	„ <i>Per te stētit quōmīnus, with subj.</i>
„ <i>There is hardly a day.</i>	„ <i>Dies fēre nullus est.</i>

## EXERCISE LI.

1. Crispinus, fearing that some treachery (*dolus*) was being planned<sup>1</sup> by the Carthaginian, had sent messengers to<sup>2</sup> the neighbouring states. 2. I am afraid that we shall be cut off (*interclūdo*). 3. I fear that Caesar is going-to-give-up the-city to be plundered by his soldiers.<sup>3</sup> 4. I fear that Dolabella will not be of much<sup>4</sup> service to us. 5. On-the-side-of (*āpud*) the Romans there was a fear that the enemy would at once attack the camp. 6. I fear you will not support all the toils which I see you undertaking (*infin.*). 7. If Pompey should remain, I fear that he cannot have an army sufficiently strong. 8. I do not doubt that you will zealously do everything (in your power) for the sake of Lamia himself. 9. Such is the confusion that there is no one who does not wish to be anywhere rather than where he is. 10. Death does not deter the wise man from consulting (the interests of) the state and his own (*suus*). 11. The soldiers of Caesar were with difficulty restrained from bursting into the town, and they were offended (see Phrases) because they did not obtain possession of the town (*abl.*). 12. It was owing to Trebonius that they did not obtain possession of the city. 13. Nor does age prevent our retaining a fondness<sup>5</sup> for cultivating<sup>6</sup> land. 14. And will any one doubt that the war ought to be entrusted<sup>7</sup> to him who seems (*subj.*) to have been born to terminate<sup>8</sup> all the wars of our time<sup>9</sup>? 15. And will any one doubt what he will achieve (*fut. subj.* of *prōficio*) by valour, who has achieved (*perf. subj.*) so much by his influence? 16. I do not doubt that you will achieve great things.

<sup>1</sup> Say, woven, necto: *plot*, consilium.

<sup>2</sup> Use circa, with acc.

<sup>3</sup> Say, to (*his*) soldiers, to be plundered (*dīrpio*).

<sup>4</sup> Say, enough (*sātis*): to be of service, *prōsum*, fui, *prōdesse* (with dat.).

<sup>5</sup> Use plur. of *stūdium*.

<sup>6</sup> Use the gerundive in agreement with the substantive (*gen.*).

<sup>7</sup> Permitto, mīsi, mīssum, 3.

<sup>8</sup> Use prep. ad with gerundive (*con-ficio*)

<sup>9</sup> Say, of our memory.

## .II.—ORATIO OBLIQUA.

§ 464. When a speech is reported not in the exact form in which it was delivered, but so as to make the speaker the Third Person instead of the First, it is called *oratio obliqua*: as,

Caesar lēgātis respondit: diem *se* ad dēlibērandum sumptūrum (esse), *Caesar made answer to the ambassadors that he would take time to consider.*—Caes.

(Words of Caesar reported in their original form: *Diem ego ad dēlibērandum sūmam, I will take time to consider.*)

§ 465. When a speech is thus transferred to the *oblique* form, the following changes of Mood take place:—

- (A.) The Indicative Mood used in *direct* and *independent* statements is changed into the Infinitive.
- (B.) The Indicative Mood used in *dependent Relative* sentences is changed into the Subjunctive.
- (C.) The Indicative Mood used in *Questions* becomes the Subjunctive.
- (D.) The Imperative Mood becomes the Subjunctive.
- (E.) Verbs used by the speaker in the Subjunctive for the most part remain in the same Mood in the *oratio obliqua*.

§ 466. (A.) All direct and independent statements, when transferred to the *oratio obliqua*, become dependent upon some such Verb as *dixit, he said*, expressed or implied, and therefore the Accusative Case takes the place of the Nominative, and the Infinitive Mood the place of the Indicative (§ 507): as,

Ariovistus respondit, . . . Aeduis *se* obsides reddītūrum non esse, *Ariovistus answered that he would not restore the hostages to the Aedui.*—Caes.

(Direct form: *Obsides non reddam.*)

Ariovistus ad Caesārem lēgātos mittit, “*velle se* de his rēbus āgēre cum eo,” *Ariovistus sends ambassadors to Caesar (saying) that he wished to speak with him on these points.*—Caes.

(Direct form: *Volo de his rēbus tecum āgēre.*)

§ 467. (B.) The subordinate Verbs in Relative sentences, used by the original speaker in the Indicative Mood, are turned into the Subjunctive in the *oratio obliqua*: as,

Caesar lēgātos cum his mandātis mittit, . . . haec esse quae ab eo postūlāret, *Caesar sends ambassadors with these instructions, . . . that the following were the demands he made of him, &c.*—Caes.

(Direct form: *Haec sunt quae a te postūlo.*)

Apud Hypānīm flūvium Aristōtēles ait, bestiōlas quasdam nasci, quae unum diem vīvant, *On the banks of the river Bog, Aristotle tells us there are insects produced which live only one day.*—Cic.

(Direct form : Sunt bestiōlae quasdam quae unum diem vīvunt.)

Obs. But if a statement of the *writer's* be interwoven with the *oratio obliqua*, it of course stands in the Indicative : as,

° Quis pōtest esse tam āversus a vēro, qui nōget haec omnia, quae vīdemus, deōrum immortalium pōtestāte administrārī, *Who can be such a stranger to truth, as to deny that all these things, which we see, are managed by the power of the immortal Gods?*—Cic.

§ 468. (C.) Questions transferred to the *oratio obliqua* take the Subjunctive Mood; being dependent upon *rōgāvit*, or some such word, expressed or understood (§ 434) : as,

Fūrēre omnes tribūni plēbis .. “quidnam id rēi esset?” *All the tribunes of the commons were furious: (they asked) “What did that mean?”*—Liv.

(Direct question : Quidnam id rei est ?)

Quid de praedā faciendum censērent, *What did they think should be done about the spoil?*—Liv.

(Direct question : Quid de praedā faciendum censētis ?)

§ 469. But when the Interrogative form is merely rhetorical, the question containing its own answer, and being therefore equivalent to a direct statement, it is usually expressed with the Accusative and Infinitive : as,

“Si vētēris contūmēliae oblivisci vellet, num ētiam rēcentium injūriarum mēmōriam dēpōnere posse?” “*Even if he were willing (he said) to forget an ancient affront, could he banish the recollection of recent injuries?*”—Caes.

(Here, num dēpōnere posse = non dēpōnere posse.)

Interrōgābat .. “quando ausūros exposcere rēmēdia, nisi .. etc.” *He asked “When would they venture to demand redress, if not .. etc.?”*—Tac.

(Quando ausūros = nunquam ausuros.)

An quicquam esse sūperbius? *Could anything be more arrogant?*—Liv.

(An quicquam esse = nīhil esse.)

§ 470. (D.) Commands and exhortations, when transferred to the *oratio obliqua*, also take the Subjunctive; *impērāvit*, or some such word, being expressed or understood (see § 451) : as,

(Orāre) .. ferrent ōpem, adjūvarent, *(He begged them) to come to his assistance and help.*—Liv.

“Sin bello persēqui persēvēraret, rēmīniscērētur pristinae virtūtis vētorum,” “*If however he should be bent on prosecuting the war against them, (he bid him) remember the original prowess of the Helvetii.*”

—Caes

§ 471. (E.) Verbs used by the speaker in the Subjunctive for the most part remain in the same Mood in the *oratio obliqua*: as,

Caesar respondit .. "nullos in Galliā vacāre agros, qui dāri tantae multitudīni possint," Caesar replied .. that "there were no lands in Gaul that could be given to so vast a multitude."—Caes.

(Direct form: "Nulli in Gallia vacant agri, qui dari possint." comp. § 480.)

"Intellectūrum quid invicti Germāni, .. qui inter quātuordecim annos tectum non sūbissent, virtūte possint," "He (Caesar) would learn what the unconquered Germans, who for fourteen years had not had a roof over their heads, could do in the field of battle."—Caes.

(Direct form also: "Qui subissent (§ 476) .. possint" (§ 434).

#### SYNONYMS.

1. *Jusjūrandum*, *jūrisjūrandi*, *n.*; and *Jūrāmentum*, *i*, *n.*; denote a *civil oath*. *Sacrāmentum*, *i*, *n.*, is a *military oath*, by which a soldier pledges himself not to forsake his standard:—

*Obligāre* āllquem mīlītiaē sacrāmento, *To bind a man by oath to be a soldier*—Cic.

*Jūrāvī* vērīssīmum pulcherrīmumque *jusjūrandum*, *I swore a most true and honourable oath.*—Cic.

2. *Itērum*, a *second time*. *Rursum* and *Rursus*, *once more, another time.* † *Denuo* (de novo), *anew*. *De intēgro*, *quite afresh, as if nothing had been done before*:—

*Fābūlam* Itērum lēgēre, *To give a play a second reading.*—Cic.

Itērum atque tertium trībūnus, *Tribune for a second and a third time.*—Cic.

*Rursus* instāre et proelium rēdintegrāre coepērunt, *They began to press the attack once more, and to renew the engagement.*—Caes.

3. *Infans*, *ntis*, *c.* (in, fāri), *an infant; a child in his (or her) earliest years*. *Puer*, *eri*, *m.*, *a male child, a boy in his dependent years*, from about seven to sixteen. *Adōlescens*, *ntis* (ad and rt. ol-, to grow), *a youth growing up into manhood*, from about sixteen to twenty-four. *Jūvēnis*, *is*, *c.*, *a young man or woman in the prime of life*, from about twenty-five to forty-five.

4. *Silva*, *ae*, *f.*, any forest or wood. *Saltus*, *ūs*, *m.*, *a wild place or wood among mountains: often a mountain defile or pass*. *Nēmus*, *ōris*, *n.*, *woodland with pastures*. *Lūcus*, *i*, *m.*, *a sacred grove*.—

*Silvae* rēcentes saltusque rēconditi, *Woods freshly leaved and hidden glades.*—Catul.

*Te* nēmus omne cānent, *Thy praise all the woodland shall sing.*—Virg.

*Pios* errāre per lūcos, *To roam through hallowed groves.*—Virg.

#### EXERCISE LII.

1. He shows<sup>1</sup> (them) that the war must be waged on a plan widely different from that<sup>2</sup> on which it has been waged before. 2. The whole multitude shouts out together<sup>3</sup> that Vercingetorix is a most excellent general, and<sup>4</sup> that the war could not<sup>4</sup> be managed with greater skill (*rātio*). 3. The equites shout out together that it should be enacted<sup>5</sup> by a most sacred oath, that that man<sup>6</sup> should not be received within a house, who has not twice ridden-through the enemy's forces. 4. Considius says that the mountain which he wished (*perf. subj.*) to be seized<sup>7</sup> by Labienus is held by the enemy.



5. He said that if they wish to try a second time, he was ready to fight (*décerto*) a second time. 6. Ariovistus sends ambassadors to Caesar (saying) that he wished to speak of (*de*) those things which had begun<sup>8</sup> to be treated-of<sup>9</sup> between them, and<sup>4</sup> had not<sup>4</sup> been finished. 7. To (*ad*) this (*pl.*) Caesar replied that he would preserve the city, if, before the battering-ram touched (*pluperf. subj.*) the walls, they had surrendered themselves. 8. They relate that Ptolemy, son of Lagus, (when) an infant, being exposed by his mother in the woods, was preserved by an eagle. 9. He said that even<sup>10</sup> the bravest of all those of whom Troy could boast, ought not to attempt<sup>11</sup> those things which could not be done. 10. Liscus says that there are some whose influence with the common-folk<sup>12</sup> is of the greatest weight.<sup>13</sup> 11. Caesar sends ambassadors (urging that) he should render this favour to himself and the Roman people; (that) he should restore the hostages which he had from the Aedui. 12. Scipio said that it was (being) reported<sup>14</sup> to him that certain knights were declining<sup>15</sup> that (military) service. If any were so disposed (*ánimátus*) let them (said he) express<sup>16</sup> what they felt; he would hear them indulgently.<sup>17</sup> 13. To the armed soldier, carrying nothing with him besides the implements of war, what (he asked) was unsurmountable? To take<sup>18</sup> Saguntum what danger,<sup>19</sup> what toil,<sup>20</sup> for (*per*) eight months, had been gone through<sup>20</sup>?

<sup>1</sup> Say, teaches (*dóceo*).

<sup>2</sup> On a plan widely different from, longe ália rátióne atque . . .

<sup>3</sup> Express together by cum (con) in composition.

<sup>4</sup> And . . . not, nec.

<sup>5</sup> Confirmári oportére.

<sup>6</sup> Is: see St. L. Gr. 372.

<sup>7</sup> Occúpo, ávi, átum, 1.

<sup>8</sup> To begin, before a passive verb, is expressed by the passive form coeptus sum.

<sup>9</sup> Ago, égi, actum, 3.

<sup>10</sup> Even . . . not, nē . . . quidem.

<sup>11</sup> Tento, ávi, átum, 1.

<sup>12</sup> Plebs, plēbis, f.

<sup>13</sup> To have the greatest weight, plúrium vālere.

<sup>14</sup> Rénuntio, ávi, átum, 1.

<sup>15</sup> Dētrecto, ávi, átum, 1.

<sup>16</sup> Exprōno, psi, ptum, 3.

<sup>17</sup> Cum bonā vēniā.

<sup>18</sup> Say, that Saguntum might be taken, ut with subj.

<sup>19</sup> Partitive gen.

<sup>20</sup> Exhaustio, si, stum, 4 (lit. to swallow off, drink to the dregs).

### LIII.—USE OF THE SUBJUNCTIVE WITH THE RELATIVE PRONOUN.

§ 474. The Relative and Relative particles take the Subjunctive (according to § 421) when they are used in stating not simply a fact, but a conception of the mind.

§ 475. *Qui hypothetical.*—The Relative *qui, quae, quod*, is followed by the Subjunctive when the clause to which it belongs contains a virtual *hypothesis* (§ 431): as,

Hæc *qui videat*, nonne cōgātur fātēri deos esse, *Would not the man, who should see these things, be compelled to confess that there are gods?*—Cic.  
(*Qui videat = si quis videat, if any one were to see.*)

Nec quisquam rex Persarum potest esse, qui non ante Magorum disciplinam perciperit, Nor can any one be king of the Persians who has not first learnt the discipline of the Magi.—Cic.

(Qui non perciperit = nisi perciperit, unless he has learned.)

Obs. To this head belongs the phrase quod sciam, as far as I know, if only I know.

§ 476. Hence the Relative takes the Subjunctive in stating the reason of something: as,

O fortunāte adolescentis, qui tuae virtutis Homērum praecōnem invēneris, O fortunate youth, who hast found (i. e. in that thou hast found) a Homer to be the herald of thy prowess.—Cic.

Ut cūbitum discessimus, me et de viā et qui ad multam noctem vīgilassem, arctior quam solēbat somnus complexus est, No sooner had we retired to rest, than what with the journey and my having sat up to a late hour of the night, sounder sleep than usual embraced me.—Cic.

(Qui vīgilassem = quum vīgilassem, § 483.)

§ 477. The force of qui as introducing a reason is augmented by ut, utpōte, quippe: as,

Magna pars Fidenātiū, ut qui cōlōni additi Rōmānis essent, Latīne sciēbant, A great part of the Fidenates, (as might well be) from their having been joined as settlers with Romans, knew Latin.—Liv.

Multa de meā sententiā questus est Caesar, quippe qui ab eo in me esset incensus, Caesar complained much of the opinion expressed by me, having been goaded on against me by him (Crassus).—Cic.

Obs. But quippe qui is also found with the Indicative: as,

Animus fortunā non eget, quippe quae prōbitātem . . . nēque dāre neque erīpēre potest, The soul needs not fortune, since goodness she can neither give nor take away.—Sall.

§ 478. Qui of Purpose.—Qui takes the Subjunctive when it involves the meaning of ut, and denotes a Purpose (§ 449): as,

Sunt multi qui erīpiunt aliis quod aliis largiantur, There are many who take from one to bestow on another.—Cic.

(Quod largiantur = ut largiantur.)

Clūsīni legātos Rōmān qui auxilium a sēnātu pētērent, miserē, The people of Clusium sent ambassadors to Rome to beg help from the senate.—Liv.

(Qui pētērent = ut pētērent.)

§ 479. Qui of Result.—Qui is also followed by the Subjunctive when there is involved in it the force of ut as indicating a Result (§ 449): as,

In enōdandis nōmīnibus, quod miserandum sit, laborātis, In explaining names, you (Stoics) trouble yourselves to a degree that is pitiable.—Cic.

(Quod miserandum sit = ut miserandum sit.)

Mājus gaudium fuit quam quod unīversum hōmīnes cāpērent, The joy was too great for men to receive all at once.—Liv.

(Major quam quod cāpērent = major quam ut cāpērent.)

§ 480. Qui is especially so used after the adjectives dignus, indignus, idoneus, and the like, to denote what a person is worthy of or fit for: as,

Liviānae fabūlae non sātis dignae sunt quae Itērum lēgantur, *The plays of Livius are not well worthy of being read a second time.*—Cic.

Nulla mihi vīdēbatur aptior persona quae de sēnectūto loquēretur, quam Cātōnis, *No character seemed to me fitter to speak concerning old-age than that of Cato.*—Cic.

Hōmīnes scēlērātī indigni mihi vīdēbantur, quōrum causam agērem, *The wicked men seemed unworthy that I should plead their cause.*—Cic.

§ 482. The Subjunctive is generally used after such indefinite expressions as sunt qui, *there are some who*; non dēsunt qui, *there are not wanting men who*; rēpēriuntur, *there are found some who*: as,

Sunt qui discessum ānīmi a corpōre pūtent esse mortem, *There are some who think death to be the departure of the mind from the body.*—Cic.

Fūere qui crēdērent M. Crassum non ignārū ejus consīlīi fuisse, *There were some who believed M. Crassus to be no stranger to this scheme.*—Sall.

## SYNONYMS.

1. Ōdium, ī, n. (ōdi), *hatred*. Invīdia, ae, f. (invīdeo), *ill-feeling, odium, envy*. Inīmīcītia, ae, f., often plural (in, īmicus), *enmity, animosity*. Simultas, ātis, f. (stimul), *a feud, quarrel*:—

Ōdium est Ira invētērāta, *Hatred is anger deeply rooted.*—Cic.

Simultātes quas mēcum hābuit dēpōsuit, *He laid aside the feuds he had with me.*—Cic.

Tācītae māgis Inīmīcītiaē tīmendae sunt quam āpērtae, *Silent enmity is rather to be dreaded than that which is open.*—Cic.

2. Līber, brī, m., strictly, *the inner rind or bark of trees*, as writing material; hence, *a book of any kind; a section of a work*. Vōlūmen, īnis, n. (volvo), *a roll (of parchment)*. The sections of works were generally contained in separate scrolls. Cōdex, īcis, m., strictly, *the trunk of a tree*; also *a billet or tablet of wood waxed for writing*; a (*bound*) *book*, as distinguished from a scroll.

3. Obtīneo, uī, entum, 2, is to hold, occupy. Impētro, āvi, ātum, 1 (in, patro), properly, *to execute*; hence *to obtain by entreaty*. Ādīpiscor, eptus, 3, *to get or obtain*:—

Suam quisque dōmum tum obtīnēbat, *Each man at that time occupied his own house.*—Cic.

Ut quod me dīrāvisti impētres, *To obtain what you implored of me.*—Cic.

Summos hōnōres a pōpulo Rōmāno ādeptus est, *He obtained the highest honours from the Roman people.*—Cic.

## PHRASES.

Eng. *And he who reads these.*

Lat. *Which (he) who reads (subj.),*  
*Quae qui lēgat.*

30 *At the very time, crisis.*

30 *Ipo tempore, discrimē.*

## EXERCISE LIII.

1. He has conquered, who has not inflamed (his) hatred by success, but softened it by clemency. 2. For there is this common fault (*vltium*) in men, that they disparage<sup>1</sup> those who are eminent. 3. He sent Gongylus of Eretria<sup>2</sup> to deliver a letter to the king, in which these things were written. 4. Sixteen books (*vōlāmīna*) of letters, sent to Atticus, were published (*ēdo*); and (he) who reads these does not feel the want of<sup>3</sup> a (regular) history of those times. 5. For he invited those whose character was not uncongenial with<sup>4</sup> his own. 6. It is thought to be (the mark) not of a liberal, but a worthless (*lēvis*) man, to promise what he cannot perform (*praesto*). 7. He did not go to<sup>5</sup> parties with his father, for he<sup>6</sup> only very rarely came into the town. 8. He had been cruelly wronged (*violo*) by the tyrant, who had ordered him to be sold (as a slave). 9. 'Then at length Titurius, who had made no provision<sup>7</sup> beforehand, (began to) hurry and run to and fro, as<sup>8</sup> is usually the<sup>9</sup> case with (*in*) those who at the very time of action are compelled to be forming their plans.<sup>1</sup> 10. But Cotta, who had thought (*subj.*) that these things might<sup>11</sup> occur on the march, was in no respect found wanting<sup>12</sup> to the common safety. 11. Nor am I, says he, the man to be the most alarmed of you all (*ex vōbis*) by the fear of death. 12. They beg (him) to (*ut*) defend (them) from wrong on the part of Cassiveilanus (*gen.*), and to send into (their) state some one to<sup>13</sup> preside and hold (*obŕīneo*) the sovereign-power. 13. Caesar, in the beginning<sup>14</sup> of the summer, sent his lieutenant Q. Pedius to (*qui*) march<sup>15</sup> his legions into the interior (part of) Gaul. 14. He who obeys modestly seems to be worthy one-day<sup>16</sup> of ruling. 15. The character of Laelius seemed a suitable one to discourse<sup>17</sup> about friendship. 16. (The things) which to some seem marvellous, there are many who think<sup>18</sup> nothing of.

<sup>1</sup> Dētrāho, xi, etum, 3 : foll. by de.

<sup>2</sup> Eretriensis.

<sup>3</sup> To feel the want of, dēsīdēro, āvi, ātum, 1.

<sup>4</sup> To be uncongenial with, ābhorrēre (*subj.*) ab.

<sup>5</sup> To go to parties, convīvia Inire.

<sup>6</sup> Quippe qui, St. L. Gr. 447.

<sup>7</sup> Ut qui nŕhil ante prōvidisset.

<sup>8</sup> Say, that which, id quod.

<sup>9</sup> Accidere consuevit.

<sup>10</sup> To form a plan, consilium cāpēre.

<sup>11</sup> Posse. <sup>12</sup> Nulla in re deerat.

<sup>13</sup> Qui with subj. : to preside, praesum, fui, esse.

<sup>14</sup> Inīta aestāte (*abl. absol.*).

<sup>15</sup> Dēdūco, xi, etum, 3.

<sup>16</sup> Allquando. Of ruling, Qui impēret.

<sup>17</sup> See Obs. 12 : to discourse, dissēro, ui, rtum, 3.

<sup>18</sup> To think nothing of, pro nŕhilo hābēre.

## LIV.—USE OF THE SUBJUNCTIVE WITH CONJUNCTIONS.

## Quum.

§ 483. Quum. — The Conjunction *quum* takes the Subjunctive when it denotes cause (*quum causāle*); it may then generally be translated by *as*, *since*, or *although* : *as*,

*Quum vīta sine āmicis insīdiarum et mētus plēna sit, rātio ipsa*

mōnet amīcitiās compārāre, *Since life without friends is full of treachery and alarm, reason itself bids us form friendships.*—Cic.

Quum in commūnibus suggestibus consistēre non auderet, contiōnāri ex turri altā solēbat, *As he (Dionysius) dared not take his stand in the general platforms, he used to deliver his harangues from a high tower.*—Cic.

Phōcion fuit perpētuo pauper, quum ditissimus esse posset, *Phocion was always poor, though he might have been very rich.*—Nep.

§ 484. Quum also takes the Subjunctive in describing the sequence of events in proper historical narrative: as,

Sōcrātes in pompā quum magna vis auri argentique ferrētur, quam multa non dēsidero! inquit, *When a great quantity of gold and silver was being carried in procession, said Socrates, "How many things there are I don't want!"*—Cic.

Quos quum tristiōres vidisset, trīginta mīnas accēpit, nē aspēnāri Rēgis libērālītātem vidērētur, *When he (Xenocrates) saw them rather disappointed, he accepted thirty minae, in order not to seem to slight the king's liberality.*—Cic.

Obs. The Perfect and Past-Perfect Subjunctive with *quum* supply the lack of a Perfect Participle Active in Latin (comp. § 526).

§ 485. But *quum* is used with all Tenses of the Indicative to denote the precise time at which something takes place: as.

Quum te jam adventāre arbitrābāmur, rēpente in mensem Quintilem rejecti sumus, *Just when I was looking for your arrival, I was all at once put off till the month of June.*—Cic.

Quum testes dābo ex Siciliā, quem vōlet ille ēligat, *When I shall produce my witnesses from Sicily, let him choose which he pleases.*—Cic.

Quum ver esse coepērat, *When it had begun to be spring.*—Cic.

## SYNONYMS.

1. Sēgrēgo, āvi, ātum, 1 (se, grex), to separate from the rest (lit. from the flock). Sēpōno, pōsul, pōsūtum, 3, to lay apart, or reserve. Sējungo, xi, ctum, 3, to disjoin, put asunder.—

Ōvesque sēgrēgātas ostendit p̄ocul, *And he points out in the distance sheep severed from the rest.*—Phaed.

P̄cūniam in aedificātiōnem templi sēpōsuit, *He reserved money for the building of a temple.*—Liv.

2. Aegrītūdo, inis, f., heaviness of heart, soul-sickness, vexation. Angor, ōris, m., oppression of mind; distress or anguish. Sollīcītūdo, inis, f., anxiety or discomposure. Cūra, ae, f., concern, care, in general sense:—

Quantā me cūrā et sollīcītūdine afficit gnātus, *How much concern and anxiety does my son cause me!*—Ter.

3. Cālāmītas, ātis, f., a disastrous blow, a calamity. Infortūnium, i, n., a misfortune, as the loss of property. Misēria, ae, f., a pressing state of affliction, misery. Infēlicītas, ātis, f., ill-luck, want of success:—

Ūbi est virtus, Ūbi misēria esse non pōtest, *Where virtue is, (lasting) misery cannot exist.*—Cic.

4. *Vectigal*, alis, n. (vēho), revenue from duty paid on imports or exports. It is used of all sorts of taxes. *Tribūtum*, i, n. (tribuo), the money which all citizens pay in proportion to their wealth. *Exactio*, ōnis, f., a levying, or gathering of taxes:—

*Lēvāre agrum vectigali*, To release land from the payment of dues.—Cic.

*Ūnus impērātōris praeda finem attulit tribūtis*, The spoils of a single commander put an end to (the payment of) tribute.—Cic.

*Acerbissīma exactio cāpitum*, A most cruel exaction of poll-tax.

#### EXERCISE LIV.

1. Since he is a citizen, he must not be separated from the number of the citizens. 2. I do not doubt that you will prevail (*impētro*), since you promise to be<sup>1</sup> a friend to us. 3. When the Lacedaemonians, in a severe war, were pressing-hard-on<sup>2</sup> the Athenians, Codrus, laying aside his royal garb,<sup>3</sup> entered the enemy's camp. 4. When Chabrias, a general of the Athenians, was most bravely fighting in a naval battle, his ship began to sink (*sido*). Although he could have escaped from-this-position<sup>4</sup> if he had thrown himself into the sea, he preferred rather to perish than abandon the ship. 5. M. Atilius Regulus, although in the first Punic war he had broken the power of the Carthaginians, at last fell (*vēnio*) into the hands of the enemy. 6. When a certain old man<sup>5</sup> at Athens had come into the theatre, a place was nowhere given him by his fellow-citizens: but when he had come to the Lacedaemonians, who, since they were ambassadors, were seated<sup>6</sup> in a certain place, they all arose together. 7. When we consider,<sup>7</sup> with attentive mind, the things which are past, then regret follows if they are bad, joy if they are good. 8. Never ought we to be more modest (*vērēcundus*) than when we speak of God. 9. When it is asked what can be done, we must look to it<sup>8</sup> how it is to be done. 10. When the entire management of everything<sup>9</sup> is in the-power-of (*pōtēs*) one (man), that one (man) we call a king. 11. He acts unjustly who does not, when he can, ward off an injury from his friends. 12. In other things, when calamity comes, then loss is sustained<sup>10</sup>; but (*at*) in revenues not only the approach of evil, but even the very fear (of it) brings a calamity.

1 Acc. with future inf. after a verb of promising.

2 *Prōmo*, ssi, ssum, 3.

3 Abl. absol., *dēpōsītā rēgiā veste*.

4 Say, hence, hinc (as first word).

5 *Quidam grandis nātū*.

6 *Pluperf.* of *consīdeo*, *sēdi*, *sessum*, 2.

7 *Intueor*, *Itus*, 2 (lit. to gaze upon).

8 *Videndum est*.

9 *Omnium summa rērum*.

10 Say, is received, *acclp̄itur*.

#### LV.—USE OF THE SUBJUNCTIVE WITH CONJUNCTIONS

*Quod* (Quo), *Quia*, *Quippe*, *Quoniam*.

§ 486. *Quod* (quo) and *quia*.—The Conjunctions *quod* and *quia*, because, both take the Indicative in stating the actual reason of something: as,

Idcirco sum tardior quod non invēnio fidum tābellārium, *I am the more backward because I cannot find a trusty letter-carrier.*—Cic.

Urbs quae quia postrēma aedificāta est, Neapōlis (νεά πόλις) nōmīnātur, *A city which, because it was the last built, is called Neapolis (New-town).*—Cic.

*Obs.* Quia states a reason more directly and positively than quod.

§ 487. But when it is implied that a supposed reason is not true in point of fact, the Subjunctive with *non quod, non quia*, is used.

The difference between the use of *quia* or *quod* with the Indicative and with the Subjunctive, is clearly seen in the following example:—

Pūgiles etiā quum fēriunt adversārium ingēmiscunt, *non quod dōleant* animove succumbant, sed *quia* profundendā vōce omne corpus intenditur, *Prize-fighters even when in the act of striking an antagonist, fetch a groan; not because they are in pain* (supposed, but false reason), but because, in discharging the sound, the whole body is put in tension (real reason).—Cic.

§ 489. Quod is also used with the Indicative after sundry Impersonal expressions: as, *jūvat, it delights; vitium est, it is a fault; laudābile est, it is praiseworthy*, and the like, with the same distinction as before between the Indicative and Subjunctive: as,

Jūvat me, *quod* vīgēt stūdia, prōfērunt se ingēnia hōmīnum, *It is a pleasure to me that intellectual pursuits flourish, that the abilities of men display themselves.*—Plin. Ep.

Magnum bēnēficiū nātūrae est, *quod* nēcesse est mōri, *It is a great boon of nature that we must die.*—Sen.

§ 492. Quippe (*qua-pe*), because, as being, is chiefly used in connexion with the Relative Pronoun (see § 477), as also before Relative or illative particles, as, *quum, quod, quia, quōniam, ubi, enim*, etc. It takes the Indicative or Subjunctive Mood according as fact or hypothesis is indicated: as,

Ego vērō laudo: *quippe quia* magnārum saepe id rēmēdiū aegrītūdīnū est, *I do praise it (such conduct), inasmuch as that is often the remedy for serious troubles.*—Ter.

Lēve nōmen hābet utrāque res: *quippe lēve enim* est hoc tōtum, rīsū mōvēro, *Both things have a trivial name: for in fact this whole matter of provoking laughter is trivial.*—Cic.

§ 493. Quippe is also used with the Indicative in giving an ironical reason:—

Quippe vērō fātis! *Because forsooth I am forbidden by the fates!*—Virg.

Mōyet me *quippe* lūmen cūriāe! *Forsooth that luminary of the senate-house disconcerts me!*—Cic.

§ 494. *Quōniam* (*quum jam*), *since*, is used in stating a reason, and generally, but not always, takes the indicative: as,

*Quōniam* res in id discrimen adducta est, *Seeing matters have been brought to such a crisis.*—Cic.

De suis privātim rēbus ab eo pētēre coepērunt, *quōniam* civitāti consulēre non possent, *They began to make petition to him concerning their own private concerns, seeing they could not consult the safety of the state.*—Caes.

(The Subj. appears to be used here to indicate that such was the reason by which they justified *themselves* merely: v. § 487.)

Itaque *quōniam* ipse pro se dicere non possent, verba fecit frater ejus, *Accordingly, seeing he could not speak on his own behalf, his brother acted as spokesman.*—Nep.

## SYNONYMS.

1. *Dēcēdo*, ssi, ssum, 3, *to retire or go away*, often as a mark of respect so as to make room for another. *Discēdo*, ssi, ssum, 3, *to go away to some other place, to depart*. *Ābeo*, ſi, Itum, 4, *to go away, not to remain*:—

Idem ābeunt qui vēnērunt, *The same persons who had come, depart again.*—Cic.

Eo die Cāpuā discessi et Cāllbus mane. *The same day I departed from Capua and abode at Cales.*—Liv.

Multi obviam prōdiērunt de prōvinciā dēcēdenti, *Many went forth to meet him as he withdrew from his province.*—Cic.

2. *Valdē* (*vāldē*) and *admōdum*, *very*, are used with verbs, adjectives, and adverbs. *Admōdum* (*ad mōdum*), lit. *to the (proper) degree, quite*. *Multum* and *magnōpēre*, *greatly*, are used with verbs. *Magnōpēre* is sometimes written *magno opēre*; superl. *maximōpēre* or *maxīmo opēre*, *very greatly*. *Perquam* (a colloquial word), *exceedingly*:—

Perquam vēlim scīre, *I should exceedingly like to know.*—Plin. Ep.

Crassus quum esset admōdum ādōlescens, *When Crassus was quite a young man.*—Cic.

Quidquid vult, valde vult, *Whatever he wishes, he intensely wishes.*—Caes.

3. *Laedo*, si, sum, 3, *to inflict a physical injury, to hurt*. *Viōlo*, āvi, ātum, 1 (*vis*), *to violate*; esp. *to injure a person's rights*. *Offendo*, di, sum (*ob, fendo*), *obsolet., to strike*), *to strike against, to wound a person's feelings, to affront*:—

Quae laedunt ōcūlum festīnas dēmēre, *Objects which hurt the eye, you hasten to remove.*—Cic.

Viōlāre fidem, *To break faith.*—Cic.

Iustitiae partes sunt, non viōlāre hōmīnes; vērēcūndiae non offendēre, *The province of justice is not to wrong men; of delicacy, not to wound them.*—Cic.

## PHRASES.

Eng. <i>To make war on any one.</i>	Lat. <i>Bellum ālicui inferre.</i>
„ <i>To be better off.</i>	„ <i>Melius se hābēre.</i>
„ <i>To cause to be done.</i>	„ <i>Fāciendū cūrāre.</i>
„ <i>Before the commencement of his tribunship.</i>	„ <i>Ante tribūnatū inītum.</i>
„ <i>Such is the state of morals.</i>	„ <i>Ita se mōres hābent.</i>
„ <i>Aloof from public affairs (politics).</i>	„ <i>Prōcul a rēpublicā</i>
„ <i>To make much of a person.</i>	„ <i>Amplecti āliquem,</i>
„ <i>To be unsuccessful, to fail.</i>	„ <i>Frustra esse,</i>



## EXERCISE LV.

1. This concerns (*mōveo*) me not, that those who have been let go<sup>1</sup> by me, are said to have departed by (*ut*) make war on me again. 2. By this very (means) you diminish my sorrow, that you labour so earnestly<sup>2</sup> to diminish (it). 3. Those very men are in this (respect) better off than we, because they are many in one spot (place). 4. Thus much (*tantum*) will I say, that nothing is more gratifying to me than that you love<sup>3</sup> her, and take care to write<sup>4</sup> (her) letters. 5. But what does it benefit (*jūvat*) me, that I came before the commencement of (his) tribuneship, if (the fact) itself that I came, benefits me naught?<sup>4</sup> 6. You are not pleased<sup>5</sup> that he has written of me to (*ad*) many somewhat harshly.<sup>6</sup> 7. You write to me both more seldom than you used (to do), and more briefly; I suppose because you have nothing (to say) which you suppose I can like to read.<sup>7</sup> 8. I am the more unhappy,<sup>8</sup> because though I have sustained a very severe injury,<sup>9</sup> I am not even allowed<sup>10</sup> to grieve. 9. Let them,<sup>11</sup> since such is the state of morals, be liberal from the fortunes of their friends! 10. T. Manlius Torquatus, in the Latin war, slew his son, because he, contrary to orders,<sup>12</sup> had fought against the enemy. 11. All charge (*cūra*) of public affairs seems to me far from desirable,<sup>13</sup> because honour is not given to merit.<sup>14</sup> 12. There are (some) who, because I have resolved to spend my life aloof from public affairs, bestow<sup>15</sup> on my useful toil the name of indolence. 13. The commander made more and more of Jugurtha every day,<sup>16</sup> inasmuch as no plan nor undertaking of his<sup>17</sup> (ever) failed. 14. Since nature is now putting<sup>18</sup> an end to my life, I adjure you by this right hand to hold these (your) brothers dear. 15. I will do this, not because I believe the man, but because I reckon (*nūmēro*) you among my dearest friends.

<sup>1</sup> Dīmitto, mīsi, missum, 3.

<sup>2</sup> Tam valde.

<sup>3</sup> Dilligo, exi, ctum, 3.

<sup>4</sup> Say, give; i. e. to the letter-carrier (gerundive).

<sup>5</sup> Tibi non plācet.

<sup>6</sup> Compar. of aspēre: St. L. Gr. 351.

<sup>7</sup> Can like to read, libenter lēgēre posse.

<sup>8</sup> Eo mīserior.

<sup>9</sup> Abl. absol.: to sustain an injury, nūriam accipere.

<sup>10</sup> Llect, with dat. of Eng. subject.

<sup>11</sup> Begin, sint sāne (the latter word ironical).

<sup>12</sup> Contra impērium.

<sup>13</sup> Mīnīme cupiendus.

<sup>14</sup> Virtus.

<sup>15</sup> Impōno, 3: with acc. and dat.

<sup>16</sup> In dies, gradual increase being denoted.

<sup>17</sup> In as much as... of his, quippe... cujus.

<sup>18</sup> To put an end to, finem facere, with gen.

## LVI.—USE OF THE SUBJUNCTIVE WITH CONJUNCTIONS.

Dum, Dummōdo, Antēquam, Priusquam, Postquam, Quamvis,  
Quanquam, Etsi, Ētiamsi.

§ 497. Dum, whilst, is construed with the Indicative; dum, until, with the Indicative or the Subjunctive, according as a simple fact or a purpose is indicated: as,

Ea rēdemptio mansit..... *dum* iudices rejecti sunt, *That bargain remained in force .....until the judges were rejected.*—Cic.

Obsidio deinde per paucos dies magis quam oppugnatio fuit *dum* vulnus dācis cūrārētur, *The siege then took the form of a blockade rather than an assault for a few days, so that meanwhile (dum) the general's wound might be cured.*—Liv.

Irātis subtrāhendi sunt ii, in quos impētum faciēre cōnantur, *dum* se ipsi colligant, *Angry persons must have the objects of their attacks put out of their reach, so that meanwhile they may collect themselves.*—Cic.

§ 498. *Dummōdo* (also simply *dum* or *mōdo*), *provided that* (Hypothetical, § 425), is construed with the Subjunctive Mood: as,

Ōdērint, *dum* mēluant, *Let them hate provided only they fear.*—Suet.

