Prof. F. Child

With the regards of the Author.

Bodun, May 1858.
A PRACTICAL GRAMMAR OF THE LATIN LANGUAGE;
WITH PERPETUAL EXERCISES IN SPEAKING AND WRITING.
FOR THE USE OF SCHOOLS, COLLEGES, AND PRIVATE LEARNERS.

BY

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"Iter autem per experientiam et rerum particularium alivas perpetuo facendum est."
FRANCISCUS DE VERULAMIO.

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M DCCC LVIII.
"Atque hoc modo inter empiricam et rationalem facultatem (quarum morosa et inauspicata, divortia et repulsa omnia in humana familia turbavero:) conjugium verum et legitimum in perpetuum nos firmasse existimamus."

"Iter autem . . . . per experientiae et rerum particularium silvas perpetuo faciendum est."


A Key to the exercises of this Grammar, by the author, is in preparation, and will soon be published.
NOTICE.

The author of this Grammar gives practical instruction in the Latin and German languages and literatures. Circulars containing terms, &c., may be obtained of the Publishers, and also at the bookstore of Ticknor & Fields, 135 Washington St., Boston. Applications may be addressed per Post Office.
TO

CYRUS MASON, D.D., LL.D.,

LATE PROFESSOR OF POLITICAL ECONOMY IN THE UNIVERSITY OF THE CITY OF NEW YORK,

IN ASSOCIATION WITH WHOM THE AUTHOR CHERISHES THE MEMORY
OF MANY A PLEASANT HOUR DEVOTED TO THE STUDY OF THE
CLASSICS, AND TO WhOSE KIND ENCOURAGEMENT HE IS
CHIEFLY INDEBTED FOR HIS FIRST SUCCESS AS AN
INSTRUCTOR IN THE CITY OF NEW YORK,

This Volume

IS RESPECTFULLY AND GRATEFULLY INSCRIBED.
PREFACE.

The preparation of a text-book for the study of the Latin, similar to that edited by me, some twelve years ago, on the German, has since that time been repeatedly suggested to me by various persons interested in the progress of education. Years however elapsed before I could even think of entering on such a task, partly on account of other time-absorbing occupations, partly because I felt, in common with many others, some hesitation to undertake the somewhat delicate part of treating a so-called dead language like a living organism, yet in vogue as an element of national existence. It was not until after I had completed what I considered myself bound to render, as professor of a modern language in the city of New York, that I could give the question a serious consideration; and in the winter of 1854, after my secession from the University of that city, some of my leisure hours were devoted to the collection and construction of exercises similar to those contained in my edition of Ollendorff’s German Method.

These tentatives, which were commenced for recreation merely, and without any direct reference to publication, were some months after again suspended and postponed indefinitely. I had, however, proceeded far enough to convince myself perfectly of the feasibility of the plan, and felt assured, that, if the student in this practical pursuit of a new language would find a pleasure at all commensurate with the satisfaction I myself experienced in my attempts to explore and point out the road to him, my task would prove a promising and successful one.

It was under this conviction, that, in the spring of 1856, I again took up my papers, and resolved to begin the work in earnest. I accordingly revised and enlarged upon what I had already collected, until my materials amounted to ten fascicles of phrases and exercises, of
about the extent of those contained in my edition of Ollendorff's German Method. Soon after, I concluded an arrangement for the publication of a complete practical Grammar of the Latin upon the basis of these preliminary studies, and after many months of new researches both into the theory and practice of the language, the final result has been the volume now offered to the inspection of the public.

But although it was intended that the book should upon the whole pursue the course indicated by the methods on modern languages now almost exclusively in vogue, and to make constant repetition and the perpetual construction of connected sentences and phrases from English into the language to be acquired the chief exercise of the student, yet I could not make up my mind to surrender system to mere empirical practice to the extent to which this is done by Mr. Ollendorff. My aim was rather to sacrifice nothing of the theory, to leave no point of grammar unexplained or unconnected, but to make the student advance with equal pace from practice to theory, and from theory to practice, until he makes himself the master and conscious possessor of the entire structure of the language, as far at least as this can be effected by a Grammar.

I have therefore commenced with the simplest elements, and with exercises which a child even could comprehend and learn from repetition or dictation. As the course advances, and the rules of construction come gradually more and more into requisition, the syntax commences, of which I have prefixed connected portions to each lesson, to be committed either entirely or in part, as the student progresses with his exercises. I have thus succeeded in incorporating by degrees a complete syntax of the language, to the rules of which perpetual reference is made in subsequent parts of the book, and with which the student must become familiar before he can reach the end of the volume. In regard to the etymology, I have naturally treated the declension of substantives, adjectives, and pronouns in the first lessons. These, with the practice given, are soon completely in the power of the learner. But the doctrine of the gender of substantives, the declension of Greek nouns, the derivation of adjectives and adverbs, &c., which would only have embarrassed and retarded the student in the beginning, are deferred until nearly the close of the book. With the verbs I have proceeded in a similar manner. I first give only the present tense active, then in another lesson the passive, and in a third the present of deponent verbs. A general outline of the formation of tenses follows, in Lesson XXVIII., from which the
student is referred to the paradigms of conjugation on pages 664–665, which may be read and committed, as in ordinary Grammars; but in the regular order of the book, he learns and applies only one tense at a time, on which he practises until he is fit for another, and so on to the end.

I have retained the division into Lessons, as the most suitable arrangement for a book of this description. A strict separation of the etymology and syntax, and a connected scientific treatment of the principles of grammar, however desirable in themselves, would have destroyed the characteristic feature of the method, which begins with sentences instead of isolated vocables, and thus applies the simpler principles of construction at the very outset. It is however by no means intended that those divisions called Lessons should be the task invariably assigned to the student. The judgment of the teacher must in all cases determine the proper penanum of the learner, according to the capacity or proficiency of the latter, and that may sometimes be more, and perhaps oftener less, than the penanum of the book, which is not unfrequently considerably longer than the average lessons in similar manuals on modern languages.

In the use of the book care should be taken to keep the main design steadily in view, which is the writing and memorizing of the exercises appended to each lesson. In these the student applies directly the principles already acquired, and undergoes as it were a daily self-examination on what has gone before. Hence it is much more important that he should properly attend to those, than that he should be kept too long upon the mere mechanical committing of barren lists of words, or of rules which, without application, always remain a dead letter in the memory.

Much benefit can be derived from the guidance of the instructor, whose aid in reading over the advance lesson, in explaining and removing difficulties, in separating the essential points from those of minor importance, will not fail to contribute greatly to the encouragement and rapid progress of his studiosi. As in many lessons of the book the principles advanced are far from being exhausted in the exercises at the end, the teacher or scholar can easily expand them by adding others similar to those given,—a practice which cannot be too strongly recommended.

To insure a correct pronunciation, I give directions at the very beginning for the accentuation of Latin words, and in the examples preceding the exercises, as well as in those given under the principal rules,
the use of the accent is practically exhibited. To enable the student
to accent according to the rules set forth in the first lesson, the quant-
tity of all the words given in the vocabularies, as well as of those de-
clined or conjugated, is indicated with almost lexicographical minuto-
ness. In this respect I have rendered what I think is found in no
other Grammar of the Latin, and am persuaded that this system, with-
out which we can scarcely conceive of a correct pronunciation, will
commend itself to the approbation of all competent to judge upon
the subject.

As many of the exercises relate to the familiar talk of daily inter-
course, it has sometimes become necessary to designate objects either
entirely unknown to the Ancients, or known under a different form.
The words employed for this purpose are either modern, as *coffeae, *ta-
obacum, *bibliopagus (bookbinder), or else genuine Latin terms, but
employed in a sense somewhat different from that in which they occur
in classical Latinity, as, for example, *calceus for our “shoe,” *pil-
eus for our “hat,” *speculum for our “looking-glass,” &c. To prevent mis-
derstanding or confusion on this subject, all the words of this de-
scription are marked, as modern or applied to objects of modern life,
with an asterisk before them; e. g. *coffeae, *pileus, &c.

I have one word to add with reference to the syntax. This impor-
tant part of grammar has been treated much more comprehensively
than one might suppose from its somewhat disjointed appearance.
The subject of agreement, the syntax of the oblique cases, the use of
the infinitive, the somewhat complicated doctrine of the subjunctive,
and other equally important topics, are developed as fully as in many
Grammars of larger size or greater pretensions, and it is hoped that
on this point nothing of any moment will be found omitted. All the
rules and remarks are illustrated by numerous examples carefully se-
lected from the classical authors of antiquity. The examples under
the rules are separated from the rest of the book by a different ar-
rangement, the Latin on the right and the English on the left, while
in the general oral exercises this order is inverted. The book is thus
expected to carry its own authority in itself, and to justify the imita-
tive combinations and constructions adopted in the exercises. The
doctrine of questions is fully developed and elucidated in Lesson
LXXXV.; the order or arrangement of words and sentences, in
Lesson XCVII. Both these lessons the teacher will do well to con-
sult before he sets his students to work.

In the elaboration of this volume, I have availed myself of the
best authorities which a long acquaintance with the philology of modern Germany had made familiar to me. On the etymology I have freely used Zumpt; on the syntax, the somewhat larger and completer manuals of Ramshorn and Krüger. On the orthography of words, and on the subject of quantity, I am chiefly indebted to the last edition of Dr. Georges' Lateinisch-Deutches Hand-Wörterbuch (Leipsic, 1855). On the use of the particles I have, besides the authorities already mentioned, examined a number of other sources, especially the original treatise of Tursellinus. For correct Latin equivalents for the English terms and constructions employed in the book, I have diligently consulted the German-Latin Lexicons of Scheller, Kraft, and especially the more recent work of Georges. On doubtful or difficult points I have also had an opportunity to consult the more comprehensive works of Freund, Facciolati and Forcellini, and several others. From these authorities I have, however, adopted nothing but what I could justify by classical examples and analogies, and I have given no Latin equivalents for English terms or phrases, without testing them by comparing all the connections in which they are recorded as occurring in the classical writers. The subject of questions and answers I myself examined by a careful reading of the comedies of Terence, from which I had made numerous extracts before I was in possession of the sources from which I afterwards derived what I have advanced upon this point in Lesson LXXXV.

I have thus had rather a redundancy than a lack of materials on the majority of topics connected with the theory of grammar, while on the practical application of many principles, I was more than once forced to the reading of my Terence or my Cicero in order to obtain the desired light. — In this connection I have publicly to express my obligations to several gentlemen of Cambridge for their politeness in extending to me the privileges of their valuable University Library, to which I am indebted for several of my authorities.

I submit now the result of my somewhat protracted and by no means trivial labors to the candor and enlightened judgment of the classical scholars of America. As to the plan I have pursued, although it aims at nothing short of a radical change in the teaching of the language, I scarcely feel as if it needed an apology. The plan of learning a language by writing it, is not only the surest, but the only, road to its complete acquisition. Methods analogous to this, though unrecorded, must have been employed by those who have used, and who to some extent still use, the Latin as a medium of written com-
munication, and not unfrequently with an elegance that reminds us of the Ancients. Let the reader think of an Erasmus, of Ficinus, of the learned family Stephanus, of Calvin, and other luminaries of the age of the revival of letters and of the Reformation, of others who have since reflected light and strength from the manly literature of ancient Rome. I think experience will prove, that the labor of acquisition, if not easier, will at any rate be more attractive and remunerative, with the method here proposed, which makes the student assist as it were in the production of his Latin, instead of forcing him to lay up barren lists of words or unproductive rules.

I have in conclusion to add, however, that the course here pointed out does not by any means pretend to be the ultimate goal of the journey to be pursued. No method in the shape of grammar, or manual of any kind, can teach completely any language, ancient or modern. It can only be acquired by familiarity with those written monuments, which are at once the flowers and conservatories of the idioms, in which they breathe a life immortal. Of these the Romans have left us many of imperishable excellence, to which we must ever point as the most perfect exponents of their language, as the armories of the Roman mind. And these are yet to add wholesome vigor to the intellect of youth, and consolation to the failing strength of age.

G. J. ADLER.

Boston, February, 1858.

ABBRVIATIONS.

Cf. stands for confer, compare.
Compos. " " compositum, composed, or composita, compounds.
e. g. " " exempli gratia, for example.
i. e. " " id est, that is to say.

The asterisk (*) before a word shows it to be of modern origin, or applied to a modern object.
ADLER'S

NEW LATIN METHOD.

Lesson I. — Pensum Primum.

Introduction.

A. Latin grammar, considered as a science, has for its object the investigation of the laws which govern the forms and the construction of the language. When destined for the practical purposes of instruction, it becomes the art of learning to read, write, and speak the Latin language with correctness.

Of the Alphabet.

B. The letters of the Latin alphabet are twenty-five: — A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; X, x; Y, y; Z, z.

Letters are divided into vowels (litterae vocales) and consonants (litterae consonantes).

The sound of vowels is complete in itself, whereas that of consonants becomes distinct only in conjunction with a vowel.

Of Vowels and Diphthongs.

C. The simple vowels of the Latin alphabet are six: a, e, i, o, u, y. To these may be added the double vowels or diphthongs ae (æ), ai, au, ei, eu, oe (œ), oi, and ui.

1. The vowel y (upsilon) is only found in words adopted from the Greek, as Cyrus, tyrannus, syngraphus.
2. The diphthongs ei, oi, and ui occur only in a few interjections,
such as *hei, eia, viei, hui, and in *dein, prōn, huic, and cui, when these words are contracted into one syllable.

3. The diphthong eu is found in words originally Greek, and in the Latin ceu, seu, heu, heus, neu, and neuter.

4. Respecting the proper sounds of these vowels, there is at present no uniformity of usage, the common custom in vogue among the different nations of Europe being that of following the analogy of their respective vernacular idioms. This has given rise to a diversity of pronunciations, among which the English and the Continental are the most conspicuous. The following table exhibits the difference between the English and the German sounds of each of the vowels, both long (—) and short (―):—

**ENGLISH SOUND.**

| a    | mätēr, mannā* | a always åh, å as in am. |
| e    | dēleō, fessus  | ē like a in fate, ē as in fre |
| i, y | finis, mirābils | ū like ee in keen, ū as in fin |
| o    | corōnā, dōminus | ŏ as in bōne, ŏ as in shone |
| u    | ūsūs, diumvīr | ū like oo in moon, ū the same sound short. |
| ae   | Caesār, caestus† | like ā in fate. |
| ai   | Māia,† aio | broader, with the sound of both vowels. |
| au   | aurum, causa | like ou in house. |
| ei   | eia, omneis | like i in shine. |
| eu   | Orphēus,§ neuter | nearly like oi in foil. |
| oo   | poena, foedus | like the French eu in feu. |
| ui   | huic, cui || like ooi rapidly sounded. |

**GERMAN SOUND.**

**REMARK.**—In the above examples, the learner is expected to sound the vowels as he would under similar circumstances in English words.

**OF THE CONSONANTS.**

**D.** The consonants are divided into **liquids**, **mutes**, and **double consonants**.

The liquids are l, m, n, r.

The mutes comprise the remaining simple consonants of the alphabet, with the exception of the sibilant s.

The mutes are again subdivided, with reference to the organ by which they are pronounced, into **labials** (v, b, p, f), **gutturals** (g, k, qu), and **linguals** (d, t).

* A final is generally sounded broad, like ah; but this is not prolonged unless the vowel is long, as Musā = Musāh, but Musā′ = Musāh.
† In the diphthongs ae and oe (which are also printed a, o) the sound of e (long) only is heard.
‡ But ai is also written aij, as Achaja, Moja, &c.
§ This may become, by diaeresis, Orphēus, gen. Orphēī. The same is true of other vowels usually treated as diphthongs, as Laius, Labētes, &c.
|| Pronounced in English hire, kī.
LESSON 1.]  CONSONANTS.

The double consonants are z and z (called zeta). The former combines the sounds cs, the latter ds.

E. The power of these consonants is upon the whole the same as that of the corresponding English letters. Nor are there as many international discrepancies of pronunciation as in the vowels. The following remarks will illustrate their force more particularly:—

1. C before a, o, u, or a consonant has the hard sound of k, as caput, cultus, clavis; and before e, i, y, ae, ei, eu, and oe the soft sound of s, as Ceres, civis, caelebs, coelum.*

2. Ch has the force of k, as pulcher, machina.

3. G before a, o, u, or another consonant is likewise hard, as in English, e.g. garrulus, guttus, gleba; but it is soft before e, i, y, or another g, e.g. gener, gingiva, gypsum, agger.†

4. H is a mere aspiration, and not regarded as a consonant. In some words it is either expressed or omitted, e.g. have or aven, aequum or aénum, mihi or mi.

5. The ancient Romans made no distinction of form between the consonants j, v and the vowels i, u; but the same characters I and V had sometimes the power of vowels and sometimes of consonants.

6. K has now become a superfluous letter, and is only used in certain abbreviations, as K. for Kaeso; Kal. for Calendae.

7. M at the beginning or in the middle of a word is sounded as in English. But m final, when preceded by a vowel, was not so distinctly pronounced by the Ancients. Hence, when the following word commenced with a vowel, the m final was either entirely silent (in poetry always so) or regarded as a mere connecting link between the vowels.

8. Q occurs only in connection with u followed by another vowel, as quum, qui, coquus.

9. S has upon the whole the same power as in English. Among the older Latin writers, however, it seems to have had the stronger sound of ss, as they wrote cassus, causse, accussos, &c., instead of the later casus, causa, accuso.

10. T and ci short, when followed by another vowel, are generally sounded like shee, as in Horatius, nuntius, justitia; Fabricius, novicius, &c. But t retains its proper sound, a) when the i is long, as in istius, totius; b) when the t is preceded by an s, x, or another t, as in ostium, mixtio, Bruttii; c) in words originally Greek, as Mitiades, Aegyptius; d) before the er of the infinitive passive, as nitier, flectior, &c.; e) at the beginning of a word, as in tiara.

* It is, however, probable that the Romans once sounded the letter c always like k, as the Greeks did. But the above distinction is too old and general to be disregarded.
† But in words of Greek origin it retains the hard sound of the original γ, as gigas, gigno, &c.
OF THE HIATUS.

F. The concurrence of two vowels, either in the middle of a word or at the close of one and the beginning of another, gives rise to what is called an hiatus. This the Romans avoided, especially in poetry, a) by the contraction of the two vowels into one long one, as in audiisti for audiisti, deprēndo for deprehendo, &c.; b) by Synaeresis, i.e. by pronouncing the two vowels rapidly like a diphthong, as deīnde, huic, omnīa; and c), when the hiatus occurred between two words, by the elision (i.e. by the suppression in reading) of the final vowel of the first word, as in atque ego, sapere aude, which as thus elided read atqu’ego, saper’ aude.

OF SYLLABLES.

G. A syllable may consist either of a single vowel or diphthong, or of the union of a vowel or diphthong with one or more consonants, e.g. o-vum, du-o, i-stle, con-stans.

1. The Latin language generally tolerates no more than two consonants at the end of a syllable or word; when there are three, the last is always an s, as in stirps.

2. Nor does a syllable commonly commence with more than two consonants, except where at the beginning of a word sc, sp, and st are followed by an r, or where in the middle of a word one of the letters c, p, or s is followed by a mute and liquid, as scri-ptor, spre-tus, stri-ctim; do-ctrina, clau-strum, i-sthmus, magi-stri, corru-ptrix.

3. The division of words into syllables may be regulated by the following laws:—

a) A consonant between two vowels belongs to the last, as e-go, pa-ter, so-ror.

b) The consonants which may begin a Greek or Latin word (according to Remark 2) belong together in the division of a word into its component syllables, as pa-tris, i-gnis, a-ctus, o-mnis, i-psī, pa-stor, po-sco, fau-stus, sce-ptrum, ca-strum, &c.

c) Combinations of consonants which never occur at the beginning

* The a, not being regarded as a consonant, does not prevent the hiatus. In verse this is equally true of m final, so that mūtum ille et is pronounced mut’ il’ et, &c. In a similar manner the older Latin poets elided the final s of the terminations us and is, but only before consonants, as mūtis’ mortis for mūtius mortis, &c.
of a word are treated according to the analogy of the rest, e. g. Da-
phne, rhy-thinus, smaragdus, &c.

d) Compounds are usually divided according to the parts of which
they are composed, as ab-est, abs-condo, inter-sum, ob-tuli, red-eo, &c.
But where the composition is uncertain or obscure, or when the first
component has lost a part of its original termination, the division is
effect ed as in simple words, e. g. am-bages, ani-madverto (contracted
for animum adverto), long-aevus, po-te (for potis + es), &c.

4. Words consisting of one syllable are called monosyllables ;
those of two, disyllables ; and those of more than two, polysylla-
bles.

OF THE QUANTITY OF SYLLABLES.

H. The quantity of a syllable is the relative time
occupied in its pronunciation. It is upon this principle
that the entire fabric of Latin versification depends.

Every syllable is either long (—), or short (—),* or common
(=), i. e. sometimes long and sometimes short, as amávi, le-
géré, volúcris.

1. A syllable is long by nature, when its vowel is naturally long, as
causa, concito; it is long by position, when its vowel is followed by
two consonants or a double consonant, as stirpis, sermo, discexit.

2. All diphthongs and such simple vowels as have originated in a
contraction are by nature long, as caedo, proelium, audax; cógo (from
cógo), bōbus (for bovibus).

3. A vowel before another vowel is commonly short, as mēus, dēa,
plús, vého.

4. A vowel before a mute and liquid is common, as lúcrum, tené-
bra, tonitrus.

5. The quantity of the simple vowels under other circumstances
can only be determined by the authority of the poets, and is common-
ly given in the Lexicon. The rules respecting the quantity of final
syllables, &c. belong to Prosody.

OF THE ACCENT.

I. Accent is the peculiar tone or emphasis with
which a particular syllable of a word is uttered.

Every Latin word has one principal or leading accent, and
only one.

The leading accent is either the circumflex (\^) or the
acute (\').

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* The short syllable being taken as the unit of measure, the pronunciation
of a long syllable would occupy double the time of a short one.
There is also a subordinate accent called the grave ('). But this denotes rather the absence of the principal accent, and is scarcely used. In words of several syllables, the last syllable but one is called the penult or penultima (sc. syllaba), and the last but two, the antepenult or antepenultima.

The place of the accent is determined by the following laws:—

1. Monosyllables have the circumflex, when their vowel is long by nature, and the acute, when their vowel is short by nature or long by position, as fīōs, spēs, mōns, fōns, but ārs, dīx, fāx, pārs.

2. In words of two syllables the accent is always on the penult, and it is a) circumflex, when the penult is long by nature and the last syllable short, as jūrīs, lūcē, mūsā, spinā; but b) acute under all other circumstances, as fōcus, hōmō, vīlā, ārōs, dēōs, mūsā.

3. Words of three or more syllables are accented either on the penult or on the antepenult:—
   a) When the penult is short, the antepenult has invariably the acute, as accēndēre, caecēre, hōminēs.
   b) When the penult is long by nature and the last syllable short, the former has the circumflex, as humānūs, amāssē, audissē.
   c) When the penult is long by position, or when the last syllable is likewise long, it has the acute, as modēstūs, edūctus, humāints.

4. The antepenult is the limit of the accent, and polysyllables are all treated like words of three, e.g. poēmātībus, Constantinōpolīs, sollicitūdīnibus.

5. Some words are entirely unaccented, as ne, que, ve, ce. But these never appear alone, being always appended to other words, of which they often change the place of the accent,† e.g. musāque, musāque, habēsne, plerāque, &c.

6. The quantity of a word being given (as it commonly is in Lexicons), its accent can be easily determined according to one of the above rules.—The beginner should carefully distinguish between quantity and accent, which in Latin are not only distinct, but often apparently at variance. The former is the principle of versification, the latter the indispensable condition of a correct pronunciation and the very soul of living discourse.

OF THE PARTS OF SPEECH.

I. The words of the Latin language, arranged according to their signification, may be reduced to nine classes, usually called parts of speech, of which five are inflected, and four invariable.

* That is, 1) when both syllables are short (fōcus, hōmō); 2) when the first is short and the second long (dēōs, μūsā); 3) when the first is long by position only (ārōs, vīlā); 4) when both are long (mūsā).

† This is generally thrown back upon the next syllable preceding them.
Lesson 2. — The First Declension.

1. The declinable parts of speech are: Substantives or Nouns, Adjectives, Pronouns, Verbs, and Participles.

2. The indeclinable are: Adverbs, Prepositions, Conjunctions, and Interjections. All these are termed Particulae or Particles.

3. To these classes may be added the Gerunds and Supines, two forms of verbal substantives peculiar to the Latin.

Of Declension.

K. Nouns and adjectives are said to be declined, and their inflection is called Declension. Verbs are said to be conjugated, and their inflection is called Conjugation.

In the declension of substantives and adjectives, the relations of Gender, Number, and Case are indicated by certain changes of termination.

Latin nouns have three genders, the Masculine, Feminine, and Neuter; and two numbers, the Singular and the Plural.

They have six cases: the Nominative, Genitive, Dative, Accusative, Vocative, and Ablative.

The Nominative is, as in English, employed as the subject of a finite verb.

The Accusative corresponds upon the whole to the English Objective.

The remaining cases serve to express various relations, which in English are usually denoted by such prepositions as of, to, for, with, by, &c.

There are five different modes of inflecting substantives, called the first, second, third, fourth, and fifth declensions. These are distinguished from each other by the termination of the genitive singular, which in the first declension is ae, in the second i, in the third is, in the fourth ü, and in the fifth ei.

Lesson II. — Pensus Alterum.

Of the First Declension.

A. The first declension comprises all substantives and adjectives which form their genitive in ae. The nominative of such of these words as are of purely Roman origin ends in ã, that of a few Greek words in ê, ês, and ës. Those in ã and ê are mostly feminine, the rest are masculine. The singular of a noun
in ā in connection with mēa, “my,” and tūa, “thy” or “your,” is thus inflected:

Nom. my paper mēā chartā
Gen. of my paper mēae chartae
Dat. to or for my paper mēae chartae
Acc. my paper mēā chartām
Voc. O my paper mēā chartā
Abl. with or by my paper mēā chartā

Nom. your table tūā mensā
Gen. of your table tūae mensae
Dat. to or for your table tūae mensae
Acc. your table tūā mensām
Voc. O your table tūā mensā
Abl. with, from, or by your table tūā mensā

So decline taenea, fascula, hōra, pennā.

Remark. — The a of the ablative of the first declension is always long, and sometimes printed ā. — But in all other cases of words declined, the final a is generally short, as chartā (Nom.); candelabrā, candlesticks; templā, temples.

N. B. — In the vocabularies of this Grammar the quantity of every Latin word will be given, and the paradigms of inflection will show the quantity of the different case-terminations. From these data the student will accent according to the Rules of Lesson I., page 6. Examples of the application of these principles of accentuation are furnished in the phrases of each Lesson.

Have you? { Habēsne? * Num hābēs?
Yes, Sir, I have. { Estne tībī? An hābēs?
Have the hat? { Ita ēst, dōmine, hābō.
{ Sānē quīdēm, dōmine, ēst.
{ Habēsne (tū) pīlēum? †
{ Estne tībī pīlēus?

* In asking questions, the Romans usually employed certain signs of interrogation, of which the most common are the enclitic ne (always affixed either to the verb or to some other word of the sentence), the particles nūm, ēm, ecquit, nūmquid, utrum, nūmē, &c. — The enclitic ne and ecquit can be used in questions of every description, whether the expected answer be affirmative or negative; nūm and nūmquid, only when it is expected to be “no”; nūmē, only when it is to be “yes”; ēm and utrum chiefly in double questions.

† The most current Latin adverbs corresponding to our English “yes” are: nūm (= even, even so), vērō (indeed), rectē (you are right), certē (certainly), tīd, tī est, sic est (it is so), sānē or sānē quīdēm (indeed, surely), immo or immo vērō (yes, yes). But the Romans frequently reply by a simple repetition of the verb or of the emphatic word of the inquiry, e. g. here with a simple Hābō and Est. — The ceremonious use of a word like our “Sir” was unknown to the ancients. To dōmine, however, the vocative of dōminus (master, lord), there can be no objection.

‡ The Romans have no article. Its place is in certain cases supplied by a
Yes, Sir, I have the hat.  

\[ \begin{align*} 
& \text{Stc est, dōmine, hābeco pilēum.} \\
& \text{Etiam, dōmine, est mīhi pilēus.} 
\end{align*} \]

**B. Obs.** The verb *hābeco*, being transitive, is followed by the accusative of the object, and the neuter verb *est* by the nominative.

- The pen.  
  *Penna, ae, f.*
- The ribbon.  
  *Taenēa, ae, f.; fasciā, ae, f.*
- The table.  
  *Mensa, ae, f.*
- The paper.  
  *Charta, ae, f.*
- The hat.  
  *Pilēus, i, m., Acc. pilēum, or Pilēum, i, n. (Nom. & Acc.)*
- The sugar  
  *Sacchārum, i, n. (Nom. & Acc.)*
- The salt.  
  *Sāl, *gen. sālis, m., acc. sālem.*
  *Sāl, gen. sālis, n., acc. sāl.*

**C. Obs.** Words of the neuter gender have the nominative, accusative, and vocative, singular and plural, always alike.

\[
\begin{align*} 
\text{Masc.} & \quad \text{Fem.} & \quad \text{Neut.} \\
\text{My.} & \quad \text{Nom.} & \text{mēus} & \text{mēa} & \text{mēum} \\
& \quad \text{Acc.} & \text{mēum} & \text{mēam} & \text{mēum} \\
\text{Thy (your).} & \quad \text{Nom.} & \text{tūus} & \text{tūa} & \text{tūum} \\
& \quad \text{Acc.} & \text{tūum} & \text{tūam} & \text{tūam} \\
\end{align*}
\]

**D. Rule.** Adjectives and adjective pronouns agree with their substantives in gender, number, and case. Thus:

- My sugar.  
  *Mēum sācchārum (Nom. & Acc.)*
- My hat.  
  *Nom. pilēus mēus (m.), pilēum mēum (n.)*
  *Acc. pilēum mēum, or mēum pilēum.*
- My pen.  
  *Nom. mēa pēnna, or pēnna mēa.*
  *Acc. mēam pēnnam, or pēnnam mēam.*
- Your salt.  
  *Nom. sāl tūum (or m. tūus).*
  *Acc. sāl tūum, or tūum sāl.*

Have you my hat?  
Habēsne mēum pilēum?

Yes, Sir, I have your hat.  
\{ Vēro, dōmine, pilēum tūum hā- 
  bō. \}

Have you my ribbon?  
Habēsne taēntām mēam?

I have your ribbon.  
Hābeco tūum taēntām.

---

* The substantives *pilēus* and *sāl* have two forms, i.e. the masculine and neuter, without any difference of signification.

* The demonstrative pronoun, by *unus*, one, *alīquis*, some one, &c. But ordinarily the distinctions expressed by our articles must be mentally supplied from the context. — The learner will also notice the omission of the pronouns *eō, id*, which the Latin language employs only for the sake of emphasis or contrast.
Have you the pen? (Estne tibi penna?)
I have the pen. (Est mihi penna.)

EXERCISE 1.

Have you the table? — Yes, Sir, I have the table. — Have you my table? — I have your table. — Have you your pen? — I have my pen. — Have you the sugar? — I have the sugar. — Have you my sugar? — I have your sugar — Have you the paper? — I have the paper. — Have you your paper? — I have my paper. — Have you the salt? — I have the salt. — Have you my salt? — I have your salt.

Lesson III. — PENSUM TERTIUM.

OF THE SECOND DECLENSION.

A. The second declension comprises all substantives and adjectives which form their genitive in ī. The terminations of the nominative are us (generally masculine, sometimes feminine), ēr, īr (masculine),* and īm (neuter). Examples:

Mēus dōminus, m., my master.       Liber tūus, m., your book.

| NOM. my master    | mēus dōminus | your book       |
| GEN. of my master | mēō dōmini | libri tūi       |
| DAT. to my master | mēō dōminō | libro tūō       |
| ACC. my master    | mēum dōminūm | your book     |
| VOC. O my master  | mī dōmini | O your book  |
| ABL. with my master | mēō dōminō. | with your book |

Sācchārum bōnum, n., good sugar.

| NOM. the good sugar | sacchārum bōnum |
| GEN. of the good sugar | sacchāri bōni |
| DAT. to the good sugar | sacchāri bōnō |
| ACC. the good sugar | sacchārum bōnum |
| VOC. O good sugar | sacchārum bōnum |
| ABL. with the good sugar | sacchāri bōnō. |

* To these must be added one adjective in ur, viz. satar, satūra, satūrum, stated, satisfied.
† This vocative is sometimes mēus and sometimes mī, after the analogy of proper names in īus, which have always ī, as, Virgilius, Virgili; Horātius, Horōtī; so also filius, fīdi; génius, génī.
Lesson 3.] THE SECOND DECLENSION.

Like dominus decline pêlus, pannus, equus, calcêus, and all nouns and adjectives of this declension which end in ēs. After the manner of liber, decline āger, culter, fâber, mágister, etc.;* like saccharum, all neuters in ēm, as aurum, cŏrium, lignum, plumbum, etc. (Cf. Lesson IV.)

Remark 1. The final i of the genitive of this declension, and of Latin words generally, is long; except in mīhi, tībi, sībi, where it is common (i).

2. The final o of the dative and ablative singular of this declension is always long. But in Latin words generally it is common, as sermō, amī, hubēô.

| Which (of many)? | Nom. Qui(s), quae, quōd or quā. | Acc. Quēm, quām, quōd or quād. |
| Which (of two)? | Nom. Útēr, utrā, utrām. | Acc. Utrām, utrām, utrām. |
| | Or:— Nēquām (indeclinable).† | |
| | Also:— Formōsūs, ā, ēm | |
| My good sugar. | Sāccharum méum bōnum (Nom. & Acc.) | |
| Your bad sugar. | Sāccharum túum vilē (nēquām) | |
| Which sugar? | Quōd sāccharum? (Nom. & Acc.) | Quīd sācchāri? (Nom. & Acc.) |

* Some nouns (and adjectives) in er retain the e in the genitive, and have ēri instead of ēri, as gēner, gēnerī, a son-in-law; pēter, -ēri, a boy; liber, -ēri, free, &c.—Vir, a man, has ēri, and so its compounds, as decēmir, -ērim; hērim, -ērim.
† Mālus is said of persons, and is morally bad; vīls chiefly of things worthless; nēquām of persons and things both.
‡ Diphthongs receive the accent upon the second vowel.
B. *Obs.* The interrogative *quod* is always used adjectively, and agrees with its noun in gender, number, and case; *quid* is more like the English *what?* and is either used independently or has its noun in the genitive. — The masculine *which?* is more commonly *qui* than *quis* when a substantive is expressed with it.

Have you good sugar?  
Yes, Sir, I have good sugar.  
Have you the fine ribbon?  
I have the fine ribbon.  
Which hat have you?  
I have my ugly hat.  
Which ribbon have you?  
I have your fine ribbon.

Have you the fine hat? — Yes, Sir, I have the fine hat. — Have you my bad hat? — I have your bad hat. — Have you the bad salt? — I have the bad salt. — Have you your good salt? — I have my good salt. — Which salt have you? — I have your good salt. — Which sugar have you? — I have my good sugar. — Have you my good sugar? — I have your good sugar. — Which table have you? — I have the fine table. — Have you my fine table? — I have your fine table. — Which paper have you? — I have the bad paper. — Have you my ugly paper? — I have your ugly paper. — Which bad hat have you? — I have my bad hat. — Which fine ribbon have you? — I have your fine ribbon. — Have you my fine pen? — I have your fine pen.

---

**Lesson IV. — Pensus Quattuor.**

**Of the Third Declension.**

A. Substantives and adjectives of the third declension have their genitive in *is.* The terminations of the nominative are numerous, some ending in one of the vowels *a, e, i, o, y,* and others in one of the consonants *c, (d), l, n, r, s, t, x.* This declension comprises nouns of every gender.

* In writing his exercises, the learner should be careful to select the proper case and gender of the adjectives, which must always correspond with that of the nouns with which they are to be connected. In this and the following lessons, the nominativo and accusativo are the only cases used.
LESSON 4.] THE THIRD DECLENSION.

Nouns ending in ἄ, ε, ι, γ, κ, and τ are neuter.
Nouns in ο, ζ, ος, and ευς are generally masculine, but sometimes of other genders.
Those in ας, αυς, ες, ις, υς, ὄς, ις, and ψ are generally feminine, sometimes masculine.
Those in ερ and ι are masculine and neuter.

Lάπις, m., a stone.

Nom. a stone lápis
Gen. of a stone lápidis
Dat. to a stone lápiti
Acc. a stone lápiděm
Voc. 0 stone lápis
Abl. with a stone lápide.

Vėstis, f., a garment.

Nom. the garment vėstis
Gen. of the garment vėstis
Dat. to the garment vėstī
Acc. the garment vėstēm
Abl. with the garment vėstē.

Cānis, m. & f.,† the dog.

Nom. the dog cānis
Gen. of the dog cānis
Dat. to the dog cānī
Acc. the dog cānēm
Voc. 0 dog cānis
Abl. with the dog cānē.

Tībālē, n., the stocking.

Nom. the stocking tībālē
Gen. of the stocking tībālēs
Dat. to the stocking tībālēt
Acc. the stocking tībālēm
Abl. with the stocking tībālēt.

Sartōr, m., the tailor.

Nom. the tailor sartōr
Gen. of the tailor sartōris
Dat. to the tailor sartōri
Acc. the tailor sartōrem
Voc. 0 tailor sartōr
Abl. with the tailor sartōre.

Cāpūt, n., the head.

Nom. the head cāpūt
Gen. of the head cāpūta
Dat. to the head cāpūtī
Acc. the head cāpūtem
Voc. 0 head cāpūt
Abl. with the head cāpūte.

Frātēr, m., the brother.

Nom. the brother frātēr
Gen. of the brother frātēris
Dat. to the brother frātēri
Acc. the brother frātērem
Voc. 0 brother frātēr
Abl. with the brother frātēre.

Sūl, m. & n., the salt.

Nom. the salt sūl
Gen. of the salt sūlis
Dat. to the salt sūli
Acc. the salt sūlēm, sāl
Voc. 0 salt sūl
Abl. with the salt sūlē or -l.

* Nouns in τ are generally neuter, but sometimes masculine.
† Nouns which are sometimes masculine and sometimes feminine, according to the context, are said to be of the common gender. So adolescents and juvenis, m. & f., a young man or woman; componus, m. & f., a husband or a wife; infants, m. & f., an infant; and a number of others. Nouns of which the gender is unsettled are said to be of the doubtful gender; as dies, m. & f., a day; pessa, m., f., & n., provisions.
‡ Neuters ending in ἄ, ἄδ, and ἄρ have ἄ in the ablative instead of ἄ; as
Remark. The final e of the ablative of the third declension is always short, and the final i long.

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<tbody>
<tr>
<td>It.</td>
<td>Is eā id.</td>
<td>ēām id.</td>
</tr>
</tbody>
</table>

B. Obs. The pronoun is, ea, id must be put in the same case and gender as the substantive for which it stands.

Not; no.

I have not.
No, Sir.
Have you the table?
No, Sir, I have it not.
Have you the hat?
No, Sir, I have it not.
Have you the sugar?
I have it not.

Nōn; nōn vērō, mēnimē.

Nōn habēō.
Nōn (mēnimē) vēro, dōmine.
Habēsne mēnsum?
Mēnimē, dōmine; (ēam) nōn habēo.
Nōn habēō, dōmine, nōn.
An habēs pūlēum?
Mēnimē, dōmine; (ēum) nōn habēo.
Num habēs sācchūrum?
Nōn habēō.

D. Obs. The English idiom requires here id non habeō. In Latin, however, the pronoun is, ea, id is frequently omitted, when it would have to stand in the same case as the noun to which it relates.

The coat.
The cloth.
The horse.
The shoe.
The thread.
The candlestick.
The wood.
The leather.
The lead.
The gold.

* Tōga, ae, f.
Pannus, i, m.
Equus, i, m.
* Calceus, i, m.
Filum, i, n.
Candēlābrum, i, n.
Lignum, i, n.
Corīum, i, n.
Plumbum, i, n.
Aurum, i, n.

Of.

E, ex.

E. Obs. The preposition e or ex is followed by the ablative. E can be put before consonants only, ex before vowels and consonants both.

Of gold. Of cloth.

Ex aūrō, aūrōs, a, um.
E pānnō.

mārē, mārī; ānimāl, ānimāli; calcār, calcārī. Except sāl, fīr, baccār, jābār, hēpīr, and nectār, which retain the e.
Lesson 4. The Third Declension.

F. Obs. The material of which anything is made may either be expressed by the ablative of a substantive with e or ex, or by means of an adjective in ēus. Thus:

- Wooden or of wood: Lignēus, a, um.
- Paper — of paper: Chartācēus, a, um.
- Leather — of leather: Scortēus, a, um, or e cōrio.
- Leaden — of lead: Plumbēus, a, um, or e plumbo.
- Linen — of linen: Lintēus, a, um.
- Stone — of stone:
  - Lapidēus, a, um.
  - Saxēus, a, um.
- Pretty:
  - Bellus, a, um.
  - Venustus, a, um.
- The paper hat:
  - Nom. Pīlēus chartācēus.
  - Acc. Pīlēum chartācēum.
- The wooden table:
  - Nom. Mēnsa līgnēa.
  - Acc. Mēnsam līgnēam.
- The linen (thread) stocking:
  - Nom. & Acc. Tībiāle līntēum.
- The golden candlestick:
  - Nom. & Acc. Candēlābrum aūrēum or ex auro.
- The horse of stone:
  - Nom. Équus lapidēus.
  - Acc. Équum lapidēum.
- The golden ribbon:
  - Nom. Taēnta aūrēa.
  - Acc. Taēntam aūrēam.
- The cloth coat:
  - Nom. Tōga e* pānno.
  - Acc. Tōgām e pānno.
- Have you the paper hat? Nūm hābēs pīlēum chartācēum?
- No, Sir, I have it not.
  - Řēm nōn hābēo, dōmine, nōn.
  - Nōn, dōmine; řēm nōn hābēo.
- Have you the stone table?
  - An hābēs mēnsam lapidēam?
  - (Ěam) nōn hābēo.

Of the Genitive of the Third Declension.

G. From the paradigms of this lesson it will be perceived, that substantives of this declension vary considerably as to the manner, in which they assume the characteristic termination of the genitive. The following rules are intended to give the learner some insight into the extent of this variation.

1. Nouns in a change a into ēlis, as pōëma, pōëmātis, n., a poem.
2. Nouns in e change e into ēlis, as cūbile, cūbīlis, n., a couch.

* Prepositions before their cases are not accented.
† These rules, though not directly connected with the exercises of this lesson, are yet recommended to the careful attention of the student.
3. Those in *i* are generally indeclinable, but sometimes have ús, as hydromèli, hydromélitos, n., mead.

4. Those in ὑ add ὁ, as μισός, μισός, n., vitriol.

5. O commonly becomes ōnis, as sermo, sermonis, m., speech. But do and go become dints and gnis, as grandis, grandinis, f., hail; origo, originis, f., origin.

6. Nouns in c, d, l, n simply add is, as hālēc, halēctis, n. & f., a sort of pickle; David, Davidis, m., a man’s name; cūbital, cūbitalis, n., a cushion; ren, rēnis, m., the reins.

7. Those in ar, er, or, and ur commonly add likewise is, as nectar, nectāris, n., nectar; ansēr, ansēris, m., a goose; lector, lectoris, m., a reader; sulphūr, sulphūris, n., sulphur.

8. Those in as generally change as into āts, as vērtas, vērtātis, f., truth.

9. The only nouns in aes are aes, n., brass, and praes, m., bondsman, which have aeris and praedīs.

10. Nouns in aus have audīs, as laus, laudīs, f., praise; fraudīs, f., fraud.

11. Those in es generally change es into īs, as fāmes, fānia, f., hunger; rūpes, rūpis, f., a rock; but sometimes into ēīs, ēīs, or ēris, as haeres, haerēdis, m., an heir; miles, millūs, m., a soldier; Cēres, Cērēris, f., the goddess Ceres.

12. Nouns in is have commonly īs, as apīs, īs, f., a bee; ovīs, īs, f., a sheep; but sometimes also ēris, tnis, tīs, or ulīs, as pulēris, pulēris, m., dust; sanguīs, sanguīnis, m., blood; lāpis, lāpīdis, m., a stone; Quīrīs, Quīritis, m., a Roman. — Sēmis, m., one half, has sēmiss.

13. Those in os change os into ōtis, as sācberos, -ōtis, m., a priest; nēpos, -ōtis, m., a grandson; but also into ōdis, ōis, and ōris, as custodīs, -ōdis, m., a keeper; hēros, -ōs, m., a hero; rōs, rōris, m., dew.

14. The termination us becomes ōris, ēris, ūris, ūdis (ūtis), or ōlis, as corpus, -ūris, n., a body; ōpus, -ēris, n., a work; crūs, crūris, n.,

* Nouns in i and y are Greek, and so are their genitives itos and yos.
† A number of other nouns in o have likewise ōnis, as homō, a man; nēmo, nobody; Apollo, &c. — Cāro, flesh, f., has carnis, and Antō, the name of a river, Antēnās.
‡ But lac, n., milk, has lactīs, and those in mēn have minīs, as nāminīs, n., the deity. Greek nouns in on have onis and onta, as icōn, icōnis, f., an image; Achērōn, -ontis, m., name of a river.
§ But those in iber and eter have brīs and trīs, as Octōber, Octōbrīs; pātris, pātris, m., a father. Some in ur have brīs, as ebrōs, ebrōris, n., ivory, &c. — Icēr, m., the liver, has jēcāris or jēctnāris, and kēpar, n., the liver, kēpādis or kēpātās; cōr, n., the heart, has cordīs; eter, n., a journey, ūntēris, and Jupiter, m., Jōcis.
|| Greek nouns in os have āntis and ādis (or ēdis), as gigas, gigantēs, m., a giant; lampās, lampōdās or lampādis, f., a lamp. Other exceptions are: ās, assīs, m., a coin; mās, māris, m., a male; ās, vādis, m., and ās, vādis, m., a vessel.
¶ ᾨs, n., the mouth, has ľris, but ᾨ, n., a bone, has ľasis. The genitive of bōs, m. & f., an ox or cow, is bōris.
LESSON V. — PENSUM QUINTUM.

OF THE DECLENSION OF ADJECTIVES.

A. Adjectives are inflected like substantives of the first, second, and third declensions. Those in is, ā, ūm and ēr, ā, ūm belong to the first and second declension; those in ēr, is, ē, those in is, īs, ē, and all the adjectives of one termination, to the third.

* But the adjective caelebs, single, has caelitis, and the compounds of cepa have capa, as præcapa, -pia, the foremost. The genitive of accepitis, doubtful, is accepitis.
B. Some adjectives have a special termination for each of the three genders (e.g. bȫnūs, ā, ūm, ācēr, ācrīs, ācrē), some have one common form for the masculine and feminine (e.g. vilīs, m. & f., vilē, n.), and others have but one ending (in the nominative singular) for every gender (e.g. fēlīx, dīvēs, &c.). The following paradigms exhibit the declension of bonus, pulcher, and turpis, in the singular.

**Bōnus, bōnā, bōnūm, good.**

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<tbody>
<tr>
<td>Gen.</td>
<td>of the good</td>
<td>bȫnūs</td>
<td>bōnā</td>
<td>bōnūm</td>
</tr>
<tr>
<td>Dat.</td>
<td>to the good</td>
<td>bȫnī</td>
<td>bōnae</td>
<td>bonī</td>
</tr>
<tr>
<td>Acc.</td>
<td>the good</td>
<td>bȫnūm</td>
<td>bōnae</td>
<td>bȫnō</td>
</tr>
<tr>
<td>Voc.</td>
<td>O the good</td>
<td>bȫnē</td>
<td>bōnā</td>
<td>bōnūm</td>
</tr>
<tr>
<td>Abl.</td>
<td>with the good</td>
<td>bȫnō</td>
<td>bōnā</td>
<td>bȫnō</td>
</tr>
</tbody>
</table>

**Pulchēr, pulchrā, pulchrūm,* beautiful.**

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<tr>
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</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>of the beautiful</td>
<td>pulchēr</td>
<td>pulchrā</td>
<td>pulchrūm</td>
</tr>
<tr>
<td>Dat.</td>
<td>to the beautiful</td>
<td>pulchrī</td>
<td>pulchrāe</td>
<td>pulchrī</td>
</tr>
<tr>
<td>Acc.</td>
<td>the beautiful</td>
<td>pulchrūm</td>
<td>pulchrām</td>
<td>pulchrūm</td>
</tr>
<tr>
<td>Voc.</td>
<td>O the beautiful</td>
<td>pulchēr</td>
<td>pulchrā</td>
<td>pulchrūm</td>
</tr>
<tr>
<td>Abl.</td>
<td>by the beautiful</td>
<td>pulchrō</td>
<td>pulchrā</td>
<td>pulchrō</td>
</tr>
</tbody>
</table>

**Turpis, turpis, tūrpe, ugly.**

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</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>of the ugly</td>
<td>turpis</td>
<td>turpis</td>
<td>turpē</td>
</tr>
<tr>
<td>Dat.</td>
<td>to the ugly</td>
<td>turpī</td>
<td>turpis</td>
<td>turpī</td>
</tr>
<tr>
<td>Acc.</td>
<td>the ugly</td>
<td>turpēm</td>
<td>turpis</td>
<td>turpē</td>
</tr>
<tr>
<td>Voc.</td>
<td>O the ugly</td>
<td>turpis</td>
<td>turpis</td>
<td>turpis</td>
</tr>
<tr>
<td>Abl.</td>
<td>with the ugly</td>
<td>turpī †</td>
<td>turpī</td>
<td>turpī</td>
</tr>
</tbody>
</table>

Like bȫnūs decline mūlīs, ā, ūm; mēīs, ā, ūm; formōsūs, ā, ūm, &c.
—Like pulchēr: aēgēr, sick; intēgēr, entire; nūgēr, black; plīgēr, slow, &c. —Like turpis: brēvs, short; deforma, deformed; dulcis, sweet; omnis, all; utīlis, useful, &c.

* Some adjectives of this declension retain the e of the root-termination, e.g. tēnēr, tēnēra, tēnērum; misēr, misēra, misērum. But the majority reject it.
† Adjectives of the third declension have e or i in the ablative singular, but those whose neuter ends in e have i only.

Anything, something.  Anything, something.  Anything, something.

Have you anything?  Have you anything?  Have you anything?

I have something.  I have something.  I have something.


Are you hungry?  Are you thirsty?  Are you sleepy?  Are you tired?

I am hungry.  I am thirsty.  I am sleepy.  I am tired.

C. Rule. When a substantive expresses the relation of property or possession, it is put in the genitive; as,

*Quidquam* is generally put, when the sentence contains a negation (either expressed or implied), a condition, comparison, &c., and also in connection with the particles *sibi,* &c., and *sin, sine,* without. (Compare Lesson VI. C.)

† Esuriens and sitiens, properly the present participles of the verbs *ésurio,* I am hungry, and *sito,* I am thirsty. When *hungry* and *thirsty* are in the predicate of the sentence, it is necessary to use the verbs, and not the participles.
The dog of the baker. Cánis pistóris (Nom.).
The baker's dog. Pistóris cánem (Acc.). *
The coat of the tailor. Tógam sartóris (Acc.).
The tailor's coat. Sartóris tóga (Nom.).
My brother's paper. { Chárta méi frátrías (Nom.).
          { Frátris méi chárta (Acc.).
          { Méi vicíni sál bónum.
          { Sál bónum vicíni méi.
          { Nom. Pánis véltulus.
          { Acc. Pánum véltulum.
The old bread. Cánum bélíum (venústum).
The pretty dog. Taétiam argénteum (Acc.).
The silver ribbon.

D. Rule. Adjectives (and the adjective pronouns meus, tuus, &c.) may stand either before or after their substantives; but when the substantive is a monosyllable, the adjective comes always last.

Have you the neighbor's good salt? Núm hábès sál bónum vicíni ?
I have it not. Nón hábéo.
Have you my brother's silver candlestick ? Án hábès frátrís méi candélábrum argénteum ?

Exercise 4.

