



Garrison Forest School

8th Grade Latin

Summer Language Preparation

To the Student:

First, I want to welcome you to the Middle School at Garrison Forest School. I can't wait to meet you in person! I know you will have a wonderful year, and this packet is designed to make your transition to GFS a little smoother. Second, I want to reassure you that regardless of what you are able to accomplish over the summer, I will work with you to manage the work—and stress—of entering a course that many of your classmates started last year. I realize that you are probably a bit nervous about how that experience will feel, especially when you have so many other new things to get used to. Don't worry. We will work together so you feel in control and confident in Latin class.

So, let's get started. This packet contains all the information that students covered last year. Do not feel as though you have to learn everything in the packet. Also, do not worry about pronunciation. Latin is not a spoken language any more, and you can learn the pronunciation when you arrive in the fall. On the next page you will find directions about how to navigate through each chapter. I have also provided a checklist at the beginning of each chapter so you can check off tasks as you complete them.

If you have any questions, please don't hesitate to email me at danteberetta@gfs.org.

The main thing to keep in mind is that the MORE you can do over the summer, the LESS you will have to do when you arrive at school.

Best wishes,

A handwritten signature in black ink that reads "Mr. Beretta". The script is cursive and fluid, with the first letters of "Mr." and "Beretta" being capitalized and prominent.

Summer Latin Packet

General Directions:

Please complete work tasks for each of the first 5 chapters of *Suburani* in the following sequence:

1. Preview vocabulary for the chapter and make flashcards (hard copy or digital).

These are words you must memorize. Have the vocabulary list handy when reading the cartoons in the chapter. Other vocabulary words can be found in the Latin-English dictionary at the end of this packet.

Suggestion: Print out the Latin-English dictionary so you can access it easily.

2. Read the “Language Note” Sections for the chapter and complete the “Language Practice” activities.

This is the grammar information you will need to understand the Latin readings in the chapter. You should take notes on this information and pay special attention to all highlighted items.

3. Read the English culture information, including pictures and captions. Answer the questions that follow the English readings.

Pay special attention to passages that are comments by Roman authors. (They will be in pink boxes.)

4. Translate the Latin cartoons and dialogues/stories into English. Record your translations on paper or in digital format.

Chapter 1 Task Checklist

- ☐ Preview vocabulary and make flashcards.
- ☐ Read the “Language Note” sections on pp. 14 and 20.
- ☐ Do the “Language Practice” sections following the language notes.
- ☐ Read pp. 12-13,15,17,18-19, 22; read picture captions; answer questions.
- ☐ Translate cartoons on pp. 7-11; translate dialogues on pp. 16, 21.

Vocabulary Chapter 1

(marks above vowels do not need to be included on flashcards)

Chapter 1

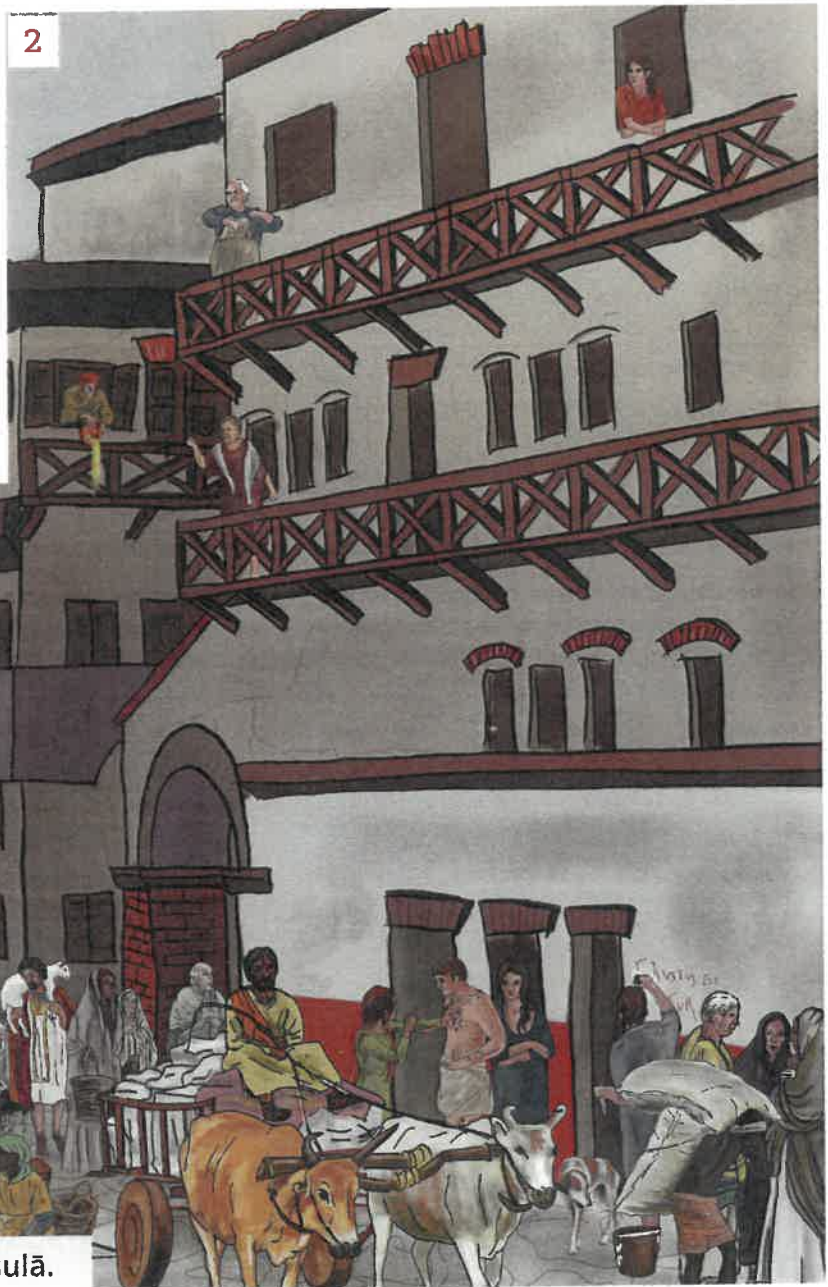
dormiō	<i>I sleep</i>
ego	<i>I</i>
frāter	<i>brother</i>
hōra	<i>hour</i>
in	<i>in, on</i>
īnsula	<i>apartment building</i>
labōrō	<i>I work</i>
legō	<i>I read</i>
meus	<i>my</i>
nōn	<i>not</i>
pater	<i>father</i>
rīdeō	<i>I laugh, smile</i>
servus	<i>slave, enslaved person</i> <i>(male)</i>
tū	<i>you (singular)</i>
turba	<i>crowd</i>
ubī?	<i>where?</i>
via	<i>street, road, way</i>
sum	<i>I am</i>
es	<i>you (singular) are</i>
est	<i>(he/she/it) is</i>

Chapter 1: Subūra

Sabīna



1 ego sum Sabīna.



ego in Subūrā habitō. ego sum in Īnsulā.



3

hōra prīma est.



4



Subūra nōn est quiēta. Subūra est clāmōsa.



popīna est in Subūrā.



Rūfīna est in popīnā. Rūfīna in popīnā labōrat.



pater meus est Faustus.



pater in īnsulā labōrat. pater est ... negōtiātor.



Rūfīna est amita mea.



19

certē ego labōrō.

ego sum in cellā.

20

ego in cellā legō. ego nōn labōrō.

21

hercle!

amita intrat! pater intrat!

22

Sabīna legīt!

23

tū es mendāx!
tū es mendāx!

certē Sabīna est mendāx!

Insula est clāmōsa. Subūra nōn est quiēta.

The Subura

Sabina and her family are living in the Subura, a densely populated district near the center of Rome, in AD 64. Here huge numbers of people lived packed together in multistory apartment buildings, and the population density was probably greater than that of modern London or New York. As well as being a residential area, the Subura was a center of trade and manufacturing. Its narrow, crooked streets were notorious for noise, bustle, and dirt.

At night the streets were unlit, and violence and crime were common. Many of the streets had no sidewalks and were too narrow for traffic. In order to reduce congestion in the wider streets, wheeled traffic (with the exception of carts carrying building material) was banned in the city for most of the daylight hours.

tū errās clāmōsā in Subūrā.

You wander about in the rowdy Subura.

The poet Martial wrote this to his friend. Martial came from Spain to live in Rome in AD 64.

Few apartment buildings from ancient times survive in Rome. This image shows a road in Ostia, the harbor town near Rome.

Juvenal was a poet living in Rome in the late first century AD. In his poems he attacks the vices of Roman society and complains of the difficulties of living in Rome. Here he describes the risks of walking around the city at night:

Now think about the dangers at night:
 what a great distance it is for a tile to fall
 from the top of the roof and hit you on the head;
 how often a broken pot drops from a window;
 how hard it hits the sidewalk,
 chipping and cracking the stones.
 If you go out to dinner without making your will,
 people might think you are lazy,
 that you don't take into account the possibility
 of sudden disaster. There are just as many
 chances of dying as there are open windows
 above you as you walk past at night.
 And so, you should hope and pray, as you pass by,
 that the tenants are satisfied
 with emptying out their full chamber pots.

QUESTIONS

1. According to Juvenal in this passage, why was it dangerous to walk around Rome at night?
2. How reliable do you think Juvenal's description is?



A busy street in modern Naples (above), and a street with apartment buildings from Ostia (below).

How similar do you think a street in the Subura might have been to these two?



LANGUAGE NOTE 1: WHO'S DOING WHAT?

1. Look at these sentences:

ego semper labōrō.

ego in Subūrā habitō.

tū in Īnsulā labōrās?

tū in popīnā dormīs.

amita in popīnā labōrat.

Sabīna in Īnsulā legit.

2. In Latin, the **ending** of the verb tells us who is carrying out the action.

-ō e.g. **ego labōrō**

I work, I am working

-s e.g. **tū dormīs**

you sleep, you are sleeping

-t e.g. **pater intrat**

the father enters, the father is entering

3. The verb in the following sentences follows a slightly different pattern:

ego sum Sabīna.

I am Sabina.

tū es mendāx.

You are a liar.

Subūra est clāmōsa.

The Subura is rowdy.

4. Note that **est** can mean *is*, *it is*, or *there is*:

hōra prīma est.

It is the first hour.

popīna est in Subūrā.

There is a bar in the Subura.

LANGUAGE PRACTICE

1. Translate these sentences:

a. ego in Īnsulā habitō.

d. ego in cellā legō.

b. tū in popīnā labōrās.

e. tū nōn dormīs.

c. Sabīna intrat.

f. ego labōrō.

2. Translate these sentences:

a. ego sum in Īnsulā.

b. negōtiātor in Subūrā est.

c. tū es in popīnā.

d. Subūra nōn est quiēta.

This image shows a 100 ft high firewall built from nearly indestructible volcanic rock. The wall separated the Forum of Augustus, of which the remains can be seen in the foreground, from the Subura. The wall ensured fires couldn't spread to the Forum from the apartment buildings of the Subura, and also created a physical barrier between the grand, marble Forum and the cramped and dirty Subura behind it.



The population of the city of Rome

Come, look at this mass of people, for whom the roofs of the vast city of Rome can barely provide shelter. The majority of them are away from their homeland. They have flocked here from their rural towns and cities, from all over the world. Some were brought here by ambition, others by the need to run for office, or as an ambassador, or to enjoy the luxuries of city life, a good education, or the public games. Others have come because of a friendship, or on business, for which there are great opportunities here. If you ask them all, 'Where are you from?', you'll find that the majority of them have left their homes to come to this greatest and most beautiful city, though it wasn't their home city.

Seneca, Letter to his mother Helvia.

In AD 64 about one million people lived in the city of Rome, making it the largest city in the western world until London in 1801. All these people lived in a relatively small city. The fact that a large part of the city was taken up by temples, palaces, fora, theaters, circuses, and the great town residences of the rich and powerful, meant that the majority of the population lived in densely populated areas. Probably the most famous of these neighborhoods was the Subura.

Coming to Rome

Rome attracted people both from nearby regions in Italy and from the farthest reaches of the Empire. Wealthy people might have come to Rome to undertake a career in politics, ordinary people might have been attracted by the employment opportunities in the large city, and the very poor might have arrived in the hope of receiving the free grain dole that the emperor gave out. The largest group by far, however, were enslaved people. They came to Rome against their will and most of them were then sold at the many slave markets in the city.

A multicultural city?

It is hard to work out what percentage of Rome's population had migrated to the city, rather than being born there. Estimates of the total number of immigrants vary from 6% to 30%, so possibly as much as a third of the city's inhabitants were not from Rome originally. And a much larger percentage of the population would have had parents or grandparents who weren't from Rome.

Although many people moved to Rome from elsewhere, it is hard to know how multicultural the city would have felt to a modern observer. A wide variety of cultural and religious practices from across the Empire flourished among the immigrants living in the city, and Romans of all backgrounds embraced their new traditions and religions. Judging from the records that survive, it seems that people did not often state where they came from. This suggests, perhaps, that it was not considered particularly important to them. The extent to which immigrants and their descendants felt like outsiders, or slotted seamlessly into a multicultural melting pot of peoples, is nearly impossible to know.

QUESTIONS

1. What opinion do you think Seneca has of the newcomers to the city?
2. Compare the makeup and density of Rome's population to that of your own town.

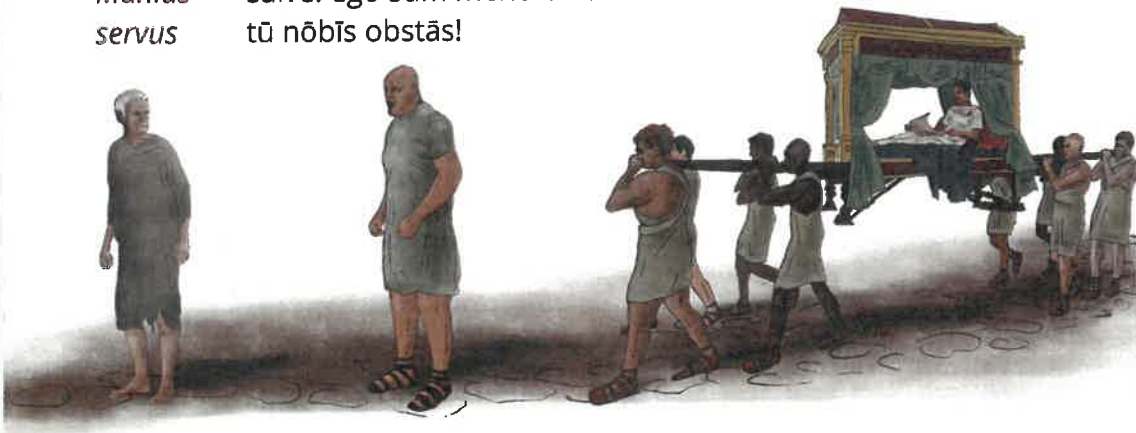


Seneca, a well-known Roman intellectual, was tutor and adviser to the young Emperor Nero during the early part of his reign.

Lūcīlius

hōra octāva est. Subūra nōn est quiēta. Subūra est clāmōsa.
Faustus est in īnsulā. fīlia est in popīnā. Sabīna in popīnā labōrat.
servus est in viā. servus prō lectīcā ambulat. iuvenis est in lectīcā.
iuvenis est Lūcīlius. mendīcus est in viā. mendīcus est Mānius.

Mānius salvē! ego sum mendīcus!
servus tū nōbīs obstās!



Sabīna ē popīnā exit.

Sabīna Mānius est senex!

Lūcīlius ē lectīcā exit. hercle! tēgula cadit.

Sabīna cavē!

tēgula in viā cadit. Lūcīlius est perterritus.

Sabīna Subūra est perīculōsa! certē tū in Subūrā nōn habitās.

Lūcīlius ērubēscit. Sabīna rīdet. Mānius nōn rīdet.

octāva eighth

servus slave, enslaved
person (male) ;

in viā in the road

5 prō lectīcā in front of
the/a litter

ambulat walks

iuvenis young person

mendīcus beggar

nōbīs obstās you are
in our way

ē popīnā exit comes
out of the bar
senex old person

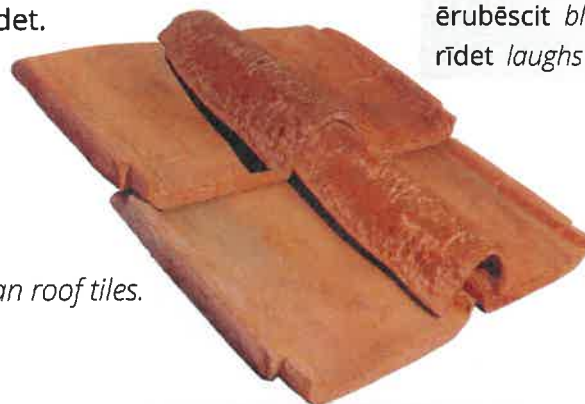
tēgula cadit a roof tile
falls, is falling

10 cavē look out!

perterritus terrified

perīculōsa dangerous

ērubēscit blushes
rīdet laughs



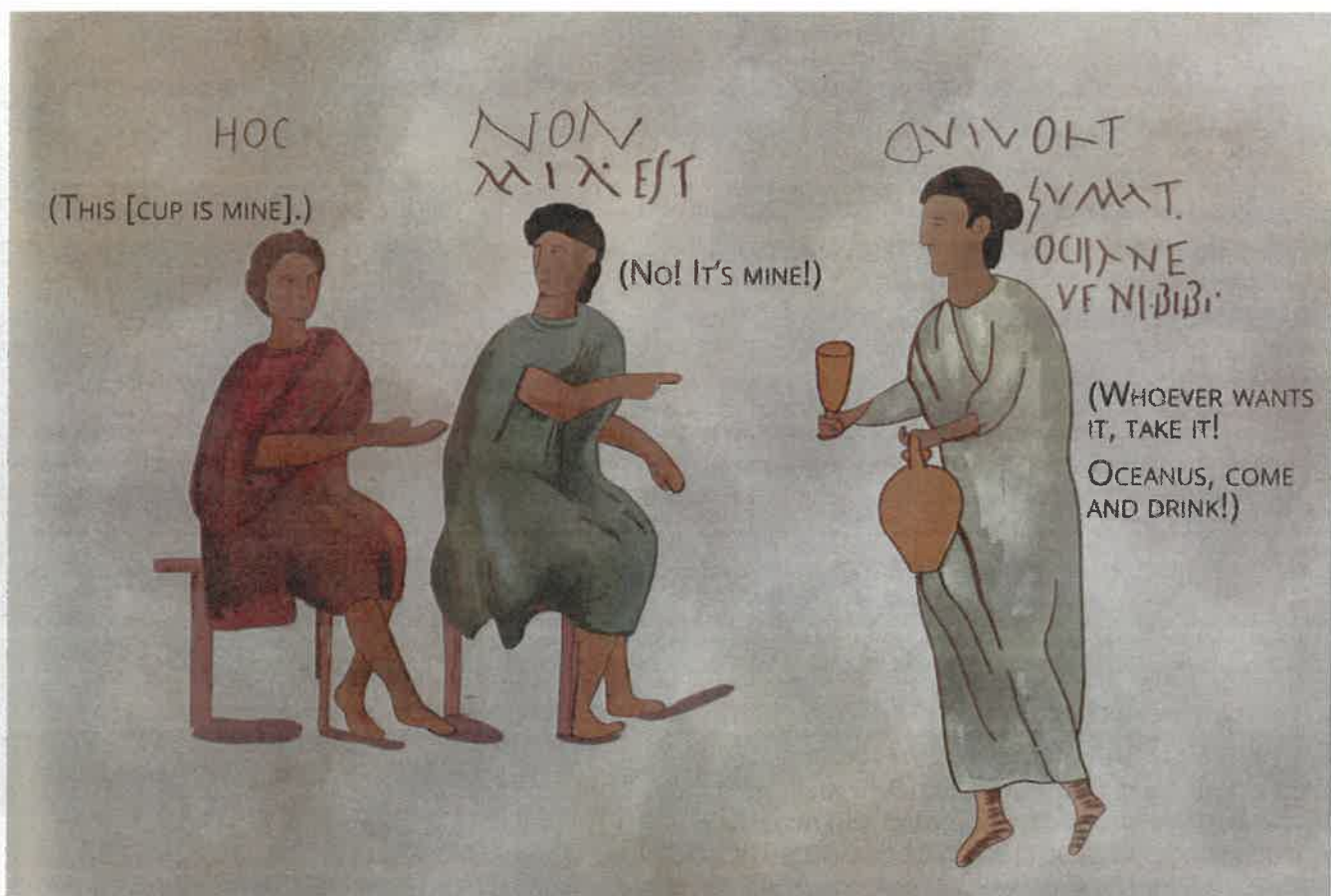
Replica Roman roof tiles.

Women at work

Some women, like Rufina, worked outside the home. It is difficult to know how many women did work, and how much of the work in Rome was done by women (whether enslaved or free). This is because there is relatively little evidence for women working. This may just be because of a bias in the way Romans represented working women, though it might also suggest that it was less common for a woman to have a job.

The lack of evidence might be explained by the fact that many women must have been occupied

with having and raising children and domestic work, such as making clothes. Many probably helped in their family business, but this could go unrecorded in our evidence. However, we do also know about women in specialist occupations, such as textile-workers, doctors, and artisans, as well as about women doing jobs usually associated with men (fish sellers, innkeepers, barbers). Additionally, there were women working as performers, dancers, and sex workers.



Drawing of a wall painting from a *popina* in Pompeii, in Italy.

QUESTION

What do you think the role of the woman is? Is she a serving woman, a customer, the owner, or someone else entirely?

Living in an insula

The Latin word for an apartment building is *insula*, which literally means 'island'. The apartment buildings probably got this name because the separate buildings surrounded on all sides by streets resembled islands surrounded by sea.

Like the vast majority of Rome's population, Sabina's family lived in a rented apartment in a multistory building. Only the very wealthy owned their own house. Sabina's father was the landlord of an insula. Faustus didn't own the building; the owner would be a rich man who had bought the insula as an investment. The landlord was responsible for managing the property and collecting rent from the other tenants. Rents in Rome were extremely high, so evictions for non-payment must have been commonplace.

High rent wasn't the only problem tenants faced. Many of the buildings were flimsily built, with foundations which were not strong enough to support the structure. As a result, these ramshackle buildings often collapsed or caught fire.

Rich and poor lived in the same building. Unlike modern high-rise apartment buildings where the penthouse is often the most desirable apartment, in a Roman insula the best accommodation was on the first and second floors, while the poorest tenants had rooms on the upper floors and in the attics. The risks from fire and collapse were greater on the upper floors. Moreover, there was no running water on the upper floors, so the tenants at the top had to collect water from the public fountains and carry it up several flights of stairs. The rooms at the top were dark and, in winter, they could have been very cold. The windows did not have glass, so the only protection from the wind and rain was wooden shutters or curtains. Some tenants owned a portable heater (*foculus*), which would have heated the room by burning wood or charcoal, creating a very smoky atmosphere.

The first floor of an insula was often divided into shops and workshops, which had openings facing onto the street. These units sometimes had a backroom or a mezzanine floor where the

The inhabitants of the insula would have used oil lamps to light their rooms. They usually burned olive oil, as it was widely available.

This ceramic oil lamp is decorated with a charioteer driving a two-horse chariot.



shopkeeper or craftsman and his family lived – very cramped quarters for a family. (A mezzanine is a half-floor, between the first and the second floor, which was accessed by a ladder.) There were all kinds of shops and workshops in the Subura – bakers, barbers, cobblers, and many others – and lots of places selling food and drink either to eat in

Sanitation was poor. Although some first-floor and possibly second-floor apartments had lavatories, for the most part people used chamber pots, urinated in the street, or went to one of the public lavatories. There were giant clay pots in the street for collecting urine and emptying chamber pots, and other waste went into the sewer.



Above: inside of the remains of an insula in Rome, built just a short distance from the temples of the Capitoline Hill.

There was often no running water in the insula, so people would have to collect water from public fountains (like this one from Pompeii, in Italy).



or to take away. Many apartments had very limited cooking facilities, perhaps an open fire, or none at all, so if people wanted cooked food they had to eat out. Many people would have survived on a diet of bread, cheese, and fruit.

For most of its inhabitants, life in Rome was dangerous, unpredictable, and, compared with what

we are used to, unsanitary. As accommodation was so cramped and cooking facilities limited, most people would have spent a lot of time outside, so public spaces and amenities were very important.

LANGUAGE NOTE 2: READING LATIN

1. Look at these sentences:

ego in Subūrā habitō.

I live in the Subura.

Sabīna in popīnā labōrat.

Sabina is working in the bar.

The Latin sentences tell us **who** is carrying out the action, then **where**, then **what** they're doing. The English sentences tell us **who** is carrying out the action, then **what** they're doing, then **where**.

2. Look at these sentences:

Sabīna est in cellā.

Sabina is in the room.

ego sum in Subūrā.

I am in the Subura.

In these Latin sentences, the order of the words in the Latin and the English is the same.

3. When you are reading Latin, try to read it from left to right and get used to the order in which the information comes.
4. If you are translating into English from Latin, you will need to make your English sound natural.

LANGUAGE PRACTICE

3. Complete the sentences with a correct choice from the box, then translate your sentences.

ego tū ambulat habitō iuvenis dormīs

- | | |
|----------------------------|---------------------------|
| a. in lectīcā dormit. | d. nōn sum in cellā. |
| b. labōrās, soror? | e. Sabīna in viā |
| c. ego in Subūrā | f. tū in īnsulā |

Sign advertising wines for sale at a popina in Herculaneum, in Italy. The popina is called **ad cucumās** (at the cooking pots).

Four different wines are sold, at 4, 3, 4, and 2 **assēs** (pence) per **sextārius** (about half a liter).



nox

nox est. Sabīna in cellā est. Subūra nōn est quiēta.
 Sabīna nōn dormit.

turba in popīnā est. Rūfīna in popīnā labōrat. Faustus in popīnā bibit.
 fūr quoque in popīnā est. fūr est pauper.

Faustus Rūfīna! ubi es tū, soror?

Rūfīna quid est, frāter?

Faustus fūr est in popīnā!

Rūfīna quid? fūr est in popīnā? ubi est fūr?

Faustus tū es fūr! vīnum est nimium cārum!

Rūfīna tū es asinus, frāter. vīnum nōn est nimium cārum.
 tū nimium bibis!

Faustus ērubēscit. turba rīdet. fūr quoque rīdet. popīna est clāmōsa.
 turba nōn est cauta. fūr nōn est pauper.

nox night

turba crowd
 bibit drinks, is drinking
 fūr thief
 5 quoque also
 pauper poor
 soror sister
 quid est? what is it?

vīnum wine
 nimium too (much)
 10 cārum expensive
 asinus fool, donkey

cauta careful, cautious



Left: a popina in Pompeii, with vats sunk into the bar.