Omnia recta et hōnesta negligunt, *dummōdo* pōtēntiam cōsēquantur, *They disregard all that is right and honourable, if they can only obtain power.*—Cic.

§ 500. The (so-called) Conjunctions, *antēquam*, *priusquam*, *before that*, take the Subjunctive when they refer to an hypothetical case: as,

In omnibus nēgōtiis, *priusquam* aggrēdiāre, adhibenda est praepratio diligens, *In all undertakings, before you attempt anything, you must make careful preparation.*—Cic.

§ 501. When *antēquam*, *priusquam*, and *postquam*, are used with reference to actual facts, they usually take the Indicative, but sometimes the Subjunctive: as,

(a.) *With Indicative.*

*Antēquam* ad sententiam rēdeō, de me pauca dicam, *Before I return to the resolution, I will say a few words about myself.*—Cic.

Non ante finitum est proelium, quam tribunus militum interfectus est, *The battle was not brought to a close till a tribune of soldiers had been slain.*—Liv.

Ante āliquanto quam tu nātus es, *A good while before you were born.*—Cic.

Dēcessit post annum quartum quam expulsus erat, *He died four years after he had been banished.*—Nep.

(b.) *With Subjunctive.*

Prius Plācentiam pervēnēro quam sātis sciret Hannībal ab Ticīno profectos, *They reached Placentia before Hannibal was well aware that they had left the Ticims.*—Liv.

Interfuit pugnae nāvāli apud Sālāmīna, quae facta est prius quam poenā liberārētur, *He was present at the naval battle of Salamis, which was fought before he was liberated from his penalty.*—Nep.

§ 502. *Quamvis*, *however much*, and *licet*, *although*, used concessively, govern the Subjunctive: as,

Quamvis Elysios mirētur Graecia campos, *However much Greece may admire her Elysian plains.*—Virg.

*Quamvis sit magna (expectatio), tamen eam vineas, Though expectation be ever so high, you will yet go beyond it.—Cic.*

*Licet ipsa vitium sit ambitio, frequenter tamen causa virtutum est Though ambition in itself be a fault, yet it is often the cause of virtues.—Quint.*

*Vita brevis est licet supra mille annos exeat, Life is short even if it should exceed a thousand years.—Sen.*

§ 503. *Quamquam, etsi, etiamsi, although*, take either the Indicative or Subjunctive, according to the fundamental distinction between those Moods (§ 421): *as*,

*Quamquam, —etsi priore foedere staretur, —satis cautum erat de Saguntinis, Although, —even if the former treaty were adhered to, —sufficient security had been taken for the Saguntines.—Liv.*

*Quamquam festinas, non est mora longa, Though thou art in haste, it would involve no long delay.—Hor.*

*Sed quamquam negent, nec virtutes nec vitia crescere, attamen, etc., But although they (the Stoics) should deny (it), affirming that neither virtues nor vices increase, yet, &c.—Cic.*

## SYNONYMS

1. **Sperno**, sprēvi, sprētum, 3, *to reject with scorn, refuse. Asperno, ātus, 1 (sperno), *to reject, decline, refuse* (less strong than sperno). **Contemno** (rarely temno, Virg.), mpsi, mptum, 3, *to make light of what men usually fear or prize, to think little of. Despicio, exi, ctum, 3 (de, spēcio), *to look (arrogantly) down upon. Negligo, exi, ctum, 3 (nee, lēgo), *to disregard. Fastidio*, ūvi, itum, 4, *to loath, distaste:—****

*Sperne voluptates, Scorn (sensual) pleasures.—Hor.*

*Gustatus quod valde dulce est aspernatur, The palate refuses what is over sweet.—Cic.*

*Contemnere ventos, ōpes, Not to care for the winds, not to care for riches.—Virg.*

*Omnes despiciere, To look down upon everybody.—Cic.*

*Imprium alicujus negligere, To disregard any one's authority.—Cic.*

*Omnia fastidire, To feel a distaste for all kinds of food.—Hor.*

2. **Ambitio**, ōnis, *f.* (amb, eo), *a going round, suing for favour or office; less freq. ambition. Ambitus, ūs, *m.*, *a circuitous route; illegal canvassing, bribery:—**

*Ambitione rēlēgātā dicere possum, I may say, without seeking to ingratiate myself.—Cic.*

*Lex ambitus, A bribery law.—Cic.*

## PHRASES.

Eng. <i>To make arrangements for the commissariat (of an army).</i>	Lat. <i>Rem frumentariam crepare.</i>
” <i>On the following day.</i>	” (Often) <i>Postredie rjus diei.</i>
” <i>To recover from fear.</i>	” <i>Se ex terrere recipere.</i>
” <i>I should like you to write.</i>	” <i>Velim scribas.</i>

## EXERCISE LVI.

1. While these things were (*sic*, are) being transacted (*gero*), the Gauls convened<sup>1</sup> a council of (their) chiefs. 2. While they were farther distant<sup>2</sup> from the fortification, the Gauls had the advantage<sup>3</sup>

from the multitude of their missiles. 3. While these things were being transacted in Spain, C. Trebonius, the lieutenant, who had been left at Marseilles, began (*instiuo*) to advance<sup>4</sup> his battering-towers towards the town. 4. Caesar promises to provide (give) corn from that time until they reach<sup>5</sup> the river Varus. 5. Caesar came from that place to Gergovia: he determined that he ought to take no steps<sup>6</sup> concerning the siege, before he had made arrangements for the commissariat. 6. Thus the battle was rallied, and all the enemy turned their backs; nor did they cease from (their) flight until they reached the river Rhine. 7. On the following day, Caesar, before the enemy could recover from their alarm, led his army into the territories of the Suessiones. 8. However much I love my friend, as I both do, and ought (to do), yet this I cannot praise that (*quod*) he did not come-to-the-aid-of (*subvenio*, with *dat.*) such men. 9. Truth, though (*licet*) she obtain no patron or defender, is nevertheless defended by herself. 10. Even if there be (*fut.*) nothing for you to write, yet I should like you to write this very thing, that you had nothing to write, only not<sup>7</sup> (just) in these words. 11. However much he may despise those pleasures which he just now praised, I shall nevertheless remember what in his opinion is<sup>8</sup> the chief good. 12. Though (*licet*) all (possible) terrors impend over (*in*) me, I will undergo (them).

<sup>1</sup> Indico, xi, ctum, 3 (to give notice of, advertise).

<sup>2</sup> To be farther distant, longius abesse.

<sup>3</sup> To have the advantage, plus profiteri.

<sup>4</sup> To advance battering-towers, turres agere or admovere.

<sup>5</sup> Use *impers. pass.*, dum veniatur. St. L. Gr. 632.

<sup>6</sup> To take no steps about anything, not agere de aliqua re.

<sup>7</sup> Dummodo ne, sc. scribas.

<sup>8</sup> Say, what seems to him (to be), quid ei videatur.

## LVII.—THE INFINITIVE MOOD.

§ 504. The Infinitive Mood is an indeclinable verbal Substantive, capable of being used as a Nominative or an Accusative only. For the other Cases, the Gerund takes the place of the Infinitive.

### 1. THE INFINITIVE AS SUBJECT.

§ 505. The Infinitive is used as Subject chiefly in connexion with such quasi-impersonal Verbs as *juvat*, *dēlectat*, (*it*) *delights*; or such phrases as *pulchrum*, *dēcorum est*, (*it*) *is fine, becoming, &c.*: as,

*Juvat integros accēdere fontes, atque haurire, It is delightful to repair to untroubled fountains and drink.* — Lucr.

(Here *accēdere*, *haurire*, form subjects to *juvat*.)

At *pulchrum est digito monstrari, et dicier*, "hic est," *But it is a fine thing to be pointed at with the finger, and for it to be said, "There he is!"* — Pers.

## 2. THE INFINITIVE AS OBJECT.

§ 506. The use of the Infinitive as Direct Object is rare, and chiefly confined to the poets: as,

Quid sit futūrum eras fūge quaerēre, *What is to be on the morrow, forbear inquiring.*—Hor.

Pro nobis mitte precāri, *Give over praying for us!*—Ov.

## 3. ACCUSATIVE AND INFINITIVE.

§ 507. Verbs of *saying, thinking, knowing, and hearing*, are followed by the Accusative and Infinitive in the proposition which they introduce: as,

Thales Milēsius *quam dixit esse* initium rerum, *Thales of Miletus affirmed that water was the first principle of all things.*—Cic.

Sentit animus se mōvēri, *The soul is conscious that it moves.*—Cic.

Non enim ambrōsiā deos aut nectāre laetāri arbitror, *For I do not believe the gods delight in nectar and ambrosia.*—Cic.

§ 509. Also many Verbs denoting various feelings of the mind, as, *joy, grief, wonder*, etc., may be followed by the Accusative and Infinitive: as,

Salvum te advēnīre gaudeo, *I rejoice that you come in safety.*—Plaut.

Inferiōres non dōlēre (dēbent) se a suis sup̄rāri, *Inferiors ought not to be grieved at being surpassed by their friends.*—Cic.

Miror te ad me nihil scribēre, *I am surprised that you write nothing to me.*—Cic.

§ 510. Various impersonal phrases, such as *certum est, it is certain; mānifestum est, it is manifest; aequum, justum est, it is fair or just; ōpus, nēcesse, est, it is necessary; sēquitur, it follows; constat, it is acknowledged; expēdit, it is expedient*, are followed by the Accusative and Infinitive: as,

Certum est libēros a pārentibus amāri, *It is certain that children are loved by their parents.*—Quint.

Quae libērum scire aequum est ad̄lescentem, *Things which it is proper a young gentleman should know.*—Ter.

Constat ad salūtem civium iuventas esse lēges, *It is acknowledged that laws were devised for the safety of citizens.*—Cic.

Lēgem brēvem esse ōportet, quō facilius ab impēritis tēneātur, *A law ought to be short, that it may the more readily be comprehended by the illiterate.*—Cic.

Obs. Restat, reliquum est, *it remains; proximum est, the next thing is, and the like; as also sometimes, sēquitur, it follows; expēdit, it is expedient; mos (mōris) est, it is a custom*, are often followed by *ut* and the Subjunctive: as,

Proximum est ut dōceam deōrum prōvidentiā mundum administrāri, *The next thing is for me to show that the world is managed by the providence of the gods.*—Cic.

Sī haec enuntiatio vēra non est, sēquitur ut falsa sit, *If this proposition is not true, it follows that it is false.*—Cic.

§ 511. Verbs signifying *willingness*, or *permission* (including *jūbeo*), and the like, with their contraries, govern the Accusative and Infinitive: as,

*Maiores corpōra jūvēmum firmāri lābōre vōluērunt*, Our ancestors wished the bodies of youth to be strengthened by hardship.—Cic.

*Sēnātui plācet, Crassum Syriam obtinēre*, It is the pleasure of the senate that Crassus should hold Syria.—Cic.

*Verres hōmīnem corrūpi jussit*, Verres ordered the man to be arrested.—Cic. (comp. § 451).

*Cūpio me esse clemētem*, I desire that I may be merciful.—Cic.

Obs. 1. Verbs of wishing are in many cases followed by *ut* and the Subjunctive, or the Subjunctive alone (v. § 443, sqq.).

Obs. 2. *Impēro* is sometimes used like *jūbeo* (v. § 451), with the Accusative and Infinitive: as,

*Has omnes actuārias impērat fieri*, He orders that all these (vessels) be made swift-sailers.—Caes.

#### SYNONYMS.

1. **Hūmo**, āvi, stum, 1 (hūmus), to cover with earth, hence to bury: opposed to *crēmo*. **Sēpēlio**, ūvi, ultum, 4, to inter the remains of the dead in any way, in the ground, or in a sepulchral urn. **Effēro**, extūli, elatum, 3, to carry forth (to the grave), celebrate the funeral of:—

*Cacsōrum reliquias ūno tūmulo hūmare*, To bury the remains of the slain in one mound.—Suet.

*Lex vōtat sēpēltri in urbe*, The law forbids (a corpse) to be interred within the city.—Cic.

*Ēlatus publice*, Honoured with a public funeral.—Nep.

2. **Angustus**, a, um (ango, to press tight), opp. to *lātus*, straitened, narrow. **Arctus** or **artus** (arceo), opp. to *laxus*, fast, tight, closely fenced in. **Densus**, a, um, closely pressed together without wide gaps between, thick together, crowded; opp. to *rārus*. **Spissus**, a, um, packed so closely together that no space is left unoccupied; opp. to *sōlūtus*. **Crassus**, a, um, of thick or coarse composition; opp. to *tēnuis*, subtilis (*finē*):—

*Angusta dōmus*, A confined house.—Cic.

*Arctiōribus vincūlis tēnēri*, To be confined in tighter bonds.—Cic.

*Ācie densi milites*, Soldiers standing closely in line.—Liv.

*Spissae partes*, Particles closely packed (without vacuum).—Lucr.

*Crassus Boeōtum āer*, The thick air of Boeotia.—Hor.

3. **Bōnus**, a, um, most general term for good, in whatever way or degree, honourable, virtuous, well-principled. **Sanctus**, a, um (sancio), unblemished, pure and moral:—

*Bōnum vīrum facile crēdēres*, You would readily believe him to be a good man.—Tac.

*Hōnesta res dīviditur in rectum et laudābile*, That which is honourable divides itself into the right and the praiseworthy.—Cic.

*Hōmīnes frūgālissīmi, sanctissīmi*, People of most honest and unblemished life.—Cic.

4. **Incōla**, ac, c. (in cōlo), an inhabitant in general, whether in town or country. **Inquillīnus**, i, m. (incōla), a tenant, as opposed to the owner, of a house (dominus). **Cōlōnus**, i, m. (cōlo), a tiller of the soil, a farmer; a settler to whom land has been assigned. **Cīvis**, is, c., the member of a state, a citizen. **Urbānus**, i, m. (strictly an adjective), one who lives in the city (capital), a cit:—

*Sōcrātes tōtius mundi se incōlam et cīvem arbitrābatur*, Socrates deemed himself an inhabitant and citizen of the whole world.—Cic.

*Te inquilino,—non enim dōmīno, While you the occupant of the house—for you were not the owner of it.—Cic.*

*Optimus cōlōnus, frūgālissimus, parcissimus, An exceedingly good, honest, thrifty farmer.—Cic.*

*Dēducēre cōlōnos in cōlōniam, To conduct settlers to their settlement.—Cic.*

5. *Fossa, ae, f. (fōdio), a trench, a moat. Incile, is, n. (incido), a drain. Fōvea, ae, f., a pitfall. Scrobs, is, m., a hole or trench made for the purpose of planting in. Lācūna, ae, f. (lācus), a ditch in which water stands:—*

*Fossa cui nōmen Drūsianae (est), The dyke called after Drusus.—Tac.*

*Incilia āpērire, To open the drains.—Cato.*

*In foveam incidēre, To tumble into a pitfall.—Cic.*

*Cāvae sūdant hūmōre lācūnae, The hollow watercourses exude with moisture.*

—Virg.

## PHRASES.

Eng. *This kind of life.*

„ *To pitch a camp.*

„ *To cause any one danger.*

Lat. *Haec vita.*

„ *Castra faciēre, locāre.*

• „ *Aliqui pericūlum faciēre.*

## EXERCISE LVII.

1. It is better<sup>1</sup> to receive than to do an injury. 2. Their (*iis*) custom was not to bury the bodies of their (countrymen) without their being<sup>2</sup> previously torn by wild beasts. 3. This is the characteristic of a well-regulated<sup>3</sup> mind, both to rejoice at good things and to grieve at the contrary (*plur.*). 4. For nothing is (the mark) of so narrow and so mean (*parvus*) a soul as to love riches: nothing more honourable and grand<sup>4</sup> than to-think-little-of<sup>5</sup> money. 5. Lycurgus required (*jūbeo*) all the citizens to dine together in-public (*adv.*): besides-this, he required the boys to exercise in-various-ways (*adv.*) their powers of body and mind. 6. Do you wish, Damocles, since this kind of life (*haec vita*) delights you, yourself (*nom.*) to taste the same, and try my lot<sup>6</sup>? 7. Solon, when he was asked why he had fixed no punishment for (*in* with *acc.*) the murderer<sup>7</sup> of a parent, answered that he had thought no one would be guilty<sup>8</sup> of such a crime. 8. Themistocles used-to-walk by night in a public (place) because he could (*subj.*) not get (any) sleep: to-those-who-asked him<sup>9</sup> (why he did so), he replied that he was aroused from sleep by the trophies of Miltiades. 9. We-call-to-witness (*testor*) gods and men that we have taken up arms, neither against our country nor with-the-intention-of<sup>10</sup> causing peril to others. 10. Philip, King of the Macedonians, used-to-say that all fortresses could be taken<sup>11</sup> into which only (*nōdo*) a little-ass laden with gold could climb (*ascendo*). 11. Who does not know that it is the first law of history that you should not dare to say anything false (*gen.*)? 12. Socrates on being asked to-what-country he belonged,<sup>12</sup> answered that he was a-citizen-of-the-world<sup>13</sup>: for he believed himself to be an inhabitant of the whole world. 13. If it is best to live agreeably to nature, it necessarily follows that the wise are always happy, for they live agreeably to nature. 14. When the Persians had crossed-over into Attica, they wished to-come-to-an-engagement<sup>14</sup> before the Lacedaemonians came (*pluperf. subj.*) to the help of the Athenians.<sup>15</sup>

15. The Romans used to surround their camp, even if it was pitched for (*in*) one night (only) with a palisade and a ditch, in-order-to keep off those foes whom they saw (*subj.*), and to prevent their being injured<sup>16</sup> by those whom they saw not. 16. When a-large-number-of<sup>17</sup> ships had been wrecked, as (*quum*) the rest from the loss<sup>18</sup> of anchors and other tackling were useless, a great confusion was caused throughout the whole army.<sup>19</sup>

<sup>1</sup> Praestat, st̄tit, 1.  
<sup>2</sup> *Without their being*, nisi with *plur. perf. subj.*

<sup>3</sup> Bēne institūtus.  
<sup>4</sup> Magnificus : see St. L. Gr. 65, III.  
<sup>5</sup> Contemno, mpsi, ptum, 3.

<sup>6</sup> Fortūna.  
<sup>7</sup> Say, *him who should have killed* (nēco, 1).

<sup>8</sup> Say, *would do it*.  
<sup>9</sup> *Pres.-part.* of quaero.  
<sup>10</sup> Say, *that we might* (quo).

<sup>11</sup> Expugno, 1.

<sup>12</sup> Say, *of what country* (cūjas) *he was*.

<sup>13</sup> Mundānus (civis being understood).

<sup>14</sup> Configo, xi, ctum, 3.

<sup>15</sup> See St. L. Gr. 297.

<sup>16</sup> *And to prevent their being injured*, nēve with *subj.*

<sup>17</sup> Complūres.

<sup>18</sup> *Perf.-part.* of amitto, in abl. absol. constr.

<sup>19</sup> Say, *of the whole army*.

#### LVIII.—THE INFINITIVE MOOD—continued.

##### 4. VERBS WHICH GOVERN THE INFINITIVE WITHOUT THE ACCUSATIVE CASE.

§ 512. Verbs signifying *willingness* or *determination*, *ability*, *lawfulness*, *duty*, or the like, with their contraries, govern the Infinitive without an Accusative : as,

*Stūdeo ex te audire quid sentias, I desire to hear from you what you think.*—Cic.

*Amicitia, nisi inter bonos, esse non potest, Friendship can only exist between the good.*—Cic.

*Optat arare caballus, The nag would like to draw the plough.*—Hor. (cf. § 447).

*Dici beatus ante obitum nemo debet, No one ought to be called happy before his decease.*—Ov.

*Caesar bellum cum Germanis gerere constituit, Caesar resolved to make war upon the Germans.*—Caea.

§ 513. When a predicative Adjective or Substantive is attached to the Infinitive Mood in the above cases, it agrees in case with the Subject of the Infinitive : as,

*Ubi voles pater esse, ibi esto, When you choose to be the father, then you must be so.*—Plaut.

*Cupio in tantis republicae periculis, me non dissolutum videri, I am desirous in such perils as menace the state, that I may not seem lax.*—Cic.

*Levit esse otioso Themistocli, Themistocles might have been inactive.*—Cic.

**Obs.** The Imperfect and not the Perfect Infinitive (as in English), is used after the above Verbs : thus, *I wished to have been consul*, is *Volui me consulem esse*, not *fuisse* : see last example.



§ 514. Verbs signifying to begin, continue, or leave off; also to be or become accustomed, govern the Infinitive: as,

*Incipe, parve puer, matrem cognoscere risu, Begin, little child, to know thy mother by her smile!—Virg.*

*Illud jam mirari desino, That I am now ceasing to wonder at.—Cic.*

## SYNONYMS.

1. *Auctōritas*, ātis, *f.*, influence acquired by some eminent quality such as rank, integrity, wisdom. *Grātia*, ae, *f.*, influence or favour acquired by kindness or friendship:—

*Auctōritas propter magna in rempublicam mērita, Influence because of great services to the state.—Cic.*

*Propter lābōres meos nonnulla apud bōnos grātia, Because of my exertions, (I enjoy) some influence with the good.—Cic.*

2. *Percontor* or *percunctor*, ātus sum, 1, to ask questions eagerly, particularly in reference to public matters or reports. *Interrōgo*, āvi, ātum, 1, to ask with a view to get a man's opinion. *Sciscitor* or *scitor*, ātus sum, 1 (scio), to seek information. It often implies curiosity or inquisitiveness:—

*Tu quod nūhīl rēfert percontāri dēsīnas, Cease you to ask of what concerns you not.—Ter.*

*Hoc quod te interrōgo responde, Answer what I ask you.—Plaut.*

*Non dēsīno per littēras sciscitāri, I cease not to make inquiry by letter.—Cic.*

## PHRASES.

Eng. *The majority.*

„ *To exchange hostages.*

„ *To raise an army.*

„ *At dinner-time.*

„ *I am at liberty to do this.*

Lat. *Mājor pars.*

„ *Obsides inter se dāre.*

„ *Exercitum pārāre.*

„ *Inter coenam.*

„ *Mihi licet hoc faciēre.*

## EXERCISE LVIII.

1. A part of the enemy began to surround the legions on their exposed flank;<sup>1</sup> a part to make-for (*pēto*) the highest point (*lōcus*) in the camp (*gen.*). 2. The majority however decided<sup>2</sup> in-the-mean-time to bring the matter to an issue,<sup>3</sup> and defend the camp. 3. Wherefore in (this my) novel design, I resolved not to prepare (any) defence (of my conduct); I determined (only) to lay before you an explanation<sup>4</sup> founded-on (*de*) no consciousness of fault. 4. The barbarians began to dispatch ambassadors, to band together<sup>5</sup>, to exchange hostages, to raise troops. 5. On their<sup>6</sup> arrival invested-as-they-were-with<sup>7</sup> authority, and attended-by<sup>7</sup> a great multitude of men, they attempt to carry on the war. 6. Nor is it lawful to remain longer than a year in one place for the sake of an abode.<sup>8</sup> 7. These at first began to put to death all the worst (characters), and (such as were) hateful to all. 8. No one is at liberty to take up arms for the sake of making war on his country. 9. Romulus was believed to have passed<sup>9</sup> to the gods alive. 10. Caesar, while at supper (*inter coenam*), is reported<sup>10</sup> to have said that a quick and unexpected death is the best termination of life. 11. Alexander wished to gain-possession-of the whole of India, and had already crossed the rivers Indus and Hydaspes. 12. The enemy were unwilling to desist from the

siege of the city, and yet they were not able to take it. 13. Turning to Charidemus, the Athenian, a man skilled in war, and personally hostile<sup>11</sup> to Alexander because of his exile (since it was at his instigation<sup>12</sup> that he had been banished from Athens), he began to inquire whether he thought<sup>13</sup> him sufficiently equipped for crushing<sup>14</sup> the foe? 14. After<sup>15</sup> a few days had been given to the soldiers (*sing.*) not for repose, but to restore their spirits, he began vigorously to pursue the foe, fearing that he would make for the interior<sup>16</sup> of his kingdom.

<sup>1</sup> Aperto lātēre (without prep.)

<sup>2</sup> Use plācet, with *dat.* of subject.

<sup>3</sup> Rēi ēventum expēri.

<sup>4</sup> Sātisfactio.

<sup>5</sup> Conjūro, āvi and ātus sum, 1.

<sup>6</sup> *Gen. pl.* of qui.

<sup>7</sup> Invested with, attended by, cum with *abl.*

<sup>8</sup> Incōlendi causā.

<sup>9</sup> Transco, ūi, ūtum, 4, *irr.*

<sup>10</sup> Fertur.

<sup>11</sup> Infestus.

<sup>12</sup> Abl. absol. (jūbeo).

<sup>13</sup> Say, whether he seemed to him, etc.

<sup>14</sup> Obtēro, trīvi, trītum, 3 (gerundive).

<sup>15</sup> Abl. absol.

<sup>16</sup> *Neut.-pl.* of intērior, us.

## LIX.—THE INFINITIVE MOOD—continued.

### 5. THE INFINITIVE IN EXCLAMATIONS.

§ 516. The Infinitive is used in exclamations to denote surprise, without any preceding Verb being expressed: as,

Mēne dēsistēre victam, (*To think that*) *I should give over as vanquished!*—Virg.

Non pūdisse verbērare hōmīnem sēnem (*To think that*) *he should not be ashamed to beat an old man!*—Ter.

### 6. HISTORICAL INFINITIVE.

§ 517. The historical writers often use the Imperfect Infinitive instead of the corresponding tenses of the Indicative: as,

Intēreā Manlius in Etrūriā plēbem sollicitāre, *Meanwhile Manlius in Etruria was stirring up the common people to insurrection.*—Sall.

Suo quisque mētū pēricūla mētiri, *Each one was measuring the extent of the danger by his own fears.*—Sall.

### 7. CIRCUMLOCUTION FOR THE FUTURE INFINITIVE.

§ 518. Instead of the Future Infinitive, whether in the Active or Passive Voice, we often find *fōre ut* with the Subjunctive: as,

Clāmābant hōmīnes, *fōre ut ipsi se dii immortāles ulciscērentur.* *The heu exclaimed that the immortal gods themselves would avenge them* *lets.*—Cic

Especially of course when a Verb wants the Supine: as,  
*Spéro fore ut contingat id nobis, I hope such a piece of good fortune  
 may fall to us.—Cic.*

§ 519. Infinitive in Oratio Obliqua: see § 466.

## SYNONYMS

1. *Egestas*, atis, *f.*, destitution; esp. as the result of profligacy. *Inopia*, ae, *f.* (*opes*), a want of means, scarcity. *Paupertas*, atis, *f.*, or *pauperies*, ei, *f.*, limited means, humble circumstances. *Mendicitas*, atis, *f.* (*mendicus*), beggary. The pauper *homo* possesses but little; the *Inops* and *egēnus* too little: the *mendicus* nothing at all:—

*Istam paupertatem, vel potius egestatem et mendicitatem tuam nunquam obscure tulisti, That poverty of yours, nay rather want and beggary, you have never made any secret of.—Sen.*

*Vixi in summa paupertate et paene inopia, I have lived in extreme poverty and almost privation.—Plin.*

*Inopia vel potius ut Lucretius ait, egestas patrii sermonis, The deficiency, or rather as Lucretius says, the poverty of our mother-tongue.—Cic.*

2. *Festino*, avi, atum, 1, to hasten impatiently; to hurry. *Præpéro*, avi, atum, 1, to hasten energetically, with all suitable expedition (without hurry):—

*Plura scripsissem nisi tui festinarent, I would write more were it not that your servants are in a hurry.—Cic.*

*Quae causa cur Romanus præperaret? What was his purpose in hastening to Rome?—Cic.*

3. *Vindico*, avi, atum, 1 (*vim, dico*), to avenge as an act of justice: especially of the action of the laws and magistrates. *Ulciscor*, ultus sum, 3, to revenge, from a feeling of anger:—

*Te valde vindicavi, I have fully avenged you.—Cic.*

*Odii hominem et odero: utnam ulcisci possem, sed illum ulciscetur mores sui, I detest and will detest the man: would that I could wreak my vengeance on him: but his own character will do it (for me).—Cic.*

## PHRASES.

Eng. About the beginning of June.

Lat. Circiter Kalendas Junias.

„ In the consulate of M. Tullius  
 Cicero and C. Antonius.

„ M. Tullio Cicærone, C. Antonio  
 consulum (Coss.).

## EXERCISE LIX.

[N.B. An asterisk indicates the use of the Historical Infinitive.]

1. About the beginning of June, in the consulship of L. Caesar and C. Figulus, he first began to-address-himself-to<sup>1\*</sup> single (persons).  
 2. Meantime Manlius in Etruria was stirring-up<sup>\*</sup> the common-people, at once (*simul*) on the ground of their poverty<sup>2</sup> and (their) resentment for their wrongs (*sing.*).<sup>3</sup>  
 3. Suddenly a gloom fell-upon<sup>4</sup> all: they hurried-about, they were agitated<sup>5\*</sup>; they (could) not thoroughly (*satis*) trust<sup>\*</sup> any person or place: each one was measuring<sup>\*</sup> (the extent of) the danger (*pl.*) by his own fears (*sing.*).  
 4. But after Antonius began to approach (*imperf.*) with his army, Catiline marched<sup>6\*</sup> through the mountains, shifted<sup>\*</sup> (*mōveo*) his camp now (*mōdo*) towards the city, now in the direction of Gaul,<sup>7</sup> (but)

gave\* the enemy no opportunity of coming to an engagement.<sup>5</sup> 5. The veterans, mindful of their former valour, fought\* fiercely at close-quarters<sup>9</sup>; the other side<sup>10</sup> offer an undaunted resistance<sup>11</sup>; the contest-is-maintained<sup>12</sup> with the greatest determination (*vis*). 6. Caius Memmius, of whose hatred for the predominance (*pōtentia*) of the nobles<sup>13</sup> we have before spoken, amid the hesitation and delay (*pl.*) of the senate, by his harangues urged\* the people to inflict retribution<sup>14</sup>; he warned\* (them) not to abandon the state nor their own liberty. 7. Caesar has himself recorded<sup>15</sup> the greater part of his achievements<sup>16</sup> in Gaul; and from his own words it may be inferred, that that country would not have been<sup>17</sup> easily subdued had not the inhabitants quarrelled among themselves. 8. They cried out that an innocent man ought not to perish unavenged. 9. Theophrastus when dying, is said to have found-fault-with<sup>18</sup> nature for giving so scanty (*exiguus*) a life to men; for that if it could (only) have been<sup>19</sup> longer, all the arts would have been<sup>17</sup> perfected. 10. Think you that Cn. Pompeius would have rejoiced over his three consulships (and) his three triumphs, had he known that he was to be butchered in desertion amongst the Egyptians<sup>20</sup>?

<sup>1</sup> Appello, āvi, ātum, 1.

<sup>2</sup> Abl. without prep.

<sup>3</sup> Object. gen.; St. L. Gr. 268.

<sup>4</sup> Invādo, sī, sum, 3.

<sup>5</sup> Trēpido, āvi, ātum, 1.

<sup>6</sup> Iter fācio, 3.

<sup>7</sup> In Galliam versus.

<sup>8</sup> Pugno, āvi, ātum, 1.

<sup>9</sup> Cōmīnus, opp. to ēmīnus. <sup>10</sup> Illi.

<sup>11</sup> Haud timīdi rēsistunt: comp. St. L. Gr. 343.

<sup>12</sup> Certo, āvi, ātum, 1 (*impers. pass.*).

<sup>13</sup> Nōbilitas: abstr. for concr., St. L.

Gr. 592.

<sup>14</sup> Vindico, 1.

<sup>15</sup> I record, mēmōriac prōdo, didi, dītum, 3.

<sup>16</sup> Say, of those things which he achieved (*perficio*).

<sup>17</sup> Use circumlocution, with fūtūrum fuisse.

<sup>18</sup> Accūso, āvi, ātum, 1.

<sup>19</sup> Pōtuisset esse (*not fuisse*), the time being indicated by the former of the two verbs, not the latter as in English.

<sup>20</sup> In sōlītūdīne Aegyptiōrum.

## LX.—PARTICIPLES.

§ 520. The Participle expresses the same notion as the Verb to which it belongs, but in the form of an Adjective. It does not contain the *Copula* (§ 213, *Obs.* 1) involved in the Verb, and is chiefly used in the way of *Apposition*: as,

*Dionysius, cultros mētuens tonsōris, candenti carbōne sibi ādūrēbat capillum, Dionysius, being-afraid of barbers' razors, singed his hair with a live coal.*—Cic.

§ 521. Active Participles govern the same Case as the Verb to which they belong: as,

*Ipsa suā Dido concēdit ūsa mānu, Dido fell, by (Lit., using) her own hand.*—Ov.

*Puer bēne sibi fidens, A youth trusting well to himself.*—Cic.

*Obs.* When a Participle is used as an Adjective denoting disposition or capacity for, it governs the Genitive: see § 277.

§ 522. The Latin Verb is deficient in its Participles, having in the Active Voice only an *Imperfect* and a *Future*; and in the Passive only a *Perfect* and the Gerundive Participle of *Necessity*. Thus the Active Voice has no *Perfect* Participle and the Passive no *Imperfect*.

*Obs.* 1. Deponents are the only Verbs in Latin which form a Perfect Participle Active: as, *adēptus*, *having acquired*; *ūsus*, *having used*, &c. (See § 103.)

*Obs.* 2. The lack of an Imperfect Participle Passive is in some cases supplied by the Gerundive: as,

*Multi in equis parandis adhibent curam, in amicis eligendis negligentes sunt, Many take pains in getting horses (Lit. horses being got), but are careless in choosing friends.—Cic.*

This construction of the Gerundive is explained in § 537.

§ 523. The *Imperfect* Participle Active represents a thing as *going on* at the time spoken of: as,

*Cūrio ad focum sedenti magnum auri pondus Samnites quum attulissent, repudiati sunt, When the Samnites brought Curius as he was sitting at his fireside a great weight of gold, their offers were rejected.—Cic.*

*Scripta tua jam diu exspectans non audeo tamen flagitare, While expecting for a long while past your writings, I yet do not venture to importune you for them.—Cic.*

*Obs.* Instead of the Imperfect Participle, *quum* with the Past-Imperfect is often used: as,

*Audivi quum diceret, I heard him saying.—Cic.*

§ 524. The *Perfect* Participle Active represents a Person as *having done* something at the time spoken of. It is found only in Deponents and in certain Active Verbs.

The following is a list of the principal Active Verbs which have a Perfect Participle with an Active sense:—

<i>Audeo,</i>	<i>I dare,</i>	<i>ausus,</i>	<i>having dared.</i>
<i>Gaudeo,</i>	<i>I rejoice,</i>	<i>gāvīsus,</i>	<i>having rejoiced, rejoicing.</i>
<i>Soleo,</i>	<i>I am wont,</i>	<i>sōlītus,</i>	<i>having been wont.</i>
<i>Fido (&amp; comp.),</i>	<i>I trust,</i>	<i>fīsus,</i>	<i>having trusted.</i>
<i>Jūro,</i>	<i>I swear,</i>	<i>jūrātus,</i>	<i>having sworn.</i>
<i>Coeno,</i>	<i>I dine,</i>	<i>coenātus,</i>	<i>having dined.</i>
<i>Prandeo,</i>	<i>I breakfast,</i>	<i>pransus,</i>	<i>having breakfasted.</i>
<i>Nūbo,</i>	<i>I am married,</i>	<i>nupta,</i>	<i>having married.</i>
<i>Ōdi,</i>	<i>I hate,</i>	<i>ōsus,</i>	<i>having hated, hating.</i>

§ 525. Some Deponents use their Perfect Participle both in an Active and a Passive sense: the following are among the principal ones that do so:—

<i>Ādīpīscor,</i>	<i>I attain to,</i>	<i>ādēptus,</i>	<i>having attained, or having been attained,</i>
<i>Cōmītor,</i>	<i>I accompany,</i>	<i>cōmītātus, &amp;c,</i>	

Confiteor,	<i>I confess,</i>	confessus, <i>having confessed, or having been confessed.</i>
Mētiōr,	<i>I measure,</i>	mensus, &c.
Expēriōr,	<i>I try,</i>	expertus, &c.
Mēdiōr,	<i>I practise,</i>	mēditātus, &c.
Testor,	<i>I call to witness,</i>	testātus, &c.
Mōdēror,	<i>I control,</i>	mōdērātus, &c.
Pōpūlor,	<i>I devastate,</i>	pōpūlātus, &c.
Partior,	<i>I divide,</i>	partitus, &c.
Pāciscor,	<i>I bargain,</i>	pactus, &c.

§ 526. The want of a Perfect Participle in other Verbs is supplied in two ways:

(A.) By the Perfect Participle *Passive* in agreement with its Substantive as an *Ablative Absolute*.

(B.) By *quum* with the Subjunctive Mood.

(A.)

*Cognīto* Caesāris aduentu, Ariovistus lēgātōs ad eum mittit, *Having heard of Caesar's arrival, Ariovistus sent ambassadors to him.*—Caes.

*Dextrā* Hercūles dātā ōmen se accipere ait, *Hercules offering his right hand, said he accepted the omen.*—Liv.

(B.)

Epāminōndas *quum* vicisset Lācēdaemōnios apud Mantīnēam, atq; ipse grāvi vulnēre se exālmari vidēret, quēsivīt, salvusne esset clipeus, *Epaminondas, having conquered the Lacedaemonians in the battle of Mantinea, and seeing himself to be dying of a bad wound, asked if his shield were safe.*—Cic.

(For more examples see St. L. G. 332.)

§ 527. The *Future Participle Active* is used to denote (1) simple *futurity*; (2) *intention* or *purpose*: as,

Delli mōrītūre, *O Dellius, who art (one day) to die.*—Hor.

Perseus rēdiit, belli cāsūm de integro tentātūrus, *Perseus returned intending to try the chances of war afresh.*—Liv.

*Obs.* The *Future Participle* occurs most frequently in combination with the verb *sum*.

§ 528. The *Neuter of the Perfect Participle* is sometimes used as an *Abstract Substantive*: as,

Nam priusquam ineptias, *consulto*; et ubi consuluēris, mātūre facit ōpus est, *For before you make a beginning, you want counsel; and when you have taken counsel, you want prompt action.*—Sall.

Nihil pensi nequo mōdērūti hābēre, *They exercised no reflection, no restraint.*—Sall.

§ 530. *Frequent use of Participles.*—Participles are vor;

often used in Latin, so as to avoid the use of Conjunctions where several predicates are united in a sentence: as

*Victa piētas jācet, Piety is vanquished and lies prostrate.*—Ov

*Rursus in obliquum verso perrumpit ārātro, Again he turns the plough, and breaks up (the soil) in a cross direction.*—Virg.

*Tyrtaeus carmīna compōsita exercitūi recitāvit, Tyrtaeus composed songs and repeated them to the army.*—Justin.

## SYNONYMS.

1. *Īneo*, īi, ĩtum, 4, to enter upon; figuratively, to engage in. *Intrōeo*, īi, ĩtum, 4, to go into a place: freq. followed by ad, in. *Intro*, āvi, ātum, 1 (transitive), to enter, as by crossing a threshold or boundary. *Ingrēdiōr*, gressus sum, 3, to enter (= intro); fig. to enter upon (= ĩneo):—

*Īnre sociētātem cum āllquo, To form an association with a man.*—Cic.

*Intrōit in tābernāculum, He goes into his tent.*—Sall.

*Tu illam dōmum ingrēdi ausus es! tu illud līmen intrāre? Hadst thou the hardihood to enter that house, to cross that threshold?*—Cic.