Have you the leathern trunk ? — I have not the leathern trunk ?
— Have you my pretty trunk ? — I have not your pretty trunk.
— Which trunk have you ? — I have the wooden trunk. — Have you my old button ? — I have it not. — Which money have you ?
— I have the good money. — Which cheese have you ? — I have the old cheese. — Have you anything ? — I have something. — Have you my large dog ? — I have it not. — Have you your good gold ?
— I have it. — Which dog have you ? — I have the tailor's dog ?
— Have you the neighbor's large dog ? — I have it not. — Have you the dog's golden ribbon ? — No, Sir, I have it not. — Which coat have you ? — I have the tailor's good coat. — Have you the neighbor's good bread ? — I have it not. — Have you my tailor's golden ribbon ? — I have it. — Have you my pretty dog's ribbon ? — I have it not. — Have you the good baker's good horse ? — I have it.
— Have you the good tailor's horse ? — I have it not. — Are you hungry ? — I am hungry. — Are you sleepy ? — I am not sleepy.
— Which candlestick have you ? — I have the golden candlestick of my good baker.

* The common rule is that the genitive (and in general every word governed) should be put before the word governing it. This, however, is by no means invariable, and the learner may safely use either of the formulas in the sense of their English equivalents.

† Instead of the possessive genitive, the Romans sometimes employ an adjective; as, dómus patérra for dómus patris, the father's house; hómo ingeníósus for hómo ingeníi, a man of talent, &c.
Lesson VI. — Pensus Sextum.

A. The adjectives in ēr, īs, ē are but few in number. The nominative masculine has sometimes īs instead of ēr.

Ācer or ācris, ācris, ācre, sharp.

<table>
<thead>
<tr>
<th>NOM.</th>
<th>ācer or ācris</th>
<th>ācris</th>
<th>ācre</th>
</tr>
</thead>
<tbody>
<tr>
<td>GEN.</td>
<td>ācris</td>
<td>ācris</td>
<td>ācris</td>
</tr>
<tr>
<td>DAT.</td>
<td>ācri</td>
<td>ācri</td>
<td>ācri</td>
</tr>
<tr>
<td>ACC.</td>
<td>ācrēm</td>
<td>ācrēm</td>
<td>ācrē</td>
</tr>
<tr>
<td>VOC.</td>
<td>ācer or ācris</td>
<td>ācris</td>
<td>ācre</td>
</tr>
<tr>
<td>ABL.</td>
<td>ācri</td>
<td>ācri</td>
<td>ācri</td>
</tr>
</tbody>
</table>

So decline alācer or alācris, cheerful; celēber or celēbris, famous; cēler or cēlēris, swift; sālūbēr or sālūbris, wholesome.

ADJECTIVES OF ONE TERMINATION.

B. Adjectives of one termination do not differ essentially from other words of the third declension, except that they may have either ē or ī in the ablative. The present participle in ns is included in this class. Examples:—

Divēs, -vītis, rich. | Vētūs, -vēris, old. | Sittens, -nitis, thirsty.

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</thead>
<tbody>
<tr>
<td></td>
<td>divēs</td>
<td>vētūs</td>
<td>sittens</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GEN.</td>
<td>divītis</td>
<td>vētēris</td>
<td>sittentis</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>DAT.</td>
<td>divītī</td>
<td>vētērī</td>
<td>sittenti</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ACC.</td>
<td>divītēm divēs</td>
<td>vētērēm vētūs</td>
<td>sittentēm sittens</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>VOC.</td>
<td>divēs</td>
<td>vētūs</td>
<td>sittens</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ABL.</td>
<td>divītē</td>
<td>vētērē or L</td>
<td>sittentē or L</td>
<td></td>
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</tr>
</tbody>
</table>

So decline fēlix, fēlicitis, happy; paupēr, paupēritis, poor; ancepītis, doubtful; sōlītus, sōlīritis, clever; prūdens, prūdentīs, wise; āmanis, āmanītis, loving, &c.

REMARKS ON THE ABLATIVE.

1. Participles in ans or ens have always ī in the ablative, when they are used as participles proper or as substantives; as, sole oriente, when the sun rises; infans, abl. infantē, the infant. But when used as adjectives, they have rather ē than ī.

* See Remark 5.
2. Comparatives have rather ē than i, as mājōr, mājōrē, greater, &c.
3. Praesens, present, when said of things, has i; when said of persons, ē.
4. Proper names derived from adjectives have always ē, as Clēmens, Clēmentē.
5. Those that have ē exclusively are paupēr, sēnex, princeps, and the majority of those in es, as dīves, sospēs, dēses, pūbēs, impūbēs, and superstes.

Anything or something good. \{ Ālquid (quidquām, nonnīhīl) bōnūm. \}
\{ Ālquid (quidquām, nonnīhīl) bōnī. \}
Nothing or not anything good. \{ Nīhīl bōnūm. \}
\{ Nīhīl bōnī. \}
Something bad (worthless). \{ Ālquid vīlē (nēquām). \}
Nothing bad (worthless). \{ Nīhīl vīlē (nēquām). \}

C. Obs. The partitive genitive of neuter adjectives after aliquid, nīhīl, &c. can only be used when the adjective is of the second declension. Thus we can only say aliquid vīlē, turpē, &c., and not aliquid turpīs; but indifferently either aliquid bōnūm or aliquid bōnī.

Have you anything good? \{ Ėstne tībī aliquid bōnī? \}
\{ Habēsne aliquid bōnum? \}
I have nothing bad. \{ Nōn ēst mīhi quidquām vīlē. \}
\{ Nīhīl nēquām hābēo. \}
Have you anything ugly? \{ Ėstne tībī quidquām tūrpē? \}
\{ Ėstne tībī quidquām tūrpē? \}
\{ An hābēs aliquid tūrpē? \}
\{ Nōn ēst mīhi quidquām tūrpē. \}
\{ Nīhīl tūrpē hābēo. \}

What? \{ Quid? \}

What have you? \{ Quid tībī ēst? \}
\{ Quid hābēs? \}
\{ Quid ēst tībī bōnī? \}
\{ Quid ēst tībī bōnum? \}
\{ Hābēo bōnum pānem. \}
\{ Hābō bōnum pānem hābēo. \}

I have the good bread.

That or the one. \{ Nom. ilē \}
\{ Iūlē \}
\{ ilātē \}
\{ Acc. ilām \}
\{ Iūlām \}
\{ ilūd. \}

D. Obs. The English that, or the one, is, among the later Latin authors, expressed by the demonstrative ilē, iūlē, ilūd. By the earlier classical writers, however, the noun is either itself repeated or to be supplied from the context.
Which book have you?  Quém libros hábēs?
I have that of the baker.  Hābeo illum pistōris.
Which sugar have you?  Quōd sacchārum hábēs?
I have that of my brother.  Est mihi sacchārum frātris.

Or.  Ān.

E. Obs. In double questions, the first member is introduced by utrūm (whether) or by the enclitic -nē, and the second member by an (or). Thus:

Are you tired or sleepy?  Ēsne tū fésus ān somnicūlōsus?
I am sleepy.  Somaticūlōsus ām.
Have you my book or that of the neighbor?  Ēsne tībī liber mēus ān vicīni?
I have that of the neighbor.  Ēst mīhi liber vicīni.
Have you your hat or the baker’s?  Ētrum tībī ēst liber tāius ān pistōris?
Are you hungry or thirsty?  Ēsūris ān sītis?
I am hungry.  Esūrīo.

Exercise 5.

Have you my book? — I have it not. — Which book have you?
— I have my good book. — Have you anything ugly? — I have nothing ugly? — I have something pretty. — Which table have you?
— I have the baker’s. — Have you the baker’s dog or the neighbor’s? — I have the neighbor’s. — What have you? — I have nothing.
— Have you the good or bad sugar? — I have the good.
— Have you the neighbor’s good or bad horse? — I have the good (one).* — Have you the golden or the silver candlestick? — I have the silver candlestick. — Have you my neighbor’s paper, or that of my tailor? — I have that of your tailor. — Are you hungry or thirsty? — I am hungry. — Are you sleepy or tired? — I am tired.
— What have you pretty? — I have nothing pretty. — Have you anything ugly? — I have nothing ugly. — Have you the leather shoe? — I have it not. — What have you good? — I have the good sugar.

* The words included in parentheses are not to be translated in these exercises.
Lesson VII. — Pensum Septimum.

Of the Fourth Declension.

A. The fourth declension comprises all substantives which form their genitive in -ös. The nominative singular has two terminations, viz. -ös for masculine and feminine nouns, and -ō for neuters. Examples:—

Fructus, m., the fruit. | Cornū, n., the horn | Dōmus, f., the house.

| Nom.  | fructus | cornū | dōmus  |
| Gen.  | fructūs | cornūs | dōmus or domi* |
| Dat.  | fructūs | cornū (cornūi) | dōmist or domō |
| Acc.  | fructūm | cornū | dōmum   |
| Voc.  | fructūs | cornū | dōmus    |
| Abl.  | fructū | cornū | dōmō.    |

Like fructus decline aditus, access; cantūs, a song; currūs, a chariot; ictūs, a stroke; motūs, motion; risus, laughter; sēnātūs, the senate; sumptūs, expense; victūs, living. Also the feminines ācūs, a needle; mānūs, a hand; tribūs, a tribe, &c. — Like cornū decline gēlū, ice; gēnū, the knee; vērū, a spear; tōnūtrū, thunder.

Remark. — The final ē of Latin words generally is long.

Have you my coat or the tailor’s?

I have yours.

Estne tibi toga méa án sartōris?

Utrum habēs tōgam méam án (ilam) sartōris?

Est mihi tua.

Tūam hábēo.

Mine.

| Nom.  | mēus | mēā | mēum |
| Acc.  | mēūm | mēōm | mēūm |

Yours.

| Nom.  | tūus | tūā | tūum |
| Acc.  | tūūm | tūōm | tūūm |

B. Obs. The possessive pronouns mēus, tūus, sūus, &c. may either be joined to nouns in the sense of the conjunctive my, your (thy), his, &c., or they may stand absolutely, like the English mine, yours (thine), his, &c. They are inflected like bōnus, a, um. (Cf. Lesson V.)

This.

| Nom.  | hīc | haec | hōc |
| Acc.  | hunc | hanc | hōc |

* The genitive domi is only used in the sense of at home. The dative domī is the more usual form; but the ablative of this irregular noun is always domō.
LESSON 7.]  EXERCISE SIXTH.

Is this your hat?
No, Sir, it is not mine, but yours.

Is this my ribbon?
No, it is not yours, but mine.

Is this your sugar?
It is not mine, but that of my brother.

The man.
{ Vīr,* gen. vīri, m.
Hōmo, Inis, m. & f.
Bācūlum, i, n.
Scipio, ōnis, m.

My brother.
Frāter mēus, gen. frātris mēi.

The shoemaker.
Sūtor, ōris, m.

The merchant.
Mercātor, ōris, m.

The friend.
Amicus, i, m.
Fāmilīāris, is, m.

Neither — nor.
{ Nēc — nēc.
Nēque — nēque.

C. Obs. The disjunctive conjunctions nec and nēque are used in the same sense, except that the former more frequently stands before consonants and the latter before vowels.

Have you the merchant’s stick or Tēnēsnē † bācūlum mercātōris ān tūum?

I have neither the merchant’s Nēc mercatōris bācūlum nēc tūum tēnēo.

Are you hungry or thirsty?
{ Útrum ēsūris ān sītis?
Esūrisne ān sītis?

I am neither hungry nor thirsty. Řego nēque ēsūrio nēc sītō.

EXERCISE 6.

Have you your cloth or mine? — I have neither yours nor mine.
— I have neither my bread nor the tailor’s. — Have you my stick or yours? — I have mine. — Have you the shoemaker’s shoe or the merchant’s? — I have neither the shoemaker’s nor the merchant’s.
— Have you my brother’s coat? — I have it not. — Which paper have you? — I have your friend’s. — Have you my dog or my friend’s? — I have your friend’s. — Have you my thread stocking or

* Vīr is used with reference to the sex, and homō with reference to the species.
† Tēnēs is properly “I hold,” and may be used in these exercises for variety, especially where “to have” may signify “to hold in one’s hand,” or “to retain, keep.”
my brother's? — I have neither yours nor your brother's. — Have you my good baker's good bread or that of my friend? — I have neither your good baker's nor that of your friend. — Which bread have you? — I have mine. — Which ribbon have you? — I have yours. — Have you the good or the bad cheese? — I have neither the good nor the bad. — Have you anything? — I have nothing. — Have you my pretty or my ugly dog? — I have neither your pretty nor your ugly dog. — Have you my friend's stick? — I have it not. — Are you sleepy or hungry? — I am neither sleepy nor hungry. — Have you the good or the bad salt? — I have neither the good nor the bad. — Have you my horse or the man's? — I have neither yours nor the man's. — What have you? — I have nothing fine. — Are you tired? — I am not tired.

Lesson VIII. — PENSUM OCTAVUM.

OF THE FIFTH DECLENSION.

A. Nouns of the fifth declension have their genitive in *ei* and the nominative in *es*. The fifth declension differs but slightly from the third, and is a mere modification of it. *Dies, m. & f., the day, rés, f., a thing, and spéciés, f., the appearance, are thus inflected:*

<table>
<thead>
<tr>
<th>Nom.</th>
<th>diés</th>
<th>rés</th>
<th>spéciés</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>diéi</td>
<td>réi*</td>
<td>spécií</td>
</tr>
<tr>
<td>Dat.</td>
<td>diéi</td>
<td>réi</td>
<td>spécií</td>
</tr>
<tr>
<td>Acc.</td>
<td>diém</td>
<td>rém</td>
<td>spéciém</td>
</tr>
<tr>
<td>Voc.</td>
<td>diés</td>
<td>rés</td>
<td>spéciés</td>
</tr>
<tr>
<td>Abl.</td>
<td>dié.</td>
<td>ré.</td>
<td>spécié.</td>
</tr>
</tbody>
</table>

So decline *actes, f., the edge or point; saéctes, f., the face; effìgyes, f., the image, effigy; méridités, m., midday, noon; spés, f., hope; séries, f., the series.*

**Remark.** — The *e* of the ablative of the fifth declension is always long.

B. Obs. Nouns of this declension are feminine, except *diés*, which in the singular is generally masculine and sometimes feminine,† but in the plural always masculine. Its compound, *méridités*, is masculine, and used in the singular only.

* The *e* of the genitive and dative is long when a vowel precedes, but short after a consonant, e. g. *acíri, fácíri, &c.*, but *spéi, réi, fidéi, &c.*

† It is feminine when it denotes, 1) *duration of time, e. g. diēm perexisgnum, integrum, (for) a very short day, an entire day; 2) an appointed day, e. g. certá (constitútá, díctá, &c.) die, on the appointed day.*
LESSON 8. | PHRASES.

The cork.
  *Embolus, i. m.
The cork-screw.
  *Instrumentum* (i, n.) embólis extræhendis.
The umbrella.
  *Múnimentum (i, n.) capitis pluvi-ále; umbráculum,† i, n.
The boy.
  Púer, ēri, m.
The Frenchman.
  *Francogallus, i, m.
The carpenter.
  Fábër (ri, m.) tignárius.
The hammer.
  Málleús, i, m.
The iron.
  Ferrum, i, n.
Of iron, iron.
  Ferrús, a, um.
The nail.
  Clávús, i, m.
The pencil.
  *Stilus cerussátus, i, m.
The thimble.
  *Múnimentum (i, n.) dígíti.
The coffee.
  *Coffea, ae, f.
The honey.
  Múl, gen. mellis, n.
The (sea) biscuit.
  Pánis nautícus (castrensis).
The sweet biscuit.
  { Pánis dulcíríus, m.
  { Buccellátum, i, n.

Have I?
  { Habeóne? Êcquiúd égo hábèo?
  { An (égo) hábèo? Estne mihi?
You have.
What have I?
  { Quid (égo) hábèo (ténèo)?
  { Quid ést mihi?
You have the carpenter’s hammer.
  Málleum fábri tignárií hábés (ténés).
  Est tibi málleus fábri tignárii.
Have I the nail?
  Habeóne clávum?
  Estne mihi clávus?
You have it.
  Hábés. Ést.
Have I (the) biscuit?
  { An égo hábèo pánem castrénsem (nautícum)?
  { Éstne mihi pánis (illé) castrénsis?
You have it.
I am right (correct).
  Vérè (récèt) líquór.
I am wrong (incorrect).
  Érro.
You are correct, wrong.
  Récèt líquérís, érras.
I am right (i.e. morally in doing so). Ést mihi fás.
I am wrong (morally in doing so). Ést mihi néfás.†

* The Ancients having no term for such an instrument, it must be expressed by circumlocution. On the dative embólis extræhendis, “for extracting corks,” compare Lesson XXV., Obs. — The same remark applies to munimentum capi- tis pluriale (where pluriale is an adjective in e), to munimentum dígíti, and to a host of other names of modern objects. In all the cases, we can only approximate by description.
† The word umbráculum (from umbræ, shade) was used by the Ancients in the sense of our “parasol.”
‡ The expressions vérè or recté líquór and erro have reference to language or opinions simply; whereas fás and néfás involve the moral distinction of right and wrong in action or in speech. The latter phrases are often followed by an infinitive, as, Estne mihi fás (or licet mihi) hoc facere? Is it right for
Am I right (i.e. correct) or wrong? Rectēne lōquor án érō?
You are neither right nor wrong. Néque réctē lōquēris, néque érras.
Am I right (correct)? Lōquōrē réctē?
You are correct.
Am I right (correct)? Vérē (rēctē) lōquēris.
Am I right (correct)? Nūm lōquor vērē?
No, you are wrong.
Am I right (morally) ? Immo vērō * érras.
Is it right for me?
It is wrong.
Which biscuit have I?
You have that of my brother.

**Exercise 7.**

Which dog have you? — I have neither the baker’s dog nor that of my friend. — Are you sleepy? — I am not sleepy. — I am hungry.
— You are not hungry. — Am I thirsty? — You are not thirsty.
— Have I the cork? — No, sir, you have it not. — Have I the carpenter’s wood? — You have it not. — Have I the Frenchman’s good umbrella? — You have it. — Have I the carpenter’s iron nails or yours? — You have mine. — You have neither the carpenter’s nor mine. — Which pencil have I? — You have that of the Frenchman.
— Have I your thimble or that of the tailor? — You have neither mine nor that of the tailor. — Which umbrella have I? — You have my good umbrella. — Have I the Frenchman’s good honey? — You have it not. — Which biscuit have I? — You have that of my good neighbor. — Have you my coffee or that of my boy? — I have that of your good boy. — Have you your cork or mine? — I have neither yours nor mine. — What have you? — I have my good brother’s good pencil. — Am I right (correct)? — You are right (correct).
— Am I wrong (morally) ? — You are wrong. — You are not wrong.
— Am I right or wrong? — You are neither right nor wrong. — Am I hungry? — You are hungry. — You are not sleepy. — You are neither hungry nor thirsty. — What have I good? — You have neither the good coffee nor the good sugar. — What have I? — You have nothing. — What have you? — I have something beautiful.

**Lesson IX. — Penseum Nonum.**

**Of Pronouns.**

A. The pronouns of the Latin language are divided into the following classes: — 1. **Personal:** ēgō, tū,

/*Immo vero corresponds to the English “nay, rather,” “nay, on the contrary.”*/
sui (and ipse). 2. Demonstratives: hic, iste, ille, is.
5. Interrogatives: quis? quid? qui, quae, quod?

B. The personal pronouns ego, I, tu, thou, sui, of himself, of herself, of itself, are thus inflected:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>thou</th>
<th>tu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>of thee</td>
<td>tui</td>
</tr>
<tr>
<td>Dat.</td>
<td>to thee</td>
<td>tibi</td>
</tr>
<tr>
<td>Acc.</td>
<td>thee</td>
<td>te</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>with thee</td>
<td>te</td>
</tr>
</tbody>
</table>

Remark. — The suffix te is sometimes emphatically added to the
nominate tu; as tu te, thou thyself; and the suffix me in the same
sense to all the cases of ego, tu, and sui; as ego me, tu me, su me, I
myself, &c. — So also meme, te, se, for me, te, se, in the accusa-
tive and ablative singular.

C. The Latin language has no pronoun of the third
person corresponding in every respect to the English
he, she, it, the termination of the verb being commonly
deemed sufficient to indicate the relation of personality.
But when perspicuity or emphasis requires a pronoun,
one of the demonstratives hic, iste, ille (most commonly
the latter) is used for the nominative, and the oblique
cases of is, ea, id for the remaining cases. The pro-
noun of the third person would thus be something like
the following:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>he, she, it</th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>of him, of her, of it</td>
<td>illa</td>
<td>illa</td>
<td>illud</td>
</tr>
<tr>
<td>Dat.</td>
<td>to him, to her, to it</td>
<td>ejus</td>
<td>ejus</td>
<td>ejus (rei)*</td>
</tr>
<tr>
<td>Acc.</td>
<td>him, her, it</td>
<td>eum</td>
<td>eam</td>
<td>id (illud)</td>
</tr>
<tr>
<td>Voc.</td>
<td>— — —</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Abl.</td>
<td>with him, with her, with it</td>
<td>eō</td>
<td>ea</td>
<td>eo (ea re).</td>
</tr>
</tbody>
</table>

D. The pronoun ipse, ipsa, ipsum may be joined to

* The Romans are fond of employing the word res, "thing." instead of the
neuter of adjectives and pronouns. This becomes necessary in cases where
ambiguity as to gender would otherwise arise, as here in the genitive, dative,
and ablative. So also cujus rei, cui rei, quae re, for cujus, &c.
every case of \textit{ego}, \textit{tu}, and \textit{sui}, with the force of the English \textit{self} (\textit{myself, thyself, himself, \\&c.}). Its singular is thus declined:—

\begin{tabular}{l|l|l}
     & \textit{Masc.} & \textit{Fem.} & \textit{Neut.} \\
\hline
\textit{Nom.} & \textit{ipsē} & \textit{ipsā} & \textit{ipsūm} \\
\textit{Gen.} & \textit{ipsus} & \textit{ipsus} & \textit{ipsus} \\
\textit{Dat.} & \textit{ipsī} & \textit{ipsām} & \textit{ipsūm} \\
\textit{Acc.} & \textit{ipsūm} & \textit{ipsām} & \textit{ipsūm} \\
\textit{Voc.} & \textit{ipsē} & \textit{ipsā} & \textit{ipsūm} \\
\textit{Abl.} & \textit{ipsō} & \textit{ipsā} & \textit{ipsō} \\
\end{tabular}

Thus: \textit{ego ipse (ipsa)}, I myself; \textit{tu ipse (ipsa)}, thou thyself; (\textit{ille} \textit{ipse}, he himself; \textit{mihinet ipsi}, to myself; \textit{temet ipsum, thyself}; \textit{sui ipsius}, of himself.

Have I the iron or the golden nail?
You have neither the iron nor the golden nail.

\begin{itemize}
  \item The sheep.
  \item The ram.
  \item The hen.
  \item The chicken.
  \item The ship.
  \item The bag (sack).
  \item The painter.
  \item The young man.
  \item The youth (lad).
\end{itemize}

\textit{E.} The substantives \textit{ōvis, nāvis,} and \textit{jūvēnis} are thus inflected:—

\begin{tabular}{l|l|l}
\textit{Nom.} & \textit{ōvis} & \textit{nāvis} & \textit{jūvēnis} \\
\textit{Gen.} & \textit{ōvis} & \textit{nāvis} & \textit{jūvēnis} \\
\textit{Dat.} & \textit{ōvī} & \textit{nāvī} & \textit{jūvēnt} \\
\textit{Acc.} & \textit{ōvēm} & \textit{nāvēm or nāvim} & \textit{jūvēnēm} \\
\textit{Voc.} & \textit{ōvis} & \textit{nāvis} & \textit{jūvēnis} \\
\textit{Abl.} & \textit{ōvē} & \textit{nāvī or nāvē} & \textit{jūvēnē} \\
\end{tabular}

\textit{F.} Obs. The words \textit{navis, messis,} and \textit{clavis} have usually \textit{em} in the accusative, sometimes \textit{in}. The nouns \textit{febris, pelvis, puppis, vestis, securis,} and \textit{turris} have oftener \textit{em} than \textit{in}. Those which have regularly \textit{in} are: a) the substantives \textit{anussis, ravis, sitis, tussis,} and \textit{vus};

\footnote{The genitive \textit{ipsius} and the dative \textit{ipsi} are here intended for all the genders. The same applies to all the subsequent paradigms.}
b) a variety of nouns and proper names derived from the Greek, as basis, poësis, paraphrasis, Osiris, Zeuxis, Charybdis, &c.

Who?

Who has?

Who has the trunk?
The man has the trunk.
The man has not the trunk.
Who has it?
The youth has it.
The youth has it not.

Who has?

Quis?

Quis habet?

Quis habet árcam?

Cui est riscus?

Vír riscum habet (ténét).

Vír riscum nón habet (ténét).

Quis éum habet?

Adoléscentulus éum nón habet (ténét).

Quis habet?

Cui est?

He has.

He has the knife.

He has not the knife.

Has the man?

Has the painter?

Has the friend?

Has the boy the carpenter's hammer?

He has it.

Has the youth it?

He has it not.

Is he thirsty?

He is thirsty.

Is he tired?

He is not tired.

Is he right or wrong?

He is right (correct).

He is not wrong.

Is he hungry?

He is not hungry.

Quis?

Cui (with est)?

Quis habet?

Cui est?

He has.

Est et.

He has the knife.

Is (ille) cultrum habet.

Cultrum nón habet.

Habétne vír? Ecquid habet hómo? An habet hómo?

Habétne píctor? Núm habet píctor?

Estne (án, nüm est) píctori?

Habétne amícus? An habet amícus?

Estne (écquid, án est) amíco?

Cf. Lesson II. note *.

Tenétne puér mállëum fábri tignárii?

Véro (éum) ténét.

Eúmne ténét adoléscentus?

(Eúm) nón ténét.

Sititne? An (écquid) is sítit?

Ita est, sitit.

Núm (núnquid) fésus ést?

An est fésus?

Nón est fésus.

Recténe lóquittur, án érrat?

Útrum vérë lóquittur, án érrat?

Vérë lóquittur.

Nón érrat.

Ésurité? Núm ésurit?

Nón ésurit.

Exercise 8.

Is he thirsty or hungry? — He is neither thirsty nor hungry. — Has the friend my hat? — He has it. — He has it not. — Who has

* The pronoun of the third person, like that of the second and first, is commonly omitted, except where perspicuity requires it.
my sheep? — Your friend has it. — Who has my large sack? — The baker has it. — Has the youth my book? — He has it not. — What has he? — He has nothing. — Has he the hammer or the nail? — He has neither the hammer nor the nail. — Has he my umbrella or my stick? — He has neither your umbrella nor your stick. — Has he my coffee or my sugar? — He has neither your coffee nor your sugar; he has your honey. — Has he my brother's biscuit or that of the Frenchman? — He has neither your brother's nor that of the Frenchman; he has that of the good boy. — Which ship has he? — He has my good ship. — Has he the old sheep or the ram?

Exercise 9.

Has the young man my knife or that of the painter? — He has neither yours nor that of the painter. — Who has my brother's fine dog? — Your friend has it. — What has my friend? — He has the baker's good bread. — He has the good neighbor's good chicken. — What have you? — I have nothing. — Have you my bag or yours? — I have that of your friend. — Have I your good knife? — You have it. — You have it not. — Has the youth it? — He has it not. — What has he? — He has something good. — He has nothing bad. — Has he anything? — He has nothing. — Is he sleepy? — He is not sleepy. — He is hungry. — Who is hungry? — The young man is hungry. — Your friend is hungry. — Your brother's boy is hungry. — My shoemaker's brother is hungry. — My good tailor's boy is thirsty. — Which man has my book? — The big (procērus) man has it. — Which man has my horse? — Your friend has it. — He has your good cheese. — Has he it? — Yes, sir, he has it.

Lesson X. — Pensum Decimum.

The husbandman. Agricīola, ae, m.
The peasant, rustic. Rusticus, i, m.; homo agrestis.

{ Bōs, gen. bōvis, m. & f.
{ Taurus, i, m. (a bull).

The cook. Coquūs, i, m.; coquā, ae, f.
The servant. { Minister, ri, m.; ūnum, i, m.
{ Ministra, ūna, ae, f.

{ Avis, is, f.
{ Volūcris, is, m. & f.

The broom. Scōpae, ārum, * f. pl.
The eye. Œculus, i, m.
The foot. Pūs, gen. pūdis, m.
The rice. Órīza, ae, f.

* Many nouns in Latin are never used in the singular, as angustiae, difficulties; dimilae, riches; feriae, holidays; liberi, children, etc. Compare Lesson XVII. B.
His (conjunctive).  

\{ 
\text{Sūs, sūs, sūam.} 
\text{Ejus, illus.} 
\}

A. Obs. The possessive pronoun sūus is declined like mēus and tūus. It corresponds to the English “his” when, in the reflexive sense of “his own,” the subject of the sentence is meant; but when another person is referred to, ējus (of him) or illus (of that man) must be employed. As:—

Has he his (own) hat?  
Have you his (the other man’s) hat?  
Has the servant his broom?  
He has his broom.  
Has the cook his (own) chicken or that of the rustic?  
He has his own.

\text{His or his own (absolute).}  

\{ 
\text{Habēte minīstertas scōpas sūas? (Cf. Lesson XIII. B.)} 
\text{Hābet scōpas sūas.} 
\text{Scōpas sūas hābet.} 
\text{Habēte cōquus gallinam sūam, an (illum) rūsticī?} 
\text{Sūam hābet.} 
\text{Sūam próprīam.} 
\text{Sūs, sūa, sūiam.} 
\text{Proprīus, a, um.†} 
\text{Ejus, illus (ipseius).} 
\}

B. Obs. The absolute possessive pronoun sūus is declined like the conjunctive. Instead of it, proprius is sometimes used. There is here the same distinction between sūus (proprīus) and ējus (illus) as in Obs. A.

Has the servant his (own) trunk, or mine?  
He has his own.

\{ 
\text{Habēte fāmulus rīscum sūum (prōprīum), ān mēum?} 
\text{Suīmne rīscum hābet fāmulus, ān mēum?} 
\text{Sūam próprīum hābet.} 
\text{Hābet suīmtem.} 
\text{Utrum túum hābes cálcēum, ān ējus (illus)?} 
\text{Tuīmne hābes cálcēum, ān ējus (illus)?} 
\}

\footnote{The suffix met is sometimes added to all the cases of sūus, in the sense of the English “own,” and commonly in connection with ipse, himself; e.g. Suummet lībrum ipse tenet, He himself has his own book. To the ablative singular suo, sua (and also to meo, mea, tuo, tua, &c.) the syllable ptē may be annexed in the same sense; as suæptē manu, with his own hand; meæptē ingenio, by my own genius; nostræptē culpæ, by our own fault.}

\footnote{† Both these words are sometimes put together, in order to render the notion of possession still more prominent: sūus proprius, precisely like the English “his own.”}
I have his (that man's)

\[
\begin{align*}
\text{Éjus (húbōo).} \\
\text{Hámoo (cálceum) ejus (íllius).}
\end{align*}
\]

Somebody or anybody, some one or any one. (Indefinite Pronouns)

\[
\begin{align*}
\text{Alíquis; quis; quispiam.} \\
\text{Quíquam, ullus; non nēma.} \\
\text{Num quis? Ecquis?}
\end{align*}
\]

C. Obs. The indefinite pronouns *álquís*, *quis*, and *quispiam* are always positive, and differ but little from each other, except that *quispiam* is more general (= "some one or another"). *Quíquam* (like *quidquam* of Lesson VI., q. v.) and *nullus*, on the other hand, are only used where the sentence contains a negation, either expressed or implied. *Quis* may stand for *álquis*, but only after particles like *si* (if), *nisi* (unless), *num* (whether), and *ne* (lest). *Ecquis?* and *num quis?* are interrogative.

Has any one? (Yes.)

\[
\begin{align*}
\text{Hábēne álquís (quispiam)?} \\
\text{Écquis hábet?}
\end{align*}
\]

Has any one? (No.)

\[
\begin{align*}
\text{Num quis (quíquam) hábet?} \\
\text{Hábēne quíquam (ullus)?}
\end{align*}
\]

Some one has.

\[
\begin{align*}
\text{Alíquis (quispiam) hábet.} \\
\text{Nōn némo hábet.}
\end{align*}
\]

Nor has any one.

\[
\text{Nēque quíquam hábet.}
\]

If (unless, whether) any one has.

\[
\text{Sí (nisi, nūm) quis or álquis hábet.}
\]

D. The indefinite *quis*, and its compounds *álquís*, *ecquis*, *quíquam*, and *quispiam* are thus inflected:

<table>
<thead>
<tr>
<th>NOM.</th>
<th>álquís</th>
<th>ecquís</th>
<th>quíquam</th>
<th>quíspiäm</th>
</tr>
</thead>
<tbody>
<tr>
<td>GEN.</td>
<td>cújis</td>
<td>ecújis</td>
<td>cújusquam</td>
<td>cújuspiam</td>
</tr>
<tr>
<td>DAT.</td>
<td>cúf</td>
<td>ecúf</td>
<td>cú quam</td>
<td>cú spi am</td>
</tr>
<tr>
<td>ACC.</td>
<td>quem</td>
<td>ecquem</td>
<td>quemquam</td>
<td>quempiam</td>
</tr>
<tr>
<td>VOC.</td>
<td>quō</td>
<td>ecquō</td>
<td>quōquam</td>
<td>quōspiäm</td>
</tr>
<tr>
<td>ABL.</td>
<td>quō</td>
<td>ecquō</td>
<td>quōquam</td>
<td>quōspiäm</td>
</tr>
</tbody>
</table>

Has any one my hat?

\[
\begin{align*}
\text{Hábēne álquís méum pīleum?} \\
\text{Écquis hábet pīleum méum?} \\
\text{Nūm quis hábet pīleum méum?}
\end{align*}
\]

Somebody has it.

\[
\text{Hábet éum álquís (quispiam, nōn némo).}
\]

Who has my stick?

\[
\begin{align*}
\text{Quí tēnet sēptōnem méum?} \\
\text{Cui ēst băcūlum méum?}
\end{align*}
\]

Nobody has it.

\[
\begin{align*}
\text{Nēmo (nullus) éum tēnet.} \\
\text{Nēmulni (nulli) ēst.} \\
\text{Nēmo, nūllus.}
\end{align*}
\]

No one, nobody, or not anybody.

\[
\begin{align*}
\text{Nēmo hōmo, nullus homo.} \\
\text{Nec quíquam, neque ullus.}
\end{align*}
\]

* The Romans frequently employ *quíquam* or *ullus* in connection with *nec* or
E. Obs. The indefinite nēmo is seldom used in the genitive, nullus being employed in its stead. The word homo is sometimes added to nēmo as well as to nullus. These words are thus inflected:

<table>
<thead>
<tr>
<th>Case</th>
<th>nēmo</th>
<th>ullūs</th>
<th>nullūs</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GEN.</td>
<td>nēmnīs</td>
<td>ullūs</td>
<td>nullūs *</td>
</tr>
<tr>
<td>DAT.</td>
<td>nēmnī</td>
<td>ullī</td>
<td>nullī</td>
</tr>
<tr>
<td>ACC.</td>
<td>nēmnēm</td>
<td>ullum</td>
<td>nullum</td>
</tr>
<tr>
<td>VOC.</td>
<td>nēmo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ABL.</td>
<td>nēmnē</td>
<td>ullō</td>
<td>nullō</td>
</tr>
</tbody>
</table>

Who has my ribbon?  
Quis hábet tāenīam méam?  
Cui ēst tāenīa méa?
Nobody has it.  
Nēmo (nullus) éam hábet.  
(Éa) nēmnīnī (nullī) ēst.
Who is right?  
Quis lōqūitur vérē?
Fīs ēst nēmnīnī (nullīlī).
No one is right.  
Nēmo vérē lōqūitur.
Is any one hungry?  
Esuritne sīquīs?  
Nūm quīs esurit?  
Écquis esurit?  
An quīsquam esurit?
No one is hungry.  
Nēmo esurit.
Nor is any one hungry.  
Esurit nullūs.

EXERCISE 10.

Have you the ox of the peasant or that of the cook? — I have neither that of the peasant nor that of the cook. — Has the peasant his rice? — He has it. — Have you it? — I have it not. — Has his boy the servant's broom? — He has it. — Who has the boy's pencil? — Nobody has it. — Has your brother my stick or that of the painter? — He has neither yours nor that of the painter; he has his own. — Has he the good or bad money? — He has neither the good nor the bad. — Has he the wooden or the leaden horse? — He has neither the wooden nor the leaden horse. — What has he good? — He has my good honey. — Has my neighbor's boy my book? — He has it not. — Which book has he? — He has his fine book. — Has he my book or his own? — He has his own? — Who has my gold button? — Nobody has it. — Has anybody my thread stocking? — Nobody has it.

nullīnūs, instead of nēmo, as in English we likewise say, "nor was there ever any one," instead of "no one ever was," &c.

* Ullūs and nullūs are properly adjectives in us, a, um. But they deviate from the inflection of adjectives by having their genitive in ulla (instead of i, ae, i) for every gender, and their dative in i (instead of o, ae, o). Compare úllus of Lesson XVIII.
Lesson XI. — Pensum Undecimum.

Of demonstrative pronouns.

A. The Latin language has three demonstrative pronouns, with special reference to each of the three persons, viz.: hic, haec, hoc, this (of mine); istē, istā, istūd, that (of yours); illē, illā, illūd, that (of his). To these must be added the determinative īs, ēā, īd, which sometimes has the demonstrative force of this or that. These words are thus inflected:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hic, this (of mine).</strong></td>
<td>hic</td>
<td>haec</td>
<td>hoc</td>
</tr>
<tr>
<td>Nom.</td>
<td>hunc</td>
<td>hanc</td>
<td>hoc</td>
</tr>
<tr>
<td>Gen.</td>
<td>hūjus</td>
<td>hāc</td>
<td>hoc</td>
</tr>
<tr>
<td>Dat.</td>
<td>huc</td>
<td>haec</td>
<td>hoc</td>
</tr>
<tr>
<td>Acc.</td>
<td>hunc</td>
<td>haec</td>
<td>hoc</td>
</tr>
<tr>
<td>Voc.</td>
<td>hic</td>
<td>haec</td>
<td>hoc</td>
</tr>
<tr>
<td>Abl.</td>
<td>hōc</td>
<td>hāc</td>
<td>hōc</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ille, that (of his).</strong></td>
<td>illē</td>
<td>illā</td>
<td>illūd</td>
</tr>
<tr>
<td>Nom.</td>
<td>illēm</td>
<td>illām</td>
<td>illūd</td>
</tr>
<tr>
<td>Gen.</td>
<td>illus</td>
<td>illī</td>
<td>illī</td>
</tr>
<tr>
<td>Dat.</td>
<td>illē</td>
<td>illā</td>
<td>illūd</td>
</tr>
<tr>
<td>Acc.</td>
<td>illō</td>
<td>illā</td>
<td>illō</td>
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<tr>
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</thead>
<tbody>
<tr>
<td><strong>Iste, that (of yours).</strong></td>
<td>istē</td>
<td>istā</td>
<td>istūd</td>
</tr>
<tr>
<td>Nom.</td>
<td>istūm</td>
<td>istām</td>
<td>istūd</td>
</tr>
<tr>
<td>Gen.</td>
<td>istfus</td>
<td>istī</td>
<td>ēni</td>
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<tr>
<td>Dat.</td>
<td>ēm</td>
<td>ēm</td>
<td>ēni</td>
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<tr>
<td>Acc.</td>
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<td>ēm</td>
<td>ēni</td>
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<td>Voc.</td>
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<tr>
<td>Abl.</td>
<td>ēm</td>
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</thead>
<tbody>
<tr>
<td><strong>Iś, that, this.</strong></td>
<td>ēs</td>
<td>ēā</td>
<td>īd</td>
</tr>
<tr>
<td>Nom.</td>
<td>ēm</td>
<td>ēm</td>
<td>īd</td>
</tr>
<tr>
<td>Gen.</td>
<td>ējūs</td>
<td>ējī</td>
<td>īd</td>
</tr>
<tr>
<td>Dat.</td>
<td>ēō</td>
<td>ēā</td>
<td>ēō</td>
</tr>
</tbody>
</table>
Remarks.

1. The demonstrative force of hic, &c. is often increased by the addition of the syllable ce, as hicce, haecece, hocce, hujusce, &c.—With the interrogative particle ne, the pronouns become hicine (or with one c, hicine)? haecine? hocine? &c.

2. In composition with eccce and en (= lo! see! here!), these pronouns have given rise to the following forms, frequently used in common discourse: eccum, eccam (pl. eccos, eccas); eccillum or ellum, ellam (pl. ellus, ellas), and eccistam, “there he (she) is,” “there they come,” “see there,” &c.—Ea, in connection with re and the affix pse, gives rise to reapse, “indeed.”

3. Ille implies proximity, either of space or of time, to the person speaking. Ille, on the other hand, refers to something remote, and also to something well known, already mentioned, or distinguished. When directly opposed to each other, ille signifies “the former,” and hic, “the latter.”

4. Iste has always reference to the person spoken to, and is hence called the pronoun of the second person; as iste liber, istud saccharum, this book, that sugar (of yours or mentioned by you). It sometimes conveys the notion of disapproval or contempt, as ille does that of honor; as iste homo, this fellow; ille Socrates, the well-known (illustrious) Socrates.

5. Is, when used as a demonstrative, points to a person or thing already mentioned, in the sense of the English “this man,” “that thing” (of which I am speaking or have just spoken), or of an emphatic “he, she, it”; e.g. Is est, an non est? Is it he (is this the man) or not? In the oblique cases it is the pronoun of the third person (his, him, hers, her, &c.). See Lesson IX. C.

6. The pronoun hic, in connection with ille and iste, gives rise to the compounds istic (or isthie), istaec, istoc or istuc, and illic, illae, illoc or illuc, both of which are declined like hic, haec, hoc.

The sailor. { Hómo nauticus.
The chair. { Nauta, ae, m.
The seat (of honor). Sóltum, i, n.; sődēs, Is, f.
The looking-glass. * Spículum, i, n.
The light. Lux, lūcis, f.; lūmēn, īnis, n.
The light, candle. Lūmēn, īnis, n.; candēla, ae, f.
The lamp. Lūcēna, ae, f.; lampās, ādis, f.*
The tree. Arbūr, or arbūs, ōris, f.
The garden. Hortus, i, m.
The foreigner. Pēregrinus, i, m.; advēna, ae, m.
The stranger (guest). Hospēs, Itis, m.

* Lampas is a word of Greek origin, and sometimes retains its original inflection. Thus: N. lampas, G. lampádis or -ādos, D. lampádi, Acc. lampādem or -āda, V. lampas, Abl. lampāde.
The glove. *Digitabulum, i, n.
The ass. Asinus, i, m.
The hay. Foenum, i, n.
The grain (seed). Grana, i, n.
The corn (grain generally). Frumentum, i, n.; annona, ae, f.
(one year’s produce).
The letter. Epistola, ae, f.; litterae, arum, f.
pl. (Cf. Lesson XIII.)
The note (billet). Schedula or scidula, ae, f.
The horse-shoe. *Solæa ferræ (ae, f.) equi.

This book — that book. *
{Nom. hic liber — ille liber.
Acc. hunc librum — illum librum.
}

This note — that note.
{Nom. haec scidula — illa scidula.
Acc. hanc scidulam — illam scidulam.
}

This hay — that hay. Hoc foenum — illud foenum.
This (that) hay (of yours). Istud foenum.
That worthless man. Homn iste nèquam.
That great man. Vir ille magnus.
Is he (this) the man? An est is homo?
That is the cause. Ea est causa.

Have you this hat or that one? Habesne hunc plicum an illum?
I have not this, but that one. Non hunc, sed illum habeo.

But.

Sed, vērūm; autēm.

B. Obs. The adversee conjunctioms sed and verum* are nearly synonymous, and are always placed at the beginning of the clause introduced by them. Autem, like the English “however,” generally stands after the first, second, or third word. Examples: —

Not I, but you. Non ego, sed (verum) tū.
You are neither right nor wrong, Tū neque rectē lōquēris, néque eras, errat autem frater tūus.

But (however) your brother is wrong.

Has the youth this book or that one? Tenetne adolescēntulus hunc librum an illum?
He has this, but not that one. Hunc quidem tenet, illum autem non.
He has not this, but that one. Tenet non hunc, sed (verum) illum.

Have you this looking-glass or that one? Útrum hoc specūlum habēs an illum?
Hoccīne specūlum habēs, an illum?

* Verum gives preponderance to the second member of the sentence, and may be rendered by “but rather,” “but in reality.”
Lesson XII. — Pensum Duodecimum.

OF INTERROGATIVE PRONOUNS.

A. There are three interrogative pronouns in Latin, viz.: 1) the substantive quis? (masc. & fem.) “who?” quid? “what?” 2) the adjective qui, quae, quid? “which?” and 3) üler, utra, utrüm? “which of the two?” They are thus inflected:

Nom. who? what?
Gen. whose? of what?
Dat. to whom? to what?
Acc. whom? what?
Voc. qui
Abl. with whom? with what?

Qui, quae, quod? Which? what?

Nom. which? what?
Gen. of which or what?
Dat. to which or what?
Acc. which? what?
Voc. qui
Abl. with which or what?

Utēr, utrā, utrūm? Which of the two?

Nom. üt
Gen. utrūs?
Dat. utrī?
Acc. utrūm
Voc. qui
Abl. utrō

REMARKS.

1. The emphatic nūm affixed to either of these pronouns gives animation to the inquiry; as quīsnīm? who, pray? quīdūm? what then? quīndīm, quae nūm, quodum? which, pray?

2. The general rule is that quis should stand substantively for both genders, and qui, quae adjectively; as, quis? who? quis vir? which (or what) man? quaē femina? what woman? But this distinction is frequently disregarded, especially for the sake of euphony; e. g. qui (for quis) sis considera, consider who you are; quis (for qui) iste tantus casus? what is this great calamity of yours?

3. Instead of quod in the same case with its substantive, we may

---

* On this use of reī, see note, page 29.
† There is an obsolete ablative qui for every gender, yet in use in forms like quicum (= qui cum or qui cum, with whom, with which), and adverbially in the sense of how? e. g. Quī sīt? How comes it? Quī tībī ūd facere līcēt? How could that have been lawful for you?
‡ The following nine adjectives are pronominals, and their compounds form the genitive in sēs, and the dative in it: sēsūs, sēsūs, sēsūs, sēsūs; sēr. nērūs, nērūs, nērūs, and nērīs. Of these, alter alone has alterius, the rest have itus in prose and sometimes its in poetry.
use quid partitively with the genitive; as quod saccharum? or quid sacchari?

4. Instead of the genitive cujus, "whose" (both interrogative and relative), the adjective cujus, a, um is sometimes employed; as cujus liber? cuja mensa? cujum foenum? whose book, &c. But this mode of expression is antiquated, and scarcely used except in law.

5. To quis? correspond in the answer the pronominal adjectives alius, another (one); ullus, any one; and nullus, no one. To uter? we reply with alter, the one of two, the other; neuter, neither of (the) two; alteruter, the one or the other; uterris and uterlibet, each of the two; and the compound relative utercunque, whichever of the two.

6. These pronouns are used precisely in the same manner when the question becomes indirect, in which case, however, the verb must be in the subjunctive; e.g. Quis est? who is it? nescio quis sit, I do not know who it is (may be); dic mihi, uter habeat, tell me who has; uter habeat, nescio, I know not who has (lit. may have). (Vide Lesson XXX. C.)

OF RELATIVE PRONOUNS.

B. The relative qui, quae, quod, "who," "that or which," is inflected like the interrogative of the same form. Relatives always agree with their antecedents in gender and number:—

The man, who, whose, to whom, Vír, qui, cujus, cui, quém, quó.
whom, by whom.
The woman, who, whose, to Fémina, quaë, cujus, cui, quám,
whom, by whom.
The affair, which, of which, to Negórum, quól, cujus, cui, quód,
which, with which.
Have you the hat which my Habesne tū píleum, quem frátér
brother has? méus hábet?
I have not the hat which your Nón hábeo píleum, quem frátér
brother has. tūus hábet.
Quém hábet frátér tūus píleum
nón hábeo.*
Have you the gold which I have? An hábeo áurretum, quód égo hábeo?
 Hábeo áurretum, quód tū hábes.
I have the gold which you have. 
Quód tū áurretum hábes, Íd et égo
hábeo.*

C. Obs. Of the relative qui, quae, quod there are two compounds, quicunque and quisquis, "whoever," "every one who," of which the

* The general rule is that the Relative should be placed after its antecedent, and as near as possible to it. The clauses, however, are frequently inverted; as, Terra, quod accepti, (id) munquum sine usu ráditi, The earth never returns without usury what it has received.
former is declined like the simple pronoun (with the syllable cunquæ affixed to each case); as, quicunque, quaecunque, quodcunque, gen. cujuscunque, &c. — The latter has a double inflection: quíquis (masc. & fem.), quidquid or quicquid (neut.). E. g. Quíquis ille est, "whoever he is (may be)." Quicunque is est, ei me profiteor inimicum, "Whoever he may be, I profess myself an enemy to him."

OF DETERMINATIVE PRONOUNS.

D. Determinative pronouns are such as serve to point out the antecedent of a relative. They are in Latin: is, ea, id, “he, she, or it,” “that or the one”; the demonstrative ille, illa, illud, “the,” “that or the one”; and the compound idem, eadem, idem, “the same.” They are thus inflected:—

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. is, illē — qui</td>
<td>că, illā — quae</td>
<td>id, illūd — quōd</td>
</tr>
<tr>
<td>Gen. ējus, illūs — cujūs</td>
<td>căjus, illiūs — cujūs</td>
<td></td>
</tr>
<tr>
<td>Dat. ēi, illī — cui</td>
<td>căi, illī — cuī</td>
<td></td>
</tr>
<tr>
<td>Acc. ēum, illām — quēm</td>
<td>căm, illām — quām</td>
<td></td>
</tr>
<tr>
<td>Voc. — —</td>
<td>— —</td>
<td>— —</td>
</tr>
<tr>
<td>Abl. cō, illō — quō.</td>
<td>că, illā — quā.</td>
<td>cō, illō — quō</td>
</tr>
</tbody>
</table>

I have that or the one which you have (masc. & fem.).

Hábeo ēum or illum (ēam or illam), quém (quām) tū hābēs.

Ést mīhi is or ille (ēa or illa), quit (quae) tībī ēst.

I have that or the one which you have (neut.).

Hábeo id (illud), quōd tū hābēs.

Ést mīhi id (illud), quōd tībī ēst.

Which horse have you?

Hábeo ēum (illum), quēm amicus tūsus hūbēt.

Quēm ēquum hābēs?

Quīs ēst tībī ēquus?

I have that which your friend bas.

Hábeo ēum (illum), quēm amicus tūsus hūbēt.

Have you not the light which I have?

Nōnne hābēs lūmen, quōd ēgo hābeo?

I have that (the one) which you have.

Hábeo id (illud), quōd tū hābēs.

E. The determinative ēdem, ēādēm, ēdēm, “the same,” “the very one,” is a compound of is, ea, id and the syllable dem. It is thus inflected:—

Idem, ēādēm, ēdēm, the same — qui, which.

| Nom. the same | idēm, ēādēm, ēdēm — qui, quae, quōd |
| Gen. of the same | ējusidēm — cujūs |
| Dat. to the same | ēbūm — cuī |
| Acc. the same | ēundēm, ēandēm, ēdēm — quēm, quām, quōd |
| Voc. O the same | idēm, ēādēm, ēdēm — qui, quae, quōd |
| Abl. with the same. ēūdēm, ēādēm, ēdēm — quō, quā, quō. |
LESSON 12.]

DETERMINATIVE PRONOUNS. 43

Have you the same horse which I have?

I have the same.

Which coat has the man?

He has the same which you have.

F. Obs. The pronoun idem serves to express the identity of two things, and is followed either by the relative qui, quae, quod, or by one of the particles ác, atque, út, quám (= the English “as”), cúm (= “with”), quási (= “as if”), &c.