Right: a wall painting from Pompeii, showing people playing dice in a popina.

Sabina's aunt runs a popina, a bar which sold drinks and food for people to take away, eat on the street, or consume inside. Romans drank wine, which they mixed with water. In a popina the wine was stored in jars (*amphorae*), and then transferred to jugs for serving. Hot food was cooked on a stove and probably served from the pan.



Rome in AD 64

Beginnings

The origins of Rome are shrouded in mystery. The original settlement expanded from a secure hilltop location, gradually absorbing its neighbors until it dominated the whole Italian peninsula.

The descendants of those early settlers wanted to create a date for the foundation of their city. Using calculations based on the four-year cycle of the ancient Olympic Games, the Romans chose the year 753 BC for the beginning of Rome. They even selected a date: to this day modern Romans celebrate their city's birthday on April 21. By the time Emperor Augustus established one-man rule in 27 BC, more than 700 years later, Rome was the center of a vast empire (see the map on pages 2–3).

Nero

In AD 54 the teenage Nero became the fifth emperor. The title of emperor always passed down through the male line, because women could not hold political office in Rome. However, some female members of the imperial household, including Nero's mother Agrippina, exercised considerable power.

By the time our story begins, Nero has been emperor for ten years. The early part of his reign was relatively stable. The young emperor was under Agrippina's control and supervised by two advisers: the philosopher and intellectual Seneca (see page 15) and a military commander called Burrus. Violent uprisings at opposite ends of the Empire were successfully put down, and in Rome Nero behaved as a generous and benevolent ruler.

Nero was also a great supporter of the arts. Unusually for an emperor, he took part in plays himself, and he gave poetry and musical performances. He was also a fan of sports, and on occasion drove chariots in races (where his competitors let him win).

However, there was another side to Nero's character, and he did not cope well with the power available to an emperor. His behavior became more erratic and cruel, and on his orders increasing numbers of people (usually those who displeased him or he felt were a threat) were exiled or killed. Just five years into his reign, he even had his mother killed, possibly because she disapproved of an affair he was having, or because he resented her attempts to control him. Perhaps it was a combination of the two. From that point on, he set few boundaries on his own behavior.

Nevertheless, Nero's support for arts and sports made him popular with much of the population of the Empire, particularly the poor, who benefited most from the spending on entertainment. Others felt that it was not appropriate for an emperor to act in plays or take part in chariot races. Some wealthier Romans resented his legal and tax reforms which benefited the common people.

Most of our information about Nero comes from Roman historians, who themselves belonged to the wealthy upper classes and were hostile to Nero. However, like us, Romans were a broad mix of people, with a range of views and interests. In AD 64 different individuals would have had varying opinions about their city and their emperor.



Gold coin with the head of Nero, from AD 66. It is printed with the words IMP NERO CAESAR AVGVS TVS. IMP is an abbreviation of *imperator*, which means 'emperor'.

The abbreviation AD stands for *Annō Domini* (meaning 'in the year of our Lord'). We use it to indicate a year after the traditional date of the birth of Jesus Christ. A year BC is 'before Christ'. AD is not the only Latin abbreviation that we still use in English. Can you think of any others?

753 BC

Traditional foundation of the city of Rome.

27 BC

Augustus becomes sole ruler of the Roman Empire.

AD 54

Nero becomes emperor at the age of 16.

AD 64

The year our story begins. How old is Rome?

Chapter 2 Task Checklist

- ☐ Preview vocabulary and make flashcards.
- ☐ Read the “Language Note” sections on pp. 30,34,36.
- ☐ Do the “Language Practice” sections on pp. 34, 36-37.
- ☐ Read pp. 26-27,29,32-33,38; read picture captions; answer questions.
- ☐ Translate cartoons on pp. 23-25; translate dialogues on pp. 28,31,35.

Vocabulary Chapter 2

(marks above vowels do not need to be included on flashcards)

Chapter 2

cadō	<i>I fall</i>
cibus, cibum, <i>m.</i>	<i>food</i>
dūcō	<i>I lead, take</i>
et	<i>and</i>
filia, filiam, <i>f.</i>	<i>daughter</i>
filius, filium, <i>m.</i>	<i>son</i>
forum, forum, <i>n.</i>	<i>forum, marketplace</i>
habeō	<i>I have, hold</i>
habitō	<i>I live</i>
intrō	<i>I enter</i>
magnus	<i>big, large, great</i>
pecūnia, pecūniam, <i>f.</i>	<i>money, sum of money</i>
quaerō	<i>I search for, look for, ask</i>
quoque	<i>also, too</i>
salūtō	<i>I greet</i>
sed	<i>but</i>
spectō	<i>I look at, watch</i>
videō	<i>I see</i>
vīnum, vīnum, <i>n.</i>	<i>wine</i>
vocō	<i>I call</i>

Chapter 2: Rōma

Via Flāminia



equus in viā prōcēdit. Giscō equum dūcit.





Catia filium tenet.

5

canis est Celer.
Celer in sepulcrō stat.



6



Giscō Celerem vocat.



pauper est in sepulcrō. canis pauperem videt.

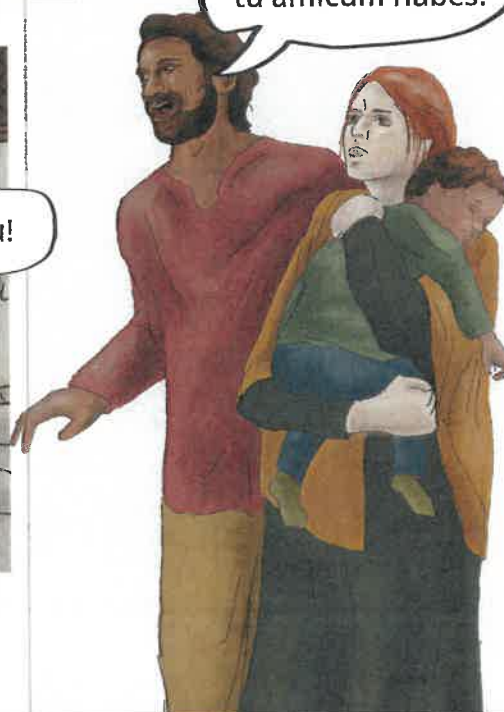
9

vah!
Celer est amīcus!
tū amīcum habēs!



pauper canem vituperat.

bau! au!



10 infāns nōn dormit.
Giscō infāntem tenet.



11 ecce! arcus est in viā!
arcus est magnificus!



12 Catia arcum videt.
imperātor quoque est magnificus.
tū imperātōrem vidēs?



15

imperātor est ...
Claudius.



Catia nōn est laeta.
Catia est Britannica.



Infāns est laetus.



Giscō Catiam ānxiē spectat.

16 salvē! ego sum Currāx.
tū cellam quaeris?



certē ego cellam quaerō.

dominus meus īnsulam
in Subūrā habet.
īnsula est optima.
dominus est Faustus.

servus Giscōnem salūtāt. Giscō servum salūtāt.





The obelisk now stands in the Piazza di Montecitorio in Rome.



The Arch of Claudius was built to celebrate Emperor Claudius' conquest of Britain in AD 43. The arch has not survived, but we can get an idea of what it looked like from this coin.

First impressions

As Gisco and Catia approached Rome along the Via Flaminia, they passed the Field of Mars (*Campus Martius*), named after the god of war because it was originally where soldiers did military training. Later it was used as a recreational space, but over the years temples, monuments commemorating Roman victories, and other grand buildings were constructed there.

On the Field of Mars, Catia and Gisco would have seen monuments and gardens. One of the most impressive was the Altar of Peace (*Ara Păcis*), which had been built by the first emperor, Augustus. Next to this was a huge obelisk from Egypt, which acted as a sundial. Its shadow fell across the center of the marble altar on Augustus' birthday.

They then passed through the Arch of Claudius which was built into the Aqua Virgo, one of the aqueducts which brought water into the city. In this area were the city's largest public bathing complexes. One of these, the Baths of Nero, had been completed only two years before, in AD 62, and surpassed all others in size and grandeur. There were also theaters, temples, and Nero's wooden amphitheater.

As they got closer, the Temple of Jupiter Optimus Maximus (Jupiter the Best and Greatest) on the Capitoline Hill would have loomed above them. Coming round the side of the Capitoline Hill, they would enter the heart of the city, the Roman Forum.

QUESTION

What impression would walking into Rome along the Via Flaminia have made on visitors and newcomers?



A Roman road (the Via Appia) lined with tombs, as it is now. Roman tombs were placed beside the roads outside the city boundary to separate the dead from the living.



The Ara Pacis was decorated with reliefs of processions, the imperial family, Roman gods, and important scenes from Rome's legendary beginnings.

A Roman aqueduct. This one is in Segovia, in Spain.



The growth of Rome

By the time of our story, Rome was a large, bustling city and the center of a huge empire. It began as a tiny village on the River Tiber, and over centuries it grew into a mass of winding alleys punctuated with grand open spaces.

Location, location, location

The site of the earliest settlement is often said to have been the Palatine Hill, which provided a good defensive position. As Rome grew, it expanded into the surrounding hills. Famously, Rome was built on seven hills (in fact there are more): the Palatine, Capitoline, Esquiline, Aventine, Quirinal, Viminal, and Caelian. According to legend, the Palatine Hill was the home of Rome's founder, Romulus. It later became the place where the emperors' palaces were built. About 15 miles downriver was Rome's harbor, Ostia. From there, ships brought goods upriver to the docks in Rome near Tiber Island.

Water and waste

The Great Drain (*Cloāca Maxima*) was constructed in about 600 BC to drain the marshy land that lay between the hills of Rome. It was originally an open-air canal, but the Romans later covered it over and constructed a sewage system to remove waste from the city into the Tiber. Aqueducts supplied the city with fresh water from springs in the surrounding countryside. This abundance of water was a key factor in maintaining the growing population of Rome, and soon came to symbolize power and wealth.

All roads lead to Rome?

By the first century AD Rome was at the center of a huge empire. A network of roads linked Rome to the cities of the Empire. Although large quantities of food and building materials were imported by sea, they were also transported via the well-maintained roads leading into Rome. These roads also enabled traders and laborers to come into the city each day from the surrounding countryside.

The Via Flaminia, one of the roads out of Rome to the north, was a route that was often taken to and from northern Gaul (France) and Britannia (Britain). The Via Appia went south to Brundisium on the



A model of the earliest settlement on the Palatine Hill.

south-east coast of Italy. From here travelers could sail on to Greece and the East. The Via Aurelia left Rome to the west, crossing the Tiber at the Aemilian bridge and following the coast through north-west Italy and into southern Gaul.

In my opinion, the three most impressive achievements which best display the greatness of Rome's Empire are the aqueducts, paved roads, and sewers.

Dionysius of Halicarnassus



The main routes in and out of Rome.

Forum Boārium



clāmor est in popīnā. Rūfīna ē popīnā exit. Rūfīna Sabīnam vocat.

Rūfīna Sabīna! psittacus nōn adest!

Sabīna Quārtillam vocat. Quārtilla est ancilla. Sabīna cum Quārtillā psittacum quaerit.

Sabīna cum Quārtillā ad Forum Boārium venit. mercātor est in forō. mercātor cibum habet. mercātor cibum vēndit.

mercātor ego multum cibum habeō! cibus meus est optimus!

mercātōrem intentē spectat Quārtilla. mercātor psittacum habet.

Quārtilla salvē, mercātor! tū psittacum habēs. tū psittacum vēdis?

mercātor minimē, ego cibum vēndō. psittacus est meus.

psittacus tū es mendāx! tū es mendāx!

Sabīna certē tū es mendāx! tū es fūr!

Sabīna psittacum vocat. psittacus ad Sabīnam volitat. Quārtilla rīdet. Sabīna psittacum tenet et ē forō currit.

Forum Boārium

Forum Boarium (cattle market)

clāmor *noise, shouting*

psittacus *parrot*

adest *is here*

ancilla *slave, enslaved person (female)*

cum *with*

5 ad *to*

venit *comes*

mercātor *merchant*

cibum *food*

vēndit *sells*

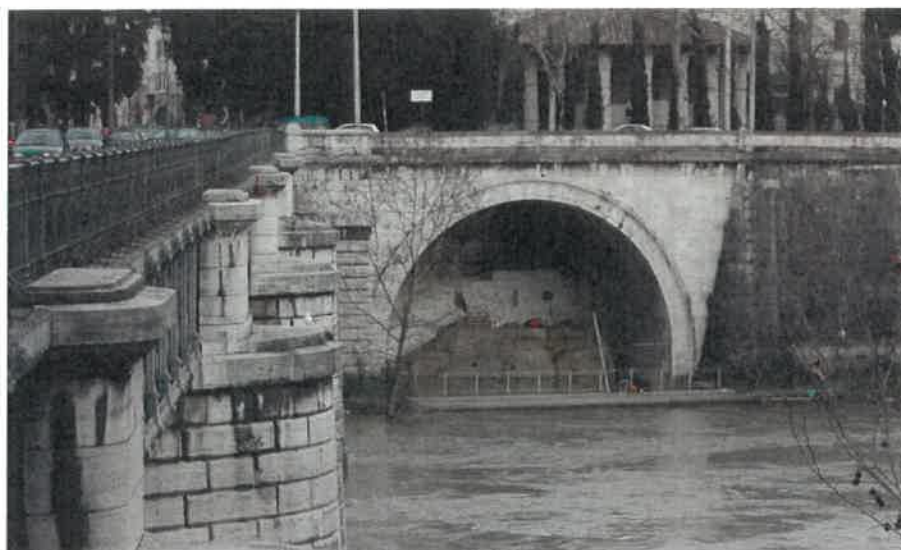
multum *much, a lot of*
intentē *carefully*

10

volitat *flies*

et *and*

currit *runs*



The Cloaca Maxima ran under the city from the north-east, through the Roman Forum, and into the River Tiber at the Forum Boarium. It drained excess water and removed waste and sewage. Other smaller sewers were connected to the Cloaca Maxima, serving public toilets, baths, and public buildings. Romans believed that the goddess Cloacina looked after the sewer.

What was a forum?

At the center of most Roman towns there was a forum, a rectangular open space surrounded by buildings and colonnades (covered walkways), similar to a square or piazza in a modern city. Originally a forum was a marketplace, with stalls selling food, clothes, pots and pans, jewelry, and all the other things people needed.

Owing to the size of the city, Rome had many fora spread across its different neighborhoods. People from all classes of society gathered in the fora to shop, conduct business such as banking, socialize, or visit temples and public buildings. Some fora were used mostly for public business and ceremonies. In these, lawyers argued cases in the law courts, candidates up for election made speeches, religious processions and ceremonies took place, and the emperor made appearances.

Rome also had fora which specialized in the sale of certain foods such as fish, pork, herbs and vegetables, and wine. One such market was the **Forum Boārium**, close to the docks at Tiber Island. Originally the cattle market (the Latin word for 'cow'

is *bōs*), it grew into an important commercial center. It was also a religious center, home to several temples.

As the population of the city grew, more fora were constructed, and several of these were built by emperors and powerful men. The general Julius Caesar built a new forum attached to the Roman Forum, and Emperor Augustus built another forum next to this a few decades later. The emperors Vespasian, Nerva, and Trajan built a further three new fora, creating a network of linked imperial fora in the heart of Rome. These fora, with their grand temples, monuments, and public buildings, were constructed at the emperor's expense. They showed off to all who visited them the wealth, power, and generosity of the emperor.

QUESTIONS

1. What buildings and activities can you spot in this image?
2. Compare market squares in towns today with the fora in Rome. To what extent do you think they fulfill the same functions?



Market square in the town of Mantua, Italy.

LANGUAGE NOTE 1: NOMINATIVE AND ACCUSATIVE CASES

1. Look at the following sentences:

Catia **filium** tenet. **Giscō** **Catiam** spectat.

Catia is holding her son. Gisco looks at Catia.

equus in viā prōcēdit. **Giscō** **equum** dūcit.

The horse walks along the road. Gisco leads the horse.

canis in sepulcrō stat. **Giscō** **canem** vocat.

The dog is standing on the tomb. Gisco calls his dog.

2. In Latin, the endings of **nouns** change as their role in the sentence changes. If they are carrying out the action they have one ending, and if they are receiving the action of the verb they have a different ending. We call these different forms of nouns 'cases'.
3. When a noun is carrying out the action, we say it is in the **nominative case**.

Rūfīna **Sabīnam** vocat.

Rufina calls Sabina.

Lūcīlius ērubēscit.

Lucilius is blushing.

mercātor cibum vēndit.

The merchant is selling food.

4. When a noun is receiving the action of the verb, we say it is in the **accusative case**.

Giscō **cellam** quaerit.

Gisco is looking for a room.

ego **cibum** vēndo.

I'm selling food.

Sabīna **clāmōrem** audit.

Sabina hears a noise.

In Latin, the order of information is usually, but not always, nominative accusative verb:

Catia **filium** tenet.

tū **mendīcum** vidēs.

Giscō **canem** vocat.

mercātōrem spectat **Quārtilla**.

In the last example, how can you tell that it's Quartilla who is watching the merchant, rather than the merchant watching Quartilla? Why might the writer have changed the usual order of information?

Forum Rōmānum

Faustus cum servō Forum Rōmānum intrat. servus est Lūcriō.
Forum Rōmānum est clāmōsum.

cūria est in Forō Rōmānō. prō cūriā Lūcriō senātōrem videt.
magnum servum habet senātor.

Lūcriō ecce! senātor adest. tū magnam pecūniam dēbēs ...

Faustus hercle!

Faustus cum Lūcriōne ad basilicam festīnat. sed senātor Faustum prō
basilicā videt. senātor cum magnō servō ad basilicam ambulat.

senātor salvē, negōtiātor! tū pecūniam meam habēs?

Faustus salvē, senātor! ego pēnsiōnem nōn habēō, sed ...

senātor quid tū dīcis?

Lūcriō Faustus pecūniam semper trādit. Faustus nōn est fūr.

senātor signum dat. magnus servus Lūcriōnem verberat. Lūcriō cadit.

Faustus pecūniam nōn habēō!

senātor tū pecūniam nōn habēs, sed filiā habēs. ego
ancillam quaerō. cavē, negōtiātor. urbs est periculōsa.

senātor ē forō exit. Faustus perterritus est.

Rōmānum *Roman*

cūria *Senate House*

senātōrem *senator*

(*wealthy politician*)

5 magnum *big, large*

pecūniam *money, sum*

of money

dēbēs *owe*

basilicam *hall*

festīnat *hurries*

sed *but*

10 pēnsiōnem *rent (payable*

by Faustus to the owner

of the insula)

dīcis *say*

trādit *hands over*

signum dat *gives a signal*

verberat *beats, hits*

15

urbs *city*



Photograph taken in the Roman Forum, showing the floor and column bases of the Basilica Aemilia in the foreground, and the side of the Senate House behind it. The Basilica Aemilia was a large hall where bankers and merchants conducted business.

The Forum Romanum

The Roman Forum (*Forum Rōmānum*) was an open square surrounded by magnificent buildings. It was the political, religious, and commercial center of Rome and the whole Empire. People of all classes, both inhabitants of the city and visitors, came to the Forum to socialize, engage in public and private business, worship, listen to speeches, watch processions, and just to gaze in amazement at the splendor of the public buildings. Rome was a city of contrasts, and one of the biggest contrasts was between the grandeur of its public spaces and the poverty of the streets and buildings where the majority of people lived and worked.

A **basilica** was a large public hall. There were two stretching along the sides of the Forum Romanum. Their colonnaded fronts provided shade for people to walk and socialize. The Basilica Julia (*below*) housed the law courts. The Basilica Aemilia was a place for bankers and merchants to conduct business. The entire building was faced with marble and the front was decorated with sculptures; a frieze showed scenes from early Roman legend and history, including the abandonment of Romulus and Remus.



Concordia was the goddess who symbolized unity among the different classes of the Roman people. Her temple was a lavishly decorated marble building, and some of it still survives.



Vesta was the goddess of the hearth and of fire. Roman temples were usually rectangular, but the shrine of Vesta was a small circular building. Inside the shrine was the sacred fire, which symbolized the survival and prosperity of Rome and was never allowed to go out.



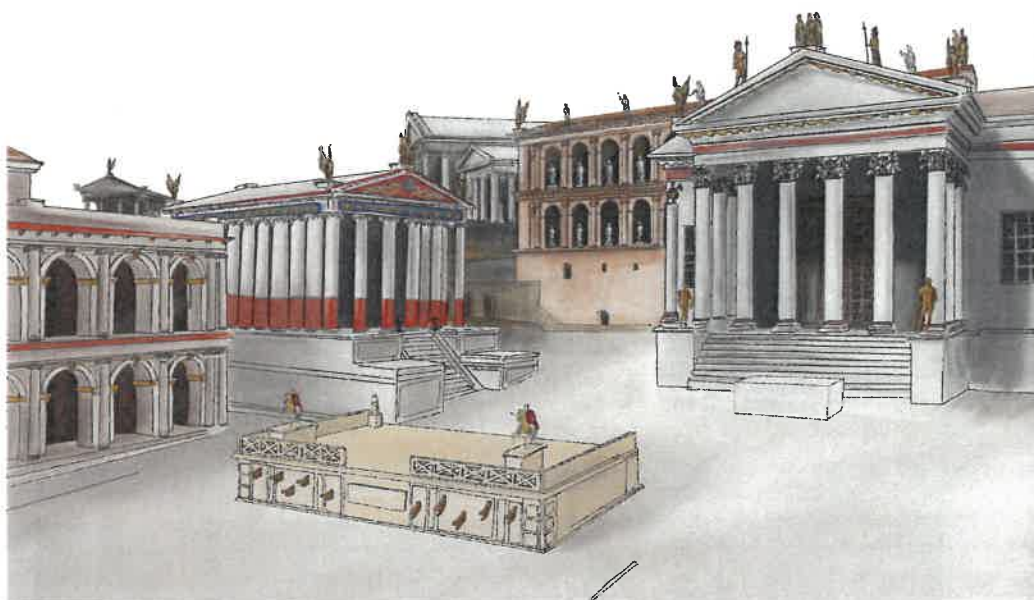
The Golden Milestone (*miliarium aureum*) was a tall column in the Forum Romanum which marked the starting point of the network of roads which radiated from Rome to all parts of Italy and the Empire. The distances to the cities of the Empire were inscribed on it in gilded bronze letters. It was erected by Emperor Augustus as a symbol that Rome was the center of the Empire. Its location in the Forum is not known.

I'll show you where you'll easily find every sort of man, ... whether it's a wicked man or a virtuous one that you seek, honest or dishonest. If you want to find a perjurer, go to the *Curia*, for a liar and a boaster, go to the *Shrine of Cloacina*. At the old shops are those who lend or borrow money, and behind the *Temple of Castor and Pollux* are those you trust at your peril.

This extract from a comedy by Plautus gives an impression of the variety of people in the Forum Romanum.

The **Rostra** was a high stone platform. The emperor and his family stood on the Rostra to show themselves to the people and to make speeches.

The **Curia** was the Senate House, where the emperor and Senate met to discuss affairs of government. The building which now stands in the Forum Romanum (*below*) is a later restoration.



A reconstruction of the Forum Romanum, facing the Temple of Concordia with the Capitoline behind.

The Forum Romanum today, facing the remains of the Temple of Concordia.



LANGUAGE NOTE 2: DECLENSIONS

1. Some Latin nouns end **-a** in the nominative and **-am** in the accusative case:

Nominative:	Rūfina	hōra	turba	īnsula
Accusative:	Rūfinam	hōram	turbam	īnsulam

These are known as **first declension** nouns.

2. Some Latin nouns end **-us** in the nominative and **-um** in the accusative case:

Nominative:	Faustus	amīcus	cibus	servus
Accusative:	Faustum	amīcum	cibum	servum

This group of nouns is known as the **second declension**.

3. Other Latin nouns, which have a variety of endings in the nominative case and end **-em** in the accusative case, are **third declension**:

Nominative:	Giscō	īnfāns	canis	imperātor
Accusative:	Giscōnem	īnfāntem	canem	imperātōrem

LANGUAGE PRACTICE

- Copy each sentence below, completing the ending of the noun. Then translate each sentence. Use the language note above for help with the noun endings.
 - Giscō can... videt.
 - Rūfīn... amīcum vocat.
 - mercātor cib... vēndit.
 - amīc... Faustum salūtāt.
 - ego īnsul... spectō.
 - tū īnfan... tenēs.

cella

Currāx per urbem festīnat. servus Giscōnem et Catiam ad Subūram dūcit. servum Rūfīna videt.

Rūfīna salvē, Currāx!

Currāx veterānus cellam quaerit, domina. veterānus est Giscō. Giscō uxōrem et filium habet. et canis est Celer.

filium tenet Catia. marītus Celerem mulcet. Rūfīna Giscōnem et uxōrem salūtat. Rūfīna īnfantem laudat, sed canem ānxiē spectat. Rūfīna vīnum et multum cibum portat. Catia cibum cōnsūmit.

Catia cibus est optimus, Rūfīna!

Currāx Giscōnem ad cellam dūcit. Currāx cellam laudat.

Currāx cella est quiētissima. cella aspectum optimum habet. cella est ...

Giscō parva et obscūra!

subitō cadit tēgula et columba per rīmam volitat. Celer lātrat. magnus mūs per iānuam currit.

Giscō mūs in cellā habitat. cella nōn est optima, sed tū es negōtiātor optimus, Currāx!

per through

domina mistress

5 veterānus veteran,
retired soldier

uxōrem wife

marītus husband

mulcet strokes

laudat praises

portat carries, brings

cōnsūmit eats

10

aspectum view

parva small

obscura dark

subitō suddenly

15

columba dove

rīmam hole, crack

lātrat barks

mūs rat

iānuam door



A cup showing a hunting dog.

LANGUAGE NOTE 3: GENDER OF NOUNS

1. All Latin nouns have a gender. They are masculine, feminine, or neuter.
2. Almost all **first declension** nouns are **feminine**, e.g. **īnsula** (*apartment building*) and **turba** (*crowd*).
3. Most **second declension** nouns are **masculine**, e.g. **cibus** (*food*) and **equus** (*horse*).

Some second declension nouns end **-um** in both the nominative and the accusative cases, e.g. **vīnum** (*wine*) and **forum** (*marketplace*). These nouns are **neuter** and we will study them further in Chapter 4.

4. Some **third declension** nouns are **masculine**, some are **feminine**, and some are **neuter**. For example, **clāmor** (*noise*) is masculine, **nox** (*night*) is feminine, and **caput** (*head*) is neuter.
5. When you look up a noun in the dictionary, its gender is indicated by *m.*, *f.*, or *n.*

LANGUAGE PRACTICE

2. Using the dictionary on pages 283–296, write down the declension and gender of each noun.

For example: **amita**, 1st declension, feminine.