2. *Agrestis*, e, wild, as though growing or bred in the fields: fig. rude, boorish. *Rusticus*, a, um, living in the country: fig. clownish, awkward. The *agrestis* would violate the natural, the *rusticus* the conventional, laws of good-breeding. The former is opposed to *hūmānus*, the latter to *urbānus*:—

*Agrestis et inhūmāna negligētia, Boorish and unrefined neglect (of person).*—Cic.

*Hōmo impēritus mōrum, agrīcōla, et rusticus, A man unused to the ways of the world, a farmer and country-bred.*—Cic.

3. *Destīno*, āvi, ātum, 1 (de, sta-), lit. to fasten down; make fast: fig. to form a decided resolution. *Dēcerno*, crēvi, crētum, 3, to determine after deliberate consideration; to decree. *Stātuo*, ui, ātum, 3, to station; to settle (what was before undetermined). *Constituo*, ui, ātum, 3, to station (a large body or number); to settle (with anybody), to resolve:—

*Rātes ancōris destīnābat, He moored the rafts by anchors.*—Caes.

*Praeter opīniōnem destīnātam ālleūjus, Contrary to a man's fixed opinion.*—Liv.

*Captīvos vinctos in mēdio stātuit, He set prisoners bound in the midst.*—Liv.  
*Quum āpud flūmen classem constituisset suam, Having stationed his fleet near the (mouth of) the river.*—Nep.

*Constitui cum hōmīnibus, I made an appointment with the men.*—Cic.

*Constitūeram ut in Arpīno mānērem, I had resolved to stay in Arpinum.*—Cic.

## EXERCISE LX.

1. He dared not enter-on an unknown road without a guide; trusting, however, to the good-fortune (*abl.*) of the king, he ordered (some) rustics to be laid-hold-of<sup>1</sup> who might serve-as<sup>2</sup> guides in the march (*gen.*) 2. There remains but this one decisive-contest<sup>3</sup> for us, after traversing<sup>4</sup> so many lands in (*in* with *acc.*) hope of victory. 3. Parmenio, however, ignorant what was the fortune of the king on the right wing, checked his men; Magaeus, when<sup>5</sup> space was thus given him for flight, crosses the Tigris, not in a straight course but by a circuitous-route. 4. Wearied and wounded (as they were) thirst was particularly oppressive to them;<sup>6</sup> and in-every-direction (*passim*) by all the streams they-lay-outstretched,<sup>7</sup> catching with

gaping mouth the water as it flowed by. 5. The speech was received with the greatest alacrity on the part of the soldiers (*gen.*), who bade (*part.*) him lead them whithersoever he wished. 6. The other (*ille*) after having received the gifts and joined (a compact of) friendship, proceeds to carry out what-had-been-determined-on.<sup>7</sup> 7. Alexander restrained his soldiers from ravaging<sup>8</sup> Asia, affirming<sup>9</sup> that those things ought not to be destroyed which they were come to possess (*fut. part.*). 8. The king sent Hephaestion into the region of Bactria<sup>11</sup> to provide supplies against the winter. 9. Arsaces ravaged<sup>12</sup> Cilicia with fire and sword, in-order-to-make a desert for the foe: whatever could be of use<sup>13</sup> he destroyed<sup>12</sup> (*corrumpo*), in-order-to-leave the soil barren and naked. 10. He ordered<sup>12</sup> thirty thousand of the younger men to be collected from all the provinces, and brought to him, armed; intending-to-hold-them at once (as) hostages and soldiers. 11. Vercingetorix was charged with treachery, because by his departure the Romans had come at so-favourable<sup>14</sup> an opportunity and with such speed: "he wished," they said, "rather to have the supremacy (*regnum*) in Gaul (*gen.*) by the permission of Caesar than by their good-will."

<sup>1</sup> Excipio, cēpi, ceptum, 3, to meet and stop on the way.

<sup>2</sup> Say, *be*.

<sup>3</sup> Diserimen, inis, n.

<sup>4</sup> Abl. absol. (ēmētior).

<sup>5</sup> Abl. absol.

<sup>6</sup> Say, particularly parched (pērdūro) them: the predicates wearied and wounded agreeing with the object of the verb.

<sup>7</sup> Say, had stretched out their bodies: prosterno, strāvi, strātum, 3.

<sup>8</sup> Destināta.

<sup>9</sup> Use *subs.* (pōpūlatio).

<sup>10</sup> Praefātus.

<sup>11</sup> *Adj.* Bactriānus, a, um.

<sup>12</sup> Hist. present.

<sup>13</sup> See St. L. Gr. 297.

<sup>14</sup> Say, so great (tantus).

## LXI.—THE GERUND AND GERUNDIVE PARTICIPLE.

§ 531. The Gerund is a Verbal Substantive used in all cases except the Nominative and Vocative: as, rēgendi, of ruling; rēgendo, to, for, or by ruling; ad rēgendum, for the purpose of ruling.

*Obs.* Instead of a Nominative Case of the Gerund, the Infinitive Mood is used (see § 505).

§ 532. The Cases of Gerunds have the same construction as the corresponding Cases of ordinary Substantives: as,

*Gen.*—Omnis loquendi elegantia expolitur scientiā literarum, Every kind of elegance of speech is made more refined by an acquaintance with literature.—Cic.

*Dat.*—Aqua nitrosa utilis est bibendo, Water impregnated with natron is useful for drinking.—Plin.



*Acc.*—*Brève tempus aetatis satis longum est ad bene honesteque vivendum, The brief time of life is long enough for living virtuously and honourably.*—Cic.

*Abl.*—*Orator in dicendo exercitatus, An orator practised in speaking.*—Cic.

*Obs.* The Accusative Case of the Gerund is used only with Prepositions: otherwise the Imperfect Infinitive is used: see § 506 sqq.

§ 533. The Gerund as a Verbal Substantive still retains the power of governing its proper case as a Verb: as,

*Parsimonia est scientia vitandi sumptus supervacuos, aut ars redimiliari moderate utendi, Economy is the science of avoiding needless expense; or the art of using one's income with moderation.*—Sen.

*Diogenes dicebat, artem se tradere vera ac falsa dijudicandi, Diogenes professed to impart the art of distinguishing between the true and the false.*—Cic.

§ 534. The *Gerundive Participle* signifies that a thing is *necessary* or *proper* to be done. It is always *Passive* in meaning, whether coming from a Verb strictly *Passive* or from a *Deponent*. It has the following modes of construction:—

(A.) It is used in the *Nominative Case* along with the Verb *est, sunt, etc.*, in agreement with a *Substantive*, to signify that something *ought to be done*.

(B.) It is used (*impersonally*) in the *Neuter Gender* along with the Verb *est*, with the same force as in the former case.

(C.) It is used in all *Cases* except the *Nominative* or *Vocative*, in agreement with a *Substantive*, as equivalent to a *Gerund* governing the case of its Verb.

*NOTE.* The agent or doer in both (A) and (B) is put in the *Dative Case* (comp. St. L. G. 294).

§ 535. (A.) If the verb is one that governs an *Accusative*, the *Gerundive* agrees with the *Nominative* of its substantive in gender, number, and case: as,

*Diligentia est colenda, We must practise diligence.*—Cic.

*Obs.* Such a construction as *poenas timendum est, we must fear punishment* (Lucr.), is exceptional, and is borrowed from the Greek.

§ 536. (B.) If the verb is one that governs any other case than the *Accusative*, the *Gerundive* is used *impersonally* with *est*, in the *Nominative Singular Neuter*: as,

*Rēsistendum sēnectūti est, We must resist old-age.—Cic.*  
*Corpōri subvēniendum est, We must aid the body.—Cic.*

*Obs. 1.* In such cases the Gerundive Participle governs the same Case as the Verb to which it belongs. (See examples.)

*Obs. 2.* The Dative of the Agent is frequently omitted. (See examples.)

*Obs. 3.* But the Gerundives of some Deponent Verbs which govern an Ablative, as *fruo*, *ūtor*, *fungor*, are used both impersonally and in agreement with substantives : as,

*Ūtendum ērit verbis iis, quibus jam consuētudo nostra non ūtitur, We shall have to employ words which our present usage does not employ.—Cic.*

*Non pāranda nōbis solum sapiētia, sed fruēda etiam est, We must not only get wisdom, but enjoy the benefit of it.—Cic.*

§ 537. (C.) The Gerundive is frequently used instead of the Gerund, when the verb governs the Accusative. The following changes then take place :—

1. The Accusative is put in the same case as the Gerund.
2. The Gerund is changed into the Gerundive.
3. The Gerundive being an Adjective agrees with its Substantive in gender, number, and case : thus

*Ars puēros ēdūcandi difficilis est*

becomes

*Ars puērōrum ēdūcandōrum difficilis est*

in the following way : (1.) The Substantive *puēros* is put in the same case as the Gerund *ēdūcandi* ; consequently *puerorum*. (2.) The Gerund *ēdūcandi* is changed into the Gerundive *ēdūcandus, a, um*. (3.) The Gerundive is made to agree with *puerorum* in gender, number, and case ; consequently, *ēdūcandōrum*. For example :

*Nihil Xēnōphonti tam rēgale vidētur, quam stūdiū agrī colēndi, Nothing seems to Xenophon so princely as the pursuit of tilling the soil.—Cic.*

*Rēgulus rētinēndi officiī causā cruciātum subiit vōluntārium, Regulus for the sake of keeping to his duty submitted to voluntary torture.—Cic.*

*Obs.* The Gerund is used in preference to the Gerundive, when the use of the latter would cause any ambiguity, especially when the Object of the Verbal Substantive is a *neuter* Adjective : as,

(*Pars hōnesti*) in *tribūendo suū cuique versātur, A part of virtue consists in giving to every one his own.—Cic.*

§ 538. The Dative of the Gerundive is very often used with its Substantive to denote a *Purpose* or *Result* : as,

*Vālērius consul cōmītia collēgae subrōgādo hābuit, Valerius the consul held the elections for choosing himself a fresh colleague.—Liv.*

*Dēcēmviri lēgibus scribūdis, Decemvirs for framing a code of laws.—Liv.*

SYNONYMS.

1. **Vasto**, avi, ātum, I (vastus), to lay waste. Pōpūlor, ātus sum, I (pōpūlus), prop. to strip of inhabitants; to ravage (by pillage and fire). Dēpōpūlor, ātus sum, I (intensive of preceding), utterly to ravage:—

Noctu pōpūlābātur agros, He ravaged the country by night.—Cic.

Agros et urbem dēpōpūlātus est, He laid waste country and town.—Liv.

Omnia ferro et incendiis vastāre, To lay all waste with fire and sword.—Liv.

2. **Prīmo**, at first, has reference to time. Prīmum, first, firstly, to order or arrangement:—

Nēque illi crēdēbam prīmo, Nor did I at first believe it.—Ter.

Prīmum igitur est de hōnesto, tum de ūtli dissērendum, First we have to discuss the honourable, next the useful.—Cic.

3. **Dēmum**, at length, not till now. Dēnīque (opp. to prīmum), finally, in short. Tandem, at last, often after many efforts or disappointments. Postrēmo, last in order of time, lastly:—

Vah! nunc dēmum intellīgo, Bless me, I see it now!—Ter.

Ea dēmum vērā est amīcītia, That, and nothing short of it, is true friendship.—Sall.

Dēnīque quid rēlīqui hābēmus? Finally what have we left?—Sall.

Jam tandem Itāliae fūgientes prendimus ōras, Now at last we grasp the flying coasts of Italy.—Virg.

Quaero postrēmo, Lastly I ask, &c.—Cic.

PHRASES.

Eng. It is said that a stone fell from heaven.	Lat. Dīctur lāpis de coelo lapus esse.
„ I think I ought not to omit.	„ Mīhi praetermittendum non vīdētur.
„ The states were unable to pay.	„ Cīvītātes solvendo non erant.
„ To make away with a man.	„ Alīquem vitā privāre.
„ To join battle.	„ Proelium committēre.

EXERCISE LXI.

1. The three tribunes, when (*postquam*) it became evident (*appāreo*) that the Volscians would not join battle with them, parted (*discēdo*) into-three-divisions to (*ad*) devastate their territories. 2. A plan was entered upon of surprising<sup>1</sup> the warlike<sup>2</sup> enemy by means of an ambushade. 3. So alarming tidings<sup>3</sup> had been brought to Rome that, laying-aside now their hatred for the decemviri, the senate<sup>4</sup> decreed that night-watches should be maintained (*hābeo*) within (*in*) the city. 4. Minucius had neither the same fortune nor (the same) vigour of mind in action: <sup>5</sup> for while no serious<sup>6</sup> disaster was sustained (by him), he timidly<sup>7</sup> confined himself to his camp (*abl.*). 5. Meantime the Flamen of Quirinus<sup>8</sup> and the Vestal Virgins, abandoning all concern for their own property, held-a-consultation which of the sacred things they should carry<sup>9</sup> with them, and which should be left behind. 6. Both the friendly and the unfriendly had been persuaded<sup>10</sup> that there was no man (living) at the time<sup>11</sup> (who was) so great in war. 7. When the Gauls summoned the Romans to surrender (*subs.*) on-the-ground-that-they-were-

starving,<sup>12</sup> in order to<sup>13</sup> remove<sup>14</sup> that impression, it is said that bread was tossed from the Capitol to the posts of the enemy. 8. It is not denied that Demosthenes possessed very great eloquence:<sup>15</sup> but it is also agreed that he was very fond of hearing Plato. 9. And since I am speaking of orators, I think I ought not to pass by those two thunderbolts of the forum, Tiberius and Caius Gracchus. 10. He determined that since this charge did not seem possible to be disproved,<sup>16</sup> all the ship-captains<sup>17</sup> (who were) the witnesses to his guilt must be made away with. 11. You fixed<sup>18</sup> the expenses of the ambassadors at too high a sum, though the states were not able to pay it. 12. The property of many citizens is-at-stake, which you must care for<sup>19</sup> both on your own account and on that of the republic.

<sup>1</sup> Capto, avi, itum, 1.

<sup>2</sup> Ferox, ocls.

<sup>3</sup> Say, so great alarms.

<sup>4</sup> Patres.

<sup>5</sup> Say, in carrying on (the) business negotium gerere).

<sup>6</sup> Magnopere: St. L. Gr. 546, 4.

<sup>7</sup> Adjective: St. L. Gr. 343.

<sup>8</sup> Quirinalis, e.

<sup>9</sup> Use pass. (gerundive).

<sup>10</sup> See St. L. Gr. 234, Obs. 2: friendly,

unfriendly, acqus, iniquus.

<sup>11</sup> Ea tempestate.

<sup>12</sup> Say, by hunger.

<sup>13</sup> Causa, foll. by gerundive.

<sup>14</sup> Averti, ti, sum, 3.

<sup>15</sup> Vis dicendi.

<sup>16</sup> Tollo, sustuli, sublatum, 3.

<sup>17</sup> Nāvarchus, i.

<sup>18</sup> Say, you determined (decerno) too large expenses for the ambassadors.

<sup>19</sup> Consilio, ui, itum, 3 (gerundive).

## LXII.—THE SUPINES.

§ 542. The two Supines in *um* and *u* are properly the Accusative and Ablative Cases of Verbal Substantives of the Fourth Declension.

§ 543. The Supine in *um* is used only after Verbs signifying *motion*, and denotes a Purpose. It is thus equivalent to *ut* with the Subjunctive: as,

Fābius Pictor Delphos ad orāculum missus est scitatum quibus precibus deos possent placare, *Fabius Pictor was sent to Delphi, to the oracle; in order to enquire by what prayers they might propitiate the gods.*—Liv.

Cūbitum ire (or, of several persons, cūbitum discēdere), *To go to bed.*—Cic.

Thēmistocles.....Argos hābitatum concessit, *Themistocles retired to live at Argos.*—Nep.

§ 544. The Supine in *u* (which is properly an Ablative of Manner, § 311) is used after such Adjectives as *jucundus*, *pleasant*; *facilis*, *easy*; *honestus*, *honourable*; *credibilis*, *credible*;

*mīrābīlis*, *wonderful*; and the like, with their contraries, to denote in *what respect* they are predicated of anything: as,

Quid est tam *jūcūndum* *cognītu* atque *audītu*, quam *sāpientībus* *sententiis* *grāvībusque* *verbis* *ornāta* *ōrātiō*? *What is so delightful, whether in the learning or the hearing, as speech adorned with wise sentiments and weighty words?*—Cic.

*Id dictu* quam *re* *fācīlius*, *That were easier in the saying than in the doing.*—Liv.

*Nēfas est dictu*, *There were an impiety in so saying!*—Cic.

*Obs. 1.* Tacitus (once) uses the Supine in *u* instead of the Infinitive Mood after the Verb *pūdet*: as,

*Pūdet dictu*, *I am ashamed as I say it!*—Agr. 32.

*Obs. 2.* The Supine in *u* may often be translated by the English Infinitive Mood: as,

*Mīrābīle dictu*, *Marvellous to relate!*—Virg.

## SYNONYMS.

1. *Lēgātus*, *i*, *m.* (*lēgo*), *an ambassador*; also *a lieutenant*. *Ōrātor*, *ōris*; *m.* (*ōro*), *one who pleads a cause or speaks for another, an envoy, a spokesman; an orator*. *Rhētōr*, *ōris*, *m.* (*ῥήτωρ*), *a rhetorician, one who gives lessons in rhetoric*:—

*Pyrrhus de captīvis rēdīmendis missus ōrātor*, *Pyrrhus was sent as envoy respecting the ransoming of the prisoners.*—Cic.

*Rhētōr māgister declāmandi*, *A rhetorician (is a) professor of declamation.*—Cic.

2. *Grātūlor* (*grātus*) *ātus sum*, *1*, *to congratulate, wish one joy*: less freq. *to give thanks*. It has a variety of constructions. *Grātor*, *ātus*, *1* (chiefly poet.), *to give thanks, congratulate*. *Congrātūlor* (*con*, *grātūlor*) is used, generally of *many persons*, in the same sense as *grātūlor*:—

*Grātūlor tībi affīnītāte vīri*, *I congratulate you on your alliance with the man.*—Cic.

*Mīhi de filio grātūlāris*, *You congratulate me on my son.*—Cic.

*Quā in rē tībi grātūlor*, *On which matter I offer you my congratulations.*

*Ad coenam vōcant, adventum grātūlantur*, *They invite him to supper, they welcome his arrival.*—Tac.

*Eāmus Jōvi Maxīmo grātūlātum*, *Let us go and give thanks to Jupiter most great.*—Scipio in Gell.

*Si mīhi tum essent omnes congrātūlāti*, *If all had then joined to congratulate me.*—Cic.

*Jōvis templum grātantes ōvantesque ādeunt*, *They repair in thankful procession to the temple of Jupiter.*—Liv.

*Grātātur rēdūces*, *He congratulates them on their return.*—Virg.

- *Et* serves to connect, in the most general manner, words or sentences which may be deemed of equal importance. *Que* indicates a closer connection, as when one thing is an appendage of another. It is always attached as an enclitic to the word to which it belongs. *Atque* (*ad*, *que*) or *ac* is similar to *que*, but gives more importance to what is added. *Ac* is rather used before consonants (excepting *c*): *atque* before vowels and consonants.

## PHRASE.

*Eng.* *If it may be said without impiety,* *Lat.* *Si hoc fas est dictu*

## EXERCISE LXII.

1. The people-of-Veii, quelled<sup>1</sup> by (their) defeat, sent envoys to Rome to ask for peace. 2. When the war with the Helvetii was finished, ambassadors from almost the whole of Gaul (*gen.*) came to congratulate Caesar. 3. The viceroys<sup>2</sup> of the king of Persia sent ambassadors to Athens, to complain that Chabrias was waging war against the king, in-alliance-with<sup>3</sup> the Egyptians. 4. Upon the Saguntines requesting<sup>4</sup> (to be allowed) to go to see Italy, guides were given them, and letters were sent to the different<sup>5</sup> towns (instructing them) to receive the Spaniards courteously. 5. Hannibal (though) unconquered in Italy, was recalled to defend his country against P. Scipio, son of the Scipio<sup>6</sup> whom he had routed first at the Rhone, a second time at the Po, a third time at the Trebia. 6. The soul of man can be compared with nothing else than with God himself, if this may be said without impiety. 7. Nor does he go further in narration than to state what needs to be known. 8. Though they had nowhere ventured on<sup>7</sup> anything worth being related, they agreed, for two months<sup>8</sup> pay and corn, to a truce for thirty days. 9. He proves to them that it would be an easy matter<sup>9</sup> to carry out their enterprise,<sup>10</sup> because he himself was shortly about to obtain (*fut. part.*) the supreme power in his own state (*gen.*). 10. Hannibal, incredible to tell, in the-space-of-two-days<sup>11</sup> and two nights, reached Adrumetum, which is distant from Zama about three hundred miles.

<sup>1</sup> Sübŕgo, ěgi, actum, 3. *Defeat, adversa pugna.* (Clades is a great or disastrous defeat.)

<sup>2</sup> Praefecti.

<sup>3</sup> Say, together with (*una*).

<sup>4</sup> Abl. absol. : to request, pĕto, Ivi, itum, 3.

<sup>5</sup> Say, through the towns, per oppida.

<sup>6</sup> Say, of him (is).

<sup>7</sup> Part. constr., omitting though : for nowhere anything, say nothing anywhere

<sup>8</sup> Bimestris, e.

<sup>9</sup> Perficere factu.

<sup>10</sup> Cōnāta (*neut. pl.*).

<sup>11</sup> Space of two days, bīdnum.

## QUESTIONS ON SYNTAX.

SECT.

211. What may the subject of a sentence be?
212. Can the Infinitive Mood stand as the subject? Why?
213. What may the predicate of a sentence be?
214. When is a substantive said to be in apposition with another substantive? What is usually the case, number, and gender of the latter substantive?
215. When does the Predicate usually follow the gender and number of the original subject? When does it usually agree with the apposition rather than with the original subject?
217. When the English words 'as' or 'when' are omitted in Latin does apposition take place? Give an example.
219. In what respects does a verb agree with its subject?
220. If two or more substantives form the joint subject, what will be the number of the verb?
221. What is the rule when subjects of different persons have a common predicate?
222. If the subject be a collective substantive, what is usually the number of the verb?
223. In what respects does an adjective agree with a noun?
224. Does the perfect participle in the compound tenses of the passive voice follow the same rule?
225. What rules must be observed when an adjective or participle is predicated of two or more subjects at once?
228. In what respect does the Relative agree with its Antecedent?
229. Suppose the Predicate of the Relative to be of a different gender from the Antecedent, with which does the Relative usually agree? Give an example.

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230. Suppose the Antecedent be a whole proposition, how is it treated? What is then used instead of the simple Relative? Give an example.
231. What does the Nominative Case denote?
232. Does the Nominative ever denote the Predicate? After what four classes of Verbs especially?
234. What does the accusative denote? What kind of verbs govern the Accusative?
235. What Accusative frequently follows Intransitive Verbs? Give an example.
236. Explain how *Lugeo, Horreo, &c.*, often govern an Accusative. In what writers is this idiom chiefly found?
238. Name the Prepositions which, in composition with intransitive verbs of motion, give them a transitive force.
239. Name the Prepositions which, in composition with intransitive verbs of motion, *frequently* give them a transitive force.
240. Name the Preposition which gives a transitive force to intransitive verbs of rest, such as *jaceo*.
241. With *Pudet, Piget, &c.*, what cases are used? What do these cases respectively, represent? Give examples.
242. Name the impersonal verbs which take an accusative of the Person, but no Genitive after them.
243. What verbs take a double accusative after them? Give examples.
244. Name other verbs, many of which take a similar construction. What do the two accusatives represent?
245. After what verbs is the Factitive Accusative used? Give examples of it.
246. What compound Transitive Verbs take after them a double accusative? Give examples.

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247. In what case are the names of Towns, and small Islands, put after verbs signifying motion towards?
249. In what case are duration of Time, and extent of Space, put after 'how long,' 'how far,' &c.?
251. By what writers is the Accusative of Closer Definition generally used? What does it indicate? What is the usual construction in Prose?
252. How is a Passive Verb, by a Greek idiom, often used? Illustrate this by a quotation from Horace.
254. Name the expressions in which the Accusative is used adverbially.
257. What rule is to be observed with the names of Towns and small Islands, in answer to the question 'Where'?
258. What other substantives also follow this rule?
259. In what case are names of Towns and small Islands put in answer to whither? Do the Poets extend the use of this construction? Give an example.
260. What two Accusatives have the same construction as the names of towns? Give an example.
261. In what case are names of towns and small islands put in answer to 'Whence'? Give an example.
263. State the general rule for the Genitive. Express in Latin *a ship of gold*.
264. Name some ablatives on which the Genitive depends. What is the usual position of the Genitive with these words?
265. In what case does the person or thing, to which anything belongs, usually stand?
266. What Genitive often follows the verb 'Sum'? What English word must then be expressed in the translation? With what words is this construction not admissible?
269. What do you understand by the Partitive Genitive?
270. Name the Adjectives and Pronouns after which the Partitive Genitive is used. May these neuters ever depend on Prepositions?
271. After what kind of Adverbs, used sub-
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- stantively, is the Partitive Genitive found? Name these adverbs.
272. After what other words is the Partitive Genitive used?
273. Give examples of each.
274. If a substantive of quality, quantity, &c., have an adjective joined with it, in what case does it stand? Can the Genitive and Ablative ever be used without an adjective?
276. Name the class of adjectives which govern a genitive of the object. Give an example of each. What other adjectives follow the same rule?
277. Is there any difference of meaning between *patiens laborum* and *patiens labores*? Give an explanation of it.
278. What case do verbs of Remembering and Forgetting usually govern?
279. After what verbs is the Genitive used to denote the Charge? What other construction is sometimes found? With what word is this the only admissible construction? With what adjectives is the Genitive also used?
280. How is the Genitive sometimes used after verbs of condemning? Is any other case ever used? Give an example of each.
281. By what words is the price or value expressed after verbs? How is a definite price expressed? Name some Genitives that are used to express *of no value at all*.
282. Name the verbs of feeling which take a genitive of the cause of emotion. What case do Miserer and Commiseror govern?
283. How is the Genitive used with Interest and Refert? What construction must be used in the case of Personal Pronouns? How is Refert generally used?
284. What case is used after Verbs and Adjectives of Separation or Removal?
288. After what Verbs may the Dative be used? What construction must be used when *for* signifies *in defence of, on behalf of*?
289. Explain the Dative with *Voco. Nubo, &c.*



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290. What is meant by the 'Dativus Ethicus'? With what dative is it closely connected?
291. Name the verbs, which though apparently transitive, govern a Dative. How must the Passives of these verbs be used? What case do *Juro* and *Adjuro* govern? What is the construction of *Medeor* and *Adulor*? In what sense does *Aemulor* take an accusative? What case do *Jubeo*, *Rego*, and *Guberno* take after them? 'Some verbs have different meanings according as they govern the Accusative or Dative.' Give examples.
292. What compound Verbs govern the Dative? What verbs take an accusative in addition? Name some compound Verbs that often take two constructions. Give examples.
293. How is the Dative used after the Perfect Tenses Passive?
294. After what part of the Verb does the Dative regularly express the Agent?
295. What impersonal Verbs govern the Dative? What is often found with *Licet*, &c.?
296. What is 'Sum' with a Dative equivalent to? When a name is specified after 'Esse,' or any similar verb, into what case is it attracted?
297. What two Datives are used with verbs signifying to be, or become, &c.? How is a Dative of result often used?
298. After what Adjectives may the Dative of Advantage or Disadvantage be used? What construction is often found with *Similis* and *Dissimilis*? How may an Adjective denoting fitness or ability be construed?
306. After what Verbs is the Ablative of Separation or origin found? What is the usual construction in Prose?
307. After what adjectives is the ablative often used?
308. What is the construction of *Opus est*?
310. After what participles is the Ablative of Origin especially found?
311. What does the Ablative usually express after Verbs, Participles, and Adjectives? When is the Ablative, after a Passive Verb used with a Preposi-

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- tion? When is it used without a Preposition?
312. When is the Ablative of manner generally used without 'Cum'? When is the Ablative of manner generally used with 'Cum'? Name the Substantives which never take 'Cum.' When will the English 'with' always be translated by 'Cum'? When will it always be translated by the Ablative only?
313. How is the Ablative used with Intransitive Verbs?
314. What sort of Adjectives are followed by the Ablative of Cause? Name examples.
315. Name the Deponent Verbs which govern the Ablative. What were these Deponents originally? How is the Ablative with *Potior* probably governed? When does *Potior* take a Genitive?
316. What Verbs and Adjectives are used with an Ablative of Price? Why is the Ablative used to express the price? How is an indefinite price expressed? Name the exceptions to this rule.
317. What Verbs and Adjectives govern an Ablative of Means or Manner? What other case is sometimes used with them? What case does 'indigeo' always take? What other verbs come under this rule? What other adjective also governs an ablative?
318. How is the Ablative of Quality used? In what respect is it like the Genitive of Quality?
319. How is the Ablative used after Comparatives? What rule must be observed when two Predicates are compared?
320. What case do *Dignus* and *Indignus* govern?
321. What does the Ablative of Measure denote? and how does it occur? Give examples.
322. How is the answer to 'When' expressed? Give examples.
323. If a Substantive denoting time is without any attributive word, what rule is to be observed? Name any exceptions to this rule

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324. How is the answer to 'within what time' expressed?
325. How is the answer to 'how long before' or 'how long after' expressed? Give the forms of expression that may be used with the same meaning. When may 'Ante' or 'Post' used in this way govern a dependent proposition? Give the forms that may be used when 'ante' or 'post' are followed by *quam* and a verb.
326. How is the answer to the question 'Where' expressed?
327. What is the rule for the construction of the names of Towns and small Islands?
328. Name the Ablatives which are used without a preposition in answer to the question 'Where'?
330. With what Adjective may a noun be placed in the Ablative without a preposition?
331. What rule must be observed in all other cases? Do the Poets observe these restrictions?
332. How do you define the Ablative Absolute? How may this Ablative be explained? How must the Perfect Participle active in English usually be dealt with in Latin?
333. How is the Substantive sometimes represented, in the Ablative Absolute? With what words does this construction most frequently occur?
334. Since the verb *Sum* has neither Present nor Perfect Participle, what often occurs in this construction?
339. How is a Masculine or Neuter adjective often used? What must be expressed if the termination of the adjective would not be a sufficient guide?
341. How is an Adjective sometimes used in Latin? With what words is this especially the case?
343. How are Adjectives often used with Verbs? Name some that are most frequently used in this way. Which of these are of rare occurrence?
345. What Adjectives may be used with a Noun, to substitute an English relative clause with 'to be'? What

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- is the difference between 'Primus dixit' and 'Primum dixit'?
346. In what case is the second member of a comparison put when the connection is made by *quam*?
347. If the first member of a comparison be governed by a word which does not belong to the second, what must then be used? If the first member of the clause is in the accusative, in what case is the second frequently placed?
348. What case does the comparative frequently govern?
349. How are Plus, Amplius, and Minus used with words of quantity?
350. When two adjectives are compared together, how is the comparison made?
351. What does the Comparative degree often denote? How may the same notion be otherwise expressed?
353. What forms are used to express the highest degree possible?
354. By what other words may a superlative be strengthened?
355. In what other way may comparison be made?
356. How would 'All the wisest,' 'All the best,' and similar phrases be expressed?
357. When are the Personal Pronouns not usually expressed?
359. What is the distinction between *nostrum*, *vestrum*, and *nostrum*, *vestrum*? Are *Nostri*, *Vestri*, plural or singular?
360. To what do the cases of *Sui* and the Possessive Pronoun *Suus* always refer?
361. In principal sentences to what does *Suus* sometimes refer?
362. In subordinate propositions to what may the cases of *Sui*, and the possessive *Suus* sometimes refer?
363. When are the Possessive Pronouns frequently omitted in Latin? What do the Possessive Pronouns often denote?
364. What is the person of the Demonstrative 'Ile,' and how may it be often translated?
365. What is the person of the Demon

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- strative 'Ille'? What does it often denote?
366. When *Hic* and *Ille* are used together, how are they distinguished?
368. What is the person of the Demonstrative *Iste*, and what does it denote?
369. What other signification has '*Iste*'? Are these distinctions of meaning also found in the adverbs derived from these pronouns?
370. To what does the pronoun '*Is*' refer?
371. When are the Accusative and Dative of this pronoun often omitted?
375. How may '*Idem*' often be translated when it denotes similarity or opposition to something already mentioned?
376. How may '*Ipse*' often be translated?
377. With what does '*Ipse*' agree when joined to a personal pronoun?
379. Name the principal relative pronouns with their respective correlatives. Give the corresponding adverbs. Are *qualis*, *quantus*, &c., always expressed after *talis*, *tantus*, &c.? Is it to be supposed that the relative '*qui*' is regularly preceded by '*is*' or '*idem*'? When are these pronouns to be used?
381. When is the Superlative in Latin inserted in the Relative clause?
382. By what may '*qualis*,' '*quantus*,' be governed in their own clause?
383. How do you distinguish '*aliquis*' from '*quis*'?
384. How is '*Quisquam*' used?
385. What does '*Quidam*,' a certain one, denote?
386. In what sort of propositions are '*Quisquam*' and '*Ullus*' used?
388. What does '*Quisque*' denote? What is its position in principal sentences?
389. What other use of '*Quisque*' may be noticed?
390. What do '*Alius*' and '*Alter*' respectively denote when repeated?
392. What does the Present Tense express?
393. What is meant by the Historical Present?
394. What does the Past-Imperfect Tense denote?
395. What else does this Tense denote?

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397. How is the Past-Imperfect of the Verb *Sum* sometimes used?
399. What is the meaning of the Future Tense?
400. In what senses is the Perfect Tense used in Latin?
401. For what is the Perfect often used after '*postquam*,' &c.? What does '*postquam*' take when a precise time is specified?
402. What does the Past-Perfect Tense indicate?
405. What does the Future Perfect Tense indicate?
407. When are both the Future Perfect and the Simple Future Tenses sometimes used in Latin?
408. How is the Indicative Mood used with Interrogative Pronouns and Adverbs?
409. What interrogative particles are also used to indicate a question?
410. What is the use of the particle '*ne*'? How is it placed?
411. What is the use of '*Nonne*'?
412. What does the particle '*num*' indicate?
414. What particles are used in asking double direct questions? How are *utrum*, *an*, and *ne* respectively placed? How are *neque* and *annon* written? What particle is often omitted?
415. Is '*an*' ever used in single questions?
416. Give the sequence of the interrogative particles and double questions.
421. What does the Subjunctive Mood express? What is it therefore used to indicate?
422. On what is the Subjunctive Mood always dependent?
423. What is the fundamental rule for the sequence of the tenses in the Subjunctive Mood?
424. Of what parts does an hypothetical sentence consist? When is the verb of each member of the sentence in the Indicative? When are both verbs in the Subjunctive?
426. When are the present and perfect tenses of the Subjunctive used with the conditional conjunctions?
427. When are the past tenses used with the same conjunctions?

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432. What other use is there of the Subjunctive?
433. What mood is used after words of doubt or uncertainty?
434. What is an Indirect Question? In what mood will its verb stand?
435. In indirect single questions how is 'num' used?
436. In indirect double questions what particles may be used?
432. After what expressions is the particle 'an' used? What do the phrases 'haud scio an,' 'nescio an,' &c., imply?
440. What is meant by the 'subjunctivus dubitativus'?
443. How is the Subjunctive often used without any preceding verb?
444. What kind of wish does the Present Tense Subjunctive express?
445. How is the first person plural of the same tense used?
447. Is a verb of wishing often expressed? What construction may then follow? How is 'opto' generally construed? What are 'volo,' 'nolo,' and 'malo' frequently joined to?
449. With what conjunctions is the Subjunctive used to express purpose or result?
450. How is the conjunction 'ut' used in connexion with the Subjunctive Mood?
451. After what verbs are 'ut' and 'ne' used with the Subjunctive, the former in a positive, the latter in a negative sense?
453. In what sense is 'quo' used with the Subjunctive? When is 'quo' chiefly used? What is it then equivalent to? Is 'quo' ever used to denote a result?
454. How is 'ne' used with the subjunctive? To what is it then equivalent?
456. When a purpose is signified, what is used for 'ut nemo,' 'ut nullus,' &c.?
457. If only a result is signified, what forms must be used?
460. What is the difference between 'ut' and 'ne,' after verbs signifying fear or anxiety? Instead of 'ut,' what is sometimes found?

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461. When is 'quin' used with the Subjunctive? Give an example of each class. Are the expressions 'haud multum abfuit,' 'minimum abfuit,' &c., ever personal?
462. In what sense is 'quin' used with the Indicative? What does it then express?
463. After what sort of words is 'quoniam' used?
464. What is meant by Oratio Obliqua?
465. Name the changes of mood that take place when a speech is transferred to the oblique form?
466. On what verb, expressed or implied, do all direct statements become dependent when transferred to the oratio obliqua?
467. In what mood are the subordinate verbs of Relative sentences placed in the oratio obliqua? Suppose a statement of the *writer's*, not of the *speaker's*, be interwoven in the oratio obliqua, in what mood will its verb stand?
468. In what mood will questions be placed when transferred to the oratio obliqua? On what word will they be dependent?
469. How is a rhetorical question expressed in the oratio obliqua?
470. How are commands and exhortations expressed when transferred to the oratio obliqua? What word would be either expressed or understood?
471. In what mood do the verbs remain in the oratio obliqua which were used by the speaker in the Subjunctive?
474. When do the relative and relative particles take the Subjunctive?
475. When is qui, quae, quod, followed by the Subjunctive? What common phrase may be referred to this rule?
476. When stating the reason for something, what mood does the relative take?
477. How may the force of 'qui,' when introducing a reason, be augmented? Is this ever found with the Indicative?
478. When 'qui' denotes a purpose, what mood does it take?

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479. Is 'qui' ever used to denote a result? With what mood is it then used?
480. After what adjectives is 'qui' especially so used?
482. After what expressions is the Subjunctive generally used?
483. When does 'quum' take the Subjunctive?
484. How is the sequence of events in historical narrative expressed?
485. How is 'quum' used with the tenses of the indicative?
486. When do the Conjunctions *Quod* and *Quia* take the Indicative? Which of the two states a reason more directly?
487. When is the Subjunctive used with 'Non Quod' or 'Non Quia'? Quote a passage which illustrates the difference between *Quia* or *Quod* with the Indicative and the Subjunctive.
489. After what Impersonal expressions is *Quod* with the Indicative used?
492. With what parts of speech is 'Quippe' chiefly used? What Moods follow it?
493. What force has 'Quippe' sometimes with the Indicative? Quote examples.
494. How is 'Quoniam' generally used? With what Mood?
497. With what Mood is 'Dum' *whilst* construed? With what is 'Dum' *until* construed?
498. How is 'Dummodo' construed?
500. When do the Conjunctions 'antequam,' &c., take the Subjunctive Mood?
501. How do they usually take the Indicative?
502. How are 'Quamvis' and 'Licet' construed?
503. What Moods do 'Quamquam,' 'Etsi,' 'Etiamsi,' take?
504. What is the Infinitive Mood in reality? In what cases may it be used? What takes its place in other Cases?
505. With what Impersonal Verbs and Phrases is the Infinitive used as a Subject?
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507. What Verbs are followed by the Accusative and Infinitive?
509. What other Verbs are also thus construed?
510. What Impersonal Phrases are followed by the Accusative and the Infinitive? Name some which are usually followed by the Subjunctive
511. How are Verbs of *Willingness* or *Permission* usually construed? Have they ever any other construction? How is 'impero' sometimes construed?
512. What Verbs govern the Infinitive without an Accusative?
513. In what Case will a Predicative Adjective or Noun be when joined to an Infinitive Mood? Is the same Tense used in Latin as in English after 'Verbs of Wishing,' &c.?
514. What other Verbs govern the Infinitive?
516. How is the Infinitive used in Exclamations? Quote examples.
517. How do Historical Writers often use this Mood?
518. What circumlocution is used for the Future Infinitive? When is this especially the case?
520. How does the Participle express the Notion of the Verb? In what way is it chiefly used?
521. What case do Active Participles govern?
522. In what Participle is the Latin Verb deficient? What class of Verbs alone form a Perfect Participle? How is the lack of an Imperfect Participle Passive sometimes supplied?
523. What does the Imperfect Participle represent? What is often used in stead of it?
524. What does the Perfect Participle Active represent? In what Verbs only is it found? Name the principal Active Verbs which have a Perfect Participle with an Active sense.
525. What sense belongs to the Perfect Participle of some Deponents? Name the principal ones in which this is the case.