Has he the same corn which you have? Has he the same corn as you (with you)?

He has not the same which I have. He has not the same as I (with me).

The carriage.

The house.

Which carriage have you?

I have that which your friend has.

Has he the same house which I have?

He has not the same.

EXERCISE 13.

Have you the garden which I have? — I have not the one that you have. — Which looking-glass have you? — I have the one which your brother has. — Has he the book that your friend has? — He has not the one which my friend has. — Which candle has he? — He has that of his neighbor. — He has the one that I have. — Has he this tree or that one? — He has neither this nor that, but the one which I have. — Which ass has the man? — He has the

* The preposition cúm, “with,” generally stands before the case governed by it; but it is suffixed to the pronominal ablatives me, te, nób s, vôbis, which are always nécum, lécum, nóbiscum, vôbíscum.
one that his boy has. — Has the stranger your chair or mine? — He has neither yours nor mine; but he has his friend’s good chair. — Have you the glove which I have, or the one that my tailor has? — I have neither the one which you have, nor the one which your tailor has, but my own. — Has your shoemaker my fine shoe, or that of his boy? — He has neither yours nor that of his boy, but that of the good stranger. — Which house has the baker? — He has neither yours nor mine, but that of his good brother. — Which carriage have I? — Have I mine or that of the peasant? — You have neither yours nor that of the peasant; you have the one which I have. — Have you my fine carriage? — I have it not; but the Frenchman has it? — What has the Frenchman? — He has nothing. — What has the shoemaker? — He has something fine. — What has he fine? — He has his fine shoe. — Is the shoemaker right? — He is not wrong; but this neighbor, the baker, is right. — Is your horse hungry? — It is not hungry, but thirsty. — Have you my ass’s hay, or yours? — I have that which my brother has. — Has your friend the same horse that my brother has? — He has not the same horse, but the same coat. — Has he my umbrella? — He has it not.

Lesson XIII. — Pensus Tertium Decimum.

OF THE PLURAL OF SUBSTANTIVES AND ADJECTIVES.

A. The nominative plural of the five declensions is characterized by the following terminations:—

1. Substantives and adjectives of the first declension have the nominative in āe, and the genitive in ārum; as mensae, mensārum; bōnae, bōnārum.

2. Masculines (and feminines) of the second declension form their plural in ē, neuters in ā. The genitive of both is ārum. E. g. dōmini, dōminōrum; pūeri, pūerōrum; filā, filōrum; bōni, neut. bōnā, bōnōrum.

3. Masculines and feminines of the third declension change the ē of the genitive singular into ēs, neuters, into ā or ē. The genitive of this declension is ām or ēam. E. g. lūpīdēs, pl. lūpīdēs, lūpīdēum; vestīs, pl. vestēs, vestīum; pistōrēs, pl. pistōrēs, pistōrum; ērīs, pl. ērīs, ērīum; turpēs, pl. turpēs, neut. turpē, gen. turpērum.

4. Masculines and feminines of the fourth declension retain the ēs of the genitive singular, and neuters (in ā) assume the termination ēā. The genitive plural of this declension is uniformly ēum. E. g. fructūs, fructūum; cornūa, cornūum.
5. Nouns of the fifth declension form their plural in ēs, and their genitive in ērūm; as rēs, rērūm; dīēs, dīērūm.

The following list exhibits the nominative and genitive plural of the majority of substantives thus far used in this book, according to their respective declensions:

**FirstDeclension.**

| The husbandmen. | Agricolae, ārum. |
| The candles. | Candēlæ, " |
| The letters. | Epistolae, " |
| The hens. | Gallinae, " |
| The lamps. | Lūcernae, " |
| The grains. | Micae, " |
| The pens. | *Pennae, " |
| The notes. | Schēdūlæ, " |
| The brooms. | Scōpae, " |
| The chairs. | Sellae, " |
| The horse-shoes. | *Sōlēae ferrēae, " |

**SecondDeclension.**

| The friends. | Amici, ērum. |
| The asses. | Astīnī, " |
| The cheeses. | Cāsei, " |
| The nails. | Clāvi, " |
| The cooks. | Cōqui, " |
| The knives. | Cultri, " |
| The corks. | *Emboli, " |
| The carpenters. | Fabri tignārii, " |
| The servants. | Fāmuli, " |
| The Frenchmen. | Francogalli, " |
| The gardens. | Horti, " |
| The books. | Libri, " |
| The hammers. | Mallēi, " |
| The eyes. | Öcūli, " |
| The buttons. | *Orbicūli fibulātorīi, " |
| The strangers. | Pēregrini, " |
| The hats. | Pīleī, m. |
| The chickens. | Pulli gallinacci, " |
| The bags. | Sacci, " |
| The pencils. | *Stūli cerussāti, " |
| The men. | Viri, " |
| The neighbors. | Vicini, " |
| The canes. | Bacūla, " |
| The gloves. | Digitābula, " |
| The threads. | Fīla, " |
| The grains. | Grāna, " |
| The carriages. | Pileuta, " |
| The knives. | Scalpra, " |
The looking-glasses. *Spécūla, ōrum.
The umbrellas. *Umbrācūla, "

**THIRD DECLENSION.**

The youths. Adōlescentes, īum, m.
The trees. Arbōres, um, f.
The birds. Āves, īum, f.
The oxen. Bōves, bórum, m. & f.
The dogs. Cānes, um, m. & f.
The brothers. Frātres, um, m.
The men. Hōmīnes, um, m.
The strangers. Hospites, um, m.
The young men. Jūvēnes, um, m.
The lamps. Lampādēs, * um, f.
The merchants. Mercātōres, uni, m.
The ships. Nāves, īum, f.
The sheep. Ōves, īum, f.
The (different sorts of) bread. Pānes, um, m.
The feet. Pēdes, um, m.
The bakers. Pītōres, um, m.
The (different sorts of) salt. Sāles, īum, m.
Sālīa, " n.
The tailors. Sartōres, um, m.
The canes. Scipōnes, um, m.
The shoemakers. Sūtōres, um, m.
The rams. Vērveces, um, m.
The garments. Vestes, īum, f.
The birds. Volucres, um, m. & f.
The heads. Cāpita, um, n.
The lights. Lūmina, um, n.
The stockings. *Tībīalia, īum, n.

**FOURTH DECLENSION.**

The carriages. Ĉurrus, āum, m.
The houses. Dōmus, āum, f.

B. The following paradigms may serve as examples of the declension of the plural number.

1. PLURAL OF THE FIRST DECLENSION.

Mensae, tables; filiae, the daughters; nautae, sailors.

<table>
<thead>
<tr>
<th>NOM.</th>
<th>mensae</th>
<th>filiae</th>
<th>nautae</th>
</tr>
</thead>
<tbody>
<tr>
<td>GEN.</td>
<td>mensūrum</td>
<td>filīārum</td>
<td>nautārum</td>
</tr>
<tr>
<td>DAT.</td>
<td>mensīs</td>
<td>filiābūs</td>
<td>nautīs</td>
</tr>
<tr>
<td>ACC.</td>
<td>mensās</td>
<td>filiās</td>
<td>nautās</td>
</tr>
<tr>
<td>VOC.</td>
<td>mensae</td>
<td>filiae</td>
<td>nautae</td>
</tr>
<tr>
<td>ABL.</td>
<td>mensīs</td>
<td>filiābūs†</td>
<td>nautis</td>
</tr>
</tbody>
</table>

* The plural of this noun is likewise partly Greek: N. lampādēs, G. -ādum,
  D. -ādibus, Acc. -ādes or -ādus, V. -ādes, Abl. -ādibus.
† This form of the dative and ablative is the best for dea and filia, in order
LESSON 13.] PLURAL OF SUBSTANTIVES AND ADJECTIVES. 47

Remark. — In the plural of every declension the nominative and vocative, and the dative and ablative, end always alike.

2. Plural of the Second Declension.

Équī, the horses; librī, the books; candēlābrā, the candlesticks.

| Nom. | équī   | librī   | candēlābrā   |
| Gen. | équirūm | librōrum | candēlābrōrum |
| Dat. | équis   | librīs  | candēlābris  |
| Acc. | équōs   | librōs  | candēlābrā   |
| Voc. | équī    | librī   | candēlābrā   |
| Abl. | équis   | librīs  | candēlābris  |

The pl. librī, children, and the plural of déus, a god, are thus declined: —

| Nom. | librī   | dēi, dī or dī |
| Gen. | liberōrum or liberum* | déōrum or déum * |
| Dat. | libēris | dēis, dīs or dīs, |
| Acc. | libērōs | dēós        |
| Voc. | libēri | dēi, dī or dī |
| Abl. | libēris | dēis, dīs or dīs |

3. Plural of the Third Declension.

Hōminēs, men; pistōrēs, bakers; vestēs, garments; nāvēs, the ships.

| Nom. | hōminēs | pistōrēs | vestēs | nāvēs |
| Gen. | hōminūm | pistōrum | vestūm | nāviūm |
| Dat. | hōminībūs | pistōribūs | vestībūs | nāvībūs |
| Acc. | hōminēs | pistōrēs | vestēs | nāvēs |
| Voc. | hōminēs | pistōrēs | vestēs | nāvēs |
| Abl. | hōminībūs | pistōribūs | vestībūs | nāvībūs |

Lūminā, lights; tibīlāti, stockings; poēmāta, n., poems.

| Nom. | lūminā | tibīlāti | poēmātā |
| Gen. | lūminūm | tibīlūtum | poēmātūm |
| Dat. | lūminībūs | tibīlībūs | poēmātīs |
| Acc. | lūminā | tibīlāti | poēmātā |
| Voc. | lūminā | tibīlāti | poēmātā |
| Abl. | lūminībūs | tibīlībūs | poēmātīs |

* So also sibrum, socium, decemvirum, instead of sibrorum, &c. This con-
Adolescentēs, young men; cānēs, dogs; bōvēs, oxen.

<table>
<thead>
<tr>
<th>NOM.</th>
<th>adolescentēs</th>
<th>cānēs</th>
<th>bōvēs</th>
</tr>
</thead>
<tbody>
<tr>
<td>GEN.</td>
<td>adolescentīnum</td>
<td>cānūm</td>
<td>bōum</td>
</tr>
<tr>
<td>DAT.</td>
<td>adolescentībus</td>
<td>cānībūs</td>
<td>būbūs or bōbūs</td>
</tr>
<tr>
<td>ACC.</td>
<td>adolescentēs</td>
<td>cānēs</td>
<td>bōvēs</td>
</tr>
<tr>
<td>VOC.</td>
<td>adolescentēs</td>
<td>cānēs</td>
<td>bōvēs</td>
</tr>
<tr>
<td>ABL.</td>
<td>adolescentībus</td>
<td>cānībūs</td>
<td>būbūs or bōbūs</td>
</tr>
</tbody>
</table>

**Remarks.**

1. The normal termination for the Nom., Acc., and Voc. pl. of neuters is ā. Some, however, have always ū. They are: 1.) Those ending in e, al, ar, as māria, sālia, calcāria, from māre, the sea, sāl, salt, and calculā, a spur; 2.) All participles in ns and such adjectives as have either i or else ē or ī in the ablative singular, comparatives excepted, as āmaniā, ēsũlentā, pārī, fācīlī, turplā, from ēmanās, ēsũlentās, pārī, fācīle, turpe. But we say mājōra, docōrā, from the comp. mājōr, greater, docōr, more learned.

2. The general termination of the genitive plural is ūm; but the following have ūm:—

   a) All those which have ī in the nominative plural, as māritum, calculārum, ēmāntium, fācīlītum, turplītum.

   b) Words in ēs and īs which do not increase in the genitive singular (i.e. which receive no additional syllable), as nācis, nāritum; vestis, vestītum; nūbēs, nūbitum; except vāleīs, strīēs, cānīs, pānis, and jūvēnis, which have vātūm, strītūm, cānūm, &c.

   c) Of nouns in er some have ūm, as imber, imbrītum; lintrītum; venter, ventītum; ātēr, ātrītum; others again have ūm, as patrum, matrum, fratrum, accipītrum, from pāter, māter, &c. — Cāro has carnūm, and sēnēx, sēnūm.

   d) Many monosyllables, especially those ending in s and z with a consonant preceding; as cēns, cēntītum; mons, monītum; merx, mercītum; līs, lītītum; ēs, ostītum; sor, nocītum; vis, virītum, &c.

   e) Dissyllables and polysyllables in ns and rs have generally ūm and sometimes um; as cōhors, cōhīrītum; cītēs, cītītum; adolescentēs, adolescentītum; sapīens, sapīlītum; but parentes, parentītum.

3. In the dative and ablative plural, Greek nouns in ma have usually īs, sometimes however būs; as poēma, poēmātīs or poēmātībus; diploma, diplomātīs or diplomātībus, &c.

4. The accusative plural of those words which have ūm in the genitive is among some writers īs or īs, instead of ēs; as artīs, civīs, omnis, instead of artēs, civēs, &c.

tracted genitive (commonly but incorrectly printed ēm) is the common form of names of measures, weights, and coins, as numnum, sesertium, denarium, ca-
dum, medītum, modītum, jugerum, inentum, the regular genitive plural of numnum, sesertium, &c. The poets extend this form to names of nations, and say Arīvītum, Danaum, &c., in lieu of Arīvirūm, &c.
LESSON 13.] PLURAL OF SUBSTANTIVES AND ADJECTIVES. 49

4. PLURAL OF THE FOURTH AND FIFTH DECISIONS.

Fructus, m., fruits; cornua, n., horns; domus, f., houses; dies, m., days; res, f., things.

Nom. fructus | cornua | domus | dies | res
Gen. fructuum | cornuum | domuum | diem | rem
Dat. fructibus | cornibus | domibus | diebus | rebus
Acc. fructus | cornua | domus | dies | re
Voc. fructus | cornua | domus | dies | res
Abl. fructibus | cornibus | domibus | diebus | resbus

Rem. 1. Some nouns of the fourth declension have us instead of us in the dat. and abl. pl.; as arcus, arcubus; vurus, veribus, &c.

2. The plural of the fifth declension is regular throughout.

5. THE PLURAL OF ADJECTIVES.

The plural of adjectives is subject to the same laws as that of substantives. Those in us, a, um, and er, ra, rum, follow the inflection of the first and second declensions, and the rest that of the third. Examples:

1. Boni, bonae, bosa, the good; pulchri, pulchrae, pulchra, the beautiful.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>boni</td>
<td>bónae</td>
<td>bóna</td>
<td></td>
</tr>
<tr>
<td>bónorum</td>
<td>bónarum</td>
<td>bónorum</td>
<td></td>
</tr>
<tr>
<td>bónis</td>
<td>bónis</td>
<td>bónis</td>
<td></td>
</tr>
<tr>
<td>bónás</td>
<td>bónás</td>
<td>bónás</td>
<td></td>
</tr>
<tr>
<td>bóni</td>
<td>bónae</td>
<td>bóna</td>
<td></td>
</tr>
<tr>
<td>bónis</td>
<td>bónis</td>
<td>bónis</td>
<td></td>
</tr>
<tr>
<td>pulchri</td>
<td>pulchrae</td>
<td>pulchra</td>
<td></td>
</tr>
<tr>
<td>pulchrórum</td>
<td>pulchrrum</td>
<td>pulchrrum</td>
<td></td>
</tr>
<tr>
<td>pulchris</td>
<td>pulchris</td>
<td>pulchris</td>
<td></td>
</tr>
<tr>
<td>pulchrós</td>
<td>pulchrás</td>
<td>pulchrás</td>
<td></td>
</tr>
<tr>
<td>pulchr</td>
<td>pulchrae</td>
<td>pulchra</td>
<td></td>
</tr>
<tr>
<td>pulchr</td>
<td>pulchrae</td>
<td>pulchra</td>
<td></td>
</tr>
</tbody>
</table>

Like boni, ae, a, decline mē, mēae, mēā, my, mine; tū, tūae, tūā, thy (your), thine (yours), &c. Like pulchri, rae, ra: misēri, misēae, misēā, the miserable, &c.

2. Deformēs, deformā, the ugly; acrēs, acrīa, the fierce.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>deformēs</td>
<td>deformā</td>
<td>acrēs</td>
<td>acrīa</td>
<td></td>
</tr>
<tr>
<td>deformūm</td>
<td>deformūm</td>
<td>acrīum</td>
<td>acrīum</td>
<td></td>
</tr>
<tr>
<td>deformibus</td>
<td>deformibus</td>
<td>acribus</td>
<td>acribus</td>
<td></td>
</tr>
</tbody>
</table>
**Latin Grammar.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Acc.</strong></td>
<td>deformēs</td>
<td><strong>Nom.</strong></td>
<td>felices</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>deformēs</td>
<td><strong>Gen.</strong></td>
<td>feliciūm</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>deformībūs</td>
<td><strong>Dat.</strong></td>
<td>feliciēs</td>
</tr>
</tbody>
</table>

**Accrēs** | **Nom.** | feliciā | **Gen.** | vētērām |
| **Abl.** | deformībūs | **Dat.** | feliciēs | **Gen.** | vētērām |

**Remark.** — The general rule is that all adjectives of the third declension have ṭa in the neuter plural and īum in the genitive. — Like deiformes are inflected vileās, turpēs, and all adjectives in is, e; like accrēs, all those ending in er, ris, re.

3. **Felicēs, felicīā, happy; vētērēs, vētērā, old; sapientēs, sapientīa, wise.**

**Nom.** felices | **Gen.** feliciūm | **Dat.** feliciēs | **Acc.** felicēs | **Voc.** felicēs | **Abl.** feliciēs |
| felicīā | vētērēs | vētērām | sapientēs | sapientēs | vētērām |

**Remark.** — Adjectives of one termination, including participles in ns, generally have ṭa in the neuter plural and īum in the genitive. Some, however, have ḍ instead of ṭa in the nominative and accusative, as vētērā, plūra, and comparatives generally; e.g. feliciōrā, majōrā, &c. — Exceptions to the genitive in īum are: 1) such as have e only in the abl. sing., as paupērum, superstitium; 2) compounds of facio and capio, or of such nouns as have īm in the gen. pl., as ancipītum, inōpum, quadrīpēdum, &c.; 3) the following adjectives have likewise īm: caelebs, cērēr, cīcūr, compōs, impōs, ēivēs, mēmōr, immēmōr, suppālēs, ūbēr, vēlēs, and vigēl; 4) participles in ns sometimes have īm among the poets.

**C.** The following table exhibits the terminations of the five declensions through all the cases, singular and plural.

### 1. Terminations of the Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>ā (ē, ās, ēs)*</td>
<td>ūs</td>
<td>ĕr</td>
<td>ūm</td>
<td>a</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>ae†</td>
<td>(ēs)</td>
<td>(os, on)</td>
<td>r</td>
<td>s</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>ae</td>
<td>ō</td>
<td>ī</td>
<td>ū</td>
<td>ū</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>ām</td>
<td>(ēn)</td>
<td>ūm</td>
<td>ēm</td>
<td>īm</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>ā (ē)</td>
<td>ē</td>
<td>ĕr</td>
<td>ūm</td>
<td>Like Nom.</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>ā (ē).*</td>
<td>ō</td>
<td>ē (i)</td>
<td>ū</td>
<td>ū</td>
</tr>
</tbody>
</table>

* Of the nouns in e, as, es of this declension no examples have as yet been given. They are mostly of Greek origin, and will be considered hereafter.
† Of this there is also an ancient form in āt, as audāt, for audac, from aula, a hall. But this is not used except in poetry.
2. Terminations of the Plural.

<table>
<thead>
<tr>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ae</td>
<td>í, á</td>
<td>ës, (íá)</td>
<td>ûs, ûá</td>
<td>ës</td>
</tr>
<tr>
<td>Gen. ärüm</td>
<td>ërüm</td>
<td>ëm (íüm)</td>
<td>ëûrn</td>
<td>ërûm</td>
</tr>
<tr>
<td>Dat. ës (ëbüs)</td>
<td>ës</td>
<td>ëûbs</td>
<td>ëûbs</td>
<td>ëbûs</td>
</tr>
<tr>
<td>Acc. ës</td>
<td>ës, á</td>
<td>ës, (íá)</td>
<td>ûs, ûá</td>
<td>ës</td>
</tr>
<tr>
<td>Voc. ae</td>
<td>í, á</td>
<td>ës, (íá)</td>
<td>ûs, ûá</td>
<td>ës</td>
</tr>
<tr>
<td>Abl. ës (ëbüs).</td>
<td>ës</td>
<td>ëûbs.</td>
<td>ëûbs.</td>
<td>ëbûs.</td>
</tr>
</tbody>
</table>

Remark. — With respect to the quantity of the terminations of the plural number, the following rules may serve to guide the learner:

1. I final is always long, and a final always short, as dömûnt, librî, bônâ, filâ.
2. The is of the dative and ablative plural of the first and second declensions is long, as taénîts, dômînts, candelaôbris.
3. The terminations es and os are long, as cânës, lâpidës, dômînös, librös.
4. The vowel before the m final in all Latin words is generally considered short, as lâpidêm, cânêm, pâñêm, dômînôrûm.
5. The us of the plural of the fourth declension is long, but in âbus, ëbus, ìbus it is short; as frûctûs, mànûs; frûctibûs, diëbûs, homintûbûs.

Examples.

The good boys.
{ Nom. Pùèri bónî. 
{ Acc. Pùèros bônös. 

The fine tables.
{ Nom. Mënsæ pulchrae. 
{ Acc. Mënsàs pulchràs. 

The bad boys.
{ Nom. Pùèri nèguâm. 
{ Acc. Pùèros nèquâm. 

The pretty dogs.
{ Nom. Cànës venûstî. 
{ Acc. Cànës venûstös. 

The ugly dogs.
{ Nom. & Acc. Cànës desfôrmës. 

The old stockings.
{ Nom. & Acc. Tibálià vètèrà. 

My silver candlesticks.
{ Nom. & Acc. Candelaôbrà mëa ar- 
{ -gëntëâ. 

Your good books.
{ Nom. Libri túi bûni. 
{ Acc. Librôs túiós bônös. 

Have you those fine tables? Nûm hàbës mënsas ìlæs pulchrae? 
I have them not. Nôn hàbëo. 
Have you pretty dogs? Équid tìbi sùnt * cànës venûstî? 

* When the noun is in the plural, sunt, "there are," must take the place of the singular est.
I have pretty dogs.

Have you my good books?
I have your good books.
Have you my silver candlesticks?
I have them not.
Have I them?
You have them not.

\{ Sunt m\'hi c\'anes ven\'usti.  \\
\{ Ha\'beo (c\'anes ven\'ustos).

\text{Ten\'esne t\'u libros m\'e\'os b\'onos?}  \\
\text{T\'eneo (libros tu\'os b\'onos).

\text{Hab\'esne cand\'el\'abura m\'e\'a arg\'ent\'e\'a?}  \\
N\'on ha\'beo.

\text{An \'ego ha\'beo?}  \\
N\'on ha\'bes.

**Exercise 14.**

Have you the tables? — Yes, sir, I have the tables? — Have you my tables? — No, sir, I have not your tables. — Have I your buttons? — You have my buttons. — Have I your fine houses? — You have my fine houses? — Has the tailor the buttons? — He has not the buttons, but the threads. — Has your tailor my good buttons? — My tailor has your good gold buttons. — What has the boy? — He has the gold threads. — Has he my gold or my silver threads? — He has neither your gold nor your silver threads. — Has the Frenchman the fine houses or the good notes? — He has neither the fine houses nor the good notes. — What has he? — He has his good friends. — Has this man my fine umbrellas? — He has not your fine umbrellas, but your good coats. — Has any one my good letters? — No one has your good letters. — Has the tailor’s son my good knives or my good thimbles? — He has neither your good knives nor your good thimbles, but the ugly coats of the stranger. — Have I your friend’s good ribbons? — You have not my friend’s good ribbons, but my neighbor’s fine carriage. — Has your friend the shoemaker’s pretty sticks, or my good tailor’s pretty dogs? — My friend has my good shoemaker’s fine books; but he has neither the shoemaker’s pretty sticks nor your good tailor’s pretty dogs. — Is your neighbor right or wrong? — He is neither right nor wrong. — Is he thirsty or hungry? — He is neither thirsty nor hungry. — Is he tired or sleepy? — He is sleepy. — Am I sleepy? — You are not sleepy. — What have I? — You have my fine notes. — You have the chairs of my neighbor. — Have you the knives of my friend? — I have not the knives of your friend, but the dogs of my neighbor.

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**Lesson XIV. — Pensus Quattuor Decimum.**

**OF THE PLURAL OF PRONOUNS.**

A. The plural of the personal pronouns *ego* and *tu* is *nōs*, "we," and *vōs*, "you." The remaining cases are: —
**LESSON 14.**

**PLURAL OF PRONOUNS.**

<table>
<thead>
<tr>
<th>Nom. of us</th>
<th>nostrum or nostri</th>
<th>of you</th>
<th>vestrum or vestri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. to us</td>
<td>nōbis</td>
<td>to you</td>
<td>vōbis</td>
</tr>
<tr>
<td>Acc. us</td>
<td>nōs</td>
<td>you</td>
<td>vōs</td>
</tr>
<tr>
<td>Voc.</td>
<td>nōs</td>
<td>O ye or you</td>
<td>vōs</td>
</tr>
<tr>
<td>Abl. with us</td>
<td>nōbis.</td>
<td>with you</td>
<td>vōbis.</td>
</tr>
</tbody>
</table>

**Remark.** — The difference between nostri, vestri and nostrum, vestrum consists in this: that the latter are chiefly used as partitive genitives after interrogatives, numerals, comparatives, and superlatives, and the former after other words; e.g. *uter nostrum*? which of us two? *nemo vestrum*, no one of you; *vestrum primus*, the first of you; but *misère nostri*, pity us; *amor nostri*, love of (towards) us; *vestri similis*, your like (those like you).

**B.** The pronoun of the third person is *illī, illae, illā*, "they," of which the remaining cases are:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>of them</td>
<td>ērūm</td>
<td>ērūm</td>
<td>ērūm</td>
</tr>
<tr>
<td>Dat.</td>
<td>to them</td>
<td>ēs or ēs</td>
<td>ēs or ēs</td>
<td>ēs or ēs</td>
</tr>
<tr>
<td>Acc.</td>
<td>them</td>
<td>ēs</td>
<td>ēs</td>
<td>ēs</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td>illī</td>
<td>illae</td>
<td>illā</td>
</tr>
<tr>
<td>Abl.</td>
<td>by them.</td>
<td>illī</td>
<td>illae</td>
<td>illā</td>
</tr>
</tbody>
</table>

**C.** The reflexive *sui* is the same in the plural as in the singular. The intensive *ipse* has *ipsī, ipsae, ipsā*. Thus:

<table>
<thead>
<tr>
<th>Sui, of themselves.</th>
<th>Ipsī, ipsae, ipsā, ourselves, yourselves, themselves.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>For every gender.</td>
</tr>
<tr>
<td>Gen. of themselves</td>
<td>—</td>
</tr>
<tr>
<td>Dat. to themselves</td>
<td>sūt</td>
</tr>
<tr>
<td>Acc. themselves</td>
<td>sè</td>
</tr>
<tr>
<td>Voc.</td>
<td>—</td>
</tr>
<tr>
<td>Abl. by themselves</td>
<td>sè</td>
</tr>
</tbody>
</table>

**Remark.** — We thus say, as in the singular, *nōs ipsī* (or fem. *ipsae*), *we ourselves*; *eos ipsī* (or fem. *ipsae*), *you yourselves*; and *illī ipsī* (or fem. *illae ipsae*) or simply *ipsī*, *they themselves*; *ea ipsa*, *these things themselves, &c.*
D. The plurals of the demonstrative pronouns *hic*, *ille*, *iste*, and *is*, are *hi*, *illi*, *isti*, and *īī*. The remaining genders and cases are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>hi</em></td>
<td>hae</td>
</tr>
<tr>
<td>Gen.</td>
<td>hörūm</td>
<td>hārūm</td>
</tr>
<tr>
<td>Dat.</td>
<td>hīs</td>
<td>hās</td>
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<tr>
<td>Acc.</td>
<td>hōs</td>
<td>hās</td>
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<tr>
<td>Voc.</td>
<td><em>hi</em></td>
<td>hae</td>
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<tr>
<td>Abl.</td>
<td>hīs</td>
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<tbody>
<tr>
<td>Nom.</td>
<td><em>illi</em></td>
<td>illae</td>
</tr>
<tr>
<td>Gen.</td>
<td>illörūm</td>
<td>illārūm</td>
</tr>
<tr>
<td>Dat.</td>
<td>illīs</td>
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<tr>
<td>Acc.</td>
<td>illōs</td>
<td>illās</td>
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<tr>
<td>Voc.</td>
<td>illī</td>
<td>illae</td>
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<tr>
<td>Abl.</td>
<td>illīs</td>
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<tbody>
<tr>
<td>Nom.</td>
<td><em>isti</em></td>
<td>istae</td>
</tr>
<tr>
<td>Gen.</td>
<td>istörūm, istārūm, istōrūm</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>istīs</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>istōs</td>
<td>istās</td>
</tr>
<tr>
<td>Voc.</td>
<td><em>isti</em></td>
<td>istae</td>
</tr>
<tr>
<td>Abl.</td>
<td>istīs</td>
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</table>

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<th></th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>īī</em> (ē)</td>
<td>ēae</td>
</tr>
<tr>
<td>Gen.</td>
<td>ēōrūm</td>
<td>ēārūm</td>
</tr>
<tr>
<td>Dat.</td>
<td>ēōs</td>
<td>ēās</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>ēī (ē)</td>
<td>ēae</td>
</tr>
<tr>
<td>Abl.</td>
<td>ēōs</td>
<td>ēās</td>
</tr>
</tbody>
</table>

E. The relative *quī*, *quae*, *quōd* (and also the interrogatives of the same form) makes its plural in *quī*, *quae*, *quae*, “who, which, or that,” or interrogatively “which? what?” Thus:

Qui, quae, quae, which, that; which? what?

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td><em>which</em></td>
<td><em>quī</em></td>
<td>quae</td>
<td>quae</td>
</tr>
<tr>
<td>Gen.</td>
<td><em>of which</em></td>
<td><em>quōrūm</em></td>
<td><em>quārūm</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>to which</em></td>
<td>quībūs</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>which</em></td>
<td>quōs</td>
<td>quās</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>by which</em></td>
<td>quībūs</td>
<td></td>
</tr>
</tbody>
</table>

Remark.—For quībus, in the relative sense, there is an antiquated form quīs or quēis, which is not unfrequently employed by prose-writers of a later period.

F. The plural of the determinative *is*, *ea*, *id* is the same as that of the demonstrative; that of *idem* is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
LESSON 14. | PLURAL OF PRONOUNS.

Idem, caedem, ēādem, the same.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM.</td>
<td>the same</td>
<td>īdēm</td>
<td>ēaedēm</td>
</tr>
<tr>
<td>GEN.</td>
<td>of the same</td>
<td>ēōrundēm</td>
<td>ēārundēm</td>
</tr>
<tr>
<td>DAT.</td>
<td>to the same</td>
<td>īsīdēm or ēīsīdēm</td>
<td></td>
</tr>
<tr>
<td>ACC.</td>
<td>the same</td>
<td>ēōsdēm</td>
<td>ēāsdēm</td>
</tr>
<tr>
<td>VOC.</td>
<td>O the same</td>
<td>īdēm</td>
<td>ēaedēm</td>
</tr>
<tr>
<td>ABL.</td>
<td>by the same</td>
<td>īsīdēm or ēīsīdēm</td>
<td></td>
</tr>
</tbody>
</table>

Remark.—The form įsīdēm is more common than ēīsīdēm. The same is true of įsī, īsī, ēīsī, and ēī.

G. The plural of the relative in connection with the determinative is, ea, iūd (vide Lesson XII. D.) is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM.</td>
<td>ī — quī</td>
<td>ēae — quae</td>
<td>ēā — quae</td>
</tr>
<tr>
<td>GEN.</td>
<td>ēōrūm — quōrūm</td>
<td>ēārūm — quārūm</td>
<td>ēōrūm — quōrūm</td>
</tr>
<tr>
<td>DAT.</td>
<td>īs — quībūs</td>
<td>īs — quībūs</td>
<td>īs — quībūs</td>
</tr>
<tr>
<td>ACC.</td>
<td>ēōs — quōs</td>
<td>ēās — quās</td>
<td>ēā — quae</td>
</tr>
<tr>
<td>VOC.</td>
<td>— — — — — —</td>
<td>— — — — — —</td>
<td>— — — — — —</td>
</tr>
<tr>
<td>ABL.</td>
<td>īs — quībūs</td>
<td>īs — quībūs</td>
<td>īs — quībūs</td>
</tr>
</tbody>
</table>

In the same manner decline īlt — quī, īlāe — quae, īld — quae, “those which”; and īdēm — quī, ēaedēm — quae, ēādēm — quae, “the same which.”

I have those which you have.
(Masc.)

| Hābeō ēōs (āllōs, &c.), quōs tū hābēs. | Sūnt mīhi ī (ālli, &c.), qui tībī sūnt. |

I have those which you have.
(Fem.)

| Hābeō ēās (āllās, &c.), quās tū hābēs. | Sūnt mīhi ēac (āllae, &c.), quae tībī sūnt. |

I have those (things) which you have. (Neut.)

| Hābeō ēa (ālla, &c.). quae tū hābēs. | Sūnt mīhi ēā, quae tībī sūnt. |

The Roman.
Rōmānus, i, m.
The German.
Germanus, Theodiscus, i, m.
The Turk.
*Turca, ae, m.
The Italian.
Itālus, i, m.
The Spaniard.
Hispanus, i, m.
Hispanensis, is, m.
Grandis, is, e.
Large (tall, big).
Procērus, a, um.
Tall, high.
Altus, a, um.
Small, little.

Long.
The small books.
The large horses.

They have.

Have the English the fine horses
of the French?
They have not those of the
French, but those of the Ro-
mans.

Have you the books which the
men have?

G. Obs. The antecedent of the relative is sometimes
repeated in connection with the pronoun of the second
clause. Sometimes it is expressed with the relative
only, and sometimes (though rarely) it is entirely omit-
ted.

I have not the books which the
men have, but those which
you have.

Have you not the same books
which I have?

I have the same.

Which books have you?

I have those of the Romans.

Have you these books or those?

I have neither these nor those.

I have neither those of the Span-
iards nor those of the Turks.

Have you what I have?

Parvus, a, um.
Parvūlus, a, um.
Pusillus, a, um.
Longus, a, um.
Libri parvi, libelli.*
Équi grandes (or procēri).

Habēnt
Sunt īs.

Habēntne Angli pulchrōs Francogallōrum ēquōs?
Nōn Francogallōrum sēd Romanō-
rum ēquōs ėhābent.

Habēsne ēū (illos libros), quōs lib-
ros hōmines īhābent?†

Nōn hābēo (illos libros), quōs (li-
bro) hōmines īhābent, ēōs āutem
hābēo, quōs ēū īhābēs.

Nōnne ēū ēōdem librōs īhābes, quōs ēō īhābēo?

Eōsdem (hābēo).
Ēgo vēro ēōdem īhābēo.
Quōs librōs īhābēs?
Quid librōrum īhābēs?

Libros Romanōrum hābēo. (Vide
Less. VI. C)

Ütrum hōs librōs īhābes ān īllōs?
Hoscīne īlibrōs īhābes ān īllōs?
(Vide Less. XI. A. Rem. 1.)

Hābēō nēque ēōs nēque īllōs.
(Hābēō nēque ēōs nēque īllōs hābēō.
(Cf. Less. VI. C.)

An hābēs (id), quōd ēō īhābēo?

* From the diminutive libellus, i, m., a little book, a pamphlet. (Compare Lesson XX. E. 7.)
† The question, "Have you the books which the men have?" may thus be expressed in several ways: 1) Habēsne tu īllōs libros, quōs hōmines īhābent?
2) Habēsne tu īllōs libros, quos libros hōmines īhābent? 3) Habēsne tu quos libros hōmines īhābent? The first of these is the most general. The antecedent
is entirely suppressed in: 4) Sunt quī (or quos), for Sunt hōmines quī (or quos), "There are those who," "There are men whom."
LESSON 14.]  PLURAL OF PRONOUNS.  57

H. Rule. Adjectives and pronouns of the neuter gender, both singular and plural, are frequently employed substantively, as hoc, "this (thing)," illud, "that (thing)," haec, "these things," illa, "those things," triste, "a sad thing," multa, "many things," omnia, "all things," summum bonum, "the chief good."

I have not what you have. Nōn hābēo (tū), quōd tū hābēs.
Have the men those things which habēntne hōmines ĉā, quae tū hābēs?
They have the same things which ēūdem hābent, quae ēgo ipse hābēo.
I myself have (the same things with myself). Ēūdem hābent ēque ēgo ipse. (Cf. Less. XII. F.)

EXERCISE 15.

Have you these horses or those? — I have not these, but those. — Have you the coats of the French or those of the English? — I have not those of the French, but those of the English. — Have you the pretty sheep of the Turks or those of the Spaniards? — I have neither those of the Turks nor those of the Spaniards, but those of my brother. — Has your brother the fine asses of the Spaniards or those of the Italians? — He has neither those of the Spaniards nor those of the Italians, but he has the fine asses of the French. — Which oxen has your brother? — He has those of the Germans. — Has your friend my large letters or those of the Germans? — He has neither the one nor the other (neque has neque illas, or neque illas neque alteras). — Which letters has he? — He has the small letters which you have. — Have I these houses or those? — You have neither these nor those. — Which houses have I? — You have those of the English. — Has any one the tall tailor's gold buttons? — Nobody has the tailor's gold buttons, but somebody has those of your friend.

EXERCISE 16.

Have I the notes of the foreigners or those of my boy. — You have neither those of the foreigners nor those of your boy, but those of the great Turks. — Has the Turk my fine horse? — He has it not. — Which horse has he? — He has his own. — Has your neighbor my chicken or my sheep? — My neighbor has neither your chicken nor your sheep. — What has he? — He has nothing good. — Have you nothing fine? — I have nothing fine. — Are you tired? — I am not tired. — Which rice has your friend? — He has that of his merchant. — Which sugar has he? — He has that which I have. — Has he your merchant's good coffee or that of mine? — He has neither that of yours nor that of mine; he has his own. — Which ships has the Frenchman? — He has the ships of the English. — Which houses has the Spaniard? — He has the same which you have. — Has he my good knives? — He has your good knives.
Has he the linen stockings which I have? — He has not the same that you have, but those of his brother. — Which books have you? — I have those of the Romans. — Are those men hungry? — They are not hungry, but thirsty. — They are neither tired nor sleepy.

Lesson XV. — Pensus quintum decimum.

The glass.
{ Vās (gen. vāsis) * vitrēum, n. }
{ Scyphus, i, m. (wine-glass). }
Fōcūlum, i, n.
{ Pectēn, inis, m. }
{ Pectuncūlum, i, m. (small comb). }

Have you my small combs? Habēsne méos pectūncūlōs?
I have them.
(Īōs) hábeo.
I have them not.
(Īōs) nōn hábeo.

Them (those).
{ Nom. ti, ēae, ēā. }
{ Acc. ēōs, ēus, ēā. }

A. Obs. The pronoun them is commonly not put in Latin, when it would have to stand in the same case as the substantive to which it relates. (Cf. page 14, D.)

My or mine (plural).
Meī, mēae, mēā.

Your (thy) or yours.
Tūi, tiāe, tūā.

His (own).
Sūi, sūae, sūā.

His (another man’s).
Ējūs, īlūs (gen. sing.).

Their (own) or theirs.
{ Sing. Sūūs, sūā, sūūm. }
{ Plur. Sūi, sūae, sūā. }

Their or theirs (of a third per-
son).
{ Masc. Ėōrūm, iillōrūm (gen. pl.). }
{ Fem. Ėārūm, iillārūm. }

B. The plural of the possessive pronouns meūs, tūus, sūus is inflected like that of the adjective bonus. Thus:—

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<tbody>
<tr>
<td>Nom.</td>
<td>my or mine</td>
<td>meī</td>
<td>mēae</td>
</tr>
<tr>
<td>Gen.</td>
<td>of my or mine</td>
<td>mēōrūm</td>
<td>mēārūm</td>
</tr>
<tr>
<td>Dat.</td>
<td>to my or mine</td>
<td>meīs</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>my or mine</td>
<td>mēōs</td>
<td>mēās</td>
</tr>
<tr>
<td>Voc.</td>
<td>Of my or mine</td>
<td>meī</td>
<td>mēae</td>
</tr>
<tr>
<td>Abl.</td>
<td>with my or mine</td>
<td></td>
<td></td>
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</tbody>
</table>

* The plural of vās is vāsa, from another singular, vāsim. (See Lesson XIX. D. 2.)
† The reflexive adjective pronoun suus is equivalent to the English “his,”
LESSON 15.]

PLURAL OF PRONOUNS.

Have you my fine glass?

Has he my fine glasses?

He has them.
He has them not.
Those men have them.
Have those men them?
They have them not.
Have you your books or his (i.e. that man’s)?
I have neither yours nor his (books).
Has he his (own) book, his (own) books?
He has them.
Have they their (own) house, their (own) houses?
They have them not.
Have you yourself their (i.e. those people’s) good comb, good combs?
I have myself their good little combs.
Which carriages have you?
I have my own.

They (those).

C. Obs. The pronoun they is in Latin commonly omitted with the verb. But when the verb sum is employed to denote possession, the dative iis or illis must be put. E.g.:—

They have.

Have they the good book?

They have the good book.

Are they hungry? thirsty?
They are not hungry (thirsty).

Ecquid hâbês vás vítrœum méum pûlchrum?
An ille hâbet vâsa vítrœa méa pûl-

chra?
Hâbet.
(Éa) nôn hâbet.
Vîri îlli ès hâbent.
Nûmquid éa vîri îlli hâbent?
Éa nôn hâbent.
Habêsne lîbrûs méös án éjus (illis-

us)?
Égo nêque tîös nêque illius lîbrûs hâbeo.
Habêtne lîbrum sûum, lîbrûs sûös?
(Éös) hâbet.
Habêtne dômum sûum, dômös sû-

ás?
(Éäs) nôn hâbent.
An tû ûpse hâbes pèctînem ëorum bônûm, pèctînês îllurom bônös?

Égo ûpse pectûncûlûs ëorum bônös hâbeo.

Quês hâbes cúrrus?
Quae pilëntâ hâbes?
Hâbeo méös prûpîrûs,
Mêa prûpîria hâbeo.

Ilî, îllae, îllã.

Habent (with the Acc.).
Est iis (illia) (with the Nom. Sing.).
Sunt iis (illia) (with the Nom. Pl.).

Habêntne (illî) lîbrum bônûm?
Èstne fis (illîs) lîber bônûs?

Hábent lîbrum bônûm.
Èst fis lîber bônûs.

Esuriûntne? Sìtiûntne?
Nôn èsuriunt (sitìunt).

when the subject of the sentence is in the singular, and to “their” when it is in the plural. E.g. Has he his book, his books? Habêtne lîbrum sûum, lîbrûs sûos?— Have they their book, their books? Habêtne lîbrum sûum, lîbrûs sûos?
Are they tired, sleepy?
Súntne féssæ (fem. féssæae), somni-
culósæ (fem. ae)?

They are sleepy.
Cúpídæ (fem. ae) sómni súnt.

Are they right? wrong?
Loquentur récte? Errántne?

They are neither right nor wrong.
Néque récte loquentur néque ér-
rant.

Are they right (morally)?
Ésthé nís fás? Licétne nís?

OF COMPOUND SUBSTANTIVES.

D. The compound or double substantives of the Latin lan-
guage are comparatively few,* and of these even, many are
most commonly treated as separate words. With respect to
their declension, they are divided into two classes.

1. Those of which the last component alone is inflected, as juris-
dictio (== júris + dictio), onis, f., the administration of justice; júris-
consultus, or júrëconsultus, i., m., a lawyer; plébiscitum, i., n., a vote
of the people; sénátusconsultum, i., n., a decree of the senate.

2. Those of which both components are inflected, either separately
or combined. Such are:

a) Jusjúrandüm, n., an oath.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>juguiurandüm</td>
</tr>
<tr>
<td>Gen.</td>
<td>júriṣjúrandi</td>
</tr>
<tr>
<td>Dat.</td>
<td>júrijúrandō</td>
</tr>
<tr>
<td>Acc.</td>
<td>jusjúrandām</td>
</tr>
<tr>
<td>Voc.</td>
<td>júsjúrandūm</td>
</tr>
<tr>
<td>Abl.</td>
<td>júregjúrandō</td>
</tr>
</tbody>
</table>

b) Páṭer fámiliās, or fámiliæ, m., the master of a family.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>páṭer fámiliās or -ae</td>
</tr>
<tr>
<td>Gen.</td>
<td>patri frámiliās “ “</td>
</tr>
<tr>
<td>Dat.</td>
<td>patri frámiliās “ “</td>
</tr>
<tr>
<td>Acc.</td>
<td>patrem fámiliās “ “</td>
</tr>
<tr>
<td>Voc.</td>
<td>pāṭer fámiliās “ “</td>
</tr>
<tr>
<td>Abl.</td>
<td>patrē frámiliās “ “</td>
</tr>
</tbody>
</table>

In the same manner decline māter fámiliās, f., the mistress of a
family; filius fámiliās, m., and fīliā fámiliās, f., the son, the daughter,
of a family or house.

* This remark applies only to such compounds as are formed by the union
of a noun with another or with an adjective. Compounds with particles (i. e.
prepositions and adverbs) are quite numerous.
† The Genitive, Dative, and Ablative plural do not occur.
LESSON 15.]

IRREGULAR NOUNS.

c) Rês publica, f., a commonwealth.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM. rês publica</td>
<td>rês publicae</td>
</tr>
<tr>
<td>GEN. rûi publicae</td>
<td>rûrûm publicârûm</td>
</tr>
<tr>
<td>DAT. rûi publicae</td>
<td>rûbûs publicis</td>
</tr>
<tr>
<td>ACC. rêm publicam</td>
<td>rês publicâs</td>
</tr>
<tr>
<td>VOC. rês publicâ</td>
<td>rês publicae</td>
</tr>
<tr>
<td>ABL. rê publicâ</td>
<td>rêbûs publicis</td>
</tr>
</tbody>
</table>

OF IRREGULAR NOUNS.*

E. The irregular nouns of the Latin language may be divided into three general classes: — the Indeclinable, the Defective, and the Redundant.

Those which do not admit of any inflection, i. e. are altogether indeclinable, are: —

1. Greek and Latin names of the letters of the alphabet, as alphâ, béta, gamma, delûta, &c.
2. A number of substantives adopted from foreign languages, as mannâ, paschâ, gumûl, &c.
3. Greek neuters in ōs and plurals in ë, as Argû̄s, châsûs, cêtûs or cêtê, a sea-monster, Tempê, &c.
4. Many Hebrew proper names, as Bethlehem, Gabriel, Jerusalem, Ruth, &c. — Jesus has Jêsûm in the Acc. and Jêsû in the remaining cases.
5. The following Latin neuters: fûs, right; nêfûs, wrong; instar, likeness; mânê, morning; nihil, nothing; pûrûm, too little; pondû, a pound (or pounds); sêcûs, sex; sêmûs, half. These are generally used in the Nom. and Acc. only, except mânê, which occurs also in the ablative.
6. Infinitives, adverbs, and other particles, used substantively, as scire tûm, your knowing (knowledge); ultimum vale, the last farewell; hoc ipsum diû, the very word “a long time”; istud crâs, that to-morrow of yours, &c.
7. To these may be added the indeclinable adjectives: frûgi (the obsolete dative of frûx, which is not used), useful, fit, honest; nêquûm, bad; praestû, present, ready; pûtis or pûtê (obsolete, and only with esse, to be), able, capable; sêmûs, and a half; and damnûs (only in law), guilty.

F. Nouns are defective in case or in number. Those defective in case are: —

1. Those which want the nominative, as dûpûs, of food; dûcûnûs,
of dominion; *feminus, of the thigh; *frugis, of fruit; *internectonis, of carnage; *opus, of power; *politinis, of meal-dust; *victis, of alternation; *verberis, of a lash (stripe). Many of these genitives occur in the remaining cases of both numbers.

2. A number of monosyllables which want the genitive plural, as *öüs, öris, the mouth; *vüs, *vidis, bail; *glüs, *gloris, the husband’s sister; *pax, *pàcis, a treaty, &c.

3. Those which occur in the Nom. and Acc. only, as the indeclinable *fäs, *nëfäs, &c., to which may be added the plurals *colla, the neck; *flamina, breezes; *grätës, thanks; *murmëra, murmurs, &c.

4. A number of substantives, which occur only in certain cases, as *astüs, cunning, Abl. *astă, Nom. & Acc. Pl. *astüs; *fors, chance, Abl. *forte, by chance; *lës, disease, Acc. *lëm, Abl. *lë; *prëces, pl., prayers, Abl. Sing. *prëcë; *sättäss for *sättätäs, satiety, occurs only in the Nom. Sing. — *Vis, might, power, wants the dative; in the remaining cases it has G. *vis, A. *vim, V. *vû, A. *vi; Pl. N. *vires, G. *virium, &c.

5. A number of words used in certain connections are always in a particular case, as:
   a) The Genitives *dicis and *nauci in *dicis causă, for form’s sake; *non nauci facere, not to value a straw.
   b) Certain Datives with the verb *esse, to be, as *desprätü, *divi-sui, *ostentü, *dùci *esse, to be an object of contempt, to serve for division, for display, as a guide, &c.
   c) The Accusatives *infütas with *tre, to deny; *suppellätas with *ferre, to bring help; *vënum with *tre (or *däre), to be offered for sale (to offer for sale).
   d) The Ablatives *nätä (by birth) in connection with *mäjör, *mi-nor, *maximüs, &c., the elder, younger, oldest, &c. (by birth); *sponte, with *mëä, *tëä, *sëä, of my, thy, his own accord; in *promptu and in *procinctu with *esse and *stäre, to be ready, to stand prepared.
   e) Verbal substantives in Abl. Sing. with one of the possesives *mëä, *tëä, *sëä, &c., as *admonitu, *concessu or *permissonu, *mandatu, *jussu (and *injussu, &c.) *meo, *tuo, *suo, at my, thy, his own request, with my, thy, his own permission, command, order, &c.
   f) The Abl. Pl. *grätis (from *grätis), without reward, gratis; *in-grätäss, against one’s will; *föris, out of doors (to the question *whither?), which to the question *whither? becomes *föras, Acc.

6. Many nouns do not admit of the Vocative from the nature of their signification.

7. The adjectives defective in case are:
   a) Those which do not occur in the nominative; as (soms) *sonis, "hurtful"; (sëmnex) *sëmnícis, "half dead"; and a few other similar compounds. To these add (ceterus), *a, *um and *lúdicsus, *a, *um, of which the Nom. Masc. does not occur.
   b) The genitive *primórís, "the fore," "first," which wants the Nom. and neuter forms, and the plural *plértique, "most," which borrows the genitive of *plurìmi.
Lesson XVI. — Pensum Sextum Decimum.

* The English "the former — the latter" is ille — hic, and "the one — the other," alter (or unus) — alter (or ille). See page 103, note 1.
Does any? Whether any? Ecquis, ecquae, ecquod or ecquid?
If any (if any one).
Lest any (= that no).

Si quis, si quid, si quod or quid.
Nē quis, nē quī, nē quōd or quid.

A. The indefinite pronouns āliquīs, quīdam, ulla, nonnullus, si quis, nē quis, and ecquis? are used either as substantives in the sense of some one, any one, something, anything, or as adjectives in the sense of some or any. They are thus inflected:

Aliquīs, -quī, -quōd or -quid, some, any (generally).

SINGULAR.

Plural.

Nom. āliquīs āliquā āliquīd āliqui āliquae āliquā
Gen. āliquājūs āliquōrūm āliquībūs
Dat. āliquī āliquībūs
Acc. āliquēm āliquām āliquōd āliquō āliquās āliquā
Voc. Like Nom. Like Nom.
Abl. āliquō āliquā āliquā āliquībūs.

Quīdam, quaedam, quoddam or quiddam, a certain one.

SINGULAR.

Plural.