- | | |
|--------------|--------------|
| a. psittacus | d. mercātor |
| b. soror | e. sepulcrum |
| c. cloāca | f. hōra |

3. Select the correct form of the noun to complete each sentence, then translate.

- a. ego videō. (equus, equum)
- b. canem vocat. (servus, servum)
- c. tū habēs? (pecūnia, pecūniam)
- d. in popīnā sedet. (senex, senem)
- e. Faustus audit. (clāmor, clāmōrem)

4. Select the correct form of the verb to complete each sentence, then translate.

- a. ego cibum (habet, habeō, habēs)
- b. Mānius in viā (sedēs, sedeō, sedet)
- c. tū in popīnā (labōrat, labōrās, labōrō)
- d. ego in Subūrā (habitō, habitat, habitās)
- e. Faustus ĩnsulam (intrō, intrās, intrat)



Fragments from the **Forma Urbis Rōmae**, the map of the city of Rome.

The Forma Urbis Romae was an enormous map, measuring about 60 x 43 ft and created around AD 211. Inscribed on stone was the plan of every architectural feature in the ancient city, from large public monuments to small shops. Only 10–15% of the original stone map survives, broken into 1,186 pieces.

Romulus and Remus

The story goes that, long before Rome existed, refugees from the Trojan War founded a hilltop town in Italy, which they called Alba Longa. Hundreds of years later the leader of the town, Numitor, was driven out by his brother. Numitor's only child, Rhea Silvia, was forced to become a priestess and forbidden to have any children, so that Numitor would have no more descendants.

However, Rhea Silvia was visited by the god Mars (or so the story goes) and later gave birth to twin sons, Romulus and Remus. They were sent to be drowned, 12 miles away in the River Tiber. What then happened to those boys is the story of the foundation of Rome.

- Read or listen to the myth of Romulus and Remus – there are many versions!

SOURCE 1



The Wolf

Altar to Mars and Venus.

Look at Source 1. What aspects of the myth can you see on the altar? The Romans celebrated the idea that Romulus and Remus were suckled by a wolf, in a cave now known as the Lupercal (in Latin, *lupa* means wolf). If you were writing a foundation story about a civilization, why might you have the founders suckled by a wolf, and in a cave? Later, the twins were brought up in the fields by a shepherd. How might that part of the story help poorer Romans relate to them? The shepherd's name, by the way, was Faustulus, 'Little Faustus'.

SOURCE 2

Remus jumped over Romulus' new walls, mocking his brother. Romulus, in anger, killed his brother and added: 'The same fate awaits anyone else who crosses my walls.'

Livy

Fratricide

Read Source 2. Romulus killed his brother, an act known as fratricide. Do you think it is a problem that Rome's founder committed fratricide? Livy was writing at the time when Rome had recently endured many years of civil war (where Romans fought and killed other Romans), and already had a vast empire. How does Romulus' murder of his brother fit into that context? What message do Romulus' words send out to other nations?

Ancestors

The twins' mother, Rhea Silvia, was descended from Aeneas, a Trojan prince who was himself the son of Venus, goddess of love. Their father was Mars, god of war. Why might the Romans want to create the idea that they were descended from these two deities? What characteristics would you expect from people who were the children of Venus and Mars?

SOURCE 3

All myths and legends have an element of truth.

Alfonsina Russo, Italian archaeologist.

Myth, legend, or history?

Look at Source 3. The story of Romulus and Remus is a myth. It isn't true, but some people feel that parts of it may be. Archaeological evidence shows that there was a settlement on the Palatine Hill at the time of the mythological foundation of Rome (753 BC). Which aspects of the myth do you think may be based on fact? Which are fiction? Is it easy to tell? What is the difference between myth, legend, and history?

RESEARCH

Find out more about:

- Other foundation myths for Rome. Why might there be more than one story?
- The Trojans and the Trojan War. How does the story of Rome connect with the story of Troy?
- Foundation myths of other cultures. What do they say about how they see themselves?

Chapter 3 Task Checklist

- ☐ Preview vocabulary and make flashcards.
- ☐ Read the “Language Note” sections on pp. 43 and 51.
- ☐ Do the “Language Practice” sections on pp. 47 and 53.
- ☐ Read pp. 44-45, 48-49, 52, 54; read picture captions; answer questions.
- ☐ Translate cartoons on pp. 39-42; translate dialogues on pp. 46, 50.

Vocabulary Chapter 3

(marks above vowels do not need to be included on flashcards)

Chapter 3

ambulō	<i>I walk</i>
amīcus, amīcum, <i>m.</i>	<i>friend</i>
ancilla, ancillam, <i>f.</i>	<i>slave, enslaved person (female)</i>
clāmō	<i>I shout</i>
clāmor, clāmōrem, <i>m.</i>	<i>shout, shouting, noise</i>
cum	<i>with</i>
currō	<i>I run</i>
dīcō	<i>I say, speak, tell</i>
equus, equum, <i>m.</i>	<i>horse</i>
festīnō	<i>I hurry</i>
gladius, gladium, <i>m.</i>	<i>sword</i>
īnfēlīx	<i>unlucky, unhappy</i>
laetus	<i>happy</i>
multus	<i>much, many</i>
omnis	<i>all, every</i>
per	<i>through, along</i>
prīmus	<i>first</i>
senātor, senātōrem, <i>m.</i>	<i>senator</i>
urbs, urbem, <i>f.</i>	<i>city</i>
vincō	<i>I conquer, win, am victorious</i>

Chapter 3: lūdī

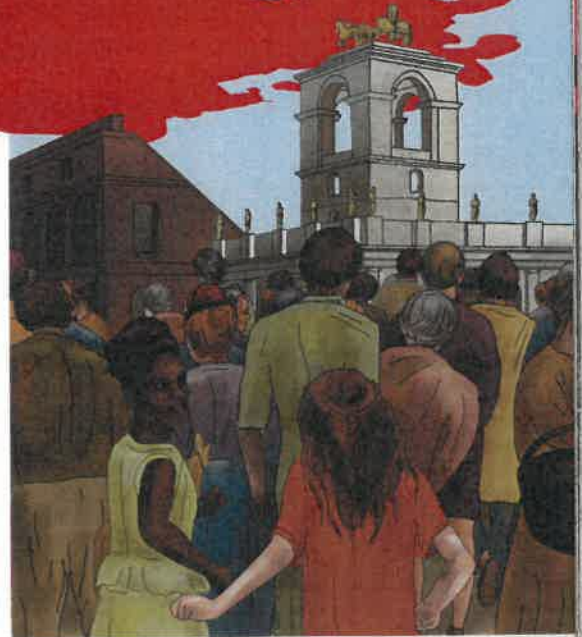
Circus Maximus



1 Sabīna per urbem festīnat.



2 puella Sabīnam salūtat.
puella est Iūlia.



3 puellae ad Circum festīnant.



4 maxima turba est in Circō.

5 amīcus Sabīnam salūtat.

6 amīcī Iūliam salūtant.

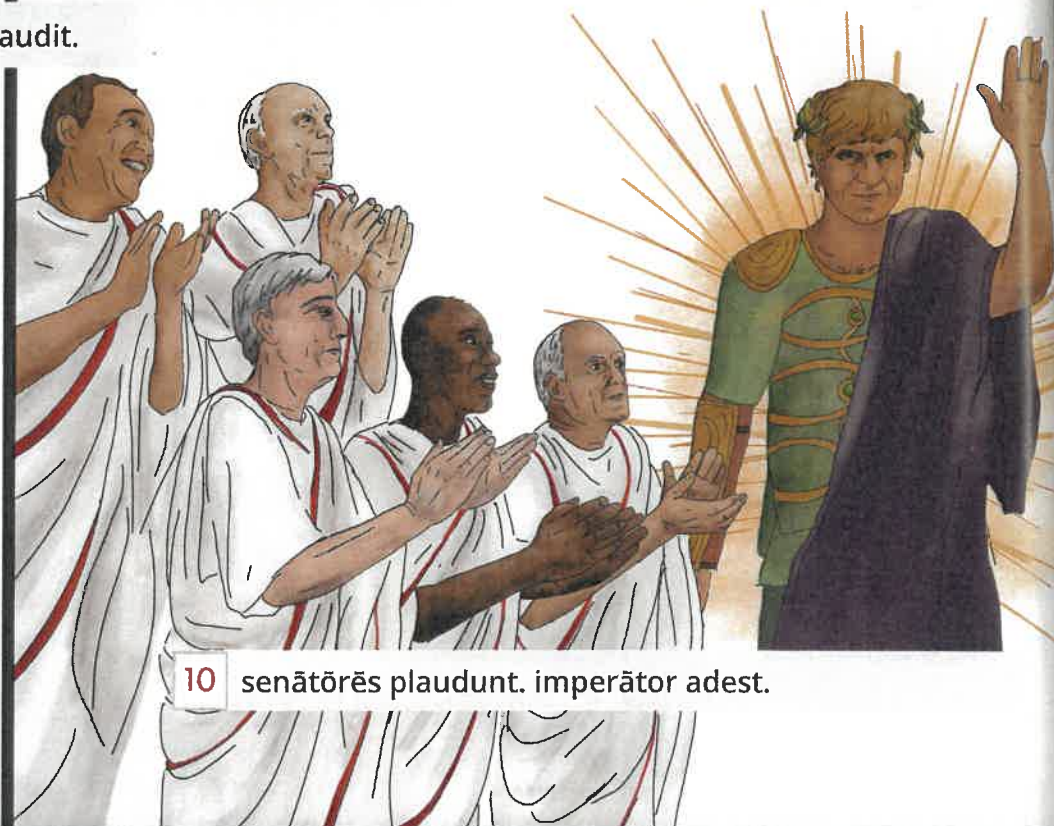
7 iuvenis vīnum bibit. fūr labōrat.

8 iuvenēs vīnum bibunt. fūrēs labōrant.

9 subitō senātor plaudīt.



10 senātōrēs plaudunt. imperātor adest.



11 Nerō sedet. senātōrēs quoque sedent.



12 magnus clāmor est in Circō. quadrīga Circum intrat.



13 quadrīgae Circum intrant.



14 Sabīna Lūcīlium videt.

Lūcīlius rīdet.

15 Sabīna patrem et amīcum videt.
Faustus et amīcus spōnsiōnem faciunt.



16 fīlia est ānxia.



17



quid tū facis?



mātrōna clāmat.



īnfēlīx!

18

mātrōnae clāmant.



fēlīx!

19

prasinus vincit. Lūcīlius est laetus.



mē miserum!



20

Faustus et amīcus nōn sunt laetī.

LANGUAGE NOTE 1: NOMINATIVE PLURAL AND PLURAL VERBS

1. Look at the following pairs of sentences:

puella ad Circum festīnat.
The girl hurries to the Circus.

amīcus Sabīnam salūtāt.
A friend greets Sabina.

fūr labōrat.
A thief is working.

puellae ad Circum festīnant.
The girls hurry to the Circus.

amīcī lūliam salūtant.
The friends greet Julia.

fūrēs labōrant.
The thieves are working.

2. In Latin, the endings of both the nominative noun and the verb indicate whether one person or more than one person is carrying out an action.
3. If one person is doing something, Latin uses the nominative singular (**puella**, **amīcus**, **fūr**). If more than one person is doing something, Latin uses the nominative plural (**puellae**, **amīcī**, **fūrēs**).

Compare the nominative singular and plural forms of each declension:

SINGULAR	1st decl.	2nd decl.	3rd decl.
nominative	puella	amīcus	fūr
PLURAL			
nominative	puellae	amīcī	fūrēs

4. Notice that the **-nt** ending of the verb also indicates that more than one person is carrying out the action:

puellae festīnant. *The girls are hurrying.*
iuvenēs clāmant. *The young people are shouting.*
frātrēs bibunt. *The brothers are drinking.*

5. Note the use of **sunt** in the following sentences:

amīcī nōn sunt laetī. *The friends **are** not happy.*
senēs sunt in popīnā. *The old men **are** in the bar.*

Public festivals

Romans did not have days off work each week, as we do now. But throughout the year they celebrated a number of religious festivals, and these days were public holidays: the *diēs festī* (festival days). On festival days all business was suspended and even some slaves were allowed time off. Anyone caught conducting public business could be fined. The number of festival days increased over time, and under Nero people probably had more than eighty days off a year.

The celebrations included religious rites such as processions, prayers, and offerings to the gods. Often there were also public entertainments called *lūdi* (games). Most ludi were held annually, but some were held every four years, and the *lūdi saeculārēs* were meant to be held every 100 years (although the Romans appeared to have lost count quite often). Two types of entertainment associated with festivals were chariot-racing and theatrical performances.

Free to attend

The ludi were free to attend for all spectators, and were mostly paid for by the state. Money came from taxes, or sometimes fines from lawbreakers. However, the games were also referred to as *mūnera*, literally 'gifts', as they were often paid for by wealthy citizens and the emperor as gifts to the people of the city. New festivals were added frequently. In AD 59, when Nero first shaved his beard, he celebrated his passage into adulthood with a new festival, the Juvenalia. This festival was then repeated annually.

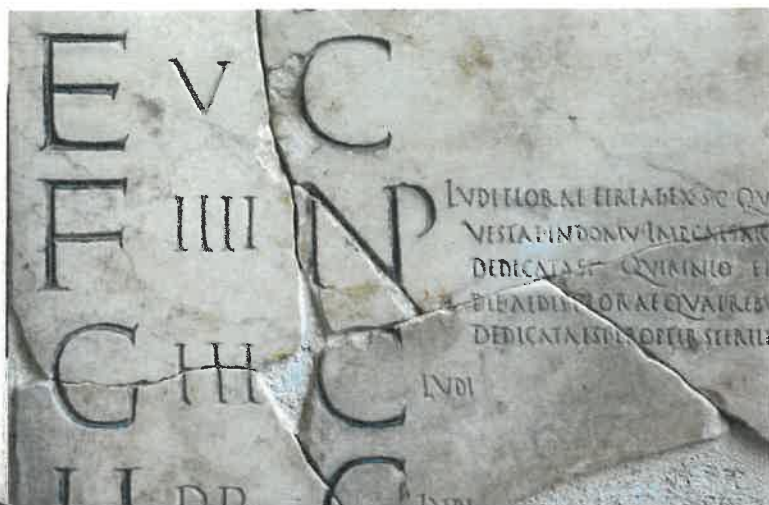
A festival for everything

Festivals were held in honor of a wide range of gods and occasions, and each had its own rituals and traditions.

Florales April–May	- In honor of the goddess Flora, celebrating the fertility of spring. - In AD 68 the emperor presented a tightrope-walking elephant¹ at the games.
Apollinares July	- In honor of Apollo. - First celebrated to secure the aid of the god Apollo in the war against Hannibal.
Iudi Romani September	- In honor of Jupiter. - The chief festival and one of the oldest. - The first festival to include drama.
Plebeii November	- Instituted to celebrate and entertain the common people of Rome (the plebeians). - Mainly featuring chariot races, it also included a cavalry parade.

RESEARCH

Find out about the entertainments and traditions associated with one festival. Choose either a festival from the table above, or one of the following: Augustales, Victoriae Caesaris, Ceriales, Saeculares, Taurii.



We have several surviving examples of Roman calendars, called *fāsti*, on which the year's business days, political events, and festival days were shown.² Some festival days were on the same date each year, others were held on different dates, while some events were held only once.

This fragment of a calendar is inscribed on stone. The left-hand letters and numbers indicate the date. The letters NP in the second row indicate the day was a public holiday and its note explains that the ludi Florae, the games of Flora, were held.

Come, mother of flowers [Flora], so we can celebrate you with merry games!

Ovid

A

B

When Cotta and Torquatus were consuls, many buildings on the Capitoline Hill were struck by lightning, the images of the immortal gods were shaken, and the tablets on which the laws were written were melted. The fortune-tellers were sent for. They said that war was coming and the whole city and Empire would fall, unless the immortal gods were pacified. Therefore, games were celebrated for ten days and everything was done to please the gods.

Cicero

The consul made this vow: 'O Jupiter, if this war will be completed according to the wishes of the Senate and people of Rome, the Roman people will hold great games for you over ten consecutive days, and gifts shall be given at all your shrines.'

Livy

C

D

I gave gladiatorial shows in my name three times, and five times in the name of my children and grandchildren. I celebrated games under my name four times, and another twenty-three times on behalf of other officials. I celebrated the first Games of Mars and the Senate decided to repeat these each year. I gave the people hunts of African beasts twenty-six times.

Emperor Augustus

QUESTION

What do you think the main purpose of the Roman games was? Were they predominantly religious, social, or political events? Or, were they a combination of these?

palma

Faustus est in Circō. Giscō quoque est spectātor in Circō. veterānus
Faustum salūtat. turba clāmōsa est.

Giscō tū pecūniam āmittis?

Faustus vah! ego.spōnsiōnēs faciō et ego magnam pecūniam āmittō.

Giscō īnfēlīx es.

Faustus certē, īnfēlīx sum. albus nōn vincit.

Giscō russeus quoque est īnfēlīx. aurīga est mortuus.

Faustus lūdī sunt periculōsī!

cursus secundus est. quattuor quadrīgae Circum intrant. spectātōrēs
quadrīgās vident et maximē clāmānt. aurīgae puellās dēlectant.
puellae aurīgās laetē spectant.

Faustus spōnsiōnem facis?

Giscō ita vērō. albus est optimus.

Faustus quid dīcis?

Giscō equī sunt magnificī.

Faustus spōnsiōnem iterum facit. spectātōrēs tacent. mappa cadit.
aurīgae equōs agitant.

Faustus vah! albus est nimium lentus.

Giscō mēta est. albus trēs equōs maximē agitat, sed ūnum
equum retinet.

Faustus hercle! est naufragium! trēs quadrīgae sunt in naufragiō!

Giscō albus vincit!

albus palmam tollit. spectātōrēs magnum clāmōrem tollunt.

Faustus tacet. negōtiātor veterānum laetē spectat.

palma *palm; victory*

spectātor *spectator*

āmittō *I lose*

albus *white; white team*

russeus *red; red team*

aurīga *charioteer*

mortuus *dead*

lūdī *games, races*

cursus *race*

secundus *second*

quattuor *four*

maximē *very much, a lot*

dēlectō *I please, delight*

laetē *happily, gladly*

ita vērō *yes, absolutely*

iterum *again*

taceō *I am silent, I am*

quiet

mappa *cloth, flag*

agitō *I drive, drive on*

lentus *slow*

mēta *turning post*

trēs *three*

ūnus *one*

retineō *I hold back,*

restrain

naufragium *crash, wreck*

tollō *I raise, hold up*

LANGUAGE PRACTICE

1. Complete each sentence using the correct form of the nominative noun, then translate.

- | | |
|------------------------------------|----------------------|
| a. quattuor in Circō sedent. | (senātor, senātōrēs) |
| b. pecūniam habent. | (mātrōna, mātrōnae) |
| c. vīnum bibit. | (senex, senēs) |
| d. per urbem ānxiē ambulant. | (ancilla, ancillae) |
| e. in viā lātrat. | (canis, canēs) |
| f. cibum in forō quaerunt. | (puella, puellae) |

2. Complete each sentence using the correct form of the verb, then translate.

- | | |
|-------------------------------------|---------------------|
| a. puellae quadrīgam in Circō | (spectat, spectant) |
| b. Currāx canem in viā | (audit, audiunt) |
| c. dominus meus cellam | (habet, habent) |
| d. in forō multī mercātōrēs. | (est, sunt) |
| e. fīlia Lūcriōnem in īnsulā | (videt, vident) |
| f. frātrēs vīnum in popīnā | (bibit, bibunt) |

Mosaic from Lugdunum (Lyon in modern France), showing a chariot race in a circus. Eight quadrigae are competing, two from each team. The central barrier is a **eurīpus** (channel filled with water), divided into two parts.



Chariot-racing

Chariot-racing was the most popular form of public entertainment in ancient Rome, and attracted huge crowds. Races were held in a circus, an oval-shaped open-air stadium, like a modern athletic track. The Circus Maximus was the largest man-made structure in the Roman Empire and could hold 150,000 spectators.

One of the finest and most wonderful structures in Rome.

Dionysius of Halicarnassus

The vast facade of the Circus rivals the beauty of the temples. It is a suitable place for a nation which has conquered the world, a sight worth seeing for its own sake as well as for the spectacles presented there ... The emperor, as a spectator, shares the public seats as much as he does the spectacle. In this way, Trajan, your subjects can look on you in their turn; they will be able to see not just the imperial box, but the emperor himself, seated amongst his people.

Pliny

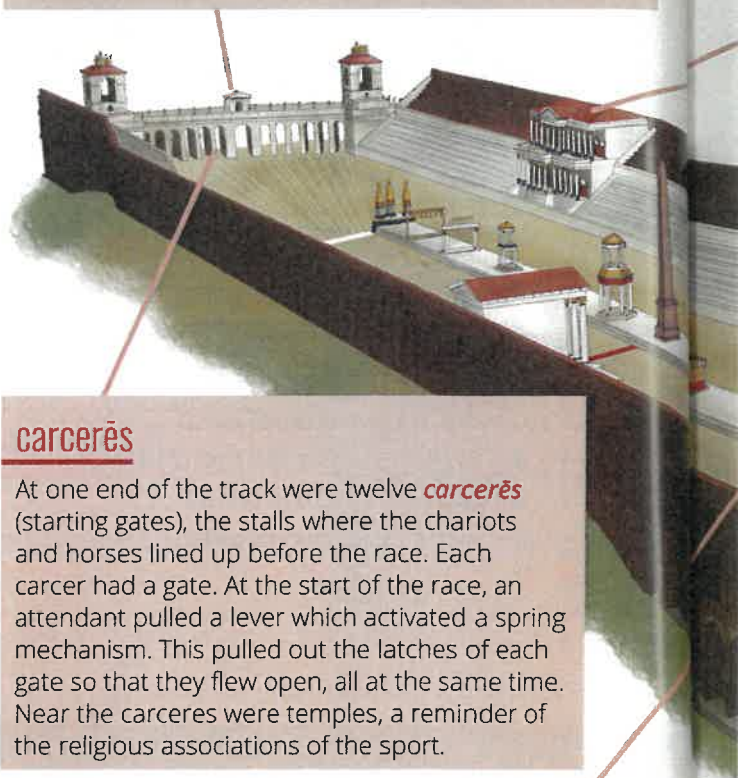
In this extract from a speech, Pliny praises Emperor Trajan for adding more seats to the Circus Maximus.

QUESTIONS

1. Why do you think Trajan and other emperors provided buildings like the Circus Maximus?
2. Why was it important for the emperor to attend the chariot races?

Box for presiding magistrate

The presiding magistrate sat in a box above the starting gates. He dropped a white cloth (*mappa*) onto the track as a sign that the race was about to start. This was probably followed by a trumpet signal.



carcerēs

At one end of the track were twelve *carcerēs* (starting gates), the stalls where the chariots and horses lined up before the race. Each carcer had a gate. At the start of the race, an attendant pulled a lever which activated a spring mechanism. This pulled out the latches of each gate so that they flew open, all at the same time. Near the carceres were temples, a reminder of the religious associations of the sport.

eurīpus

The area within the center of the track, called the *eurīpus* (channel), acted as a crash barrier. This is also sometimes known as the *spīna*. It was decorated with statues of the gods; there was also an obelisk, which had been brought from Egypt by Emperor Augustus. At one end were seven wooden eggs and seven bronze dolphins. These were moved to show the spectators which of the seven laps was now in progress.

shops

On the outside of the Circus there was a colonnade with shops and bars.

pulvinar

The emperor had his own box, the **pulvinar**, on the Palatine side of the Circus Maximus. At the end of the procession which preceded the start of the day's events, the images of the gods were taken to the pulvinar, and from there they presided over the games, along with the emperor. This was an opportunity for the emperor to show himself to his subjects and to display his generosity in hosting the games and providing the amenities. In return, people had the opportunity to ask the emperor for favors.

Altar of Consus

Near the **mētae** was an underground altar of the god Consus. This was uncovered only on the days of his festival, the Consualia. Consus was a god of fertility and of horses.

mētae

At either end of the track there were three tall, conical pillars made of gilded bronze. These were the turning posts. The charioteers drove as close as possible to the **mētae** to take the corner and reduce the distance covered, but this was a dangerous tactic. Crashes often occurred at the metae. A crash was called a **naufragium** (shipwreck).

cavea

The spectators were accommodated in three tiers facing each other. The first tier was stone, the second wood. The third tier was probably standing room only. There was a wall separating the track from the front row to protect spectators.

A day at the Circus

The day began with a procession through the streets of Rome. Leading the procession were statues of the gods. Next came magistrates, young noblemen, charioteers, dancers, musicians, incense burners, and temple attendants. After entering the Circus Maximus, the procession circled the track and the statues of the gods were taken to the pulvinar.

When the signal was given, the horses and chariots burst out of the starting gates. Up to twelve chariots, each usually with a team of four horses, driven by a charioteer, charged down the lanes in parallel, going counterclockwise round the track. At a certain marker, they were allowed to cross lanes.

The charioteer would now try to drive his horses as close as possible to the euripus, to shorten his path. Then, at the metae he had to slow down the horses to negotiate the turn.

The charioteer wrapped the reins tightly around his body and used his weight to help him steer. If the chariot crashed, he would be dragged along by the horses and risked death or serious injury, so he carried a knife tucked into his belt to cut himself free from the reins. After seven laps, the trumpet sounded to announce that the winner had crossed the finishing line. He then went up to the judges' box to receive his prize – a palm branch, a wreath, and money – before doing a victory lap.

post lūdōs

spectātōrēs per urbem discēdunt. tōta urbs est clāmōsa. omnēs viae sunt plēnae. multī spectātōrēs in viā ambulant. lectīcae lentē prōcēdunt. mendīcī senātōrēs salūtant. servī mendīcōs et spectātōrēs vituperant. omnēs tabernae sunt plēnae. mercātōrēs mātṛōnās salūtant. mātṛōnae mercātōrēs audiunt et tabernās intrant.

omnēs popīnae sunt plēnae. amīcī popīnās intrant. ancillae vīnum portant. amīcī bibunt. fūrēs labōrant. sed Rūfīna et Quārtilla sunt ānxiae. lūdī Rūfīnam et Quārtillam nōn dēlectant. duo aurīgae ad popīnam ambulant.

Rūfīna mē miseram!

aurīgae popīnam intrant.

aurīga ohē, popīnāria! ancilla tua est pulchra!
prīmus

aurīga secundus ancillam capit. aurīgae maximē rīdent.

aurīga ecce, popīnāria! ego ancillam tuam habeo!
secundus

Catia aurīgam secundum audit. Catia ex īnsulā currit. Catia gladium tenet.