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- 526 In what two ways is the want of a Perfect Participle in other Verbs supplied?
527. What does the Future Participle Active denote? With what verb does it most frequently occur?
528. How is the Neuter of the Perfect Participle sometimes used?
530. How are Participles of times elegantly used in Latin?
531. What is the Gerund? In what Cases is it used? What often takes the place of the Nominative?
532. What construction have the cases of Gerunds? How only is the Accusative of the Gerund used?
- 533 Can the Gerund, like the verb, govern its proper case?
534. What does the Gerundive Participle signify? Name its various modes of construction. In what case is the Agent or Doer to be put?
535. If the Verb governs the Accusative

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537. For what is the Gerundive often used? When? What changes then take place? When is the Gerund to be preferred to the Gerundive?
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542. What are the two Supines in *um* and *u* properly?
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# ENGLISH-LATIN VOCABULARY.

## ABANDON.

### A

**abandon**, to, *omitto, omisi, omissum, 3* (Ex. 48); *desero, ad, ertum, 3*; *relinquo, liqui, lictum, 3*.

**abandoned, in life**, *scælestus, a, um*; *perditus, a, um*.

**abide**, to, *naŕneo, si, sum, 2*; *expecto, avi, atum, 1*: = *to abide by*, *sto, steti, statum, 1* (Ex. 28), with *abl.*

**ability**, = *power*, *pôteutia, ae, f.* = *talent, ingénium, i, n.*

**able**, *be to*, *possum, potui, posse, queo, quivi and ii, itum, 3*; *valeo, ui, itum, 2*.

**abode**, *dómus, us and i, f.*, *dómíclium, i, n.*

**aborigines**, *abórigines, am, c.*

**abound, or abound in, to**, *abundo, avi, atum, 1* (constructed with *ablative*).

**abounding in**, *abundans, tis* (with *abl.*).

**about**, = *concerning*, *dē, prep.*, or (rarely) *super, prep.*, with *abl.* *In point of time*, *circiter, adv.* or *prep.* = *around*, *ein a, circum, prep.* = *neatly*, *fēc, adv.*

**above**, *super, prep.*, with *acc. and abl.*; *supra, prep.*, with *acc.* *Of number*, *ultra, prep.* with *acc.*, also *adv.* *Adj., of place*, *superior, us.* *Of size*, *maior, us.*

**abroad**, *foris, adv.* After verbs of motion, *foras, adv.*

**absence**, *absentia, ae, f.*: *in his, her, absence*, *absens, tis.*

**abundance**, *abundantia, ae, f.*; *plurimus, a, um.* *In abundance*, *abunde, adv.*; *affatim* (Ex. 17), *adv.*

**abundant**, = *in abundance*, *affatim* (Ex. 36), *adv.* with *gen.*

**access**, *aditus, us, m.*

**accomplishment**, *ars, tis, f.*

**accord, of one's own**, *sponte* (prop. *abl.* of obsolete *spono, f.*).

## ADRUMETUM.

**accord**, to, = *to give*, *tribuo, ui, itum, 3*; *concēdo, cessi, cessum, 3*: = *to agree*, *congruo, ui, 3*; *convēnio, vēni, ventum, 4*.

**according to**, *secundum, prep.* with *acc.*

**account of, on**, *propter* (with *acc.*), *causā, ergō* (with *gen.*); *on our*, *nostram vicem*.

**accuse**, to, *accūso, avi, atum 1* (constr. with *acc.* of person and *gen.* of crime; or instead of the latter, a neut. pron. or *abl.* with *de*); *falsely*, *insimūlo, avi, atum, 1*.

**achieve**, to, *prōficiō, feci, factum, 3*.

**achievement**, *fācinus, oris, m.* *In plur.*, *res gestae, exploits.*

**Achilles**, *Āchilles, is, m.*

**acknowledge**, to, *agnosco, gnōvi, gnitum, 3* (*to recognise*); *fāteor, fassus, 2* (*to confess*).

**acquire**, to, *acquirō, quisivi, quisitum, 3*.

**acquit**, to, *libēro, avi, atum 1*; *absolvo, vi, litum, 1*.

**across**, *trans, prep.* with *acc.*

**act**, *factum, i, n.*; *act of kindness* (Ex. 42), *bénéficiūm, i, n.*

**act**, to, *fācio, feci, factum, 3*; *āgo, egi, actum, 3*.

**action**, *actio, onis, f.* *There is need of prompt action* (Ex. 28), *opus est mātūrē factō.*

**add**, to, *adjicio, jēci, jectum, 3*.

**address**, to, *allōquor, allōcūtus sum, 3*.

**adjure**, to, *oro, avi, atum, 1*; *obtestor, atus sum, 1*.

**admirable**, *admirābilis, e.*

**admire**, to, *miror, admiror, atus sum, 1*; *to admire greatly*, *magna in admirātione habeo, 2.* (Ex. 42.)

**admonish**, to, *mōneo* (*ad-mōneo*), *ui, itum, 2*.

**admonition**, *admōnitum, i, n.*, *In pl.*, *ea quae admōnētur.*

**adorn**, to, *orno* (*or exorno*), *avi, atum, 1*; *colo, ui, ultum, 3*.

**Adrumetum**, *Adrūmētum, i, m.*

## AGREEABLE.

**Aduatica**, *Aduātica, ae, f.*

**advance**, to, *prōgrēdiōr gressus sum, 3*; *to bring forward*, *affēro, attūli, allātum, 3*; *to advance battering-rams*, *āgere turres.*

**advantage**, *utilitas, atis, f.*; *to a man's advantage*, often *dat.* of person. (See Ex. 22).

**advantageous**, *commōdus, a, um*; *to be advantageous to a man*, *alicui utilitatē or fūsi esse, or expēdire.*

**advice**, *consillium, i, n.*

**Aedui**, *Aedul, orum, m.*

**Aegatian islands**, *Aegātes, ium, Insulae, arum, f.*

**Aegean Sea**, *Aegacum, iare.*

**Aelius**, *Aelius, i, m.*

**Aemilius**, *Aemilius, i, m.*

**Aeneas**, *Aenēas, ac, m.*

**Aeschylus**, *Aeschylus, i, m.*

**Aesop**, *Aesopus, i, m.*

**Aethalia**, *Aethālia, ae, f.*

**affair**, *res, ei, f.*; *negotium, i, n.*

**affection**, *cāritas, atis, f.*, *amor, oris, m.* *In pl.* *affectus, us, m.*

**affectionately**, *amantē, adv.*; *stūdiōsē, adv.*; *piē, adv.*

**affections**, *affectus, us, m.*

**affirm**, to, *affirmo, avi, atum, 1*.

**afraid**, to be, *vereor, itus, 2*; *timeo, ui, 2*.

**Africanus**, *Afrānius, i, m.*

**Africa**, *Africa, ae, f.*

**after**, *post, prep.* with *acc.*; also *adv.*

**afterwards**, *postea, adv.*

**again**, *iterum, adv.* [*ac-*

**against**, *contra, prep.* with *acc.*, *actas, atis, f.*

**age**, of proper, *māturus, a, um*.

**aged**, *senex, is* (Ex. 29), *m.*

**agitate**, to, *āgito, avi, atum, 1*; *mōvco, mōvi, mōtum, 2*; *trēpido, avi, atum, 1*.

**agree**, to, *pācisco, pactus sum, 3*; *together*, *convēnio, vēni, ventum, 4*; *congruo, ui, 3*; *it is agreed*, *constat.*

**agreeable**, *jucundus, a, um*

## AGREEABLY TO.

agreeably to, convēnienter, *adv.* with *dat.*

**Agricola**, Agrīcōla, *ae, m.*  
agriculture, agrīcultūra, *ae, f.*

**Agrirentum**, Agrīgentum, *l, n.* *Of Agrirentum (adj.).*  
**Agrirentinus**, *l, m.*

**ah**, ah! *interj.*  
**ahead**, ante, *adv.* (or *prep.* with *acc.*). To be ahead of, *sūperō*, *āvī*, *ātum, i.*

**aid**, auxiliium, *l, n.*; *ops*, *ōpis* (nom. obsol.); *plur.* *ōpes*, *um, f.*

**aid**, to, adjūvo, *āvī*, *ātum, i* (with *acc.*); auxiliōr, *ātus sum, i* (with *dat.*).

**aim at**, to, stūdeo, *uī, 2* (with *dat.*); *pēto*, *lvi* and *li*, *ītum, 3.*

**alacrity**, ālacritas, *ātis, f.*  
**alarm**, terror, *ōris, m.*; *timor*, *ōris, m.*

**alarm**, to, perterreo (exterreo), *uī*, *ītum, 2*; *commūveo*, *mōvi*, *mōtum, 2.*

**Alcibiades**, Alcībīades, *is, m.*

**Alexander**, *Ālexander*, *dri, m.*

**Alexandria**, *Ālexandria*, *ae, f.*

**alive**, vīvus, *a, um*; vīvens, *tis.*

**all**, omnis, *e.*  
**all at**, omnino, *adv.*

**alliance**, societas, *ātis, f.*; *amicitia*, *ae, f.*; *treaty of —*, *foedus* *ēris, n.*

**allow**, to, pātor, *passus sum, 3*; *permitto*, *isi*, *issum, 3*; *concedo*, *ssi*, *ssum, 3* (Ex. 43).

**ally**, socius, *i, m.*

**almost**, *prope, adv.*

**alone**, solus, *a, um*; *sinus*, *a, uni.*

**along**, per, *prep.* (gov. *acc.*).  
*Along with*, cum, *prep.* (gov. *abl.*).

**aloof**, *prōcul* (followed by *s* or *ab*), *adv.*

**Alps**, Alpes, *ium, f.*

**already**, jam, *adv.*

**also**, *etiam*, *et, conj.*

**altar**, *āra, ae, f.*

**although**, *etsi, conj.*; *quam, 2017.*

**always**, semper, *adv.*

**ambassador**, legatus, *i, m.*

**Ambiorix**, Ambīōrix, *lgis, m.*

**ambuscade**, insidiae, *arum, f.*

**amend**, to, emendo, *āvī*, *ātum, i.*

**amiable**, amābilis, *e.*

## APPLY.

**amicable**, amābilis, *e.*  
**amid** { *inter, prep.* (gov. *among* { *acc.*); *per, prep.* (gov. *acc.*).

**amount**, vis (not used in *gen.*); *acc. vīvī*; *abl. vī*; *plur. vīres, f.*

**Amplius**, Amplius, *i, m.*  
**amply**, largē, *adv.*; *amply* *enlōved* (Ex. 32), *lūcuples*, *ētis.*

**Anaximenes**, Anaxīmēnes, *lb, m*

**ancestors**, māiores, *um, m.*

**ancestral**, paternus, *a, um.*

**Anchises**, Anchises, *ae, m.*

**anchor**, ancōra, *ae, f.*

**ancient**, antiquus, *a, um*; *priscus*, *a, um*; *vētus*, *ētis*; *pristinus*, *a, um.*

**Ancus Martius**, Ancus, *i, Martins, i, m.*

**and**, et, atque, *ac* (p. 149).

**anger**, ira, *ae, f.*

**angry**, iratus, *a, um.*

**angry**, to be, irascor, *ātus sum, 3*; *succenseo*, *uī*, *ītum, 2.*

**Anicia**, Anicia, *ae, f.*

**animosity**, invidia, *ae, f.*

**animal**, animal, *ālis, n.*

**announcement**, nuntiūs, *i, m*; *on this announcement*, etc., *his nuntiātis.*

**annoying**, mōlestus, *a, um.*

**annoy**, to, vexo, *āvī*, *ātum, i*; *laedo*, *si*, *sum, 3*; *perturbo*, *āvī*, *ātum.*

**another**, alius, *a, ud*; *another of two*, alter, *ēra*, *ērūm.*

**answer**, to, respondeo, *di, sum, 2.*

**Antigonus**, Antīgōnus, *i, m.*

**Antioch**, Antiōchia, *ae, f.*

**Antiochus**, Antiōchus, *i, m.*

**Antipater**, Antīpāter, *ri, m.*

**Antônio**, Antōnius, *l, m.*

**anxious**, sollicitus, *a, um*; *anxius*, *a, um.*

**any**, = *any person* (indefinite), *quilibet*, *quīvis*; *any single person*, *quisquam*, *ullus.*

**anything**, *quidlibet*, *quidvis.*

**anywhere**, *ūlvīs.*

**Apelles**, Apelles, *is, m.*

**Apennine**, Apennīnus, *i, m.*

**Apollo**, Āpoīlo, *Inis, m.*

**appear**, to, appareo, *uī*, *ītum, 2*; = *to seem*, *videor*, *isus sum, 2.*

**appearance**, species, *ēi, f.*

**Appius**, Appius, *i, m.*

**apply**, to, incumbō, *cūbit, cūbitum, 3* (in *or ad rem, or rei*).

## ASIA.

**appoint**, to, creō, *āvī*, *ātum, i*; *praeficio*, *fēci*, *fectum, 3*; *constituo*, *uī*, *ūtum, 3*; *praepōno*, *pōsul*, *pōsitum, 3*; (of a dictator), *dico*, *xi*, *ctum, 3*; *pōno*, *pōsul*, *pōsitum, 3.*

**approach**, adventus, *ūs, m.*  
**approach**, to, accēdo, *cessi*, *cessum* (*acc.*, or *acc.* with *ad*); *3*; *advēnio*, *vēni*, *ventum, 4*; *appropinquo*, *āvī*, *ātum, i* (*dat.*, or *acc.* with *ad*); *advēto*, *āvī*, *ātum, i.*

**approve**, to, *prōbo*, *āvī* *ātum, i.*

**approved**, spectatus, *a, um.*

**apt**, optus, *a, um*; *idōneus*, *a, um.*

**Arcadia**, Arcādia, *ae, f.*

**Archimedes**, Archimēdes, *ls, m.*

**argument**, dispūtatio, *ōnis, f.*

**Ariovistus**, Ariovistus, *i, m.*

**arise**, to, *ōrior*, *ortus sum, 3* and *4*; = *to get up*, *surgo*, *surrexi*, *surrectum, 3.*

**Aristides**, Aristīdes, *is, m.*

**Aristippus**, Aristippus, *i, m.*

**arm**, brāchium, *i, n.*

**arm**, to, armo, *āvī*, *ātum, i.*

**armed**, armatus, *a, um.*

**armour**, arma, *ōrum, n.*

**arms**, arma, *ōrum, n.*

**army**, exercitus, *ūs, m.*, *acies*, *ēi, f.*; *agmen*, *Inis, n.*

**around**, circū, *circa, prep.* (gov. *acc.*).

**arouse**, to, excito, *āvī*, *ātum, i.*

**arrangements**, to make, *prōvideō*, *vidi*, *sum, 3* (foli. by *de*).

**arrival**, adventus, *ūs, m.*

**arrive at**, to, *advēnio*, *vēni*, *ventum, 4.*

**arrogance**, arrōgantia, *ae, f.*

**arrow**, sāgitta, *ae, f.*; *tēlum, i, n.*

**Arsaces**, Arsāces, *is, m.*

**art**, ars, *tis, f.*

**Artemisia**, Artēmīsia, *ae, f.*

**as**, *ut, conj.*; *qui after* the word *same*; *as much as*, *tantum . . . quantum*, etc.

**Ascanius**, Ascānius, *l, m.*

**ascertain**, to, intelligo, *lexi*, *lectum, 3*; *certior* *fio*, *factus sum.*

**ashamed**, to be, *pūdet*, *ult, 2*; with *acc.* of person and *gen.* of thing.

**Asia**, Āsia, *ae, f.*

ASK.

**acc̄i**, to, p̄to, ivi and ii, ūtum, 3 (acc. of thing; the person in *abl. gov.* by *ab, de*); r̄go, āvi, ātum, 1 (acc. of person, and also of the thing). = to make inquiry of, percontor, ātus sum, 1; quaero, sivi, situm, 3; interr̄go, āvi, ātum, 1.

**aspect**, fācies, ēi, f.  
**ass**, āsīnus, i, m.; āsellus, i, m., a little ass.  
**assail**, to, invādo, si, sum, 3; ingriūo, ui, 3.  
**assemblage**, concursus, ūs, m.

**assessment**, census, us, m.  
**assistance**, subsidium, i, n. To go to a man's assistance, auxillo ālicui pr̄ficiaci.

**assistant**, adj̄utor, ōris, m.; adj̄ūtrix, icis, f.

**association**, s̄ocietas, ātis, f.  
**assume**, to, assūmo, n̄pi, n̄pium, 3.

**Assyrian**, Ass̄yrius, a, um; as *subs.* Ass̄yrii, ōrum, m.  
**astray**, to go, ābarro, āvi, ātum, 1.

**at**, *ad, prep.* with *acc.* = near (at a place, see Ex. 15; at a price, see Ex. 21.)

at all, omnino, *adv.*  
at first, primo, *adv.*  
at last, tandem, *adv.*, ad post̄r̄mum (Ex. 29).

at length, d̄emum, *adv.*: then at length, tum d̄emum.

at most, summum (Ex. 14), *used adverbially.*

at once, extemplo, *adv.*; simul, *adv.*

**Athenian**, Āthēntensis, is.

**Athens**, Āthēnae, ārum, f.

**Atilius**, Atilius, i, m.

**Atridae**, Atridae, ārum, m.

**attack**, imp̄t̄us, ūs, m.

**attack**, to, imp̄t̄um fācio, foll. by in with *acc.* (Ex. 14); ād̄ōrior, ortus sum, 4.

**attempt**, to, cōnor, ātus, 1.

**attend**, to, ānimadverto, ti, sum, 3.

**attention**, to give, often āgo, ēgi, actum, 3 (Ex. 45).

**attentive**, attentus, a, um; intentus, a, um.

**Attica**, Attica, ae, f.

**Atticus**, Atticus, i, m.

**attract**, to, allicio, lexi, lectum, 3.

**attribute**, to, verito, verti, versum (acc. of thing, and dat. of person); do, dēdi, dātum, 1.

**Attus**, Attus, i, m.

**audacious**, audax, ācia.

BEAST.

**audacity**, audācia, ae, f.

**Augustus**, Augustus, i, m.

**author**, auctor, ōris, m.; scriptor, ōris, m. (*writer*).

**authority**, auctōritas, tātis, f.

**avarice**, āvāritia, ae, f.

**avaricious**, āvārus, a, um.

**avenge**, to, ulcisor, ultus sum, 3; vindico, āvi, ātum, 1.

**avert**, to, āverto, ti, sum, 3.

**await**, to, māneo, si, sum, 2.

**aware**, conscius, a, um.

**away**, far, longe gentium (Ex. 17).

**away**, to carry, abdūco, xi, ctum, 3.

**axe**, s̄cūris, is, f.

B

**Babylon**, Bāb̄ylon, ōnis, f.; the province of Babylon, Bāb̄ylōnia, ae, f.

**Babylon**, of or belonging to, Bāb̄ylōnicus, a, um.

**Bacchus**, Bacchus, i, m.

**back**, tergum, i, n.

**Bactrian**, Bactriānus, a, um.

**bad**, mālus, a, um; pr̄āvus, a, um (p. 109).

**baggage**, imp̄d̄imenta, ōrum, n.; without baggage, exp̄ditus, a, um.

**ball**, vād̄m̄ōnium, i, n.

**band**, mānus, ūs, f.

**band together**, to, conjūro, āvi, ātum, 1.

**banish**, to, expelio, p̄lli, pulsus, 3 (followed by *abl.* alone, or with *ex*).

**banished**, extorris, e (ex terrā), expulsus, a, um.

**bank**, ripa, ae, f.

**banquet**, convivium, i, n.; ēp̄ulae, ārum, f. (p. 80).

**barbarians**, barbāri, ōrum, m.

**barbaric**, barbāricus, a, um.

**barbarous**, barbārus, a, um.

**bare**, nūdus, a, um.

**barren**, st̄r̄ilis, e.

**base**, turpis, e.

**battering-ram**, āries, ētis, m.

**battle**, proellum, i, n., pugna, ae, f. (see p. 4).

**be**, to, sum, fui, esse.

**be without**, to, cāreo, ui, itum, 2 (with *abl.*).

**beam**, trabs, trābis, f.

**bear**, f̄ero, tāli, lātum, 3, irr.; p̄tior, passus sum, 3 (p. 57).

**beast**, bestia, ae, f.; bellua, ae, f. (see p. 14).

BEYOND.

**beat**, to, caedo, cidi enesum, 3.

**beauty**, pulchritūdo, inis, f.

**because**, quia, conj.; quod, conj.; — of, propter, *prep.* (gov. *acc.*).

**become**, to = be becoming, d̄ēcet, uit, 2 (with *acc.* and *inf.*); = to be made, fio, factus sum, 3. = be appointed, creor, ātus sum, 1.

**before**, antē, *adv.*

**beforehand**, antē, *adv.*

**beg**, to, p̄to, ivi and ii, itum, 3 (followed by *ab, de*); ōro, āvi, ātum, 1.

**beget**, to, p̄rio, p̄p̄eri, partum, 3.

**begin**, to, inc̄ipio, c̄ēpi, c̄ēptum, 3; inst̄tuo, ui, ūtum, 3; coepi and coeptus sum; *beginning of June*, Kālendae Jūniae.

**behind**, post, *prep.* (gov. *acc.*).

**behoves**, it, ōportet, nit, 2, *impers.*: with *acc.* and *inf.*

**belief**, fides, ēi, f.

**believe**, to, cr̄ēdo, d̄idi, d̄itum, 3 (with *dat.* of person).

**beloved**, as *subs.*, d̄eliciae, ārum, f.; as *adj.*, āmātus, a, um.

**below**, infra, *prep.* with *acc.* also *adv.*

**beneath**, infra, *prep.* with *acc.*, also *adv.*; subter, *prep.* (gov. *acc.* and *abl.*).

**beneficence**, b̄n̄ēf̄icentia, ae, f.

**benefit**, b̄n̄ēf̄icium, i, n.

**benefit**, to, j̄uvo, ūvi, ūtum, 1; adj̄uvo, 1; b̄n̄ēf̄acio, ic̄i, factum, 3.

**benignity**, b̄n̄ēignitas, ātis, f.

**beseech**, to, obtestor, ātus sum, 1.

**besides**, praet̄er̄eā, *adv.*

**besiege**, to, obsideo, ēdi, essum, 2; the besieged, obsessi ōrum, m.

**bespatter**, to, aspergo, si, sum, 3 (with *dat.* and *acc.*, or *acc.* and *abl.*)

**best**, optimus, a, um; all the best men, optimus quisque.

**bestow**, to, d̄ono, āvi, ātum, 1; tribuo, ui, ūtum, 3.

**betake oneself**, to, cor̄f̄ugio, ūgi, itum, 3 (followed by *ad*).

**better**, m̄llor, us; s̄ltus, *adv.* comp. of *satis*.

**better**, to be, praesto, sl̄ti, st̄itum, 3.

**between**, inter, *prep.* with *acc.*

**beyond**, ūtra, *prep.* with *acc.*; supra, *prep.* (gov. *acc.*)

BIB.	CARE, TO.	CHANGE.
bid, to, jābeo, juss. jus-sum, 2; impēro, āvi, ātum, 1. bill, libellus, 1, m. birā, āvis, is, c. birth, gēnus, ēris, n.; a man of high birth, nobilit gēnere nātus; a man of low birth, mīlo gēnere nātus. birth, by, nātu (abl. of absol. subs. nātus). blight, ūrēdo, Inis, f. blood, sanguis, Inis, m.; cruor, ōris, m. (p. 47). boast, to, jacto, āvi, ātum, 1; often followed by acc. of person; to make the same boast, klem glōriari. Bocchus, Bocchus, 1, m. body, corpus, ōris, n. Boeotia, Boeōtia, ac, f. Boii, Boii, ōrum, m. book, liber, ri, m.; cōdex, fcis, m. born, to be, nascor, nātus sum, 3. both, conj., et followed by another et, signifying "and"; — pron. ūterque, utraque, utrumque, both of two. bounds of moderation, mōdus, 1, m. in sing. (Ex. 9.) boy, puer, ēri, m. brass, aes, aeris, n. brave, fortis, e. bravely, fortiter, adv. bread, pānis, is, m. break, to, frango, frēgi, fractum, 3; infringo, frēgi, fractum (Ex. 9). breast, pectus, ōris, n. breeding, good, hūmānitas, ātis, f. brevity, brēvitas, ātis, f. bridge, pons, tis, m. briefly, brēviter, adv. bring, to, addūco, xi, ctum, 3; affēro, attūli, allātum, 3. bring about, to, faciō (efficio), feci, factum, 3; to be brought about, fieri. bring back, to, rēfēro, tūli, ātum, 3. bring forth, to, pārio, pēpēri, partum, 3. bring to pass, to, efficio, feci, factum, 3. bring up, to (= rear): ālo, ul, ālitum or alium, 3. Britain, Britānia, ae, f. brother, frāter, ris, m. Brundisium, Brundū-sium, 1, n. brute beast, pēcus, pē-cūds, f. Brutus, Brūtus, 1, m. build, to, construo, xi, ctum, 3; aedificō, āvi, ātum, 1.	building, aedificum, 1, n.; aedes, is, f. burden, ōnus, ēris, n. burden, to, ōnēro, āvi, ātum, 1. burial, sēpultūra, ae, f. burn, to, trans., incendio, di sum, 3; intrans., ardesco (ardeo), si, 2; flāgro, āvi, ātum, 1; dēflāgro, āvi, ātum, 1, to be burnt down. burst into, to, irrumpo, rūpi, ruptum, 3. bury, to, sēpēlio, ūvi, ultum, 1; hūmo, āvi, ātum, 1 (p. 134). bushel, mōdus, ii, m. business, nēgōtium, 1, n.; res, ēi, f. but, sed, conj.; autem, conj. butcher, to, trūcido, āvi, ātum, 1. buy, to, ēmo, ēmi, emptum, 3; mercor, ātus sum, 1. by, a or ab, prep. (gov. abl.) = near, juxta, adv. by and by, ōlim, adv. by means of, per, prep. (gov. acc.). by no means, haudquāquam, adv.	concern for, consōlo, ul, ultum 3 (with dat.); to care for, facio, or pendo, with acc. and gen. (Ex. 21). carefully, stūdiōsē, adv. carry, to, fēro, tūli, lātum, 3; gēro, gessi, gestum, 3; dūco, xi, ctum, 3 (Ex. 13). carry away, to, abducō duxi, ductum, 3. carry on, to, gēro, gessi, gestum, 3. carry out, to, exsequor, ctus sum, 3. = to finish, perficio, feci, ectum, 3. Carthage, Carthāgo, Inis, f. Carthaginian (subs.), Carthāginien-sis, is, m.; Poenus, 1. Carthaginian (adj.), Pū-nicus, a, um; Carthāginien-sis, e. case, causa, ae, f. Cassius, Cassius, 1, m. Cassivellaunus, Cassivel-launus, 1, m. cast away, to, abjicio, feci, factum, 3. cast forth, to, prōjicio, feci, factum, 3. Castor, Castor, ōris, m. catch at, to, capto (freq. of capio), āvi, ātum, 1. Catinne, Cātīlina, ae, m. Cato, Cāto, ōnis, m. cattle, pecus, ōris and ūdis, n. (not used in nom. and voc sing.). Catulus, Cātūlus, 1, m. Caturiges, Cātūriges, um, m. cause, causa, ae, f. cause, to, faciō, feci, factum, 3. cavalry, ēquites, um, m. cease, to, desto, stitī, stitum, 3. centre, mēdus, a, um; in; the centre, in mēdio, or mēdiā parte. Centrones, Centrōnes, um, m. century (a division of troops), centūria, ae, f.: (an age), saecūlum, 1, n. Ceres, Cēres, ēris, f. certain, certus, a, um; for certain, pro certo; a certain (person), quidam, quaedam, quoddam. certainly, prōfecto, adv. Chabrias, Chabrias, ae, m. chain, vinculum or vinctum 1, n. chance, pēriculum, 1, n. change, mutāto, ōnis, f., political change, res novae. change, to, mūto, āvi, ātum, 1; convertō, ti, sum, 3.

## C

Caere, Caere, is, n.  
Caesar, Caesar, āris, m.  
Caius, Cāius, 1, m.  
calamity, cālūmitas, ātis, f.  
call, to, appello, āvi, ātum, 1.  
call together, to, convōco, āvi, ātum, 1.  
call to mind, to, rēcordor, ātus sum, 1.  
call to witness, to, testor, ātus sum, 1.  
Calvisius, Calvisius, 1, m.  
camp, castra, ōrum, n. pl.  
Campanians, Campāni, ōrum, m.  
can, possum, pōtui, posse; queo, quivi, 4.  
Canjus, Canius, 1, m.  
Caninius, Canīnus, 1, m.  
Cannae, Cannae, ārum, f.  
Canusium, Canīnium, 1, n.  
capable, cāpax, ācis; of enduring, pātiens, tis.  
capital (subs.), cāput, Itis, n.  
capital (adj.): cāpitālis, e.  
capitol, cāpitōllum, 1, n.  
captive, captivus, a, um.  
Capua, Cāpua, ae, f.  
carcass, cadāver, ēris, n.  
care, cūra, ae, f.  
care, to, = to take care of, cūro, āvi, ātum, 1. = to have

## CHARACTER.

character, persōna, *ae. f.*  
 characteristic, prōprius, *a. um.*  
 charge, = *an attack*, impētus, *ūs, m.* = *an accusation*, crimen, *Inls. n.*  
 charge, to (of troops), impētum faciō, fēci, factum, *3*; foll. by *in* and *acc.*  
 Charidemus, Chāridēmus, *l, m.*  
 chariot, vēhicūlum, *l, n.*  
 Charles, Cārōlus, *l, m.*  
 check, to, tēneo, *ul, tum, 2*; rētinēo, *ul, entum, 2*; rēprimō, *essi, essum, 3.*  
 cheerfully, laetē; laetus, *a, um* (*adj. agreeing with subject*).  
 cheese, cāsēus, *l, m.*  
 cherish, to, cōlo, *ul, cultum, 3.*  
 chief, princeps, cīpis (*subs.*); summus, *a, um.*  
 child, infans, *tis, c.* Children, libērī, ōrum, *m.*  
 choose, to, dēligō, lēgi, lectum, *3.*  
 Christ, Christus, *l, m.*  
 Christian, Christiānus, *a, um.*  
 Cicero, Cīcēro, ōnis, *m.*  
 Cilicia, Cīlicia, *ae. f.*  
 Cimbri, Cīmbri, ōrum, *m.*  
 Cimon, Cīmon, ōnis, *m.*  
 circuitous route, circuitus, *ūs, m.*  
 citadel, arx, *cis, f.*  
 citizen, civis, *is, c.*  
 city, urbs, *is, f.*  
 civil, civilis, *e.*  
 clad, see to CLOTHE.  
 class, gēnus, ōris, *n.*  
 clearness, perspicūtas, *ātis, f.*  
 clemency, bōnitas, *ātis, f.*  
 climb over, to, sūpervādō, *si, sum, 3.*  
 ciime, coelum, *l, n.*  
 close, = *end*, extrēmus, *a, um*, *close of the day*, extrēmum diēi (see *St. Gr. §343*); finis, *is, m.*  
 clothe, to, āmficio, fēci, factum, *4*; induo, *ni, ūtum, 3.*  
 cloud, nūbes, *is, f.*  
 coast, ōra, *ae, f.*; littus, *ōris, n.* (*p. 33*).  
 Codrus, Codrus, *l, m.*  
 Coelius, Coellus, *i, m.*  
 Coeparius, Coeparius, *i, m.*  
 coffer, arca, *ae, f.*  
 coin, to, signo, *āvi, ātum, 1*; coloco, signātus.  
 cold, gēlidus, *a, um*; frīgīdus, *a, um.*  
 colleague, collēga, *ae, m.*

## COMPASSIONATE.

collect, compāro, *āvi, ātum, 1.*  
 colonist, cōlōnus, *l, m.*  
 colour, cōlor, ōris, *m.*  
 combat, certāmen, *Inls, m.*  
 come, to, vēnio, vēni, ventum, *4*; pervēnio, vēni, ventum, *4.*  
 come off, to, discēdo, *essi, essum, 3* (*us conqueror*), sūpērior discēdo, *cessi, cessum, 3.*  
 come out, to, excēdo, *essi, essum, 3* (*followed by abl. or abl. with prep. de, e, ex*).  
 come out to meet, to, obviam eo, *ivi and ii, itum, 4.*  
 come to pass, to, fio, factus sum, *3.*  
 come upon, to, invādō, *vāsi, vāsum, 3.*  
 come up to, to, accēdo, *essi, essum, 3.*  
 command, impērium, *l, n.*; imperātum, *l, n.*; Jussum, *l, n.*  
 command, to, impēro, *āvī, ātum* (*with dat.*), *1.*  
 commander, impērātor, *ōris, m.*  
 commence, to, incipio, cēpi, ceptum, *3* (*of a battle*), committo, *isi, issum, 3.*  
 commencement, inīitium, *l, n.*  
 commentary, commentārius, *i, m.* (also *um, l, n.*)  
 commissariat, res frūmentāria.  
 commit, to, = *to do*, faciō, fēci, factum, *3.*  
 commodious, commōdus, *a, um* (*convenient*), magnus, *a, um.*  
 common, commūnis, *e* (*shared with*).  
 common-folk, plebs, plēbis, or plēbes, *ei, f.*; vulgus, *l, m.* and *n.* (*p. 11*).  
 commonwealth, civitas, *ātis, f.*; respublica, rēpublicae, *ae, f.*  
 commotion, tūmultus, *ūs, m.*  
 communicate, to, comunico, *āvi, ātum, 1.*  
 companion, cōmes; Itis, *c.*; socius, *i, m.*; sōdālis, *is, m.* (*p. 3*).  
 compare, to, compāro, *āvi, ātum, 1*; confēro, *tūli, collātum, 3.*  
 comparison, compārātio, *ōnis, f.*; collātio, *ōnis, f.*  
 compassion, misēricordia, *ae, f.*  
 compassionate, misēricors, *dis.*  
 compassionate, to, misē-

## CONSIDERATION.

reor, Itus sum (*with gen.*), *2*; misēror, *ātus sum* (*with acc.*).  
 compel, to, cōgo, cōēgi, cōactum, *3.*  
 complain, to, quērō, questus sum, *3.*  
 complaint, quērēla, *ae, f.* *To make no complaint*, nihil quēri.  
 compose, to, compōno, pōsui, *itum, 3*; fingo, *finxi, fectum, 3*; = *to appease*, sēdo, *āvī, ātum, 1.*  
 comprehend, to, = *to comprise*, continēo, *ul, entum, 2*; comprehendo, *di, sum, 3.*  
 compulsion, by (= *being compelled*), cōactus, *a, um.*  
 compute, to, nūmēro, *āvi, ātum, 1.*  
 conceal, to, abdo, *didi, ditum*; *to conceal the moon*, lūnam abdere; cēlo, *āvī, ātum, 1* (*with double acc.*).  
 concealed, to be, = *lie hid*, lāteo, *ul, itum, 2.*  
 concerning, de, *prep. with abl.*  
 concerns, it, intērest, fuit (*impers. with gen.*). *It — me, you, meā, tuā, interest.*  
 concern, to, mōveo, mōvī, mōtum, *2.*  
 condemn, to, condēno dauno, *āvī, ātum.*  
 condition, conditio, *ōnis, f.*  
 conduct, to, = *to carry on*, gēro, gessi, gestum, *3.* = *to lead*, dūco, *xi, ctum, 3.*  
 confess, to, fāteor, fassus sum, *2*; confiteor, fessus sum, *2.*  
 confine, to, claudio, *si, sum, 3*; includō, *si, sum, 3.*  
 confusion, perturbātio, *ōnis, f.*  
 congratulate, to, grātulor, *ātus sum, 1*; grātor, *ātus sum, 1.*  
 conquer, to, vincō, vici, victum, *3*; sūpēro, *āvī, ātum, 1.*  
 conqueror, sūpērior, *ōris.*  
 consciousness, conscientia, *ae, f.*  
 consecrate, to, consecro *āvī, ātum, 1*; dēdico, *āvī ātum, 1.*  
 consider, to, dūco, duxi ductum, *3*; pūto, *āvī, ātum, 1*; arbitror, *ātus, 1* (*p. 6*); = *to contemplate*, considēro, *āvī, ātum, 1.*  
 considerable (quantity), ālquantum (*with gen.*).  
 consideration, = *regard*, respectus, *ūs, m.* = *reputation*, fama, *ae, f.*; existivātio *ōnis, f.*

## CONSIDIUS.

**Considius**, *Considius*, i. m.  
**consign**, to, tradō. iiii.  
*sum*, 3.  
**consist**, to, consisto, stitū,  
*stittum*, 3.  
**consolation**, solāctium, i. n.  
**consonant**, consonāns, tis, f.  
**conspiracy**, conjūrātio,  
*ōnis*, f.; insidiāe, ārum, f.  
**constant**, assiduus, a, um.  
**construct**, to, a *moat*, fossam dico, xi, ctum, 3.  
**consul**, consul, ūlis, m.  
**consular**, consularis, e.  
**consulship**, consullātus,  
*ūs*, m.  
**consult**, to, consūlo, ui,  
*ultum*, 3 (with *acc.*; with *dat.*  
*to consider a man's interests*).  
**consultation**, consullātio,  
*ōnis*, f.; to hold a consultation,  
*consūlo*.  
**consume**, to, consūmo,  
*npsi*, nptum, 3.  
**contain**, to, contineo, ni,  
*entum*, 2; cāpio, cēpi, captum,  
 3.  
**content**, contentus, a, um  
 (with *abl.*)  
**contention**, contentio,  
*ōnis*, f.  
**contest**, to maintain a,  
*certo*, āvi, ālum, 1.  
**continual**, perpētuis, a,  
 um.  
**contrary**, contrārius, a,  
 um; contra, *prep.* (*gov. acc.*).  
**control**, to, impēro, āvi,  
*ātum*, 1.  
**convene**, to, indico, xi,  
*ctum*, 3.  
**convenient**, opportūnus, a,  
 um; convēniens, tis; commō-  
 dus, a, um.  
**conversation**, sermo, ōnis,  
 m.; colloquium, i. n.  
**convey**, to, trāŋcio, jēci,  
*jectum*, 3.  
**convict**, to, arguo, ni, ūtum,  
 3; convinco, vici, victum, 3.  
**cook**, to, cōquo, xi, ctum, 3.  
**cover**, to, tēgo, xi, ctum, 3.  
**Corinth**, Cōrīnthus, f.  
**corn**, frūmentum, i. n.; tritū-  
 ctum, i. n. (*wheat*).  
**corner**, angūlus, i. m.  
**correct**, to, corrigo, rexi,  
*rectum*, 3.  
**Corsica**, Corsica, ae, f.  
**cothurnus**, cōthurnus,  
 m.  
**Cotta**, Cotta, ae, m.  
**council**, concilio (shortened  
 from conventio, con venio),  
*ōnis*, f.  
**counsel**, consilium, i. n.  
 (p. 46).