Nom. quīdam quaedam quiddam
Gen. cūjusdam cūjusdam quaedam
Dat. cūdam cūdam quaedam
Acc. quandam quandām quodām
Voc. Like Nom. Like Nom.
Abl. quōdām quōdām quōdam quōdam.

Ecquis, ecquae or ecqua, ecquod or -quid? any one (interrogatively).

SINGULAR.

Plural.

Nom. { ecquis ecquae ecquīd } { ecquī ecquae ecquīd } { ecquī }
{ ecqui ecqua ecquīd } { ecquae ecquae ecquīd } { ecquī }
**LESSON 16.** ALIQUIS.—QUIDAM.—ECQUIS.—ULLUS. 65

| GEN.  | eccujus |  | ecquorum | -orum | -orum |
|-------|---------|  | equibus  |       |       |
| DAT.  | eccul   |  |           |       |       |
| ACC.  | equam   |  | {equod}   |       |       |
|       |         |  | equus     | equus | equa  |
| VOC.  |         |  |           |       |       |
| ABL.  | equo    |  | equa      |       |       |

Ullus, ullæ, ullum, any (negatively).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ullus</td>
</tr>
<tr>
<td>Gen.</td>
<td>ullus</td>
</tr>
<tr>
<td>Dat.</td>
<td>uli</td>
</tr>
<tr>
<td>Acc.</td>
<td>ullum</td>
</tr>
<tr>
<td>Voc.</td>
<td>ullum</td>
</tr>
<tr>
<td>Abl.</td>
<td>ullum</td>
</tr>
</tbody>
</table>

**Remarks.**

1. The neuter aliquid is always used adjectively in agreement with its noun, whereas aliquid generally stands substantively; as aliquid detrimentum, some detriment; but aliquid, something; aliquid boni, something (of) good, &c.—Aliquis is both substantive and adjective, and is sometimes joined with unus; as (unus) aliquis, some one; liber aliquis, some book.

2. Quidam is said of individuals or objects, of the nature of which we are either ignorant, or which we do not wish to specify: “a certain (one),” “a sort of,” “a certain degree of.” E.g. Quidam de meis amicis, a certain one (some one) of my friends; quodam tempore, at a certain time; quoddam commune vinculum, a certain (a sort of) common bond; quidam boni, (a certain) something good, a certain degree of good. This pronoun may stand either substantively or adjectively, and quidam differs from quodam, like aliquid from aliquid.—The plural quidam, quaedam, quaedam is often used simply with the sense of aliquot or nonnulli, “some,” “several.”

3. Between the forms ecquis and ecqui, ecqua and ecqua, there is no appreciable difference, ecquis and ecqui being both used either independently in the sense of “any one,” “some one,” or adjectively in the sense of “any”; as Ecquis (or ecqui) hic est? Is there any one here? Ecquis (or ecqui) est tibi liber? Have you any book? The same may be said of the neuters ecquod and ecquid. The latter, however, (ecquid,) frequently loses all pronominal force, and serves merely to introduce a question.

4. Ullus is generally an adjective, and is only used in sentences involving a negation or uncertainty. Hence it is frequently preceded by nón, néc, siné, si, nüm or numquit; as sine ulla spé, without any hope; si tibi est ullus amicus, if you have any friend; nemo tibi esse ullum amicum, I deny that you have any friend, &c.—Ullus, how-
ever, becomes positive by a double negation in nonnullus, a, um, 
"some," as does also nihil in nonnihil, "something."

5. Quis is commonly put instead of aliquis in all sentences involv-
ing a condition, a negation, or comparison. When thus employed in 
the sense of any or any one, it is preceded by si, nisi, ne, num, quo, 
quanto, or quum; as si quâ ratione, if in any way; si quid est tibi 
bónum, if you have anything good; ne quod periculum incidēret, lest 
(== that no) danger might occur; quanto quis est doctor, eo modesti-
or, the more learned any one is, the more modest he will be. — Si-
quis and nēquis are declined exactly like ecquis, i. e. the fem. sing. 
is sigua or siguae, and the neut. sigvod or siguid.

6. When the substantive denotes a quantity or mass in the singular, 
the English "some" or "any" may be expressed by àliquantum or 
àliquantūnum (with the genitive), and when it denotes number in the 
plural, by the indeclinable àliquōt (in the same case with the noun). 
E. g. àliquantum sacchari, some sugar; àliquōt libri or libros, some 
books.

7. The English word "any" is often entirely suppressed in Latin. 
Thus:—

The wine. 
Some (any) wine. 
Some (any) bread. 
Some (any) paper. 
Some (any) books.

Some good cheese. 

Have you any wine? 
I have some. 

Have you any water? 
I have some. 

Have you any good wine? 
I have some. 

Has he any good cloth? 
He has some. 

Have you any shoes? 
I have some.
LESSON 16.] NOUNS DEFECTIVE IN NUMBER. 67

Have you some good or bad ἢκοι τῆς πλείους ἢ ἦκι ἂν νέ-
horses?

I have some good ones. ἢκοι ἂν ἤκεν ἂν ἢ ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄν ἦκι ἄ

I have some good.

Have you good or bad water?

I have some good.

Have you good or bad wine?

I have some bad.

OF NOUNS DEFECTIVE IN NUMBER.

B. Words defective in number are either such as have no plural, or such as have no singular.

Those which do not admit of a plural are called singulāritā tantum. They are:

1. Abstract nouns, or such as denote a quality or intellectual existence considered as general or indivisible; as justīta, pītus, tempērantia, sēnectus, sīmēs, sīlus, &c., justice, piety, temperance, old age, hunger, thirst, &c.

2. Names of materials or of a mass without subdivision; as aurum, gold; argentum, silver; argilla, white clay; coenum, mire, mud; sābīlum, sand; sanguis, blood, &c.

3. Collectives, i.e. such as denote a totality or mass of individuals or things; as plebs and vulgus, the vulgar; pōpūlūs, the people; supplēx, furniture; victus, food, support; virūs, poison (of every kind). So also indōlēs, natural parts; and scientia, the totality of a man's knowledge, &c.

4. Proper names, except when they are common to several individuals; as Virgilius, Cicero, Plautus, &c. But Caesar, Caesāres.

5. The following words: justītium, suspension of business (in courts, &c.); lētum, death; mēritāles, noon; spēcimen, example; vér, spring; vespēr and vespēra, evening.

* Abstract terms, however, frequently do occur in the plural, a) when they denote different kinds of the same quality, as excellēntiae, quiētes, irācundiae, fortitudinis, mortes, mētīs, different kinds of excellence, rest, anger, bravery, death, fear, &c.; and b) to express a repetition of the same thing in different subjects, as adventūs, effusiones, arrivals, eruptions; intēritūs, exitūs, ēditū, õnīm, destruction, exit, odium, courage, as experienced or incurred by different men. — To these may be added the idiomatic Latin plurals mirīs, grandīnis, imbūs, plēstae, falls of snow, hail, rain, and solēs, spells of sunshine.
6. To these may be added the peculiar use of names of vegetables and fruits, where in English we employ the plural; as *fūbam, lentem, rūpum* serère, to sow beans, lentils, turnips; *cīcēris cātinus*, a bowl of peas; *nūx, ūva*, the nut, grape, i.e. nuts, grapes, &c.

**Exercise 18.**

Have you any sugar? — I have some. — Have you any good coffee? — I have some. — Have you any salt? — I have some. — Have I any good salt? — You have some. — Have I any shoes? — You have some. — Have I any pretty dogs? — You have some. — Has the man any good honey? — He has some. — What has the man? — He has some good bread. — What has the shoemaker? — He has some pretty shoes. — Has the sailor any biscuits? — He has some. — Has your friend any good pencils? — He has some. — Have you good or bad coffee? — I have some good. — Have you good or bad wood? — I have some good. — Have I good or bad oxen? — You have some bad (ones). — Has your brother good or bad cheese? — He has neither good nor bad. — What has he good? — He has some good friends. — Who has some cloth? — My neighbor has some. — Who has some money? — The French have some. — Who has some gold? — The English have some. — Who has some good horses? — The Germans have some. — Who has some good hay? — This ass has some. — Who has some good bread? — That Spaniard has some. — Who has some good books? — These Frenchmen have some. — Who has some good ships? — Those Englishmen have some. — Has anybody wine? — Nobody has any. — Has the Italian fine or ugly horses? — He has some ugly (ones). — Have you wooden or stone tables? — I have neither wooden nor stone (ones). — Has your boy the fine books of mine? — He has not those of your boy, but his own. — Has he any good thread stockings? — He has some. — What has the Turk? — He has nothing. — He has (a certain) something bad (*quīdquam malō*). — Who has something good? — A certain stranger has something good. — Has any one hay? — Certain husbands have some hay and (et) corn.

---

**Lesson XVII.** — PENSUM SEPTIMUM DECIMUM.

No, not any, none.

\[
\begin{align*}
\text{Nullūs, nullā, nullūm,} \\
\text{Nūlī (with the gen.,)} \\
\text{Numquīs, -quae, -quī or -quīd?} \\
\text{Sometimes simply Nōn.}
\end{align*}
\]

A. Obs. The pronominal adjective *nullus* is declined like *nullus*. (Vide Lesson XVI.) Its masculine singular is also employed substantively in the place of *nemo*, "no one, nobody" (Lesson X. C.) *Numquīs* is declined like *ocquis*, and is used
in questions to which *nullus* is expected in the answer. Instead of the adjective *nullus, nihil* is frequently put partitively with the genitive, singular and plural. Sometimes the English “no,” “none,” is expressed by a simple *non*. Examples:—

<table>
<thead>
<tr>
<th>English</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have you any book?</td>
<td>Nūmquīs ēst tībi līber?</td>
</tr>
<tr>
<td>I have none.</td>
<td>Hābesne lībrum āliquem?</td>
</tr>
<tr>
<td>Have you any wine?</td>
<td>Nūn ēst.</td>
</tr>
<tr>
<td>I have none.</td>
<td>Nūllum hābeo.</td>
</tr>
<tr>
<td>Have you no bread?</td>
<td>Nūmquīd ēst tībi vīnum (vīni)?</td>
</tr>
<tr>
<td>I have none.</td>
<td>Nūm hābes āliquēntum vīni?</td>
</tr>
<tr>
<td>Have you no bread?</td>
<td>Nōn (nūllum) ēst.</td>
</tr>
<tr>
<td>I have none.</td>
<td>Nūllum hābeo.</td>
</tr>
<tr>
<td>Have you no shoes?</td>
<td>Ān ēst tībi nihil pānis?</td>
</tr>
<tr>
<td>I have none.</td>
<td>Ān nūllum pānem hābes?</td>
</tr>
<tr>
<td>Have I no paper?</td>
<td>Nīhil.</td>
</tr>
<tr>
<td>You have some.</td>
<td>Nūllum (hābeo).</td>
</tr>
<tr>
<td>Have you no shoes?</td>
<td>Nūmquīd ēst nihil nīhil chārtae?</td>
</tr>
<tr>
<td>I have none.</td>
<td>Ēst tībi nōn nīhil.</td>
</tr>
<tr>
<td>Have you any?</td>
<td>Nonnūlīm vēro hābes.</td>
</tr>
<tr>
<td>I have none.</td>
<td>Nōn tībi sunt īlli cālcei?</td>
</tr>
<tr>
<td>Has the man any?</td>
<td>Ān nīhil calceōrum hābes?</td>
</tr>
<tr>
<td>He has none.</td>
<td>Nūllī.</td>
</tr>
<tr>
<td>Has he any good books?</td>
<td>Nīhil (nūllos, non ulkos) hābeo.</td>
</tr>
<tr>
<td>He has some.</td>
<td>Nūmquī tībi sunt?</td>
</tr>
<tr>
<td>I have no money, no books.</td>
<td>Nūm āliquos (ullos) hābeos?</td>
</tr>
<tr>
<td>The American</td>
<td>Nōn sunt.</td>
</tr>
<tr>
<td>The Irishman</td>
<td>Nūllīs hābeos.</td>
</tr>
<tr>
<td>The Scotchman</td>
<td>Nōm qui sunt víro īlli?</td>
</tr>
<tr>
<td>The Dutchman</td>
<td>Nūm vír īlle ullos hābet?</td>
</tr>
<tr>
<td>The Russian</td>
<td>Nōn sūnt.</td>
</tr>
<tr>
<td>Are you an American?</td>
<td>Nūllos hābet.</td>
</tr>
<tr>
<td>I am (one).  I am not.</td>
<td>Ecqui sunt ei libri bōni?</td>
</tr>
<tr>
<td>Have you the books of the Dutch or those of the Russians?</td>
<td>Hābetne libros āliquos bōnos?</td>
</tr>
<tr>
<td>*Americanus, i, m.</td>
<td>Sūnt ei āliquī (nonnullī).</td>
</tr>
<tr>
<td>*Hibernus, i, m.</td>
<td>Nonnūllos (āliquot) hābet.</td>
</tr>
<tr>
<td>*Scōtus, i, m.</td>
<td>Nīhil pecūnīae, nihil lībrōrum hābeos.</td>
</tr>
<tr>
<td>*Batāvus, i, m.</td>
<td>*Russus, i, m.</td>
</tr>
<tr>
<td>*Ásne tú Americanānus?</td>
<td>Ėsne tú Americanānus?</td>
</tr>
<tr>
<td>Útrum libros tēnes Batavorūm án Russōrum?</td>
<td>Útrum libros tēnes Batavorūm án Russōrum?</td>
</tr>
<tr>
<td>Batavorūdne libros tēnes án Russōrum?</td>
<td>Batavorūdne libros tēnes án Russōrum?</td>
</tr>
</tbody>
</table>
B. The substantives which are *pluralia tantum*, i. e. used in the plural number only, are: —

1. The names of certain determinate days of the Roman month, as *Calendae*, the Calends; *Nōnēae*, the none; *Idūs*, the ides. To these add *nundinēae*, a fair (held every ninth day); and *fērīae*, holidays.

2. The names of festivals and public games, as *Bacchānālīa*, *Flōrīīa*, *Saturnālīa*, &c., festivals in honor of Bacchus, Flora, Saturn, &c., *Olympīa*, the Olympic games, and *lūdi*, public games generally. So also *nātalīta*, birthday festival; *rēpōtīa*, drinking-bout after a feast; *spousālīta*, espousals.

3. Many names of towns and countries, including such as are properly names of nations, e. g. *Arbēlā (orum)*, Erbil; *Athēnai*', Athens; *Gādēs*, Cadiz; *Leuctrā (orum)*; *Delphi*, the country of the Treviri; *Pāristi*, Paris; *Syrācūsa*, Syracuse; *Persa*, Persia.

4. The following substantives, which, with a plural form, commonly preserve a plural *signification*: —

- Alpes, the Alps.
- ambāges, qibbles, subterfuges.
- argūtēae, subtleties, wit.
- arma, arms.
- artus, limbs.
- bellāria, dainties.
- cānī, gray hairs.
- coēlites, the celestials.
- consentes, the twelve highest gods.
- crepundia, toys.
- dēlīcae, delight; dainty.
- divītēae, riches.
- donāria, presents.
- lautia, presents.
- excūbitae, watches.
- exta, 
  intestīna, the intestines.
- viscēra,
- exūviae, spoils.
- spōlla,
- facētia, pleasantry.
- fōri, book-cases.
- forūlī, 
- fōrīa, excrements.
- grātes, thanks.
- gemīni, twins.
- gerrae, 
- quisquīltae, nonsense.
- illa, the entrails.
- impedimenta, baggage.
- indūvīae, articles of clothing.
- infērīae, funeral rites.
- justa, 
- infēri, the gods below.
- insidiae, snares.
- lamenta, complaints.
- lêmūrēs, departed spirits.
- libēri, children.
- majōres, ancestors.
- mānes, shades (of the dead).
- mīnae, menaces.
- moena, walls.
- parietinae, dilapidated walls.
- pēnāetes, household-gods.
- postēri, descendants.
- praestūltae, jugglers’ tricks.
- prēces, prayers.
- primōres, nobles, leaders.
- procōres, 
- reliquiae, the remains.
- salēbrae, impediments.
- sentes, thorns.
- vēpres, 
- sērta, garlands.
- sūpēri, the upper gods.
- toṁna, the gripes.
- trīcae, fooleries, gowgaws.
- utensilia, necesaries (of life).
- valvae, door-folds.
- fōres, 
- vērbēra, blows.
5. The following substantives, which, though plural in form, have more or less a singular signification: —

altāria, the high altar.
cancelli, \{ lattice-work, grating.
clāthri, \{ cunnābulā, \{ the cradle.
cassae, \{ cunābula, \{ the cradle.
plāgae, \{ eксëquae, the funeral.
clitellae, pack-saddle.
clūnes, \{ the buttocks.
nātes, \{ the buttocks.
cūnae, \{ the cradle.
cūnas, \{ the cradle.

C. Some substantives assume a different signification in the plural, and sometimes also a different gender. Thus: —

SINGULAR.                PLURAL.
fastus, pride.           fastus, \{ the calendar.
forum, the market-place. fori, the gangways.
lustrum, a period of five years. lustra, dens of wild beasts.
tempus, time.            tempora, the temples (of the head).

D. Others modify their signification in the plural without abandoning that of the singular: —

SINGULAR.                PLURAL.
aedes, is, a temple.     aedes, ium, a house.
aqua, water.             aquae, mineral springs.
auxilium, help.          auxilia, auxiliary troops.
bōnum, something good.   bona, property.
carcer, a prison.        carcères, the lists (barrier).
castrum, a castle.        castra, a camp.
cōmitium, a part of the Roman forum. cōmitia, an election-meeting.
cōpta, abundance.        cōpiae, military forces.
cūpēdia, daintiness.     cūpēdia or \{ dainty bits.
cūpēdia, n.              cūpēliae, \{ dainty bits.
ēpulum, a banquet.       ēpulae, the food, meal.
fācultas, ability, power. fācūlātēs, property, means.
fortūna, fortune, luck.  fortūnae, gifts of fortune.
hortus, i, a common garden. horti, \{ a garden for pleasure.
littera (or litēra), a letter of the alphabet. litterae (litērae), a letter, writings.
lūdus, pastime, school.  lūdi, a public spectacle.
nāris, the nostril.  nāres, lum, the nostrils, or the nose.
nātālis (i.e. dies), birthday.  nātāles, the birth (with respect to rank).
(ops), help.  ōpes, power; property.
ōpēra, trouble, pains.  ōpērae, operatives.
pars, the part.  partes, a party; rôle.
rostrum, a beak, bill.  rostra, the orator’s stage.*
sāl, salt.  sāles, witty sayings, repartee.

E. The Adjectives defective in number are pauci, a few, and plē-
rique, most, which in ordinary language want the singular. Of pau-
cus, the neuter diminutive pausium or paussium only occurs in
the sense of “the greater part of;” but is now only put in the
neuter (plerumque), and adverbially, “for the most part.”

Exercise 19.

Has the American good money? — He has some. — Have the
Dutch good cheese? — Yes, sir, the Dutch have some. — Has the
Russian no cheese? — He has none. — Have you good stockings? —
I have some. — Have you good or bad honey? — I have some good.
— Have you some good coffee? — I have none. — Have you some
bad coffee? — I have some. — Has the Irishman good wine? — He
has none. — Has he good water? — He has some. — Has the Scotch-
man some good salt? — He has none. — What has the Dutchman?
— He has good ships. — Have I some bread? — You have none. —
Have I some good friends? — You have none. — Who has good
friends? — The Frenchman has some. — Has your servant any coats
or brooms? — He has some good brooms, but no coats. — Has any
one hay? — Some one has some. — Who has some? — My servant
has some. — Has this man any bread? — He has none. — Who has
good shoes? — My good shoemaker has some. — Have you the good
hats of the Russians, or those of the Dutch? — I have neither those
of the Russians nor those of the Dutch, I have those of the Irish. —
Which sacks has your friend? — He has the good sacks of the mer-
chants. — Has your boy the good hammers of the carpenters? —
No, sir, he has them not. — Has this little boy some sugar? — He
has none? — Has the brother of your friend good comb? — The
brother of my friend has none, but I have some? — Who has good
wooden chairs? — Nobody has any.

Lesson XVIII. — Pensum Duodevicesimum.

Of Numerals.

A. The numerals of the Latin language are either
adjectives or adverbs.

* The platform or desk from which the ancient Romans spoke, so called
from its having been adorned with the beaks of captured ships.
Numerals.

Lesson 18.

Numeral adjectives are divided into five classes: Cardinal, Ordinal, Distributive, Multiplicative, and Proportional.

Of adverbial numerals there is but one class, which answers to the question how many times? as sæmēl, once, téř, thrice.

B. Cardinals contain the answer to the question quōt? how many? as unus, one, dúō, two, centum, a hundred. Of these the first three are susceptible of declension, and those from quattuor (four) to centum (a hundred), inclusive of both, are invariable. The multiples of 100, as far as mīlē (a thousand), are declined like the plural of bonus; as duēcenti, ae, a, two hundred, &c. — Unus, dúō, and trēs are thus inflected:

Unus, a, um, one.

Singular.  | Plural.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>únus</td>
<td>únā</td>
<td>únīm</td>
<td>únīae</td>
<td>únā</td>
</tr>
<tr>
<td>Gen.</td>
<td>únus</td>
<td>únōrum</td>
<td>únārum</td>
<td>únōrum</td>
<td>únīs</td>
</tr>
<tr>
<td>Dat.</td>
<td>únī</td>
<td>únīm</td>
<td>únīm</td>
<td>únōs</td>
<td>únās</td>
</tr>
<tr>
<td>Acc.</td>
<td>únüm</td>
<td>únām</td>
<td>únüm</td>
<td>únōs</td>
<td>únā</td>
</tr>
<tr>
<td>Voc.</td>
<td>únē</td>
<td>únā</td>
<td>únüm</td>
<td>únīae</td>
<td>únā</td>
</tr>
<tr>
<td>Abl.</td>
<td>únō</td>
<td>únā</td>
<td>únō</td>
<td>únīs</td>
<td></td>
</tr>
</tbody>
</table>

Dūō, dúae, dúō, two.

Trēs, trīn, three.

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<thead>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dúō</td>
<td>dúae</td>
<td>dúō</td>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
<td>dúōrum</td>
<td>dúārum</td>
<td>dúōrum</td>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
<td>dúōbūs</td>
<td>dúābūs</td>
<td>dúōbūs</td>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
<td>dúōs or dúo</td>
<td>dúās</td>
<td>dúō</td>
<td>Acc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>dúō</td>
<td>dúae</td>
<td>dúō</td>
<td>Voc.</td>
</tr>
<tr>
<td>Abl.</td>
<td>dúōbūs</td>
<td>dúābūs</td>
<td>dúōbūs</td>
<td>Abl.</td>
</tr>
</tbody>
</table>

Remark 1. The plural ún, únae, únā, can only be used, a) when joined with substantives that are pluralia tantum, i.e. used in the plural only; as únae scōpae, one broom; únae litterae, one letter; únā castra, one camp; in únīs aedībus, in one house; b) when it assumes the sense of "only," "alone," "one and the same," "like," &c.; as tres uni passus, only three steps; unus morībus, with one and the same kind of manners, &c.

2. Like dúō is inflected ambō, ambae, ambō, "both." — Instead of the genitives dúōrum, dúārum, the contracted form dúum is frequently employed, especially with mīlēm, thousand.

C. Obs. The numeral mīlē, thousand, is indeclinable in the singular, but is regularly inflected in the plural, e.g. mīlē, mīlērum, mīlēbūs, &c. It is generally followed by the genitive (sometimes by an appositional case) of the objects enumerated, as mīlē hominum, dúo (trīa, 7
quattuor, &c.) milia hominum (more rarely homines), &c. — This is its construction as a substantive; but mille is far more frequently used as an indeclinable adjective in all the cases, singular and plural; e.g. mille equites, a thousand knights; mille hominum numero, a thousand men in number; mille modis, in a thousand ways.

D. The Romans have a separate class of numerals in answer to the question, How many each (apiece)? or How many each time? (Quōtēnī, ae, a?) These are always in the plural, and are called Distributives. E.g. bini (terni, quāterni, &c.), “two (three, four) each,” or “two (three, four) each time,” “two by two”; singūlīs, “one each,” “one by one,” “one at a time.” Examples:—

Boys of sixteen or seventeen

Puēri sēnum septemīnum dénum dēnum

They met with one interpreter
cum singūlīs interprētibus congrēes-

He gave us three books apiece.

dēdit nobis térnos libros.

His daughters have each a son.

Fīlae ejus singūlōs filīs hābent.

He does not know how much
dēnōn dīdidicīt, būs bina quōt ēssent.
twice two is.

—E. Obs. These distributives are employed instead of the cardinals, a) in connection with such substantives as are used in the plural only, † as binae (not duae) scopae, two brooms, quattuor nuptiae, four weddings, &c.; b) with substantives whose plural assumes a simple signification different from the singular, as castrum, a castle, duo castra, two castles; but una castra (pl. peculiar), a camp, bina castra, two camps; aedes, a temple, tres aedes, three temples; but aedes (a pl. with singular signification), a house, unae aedes, one house, trinae § aedes, three houses; littera, a letter (of the alphabet), quattuor litterae, four letters (of the alphabet); but litterae (pl.), a letter (epistle), unae litterae, one letter, quattuor litterae, four letters, &c.

The hatter. The joiner.
The round.

A or an (one).

*Opifēx (gen. -īcis) pilōorum, m.

Fāber (ri, m.) scriniārius.

Rotundus, a, um.

{ Unūs, ā, ām.

{ Alīquīs, -quīd, -quōd.

* It is also customary to use the distributives instead of the cardinal numerals, and to say bina (ternum, quaternum, &c.) milia for duo milia, &c. — The accusative of the objects enumerated becomes necessary when one of the declinable numerals dēcenti, &c. is added; as, habet tria milia trecentos milites, he has three thousand three hundred soldiers.

† The plural in um is the regular form for this class of numerals, instead of the orum, arum, orum of other adjectives.

‡ This applies only to such nouns as have a singular signification with this plural form. Plurals like liberī, children, follow the general law.

§ In all these cases, where the distributive is thus used for the cardinal numeral with nouns of a plural form, the English “one” must be expressed by uni, ae, a, and “three” by trii, ae, a. Singūlīs and teriī remain distributives always.
LESSON 18. NUMERALS.

F. Obs. The indefinite article a or an is generally omitted in Latin. When expressed, however, it is "unus, ā, ām, "one," or aliqua, qua, quod, "some one." Examples:—

Have you a looking-glass?  | Estne tibi (unum) spectulum?
I have one.                | Habēne (unum) spectulum?
Have you a book?          | Est mihi unum.
I have one.                | Hābeo unum.
I have none.               | Est tibi libros?
I have none.               | Habēne (unum) libros?
Have you a good round hat? | Est mihi unum.
I have one.                | Hābeo unum (aliquem).
Has he a beautiful house (home)? | Est mihi nullus (or Non est).
I have none.               | Nūllum hābeo.
I have two of them.        | Est tibi bōnum unum pīllum rotundum?
He has three of them.      | An hābes bōnum unum pīllum rotundum?

G. Obs. The partitive genitive after numerals is commonly omitted in Latin, when the quantity denoted by them is equal to the whole. But the relative pronoun may stand in the same case with the numeral.

You have four of them.     | Sunt tibi quattuor.
Of which you have five.    | Quattuor (ēorum*) hābes.
Have you five good horses? | Quae tibi quinque sunt.
Nay rather, I have six of them. | Quaś quinque hābes.

* Ēorum can only be correctly put when it refers to a larger number already alluded to.
† Quae and quas, because the numeral quinque denotes the entire number possessed; but quārum if a larger number is meant.
I have six good and seven bad ones. \[ \text{Sunt mihi séx bóni et séptem viles.} \]
\[ \text{Ego séx bónos septémque viles hábeo.} \]

And. (Copulative conjunction.) \[ \text{Et, ác, atque, -que.} \]

H. Obs. The conjunction *ac* cannot be used when the next word begins with a vowel or the letter *h*. *Et* and *atque* stand before vowels and consonants both. The enclitic *que*, like the interrogative *ne*, is always suffixed to the word which it serves to connect.

Have you a (one) letter? \[ \text{Estne tibi dúna epístola?} \]
\[ \text{Habésne dúnas litteras?} \]
\[ \text{Sunt mihi décem.} \]
\[ \text{Hábeo (éarum) dénas.} \]

I have ten letters and five notes. \[ \text{Sunt mihi décem epístolae et (ac, atque *) quinqué schédulas.} \]

Titus and Caius have each of them a book. \[ \text{Titus et Caius libros singulos há-bent.} \]

They have five looking-glasses apiece. \[ \text{Sunt ipsis quina spécula.} \]
\[ \text{Quina spécula hábent.} \]

I have three houses and a thousand pens. \[ \text{Sunt mihi trínae ét mille pennárum.} \]
\[ \text{Ego aédés trinas atque mille pén-nas hábeo.} \]

I. The following Table exhibits a list of the cardinal and distributive numerals of the Latin language:—

<table>
<thead>
<tr>
<th>CARDINAL</th>
<th>DISTRIBUTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. únus, a, um, one.</td>
<td>I. singuli, ae, a, one each.</td>
</tr>
<tr>
<td>2. dúo, ae, o, two.</td>
<td>II. bini, ae, a, two each.</td>
</tr>
<tr>
<td>3. trés, tria, three.</td>
<td>III. terni (or trini), ae, a, three each.</td>
</tr>
<tr>
<td>4. quattuor, four.</td>
<td>IV. quaterni, ae, a, four each.</td>
</tr>
<tr>
<td>5. quinque, five.</td>
<td>V. quini, ae, a, five each.</td>
</tr>
<tr>
<td>6. sex, six, &amp;c.</td>
<td>VI. sēni, ae, a, six each, &amp;c.</td>
</tr>
<tr>
<td>7. septem</td>
<td>VII. septēni, ae, a.</td>
</tr>
<tr>
<td>8. octo</td>
<td>VIII. octōni, ae, a.</td>
</tr>
<tr>
<td>9. nóvenem</td>
<td>IX. novēni, ae, a.</td>
</tr>
<tr>
<td>10. décem</td>
<td>X. dēni, ae, a.</td>
</tr>
</tbody>
</table>

* *Atque* (= ad + que) is emphatic, and may be rendered by "and besides." *Et* connects objects considered as *distinct, que* things belonging to, or *resulting from*, each other. *Ac* has upon the whole the same force as *atque*, but it is often employed instead of a simple *et*, to prevent a repetition of the latter.
LESSON 18.]

NUMERALS.

CARDINAL.

11. undécim
12. dúodecim
13. { trídecim or }
   { dècem et tres }
14. quattuordécim
15. quindécim
16. { sedécim (sexdecim) or }
   { dècem et sex }
17. { septendécim or }
   { dècem et septem }
18. { dècem et octo or }
   { dúodeviginti * }
19. { dècem et novem or }
20. viginti
21. { unus et viginti }
   { viginti unus † }
22. { dòo et viginti }
   { viginti dòo }
23. tres et viginti
24. octo et viginti
25. dúodéviginti
26. novem et viginti
27. undéviginti
28. triginta
29. quádrāgintā
30. quinquāgintā
31. sexāgintā
32. septuāgintā
33. octōgintā
34. nōnāgintā
35. { nōnāgintā novem }
36. undēcentum
37. centum
38. { centum et novem }
39. centum novem
40. dúcenti, ae, a
41. trīcenti, ae, a
42. quádringenti, ae, a
43. quingenti, ae, a

DISTRIBUTIVE.

XI. undēni, ae, a.
XII. dúodēni, ae, a.
XIII. terni dēni, ae, a.
XIV. quaterni dēni, ae, a.
XV. quinqui dēni, ae, a.
XVI. sexi dēni, ae, a.
XVII. septem dēni, ae, a.
XVIII. octōni dēni, ae, a.
XIX. novem dēni, ae, a.
XX. vicēni, ae, a.
XXI. vicēni singuli, ae, a.
XXII. vicēni bini, ae, a.
XXIII. vicēni terni, ae, a.
XXVII. vicēni octōni, ae, a.
XXVIII. vicēni nōvēni, ae, a.
XXX. tricēni, ae, a.
XL. quádrāgintēni, ae, a.
L. quinquāgintēni, ae, a.
LX. sexāgintēni, ae, a.
LXX. septuāgintēni, ae, a.
LXXX. octōgintēni, ae, a.
XC. nōnāgintēni, ae, a.
IC. nonēni, ae, a.
undécēni, ae, a.
undéni, ae, a.
duādi, ae, a.
trēdi, ae, a.
quādrāngenti, ae, a.
quingenti, ae, a.

* For 18, 28, 38, &c. and for 19, 29, 39, &c. the subtractive expressions dúodeviginti, dúodéviginti, undéviginti, &c., as far as undécentum, are more common than the compounds dècem et octo, &c., and neither the dúo nor the music of these words is inflected.

† The rule for the juxtaposition of the intermediate numbers is, that from 20 to 100 either the smaller may precede with et, or the larger without et, as in the case of 21. But beyond 100, the larger always comes first, with or without et; e.g. dúcenti quádrāgintā sex, or dúcenti et quádrāgintā sex, 246.

7*
Have you a good letter? — I have a good letter and a good book.

— Has your servant a broom? — He has six brooms and five chickens. — Has your friend any houses? — He has some. — He has ten houses (aedes) and five gardens. — What has the youth? — He has a thousand books and two thousand notes. — Who has a beautiful round table? — The hatter has one. — The friend of our tailor has ten round tables and twenty chairs. — Have you a good servant? — I have one. — Has your hatmaker a beautiful house? — He has two (of them). — Have I a pretty gold ribbon? — You have one. — What has the joiner? — He has beautiful tables. — Has he a beautiful round table? — He has one. — Has the baker a large looking-glass? — He has one. — Has the Scotchman the friends that I have? — He has not the same that you have, but he has good friends. — Has he your good books? — He has them. — Have I their good hammers? — You have them not, but you have your good iron nails. — Has that hatter my good hat? — He has not yours, but his own. — Have I my good shoes? — You have not yours; you have his. — Who has mine? — Somebody has them. — Has anybody two letters? — The brother of my neighbor has three. — Has your cook two sheep? — He has four. — Has he six good chickens? — He has three good and seven bad. — Has the merchant good wine? — He has some. — Has the tailor good coats? — He has none. — Has the baker good bread? — He has some. — What has the carpenter? — He has good nails. — What has your merchant? — He has good pencils, good coffee, good honey, and good biscuits. — Who has good iron? — My good friend has some. — Am I right or wrong? — You are wrong. — Is anybody sleepy? — The shoemaker is sleepy and thirsty. — Is he tired? — He is not tired. — Has your servant the glasses of our (nostorum, vide next Lesson) friends? — He has not those of your friends, but those of his great merchants. — Has he my wooden chair? — He has not yours, but that of his boy. — Are you thirsty? — I am not thirsty, but very hungry (vehementer esurio).

* Vide page 74, note *.
Lesson XIX. — Pensus unde devicesimum.

How much? How many?

Quàm multûm? quantûm? (with the gen.).
{Quàm multî, ae, ã?
{Quû? (indeclinable).

How much bread, wine, water? How many knives?

Quàm multûm pànis, vini, áquae?
{Quàntûm pànis, vini, áquae?
Quòt (quàm multî) cultûrî?
{Quàm multî cultûrórûm?

How many tables?

Quòt (quàm multae) mènsæ?
{Quàm multæ mensârum?
Quòt (quàm multa) spècûla?
{Quàm multa specûlorûm?

Only, but. (Adv.)

{Tantûm, solûm,* nón nisti, duntaxât.

How many tables have you? How many knives have you? How many glasses have you?

Quòt tibi mènsæ sunt?
{Quàm multâs mènsæs hâbes?
Mìhi nòn sunt nási dúae.
{Dúas tantûm hâbeo.
Quòt sunt tibi cultûri?
{Quàm multès cultûros hâbes?
Est mìhi ãnnus sòlus bònus.
{Unûm solûm bònûm hâbeo.
Quòt sunt tibi vâsâ vitrèa?
{Quàm multâ vâsâ vitrèa hâbes?
Sûnt mìhi duntáxat sèx.
{Sèx tantûm hâbeo.

I have but six.

I have but one good one.

I have ten, and those (and indeed) Décem mìhi sunt, áque (et ãa, âtque ãa) bóna.

I have only two.

I have but one good one.

I have ten, and those (and indeed)

A. Obs. The demonstrative is, ãa, ãd is often put with the conjunctions et, atque, que, et — quidem, and nec by way of explanation of something that precedes, in the sense of the English “and that,” “and indeed,” “nor indeed,” “and not indeed” (nec is).

I have a hundred books, and those Céntûm lûbrûs (librûrûm) hâbeo, cùm good ones.

I have but one table, and that a Ùnam tantûm mènsam hâbeo, cûmque tènûm.

What? What kind of? What sort of?

Quîs, quae, quod or quó?
{Qui(s)nàm, quaenàm, quodnàm or quídnàm?
Quâlûs, quâlûs, quâlè.

* In connection with a substantive, and especially with one denoting a person, the English “only” is frequently expressed by the adjective solus or unus (“alone”); as, ego solus hâbeo, I only (alone) have; solus poëtas legòt, he reads only poets.
B. Obs. The pronominal adjective *quālis* denotes the nature or quality of a person or object, and is the correlative of *tūlis*, "such," "so constituted." It is inflected like *turpis* (Lessons IV. and XIII.). The pronoun *quī, quaē, quōd* agrees with its noun in gender, number, and case, but *quid* stands substantively, and is followed by the genitive.

What (sort of a) book have you?

What (kind of a) table has he?

He has a wooden table.

What (sort of) sugar has your friend?

He has good sugar.

What (sort of) knives has he?

He has bad books.

What paper have you?

I have beautiful paper.

What (sort of a) book have you?

I have a fine book.

What (kind of a) table has he?

He has a wooden table.

What (sort of) sugar has your friend?

He has good sugar.

What (sort of) knives has he?

He has bad books.

What paper have you?

I have beautiful paper.

Our, ours.

Your, yours (plural).

Nostēr, nostrā, nostrūm.

Vestēr, vestrā, vestrūm.

C. The possessive pronouns *noster* and *vester* are declined like *pulcher*. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. nostēr nostrā nostrūm</td>
<td>nostīr nostrae nostrā</td>
</tr>
<tr>
<td>G. nostrī nostrae nostri</td>
<td>nostrōrūm -ārūm -ōrūm</td>
</tr>
<tr>
<td>D. nostrō nostrae nostrō</td>
<td>nostrīs</td>
</tr>
<tr>
<td>A. nostrūm nostrām nostrūm</td>
<td>nostrūs nostrās nostrā</td>
</tr>
<tr>
<td>V. Like Nom.</td>
<td>Like Nom.</td>
</tr>
</tbody>
</table>
LESSON 19.

REDUNDANT NOUNS.

Have you our candlestick or his?  Nostrúmine candélabrum hábes án ejus (illisus)?
I have his.  Éjus (hábeo).
Has he his own hats or ours?  Utrum ille ténet pilos suósmet án nóstrós?
He has ours.  Nóstros (tényet).
Which paper have you?  Quásm chártam hábes?
I have that of our friends.  Familiárium nostrórum chártam há-beo.
How many are there of us?  Quót (quám multi) súnum?

D. Obs. When quot or quam multi denotes the entire number, they do not admit the partitive genitive after them. The latter can only be put where in English we use among.

How many are there of you?  Quót estís?
How many are there of them?  Quót sunt illí?
There are twenty of us, of you, of them.  Viginti súnum, estís, sunt.

How many are there among us, among you, among them?  Quót sunt nostrum, véstrum, illó-rum?
There are twelve among us, you, them.  Duódécim súnt nostrum, véstrum, illórum.

OF REDUNDANT NOUNS.

E. Redundant nouns are such as exhibit a superfluity of forms. This may take place in several ways:

1. There may be two forms for the nominative and one only for the remaining cases; as arbóř or arbóís, gen. arbóris, f., a tree; hónór or hónóris, gen. hónóris, m., honor, &c., &c.

2. There may be one form for the nominative, and two forms of different declensions for the genitive and remaining cases; as laurús, gen. i & ús, f., the laurel-tree *; cupressús, i & ús, f., the cypress; fícús, i & ús, f., the fig-tree; pinús, i & ús, f., the pine; and cólús, i & ús, f., a distaff. Among these may be included júgerum, i, n., a Roman acre, which has a redundant ablative: sing. júgeró & júgeře, pl. júgerís & júgeribús †; and the plural ñá, the entails, which in the gen. has ilium & ilórum, and in the dat. and abl. ilibus & ilís. Vás, gen. vásís, n., a vessel, has its plural from the secondary form vásum, i, n.:— vása, vásórum, &c.

* The remaining cases are, Dat. laurá, Acc. laurás, Voc. laurí, Abl. laurá and laurá; Pl. Nom. lauri and laurús, Gen. laurórum, Dat. and Abl. laurí, Acc. lauró, Voc. laurí. Other names of trees prefer the second declension, except quercus, which is entirely of the fourth.
† The forms of the second declension are to be preferred in prose.
3. One and the same noun may have two forms of different genders, but of the same declension. Such are:

bācūlum, * i, n. and bācūlus, i, m. a staff, stick.
baltēus, i, m. " baltērum, i, n. girdle, belt.
callus, i, m. " callum, i, n. hard flesh, callus.
cātillus, i, m. " cātillum, i, n. a small dish.
cātīnus, i, m. " cātinum, i, n. a dish, platter.
cīlpēus, i, m. " cīlpērum, i, n. a shield.
cūītus, i, m. " cūītum, i, n. the foer-arm; a cubit.†
intūbus, i, m. " intūbum, i, n. succory (a plant).
jūgūlum, i, n. " jūgūlus, i, m. the collar-bone.
lūpīnus, i, m. " lūpīnum, i, n. lupine (a plant).
palātum, i, n. " palātus, i, m. the palace.
pāpyrus, i, m. & f. " pāpyrum, i, n. the papyrus (reed).
pīlēum, i, n. " pīleus, i, n. sort of hat.
porrum, i, n. " porrus, i, m. leek.

4. One and the same substantive may have two forms of different declensions, as:

ālmōnā, ae, f. and ālmōnum, i, n. aliment.
angīportus, īs, m. " angīportum, i, n. alley, lane.
arcus, īs, m. " arcus, † i, m. a bow; an arch.
buccīna, ae, f. " buccīnum, i, n. a horn, trumpet.
cingūlum, i, m. " cingūla, ae, f. a girdle, belt.
consortio, ōnis, f. " consortium, i, n. partnership.
delphīnus, i, m. " delphīn, inis, m. a dolphin.
elēphantus, i, m. " elēphās, antis, m. an elephant.
esseum, i, n. " essēda, ae, f. a war-chariot.
hebdōmās, ādis, f. " hebdōmāda, ae, f. a week.
juventus, ētis, f. " juventa, ae, f. (the age of) youth.
mendum, i, n. " menda, ae, f. a fault, error.
pālumbēs, is, m. & f. " pālumbus, i, m. & f. the ring-dove.
paupertās, ātis, f. " pauperīōs, ēi, f. poverty.
pāvō, ōnis, m. " pāvus, i, m. a peacock.
pēnum, i, n. " pēnus, īs & m. & f. & f. provisions.
plebs, gen. plēbis, f. " plēbēs, ēi, f. the common people.
senectus, ētis, f. " senecta, ae, f. old age.
tāpētē, is, n. " (tāpētum, i, n. & f.) tapestry; carpet.

* In this list the form most generally in use is put first, without reference to gender.
† The measure is commonly denoted by cubītum, especially in the plural.
‡ The latter chiefly of the rainbow. But this noun may also be referred to case 2.
§ Chieflly in poetry: — youth personified.
∥ The poetical form.
¶ This latter is poetical.
tōnitrus, ūs, m. \vphantom{m} \quad \text{and} \quad tōnitrūum, i. n. \vphantom{m} \quad \text{thunder.}

tōnitrū, ūs, n. \vphantom{m} \quad \{ \text{vesper(us), ēri,} \, e. m. \}\quad \{ \text{vesper, ēris, m.} \}\quad \text{evening.}

5. A number of feminine nouns have two forms, one of the first, the other of the fifth declension †:

barbārīa, ae, \vphantom{m} \quad \text{and} \quad barbārīs, ēi, s. \vphantom{m} \quad \text{barbarity.}

dūrītia, ae, \vphantom{m} \quad " \quad dūrītīs, ēi, s. \vphantom{m} \quad \text{hardness.}

luxūria, ae, \vphantom{m} \quad " \quad luxūrīs, ēi, s. \vphantom{m} \quad \text{profusion, luxury.}

mācēria, ae, \vphantom{m} \quad " \quad mācērīs, ēi, s. \vphantom{m} \quad \text{a garden-wall.}

mātēria, ae, \vphantom{m} \quad " \quad mātērīs, ēi, s. \vphantom{m} \quad \text{matter, materials.}

mollītia, ae, \vphantom{m} \quad " \quad mollītīs, ēi, s. \vphantom{m} \quad \text{suppleness, softness.}

mūrīa, ae, \vphantom{m} \quad " \quad mūrīs, ēi, s. \vphantom{m} \quad \text{salt liquor, brine.}

segniūtia, ae, \vphantom{m} \quad " \quad segniūtīs, ēi, s. \vphantom{m} \quad \text{sluggishness.}

6. Verbal substantives of the fourth declension with a secondary form in ūni:

coniūtus, ūs, m. \vphantom{m} \quad \text{and} \quad coniūtum, i, n. \vphantom{m} \quad \text{an effort, attempt.}

eventus, ūs, m. \vphantom{m} \quad " \quad eventum, i, n. \vphantom{m} \quad \text{an issue, event.}

praetextus, ūs, m. \vphantom{m} \quad " \quad praetextum, i, n. \vphantom{m} \quad \text{an ornament, a pretext.}

rictus, ūs, m. \vphantom{m} \quad " \quad rictum, i, n. \vphantom{m} \quad \text{the jaws, open mouth.}

F. Among redundant nouns we must include those which, in the plural, assume another gender and another form, partly in addition to the regular form. Such are:

1. MASCULINES, which in the plural have an additional NEUTER form:

jōcus, i, m. \vphantom{m} \quad a jest, joke; \quad \text{pl.} \quad jōci \quad and \quad jōca.

lōcus, i, m. \vphantom{m} \quad a place; \quad " \quad lōcī† \quad " \quad lōca.

sibīlus, i, m. \vphantom{m} \quad a whistling sound; \quad " \quad sibīli sibīla.§

Tartārus, i, m. \vphantom{m} \quad the infernal region; \quad " \quad Tartāra (only).

2. FEMININES with an additional NEUTER form in the plural:

carbūsus, i, s. \vphantom{m} \quad a curtain, sail; \quad \text{pl.} \quad carbūsi \quad and \quad carbūsā.

margāritā, ae, f. \vphantom{m} \quad a pearl; \quad " \quad margāritae margāritā, -orum.

ostēra, ae, f. \vphantom{m} \quad an oyster; \quad " \quad ostērae ostērae, -orum.

3. NEUTERS with plurals of different genders:

balnēum, i, n. \vphantom{m} \quad a bath; \quad \text{pl.} \quad balnēa, n. and balnēae, || f. \quad \text{the sky, heavens;} \quad " \quad coeli (only), m.

|| Of this form there is only the Acc. vesperum and the Nom. commonly vesper, sometimes vesprum. The ablative is vespera and vespere. But vesper, ēri, m., the evening-star, is regular.

† But this form of the fifth declension is commonly used only in the Nom., Acc., and Abl.

‡ The masculine, chiefly of places or passages in books; the neuter, of localities proper.

§ Sibilis denotes single or isolated whistling or hissing sounds, and sibila continued hissing (chiefly in poetry).

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|| The latter more frequent, and in the sense of "public baths."
EXERCISE 21.

How many friends have you? — I have two good friends. — Have you eight good trunks? — I have nine. — Has your friend ten good brooms? — He has only three. — Has he two good ships? — He has only one? — How many hammers has the carpenter? — He has only four. — How many shoes has the shoemaker? — He has ten. — Has the young man ten good books? — He has only five. — Has the painter seven good umbrellas? — He has not seven, but one? — How many corks have I? — You have only three. — Has your neighbor our good bread? — He has not ours, but that of his brother. — Has our horse any hay? — It has some. — Has the friend of our tailor good buttons? — He has some. — Has he gold buttons? — He has no gold (buttons), but silver (ones). — How many oxen has our brother? — He has no oxen. — How many coats has the young man of our neighbors? — The young man of our neighbor has only one good coat, but that of your friend has three of them. — Has he our good rams? — He has them. — Have I his? — You have not his, but ours. — How many good rams have I? — You have nine.

EXERCISE 22.

Who has our silver candlesticks? — Our merchant's boy has them. — Has he our large birds? — He has not ours, but those of the great Irishman. — Has the Italian great eyes or great feet? — He has great eyes and great feet. — Who has great thread stockings? — The Spaniard has some. — Has he any cheese? — He has none? — Has he corn? — He has some. — What kind of corn has he? — He has good corn. — What kind of rice has our cook? — He has good rice. — What kind of pencils has our merchant? — He has good pencils. — Has our baker good bread? — He has good bread and wine. — Who has good cheese? — Our neighbor has some. — Has our tailor's friend some cloth? — He has some. — He has none. — What has he? — He has our bad coats. — Who is thirsty? — Nobody is thirsty; but the friend of our neighbor is sleepy. — Who has our iron knives? — The Scotchman has them. — Has he them? — He has them. — What kind of friends have you? — I have good friends. — Is the friend of our Englishman right? — He is neither right nor wrong. — Has he good little birds, and good little sheep? — He has neither birds nor sheep. — What has the Italian? — He has nothing.

* The singular *porrus*, *m.* is rarely used.
— Has our tailor’s boy anything beautiful? — He has nothing beautiful, but something ugly. — What has he ugly? — He has an ugly dog. — Has he an ugly horse? — He has no horse. — What has our young friend? — He has nothing. — Has he a good book? — He has one? — Has he good salt? — He has none. — How many are there of us? — There are fifty of us. — How many are there among them? — There are a thousand among them. — How many are there of you? — There are twenty-five of us. — What sort of combs have you? — I have good combs.

Lesson XX. — PENSUM VICESTIMUM.

Much, a good deal. {\(\text{Multimum} \text{ (with the gen.)}\).
\(\text{Multis, ā, ārum}\).
\(\text{Permultimum} \text{ (a good deal)}\).
\(\text{Mult, ae ā}\).
\(\text{Multimum} \text{ (with the gen. pl.)}\).
\(\text{Non pauci, ae, ā}^*\).
\(\text{Copia magna, ae, f. (with the gen.)}\).

Many, a large number.

\(\text{Multii homines (or hominum).}^\dagger\)
\(\text{Copia (hominum) magna.}\)
\(\text{Multiplicem, acet (acutrum) multum} \text{ vini bóni?}\)

\(\text{Est mihi permultum.}\)
\(\text{Permultum habeo.}\)

\(\text{* Non pauci is negative: “not a few.” — Copia or multiputudo (gen. -dis) magna, “a large force, body, or multitude.” Besides these, frequentes is also used in the sense of “numerous.”}\)
\(\text{† Multi hominum is the same as the English “many among men,” “many of the human family.”}\)
Have you much of the money? Éstne túbī (habēsne) múltum ējus pecūnīae?
I have a good deal of it. Ėst mihi ējus sātis múltum.
Sātis múltum ējus hābēoa.

Too much.

Nīmus, ā, ānum.
Nīmus múltum, nīlum (with the gen.).
Nīmus múlti, ae, ā.
Nīmus múltum or nīlum (with the gen. pl.).

Too many.

Nīmis múltum (nīlum) pānis, pecūnīae, vīni.

Too much bread, money, wine.

We.

Nōs. (Lesson IX. B.)
We have.
Nōbis ēst (pl. súnt).
Nōs habēmus (tenēmus).
We are.
Nōs simus.
We are hungry, thirsty.
(Nōs) ēsūrīmus, sīlīmus.

B. Obs. The pronoun nōs, like ego, tu, ille, &c., is commonly not expressed before the verb.

We are right (correct), wrong.
(Nōs) récte lóquīmur, (nōs) ērrāmus.

We have not much money.
Nōbis nōn ēst múltum pecūnīae.
Nōn múltum pecūnīae habēmus.

Ye or you (pl.).