Catia quid dīcis?

aurīgae gladium vident. aurīgae sunt perterritī et ē popīnā currunt. Quārtilla et Rūfīna attonitae sunt.

Catia vah! in Britannīā multae fēminae gladiōs habent.

post after

discēdō I leave, depart

tōtus whole

omnis all, every

plēnus full

5 lentē slowly

taberna shop, inn

audiō I hear, listen

duo two

10

ohē! hey!

popīnāria barkeeper

tuus your

pulcher beautiful,
handsome

capiō I take, grab

15

ex out of

gladius sword

attonitus astonished,
shocked

20

Britannia Britannia,
Britain

fēmina woman

LANGUAGE NOTE 2: ACCUSATIVE PLURAL

1. Compare the accusative singular forms of the first, second, and third declensions:

veterānus cellam quaerit.

The veteran is looking for a room.

ego cibum vëndō.

I'm selling food.

tū imperātorem vidēs?

Do you see the emperor?

2. In this chapter we have met examples of the accusative plural:

amīcī popinās inrant.

Friends are entering bars.

in Britannīā multae fēminae gladiōs habent.

In Britain many women have swords.

mendīcī senātōrēs salūtant.

The beggars are greeting the senators.

3. Compare the forms you have now met of the three declensions:

SINGULAR	1st decl.	2nd decl.	3rd decl.
nominative	puella	amīcus	fūr
accusative	puellam	amīcum	fūrem
PLURAL			
nominative	puellae	amīcī	fūrēs
accusative	puellās	amīcōs	fūrēs

4. You may have noticed that, in the third declension, the **-ēs** ending is used for both the nominative and the accusative plural. Look at the following sentence:

mercātōrēs canēs spectant.

How do we know whether the merchants are watching the dogs, or the dogs are watching the merchants? Unless there's a strong reason to think otherwise, assume the nominative is first. So this sentence means *The merchants are watching the dogs.*

Charioteers

This mosaic shows four charioteers, one from each of the four teams or factions (*factiōnēs*). They wear tunics in the color of the team they represent, just like a modern football jersey or a jockey's shirt. Their chests are bound with leather straps for protection and they wear helmets, possibly of leather, in their team colors. Each charioteer is holding a whip. Four teams of charioteers competed regularly in Rome: green, blue, red, and white. Each team had its fans. The green team was the most popular with the common people. Juvenal says that some people even clothed their children in green shirts.

Status and fame

Most charioteers were slaves or former slaves. Although they belonged to the lowest class of Roman society, they could win fame and fortune if they were lucky and skillful enough to survive – they were the pop stars and celebrities of their day. A charioteer who started out as a slave could even win enough money to buy his freedom.

QUESTION

Study these sources. What can we learn from them about charioteers and their place in Roman society?

Source 1

From Suetonius' biography of Emperor Caligula:

He was so devoted and dedicated to the Green team that he often dined in the stable and stayed there. At a party he gave a charioteer called Eutyclus a gift of two million sesterces.

Source 2

Pliny the Elder recorded a story he had read about in the 'Daily Records':

At the funeral of Felix, the charioteer of the Reds, one of his supporters threw himself on the pyre.



Source 3

An inscription from the tomb of a charioteer called Polynices:

M. Aurelius Polynices, a home-born slave, lived 29 years, 9 months, and 5 days. He won 739 races, receiving the palm of victory. Of these victories, 655 came with the Red team, 55 with the Green, 12 with the Blue, and 17 with the White. He won 40,000 sesterces 3 times, he won 30,000 sesterces 26 times, and 11 times he won a race with no prize. He raced in an eight-horse chariot 8 times, in a ten-horse chariot 9 times, and in a six-horse chariot 3 times.

Source 4

Martial wrote this poem about the charioteer Scorpis, who had died. Scorpis is speaking:

ego sum Scorpis, clāmōsī glōria Cīrcī
I am Scorpis, the glory of the noisy Circus,
your much-applauded, short-lived darling,
Rome. Envious Fate snatched me away when
I was not yet twenty-seven years old. She
counted my victories and thought I was an old
man.

LANGUAGE PRACTICE

3. Add the missing endings to the nouns to match the English translations.

- a. Giscō fūr... in īnsulā videt.
Gisco sees a thief in the apartment building.
- b. Currāx mendīc... in viā audit.
Currax hears the beggars in the street.
- c. ego mātrōn... prō templō salūtō.
I greet the ladies in front of the temple.
- d. tū cib... in popīnā habēs?
Do you have food in the bar?
- e. Rūfīn... Catī... et fili... salūtāt.
Rufina greets Catia and her son.
- f. sen... serv... et mercātōr... in Circō spectant.
The old men watch the slaves and the merchants in the Circus.



A terracotta plaque showing a four-horse chariot approaching the metae (the turning posts). The charioteer is wearing leggings, a cap, and a short tunic, with leather straps wrapped round his body for protection. The reins are tied tightly round his waist. A fallen charioteer can be seen at the base of the meta.

Three phases of ruling

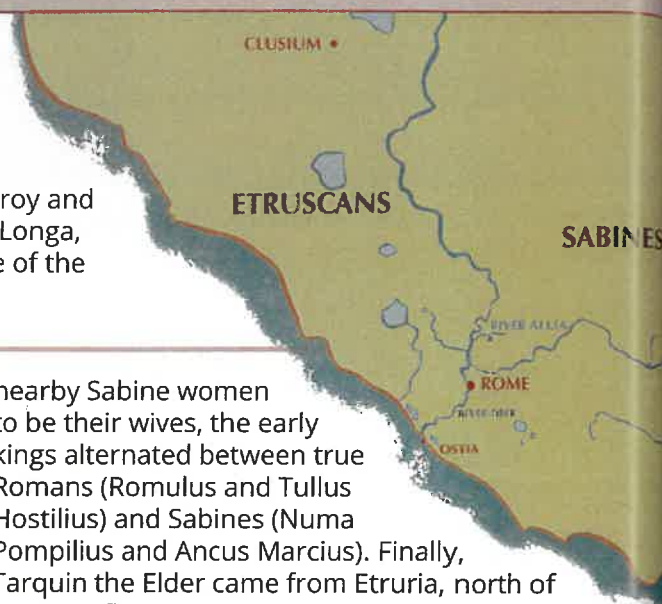
The Romans claimed that a Trojan prince, Aeneas, left Troy and settled in Italy. There, his son created a new town, Alba Longa, which his descendants ruled for hundreds of years. One of the kings of Alba Longa had a grandson called Romulus.

Monarchy (753–509 BC)

Romulus founded Rome and was its first king. Six kings succeeded him, until the monarchy came to an end with Tarquinius Superbus (Tarquin the Proud). The seven kings of Rome were Romulus, Numa Pompilius, Tullus Hostilius, Ancus Marcius, Tarquin the Elder, Servius Tullius, and Tarquin the Proud.

The birthplaces of the kings reflect the development of Rome: as the Romans brought

nearby Sabine women to be their wives, the early kings alternated between true Romans (Romulus and Tullus Hostilius) and Sabines (Numa Pompilius and Ancus Marcius). Finally, Tarquin the Elder came from Etruria, north of Rome, reflecting Etruscan influence in Rome.



Republic (509–31 BC)

Angry at the behavior of Tarquin the Elder's son, Tarquin the Proud, a group of wealthy Romans, led by Marcus Junius Brutus, overthrew the monarchy and created a new political system that they called *Rēs Pūblica*, which means 'that which the people control': hence our modern name for it, the Roman Republic. In the new system Rome was governed by both a Senate and the People of Rome.

The Senate was composed of senior, wealthy Roman men, many of whom had been politicians, and they made the political decisions in Rome. The People, in fact, meant only Roman-born male citizens – not women, slaves, or non-citizens.

The People voted for or against laws proposed by the Senate, and each year they elected politicians to run the day-to-day life of the city. The two chief magistrates were the consuls. The politicians belonged to the aristocracy. To prevent the return of one-man rule, the politicians were elected to work in pairs or groups, and there were strict rules to avoid individuals being regularly re-elected to public office.

The system clearly gave more power to the aristocracy than to everyone else, but for centuries it created a very stable form of government. Under the Republic, Rome gradually developed a huge empire.

Empire (31 BC–AD 476)

During the first century BC a weakness in the Republic became apparent. The huge size of the Empire required large armies commanded by powerful generals, and those generals started to want more power. A series of bitter civil wars among its generals plunged Rome into crisis.

The civil wars ended only when one general, Octavian (later called Augustus), was victorious. He changed the Republican system back into rule by one man, becoming Rome's first emperor. As the Romans traditionally did not approve of rule by a single individual, Augustus maintained all the institutions of the Republic (the Senate, the politicians, and the elections). However, he kept for himself the most important positions of power: he was Commander-in-Chief of the army (*imperator*), Chief Priest (*pontifex maximus*), and

had continuous consular power (chief magistrate for life), among other things. By the time he died, the Romans had become used to this new form of government, and they continued to be ruled by emperors until the collapse of the Empire in the fifth century AD.



A drain cover from modern Rome. Rome still celebrates the Republic. SPQR stands for *Senātus PopulusQue Rōmānus* – the Senate and the People of Rome.

Chapter 4 Task Checklist

- ☐ Preview vocabulary and make flashcards.
- ☐ Read the “Language Note” sections on pp. 58,62,66.
- ☐ Do the “Language Practice” sections on pp. 63 and 67.
- ☐ Read pp. 57,58-59,63,65,68,70; read picture captions; answer questions.
- ☐ Translate cartoons on pp. 60-61; translate dialogues on pp. 56,64,69.

Vocabulary Chapter 4

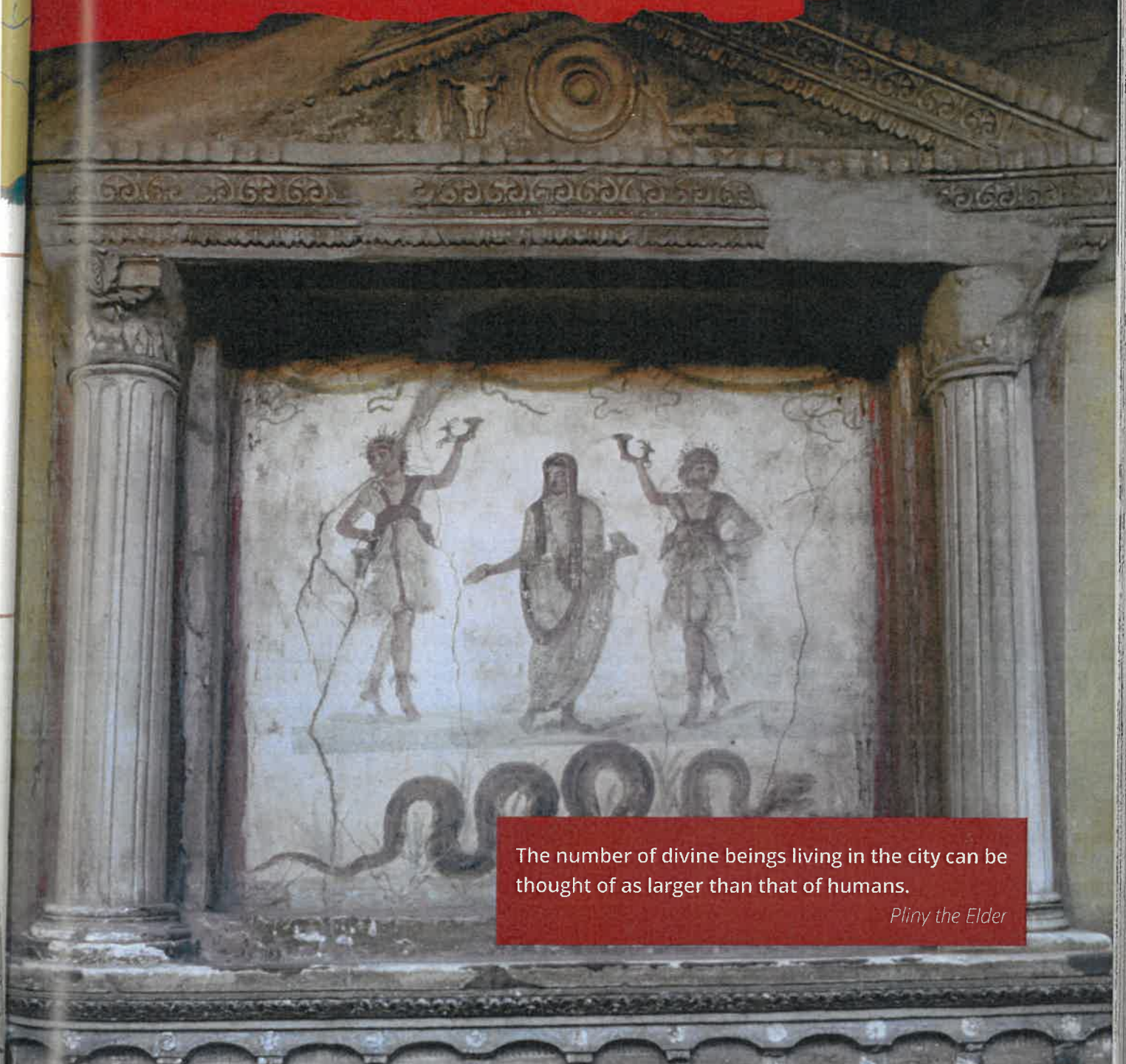
(marks above vowels do not need to be included on flashcards)

Chapter 4

ad	to, towards; at
adsum	I am here, I am present
deus, deum, <i>m.</i>	god
dominus, dominum, <i>m.</i>	master
dōnum, dōnum, <i>n.</i>	gift, present
laudō	I praise
nōs	we, us
parvus	small
perīculum, perīculum, <i>n.</i>	danger
perterritus	terrified
puella, puellam, <i>f.</i>	girl
quod	because
rēx, rēgem, <i>m.</i>	king
Rōmānus	Roman
subitō	suddenly
templum, templum, <i>n.</i>	temple
teneō	I hold, keep, possess
tollō	I raise, lift up, hold up
veniō	I come
vōs	you (plural)

Chapter 4: deī

VES



The number of divine beings living in the city can be thought of as larger than that of humans.

Pliny the Elder

saxum

Mānius īnsulam intrat. Christiānī sunt in Īnsulā. Christiānī mendīcum accipiunt. mendīcus Rūfīnam et Quārtillam videt. domina et ancilla Christum adōrant.

subitō saxum per fenestram volitat. Quārtilla saxum tollit.

Quārtilla est verbum in saxō!

Rūfīna verbum legit: 'cavē!'

Mānius magnum perīculum est, Rūfīna!

Rūfīna multa perīcula sunt in Subūrā, sed perīcula nōn timeō. Christus est rēx.

Mānius quid? rēgem nōn habent Rōmānī!

Rūfīna ego Christum solum adōrō. Christus caelum regit. rēgnum exspectō. rēgnum advenit.

Mānius sed deōs Rōmānōs nōn adōrās. perterrita nōn es?

Rūfīna ego perterrita nōn sum, quod praemium meum est in caelō. Christus multa gaudia nūntiat. gaudium meum est plēnum.

subitō fax per fenestram volitat. mendīcus est perterritus.

Mānius ei! incendium advenit!

Quārtilla saxa et incendia nōn timeō. Christus est saxum meum.

ancilla facem exstinguit. omnēs Christiānī ancillam laudant.

saxum *rock, stone*

Christiānus *Christian*
accipiō *I accept, take in, receive*

Christus *Christ*
adōrō *I worship*
fenestra *window*
verbum *word*

5

perīculum *danger*

timeō *I fear*
rēx *king*
sōlus *only, alone*
caelum *sky, heaven*
regō *I rule*
rēgnum *kingdom*
exspectō *I wait for, expect*
adveniō *I arrive*
deus *god*
quod *because*
praemium *reward*
gaudium *joy, pleasure*
nūntiō *I announce*
fax *torch*
ei! *ai!*
incendium *fire*

10

15

20

exstinguō *I put out*

Christianity

Rufina and Quartilla were Christians. Christianity was a new religion which had originated in the Roman province of Judaea. The earliest followers of Jesus Christ were Jews, but soon Christianity attracted non-Jewish believers and spread outside Judaea. Some of the first Christians, such as Peter and Paul, were in Rome during the reign of Nero, preaching and converting others to Christianity. Their message was that anyone who worshiped Jesus Christ and led a good life would be rewarded with a blessed afterlife. For this reason Christianity appealed to the poor and slaves.

Christians believed that there was only one god: Christianity was a monotheistic religion. Because they did not acknowledge any other gods, Christians refused to participate in the public worship of the Roman state gods. This might explain why the Romans were less tolerant of Christianity, though they generally accepted other religions and embraced new practices.

the Christians ... a group of individuals given over to a new and harmful set of superstitions.

Suetonius

This Christian funerary monument from AD 313 is decorated with portraits of the early Christians Peter and Paul, who lived in the first century AD.

The common people called them Christians, and they were hated for their vices. Christus, who gave them their name, had been executed in the reign of Emperor Tiberius, on the order of the procurator Pontius Pilate. The deadly superstition had been suppressed for a while, but was starting to break out again, not only in Judaea, where the evil had originated, but even in Rome itself, to where everything in the world that is foul and shameful flows and becomes popular.

Tacitus

Minucius, a Christian living in the third century AD, lists some of the worst accusations against the Christians (he later refutes all the charges):

The Christians attract women (since women are weak and gullible) and ignorant men, the dregs of society. They despise the temples and reject the gods, they mock our ceremonies, pity our priests. Why do they make such an effort to hide what they worship? Why do they never speak in public? Why do they never assemble freely, unless they are secretly worshiping something which is either illegal or shameful? They can neither show nor see that god of theirs. Yet they believe that he is present everywhere, and that he looks closely into everyone's character, everyone's actions, their words, even their hidden thoughts.

Minucius



LANGUAGE NOTE 1: 2ND DECLENSION NEUTER NOUNS

- Most second declension nouns, such as **lūdus** (*game*) and **mendīcus** (*beggar*), are masculine. You have already met their nominative and accusative endings in Chapters 2 and 3.
- Some second declension nouns, such as **perīculum** (*danger*) and **vīnum** (*wine*), are neuter. Their endings are different from those of the masculine nouns. Study the following sentences:

vīnum est cārum.
The wine is expensive.

Faustus vīnum bibit.
Faustus is drinking wine.

In the singular, both the nominative case and the accusative case end **-um**.

multa perīcula sunt in Subūrā.
There are many dangers in the Subura.

ego perīcula nōn timeō.
I don't fear the dangers.

In the plural, both the nominative case and the accusative case end **-a**.

- Compare the endings of masculine and neuter nouns in the second declension:

SINGULAR	<i>game (m.)</i>	<i>beggar (m.)</i>	<i>danger (n.)</i>	<i>wine (n.)</i>
nominative	lūdus	mendīcus	perīculum	vīnum
accusative	lūdum	mendīcum	perīculum	vīnum
PLURAL				
nominative	lūdī	mendīcī	perīcula	vīna
accusative	lūdōs	mendīcōs	perīcula	vīna

Vesta

The goddess Vesta had a shrine in the heart of the city, in the Forum Romanum, where the fire of Vesta was kept burning at all times. If it was ever allowed to go out, it would jeopardize the safety of the entire state. The Romans held a festival in honor of Vesta every June: the Vestalia.

The Vestal Virgins, the priestesses who looked after the fire, were thought to be essential to the prosperity and security of the city. When she became a priestess, a Vestal Virgin took a vow of chastity for thirty years. The Vestals lived in the

House of the Vestals, at the foot of the Palatine Hill, and held a special position in Roman society: they were given a place of honor at public games, were considered incorruptible and therefore did not have to take an oath to give evidence in court, and their person was sacrosanct, meaning that anyone who injured them would be condemned to death. However, if a Vestal ever neglected her duty she was beaten, and if she was caught breaking her vow of chastity, she would be punished by being buried alive.

State religion

The Roman state religion was a complex system of religious observances that affected all aspects of public and private life in Rome. At the heart of Roman religion was the need to keep *pāx deōrum*, 'peace with the gods'. This was done by worshipping the many gods that looked after Rome with sacrifices, festivals, rituals at temples, and

processions. The most important ceremonies were held publicly, and a large portion of the population would attend. If people did not take part in sufficient numbers, the deity might be offended, and this would disrupt the *pax deorum*.

The Romans honored many gods; this kind of religion is called polytheistic. The main gods the Romans worshiped corresponded roughly to the Greek Olympian gods, a group of twelve gods whose statues stood in the Forum Romanum. Their temples survive all over the Empire.

SOURCE 1 Firstly, when determining the nature of the gods, the question presents itself whether they exist or not. 'It's difficult to deny.' Well, I think it is difficult to deny, when speaking publicly, but in a conversation with friends, it would be easy. I myself, as a priest, believe that the ceremonies and public rites should be observed most piously. I should like to be persuaded that the gods exist not only as a matter of opinion, but also as a proven truth.

Cicero

1. What are the reasons for worshipping the gods according to this list? Do people worship gods only in order to get something from them?

3. A priest would read the prayers from a book phrase by phrase, and the official would repeat them.

5. If a ritual was performed in any way incorrectly, the officials would start all over again from the beginning.

SOURCE 2

There are different forms of address to the gods, one form for making requests, another form for averting evil, and another for securing help.¹ We see how our highest officials² use certain words for their prayers. So that not a single word should be omitted or said at the wrong time, it is the duty of one person to precede the official by reading the words before him from a written copy³ and of another person to keep watch on every word, and of a third to see that silence is not broken, which would be a bad omen. Meanwhile a musician plays the flute to prevent anything else being heard.⁴ Indeed, there are memorable instances recorded of cases where either the sacrifice has been interrupted and ruined, or a mistake has been made in reading out the prayer.⁵

Pliny the Elder

2. The highest officials (politicians and the emperor) were in charge of the prayers.

4. Many prayers would be spoken as part of public ceremonies, so there could be plenty of potential interruptions and noises.



SOURCE 3

This statue shows Emperor Augustus in his ceremonial robes as the Chief Priest (*pontifex maximus*). From Augustus' time onwards, the emperor took on the role of Pontifex Maximus, putting him in charge of all religious worship in the Empire.

QUESTIONS

1. Why did the Romans participate in the state religion?
2. The Romans did not separate religion from politics. What do you think are the consequences of having no separation between religion and politics?



1 diēs fēstus est. Forū Rōmānum est clāmōsum. mātṛōnae Rōmānae Vestālia celebrant.



2 tībīcinēs per forū prōcēdunt.



3 tībīcinēs vestīmenta pulchra gerunt. cūr vōs vestīmenta sordida geritis?

nōs vestīmenta sordida gerimus, quod nōs Vestālia celebrāmus. dea Vesta familiās cūrat.



5 multa templa sunt in forō. ūnum templum est rotundum.



6 mātṛōnae templum intrant. virginēs Vestālēs ignem sacrum cūrant.



LANGUAGE NOTE 2: 'WE' AND 'YOU'

1. Look at these sentences:

nōs ad templum prōcēdimus.
We are heading to the temple.

nōs dōnum portāmus.
We are carrying a gift.

vōs vestīmenta sordida geritis.
You are wearing dirty clothes.

vōs ad templum venītis?
Are you coming to the temple?

2. The **-mus** ending of the verb indicates **we** are carrying out the action, and the **-tis** ending shows **you** (plural) are carrying out the action.
3. You have now met the following endings of the verb:

-ō	e.g. labōrō	<i>I work, am working</i>
-s	e.g. vidēs	<i>you (singular) see, are seeing</i>
-t	e.g. dormit	<i>he/she/it sleeps, is sleeping</i>
-mus	e.g. spectāmus	<i>we watch, are watching</i>
-tis	e.g. venītis	<i>you (plural) come, are coming</i>
-nt	e.g. portant	<i>they carry, are carrying</i>

For example, the endings of the verb **vocō** (*I call*) change as follows:

vocō	<i>I call, am calling</i>
vocās	<i>you (singular) call, are calling</i>
vocat	<i>he/she/it calls, is calling</i>
vocāmus	<i>we call, are calling</i>
vocātis	<i>you (plural) call, are calling</i>
vocant	<i>they call, are calling</i>

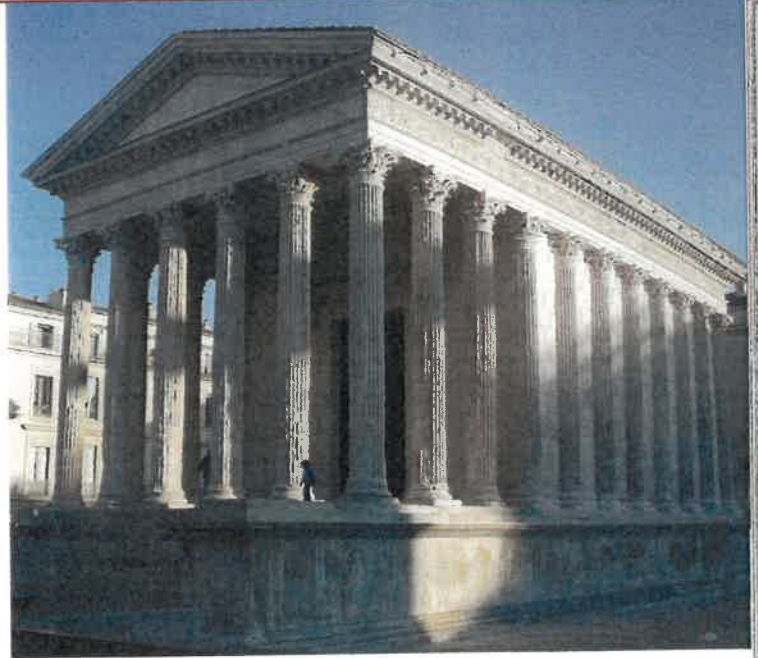
4. You have now also met all the forms of **sum** (*I am*):

sum	<i>I am</i>
es	<i>you (singular) are</i>
est	<i>he/she is, it is, there is</i>
sumus	<i>we are</i>
estis	<i>you (plural) are</i>
sunt	<i>they are</i>

Homes of the gods

Temples were considered to be the homes of the gods, their physical residences among men. Inside each temple was a statue of the god, which could be seen from outside when the doors were open. However, the temples were closed most of the time; usually people could not go into them as they were considered sacred spaces. Instead, in front of the temples there were altars for sacrifices and offerings. All kinds of people would bring gifts to the gods at their temples: ordinary people, politicians, wealthy individuals, and heads of foreign states.