## CURIO.

**country**, = *lands*, agri,  
*ōrum*, m.; opp. to *town*, rus,  
*rūris*, n.; *native country*, pā-  
 tria, ae, f. (p. 42), *country of*  
*the Veneti* (Ex. 15), Vēnētū,  
*ōrum*, m.  
**courage**, virtus, ūtis, f.  
**course**, cursus, ūs, m.; iter,  
*itineris*, n.  
**courteously**, cōmiter, adv.;  
*urbānē*, adv.  
**covet**, to, appēto, ivi and  
 ii, ūtum, 3.  
**covetous**, cūpidus, a, um.  
**craft**, i. e. a *skilled trade*,  
*ars*, tis, f.  
**cram**, to, rēpio, ēvi, ētum,  
 2; impio, ēvi, ētum, 2; rēfēr-  
 cio, si, tum, 4.  
**Crassus**, Crassus, i. m.  
**create**, to, creō, āvi, ātum,  
 1; faciō, feci, factum, 3.  
**creature**, ānimans, ntis,  
 n.; ānimal, ālis, n.  
**creep**, to, rēpo, psi, ptum,  
 3; to — upon, or over, obrēpo,  
 psi, ptum, 3.  
**Cremona**, Crēmōna, ae, f.;  
*alj. Crēmōnēnsis*; *battle of Cre-*  
*mona*, proellum Cremonense.  
**crime**, flagitium, i. n.  
**Crispinus**, Crispinus, i. m.  
**cross**, to, transeo, ii, ūtum,  
 4; transcendō, di, sum, 3 = to  
*conduct over*, transdūco, xi,  
*ctum*, 3.  
**cross-over**, to, trans-  
 grēdor, gressus sum, 3.  
**Crotona**, people of, Crō-  
 tōnīenses, ūm, m.; Crōtō-  
 nātāe, ārum, m.  
**crowd**, turba, ae, f.  
**crown**, cōrōna, ae, f.; diā-  
 dēma, ūtis, n.  
**cruel**, crūdēlis, e; saevus, a,  
 um.  
**cruelly**, crūdēliter, adv.  
**cruelty**, crūdēlitas, ātis, f.;  
*saevitia*, ae, f.  
**crush**, to, obtēro, trivi,  
*tritum*, 3.  
**cry**, to, = to weep, piōro, āvi,  
*ātum*, 1.  
**cry out**, to, ciāmo, āvi,  
*ātum*, 1.  
**cube**, cūbitum, i. n.  
**culprit**, reus, i. m. (*a person*  
*who is on trial*); nōcens, tis  
 (*one actually guilty*, see p. 3).  
**cultivate**, to, cōlo, ui,  
*cultum*, 1.  
**cultivation**, cultus, ūs, m.  
**Cuma**, Cūmae, ārum, f.  
**cure**, to, mēdeor, 2 (with  
*dat.*; cūro, āvi, ātum (with  
*acc.*; to treat, take care of).  
**Curio**, Cārio, ōnis, m.

## DERP.

**custom**, consuetūdo, iudā-  
 f.; mos, mōris, m.  
**customary**, ūsūtātus, a, um  
**cut off**, to, intercēdo;  
*si*, sum, 3.  
**Cyrus**, Cūrus, i. m.

## D

**Daedalus**, Daedāius, i. m.  
**daily**, quōtidie, adv.; in  
*dies*. Adj. diurnus, a, um;  
 quōtidianus, a, um.  
**Damasippus**, Dāmāsippus,  
 i. m.  
**Damocles**, Dāmōcles, is, m.  
**Damoetas**, Dāmōetas, ae, m.  
**dancer**, saltātor, ōris, m.;  
 saltātrix, icis, f.  
**danger**, pēricūm, i. n.;  
 discrimen, inis, n.  
**dangerous**, pēriculōsus, a,  
 um; asper, ēra, ērum (Ex. 33).  
**Danube**, Dānābius, i. m.  
**dappled**, vārius, a, um.  
**dappled skin**, vāriētās  
 ātis, f. (Ex. 33).  
**dare**, to, audeo, sus sum, 2.  
**Darius**, Dārius, i. m.  
**dark**, āter, atra, atrum;  
 tēnebrosus, a, um.  
**daughter**, filia, ae, f.  
**dauntless**, firmus, a, um.  
**day**, dies, ēi, m. and f.; in  
 pl. only m.  
**day-break**, prima lux,  
*lucis*, f.  
**day, by**, interdiu, adv.  
**dear**, cārus, a, um; āmicus,  
 a, um.  
**death**, mors, tis, f.; (poet.)  
 lētum, i. n.; violent, nex, nēcis,  
 f. (p. 8).  
**Decemviri**, Dēcēmviri,  
*ōrum*, m.  
**decide**, to, dēcerno, crēvi,  
*crētum*, 3; iudico, āvi, ātum.  
*It is decided*, placet (Ex. 58).  
**decisive contest**, acri-  
 men, inis, n.  
**declare**, to, dēcīaro, āvi,  
*ātum*, 1; rēnūtio, āvi, ātum,  
 1—a *person*, a *consul*, or *other*  
*magistrate*.  
**decline**, dārecto, āvi,  
*ātum*, 1.  
**decree**, consultum, i. n.  
**decree**, to, dēcerno, crēvi,  
*crētum*, 3.  
**deed**, factum, i. n.; gestum,  
 i. n.; factus, ōris, n. (*a bold*  
*deaving* —).  
**deem**, to, dūco, xi, ctum, 3.  
**deep**, altus, a, um; prōfund-  
 us, a, um.



## DEFEAT.

defeat, clādes, is, *f.*; adversa pugna, *ae. f.*  
 defence, praesidium, *i. n.*;  
 dēfensio, ōnis, *f.*  
 defend, to, dēfendo, di, sum, 3; tuor, itus sum (p. 40).  
 defender, dēfensor, ōris, *m.*;  
 vindex, icis, *m.*  
 degree, grādus, ūs, *m.*  
 Deioceus, Deioceas, is, *m.*  
 delay, mōra, *ae. f.*  
 delay, to, cunctor, ātus, *i.*;  
 mōror, ātus sum, *i.*  
 deliberate, to, consūlo, ul, ultum, 3.  
 deliberation, (often) *perf. part. neut.* of consūlo. See Ex. 28.  
 delight, to, dēlecto, āvi, ātum, *i.*;  
 jūvo, jāvi, jūtum, *i.*  
 deliver, to, do, dēdi, dātum, *i.*;  
 reddo, didi, ditum, 3;  
 a speech, hābeo, ui, itum, 2.  
 demand, to, posco (dēposco), pōscoi, pōsitum, 3;  
 hāgitō, āvi, ātum, *i.*;  
 postūlo, āvi, ātum, *i.*  
 Demosthenes, Dēmosthēnes, is, *m.*  
 deny, to, nēgo, āvi, ātum, *i.*  
 depart, to, dēcēdo, cessi, cessum, 3 (from *life, vitā, or e vitā, concedo*).  
 departure, dēcessus, ūs, *m.*  
 deprived, prāvus, *a. um.*  
 deprive, to, privo, āvi, ātum, *i.* (with *abl.*).  
 desert, sōlitudo, *Inls. f.*  
 desert, to, dēsēro, ul, ertum, 3.  
 deserter, transfiga, *ae. c.*  
 deserve, to, mēreor, meritus sum, 2; or mēreo, ui, itum, 2.  
 deserved, mēritus, *a. um.* justus, *a. um.*  
 deservedly, mērito, *adv.*  
 design, consilium, *i. n.*  
 designedly, prūdēns, tis (pro video).  
 desirable, cūpiendus, *a. um.*  
 desire, cupiditas, ātis, *f.*  
 desire, to, = to aim at, studeo, ui, 2 (with *dat.*); cūplo, ivi and ii, itum, 3; dēsīdēro, āvi, ātum, *i.*  
 desist, to, dēsisto, stīti, stītum, 3.  
 despatch, to = send, mitto, misi, missum, 3; dimitto, isi, issum, 3.  
 despise, to, sperno, sprēvi, sprētum, 3; aspernor, ātus sum, *i.*  
 destine, to, destinō, āvi, ātum, *i.*  
 destitute of, expers, tis.

## DISORDER.

destroy, to, diruo, ul, ātum, 3; dēleo, ēvi, ētum, 2.  
 destruction, exitum, *i. n.*  
 destructive, perniciosus, *a. um.*  
 deter, to, dēterreo, ui, itum, 2.  
 determine, to, stātuo, ui, ātum, *i.*  
 determination, prōpōsitum, *i. n.*; consiliūm, *i. n.*  
 detestable, dētestābilis, *e.*  
 devastate, to, vasto, āvi, ātum, *i.*  
 Diana, Dlāna, *ae. f.*  
 dictator, dīctātor, ōris, *m.*  
 die, to, mōrior, mortuus sum, 3; for other words, see Synonyma, p. 27.  
 difference, distantia, *ae. f.*  
 different, diversus, *a. um.*;  
 ālius, *a. um.*  
 difficult, difficilis, *e.*  
 difficulty, difficultas, ātis, *f.*;  
 labor, ōris, *m.*; with *difficultly* (Ex. 51), vix, aegrē, *adv.*  
 dig out, to, effodio, fōdi, fossum, 4.  
 dignity, hōnor, ōris, *m.*;  
 dignitas, ātis, *f.*  
 diligence, dīligentia, *ae. f.*  
 diminish, to, mīnno, ui, ūtum, 3.  
 dine, to, coeno, āvi and ātus sum, ātum, *i.*  
 Dion, Dion, ōnis, *m.*  
 Dionysius, Diōnysius, *i. m.*  
 dip, to, imbuo, ui, ātum, 3;  
 tinguo, or tingo, xi, nctum.  
 direct, to, rēgo (dirigo), rexi, rectum, 3.  
 direction, = quarter, rēgō, ōnis, *f.*;  
 route, iter, itinēris, *n.*  
 disagreeable, mōlestus, *a. um.*;  
 ingrātus, *a. um.*  
 disaster, clādes, is, *f.*;  
 incommōdum, *i. n.*  
 discern, to, cerno (no *perf.* in this sense), 3; video, vidi, vīsum, 2.  
 discharge, to, fungor, functus sum, 3 (gov. *abl.*).  
 discipline, disciplina, *ae. f.*  
 discourse, sermo, ōnis, *m.*  
 discourse, to, dīssēro, ui, ertum, 3.  
 discover, to, invēno, vēni, ventum, 4; rēperio, pēri, per-tum, 4.  
 disease, morbus, *i. m.*  
 disgraceful, turpis, *e.*;  
 foedus, *a. um.*  
 dishonelled, sōlūtus, *a. um.*  
 dishonesty, fraus, dīs, *f.*  
 dislike, to, āversor, ātus, *i.*  
 disorder, = disease morbus, *i. m.*

## DRINK.

disparage, to, dētrāho, traxi, tractum, 3 (with *de ai d abl.*).  
 disperse, to, dispergo, si, sum, 3; dīsjicio, jēci, jectum, 3.  
 displeasing, ingrātus, *a. um.*  
 dispose, to, dispōno, pōsui, pōsitum, 3.  
 disposed, to, prōpensus, *a. um.*, ad (with *acc.*)  
 disposition, ingēntum, *i. n.*  
 disprove, to (Ex. 61), tollo, sustūll, sublātum, 3.  
 dissembel, to, dīssimūlo, āvi, ātum, *i.*  
 distance, distantia, *ae. f.*  
 distance, at a, prōcul, *adv.*  
 distant, distans, tis.  
 distant, to be, absum, fui, esse.  
 distinguish, to, discerno, crēvi, crētum, 3; distinguo, nxi, nctum, 3.  
 distinguished, ēgrēgius, *a. um.*;  
 singularis, *e.*;  
 cīarus, *a. um.*;  
 illustris, *e.* (p. 27).  
 district, plāga, *ae. f.*;  
 rēgio, ōnis, *f.*  
 disturb, to, turbo, āvi, ātum, *i.*;  
 permōveo, mōvi, mōtum, 2.  
 disturbance, mōtus, ūs, *m.*;  
 perturbāto, ōnis, *f.*  
 disturbed, permōtus, *a. um.*  
 ditch, fossa, *ae. f.*  
 divide, to, dīstrībuo, ni, ūtum, 3.  
 divinity, nūmen, Inis, *n.*  
 division, divisio, ōnis, *f.*;  
 distribūtio, ōnis, *f.*;  
 in-three-divisions, tripartīto, *adv.*  
 do, to, fācio, feci, factum, 3.  
 doctor, mēdicus, *i. m.*  
 dog, cānis, is (gen. plur. um), *c.*  
 Dolabella, Dōlābella, *ae. m.*  
 dominion, impēriūm, *i. n.*  
 door-post, postis, is, *m.*  
 door, porta, *ae. f.*  
 doubt, dūbitātio, ōnis, *f.*;  
 without doubt, certē, *adv.*  
 doubt, to, dūbito, āvi, ātum, *i.*  
 doubtful, dūbius, *a. um.*  
 dower, dos, dōtis, *f.*  
 down, de, *prep.* (gov. *abl.*).  
 downfall, ruina, *ae. f.*  
 downwards, prōnus, *a. um.*  
 drag, to, trāho, xi, ctum, 3.  
 dread, formīdo, Inls, *f.*  
 dream, somnium, ūi, *n.*;  
 sonnus, *i. m.* (Ex. 18).  
 dress, hābitus, ūs, *m.*;  
 cultus ūs, *m.* (p. 69); ornātus, ūs, *m.*  
 drink, potio, ōnis, *f.*;  
 pōtus, ūs, *m.* (p. 5).

## DRINK.

drink to, bibo, bibi, bibi-  
tum, 3; puto, avi, atum, 1.  
drive, to, ago, egi, actum, 3.  
drive away, to, depello,  
pelli, pulsum, 3.  
drive out, to, pello, pelli,  
pulsum, 3.  
drop, gutta, ae, *f.* stilla,  
no. *f.*  
due, debitus, a, um.  
dumb, mutus, a, um.  
Dumnorix, Dumnōrix, Igis,  
*m.*  
duty, officium, 1, *n.*  
dwell, to, habito, avi, atum  
1; incolō, ui, ultum, 3.

## E

Each, uterque, utrūque,  
utrumque.  
eager, cupidus, a, um.  
eagerly, cupide, *adv.*  
eagerness, studium, 1, *n.*  
eagle, aquila, ae, *f.*  
early, maturus, a, um; *adv.*  
matūre.  
earnestly, vehementer,  
1, *adv.*; magnopere, *adv.*  
earnestness, studium, 1,  
*n.*; ardor, oris, *m.*; contentio,  
ōris, *f.*  
earth, terra, ae, *f.*; tellus,  
avis, *f.*; solum, 1, *n.*  
easily, facillē, *adv.*  
east, oriens, ris, *m.*; east-  
wind, Eurus, 1, *m.*  
easy, facilis, e.  
educate, to, edūco, avi,  
atum, 1; erūdō, ivi, atum, 1,  
4 (p. 29)  
effect, to, efficio, feci, fec-  
tum, 3.  
effort, cōnātus, ūs, *m.*; nis-  
us, ūs, *m.*  
egg, ovum, 1, *n.*  
Egypt, Aegyptus, 1, *f.*  
Egyptian, Aegyptus, a, um.  
eight, octo (*indecl.*)  
either . . . or, aut . . . aut,  
*conj.*; vel . . . vel, *conj.*  
elapse, to, praeterco, II,  
Itum, 4; procedo, cessi, ces-  
sum, 3.  
elect, electus, a, um; desig-  
natus, a, um (Ex. 37).  
elect, to, eligo, exi, ectum, 3.  
elephant, elephāntus, 1, *m.*  
elocution, dictio, ōnis, *f.*;  
elocuentia, ae, *f.*  
elocution-master, elō-  
quentiae māgister.  
eloquence, elōquentia, ae,  
*f.*; facundia, ae, *f.*  
eloquent, disertus, a, um;  
elocuens, tis.  
else (*adv.*), aliter

## EQUAL

elude, to, effugio, fugi, fu-  
gitum, 3; elūdo, si, sum, 3;  
falso, fēfelli, falsum, 3 (p. 18).  
eminent, grāvis, e.  
eminent to be, emineo,  
ui, 2.  
emperor, Impērator, is, *m.*;  
princeps, cipis, *m.*  
empty, vācuus, a, um; vā-  
uus, a, um, *idle, worthless.*  
enact, to, edico, xi, ctum,  
3; decerno, crēvi, crētum, 3.  
encamp, to, consido, edi,  
essum, 3.  
encourage, to, hortor, atus  
sum, 1; confirmo, avi, atum, 1.  
end, exitus, ūs, *m.*  
end, to, finio, ivi, itum, 4;  
conficio, feci, factum, 3.  
endless, perpētus, a, um.  
endow, to, dōto, avi,  
atum, 1.  
endowed, praeditus, a, um  
(with *abl.*)  
endue, to, instruo, xi, ctum,  
3; orno, avi, atum, 1.  
endure, to, patior, passus  
sum, 3.  
enduring (*adj.*), perpētus,  
a, um.  
enemy, hostis, is, *m.*; Inim-  
icus 1, *m.* (p. 21).  
engage, to, congrēdor, essus  
sum (followed by cum), engage  
in battle, committo, misi, mis-  
sum, 3 (with proelium); cā-  
pesso pugnā (Ex. 27).  
engagement, proelium, 1,  
*n.*; pugna, ae, *f.*  
enjoin, to, injungo, xi, ctum,  
3 (with *dat.* of person).  
enjoy, to, fruor, fructus and  
fructus sum, 3 (with *abl.*).  
enjoyment, vōluptas, atis,  
*f.*; delectatio, ōnis, *f.*; gaudi-  
um, 1, *n.*  
enough, sātis, *adv.*  
entangled, to get, Inhae-  
reo, haesi, haesum, 2.  
enter, to, intro, avi, atum, 1.  
enter on, to, inco, II,  
Itum, 4.  
enterprise, inceptum, 1, *n.*;  
cōnāta (*neut. pl.*) (Ex. 62).  
entire, tōtus, a, um; intēger,  
gra, graui; ūniversus, a, um.  
entirely, omnino, *adv.*,  
prorsus, *adv.*  
entrust, to, crēdo, didi,  
ditum, 3; committo (permittere),  
misi, missum, 3.  
envoy, orator, ōris, *m.*  
Ephesian, Ephēsius, a, um.  
Epicurus, Epicūrus, 1, *m.*  
equal, aequalis, e; aequus,  
a, um; par, paris (p. 51).

## EXCEPT, TO.

equip, to, lustruo, xi, ctum  
3; orno, avi, atum, 1; armō,  
avi, atum, 1.  
equites, equites, um, *m.*  
equity, aequitas, atis, *f.*,  
aequum, 1, *n.*  
erect, erectus, a, um; sub-  
limis, e.  
erect, to, erigo, rexi, rec-  
tum, 3.  
Eretria, Ērētria, ae, *f.*  
escape, exitus, ūs, *m.*  
escapes me, praeterit (*im-  
pers.*) with *acc.* (It escapes me,  
me fugit, me fallit.)  
escape, to, refugio, fugi,  
fugitum, 3.  
especially, praesertim,  
*adv.*; praecipue, *adv.*; with  
superl., ūnus, a, um (Ex. 14).  
establish, to, instituo  
(statio), ui, atum, 3; confir-  
mo, avi, atum; loco, avi,  
atum, 1.  
esteem, to, cōlo, ui,  
ultum, 3; to esteem highly, in  
magno hōnōre habeo (Ex. 42)  
= to think, existimo, avi,  
atum, 1.  
estimate, to, aestimo, avi,  
atum, 1; habeo, ui, Itum, 2;  
dūco, xi, ctum, 3; existimo,  
avi, atum, 1.  
Etruria, Etrūria, ae, *f.*  
Eurōtas, Eurōtas, ae, *m.*  
Euphrates, Euphrātes, is,  
*m.*  
even, etiam, *conj.*; vel,  
*conj.*  
evening, vesper, ōris and 1,  
*m.*  
ever, unquam, *adv.* for ever,  
in aeternum; semper (*always*),  
*adv.*  
every, omnis, e; quisque,  
quaeque, undique and quidque.  
everybody, omnis, e; ūnus-  
quisque.  
everything, omnia, tum,  
*n. pl.*  
evident, manifestus, a, um;  
clārus, a, um.  
evident, to be, appāreo,  
ni, 2; in aperto esse (p. 114).  
evil (*subs.*), mālum, 1, *n.*;  
(*adj.*) mālus, a, um.  
exactly, often Ipse in agree-  
ment with noun.  
exceed, to, excēdo, cessi,  
cessum, 3; sūpēro, avi, atum, 1.  
excellence, praestantia, ae,  
*f.*; virtus, ūtis, *f.*  
excellent, excellens, tis.  
except, praeter, *prep.* (gov.  
*acc.*).  
except, to, excipio, ēpi,  
eptum.

## EXCEPTION.

exception, without, ad  
 erum.  
 exchange, to, commūto,  
 ūvi, ātum, 1; inter se dāre  
 (Ex. 58.)  
 excite, to, excito, āvi,  
 ātum, 1; mōveo, mōvi, mōtum, 2.  
 exclude, to, excludo, si,  
 sum, 3.  
 executioner, carnifex, ūcis,  
 m.  
 exempt, immūnis, e.  
 exempt, to, eximio, ēmi,  
 mptum, 3; absolvo, vi,  
 ūtum, 3.  
 exercise, to, exerceo, ui,  
 itum, 2.  
 exhort, to, hortor, ātus  
 sum, 1; cōhortor (esp. to exhort  
 troops), ātus sum, 1.  
 exile, exsilium, i, n.  
 exist, to, sum, fui, esse;  
 existo, stiti, stitum, 3.  
 expedient, ūtilis; quod  
 expedit.  
 expedient, it is, expedit,  
 ūvit (impers.), 4.  
 expedition, expeditio, ōnis,  
 f.  
 expense, sumpus, ūs, m.  
 explanation, explicatio,  
 ōnis, f.; sūtsfactio, ōnis, f.  
 exploits, res gestae, rērum  
 gestārum, f.  
 expose, to, expōno, pōsui,  
 pōsitum, 3; pātēfācio, fēci, fac-  
 tum, 3; āpērio, ui, ertum, 4.  
 express, to, declāro, āvi,  
 ātum; loquor, cūtus sum, 3.  
 extend, to, extendo, di,  
 tum, 3; porrigo, rexi, rectum,  
 3; excēdo, cessi, cessum, 3.  
 extraordinary, eximius,  
 a, um.  
 extravagance, luxūria,  
 ac, f.  
 eye, ōculus, i, m.

## F

Fabius, Fābius, i, m.  
 face, faciēs, ēi, f.; vultus,  
 ūs, m. (p. 37).  
 face, to, ōbeo, ūi, itum, 4.  
 fact, lactum, i, n.  
 fail, to, dēsum, fui, esse.  
 fair, (of weather), sērēnus, a,  
 um; = just, iustus, a, um.  
 faithful, fidēlis, e.  
 fall, to, cādo, cēcidi, cā-  
 sum, 3.  
 fall down, to, = to col-  
 lapse, mo, mi, rūtum aut  
 rūtum, 3; dēcido, cidi, 3.  
 fall foremost, pūcumbō,  
 cubi, cūbitum, 3.

## FIFTY.

fall from, to, dēcido, cidi, 3  
 (followed by de).  
 false, falsus, a, um.  
 falsehood, mendācium, i,  
 n.; vāritas, ātis, f.  
 fame, fāma, ae, f.  
 familiar, familiāris, e; to  
 make—with, edōceo, ui, ctum,  
 2; assuēfācio, fēci, factum, 3.  
 family, fāmilia, ae, f.;  
 = tribe, gēnus, ēris, n.  
 famine, fāmes, is, f.  
 famous, nōbilis, e.  
 far, longe (longius, longis-  
 sime), adv. (often followed by  
 genitive); as far as, usque,  
 adv.  
 fate, fātum, i, n.  
 father, pāter, tris, m.; (of a  
 family) pāterfāmiliās, patris-  
 fāmiliās, m.  
 fatherland, patria, ac, f.  
 fatigue, dēfātigātio, ōnis, f.  
 fault, culpa, ae, f.; peccā-  
 tum, i, n.; vitium, i, n.  
 favour, fāvor, ōris, m.; grā-  
 tia, ae, f.  
 favour, to, fāveo, fāvi, fau-  
 tum, 2 (with dat.).  
 favourable, fēlix, ūcis;  
 faustus, a, um. Of a wind,  
 sēcundus, a, um.  
 fear, timor, ōris, m.; mē-  
 tus, ūs, m.; pāvor, ōris, m.;  
 terror, ōris, m.; (risk) pēricū-  
 lum, i, n.  
 fear, to, timeo, ui, 2: vē-  
 reor, itus sum, 2; mēto, ui, 3.  
 features, vultus, ūs, m.  
 feeble, imbecillis, e (also  
 imbecillus, a, um); infirmus,  
 a, um; tēnuis, e.  
 feed, to, (trans.) pasco, pāvi,  
 pastum, 3.  
 feed on, to, pascor, pastus  
 sum, 3; vescor, 3 (governs  
 abl.).  
 feel, to, sentio, si, sum, 4.  
 feeling, sensus, ūs, m.  
 fellow, sōctus, i, m.  
 fellow-citizen, civis, is, c.  
 female (subs.), fēmīna, ac, f.  
 female (adj.), mūliebris, e.  
 fetter, vincūlum, i, n.  
 few, paucus, a, um; (usually  
 in plural), pauci, ae, a.  
 fidelity, fides, ēi, f.; fidū-  
 cia, ae, f.  
 field, āger, agri, m.  
 fierce, immānis, e (savage);  
 tēmērarius, a, um.  
 fiercely, acriter, adv.  
 fierceness, sērōcia, ae, f.;  
 sērōcitas, ātis, f.  
 fiery, (of fire) igneus, a, um.  
 fifth, quintus, a, um.  
 fifty, quinquāginta, indecl.

## FOOD.

fifty-five, quinquāginti;  
 quinque.  
 fight, dimicatio, ōnis, f.  
 fight, to, pugno, āvi  
 ātum, 1.  
 Figulus, Figūlus, i, m.  
 filial love, piētās, ātis, f.  
 find, to, iuvēnio, vēni, ven-  
 tum, 4; rēpērio, i, erium, 3.  
 finish, to, fīnio, ūvi, itum, 4;  
 perficio, fēci, factum, 3.  
 fire, ignis, is, m.; = a cor-  
 flagration, incendium, i, n.  
 (p. 62).  
 firm, firmus, a, um; stā-  
 bilis, e.  
 firmness, stābilitas, ātis,  
 f.; constantia, ae, f.  
 first, primus, a, um; prin-  
 cept, ipis (primus, capto).  
 fish, piscis, is, m.  
 five, quinque, indecl.  
 fix, to, figo, xi, xum, 3,  
 (= appoint) constituo, ui  
 ūtum, 3.  
 flamen, flāmen, ūnis, m.  
 flank, lātus, ēris, n.  
 flattering, blandus, a, um  
 flattery, adūlātiō, ōnis, f.  
 assentātiō, ōnis, f.  
 flaxen, flāvus, a, um.  
 flay, to, dēglūbo, psi, 3.  
 flesh, cāro, carnis, f.  
 flight, fūga, ae, f.  
 flit about, to, vōlūto, āvi  
 ātum, 1.  
 float, to, flūto, āvi, ātum, 1.  
 flourish, to, flōreo, ui, 2.  
 flow, to, fluo, xi, xum, 3;  
 lābor, lapsus sum, 3.  
 flow beneath, to, subter-  
 lābor, lapsus sum, 3 dep.  
 flow by, to, praeterfluo,  
 ūxi, ūxum, 3.  
 flow round, to, circum-  
 fluo, xi, xum, 3.  
 flower, flos, flōris, m.  
 fly, to, (for refuge), con-  
 fugio, ūgi, ūtum, 3; tūgio (trans-  
 fugio) ūgi gītum, 3.  
 foam, to, spūmo, āvi,  
 ātum, 1.  
 foe, hostis, is, c.; Inimicus,  
 i, m. (p. 21).  
 follow, to, sēquor, secūtus  
 sum, 3; insēquor, secūtus  
 sum, 3.  
 follow up, to, subsēquor  
 sēcūtus sum, 3.  
 following, sēquens, tis  
 postērus, a, um (Ex. 33).  
 folly, stultitia, ae, f.; dō-  
 mentia, ae, f.  
 fond of, āmans, tis; stūdi-  
 ōsus, a, um.  
 fondness, stūdtum, i, n.  
 food, victus, ūs, m.

## FOOT.

foot, pes, pēdis, m.  
 footpath, trāmes, Itis; sē-  
 mīta, ae. f. (p. 69).  
 for, nam, namque, conj.;  
 enim, conj.; pro, prep. with *abl.*  
 forbid, to, vĕto, ul. Itum,  
 1; interdico, xi, ctum, 3 (with  
*dat.* and *abl.*).  
 force, vis, vim, vi (not used  
 in *gen. sing.*), f.; plur. vires,  
 lum.  
 forces, cōpiae, ūrum, f.  
 force, to, cōgo, cōegi, cō-  
 actum, 3; vim adhibeo, 2.  
 force, to be in, vāleo, ul.  
 Itum, 2.  
 forced (of a march), magnus,  
 a, um.  
 foreign, āliēnus, a, um; 3  
 pēgrinus, a, um.  
 foreigner, externus, a, um.  
 foremost, princeps, ipis;  
 prius, a, um.  
 foresee, to, praevideo, vidi,  
 visum, 2; prospicio, exi, ectum,  
 3; prōvideo, vidi, visum, 2.  
 foreseeing, prōvidus, a, um.  
 foresight, prudentia, ae. f.  
 forest, silva, ae. f.; saltus,  
 ūs, m. (p. 120).  
 forget, to, obliviscor, Itus  
 sum, 3.  
 forgetful, immemor, ōris;  
 oblitus, a, um.  
 forgetful, oblitus, a, um,  
 (obliviscor), immemor, ōris.  
 form, forma, ae. f.; figurā,  
 ae. f.; species, ēi, f. (p. 64).  
 form, to, fingo, finxi, fectum,  
 3. To form a judgment, iudico,  
 ivi, ātum, 3;—a plan, consi-  
 lium cāpio.  
 former, pristinus, a, um.  
 former (of time), ōlim, adv.  
 formerly, quondam, adv.;  
 ōlim, adv.  
 formidable, formidōlōsus,  
 a, um.  
 forsooth, sānē, adv.  
 fort, castrum, i, n.; arx,  
 cls. f.; castellum, i, n.  
 forth from, ē, ex, prep.  
 (gov. *abl.*).  
 fortification, mūnitio,  
 ōnis, f.; mūnimentum, i, n.  
 (p. 97).  
 fortify, to, commūno (mū-  
 nio), ivi, ātum, 4.  
 fortitude, fortitudo, Inis, f.  
 fortress, castellum, i, n.  
 fortune, fortuna, ae. f.  
 fortune, good, felicitas,  
 ātis, f.  
 forty, quadrāginta, indecl.  
 forum, i, n.  
 found, to, condo, ādi,  
 Itum, 3.

## GAPE.

foundation, fundāmentum,  
 l, n. From the foundation of  
 the city, ab urbe conditā.  
 four, quātuor (quatt.); quāt-  
 erini (distributive).  
 fourth, quartus, a, um.  
 France, Gallia, ae. f.  
 fraud, fraus, dis, f.; dōlus,  
 l, m.; fallācia, ae. f. (p. 116).  
 free, liber, a, um; sōlūtus,  
 a, um; he was free to, etc., ei  
 licuit, foil. by *inf.*  
 free, to, libĕro, āvi, ātum,  
 1 (with *acc.* and *abl.*, also with  
 prep. a or ab, sometimes with  
 ex); mīnūmitto, misi, missum,  
 3 (to free a slave); solvo, vi,  
 ūtum, 3; vindico, āvi, ātum, 1  
 (in libertātem).  
 free from, to be, vāco, āvi,  
 ātum, 1 (with *abl.*).  
 free-born, ingēnuus, a, um.  
 freedom, libertas, ātis, f.;  
 (of the city), civitas, ātis, f.  
 freely, libĕrē, adv.; sōlūtē,  
 adv.  
 frequently, saepē, adv.;  
 crebro, adv.; frēquenter, adv.  
 friend, amicus, i, m.; fā-  
 miliāris, e.  
 friendly, amicus, a, um. In  
 a — manner, amicē, āmanter.  
 friendship, amicitia, ae. f.;  
 bēnēvolentia, ae. f.  
 frightful, horrendus, a, um,  
 horribilis, e.  
 fro (to and fro), huc, illuc,  
 adv.  
 from, a, ab, abs, prep. (gov.  
*abl.*); e, ex (out of), prep.  
 (gov. *abl.*).  
 frugality, parsimōnia, ae,  
 f.; frīgillitas, ātis, f.  
 fugitive, fūgiens, tis.  
 full, plēnus, a, um; (of the  
 Senate), frēquens, tis.  
 Fulvius Flaccus, Fulvius,  
 i, Flaccus, l, m.  
 function, officium, i, n.;  
 mūnus, ēris, n.  
 further, ultra, adv.  
 future, futūrus, a, um;  
 vēntūrus, a, um.  
 future, in, = hereafter,  
 posthac.

## G

Gabinus, Gābinus, i, m.  
 Gades (Cadix), Gādes, Inis, f.  
 gain, lucrum, i, n.; emolū-  
 mentum, i, n.; fructus, ūs, m.  
 gain, to, ādipiscor, āptus,  
 3.  
 Gallic, Gallicus, a, um.  
 gamester, āleātor, ōris, m.  
 gape, to, dēhisco, 3.

## GO THROUGH.

garb, vestis, is, f.; vestī-  
 mentum, i, n.  
 garden, hortus, i, m.  
 garrison, praesidium, i, n.  
 gate, porta, ae. f.; iānuā,  
 ae. f.; sōres, lum, f.  
 gather, to, congĕro, gessi,  
 gestum, 3; accūmulo, āvi, ātum,  
 1; colligo, lēgi, lectum, 3; carpo  
 (dēcerpo), psi, ptum, 3 (to  
 pluck).  
 gather together, to, con-  
 jungo, xi, nctum, 3; congĕro  
 āvi, ātum, 1.  
 Gaul (the country), Gallia,  
 ae. f.  
 Gaul, a native of, Gallus,  
 i, m.  
 Gellius, Gellius, l, m.  
 gem, gemma, ae. f.  
 general, dux, ātis, c.  
 generally, plērumque, adv.  
 generalship, impĕrium, i,  
 n. (command); scientia rei mi-  
 litāris (skill in war). Under  
 his generalship, etc., eo dūce.  
 gentle, mollis, e.  
 Gergovia, Gergovia, ae. f.  
 German, a, Germānus, l, m.  
 get, to, acquiro, isivi, isit-  
 um, 3; cāpio, cēpi, captum, 3;  
 assēquor, cūtus sum, 3.  
 gift, donum, i, n.; mūnus,  
 ēris, n.  
 gird, to, cingo, nxi, nctum, 3;  
 accingo, nxi, nctum, 3. (Ex. 14.)  
 give, to, do, dēdi, dātum,  
 1; dono, āvi, ātum, 1; tribuo,  
 ui, ūtum, 3 (of what is due);  
 cōdo, cessi, cessum, 3 (to yield  
 up).  
 give up, to, concēdo, essi,  
 essum, 3.  
 glad, laetus, a, um.  
 gladly, laetē, adv.; oftener  
 a/lj. laetus, see St. L. G. § 343.  
 gloom, aegritudo, Inis, f.;  
 tristitia, ae. f.  
 glory, glōria, ae. f.  
 go, to, vādo, si, sum, 3; eo,  
 ivi, Itum, 4; prōficiscor, fectus  
 sum, 3.  
 go astray, to, aberro, āvi,  
 ātum, 1.  
 go away, to, ābeo, si, Itum,  
 4; discēdo, cessi, cessum, 3.  
 go down, to, descēdo, di,  
 sum, 3. (Of the sun), ruo, rui,  
 rūtum, 3.  
 go from, to, dēcēdo, cessi  
 cessum, 3.  
 go further, to, prōcēdo,  
 cessi, cessum, 3.  
 go over, to, ābeo, si, Itum,  
 4 (p. 16).  
 go through, to, permeo,  
 āvi, ātum, 1.