Vōs. (Lesson IX. B.)

Ye (or you) have.
Vōbis ēst (pl. súnt).
Vōs habētis.
Ye (or you) are.
Vōs ēstis.
Ye (or you) are hungry, thirsty.
(Vōs) ēsūrītis, sītītis.
Ye (or you) are right, wrong.
(Vōs) récte lōquīmini.
(Vōs) ērrātis.
Ye (or you) are tired, sleepy.
(Vōs) ēstis fēssī, somnīcūlōsi.

Enough.
Sātis, sāt, adsātīm (with the gen.); pl. sātis múlti, ae, ā.

C. Obs. The adverb sātis is often employed substantively, like the pronouns nīlīt, quīm, quantum, múltum, &c., and is followed by the genitive singular or plural. E.g.

Enough bread, money, sugar. Sātis (sāt) pānis, pecūnīae, saccūrīae.

* Sātis may, however, also stand adjectively; as sātis dúnum, sātis consūlīnum, leisure, advice enough; so that we may likewise say, Sātis pecūnia, sacchārum, homīnes, &c. — In questions, satīn’ for antīme is very common; as Satīm’ satīre? Is all quite well? Satīn’ plane audio? Do I hear with sufficient distinctness?
Men enough. \{ Sátis (sátis) hóminum. 
Looking-glasses enough. \{ Sátis multi hómines. 
\{ Sátis speculórum. 
Have you money enough? \{ Sátis múltà spéculà. 
I have only a little, but (yet) \{ Êstne tibi sátis pecúniæ? 
\{ Hábesne sátis pecúniæ? 
\{ Párum tántum hábeo, séd (támæ) 
\{ sátis. 

Little. 
\{ Párum, paulûm (with the gen.). 
\{ Pauzûlm, pauzûlûm. 

D. Obs. The construction of the adverb párum (paulum) is the 
\{ same as that of sátis. Párum is frequently used in the sense of “too 
\{ little.”

(But) little bread, money, sugar. Párum (paulum) pánis, pecúniæ, 
sacchari. 
Only a little, not much, but little. \{ Nonnis párûm (paulûm). 
\{ Paulûm (párûm) tántûm. 
\{ Non múltûm. (All with the gen.) 
A little (a small quantity). \{ Pauzûlûm, paulûlûm, áliquântûlûm, 
pauzûlûm. 
A little wine, salt, bread. \{ Áliquântûlûm (paulûlûm) víni, só- 
lis, pánis. 
Have you a little sugar? \{ Êstne tibi áliquântûlûm sacchari? 
I have. \{ Hábesne paulûlûm sacchari? 
\{ Êst. — Hábeo. 
You have but little courage. \{ Non est tibi múltûm ântmi. 
\{ Párum tántum hábeo fortitúdûnis. 
The courage (spirit, gallantry). \{ Ánîmus, i, m.; fortitúdo, inis, f.; 
virtus, útis, f. 
A few, few. \{ Pauct, ae, à (pl.). 
\{ Perpauc, ae, à (quite few). 
\{ Pauci hómines (hóminum). 
\{ Pauci (without homines). 
\{ Paúcae rès or paúca (neut., pl.) 
\{ Pauci (hómines) sátis pecúniæ há- 
bent. 
(A) few men. I have only a few things. \{ Paúca tántum hábeo. 
\{ Hábétísne múltas amícos? 
\{ Paúcos tántum (eòrum) habèmus. 
\{ Hábémus nóm nisi paúcos. 
\{ Eòrum, eòrum, eòrum. 
\{ Hábetne peregrínum múltum pecú- 
niæ? 
\{ Párum tántum (éjus) hábet. 
\{ Nónum hábet (éjus) nisi párum 
\{ (pauzûlûm). 
\{ We have but few (of them). 
\{ Habèmus nóm nisi paúcos. 
\{ Eòrum, eòrum, eòrum. 
\{ Eòrum, eòrum, eòrum. 
\{ Hábétne peregrínum múltum pecú- 
niæ? 
\{ Párum tántum (éjus) hábet. 
\{ Nónum hábet (éjus) nisi párum 
\{ (pauzûlûm).
OF THE CLASSIFICATION OF SUBSTANTIVES.

E. Latin substantives are commonly divided into a number of general classes, of which some are peculiar to the language. The principle of division depends partly on their signification and partly on their derivation. These classes are:

1. Common Nouns, or such as denote a genus or species comprehending a plurality of individuals or parts; as hōmo, a man; ēquus, a horse; dōmus, a house.

Among common nouns may be included the names of materials: as aurum, gold; sāl, salt; argentum, silver.

2. Collectives, or those which, though singular in form, are plural in signification; as pōpūlus, a people; sēnātus, a senate.

3. Abstract Nouns, or such as denote some quality, activity, or mode of existence; as pulchritūdo, -ītis, beauty; pītūs, -ātis, f., piety; infantia, ae, f., infancy; cursus, -ūs, m., a course; fāmes, -īs, f., hunger.

The majority of these substantives are formed from adjectives or verbs. Those derived from adjectives commonly end in īdas (īetas), īs, ītus, īta, ītūdus, ītā, or īdos; as bōnūs — bōnūtus, goodness; vētus — vētustus, oldness, age; ēlēgans — ēlēgantia, elegance; mīsēr — mīsērīa, misery; longus — longūtūdo, length; justus — justītia, justice; dulcis — dulcēdus, sweetness.

4. Proper Nouns, or names of individuals, countries, and places; as Cæsār, Cícero, Virgilīus; Ìtālia, Rōma.

5. Patronymics, derived from proper names of persons, and indicative of extraction. These generally end in īdes (īdes, ādes, tades) masculine, and in īs (īs, īas, īe, or iōne) feminine. E.g. Priamūdēs, a son of Priam; Laërtiūdēs, a son of Laertes; Nērēis, a daughter of Nereus; Neptūnine, a daughter of Neptune.

6. Patrials or Gentiles, derived from proper names of countries, and indicative of nationality; as Anglus, an Englishman; Arabes, an Arab; Celta, a Celt; Trōes (gen. Trōis), a native of Troy; Trōūs, -ūdis, f., a woman born at Troy; Arpinūs, -ūdis, a native of Arpinum.

The majority of Patrials are originally adjectives; as Romānus, a, um; Syracusānus, a, um; Antōchensis, is, e; Athēnensis, is, e, &c.

* Patronymics in ēs and nē are of the first declension; as Priamīdēs, -īne, -īne, -īne, -īē (īērī); Neptūnine, -īs, -ēs, -ēn, -ēv, -ē. Those in īs and īas, as of the third; as Nērēis, -īidis or -īidos, &c.; Thēstīs, -īidis, f., &c.
7. **Diminutives**, or such as convey the idea of littleness, and sometimes of endearment; as *fraterculus*, a little brother; *litterlūla*, a little (short) letter.

This class of substantives is very numerous in Latin. They are formed from other substantives, and end (according to the gender of their primitives) most commonly in *ulus*, *ula*, *ulum*, or *culus*, *cula*, *cum*; sometimes also in *lus*, *a*, *um*; *ellus* (*illus*), *a*, *um*, or *unculus*, *a*, *um*. The following, formed from words already known to the learner, may serve as examples:

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
<th>From</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>servulus</em>, <em>i</em>, <em>m.</em></td>
<td>a little servant</td>
<td><em>servus</em></td>
</tr>
<tr>
<td><em>hortulus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; garden; &quot;</td>
<td><em>hortus</em></td>
</tr>
<tr>
<td><em>puerulus</em>, }</td>
<td>&quot; boy; &quot;</td>
<td><em>puer</em></td>
</tr>
<tr>
<td><em>puellus</em>, }</td>
<td>&quot; infant; &quot;</td>
<td><em>infans</em></td>
</tr>
<tr>
<td><em>opusculum</em>, <em>i</em>, <em>n.</em></td>
<td>&quot; head; &quot;</td>
<td><em>caput</em></td>
</tr>
<tr>
<td><em>chartula</em>, <em>ae</em>, <em>f.</em></td>
<td>&quot; paper; &quot;</td>
<td><em>charta</em></td>
</tr>
<tr>
<td><em>edicula</em>, <em>ae</em>, <em>f.</em></td>
<td>&quot; house; &quot;</td>
<td><em>aedes</em></td>
</tr>
<tr>
<td><em>diēcula</em>, <em>ae</em>, <em>f.</em></td>
<td>&quot; while; &quot;</td>
<td><em>dies</em></td>
</tr>
<tr>
<td><em>curriculum</em>, <em>i</em>, <em>n.</em></td>
<td>&quot; chariot; &quot;</td>
<td><em>currus</em></td>
</tr>
<tr>
<td><em>corculum</em>, <em>i</em>, <em>n.</em></td>
<td>&quot; heart; &quot;</td>
<td><em>cor</em></td>
</tr>
<tr>
<td><em>oeculus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; horn; &quot;</td>
<td><em>cornu</em></td>
</tr>
<tr>
<td><em>libellus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; eye; &quot;</td>
<td><em>oculus</em></td>
</tr>
<tr>
<td><em>cutellus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; book; &quot;</td>
<td><em>liber</em></td>
</tr>
<tr>
<td><em>cātēllus</em>, }</td>
<td>&quot; knife; &quot;</td>
<td><em>cultor</em></td>
</tr>
<tr>
<td><em>cātulus</em>, }</td>
<td>&quot; dog; &quot;</td>
<td><em>canis</em></td>
</tr>
<tr>
<td><em>fītōlus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; son; &quot;</td>
<td><em>filius</em></td>
</tr>
<tr>
<td><em>fītolēa</em>, <em>ae</em>, <em>f.</em></td>
<td>&quot; daughter; &quot;</td>
<td><em>filia</em></td>
</tr>
<tr>
<td><em>pileūlus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; hat; &quot;</td>
<td><em>pileus</em> (um)</td>
</tr>
<tr>
<td><em>pileōlum</em>, <em>i</em>, <em>n.</em></td>
<td>&quot; stick; &quot;</td>
<td><em>baculum</em></td>
</tr>
<tr>
<td><em>bacillum</em>, <em>i</em>, <em>n.</em></td>
<td>&quot; wine; &quot;</td>
<td><em>vinum</em></td>
</tr>
<tr>
<td><em>villum</em>, <em>i</em>, <em>n.</em></td>
<td>&quot; stone; &quot;</td>
<td><em>lapis</em></td>
</tr>
<tr>
<td><em>lāpillus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; man; &quot;</td>
<td><em>homo</em></td>
</tr>
<tr>
<td><em>domunculus</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; house; &quot;</td>
<td><em>domus</em></td>
</tr>
<tr>
<td><em>equǐlēa</em>, <em>i</em>, <em>m.</em></td>
<td>&quot; horse; &quot;</td>
<td><em>equus</em></td>
</tr>
</tbody>
</table>

8. **Amplificatives** (usually in *o*), which convey the notion of largeness and contempt; as *bucco*, *ōnis*, *m.* (from *bucca*, the cheek), a blubber-head; *nāso*, *ōnis*, *m.* (from *nāsus*, the nose), a man with a large nose.

9. **Verbal Nouns**, or such as are derived from verbs. These are either common or abstract; as *lector*, *ōris*, *m.*, a reader; *auditor*, *ōris*, *m.*, a hearer; *āmor*, *ōris*, *m.*, love; *clāmor*, *ōris*, *m.*, a clamor; *contemptō*, *ōnis*, *f.*, and *contemptus*, *ās*, *m.*, contempt; *gaudēām*, *i*, *n.*, joy; *ornāmentum*, *i*, *n.*, an ornament.
Exercise 23.

Have you much coffee? — I have only a little. — Has your friend much water? — He has a great deal. — Has the foreigner much corn? — He has not much. — What has the American? — He has much sugar. — What has the Russian? — He has much salt. — Have we much rice? — We have but little. — What have we? — We have much wine, much water, and many friends. — Have we much gold? — We have only a little, but enough. — Have you many boys? — We have only a few. — Has our neighbor much hay? — He has enough. — Has the Dutchman much cheese? — He has a great deal. — Has this man courage? — He has none. — Has that foreigner money? — He has not a great deal, but enough. — Has the painter's boy candles? — He has some. — Have we good letters? — We have some. — We have none. — Has the joiner good bread? — He has some. — He has none. — Has he good honey? — He has none. — Has the Englishman a good horse? — He has one. — What have we? — We have good horses. — Who has a beautiful house? — The German has one. — Has the Italian many pretty looking-glasses? — He has a great many; but he has only a little corn. — Has my good neighbor the same horse which you have? — He has not the same horse, but the same carriage. — Has the Turk the same ships that we have? — He has not the same; he has those of the Russians.

Exercise 24.

How many servants have we? — We have only one, but our brothers have three of them. — What knives have you? — We have iron knives. — What bag has the peasant? — He has a thread bag. — Has the young man our long (longas) letters? — He has them not. — Who has our pretty notes? — The father of the sailor has them. — Has the carpenter his nails? — The carpenter has his iron nails, and the hatmaker his paper hats. — Has the painter beautiful gardens? — He has some, but his brother has none. — Have you many glasses? — We have only a few. — Have you enough wine? — We have enough of it. — Has anybody my brooms? — Nobody has them. — Has the friend of your hatmaker our combs or yours? — He has neither yours nor ours; he has his. — Has your boy my note or yours? — He has that of his brother. — Have you my stick? — I have not yours, but that of the merchant. — Have you my gloves? — I have not yours, but those of my good neighbor.

Exercise 25.

Has your little servant my broom? — He has it not. — Who has my little paper? — Our neighbor's little son has it. — Has any one my little daughter's little book? — Nobody has your little daughter's little book, but somebody has her little carriage. — What has the little boy? — He has the little work of his friend. — Have you any little houses? — I have ten little houses, and six young (little) horses. — Who has my little stick? — Your little brother has it. — Is any one
sleepy? — The little daughter of the tailor is sleepy. — What has that little man? — He has his little gardens, and his little knives. — Is he a Roman? — No, sir, he is not a Roman, but an Arab. — Are you a Celt? — I am not a Celt, but a German. — How many little eyes has that child (infantis) — It has two. — How many little hats have you? — I have but one. — Who is right (correct)? — My little son is right. — Is any one wrong? — The young man (adolescentis) is wrong.

Lesson XXI. — Pensum unum et vicesimum.

The pepper. 
Piper, ēris, n.
The meat (flesh). 
Caro, gen. carnis, f.
The meat (food). 
Cibus, i, m.; esca, ae, f.
The vinegar. 
Acētum, i, n.; vinum acidum, i, n.
The beer. 
Cerevisia (cervisia), ae, f.
The shirt. 
*Indusium, i, n.; tūnica lintēa, ae, f.
The leg. 
Crūs, gen. crūris, n.; pēs, pēdis, m. (the foot).
The head. 
Cāpūs, lītis, n.
The head (i.e. natural talent). 
Ingēnium, i, n.; indōles, is, f.
The arm. 
Brachium, i, n.
The heart. 
Cōr, gen. cordis, n.
The heart (i.e. soul). 
Pectus, ōris, n.; animus, i, m.
The month. 
Mensis, is, m.
The work. 
Opus, ēris, n.
The volume. 
Volumen, inis, n.; tōmus, i, n.
The florin. 
*Florēnus, i, m.
The dollar (crown). 
*Thalamus, i, m.
The kreutzer (a coin). 
*Kreutzērus, i, m.
The shilling. 
*Schillingus, i, m.

A few, some few. 

A. Obs. The proper equivalent for the English "few" is pauci, ae, ā, and is opposed to "many." — Instead of this, nonnulli and aliquot may be used in the sense of "some, some few, several."

* This word, like the English, signifies both work or labor in general, and also a literary production.
† I put these modern coins with a Latin termination, instead of the more inconvenient circumlocution nummus nonnum quērens kreutzer, schilling.
Latin Grammar.

Have you a few books?
I have a few (some few).
He has a few.
I have only (but) a few knives.
You have only a few.
Few men.
Few things.
Very few (men), things.

Other, the other, another.

B. Obs. Altēr is opposed to unus or another alter, and signifies the other of two. Altus, on the other hand, is applied to several or many, and is another (of many). These words are thus inflected:

S. altēr, the other.

Nom. altēr
Gen. altērus
Dat. altēri
Acc. altērum
Voc. altēr
Abl. altēri

P. altēri, the others.

Nom. altēri
Gen. altērius
Dat. altēri
Acc. altēriūm
Voc. altēri
Abl. altēri

S. állus, another.

Nom. állus
Gen. állus
Dat. állus
Acc. állum
Voc. állus
Abl. állus

P. álli, others.

Nom. álli
Gen. álli
Dat. álli
Acc. állium
Voc. állus
Abl. állus

The other horse (of two).
The other horses (of two troops).

Another horse.
Other horses.

Another thing.

Other things.

Have you another horse?
I have another.
Have you the other horse?
I have it not.

No (none) other.

No other.

I have no other horse.
I have no other.
Have you other horses?
I have no others.
I have some others.
Has he another shirt?
He has another.
He has no other.

C. Obs. When the words *alter* and *alius* are repeated in opposition to each other, the first *alter* signifies “the one,” and the second “the other”; and the first *alius* “one,” and the second “the other.”

The one hates the other.
One (of many or of two parties) hates the other.
They hate each other.
It is one thing to asperse and another to accuse.

The rest (the others).

Have you the other (the rest of
the) horses?
I have them not.
What have the rest (the others)?
They have nothing.
Has he the other things (i.e. the
rest, remainder)?
He has them not.

Have you the other equus eōrum?
Habènes altērum ex équis?
Nōn ést. Nōn hábeo.

No (none) other.

No other.

I have no other horse.
I have no other.
Have you other horses?
I have no others.
I have some others.
Has he another shirt?
He has another.
He has no other.

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Have you the other (the rest of
the) horses?
I have them not.
What have the rest (the others)?
They have nothing.
Has he the other things (i.e. the
rest, remainder)?
He has them not.

EST \( \text{nullus altissimus nullum altissimum.} \)

FEM. \( \text{nulla alta nullam altam.} \)

NEUT. \( \text{nullum altitudo nullum altitudin.} \)

MASC. \( \text{nulli alti nullos altos.} \)

FEM. \( \text{nullae altae nullas altas.} \)

NEUT. \( \text{nulla alta nulla altitudo.} \)

EST \( \text{mhi nullus equus allus (or altorum equorum).} \)

Allium equum nullum habeo.

Mhi est allus (altorum) nullus.

Allium nullum habeo.

Nim tibi sunt equi alti?

Nimquid habeas equos altos?

Sunt mhi alli nulli.

Nullos altos habeo.

Sunt mhi alli quidam.

Nonnullos altos habeo.

Estne ei indistium altud?

Habènet (ille) indistium altud?

Est (ei altud).

Habèt altud.

Est ei altud nullum.

Nulsum altud habeo.

Rēquit, ae, d.

Cētrī, ae, d.

Suntne tibi equi cētēri?

Habènes equos cētēros (rēliquos)?

Nōn sunt. Nōn hábeo.

Quid hábent cētēri?

Quid est cētēris (rēliquis)?

Nihil hábent.

An hábat cētēra (rēliqua)? (Vide
Lesson XV. H.)

(ēsa) nōn hábeo.
OF ORDINAL NUMERALS.

D. Ordinal numerals contain the answer to the question Quōtūs, ā, ūm? “Which of a certain number, rank, or place?” as primus, the first; secundus, the second; decimus, the tenth. They are all of them adjectives of the first and second declensions, and inflected like bonus, a, um. Examples:—

Have you the first or the second book?

I have the third.

Which volume have you?

I have the fifth.

Which note have you?

I have the fifth.

Which is the hour (of the day)?

It is ten o’clock (the tenth).

What day of the month is it?

It is the sixth.

E. Adverbial numerals correspond to the question Quōtūs? or Quōtēs? “How many times?” The answer then is either, generally, tōtūs (or tōtēs), so many times; āliquōtūs (or -ēs), several times; or definitely, semēl, once; bis, twice; dēcēs, ten times, &c.

F. The following table exhibits a list of the ordinals of the Latin language, and of the corresponding adverbial numerals:—

<table>
<thead>
<tr>
<th>Ordinals</th>
<th>Numerals Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. primūs, ā, ūm, the first.</td>
<td>semēl, once.</td>
</tr>
<tr>
<td>prior, prīus, ēris, (of two).</td>
<td></td>
</tr>
<tr>
<td>2. secundus, a, ūm, the second.</td>
<td>bis, twice.</td>
</tr>
<tr>
<td>alter, ēra, ērum (of two).</td>
<td></td>
</tr>
</tbody>
</table>

* Among the ancient Romans the tenth hour was four o’clock, P. M., the first being our six, A. M. The division of the days of the month was likewise different from ours (as will be shown hereafter). In writing and speaking the Latin, however, it is now customary to follow the modern method. It is necessary to add here, that “at an hour,” “on a day” (or, more generally, “time when”), must be put in the ablativus; as hōra primā, at one o’clock; tertio Aprilī, on the third of April. A date may be written thus:— Romae, tertio Octōbris, a. p. Chr. MDCCCLVI.; Rome, October 3d, 1856.
ORDINALS.

3. tertius, a, um, the third.
4. quartus, a, um, the fourth.
5. quintus, a, um, the fifth.
6. sextus, a, um, the sixth, &c.
7. septimus, a, um.
8. octavus, a, um.
9. nonus, a, um.
10. decimus, a, um.
11. undecimus, a, um.
12. duodecimus, a, um.
13. tertius decimus, a, um.
14. quartus decimus, a, um.
15. quintus decimus, a, um.
16. sextus decimus, a, um.
17. septimus decimus, a, um.
18. octavus decimus, a, um.
19. nonus decimus, a, um.
20. undevicensimus, a, um.
21. vicennisimus, a, um.
22. unus et vicennisimus, a, um.
23. alter et vicennisimus, a, um.
24. tertius et vicennisimus, a, um.
25. vicennisimus tertius, a, um.
26. vicennisimus octavus, a, um.
27. nonus et vicennisimus, a, um.
28. undevicensimus, a, um.
29. tricennisimus, a, um.
30. trigennisimus, a, um.
31. quadrinennisimus, a, um.
32. quintinennisimus, a, um.
33. sexinennisimus, a, um.
34. septinennisimus, a, um.
35. octogennisimus, a, um.

NUMERAL ADVERBS.

tér, thrice.
quāter, four times.
quinquēs, five times.
sexīs, six times, &c.
septēs.
octēs.
nōvēs.
dēcēs.
dēcēs.
terdecēs or trēdecēs.
quaterdecēs or quattuordecēs.
quinquedecēs or quinquēdecēs.
sextēs or sēcēs.
septēsdecēs.
occēsdecēs.
duodecēs.
nōvēsdecēs.
undēvēsdecēs.
vicēs.
sēmēl et vicēs.
vicēs (et) sēmēl.
bis et vicēs.
vicēs (et) bis.
ter et vicēs.
vicēs (et) tēr.
occēs et vicēs.
vicēs (et) octēs.
nōvēs et vicēs.
vicēs (et) nōvēs.
trīcēs.
quadrāgēsēs.
quinqūagēsēs.
sexāgēsēs.
septuāgēsēs.
octogēsēs.

* The rule respecting the juxtaposition of ordinals is, that either the smaller numeral should precede the greater with "et," or the greater the smaller without "et," as in this instance. To this, however, those from 13 to 19 must be regarded as exceptions, tertius decimus or tertius et decimus, &c. being here the only admissible forms. For 21st, unus et vicēsimus, fem. una et vicēsimus (or, contracted, unetvicēsimus). are more common than primus et vicēsimus, &c. So also alter et vicēsimus (tricēsimus, quadrāgēsimus, &c.) better than secundus et vicēsimus, &c.

† For 28, 38, &c., 29, 39, 99, &c., the subtractive expressions duodevicensimus, duodevictuagēsimus, &c., undevicēsimus, undevictuagēsimus, undevicēsimus, &c., are used, without any change of duo or su, precisely as in cardinals.
ORDINALS.
90. nonagésimus, ã, ãm.
100. centésimus, ã, ãm.
200. ducentésimus, ã, ãm.
300. tricentésimus, ã, ãm.
400. quadrícentésimus, ã, ãm.
500. quingentésimus, ã, ãm.
600. sexcentésimus, ã, ãm.
700. septingentésimus, ã, ãm.
800. octingentésimus, ã, ãm.
900. nongentésimus, ã, ãm.
1,000. millésimus, ã, ãm.
2,000. biss millésimus, ã, ãm.
3,000. tís millésimus, ã, ãm.
10,000. décés millésimus, ã, ãm.
100,000. centés millésimus, ã, ãm.
1,000,000. décés centés millésimus, ã, ãm.

NUMERAL ADVERBS.
nongéts, ninety times.
centses, ninety times.
ducentésies.
tricentésies.
quadrícentésies.
quincentésies.
sexcentésies.
septingentésies.
oc tingentésies.
nongentésies.
millies.
biss millies.
tés millies.
décies millies.
centés millies.
milles millies.

EXERCISE 26.

Have you a few knives? — I have a few. — Have you many rams?
— I have only a few. — Has the friend of the great painter many
looking-glasses? — He has only a few. — Have you a few florins?
— I have a few. — How many florins have you? — I have ten. — How
many kreutzers has your servant? — He has not many, he has only
two. — Have the men the beautiful glasses of the Italians? — The
men have them not, but we have them. — What have we? — We
have much money. — Have you the carriage of the Dutchman or that
of the German? — I have neither the one nor the other. — Has the
peasant’s boy the fine or the ugly letter? — He has neither the one
nor the other. — Has he the gloves of the merchant or those of his
brother? — He has neither the one nor the other. — Which gloves
has he? — He has his own. — Have we the horses of the English or
those of the Germans? — We have neither the one nor the other.
— Have we the umbrellas of the Spaniards? — We have them not; the
Americans have them. — Have you much pepper? — I have only a
little, but enough. — Have you much vinegar? — I have only a little.
— Have the Russians much meat? — The Russians have a great deal,
but the Turks have only a little. — Have you no other pepper? — I
have no other. — Have I no other beer? — You have no other.
— Have we no other good friends? — We have no others. — Has the
sailor many shirts? — He has not many; he has only two. — Have
you a wooden leg? — I have not a wooden leg, but a good heart.
— Has this man a good head? — He has a good head and a good heart.
— How many arms has that boy? — He has only one; the other is
of wood. — What kind of head (i. e. talents) has your boy? — He
has a good head.

EXERCISE 27.

Which volume have you? — I have the first. — Have you the sec-
ond volume of my work? — I have it. — Have you the third or the
fourth book? — I have neither the one nor the other. — Have we the fifth or sixth volume? — We have neither the one nor the other. — Which volume have we? — We have the seventh. — What day of the month is it? — It is the eighth. — Is it not (nonne) the eleventh? — No, sir, it is the tenth. — Have the Spaniards many crowns? — The Spaniards have only a few; but the English have a great many. — Who has our crowns? — The French have them. — Has the youth much head (i.e. talent)? — He has not much head, but much courage. — How many arms has the man? — He has two. — How many shirts has he? — He has only two. — He has six good and ten bad (ones).

Exercise 28.

Have you the crowns of the French or those of the English? — I have neither those of the French nor those of the English, but those of the Americans. — Has the German a few kreutzers? — He has a few. — Has he a few florins? — He has six of them. — Have you another stick? — I have another. — What other stick have you? — I have another iron stick. — Have you a few gold candlesticks? — We have a few. — Have these men vinegar? — These men have none, but their friends have some. — Have our boys candles? — Our boys have none, but the friends of our boys have some. — Have you some other bags? — I have no others. — Have you any other cheeses? — I have some others. — Have you other meat? — I have no other. — Has your friend many other books? — He has but very few others. — How many shillings has that boy? — He has only five. — Have you the other horse? — I have it not. — Have they the other (the rest) of the books? — They have them. — Have you the other things (the remainder)? — I have it not. — What is the hour? — It is twelve o'clock. — Is it not five? — No, sir, it is only four.

Lesson XXII. — Pensum alterum et vice-simum.

The part, portion.  Pars, gen. partis, f.

The volume, tome.  Volumen, Inis, n.

Tömüs, i, m.

Have you the first or third tome of my work?  Útrum opéris méi tónum hábeas primum án tértium?

I have both.  Ambos (úttrumque) hábeo.

Both.  Ambó, ambae, ambó.

Útrque, utráque, utrumqué.

A. Obs. Ambó is “both,” considered as united; uterque, “both” in the sense of “each of the two,” “the one as well as the other.” The former is inflected like duo, and the latter like uter. (Cf. Lesson XII. A.) Thus: —
LATIN GRAMMAR. [LESSON 22.

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<tr>
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<tr>
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<td>ambae</td>
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<td>ambae</td>
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<td>l. with both</td>
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**SINGULAR.**

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**PLURAL.**

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<tr>
<td>Acc.</td>
<td>utrosquë</td>
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<td>Voc.</td>
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<tr>
<td>ABL.</td>
<td>utrisquë</td>
<td>utrumquë</td>
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</tbody>
</table>

**REMARKS.**

1. Ambö, like duö, trës, dúceni, &c., is a natural plural, and consequently wants the singular.

2. Uterque, although involving a plural signification, is commonly put in the singular; as uterque polus, both poles; utráque fortùna, both good and bad fortune; uterque pârens, both parents. Sometimes, however, also in the plural; as utrius Dionysii, both the Dionysiuses; utrōque oppida, both towns.

3. The plural utrius is regularly used, when two parties or collective bodies are spoken of; as Utrique (i.e. plebs et senatus) victoriam crudeliter exercebant, They both (i.e. the people and the senate) made a cruel use of their (respective) victories.

4. The remaining corollaries of ùtrër, “which of (the) two?” are: ùlër, “the one of two,” or “the other” (Lesson XXI. B.); ùlërùrer, “one or other of two,” “the one or the other”; ùnëuter, “neither of the two”; ùlerrìs and ùlëtrëbët, “any one of the two you please,” “either of the two.” All these compounds of ùter are inflected like the simple pronoun, except ùlërùrëer, of which either both components are declined separately, as ùlër ùter, ùlërùra ùtrà, ùlërùrum ùtrum, gen. ùlërìus urùs, &c., or the last only, as ùlërùrer, ùlërùtra, ùlërùtrum, gen. ùlërìtrìus, &c.

Have you my book or my paper?
I have both.

Útrum hábes méum librum án
méciam chártam?

Ambö (utrumque) hábeo.
B. **Rule.** — An adjective, participle, or pronoun, belonging to two or more nouns, is generally put in the plural. Its gender is determined according to the following rules:—

1. When the substantives are of the same gender, the adjective, participle, or pronoun agrees with them in gender. E.g. *Pater mihi et frater mortui sunt,* My father and brother are dead. *Soror ejus et mater mortuæ sunt,* His sister and mother are dead.

2. When substantives denoting living beings are of different genders, the adjective is masculine rather than feminine, and feminine rather than neuter. E.g. *Pater mihi et mater mortui sunt,* My father and mother are dead. *Soror tua et ejus mancipium (neut.) inventae sunt,* Your sister and her slave have been found.*

3. When substantives denoting inanimate objects are of different genders, the adjective is neuter. E.g. *Libros atque mensas multa pulchraque habeò,* I have many fine books and tables. *Labor coluptasque dissimilia naturà sunt,* Labor and pleasure are naturally unlike.

4. When there is a mixture of animate and inanimate objects, the adjective either assumes the gender of the animate object, or is put into the neuter. E.g. *Famulos et domos bonus multosque habeò,* I have good servants and houses, and many of them. *Canes mihi et cornua venatica multa easque bona sunt,* I have many dogs and hunting-horns, and those good ones.

5. The adjective, however, frequently agrees (in gender, number, and case) with the nearest noun, and is understood with the rest. E.g. *Amor tuus ac judicium (sc. tuum) de me,* Your affection and (your) opinion of me. *Libros atque mensas multas easque pulchras habeò.*

Which of us (of you, of them) two has that book? Úter nóstrum (véstrum, eòrum) libro illum hábet?

Neither of us (of you, of them) has it. Neúter nóstrum (véstrum, eòrum) éum hábet.

One or the other of us (of you, of them) has it. Alterúter nóstrum (véstrum, eòrum) éum hábet.

Both of us (of you, of them) have it. Útérque nóstrum (véstrum, eòrum) éum hábet.

Which of the two books have you? Útrum (vòs, filii) ámbo éum hábent.

Which of the two books have you? Útrum (vòs, filii) ámbo éum hábent.

I have either, neither, both, of them. Alteritrum, neutírum, utríque eòrum (étos ámbos) hábeò.

Which of the two pens has your brother? Útram hábet fráter túus pénnam (pennàrum)?

---

*Inventae, if the slave is a female, but inventi if a male.
† From this we must distinguish the interrogative *útrum,* which has no influence upon the construction of other words, except as the sign of a double question.
He has both. \{ Utránumque (utráque) hábet. \\
\quad Ambas hábet. \\
Have you my light or my stick? \{ Utrúmine hábes méum lúmen án báculum? \\
\quad Hábeo éa ámbo. \\
I have them both? \{ Utrúnumque (utráque) hábeo. \\
Which of the two sets of books have you? \{ Útri sunt tíbi libri (librórum)? \\
I have both. \{ Utríque. (Vide A. Rem. 3.) \\
\quad Éstamnúm, adhúc *(adverbs). \\
\quad SING. Éstamnúm (adhúc) aliquauntúm. \\
\quad PLUR. Éstamnúm (adhúc) aliqua (or áliquos, -quás, -quá). \\
\quad Left, remaining. \{ Réliquís, á, úm. \\
Some or any more bread, money, wine. \{ Éstiamnúm (adhúc) aliquauntum pánis, pecúniae, víni. \\
\quad Aliquánum pánis, pecúniae, víni réliquum. \\
\quad Adhúc (estiamnúm) aliqua libris, épistolás, vása vítræa. \\
Some or any more books, letters, glasses. \{ Aliquos libros réliquos. \\
\quad Aliquas epístolas réliquas. \\
\quad Aliqua vása vítræa réliqua. \\
Have you any more wine, water, bread (left)? \{ Êstne tibi adhúc aliquauntum víni, áqua, pánis? \\
\quad Habésne aliquauntum víni, áqua, pánis réliquum? \\
I have some more (left). \{ Êst mihi adhúc aliquauntum. \\
\quad Hábeo nonnullum réliquum. \\
Has he any more books? \{ Éequi tibi sunt adhuc (estiamnum) libri? \\
\quad Habésne áliquos (aliquot) libros réliquos? \\
I have some more (left). \{ Súnt mihi adhúc aliquot. \\
\quad Hábeo nonnullós réliquos. \\
Have I any more candlesticks? \{ Équœ (numquà) mihi sunt adhuc candélábra? \\
\quad An ego aliquot candélábra réliqua hábeo? \\
You have no more (left). \{ Núlla (nón) súnt. \\
\quad Núlla réliqua hábes. \\
Not any more, no more. \{ Núllus (á, úm) réliquus (á, úm). \\

* The primary signification of adhúc (= ad + huc) is "hitherto," "thus far," "as yet." There is good authority, however, for its secondary senses of praetérdà, "besides," and estiamnum, "yet," "as yet," "still."
Lesson 22. Parum reliquum.—Non multum amplius. 101

Has he any more bread, water, vinegar?

He has no more (left).

I have no more books.

I have no more letters.

I have no more looking-glasses.

Not much more (left).

Not many more (left).

Have you much more wine?

I have not much more.

Have you many more books?

I have not many more.

Has he one more book?

He has one more good book.

Have we a few more knives?

We have a few more.

Have they any more letters?

They have a few (some) more.

Has he a few good goblets (left)?
He has a few more (left). { Sunt et adhuc aliquot.  
{ Habet nonnulla reliqua.*

EXERCISE 29.

Which volume of his work have you? — I have the second. — How many tomes has this work? — It has three. — Have you my work, or that of my brother? — I have both. — Has the foreigner my comb or my knife? — He has both. — Have you our bread or our cheese? — I have both. — Have you my glass or that of my friend? — I have neither the one nor the other. — Have we any more hay? — We have some more. — Has our merchant any more pepper? — He has some more. — Has he any more candles? — He has some more. — Have you any more coffee? — We have no more coffee, but we have some more vinegar. — Has the German any more water? — He has no more water, but he has some more meat. — Have we any more gold ribbons? — We have no more gold ribbons, but we have some more silver (ribbons). — Has our friend any more sugar? — He has no more. — Have I any more beer? — You have no more. — Has your young man any more friends? — He has no more.

EXERCISE 30.

Has your brother one more horse? — He has one more. — Have you one more? — I have one more. — Has the peasant one more ox? — He has one more. — Have you a few more gardens? — We have a few more. — What have you more? — We have a few good ships, and a few good sailors more. — Has our brother a few more friends? — He has a few more. — Have I a little more money? — You have a little more. — Have you any more courage? — I have no more. — Have you much more money? — I have much more, but my brother has no more. — Has he enough salt? — He has not enough. — Have we buttons enough? — We have not enough. — Has the good son of your good tailor buttons enough? — He has not enough. — Which of you two has some money left? — Neither of us has any left. — One or the other of us has a good deal of it left. — Has the sailor my stick or my sack? — He has neither (neutrum) of the two. — Have you my hat or my coat? — I have both. — Which of you (three) has my paper? — I have it not. — Has the youth anything left? — He has nothing left. — Have you many more candles? — I have not many more.

* Instead of reliquus (a, um) est, and reliqui (ae, a) sunt, the compounds of sum, superest, and supersunt, may be employed in a similar sense. E. g. Superestne tibi aliquantum aequae, vini, pecuniae? — Superest. — Non superest. — Libri multi uique boni supersunt, &c.
Lesson XXIII. — PENSUM TERTIUM ET VICE-SIMUM.

As much — as.

As many — as.

As much bread as wine.

As many men as children.

Have you as much gold as silver?

I have as much of the former as

I have as much of the one as of

A. Obs. The partitive relation denoted by the English "of" is in Latin expressed either by the genitive or by the prepositions e, ex, or de with the ablative.

Have you as many hats as coats?

I have as many of these as of

I have as many of the one as of

Have you as many (wine-) glasses

as goblets?

* In a similar manner the Romans say, tantus — quantus, as great — as; tēlis — quālīs, such — as; tōltēs — quōltēs, as many times — as, &c. Words thus corresponding with each other are called correlative.

† Tōt — quōt, tantum — quantum are more frequent than tam multi, &c. The Romans are fond of inverting the logical order of these clauses, and of saying quōt — tot, quantum — tantum, &c., and sometimes the tot, tantum, &c. is entirely suppressed; as Cras et quōt dies (= tot dies, quōt) erimus in Tusculano, To-morrow and as many days as we shall be in Tusculanum.

† "The former" of two persons or things is commonly expressed by ille, and sometimes also (especially when two persons are spoken of) by prius, m. & f., prius, gen. prioris. "The latter" may then be either hic or posterior, m. & f., posteriorius, n., gen. posteriorioris. "The one" may be expressed by alter or unus, "the other," by alter or ille. The words may thus be used in every gender and in any of their cases, singular and plural. The plural unī — alērī is here employed precisely like utrique of Lesson XXI. A. Rem. 8.
I have quite as many of the one
as of the other.

Sunt mihi totidem ex alteris, quot
ex alteris or illis.

Quite (or just) as many — as.
Quite (or just) as much — as.

Tótidem (indecl.) — quō.
Tantundém (ortantundém) — quan-
tūm.

**B. Obs.** Tótidem is a compound of tot and itidem,
and tantundem of tantum and itidem (= likewise). The
construction of these words is the same as that of tot
and tantum.

I have just as much of this as of
that.

I have just as many of these as
of those.

I have just as much wine as water.

You have just as many hats as
letters.

More.

Plūs, pl. plūres, plūra.

**C. Obs.** The comparative plūs has only the neuter in the
singular, but a double form in the plural. It is thus in-
fl ected: —

<table>
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<th>PLURAL</th>
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<td>Dat. —</td>
<td>Pluribus</td>
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<td>Acc. plūs</td>
<td>Plūres</td>
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<td>Voc. —</td>
<td>Plūrum</td>
</tr>
<tr>
<td>Abl. plūre or l.</td>
<td>Pluribus</td>
</tr>
</tbody>
</table>

**REMARKS.**

1. The dative singular of plūs is wanting.

2. The form plūria for plūra is obsolete, but still in use in the com-
 pound complūria, several.

3. Plūres and complūres are the only comparatives which have
their genitives in ūm. All others have um. (Cf. Less. XIII).

4. The neuters plūs and plūra are often used substantively,* and
then the former signifies "more" (in the abstract), the latter "more
things."

**D. Obs.** The neuter singular plūs stands partitively, and is
followed by the genitive of the noun, which may be either sin-

* And plūs also adverbially; as plūs formosus (= formosior), more beautiful;
plūs pluque diligere, to cherish more and more.
gular or plural. *Plures and plura have the agreement of regular adjectives, but they are frequently employed in the sense of "more than one," or "several." Thus:

More bread, water, wine.  
Plús pánis, áquaes, víni.

More men.  
Plús hóminum, plúres hóminês.

More letters.  
Plús epístólárūm, plúres epístólæae.

More goblets.  
Plús pócúlórūm, plúra pócúlā.

*Quam; *quam quod, quam quantum; quam quot.

More water than wine.  
Plús áquaes quám (quantum) víni.

More men than children.  
{ Plús hóminum quám (quot) li-
  bērum (= liberůrum).

{ Plúres hóminiès quám (quot) li-
  beri.

More of this than of that.  
{ Plús hujúsce quam illus.

{ Plús de (ex) hóc quám de (ex)
  filo.

More of the one than of the other.  
Plús ex (de) áltero (úno), quám ex
  (de) áltero or filo.

More of these than of those.  
{ Plús hórum (hárūm, hórūm) quám
  illórum (illárūm, illṓrum).

{ Plús (plúres, plúra) ex (de) hís
  quám ex (de) illís.

More of the one than of the other.  
Plús (plúres, plúra) de álteris (ú-
  nís), quám de álterís or illís.

Ést-míhi plús tuí sácchāri quám
quantum méi.

I have more of your sugar than
of mine.  
{ Égo plús de sácchāro túo hábeo,
  quám quod de méo.

I have more books than letters.  
Súnt míhi plúres librórům quám
quot epístólárūm.

Less.

Less water than wine.  
Mínus áquaes quám (quantum) víni.

Less bread than sugar.  
Mínus pánis quám (quod) sác-
chāri.

How many books have you?  
{ Quót sunt trībī lībrī?

{ Quót lībrōs hābeās?

I have more than five hundred.  
{ Súnt míhi plús quingéntī.

{ Plús quingéntōs hābeo.

*E. Obs.* When the comparatives *plus, amplius, and minus*
are followed by a numeral, the particle *quam* is often omitted.

* With reference to this *quam*, and the construction of comparatives gener-
ally, see Lesson XLII. The student will notice here the idiomatic use of **quan-
tum, quod, and quot.**
I have less than twenty.  { Sunt mihi minus viginti.  
  { Minus viginti habeo.
How much money have you?  Quanta pecuniam habeas?
I have less than ten dollars (crowns).  Minus decem thaleros habeo.
I have more than twenty thousand dollars.  Sunt mihi amplius viginti militia thalerorum (= thalerorum).
Less (i.e. fewer) men than children.  Pauciiores homines quam (quam quot) liberi.

Fewer (less).  Pauciiores, m. & f., paucióra, n.

F. Obs. The neuter singular minus, "less," is construed like plus,* and the plural paucióres, a, "fewer," like plures.  They are thus inflected:

<table>
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<tr>
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</tr>
<tr>
<td>Abl.</td>
<td>minórē or i.</td>
<td>paucióribús</td>
</tr>
</tbody>
</table>

Less of this than of that.  { Minus hujusce quam illius.  
  { Minus de (ex) hic quam de (ex) illo.
Fewer of these than of those.  Paucióres ex (de) his quam ex (de) illis.
Fewer of the one than of the other.  Paucióres de alteris (únis), quam de alteris or illis.
Fewer of us than of you.  Paucióres nóstrum quam (quam quot) vestrüm.

More than I, than you, than he.  Plus (plúrēs, plúrā) quam tā, quam ille.
Less than I, than you, than he.  Minus quam ego, quam tā, quam ille.

More than we, than you, than they.  Plus (plúrēs, plúrā) quam nos, quam vos, quam illi.
Fewer than I, than you, than he.  Paucióres quam ego, quam tā, quam ille.
Fewer things (less) than we, than you, than they.  Paucióra quam nos, quam vos, quam illi.

As much as I, you, he.  Tántum (tám multum), quantum (quam) ego, tā, ille.

* With this difference, however, that minus is followed by the genitive singular only.  In the plural, paucióres, fewer, becomes necessary.
† Or quam quantum, quam quod, quam quot, according to the context.
As many as we, you, they.

Tibi (tám múltos), quót (quám) nós, vós, illi.

Have you more books than I?

Tenésne tibi plús libròrum, quàm égo?
Súntne tibi plúres libròrum, quàm mifié?

I have more of them than you.

Téneo eòrum plús quàm tús.
Súnt mifié plúres quàm tús.

Have I less sugar than they?

Núm èst mifié minus sácchári quàm illís?

Nay (on the contrary), you have more.

Immò véro tibi plús èst.

Has the young man fewer friends than we?

Habétne jiüénis paucíores amícos,
quám nós (habémus)?
Súntne jiüéni paucíores amíci,
quám nóbis (súnt)?
Paucíores hábet.
(Súnt éi) paucíores.

He has less (fewer).

Habémusne tánnum pánis, quàntum illí (hábent)?
Éstne Nóbis tàm múltum pánis quàm illís?

Have we as much bread as they?

Tantúndem habémus, quàntum (quám) illís.

We have just as much as they.

Nóbis èst tantúndem, quàntum (quám) illís.

Have you as many children as they?

Ecquid vós tót libréros habétis,
quót illí (hábent)?
Súntne vóbis tót libríri quàt illís?
Tóttdem habémus, quàt illí (hábent).

We have just as many as they.

Nóbis súnt tóttdem quàt illís.

Several.

Plúres, m. & f., plúra, n.
Complúres, m. & f., complúria, * n.
Nonnulli, ae, à.
Dúrest, ae, à.
Váríi, ae, à.

Several different (diverse).

Several men, women, children.

Plúres (complúres) víri, múlìeres, libríri.

Several lights, looking-glasses, candlesticks.

Plúra (complúria) lúmina, spécula, candelábra.

Several (different) houses, books, horses.

Dómué, librí, équí diversí (várií).

The father.
The son.
The woman.

Pátrí, gen. patris, m.
Fílius, i, m.
Múlter, éris, f.

* Compare C. Obs. and Remarks of this Lesson.
† Compare Lesson XXII. B. Obs.
The daughter.  Filla, ae, f.; nāta, ae, f.
The child (infant).  Infāns, tis, m. & f.
The children.  Libēri, ōrum, m. pl.
The captain (of the army).  Centūrō, ōnis, m.
The sea-captain.  
\{ Praefectus (i, m.) nāvis.
\{ Navarchus, i, m.
The tea.  Thēa, ae, f.; infūsum (i, n.) thēae.
The cake.  Plācenta, ae, f.
Cakes (of every kind).  Panificīa, ōrum, n. pl.
The enemy.  Inimicus, i, m.; hostis, is, m.
The finger.  Digitus, i, m.;
The boot.  Ĉālīga, ae, f.

EXERCISE 31.

Have you a coat? — I have several. — Has he a looking-glass? — He has several. — What kind of looking-glasses has he? — He has beautiful looking-glasses. — Who has my good cakes? — Several men have them. — Has your brother a child? — He has several. — Have you as much coffee as honey? — I have as much of the one as of the other. — Has he as much tea as beer? — He has as much of the one as of the other. — Has this man as many friends as enemies? — He has as many of the one as of the other. — Has the son of your friend as many coats as shirts? — He has as many of the one as of the other. — Have we as many boots as shoes? — We have as many of the one as of the other. — We have more of the one than of the other. — Have we less hay than he? — We have just as much as he.

EXERCISE 32.

Has your father as much gold as silver? — He has more of the latter than of the former. — Has he as much tea as coffee? — He has more of the latter than of the former. — Has the captain as many sailors as ships? — He has more of the one than of the other. — Have you as many rams as I? — I have just as many. — Has the foreigner as much courage as we? — He has quite as much. — Have we as much good as bad paper? — We have as much of the one as of the other. — Have we as much cheese as bread? — We have more of the latter than of the former. — Has your son as many cakes as books? — He has more of the latter than of the former; more of the one than of the other. — How many books has he? — He has more than five thousand. — Has he more than twenty ships? — He has less than twenty; he has only fifteen. — Has this little boy more than ten fingers? — He has no more than ten.

* On this plurōle tantum, see Lesson XVII. B. 4.
† Thēa is the Linnaean name of the plant; infūsum, an infusion generally.
‡ This is the general name. The special names are: pollex, icis, m. (the thumb); index, icis, m.; médius, i, m. (the middle finger); annōldēris, is, m. (ring-finger); mínimus, i, m. (little finger).
Exercise 33.

How many children have you? — I have only one, but my brother has more than I; he has five. — Has your son as much head as mine? — He has less head than yours, but he has more courage. — My children have more courage than yours. — Have I as much money as you? — You have less than I. — Have you as many books as I? — I have less than you. — Have I as many enemies as your father? — You have fewer than he. — Have the Americans more children than we? — They have fewer than we. — Have we as many ships as the English? — We have less than they. — Have we fewer knives than the children of our friends? — We have fewer than they. — How many have they? — They have more than eighty. — How many have we? — We have less than twelve.

Exercise 34.

Who has fewer friends than we? — Nobody has fewer. — Have you as much of my tea as of yours? — I have as much of yours as of mine. — Have I as many of your books as of mine? — You have fewer of mine than of yours. — Has the Spaniard as much of your money as of his own? — He has less of his own than of ours. — Has your baker less bread than money? — He has less of the latter than of the former. — Has our merchant fewer dogs than horses? He has fewer of the latter than of the former; fewer of the one than of the other. — He has fewer horses than we, and we have less bread than he. — Have our neighbors as many carriages as we? — We have fewer than they. — We have less corn and less meat than they. — We have but little corn, but meat enough. — How many houses have you? — I have more than thirty of them. — How many horses has the brother of our friend? — He has more than a hundred horses, and less than fifty books. — How much money have we? — We have less than ten shillings. — Has your young man less (fewer) mirrors than we? — He has more than you; he has more than a thousand.

Lesson XXIV. — Pensusum vicesimum quattuor

Of the Latin verbs.

A. Latin verbs are divided into three principal classes: — 1. Transitive verbs; 2. Intransitive or neuter verbs; 3. Deponent verbs.

1. Transitive verbs are active verbs, the sense of which is not complete without the addition of an object, which is gener-
ally in the accusative; as āmo, I love, sc. amīcum, my friend; scribo, I write, sc. epistōlam, a letter.

2. Intransitive or neuter verbs are those which denote either a simple mode of existence, or such an activity as does not terminate in any object; as dormio, I sleep, curro, I run.

3. The class of deponent verbs is peculiar to the Latin. They have a passive form with an active (or reflexive) signification; as lōquor, I speak, sēquor, I follow.

4. Transitive verbs have two forms, called the Active and the Passive Voices; as mōnēo, I remind, mōnēor, I am reminded; aŭdio, I hear, aŭdiō, I am heard.

5. Latin verbs have four Moods, viz.:— 1. the Indicative; 2. the Subjunctive; 3. the Imperative; and 4. the Infinitive; as, 1. āmo, I love; 2. amārem, I might love; 3. amāto, let him love; 4. amāre, to love.

6. They have six Tenses:— 1. the Present; 2. the Imperfect; 3. the Perfect; 4. the Pluperfect; 5. the First Future; and 6. the Future Perfect. E. g. 1. aŭdio, I hear; 2. audībam, I heard; 3. audīvi, I have heard; 4. audīvēram, I had heard; 5. audīam, I shall hear; 6. audīvēro, I shall have heard.

7. The Latin verb has four Particiles:— The present active in ns; the future active, in túrus; the perfect passive, in tus; and the future passive, in ndus; e. g. āmāns, loving; amātūrus, about to love; amātus, loved; amandus, to be loved.

8. Among the forms of the Latin verb are usually included the Gerund (vide Lesson XXV.), the active Supine in um, and the passive Supine in ü; e. g. amātum, to love; amātū, to be loved.