The grander and more beautiful a temple was, the more it honored the god to whom it was dedicated. The interiors were lavishly decorated, even though only priests, temple attendants, and the gods themselves would see them. As well as honoring the gods, the temples fulfilled other functions: the Temple of Saturn held the state treasury; the Temple of Vesta held wills and testaments and documents of state such as treaties; some temples even kept money and valuables safe for private citizens. Sometimes the temples were robbed for the gold and valuables they housed.



Remains of a Roman temple in Nîmes, France. You can see clearly where the inner part of the temple would be closed off. The Romans believed emperors became gods after they died, and they were worshiped along with other gods. This temple was dedicated to the imperial family.

LANGUAGE PRACTICE

1. Complete each Latin sentence with the correct ending from the box below to match the English translation. Use each ending once.

-ō -s -t -mus -tis -nt

- a. vōs ignem sacrum in templō cūrā... .
You look after the sacred fire in the temple.
- b. vestīmenta sordida ger... .
I'm wearing dirty clothes.
- c. Christiānī deōs Rōmānōs nōn adōra... .
The Christians don't worship the Roman gods.
- d. ad templum ambulā... .
We are walking to the temple.
- e. tū sorōrem in forō audī... .
You hear your sister in the forum.
- f. Sabīna vōs in īnsulā vide... .
Sabina sees you in the apartment building.

ōmina

pompa Capitōlium ascendit. Lūcīlius est in pompā. magna turba pompam spectat, quod imperātor adest. servī animālia dūcunt. animālia mūgiunt et bālant.

pompa ad templum venit. templum est maximum et optimum. Nerō ē lectīcā dēscendit. turba magnum clāmōrem tollit.

turba iō, Nerō! iō, iō, Nerō! nōs tē amāmus.

prō templō, sacerdōs ūnum animal ad āram dūcit. animal est taurus. taurus caput inclīnat. servus caput percutit. sacerdōs cultrum capit et taurum necat. multus sanguis imperātōrem spargit. sacerdōs exta īnspicit. turba est laeta, quod ōmina sunt optima.

Nerō templum intrat et simulācrum adōrat. simulācrum est Iuppiter.

Nerō ō pater! ō rēx Iuppiter!

Nerō ē templō exit.

turba nōs sumus fēlīcēs! nōs nūmen vidēmus!

imperātor rīdet.

Nerō vōs estis cīvēs optimī! sed vōs nūmen nōn vidētis. ego nōndum sum deus.

Lūcīlius
(**susurrāns**) vōs estis īnfēlīcēs. vōs deum nōn vidētis, sed hominem periculōsum.

ōmen omen, sign

pompa procession

Capitōlium the Capitoline
Hill

ascendō I climb

animal animal

5 mūgiō I bellow, moo

bālō I bleat

dēscendō I climb down

iō! ho! hurry!

amō I love

sacerdōs priest

āra altar

10 taurus bull

caput head

inclīnō I lower

percutiō I strike

culter knife

necō I kill

sanguis blood

spargō I shower, spray

exta entrails

īnspicō I inspect

15 simulācrum statue, image

Iuppiter Jupiter

nūmen deity

cīvis citizen

nōndum not yet

susurrāns whispering

homō man, person

Sacrifice

One of the most important ways Romans honored their gods was by making sacrifices to them. Sacrifices ranged from small offerings of food or wine at a shrine in the home to great public ceremonies where dozens of sacrificial animals were slaughtered at the altars of the temples. Sacrifices made by people in their homes included cakes, grapes, little wreaths, or some incense, accompanied by prayers (often asking for specific favors from the gods). Public sacrifices were held on days of significance in the calendar, or when the help of a particular god was desired. These nearly always involved the slaughter of animals, usually cattle, sheep, and pigs. Gods often had a preference for a particular animal: Jupiter, for instance, usually received a white ox, and Juno a white heifer. Extraordinary circumstances could dictate special sacrifices. During the wars against Hannibal, for instance, the Romans promised Jupiter every single animal born that spring, if he gave them protection for five years. If the gods didn't keep their side of the bargain, the sacrifices were not carried out.

Roman relief showing a bull being sacrificed.



The remains of the Temple of Apollo in Pompeii. At the bottom of the steps leading up to the temple there is an altar, where sacrifices were made.

Animal sacrifices

The same steps were followed meticulously for each sacrifice. If the correct procedure was not followed exactly, the sacrifice could be declared invalid, and the whole ceremony had to be restarted.

1. The animal was consecrated (made holy): to do this the priest in charge sprinkled **mola salsa** (a special mixture of flour and salt prepared by the Vestal Virgins) on the animal's back and wine on its forehead, and passed the sacrificial knife along its back.
2. The animal was slaughtered. A butcher might do this job, or the priest if there was no special butcher available. The animal should consent by lowering its head and showing no panic. For this reason bigger animals like cows would be stunned by a blow to the head first.
3. The animal was laid on its back and its entrails (**exta**) were exposed to the gods, and checked. If no irregularities were found, the sacrifice was deemed successful. However, if there were any abnormalities the sacrifice was aborted and had to restart with a new animal. Sometimes the entrails, especially the liver, were also examined by a soothsayer (**haruspex**). His job was to interpret any omens (messages from the gods).
4. The entrails were then sprinkled with mola salsa and burned on the altar for the gods to receive.
5. The rest of the meat was cooked and eaten in a banquet by the people attending the sacrifice.



LANGUAGE NOTE 3: 3RD DECLENSION NEUTER NOUNS

- Most third declension nouns are either masculine or feminine. For example, **senātor** (*senator*) is a masculine noun and **nox** (*night*) is feminine. You met the endings of masculine and feminine nouns in Chapters 2 and 3.
- Some third declension nouns, such as **caput** (*head*) and **animal** (*animal*) are neuter. Their endings are different from those of masculine and feminine nouns. Study the following sentences:

caput est magnum.
Its head is large.

servus caput percutit.
The slave strikes its head.

In the singular, both the nominative case and the accusative case have the same form.

animālia sunt in viā.
The animals are in the road.

servī animālia dūcunt.
Slaves are leading the animals.

In the plural, both the nominative case and the accusative case end **-a**.

- Compare the endings of masculine and feminine nouns with neuter nouns in the third declension:

SINGULAR	<i>senator (m.)</i>	<i>night (f.)</i>	<i>head (n.)</i>	<i>animal (n.)</i>
nominative	senātor	nox	caput	animal
accusative	senātōrem	noctem	caput	animal
PLURAL				
nominative	senātōrēs	noctēs	capita	animālia
accusative	senātōrēs	noctēs	capita	animālia



A religious procession from the Ara Pacis.

LANGUAGE PRACTICE

2. Select the correct form of the neuter noun to complete the sentence, then translate.

- | | | |
|-------------------------------|---------------------------------|-----------------------|
| a. multa | in urbe vidēmus. | (forum, fora) |
| b. ūnum | est rotundum. | (templa, templum) |
| c. in Subūrā sunt multa | | (perīcula, perīculum) |
| d. quattuor | ad templum portātis. | (dōnum, dōna) |
| e. | magnum clāmōrem in viā faciunt. | (animālia, animal) |
| f. nōs | tollimus et caelum spectāmus. | (caput, capita) |

3. Translate each sentence into Latin by choosing the correct word or phrase from each pair.

a. *Catia has a sword and hurries to the bar.*

Catia	gladium	habēs	sed	ad popīnam	festīnās.
Catiam	gladiōs	habet	et	ad popīnās	festīnat.

b. *We are holding gifts and walking to the temple.*

vōs	dōnum	tenētis	sed	ad templa	ambulātis.
nōs	dōna	tenēmus	et	ad templum	ambulāmus.

c. *You are also coming to the apartment building, because you're looking for a room.*

semper	ad īnsulās	vidētis,	quod	cellam	quaerunt.
quoque	ad īnsulam	venītis,	et	cella	quaeritis.

d. *The little girls are suddenly running through the city.*

parva puella	per urbēs	subitō	currunt.
parvae puellae	per urbem	semper	currit.

e. *Nero is present. The crowd is happily praising the emperor.*

Nerōnem	adest.	turba	imperātor	lentē	laudāmus.
Nerō	ades.	turbam	imperātōrem	laetē	laudat.



Private worship

SOURCE 1

May god make Felix Aufidius lucky.
Graffito from Pompeii.

SOURCE 2

At a Roman dinner, after the first course, people used to stay silent until the bit of food that was set aside as an offering was carried to the hearth and put into the fire, and a child had announced that the gods were favorably disposed.

Servius

SOURCE 3

It is the custom of pious travelers, when they pass by a grove or a holy place by the roadside, to say a prayer, to put down an apple as an offering, and to stop for a moment.

Apuleius

SOURCE 4

A statuette of a household god (**Lar**) made from bronze, about 8 inches high.



SOURCE 5



Votive offering of a pregnant woman. Votive offerings were given to the gods in the hope of help (often to cure an illness) or as thanks for a service rendered. This pregnant female terracotta figure suggests that a woman might have made the offering to pray for the safe delivery of her baby.

SOURCE 6

What is more holy, what is more protected by sanctity, than the house of each individual citizen? This is where his altars (**ārae**) are, his hearth fires (**foci**), his household gods, here his sacred rites and ceremonies are held.

Cicero

QUESTION

How do these examples of worship differ from the public rituals of the state religion?

dōna

hōra nōna est. Faustus et fīlia ad īnsulam ambulant. puella servōs vocat.

Sabīna Lūcriō! Currāx! nōs omnēs ad focum iam convenīmus. vōs dōna habētis?

Lūcriō certē, nōs dōna habēmus, Sabīna. ecce! dōna sunt tūs et fār et vīnum.

familia ad focum convenit. parva simulācra sunt in focō. simulācra sunt Larēs, quod Larēs familiam cūrant. parva lucerna quoque est in focō. Sabīna prope lucernam stat. silentium est. pater vōta facit.

Faustus vōs Larēs familiam nostram cūrātis. nōs tūs incendimus. nōs fār damus. nōs quoque vīnum ...

subitō Sabīna clāmat, quod perterrita est.

Sabīna ei! vestīmenta mea! est incendium!

magnum perīculum est. Lūcriō vīnum iacit et incendium exstinguit. dominus eum laudat, sed ānxius est. ōmina nōn sunt bona.

Faustus vōta nostra sunt inūtilia. Larēs sunt īrātī.

nōnus ninth

ad at

focus hearth

iam now, already

conveniō I meet

tūs frankincense

fār grain

familia household

Lar household god

lucerna lamp

prope near

silentium silence

vōtum prayer

noster our

incendō I burn

iaciō I throw

eum him

bonus good

inūtilis useless

īrātus angry

SOURCE 7



A shrine to the household gods (**lararium**) from a house in Pompeii. A Roman household would have its own lararium.

Deucalion and Pyrrha

In the earliest times of men, Jupiter, the king of the gods, traveled the earth and saw the impious acts and violent crimes of the human race. In anger he threw down his thunderbolts and released a flood which covered the earth, merging sea and land. Only two people survived, who would recreate the whole human race: Deucalion and his wife, Pyrrha.

- Read or listen to the myth of Deucalion and Pyrrha.

God and man

Ovid was a Roman poet who wrote *The Metamorphoses*, a collection of stories from mythology linked by the theme of transformation. In Ovid's version of the myth of Deucalion and Pyrrha, when Jupiter tells the other gods that he plans to destroy mankind, they are sad. They wonder who will honor their altars with incense. Roman religion was based on the reciprocal relationship between gods and men. Humans offered prayers and sacrifices to the gods, and in return received good fortune from the gods. A lack of offerings and piety would result in punishment.

- Think about other religions. Is there the same reciprocal relationship between gods and men?
- Do you think it is surprising that the gods rely on the offerings of mankind?

Flood myths

Flood myths are common in many cultures around the world. In almost all forms of the myth, the flood is sent by a god or gods as a punishment for mankind. In most versions, after the purge, there is at least one survivor to populate the earth, often after a sacrifice.

- Why do you think the narrative of a flood myth is so common?

SOURCE 1



Look at Source 1. Matsya is one representation of the Hindu god Vishnu. He takes the form of a giant fish with a horn on his head, or he is half-man, half-fish. In the flood myth, he saves Manu by pulling his boat to safety on the top of a mountain.

SOURCE 2



Look at Source 2. In this illustration of the flood myth from the Christian Bible, God watches from above as the flood engulfs mankind.

- How do the depictions of the relationship between god and man differ in the two images?
- How do they compare to the myth of Deucalion and Pyrrha?

Born again

Once Deucalion and Pyrrha had reached safety and thanked the gods with sacrifice, they sought a way to repopulate the earth. They were told they must scatter the bones of their great mother behind them. They understood their great mother was Mother Earth, and threw stones from the ground behind them, from which sprang a new race of men.

SOURCE 3

From here we are a tough race, able to endure hard labor, and so we give proof of the source from which we are sprung.

Ovid

- Look at Source 3. Why do you think the Romans would like the idea that their ancestors were born from stones?

RESEARCH

Find out about:

- Flood myths from other cultures.
- The story of Jupiter and Lycaon.
- The origins of sacrifice.

Chapter 5 Task Checklist

- ☐ Preview vocabulary and make flashcards.
- ☐ Read the “Language Note” sections on pp. 73,77,83.
- ☐ Do the “Language Practice” sections on pp. 73 and 84.
- ☐ Read pp.78-79, 81-82, 84,86; read picture captions; answer questions.
- ☐ Translate cartoons on pp. 74-76; read stories on pp. 72,80,85.

Vocabulary Chapter 5

(marks above vowels do not need to be included on flashcards)

Chapter 5

aqua, aquam, <i>f.</i>	water
audiō, audīre	hear, listen to
cupiō, cupere	want, desire
custōs, custōdem, <i>m.f.</i>	guard
dēbeō, dēbēre	owe
dō, dare	give
effugiō, effugere	escape
iuvenis, iuvenem, <i>m.f.</i>	young person
maneō, manēre	remain, stay
nēmō, nēminem	no one, nobody
nōlō, nōlle	don't want, refuse
nox, noctem, <i>f.</i>	night
portō, portāre	carry, bear, take
possum, posse	can, am able
pulcher	beautiful, handsome
respondeō, respondēre	reply
taceō, tacēre	am silent, am quiet
timeō, timēre	fear, am afraid
vēndō, vēndere	sell
volō, velle	want, wish, am willing

Chapter 5: aqua

BENEFANA



mēns sāna in corpore sãnō.
A healthy mind in a healthy body.

Juvenal

febris

nox est calida. nēmō dormit. multī Subūrānī popīnam intrant, ubi Rūfīna et Quārtilla labōrant. popīna est clāmōsa, quod Subūrānī bibunt et lūdunt. Subūrānī per diem labōrāre solent, sed per noctem bibere et lūdere cupiunt. popīnāria et ancilla dormīre cupiunt. subitō Sabīna appropinquat.

'Mānius est aeger, amita!' clāmat Sabīna. 'nōn surgit!'

'quid?' rogat popīnāria. 'ubi est?'

'prope fontem iacet,' respondet puella. 'calidissimus est mendīcus!'

Rūfīna ad fontem venit, ubi Mānius iacet. mendīcus surgere nōn temptat, quod nimium aeger est. aqua per rīmam fluit et canēs in viā aquam lambunt. Mānius aquam quoque bibere temptat.

nēmō appropinquāre audet, quod mendīcus febrem habet. sed popīnāria ad Mānium venīre nōn timet. Mānius eam videt et rīdet. Rūfīna rīdēre cupit, sed lacrimat. lacrimae in mendīcum cadunt.

'valē, Rūfīna,' susurrat Mānius. 'fīnis est.'

mendīcum tollere incipit popīnāria, sed Mānius iam mortuus est.



febris fever

calidus hot

nēmō no one, nobody

Subūrānus inhabitant of
the Subura

5 lūdō I play, am at leisure

soleō I am accustomed,
am used

cupiō I want

appropinquō I approach

aeger sick, ill

surgō I get up

rogō I ask

fōns fountain

10 iaceō I lie down

respondeō I reply

calidissimus very hot

temptō I try

aqua water

fluō I flow

15 lambō I lick, lap

audeō I dare

eam her

lacrimō I weep, cry

lacrima tear

in (+ acc.) onto

valē goodbye, farewell

susurrō I whisper

fīnis end

incipiō I begin, start

A public water fountain in
Pompeii.

LANGUAGE NOTE 1: 'TO DO' SOMETHING

1. Study the following sentences:

ego labōrāre temptō.

I am trying to work.

Rūfīna rīdēre cupit.

Rufina wants to smile.

Mānius aquam bibere temptat.

Manius tries to drink the water.

ancilla dormire cupit.

The female slave wants to sleep.

2. In each of the Latin sentences above, the verb ending **-re** means 'to do' something. This form of the verb is known as the **infinitive**.
3. The infinitive form of the verb is often found with verbs such as **cupiō** (*I want, desire*), **soleō** (*I am accustomed, used*), **temptō** (*I try*), **audeō** (*I dare*), and **incipiō** (*I begin*).

LANGUAGE PRACTICE

1. Choose the correct form of the verb to complete the sentence, then translate.

a. Rōmānī rēgem nōn solent.

(adōrant, adōrāre, adōrāmus)

b. vīnum in popīnā cupiō.

(bibō, bibunt, bibere)

c. in Subūrā nōn audēs.

(habitāre, habitās, habitāmus)

d. iuvenēs imperātōrem in forō temptant.

(audiunt, audiō, audire)

e. pīma hōra est, et Sabīna in cellā cupit.

(legitis, legere, legit)

f. mendīcī semper in viā solent.

(dormiunt, dormīs, dormire)

g. nēmō senātōrem īrātum audet.

(vituperat, vituperāre, vituperō)

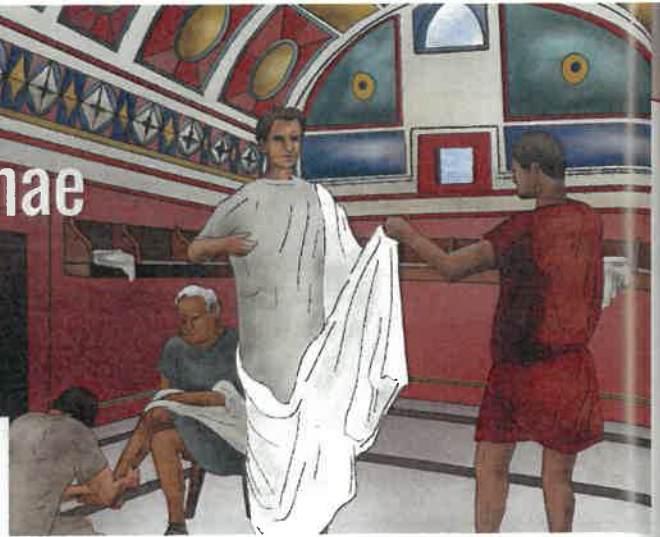
h. nōs āram prō templō temptāmus.

(vidēre, vidēmus, vident)

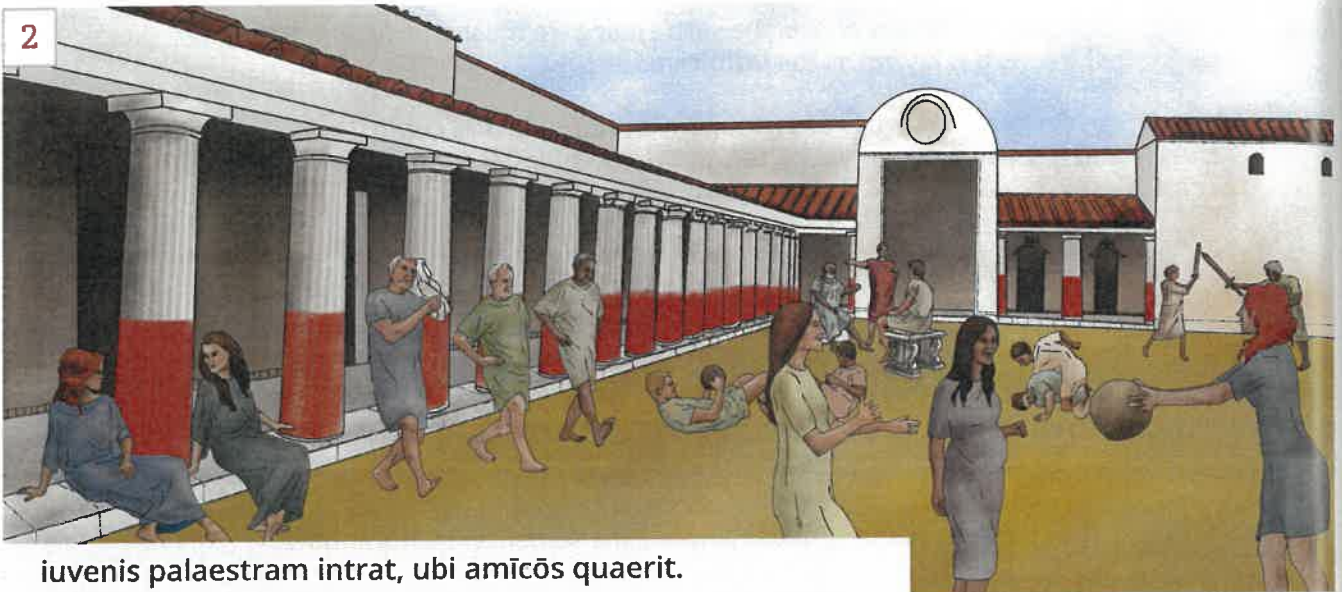
thermae Nerōniānae

1

Lūcīlius apodȳtērium intrat. hōra octāva est.
Lūcīlius in apodȳtēriō vestīmenta dēpōnit.



2



iuvenis palaestram intrat, ubi amīcōs quaerit.
palaestra est plēna, sed Lūcīlius amīcōs vidēre nōn potest.

3



duo puerī pugnāt. Lūcīlius puerōs intentē spectat.

4 ōh! nimium parvus sum.
ego pugnāre nōn possum.

5 vah! parvus es, sed
Rōmānus. tū vincere potes.



6 Lūcīlius ē palaestrā exit et ad piscinam ambulat.
piscīna quoque est plēna.

7 Lūcīlius est laetus,
quod amīcōs audire potest.

8 amīcī sunt in piscīnā, sed Lūcīlium vidēre nōn possunt.
Lūcīlius amīcōs vocat.

9



10 iuvenis currit ...



11



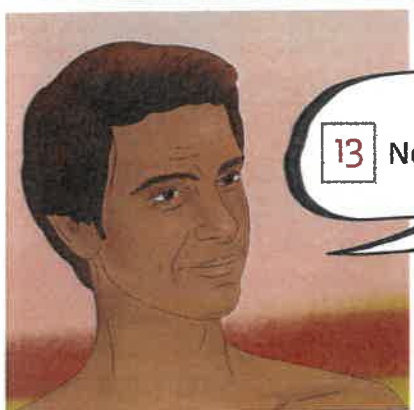
amīcī maximē rident.

12

thermae Nerōniānae sunt magnificae.



13 Nerō magnificam domum quoque aedificāre cupit.



imperātor novam domum
aedificāre nōn potest.

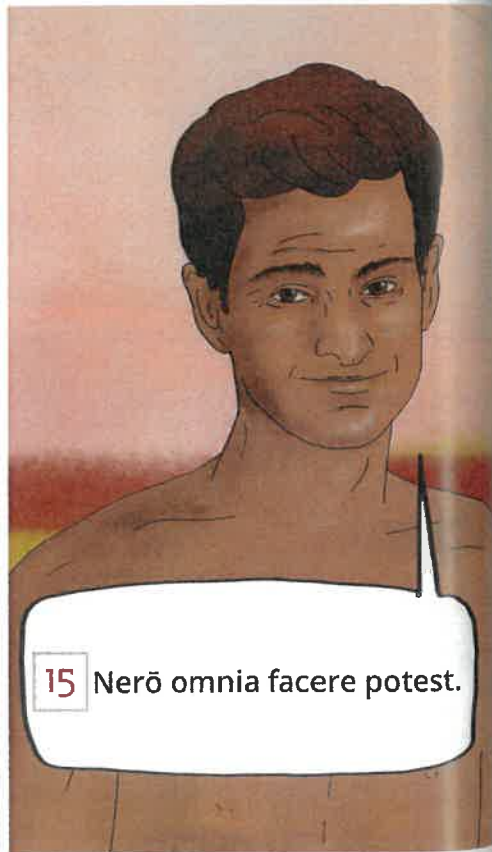
quid dīcis?!

urbs iam est plēna!

14



15 Nerō omnia facere potest.



LANGUAGE NOTE 2: POSSUM

1. In the picture story **thermae Nerōniānae**, you met all the forms of **possum** (*I am able, I can*). For example:

ego pugnāre nōn possum.

Lūcilius amīcōs audīre potest.

vōs mē vidēre potestis.

I am not able to fight.

Lucilius is able to hear his friends.

You are able to see me.

Notice that **possum** is often used with an infinitive.

2. **possum** is made up of the verb **sum** (*I am*) and the adjective **potis** (*able*). Compare the forms of **sum** and **possum**:

sum *I am*

es *you (singular) are*

est *he/she/it is*

sumus *we are*

estis *you (plural) are*

sunt *they are*

possum *I am able*

potes *you (singular) are able*

potest *he/she/it is able*

possumus *we are able*

potestis *you (plural) are able*

possunt *they are able*

3. Note that **possum** can be translated as *I am able* or *I can*. For example:

tū vincere potes.

You are able to win.
or *You can win.*

A bronze statue of a boxer. Note the leather boxing gloves on his hands and the realistic portrayal of his battered face after numerous brutal fights.



The baths

A visit to the baths

Romans believed that regular exercise and bathing were good for health, preventing illness and sometimes providing a cure. A few very wealthy Romans had their own baths at home. But even rich people went to the public baths, because a visit to the baths involved much more than washing. The large **thermae**, such as the Baths of Nero and the Baths of Agrippa, had facilities for sport and leisure activities, including concerts, poetry readings, and lectures. And the baths were a social center, where you would meet your friends. For many Romans, at least those who had enough free time, a visit to the baths was part of their daily routine.

The working day usually ended at about noon and the main meal was in the late afternoon or early evening. Between midday and evening was the time for visiting the baths. All baths had an **apodytērion** (changing room), **frigidārium** (cold room), **tepidārium** (warm room), and **caldārium** (hot room). Some also had a **palaestra** (exercise ground), a **piscīna** (swimming pool), or a **Lacōnicum** (sauna). There was no set pattern for a visit. Generally, a bather would spend some time in the tepidarium, then go to the caldarium. However, which rooms you went to and which facilities you used would depend on how much time you had, your personal preferences, and, to some extent, how much you could afford. Although entrance to the baths cost very little (and sometimes was even free), some treatments such as massages would be extra.