GOAT.

goat, cāper, pri, *m.*; hircus, *i. m.* · capella, *ae. f.* (*she-goat*).  
 God, Deus, *i. m.* and *f.*;  
*plur.* Dii rather than Dei.  
 gold, aurum, *i. n.*  
 Gonylus, Gougylius, *i. m.*  
 good, bonus, *a, um*; *comp.* melior; *sup.* optimus.  
 good breeding, hūmānitas, *ātis, f.*  
 good fortune, felicitas, *ātis, f.*  
 goodness, bōnitas, *ātis, f.*  
 good-will, stūdium, *i. n.*  
 Graiocelli, Graiocēli, ōrum, *m.*  
 grand, grandis, *e*; magnus, *a, um.* *To speak grandly,* magnum loqui (*poet.*).  
 grapes, ūva, *ae. f.*; rācēmus, *i. m.* (*a bunch*).  
 grappler, corvus, *i. m.* (*See p. 70.*)  
 gratify, to, delecto, āvi, ātum, *i*; plāceo, *ui, itum, 2.*  
 gratifying, grātus, *a, um.*  
 great, ingens, *tis.*  
 greater number (or part), the, plūrumque, *adv.* (with *gen.*).  
 greatest, summus, *a, um.*  
 greatly, multum, *adv.*;  
 magnōpēre, *adv.*; valdē, *adv.*;  
*to admire greatly,* magno in hōnōre hābeo.  
 greatness, magnitūdo, *inis, f.*; amplitūdo, *inis, f.*  
 Greece, Graecia, *ae. f.*  
 greedy, āvarus, *a, um*;  
 āvidus, *a, um.*  
 Greek, Graecus, *a, um.*  
 grief, dōlor, ōris, *m.*  
 grieve, to, dōleo, *ui, itum, 2.*  
 groan to, gēmo, *ui, itum, 3.*  
 groan, gēmītus, ūs, *m.*  
 ground, solum, *i. n.*; terra, *ae. f.*  
 guard, to, dēfendo, *di, sum, 3*;  
 tueor, itus sum, *2*; custōdiō, *ivi, itum, 4.*  
 guardian, custos, ōdis, *m.*  
 guide, ductor, ōris, *m.*; dux, *dūcis, c.*  
 guide, to, dūco, *xi, ctum, 3.*  
 guilt, culpa, *ae. f.*; scēlus, *ōris, n.*  
 guiltless, iunōcens, *tis*;  
 insons, *tis*; innoxius, *a, um.*  
 guilty, nōcens, *tis*; noxius, *a, um.*

**H**

Hail, grando, *inis, f.*  
 hair, crinis, *is, m.*; cāpillus, *i. m.*;  
*cōma, ae. f.* (*p. 11*).  
 half, dimidium, *i. n.*  
 Halicarnassus, Hālicar-

HELP.

nassus, *i. f.*; of —, Hālicar-nassensis, *c.*  
 hand, mānus, ūs, *f.* *On the other hand,* contra, *adv.*;  
*on the right (or left),* dextrā (laevā) manū.  
 hand, to, trādo, *idi, itum, 3*;  
 in mānus do.  
 handsome, formōsus, *a, um*;  
 pulcher, *ra, rum.*  
 Hannibal, Hannibal, āllis, *m.*  
 happen, to, contingo, *tigi, 3.*  
 happy, beatus, *a, um*;  
 felix, *icis* (*p. 21*).  
 harangue, ōrātiō, ōnis, *f.*;  
 concio, ōnis, *f.*  
 harbour, portus, ūs, *m.* (*dat. and abl. plur., ibus and ūbus.*)  
 hard, dūrus, *a, um.*  
 harp, lŷra, *ae. f.*; testūdo, *inis, f.*  
 harshly, sēvērē, *adv.*;  
 dūrter, *adv.*; ācerbē, *adv.*  
 hasten, to, festino, āvi, ātum, *i*;  
 propēro, āvi, ātum, *i*;  
 contendo, *di, tum, 3*;  
 accēlō, āvi, ātum, *i.*  
 hate, to, ōdi (*defective*); ābōminor, ātus, *1*;  
 dētestor, ātus, *i.*  
 hated, invisus, *a, um.*  
 hateful, ōdlōsus, *a, um*;  
 dētestābilis, *e.*  
 hatred, ōdium, *i. n.*; dē-testātiō, ōnis, *f.*  
 have, to, hābeo, *ui, itum, 2*;  
 tēneo, *ui, tum, 2*;  
 often sum, with *dat.* of person.  
 he, is, *ea, id*; ille, illa, illud, *pron.*  
 head, cāput, *itis, n.*; vertex, *icis, m.* (*p. 46*).  
 heal, to, mēdeor, *2*; sāno, āvi, ātum, *i* (*p. 45*).  
 health, sālus, ūtis, *f.*; valētūdo, *inis, f.*; sānitas, *ātis, f.*  
 health, to be in good, vāleo, *ui, itum, 2.*  
 healthy, sānus, *a, um*;  
 sālubris, *e.*  
 hear, to, audio, *ivi, itum, 4*;  
 accipio, cēpi, ceptum, *3.*  
 heart, cor, *dis, n.*; pectus, *ōris, n.*  
 heat, cālor, ōris, *m.*; aestus, ūs, *n.*;  
 ardor, ōris, *m.*  
 heaven, coelum, *i. n.*  
 heavy, grāvis, *e.*  
 Helen, Hēlēna, *ae. f.*  
 help, auxiliūm, *i. n.*;  
 ōpis (*gen.*); *acc.* ōpēm; *abl.* ōpē. *f.*  
 help, to, adjuvo, āvi, ātum, *1* (*with acc.*); auxilior, ātus, *1* (*dat.*); subvēnio vēni, ventum, *4* (*with dat.*).

HORSE.

Helvetian, Helvētius, *a, um*;  
 Helvēticus, *a, um.*  
 Helvetii, Helvētīi, ōrum, *m.*  
 Hephaestion, Hēphacstion, ōnis, *m.*  
 Hercules, Hercules, *is, m.*  
 Hercynian, Hercynius, *a, um.*  
 Herdonea, Herdōnea, *ae. f.*  
 here, hic, *adv.*  
 hero, hērōs, ōis, *m.*;  
 (*often*) vir, viri, *m.*  
 hesitate, to, dūblto, āvi, ātum, *i*;  
 with *inf.* (when it signifies *to doubt*, it is followed by *num* and *subj.*), *1*;  
 cunctor, ātus, *i.*  
 hesitation, dūbitātiō, ōnis, *f.*;  
 cunctātiō, ōnis, *f.*  
 hide, to, cēlo, āvi, ātum, *1*;  
 abdo, dīdi, dītum, *3*;  
 condo, dīdi, dītum, *3*;  
 abscondo, *di and dīdi, dītum, 3.*  
 hideous, dēformis, *e*;  
 horridus, *a, um.*  
 high, altus, *a, um*;  
 at a higher rate, plūris (*Ex. 21*).  
 highest = eminent, summus, *a, um*;  
 = greatest, maximus, *a, um, n.*  
 highly, to esteem highly, magno in hōnōre hābeo.  
 high-souled, magnānīmus, *a, um.*  
 hill, collis, *is, m.*  
 himself, herself, etc., ipse, *a, um* (*agreeing with substantive*), *sui.*  
 hinder (*adj.*), postērior, *us.*  
 hinder, to, impēdiō, *ivi, itum, 4*;  
 obsto, *isti, itum, 1*;  
 prōhibeo, *ui, itum, 2* (*Ex. 28*).  
 his-own, suus, *a, um.*  
 Histiaeus, Hīstiaeus, *i. m.*  
 history, hīstōria, *ae. f.*;  
 annāles, *i. m.*  
 hither, *huc, adv.*  
 Ho, eho! *interj.*  
 hold, to, tēneo, *ui, tum, 2*;  
 hābeo, *ui, itum, 2.*  
 holy, sanctus, *a, um*;  
 sācer, *cra, crum* (*p. 9*).  
 home, dōnus, ūs, *f.*;  
 at home, dōmi; from home, dōmo.  
 Homer, Hōmērus, *i. m.*  
 honour, hōnor, ōris, *m.*;  
 = good faith, fides, *ēl, f.*;  
 = virtue, amplitudo, *inis, f.*;  
 = vir-tue, hōnestas, *ātis, f.*  
 honourable, dēcōrus, *a, um*;  
 amplius, *a, um.*  
 hope, spes, *ēl, f.*  
 hope, to, spēro, āvi, ātum, *1*  
 horn, cornu, ūs; *plur.* cornua, *n.*  
 horse, ēqus, *i. m.*;  
 = cavalry, equites, *um, n.*

## HORSEBACK.

horseback, on, ex equo.  
 horsemanship, equitandi, do, illum, ger. of equito, i.  
 hospitality, hospitium, i, n.; hospitalitas, átlis, f.  
 hostage, obses, ídlis, m. and f.  
 hostile, inimicus, a, um; iniquus, a, um (p. 18).  
 Hostilius, Hostilius, l, m.  
 hour, hōra, ae, f.  
 house, aedes, íum, f.; domus, ís, f.  
 how, quemadmodum, conj.  
 however, tamen, conj.  
 howl, to, ejūlo, ávl, átum, i.  
 human, hūmānus, a, um.  
 human-being, hōmo, ínlis, m.  
 humanity, hūmānlitas, átlis, f.  
 hundred, centum (indecl.).  
 Hungary, Pannōnia, ae, f.  
 hunger, fāmes, ís, f.  
 hurl, to, jacio, ject, factum, 3; prójicio, ject, jectum, 3.  
 hurry, to, hurrys-about, to, trepidō, ávl, átum, i.  
 husband, mārítus, i, m.; vir, víri, m. (see p. 17); conjux, 3; ís, m. also wife, f.  
 Hydaspes, Hydaspes, ís, m.  
 Hystaspes, Hystaspes, ís, m.

## I

I, ego, mei.  
 iambic verse, iambus, l, m.  
 icy, frigidus, a, um; géllidus, a, um.  
 íf, sí.  
 ignorant, ígnārus, a, um; insciēns, ís.  
 ignorant of, to be, = ignore, ignoro, ávl, átum, i (with acc.).  
 ill, adv. = bad, málns, a, um; = sick, aeger, gra, grum.  
 illustrious, clārus (praeclārus), a, um  
 image, Imāgo, Ínlis, f.; similitūcrum, l, n.; effigies, éi, f. (p. 19).  
 immense, immēnsus, a, um.  
 immortal, immortālis, e.  
 impede, to, impedit, ívl, ítum, 4; próhibeo, ul, ítum, 2.  
 impend, to, hūndāco, ul, 2; impendo, dí, 2.  
 impiety, impietās, átlis, f.  
 impious, impius, a, um.  
 implement, instrumentum, l, n.  
 importance, of, grāvis, e; grāvior, ís.

## INJURE

important, grāvis, e.  
 importune, to, láceaso, ívl, ítum, 4.  
 impose on, to, impōno, pōsul, pōstūm, 3 (with dat. and acc., or dat. only).  
 impression, ópinio, ónlis, f.  
 impulse, impūlsus, us, m.  
 in, in prep.: with abl. signifies in only; with acc. into, against, etc.  
 in the mean time, Intērim, adv.  
 inasmuch, quōnlam, conj.; quum, conj.  
 incentive, irritāmentum, l, n.  
 incessantly, assidūe, adv.; perpetuo, adv.  
 incorruptibility, integritās, átlis, f.; innocētia, ae, f.  
 incredible, incrēdibllis, e.  
 indeed, quidem, adv. (enclit.).  
 India, India, ae, f.  
 indignation, indignātio, ónlis, f.  
 indolence, sōcordia, ae, f.; dēsdia, ae, f.; Inertia, ae, f.  
 indolent, sōcors, díis; segnlis, e; Ignāvus, a, um (p. 45).  
 indulgently, béulgnē, adv.; blandē, adv.  
 Indus, Indus, l, m.  
 industry, dílligentia, ae, f.  
 infant, infans, ís, c.  
 infantry, peditātus, ís, m.; pēdites, um, m.  
 infatuated, dēmēns, ís.  
 infer, to, colligo, lēgi, lectum, 3; conclūdo, sí, sum, 3.  
 inferior, infērior, órlis.  
 infinite, ínfinítus, a, um.  
 inflame, to, ínflāmo, ávl, átum, i; excito, ávl, átum; accendo, sí, sum, 3.  
 inflict, to, (often) afflicio, écl, ectum, 3; to inflict punishment, poenas súmere.  
 influence, auctōrltas, átlis, f. (p. 137).  
 influence, to, suādeo, sí, sum, 2; móveo, móvl, mótum, 2.  
 inform, to, álloquem certidrem fácio, fect, factum, 3.  
 ingenuity, calliditas, átlis, f.; sollertia, ae, f.  
 inhabitant, íncōla, ae, c.  
 inhabit, to, íncōlo, ul, útum, 3; hábito, ávl, átum, i.  
 inhabited, frēquēns, ís (Ex. 47).  
 inhuman, crūdēlis, e; ímmānlis, e; ínhūmānus, a, um.  
 injure, to, uedo, sí, sum, 3; aboco, ul, 2

## INVITE

injurious, Injūrlōsus, a, um; perniciosus, a, um.  
 injury, Injūria, ae, f.; noxa, ae, f.  
 innocence, innocētia, ae, f.; íntegritas, átlis, f.  
 innocent, innocēns, ís; innocēns, a, um.  
 innumerable, ínnūmērābilis, e.  
 in order that, ut conj with subj.  
 in public, publice, adv.  
 inquire, to, quaero, quae-sívī, sítum, 3; percutor, átus sum, i.  
 insignificant, lēvis, e; parvus, a, um.  
 insolence, ínsolēntia, ae, f.  
 insolently, ínsolēnter, adv.  
 instigation, Instigātio, ónlis, f.; at his friend's instigation, hortante amico.  
 instruct, to, édūco, ávl, átum, i.  
 intelligent, ácutus, a, um; perspicax, áclis.  
 intemperance, íntempērantia, ae, f.  
 intend, to, cōgltō, ávl, átum, i; státuo, ul, átum, 3 (often expressed by fut. participle act.).  
 intense, strēnuus, a, um; véhémēns, ís.  
 intention, própōsitum, i, n.  
 interest, = advantage, com-mōdum, i, n.; = payment for usufruct, fenus, órlis, n.  
 interior, intērior, us.  
 interpreter, ínterpres, étlis, m. and f.  
 intervene, to, íntercedo, cessi, cessum, 3; íntervēnio, vēnl, ventum, 4.  
 interview, collōquim, l, n.  
 intestine, íntestlnus, a, um.  
 into, in prep. (with acc.).  
 intoxicated, ébrlus, a, um.  
 introduce, to, adhibeo, ul, ítum, 2.  
 invade, to, Invādo, sí, um, 3; Irrumpo, úpl, uptum, 3 (with in and acc.); incurro, rl, sum 3 (with in and acc.).  
 in various ways, várle, adv.  
 invest, to, = to besiege, ob-sídeo, sedl, sessum, 2; = to put out money, collōco, ávl, átum, i; — with authority, pótestātem do, dedl, dátum, i.  
 investigate, to, explōro, ávl, átum, i.  
 invite, to, invito, ávl, átum, i; vōco, ávl, átum i

## IPHICRATES.

**Iphicrâtes**, Iphicrâtes, *is*,  
7.  
**Ireland**, Hibernia, *ae. f.*  
**iron**, ferrum, *i, n.*  
**iron** (of iron, or made of  
iron), ferreus, *a, um.*  
**island**, insula, *ae. f.*  
**issue**, exitus, *ûs, m.*; eventus,  
*ûs, m.*; finis, *is, m.*  
**issue**, to (a command),  
edico, *xl, ctum, 3*; = to go  
forth, exeo, *ll, Itum, 4*; egrê-  
dior, *essus, 3.*  
**Italy**, Italia, *ae. f.*  
**Ithaca**, Ithaca, *ae. f.*  
**Ithacan**, Ithacus, *a, um.*

## J

**Jew**, Jûdaeus, *i, m.*  
**jocosely**, jôcôsê, *adv.*; jô-  
cus, *tis* (see St. G. 343).  
**join**, to, jungo, *nxi, notum, 3*,  
to join battle, proelium commit-  
tere misl, missum, *3.*  
**journey**, iter, itinêris, *n.*;  
*vla, ae. f.*  
**journey**, to, proficiscor, fec-  
tus sum, *3.*  
**joy**, gaudium, *i, n.*; lætitia,  
*ae. f.*  
**joyfully**, libens, *tis.*  
**judge**, jûdex, *icis, m.*  
**judge**, to, jûdico, *âvi, âtum,*  
*1*; existimo, *âvi, âtum, 1.*  
**judgment**, jûdicium, *i, n.*  
**Jugurtha**, Jûgurtha, *ae, m.*  
**June**, Jûnius, *i, m.*  
**Junô**, Jûno, *ônis, f.*  
**Jupiter**, Jûpiter, Jôvis, *m.*  
**just**, æquus, *a, um.*  
**justice**, justitia, *ae. f.*  
**justly**, justê, *adv.*; mërïto,  
*adv.*  
**Juventas**, Jûventas, *âtis,*  
*f.*

## K

**Kalends**, kâlendae, *ârum, f.*  
**keep**, to, servo, *âvi, âtum,*  
*1.*  
**keep off**, to, arceo, *ul,*  
*Itum, 2.*  
**keen**, âcer, *cris, cre.*  
**kill**, to, neco, *âvi, âtum, 1*;  
interimo, *êmi, emptum, 3*; in-  
terficio, *feci, factum, 3* (p. 3).  
**kind**, bènignus, *a, um.*  
**kind** (*sub.*), gênus, *êris, n.*  
**kind feeling**, bènêvolentia,  
*ae. f.*  
**kindness**, bènignitas, *âtis,*  
*f.*; clêmentia, *ae. f.*; a kind-  
ness, bènêficium, *i, n.*

## LAUGHTER.

**king**, rex, rêgis, *m.*  
**kingdom**, regnum, *i, n.*  
**knee**, gênu, *ûs*; plur. gênuâ,  
*uini, n.*  
**knight**, êques, *Itis, m.*  
**know**, to, = to be aware of,  
scio, *lvi, Itum, 4*; = to become  
acquainted with; cognosco, *ôvi,*  
*Itum, 3*; = to understand, in-  
telligo, *exl, ectum, 3.*  
**know**, not to, nescio, *lvi,*  
*Itum, 4.*  
**known**, nôtus, *a, um.*

## L

**Labienus**, Lâbiênus, *i, m.*  
**labour**, to, lâboro, *âvi, âtum,*  
*1*; nitor, *nisus and nixus sum, 3.*  
**laborious**, ôpêrôsus, *a, um.*  
**Lacedaemon**, Lâcêdaemon,  
*ônis, f.*; Sparta, *ae. f.*  
**Lacedaemonians**, Lâcê-  
daemônii, *ôrunt, m.*  
**Lade**, to, ônêro, *âvi, âtum, 1.*  
**laden**, ônustus, *a, um.*  
**Laelius**, Laelius, *i, m.*  
**Laenas**, Laenas, *âtis, m.*  
**Laevinus**, Laevinus, *i, m.*  
**Lagus**, Lâgus, *i, m.*  
**lake**, lâcus, *ûs, m.*  
**lamentation**, lâmentum, *i,*  
*n.* (usually *plur.*); plôrâtus, *ûs,*  
*m.*  
**lamentation**, to make,  
lâmentor, *âtus sum, 1.*  
**Lamia**, Lâmia, *ae, m.*  
**Lampsacus**, Lâmpsâcus,  
*i, f.* Of Lampsacus, Lâmpsâ-  
cênus, *a, um.*  
**land**, âger, *grl, m.*; patria,  
*ae, f.* (native land); terra, *ae,*  
*f.* (a country).  
**land**, to, (*intrans.*) egrêdior,  
gressus sum, *3* (with *abl.*);  
(*trans.*) expôno, pôsul, pôsitum,  
*3.*  
**large**, magnus, *a, um*; largus,  
*a, um*; grandis, *e.*  
**Lartius**, Lartius, *i, m.*  
**last**, ultimus, *a, um*; = im-  
mediately preceding, proximus,  
*a, um.*  
**lastly**, dêmlque, *adv.*; pos-  
trêmo, *adv.*; ad extrênum  
(used adverbially).  
**late**, sêrus, *a, um*; = re-  
cent, rêcens, *tis.*  
**Latin**, Lâtinus, *a, um.*  
**latter**, postêrior, *us*; the  
former—the latter, ille—hic.  
**laugh**, to, rideo, *si, sum,*  
*2*; to laugh at, irrideo, *2*; dê-  
rideo, *2.*  
**laughter**, risus, *ûs, m.*; =  
derision, irrisus, *ûs, n.*

## LIBERALITY.

**law**, lex, lêgis, *f.*; jus, Jûris  
*n.* (p. 42).  
**lawful**, justus, *a, um*; lâ-  
gitimus, *a, um.* It is lawful  
licet, *ult, 2* (with *dat.* of per-  
son and *infin.*).  
**lay**, to, = to place, pôno  
pôsui, pôsitum, *3*; lôco, âvi  
âtum, *1.*  
**lay before**, to, prôpôno  
pôsui, pôsitum, *3.*  
**lay aside**, to, dêpôno, pôsul,  
*Itum, 3*; sêpôno, pôsul, *Itum,*  
*3*; = to strip off, exuo, *ul,*  
âtum, *3.*  
**lead** to, dûco, *xl, ctum, 3.*  
**lead forth** or out, to,  
êduco, *xl, ctum, 3.*  
**lead over**, to, transdûco,  
*xl, ctum, 3.*  
**lead round**, to, circumdûco,  
*xl, ctum, 3.*  
**leader**, dux, *âcis, c.*; duc-  
tor, *ôrîs, m.*  
**leap**, to, sâllo, *il or ul, sal-*  
*tum, 4.*  
**leap down**, to, dêsillo, sâl-  
tui, or *lvi, sultum, 4.*  
**learn**, to, discô, didici, *3.*  
**learned**, doctus, *a, um.*  
**leave**, or leave behind,  
to, lingo, more freq. rêlinquo,  
liqui, lictum, *3.*  
**left**, = remaining, rêliquus,  
*a, um.*; of the hands, laevus,  
*a, um.*  
**legion**, lêgïo, *ônis, f.*  
**leisure**, ôtium, *i, n.*  
**leisurely** (*adv.*), ôtiôsê, *adv.*;  
*lentê, adv.*; *adj.* lentus, *a, um.*  
**Lemnos**, Lemnos, *i, f.*  
**length** (of time), dlâturnitas,  
*âtis, f.*; longinquitas, *âtis, f.*  
**length at**, tandem, *adv.*;  
dêcum, *adv.*  
**lengthen**, to, prôdûco, *xl,*  
*ctum, 3*; extendo, *di, tum, 3.*  
**lenient**, clêmens, *tis*; lônîs,  
*e*; mîlis, *e.*  
**less** (*adj.*), minor, *us.* At a  
less price, minôrîs.  
**less** (*adv.*), minus, *adv.*  
**lesson**, praeceptum, *i, n.*  
exemplum, *i, n.*; dôcûmentum,  
*i, n.*  
**let**, to, permitto, misl, mis-  
sum, *3*; sino, *lvi, Itum, 3*; con-  
cêdo, cessi, cessum, *3.*  
**let go**, to, êmitto, misl,  
missum, *3.*  
**letter**, littêra, *ae, f.* (of al-  
phabet); littêrae, *arum,* or  
êpistôla, *ae, f.* (an epistle).  
**levy**, dèlectus, *ûs, m.*  
**liberal**, libêrâlis, *e.*  
**liberality**, libêrâlitâs, *âtis,*  
*f.*

## LIBERTY.

liberty, libertas, *âls, f.*  
 library, bibliôtheca, *ae, f.*  
 licentiousness, libido, *inis, f.*; lascivia, *ae, f.*  
 Licinius Calvus, Licinius, 1; Calvus, 1, *m.*  
 licitor, licitor, *ôris, m.*  
 lieutenant, légatus, 1, *m.*  
 life, vita, *ae, f.*; aetas, *âtis, f.*; aevum, 1, *n.* (p. 19); (Ex. 26) *ânima, ae, f.*  
 lifeless, mortuus, *a, um*; exânimis, *e* (and *us, a, um*).  
 light (*subs.*), lux, *lûcis, f.*  
 light (*adj.*), *lêvis, e.*  
 lightning, fulgur, *âris, n.*  
 like, similis, *e* (with *gen.* or *dat.*).  
 limb, membrum, 1, *n.*; artus, *ûs, m.*  
 line, linea, *ae, f.*; (*of battle*) *âcles, si, f.*  
 line, to, substérno, strâvi, strâtum, 1.  
 Lingônes, Lingônes, *um, m.*  
 lion, leo, *ônis, m.*  
 Liscus, Liscus, 1, *m.*  
 Litavicus, Litâvicus, 1, *m.*  
 little, parvus, *a, um*; *to care little*, parvi pendere.  
 live, to, vivo, *xi, ctum, 3*; *dêgo, gl, 3.*  
 living-creature, *ânimans, ntis, m.* and *n.*  
 Livius, Livius, 1, *m.*  
 lo, en! ecce! *interj.*  
 load, to, *ônêro, âvi, âtum, 1.*  
 Loire, Ligêris, *is, m.*  
 long (*adj.*), longinquus, *a, um*; diâturnus (the latter of time only).  
 long (*adv.*), *dlu, compar., diâtius.*  
 long for, to, ardeo, *si, sum, 2.*  
 long, to, *âveo, 2.*  
 longing, *a, dêsiderium, 1, n.*  
 look, to, conspicio, *exi, ectum, 3.*  
 look down upon, to, despicio, *spexi, spectrum, 3.*  
 look for, to, quaero, *quaesivi, quaesitum, 3.*  
 lose, to, *âmitto, inisi, missum, 3*; *perdo, didi, ditum, 3* (p. 74).  
 loss, *damnum, 1, n.*; *factûra, ae, f.*  
 lot, sors, *tis, f.*; *fortûna, ae, f.*  
 love, *âmor, ôris, m.*; *câritas, âcis, f.* (p. 47).  
 love, to, *âmo, âvi, âtum, 1*; *diligô, lèxi, lectum, 3.*  
 lovely, *âmœnus, a, um.*  
 low, *infêrus, a, um* (*infêrior,*

## MANIFEST.

*infimus, or imus*); *of birth*, *mâlus, a, um*; *a man of low birth*, *mâlo gênere nâtus.*  
 lowest (man), *infimus, a, um.*  
 lowly, *hâmilis, e.*  
 Lucani, Lûcâni, *ôrum, m.*  
 Lucania, Lûcânica, *ae, f.*  
 Luceria, Lûcêria, *ae, f.*  
 Lucilius, Lûcilius, 1, *m.*  
 Lucius Catilina, Lûcius, 1, *Catilina, ae, m.*  
 luckless, *infelix, icis; infaustus, a, um.*  
 Luppia or Lippe (river), Luppia, *ae.*  
 lust, *libido, inis, f.*  
 Lycurgus, Lÿcurgus, 1, *m.*  
 Lysander, Lÿsander, 1, *m.*  
 Lysimachus, Lÿsimâchus, 1, *m.*

## M

Macedonian (*subs.*), *Mâcêdo, ônis, m.*; (*adj.*), *Mâcêdônicus, a, um.*  
 Magaeus, Magaens, 1, *m.*  
 magistrate, *mâgistrâtus, ûs, m.*  
 magnificent, *sûperbus, a, um.*  
 maintain, to, = *hold up*, *sustineo, ul, ntum, 2*; *âlo, ui, tum, 3* = *to nourish.*  
 majority, *plûres, ium, m.*; *mâjor pars, f.*  
 make, to, *fâcio, fêci, factum, 3*; *efficô, fêci, factum, 3*; *fabrico, âvi, âtum, 1*; *creo, âvi, âtum, 1* (*to appoint a magistrate*).  
 make away with, to, = *kill*, *vita privâre* (Ex. 61).  
 make familiar with, to, *assuâfâcio, fêci, factum, 3.*  
 make for, to, *pêto, ivi and ii, itum, 3.*  
 make laws, to, (Ex. 22), *instituo, ui, ûtum, 3.*  
 make off, to, *âbeo, ii, itum, 4.*  
 make a stand, to, *consisto, stitî, 3.*  
 make war upon, to, *bellum infêro, tûlli, lâium ferre, 3.*  
 male, *subst. and adj. mas, miris, m.*; *adj. masculus, a, um*; *virilis, e.*  
 man, *hômio, inis, c.*; *vir, viri, m.* (p. 17); *man by man*, *viritum, adv.*  
 manage, to, *administro, âvi, âtum, 1.*  
 management, *administrâtio, ônis, f.*  
 manifest, *mânifestus, a, um*; *âpertus, a, um.*

## MERIT.

mankind, *hômines, nm, c.*  
 Manlius, Manlius, 1, *m.*  
 manner, *môdus, 1, m.*; *the manner of, ritu, with gen.*  
 many, *multî, ae, a.*  
 Marcellus, Marcellus, 1, *m.*  
 march, *iter, itinêris, n.*  
 march, to, (*intrans.*) *prôficiscor, fectus sum, 3*; *incêdo, cessi, cessum, 3*; (*trans.*) *dûco, xi, ctum, 3.*  
 march, to be on, *in agmine, itinêre, &c., esse.*  
 Marcus, Marcus, 1, *m.*  
 Marcomanni, Marcômanni, *ôrum, m.*  
 Mardonius, Mardônîus, 1, *m.*  
 Marius, Marius, 1, *m.*  
 mark, *nôta, ae, f.*; *signum, 1, n.*  
 marry, to, (*of the man*) *dûco, xi, ctum, 3*; (*of the woman*) *nûbo, psi, ptum, 3* (with *dat.*).  
 Marseilles, Massilia, *ae, f.*  
 marvellous, *mirus, a, um*; *mirâbilis, e.*; *mirificus, a, um.*  
 massacre, *caedes, is, f.*  
 master, (*who teaches*) *mâgister, ri, m.*; (*who owns*) *dôminus, 1, m.*  
 matron, *mâtrôna, ae, f.*  
 matter, *res, òs, f.*  
 Mausolus, Mausôlus, 1, *m.*  
 may, I, *hêet, uit, and itum est* (followed by *dat.* of person).  
 mean, *turpis, e*; *sordidus, a, um.*  
 mean, to, *vôlo, ul, velle* (*irreg.*); *usu.* with *dat.* of *pron. refl.*  
 means of, by, *per, prep.* (*govs. acc.*).  
 meantime, *intêrim, adv.*; *intêrea, adv.*  
 measure, *mensûra, ae, f.*; *measure (of corn)*, *môdius, li, m.*; = *a plan*, *constituum, 1, n.*; *râtio, ônis, f.*  
 measure, to, *mêtior, mensum, 4*; *êmêtior, 4*; *mêto, âvi, âtum, 1.*  
 mechanician, *mêchânicus, i, m.*; *artifex, icis, m.*; *uâchînâtor, ôris, m.*  
 Media, Mêdia, *ae, f.*  
 Megara, Mêgâra, *ôrum, n. pl.*; also *ae, f.*  
 Megarian, Mêgârensîs, *e.*  
 Mêgârens, *a, um.*  
 memory, *mêmôria, ae, f.*  
 merchant, *mercâtor, ôris, m.*  
 mere, *mêrus, a, um*; *ipse, a, um* (Ex. 44).  
 merely, *tantum, adv.*  
 merit, *virtus, ûis, f.*, *mêritum, 1, n.*



MERIT

merit, to, mēreo, ul, Itum; nēreor, itus suum, 2.  
 messenger, munitus, i, m.  
 metal, mētallum, i, n.  
 Metellus, Mētellus, i, m.  
 Micipsa, Micipsa, ae, m.  
 midst, in, mēdins, a, um.  
 midway, mēdins, a, um.  
 might, vis, vim, vi; pl. cres, f.; rōbur, ōris, n.; with all one's might, summā vi o. ōpe.  
 mile, mille passus or passuum.  
 Miletus, Mīlētus, i, f.  
 military, militāris, e.  
 military-service, militā, ae.  
 milk, lac, lactis, n.  
 Miltiades, Miltiādes, is, m.  
 mind, mens, tis, f.; animus, i, m. (p. 8).  
 mindful, mēmor, ōris.  
 Minerva, Mīnerva, ae, f.  
 Minucius, Mīnūcius, i, m.  
 miracle, mirācūlum, i, n.  
 misbecomes, it, dēdēcet, ut, 2 (impers. verb. with acc. and inf.).  
 miserable, miser, ēra, ērum; miserābilis, e.  
 misfortune, cālāmītas, ātis, f.; mālum, i, n.  
 missile, tēlum, i, n.  
 Mithridates, Mithridātes, is, m.  
 moat, fossa, ae, f.  
 moderate, mōdicus, a, um; mōdestus, a, um; mōdiocris, e.  
 moderately, mōdicē, adv.; mōderatē, adv.  
 moderation, tempērantia, ae, f.; mōdestia, ae, f.; bounds of moderation, mōdus, i, m.  
 modest, mōdestus, a, nm (moderate); vērēcundus, a, um (bashful).  
 modestly, vērēcundē, adv.; mōdestē, adv.  
 modesty, pūdōr, ōris, m.  
 money, pecūnia, ae, f.; nummus, i, n.  
 month, mensis, is, m.  
 moon, lūna, ae, f.  
 moral, sanctus, a, um; morals, mōres, uni, m.  
 more (adj.), plus, plūris; pl. plūres, a.  
 more, amplius, adv.  
 mortal, mortālis, e.  
 most, plūrimus, a, um; at the most, ad summum.  
 most persons, plērique, aeque, āque.  
 mother, māter, trīs, f.  
 mountain, mons, tis, m.  
 mountaineer, montānus, i, m.

NEARNESS.

mourn, to, } lūgeo, xi,  
 mourn for, to, } ctuu, 2;  
 dōleo, ul, itum, 2; plango, nxi, ictum, 3.  
 mournful, moestus, a, um; lūgubris, e.  
 mourning, luctus, ūs, m.  
 mouth, os, ōris, n.; fauces, lum, f. (plur.).  
 move, to, mōveo, mōvi, mōtum, 2; commōveo, mōvi, mōtum, 2.  
 much, multum, adv. (with gen.); too much, nimis, adv.  
 murder, caedes, is, f.; hōmicidium, i, n.  
 murder, to, occīdo, idi, isum, 3; interficio, fēci, factum, 3 (p. 3).  
 murderer, hōmicida, ae, c.; sicārius, i, m.; Interfector, ōris, m.  
 multitude, multitudo, inis, f.; the multitude, vulgus, i, m. and n.  
 muses, Mūsae, ārum, f.  
 musician, mūsicus, i, m.  
 must (v.), nēesse est.  
 myrtle, myrtus, i, f.  
 myself, egōmet; Ipse, Ius, agreeing with ego expressed or understood.

N

Naked, nūdus, a, um.  
 name, nōmen, inis, n.; in the name of, proh, with acc. (Ex. 13).  
 named, cui nōmen erat.  
 narration, narratio, ōnis, f.; in narration, in narrando (Ex. 62).  
 narrow, angustus, a, um; arctus, a, um.  
 nation, gens, tis, f.  
 natural, nātūrālis, e.  
 naturally, nātūrāliter, or abl. of nātūra.  
 nature, nātūra, ae, f.; = disposition, indōles, is, f.; Ingēnium, i, n.  
 naught, nihil: see "Nothing."  
 naval, nāvālis, e.  
 Neapolis, Neāpōlis, is, f.  
 near (adj.), prōpinquus, a, um; comp. prōpior, sup. proximus.  
 near (adv.), prōpē, juxta.  
 near (prep.), prōpē ad (with acc.).  
 nearly, paene, adv.; prōpe, adv.; formē adv.  
 nearness, prōpinquitas, ātis, f.

NOVELTY.

necessarily, nēesse, nēcessārio, adv.  
 necessary, to be, ōpus esse (see p. 54. § 308), (followed by dat. of person and abl. of thing).  
 necessity, nēcessitas, ātis, f need, ēgestas, ātis, f.; in-ōpia, ae, f. (p. 139).  
 need, to, ēgeo (indīgeo), ui 2 (followed by gen.).  
 needy, ēgēns, tis.  
 nefarious, nēfāndus, a, um; nēfārius, a, um.  
 neglect, to, nēglīgo, exi, ectum, 3; ōmitto, miā, missum, 3.  
 negligence, nēgligētia, ae, f.  
 negligent, nēgligēs, tis.  
 neighbouring, vicīnus, a, um; prōpinquus, a, um; finitīmus, a, um; proximus, a, um.  
 neither (pron.), neuter, ra, rum.  
 neither (conj.), nec, nēque.  
 Neocles, Nēocles, is, m.  
 nerve, = vigour, nervi, ōrum m.; vigor, ōris, m.  
 nest, nidus, i, m.  
 net, rēte, is, n. (p. 93).  
 never, nunquam, adv.  
 nevertheless, nihilōmīnus, adv.; tāmen, adv.  
 new, nōvus, a, um; rēcens, tis (p. 81).  
 night, nox, ctis, f.  
 night, by, noctu; used adverbially.  
 night-watches, excūblae, ārum, f.  
 Ninus, Nīnus, i, m.  
 no or no-one (pron.), nullus, a, nm; or nemo (for the gen., nullus is used).  
 noble, nobīlis, e; clārus, a, um; splendidus, a, um; noble thing, dēcōrum, p. 2.  
 nobody, nēmo, inis, c. (the gen. and abl. rarely used).  
 none, see "No," above.  
 nor, nēc.  
 note, to, nōto, āvi, ātum, i; ānimadvertō, ti, sum, 3.  
 noted, insignis, e; nōtus, a, um.  
 nothing, nihil (uī) or nīhilum, i, n.  
 not, non, adv.; haud, adv. After verbs of forbidding, denoting a purpose, &c., nē, with subj.; not a whit, nihil admōdum.  
 nourish, to, nūtrio, i, vi, ftum, 4; ālo, ul, tum, 3.  
 novel, nōvus, a, um; inōllitus, a, um.  
 novelty, nōvitas, ātis, f.

## NOW.

now, nunc, *adv.*; jam, *adv.*  
nowhere, nusquam, *adv.*  
Numantia, Numāntia, *ae. f.*  
numerous, creber, ra, rum.  
number, nūmērus, *i. m.*  
Numidia, Numīda, *ae. f.*

## O

O, O! *interj.*  
oath, jūrāmentum, *i. n.*;  
jursjūrandum, jūrisjūrandū, *n.*  
(p. 120). *Military oath*, sacrā-  
mentum, *i. n.*  
obedient, obēdiens, *entis.*  
obey, to, obēdi, *ivi, itum,*  
4; pāreo, *uli, itum,* 2; obsē-  
quor, cūsus sum, 3 (p. 104).  
object, prōpōsitum, *i. n.*  
obligation, obligātio, *ōnis,*  
*f.*; mūnus, *ēris, n.*  
obscure, obscurus, *a, um;*  
ambiguus, *a, um* (*of doubtful*  
*meaning*)  
obtain, to, adipiscor, adeps-  
us sum, 3; consequor, cūsus  
sum, 3.  
obtain-possession-of, to,  
pōlor, pōtītus sum, 4 (with  
*abl.* sometimes *gen.*)  
occasion, occasio, *ōnis, f.*;  
tempus, *ōris, n.* (Ex. 23.)  
occupy, to, oceupo, *āvī,*  
*atum,* 1; tēneo, *uli, tum,* 2.  
occur, to, accido, *ivi, i;*  
evēnio, vēni, ventum, 4 (p. 73);  
facio, feci, factum, 3 (Ex. 41. 12).  
ocean, oecēanus, *i. m.*; *adj.*;  
*of or belonging to, acquōrens,*  
*um.*  
Octavia, Octāvia, *ae. f.*  
of, = *concerning, de, prep.*  
(*gov. abl.*), = *out of, ex, prep.*  
(*gov. abl.*)  
off, *ābilinc, adv.*  
offence, culpa, *ae. f.*; dē-  
ctum, *i. n.* (p. 17).  
offend, to, = *to make an-*  
*ny offend.* di, sum, 3 (*gov.*  
*acc.*) = *to injure, laedo, si-*  
*um* 3; = *to do wrong, erro,*  
*āvī ātum,* 1; pecco, *āvī,*  
*ātum,* 1.  
offer, to, offero, obtūll,  
obstātum, 3.  
often, saepe, *adv.*; = *as*  
*of. en as, quōtiescunqve, adv.*  
oil, oleum, *i. n.*; olivum,  
*i. n.*  
old, vētus, *ēris, sup.* vētērrī-  
mus. Also *very old, pervētus.*  
old (man), sēnex, *sēnis, m.*  
old age, sēneceta, *ae. f.*  
(usually *in poetry*)  
old, very, pervētus, *ēris n.*  
older, sēnior, *ēris.*

## OVERTAKE.

Olympiad, Ōlympias, *ādis,*  
*f.*  
on, super, *prep.* (*gov. acc.*  
and *abl.*)  
on account of, propter,  
*prep.* with *acc.*  
once, semel, *adv.*; olim,  
*adv.*; quondam, *adv.*  
once, at, cxtemplo, *adv.*  
on foot, pēdibus.  
one, ūnus, *a, um;* quidam,  
quaedam, quoddam = *a certain*  
*one, alter, ēra, ērum* = *one of*  
*two.*  
only, sōlum, *adv.*; tantum,  
*adv.*; tantummōdo, *adv.*  
open, apertus, *a, um.*  
open, to, āperio, *ui, ertum,*  
4; pando, *di, nsum* and *ssum,* 3.  
openly, apertē, *adv.*; pālam,  
*adv.*; most openly (Ex. 4).  
simpliciter, *adv.*  
opinion, sententia, *ae. f.*;  
ōpinio, *ōnis, f.*  
opportunity, occasio, *ōnis,*  
*f.*; opportunitas, *ātis, f.*  
oppose, to, obisto, stitī,  
stītum, 3 (with *dat.*); oppōno,  
pōsui, pōsitum, 3; objeio, jēci,  
jectum, 3.  
oppress, to, opprimo, pressi,  
pressum, 3; vexo, *āvī, ātum,* 1.  
oppressive, iniquus, *a, um.*  
or, aut, vel, *conj.*  
orator, orātor, *ōris, m.*;  
rhētor, *ōris, m.* (p. 149).  
orchard, pōmārium, *i. n.*  
order, sēries, *ēi, f.*; ordo,  
*ōnis, m.*; in—that, ut with *subj.*  
order, to, = *to command,*  
jūbeo, *ssi, ssum,* 2 (with *acc.*  
and *inf.*); impēro, *āvī, ātum,*  
1 (with *dat.*): = *to arrange,*  
ordino, *āvī, ātum,* 1; compōno,  
pōsul, pōsitum, 3.  
ornament, ornāmentum, *i.*  
*n.*; dēcus, *ōris, n.*  
Orodes, Ōrōdes, *is, m.*  
other, ālius, *a, ud.* *Of two,*  
*alter, ēra, ērum.*  
ought, dēbeo, *ui, itum,* 2;  
oportet, *uit,* 2 (*impers.*)  
our, noster, *ra, rum.*  
out, ē or *ex, prep.* (*gov.*  
*abl.*)  
outshine, -to, praelūco,  
*xi, 2;* praeniteo, *ni, 2.*  
outstretch, to, praetendo,  
*di, tum,* 3.  
over = *beyond, trans, prep.*  
(with *acc.*)  
overcome, to, vineo, vici,  
victum, 3; sūpēro, *āvī, ātum,*  
1; frango, *ēgi, actum,* 3.  
overtake, to, assēquor,  
cūsus, 3; consequor, cūsus, 3.