OF THE CONJUGATION OF VERBS.

B. There are in Latin four Conjugations, distinguished from each other by the termination of the Infinitive Present, which ends as follows:—

1. āre; 2. ēre; 3. ēre; 4. ire.

Examples:—amāre, to love; monēre, to remind; legīre, to read; audīre, to hear.

The characteristic terminations of the Present Indicative in the first and second persons are:—

1. o, ēs; 2. ēo, ēs; 3. o (io), ēs; 4. io, īs.

Examples:— āmo, āmās, I love, thou lovest; mōnēo, mōnēs, I remind, thou remindest; lūgo, lēgis, I read, thou readest; aŭdio, aŭdis, I hear, thou hearest.
C. To the full conjugation of Latin verbs, it is essential to know four principal parts, from which the rest are derived. These parts are: — a) the Present Indicative; b) the Present Infinitive; c) the Perfect Indicative; d) the Supine in um.

The terminations of these parts are: —

1st conj. o, ērē, ēvi, ētūm,
2d conj. eo, ērē, ēū, ētūm,
3d conj. o (1o), ērē, ī, tūm,
4th conj. 1o, īrē, īvi, ītūm.

Examples: — 1. amo, amāre, amāvi, amātum; 2. monēo monēre, monūi, monītum; 3. lego, legēre, lēgi, lectum; facio, facēre, fēci, factum; 4. audio, audire, audīvi, auditum.

Remark 1. — The invariable or permanent part of the present (indicative and infinitive) is called the first or general root of the verb (am, mon, lēg, aud); that of the perfect, the second root (amāv, monū, lēg, audīv); and that of the supine in um, the third root (amāt, monīt, lect, audit).*

Remark 2. — Many verbs are irregular in the formation of these principal parts, which frequently follow the analogy of two different conjugations (e. g. the verb do below). In these cases the infinitive present determines to which of the conjugations the verb is to be referred. Some verbs again are defective, the supine, or the perfect and the supine both, being wanting.

**To love, cherish.**

\{ āmo, āre, āvi, ātum,  
\{ dīlgo, ēre, lexī, lectum.  
\{ (ALIQUEM, ALIQUID).†

**To set in order, arrange.**

Dispōno, ēre, pōsui, pōsītum (ALIQUID).

**To open.**

Āpērio, ire, pērūi, pertum (ALIQUID).

**To do.**

Agō, ērc, ēgī, actum (ALIQUID).

**To do (make).**

Fācio, ēre, fēci, factum (ALIQUID).

**To give.**

Dō, dāre, dādi, dātum ‡ (ALICUI ALIQUID).

**To see.**

Vīdeo, ēre, vidi, visum (ALIQUEM, ALIQUID).

**To say, speak.**

Dico, ēre, dixi, ductum (ALIQUID).

**To carry.**

Porto, āre, āvi, ātum (ALIQUID).

**To wash.**

Lūvo, āre, āvi (or lāvi), ātum (lautum  
or lōtum) (ALIQUEM, ALIQUID).

**To want, need.**

\{ ēgēo, ēre, ēū, — (ALIQUI E).  
\{ Indīgēo, ēre, ēū, — (ALICIJUS).

* The manner in which the different tenses, &c. are formed from these primary parts is explained in Lesson XXVIII., which see. The student should make himself familiar with the formula of every verb, as it occurs in this and subsequent lessons.
† See Rules F. and G. of this Lesson.
‡ The verb dō has the syllable dā short; as dāre, dāmus. The monosyllabic forms dā and dēs are the only exceptions.
OF THE PRESENT INDICATIVE.

D. The present indicative of Latin verbs corresponds in general to that of the English. The distinctions, however, indicated by the English *I love, do love, am loving*, are not expressed by any separate forms in Latin. The present indicative of the respective conjugations is thus inflected:

1. Amo, *I love.*

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I love</td>
<td>I love</td>
</tr>
<tr>
<td>Thou lovest</td>
<td>We love</td>
</tr>
<tr>
<td>He loves,</td>
<td>Ye love</td>
</tr>
<tr>
<td>They love.</td>
<td>They love.</td>
</tr>
<tr>
<td>āmō *</td>
<td>āmās</td>
</tr>
<tr>
<td>Thou remindest</td>
<td>We remind</td>
</tr>
<tr>
<td>He reminds,</td>
<td>Ye remind</td>
</tr>
<tr>
<td>They remind.</td>
<td>They remind.</td>
</tr>
<tr>
<td>I remind</td>
<td>mōnēs</td>
</tr>
<tr>
<td>Thou remindest</td>
<td>mōnēmūs</td>
</tr>
<tr>
<td>He reminds,</td>
<td>mōnetis</td>
</tr>
<tr>
<td>They remind.</td>
<td>mōnetent.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I read</td>
<td>We read</td>
</tr>
<tr>
<td>Thou readest</td>
<td>Ye read</td>
</tr>
<tr>
<td>They read.</td>
<td>They read.</td>
</tr>
<tr>
<td>lēgō</td>
<td>lēgīs</td>
</tr>
<tr>
<td>Thou hearest</td>
<td>Ye hear</td>
</tr>
<tr>
<td>They hear.</td>
<td>They hear.</td>
</tr>
<tr>
<td>I hear</td>
<td>audīs</td>
</tr>
<tr>
<td>Thou hearest</td>
<td>auditis</td>
</tr>
<tr>
<td>They hear.</td>
<td>audiunt.</td>
</tr>
</tbody>
</table>

Like *āmō* inflect: do, porto, lāvo, &c. — Like *mōnēo*: hābēo, videō, ēgō, and indīgō, &c. — Like *lēgō*: diligo, dispōno, dico, &c. — Like *audīo*: àpērio, ēsūrio, sitio, &c.

E. Obs. Verbs of the third conjugation in *ō* are inflected like *audīo*, except that the *i* of the different persons is short. The verb *sum*, *I am*, is irregular. The present indicative of *fācio*, *I make*, *do*, and *sūm* runs thus:

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do</td>
<td>We do</td>
</tr>
<tr>
<td>Thou dos</td>
<td>Ye do</td>
</tr>
<tr>
<td>He does,</td>
<td>They do.</td>
</tr>
<tr>
<td>fāciō</td>
<td>fācīmūs</td>
</tr>
<tr>
<td>Thou art</td>
<td>Ye are</td>
</tr>
<tr>
<td>He is,</td>
<td>They are.</td>
</tr>
<tr>
<td>I am</td>
<td>sūm</td>
</tr>
<tr>
<td>Thou art</td>
<td>sūmūs</td>
</tr>
<tr>
<td>He is,</td>
<td>estis</td>
</tr>
<tr>
<td>They are.</td>
<td>sunt.</td>
</tr>
</tbody>
</table>

Do you love your brother? Amāsne tū frātrem tūum?
I do love him. Vēro, ēum āmo.

F. Rule. — The object of an active transitive verb is put in the Accusative. This accusative may be either a person (*aliquem*) or a thing (*aliquid*). As

* The *o* final of the present tense of all verbs is commonly long, but in poetry sometimes short.
LESSON 24.]

PRESENT INDICATIVE.

Puer librum légit. The boy reads the book.
Vidéo hómnem. I see the man.
Apéri fenéstram. Open the window.

Does your brother arrange his books?
He does arrange them.
He does not arrange them.
Do ye see anything beautiful?
We do see something beautiful.
What is that little boy doing?
He is doing something bad.
Do you open the window?
I am opening it.
Who is washing his stockings?
The sailors are washing them.
What do the men say?
They say nothing.

Dispónite fráter túus libros suós?
Dispónit.
Éos nón dispónit.
Vidétísne álquid púlchri?
Vidémus vério quiddam púlchri.
Quid ágit filé puérículus?
Ágit álquid nèquam (mali).
Apérisne fenéstram?
Apério.
Quis lávat tibiálla súá?
Lávant ea naútae.
Quid dicunt hómnnes?
Níhil dicunt.
Dátne tibi páter librum bónum?
Dát mihi librum bónum.

G. Obs. In Latin, as in English, the immediate object of transitive verbs (whether they be active or deponent) is put in the Accusative (álquem or álquid), and the remote object (i. e. that for or with reference to which anything is done) in the Dative (álquai).* As

Dá mihi librum. Give me the book.
Mittó tibi epístolam. I send you the letter.
Cúmmélat nóbis cúltrum. He lends us the knife.
Nón schólae, sed vítae discémus. We learn not for school, but for life.

Dost thou love him?
I do not love him.
Do you want your money?

Eúmne ámas?
Númquid éum ámas?
Nóm nón ámo (nón dílgo).
Egesése tás pecúnìas túas?
Indígesése pecúnìae túae?

H. Obs. The verb égéo and its compound indígéo are intransitive, and are generally followed† by the Ablative, but sometimes by the Genitive of the object needed. (Cf. Lesson XXVI. B.)

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* In connection with this rule it is necessary to remark, that many verbs in Latin are neuter, while their English equivalents are transitive. No details can at present be given, but the construction of every verb will be pointed out as it is needed by the student of this method. Of Latin verbs generally, some are followed by the Nominative, others govern the Genitive, Dative, Accusative, or Ablative.

† I. e. they govern the Ablative and Genitive. In Latin the object commonly precedes the verb, and can only be said to follow in logical order.
I really do need it.  \{ \text{Ego vério ē ēgō.} \\
What do you stand in need of?  \text{Quā rē indīgēs?} \\
I do not need anything.  \text{Nihil ēgō.} \\
Do you want any one (anything)?  \text{Egēsne álquō (álquā rē)?} \\
I need my father.  \text{Pātris * indīgō.}

**Exercise 35.**


**Exercise 36.**

Does the sailor wash his stockings? — He does wash them. — Do you wash your hands (\textit{manus tuas})? — I do wash them. — Does your brother wash as many shirts as stockings? — He washes more of the one than of the other. — Do you wash your shirts? — I do not wash them. — Do your brothers wash their stockings or ours? — They neither wash yours nor theirs; they wash those (i.e. the stockings) of their children. — What does your servant carry? — He carries a large table. — What do these men carry? — They carry their wooden chairs. — What books does the young man carry? — He carries good books. — Does he read them? — He does not read them? — What do you read? — I am reading nothing. — What do the men say? — They are saying something good. — What dost thou say? — I do not say anything. — What are you doing? — I am doing nothing. — What are the boys doing? — They are doing something bad. — They are reading good books. — Are these men hungry or thirsty? — They are neither hungry nor thirsty.

**Exercise 37.**

Dost thou hear anything? — I hear nothing. — Does your father hear anything? — He neither hears nor sees anything. — Dost thou

* The genitive (especially of the person) is quite frequent after \textit{indīgō}. 
see anything? — I see nothing. — Do you see my large garden? — I do see it. — Does your father see our ship? — He does not see it, but we see it. — How many ships do you see? — We see a good many; we see more than thirty (plus triginta). — Do you give me books? — I do give thee some. — Does your father give you money? — He does not give us any. — Does he give you hats? — He does not give us any. — Do you see many sailors? — We see more soldiers than sailors (quam navatum). — Do the soldiers see many storehouses? — They see more gardens than storehouses. — Do the English give you good cakes? — They do give us some. — Do you give me as much wine as beer? — I give thee as much of the one as of the other. — Do you give me some more cakes (panisicia aliquot amplius)? — I do not give you any more. — Do you give me the horse which you have? — I do not give you that which I have? — Which horse do you give me? — I give you that of my brother. — Do you want (need) your money? — I do want it. — Does your father want his servant? — He does want him. — Dost thou need anything (aliqua re)? — I need nothing (nullil). — Do we want our carriage? — We do want it. — Do our friends want their clothes? — They do want them.

Lesson XXV. — PENSUM VICESIMUM QUINTUM.

OF THE GERUND.

A. The gerund is a verbal substantive of the second declension neuter gender. It is formed from the present indicative by changing the 1. o, 2. eo, 3. o (io), 4. io of the respective conjugations into 1. andi, 2. endi, 3. endi (ieni), 4. iendi; as, amō, amandi; mōnéo, mōnendi; légō, légendi (fácio, fáciendi); audīo, audienti. Its nominative is wanting, the present infinitive being commonly used in its stead. The gerund is thus declined:

<table>
<thead>
<tr>
<th>Gen. of loving</th>
<th>Gen. of seeing</th>
<th>Gen. of hearing</th>
</tr>
</thead>
<tbody>
<tr>
<td>ümandi</td>
<td>videndi</td>
<td>ümandi</td>
</tr>
</tbody>
</table>

So decline: apēriendi, danandi, dicendi, fāciendi, lāvandi, lēgendī, mōnendi, portandi, &c.

B. Gerunds generally govern the same cases as their verbs. They are in other respects construed like substantives, according to the following rules: —
a) The Genitive is used: 1. After certain adjectives implying an operation of the mind; as cupiditas, dulgens, gnárus, ignárus, mémor, immémor, peritus, studfósus, &c. 2. After many substantives, especially after ars, causa, consílium, cupidítas, facúltas, occasió, potestás, spes, studium, tempus, voluntas, and the ablatives causái and gratiá, "for the sake of." E. g. cupidítas dicendi, desírous of speaking; studfósus audíendi, fond of hearing; ars pingendi, the art of painting; tempus abreundí, the time of leaving (to leave); discendi causá, for the sake of learning.

b) The Dative of the gerund is employed after verbs and adjectives, especially after intention esse, operam däre, tempus impiedere, and after utilis, invitéris, noxíus, par, aptus, indóneus, &c.; as, operam dat studíndo, he applies himself to study; intention est legendo, he is bent on reading; aptus discendo, apt to learn; utilis bibéndo, useful to drink.

c) The Accusative of the gerund always depends on prepositions, especially on ad (to, for) and inter (during, while); sometimes also on ante (before), circa, and ob. E. g. paratus ad vidéndum, ready to see; inter ludéndum, while playing, &c.

d) The Ablative of the gerund is either used, 1. to denote the instrument in answer to the question whereby? wherewith? or, 2. it is dependent on one of the prepositions ab, de, ex, or in; as, deféssus sum scribendo, I am wearied with writing; justitia in suo cuíque tribuendo, justice in giving every man his own.

Examples: —

- The desire of living well.
- The science of avoiding unnecessary expenses.
- Desírous, fond of hearing.
- Sulphur water is useful for drinking (to drink).
- He is not solvent (able to pay).
- They were present at the registration.
- He came for the purpose of seeing (to see).
- He keeps dogs for hunting purposes.
- Easy to take (to be taken).
- While walking, drinking, playing.
- The mind of man is nourished by learning and thinking.
- He spends his leisure in reading and writing.

Cupidítas béné vivéndi.
Sciéntia vitándi súmptus super váciús.
Cupidítas, studíosus audíendi.
Aqua nitrósa utítius ést bibéndo.
Nón (par) ést solvéndó (dat.).
Scribendo (dat.) adfúbérunt. (A law term.)
Vénit ad vidéndum.
Alít cánés ad venándum.
Fácilis ad caplíéndum.
Inter eúndum (ambulándum), bibéndum, ludéndum.
Hómínis méns discéndo álitur ét cogtándo.
Ótúm súm in legéndo consúmit inque scribendo.

OF THE FUTURE PASSIVE PARTICIPLE.

C. The future passive participle is formed according
to the analogy of the gerund. Its terminations for the respective conjugations are:

1. *andus, a, um*; 2. *endus, a, um*; 3. *endus, a, um* (*iendus, a, um*); 4. *iendus, a, um*. As, *amandus, a, um*, to be loved; *ridendus, a, um*, to be seen; *lêgendus, a, um*, to be read; *fìctendus, a, um*, to be done; *audìendus, a, um*, to be heard. This participle is regularly inflected like *bonus, a, um*; it is used in all the cases, both singular and plural, and agrees with its substantive in gender, number, and case.

**Remark.**—Verbs of the third and fourth conjugations may also have *undus* instead of *endus*, especially when *i* precedes; as *dicundus, faciundus, audiundus, &c.* Thus, regularly, *potiundus*, from *potior, I possess*. In other verbs this form occurs chiefly in certain standard expressions, such as *In jure dicundo, In administering justice; In finibus dividundis, In determining the boundaries, &c.*

**OF THE NOMINATIVE OF THE PARTICIPLE IN “DUS.”**

D. The nominative (and sometimes the accusative) of the future passive participle has generally the signification of necessity or of propriety, more rarely also of possibility; as *amandus, “one that must be loved, is to be loved, ought to be loved”*; *lêgendus, “that must be read, is required to be read,” &c.* The construction of this participle has the peculiarity of requiring the agent (by whom the action is to be performed) in the dative case, instead of in the ablative with *ab*. (Cf. Lesson XXXIV.)

Examples:

I, thou, he, must love.  
We, you, they, must see.  
I, you, they, must read.  
I (thou, he) must write a letter  
(I have a letter to write).  
We (ye, they) must write letters  
(have to write letters).  
I (you, they) have to read the *book.  
We (you, he) have to read *books.

* It was customary among the earlier Latin writers (and also among the later poets) to employ the object accusative after the neuter form of the participle of transitive verbs, and to say, *epistolam (or epistolae) mihi scribendum est; as, for example, Lucretius: Quoniam aeternas poenas in morte timendum est, instead of Quoniam aeternae poenae in morte timendae sunt (Since we must dread eternal punishment in death). But this construction is rarely used by Cicero, and the rule should be to employ the nominative and the participle in the same case.*
I, thou, he, must rest (go, sleep), &c.
We ought especially to cherish diligence, and to practise it always.
One must venture (risk), one must die.
Every one must (should) use his own judgment.
I know that I must write a letter.

Quiescendum (eundum, dormendum) est mihi, tibi, ei, &c.
Diligenta praecipue colenda est nobis, et semper adhibenda.
Audendum est, moriendum est.
Suo cuique judicio (abl.) utendum est.
Scio epistolam mihi esse scribendum.

OF THE OBLIQUE CASES OF THE PARTICIPLE IN “DUS,” OR OF THE GERUNDIVE.

E. The future passive participle rarely retains its original signification of necessity or propriety in the oblique cases (i.e. in the genitive, dative, &c.), but is commonly employed in the sense of a present participle or of the gerund. When thus used, it is called the Gerundive. Thus we say:—

The design of writing a letter (lit. of a letter to be written).
The design of writing letters (lit. of letters to be written).
A committee of ten on legislation (lit. for the writing of laws).
One of the committee of three on grants of public lands.
He is born for the endurance of miseries.
He was sent to procure ships.
He comes to defend the city.

Consilium epistolae scribendae, instead of consilium scribendi epistolam.
Consilium epistolârum scribendârum, instead of consilium epistolârum scribendi.
Decêmvi rī legibus scribendis (dat.).
Triumvīrī āgro dándo (dat.).
Nātus est misérieis ferendis (dat.).
Mīssus est ad nāves comprāndās (for ad comprāndum nāves). Vēnit ad urbem defendēndam (for ad defendēndum urbem).

* In intransitive verbs this neuter form of the participle with est, erat, &c. is the only one in use. The dative of the agent is often left indeterminate.
† This conversion of the object accusative of the gerund into the passive construction of the gerundive may always take place, unless in those cases where perspicuity would suffer from the change. When the accusative after the gerund is a pronoun or adjective of the neuter gender, the conversion usually does not take place, to prevent ambiguity respecting the gender of these words. Thus always: Stūdium illud efficēndi (the desire of accomplishing that), and never illius efficēndi; Cūpīditās plurā cógnoscēndā (desirous of knowing more), and never plurārum cógnoscēndorum. Thus also: In sāsiām cuique tribuēndā (in giving every one his own), more commonly than, In sāsiā cuique tribuēndā. In general, however, the rule is, that, when the verb governs the accusative, the passive construction with the participle is to be preferred to the gerund with the accusative.
LESSON 25.]

THE GERUNDIVE. 119

Fortitude in the endurance of hardships and dangers. Fortitúdo in laborībus periculisque subēúndis (for in subēúndo laborēs, &c.).

I am engaged in writing a letter. Occupātus sum in epīstōlā scribēndā (for in scribēndo epīstōlam).

I am engaged in writing letters. Occupātus sum in epīstōlis scribēndīs (for in scribēndo epīstolas).

The plan has been formed of destroying the city, of murdering the inhabitants, of blotting out the Roman name. Fāita sunt consilia urbīs deléndaē, civīum trucidandōrum, nōminis Romānī exstinguēndī.

F. Obs. From the above examples, it will be perceived that the gerundive agrees with its substantive in gender, number, and case. Violations of this general rule, however, both with respect to gender and to number, are not uncommon in the genitive of substantives, and especially of pronouns. E. g.: —

Since there is an opportunity of seeing you (fem.). Quōniam tui (fem.) vidēndī (for videndae) est cópla.

For the sake of exhorting you. Vēstri exhortāndī (for exhortandōrum) causā.

The liberty of plundering fruit. Licēntia diripliēndī pomōrum (for poma).

The power of selecting examples. Exemplōrnm (for exēmpla) eligēndī potēstas.

Exercise 38.

Are you fond of reading? — I am fond of reading. — Are your brothers fond of reading? — They are not fond of reading. — Who is fond of hearing? — The merchants are fond of hearing. — Does he come for the purpose of seeing? — He does come for the purpose of seeing. — They come (veniunt) for the purpose of hearing. — Is it useful to drink wine? — It is useful. — It is not useful to drink wine. — Are you (esne tu) solvent (i.e. can you pay your debts)? — I am solvent. — I cannot pay my debts. — Is the place easy to take (easily taken)? — It is difficult (difficilis) to be taken. — Do you read while you are playing? — I do not read while I am playing. — By what (quā re) is the mind of man nourished? — It is nourished by learning and thinking. — Does he spend his leisure in reading? — No, sir, he spends it in playing. — Does he read for the sake of learning (discedi gratiā)? — He reads for the sake of writing.

Exercise 39.

Must you read? — I am not obliged to read. — Must they sleep? — They must sleep. — Must your brother go? — He must go. — Who must go (cui)? — The sailor must go. — The boys must go. — Must the captains go? — They must go. — Must one venture? — One must
venture. — One must not venture. — What must (should) one do (quid est faciendum)? — Every one must (should) use his own judgment. — Do you keep (alisne tu) dogs for hunting? — I do not keep any. — Must you write a letter (Have you a letter to write)? — I must write one (I have one to write). — Have I any letters to write? — You have some to write. — Who has (quis sunt) many letters to write? — The merchant has many to write. — I have none to write. — Who should practise diligence? — We all (nobis omnibus) should practise and cherish it.

Exercise 40.

Have you (estne tibi) the design of writing a letter? — I have the design of writing several. — Has your father the design of writing letters? — He has the design of writing letters and notes. — Is the time of departure at hand (adestne tempus abeundi)? — It is at hand. — The time of departure is not yet (nondum) at hand. — Is it time to speak? — It is time to speak. — Are you (esse tu) engaged (occupatus) in writing a letter? — I am not engaged in writing a letter, but in writing notes. — Is your son fond of writing letters? — He is not fond of writing, but of reading them. — Is paper useful for writing letters? — It is. — Have you an opportunity to speak? — I have an opportunity to speak. — Who has an opportunity to read? — Your son has an opportunity to read and to write? — Who comes to see? — I come (ego venio) to see. — Who was (quis missus est) sent to procure ships? — The captain was sent. — Have you the desire to accomplish (i.e. of accomplishing) that? — I have (est). — What must we do? — We must give every man his own.

Lesson XXVI. — Pensum Vicesimum Sextum.

A wish, a mind, desire. Cúpiditas, voluntas, áenis, f.; stúditum, i, n.

Time, leisure. Tempus, òris, n.; spállum, ótum,* i, n.

A mind (desire) to work. 
\{ Volúntas opérándi.
Stúditum ópérís facténdi.
Spállum ad laborándum.
Otum (témpos) ad ópus facténdum.
\* Ést mihi volúntas (cúpiditas, stúditum) álquid faciéndi.
Cúpidus sum álquid faciéndi.
Cúpio álquid fácere.

* Tempus is the proper word for “time” generally. Otium is “leisure.” Spatium is properly “space,” “room,” i.e. a certain portion of time, an allotment or allowance of time for doing anything.
A. Obs. The preposition to, which in English is always the sign of the infinitive, is not always so in Latin. It is sometimes rendered by the infinitive, sometimes by the supine in um, and sometimes by one of the oblique cases of the gerund or gerundive. The shade of difference in these expressions will readily be perceived by the learner.

I have time to work (for working). \( \text{Est mihi spátium ad lâborândum.} \)
I have a mind (desire) to work. \( \text{Hâbeo òtum ad ópus fâciândum.} \)
I have the courage to speak. \( \text{Cúpido ópus fâcère.} \)
\( \text{Est mihi ánimus loquéndi.} \)
\( \text{Aûdeo lôqui (dicere).} \)

To work. \( \text{Lâbоро, âre, âvi, âtum.} \)
\( \text{Ópus fâcère (to do work).} \)

To speak. \( \text{Lôquor, lôqui, lôcitus sum.} \)
\( \text{Dico, ère, xi, ctum.} \)

To desire. \( \text{Cúpio, ère, ivi (i), itum (ALIQUID FACERE).} \)

To venture, dare. \( \text{Aûdeo, ère, ausus sum \( \uparrow \) (ALIQUID FACERE).} \)

To cut. \( \text{Séco, ère, secúi, sectum (ALIQUEM, ALIQUID).} \)

To buy. \( \text{Émo, ère, émi, emptum (ALIQUEM, ALIQUID).} \)

To lack (want, to be without). \( \text{Cârío, ère, úi, itum (ALIQUA RE).} \)

B. Rule. Verbs signifying plenty or want are generally followed by the Ablative, sometimes by the Genitive. As:—

\( \text{Egéo pecúnìa.} \) \( \text{I want (am in want of) money.} \)
\( \text{Câret ánìmo.} \) \( \text{He lacks (has not) the courage.} \)
\( \text{Liber scálet vîtis.} \) \( \text{The book abounds in errors.} \)
\( \text{Indíget pâtris.} \) \( \text{He needs his father.} \)

I have not, I lack. \( \text{Nón hábeo (with the acc.)}. \)
\( \text{Míhi déest (with the nom.).} \)
\( \text{Câreo (with the abl.).} \)

* Loquor is a deponent verb of the third conjugation. The principal parts of verbs of the passive form are only three, viz.:—1. the Present Indicative (loquor); 2. the Present Infinitive (loqui); and 3. the Perfect Indicative (locitus sum). With respect to the signification, loqui is properly “to speak,” “to talk,” e. g. Latin, English; and dicere, “to say,” or “to speak,” in connected or formal discourse.

\( \uparrow \) On this deponent perfect, see Lesson XXXIII. A. Rem. 4.
I have not (I lack) the courage to speak.

To cut it (of cutting, for cutting it).

To cut them (of cutting, for cutting them).

To cut some (sing.).

To cut some (plur.).

Have you time to cut trees?

I have time to cut some.

Have you a mind to cut the bread?

I have no mind (desire) to cut it.

To buy some more.

To buy one.

To buy one more.

*Deest* mibi ánimus loquéndi.
Cáreo ánimo loquéndi.
Nón aúdeo lóqui (fári).
Éum, éam, id secáre (secándi).
Ad éum, id secándum.
Ad éam secándam (fem.).
Éós, éas, ea secáre (secándi).
Ad éos secándos (masc.).
Ad éas secándas (fem.).
Ad éa secánda (neut.).
Aliquid secáre (secándi).
Ad nonnullum secándum.
Ad nonnúllam secándam (fem.).
Aliquot (nonnullos, &c.) secáre (secándi).
Ad nonnullós secándos, &c.
Ad áliquot secánda.

Habèsne ótium ad secándum arborés?
Estne tibi spátium ad arborés álqua secándas?
Hábeo ótium ad secándum álquas.

I have time to cut some.

Cupíúnsne es pánem in frústa secándi?

Cupíúns pánem in frústa secáre?

Nón sum cúpidus éjus in frústa secándi.

Éum in frústa secáre nón cúpto.

Plús (ámplius) émère or eméndi.
Ad ámplius (plús) eméndum.

Únum (-am, -um) émère or eméndi.
Ad únum (-am, -um) eméndum.

Uno (-a, -o) ámplius (plús) émère or eméndi.

Ad eméndum úñó (-a, -o) plús (ámplius).

*Deest* is compounded of de + sum, and is inflected precisely like the simple verb. It is construed with the dative of the person:— *Deest mihi, tibi, homínibus, &c., "There is wanting to me, to you, to the men"; i. e. "I have not, lack, want."

† *Plus* and *amplius* are here used substantively, like *aliquid*, *nihil*, and may like them be followed by a partitive genitive; e. g. *plus equirum*, more horses; *amplius librórum*, more books. *Uno* is the ablative of excess: "more by one." We thus can say either *uno equo amplius*, or *uno amplius equirum*, one more horse.
Lesson 26.] Phrases and Exercises. 128

To buy two.
To buy two more.
Have you a mind to buy one more horse?
I have a mind to buy one more.
Have you a mind to buy some books?
I have a mind to buy some, but I have no time.
Am I right in doing so? (Is it right for me to do so?)
You are not right. (It is wrong for you.)

Have you still a mind to buy the house of my friend? — I have still a mind to buy it, but I have no more money. — Have you time to work? — I have time, but no mind to work. — Has he time to cut some sticks? — He has time to cut some. — Have you a mind to cut some bread? — I have a mind to cut some, but I have no knife. — Have you time to cut some cheese? — I have time to cut some. — Has he a desire to cut the tree? — He has a desire to cut it, but he has no time. — Has he time to cut the cloth? — He has time to cut it. — Have I time to cut the trees? — You have time to cut them? — Has the painter a mind to buy a horse? — He has a mind to buy two. — Has your captain of the navy time to speak (ad loquendum)? — He has time, but no desire to speak. — Have you a mind to buy a carriage? — I have a mind to buy one. — Have I a mind to buy a house? — You have a mind to buy one. — Has your brother a mind to buy a great ox? — He has a mind to buy a little one. — We have a mind to buy little oxen. — How many horses have you a mind to buy? — I have a mind to buy four. — Has any one a mind to buy a broom? — This man has a mind to buy one. — What has that man a mind to buy? — He has a mind to buy a beautiful carriage, three beautiful horses, good tea, and good meat.

Exercise 41.

* The learner must bear in mind that, although these formulas are arranged with special reference to the expressions cupidio, cupidus sum, and otium ad of this Lesson, they are of general importance, as these same constructions will perpetually recur with other words in different parts of the book.
Exercise 42.

Have you a desire to speak? — I have a desire, but no time to speak. — Have you the courage to cut your arm? — I have not the courage to cut it. — Am I right in speaking? — You are not wrong in speaking; but you are wrong in cutting my trees. — Has the son of your friend a desire to buy one more bird? — He has a desire to buy one more. — Have you a mind to buy one more beautiful coat? — I have a mind to buy one more. — Have we a mind to buy a few more horses? — We have a mind to buy a few more, but we have no more money. — What have you a mind to buy? — We have a mind to buy something good, and our neighbors have a mind to buy something beautiful. — Have their children a desire to buy any birds? — Their children have no desire to buy any. — Have you the courage to buy the trunk of the captain? — I have a desire to buy it, but I have no more money. — Who has a mind to buy my beautiful dog? — Nobody has a mind to buy it. — Have you a mind to buy my beautiful birds, or those of the Frenchman? — I have a mind to buy those of the Frenchman. — Which book has he a mind to buy? — He has a mind to buy that which you have, that which your son has, and that which mine has. — Have you two horses? — I have only one, but I have a wish to buy one more.

Lesson XXVII. — PENSUM VICESIMUM SEPTIMUM.

OF COMPOUND VERBS.

A. The majority of Latin compound verbs are formed by prefixing certain particles to simple verbs. These particles are either the separable prepositions a (ab or abs), ad, ante, circum, cum, de, e or ex, in, inter, ob, per, post, prae, praeter, pro, sub, super, suple, and trans, or one of the inseparable prefixes amb (an), dis (or di), re, and se.

Remarks.

1. It is frequently the case that the radical vowel or diphthong of the simple verb is changed in the compound; as frango, diffingo; laedo, colludo, &c.

2. The final consonant of many of the above prepositions is often assimilated, i.e. changed, into the initial of the verb. The notes to the following list of compound verbs will show to what extent this is done.
LESSON 27.

COMPOUND VERBS.

EXAMPLES OF COMPOUND VERBS.

A¹ — ámbito, I lose.
Ab — ábío, I go away.
  “ — antágio, I escape.
Abs — abscondo, I conceal.
Ad² — addo, I add (to).
  “ — afferto, I bring (to).
  “ — assummo, I take, assume.
Ante³ — antepômo, I prefer.
  “ — antilepo, I anticipate.
Circum — circúmêo, I go around.
Cum⁴ — combúro, I burn up.
  “ — compônó, I compose.
  “ — colligo, I collect.
  “ — corrió, I seize.
  “ — conservo, I preserve.
  “ — cóulesco, I blend with.
  “ — cómêo, I eat up.
  “ — cógito (= co-agito), I think, reflect.
De — descendo, I descend.
E⁵ — ejicio, I cast out.
  “ — escendo, I disembark.
Ex — exaudio, I hear.
  “ — expônó, I expound.
In⁶ — intro, I enter.

B. The particle amb (am, an) has the sense of around, about, concerning. Dis or di denotes separation or dispersion, sometimes also

¹ A is put before m and n; ab before vowels and the majority of consonants; abs only before c and l. In the verbs auféro, aufágio, the ab is changed into av or ov.
² Ad remains unchanged before vowels, and before d, j, v, m; but before the remaining consonants it is assimilated.
³ Ante changes its e into i only in the verbs antípôre and antístare.
⁴ Cum in composition never appears without a change of form. Before b, p, m, it becomes com; before l, n, r, it is assimilated into col, com, cor; before the remaining consonants it is always con; before vowels it is generally co, but sometimes com.
⁵ Before vowels, and before c, p, q, s, t, generally ex; before the rest of the consonants, e; before f, assimilation.
⁶ In, before m, b, p, becomes im; before l and r it is assimilated; in all other cases it remains unchanged.
⁷ Inter remains unaltered, except in intelligo.
⁸ Ob is assimilated only before f, g, p. The form ostendo is from the obsolete odo and tendo.
⁹ Per generally remains unaltered, except sometimes before r.
¹⁰ The letter d is sometimes inserted between the prefix and the verb, to prevent a hiatus; as pro-deto, re-deto, &c.
¹¹ Sub before vowels remains unchangeal; it is assimilated before the consonants c, f, g, m, p, and sometimes also before r.
¹² Trans rejects the final s, when the verb begins with one; it sometimes becomes tra before consonants.

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intensity. *Re* is generally *back*, *again*, but it sometimes likewise denotes separation. Its form before a vowel is *red*. *Se* is equivalent to the English *aside*, *apart*. These particles are called inseparable, because they are never used as independent words. Examples:—

Amb — amblo, *I go about*.  
" — ambigo, *I quarrel (about)*.  
" — ampūto, *I cut off*.  
" — anquiō, *I investigate*.  

Dis — disjicēo, *I scatter*.  
" — dispōno, *I arrange*.  
" — dimittō, *I dismiss*.  
" — differo, *I put off*.  

Re — rēmitto, *I send back*.  
" — rēlego, *I read again*.  
" — reclūdo, *I unlock*.  
" — rēdeo, *I return*.  

Se — sēvōco, *I call aside*.  
" — sēdūco, *I lead aside*.  
" — sējungo, *I separate*.  

C. Obs. Verbs are also compounded with nouns, adjectives, and with other verbs and adverbs; as *vėnumdāre*, from *vėnum* + *dāre*; *cālēfacēre*, from *cālīdus* + *facēre*; *obstāpēfūcēre*, from *ob* + *stāpēd* + *facēre*, &c. But the great majority are compounds with prepositions.

To break, to break into pieces.  

Frango, ĕre, frēgi, fractum (*ALIQUID and nKUTER*).  
Confringo, ĕre, frēgi, fractum.  
(*ALIQUID*).  
Difffringo (*ALIQUID*).  
Servo, ĕre, āvi, ātum.  

To keep, take care of.  

Rēpōno, ĕre, pōsul, posītum.  
(*ALIQUID*).  

To pick up.  

Tollo, ĕre, sustūli, sublātum (*ALIQUID*).  

To mend, repair.  

Rēpāro, ĕre, āvi, ātum.  
Reficio, ĕre, fēci, sectum.  
(*ALIQUID*).  

To light, kindle.  

Accendo, ĕre, di, sum (*ALIQUID*).  
Igmem (m.) accendēre (*fēcēre*).  

To make (or light) a fire.  

Uro, ĕre, ussi, ustum.  
Artē, ĕre, arsi, arsum.  

To burn (be on fire).  

Combūro, ĕre, bussi, bustum.  
Concrēmo, ĕre, āvi, ātum.  
(*ALIQUED, ALIQUID*).  

To burn up, destroy by burning.  

Quaero, ĕre, quaesīvi, quaesītum.  
Conquiro, ĕre, isīvi, isītum.  
(*ALIQUED, ALIQUID*).  

To seek, look for.  

Cālēfacio, ĕre, fēci, factum (*ALIQUID*).  

To warm.  

Fācio, fācēre, fēci, sectum.  
Conficio, ĕre, fēci, sectum.  
(*ALIQUID*).  

To make.  

Āgo, āgēre, ēgi, actum.  

To do.  

Fācio, fācēre, fēci, factum.  
(*ALIQUID*).
LESSON 27. VOLO.—NOLO. 127

To be willing, to wish. Vôlo, velle, völūī (ALIQUID FACERE).

D. Obs. The present indicative of the verb vôlo, which is irregular, is thus inflected.

SING. I will, am willing, or wish
Thou wilt (you will), &c.
He will, is willing, &c.

PLUR. We will, wish, &c.
Ye will, wish, &c.
They will, wish, &c.

ego vôlo
tū vis
ille vult,
nōs vōlūmus
vōs vultis
hi, ti, illi vōlunt.

Remark. — The forms vōlt and vōltis occur in ancient authors instead of vult and vultis.

Will you? Do you wish? Are you willing? Visne? Ecquid vis?
Will he? Is he willing? Does he wish? Vultne? Ecquid (is) vult?
Do you wish to make my fire? Visne tū mēhi accēndēre (facēre) ignem?

I am willing to make it. Vōlo ēum accēndēre.
I do not wish to make it. Ego ēum fācere nōn nōlo.
Does he wish to buy your horse? Vultne ēquum tūum ēmere?
He wishes to buy it. Vult ēum ēmere.
He does not wish to buy it. Nōn vult ēum ēmere.

To be unwilling. Nōlo, nollē, nōlūī (ALIQUID FACERE).

E. Obs. The verb vôlo is compounded of nōn and vôlo, and follows the inflection of the simple verb. Thus:

SING. I am unwilling, &c.
Thou art unwilling, &c.
He is unwilling, &c.

PLUR. We are unwilling
Ye are unwilling
They are unwilling.
nōlo
nōn vis
nōn vult,
nōlūmus
nōn vultis
nōlunt.

Remark. — Nēvis and nevolt occur in the older Latin writers instead of nonvis and nonvult.

F. Rule. The verbs vōlo, nōlo, mālo, cūpio, sōleo, audeo, and others expressing willingness, desire, ability, custom, duty, and the like, are followed by the infinitive; as,
Volo fieri doctus.*
Nón vult abire.
Débes esse dúligens.
Sólet tríti esse.
Pótestuber esse.

Has the tailor time to mend my coat.
He has time to mend it.
Has the shoemaker time to mend my boots?
He has time to mend them.
Am I right in keeping (is it right for me to keep) your money?
You are not right in keeping it.

Who has to mend (who must mend) our coats?
The tailor has to mend them.
What have I to do?
You have to warm our coffee.

Habénte sártor spátium ad reparándum méam tógam?
Est éi ótium ad éam reficiéndam?
Est éi spátium ad éas reficiéndas.
Est éi spátium ad cálugas méas reficiéndas?
Est éi spátium ad éas reficiéndas.
Est éi spátium ad éam reficiéndam.
Est éi spátium ad éam reficiéndam.
Est éi spátium ad éam reficiéndam.

 Exercises 43:

Have you a desire to keep my letter? — I have a desire to keep it. — Am I right in keeping your money? — You are right in keeping it. — Has the tailor a desire to make my coat? — He has a desire to make it, but he has no time. — Has your tailor time to mend my coats? — He has time to mend them. — Have you courage to burn my hat? — I have not the courage to burn it; I have a mind to keep it? — Has the shoemaker’s boy a mind to mend my boots? — He has no time to mend them. — What has our friend’s tailor to mend? — He has to mend our old coats. — Who has to mend our boots? — Our shoemaker has to mend them. — What has our hatmaker to do? — He has to mend your great hats. — Has your brother’s joiner anything to do? — He has to mend our great tables and our little chairs. — Do you wish to keep my twenty-seven crowns? — I wish to keep them. — Will you pick up that crown or that florin? — I will pick up both. — Do you wish to cut his finger? — I do not wish to cut it. — Does the painter wish to burn vinegar? — He wishes to burn some.

* After verbs expressing a desire or wish (such as volo, nólo, málo, cúpio, opto, studio), the noun, adjective, or participle of the predicate is in the Nominative, when the subject of the sentence remains the same, but in the Accusative when a new subject is introduced, or the pronoun of the same person repeated. Thus: Cupio esse clemens, I desire to be clement; but Cupio te esse clementem, I desire you to be clement; and also Cupio me esse clementem, instead of Cupio esse clemens. And in the same way: Volo cum fieri doctum, I wish him to become learned; and Volo me fieri doctum, instead of Volo fieri doctus.
— Is the peasant willing to burn his bread? — He is not willing to burn his own, but that of his neighbor. — Have you anything to do? — I have nothing to do. — Have we anything to do? — We have to warm our coffee. — Do you wish to speak? — I wish to speak. — Is your son willing to work? — He is not willing to work.

**Exercise 44.**

Do you wish to buy anything? — I wish to buy something. — What do you wish to buy? — I wish to buy some good books. — What has he to buy? — He has to buy a good horse. — Will you buy this or that table? — I will buy neither this nor that. — Which house does your friend wish to buy? — He wishes to buy your brother’s great house. — Is your servant willing to make my fire? — He is willing to make it. — Will your father buy these rams or these oxen? He will buy neither the one nor the other. — Does he wish to buy my umbrella or my cane? — He wishes to buy both. — Do you wish to make a fire? — We do not wish to make any. — What do you wish to make? — I wish to make vinegar. — Will you seek my knife? — I will seek it. — Have you to look for anything? — I have nothing to look for. — Has he time to seek my son? — He has time, but he will not seek him. — What has he to do? — He has to make a fire, to wash my thread stockings, to buy good coffee, good sugar, good water, and good meat. — Will he buy your good trunk? — He will buy it. — Will you buy my great or my little house? — I will buy neither your great nor your little house; I wish to buy that of our friend. — Will you buy my beautiful horses? — I will not buy them. — How many rams will you buy? — I will buy twenty-two. — Does the foreigner wish to buy much corn? — He wishes to buy but little. — Do you wish to buy a great many gloves? — We wish to buy only a few, but our children wish to buy a great many. — Will they seek the same boots which we have? — They will not seek those which you have, but those which my father has. — Will you look for my coats, or those of the good Frenchman? — I will look neither for yours nor for those of the good Frenchman; I will look for mine and for those of my good son.

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**Lesson XXVIII. — Pensum Duodetrice-Simum.**

**OF THE DERIVATION OF TENCES.**

It has already been said (Lesson XXIV.) that the different tenses and other parts of the Latin verbs are all formed from four principal parts; namely, from the Present Indicative, the Present Infinitive, the Perfect Indicative, and the Supine in *um*. This formation takes place according to the following laws: —
A. From the Present Infinitive (āmare, mōnēre, légēre, audīre) are derived: —

1. The Imperative Passive, which has invariably the same form; as amāre, mōnēre, légēre, audīre, be thou loved, admonished, read, heard.

2. The Imperative Active, by dropping the final re; as āmdā, mōné, légē, audī, love, admonish, read, hear thou.

3. The Present Infinitive Passive, by changing, 1. āre, 2. ĕre, 4. tre, into, 1. āri, 2. ĕri, 4. tri, and 3. ĕre into i; as amārī, monērī, légī, audīrī, to be loved, admonished, read, heard.

4. The Imperfect Subjunctive Active, by adding m; as amārēm, monērēm, légērēm, audīrēm, that I might be loved, admonished, read, heard.

5. The Imperfect Subjunctive Passive, by adding r; as amārēr, monērēr, légērēr, audīrēr, that I might be loved, admonished, read, heard.

B. From the Present Indicative (āmo, mōnēo, légō, audīō) are derived: —

1. The Present Indicative Passive, by adding r; as āmor, mōnēor, légōr, audīōr, I am loved, admonished, read, heard.

2. The Present Subjunctive Active, by changing the terminations of the Present Indicative (1. o, 2. o, 3. o (to), 4. o) into, 1. em, 2. ēam, 3. am (tam), 4. ēam; as āmēm, mōnēam, légēam (caplēam), audīēam, that I may love, admonish, read (take), hear.

3. The Present Subjunctive Passive, by changing the final m of the Active into r; as āmēr, mōnēar, légēar (caplēar), audīēar, that I may be loved, admonished, read (taken), heard.

4. The Imperfect Indicative Active, by changing the terminations of the Present into, 1. ābam, 2. ēbam, 3. ēbam (īēbam), 4. ēēbam; as amābām, monēbām, légēbām (capīēbām), audīēbām, I loved, admonished, read (took), heard.

5. The Imperfect Indicative Passive, by changing the final m of the same tense in the Active into r; as amābar, monēbar, légēbar (capīēbar), audīēbar, I was loved, admonished, read (taken), heard.

6. The First Future Active, by changing the termination of the Present into, 1. ābo, 2. ēbo, 3. am (tam), 4. ēam; as amābo, monēbo, légēam (capīēam), audīēam, I shall love, admonish, read (take), hear.

7. The First Future Passive, by changing the final m of the same tense in the Active into r; as amābor, monēbor, légēar (caplēar), audīēar, I shall be loved, admonished, read (taken), heard.

8. The Present Participle Active, by changing the terminations of the Present Indicative into, 1. ans, 2. ens, 3. ens (tens), 4. tens; as āmāns, mōnēns, légēns (caplēns), audīēns, loving, admonishing, reading (taking), hearing.

9. The Future Passive Participle, by changing the same terminations into, 1. andus, 2. endus, 3. endus (tendus), 4. tendus; as amān-


**LESSON 28.** DERIVATION OF TENSES.

dus, monendus, legendus (capiendus), audiendo, to be loved, admonished, read (taken), heard.

10. The Gerund, in a similar manner; as amandi, monendi, legendi (capiendi), audendi, of loving, admonishing, reading (taking), hearing.

C. From the Perfect Indicative (amāvi, monūi, lēgi, audīvi) are derived: —

1. The Pluperfect Indicative, by changing the final i into ēram; as amāvēram, monūēram, lēgēram, audūēram, I had loved, admonished, read, heard.

2. The Future Perfect, by changing the final i into ēro; as amāvēro, monūēro, lēgēro, audūēro, I shall have loved, admonished, read, heard.

3. The Perfect Subjunctive, by changing i into ērim; as amāvērim monūērim, lēgērim, audūērum, that I may have loved, admonished, read, heard.

4. The Pluperfect Subjunctive, by changing i into issem; as amāvissem, monūissem, lēgissem, audūissem, that I might have loved, admonished, read, heard.

5. The Perfect Infinitive Active, by changing i into isse; as amāvisse, monūisse, lēgisse, audūisse, to have loved, admonished, read, heard.

D. From the Supine in “um” (amātum, monūtum, lectum, audītum) are derived: —

1. The Perfect Participle Passive, by changing the final um into us, a, um; as amātus, a, um, loved; monūtus, a, um, admonished; lectus, a, um, read; audītus, a, um, heard.

2. The Future Participle Active, by changing um into ārō, a, um; as amātūrō, a, um, about to love; monūtūrō, a, um, about to admonish; lectūrō, a, um, about to read; audūtūrō, a, um, about to hear.

**Remark.** — The Participle in ārō in connection with esse serves to form the Future Infinitive Active; as amātūrōm (am, um) esse, to be about to love; monūtūrōm (am, um) esse, to be about to admonish, &c. The same Participle, compounded with the different tenses of the verb sum, gives rise to a new conjugation, by which the various shades of a future or incipient action are indicated; as amatūrō sum, I am about to love; amatūrō ēram, I was about to love; amatūrō ēro, I shall be about to love, &c.

E. In the Passive Voice several tenses are periphrastic or compound, and are formed by combining the Perfect Participle with one of the tenses of the verb sum. These compound tenses are: —

1. The Perfect Indicative, with sum; as amātus (a, um) sum, I have been loved; monūtus (a, um) sum, I have been admonished, &c.
2. The Perfect Subjunctive, with sim; as amatus (a, um) sim, that I may have been loved; auditus (a, um) sim, that I may have been heard, &c.

3. The Pluperfect Indicative, with éram; as lectus (a, um) éram, I had been read; auditus (a, um) éram, I had been heard, &c.

4. The Pluperfect Subjunctive, with essem; as amátus (a, um) essem, that I might have been loved; montús (a, um) essem, that I might have been admonished, &c.

5. The Future Perfect, with éro; as auditus (a, um) éro, I shall have been heard; lectus (a, um) éro, I shall have been read, &c.

6. The Perfect Infinitive, with esse; as amátum (am, um) esse, to have been loved; audítum (am, um) esse, to have been heard, &c.

7. To these compound or periphrastic parts of the Passive Voice we must add the Future Infinitive, which is formed by combining the Supine in um with iri; as amátum iri, lectum iri, &c., to be about to be loved, read, &c. (See Paradigms, pp. 664, 665.)

To tear, lacerate.

Discindo, ére, tidi, issum.

Lácéro, ére, ávi, átum.

To drink.

Bibo, ére, bibli, bibitum.

Póto, áre, ávi, átum or póitum.

To carry (take).

 Féro, ferre, tůlī, látum.

Porto, áre, ávi, átum.

To bring (carry).

Afféro, afferré, attulí, allátum.

Apporto, áre, ávi, átum.

To go.

Éo, ire, ivi or lí, ítum (neuter).

F. Obs. The verbs féro, I bear, carry, and éo, I go, are irregular in several tenses. The present indicative is thus inflected:

SING. I carry féro

Thou carryest fers

He carries, fert,

PLUR. We carry férimus

Ye carry fertis

They carry. férunt.

To be.

Süm, esse, súi, súturus.

To be at home.

Dómi (gen.) ésse.

To go home.

Dónum (acc.) ére.

G. Obs. 1. The English “at home” is in Latin expressed by the genitive dōmi, to which may be added meae, tueae, nostrae, vestrae, and alienae, in the sense of “at my, thy (your), our, your, another man’s house or home”; but when another adjective or pronoun follows, the
LESSON 23.] CONSTRUCTION OF "DOMUS." 133

ablative with in is required; as in illa domo, in that home; in domo privâta, in a private house. When the genitive of the possessor is added, either domi or in domo may be used; as domi or in domo aliquus, at some one's house or home; domi or in domo Caesâris, at the house of Caesar.

2. The English "home" (after verbs of motion) is expressed by the accusative domum, and so also domum meam, tuam, nostram, vestram, alienam, "to my, thy (your), our, your, another man's house or home"; but with any other adjective or pronoun the preposition in is required; as in domum illam, to that house or home; in domum novam, to the new house or home. When the genitive of the possessor is added, it is either domum or in domum aliquus, to some one's house or home.

Is your father at home?  
He is not at home.  
Is his brother going home?  
He is going home.  

Estne pater tuus domi?  
Non est (domi).  
Itn frater ejus domum?  
It (domum).

With or at the house of.

Apud (Prep. with the Acc.).  
Cum (Prep. with the Abl.).  
Domi or in domo (with the Gen.).  
Ad (Prep. with the Acc.).  
Domum or in domum (with the Gen.).

To or to the house of.

To be with the man or at the man's house.  
To go to the man or to the man's house.  
To be with one's friend (at the house of one's friend).  
To go to one's friend or to the house of one's friend.  
To be with me, thee (you), us, you, at my house, &c.  
To be at one's own, at another man's house.  
To go to one's own, to another man's house.  
To be with him, with them, with some one.