If you visit Rome, you can see the remains of the huge, elaborate **thermae** built by the emperors Caracalla and Diocletian in the third and early fourth century AD. Very little now is left of the **thermae** built by Nero, which Lucilius visits in the story. They opened in AD 62 and were famous for their luxury. The Baths of Nero were on the Campus Martius, near the Baths of Agrippa (named after the friend and adviser of Emperor Augustus); these establishments were open to the public. As well as these large public **thermae**, there were lots of privately-owned baths all over the city, ranging from the grand and luxurious to the small and grubby, some of them on the first floor of **insulae**. This illustration shows a typical bathing complex decorated in the luxurious imperial style.

Who went to the baths?

Most wealthy men would have visited the baths every day. But what about women, the poor, and slaves? Women certainly went to the baths. In the first century AD, men and women could sometimes bathe together unclothed, but it is hard to know how widespread this practice was. There were probably some baths or parts of baths for the use of men or women exclusively, and certain times may have been set aside for women. Some slaves also went to the baths, either to attend their masters or to bathe. As for the poor, they may have bathed less frequently or gone to the baths which had cheaper entrance fees.

water tanks

There were three of these, one for cold water, one for warm, and one for hot.

aqueduct

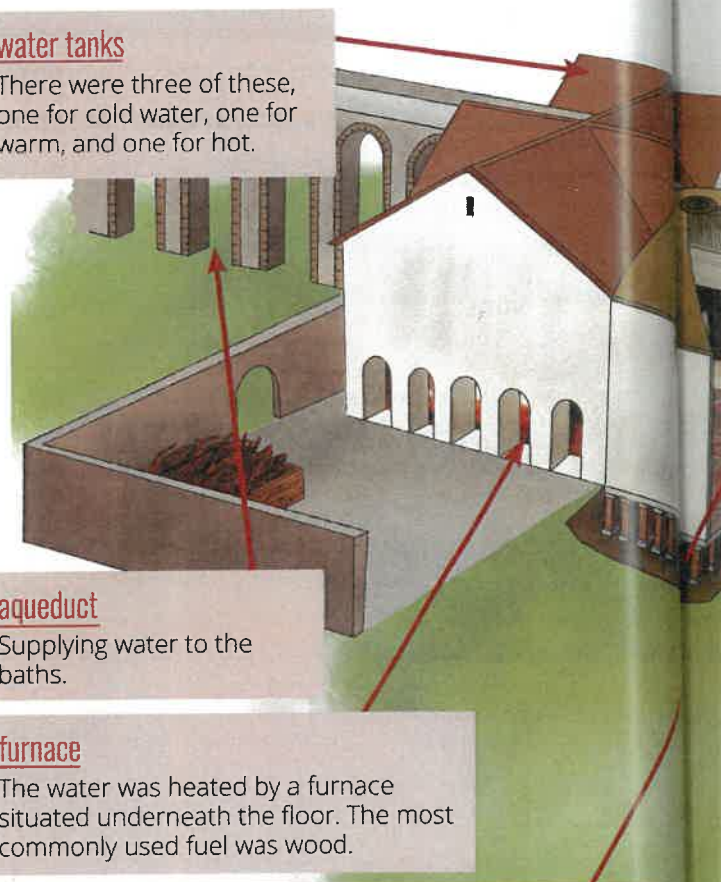
Supplying water to the baths.

furnace

The water was heated by a furnace situated underneath the floor. The most commonly used fuel was wood.

Lacōnicum

A Laconian (Spartan) bath was a hot, dry room, like a sauna, where people would sweat. It had a domed roof, and an opening was left in the center of the dome. A bronze shield was hung from the top of the dome by chains; this could be lowered and raised to regulate the temperature in the room. The grooves in the ceiling allowed condensation to be channeled down the walls.



caldarium

Hot room, with a large, rectangular marble bath, filled with hot water. After sitting and soaking in the hot water, the bather would lie down on a marble slab, either in the caldarium or in an adjoining room. A slave rubbed olive oil into his skin, then scraped off the oil and dirt with a metal instrument called a strigil (right). This was followed by a massage. The bather then rinsed himself with water from a stone basin. Finally, if the bather could afford it, he would be anointed with perfume.

**apodyterium**

Changing room. People undressed here, then gave their clothes to slaves who put them on shelves arranged along the walls. Some people brought a slave to guard their belongings.

piscina

A swimming pool.

latrina

Communal toilet.

frigidarium

The cold room had a circular plunge pool filled with unheated water. Some people finished off their visit to the baths with a dip in the cold pool; others preferred a refreshing cold bath after exercise.

shops and popinae

Visitors to the baths could buy food and drink, and other things they might need for their visit, such as perfume, perfume bottles, and strigils.

tepidarium

Warm room. There were benches around the walls where people could sit and chat while enjoying the warm, steamy atmosphere. Windows high in the walls admitted light and sun.

palaestra

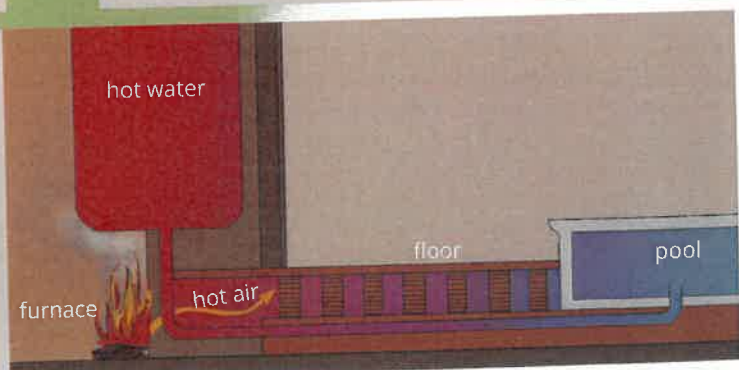
An open space surrounded by a covered walkway. People would go here to exercise before bathing. Exercises included ball games, wrestling, and weightlifting.

peristylum

A covered walkway surrounding the palaestra.

hypocaust

Underfloor heating system. The floor of the baths was suspended on piles of bricks, so that hot air could circulate and provide underfloor heating to the rooms above. Hollow channels in the walls allowed warm air to be drawn up and heat the walls. The Laconicum and the caldarium were nearest to the furnace. The floors of these rooms were so hot that bathers had to wear wooden shoes.



in lātrīnā

Faustus et Giscō lātrīnam vīsītāre cupiunt. Faustus et Giscō lātrīnam intrāre volunt, sed nōn possunt. in lātrīnā mercātōrēs adsunt et negōtium agunt. Subūrānī amīcōs salūtant.

Faustus ego intrāre volō. in viā manēre nōlō!

Giscō certē tū manēre nōn vīs, sed lātrīna est plēna.

tandem Giscō et Faustus lātrīnam intrāre possunt. Celer in viā manet.

Faustus ēn, lātrīna est optima. Rōma multās luxuriās habet. tū Rōmae manēre vīs, Giscō?

Giscō vah, Rōma certē est splendida, sed in urbe manēre nōlō. nōs in īnsulā habitāre nolumus. in fundō rūsticō habitāre volumus.

Faustus vērum? Catia Rōmae manēre nōn vult? vōs in Subūrā habitāre nōn vultis, in īnsulā optimā, cum amīcīs optimīs?

Giscō vōs amīcī optimī estis, sed Subūra est periculōsa. vītam sēcūram volumus. filium habēmus ...

Faustus ego filiam habēō. Sabīnam prōtegere volō, sed difficile est ...

Giscō Sabīna in periculō est?

Faustus ēheu! senātor aut pecūniam aut filiam habēre vult ...

senex heus! vōs tacēre nōn potestis?
compressus sum et nunc quoque ānxius sum!

Faustus et Giscō ē lātrīnā exeunt. Celer in viā mingit.

lātrīna toilet

vīsītō I visit

volō I want

negōtium agō I do
business

maneō I remain, stay

5 nōlō I don't want

tandem at last

ēn see!

luxuria luxury

Rōmae in/at Rome

10 splendidus splendid,
sumptuous

fundus farm

rūsticus rural

vērum? really?

15 vīta life

sēcūrus safe

prōtegō I protect

difficilis difficult

ēheu! oh no! (in despair)

20 aut ... aut ... either ... or ...

heus! hey!

compressus constipated

mingō I urinate



Left: a replica **xylospongium**, sponge on a stick. It's not known whether the Romans used it instead of toilet paper, or to clean the toilet itself.

QUESTION

What can we learn from this source about the various activities that took place in the baths and the reasons people would visit the baths?

In a letter to a friend, the philosopher Seneca describes the noise from the baths above which he lives:

I'm surrounded by noise. I live above a set of baths. Imagine the din which makes my ears ache. When the strong lads are working out – or just pretending to work out – I hear their groans as they lift the heavy lead weights, I hear their hissings and harsh gasps as they expel the breath they have been holding in. When my attention turns to an inactive fellow, content with an ordinary, cheap massage, I hear the slap of a hand striking his shoulders. If a ballplayer comes along and begins to count the score, that's it! Add to this, someone starting a fight, and a thief being caught, and someone who likes the sound of his own voice in the bath. Add now, people jumping into the pool with a loud splash. Imagine the shrill cry of the hair-plucker advertising his services by shouting out, and never silent unless he is plucking armpits and making someone else scream for him. Now there's the yelling of the sausage-sellers and cake-sellers and all the bar owners selling their wares, each with his own distinct cry.

Public toilets

Although wealthy Romans had a private toilet in their houses, and some apartment buildings probably had toilets on the first or second floor, most of Rome's population had no access to private facilities; most people had a bucket or pot at home. There were also some public toilets. These had no privacy. People sat next to each other on stone benches arranged in a rectangle or semicircle. Water flowed round their feet in a channel and waste was carried into the sewer.

The public toilets were social spaces where people could chat and issue dinner invitations. We do not know who managed the toilets and cleaned them, and there is no evidence about whether people had to pay to use them.

Instead of toilet paper, Romans may have used a sponge on a stick; after using the sponge they put it into a bucket filled with vinegar or salt water as an antiseptic, ready for the next person to use. Other options would have been dry leaves, scraps of cloth, and even pine cones!



Water supply

If we consider the distances traveled by the water before it arrives, the raising of arches, the tunneling of mountains, and the building of level routes across deep valleys, we shall readily admit that there has never been anything more remarkable in the whole world.

Pliny the Elder

In the early days of Rome, people mostly used water from rivers, streams, springs, and wells. Some also collected rainwater from the roofs of buildings in storage jars or tanks under the house.

As the city grew, the Romans constructed aqueducts to bring water from outside sources and springs into the city. The water supplied public baths, fountains, toilets, and some private houses. The aqueducts were an outstanding feat of engineering. They traveled miles, moving the water by gravity alone and maintaining a constant downward gradient. Most of the channels were underground and the Romans used the natural slope of the land as much as possible, sometimes making detours around mountains or valleys to reduce expensive engineering work. Occasionally, however, they tunneled a direct route through a mountain or crossed huge valleys with multi-arched aqueducts, some of which are still visible today.

Growing demand

By Nero's time Rome was supplied by nine aqueducts which brought into the city an impressive 150,000,000 gallons of water every day. This huge volume of water was needed to meet the demand of the hundreds of public fountains and the extravagant public baths which had become a fundamental part of Roman life. The availability of fresh water was abundant even by modern standards. The fresh water gushing day and night from public fountains fulfilled a basic human need and raised the level of hygiene for the entire populace. It also displayed the supremacy of the Romans and their power to control natural resources.

Distribution

When the water reached the city it went straight

to water tanks. From here smaller branches of the aqueduct or pipes distributed the water to various public amenities or private houses. Most of the water went to the multitude of public fountains and baths, but individuals could pay to have fresh water piped to their houses. These individuals had to be registered, and paid a fee based on the circumference of the pipe that serviced their property (a fairly inaccurate measure). Tampering and fraud were common, with people illegally tapping the aqueducts or widening their private pipes.

These pipes were often made of lead and some people think that the Romans were affected by lead poisoning. However, because the water flowed constantly and was not still, there was not much build-up of lead in the water. Some pipes would gain a lining of minerals from the water, and therefore were safe from contamination from the lead.



Having water plumbed straight into your house was a luxury few could afford and it was common to find the owner's name cast into the pipe. This inscription translates as 'The most notable lady Valeria Messalina.'

No waste

Any excess from the huge volume of water brought into the city overflowed into Rome's main sewer, the Cloaca Maxima, and into the River Tiber, flushing the city clean of waste.

The remains of the Aqua Claudia, which brought water to Rome. It was completed by Emperor Claudius in AD 52. Its total length was about 43 miles.



LANGUAGE NOTE 3: VOLŌ AND NŌLŌ

1. In the story in *lātrīnā*, you met all the forms of the verb **volō** (*I want, I am willing*). For example:

ego intrāre volō.

I want to enter.

nōs vītā sēcūram volumus.

We want a safe life.

2. You also saw forms of the verb **nōlō** (*I don't want, I am unwilling*), which is the negative of **volō**. For example:

ego in urbe manēre nōlō.

I don't want to stay in the city.

nōs in īnsulā habitāre nolumus.

We don't want to live in an apartment building.

3. Compare the forms of **volō** and **nōlō**. What do you notice about the way **volō** forms its negative?

volō	<i>I want</i>	nōlō	<i>I don't want</i>
vīs	<i>you (singular) want</i>	nōn vīs	<i>you (singular) don't want</i>
vult	<i>he/she/it wants</i>	nōn vult	<i>he/she/it doesn't want</i>
volumus	<i>we want</i>	nolumus	<i>we don't want</i>
vultis	<i>you (plural) want</i>	nōn vultis	<i>you (plural) don't want</i>
volunt	<i>they want</i>	nolunt	<i>they don't want</i>

Note that the person endings of **volō** and **nōlō** fit the pattern you met on page 62.



LANGUAGE PRACTICE

2. Complete each sentence by choosing the correct form of the verb, then translate.

- a. pauper sum. multa dōna dare nōn (possum, possumus).
- b. Faustus et Lūcriō in īnsulā per diem labōrāre (nōn vult, nōlunt).
- c. nēmō sanguinem in viā vidēre (vult, volunt).
- d. equum tuum vēndere (vīs, vultis), Giscō?
- e. Catia familiam et amīcōs cūrāre (potest, possunt).
- f. nōs in viā stāre (nōlō, nōlumus). thermās intrāre et negōtium agere (volō, volumus).

Sanitation

The Romans went to great lengths to maintain the purity of the water brought into the city. The channels in the aqueducts were covered to prevent contamination from dirt and to keep the water cool. The water was also filtered using settling tanks. However, the quality of water from the nine different aqueducts varied greatly.

When judging the quality of the water, the Romans examined taste, temperature, smell, and appearance. The worst, most dirty water was used for gardens, artificial lakes, and agriculture. The best and purest was used for drinking.

Frontinus was appointed the supervisor of the aqueducts (*cūrātor aquārum*) shortly after the time of our stories. He wrote:

The job of the curator aquarum is to look after not merely the water supply but also the health and even the safety of the city.

You might assume that, with the aqueducts constantly bringing in fresh water and the Cloaca Maxima flushing away the city's waste, Rome would have been very clean. However, there are records of people on the street being hit by waste thrown from upstairs windows. There is also an inscription from Herculaneum warning that any man caught dumping excrement would be punished.

The Romans also had many practical uses for urine. Far from flushing it away, people were

encouraged to relieve themselves or empty their urine into giant clay pots on the street. The collected urine was then put to use in various ways: for cleaning clothes, tanning leather, preparing wool, and even cleaning your teeth! Urine contains ammonia and would actually have worked very well as a cleaning agent.

Eventually, urine became so important as a commodity that Emperor Nero put a tax on the buyers of urine. The phrase *pecūnia nōn olet* (money does not stink), comes from this idea.

A Roman wall painting showing workers in a laundry, hanging clothes to dry.



fuga: pars prima

multī servī sub thermīs labōrant. calidum et obscūrum est. servī ligna ad fornācēs portant. duo servī susurrant.

'ligna portāre temptō, sed difficile est,' inquit Thellus. 'ligna sunt gravia. mē adiuvāre potes?'

'tē adiuvāre possum,' respondet Galliō. 'et tū mē adiuvāre potes. effugere volō.'

'quid? effugere vīs? īnsānus es!' exclāmat Thellus.

'st! custōs tē audīre potest,' Galliō susurrat.

'vah! custōs mē audīre nōn potest. longē abest, et dormīre vult. quōmodo effugere vīs?' rogat Thellus.

'per cloācam in aquā sordidā effugere volō,' inquit Galliō. 'sed cloāca portam habet. portam aperīre nōn possum. ūnā tamen eam aperīre possumus.'

'per cloācam effugere nōn potes,' respondet Thellus. 'nimium periculōsum est. et poenās dare nōlō.'

'nēmō tē vidēre potest! obscūrum est! tē ōrō!' susurrat Galliō.

servī portam aperiunt et in cloācam saliunt. custōs sonōrem audit et canēs vocat. canēs vehementer lātrant et servōs per cloācam agitant. Thellus et Galliō canēs audiunt et per tenebrās celeriter currunt.

fuga *escape*

pars *part*

sub *below*

lignum *log, wood*

fornāx *furnace*

inquit *says*

gravis *heavy*

5

adiuvō *I help*

effugiō *I flee, escape*

īnsānus *mad, insane*

exclāmō *I exclaim*

custōs *guard*

10

longē *far off*

absum *I am away*

quōmodo? *how?*

cloāca *sewer*

porta *gate, grate*

aperiō *I open*

15

ūnā *together*

tamen *however*

eam *it*

poenās dō *I pay the*

penalty, I am punished

ōrō *I beg*

sonor *noise*

vehementer *loudly*

tenebrae *darkness*

celeriter *quickly*



A Roman hypocaust (underfloor heating system). On the left you can see where the hot air would have flowed through from the furnace.

Rome under attack!

Was Rome always mighty?

For most of its history Rome was at the heart of a vast empire, which kept peace within its borders and successfully defeated external enemies. However, there were moments at which the city of Rome was in danger of disappearing: what made Rome vulnerable?



Marauding Gauls

In 387 bc the Senones, a band of Gauls from northern Italy, defeated the Roman army near Rome, leaving the city almost entirely unprotected. The Romans decided to save what they could of the city: men of fighting age, women, and children took a last stand on the Capitoline Hill. The rest either fled to surrounding villages or, if they were too infirm to move, were left

undefended to meet their death.

When the Gauls entered the city, it was quiet and almost empty. They burned and looted what was at hand and killed many of the people still in the city. Then they laid siege to the Capitol. Eventually the Romans were starving and unable to resist any longer. The Gauls and Romans came to an agreement: the Romans would pay 1,000 pounds in weight of gold and the Gauls would go home. The humiliation inflicted by the Gauls was never totally forgotten.

Rome moved on to be the mighty empire we all know, and the city was never attacked again, until ...

The Visigoths

AD 408. The Roman Empire was now in decline. The city of Rome was no longer the capital of the Empire. There were two emperors ruling two halves of the Empire: Emperor Honorius, based in Ravenna (in Italy), was in charge of the West, and his brother Arcadius ruled the East from Constantinople (in modern Turkey).

Groups of Germanic tribes had been slowly infiltrating the Roman Empire. One group, the

Visigoths, led by Alaric, crossed into Italy without any difficulties and laid siege to Rome itself. Starving, the people of Rome decided to negotiate for peace. Alaric was not merciful: according to the historian Zosimus, he asked for 'all the gold and silver in the city, all the household goods, and the foreign slaves.' When asked what would be left for the citizens, he replied 'their lives.'

The final payment to liberate Rome was 5,000 pounds of gold and 30,000 of silver, 4,000 silk robes, 3,000 scarlet fleeces, 3,000 pounds of pepper, and some hostages. To pay the sum, individuals had to hand over most of their possessions, but that was still not enough. So the Romans took many of the robes and decorations from the old statues of the gods and even melted some of them down. The siege was lifted, although the peace was not concluded, as the hostages had not been sent to Alaric. He ransacked many of Rome's monuments and enslaved many of its citizens, including the emperor's sister, Galla Placidia.

Rome was sacked again by another foreign people, the Vandals, in AD 455. The Western Empire finally collapsed when Odoacer, an Ostrogoth, removed the last emperor of Rome, Romulus Augustulus, and declared himself King of Italy in 476.

Brennus, the leader of the Gauls, weighs out the spoils.



Latin to English Dictionary

HOW TO USE THE DICTIONARY

Numbers before words

A number before a word means the word appears in the **Vocabulary for learning** list for that chapter.

For example: 11 **dux, ducis, m.** *leader*
means that **dux** appears in the Chapter 11 **Vocabulary for learning** list.

Nouns

The information given is: nominative, genitive, gender.

For example: **gēns, gentis, f.** *people, race, family, tribe*

- **gēns** is the nominative form (used for the subject of the sentence);
- **gentis** is the genitive form (meaning 'of the people');
- **gēns** is a feminine word.

m. stands for masculine; *f.* stands for feminine; *n.* stands for neuter.

m.f. is used for a word which can sometimes be masculine, sometimes feminine. For example, the word **familiāris** (*relative*) can be either masculine or feminine, depending on the gender of the relative.

Verbs

The forms given are: 1st person present tense, infinitive, 1st person perfect tense.

You might prefer to think of this as: *I do something, to do something, I did (have done) something.*

For example: **laudō, laudāre, laudāvī** *praise, admire*

- **laudō** means *I praise*
- **laudāre** means *to praise*
- **laudāvī** means *I (have) praised*

Adjectives

Most adjectives are given with the following forms: masculine, feminine, neuter (all nominative singular).

For example: **plēnus, plēna, plēnum** *full*
trīstis, trīstis, trīste *sad*

Some third declension adjectives, such as **ferōx** and **vetus**, change their stems. For these adjectives, the forms given are: nominative, genitive.

For example: **vetus, gen. veteris** *old*

See pages 157 and 160 for more information on adjectives.

LATIN TO ENGLISH DICTIONARY

A

⁶ ā, ab + <i>abl.</i>	from, away from	³ ambulō, ambulāre, ambulāvī	walk
abeō, abīre, abiī	go away, depart	amīca, amīcae, <i>f.</i>	friend (female)
abstulī	see auferō	³ amīcus, amīcī, <i>m.</i>	friend (male)
¹¹ absum, abesse, āfuī	am out, am absent, am away	āmīsī	see āmittō
¹⁶ ac	and	amita, amitae, <i>f.</i>	aunt
¹¹ accidō, accidere, accidī	happen	āmittō, āmittere, āmīsī	lose
¹⁰ accipiō, accipere, accēpī	accept, take in, receive	¹⁴ amō, amāre, amāvī	love, like
āctor, āctōris, <i>m.</i>	actor	¹⁴ amor, amōris, <i>m.</i>	love
⁴ ad + <i>acc.</i>	to, towards; at	amphitheātrum, amphitheātrī, <i>n.</i>	amphitheater
adiuvō, adiuuāre, adiuvī	help	amphora, amphorae, <i>f.</i>	amphora, jar
administrō, administrāre, administrāvī	manage, administer	³ ancilla, ancillae, <i>f.</i>	slave, enslaved person (female)
adōrō, adōrāre, adōrāvī	worship	angustus, angusta, angustum	narrow
⁴ adsum, adesse, adfuī	am here, am present	animal, animālis, <i>n.</i>	animal
⁹ adveniō, advenīre, advēnī	arrive	¹⁰ annus, annī, <i>m.</i>	year
aedificō, aedificāre, aedificāvī	build	annuus, annua, annuum	yearly, annual
aeger, aegra, aegrum	sick, ill	ānser, ānseris, <i>m.f.</i>	goose
aestus, aestūs, <i>m.</i>	heat	ante + <i>acc.</i>	before; in front of
aeternus, aeterna, aeternum	everlasting, eternal	¹⁵ anteā	before
Āfrica, Āfricae, <i>f.</i>	Africa (Roman province in what is now North Africa)	Antigonus, Antigonī, <i>m.</i>	Antigonus
ager, agrī, <i>m.</i>	field	ānulus, ānulī, <i>m.</i>	ring
agitō, agitāre, agitāvī	drive, drive on, chase	ānxiē	anxiously, worriedly
agnōscō, agnōscere, agnōvī	recognize	ānxius, ānxia, ānxium	worried, concerned
⁸ agō, agere, ēgī	do; act; spend (time)	aper, aprī, <i>m.</i>	boar
grātiās agō	give thanks	aperiō, aperīre, aperuī	open
age!	come!	apodytērium, apodytērī, <i>n.</i>	changing room
¹ agricola, agricolae, <i>m.</i>	farmer	appāreō, appārere, appāruī	appear
āh!	ah!	⁷ appropinquō, appropinquāre, appropinquāvī + <i>dat.</i>	approach, come near to
albus, alba, album	white; white team	apud + <i>acc.</i>	at the house of; with; among
Alexander, Alexandrī, <i>m.</i>	Alexander	⁵ aqua, aquae, <i>f.</i>	water
aliquis, aliquid	someone, something	aquaeductus, aquaeductūs, <i>m.</i>	aqueduct
¹⁰ alius, alia, aliud	another, other	āra, ārae, <i>f.</i>	altar
aliī ... aliī ...	some ... others ...	arca, arcae, <i>f.</i>	crate, strongbox
alter, altera, alterum	the other, another, one of two, the second of two	arcus, arcūs, <i>m.</i>	arch
¹¹ altus, alta, altum	high, deep	ardenter	eagerly
		ardeō, ardere, arsī	burn, am on fire
		Arelātē, Arelātēs, <i>f.</i>	Arles (town in southern France)
		Arelātēnsis, Arelātēnsis, Arelātēnse	of Arles
		arma, armōrum, <i>n. pl.</i>	arms, weapons
		artifex, artificis, <i>m.f.</i>	artist
		ascendō, ascendere, ascendī	climb