## PECULIAR.

overthrow, to, disticlo, ēci,  
ectum, 3.  
own (one's), prōprius, *a,*  
*um.*

## P

Pain, dōlor, *ōris, m.*  
pain, to, dōlore affleio, fēci,  
fectum, 3.  
paint, to, pingo, *nxi,*  
*ctum,* 3.  
painter, pletor, *ōris, m.*  
palisade, vallum, *i. n.*  
Pan, Pan, *ānis, acc.* Pāna, *m.*  
Panopion, Panōpion, *ōnis,*  
*m.*  
papyrus, pāpyrus, *i. m.*  
and *f.*; pāpyrum, *i. n.*  
pardon, to, ignosco, ōvi  
ōtum, 3 (with *dat.* of *pers.*;  
*acc.* of *neut. pron.* only); con-  
dōno, *āvī, ātum,* 1.  
parent, pārens, *tis, m.*  
and *f.*  
Parmenio, Parmēnio, *ōnis,*  
*m.*  
part, pars, *tis, f.*; portio,  
*ōnis, f.*  
part, to, = *to separate,* sē-  
pārō, *āvī, ātum,* 1; sējūngo, *nxi,*  
*ctum,* 3; = *to go away, dis-*  
*cēdo, cessi, cessum,* 3; digrēdor,  
gressus sum, 3.  
partaker, particeps, *ipis, c.*  
Parthian, Parthus, *i. m.*  
particularly, magnōpère,  
*adv.*  
party, partes, *ium, f.*;  
factio, *ōnis, f.*  
pass, to, praetereo, *li, itum,*  
4; transeo, *li, itum,* 4; *to pass*  
*away, labor, lapsus sum,* 3; in-  
gio, fūgi, fūgitum, 4; *to pass by*  
(*trans.*), praetereo, *li, itum,* 4;  
praetervolo, *āvī, ātum,* 1.  
passage, via, *ae, f.*; trans-  
itus, *ūs, m.*; trājectus, *ūs, m.*; *a*  
*narrow passage, fauces, ium, f.*  
past, praeteritus, *a, um;*  
praeterita, *ōrum, n., the past.*  
patrician, patricius, *a, um;*  
*subs. patricians, patricii, ōrum,*  
*m.*  
patron, patrōnus, *i. m.*  
Paulus Aemilius, Paulus,  
*i. Aemilius, i. m.*  
Pausanias, Pausānias, *ae,*  
*m.*  
pay, merces, *ēdis, f.*; sti-  
pendium, *i. n.*  
pay, to, solvo (exsolvo), *vi,*  
*ūtum,* 3.  
peace, pax, pācis, *f.*; tran-  
quillitas, *ātis, f.*  
peculiar, prōprius, *a, um;*  
pēciliāris, *ae.*

PEDIUS.

Pedius, Pēdīus, *i, m.*  
 Pelopidas, Pēlōpidas, *ae, m.*  
 Peloponnesian, Pēlōpou-  
 nēsīus (lācus), *a, um.*  
 people, pōpūlus, *i, m.*; *the*  
*common people*, plebs, plēbīs, *f.*;  
 plēbs, *ei, f.*; hōmīnes, *um, m.*  
 perceive, to, cerno (no  
 perf. or sup. in this sense), 3;  
 percipio, cēpi, ceptūm, 3.  
 perchance, fortasse, *adv.*;  
 forte, *adv.*; forsitan, *adv.*  
 perfect, perfectus, *a, um*;  
 absolūtus, *a, um.*  
 perfect, to, perficio, fēcī,  
 fectum, 3; absolvo, vī, ātum, 3.  
 perform, to, facio, fēcī,  
 factum, 3; conficio, fēcī, fectum,  
 3; praesto, itī, itum, 3; fungor,  
 functus sum, 3 (with *abl.*).  
 perhaps. See PERCHANCE.  
 Pericles, Pēriclēs, *is, m.*  
 peril, pericūlum, *i, n.*; dis-  
 crīmen, *īnis, n.*  
 perish, to, pereo, īi, itum, 4,  
*irr.*; morior, tuus sum, 3.  
 permission, vēnia, *ac, f.*  
 Pero, Pēro, *ōnis, f.*  
 Perseus, Pērsēus, *ei, m.*  
 Persia, Pērsīs, *īdis, f.*  
 Persian, *adj.* Persicus, *a,*  
*um*; *subs. the Persians*, Pērsae,  
 āru, *n.*  
 person, persōna, *ac, f.*;  
*some person*, āliquis.  
 perspicuous, illustris, *e.*  
 persuade, to, persuādeo,  
 si, sum, 2 (with *dat.*).  
 pestilential, pestifer, ēra,  
 ērum; grāvis, *e*; pestilens, *tis.*  
 Petreius, Pētrēius, *i, m.*  
 Phaëthon, P'haëthōn, *tis, m.*  
 Pharos, P'hāros, *i, f.*  
 Phalerum, P'hālērūm, *i, n.*  
 Philip, P'hīllippus, *i, m.*  
 philosopher, philōsōphus,  
*i, m.*  
 philosophy, philōsōphīa,  
*ac, f.*  
 Phocion, P'hōcīon, *ōnis, m.*  
 Phoebeus, P'hōebus, *i, m.*  
 Phoenician, *subs.* Phoenix,  
*tis, m.*; *adj.* Phoenicius, *a, um.*  
 picture, pictūra, *ae, f.*;  
 tābūla, *ae, f.*  
 piety, piētas, *ātis, f.*  
 pine, pinus, *us and i, f.*  
 pine away, to, tūbesco, 3.  
 pipe (musical), fistūla, *ac, f.*;  
 ūbia, *ac, f.*; ārumdo, *īnis, f.*  
 Pisistrātus, Pīsīstrātus, *i,*  
*m.*  
 Piso, Pīsō, *ōnis, m.*  
 pitch, to, *i. e. to form (a*  
*camp)*, facio, fēcī, factum, 3.  
 pity, to, miseret, ut, 2 (with  
*acc. of subject and gen. of ob-*

POSSESS, TO.

ject); miseror, certus sum, 3  
 (with *gen.*); miseror, ātus sum,  
 1 (with *acc.*).  
 place, lōcus, *i, m. (plur.*  
*lōca and lōci).*  
 place, to, pōno, pōsui, sītum,  
 3; colōco, āvi, ātum, 1; stātuo,  
 ūi, ūtūm, 3.  
 place on, to, impōno, pō-  
 sui, pōsitum, 3.  
 plan, iātio, *ōnis, f.*; con-  
 sīlium, *i, n.*; prōpōsitum, *i, n.*  
 plan, to, prōpōno, pōsul,  
 itum, 3.  
 plant, to, sēro (insēro),  
 sēvi, ātum, 3.  
 Plato, Plāto, *ōnis, m.*  
 plead, to, ōro, āvi, ātum,  
 1; āgo, ēgi, actum, 3.  
 pleasant, jūcundus, *a, um*;  
 grātus, *a, um*; dulcis, *e. (p. 6).*  
 please, to, plāceo, ūi, itum,  
 2 (with *dat.*); oblecto, āvi,  
 ātum, 1 (with *acc.*). 1 please,  
 libet, libuit, and libitum est.  
 pleasing. See PLEASANT.  
 pleasure, jūcunditas, *ātis, f.*  
 plebs, plebs, plēbīs, plēbes,  
*cl, f.*  
 plot, consīlium, *i, n.*; con-  
 jūrātio, *ōnis, f.*; insīdiāe, ārum,  
 pl, *f.*  
 plough, ārātrum, *i, n.*;  
 vōmer and vōmis, ēris, *m.*  
 (plough-share).  
 plunder, praeda, *ac, f.*  
 plunder, to, rāpio, ūi,  
 tum, 3; diripio, ūi, eptum, 3.  
 Po, P'ādus, *i, m.*  
 poet, poēta, *ae, m. and f.*  
 poison, vēūēum, *i, n.*;  
 vīrus, *i, n.*  
 point, mūcro, *ōnis, m.*;  
 cuspis, *īdis, f.*  
 point out, to, indicō, āvi,  
 ātum, 1; designo, āvi, ātum,  
 1; ostendo, dī, tum, 3; mou-  
 stro, āvi, ātum, 1.  
 political, plōliticus, *a, um*;  
*political change*, novae res.  
 Pollio, P'ollīo, *ōnis, m.*  
 Pollux, P'ollux, *tis, m.*  
 Pompey, P'ompēius, *i, m.*  
 Pontifex or Pontiff, pon-  
 tīfex, *tis, m.*  
 populous, cēlēber, bris,  
 bre; frēquens, *tis.*  
 Porcius, P'orcius, *īi, m.*  
 port, portus, *ūs, m.*  
 portion, pars, *tis, f.*; portio,  
*ōnis, f.* = doury, dos, *ōtis, f.*  
 portrait, imāgo, *īnis, f.*  
 position, stātus, *ūs, m.*;  
 sītus, *ūs, m.*; lōcus, *i, m.* and  
 in pl. also *n.*  
 possess, to, possīdeo, ēdi,  
 essum, 2; hābeo, ūi, itum, 2.

PREVAIL.

possession, to take, oc-  
 cūpo, āvi, ātum, 1; to gain  
 possession, pōtior, itus sum, 4,  
 with *gen. or abl.*  
 possession, possessio, *ōnis,*  
*f.* *lu plural*, res, rērum, *f.*;  
 bōna, ōruū, *n.*  
 possible, qui, quae, quod  
 fieri pōtēst. See "ABLE, TO BE."  
 possibly, forsitan. It may  
 possibly happen, fieri pōtēst ut.  
 post, postis, *is, m.*, military  
 post, stātio, *ōnis, f.*  
 postpone, to, diffēro, dis-  
 tūli, dilātum, 3.  
 pound, libra, *ae, f.*  
 pounds, pondō, *īndecī.*  
 poverty, paupertas, *ātis, f.*;  
 ēgestas, *ātis, f. (p. 139).*  
 power, vīres, *īnis, f.*  
 powerful, pōtēns, *tis*; effī-  
 cax, *ātis.*  
 praetor, praetor, *ōris, m.*  
 praise, laus, *dis, f.*; *the act*  
*of praising*, laudātio, *ōnis, f.*  
 praise, to, laudo, āvi, ātum,  
 1; effēro, extūli, ēlātum, 3.  
 praiseworthy, laudābilis,  
*e*; commendābilis, *e.*  
 pray, to, prēcō, ātus sum,  
 1; ōro, āvi, ātum, 1 (p. 48).  
 prayer, prēcīs, *em, c, f.* (no  
*nominative in use*); pl. prēcēs,  
*um.*  
 predominance, pōtentia,  
*ac, f.*  
 prefer, to, praefēro, tūli,  
 lātum, 3.  
 prepare, to, pāro, āvi,  
 ātum, 1.  
 prescribe, to, praescribo,  
 psi, ptum, 3; praecipio, cēpi,  
 ceptum, 3.  
 presence, praesentia, *ac, f.*;  
*in one's presence*, praesens, *utis.*  
 presence of, in, cōram,  
*prep. (gov. abl.).*  
 present, to be, intersum,  
 fui, esse.  
 present, praesens, *tis.*  
 present, to, dōno, āvi,  
 ātum, 1. (with *acc. of person*  
*and abl. of gift.*)  
 preserve, to, scrvo, āvi,  
 ātum, 1; tueor, itus sum, 2  
 (p. 40).  
 reside, to, praesum, fui,  
 esse.  
 press, to, prēmō, ssi, ssum,  
 3; comprimō, essi, essum, 3.  
 press hard on, to, prēmō  
 3. See PRESS.  
 pretend, to, simūlo, āvi,  
 ātum, 1; dissimūlo, āvi, ātum,  
 1 (p. 17).  
 prevail, to, vāteō, ūi, itum  
 2; vinco, vici, victum, 3.

## PREVENT.

prevent, to, prōhibeo, ul, itum, 2; impēdio, ivi, itum, 4.  
previously, ante, antea, adv.; prius, adv.

Primate, Prīmus, i, m.  
price, prētium, i, n.; at a high price, magni.

princely, impērātorius, a, um.

private, privātus, a, um; = secret, arcānus, a, um; sēcrētus, a, um.

proceed, to, prōcedo, cessi, cessum, 3; prōgredior, gressus sum, 3; to go up, pervēnio, enī, entum, 4, followed by *in* with acc., pergo, perrexi, perfectum, 3.

proclaim, to, edico, xi, ctum, 3; prōclāmo, āvi, ātum, i.

proclamation, edictum, i, n.; to issue a proclamation, edico, xi, ctum, 3.

procure, to, pāro, āvi, ātum, i; acquirō, sivi, sītum, 3.

prodigy, monstrum, i, n.; prodigium, i, n.

produce, to, pāro, āvi, pēpēri, partum, 3; gigno, gēnui, gēnitum, 3; to be produced, nascor, nātus sum, 3.

promise, to, prōmittō, misi, missum, 3; pollicor, itus sum, 2.

prompt, celer, ēris, ēre; promptus, a, um.

proof, dōcūmentum, i, n.; experimentum, i, n.; testimōnium, i, n.

propagate, to, prōpāgo, āvi, ātum, i; vulgo, āvi, ātum, i.

proper, prōprius, a, um (belonging to); rectus, a, um (right), aptus, a, um (suitable).

property, census, ūs, m. (income); prōprium, i, n. (attribute, peculiarity); bōna, ōrum, n. (goods).

propitiate, to, placō, āvi, ātum, i.

propose, to, prōpono, pōsi, ptum, 3.

propraetor, prōpraetor, ōris, m.

proscribe, proscribo, ipsi, ptum, 3.

proscribed, proscriptus, i, m.

prosperous, sēcundus, a, um; flōrens, tis; beātus, a, um.

protection, praesidium, i, n.; tūtēla, ae, f.

proud, sūperbus, a, um; arrōgans, tis (p. 59).

## PITHIUS.

prove, to, i. e. to turn out to be, often, sum, fui, esse (with double dat.).

provide, to, prōvideo, vidi, visum, 2; praebeo, ui, itum, 2 (to supply); pāro, āvi, ātum, i (to get); prōcūro, āvi, ātum, i.

province, prōvincia, ae, f.  
provision, to make, prōvideo, vidi, visum, 2.

provisions, victus, ūs, m.; pēnis, ūs, and i, c., and ōris, n.; res frūmentāria, f. (of an army).

provoke, to, lācesso, ivi, itum, 3.

prow (Ex. 34), corvus, i, m.

prudence, prūdētia, ae, f.; consilium, i, n.

prudent, prūdēns, tis; prōvidus, a, um.

Ptolemy, Ptolēmaeus, i, m.  
public, publicus, a, um; commūnis, e; in public, publicē, adv.

publish, to, vulgo, āvi, ātum, i; (to issue a book), edo, dixi, dictum, 3; to publish a decree, edico, dixi, dictum, 3.

Punic, Pūnicus, a, um.

punish, to, pūnio, ivi, itum, 4; animadverto, i, sum, 3, followed by *in* with acc.

punishment, poena, ae, f.; supplicium, i, n. (p. 109).

purchase, to, emō, emi, emptum, 3; mercor, ātus sum, 1.

persue, to, sēquor, cātus sum; sector, ātus sum, i.

purpose, prōpōsitum, i, n.; consilium, i, n.

pure, pūrus, a, um; mērus, a, um (unmixed); castus, a, um (chaste).

purify, to, purgo, āvi, ātum, i; abluo, ui, ātum, 3.

pursue, to, sēquor, cātus sum, 3.

persuer, pres. part. of sēquor. See "PURSUE, TO."

pursuit, stūdium, i, n. (favourite pursuit).

push, to, trādo, si, sum, 3; impello, ūli, ūsum, 3.

put, to, pōno, pōsi, ptum, 3.

put-to-death, to, uēco, āvi, ātum, i.

put off, to, of clothes, exuo, ui, ātum, 3; = to postpone; differo, distāli, dilātum, 3.

put on, to (of clothes), induo, ul, ātum, 3.

put upon, to, impōno, pōsi, pōsitum, 3.

Pythagoras, P'ythāgōras, ae, m.

Pyrrhus, P'yrrius, i, m.  
Pythius, P'ythius, a, um.

## REAR.

## Q

Quadruped, quadrūpes ēdis, m.

quaestor, quaestor, ōris, m.  
quantity, vis, vim, vi, f.; cōpia, ae, f. (plenty).

quarrel, to, dissentio, ei sum, 3.

quarters, hiberna, ōrum, n. (winter quarters; castra understood); aestiva, ōrum, n. (summer quarters).

queen, rēgina, ae, f.  
quell, to, opprimo, pressi, pressum, 3.

quick, citus, a, um; rāpidus, a, um; vēlox, ōcis.

quickly, prōpere, adv.

Quinctius, Quinctius, i, m.

Quirinus, Quirinus, i, m.

Quirites, Quirites, inm, m.  
quite, omnino, adv.; prorsus, adv; quite-disturbed, permōtus, a, um.

## R

Race, = family, gēnus, ēris, n.; stirps, is, f.: = course, cursus, ūs, m.

rage, to, saevio, ūi, itum, 4; furo, 3.

raise, to, tollō, sustāli, subliātum, 3; erigo, exi, ectum, 3; = to levy, conscrito, psi, ptum, 3.

rally, to, restituo, ul, ātum, 3.

rampart, mūnitio, ōnis, f.  
rapid, vēlox, ōcis; rāpidus, a, um; celer, ēris, ēre.

rare, rārus, a, um.

rarely, rāro, adv.; very rarely, perrāro.

rash, tēmērarius, a, um.

rate = price, prētium, i, n., at a high rate, magni.

rather, pōtius, adv.: I had rather, mālo, ul, malle, irr.

ravage, to, vasto, āvi, ātum, i; depōpūlor, ātus sum, 3.

reach, to, pervēnio, enī, entum, 4.

read, to, lēgo, lēgi, lectum, 3; recito, āvi, ātum, i.

ready, pārtus, a, um.

reality, res, rei, f.: in reality, re ipsā, used adverbially; revērā, adv.

reap, to, mēto, ssi, ssum, 3.

rear, extrēmum or nōvissimum agmen, inla, n.

REASON.	RESOLVE.	RIGHT.
reason, ratio, <i>ōnis, f.</i> ; <i>mens, tis, f.</i> (the faculty of reason).	remarkable, <i>singulāris, e</i> ; <i>insignis, e.</i>	resources, <i>facultātes, um, f.</i> ; <i>opes, um, f.</i>
recall, to, <i>rēvōco, āvi, ātum, 1</i> ; <i>rēdūco, xi, ctum, 3.</i>	remember, to, <i>mēmīni, perf.</i> with sense of present; <i>rēcordor, ātus sum, 1</i> ; <i>rēmīniscor, 3.</i>	respect, <i>venerātio, ōnis, f.</i> ; <i>rēvērētia, ae, f.</i>
receive, to, <i>accipio, cēpi, ceptum, 3</i> ; <i>cāpio, cēpi, captum, 3.</i>	remind, to, <i>mōneo, ui, Itum, 2</i> ; <i>commōneo, ui, 2.</i>	response, <i>responsum, 1, n.</i>
reckon, to, <i>asēsimo, āvi, ātum, 1</i> ; <i>duco, xi, ctum, 3</i> ; <i>compūto, āvi, ātum, 1</i> ; <i>nūmēro, āvi, ātum, 1.</i>	remote, <i>longinquus, a, um</i> ; <i>rēmōtus, a, um.</i>	rest, <i>quies, ētis, f.</i> ; <i>rēquies, ēi, f.</i>
recognise, to, <i>agnosco, nōvi, nītum, 3.</i>	remove, to, <i>trans. mōveo (rēmōveo), ōvi, ōtum, 2</i> ; <i>intrans., migro, āvi, ātum, 1</i> (p. 28).	rest, the, <i>cētēri, ōrum</i> ; <i>rēliqui, ōrum</i> (p. 36).
recollection, <i>mēmōria, ae, f.</i>	render, to, <i>reddo, didi, dītum, 3</i> ; <i>tribuo, ui, ātum, 3</i> ; <i>fēro (rēfēro), tūli, lātum, 3.</i>	rest, to, <i>quiesco, ēvi, ētum, 3</i> ; = to lean on, <i>nitor, uisus</i> and <i>nixus, 3</i> ; to rest one's hopes on, <i>spes pōsitas</i> in (with <i>abl.</i> ) <i>hābere.</i>
record, <i>mōnūmentum, 1, n.</i>	renew, to, <i>restituo, ui, ātum, 3</i> ; <i>rēnovo, āvi, ātum, 1.</i>	restore, to, <i>rēpāro, āvi, ātum, 1</i> ; <i>restituo, ui, ātum, 3.</i>
record, to, <i>narro, āvi, ātum, 1</i> ; <i>mēmōro, āvi, ātum, 1.</i>	renown, <i>fāma, ae, f.</i> ; <i>laus, dis, f.</i> ; <i>glōria, ae, f.</i>	restrain, to, <i>contīneo (rētīneo), ul, entum, 2</i> ; <i>cohibeo, ui, Itum, 2</i> ; <i>coerceo, ui, Itum, 2.</i>
recover, to, <i>rēcūpēro, āvi, ātum, 1</i> ; <i>rēcīpio, cēpi, ceptum, 3</i> ; to recover from a disease, <i>convalesco, ui, 2.</i>	repair, to, <i>rēficio, feci, factum, 3.</i>	retain, to, <i>rētīneo (tēneo), ul, tentum, 2</i> ; <i>contīneo, ul, tentum, 2.</i>
refer, to, <i>rēfēro, rettūli, lātum, 3.</i>	repeat, to: Phr.: to repeat one's sin, <i>bis peccāre</i> (Ex. 10).	retire, to, <i>cēdo, sai, sum, 3.</i> se <i>rēcīpio, cēpi, ceptum, 3</i> (Ex. 40).
refinement, <i>hūmānitas, ātis, f.</i> ; <i>cultus, ūs, m.</i>	repent, to, <i>poenitet, uit, impers. 2</i> (with <i>acc.</i> of subject, and <i>gen.</i> of object).	retreat, (the act), <i>rēcēptus, ūs, m.</i> ; (the place), <i>rēcēptāculum, 1, n.</i>
reflection, <i>considerātio, ōnis, f.</i> ; <i>cōgnātio, ōnis, f.</i>	reply, to, <i>respondeo, di, sum, 2.</i>	retreat, to, <i>rēcīpio, cēpi, ceptum, 3</i> (with <i>acc.</i> of person).
refuse, to, <i>abnuo, ul, ūtum, 3</i> ; <i>rēcūso, āvi, ātum, 1.</i>	report, <i>subs. rāmōr, ōris, m.</i> ; <i>fāma, ae, f.</i>	retribution: Phr.: to inflict retribution, <i>vindico, āvi, ātum, 1.</i>
regard, to, <i>respicio, spexi, spectum, 3</i> ; = to love, <i>diligō, lexi, lectum, 3</i> ; = to think, <i>existīmo, āvi, ātum, 1</i> ; <i>pūto, āvi, ātum, 1.</i>	report, to, <i>refēro, tūli, lātum, 3</i> ; <i>nuntio, āvi, ātum, 1</i> ; <i>trādo, didi, dītum, 3.</i>	return, to, <i>rēdeo, li, Itum, 4</i> ; <i>rēvertor, rsus sum, 3</i> (p. 67); <i>retire, rēcīpio, ēpi, eptum</i> (with <i>acc.</i> of person).
region, <i>rēgio, ōnis, f.</i> ; <i>tractus, ūs, m.</i>	repose, <i>quies, ētis, f.</i>	revel, to, = to feast, <i>cōmīssor, ātus, 1</i> ; = to exult, <i>exulto, āvi, ātum, 1.</i>
regret, <i>dēsiderium, 1, n.</i> ; <i>dōlor, ōris, m.</i> ; <i>aegrītudo, inis, f.</i>	republic, <i>respublica, rēpublicae, f.</i>	revenue, <i>vectigal, ālis, n.</i> ; <i>fructus, ūs, m.</i>
reign, to, <i>regno, āvi, ātum, 1.</i>	repulse, <i>rēpulsā, ae, f.</i>	reverence, <i>venerātio, ōnis, f.</i> ; <i>rēvērētia, ae, f.</i>
rejoice, to, <i>gaudeo, gāvīsus sum, 2</i> ; <i>laetor, ātus sum, 1</i> (p. 59).	repulse, to, <i>rēpello, pūlli, pulsum, 3</i> ; <i>prēpulso, āvi, ātum, 1.</i>	reverence, to, <i>vēreor, Itus sum, 2</i> ; <i>cōlo, ul, cultum, 3.</i>
relate, to, <i>narro, āvi, ātum, 1</i> ; <i>rēfēro, tūli, lātum, 3.</i>	reputation, <i>existimātio, ōnis, f.</i>	review, to, <i>rēpēto, Ivi and li, Itum, 3</i> ; to take a short review of the past, <i>pauca supra rēpētēre.</i>
relationship, <i>prōpinqūitas, ātis, f.</i> ; <i>affīnitas, ātis, f.</i> (p. 42).	request, <i>rōgātus, ūs, m.</i> ; at your request, <i>te rōgante or tuo rōgātus</i> (Ex. 37).	reward, <i>praemium, 1, n.</i> ; <i>merces, ēdis, f. (hive).</i>
relatives, <i>cognāti, ōrum</i> ; <i>prōpinqul, ōrum.</i>	request, to, <i>rōgo, āvi, ātum, 1</i> ; <i>pēto, Ivi, Itum, 3</i> (p. 5).	Rhine, <i>Rhēnus, 1, m.</i>
reliant, <i>fretus, a, um</i> (with <i>abl.</i> ); <i>fīdens, tis</i> ; <i>confīdens, tis.</i>	require, to, <i>exīgo, ēgi, actum, 3</i> ; <i>posco, pōposci, poscītum, 3</i> ; = to need, <i>ēgeo, ui, 2</i> (with <i>gen.</i> or <i>abl.</i> ).	Rhodes, <i>Rhōdus or -os, 1, f.</i>
religion, <i>religio, ōnis, f.</i>	resentment, <i>dōlor, ōris, m.</i>	Rhodes, of or belonging to, <i>Rhōdius, a, um.</i>
religious, <i>rēligiōsus, a, um.</i>	reserve, to, <i>rēservo, āvi, ātum, 1.</i>	Rhone, <i>Rhōdānus, 1, m.</i>
reluctantly, <i>invītus, a, um, adj. recusans</i> (Ex. 37, 8).	resist, to, <i>rēsisto, stīti, stītum, 3</i> ; <i>rēpugno, āvi, ātum</i> (with <i>dat.</i> ).	rich, <i>dives, itis</i> ; <i>lōcuples, ētis</i> (locus pleo).
rely, to, <i>nitor</i> ( <i>subnitor</i> ), <i>nisus and nixus sum, 3.</i>	resolution, = <i>firmness, constantia, ae, f.</i> ; = a determination, <i>sententia, ae, f.</i> ; <i>dēcrētum, 1, n.</i>	riches, <i>divītia, ārum, f.</i>
r'lying on, <i>fretus, a, um</i> (followed by <i>abl.</i> ); <i>subnixus, a, um.</i>	resolve, to, <i>dēcerno, crēvi, crētum, 3.</i>	ride through, to, <i>pōrēquito, āvi, ātum, 1.</i>
remain, to, <i>commōror, ātus sum.</i>		ridiculous, <i>ridicūlus, a, um</i> ; <i>absurdus, a, um.</i>
remaining, <i>rēliquus, a, um.</i>		right ( <i>adj.</i> ), <i>rectus, a, um</i> ; <i>prōbus, a, um</i> ; <i>right hand, dexter, tēra, tērum.</i>
remainder, <i>rēliquus, a, um, adj.</i> (see St. L. G. § 343).		

## RIGHT.

right (*subs.*), jus, jūris, *n.*  
 rightly, rectē, *adv.*; bēnē,  
*adv.*  
 rigidly, Intentē, *adv.*  
 ring, annūlus, *l. m.*  
 rise, to, surgo, surrexi, sur-  
 rexi, *l. m.*  
 rival, rivālis, *is, m.*; aemū-  
 lus, *l. m.* (p. 107).  
 river, flūvius, *l. m.*; flūmen,  
 lūis, *n.* (p. 6).  
 road, vīa, *ae, f.*; iter. Itinē-  
 ris, *n.* (p. 69).  
 robe, vestis, *is, f.*  
 rock, rūpes, *is, m.*; saxum,  
*l. n.*  
 rod, virga, *ae, f.*  
 Roman, Rōmānus, *a, um.*  
 Rome, Rōma, *ae, f.*; of  
 Rome may often be translated  
 by the *adj.*: as the young men  
 of Rome, Rōmāna jūventūs.  
 Romulus, Rōmūlus, *l. m.*  
 room, = space, lōcus, *l. m.*  
 (in pl.) *n.* and *n.*; = chamber,  
 cōclāve, *is, n.*  
 round, circum, circa, *prep.*  
 (gov. acc.)  
 rout, to, fūgo, āvi, ātum,  
 ; prōfūgo, āvi, ātum, *i.*  
 route, vīa, *ae, f.*; iter,  
 itinēris, *n.*  
 rower, rēmex, *is, m.*; the  
 whole crew of rowers, rēmī-  
 gium, *l. n.*  
 royal, rēgius, *a, um*; rē-  
 gālis, *e.*  
 rugged, asper, ēra, ērum;  
 dūrus, *a, um*; praeruptus, *a,*  
*um.*  
 ruin, ruīna, *ae, f.*; exīitum,  
*l. n.*  
 ruinous, exīitōsus, *a, um*;  
 exīitālis, *e.*  
 rule, to, rēgo, xl, etum, 3;  
 lupēro, āvi, ātum, *i.* (with  
*dat.*); dōmīnor, ātus sum, *i.*  
 run, to, curro, cūcarrī, cur-  
 sum, *i.*  
 run to and fro, to, con-  
 curso, āvi, ātum, *i.*  
 rush, to, ruo, ul, rūtum and  
 rūtum, 3 (Ex. 35); me prō-  
 fūco, fūci, ctum, *i.*  
 rustic, rusticus, *a, um*;  
 agrīstis, *e* (p. 4).

## S

Sacred, sācer, cra, crum;  
 sanctus, *a, um* (p. 9).  
 sacrifice, sacrificium, *l. n.*;  
 sacra, ōrum, *n.*  
 sad, tristis, *e.*  
 sadness, tristitia, *ae, f.*;  
 dolor, ōris, *m.*; luctus, ūs, *m.*

## SEMIRAMIS.

safety, sālus, ūtilis, *f.*; in  
 safety, incōlūmis, *e*; salvus,  
*a, um.*  
 sagacious, ācūtus, *a, um*;  
 sāgax, ācis.  
 Saguntine, Sāguntinus, *a,*  
*um.*  
 Saguntum, Sāguntum, *l,*  
*n.* and Sāguntus, *l. f.*  
 sail, to, nāvigo, āvi, ātum, *i.*  
 To sail by, praetervēhor, vectus  
 sum, *i.*  
 sailor, nauta, *ae, m.*; nāvī-  
 ta, *ae, m.*  
 sake: Phr.: for the sake  
 of, grātīā, causā, with *gen.*  
 same, Idem, eīdem, Idem.  
 same number, tōtidem,  
*adv.*  
 save = except, praeter, *prep.*  
 with *acc.*  
 save, to, servo, āvi, ātum, *i.*  
 saying, dictum, *l. n.*; as  
 the saying is, ut āiunt.  
 say, to, dico, xl, etum, 3.  
 = report, fēro, tūli, lātum.  
 scanty, parvus, *a, um*;  
 exī-  
 guus, *a, um.*  
 Scipio, Scīpio, ōnis, *m.*  
 scorch, to, torreo, ul, tos-  
 tum, 2; ūro, ussi, ustum, 3.  
 scripture, scriptūra, *ae, f.*  
 Scriptures, the, Scripta,  
 ōrum, *n.*  
 scruple (religious), religi-  
 ōnis, *f.*  
 Scythian, Scythēs, *ae, m.*  
 sea, māre, *is, n.*; aequor,  
 ōris, *n.*  
 sea, of or belonging to,  
 mārītūsus, *a, um.*  
 sea-coast, ōra mārītīna, *f.*  
 seat, subsellium, *l. n.*  
 seat, to, consido, ēdi, es-  
 sum, 3.  
 second, sēcundus, *a, um.*  
 second time, itērum, *adv.*  
 secret, arcānus, *a, um*;  
 occultus, *a, um*; sēcētus, *a, um.*  
 seditious, sēditīōsus, *a, um.*  
 see, to, video, vīdi, vīsum, 2.  
 seek, to, quaero, quaesivi,  
 stitum, 3; pēto, ivi, Itum, 3.  
 seek for, to, expēto, ivi,  
 itum, 4.  
 seem, to, vīdeor, vīsus sum,  
 2.  
 seer, vātes, *is, m.* and *f.*  
 seize, to, rāpio (arrāpio),  
 ul, ptum, 3; occūpo, āvi, ātum,  
 1; cāpio, cēpi, captum, 3  
 seldom, rāro, *adv.*  
 self, ipse, *a, um.*  
 sell, to, vendo, didi, dītum;  
 vēndō, didi, dītum, *i.*  
 Semiramis, Sēmīrāmis,  
 Idīs, *f.*

## SHADE.

Sempronius, Semprōnius,  
*l. m.*  
 senate, sēnātus, *is, m.*; se-  
 nate House, cūrīa, *ae, f.*  
 senator, sēnātor, ōris, *m.*  
 send, to, mitto, misi, mis-  
 sum, 3; as ambassador, lego,  
 āvi, ātum, *i.*  
 send ahead, to, praemitto,  
 is, issum.  
 send down, to, dēmitto,  
 misi, missum, 3.  
 send for, to, arcesso, ivi,  
 Itum, 3.  
 send forth, to, ēmitto,  
 misi, missum, 3.  
 separate, to, sēgrēgo, āvi,  
 ātum, *i.*  
 sepulchre, sēpulcrum, *l. n.*  
 serious, grāvīs, *e*; sērius  
*a, um.*  
 seriously, grāviter, *adv.*;  
 sērio, *adv.*  
 serpent, drāco, ōnis, *m.*  
 servant, mīnister, trī, *m.*;  
 (female) famula, *f.*; ancilla, *ae,*  
*f.* (p. 40).  
 serve, to, servio, ivi and li-  
 itum, 4. = to be of service.  
 prōsum, fui, prōdesse.  
 service: Phr.: to be of ser-  
 vice to, prōdesse, with *dat.*; on  
 (military) service, militāe.  
 serviceable, ūtilis, *e*; idō-  
 neus, *a, um.*  
 Servius, Sērvius, *l. m.*  
 set, to, = to place, pōno,  
 pōsul, Itum, 3; as the sun.  
 occido, cidi, cāsum, 3.  
 set fire, to, incendio, di,  
 sum, 3; accendo, di, sum, 3 (p.  
 21).  
 set out, to, prōfiscor, fec-  
 tus sum, 3.  
 settle, to, trans., constāno,  
 ul, Itum, 3; intrans., consido  
 ēdi, essum, 3.  
 settlement, sēdes, *is, f.*  
 seven, septem, *num. adv.*  
*indec.*  
 seventh, sēptimus, *a, um.*  
 sever, to, sēpāro, āvi, ātum,  
 1; sējungo, nxi, ctum, 3; to cut  
 off, abscondo, idi, Isum, 3.  
 several, complures, *a.* alt-  
 quot, *indec.*  
 severe, grāvīs, *e*; sēvērus,  
*a, um*; dūrus, *a, um*; ācer,  
 cris, *cre.*  
 severely, sēvērē, *adv.*;  
 acriter, *adv.*  
 Severus, Sēvērus, *l. m.*  
 sex, sexus, ūs, *m.*; sēcus  
 neut. *indec.*  
 shade, umbra, *ae, f.*  
 shade, to, umbro, āvi,  
 ātum, *i.*

## SHAKE, TO.

shake, to, *trans.*, ægito, Ævi, atum, 1; *intrans.*, trémo, ul, 3.

shape, forma, æ, f.; figūra, æ, f.

shatter, to, quãtio, quassi, quassum, 3; frango, frēgi, fractum, 3. *Of enemies*, prōfligo, Ævi, atum, 1.

shattered, quassus, a, um; *shattered ships*, quassae naves; fractus, a, um; affictus, a, um.

shear, to, tondeo, tōtondi, tonsum, 2.

shed, to, (*as stags do their horns*) exuo, ui, ūtum, 3.

sheep, ovis, is, f.; bīdens, tis, f.

shepherd, pastor, ōris, m.

shepherd, of or belonging to, pastorālis, e.

shield, scutum, 1, n.; clipeus, 1, m. (p. 72).

shift, to, = to move, *trans.* mōveo, mōvi, mōtum, 2.

ship, nāvīgium, 1, n.; nāvis, is, f.; puppis, is, f. (poet.), (p. 1).

ship-captain, nāvarchus, 1, m.

short, brevis, e; parvus, a, um; (*scanty*) exiguus, a, um.

shortly, = by and by, mox, *adv.*; = briefly, breviter, *adv.*

shoulder, hūmērus, 1, m

shout, to, clamō, Ævi, atum, 1.

shout out together, to, conciamō, Ævi, atum, 1.

shouting, clamor, ōris, m.

show, to, ostendo, di, tum, 3; monstro, Ævi, atum, 1; indicō, Ævi, atum, 1.

shrine, Ædytum, 1, n.; delūbrum, 1, n.

shudder at, to, horreo, ul, 2; horresco, ul, 2.

shut, shut-up, to, interclūdo, si, sum, 3.

shut-in, to, claudo, si, sum, 3.

Sichæus, Sichæus, 1, m.

Sicilian, Sicūlus, a, nm.

Sicily, Sicilia, æ, f.

sick, aeger, gra, grum; ægrōtus, a, um.

side, lātus, ōris, n.; = party, pars, tis, f. (often *pl.*).