Apud virum or cum viro esse.  
Domi or in domo viri esse.  
Ad virum ire.  
Dorum or in domum viri ire.  
Apud amicum or cum amico (suo) esse.  
Domi or in domo amici esse.  
Ad amicum (suum) ire.  
Dorum or in domum amici ire.  
Apud me, tê, nôs, vôs esse.  
Mécum, técum, nobiscum,* vobiscum esse.  
Domi sêae, tuae, nóstrae, véstrae esse.  
Domi suam, aliénam esse.

Dorum suam, aliénam ire.

* The preposition cum with mã, tê, sê, always becomes mécum, técum, sécum; with nobis, vóbis, either nobiscum, vóbiscum, or cum nobis, cum vóbis.
To go to him, to them, to some one. \\
\{ Ad étum, éos, álguem íre. \\
\{ Dónum or in dónum éjus, eòrum, \\
\{ alicújus íre.

To be with no one, at no one's house. \\
\{ Apud néminem (nullum) èsse. \\
\{ Cum nullo (némine) èsse. \\
\{ Dómi or in dómo nullius èsse.

To go to no one, to no one's house. \\
\{ Ad nüllum (néminem) íre. \\
\{ Dónum or in dónum nullius íre.

To be with one's father, at one's father's house. \\
\{ Apud pátrem (cum pátre) èsse. \\
\{ In dómo patérnā èsse.

To go to one's father, to one's father's house. \\
\{ Ad pátrem íre. \\
\{ In dónum patérmam íre.

Is your little boy at any one's house? \\
\{ Éstne puérçulus tuús apud álquem (in dómo alicújus) ?

He is at no one's house (with no one)? \\
\{ Nón est apud quënum. \\
\{ In dómo nullius est.

Do you wish to go to your friend? \\
\{ Visne ad amicum túum (dónum or in dónum amici túí) íre? \\

I do not wish to go to him. \\
\{ Nólo ad étum (dónum or in dónum éjus) íre.

At whose house? With whom? \\
\{ Cújus in dómo? Apud quém? \\

To whose house? To whom? \\
\{ Cújus in dónum? Ad quém?

To whom (to whose house) do you wish to go? \\
\{ Ad quem (cújus in dónum) vis íre? \\

I do not wish to go to any one (to any one's house). \\
\{ Nólo ad quënum (in dónum cújusquam) íre.

With whom (at whose house) is your brother? \\
\{ Apud quem (cújus in dómo) est frater túus? \\

He is with us (at our house). \\
\{ Est apud nós. \\
\{ Dómi nóstræ est.

**Exercise 45.**

Do you wish to tear my coat? — I do not wish to tear it. — Does your brother wish to tear my beautiful book? — He does not wish to tear it. — What does he wish to tear? — He wishes to tear your heart. — With whom is our father? — He is with his friend. — To whom do you wish to go? — I wish to go to you. — Will you go to my house? — I will not go to yours, but to my tailor's. — Does your father wish to go to his friend? — He wishes to go to him. — At whose house is your son? — He is at our house. — Do your children wish to go to our friends? — They wish to go to them. — Is the foreigner at our brother's? — He is there (apud étum). — At whose house is the Englishman? — He is at yours. — Is the American at our house? — No, sir, he is not at our house; he is at his friend's. — Is the Italian at his friends'? — He is at their house.

**Exercise 46.**

Do you wish to go home? — I do not wish to go home; I wish to go to the son of my neighbor. — Is your father at home? — No, sir,
he is not at home. — With whom is he? — He is with the good children of our old neighbor. — Will you go to any one's house? — I will go to no one's house. — At whose house is your son? — He is at no one's house; he is at home. — What will he do at home? — He will drink good wine. — Will you carry my letters home? — I will carry them to my father's. — Who will carry my notes? — The young man will carry them. — Will he carry them to my house? — No; he will carry them to his brother's. — Is his father at home? — He is not at home; he is at the foreigner's. — What have you to drink? — I have nothing to drink. — Has your son anything to drink? — He has good wine and good water to drink. — Will your servant carry my books to my brothers'? — He will carry them to their house. — What will you carry to my house? — I will carry to your house two chickens, three birds, good bread, and good wine. — Will you carry these chairs to my house? — I will not carry these, but those. — What will the German do at home? — He will work and drink good wine.

Exercise 47.

What have you at home? — I have nothing at home. — Have you anything good to drink at home? — I have nothing good to drink; I have only bad water. — Has the captain as much coffee as sugar at home? — He has as much of the one as of the other at home. — Will you carry as many crowns as buttons to my brother's? — I will carry to his house as many of the one as of the other. — Will you carry great glasses to my house? — I will carry some to your house. — Has the merchant a desire to buy as many oxen as rams? — He wishes to buy as many of the one as of the other. — Has the shoemaker as many shoes as boots to mend? — He has as many of the one as of the other to mend. — Has he as much wine as water to drink? — He has as much to drink of the one as of the other. — Has the Turk a desire to break some glasses? — He has a desire to break some. — Has he a mind to drink some wine? — He has no mind to drink any. — Will you buy anything of me (de mé)? — I will buy nothing of you. — Of whom (de quæ) * will you buy your corn? — I will buy it of the great merchant. — Of whom will the English buy their oxen? — They will buy them of the Dutch. — Will the Spaniards buy anything? — They will buy nothing.

* The person of whom any is bought is in Latin put in the Ablative with the preposition de; so that the formula is: aliquid de aliquo emere, to buy any of any one.
Lesson XXIX. — Pensus Undetricesimum.

OF THE CLASSIFICATION OF VERBS.

A. Latin verbs in general may be divided into Primitive and Derivative, and with reference to their composition into Simple and Compound.

Primitive verbs are those which are not derived from any other word, but are themselves the roots for other parts of speech.

Derivatives are formed either from nouns, adjectives, or other verbs.

Simple verbs may be either primitive or derivative.

Compound verbs are formed by the union of a verb with another verb or with some other part of speech. (See Lesson XXVI)

B. The verbs derived from other verbs are subdivided into a number of classes. These classes are:

1. Frequentatives, or such as denote a reiteration or frequent repetition of the action expressed by the primitive; as dictāre (from dico), to say often; quaerītāre (from quaero), to inquire repeatedly.

These verbs are all of the first conjugation, and are generally formed from the supine of their primitives, by changing the ātum of the first conjugation into āto, ātāre, and the um of the remaining conjugations into o, āre; as portātum (the supine of porto, I carry) — portūo, āre, I carry often; dormītum (the supine of dormio, I sleep) — dormīto, āre, I am apt to sleep constantly; I am sleepy. But others again are formed from the present indicative of their primitive, and some even from other frequentatives; as agiūlo, āre (from ago, I drive), to drive up and down; latūto, āre (from latio, I am concealed), I hide myself; dictūto, āre, I say or tell often; lectūto, āre, I read again and again (from the obsolete frequentatives dictāre, lectāre), &c.

2. Desideratives, in āūrio, āūrire, denoting a desire for that which is indicated by the primitive. These verbs are likewise derived from the supine of the primitive, and are always of the fourth conjugation; as ēsum (the supine of edo, I eat) — ēsūrio, āre, I desire to eat, I am hungry; emptūnum (from emo, I buy) — emptūrio, āre, I desire to buy; coenātum (from coeno, I dine) — coenātūrio, āre, I desire to dine, &c.

But a number of verbs in āūrio, āure (and ēūrio, ēūrire) are no frequentatives and can readily be distinguished by the long u; as ligārire, to be deainty; prūrire, to itch; centūrire, to divide into centuries; decūrīre, to divide into companies.

3. Inchoatives or Inceptives in sco, scēre, which serve to indicate the beginning of an action or state; as languesco, ēre, I
am growing languid (from *languère*, to be languid); *ingemisco*, ēre, I begin to sigh (from *gemère*, to sigh).

The final *sco* of these inchoatives is *asco* from primitives of the first conjugation, *esco* from those of the second, and *isco* from those of the third and fourth.

Inchoatives frequently occur compounded with prepositions, while their primitives are simple verbs; as *pertimesco*, I begin to dread, from *timeo*, I am afraid; *conticesco*, I become silent, from *læcō*, I am silent; *oddormisco*, I fall asleep, from *dormio*, I sleep.

Some inchoatives are derived from substantives and adjectives; as *maturescoco*, I grow ripe, from *maturus*, a, um; *puērasco*, I am becoming a boy, from *puer*, a boy, &c.

A number of verbs in *sco* are no inchoatives, as *cresco*, I grow; *nosco*, I learn to know; *posco*, I demand.

4. Diminutives, with the termination *illo*, *illāre*, which is annexed to the root of the primitive without any other change; as *cantillo*, I sing a little, I trill (from *cantare*, to sing); *conscribillo*, I scribble (from *scribere*, to write); *sorbilllo*, I sip (from *sorbere*, to sup, drink up). The verbs of this class are but few in number.

5. Intensives in *sso*, *ssēre*; as *cappesso*, *faccesso*, *petesso* (from *capio*, facio, pěto), I seize, perform, seek with earnestness or eagerness.

C. Verbs derived from nouns are called *Denominatives*. E. g. *læcēo*, I shine; *fraudo*, I deceive, defraud; *vulnēro*, I wound (from *lux*, *fraus*, *vulnus*), &c.

A large number of Latin verbs derived from substantives signify to be or to imitate that which is indicated by the noun. The majority of these verbs are deponents of the first conjugation; as *dominis*—*domināri*, to act the lord, to dominate; *cornix*—*cornvāri*, to chatter like a crow; *für*—*fürāri*, to be a thief, to steal; *Graeculus*—*graecāri*, to live like a Graeculus, to live luxuriously and effeminately; but also *pāter*—*patrissō*, āre, I take after my father; *būbo*—*būbulo*, āre, to screech like an owl, &c.

*Where?*  
Ūbi? ŪBINAM!* (Adverb.)

*Whither? Where to?*  
Quō? QuORSÜM? QuORSÜS? (Adverbs.)

D. Obs. 1. The interrogative adverb *ubi*? implies motion or rest in a place, and the noun of the answer generally stands either in the genitive or ablative,† but sometimes in the accusative with one of the prepositions *ad*, *apud*, *super*, or *superr.*

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* This *nam* is affixed with some emphasis. So also *Ubi loci*? *Ubi gentium*? *Ubi terrarum*? Where in the world?

† When this ablative is the *name of a town* of the third declension, it stands without a preposition; as *Carthagine*, at Carthage; but otherwise it has *in* before it.
Obs. 2. The interrogative adverb quo? implies motion or direction towards a place, and the noun of the answer is always in the accusative, either with or without a preposition.

There.

Thither (there).

To carry thither.

To carry it thither.

To carry some thither.

To carry them thither.

Where is my son?

He is at home.

Is his brother there too?

He is not there, but at the neighbor’s.

Will you carry my books to the merchant?

I do not wish to carry them to him.

To send.

To come.

To lead.

When? At what time?

E. Rule. Time when is put in the Ablative without a preposition, as:—

Hóra duodecimá. At twelve o’clock.
Hóc témposé. At this time.
Dìe constitútì. On the appointed day.

To-morrow.

To-day, this day.

Somewhere, anywhere.

Somewhither, anywhither.

* The conjunction et has sometimes the sense of also, too.
LESSON 29.] ALICubi. — NUSQUAM. — NUSPIAM. 139

F. Obs. The adverb *alicubi* is compounded of *aliquis* and *ubi*, and is synonymous with *in aliquo loco*, "in some place," or "somewhere," "anywhere," generally. *Usquam* may commonly stand in the same sense, but *usquam* can only be employed in clauses involving a condition or negation, as after the conjunctions *si*, *nisi*, *neque* (*nec*), *non*, *nunquam*, &c. The same distinctions apply to the corresponding adverbs of motion, *aliquo*, *quopiam*, and *quoquam*.

*Nowhere, not anywhere.* Nusquam, nuspiam (rest).
*Nowwhither, not anywhere.* Nusquam (motion).

Do you desire to go anywhere (anywhither)? Cupisne tre aliquo (quoquam)?
I do desire to go somewhere (somewhither). Cúpio tre aliquo.
I desire to go to the house of my father. In dónum paternam tre cúpio.
I do not desire to go anywhere. Núsquam tre cúpio.
Nor do I desire to go anywhere. Neque égo quóquam tre cúpio.
If he desires to go anywhere. Si ille quóquam íre cúpiat.
Is your brother anywhere? Estne frater tuus alicubi (úsquam)?
He is somewhere. Est alicubi (in aliquo loco).
He is at the house of his father. In dóno paterná est.
He is nowhere. Núsquam (núsplam) est.
Nor is his friend anywhere. Néque amicus éius usquam est.
Unless your friend is anywhere. Nísi amicus tuus usquam est.
Will you conduct me to your tailor? Visne me ad sartórem túum dúcere?
I will conduct you to him. Vólo tē ad ēum dúcere (dedúcere).
When will you lead me to him? Quándo (quó tempóre) mē vís ad ēum dúcere?
I will lead you to him to-morrow. Égo tē crás (crasino tempore) ad ēum dúcere vólo.
Who will send me good books? Quís vult mihi mittère libros bonos?
No one will send you any. Némo tibi ullas mittère vult.
The physician. Médicus, i, m.
To write. Scribó, ére, psi, ptum (Aliquid alicui or ad aliasum).

Have you as many letters to write as my father?

I have more (of them) to write than he.
EXERCISE 48.

Will you go anywhither (anywhere)? — I will go nowhither (nowhere). — Will your good son go to any one? — He will go to no one. — When will you take your young man to the painter? — I will take him there (ad éum) to-day. — Where will he carry these birds to? — He will carry them nowhither. — Will you take the physician to this man? — I will take him there (ad éum, to him). — When will you take him there? — I will take him there to-day. — Will the physicians come to your good brother? — They will not come to him. — Will you send me a servant? — I will send you none. — Will you send a child to the physician? — I will send one to him. — With whom is the physician? — He is with nobody. — Do you wish to go anywhither? — I wish to go to the good Americans. — Has he time to come to my house? — He has no time to come there. — Will the captain write one more letter? — He will write one more. — Will you write a note? — I will write one. — Has your friend a mind to write as many letters as I? — He has a mind to write quite as many.

EXERCISE 49.

Where is your brother? — He is at home. — Whither do you wish to go? — I wish to go home. — Whither does your father wish to go? — He wishes to go to your house. — Whither will you carry this letter? — I will carry it to my neighbor’s. — Is your son at home? — He is there. — Whither will the shoemaker carry my boots? — He will carry them to your house? — Will he carry them home? — He will carry them thither. — Will you send good sugar home? — I will send some thither. — Will the baker send good bread home? — He will send some thither. — Will you come to me? — I will come to you. — Whither do you wish to go? — I wish to go to the good Frenchmen. — Will the good Italians go to our house? — They will go nowhither. — Will you take your son to my house? — I will not take him to your house, but to the captain’s. — When will you take him to the captain’s? — I will take him there to-morrow. — Have you many letters to write? — I have only a few to write. — How many letters has our old neighbor to write? — He has as many to write as you. — Who has long letters to write? — The youth has some to write. — How many more letters has he to write? — He has six more to write. — How many has he to send? — He has twenty to send. — Has he as many letters to send as his father? — He has fewer to send. — Has the hatmaker some more hats to send? — He has no more to send. — Has your son the courage (audēcēne filius tūs) to write a long letter? — He has the courage to write one. — Will he write as many letters as mine? — He will write quite as many. — Will you buy as many carriages as horses? — I will buy more of the latter than of the former.
Lesson XXX.—PENSUM TRICESIMUM.

OF THE PRESENT SUBJUNCTIVE.

A. The Present Subjunctive is formed from the Present Indicative by changing the terminations of the respective conjugations into, 1. em, 2. ēam, 3. am (iām), 4. iām; as, amo, amem; monēo, monēam; lego, legam (facio, faciām); audio, audiam.* It is inflected as follows:

**FIRST CONJUGATION.**

**SINGULAR.**

That I may love
That thou mayst love
That he may love,

**PLURAL.**

āmēm
āmēs
āmēt,

That we may love
That ye may love
That they may love.

āmēmus
āmētis
āment.

**SECOND CONJUGATION.**

**SINGULAR.**

That I may remind
That thou mayst remind
That he may remind,

**PLURAL.**

mōnēam
mōnēās
mōnēat,

That we may remind
That ye may remind
That they may remind.

mōnēamus
mōnēātis
mōnēant.

**THIRD CONJUGATION.**

**SINGULAR.**

That I may read
That thou mayst read
That he may read,

**PLURAL.**

lēgām
lēgās
lēgāt,

That we may read
That ye may read
That they may read.

lēgāmus
lēgātis
lēgant.

**FOURTH CONJUGATION.**

**SINGULAR.**

That I may hear
That thou mayst hear
That he may hear,

**PLURAL.**

audīām
audīās
audīāt,

That we may hear
That ye may hear
That they may hear.

audīāmus
audīātis
audīānt.


**REMARK.**—The present subjunctive of the first and third conjugations sometimes has in instead of em or am; as edim, commedim; duim, perduim; † for edam, commedam; dem, perdam. But this anti-

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* See Lesson XXVIII. B. 2.
† Verbs of the third conjugation in to have their present subjunctive in iām. Thus, also, capio, capiam, calefacio, calefaciam, &c.
‡ From the obsolete forms duo, perduo (= do, perdo).
quated form occurs only in a few verbs. It is retained in the irregular verbs esse and velle, and their compounds; as velim, nolim, malim; sim, possim, prosim, &c.

B. The Present Subjunctive of the irregular verbs sum, vōlo, nōlo, ēo, and fēro (affēro) is thus inflected:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>That I may be</td>
<td>sim</td>
</tr>
<tr>
<td>That thou mayst be</td>
<td>sīs</td>
</tr>
<tr>
<td>That he may be,</td>
<td>sīt,*</td>
</tr>
<tr>
<td>That I may be willing</td>
<td>vēlim</td>
</tr>
<tr>
<td>That thou mayst be willing</td>
<td>vēlis</td>
</tr>
<tr>
<td>That he may be willing,</td>
<td>vēlt,</td>
</tr>
<tr>
<td>That I may go</td>
<td>cām</td>
</tr>
<tr>
<td>That thou mayst go</td>
<td>cās</td>
</tr>
<tr>
<td>That he may go,</td>
<td>cāt,</td>
</tr>
<tr>
<td>That I may carry</td>
<td>fērūm</td>
</tr>
<tr>
<td>That thou mayst carry</td>
<td>fērūs</td>
</tr>
<tr>
<td>That he may carry,</td>
<td>fērūt,</td>
</tr>
</tbody>
</table>

Remark.—The compounds of these verbs are all of them inflected in the same way: as desim, possim, prōsim, from desum, possum, prosum; mālim,* nōlim, from mālo, nōlo; abēam, prōdēam, transēam, from abeo, prōdeo, transēo; affēram, diffēram, circumfēram, from affēro, diffēro, circumfēro, &c.

OF THE USE OF THE SUBJUNCTIVE.

C. Obs. The Subjunctive serves to denote various modifications of the action or state expressed by the verb, and is often put in Latin where the English idiom requires the Indicative or Infinitive. It is chiefly employed:—

1st. After certain conjunctions, such as ut and quō, that, in order that; nē, that not, lest; līcet and quamvis, although; ūtīnam, would that; quin and quominus, but that, &c. E. g.:—

Vēnīto ut vīdēam. I come to see (in order that I may see).

* Instead of sim, sīs, sīt, the older Latin writers employ the forms stem, stes, stet; and also from the obsolete fūlō, the forms fūam, fūas, fūat; —, —, fūant.

† An ancient form of this is mārelim, is, it, &c. So the Imp. Subj. mārellem for mallem; the Pres. Ind. māvōlo for malo; the Future Indic. māvōlam for malam, &c.
Lesson 30. Use of the Subjunctive.

Cāve nē scribas. Take care lest you write.
Últam habērem. Would that I had.

2d. In indirect or dependent questions, introduced by an interrogative adjective, pronoun, or adverb, such as quantus, qualis, quōtus; quis, qui, cujus; ubi, quo, quōrum, quando, quoties, quemōdo; an, ne, &c.

E.g.—

Nēscio quāntum hābēas. I do not know how much you have.
Dic mihi quis (qualis) sit. Tell me who he is.
Scisne quāndo vēnitū? Do you know when he comes?
Vide an ventūrus sit. See whether he is about to come.

3d. To denote possibility in general, and also an exhortation or command; as

Forsitan tēmēre fēcērim. I may possibly have acted rashly.
Émas quōd necēsse est. Buy what is necessary.
Eāmus. Scribāmus. Let us go. Let us write.

I come in order to see (for the sake of seeing, to see, about to see).

Vēno ut vīdēam.
Vēno ad vīdēndum.
Vēno vīdēndi causā.
Vēno vīdēre aut vīsum.
Vēno vīsūrus.

D. Obs. The compound conjunction in order to, in order that, is commonly expressed in Latin either by ut with the subjunctive, or (after verbs of motion) by the supine in um; but it may frequently be likewise rendered by the accusative of the gerund or gerundive with ad, by the genitive of the gerund with the ablative causa or grauiā, "for the sake of," by a mere infinitive, or, lastly, by the future participle in ērus.

Do you wish to go to your broth-
er in order to see him?
Visne ad frārem túum ire, ut éum vīdēas?
Visne ire visum frārem túum?

I desire to go to him in order to see him (for the sake of seeing him).
Cūpio ad éum ire, ut éum vīdēam.
Ego éum visum ire cūpio.
Cūpio ad éum ire vīdēndi gratiā.
Estē frātri túo culter ad secúndum pānem sūum?
Hābet ēnum, quī éum secūres pōssit.

Has your brother a knife to cut his bread?
Habēte frater túus culter ad secúndum pānem sūum sēct?

He has one to cut it (wherewith to cut it).
Est ēi ēnum ad éum secúndum.
Habēt ēnum, quī éum secūres pōssit.

* The direct questions involved in these examples are: — Quōtum habēs? — Quōt (qualis) est? — Quandō (quo tempōre) venīst? — Ventūrus est?
† This quā is an old ablative, and may stand for every gender of that case singular and plural (i.e. for quō, quā, quābus). When thus used it represents the instrument or means exactly like the English "wherewith," "whereby." Thus Nepos: — ut, quā sērretūr, vīc rēligueriū, so that he left scarcely enough, wherewith he might be buried.


<table>
<thead>
<tr>
<th>Latin Verb</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I can (am able)</td>
<td>pōssüm</td>
<td>possimus</td>
</tr>
<tr>
<td>Thou canst (art able)</td>
<td>pōtēs</td>
<td>potestis</td>
</tr>
<tr>
<td>He can (is able),</td>
<td>pōtest</td>
<td>possunt</td>
</tr>
</tbody>
</table>

**Indicative.**

- *Possim* (I may be able)
- *Possis* (Thou mayst be able)
- *Possit* (He may be able,)

**Subjunctive.**

- *Possim* (That I may be able)
- *Possis* (That thou mayst be able)
- *Possit* (That he may be able),

- *Possimūs* (That we may be able)
- *Possittis* (That ye may be able)
- *Possint* (That they may be able).

E. Obs. *Possim* signifies "to have the power or ability," *scio," "to have the knowledge or skill," "to know how." Both these verbs may be followed by the infinitive of another verb. *Possim* is a compound of *pōtis* and *sum*, and is inflected in the present as follows:——

### Indicative.

<table>
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</tr>
</tbody>
</table>

### Subjunctive.

<table>
<thead>
<tr>
<th>Latin Verb</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>That I may be able</td>
<td>possim</td>
<td>possimūs</td>
</tr>
<tr>
<td>That thou mayst be able</td>
<td>possis</td>
<td>possittis</td>
</tr>
</tbody>
</table>
| That he may be able, | possit | possint.

**Can you write a letter?**

- Pōtēne scribere epistolam?

**I can write one.**

- Scisne scribere epistolam?

- Pōssum (scio) unam scribere.

**Can he work?**

- Nūm īlle laborāre (opus fācēre)

- Pōtest?

**He cannot work.**

- Laborāre (opus fācēre) non pōtest.

**Can they come to us?**

- Possīntne venire ad nōs?

**They cannot come to you.**

- Ad vōs venire nōn possunt.

* Antiquated forms of this are *possēm*, *ea*, *et*, &c., or *potessim*, *is*, *it*, &c. So also *potēstāre* for *potest*, and *potēsse* for *posse.*
LESSON 30.] PHRASES AND EXERCISES.

To kill me. Mé accidere (interficère).
To see me. Mé vidère.

F. Obs. In Latin the accusative generally takes its place before the verb on which it depends, and the dative before the accusative.* The verb itself is commonly put at the end of the sentence.

To speak to me (with me). Mècum lóqui, ad mé lóqui.
To speak to you (with you). Tècum† lóqui, ad tè lóqui.
To speak to him (with him). Cum éo lóqui, ad éum lóqui.
To speak to us (with us). Nobiscum lóqui, ad nós lóqui.
To speak to you (with you). Vobiscum lóqui, ad vós lóqui.
To speak to them (with them). Cum filis lóqui, ad filos lóqui.
To send to him. Eì mittère.
To send to his house. Ad éum (in dónum éjus) mittère.
To send it to me. Eum (éam, id) mìhi mittère.
To send him (them, &c.) to me, to my house. Eum (éos) ad mé (dónum méam) mittère.
To send it to me to-morrow. Eum (éam, id) mìhi crátìno tèmpore mittère.

When will you send me the hat? Quándo vis mìhi púcem mittère? (Cf. Lesson XXIV. G.)

I will send it to you to day. Visne mìhi crédère aliquàntum pecúnìae?
Will you lend me some money? Vólo tìbi alíquàntulum crédère.
I will lend you a little. Cupiám fràtrem mèum vidère, ut cum éo (ad eum) lóquarès?
Do you desire to see my brother, in order to speak to him? Cúptio éum vidère, ut cum éo (ad éum) lóquar.‡
I do desire to see him, in order to speak to him? Habéntis scópas ad dómum méam everrédam?
Has he a broom to sweep my house? Nòn hábet.

He has none.

Have you anything to write, to eat, to say? Habènse quod scribas, quod édas, quod dicás?
I have something to write, to eat, to say. Hábéo quod scribam, édam, dicam.
I have nothing to write, to eat, to say. Nòn hábéo quod scribam, édam, dicam.
Has he any money to give me? Habétne quid mìhi dét pecúnìae?

* Unless the accusative be a personal pronoun, which frequently precedes the dative.
† Compare Lesson XXVIII. p. 133, note.
‡ The present subjunctive of the deponent lóquor is: — SING. lóquar, lóquarès or lóquère, lóquátur; PLUR. lóquamur, lóquantini, lóquuntur. Compare Lesson XXXV.
He has no money to give you. Nōn habét quid tibi dēt pecúntae.
Do you lend us books to read? Commodityāne nóbis libros légendos?
We lend you books and letters to read. Vóbis et libros légendos et lítteras commodámus. (Vide Lesson XXII. B. 5.)

Exercise 50.
Can you cut me some bread? — I can cut you some. — Have you a knife to cut me some? — I have one. — Can you wash your gloves? I can wash them, but have no wish to do it. — Can the tailor make me a coat? — He can make you one. — Will you speak to the physician? — I will speak to him. — Does your son wish to see me in order to speak to me (ut mécum or ad me loquatur)? — He wishes to see you, in order to give you (ut tibi det) a crown. — Does he wish to kill me? — He does not wish to kill you; he only wishes to see you. — Does the son of our old friend wish to kill an ox? — He wishes to kill two. — How much money can you send me? — I can send you thirty crowns. — Will you send me my letter? — I will send it to you. — Will you send the shoemaker anything? — I will send him my boots. — Will you send him your coats? — No, I will send them to my tailor. — Can the tailor send me my coat? — He cannot send it to you. — Are your children able to write letters? — They are able to write some.

Exercise 51.
Have you a glass to drink your wine? — I have one, but I have no wine; I have only water. — Will you give me money to buy some? — I will give you some, but I have only a little. — Will you give me that which (quod) you have? — I will give it to you. — Can you drink as much wine as water? — I can drink as much of the one as of the other. — Has our poor neighbor any wood to make a fire (ad ignem accendendum)? — He has some to make one, but he has no money to buy bread and meat. — Are you willing to lend him some? — I am willing to lend him some. — Do you wish to speak to the German? — I wish to speak to him. — Where is he? — He is with the son of the captain. — Does the German wish to speak to me? — He wishes to speak to you. — Does he wish to speak to my brother or to yours? — He wishes to speak to both. — Can the children of our tailor work? — They can work, but they will not.

Exercise 52.
Has the carpenter money to buy a hammer? — He has some to buy one. — Has the captain money to buy a ship? — He has some to buy one. — Has the peasant money to buy sheep? — He has none to buy any. — Have you time to see my father? — I have no time to see him. — Does your father wish to see me? — He does not wish to see you. — Has the servant a broom to sweep the house? — He has one to sweep it. — Is he willing to sweep it? — He is willing to sweep it.
— Have I salt enough to salt my meat? — You have not enough of it to salt it. — Will your friend come to my house in order to see me? — He will neither come to your house nor see you. — Has our neighbor a desire to kill his horse? — He has no desire to kill it. — Will you kill your friends? — I will kill only my enemies. — Do you wish to speak to the children of your shoemaker? — I wish to speak to them. What will you give them? — I will give them large cakes. — Will you lend them anything? — I have nothing to lend them (quod iis commodem). — Has the cook some more salt to salt the meat? — He has a little more. — Has he some more rice? — He has a great deal more. — Will he give me some? — He will give you some. — Will he give some to my poor children (liberis meis egenis)? — He will give them some. — Will he kill this or that hen? — He will kill neither (neutram). — Will he kill this or that ox? — He will kill both. — Who will send us biscuits? — The baker will send you some. — Have you anything good to give me? — I have nothing good to give you.

Lesson XXXI. — PENSUM UNUM ET TRICENUM.

OF THE CONSTRUCTION OF SENTENCES.

A. A sentence is a thought or concept of the mind expressed in words. As

Puer legit, the boy reads. Arbor floret, the tree blossoms. Deus est (erat, erit) justus, God is (was, will be) just.

Every sentence is composed of at least one subject and one predicate.

The subject of a sentence is the person or object of which anything is affirmed; as puer, arbor, Deus.

The predicate is that which is affirmed of the person or thing called the subject; as legit, floret, est (erat, erit) justus.

The subject is always a substantive, or some other word used substantively, and generally stands in the nominative.

Remark. — But the subject of a verb in the infinitive mood is put in the accusative.

The predicate is either a finite verb,* or else a noun, adjective, participle, or adverb, with one of the tenses of the copula sum; e. g. est, erat, erit, &c.

* The term finite verb (verbum finitum) includes all the verbal forms of every mood, except the infinitive (verbum infinitum).
B. The subject nominative may be variously modified or expanded by the addition of other words, which are said to stand in the *attributive relation* to it. This may be done,—

1. By another noun, either in the same case or one of the oblique cases; as, *Deus, rex coelorum, justus est*, God, the king of heaven, is just; *amicus nostri puer leguit*, the boy of our friend is reading.

2. By an adjective, adjective pronoun, participle, or relative clause; as, *puer noster studiōsus leguit*, our studious boy is reading; *arbore, quae hērī in hortō vidistī, hodie floret*, the tree which you saw yesterday in the garden blossoms to-day.

C. In a similar manner, the predicate may be modified or expanded by the addition of other words, which are said to stand in the *objective relation* to it. These words may be,—

1. A noun in one of the oblique cases, or an adverb; as, *puer librum suum bonum leguit*, the boy reads his good book; *arbore in hortō nostro flōret*, the tree blossoms in our garden; *Deus semper erit justus*, God will always be just.

2. An infinitive or another finite verb introduced by a relative, or a conjunction expressed or understood; as, *cūpiō abire, I desire to leave*; *(illē) idōnēus non est, qui impetrēt*, he is not fit to obtain; *cave (ne) cadēs, take care lest you fall.*

3. By a noun or adjective in the same case with the subject; as, *Pompeius imperātor est appellātus*, Pompey was called commander; *(tu) vidērīs vir bonus esse*, you seem to be a good man; *(incēdo regina, I walk a queen.*

**Remark.** — This construction takes place after certain neuter and passive verbs of naming, becoming, remaining, appearing, &c. (Cf. Lesson XXXIV. C.)

D. The subject and predicate both are either *simple* or *compound*.

A simple subject consists of one substantive or word used substantively, either alone or modified by attributes; as *Deus, arbor, puer noster studiōsus*.

A compound subject consists of two or more simple subjects, generally connected by a conjunction, and belonging to one common predicate; as, *puer et puella légunt*, the boy and girl are reading; *ego et tu diligentes sumus, I and you are diligent.*

A simple predicate consists of one finite verb, either alone or expanded into the objective relation; as, *legit, flōret, librum suum bonum legīt, semper erit justus.*

A compound predicate consists of two or more simple predicates depending on one common subject; as, *Deus est, flūit, erit, God is, was, will be; Id et nobis erit perjucundum, et tibi non sane dērum, This will be extremely pleasant for us, and surely not out of your way.*
LESSON 31.]  CONSTRUCTION OF SENTENCES.  149

E. Sentences, like subject and predicate, are also either simple or compound.

A simple sentence is one which contains a simple predicate, or one finite verb only.

REMARK. — There can be no sentence without a finite verb expressed or understood, and there are as many sentences as there are finite verbs.

A compound sentence contains two or more simple sentences, which are commonly called its members or clauses.

The members of a compound sentence are either all coördinated as independent, or else one of them assumes the rank of a leading clause, to which the rest are subordinated as dependent.

Independent clauses are such as make complete sense apart from their connection with each other; as, Ego régès ejecí, vos tyrannos introdúcístis; ego libertátem pélpérí, vos partam serváre non vultis, I have expelled the kings, you are introducing tyrants; I have procured liberty, you are unwilling to preserve it.

A subordinate clause can make complete sense only in connection with the main or leading clause, on which it is dependent; as, Víta brévis est, licet supra mille annos exétat, Life is short, and were it to exceed a thousand years; Hoc ideo exposuí, ut scíres, I have explained this, in order that you might know it.

REMARK 1. — In these sentences the clauses commencing with licet and ut are subordinate and dependent on the leading clauses, by which they are preceded.

REMARK 2. — The members of a compound sentence are commonly linked together by conjunctions, relatives, or adverbs.

F. Words are said to agree with each other when they correspond in gender, number, case, or person, and this relation is called Concord or Agreement.

Agreement may take place under the following circumstances: —

1. Between one substantive and another; as, Cícero orátor, Cicero the orator; Augustus impérátor, Augustus the Emperor.
2. Between an adjective or participle and a noun; as, vír justus et sápiens, a good and wise man; vír optími, most excellent men.
3. Between a relative and its antecedent; as, puér, qui lègit, the boy who reads; puella, quae currít, the girl who runs.
4. Between a finite verb and its subject nominative; as, ego lègo, tu dámus, nos símus, homínes dicunt.

G. One word is said to govern another, when it requires it to be put in a determinate case or mood, and this relation is called Government.
A word subject to another, according to the laws of concord or government, is said to *depend upon* or *follow* it.

All the oblique cases of Latin nouns, except the vocative, are commonly determined by some other word.

1. The genitive is governed by nouns, adjectives, verbs, participles, and adverbs.

2. The dative is governed by adjectives, verbs, participles, and adverbs.

3. The accusative is governed by active transitive verbs or participles, and by prepositions.

4. The ablative is governed by adjectives, verbs, participles, and prepositions.

*To whom?*  
*Cui?*  
*Cui nām*  
*Ad quēm?*

*Whom?*  
*Quēm?*  
*Quem nām?*

*What?*  
*Quid?*  
*Quid nām?*

To answer, reply.

Respondéo, ĕre, dī, sum (*álciui álciqd; epístolae or ad epístolam*).

Rescribo, ĕre, īpsi, iptum (*álciui or ad álciuem; litteris or ad litteras*).

To answer or reply to some one.

*Alictii respondēre.*

Epístolae or ad epístolam respondēre.

Litteris or ad litteras rescribēre.

To answer a letter.

Do you wish to answer me?

Nūm viā mihi respondēre?

Nūm viā mihi (ad mē) rescribēre?

I do not wish to answer you.

Noło tiō respondēre.

Nōlo tiō (ad tē) rescribēre.

To whom do you wish to reply?

Cui viā respondēre?

Ad quēm (cui) viā rescribēre?

I wish to reply to my good friend.

Égo ad amicum méum bōnum rescribēre volō.

What do you desire to answer him?

Quid cúpīs ēi respondēre (rescribēre)?

I desire to answer him only (in) a few words.

Éi nōn nīsi paūca rescribēre cúpio.

To whom must we reply?

Ad quēm (cui) ēst nōbis rescribēndum?

We must reply to the Englishman.

Rescribēndum ēst nōbis Anglō (ad Anglum).

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*Compare Lesson XII. A. 1–6.

† The verb *respondēre* is properly "to answer or reply orally," and is sometimes opposed to *rescribēre*, which signifies "to write back or to answer in writing." But this distinction is not always observed, and *respondēre* is often used in the sense of *rescribēre*. 
LESSON 31.] CONSTRUCTION OF "IN" AND "SUB." 151

What have I to do?  Quóid ést mihi faciéndum?
You have to reply to the letter of the Frenchmen.  Rescriébdum ést tibi litéris (úd litéras) Francogallórum.

The place (in general).  Lócus, m. pl., lóci or lóca.
The garden.  Hortus, i, m.; hórtulus, i, m. dim.
The theatre.  Théatrum, i, n.
The forest, wood.  Silva, ae, f.
The grove.  Lúcus, f, i, m.; némus, óris, n.
The warehouse.  Réceptáculum, (i, n.) mercérum.
The storehouse.  Cella pénária, ac, f.
The magazine.  Horréum, i, n.
The store, provisions.  Pénus, ús or i, m.; comméátus, ús, m. (of an army).
The supply, abundance.  Cópia, ac, f.
The room.  Concláve, is, n.; diéata, ac, f.
The chamber (sleeping-room).  Cúbiculum, i, n.
The butcher.  Lántus, i, m.

To go into (an enclosed place).  { Inéo, ire, ti (iví), itum.
Under (preposition).  In (with the acc. and abl.).

H. Obs. The prepositions in and sub, denoting a tendency or motion towards a place, are followed by the accusative, but when they denote rest or situation in a place, they are followed by the ablative.

To go into the room.  { In concláve intre (intróire).
To be in the room.  Concláve iníre (intróire).
To go into the garden.  In hórtos iníre (intróire).
To be in the garden.  In hórtis ése.
To go in (i.e., into the house).  Intró (adu.) ire.
To be within (i.e., in the house).  Íntus (adu.) ése.
To go under the table.  Sub mónsam ire.
To be under the table.  Sub mónsa ése.

* The singular has commonly the sense of a "vegetable garden," and the plural hórti or the dim. hortulus, "a garden for pleasure." (Cf. Lesson XVIII. D.)
† Lócus is a sacred grove; némus a woody landscape laid out for pleasure.
‡ The genitive pl. of merx, merchandise.
¶ The verbs are compounds of éo (= in + ëo, intró + ëo), and are inflected like the simple verb. (Cf. Lesson XXVIII. F.)
§ The compounds intre and intróire have frequently the force of transitive verbs, and then the preposition is before the object accusative is omitted.
To go out (i.e. out of the house). Fóris (adv.) ire.
To be out (i.e. out of the house). Fóris (adv.) esse.
To go out. Exéo, ire, it (ivi), üum.
Where is our son? Übi est nóster filius?
He is in his room. (Est) in cubicúlo suo.
Where is the Englishman going to? Quò (quórum) ít Anglus?
He is going into the forest. (Ínt) in sívam.
Do you wish to go into the theatre? Núm vis (in) théátrum ire?
I do not wish to go there. Nólo éo intre.
Is your father in (in the house)? Ýste pater tínus íntus?
He is not in; he is out. Nón est íntus; fóris ést.
Does the stranger desire to go in (into the house)? Cupitné ádvénna ire íntró?
No, he desires to go out. Ímmo véré fóras íre (dómo exíre) cúpit.
Where is my dog? Übi est cánis méus?
He is under the table. Sub ménsá (ést).

Exercise 53.

Will you answer your friend? — I will answer him. — But whom will you answer? — I will answer my good father. — Will you not answer your good friends? — I will answer them. — Who will answer me? — The Russian wishes to answer you, but he cannot. — Will the Russian write me a letter? — He will write you one. — Can the Spaniards answer us? — They cannot answer us, but we can answer them. — What has the Englishman to do? — He has to answer a letter. — Which letter has he to answer? — He has to answer that of the good Frenchman. — Have I to answer a letter? — You have not to answer a letter, but a note. — Which note have I to answer? — You have to answer that of the great captain. — Have we to answer the letters of the merchants? — We have to answer them. — Will you answer the note of your tailor? — I will answer it. — Will any one answer my great letter? — No one will answer it. — Will your father answer this or that note? — He will answer neither this nor that. — Which notes will he answer? — He will answer only those of his good friends. — Will he answer me my letter? — He will answer it you. — Will your father go anywhither? — He will go nowhere. — Where is your brother? — He is in the garden of our friend. — Where is the Englishman? — He is in his little garden. — Where do we wish to go to? — We wish to go into the garden of the French. — Where is your son? — He is in his room. — Will he go to the magazine? — He will go thither. — Will you go to the great theatre? — I will not go thither, but my son has a mind to go thither. — Where is the Irishman? — He is in the theatre. — Is the American in the forest? — He is there.
Lesson XXXII. — Pensus alterum et tricesimum.

OF THE AGREEMENT OF VERBS.

A. RULE. — The verb must agree with its subject nominative in number and person. E. g.

Ego ámo. I love.
Tú légis. Thou readest.
Ille scribit. Puer scribit. He writes. The boy writes.
Nós nuntímus. We send.
Vós hábétis. Ye have.
Illi dícunt. Hórnæs dícunt. They say. The men say.

REMARKS.

1. It has already been noticed in several places, that the pronouns ego, tu, ille, nos, vos, illi are commonly omitted, and only put where perspicuity or emphasis requires them.

2. The nominative is entirely wanting before impersonal verbs and verbs used impersonally; as, Pluit, it rains. Pingit, it snows. Pudet
me tui, I am ashamed before you. Actum est de me, It is all over with me. Orandum est nobis, We must pray.

3. An infinitive, either alone or modified by other words, an adverb, participle, and an entire sentence, may become the subject of a finite verb, which then stands in the third person singular; as, Menti est turpe, It is disgraceful to lie. Dulce et decorum est pro patriâ mori, To die for one's country is honorable and sweet. Docto homini vivère est cogitâre, To a man of letters living is thinking. Cras ëstut, quando veni? When will that "to-morrow" come? Homines errûre non mirum est, That men should err is not strange.*

4. The infinitive sometimes supplies the place of the finite verb, especially in animated narration; as, arma, tela, equí, viri, hostes, civés, permixiti (sc. sunt); nihil consilio, neque imperio agi; fors omnìa regère, — Arms, weapons, horses, men, enemies, and friends were mixed in promiscuous disorder; nothing is now done by design or in obedience to command; chance controls everything. This is called the historical infinitive, and is generally translated by the imperfect.

5. The verb is sometimes entirely omitted; as, Bona verba (sc. loquère), Do not be angry! Softly! Dixi melâra (sc. dixi)! God forbid! Quid plâra (sc. dixi)? In short. Quot homínes, tot sententiae (sc. sunt), As many men, so many minds.

B. Rule. — After a collective noun the predicate is either in the singular or the plural. E. g.

Pàrs mîlitum caési, pàrs cápti Part of the soldiers were killed, and a part of them taken prisoners.
Pàrs stûpet dònum exitâle, et môlem mirântur équi. Some are transfixt with amazement at the fatal present, and admire the huge size of the horse.

REMARKS.

1. A verb in the plural is very common, especially among the poets, after pars, turba, vis, multitudo, exercitus, juventus, nobilitas, gens, plebs, and vulgus.

2. The pronouns uterque, each; quisque, every one; alter . . . alterum, and alius . . . alium, may likewise take a plural verb; as, Uterque eorum ex castris státi vis exercitum educunt, Each of them leads his army out of the camp. Quisque suos patimur manes, Every one of us suffers the punishment due to him. Alius alií subsidium ferebant, One brought help to the other.

C. Rule. — Two or more subject-nominatives in the singular, connected by a copulative conjunction, ex-

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* The infinitive or an entire clause may also stand as the subject of an impersonal verb; as, Te hîlîri animo esse rûde me juvat, I am delighted (lit it delights me) that you are in good spirits. Juvat me, quod vigent studia, I am glad that the study of letters is prosperous. This construction is very common.
pressed or understood, generally have a plural verb. E. g.

Senátus populusque Románus pà-
cen comprobacérint. The Roman senate, and people ap-
proved of the peace.
Vita, mors, divítae, paupérías Life, death, wealth, poverty, affect all
óaines hómines vehementissime men most powerfully.
permóvent.

REMARKS.

1. The verb is in the singular when the compound subject is con-
ceived of as one complex notion or whole; as, Tempus necessitasque
postulat. Time and necessity demands. Senátus populusque Romanus
intelligit. The Roman senate and people understand.

2. When the verb is referred to each of the simple subjects sepa-
rately, or to the emphatic one, it is likewise in the singular; as, Conon
plurínum Cyprì vixit. Iphícrates in Thrácia, Timótheus Lesbi, Chares
in Sigéo, Conon lived mostly on the island of Cyprus, Iphícrates in
Thrácia, Timótheus on Lesbos, and Chares in Sigéum. Actas et forma
et super omnia Románum nomen te férociorem facit, Age and beauty,
and, above all, the name of Roman, render thee more warlike.

3. When the sentence contains et . . . et, tum . . . tum (both . .
and) or nec . . . nec, the verb is commonly singular; as, IImam ratió-
em et Pompeius et Flaccus secutus est, Pompey and Flaccus both
pursued that plan.

4. When the nominatives are connected by the disjunctive aut,
"or," or by aut . . . aut, "either . . . or," the verb is commonly
singular, but sometimes plural; as, Si Aedcus aut Minos dicere, If
Háscus or Minos should say. Ne Sulpícios aut Cotta plus quam ego
apud te valère vídèantur, Lest Sulpícios or Cotta should appear to
have more influence with you than I have.

5. If an ablative with cum is put instead of a second nominative,
the predicate is generally plural, but sometimes singular; as, Demos-
thenes cum cetéris in exílium erant expulsi, Demosthenes with
the rest had been driven into exile. Tu ipse cum Sexto scire velim, quid
cogites. I should like to know what purpose you yourself and Sextus
have in view.

D. RULE. — When the nominatives of a compound
subject are of different persons, the predicate agrees
with the first person in preference to the second, and
with the second in preference to the third. E. g.

Si tú et Túlìa valéris, égo et If you and Tullia are well, Cicero
Cícero valémus. and I are well.

REMARK. — In sentences containing an antithesis or a division
(e. g. an et . . . et), the verb assumes the person of the nearest noun;
as, Et tu et ómnès hómines sciunt, You yourself and all men know.
Postquam in tuto ipse (ego) et ille in periculo esse coepit, After I myself began to be safe and he in danger.

The market (-place).
The ball.
The country (as opposed to city).
The square, public place.
The field.
The nobleman.
The boatman.
The bailiff.
The judge.
People (in general).

To, towards (prep.).
To go to the market.
To be at the market.
To go to the square.
To be in the square.
To go into the field.
To be in the field.

E. Rule. — Verbs signifying motion or direction towards a place or object are generally followed by the accusative with *ad* or *in*, or by an adverb of place. As,

Where (in what direction) are these people going?
They are going to (towards) the square.
Will you lead us into the fields?
I am unwilling to lead you thither.
Does your brother come to the market?
He does not come there.
Whither do you send your little servant?
I am sending him to the city to my father.
To go into the country.
To be in the country.

* Often in the plural, especially when opposed to a collection of houses, like the English “fields.”

† *Ad* properly implies approximation, and has something of the force of the English “towards.” It may thus stand before the names of persons as well as of places; *in* (in this sense), before the latter only.

‡ The form *rūri* is preferable to *rūre.*
LESSON 32.] CONSTRUCTION OF "RUS." 157

F. Obs. Rus follows the construction of the names of towns, and rejects the preposition in before the accusative and ablative. As,

Do you desire to go anywhere? Cupisne ire áliquo?
I desire to go into the country. Égo rús ire cúpió.
Is the bailiff in the country? Núm est quaeśitor rūri (rūre)?
No; he is at our house. Nón; apud nós ést.
To go to the hall. Saltátum ire.*
To be (present) at the hall. Immo véro dómi nóstrae est.
To dance. Saltatio in intéresse (adésse).
The (act of) dancing. Salto, áre, ávi, átum.
To be present at. Saltátió, ónis, f.
Are the young men going to the hall? Adsum, esse, fúi, fútúrus.
Yes, sir, they are going. Véro, dómine, éunt.
By no means, sir; they are not going. Mínime génium, dómine; nón éunt.
Is the tailor at the hall? Adéstne (intereste) sárтор saltatio in?
He is there. Ádest (interest).

G. Rule.—Many verbs compounded with the prepositions ad, ante, con, in, inter, ob, post, præ, sub, and super are followed by the dative. As,

Praësum reipúblicaæ. I preside over the commonwealth.
Antecellit omnibus. He excels every one.
Áffer (áffer) mihi litéras. Bring me the letters.
Sídera sedibus suís inhaerunt. The stars remain fixed in their abodes.
Objécit sé télibus hóstium. He exposed himself to the weapons of the enemy.

At, near (prep.). Ápuď, juxta, ad (cum acc.).
To stand. Sítō, stáre, stéti, státum.
To stand by or near. Adsto, áre, stité, — (ALICUI REI, APUD, JUXTA).

The window. Fenestra, æ, f.

* Saltátum is the supine of salto, thus put with ire to denote the purpose: "to dance," "for the purpose of dancing." Cf. Less. XLVII. A.
† Adsum is properly "to be near or present." Intersum conveys the additional notion of "participating in." Both these compounds of sum are conjugated like the simple verb.
† Intransitive verbs comprehended under this rule are followed by the dative of the direct object (e.g. antecellit, inhærent, praesum), and transitive verbs by that of the remote object (e.g. áffer mihi, objectit télibus). This rule includes several compounds of sum: — adsum, insum, intersum, praesum, subsum, supersum.

14
The fire.

The fireplace, hearth.

To go to the window.

To stand at (near) the window.

To go to the fire.

To stand by the fire.

Where is the boatman?

He is standing by the fire.

Are we going to the window?

We are not going.

To write to some one (to send one a letter).

Are you willing to write to me?

I am unwilling to write to you.

To whom is you father writing?

He is writing to his best friend.

What is he writing him?

He is writing him to come to the city.

Ignis, is, m.; carbónes, pl. m. (the coal fire).

Fócus, i, m.

Ad fenéstram ire.

Adire (ad) * fenéstram.

Apud (juxta, ad) fenéstram stāre.

Adstāre fenéstrae (juxta fenes-

strom).

Ad fócum ire.

Adire (ad) fócum.

Apud (ad) carbónes stāre.

Adstāre fóco (apud fócum).

Ubinam est naútā?

Stāt apud fócum.

Adstāt carbónibus (apud carbónes).

Íimusne (adimúns) ad fenéstram?

Nón imus.

Littēras ad alium quem dāre or mittē-

re (absolutely).

Scribēre alcei or ad alium †

(with ut and the subj.).

Visne dāre (mittere) littēras ad

mé?

Nólō dāre (mittère) littēras ad té.

Ad quem dāt pater tius litteras?

Litteras dāt ad amicum súum ópti-
mum.

Quid ei scribit?

Scribit éi, ut in urbem véniant (Less.

XXX. C. 1.)

EXERCISE 55.

Where is our friend? — He is at the market. — Where is my brother? — He is in the country. — Do you wish to go into the country? — I do not wish to go there. — Whither do you desire to go? — I desire to go to the market. — Is your brother at home? — No; he is at the ball. — Whither does your son wish to go? — He wishes to go to the great place. — Does the Englishman go into the country in order to see the fields? — He does not wish to go into the country in order to see the fields, but in order to see the forests, the birds, the water, and to drink tea. — Where is the son of the peasant? — He is in the fields to cut corn (cutting corn = frumentum secans).