asinus, asinī, <i>m.</i>	stupid person, fool; donkey	C	<i>C.</i> , <i>m.</i>	<i>Gaius</i>
aspectus, aspectūs, <i>m.</i>	view	² cadō, cadere, cecidī	fall	
ātrium, ātriī, <i>n.</i>	reception room, entrance hall	caedēs, caedis, <i>f.</i>	killing, slaughter	
attonitus, attonita, attonitum	shocked, astonished	¹² caelum, caelī, <i>n.</i>	sky, heaven	
au!	wow!	calcitrō, calcitrāre, calcitrāvī	kick out	
Aucissa, Aucissae, <i>f.</i>	Aucissa	calidus, calida, calidum	hot	
audeō, audēre	dare	callidus, callida, callidum	clever	
⁵ audiō, audīre, audīvī	hear, listen to	Camulodūnum, Camulodūnī, <i>n.</i>	Camulodunum' (Colchester)	
¹⁶ auferō, auferre, abstulī	steal, take away, carry off	canis, canis, <i>m.</i>	dog	
augeō, augēre, auxī	increase	Cantaber, Cantabrī, <i>m.</i>	Cantaber	
Augustus, Augusta, Augustum	August	cantō, cantāre, cantāvī	sing	
aurīga, aurīgae, <i>m.</i>	charioteer	⁶ capiō, capere, cēpī	take, catch, capture; adopt (a plan)	
auris, auris, <i>f.</i>	ear	cōnsilium capiō	make a plan, adopt a plan	
aurum, aurī, <i>n.</i>	gold	Capitōlium, Capitōliī, <i>n.</i>	the Capitoline Hill	
aut	or	captīvus, captīvī, <i>m.</i>	captive, prisoner	
aut ... aut ...	either ... or ...	¹² caput, capitis, <i>n.</i>	head	
autumnus, autumnī, <i>m.</i>	autumn	carcer, carceris, <i>m.</i>	prison	
auxiliāris, auxiliāris, <i>m.</i>	auxiliary soldier	carpō, carpere, carpsī	enjoy, use	
auxilium, auxiliī, <i>n.</i>	help	cārus, cāra, cārum	expensive; dear	
avis, avis, <i>f.</i>	bird	casa, casae, <i>f.</i>	hut, cottage	
B		cāsus, cāsūs, <i>m.</i>	accident	
bālō, bālāre, bālāvī	bleat	Catia, Catiae, <i>f.</i>	Catia	
barba, barbae, <i>f.</i>	beard	cautērium, cautēriī, <i>n.</i>	branding iron	
basilica, basilicae, <i>f.</i>	hall	cautus, cauta, cautum	careful, cautious	
Batāvia, Batāviae, <i>f.</i>	Batavia (in Germania Inferior)	caveō, cavēre, cāvī	beware, look out (for), watch out (for)	
bau!	bow!	cavē! cavēte!	look out! watch out!	
¹⁵ bellum, bellī, <i>n.</i>	war	cavō, cavāre, cavāvī	hollow out	
¹¹ bene	well	cecidī	see cadō	
benignus, benigna, benignum	kind, generous	celebrō, celebrāre, celebrāvī	celebrate	
⁸ bibō, bibere, bibī	drink	Celer, Celeris, <i>m.</i>	Celer	
blandus, blanda, blandum	flattering	celeriter	quickly	
Boārius, Boāria, Boārium	Boarium, of cattle	celerrimē	very quickly	
¹⁰ bonus, bona, bonum	good	cella, cellae, <i>f.</i>	room	
Boudica, Boudicae, <i>f.</i>	Boudica	¹⁶ cēlō, cēlāre, cēlāvī	hide	
bracchium, bracchiī, <i>n.</i>	arm	¹⁵ cēna, cēnae, <i>f.</i>	dinner, meal	
¹⁶ brevis, brevis, breve	short, brief	centuriō, centuriōnis, <i>m.</i>	centurion (officer in the army)	
breviter	briefly	cēpī	see capiō	
Britannī,	Britons	Cerēs, Cereris, <i>f.</i>	Ceres (goddess of agriculture)	
Britannōrum, <i>m. pl.</i>		certē	certainly, clearly	
Britannia, Britanniae, <i>f.</i>	Britannia, Britain	¹⁵ cēterī, cēterae, cētera, <i>pl.</i>	the rest, the others	
Britannicus, Britannica, Britannicum	British	Chīlō, Chīlōnis, <i>m.</i>	Chilo	

chorus, chorī, <i>m.</i>	chorus, choir	conveniō, convenīre, convēnī	come together, gather, meet
Christiānus, Christiāna, Christiānum	Christian	cōpiae, cōpiārum, <i>f. pl.</i>	forces, troops
Christus, Christī, <i>m.</i>	Christ	Cornēlia, Cornēliae, <i>f.</i>	Cornelia
² cibus, cibī, <i>m.</i>	food	¹² corpus, corporis, <i>n.</i>	body
cicātrīx, cicātrīcis, <i>f.</i>	scar	Corsica, Corsicae, <i>f.</i>	Corsica (an island)
circumspectō, circumspectāre, circumspectāvī	look around	cōtīdiē	every day
Circus, Circī, <i>m.</i>	Circus, Circus Maximus	crās	tomorrow
⁹ cīvis, cīvis, <i>m.f.</i>	citizen	crēdō, crēdere, crēdidī + <i>dat.</i>	believe, trust, have faith in
³ clāmō, clāmāre, clāmāvī	shout	crocodīlus, crocodilī, <i>m.</i>	crocodile
³ clāmor, clāmōris, <i>m.</i>	noise, shouting, shout	¹² crūdēlis, crūdēlis, crūdēle	cruel
clāmōsus, clāmōsa, clāmōsum	noisy, rowdy	cubiculum, cubiculī, <i>n.</i>	bedroom
clangor, clangōris, <i>m.</i>	noise	cucumis, cucumeris, <i>m.</i>	cucumber
Claudius, Claudī, <i>m.</i>	Claudius	culīna, culīnae, <i>f.</i>	kitchen
cloāca, cloācae, <i>f.</i>	sewer, drain	culter, cultrī, <i>m.</i>	knife
¹³ coepī	began	³ cum + <i>abl.</i>	with
¹⁴ cōgitō, cōgitāre, cōgitāvī	think, consider	cunīculus, cunīculī, <i>m.</i>	rabbit
¹⁵ cognōscō, cognōscere, cognōvī	get to know, find out, learn	⁵ cupiō, cupere, cupīvī	want, desire
cōgō, cōgere, coēgī	force, compel	⁷ cūr?	why?
colōnia, colōniae, <i>f.</i>	colony	cūrātor, cūrātōris, <i>m.</i>	manager
columba, columbae, <i>f.</i>	dove	cūria, cūriae, <i>f.</i>	Senate House
¹⁵ comes, comitis, <i>m.</i>	comrade, companion, friend	cūrō, cūrāre, cūrāvī	care about, am bothered about, look after, supervise
compressus, compressa, compressum	constipated	Currāx, Currācis, <i>m.</i>	Currax
concupiō, concipere, concēpī	conceive, become pregnant	³ currō, currere, cucurrī	run
¹⁴ cōnficiō, cōnficere, cōnfēcī	finish	cursus, cursūs, <i>m.</i>	race
congelātus, congelāta, congelātum	frozen	custōdiō, custōdīre, custōdīvī	guard
Conimbrīga, Conimbrīgae, <i>f.</i>	Conimbriga (town in Lusitania)	⁵ custōs, custōdis, <i>m.f.</i>	guard
coniūrātiō, coniūrātiōnis, <i>f.</i>	plot	D	
conlāpsus, conlāpsa, conlāpsum	collapsed	Darius, Dariī, <i>m.</i>	Darius
¹⁴ cōnsillium, cōnsiliī, <i>n.</i>	plan, idea, advice	⁸ dē + <i>abl.</i>	from, down from; about
cōnsillium capiō	make a plan, adopt a plan	¹⁰ dea, deae, <i>f.</i>	goddess
⁸ cōspiciō, cōspicere, cōspexī	catch sight of, notice	⁵ dēbeō, dēbēre, dēbuī	owe; ought, should, must
¹⁴ cōstituō, cōstituere, cōstituī	decide	dēcidō, dēcidere, dēcidī	fall down
cōsul, cōsulis, <i>m.</i>	consul	decōrus, decōra, decōrum	proper, right
¹³ cōsūmō, cōsūmere, cōsūmpsī	consume, eat	dedī	see dō
¹⁰ contrā + <i>acc.</i>	against	dēfendō, dēfendere, dēfendī	defend
contrōversia, contrōversiae, <i>f.</i>	argument, dispute	¹⁰ deinde	then
		dēlectō, dēlectāre, dēlectāvī	please, delight
		¹² dēleō, dēlēre, dēlēvī	destroy
		delphīnus, delphīnī, <i>m.</i>	dolphin

dēmōnstrō, dēmōnstrāre, dēmōnstrāvī	show, point out
dēnārius, dēnāriī, m.	denarius (silver coin)
dēnsus, dēnsa, dēnsus	thick
dēpōnō, dēpōnere, dēpōsuī	take off, put down
dēscendō, dēscendere, dēscendī	go down, come down
dēsiliō, dēsiliire, dēsiluī	jump, jump down
dēsistō, dēsistere, dēstitī	stop
dēspērō, dēspērāre, dēspērāvī	despair
⁴ deus, deī, m.	god
dēvoveō, dēvovēre, dēvovī	curse
dexter, dextra, dextrum	right
³ dīcō, dīcere, dīxī	say, speak, tell
⁶ diēs, diēī, m.	day
⁹ difficilis, difficilis, difficile	difficult
difficultās, difficultātis, f.	difficulty
dīligerter	carefully
dīligentissimē	very carefully, most carefully
dīmīttō, dīmīttēre, dīmīstī	release
¹⁴ dīrus, dīra, dīrum	dreadful
⁶ discēdō, discēdere, discessī	depart, leave
¹² diū	for a long time
diūtius	longer, for a longer time
dīxī	see dīcō
⁵ dō, dare, dedī	give
doceō, docēre, docuī	teach
dolor, dolōris, m.	pain
⁹ domina, dominae, f.	mistress, lady
⁴ dominus, dominī, m.	master
⁸ domus, domūs, f.	house, home
⁴ dōnum, dōnī, n.	gift, present
¹ dormiō, dormīre, dormīvī	sleep
Druidēs, Druidum, m. pl.	Druids
dubiō	see sine dubiō
dubitō, dubitāre, dubitāvī	hesitate, doubt
ducentī, ducentae, ducenta	two hundred
² dūcō, dūcere, dūxī	lead, guide, take
in mātīmōnium dūcō	marry
dulcis, dulcis, dulce	sweet
dulcissimus, dulcissima, dulcissimum	very sweet
duo, duae, duo	two
dūrus, dūra, dūrum	hard, harsh
¹¹ dux, ducis, m.	leader
dūxī	see dūcō

E

⁶ ē, ex + abl.	from, out of
ea	they, them, those things
eā	by/with/from her, it
eā nocte	that night
eae	they
⁸ eam	her, it
eārum	their, of them
eās	them
ecce!	look! see!
effluō, effluere, efflūxī	flow
⁵ effugiō, effugere, effūgī	flee, escape
ēgī	see agō
¹ ego, meī	I, me
ēheu!	ah! oh no!
eī!	ai! oh!
eī	they; to/for him, her, it
eīs	to/for/by/with/from them
eius	his, her, its
elephantus, elephantī, m.	elephant
emblēma, emblēmatis, n.	mosaic
emō, emere, emī	buy
ēn!	see! look here!
¹⁵ eō, īre, īī	go
eō	by/with/from him, it
eōrum	their, of them
¹⁴ eōs	them
⁷ epistula, epistulae, f.	letter
eques, equitis, m.	horseman, pl. = cavalry
equitō, equitare, equitāvī	ride
³ equus, equī, m.	horse
erat	(he/she/it) was
erit	(he/she/it) will be
erō	I shall be
errō, errāre, errāvī	make a mistake; wander
ērubescō, ērubescere, ērubuī	blush
erunt	(they) will be
¹ es	you (s.) are
¹ est	is, there is, he/she/it is
estis	you (pl.) are
² et	and
et ... et ...	both ... and ...
¹⁵ etiam	even, also
⁸ eum	him, it

eunt	(they) go
ēvānēscō, ēvānēscere, ēvānuī	disappear
⁶ ex, ē + abl.	from, out of
excitō, excitāre, excitāvī	wake someone up
exclāmō, exclāmāre, exclāmāvī	exclaim
exeō, exīre, exī	come out of
exercitus, exercitūs, m.	army
⁶ exspectō, exspectāre, exspectāvī	wait for; expect
expīrō, expīrāre, expīrāvī	die
exstinguō, exstinguere, exstīnxī	put out, extinguish
exstruō, exstruere, exstrūxī	build
exta, extōrum, n. pl.	entrails
extrahō, extrahere, extrāxī	take out, extract
F	
faber, fabrī, m.	craftsman
fābula, fābulae, f.	story; play; pl. = nonsense!
⁶ faciō, facere, fēcī	do; make
familia, familiae, f.	family, household
familiāris, familiāris, m.f.	relative
fār, farris, n.	grain
Faustus, Faustī, m.	Faustus
fax, facis, f.	torch
febris, febris, f.	fever
fēcī	see faciō
fēliciter	luckily, happily; good luck!
fēlix, gen. fēlicis	lucky, fortunate; happy
¹⁴ fēmina, fēminae, f.	woman
fenestra, fenestrae, f.	window
¹⁰ ferō, ferre, tulī	bring, carry, bear
ferōciter	fiercely
¹⁵ ferōx, gen. ferōcis	fierce, ferocious
ferrārius, ferrārī, m.	blacksmith
fervor, fervōris, m.	heat
fessus, fessa, fessum	tired
³ festīnō, festīnāre, festīnāvī	hurry, rush
fēstus, fēsta, fēstum	festival
fībula, fībulae, f.	brooch, pin
¹⁰ fidēlis, fidēlis, fidēle	loyal, faithful; trustworthy
² filia, filiae, f.	daughter
² filiū, filiī, m.	son
fīnis, fīnis, m.	end

firmus, firma, firmum	firm
Flāminius, Flāminia, Flāminium	of Flaminius, Flaminian
flamma, flammae, f.	flame; pl. = fire
flammeum, flammeī, n.	bridal veil
fluitāns, gen. fluitantis	floating
¹¹ flūmen, flūminis, n.	river
fluō, fluere, fluxī	flow
focus, focī, m.	hearth
fōns, fontis, m.	fountain
fōrma, fōrmae, f.	creature; shape
fornāx, fornācis, f.	furnace
fortasse	perhaps
¹¹ fortis, fortis, forte	brave
fortiter	bravely
Fortūna, Fortūnae, f.	Fortune (goddess)
² forum, forī, n.	forum, market, meeting place
fragor, fragōris, m.	crash, noise
¹ frāter, frātris, m.	brother
frīgīdus, frīgīda, frīgīdum	cold
frōns, frontis	see scaenae frōns
frūctus, fructūs, m.	fruit
frūmentum, frūmentī, n.	corn, grain
¹¹ frūstrā	in vain, without success
frūx, frūgis, f.	crop
fuga, fugae, f.	escape
¹¹ fugiō, fugere, fugī	run away, flee
fugitīvus, fugitīva, fugitīvum	runaway
fulgeō, fulgēre, fulsī	flash with lightning
fūmōsus, fūmōsa, fūmōsum	smoky
fūmus, fūmi, m.	smoke
fundus, fundī, m.	farm
fūnis, fūnis, m.	rope
fūr, fūris, m.	thief
fūrtim	secretly, like a thief

G

Gabrus, Gabrī, m.	Gabrus
Gāia, Gāiae, f.	Gaia
Gāius, Gāiī, m.	Gaius
Gallia, Galliae, f.	Gaul
Galliō, Galliōnis, m.	Gallio
Gallus, Gallī, m.	a Gaul
gaudeō, gaudēre	am pleased, rejoice
gaudium, gaudiī, n.	joy, pleasure
gēns, gentis, f.	people, race, family, tribe

⁸ gerō, gerere, gessī

wear (clothes); wage
(war)

gessī

see gerō

Giscō, Giscōnis, *m.*

Gisco

glaciēs, glaciēī, *f.*

ice

³ gladius, gladiī, *m.*

sword

glis, gliris, *m.*

dormouse, rodent

gradus, gradūs, *m.*

step, row

grātia, grātiarum, *f. pl.*

thanks

grātiās agō

give thanks

⁹ gravis, gravis, grave

heavy; serious

graviter

heavily; seriously

grundīō, grundīre, grundivī

grunt

gustō, gustāre, gustāvī

taste

H

² habēō, habēre, habuī

have, hold

² habitō, habitāre, habitāvī

live

hae

these, these women

haereō, haerēre, haesī

cling

hahae!

ha ha!

hanc

this, this woman

hās

these, these women

hasta, hastae, *f.*

spear

hercle!

oh no! oh dear!

heri

yesterday

hērōs, hērōis, *m.*

hero

Hettia, Hettiae, *f.*

Hettia

heus!

hey! hey there!

hī

these, these men

hīc

here

¹⁶ hic, haec, hoc

this, he, she, it

hiems, hiemis, *f.*

winter

hinnītus, hinnītūs, *m.*

neighing

hippopotamus,

hippopotamī, *m.*

hippopotamus

Hispānus, Hispāna,

Hispānum

Spanish

historia, historiae, *f.*

history

¹¹ hodiē

today

⁷ homō, hominis, *m.*

man, person, human
being

¹ hōra, hōrae, *f.*

hour

horreum, horreī, *n.*

barn, granary,
warehouse

¹⁵ hortus, hortī, *m.*

garden

hōs

these, these men

hospes, hospitis, *m.*

guest

⁹ hostis, hostis, *m.*

enemy

hūc

hūc illūc

here, to this place

here and there

hunc

this, this man

I

⁸ iaceō, iacēre, iacuī

lie down

¹⁰ iaciō, iacere, iēcī

throw

iactō, iactāre, iactāvī

throw

⁶ iam

now, already

¹² iānuā, iānuae, *f.*

door, doorway

ībat

(he/she/it) was going

¹¹ ibi

there

īcēnī, īcēnōrum, *m. pl.*

īceni

īdūs, īduum, *f. pl.*

īdes (15th day of
March, May, July,
October, 13th day of
other months)

īēcī

see iaciō

igitur

so, therefore

ignis, ignis, *m.*

fire

ignōscō, ignōscere, ignōvī

forgive

ignōtus, ignōta, ignōtum

unknown

īit

(he/she/it) went

illa

that, that women, she

illās

those, those women,
them

¹⁶ ille

that, that man, he

¹⁶ ille, illa, illud

that, he, she, it

illam

that, that woman, her

illōs

those, those men, them

illūc

there, to that place

hūc illūc

here and there

illum

that, that man, him

imāgō, imāginis, *f.*

image, picture

immortālis, immortalis,

immortal

immortāle

immōtus, immōta,

motionless

immōtum

⁹ imperātor, imperātōris, *m.*

emperor; general

¹⁶ imperium, imperīi, *n.*

power; empire

impleō, implēre, implēvī

fill

īmus

we go

⁶ in + acc.

into, onto

¹ in + abl.

in, on

inānis, inānis, ināne

empty

incendium, incendiī, *n.*

fire

⁸ incendō, incendere, incendi

burn, set on fire

incertus, incerta, incertum

uncertain

incipiō, incipere, incēpī

begin, start

incitō, incitāre, incitāvī	incite, stir up
inclīnō, inclīnāre, inclīnāvī	bend, bow
indicō, indicāre, indicāvī	point out, show
Indus, Indī, <i>m.</i>	Indus
inertia, inertiae, <i>f.</i>	laziness, inaction
īnfāns, īnfantis, <i>m.</i>	baby
³ īnfēlīx, <i>gen.</i> īnfēlīcis	unlucky; unhappy
⁷ īngēns, <i>gen.</i> īngentis	huge
⁶ inquit	says, said
īnsānus, īnsāna, īnsānum	mad, insane
īnspiciō, īnspicere, īnspexī	inspect
īnstitor, īnstitoris, <i>m.</i>	vendor, peddler
īnstrūmentum, īnstrūmentī, <i>n.</i>	instrument, tool
^{1,7} īnsula, īnsulae, <i>f.</i>	apartment building; island
¹³ īntellegō, īntellegere, īntellēxī	understand, realize
īntentē	intently, closely, carefully
¹³ inter + <i>acc.</i>	among, between
¹⁵ intereā	meanwhile
īntolerābilis, īntolerābilis, īntolerābile	unbearable
² intrō, intrāre, intrāvī	come in, enter
inūtilis, inūtilis, inūtile	useless
¹¹ īnveniō, īnvenīre, īnvēnī	find
īnvītō, īnvītāre, īnvītāvī	invite
īō!	hurray!
īra, īrae, <i>f.</i>	anger
⁹ īrātus, īrāta, īrātum	angry
is, ea, id	he, she, it
īs	you (s.) go
it	(he/she/it) goes
ita	so, in this way
¹³ ita vērō	yes, absolutely
¹¹ itaque	and so, therefore
⁹ iter, itineris, <i>n.</i>	journey, route, way
¹² iterum	again
ītis	you (pl.) go
¹⁵ iubeō, iubēre, iussī	order
lūlia, lūliae, <i>f.</i>	Julia
lūlius, lūlia, lūlium	July
lūnior, lūnioris, <i>m.</i>	Junior, Younger
īūnior, īūnior, īūnius	younger
lūnō, lūnōnis, <i>f.</i>	Juno (queen of the gods)
luppiter, lovis, <i>m.</i>	Jupiter (king of the gods)
īustus, iūsta, iustum	right, proper

⁵ iuvenis, iuvenis, <i>m.f.</i>	young person
iuvō, iuvāre, iūvī	help, assist

K

Kalendae, Kalendārum, <i>f. pl.</i>	Kalends, first day of the month
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L

¹³ labor, labōris, <i>m.</i>	work
¹ labōrō, labōrāre, labōrāvī	work
lacrima, lacrimae, <i>f.</i>	tear
⁹ lacrimō, lacrimāre, lacrimāvī	cry, weep
Laecānius, Laecāniī, <i>m.</i>	Laecanius
laena, laenae, <i>f.</i>	woolen cloak
laetē	happily, gladly
³ laetus, laeta, laetum	happy
lambō, lambere, lambī	lick, lap
lāna, lānae, <i>f.</i>	wool
Lar, Laris, <i>m.</i>	household god, Lar
later, lateris, <i>m.</i>	brick
lātrīna, lātrīnae, <i>f.</i>	toilet
lātrō, lātrāre, lātrāvī	bark
latrō, latrōnis, <i>m.</i>	bandit, robber
⁴ laudō, laudāre, laudāvī	praise, admire
lectīca, lectīcae, <i>f.</i>	litter (portable couch)
lectus, lectī, <i>m.</i>	bed
lēgātus, lēgātī, <i>m.</i>	governor; commander
legiō, legiōnis, <i>f.</i>	legion
^{1,16} legō, legere, lēgī	read; choose
lentē	slowly
lentus, lenta, lentum	slow
leō, leōnis, <i>m.</i>	lion
lepus, leporis, <i>m.</i>	hare
Letta, Lettae, <i>f.</i>	Letta
libenter	willingly, gladly
liber, librī, <i>m.</i>	book
⁹ līberī, līberōrum, <i>m. pl.</i>	children
līberō, līberāre, līberāvī	free, set free
lībertās, lībertātis, <i>f.</i>	freedom
¹⁵ lībertus, lībertī, <i>m.</i>	former slave, freedman
Licinius, Liciniī, <i>m.</i>	Licinius
lignum, lignī, <i>n.</i>	log, wood
littera, litterae, <i>f.</i>	letter
¹⁰ locus, locī, <i>m.</i>	place
Londīnium, Londīniī, <i>n.</i>	London
longē	far off
¹³ longus, longa, longum	long

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V

A	Luccus, Luccī, <i>m.</i>	<i>Luccus</i>	<i>menta, mentae, f.</i>	<i>mint</i>
B	lūceō, lūcēre, lūxī	<i>shine</i>	mercātor, mercātōris, <i>m.</i>	<i>merchant</i>
C	lucerna, lucernae, <i>f.</i>	<i>lamp</i>	mēta, mētae, <i>f.</i>	<i>turning post</i>
D	Lūcilius, Lūciliī, <i>m.</i>	<i>Lucilius</i>	metallum, metallī, <i>n.</i>	<i>mine</i>
E	Lūcriō, Lūcriōnis, <i>m.</i>	<i>Lucrio</i>	¹ meus, mea, meum	<i>my</i>
F	lūdō, lūdere, lūsī	<i>play, am at leisure</i>	⁷ mīles, mīlitis, <i>m.</i>	<i>soldier</i>
G	lūdus, lūdī, <i>m.</i>	<i>game; pl. = races</i>	Minerva, Minervae, <i>f.</i>	<i>Minerva (goddess of wisdom and war)</i>
H	lūna, lūnae, <i>f.</i>	<i>moon</i>	mingō, mingere, mīnxī	<i>urinate</i>
I	Lūsitānia, Lūsitāniae, <i>f.</i>	<i>Lusitania</i>	⁷ minimē	<i>no</i>
J	¹⁶ lūx, lūcis, <i>f.</i>	<i>light, daylight</i>	ministra, ministrae, <i>f.</i>	<i>employee, assistant</i>
K	luxuria, luxuriae, <i>f.</i>	<i>luxury</i>	minor, minor, minus	<i>smaller; younger; less</i>
L	M		mīrābilis, mīrābilis, mīrābile	<i>strange, wonderful</i>
M	Maelō, Maelōnis, <i>m.</i>	<i>Maelo</i>	¹⁰ miser, misera, miserum	<i>poor, unfortunate, sad</i>
N	magister, magistrī, <i>m.</i>	<i>employer</i>	mīsī	<i>see mittō</i>
O	magnificus, magnifica, magnificum	<i>magnificent, wonderful, amazing</i>	¹² mittō, mittere, mīsī	<i>send</i>
P	² magnus, magna, magnum	<i>big, large, great</i>	mōmentum, mōmentī, <i>n.</i>	<i>importance</i>
Q	maior, maior, maius	<i>bigger, larger, greater</i>	moneō, monēre, monuī	<i>advise, warn</i>
R	mālum, māli, <i>n.</i>	<i>apple</i>	monēta, monētae, <i>f.</i>	<i>mint, coin factory</i>
S	malus, mala, malum	<i>bad, evil</i>	¹⁴ mōns, montis, <i>m.</i>	<i>mountain</i>
T	māne	<i>in the morning</i>	mōnstrum, mōnstrī, <i>n.</i>	<i>monster</i>
U	⁵ maneō, manēre, mānsī	<i>remain, stay</i>	morbus, morbī, <i>m.</i>	<i>illness</i>
V	Mānius, Māniī, <i>m.</i>	<i>Manius</i>	¹⁴ mors, mortis, <i>f.</i>	<i>death</i>
	Manlius, Manliī, <i>m.</i>	<i>Manlius</i>	mortuus, mortua, mortuum	<i>dead</i>
	manus, manūs, <i>f.</i>	<i>hand; group (of people), gang, crew</i>	moveō, movēre, mōvī	<i>move</i>
	mappa, mappae, <i>f.</i>	<i>cloth; flag</i>	⁸ mox	<i>soon</i>
	Marcus, Marcī, <i>m.</i>	<i>Marcus</i>	mūgiō, mūgīre, mūgīvī	<i>moo, bellow</i>
	¹¹ mare, maris, <i>n.</i>	<i>sea</i>	mulceō, mulcēre, mulsi	<i>stroke</i>
	⁶ marītus, marītī, <i>m.</i>	<i>husband</i>	multitūdō, multitūdinis, <i>f.</i>	<i>large number, crowd</i>
	⁶ māter, mātris, <i>f.</i>	<i>mother</i>	multō	<i>much, by much</i>
	mātrimōnium, mātrimōnī, <i>n.</i>	<i>marriage</i>	¹⁵ multum	<i>much</i>
	in mātrimōnium dūcō	<i>marry</i>	³ multus, multa, multum	<i>much; pl. = many, a lot of</i>
	mātrōna, mātrōnae, <i>f.</i>	<i>lady, married woman</i>	murmurō, murmurāre, murmurāvī	<i>mutter</i>
	maximē	<i>very much, a lot, very greatly</i>	¹³ mūrus, mūrī, <i>m.</i>	<i>wall</i>
	maximus, maxima, maximum	<i>very big, huge; biggest, greatest</i>	mūs, mūris, <i>m.</i>	<i>mouse; rat</i>
	⁹ medius, media, medium	<i>middle, middle of</i>	N	
	melior, melior, melius	<i>better</i>	⁷ nārrō, nārrāre, nārrāvī	<i>tell, relate</i>
	meminī	<i>remember</i>	nāsus, nāsī, <i>m.</i>	<i>nose</i>
	mendāx, mendācis, <i>m.f.</i>	<i>liar</i>	natō, natāre, natāvī	<i>swim</i>
	mendīcō, mendīcāre, mendīcāvī	<i>beg</i>	naufragium, naufragī, <i>n.</i>	<i>crash, wreck</i>
	mendīcus, mendīcī, <i>m.</i>	<i>beggar</i>	⁷ nauta, nautae, <i>m.</i>	<i>sailor</i>
	mēnsa, mēnsae, <i>f.</i>	<i>table</i>	¹¹ nāvigō, nāvigāre, nāvigāvī	<i>sail</i>
	mēnsis, mēnsis, <i>m.</i>	<i>month</i>	¹¹ nāvis, nāvis, <i>f.</i>	<i>ship</i>
			-ne	<i>(marks a question)</i>
			nebula, nebulae, <i>f.</i>	<i>mist</i>