Sidonian, Sidōnius, a, nm.

siege, obsīdo, ōnis, f.

signal, signum, 1, n.

signify, to (Ex. 18), sōno, ui, ūtum, 1; = to announce, Ædico, xi, ctum, 3.

silence, sīlentium, 1, n.; *The habit of silence*, tãcturnitas, Ætis, f. *In silence*, tãctus, a, um.

## SOFTEN, TO.

silver, argentum, 1, n.; of silver, argenteus, a, um.

similar, simīlis, e.

Simonides, Simōnides, is, m.

sin, to, pecco, Ævi, atum, 1.

sin, peccatum, 1, n.

since, post, *prep.* (gov. acc.); postea, *adv.*

sinew, nervus, 1, m.: In fig. sense, *plur.*

sing, to, cãno, cãcni, cantum, 3; cauto, Ævi, atum, 1.

single, ūnus, a, um; singūli, æ, a.

singly, singulãtim, *adv.*; singūli, æ, a, *adj.*

sink, to, *trans.*, submergo, si, sum, 3; *intrans.*, sīdo (subsīdo), idi, 3.

sister, sōror, ōris, f.

Sisyphus, Sisyphus, 1, m.

Sisyphus, of or belonging to, Sisyphus, a, um.

situated, pōsitus, a, um; sītus, a, um.

six, sex, num. *adj. indecl.*

sixteen, sexdēcim, *indecl.*

sixteenth, sextus dēcimus, a, um.

sixty, sexãginta, *indecl.*

size, magnitudo, inis, f.

skilful, skilled, pēritus, a, um; sciens, tis (p. 36): both with *gen.*

skin, cūtis, is, f.; pellis, is, f.; cōrium, 1, n. (p. 67).

sky, cœlum, 1, n.

slaughter, caedes, is, f.; strages, is, f.

slaughter, to, caedo, cēcidi, caesum, 3; trūcido, Ævi, atum, 1 (p. 3).

slave, servus, 1, m.; mancipium, 1, n. (p. 40).

slave, to be a, servio, ivi and ii, itum, 4 (with *dat.*).

slavery, servitus, itis, f.

slay, to, interficio, Æni, eniptum, 3; jūgulo, Ævi, atum, 1; necō, Ævi, atum, 1.

sleep, somnus, 1, m.; sōpor, ōris, m.

sleep, to, dormio, ivi, itum, 4.

small, parvus, a, um.

small, very, parvulus, a, um.

smoke, fūmus, 1, m.

snare, insīdiæ, Ærum, f.

snatch, to, rãpio, ul, rãptum, 3; to snatch from, Ærãpio, ui, reptum, 3.

so, sic, ita, tam, *adv.*

so many, tōt, *indecl.*

Socrates, Socrãtes, is, m.

soften, to, mollo, ivi, itum, 4; lenio, ivi, itum, 4.

## SPEND, TO.

softly, leniter, *adv.*; molliter, *adv.*

soil, solum, 1, n.

soldier, miles, Itis, m. and r

Solon, Sōlon, ōnis, m.

some, nonnulli, æ, a; Ævquot, *indecl.*; some one, quidam, quaedam, quoddam; aliquis, qua, quod or quid.

somehow, quodãmodo, *adv.*

sometimes, aliquando, *adv.*, interdum, *adv.*; nonnunquam, *adv.* (p. 15).

somewhat (as *adv.*), aliquanto, aliquantum.

son, filius, 1, m.; voc. fili; nātus, 1, m.

song, carmen, inis, n.; cantus, ūs, m.

soon, mox, *adv.*; cito, *adv.*

soothsayer, hãruspex, icis, m.; auspex, icis, m.

Sophocles, Sōphocles, is, m.

sorrow, dōlor, ōris, m.; luctus, ūs, m.

sorrow, to, dōleo, ul, itum, 2; lugeo, xi, ctum, 2; moereo, ui, 2.

sorrowing, moestus, a, um

sorrowfully (Ex. 37), dōlens, tis.

sort, gēnus, ōris, n.

soul, Ænīmus, 1, m. (p. 8).

sovereign, rex, rēgis, m.

sovereignty, regnum, 1, n.

sovereign-power, impērium, il, n.

sow, to, sēro, sēvi, sātum 3; spargo, si, sum, 3.

space, spātium, 1, n.; lōcus, 1, m.; space of two, three days, bīduum, trīduum, 1, n.

Spain, Hispānia, æ, f.

Spaniard, Hispānus, 1, m.

Spanish, Hispānicus, a, um.

spare, to, parco, pēperci, parcitum and parsum, 3 (with *dat.*).

Sparta, Sparta, æ, f.; Lã cēdaemon, ōnis, f.

Spartan, Spartānus, a, um; Lãco, ōnis, m.

speak, to, lōquor, locūtus sum; fãri, fãtus (p. 6).

spear, hasta æ, f.; hastile, is, n.; cuspis, itis, f. (*point*).

species, gēnus, ōris, n.

speech, orãtio, ōnis, f.; = a saying, vox, vōcis, f.

speed, cēlērītas, Ætis, f.; vēlōcitas, Ætis, f.

speedily, cēlērīter, *adv.*; cito, *adv.*; mox, *adv.*

spend, to, impendo, di, sum, 3; consumo, mīst, mptum, 3; (of time) Ægo, Ægit actum, 3.

## SPIDER.

spider, *aranea*, ae, f.; *aranea*, ae, f.  
 spirit, spirits, *animus*, i, m. (p. 3).  
 spoils, *spolia*, ōrum, n.; *exuviae*, ōrum, f.  
 spoil, to, *praedor*, ātus sum, i; *spolio*, āvi, ātum, i; *diripio*, ūi, reptum, 3.  
 spot, = *place*, *lōcus*, i, m. (pl. *lōci* and *lōca*). = *a mark*, *macula*, ae, f.  
 spotless, *pūrus*, a, um.  
 spring, *ver*, *vēria*, n.  
 spring (of water), *fons*, *fontis*, m.  
 spring, to, *sālio*, ūi, saltum, 4.  
 spring from, to, *oriōr*, ortus sum, 4 *dep.*  
 sprinkle, to, *spargo*, si, sum, i; *aspergo*, si, sum, 3.  
 sprung from, *ortus*, a, um (*oriōr*,—followed by *abl.*).  
 stake, to be at, *pass.* of *ago*, ēgi, actum, i (with *de*).  
 stand, to, *sto*, stēti, stātum, i.  
 stand round, to, = *surround*: *circumisto*, stēti, stātum, i; *circumveniō*, ēni, entum, 4.  
 standard, *signum*, i, n.  
 state, = *commonwealth*, *civitas*, ātis, f; = *condition*, *stātus*, ūs, m.  
 state, to, *dico*, xi, tum, 3.  
 Statilius, *Statilius*, i, m.  
 station, to, *pōno*, pōsi, pōsitum, 3; *lōco*, āvi, ātum, i.  
 statue, *stātua*, ae, f.; *signum*, i, n.; *simulācrum*, i, n.  
 stay, to, *intrans.*, *māneo*, si, sum, 2; *mōror* (*commōror*), ātus sum, i; *trans.*, *sisto*, stēti, stētum, 3.  
 steadiness, *constantia*, ae, f.; *stabilitas*, ātis, f.  
 steady, *constans*, tis.  
 step, *grādus*, ūs, m.; *gressus*, ūs, m.  
 stern, *adj.*, *dūrus*, a, um.  
 stern, *subs.*, *puppis*, is, f.  
 still, *adhuc*, *adv.*  
 stir up, to, *mōveo*, ōvi, ōtum, 2; *sollīcto*, āvi, ātum, i.  
 stone, *lāpis*, idis, m.; *saxum*, i, n.  
 storey, *tābūlatum*, i, n.  
 stormy, *irātus*, a, um (*lit. angry*).  
 straggle, to, *pālor*, ātus sum, i; *erro*, āvi, ātum, i; *illābor*, lapsus sum, 3.  
 straight, *rectus*, a, um; *directus*, a, um.  
 strategy, *constitium*, i, n. (*plan*).  
 straw: *Phr.*: *to value at a*

## SUPERB.

straw, *flocci*, *nauci*, *hūjus aestivare*.  
 stream, *rivus*, i, m.  
 strength, *vires*, *iunni*, pl. f.; *rōbur*, ōris, n.  
 strengthen, to, *firmo* (*confirmo*), āvi, ātum, i.  
 stretch, to, *tendo*, tētendi, tensum and tum, 3; *porrigo*, rexi, rectum, 3; *pertrāneo*, ūi, tentum, 2 (*Ex.* 34).  
 strike, to (*of lightning*), *tango*, tēgi, tactum, 3.  
 strive, to, *certo*, āvi, ātum, i; *ēnitōr*, nisus and nixus, 3.  
 strong, *fīrmus*, a, um; *fortis*, e; *vālidus*, a, um.  
 struggle, *certāmen*, *inls*, n.  
 study, *stūdium*, i, n.  
 style, *dictio*, ōnis, f.  
 subdue, to, *pāco*, āvi, ātum, i; *vīco*, vici, ctum, 3; *dōmo*, ūi, Itum, i; *sūbigo*, ēgi, actum, 3.  
 subject: *Phr.*: *by his subjects*, a suis.  
 submit, to, = *to obey*, *pāreo*, ūi, Itum, 2 = *to undergo*, *pātior*, passus sum, 3.  
 subtle, *callidus*, a, um; *subtilis*, e.  
 succeed, to, *succēdo*, cessi, cessum, 3 (with *dat.* of person).  
 success, *successus*, ūs, m.; *res bene gesta*.  
 successful, *felix*, *leis*; *fortūnātus*, a, um.  
 succour, to, *succurro*, rri, rsum, 3; *subveniō*, vēni, ventum, 4; *auxilior*, ātus sum, i (all with *dat.*).  
 such, *tālis*, e (*of such a kind*); *tantus*, a, um (*so great*).  
 sudden, *sūbitus*, a, um; *repēntinus*, a, um.  
 suddenly, *sūbito*, *adv.*; *repente*, *adv.*  
 Suesiones, *Suessiōnes*, um, m.  
 suffer, to, *pātior*, passus sum, 3; *fēro*, tūli, lātum, 3 (p. 57).  
 sufficient } *sātis*, *adv.* (often  
 sufficiently } with *partitive gen.*)  
 suitable, *ūtīlis*, e; *opportūnus*, a, um.  
 Sulla, *Sulla*, ae, m.  
 Sulpicius, *Sulpicius*, i, m.  
 sum, *summa*, ae, f.  
 summer, *aestas*, ātis, f.  
 submit, *cācūmen*, *inls*, n.; *vertex*, *leis*, m.; *the summit of the hill*, *summus mons*.  
 summon, *vōco* (*of a number*, *convōco*), āvi, ātum, i.  
 sun, *sol*, *sōlis*, m.; (*poet.*) *Phoebus*, i, m.  
 Superbus, *Sūperbus*, i, m.

## TACKLING.

superior, *sūpērior*, us; *mōlior*, us.  
 superior, to be, *vācō*, ūi, Itum, 2.  
 superstition, *sūpersitio*, ōnis, f. (*Ex.* 28); *rēligio*, ōnis, f.  
 supper, *coena*, ae, f.  
 supplication, *supplicatio*, ōnis, f.; *prēcis*, *prēcēm*, *prēce*; *pl. prēces*, f.  
 supply, *cōpia*, ae, f. (*of food*); *commētus*, us, m.  
 supply, to, *praebeo*, ūi, Itum, 2; *sufficio*, feci, fectum, 3.  
 support, to, *sustīneo*, ūi, entum, 2 = *to nourish*, *ālo*, ūi, altum and Itum, 3.  
 suppose, to, *pūto*, āvi, ātum, i; *opinōr*, ātus sum, i; *credo*, didi, dītum, 3; *arbitror*, ātus sum.  
 supremacy, *dōminatio*, ōnis, f.; *impērium*, i, n.  
 supreme, *sūpērius* (*4<sup>th</sup> summit*), a, um.  
 surname, to, *appellō*, āvi, ātum, i.  
 surname, *cognōmen*, *inls*, n.  
 surpass, to, *antēcedō*, cessi, cessum, 3; *sūpēro*, āvi, ātum, i; *praesto*, stēti, stātum, i; *supra esse* (*Ex.* 49).  
 surprise, to, = *to meet suddenly*, *excipio*, cēpi, ceptum, 3.  
 surrender, *dēditio*, ōnis, f.  
 surrender, to, *dēdo*, dēdidi, dēditum, 3; *trādo*, didi, dītum, 3.  
 surround, to, *circumsto*, stēti, stātum, i; *circūdo*, dēdi, dātum, 3 = *to put something around another thing*.  
 survive, to, *supersum*, fui, esse (with *dat.*).  
 suspect, to, *suspīcor*, ātus sum, i.  
 suspected, *suspēctus*, a, um.  
 suspicion, *suspīcio*, ōnis, f.  
 sustain, to, *sustīneo*, ūi, entum, 2.  
 swallow, *hirundo*, *inls*, f.  
 sweet, *dulcis*, e; *suāvis*, e (p. 6).  
 sword, *glādius*, i, m.; *ferum*, i, n.  
 Syracuse, *Syrācusae*, ārum, f.  
 Syria, *Syria*, ae, f.  
 Syrian, *Syrus*, a, um, *Syrīacus*, a, um.  
 T  
 Table, *mensa*, ae, f.  
 tackling, *arma*, ōrum, n.; *instrūmentū*, ōrum, n.; *armūmentum*, i, n.



TACTICS.

tactics (military), *militia*, 20, *f.*  
**take, to,** *cāpio, cēpi, captum, 3; sūmo, psi, ptum, 3; p̄hendo, di, sum, 3 = to conduct; dēduco, duxi, ductum, 3.*  
**take away, to,** *abripio, ui, eptum, 3; eripio, ui, eptum, 3.*  
**take care, to,** *cūro, āvi, ātum, 1.*  
**take from, to,** *exīmo (adimo), ēmi, emptum, 3; dētrāho, xi, ctum, 3.*  
**take up, to,** *sūmo, psi, ptum, 3; tollō, sustūli, snbiātum, 3; to take up arms, arma cāp̄ere.*  
**talent, a,** *tālentum, l, n.; = ability, ingēnium, l, n.; fācultas, ātis, f.*  
**tall, procērus, a, um; ingens, tis.  
**tamarisk, m̄yrica, ae, f.  
**Tarentine, Tārentinum, n, um.**  
**Tarentum, Tārentum, l, n.**  
**Tarpeian, Tarpēnus, a, um.**  
**Tarquin or Tarquinius, Tarquinius, l, m.**  
**Tarragona, Tarrāco, ōnis, f.**  
**tarry, to,** *mōror (commōror), ātus sum, 1; cunctor, ātus sum, 1.*  
**task, ōpus, ēris, n.; pensum, l, n.**  
**taste, to,** *gusto (dēgusto), āvi, ātum, 1.*  
**teach, to,** *dōceo, ui, ctum, 2; erūdō, i, vi, itum, 4; p̄recepto, cepi, ceptum, 3.*  
**teacher, māgister, ri, m.**  
**tear, lacrima, ae, f.  
**tear, to,** *dilānio, āvi, ātum, 1; lacēro, āvi, ātum, 1; scindo, scidi, scissum, 3.*  
**tell, to,** *dico, xi, ctum, 3; rēliro, tāli, tātum, 3; narro, āvi, ātum.*  
**temperance, mōdēratio, ōnis, f.; temp̄erantia, ae, f.  
**temperate, mōdicus, a, um; temp̄erans, tis; abstīnens, tis.  
**temple, aedes, is (in the sing.); fānum, l, n.; dēlūbrum, l, n. (p. 42); temp̄les (of the head), temp̄ora, ōrum, n. pl.  
**ten, dēcem, indec. num. adj.; (distributive) dēni, ae, a.  
**tenacious, tēnax, ācis.  
**tenth, dēcimus, a, um.  
**Terentius Varro, Tērentius, l; Varro, ōnis, m.**  
**terminate, to,** *finio, i, vi, itum, 4; conficio, feci, feci, 3.*******************

THROUGH.

termination, *finis, is, m.; ēventus, ūs, m.*  
**Terminus, Tērmīnus, l, m.**  
**terrible, terribilis, e; timentus, a, um**  
**terrify, to,** *terreo, ui, itum, 2.*  
**territory, rēgio, ōnis, f.; ager, gri, m.; fines, ium, m. pl.**  
**terror, terror, ōris, m.**  
**Tetons, Tēntōnes, um, m.**  
**than, quam, conj.**  
**thanks, grātias, ārum, f.**  
**that (pron.), ille, illa, illud; is, ea, id; iste, a, ud. = in order that, so that, ut, conj.**  
**theatre, thēātrum, l, n.**  
**Theban, Thēbānus, a, um.**  
**Thebes, Thēbæ, ārum, f.**  
**theft, furtum, l, n.; lātrōcinium, l, (robbery).**  
**Themistocles, Thēmistōcles, is, n.**  
**themselves, pl of ipse, a, um.**  
**then, tum, tunc, adv.; eo tempore, at that time.**  
**thence, inde, adv.; illinc, adv.; istinc, adv.**  
**Theophrastus, Theophrastus, l, m.**  
**there, ibi, adv.; illic, adv.; istic, adv.**  
**therefore, igitur, conj.**  
**thereupon, inde, adv.**  
**thing, res, ēi, f.; nēgotium, l, n.**  
**think, to,** *p̄tō, āvi, ātum, 1; censeo, ni, itum, 2; ōpīnor, ātus sum, 1; aestīmo, āvi, ātum, 1; hābeo, ui, itum, 2 (lit. hold); cōgito, āvi, ātum, 1.*  
**third, tertius, a, um.**  
**thirst, sitis, is, f.**  
**thirsty, sitiens, tis; (poet.) āridus, a, um.**  
**thirty, triginta, indecl.**  
**thirty-eight, duō-dē-quadrāginta, indecl.**  
**this, hic, haec, hoc.**  
**thither, eo, adv.; illuc, adv.; isto, adv.**  
**Thoas, Thoas, antls, m.**  
**though, quamvis, conj.; etsi, conj.**  
**thought, cōgītatio, ōnis, f.; anxious thought, cūra, ae, f.**  
**thoroughly, prorsus, adv.; p̄nitus, adv.; omnino, adv.**  
**thousand, mille (indecl. in sing.); plur. millia, ium.**  
**threat, minae, ārum, f.**  
**three, tres, tria.**  
**through, per, prep. (with acc.); = on account of, propter, prep. (with acc.).**

TREBIA.

throughout, *p̄r, p̄rps (with acc.)*  
**throw, to,** *iācio, iēcī, iactum, 3; to throw on the ground, alijcēre hīmi (Ex. 30).*  
**throw away, to,** *p̄ficio (abjicio), iēcī, iectum, 3; to throw away an opportunity, amittēre occasiōnem.*  
**throw down, dējicio, ēcti, ectum, 3.**  
**thunderbolt, fulmen, inis, n.**  
**thus, sic, adv.; ita, adv.**  
**Tiberius, Tīberius, l, m.**  
**tidings, nuntius, l, m.**  
**Tigris, Tigris, Idis, or is, m and f.**  
**time, tempus, ōris, n.; actas, ātis, f.**  
**timidly, tīmīdē, adv.**  
**Timoleon, Tīmōleon, tis, m.**  
**Titurius, Tīturius, l, m.**  
**to, ad, prep. (with acc.).**  
**to-day, hōdie, adv.**  
**together, ūna, adv.; simul, adv.**  
**toil, labor, ōris, m.**  
**toilsome, lābōriōsus, a, um.**  
**tongue, lingua, ae, f.**  
**too, = also, etiam, adv.**  
**too much, nimis, adv.**  
**Torquatus, Torquātus, l, m.**  
**toss, to,** *iacto, āvi, ātum, 1.*  
**touch, to,** *tango, tētigi, tactum, 3.*  
**towards, erga, or in, with acc.**  
**tower, turris, is, f.; arx, cels, f.**  
**town, oppidum, l, n.; urbs, is, f.**  
**Trajan, Trājānus, l, m.**  
**transact, to,** *āgo, ēgi, actum, 3.*  
**transparent, pellūcidus (peri-), a, um.**  
**transport, to,** *iransv̄ho, vexi, vectum, 3; transporto, āvi, ātum, 1.*  
**Trasimenus, Trāsīmēnus, l, m.**  
**traverse, to,** *transeo, ii, itum, 4; transgredior, essus, 3.*  
**treachery, p̄dītio, ōnis, f.**  
**tread, to,** *calco, āvi, ātum, 1; to tread the stage, ulitor, sus, and xus, 3 (Ex. 31).*  
**treasury (Ex. 44), publicum, l, n.**  
**treat, to,** *tracto, āvi, ātum, 1; ulor, ūsus sum, 3; = to negotiate, āgo, ēgi, actum, 3.*  
**Trebatius, Trēbātus, l, m.**  
**Trebia, Trēbia, ae, f.**

## TREBONIUS.

Trebonius, Trēbōnius, i, m.  
 tree, arbor, ōris, f.  
 tremble, to, trēmo, ul, 3.  
 Treviri, Trēviri, ōrum, m.  
 trial, pēriculum, i, n.; ex-  
 cōrimentum, i, m.  
 tribune, tribūnus, i, m.  
 tribuneship, tribūnātus,  
 ōis, m.  
 tribunitian, tribūnīdus, a,  
 um.  
 trident, trīdens, tis; (lit.  
 point), cuspis, idis, f.  
 trifling, lēvis, e; parvus,  
 a, um; very trifling, mīnimus,  
 a, um (p. 94).  
 triumph, triumphus, i, m.  
 triumvirs, triumviri, ōrum,  
 m.  
 Trojan, Trōjānus, a, um.  
 Trojan women, Iliādes,  
 um, f.  
 troop, turba, ae, f.; turma,  
 ae, f. (of cavalry).  
 trophy, trōpaeum, i, n.  
 trouble, lābor, ōris, m. (an-  
 noyance); dōlor, ōris, m. (sor-  
 row); cūra, ae, f. (anxiety).  
 Troy, Trōja, ae, f.  
 truce, indūctiāe, arum, f.  
 true, verus, a, um.  
 trust, to, fido (confido).  
 ūsus sum, 3; crēdo, didi, di-  
 tum, 3 (both usu. with dat.).  
 trusty, fidēlis, e; fidus, a,  
 um; certus, a, um.  
 truth, veritas, ātis, f.  
 try, to, tento, āvi, ātum, 1  
 (= to prove); expēriō, ertus  
 sum, 3 (= to endeavour).  
 Tullius, Tullius, i, m.  
 Tullus, Tullus, i, m.  
 tumult, tūmulus, ūs, m.  
 turn to, flecto, xl, xum, 3.  
 turn out, to, = to become,  
 evādo, si, sum, 3; fio, factus  
 sum, 3.  
 Tuscan, Tuscus, a, um.  
 twelve, duōdecim.  
 twenty, viginti; vicēni, ae,  
 a (distrib.).  
 twice, bis, adv.  
 two, duo, ae, o (distrib.).  
 twin, ae, a.  
 Tyndareus, Tyndāreus, i, m.  
 tyrant, tyrānus, i, m.  
 p. 3).

## U

Ulysses, Ūlysses, is, m.  
 unacquainted, insciens,  
 us; ignārus, a, um (with gen.).  
 unavenged, multus, a, um.  
 uncertain, incertus, a, um.

## UNWORTHY.

uncongenial, allēnus, a, um.  
 unconquered, invictus, a, um.  
 uncover, to, dētēgo, xi,  
 ctum, 3.  
 undaunted, impāvidus, a, um.  
 under, sub, prep. (gov. acc.  
 and abl.).  
 undergo, to, sūbeo, ii, ūtum,  
 4; perfēro, i, ūli, ūtum, 3.  
 understand, to, intelligo,  
 lexi, lectum, 3.  
 undertake, to, susciplo,  
 cēpl, ceptum, 3; = to promise,  
 rēcipio, cēpl, ceptum.  
 undertaking, inceptum, i,  
 n.; coeptum, i, n.; ōpus, ōris,  
 n.  
 undeserved, immēritus, a,  
 um; poet. non dignus, literally,  
 not worthy.  
 undeservedly, immērito,  
 adv.  
 unequal, dispar, āris.  
 unexpected, insperātus, a,  
 um; necōpinātus, a, um.  
 unfavourable, adversus, a,  
 um.  
 unfit, incommōdus, a, um.  
 unfriendly, inimicus, a,  
 um; allēnus, a, um.  
 unfortunate, miser, a, um.  
 ungrateful, ingrātus, a,  
 um.  
 unhappy, miser, ōra, ōrum.  
 unhealthiness, aegritudo,  
 ūnis, f. (of climate); grāvitas,  
 ātis, f.  
 unhurt, salvus, a, um; in-  
 cōdūmis, e (p. 5).  
 uninterruptedly, conti-  
 nuenter, adv.  
 unjust, injustus, a, um.  
 unjustly, injustē, adv.  
 unknown, ignōtus, a, um.  
 unless, nisi, or nī, conj.  
 unlike, dissimilis, e; dis-  
 par, āris.  
 unlucky, infelix, icis; in-  
 faustus, a, um.  
 unmerciful, inūctis, e;  
 inhūmānus, a, um.  
 unsurmountable, insū-  
 pērābilis, e.  
 until, dōnec, adv.; dum,  
 adv.  
 unusual, insūtātus, a, um;  
 insōlitus, a, um.  
 unwilling, to be, nōlo,  
 nōlui, nolle.  
 unwillingly, invitus, a,  
 um; (see S. L. Gr. § 347).  
 unwittingly, imprūdens,  
 tis.  
 unworthy, indignus, a, um.

## VERY SMALL.

uplift, to, tollo, sustūli  
 sublātum, 3.  
 uplifted, elātus, a, um.  
 upon, sūper, prep. (gov.  
 acc. and abl.).  
 upper, supērior, us.  
 upright, directus, a, um  
 (dirigo).  
 uprightness, integritas,  
 ātis, f.  
 upwards, sursum, adv.  
 urge, to, insto, stiti, sti-  
 tum, 3.  
 use, ūsus, ūs, m.; consuē-  
 tūdo, ūnis, f.  
 use, to, ūtor, ūsus sum, 3  
 (with abl.); to use force, vim  
 addibere.  
 useful, ūtilis, e.  
 useless, inūctis, e.  
 usual, sōlitus, a, um; ūf-  
 tātus, a, um.  
 usually, sērē, adv.; plē-  
 runique, adv.  
 Utica, Ūtica, ae, f.  
 utmost, summus, a, um.

## V

Vacate, to, vācūfāciō  
 feci, factum, 3.  
 vacant, vācuus, a, um  
 vācans, tis.  
 vain, vāuus, a, um; inū-  
 ctis, e; in vain, nēquidquam,  
 adv.  
 Valerius, Vālērins, i, m.  
 valour, virtus, ūtis, f.  
 fortitudo, ūnis, f.  
 value, pretium, i, n.  
 value, to, pendō, pēpendi,  
 pensum, 3; to value highly,  
 magni dūcere, fācere; to value  
 at a low rate, parvi pendere.  
 vanity, vānitas, ātis, f.;  
 inūctis, ātis, f.  
 vanquish, to, vinco, vici,  
 victum, 3; domo, ul, ūtum, 1.  
 varied } vārius, a, um; di-  
 various } versus, a, um; in-  
 various-ways, vārie, adv.  
 Varro, Varro, ūnis, m.  
 Varus, Vārus, i, m.  
 Veii, Vēii, ōrum, m.; the  
 people-of- Veii, Veientes, um, m.  
 Veneti, Vēuēti, ōrum, m.  
 venture, to, audeo, ausus  
 sum, 2.  
 Vercingetorix, Verdingē-  
 tōrix, ūgis, m.  
 Verona, Vērōna, ae, f.  
 versatile, versutus, a, um.  
 very, admōdum, adv.; valde  
 adv.; magnopere, adv.  
 very small, parvulus, a,  
 um.

VESPASIAN.

**Vespasian**, Vespāsīānus, *i, n.*  
*m.*  
**vessel**, vas, vāsīs, *n.*; vas-cūlum, *i, n.*  
**vestal**, vestāllis, *e.*  
**veteran**, vētērānus, *a, um.*  
**vex**, tō, angō, *xl, 3*; vexō, āvi, ātum, *1.*  
**vexed at, to be, taedet**, *impers. (with acc.)*  
**vice**, vitiūm, *i, n.*  
**viceroj**, praefectus, *i, n.*  
**victorious**, victor, ōris, *m.*; victrix, icis, *f.*  
**victory**, victōria, *ae, f.*  
**view**, visus, ūs, *m.*  
**vigorously**, strēnuē, *adv.*; ānimōsē, *adv.*  
**vigour**, vis, *acc. vim, abl. vi, f.*  
**vine**, vitis, *is, f.*; palmēs, itis, *m.*  
**vineyard**, vinea, *ae, f.*; arbu-tum, *i, n.*  
**violate, to**, violō, āvi, ātum, *1.*  
**violated**, violātus, *a, um.*  
**violent**, vīolētus, *a, um.*  
**virgin**, virgo, inis, *f.*  
**virtue**, virtus, ūtis, *f.*  
**virtuous**, sanctus, *a, um*; hōnestus, *a, um.*  
**voice**, vox, vōcis, *f.*  
**Volsci**, Volsci, ōrum, *m.*  
**Volsinii**, Volsinii, ōrum, *n.*  
**volume**, liber, bri, *m.*; vōlū-men, inis, *n.*  
**vowel**, vōcālis, *is, f.*  
**Vulcan**, Vulcānus, *i, m.*  
**vulture**, vulturūs, *i, m.*

W

**Wage, to**, (of war) gēro, gessi, gestum, *3.*  
**wait, to**, māneo, si, sum, *2.*  
*To wait for*, praestōlor, ātus sum, *1*; expecto, āvi, ātum, *1.*  
**walk, to**, ambulo, āvi, ātum, *1.*  
**wall**, mūrus, *i, m.*; pāries, ētis, *m. (p. 3).*  
**wander, to**, erro, āvi, ātum, *1*; pālor, ātus sum, *1*; *to wander about*, vāgor, ātus suū, *1.*  
**wandering, a**, discursus, ūs, *m.*  
**want**, ēgestas, ātis, *f.*; In-ōpia, *ae, f.*  
**want, to**, cāreo, ui, itum (gov. *abl.*), *2*; ēgeo, ui (gov. *abl. and gen.*); *to be wanting*, dēsūm, ful, esse.  
**wanting (= deprived of)**, orbis, *n, um.*

WHICHEVER.

**war**, bellum, *i, n.*  
**ward off, to**, arceo, ui, itum, *2*; dēfendo, di, sum, *3*; prōpulo, āvi, ātum, *1.*  
**warlike**, bellicōsus, *a, um*; fērox, ōcis.  
**warn, to**, mōneo (admōneo), ni, itum, *2.*  
**waste, to**, consūmo, psi, ptum, *3*; prōfundo, ūdi, ūsum, *3*; āmitto, misi, missum (*of time, to lose*).  
**watch, to**, observo, āvi, ātum.  
**watch-fire**, ignis, *is, m.*  
**watchful**, vīgil, illis; vīgil-ans, tis.  
**watchful, to be**, vīgīlo, āvi, ātum, *1.*  
**water**, āqua, *ae, f.*  
**wave**, unda, *ae, f.*; fluctus, ūs, *m.*  
**way, via, ae, f.**; iter, itinēris, *n.*  
**we**, nos, tri, *pron.*  
**weakness**, infirmitas, ātis, *f.*; imbecillitas, ātis, *f.*  
**wealth**, divitiāe, ārum, *f.*; ōpes, *um, f.*  
**wealthy**, dives, itis; Rēcu-pies, ētis; ōpulentus, *a, um.*  
**wear, to**, tēro (atēro), trivi, tritum, *3.*  
**wear away, to**, consūmo, psi, ptum.  
**weary**, lassus, *a, um*; fes-sus, *a, um*; fātīgātus, *a, um.*  
*I am weary of*, taedet me (*with gen.*).  
**weary, to**, fātigo, āvi, ātum, *1*; lasso, āvi, ātum, *1.*  
**weave, to**, texo, xui, xum, *3.*  
**weep, to**, lacrimo, āvi, ātum, *1*; fleo, ēvi, ētum, *2.*  
**weight**, grāvitas, ātis, *f.*  
**weighty**, grāvis, *e.*  
**welcome**, grātus, *a, um*; jācundus, *a, um.*  
**well**, bēnē, *adv.*; prōbē, *adv.*  
**well-known**, cogitūs, *a, um*; nōtus, *a, um.*  
**what, interrog.**, quis, quae, quid, or quod.  
**whatever**, quidvis, quid-cunque.  
**when**, quum, *conj.*; quando, *conj.*  
**whence**, unde, *conj.*  
**where**, ubi, ūbinam, *conj.*  
**wherefore**, quāpropter, *conj.*  
**wherever**, ūbicunque, *adv.*; ūbivis.  
**whether**, utrum, *conj.*; sive, *conj.*  
**which**, qui, quae, quod.  
**whichever**, quicunque, quaecunque, quodcunque.

WITHIN.

**while**, dum, *conj.*; quam-diu, *conj.*  
**whit**, (= just so little) tan-tillum, *i, n.*; *not a whit*, nihil admōdum.  
**whither**, quo, *conj.*  
**whithersoever**, quōcun-que, *adv.*  
**who**, qui, quae, quod.  
**whole**, itūs, *a, um*; omnis, *e*; ūniversus, *a, um*; cunctus, *a, um.*  
**whosoever**, quicunque quaecunque, quodcunque.  
**why**, cur, *conj.*; quārē *conj.*; quāobrem, *conj.*  
**wicked**, nēquam; *comp.*, nēquior; *sup.*, nēquissimus.  
**wide**, lātus, *a, um*; spā-tiosus, *a, uni.*  
**widely**, lātē, *adv.*; prōcul, *adv.*; *far and wide*, longe lātēque.  
**wife**, uxor, ōris, *f.*; conjux, ūgis, *f.*  
**wild**, fērus, *a, um*; agrestis, *e.*  
**wilderness**, sōlītudo, inis, *f.*; dēsertum, *i, n.*  
**will**, vōluntas, ātis, *f.*  
**will, testamentum**, *i, n.*  
**will, to**, vōlo, vōlui, velle.  
**willing**, vōlens, tis; libens, tis.  
**willingly**, libenter, *adv.*; ultro, *adv.*  
**win, to**, pāro, āvi, ātum, *1*; ādīpiscor, ādeptus sum, *3.*  
**wind**, ventus, *i, m.*  
**wine**, vīnum, *i, n.*; mērum, *i, n. (p. 35).*  
**wing**, āla, *ae, f.*  
**winter**, hiems, ēmis, *f.*; *adj. (as winter months)*, hī-bernus, *a, um.*  
**winter-quarters**, hiberna, ōrum, *n.*  
**winty**, hibernus, *a, um.*  
**wisdom**, sāpientia, *ae, f.*; prudentia, *ae, f.*; consilium, *i, n. (p. 55).*  
**wise**, sāpiens, tis, prūdens, tis.  
**wise, to be**, sāpio, ivi oi il, *3.*  
**wish**, vōtum, *i, n.*; vōluntas, ātis, *f.*; *according to one's wish*, ex sententiā.  
**wish, to**, vōlo, vōlui, velle; opto, āvi, ātum, *1*; cūpio, ivi and il, itum, *3.*  
**with**, cum, *prep. (gov. abl.)*.  
**withdraw, to**, (intrans.), discēdo (sēcēdo), cessi, cessum, *3*; (trans.) detrāho, xl, ctum, *3.*  
**within**, intra, *prep. (gov. acc.)*.

WITHOUT.	WRONG, TO.	ZEALOUSLY.
without, sine, prep. (gov. abl.); = outside of, extra, prep. (gov. acc.).	work, to, <i>lāboro</i> , āvi, ātum, 1; <i>ōperor</i> , ātus sum, 1.	X
withstand, to, <i>sustineo</i> , ui, tentum, 2.	workman, <i>artifex</i> , <i>icis</i> , m. workmanship, <i>opus</i> , <i>eris</i> , n.	Xerxes, Xerxes, is, m.
witness, <i>testis</i> , is, c. witness, to call to, <i>testor</i> , ātus sum, 1.	workshop, <i>fabrica</i> , ae, f. world, <i>mundus</i> , i, m.; <i>orbis</i> , is, m. <i>terrārum</i> .	Y
wittingly, <i>sciens</i> , tis, prudens, tis (see St. L. G. § 143).	worship, to, <i>cōlo</i> , ui, ultum, 3; <i>veneror</i> , ātus sum, 1.	year, <i>annus</i> , i, m. yet, <i>adhuc</i> , adv. = nevertheless, <i>tāmen</i> , adv.
woe is (me), ah, <i>interj.</i> (with acc.); hel, <i>interj.</i> (with dat.).	worst, <i>peſsimus</i> , a, um; <i>all the worst characters</i> , <i>peſsimus quisque</i> .	yield, to, <i>cōdo</i> , cessi, cessum, 3.
wolf, <i>lūpus</i> , i, m.; <i>lūpa</i> , ae, f. (she wolf).	worth, <i>prētium</i> , i, n. worthless, <i>villus</i> , e; <i>nēquam</i> , indecl.; <i>comp. nēquior</i> ; <i>sup. nēquissimus</i> .	York, <i>Ēbōracum</i> , i, n. you, tu, tui; plur. vos, vestri, pron.
woman, <i>mūlier</i> , <i>eris</i> , f.	worthy, <i>dignus</i> , a, um (gov. abl.)	young, <i>jūvēnis</i> , is (comp. <i>jūnior</i> ); <i>adolescens</i> , tis, m.; <i>young men</i> , <i>jūventus</i> , <i>tātis</i> , f. use the <i>ſing.</i>
wonder, <i>admīrātio</i> , <i>ōnis</i> , f.	wound, to, <i>vulnĕro</i> , āvi, ātum, 1.	your, tuus, a, um (of one person); <i>vester</i> , ra, rum (of more than one).
wonder, to, <i>mīror</i> (admīror), ātus sum, 1.	wounded, <i>saucius</i> , a, um.	youth, <i>jūvēnis</i> , is, m.; <i>adolescens</i> , <i>ens</i> , m.
wont, to be, <i>sōleo</i> , itus sum, 2; <i>consuesco</i> , <i>ēvi</i> , <i>ētum</i> , 3.	wreck, to, <i>frango</i> , <i>frēgi</i> , <i>fractum</i> , 3.	Z
wood, <i>lignum</i> , i, n.	write, to, <i>scribo</i> , <i>psī</i> , <i>ptum</i> , 3; <i>perscribo</i> , to write a full account.	Zama, <i>Zāma</i> , ae, f. zeal, <i>stūdium</i> , i, n.
wood, a, <i>ſilva</i> , ae, f.	wrong, ( <i>adj.</i> ) <i>mālus</i> , a, um; ( <i>subs.</i> ) <i>injūria</i> , ae, f.	zealous, <i>ſtūdiōsus</i> , a, um <i>strēmūsus</i> , a, um; <i>acer</i> , or <i>acris</i> , cre.
wooden, <i>māle of wood</i> , <i>ligneus</i> , a, um.	wrong, to, <i>nōceo</i> , ui, 2 (with dat.); <i>laedo</i> , <i>ſī</i> , <i>sum</i> , 3 (with acc.).	zealously, <i>ſtūdiōsē</i> , adv
word, <i>verbum</i> , i, n.; <i>vox</i> , <i>vōcis</i> , f.; <i>dictum</i> , i, n. = a promise, <i>prōmiſſum</i> , i, n.; <i>ides</i> , <i>ēi</i> , f.		
work, <i>lābor</i> <i>eris</i> , m.; <i>nēgōtium</i> i, n.		





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