14	nec	and not, nor, neither
14	nec ... nec ...	neither ... nor ...
	necesse, <i>n.</i>	necessary
14	necō, necāre, necāvī	kill
	neglegenter	carelessly
	negōtiātor, negōtiātōris, <i>m.</i>	businessman, dealer, trader
	negōtium, negōtīi, <i>n.</i>	business
5	nēmō, nēminis, <i>m.f.</i>	no one, nobody
	Neptūnus, Neptūnī, <i>m.</i>	Neptune (god of the sea)
	Nerō, Nerōnis, <i>m.</i>	Nero
	Nerōniānus, Nerōniāna, Nerōniānum	of Nero
14	nesciō, nescīre, nescīvī	don't know
8	nihil, <i>n.</i>	nothing
	nihilōminus	nevertheless
	nimum	too (much)
	nisi	unless, except
	nōbīs	to/for us
	noceō, nocēre, nocuī	harm
5	nōlō, nōlle, nōluī	don't want, refuse
13	nōmen, nōminis, <i>n.</i>	name
1	nōn	not
	nōndum	not yet
15	nōnne?	surely?
	nōnnūllī, nōnnūllae, nōnnūlla	some, several
	nōnus, nōna, nōnum	ninth
4	nōs, nostrum	we, us
	nōscō, nōscere, nōvī	get to know
8	noster, nostra, nostrum	our
	notō, notāre, notāvī	mark, brand
	nōtus, nōta, nōtum	known, familiar
10	novus, nova, novum	new
5	nox, noctis, <i>f.</i>	night
10	nūllus, nūlla, nūllum	no, not any
	num?	surely not?
	nūmen, nūminis, <i>n.</i>	deity; divine power
	Numidicus, Numidica, Numidicum	Numidian
14	numquam	never
7	nunc	now
15	nūntiō, nūntiāre, nūntiāvī	announce, report
9	nūntius, nūntiī, <i>m.</i>	messenger; message, news
	nūper	recently, not long ago
	nūptiae, nūptiārum, <i>f. pl.</i>	wedding
	nūptiālis, nūptiālis, nūptiāle	nuptial, wedding

O

	ō!	o!
	obscurus, obscura, obscurum	dark
	obstō, obstāre, obstitī + <i>dat.</i>	am in the way (of), cause an obstruction (to), block
10	occidō, occidere, occidī	kill
	occupātus, occupāta, occupātum	busy
	octāvus, octāva, octāvum	eighth
	oculus, oculī, <i>m.</i>	eye
12	offerō, offerre, obtulī	offer
	officīna, officīnae, <i>f.</i>	workshop
	ōh!	oh! oh dear!
	ohē!	hey!
7	ōlim	once, some time ago
	ōmen, ōminis, <i>n.</i>	omen, sign
3	omnis, omnis, omne	all, every
	operārius, operārii, <i>m.</i>	workman
	oppidum, oppidī, <i>n.</i>	town
	opprimō, opprimere, oppressī	crush, overwhelm
	oppugnō, oppugnāre, oppugnāvī	attack
	optimē	very well
	optimus, optima, optimum	best, very good, excellent
	opus, operis, <i>n.</i>	work
	orbis, orbis, <i>m.</i>	globe, sphere
	orbis terrārum	world
16	orō, orāre, orāvī	beg, beg for
	ōsculum, ōsculī, <i>n.</i>	kiss
14	ostendō, ostendere, ostendī	show
	Ostia, Ostiae, <i>f.</i>	Ostia
	Othō, Othōnis, <i>m.</i>	Otho

P

paene	almost, nearly
palaestra, palaestrae, <i>f.</i>	exercise ground
palma, palmae, <i>f.</i>	palm; victory
palūs, palūdis, <i>f.</i>	marsh
pānis, pānis, <i>m.</i>	bread
pantomīmus, pantomīmī, <i>m.</i>	mime performer
parātus, parāta, parātum	ready

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V

A	parcō, parcere, pepercī + <i>dat.</i>	spare, am sparing of	plēnus, plēna, plēnum	full
B	parēns, parentis, <i>m.f.</i>	parent	pluō, pluere, pluvī	rain
C	¹³ parō, parāre, parāvī	prepare	plūrimī, plūrimae, plūrima	very many
D	⁷ pars, partis, <i>f.</i>	part	plūs, plūris, <i>n.</i>	more
E	⁴ parvus, parva, parvum	small	pōculum, pōculī, <i>n.</i>	cup
F	¹ pater, patris, <i>m.</i>	father	poena, poenae, <i>f.</i>	penalty, punishment
G	patrōnus, patrōnī, <i>m.</i>	patron	poenās dō	pay the penalty, am punished
H	⁹ paucī, paucae, pauca, <i>pl.</i>	few, a few	pompa, pompae, <i>f.</i>	procession
I	pauper, <i>gen.</i> pauperis	poor	pōns, pontis, <i>m.</i>	bridge
K	pauper, pauperis, <i>m.</i>	poor person	popīna, popīnae, <i>f.</i>	bar
L	pavimentum, pavimentī, <i>n.</i>	floor	popīnāria, popīnāriae, <i>f.</i>	barkeeper, bar owner
M	¹⁰ pāx, pācis, <i>f.</i>	peace	Poppillus, Poppillī, <i>m.</i>	Poppillus
N	pectus, pectoris, <i>n.</i>	chest, breast	populus, populī, <i>m.</i>	people
O	² pecūnia, pecūniae, <i>f.</i>	money, sum of money	porcus, porci, <i>m.</i>	pig
P	pellō, pellere, pepulī	drive, push	⁸ porta, portae, <i>f.</i>	gate, grate
Q	pēnsiō, pēnsiōnis, <i>f.</i>	payment, rent	⁵ portō, portāre, portāvī	carry, bear, take
R	pepulī	see pellō	portus, portūs, <i>m.</i>	harbor
S	³ per + <i>acc.</i>	through, along	⁵ possum, posse, potuī	am able, can
T	percutiō, percutere, percussī	strike	¹³ post + <i>acc.</i>	after, behind
U	¹⁰ pereō, perīre, perīī	die, perish	posteā	afterwards
V	periculōsus, periculōsa, periculōsum	dangerous	⁸ postquam	after, when
	⁴ periculum, periculī, <i>n.</i>	danger	postrīdiē	on the following day
	permixtus, permixta, permixtum	mixed	postulō, postulāre, postulāvī	demand
	persōna, persōnae, <i>f.</i>	character, part	potuī	see possum
	persuādeō, persuādēre, persuāsī + <i>dat.</i>	persuade	praecipitō, praecipitāre, praecipitāvī	fall
	⁴ perterritus, perterrita, perterritum	terrified	praefectus, praefectī, <i>m.</i>	commander
	pervenīō, pervenīre, pervēnī	arrive, reach	¹³ praemium, praemiī, <i>n.</i>	prize, reward, profit
	⁹ petō, petere, petīvī	attack; make for; seek; beg, ask for	prasinus, prasina, prasinum	green; green team
	pff!	pff!	precēs, precum, <i>f. pl.</i>	prayers
	Philētus, Philētī, <i>m.</i>	Philetus	prīmō	at first
	philosophia, philosophiae, <i>f.</i>	philosophy	³ prīmus, prīma, prīmum	first
	pīlum, pīlī, <i>n.</i>	javelin	¹⁶ prīnceps, prīncipis, <i>m.</i>	chief; emperor
	pīrāta, pīrātae, <i>m.</i>	pirate	¹¹ prō + <i>abl.</i>	in front of; for
	piscīna, piscīnae, <i>f.</i>	swimming pool	⁸ prōcēdō, prōcēdere, prōcessī	go along, advance, proceed
	piscis, piscis, <i>m.</i>	fish	Proclus, Proclī, <i>m.</i>	Proclus
	pistor, pistōris, <i>m.</i>	baker	procul	far off
	pistrīnum, pistrīnī, <i>n.</i>	bakery	prōcūrātor, prōcūrātōris, <i>m.</i>	procurator (province's finance officer)
	placeō, placēre, placuī + <i>dat.</i>	please	proelium, proeliī, <i>n.</i>	battle
	plaudō, plaudere, plausī	clap, applaud	prōmittō, prōmittere, prōmisī	promise
	plaustrum, plaustrī, <i>n.</i>	wagon, cart	⁶ prope + <i>acc.</i>	near
			prōtegō, prōtegere, prōtēxī	protect
			prōvincia, prōvinciae, <i>f.</i>	province

proximus, proxima, proximum	nearest; next to
prūnum, prūnī, <i>n.</i>	plum
psittacus, psittacī, <i>m.</i>	parrot
pst!	pst!
⁴ puella, puellae, <i>f.</i>	girl
⁷ puer, puerī, <i>m.</i>	boy
pugiō, pugiōnis, <i>m.</i>	dagger
⁷ pugnō, pugnāre, pugnāvī	fight
⁵ pulcher, pulchra, pulchrum	beautiful, handsome
pulsō, pulsāre, pulsāvī	beat
pūniō, pūnīre, pūnīvī	punish
¹⁵ putō, putāre, putāvī	think
Pȳramus, Pȳramī, <i>m.</i>	Pyramus

Q

quadrīga, quadrīgae, <i>f.</i>	chariot
quae	who, which
² quaerō, quaerere, quaesīvī	look for, search for
quālis, quālis, quāle?	what sort of?
¹⁰ quam	(1) how ... !
quam	(2) than
quam + superlative	(3) as ... as possible
quam	(4) whom, which
¹³ quamquam	although
quandō?	when?
quantus, quanta, quantum?	how big? how much?
Quārtilla, Quārtillae, <i>f.</i>	Quartilla
quārtus, quārta, quārtum	fourth
quattuor	four
-que	and
quem	whom, which
¹³ quī, quae, quod	who, which
quid?	what?
quiētē	quietly
quiētus, quiēta, quiētum	quiet
quīntus, quīnta, quīntum	fifth
¹² quis? quid?	who? what?
¹⁶ quō?	to where?
⁴ quod	(1) because
quod	(2) which
¹³ quōmodo?	how? in what way?
² quoque	also, too
quos	whom
quot?	how many?

R

¹⁶ rapiō, rapere, rapuī	seize, grab
raucus, rauca, raucum	hoarse
rēctā	directly, straight
recumbō, recumbere, recubuī	recline, lie down
¹² redeō, redīre, rediī	go back, come back, return
reficiō, reficere, refēcī	fix, mend, repair
¹⁶ rēgīna, rēgīnae, <i>f.</i>	queen
rēgnum, rēgnī, <i>n.</i>	kingdom
regō, regere, rēxī	rule
relinquō, relinquere, reliquī	leave, leave behind
repente	suddenly
rēpō, rēpere, rēpsī	crawl
⁷ rēs, rēī, <i>f.</i>	story; thing, business, matter, event
¹⁶ resistō, resistere, restitī + <i>dat.</i>	resist
resonō, resonāre, resonāvī	resound
⁵ respondeō, respondēre, respondi	reply
retineō, retinēre, retinuī	hold back, restrain
¹⁶ reveniō, revenīre, revēnī	come back, return
⁴ rēx, rēgis, <i>m.</i>	king
rēxī	see regō
¹ rīdeō, rīdēre, rīsī	laugh; smile
rīma, rīmae, <i>f.</i>	hole, crack
rīpa, rīpae, <i>f.</i>	bank (of a river)
rīsī	see rīdeō
⁶ rogō, rogāre, rogāvī	ask, ask for
¹² Rōma, Rōmae, <i>f.</i>	Rome
Rōmae	in/at Rome
Rōmānī, Rōmānōrum, <i>m. pl.</i>	Romans
⁴ Rōmānus, Rōmāna, Rōmānum	Roman
rotundus, rotunda, rotundum	round, circular
Rūfīna, Rūfīnae, <i>f.</i>	Rufina
rūgōsus, rūgōsa, rūgōsum	wrinkly
ruō, ruere, ruī	rush
russeus, russea, russeum	red; red team
rūsticus, rūstica, rūsticum	in the country

S

Sabīna, Sabīnae, <i>f.</i>	Sabina
saccus, saccī, <i>m.</i>	sack, bag
¹⁰ sacer, sacra, sacrum	sacred, holy

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A	sacerdōs, sacerdōtis, <i>m.</i>	priest	silentium, silentiī, <i>n.</i>	silence
	sacrificium, sacrificiī, <i>n.</i>	sacrifice, offering	7 silva, silvae, <i>f.</i>	wood, forest
B	7 saepe	often	simul	at the same time
	11 saevus, saeva, saevum	savage, cruel	simulācrum, simulācrī, <i>n.</i>	statue, image
C	saliō, salire, saluī	jump	15 simulatque	as soon as
	saltātrīx, saltātrīcis, <i>f.</i>	dancer	16 sine + <i>abl.</i>	without
D	salūs, salūtis, <i>f.</i>	safety	sine dubiō	without doubt
	2 salūtō, salūtāre, salūtāvī	greet	sīphō, sīphōnis, <i>m.</i>	fire engine, pump
E	salvē! salvēte!	hello! hi!	Sīrēn, Sīrēnis, <i>f.</i>	Siren (mythical creature) 1
	sanguineus, sanguinea, sanguineum	bloody	sōl, sōlis, <i>m.</i>	sun
F	9 sanguis, sanguinis, <i>m.</i>	blood	soleō, solēre	am accustomed, used
	sapiēns, <i>gen.</i> sapientis	wise	solum	only
G	sarcina, sarcinae, <i>f.</i>	large bag	11 sōlus, sōla, solum	alone, only, lonely, on one's own
	saxum, saxī, <i>n.</i>	rock	somnus, somnī, <i>m.</i>	sleep
H	scaena, scaenae, <i>f.</i>	stage	sonor, sonōris, <i>m.</i>	shout, sound
	scaenae frōns	stage building	sopōrō, sopōrāre, sopōrāvī	drug, administer a drug
I	scapha, scaphae, <i>f.</i>	small boat, rowboat	sordidus, sordida, sordidum	dirty
	scelestus, scelesta, scelestum	wicked	soror, sorōris, <i>f.</i>	sister
J	16 sciō, scīre, scīvī	know	spargō, spargere, sparsī	shower, spray
	scribō, scribere, scripsī	write	spectātor, spectātōris, <i>m.</i>	spectator
K	15 sē, suī	himself, herself, itself, themselves	2 spectō, spectāre, spectāvī	look at, watch
	secundus, secunda, secundum	second	spēs, spētī, <i>f.</i>	hope
L	sēcūrus, sēcūra, sēcūrum	safe	spīrō, spīrāre, spīrāvī	breathe
	2 sed	but	splendidus, splendida, splendidum	splendid, sumptuous
M	6 sedeō, sedēre, sēdī	sit, sit down	spōnsiō, spōnsiōnis, <i>f.</i>	bet
	sēdō, sēdāre, sēdāvī	settle, calm down	sporta, sportae, <i>f.</i>	basket
N	13 semper	always	st!	hey!
	3 senātor, senātōris, <i>m.</i>	senator	9 statim	at once, immediately
O	Seneca, Senecae, <i>m.</i>	Seneca	statua, statuae, <i>f.</i>	statue
	senectūs, senectūtis, <i>f.</i>	old age	stercus, stercoris, <i>n.</i>	dung, muck
P	8 senex, senis, <i>m.f.</i>	old person	stetī	see stō
	16 sentiō, sentīre, sēnsī	feel, notice	6 stō, stāre, stetī	stand
Q	Septimus, Septimī, <i>m.</i>	Septimus	stola, stolae, <i>f.</i>	dress
	septimus, septima, septimum	seventh	strēnuē	strenuously, energetically, hard
R	sepulcrum, sepulcrī, <i>n.</i>	tomb	12 stultus, stulta, stultum	stupid, foolish
	12 servō, servāre, servāvī	save, protect, keep, look after	10 sub + <i>acc.</i> or <i>abl.</i>	under, below, beneath
S	1 servus, servī, <i>m.</i>	slave, enslaved person (male)	4 subitō	suddenly
	sevēriter	severely	Subūra, Subūrae, <i>f.</i>	the Subura
T	16 sī	if	Subūrānus, Subūrāna, Subūrānum	from the Subura
	sīc	so, in this way	Subūrānus, Subūrānī, <i>m.</i>	inhabitant of the Subura
U	Sicilia, Siciliae, <i>f.</i>	Sicily	subveniō, subvenīre, subvēnī + <i>dat.</i>	help
	sīcut	just as, like		
V	signum, signī, <i>n.</i>	sign, signal		

Sūleviae, Sūleviārum, <i>f. pl.</i>	<i>Suleviae (Celtic goddesses)</i>
Sūlis, Sūlis, <i>f.</i>	<i>Sulis (local Celtic goddess)</i>
¹ sum, esse, fuī	<i>I am, to be, I was</i>
¹³ summus, summa, summum	<i>highest, greatest, top (of)</i>
sumus	<i>we are</i>
sunt	<i>are, they are, there are</i>
super + <i>acc.</i>	<i>over</i>
¹² superō, superāre, superāvī	<i>overcome, overpower</i>
⁸ surgō, surgere, surrēxī	<i>get up, stand up, rise</i>
surrēxī	<i>see surgō</i>
sustulī	<i>see tollō</i>
susurrāns, <i>gen. susurrantis</i>	<i>whispering</i>
susurrō, susurrāre, susurrāvī	<i>whisper</i>
¹³ suus, sua, suum	<i>her, his, its, their (own)</i>

T

¹² taberna, tabernae, <i>f.</i>	<i>shop, inn</i>
tabula, tabulae, <i>f.</i>	<i>curse tablet</i>
tabulātum, tabulātī, <i>n.</i>	<i>floor, story</i>
⁵ taceō, tacēre, tacuī	<i>am silent, am quiet</i>
tacitē	<i>quietly, silently</i>
tam	<i>so</i>
¹³ tamen	<i>however</i>
⁸ tandem	<i>at last, finally</i>
tantum	<i>only</i>
tantus, tanta, tantum	<i>so great, such a great, so much</i>
Tarracōnēnsis, Tarracōnēnsis, Tarracōnēse	<i>of Tarraconensis</i>
taurus, taurī, <i>m.</i>	<i>bull</i>
tēctum, tēctī, <i>n.</i>	<i>roof</i>
tēgula, tēgulae, <i>f.</i>	<i>roof tile</i>
tēlum, tēlī, <i>n.</i>	<i>missile, weapon, spear</i>
temperō, temperāre, temperāvī	<i>control, restrain</i>
tempestās, tempestātis, <i>f.</i>	<i>storm</i>
⁴ templum, templī, <i>n.</i>	<i>temple</i>
temptō, temptāre, temptāvī	<i>try</i>
¹⁴ tempus, temporis, <i>n.</i>	<i>time</i>
tenebrae, tenebrārum, <i>f. pl.</i>	<i>darkness</i>
⁴ teneō, tenēre, tenuī	<i>hold, keep, possess</i>
¹² terra, terrae, <i>f.</i>	<i>ground, land, country</i>
orbis terrārum	<i>world</i>
¹⁴ terreō, terrēre, terruī	<i>frighten</i>

terribilis, terribilis, terribile	<i>terrible</i>
tertius, tertia, tertium	<i>third</i>
theātrum, theātrī, <i>n.</i>	<i>theater</i>
Thellus, Thellī, <i>m.</i>	<i>Thellus</i>
thermae, thermārum, <i>f. pl.</i>	<i>baths</i>
Thisba, Thisbae, <i>f.</i>	<i>Thisbe</i>
tībīcen, tībīcinis, <i>m.</i>	<i>pipe-player</i>
⁵ timeō, timēre, timuī	<i>fear, am afraid</i>
Tirō, Tirōnis, <i>m.</i>	<i>Tiro</i>
⁴ tollō, tollere, sustulī	<i>raise, lift up, hold up</i>
tonō, tonāre, tonuī	<i>thunder</i>
torqueō, torquēre, torsi	<i>torture</i>
⁶ tōtus, tōta, tōtum	<i>whole</i>
trabs, trabis, <i>f.</i>	<i>beam, timber</i>
⁹ trādō, trādere, trādidī	<i>hand over</i>
¹² trahō, trahere, trāxī	<i>drag, draw, pull</i>
⁸ trāns + <i>acc.</i>	<i>across</i>
trānseō, trānsīre, trānsī	<i>go across</i>
trāxī	<i>see trahō</i>
trēs, trēs, tria	<i>three</i>
tribūnus, tribūnī, <i>m.</i>	<i>tribune (officer in the army)</i>
trīclīnium, trīclīniī, <i>n.</i>	<i>dining room</i>
Trinobantēs, Trinobantum, <i>m. pl.</i>	<i>Trinobantes</i>
trīste	<i>sadly</i>
⁶ trīstis, trīstis, trīste	<i>sad</i>
¹ tū, tuī	<i>you (s.)</i>
tuba, tubae, <i>f.</i>	<i>trumpet</i>
tulī	<i>see ferō</i>
⁷ tum	<i>then</i>
tunica, tunicae, <i>f.</i>	<i>tunic</i>
¹ turba, turbae, <i>f.</i>	<i>crowd</i>
tūs, tūris, <i>n.</i>	<i>frankincense</i>
tūtus, tūta, tūtum	<i>safe</i>
⁶ tuus, tua, tuum	<i>your (s.), yours</i>

U

^{1,11} ubi	<i>where? where; when</i>
ubique	<i>everywhere</i>
ulterior, ulterior, ulterius	<i>further, more distant</i>
umbra, umbrae, <i>f.</i>	<i>shade, ghost</i>
ūnā	<i>together</i>
unda, undae, <i>f.</i>	<i>wave</i>
unde	<i>from where</i>
ūnus, ūna, ūnum	<i>one</i>
³ urbs, urbis, <i>f.</i>	<i>city</i>
⁶ uxor, uxōris, <i>f.</i>	<i>wife</i>

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IA	vae!	woe!	virgō, virginis, f.	virgin, girl, young woman
IB	vah!	ha! huh!	viridis, viridis, viride	green
IC	valdē	very, very much	virtūs, virtūtis, f.	courage; virtue
ID	valē! valēte!	goodbye! farewell!	vīs, vim, f.	force
E	validus, valida, validum	strong	vīs	see volō
F	vallis, vallis, f.	valley	vīsītō, vīsītāre, vīsītāvī	visit
IG	7 vehementer	loudly, powerfully, forcefully	9 vīta, vītae, f.	life
IH	vēnābulum, vēnābulī, n.	hunting spear	vītō, vītāre, vītāvī	avoid
I	vēnātiō, vēnātiōnis, f.	hunt	vituperō, vituperāre, vituperāvī	criticize, complain' about
K	5 vēndō, vēndere, vēndidī	sell	13 vīvō, vīvere, vīxī	live, am alive
L	4 veniō, venīre, venī	come	vīvus, vīva, vīvum	alive, living
IM	ventus, ventī, m.	wind	vix	scarcely, hardly, with difficulty
N	verberō, verberāre, verberāvī	hit, beat	vīxī	see vīvō
O	14 verbum, verbī, n.	word	vōbīs	to/for you (pl.)
P	vērō	indeed, truly, certainly	2 vocō, vocāre, vocāvī	call
Q	13 ita vērō	yes, absolutely	volitō, volitāre, volitāvī	fly
R	vertō, vertere, vertī	turn	5 volō, velle, voluī	want, wish, am willing
S	vērūm?	really?	4 vōs, vestrum	you (pl.)
T	vērūm, vērī, n.	truth	vōtum, vōtī, n.	prayer
U	vesper, vespertī, m.	evening	12 vōx, vōcis, f.	voice; shout
V	Vesta, Vestae, f.	Vesta (goddess of fire and the hearth)	vulnerō, vulnerāre, vulnerāvī	wound, injure
	Vestālia, Vestālium, n. pl.	Vestalia (festival in honor of Vesta)	vulnus, vulneris, n.	wound
	Vestālis, Vestālis, Vestāle	Vestal, of Vesta	vult	see volō
	vester, vestra, vestrum	your (pl.), yours	vultus, vultūs, m.	expression; face
	vestīmenta, vestīmentōrum, n. pl.	clothes		
	veterānus, veterānī, m.	veteran, retired soldier		
	vetus, gen. veteris	old		
	1 via, viae, f.	street, road, way		
	vīcī	see vincō		
	victōria, victōriae, f.	victory		
	vīcus, vīcī, m.	settlement		
	2 videō, vidēre, vīdī	see		
	vigil, vigilis, m.	fireman		
	15 villa, villae, f.	country house, house made of wicker		
	vīmineus, vīminea, vīmineum			
	3 vincō, vincere, vīcī	win, am victorious; conquer		
	2 vīnum, vīnī, n.	wine		
	violenter	violently		
	violentia, violentiae, f.	violence		
	violō, violāre, violāvī	dishonor, violate		
	9 vir, virī, m.	man		