— Does the son of the nobleman wish to go anywhither? — He does not wish to go anywhither; he is tired. — Whither does the son of

* Ad commonly implies motion towards a place; but sometimes also rest or situation in a place. The compound adire of this sentence belongs to Rule E.

† The construction scribēre alcei or ad alium can only be used properly when the contents of the letter are mentioned, or when a command or exhortation is conveyed.
Lesson 32.

EXERCISES 56, 57.

the bailiff wish to carry corn? — He wishes to carry some to the storehouse of your brother. — Does he wish to carry thither the wine and the meat? — He wishes to carry both thither.

Exercise 56.

Have you time to stand at (ad stantum apud) the window? — I have no time to stand at the window. — Is your brother at home? — He is not at home? — Where is he? — He is in the country. — Has he anything to do in the country? — He has nothing to do there. — Whither do you wish to go? — I wish to go to the theatre. — Is the Turk in the theatre? — He is there. — Who is in the garden? — The children of the English and those of the Germans are there. — Where does your father wish to speak to me? — He wishes to speak to you in his room. — To whom does your brother wish to speak? — He wishes to speak to the Irishman. — Does he not wish to speak to the Scotchman? — He wishes to speak to him. — Where will he speak to him? — He will speak to him at the theatre. — Does the Italian wish to speak to anybody? — He wishes to speak to the physician. — Where will he speak to him? — He will speak to him at the ball (inter saltandum, Less. XXV. B. c.). — Can you send me some money? — I can send you some. — How much money can you send me? — I can send you thirty-two crowns. — When will you send me that money? — I will send it to you to-day. — Will you send it to me into the country? — I will send it to you thither. — Will you send your servant to the market? — I will send him thither. — Have you anything to buy at the market? — I have to buy good cloth, good boots, and good shoes.

Exercise 57.

What does the butcher wish to do in the country? — He wishes to buy there oxen and rams in order to kill them. — Do you wish to buy a chicken in order to kill it? — I wish to buy one, but I have not the courage to kill it. — Does the boatman wish to kill any one? — He does not wish to kill any one. — Have you a desire to burn my letters? — I have not the courage to do it. — Will the servant seek my knife or my paper? — He will seek both. — Which knife do you wish (to have)? — I wish (to have) my large knife. — What oxen does the butcher wish to kill? — He wishes to kill large oxen. — What provisions does the merchant wish to buy? — He wishes to buy good provisions. — Where does he wish to buy them? — He wishes to buy them at the market. — To whom does he wish to send them? — He wishes to send them to our enemies. — Will you send me one more book? — I will send you several more. — Are you able to drink as much as your neighbor? — I am able to drink as much as he; but our friend the Russian is able to drink more than both of us (uterque nostrum). — Is the Russian able to drink as much of this wine as of that? — He is able to drink as much of the one as of the other. — Have you anything good to drink? — I have nothing to drink.
EXERCISE 58.

Is the friend of the Spaniard able to carry provisions? — He can carry some. — Whither does he wish to carry provisions? — He wishes to carry some to our storehouses. — Do you wish to buy provisions in order to carry them to our storehouses? — I wish to buy some in order to carry them into the country. — Do you wish to go to the window in order to see the youth? — I have no time to go (ad eundum) to the window. — Have you anything to do? — I have a letter to write. — To whom have you a letter to write? — I have to write one to my friend. — Do you wish to write to the bailiff? — I wish to write to him. — What do you wish to write to him? — I wish to answer (him) his letter. — Are you able to write as many letters as I? — I am able to write more (of them) than you. — Can you write to your absent friends (ad amicos absentes)? — I can write to them. — Have you paper to write (ad scribendum)? — I have some. — Is the bailiff able to write to anybody? — He is not able to write to anybody.

Lesson XXXIII. — PENSUM TRICESIMUM TERTIUM.

OF THE PASSIVE VOICE.

A. In the active voice the agent is the nominative of the verb, and is represented as acting upon an object in the accusative; in the passive voice the object becomes the subject of the verb, and is represented as acted upon by the agent in the ablative. E.g.

ACTIVE.       PASSIVE.

Pater amat filium.  Filii amatur a patre.
Sol mundum illustrat.  Nostrum mundum illustratur.
Dei providentia mundum administrat.  Dei providentia mundum administrat.*

REMARKS.

1. The passive voice in Latin is distinguished from the active by peculiar terminations. It has the same number of moods and tenses, but a number of its tenses are periphrastic. (Cf. Lesson XXVIII. E.)

2. Neuter verbs, from the nature of their signification, do not admit of a passive voice. The Romans, however, sometimes employ them passively, but only in the third person singular and impersonally; as, Bibitur, curritur, itur, venitur. There is drinking, running, going,

* The father loves the son.  Pass. The son is loved by the father. — The sun illumines the world.  Pass. The world is illumined by the sun. — God's providence rules the world.  Pass. The world is ruled by God's providence.
coming. So also the neuter of the future passive participle: *Eundum est, veniendum est,* There must be going, coming.

3. The verbs *fio,* I become (am made); *rapûlo,* I am beaten; and *venô,* I am sold, have an active form with a passive signification.

4. The neuters *audô,* I venture; *fido,* I trust; *gaudô,* I rejoice; and *soldô,* I am accustomed, — assume a passive form in the perfect and the tenses derived from it. Thus: *Ausus, finus, gavisus, solitus sum,* I have ventured, trusted, rejoiced, been accustomed. They are hence called *semi-deponentia.*

5. A numerous class of Latin verbs, both active and neuter, are only passive in form, having an active signification. They are called *Deponent* *Verbs,* and are of every conjugation.

B. 1. The principal parts of the passive voice, from which all the remaining forms are derived, are, 1. *The Present Indicative,* 2. *The Present Infinitive,* and 3. *The Perfect Participle.*

Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ámôr,</td>
<td>ámâri,</td>
<td>ámâtus.</td>
</tr>
<tr>
<td>2. mónêôr,</td>
<td>mónêri,</td>
<td>mónîtus.</td>
</tr>
<tr>
<td>3. lêgôr,</td>
<td>lêgi,</td>
<td>lectûs.</td>
</tr>
<tr>
<td>4. audîôr,</td>
<td>audîri,</td>
<td>audîtus.</td>
</tr>
</tbody>
</table>

II. The formation of the different tenses of the passive voice has already been explained in Lesson XXVIII. *A—E.* The parts to be considered in this Lesson are,—

1. The Present Indicative Passive, formed from the same tense of the active voice by adding *r*; as,
   1. ámô — ámôr, *I am loved.*
   2. mónêô — mónêôr, *I am reminded.*
   3. lêgô — lêgôr, *I am read.*
   4. audîô — audîôr, *I am heard.*

   1. ámârê — ámâri, *to be loved.*
   2. mónêrê — mónêri, *to be reminded.*
   3. lêgêrê — lêgi, *to be read.*
   4. audîrê — audîri, *to be heard.*

3. The Perfect Participle, formed from the supine, by changing *um* into *us,* *a,* *um,* as,
   1. ámâtûm — ámâtus, *a, um,* *loved.*
   2. mónîtûm — mónîtus, *a, um,* *reminded.*

* So called from being supposed to have laid aside (deponô, I put off, lay aside) the active voice and passive signification.
† In the older monuments of the Latin language, and also among the later poets, the syllable *êr* is sometimes appended to the infinitive passive; as ama-rîer, legier, mittier, &c.
3. lectūm — lectūs, ē, ūm, read.
4. auditūm — auditūs, ē, ūm, heard.

4. The Present Subjunctive, formed from the same tense of the active voice, by changing the final m into r; as,
1. āmēm — āmēr, that I may be loved.
2. mōnēm — mōnēr, that I may be reminded.
3. lēgām — lēgūr, that I may be read.
4. audīam — audīr, that I may be heard.

CONJUGATION OF THE PRESENT PASSIVE.

C. The following paradigms exhibit the inflection of the present tense of the passive voice, indicative and subjunctive:

<table>
<thead>
<tr>
<th>First Conjugation</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amor, I am loved.</td>
<td>Amer, that I may be loved.</td>
<td></td>
</tr>
<tr>
<td>SING. āmōr</td>
<td>āmēr</td>
<td></td>
</tr>
<tr>
<td>āmāris or -rē *</td>
<td>āmērē or -rēs *</td>
<td></td>
</tr>
<tr>
<td>āmētūr,</td>
<td>āmētūr,</td>
<td></td>
</tr>
<tr>
<td>PLUR. āmāmūr</td>
<td>āmēmūr</td>
<td></td>
</tr>
<tr>
<td>āmāmīnī</td>
<td>āmēmīnī</td>
<td></td>
</tr>
<tr>
<td>āmāntūr.</td>
<td>āmāntūr.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second Conjugation</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monēor, I am reminded.</td>
<td>Monēar, that I may be reminded.</td>
<td></td>
</tr>
<tr>
<td>SING. mōnēor</td>
<td>mōnēar</td>
<td></td>
</tr>
<tr>
<td>mōnēris or -rē</td>
<td>mōnērē or -rēs</td>
<td></td>
</tr>
<tr>
<td>mōnētūr,</td>
<td>mōnētūr,</td>
<td></td>
</tr>
<tr>
<td>PLUR. mōnēmūr</td>
<td>mōnēmūr</td>
<td></td>
</tr>
<tr>
<td>mōnēmīnī</td>
<td>mōnēmīnī</td>
<td></td>
</tr>
<tr>
<td>mōnēntūr.</td>
<td>mōnēntūr.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Third Conjugation</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lēgor, I am read.</td>
<td>Lēgar, that I may be read.</td>
<td></td>
</tr>
<tr>
<td>SING. lēgūr</td>
<td>lēgūr</td>
<td></td>
</tr>
<tr>
<td>lēgūris or -rē</td>
<td>lēgūrē or -rēs</td>
<td></td>
</tr>
<tr>
<td>lēgūtūr,</td>
<td>lēgūtūr,</td>
<td></td>
</tr>
<tr>
<td>PLUR. lēgūmūr</td>
<td>lēgūmūr</td>
<td></td>
</tr>
<tr>
<td>lēgūmīnī</td>
<td>lēgūmīnī</td>
<td></td>
</tr>
<tr>
<td>lēgūntūr.</td>
<td>lēgūntūr.</td>
<td></td>
</tr>
</tbody>
</table>

* Of this second person singular the form in rēs is to be preferred for the indicative and that in re for the subjunctive. Thus the student may put Ind. amāris, monēris, lēgēris, audīris, and Subj. amēre, moneāre, lēgāre, audīāre.
LESSON 33.]  

PRESENT PASSIVE.

FOURTH CONJUGATION.

INDICATIVE.  

Audíor, I am heard.  
SING. aúdiór  
audíris or -rē  
audítur,  
PLUR. aúdimūr  
audiṃīni  
audiuntūr.  

Subjunctive.

Audíar, that I may be heard.  
SING. aúdiār.  
audīrē or -rēs  
audītūr,  
PLUR. aúdiāmūr  
audiāmīni  
audiāntūr.  

Like amor, infest commodor, dor,* laceror, labor, portor, reparor, secor, servor, &c. Like monēor: docēor (I am taught), habēor, jubēor (I am commanded), tenēor, videor, &c. Like legor: dicor, dilīgor, ducor, emor, frangor, mittor, quaεeror, scribor, tollor, &c. Like audior: custodior (I am guarded), erudior (I am instructed), munior (I am fortified), vestior (I am clothed), &c.

D. The Present Passive of cápio, and of other verbs in io of the third conjugation, is thus inflected:—

INDICATIVE.  

Cápior, I am taken.  
SING. cápiōr  
cápiēris or -rē  
cápiētur,  
PLUR. cápiēmūr  
cápiēmīni  
cápiēntūr.  

Subjunctive.

Cápiar, that I may be taken.  
SING. cápiār  
cápiērē or -rēs  
cápiētūr,  
PLUR. cápiēmūr  
cápiēmīni  
cápiēntūr.  

Like capior are conjugated: 1. All its compounds; as, accipior, decipior, eigipior, &c. 2. Those compounds of facio which change the radical ā into ĕ; as, afficio, conicio, interficio, &c. 3. Jacior, I am thrown, and its compounds abjicio, dejicio, rejectio, &c.

E. The Present Passive of the verb fēro, and its compounds (affēro, antefēro, confēro, defēro, &c.), is irregular. Thus:—

INDICATIVE.  

Fēor, I am carried.  
SING. fēōr  
fēēris  
fēētur,  
PLUR. fēēmūr  
fēēmīni  
fēēntūr.  

Subjunctive.

Fēar, that I may be carried.  
SING. fēār  
fēērē or -rēs  
fēētūr,  
PLUR. fēēmūr  
fēēmīni  
fēēntūr.  

F. The passive of facio is likewise irregular: fīo, fēēri, factus sum. The present of fīo is inflected as follows:—

* The passive of do shortens the first a, as in the active; as, dāris, dātūr; dāmūr, dāmīni, dāntūr. The forms dor and der, however, are never used.
Latin Grammar. [Lesson 22.]

Indicative.

Fio, I am made, I become.

Sing. fio
fis
fit,

Plur. fìmus
fìts
fìunt.

Subjunctive.

Fiām, that I may be made, &c.

Sing. fiām
fiās
fiāt,

Plur. fiāmus
fiātis
fiānt.

Remark. — These compounds of facio, which retain the radical a, have likewise fio in the passive, but those which change the a in i have ficior; e.g. arefactio — arefīo; calefacio — calefīo; labefacio — labefīo, &c.; but conficiio — conficior, interficiio — interficior, &c.

G. Obs. The Present Passive always represents the action denoted by the verb as incomplete and still going on. In this respect it is to be distinguished from the perfect, which exhibits it as already accomplished and complete. E.g.

Pres. Dōmus aedificātur.

The house is being built (is building).

Perf. Dōmus aedificāta est.

Are you (being) loved?
Yes, sir, I am loved.
Is your brother loved?
He is not loved.
Which book is read?
Mine.
Are we heard or they?
They are heard.
Are ye reminded?
We are reminded.
We are not reminded.
Where is the trunk carried to?
It is carried home.
Is the coffee (being) warmed?
Yes, it is (being) warmed.
Is any one killed?
No one is killed.
There are many (being) killed.

Good, well-behaved.
Naughty, bad.
Skillful, clever, diligent.

Awkward.

* The i of the verb fio (although preceding another vowel) is long, except when followed by er; as, fiām, fiānt; but fiērī, fiērem.
† An adverb qualifying morātus.
‡ This is called the ablative of quality, which must be translated like a genitive: “of bad manners.”
Lesson 33. The Agent of Passive Verbs.

Assiduous, sedulous, studious.

Idle, lazy.
The idler, lazy fellow.

To praise.

To blame.

To reward (any one).

To be rewarded.

To punish.

To esteem.

To despise.

To hate, to bear hatred towards any one.

To be hated.

By me — by us.
By thee — by you.
By him — by them.
By the father — by men.
By fire, heat, by the sword.

H. Rule. — If the agent of a passive verb is a person, it is put in the ablative, with the preposition a or ab, but if it is an impersonal cause, means, or instrument, it stands in the ablative without a preposition.

E. g.

Laudantur a mé, a tè, ab éo (illo). They are praised by me, by you, by him.

Vituperátur a nobis, ab illis, a pátre. You are blamed by us, by them, by your father.

* The Ablative = “to affect or adorn one with a reward.”
† Literally, “I obtain (consequor, deponent) a reward.”
‡ Literally, “to make (or esteem) one of much account.” Magni is the genitive of price, and agrees with pretii understood.
§ The Dative of despícatus. Literally, “to have (hold) one for contempt”; like the English “to hold one in contempt.”
Terra illa férro ignique pervastāta est.

Fecunditāte ārbōrum delēctor.

Who is punished?
The boy is punished by his father.
Why is he punished?
Because he is lazy and bad.
Which man is praised, and which one blamed?
He who is skilful is praised, but he who is awkward is blamed.

Which boys are rewarded, and which punished?
Those who are clever and studious are rewarded, but those who are awkward and lazy are punished.
We are loved by our friends, and you are despised by every one.

I am punished, and you are rewarded.
These children are praised because they are diligent and well-behaved; but those are reprehended because they are lazy and bad.

Why?
Because.
The tutor, master.
The pupil, scholar.

Cur? quam ob rem? (Conj.)
Quia, quod (Conj.).
Tūtor, ōrīs, m.; magister, rī, m.
Discipulus, i, m.; alumnus, i, m.

EXERCISE 59.

Are you loved by your father? — I am loved by him. — Is your brother loved by him? — He is loved by him. — By whom am I loved? — Thou art loved by thy parents (parentes). — Are we loved? — You are loved. — By whom are we loved. — You are loved by your friends. — Are these men loved? — They are loved by us and by their good friends. — By whom is the blind (caecus) man led? — He is led by me. — Where do you lead him to? — I am leading him home. — By whom are we blamed? — We are blamed by our enemies. — Why are we blamed by them? — Because they do not love us. — Are you punished by your tutor? — We are not punished by him, because we are studious and good. — Are we heard? — We are heard. — By whom are we heard? — We are heard by our neighbors. — Is the master heard by his pupils? — He is heard by them. — Which
children are praised? — Those that are good. — Which are punished? — Those that are idle and naughty. — Are you praised or blamed? — We are neither praised nor blamed. — Is our friend loved by his masters? — He is loved and praised by them, because he is studious and good (well-behaved); but his brother is despised by his, because he is naughty and idle. — Is the letter (being) written? — It is (being) written. — By whom are those books written? — They are written by our friends. — To whom is the table (being) sent? — It is sent to our neighbor. — Where are the knives sent to? — They are sent to our house. — Are you sent anywhere? — I am sent nowhere. — Are our shirts washed by any one? — They are washed by no one. — Is your brother becoming studious? — He is not becoming so. — Is our coffee (being) warmed? — It is being warmed. — By whom are our coats (being) mended? — They are mended by the tailor. — Are our horses (being) bought by any one? — They are bought by no one. — By whom is the wine drunk? — It is drunk by our friends. — Is the book read by any one? — It is not read by any one. — By whom are good books read? — They are read by the wise and the learned (a sapiensibus docetique). — By what (quid re) are you delighted? — I am delighted by my new (novus) books. — How (quo modo) are our enemies killed? — They are killed by the sword.

Lesson XXXIV. — Pensus Trigesimum Quartum.

OF THE NOMINATIVE AFTER VERBS.

A. Rule. — After certain neuter and passive verbs, the noun serving to complete the predicate is put in the same case as the subject to which it relates. E. g.

Nós simus amici. We are friends.
Sérus sìt libertinus. The slave is made a freed man.
Cúpto evadère orató. I desire to become an orator.
Càmiìus dictatór dicitur. Camillus is called dictator.

Remarks.

1. The noun in the predicate may be of any gender, but if it has a form of the same gender as the subject, that form is preferred; as, Amicáta vinculum quoddam est hominum inter se. Friendship is a kind of bond which links men to each other. But, Licetia corruptrix est morum, Licentiousness is the corruptrix of morals. Aquila volucrum regina* est, The eagle is the queen of birds. Sílius optimus est dicendi magister, Style is the best teacher of oratory.

2. The noun of the predicate may be of a different number; as,

* Regina, because the grammatical gender of aquila is feminine. But the masculine rex would not be incorrect here.
Captivi militum praedae (sing.) fuerant. The captives had been booty of the soldiers. *Omnia Caesar erat, Caesar was everything. *Haece urbs est Thèbes, This city is Thebes.

3. The verb commonly agrees with the subject, but is sometimes attracted into concord with the nearer noun of the predicate; as, *Loca, quae proxima Carthaginem Numidia vocatur, The places in the vicinity of Carthage, which are called Numidia. *Amanitum irae (pl.) amœris integratio est, The quarrels of lovers are the renewal of love.

**B. Rule.** — An adjective, adjective pronoun, or participle, serving to complete the predicate after verbs neuter or passive, agrees in gender, number, and case with the subject to which it relates. E. g.

*Ille puér est modestus. That boy is modest.*
*Ha libri sunt mèi. These books are mine.*
*Tū vocāris justus. You are called just.*
*Cūpit patrī bélla. She desires to be considered handsome.*
*Scytha invicta mansēre. The Scythians remained unconquered.*

**Remarks.**

1. The adjective of the predicate is sometimes put substantively in the neuter; as, Varium et mutable semper (est) femina, Woman is always a fickle and changeable being. Aliud est actio bona, aliud oratio, A good action is one thing, and good talk another. In these instances we commonly supply in English some general term, like “thing,” “things,” “being,” &c.

2. The adjective of the predicate sometimes agrees with another noun implied in the subject; as, Capta (neut.) conjunctionis caesi (masc.) sunt, The heads of the conspiracy were killed. This is called the Constructio ad Synesin.

3. If the predicate contains a participle with esse, it generally agrees with the nearest noun; as, *Non omnis error stultitia est dicenda, Every error cannot be called stupidity. Paupertas mihi onus (neut.) visum est misērum et grave, Poverty seemed to me to be a wretched and a heavy burden.*

4. If the subject is compound, i.e. composed of two or more nomina tives, the adjective or participle is generally in the plural, and its gender is determined by the rules of Lesson XXII. B. 1 – 5. Additional examples are: *Rex regiaque classis una prefecti (sc. sunt), The king and the royal fleet departed together. Murus et porta de coelo tacta sunt, The wall and gate were struck by lightning. *Filia atque unus e filiis captus est, The daughter and one of the sons were captured. *Populi provinciaeque liberatae sunt, The nations and provinces were made free.*

*In the masculine, because the heads of the conspiracy were considered men.*
5. When the subject is in the accusative, the noun, adjective, or participle of the predicate is in the same case; as, Cupio me esse clementem, I desire to be clement. Scio te haberi doctum, I know that you are considered a scholar.

6. When the infinitive of a verb neuter or passive is preceded by a dative, the noun or adjective of the predicate may stand in the same case; as, Natura dedit omnibus esse beatis, Nature has conceded happiness to all men. Licet mihi esse beato, It is lawful for me to be happy. This construction is frequent with impersonal verbs governing the dative.

7. After the verb sum the predicate is frequently an adverb or a noun in an oblique case; as, Conatus ejus frustra fuérunt, His attempts were in vain. Recte est aeger, The patient is doing well. Esse cum imperio, To be in command (of an army).

C. The neuter and passive verbs which may thus be followed by nouns, adjectives, or participles, in the same case as the subject, are, —

1. The copula sum, and certain neuter verbs denoting motion or situation; as,
   
   census, I fall.  
eos, I go.  
evado, I come off (become).  
fio, I become.  
fugio, I escape.  
incedo, I walk.  

   jaceo, I lie.  
maneo, I remain.  
sedo, I sit.  
sto, I stand.  
venio, I come.†

2. Passive verbs of naming, choosing, constituting, rendering; as,
   
   appellor, I am called.  
constitor, I am constituted.  
creor, I am created.  
declaror, I am declared.  
designor, I am designated.  
dicor, I am said (called).  
eligor, I am elected.  

   nominor, I am nominated.  
nuncupor, I am named.  
perhibeor, I am said.§  
reddor, I am rendered.  
renuntior, I am proclaimed.  
salutor, I am saluted.  
vocor, I am called.‖

* Compare page 128, note.
† This may also be, Licet mihi esse beatum. The logical order is, Me beatum esse mihi licet. So also, Mihi negligenti esse non licuit, I was not allowed to be negligent. Vobis neceesse est fortibus esse viris, It is necessary for you to be brave men.
‡ Thus: In pectus cecidit prunus, He fell flat on his chest. In causam it praecepit, He goes headlong into the case. Evadit victor, He comes off victor. Incedo regina, I walk queen. Manebit imperator, He will remain commander, &c.
§ Many of these passive verbs, especially those of case 3, are construed with an infinitive of sum expressed or understood; as, Nuntii fuisset perhibentur, They are said to have been messengers. Videmini viri boni esse, Ye seem to be good men, &c.
‖ To these may be added audior, which sometimes = appellor; as, Rex paterque audisti, You heard your called king and father.
3. Passive verbs of esteeming, numbering, considering, and the like; as,

- cenroer, I am supposed.
- creder, I am believed.
- deprehendor, I am discovered.
- existimor, I am esteemed.
- feror, I am reported.
- haberor, I am considered.

- judicor, I am judged.
- memoror, I am recounted.
- numeror, I am numbered.
- putor, I am thought.
- reperior, I am found.
- videor, I seem.

The corner.

Angulus, i, m.; latibulum, i, n.
(hiding-place).

The well.

Puteus, i, m.

The fountain.

Fons, tis, m.

Fornmen, Inis, n.

The hole.

To order, command.

Jubeo, ere, jussi, jussum (ALIQUID FIERI, ALIQUEM FACERE ALIQUID).

I direct, let.

Curro, are, avi, atum (ALIQUID FACIENDUM).

To go for, fetch (of things).

Affero, -ferre, attali, allatum.
Apporto, are, avi, atum.

(ALIQUID ALIQUO).

To go for, fetch, or call (a person).

Arcesso, ere, ivi, itum (ALIQUEM ALICUNDE* ALIQUO).

Adduco, ere, xi, ctum (ALIQUEM ALIQUO OR AD ALIQUEM).

To fetch, conduct.

To send for (anything).

Jubeo aliquid afferrir or apportari.

Curo aliquid apportandum.

To send for (a person).

Jubeo aliquid arcessi or adduci.†

Does the servant fetch anything for us?

Affertne (apportatene) servus aliquid ad nos?

He does not fetch us anything.

Nihil affert ad nos.

Nobis non affert quidquam.

Do you go for (call) any one?

Arcessene aliquid?

Neminem (nullum) arceesso.

Do you send for anything?

Jubesne apportari aliquid?

Vinum apportari jubeo.

I am sending for some wine.

I order my books to be brought.

(LI send for my books).

Libros meos apportandos curo.

Will you send for the physician?

Visne jubere medicum arcessi?

I will send for him.

Volo jubere eum arcessi.

We desire wine to be brought.

Nos vinum apportari cupimus.

I direct paper to be brought (send for paper).

Ego chartam apportandam curo.

* From some place somewhither.
† The verbs jubeo and curro are, however, frequently suppressed, and the verb itself is used in a factitive sense; as, Annulum sibi fecit, He had a ring made. Securi percussit archipiratam, He ordered the chief of the pirates to be executed. So arcessere may stand in the sense of "to send for" a person, and apportare "to send for (cause to be brought)" a thing, &c.
LESSON 34.] “OPORTET” AND “NECESSA EST.”  

Let us send for a little bread. Jubeámus afférrí aliquantúm pànis. 
(Less. XXX. C. 3.)

We must work (it behooves us to) work. 
{Laborándum est nóbis. 
Nós opórtet laboráre. 
Necessé est laborémus.}

D. Obs. The English phrase I must, I am obliged, is expressed in Latin either by the participle in dús, or by the impersonal verbs opórtet, “it behooves,” and necessé est, “it is necessary.” The former of the verbs is followed either by the accusative with an infinitive, or by the subjunctive without ut; the latter is commonly followed by the dative and infinitive, or by the subjunctive without ut. Thus:

I must write. Scribémum est mhi. 
It behooves me to (I must) write. Mè opórtet scríbere. 
It is necessary for me to write. Opórtet (égo) scribam. 
(I must write). Necésse est mhi scribere. 
Must you write a letter to your brother? Necésse est (égo) scribam. 

I must write one. Oporténe té dáre líttérás ad frátem? 
Is he obliged to go to the market? Opórtet mæ dáre unás. 
He is obliged to go thither. Opórtet dém unás. 
Must you go? Necesséne est éi in fórum ire? 
I am not obliged to go. Necesséne est éat in fórum? 
What has the man to do? Mhi nón ést éundúm. 
He is obliged to go into the forest. Quid hómini faciéndum est? 
What have you to do? Necésse est éat in sálvam. 

I have nothing to do. Quid est tibi faciéndum? 
What have you to drink? Quid hábeas faciéndum? 
I have nothing to drink. Nón est mhi quàdquam faciéndum. 
I have nothing but water to drink. Nihil faciéndum hábeas. 
Are you willing to make my fire? Quid est tibi (quid hábes) ad bibéndum? 
I am not unwilling to make it, but I have no time. Nihil ad bibéndum hábeas. 

This evening. Hödtie vespèri. 
In the evening. Vespèri, vespère (abl.). 
This morning. Hödtie méne (adv.). 
In the morning. Méne (adv.).
When must you go into the country?
I must absolutely go this morning.

Quò tēmpore te opōrtet ire rūs?
Necesse est ēam hōdie māne.

EXERCISE 60.

Will you go for some sugar? — I will go for some. — My son (mi fili, cf. page 10, note *), wilt thou go for some water? — Yes, father (mi pater), I will go for some. — Whither wilt thou go? — I will go to the well, in order to fetch some water. — Where is thy brother? — He is at the well. — Will you send for my son? — I will send for him. — Will the captain send for my child? — He will send for him.

— Where is he? — He is in a corner of the ship. — Art thou able to write a letter to me? — I am able to write one to you. — Must I go anywhither? — Thou must go into the garden. — Must I send for anything? — Thou must send for good wine, good cheese, and good bread. — What must I do? — You must write a long letter. — To whom must I write a long letter? — You must write one to your friend. — Is your little boy diligent? — He is both modest and diligent. — Are these boys awkward and lazy? — They are neither awkward nor lazy. — What are you called? — I am called learned and wise (doctus et sapiens). — Are they becoming learned? — They are becoming (so). — Does he come off (evadīne) an orator? — He does come off one. — Do they remain good? — They do not remain (so). — Do I walk (as) commander? — You do walk (as one). — Are they considered handsome (formōst)? — They are, on the contrary, considered ugly (deformes). — Do they desire to become (séri) elegant? — They do desire to become (so). — Is it lawful for me to be happy? — It is lawful. — Do we seem to be just? — You do not seem (to be so).

EXERCISE 61.

What must we do? — You must go into the forest in order to cut some wood. — What has the Englishman to do? — He has nothing to do. — Has the Spaniard anything to do? — He has to work. — Where can he work? — He can work in his room and in mine. — When will you give me some money? — I will give you some this evening. — Must I come to your house? — You must come to my house. — When must I come to your house? — This morning. — Must I come to your house in the morning or in the evening? — You must come in the morning and in the evening. — Whither must I go? — You must go to the great square in order to speak to the merchants. — Where must the peasant go to? — He must go into the field in order to cut some hay. — Must I keep anything for you? — You must keep for me my good gold and my good works. — Must the children of our friends do anything? — They must work in the morning and in the evening. — What must the tailor mend for you? — He must mend my old coat for me. — Which chicken must the cook

* "Both . . . . and" is in Latin et . . . . et, or non minus . . . . quam.
LESSON XXXV. — PENSUM TRICESIMUM QUINTUM.

OF DEPONENT VERBS.

A. The deponent verbs of the Latin language are regularly conjugated like the passive voice of other verbs. They are either active or neuter, and belong to every conjugation. E. g.

**Pres. Ind.**       **Pres. Inf.**       **Perf. Ind.**

THE PRESENT TENSE OF DEPONENT VERBS.

**First Conjugation.**

**Indicative.**

Hortor, *I exhort.*

Sing. hortōr
hortārīs or -rē
hortātūr,

Plur. hortāmūr
hortāmini
hortantūr.

**Subjunctive.**

Horter, *that I may exhort.*

Sing. hortēr
hortērē or -rēs
hortētūr,

Plur. hortēmūr
hortēmini
hortentūr.

**Second Conjugation.**

**Indicative.**

Vērēor, *I fear.*

Sing. vērēōr
vērērīs or -rē
vērētūr,

15 *

**Subjunctive.**

Vērēar, *that I may fear.*

Sing. vērēār
vērēārē or -rēs
vērēātūr,
### Third Conjugation

#### Indicative

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Löquor, I speak.</td>
<td>Löquar, that I may speak.</td>
</tr>
<tr>
<td>Löquor</td>
<td>Löquar, or -rē</td>
</tr>
<tr>
<td>Löquimus</td>
<td>Löquārē or -rīs</td>
</tr>
<tr>
<td>Löquentur</td>
<td>Löquātūr,</td>
</tr>
</tbody>
</table>

#### Subjunctive

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Löquor</td>
<td>Löquārē or -rīs</td>
</tr>
<tr>
<td>Löquimus</td>
<td>Löquāmīnī</td>
</tr>
<tr>
<td>Löquentur</td>
<td>Löquentūr,</td>
</tr>
</tbody>
</table>

### Fourth Conjugation

#### Indicative

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blandior, I flatter.</td>
<td>Blandiar, that I may flatter.</td>
</tr>
<tr>
<td>Blandior</td>
<td>Blandiārē or -rīs</td>
</tr>
<tr>
<td>Blandimus</td>
<td>Blandiātūr,</td>
</tr>
<tr>
<td>Blandiuntur</td>
<td>Blandiāmīnī</td>
</tr>
</tbody>
</table>

#### Subjunctive

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blandior</td>
<td>Blandiārē or -rīs</td>
</tr>
<tr>
<td>Blandimus</td>
<td>Blandiāmīnī</td>
</tr>
<tr>
<td>Blandiuntur</td>
<td>Blandiāntūr.</td>
</tr>
</tbody>
</table>

Like hortor are inflected arbitror, I think; comitior, I escort; dominor, I rule; futur, he speaks; moror, I delay, stay, &c. — Like vercor go fatēor, I confess; merceor, I earn; misereor, I pity; tueor, I defend, &c. — Like loquor go fungor, I perform; labor, I slip (fall); obliviscor, I forget; sēquor, I follow, &c. — Like blandior inflect experior, I experience; mentior, I lie; largior, I lavish; partior, I divide, &c.

---

Do you speak Latin?  
Yes, sir, I do speak it.  
No, sir, I am not able to speak it.  
Do ye speak it?  
We do not speak it.  
Who speaks Latin?  
The learned only speak it.  
Do you flatter any one?  
I do not flatter any one.  
Nor do I flatter any one.  
Do ye flatter?  
We flatter every one.  
Whom do you exhort?  
I exhort my friends.

---

* Verbs of flattering govern the Dative.
What do they exhort us to do? Quid nós sūcère hortantur?
They exhort us to come to them. Nós hortantur, ut * ad ipsōs veniá-mus.
Do ye exhort us? Hortaminne nós?
We exhort you to send letters. Vós hortamur, ut litteras dētis
Are ye afraid of anything? Nūmquid vērēmīnī?
We are afraid of nothing. Nihil vērēmur.
Are you afraid to speak? Vērērīne lōqui?
I am not afraid to speak, but to write. Nōn lōqui, sed scribere vērēor.

He is afraid that the enemy might kill him. Verētur, ne † hōstis ēum interfi-
ciat.

As far as. Usque ad, usque in (with the acc.);

How far? tēnūs (prep. with abl. or gen.).

As far as here. Huncusque (adv.).
As far as there. Ėo usque; usque ĩsthinc.
Thus far, up to this point. Hactēnus (adv.).
As far as the city. Usque ad ūrbem.
As far as the fields. Usque in āgros.
As far as Rome. Usque Rōmam.
As far as the end of the road. Usque ad términum viae.
As far as (i. e. up to) the chest. Pecōrē (or gen. pectōris) tēnūs.

B. Obs. The preposition tēnūs is always put after its noun,
which may stand either in the ablative or genitive.

To the bottom of the cask. { Úsque ad fūndum dōlí. 
To the bottom of the well. { Fūndō tēnūs dōlí. 
{ Úsque ad īma pūtei. 
{ Imis tēnūs pūtei.

The end (extremity, termin-
ation).

The way, road. { Finis, m. & f. (generally).
The bottom; ground. { Extrēmum, i. n. (of time and space).
The garret. { Terminus, i. m. (of space only).
The cask. { Via, ae, f.
The barrel, hogshead. { Fundus, i. m.; īma, ārum, n. pl.
The purse. { Tabūlātum, i. n.
{ Dōltum, i, n.; dim. dōltōlum, i, n.
{ Cūpā, ae, f.
{ Marsūplum, i, n.; crūmēna, † ae, f.

How far do you wish to go? Quō usque vis ēre?
I wish to go as far as the square, Ḗgo usque ad cāmpum (in āgros,
as the fields, as Rome. Rōmam) ēre cúpio.
How far does the water go (i. e. extend) ? Quō usque exténditur āqua?

* This might also be expressed by an Accusative and Infinitive, nos ad se venire.
† After verbs of fearing, as = “lest,” “that,” and at, “that not.”
‡ The latter was commonly worn around the neck.
It goes to the bottom of the sea. Exténditur úsque ad íma máris
(imís ténum máris).
Every day, daily. Sínígúls diébus, quàtidité, nullo non
die.
Every morning. Quàtidité máne, quoò diébus máne.
Every evening. Quàtidité vésperi.
Nullo non vespere.

At what o'clock? Quó hórā?
At what time? Quó témpóre?
At one o'clock. Hórā prímā.*
At twelve o'clock. Hórā duódecimā.
At half past one. Médíá hórā post prímam.
At a quarter past three. Quadránté hóræ post tértiam.
At a quarter before four. Dodránte hóræ post quártám.
At noon. Méridie, témpore méridiánō.
At midnight. Médíá nócē.

At, i.e. about, towards. Circéter, sub (c. Acc. & Abl.).
About six o'clock. Circéter hórā séxtā.
About noon. Sub hórām séxtam.
About a quarter before five. Circéter méridie (meridíēm).
Towards (or about) ten. Sub méridiēm.
Noon, midday. Quadránté circéter hóræ ante quin-
Night. Sim. tem tam.
The quarter. Sub hórām décimam.
Three fourths. Meridies, ei, m.
Half. Nox, gen. noctís, f.
The half part of. Quadrans, tis, m.; pars (-tis, f.)
The middle part of. quarta.
The lowest part of. Dodránte, tis, m.

C. Rule.—The adjectives primum, médius, extrémus, ultí-
mus, infímus, ímus, summus, rēliquus, and cētrus, frequently
signify the first part, the middle part, &c. of the object denoted
by the noun with which they are connected.† As,

Médiā nóx (= médium or média The middle of the night.
pars nóctis).

* Among the Romans the first hour was from six to seven, A. M. In these
exercises, however, the adjectives prīma, secundā, &c. refer to the modern
division of the day.
† But when the noun with which these adjectives are connected is compared
with other objects of the same kind, they retain their original sense of the first,
middle, last, &c.; as, infimus loco, of the lowest rank.
LESSON 35.]
PHRASES AND EXERCISES.

In prūño limine vitaæ.
Extrēmo béllo Peloponnsiō.

Alexándria reliquáque Aegyptus.

To go out (of any place),
walk out.

To go out, walk out (in
public).

To remain, stay.

At present, now.
Here (in this place).
There (in that place).

To remain here.
To remain there.
To remain or stay at home.

To be present (to be here).

To be absent (away).

Who is here (present)?
The young men are here.
Is my son here?
No, he is absent.
When will you go out?
I wish to go out now.
Is any one going out of the
house?
No one is going out.
Are you going to your brother?
I am going to him.
Do your children remain at
home?
They do remain at home.
They do not remain at home.
Do you wish to take me to my
father?
I do wish to take you to him.
Are you willing to give me a
knife?
I am willing to give you one.
Am I going to him?
Thou art going not to him, but
to me.

At the very threshold of life.
During the latter part of the Pelopo-
nesian war.
Alexandria and the rest of Egypt.

\{Exēo, ire, it (ivi), itum.
Egredior, di, egressus sum (dep.).
\{(EX or AB ALIQUO LOCO).
Prōdeo, ire, it, itum (IN PUBLI-
CUM; EX LOCO).
\{Māneō, ēre, nsi, nsum.*
Mōror, āri, āitus sum (dep.).
\{(ALIQUO LOCO).
Nunc, hoc tempōre, in praesentia.
Hic (adv.), hoc lōco.
Ībi, illic, istor (Adv.).

Hic māneāre.
Ībi (illic, istor) permanēre.
Dōmi manēre (morāri or se tenēre).

\{Adsūm, esse, fūi, futūrus.
\{Adsto, āre, sīti, ——.
Absūm, esse, fūi, futūrus.

Quis ādest?
Adolescēntes ādsumt.
Adēstne fīlius mēus?
Īmmo vēro ādest.
Quándo vēs prodrē in publicum?
Prodēre in publicum nunc vōlo.

Exitne (egredītūrē) āliquis (ex)
dōmō?
Nēnō exit (egredītūr).
Īsne tū ad frātrem?
Ēo (ad ēum).

Manēntne līberi tūi dōmī?
Mānent (dōmī).
Nōn mānent (dōmī).
Cuptsne me ad pātrem dācēre?

Cūpto te ad ēum dūcēre.
Visne mīhi cultrum dāre?

Vēlo tībī ānum dāre.
Egōne ad ēum ēo?
Tū nōn īs ad ēum, sēd ad mē.

* So also the compounds permanēre, to remain for a given length of time, and ėmornāri, to abide, tarry in a place.
Have your friends my books? Have they not. Or have they time to write? They have. When do you go out in the morning? I go out every morning about eight o'clock.


**Exercise 62.**

Do they speak Latin? — They cannot speak (it). — Do we speak (it)? — We do not speak (it). — Whom do ye flatter? — We flatter no one. — Do they exhort any one? — They exhort their friends. — Do they exhort you to come to them? — They do not exhort me to come to them, but to send them letters. — Art thou afraid of anything? — I am afraid of nothing. — Are they afraid of being killed (ne interficiantur)? — They are not afraid. — How far do you wish to go? — I wish to go as far as the end of the forest. — How far does your brother wish to go? — He wishes to go as far as the end of that road. — How far does the wine go? — It goes to the bottom of the cask. — How far does the water go? — It goes to the bottom of the well. — Whither art thou going? — I am going to the market. — Whither are we going? — We are going into the country. — Are you going as far as the square? — I am going as far as the fountain. — When does your cook go to the market? — He goes there every morning. — Can you speak to the nobleman? — I can speak to him every day. — Can I see your father? — You can see him every evening. — At what o'clock can I see him? — You can see him every evening at eight o'clock. — Will you come to me to-day? — I cannot come to you to-day, but to-morrow. — At what o'clock will you come to-morrow? — I will come at half past eight. — Can you not come at a quarter past eight? — I cannot. — At what o'clock does your son go to the captain? — He goes to him at a quarter before one. — At what o'clock is your friend at home? — At midnight.

**Exercise 63.**

Have you a mind to go out? — I have no mind to go out. — When will you go out? — I will go out at half past three. — Does your father wish to go out? — He does not wish to go out; he wishes to remain at home. — Are you willing to remain here, my dear friend (amicus mi carissime, voc.)? — I cannot remain here; I must go to the warehouse. — Must you go to your brother? — I must go to him. — At what o'clock must you write your letters? — I must write them at midnight. — Do you go to your neighbor in the evening or in the morning? — I go to him (both) in the evening and in the morning. — Where are you going to now? — I am going to the play. — Where are you going to to-night? — I am going nowither; I must remain at home in order to write letters. — Are your brothers at home?
Lesson XXXVI. — PENSUM TRICESIMUM
SEXTUM.

OF APPPOSITION.

A. RULE. — A noun added to another noun for the
sake of explanation is put in the same case, and, if its
form admits of it, in the same gender and number.
E. g.
Taúrus móns. Mount Taurus.
Tigránes, réx Arméníus. Tigranes, the king of Armenia.
Regina pecúnia. Queen money.
Philosophía, inventrix lēgum, ma-
gisira mórūm et disciplīnae. Philosophy, the inventrix of laws,
the mistress of morals and disci-
pline.
Athénæe ómnĭum doctrinārūm in-
ventrices. Athens, the inventrix of all the
sciences.

REMARKS.

1. The noun thus added to another, for the sake of characterizing
or describing, is said to be in apposition with it. The explanatory
noun is called the apposītum, and is commonly placed last.*

2. Apposition may take place in the oblique cases as well as in
the nominative. E. g. Apud Heroďotum, patrem hīstōriae, In Herodotus,
the father of history. Nēro Ŝenēcaē, jam tunc senātōri, in disciplīnām
tradītus est, Nero was put under the tuition of Seneca, then already
senator. Quid enim dicam de theṣaurō ómnĭum, memóriā? What shall
I say in regard to memory, the treasure-house of all things?

3. A pronoun, either expressed or implied in the verb, may stand
in place of the first noun; as, Nōs cōnsūlēs dēstīmus, We consuls are
remiss. Post me quaestōrem, After my being questor. Hoc tībī ju-
ventus Rōmāna inducitūs bellum (sc. nos), We, the young men of
Rome, declare this war against you. Philosophīaem multum ađōlescent
tempōris tribūi (sc. ego), In my youth I devoted much time to the
study of philosophy.

4. The apposītum is often of a different gender or number; as,
Tragedīa Thyestēs, The tragedy Thyestes. Delicīaē meae, Dīcē-
archus, Diæarchus, my favorite authority. Abořīginēs, ġīnūs homi-
num āgrēste, The aborigines, an uncouth race of men.

5. A noun in apposition with two or more nouns is commonly in
the plural; as, Ĉupidō atque trā, pessīmī consultātōres, Desire and
passion, the worst of advisers. Ennius ferebat duo, quae māxīma pu-
tantur onēra, paupertūtem et senectūtem, Ennius bore two burdens,
which are deemed the greatest, poverty and old age.

6. Two or more Roman prēnōminā (of brothers, &c.) are followed
by the common family name in the plural; as, Ĉn. et P. Scipīōnēs,
Cneius and Publius Scipio. Tibērō Drusōque Nerōnībus, To Tiberius
and Drusus Nero.

7. The apposītum sometimes agrees with a genitive implied in a
possessive pronoun; as, Studīum tuum, ađōlescentis, perspeci, I have
witnessed your zeal as a young man. Tuum, hōminis simplicitīs, pectūs
vidīmus, We have seen the heart of you, simple man.

8. A noun denoting a whole, instead of being in the genitive, is
sometimes put in apposition with its partitive. E. g. Mīllēs (= mīt-

* But sometimes emphatically first, as in the last example of Rem. 2.
9. Adjectives used substantively, especially those of the neuter gender, may likewise stand in apposition; as, Propinquum nostrum, Crassum, illum divitem, laudandum pius. Our relative, Crassus, the rich (man), ought in my opinion to be praised. Batavī machīnas etiam, insoātum sibi, ausi. The Batavi even dared (to employ) the war-engine, a thing to which they were unaccustomed.

10. The apposition may have reference to an entire sentence, and vice versa; e. g. Postrīmo désérunt tribunāl, mānus intendantae, causam discordiāe et inātum armōrum, At last they desert the tribunal, stretching out their hands, the cause of discord and the commencement of hostilities. Unum certāmen erat relictum, sententia Vulcāti, There was one subject of dispute left, namely, the opinion of Vulcatus.


12. The ablatives urbe, oppidō, &c. are sometimes found in apposition with the name of a town in the genitive; as, Corinthi, Achaiae urbe, At Corinth, a city of Achaia.

13. After expressions like est (dātur, indūitur, impōnitur) mihi nōmen, "I am called," "my name is," the proper name is sometimes by attraction put in apposition with the dative of the pronoun (mihi, &c.), rather than with nomen or cognomen; as, Scipio, cui postea Afrīcāno cognōmen ex virtūte flūi, Scipio, who afterwards was surnamed Africānus from his valor. Tībi nōmen insānō posuēre, They gave you the name of an insane man. But also Fonti nōmen Arethūsa est, The fountain's name is Arethusa, &c.

14. The apposition is sometimes introduced by ut, vēlīt, quāsi, tanquam (="as," "as if," "like"), quamvis, or cēs; e. g. Aegyptīō cūnem et sēlēm ut dēsō cōlunt, The Egyptians worship the dog and cat as divinities. Herōdōtus quāsi sēlētus amnis flūi, Herodotus flows like a gentle stream. Fīltum suum, quamvis victōrem, occītū, He killed his own son, although victorious.*

15. The apposition may be modified by an adverb; as, C. Flāminius, consul ilīrum, C. Flaminius a second time consul. Popūlum lātē rēgēm, A people ruling (lit. king) far and wide.

* Pro victis, as conquered; legātorum numèro, as legates; prædæs nomine, as booty,—occur in the same construction. So also pro consilī; as, (Ego) pro consilī Athēnās veneram, I had come as proconsul to Athens.
To sell.
{ Vendo, ēre, dūi, dīum. }
{ Divendo, &c. (in small quantities). }
( ALICUI ALIQUID).
{ Dico, ēre, xi, etum. }
{ Aio; inquam (defective). }

To say, affirm.
B. Obs. Aio (ājo), I say, affirm, and dico, I say, are opposed to nego, I deny. Aio and inquam are defective verbs, and are chiefly used in citing the language of another. They are thus inflected in the present:

Pres. Ind. aīo, āis, āit; ——, ——, āiunt.
Pres. Subj. ——, āias, āiat; ——, ——, āiant.
Pres. Ind. { inquam, }
{ inquo, } inquis, inquit; inquimus, inquitis, inquunt.
Pres. Subj. ——, ——, inqulat; ——, ——, ——.

What do you say (think)?
Do you say so?
What do they say?
They say that the city is occupied by the enemy.
I am delighted with Ennius, says one; and I with Pecuvius, says another.

To tell, order, direct.
Jubēre (with acc. and infin.).
Mando, āre, āri, ātum.
( ALICUI ALIQUID OR UT ).

Will you tell the servant to make the fire?
I will tell him to do it.
Will you tell the servant to buy a broom?
I will order him to buy one.
What do you desire to tell me?
I wish to sell you a horse.
The word.
Vox, vocis, f.; vocabūlum, i, n.;
verbūm, f, i, n.
The favor.
Officium, i, n.; grātum.
The pleasure.
Voluptas, ātis, f.; oblectātiō, ōnis, f.

* In familiar discourse the enclitic se often loses its final e by Apocope. If the letter s precedes, this is likewise dropped, and the vowel of the syllable, if long, is shortened; as, jusin', adebā', egon', vin (= vīmē), jubēn (= jubēme), satēn' (= sattēne), vidēn' (= vīdēne).
† So also with ut; as ut ait, ut aiant, as he says, &c.; ut Acero ait, dicit, docet.
† Vox is a word as spoken and heard; vocabūlum, an isolated word or term; verbūm is any part of speech, especially in connected discourse.
LESSON 36.]

CONSTRUCTION OF "OPUS EST."

To give one pleasure.

\{ Voluptatem assever (ALICUI). \\
\{ Gratum esse (ALICUI). \\
\{ Officium praeestare alicui. \\
\{ Gratum facere alicui. \\
\} (ALIQUA RE).

To do one a favor.

\{ Visne mihi gratum facere? \\
\{ Qua re? \\
\} Hoc est mihi gratissimum.

Will you do me a favor?

What one? In what respect?

This gives me great pleasure.

To become acquainted with,

to learn to know.

To know, to be acquainted

with any one or anything.

I know, thou knowest, he knows.

We know, ye know, they know.

Do you know this man?

I do not know him.

Do you wish to become acquainted with him?

Yes, I desire to become acquainted with him.

To want, need.

Opus (n. indecl.) est mihi (RE; ALIQUIS, ALIQUO).

To be in want of.

Egyo aliqud re.

Indigo alicujus, aliquid re.

(Cf. page 118, Obs. II)

Do you want (need) this hat?

Estne tibi opus hoc pilco (hicce pilceus)?

C. Obs. The phrase opus est, "there is need," is followed either by the nominative or the ablative of the person or object needed.†

I do want (need) it. We are in want of it.

We want (need) a teacher. We are in want of a teacher.

Do you want as much coffee as sugar?

Estne tibi opus tintum coffeae, quantum sacchari?

* This is the neuter of gratus, agreeable, grateful. In phrases like these, the comparative and superlative, gratius, gratissimum (more agreeable, most agreeable), are often used.

† In this rule is usually included unus est, which is commonly followed by the ablative, but sometimes by the genitive or accusative; as, Si quid unus sit, If anything is wanting. Episcopo mihi unus est, I want a looking-glass. Usus est hominem asutum.
I want more of the latter than of the former.

Do you want oxen (cattle) ?

We do not (want any).
We do need some (a few).

Do you want (need) this money ?
I do want (am in want of) it.
I do not want it.

Do you want (any) money?
I do want some (a little).
I do not want any.

Do you want (are you in want of) anything ?
I do not want anything.

Nor do I want anything.
What do you want ?
Whom are you in want of ?
I am in want of you, of him, of them.

Is he in want of me ?
He is not in want of you.
Is he in want of his friends ?
He is in want of them.

Do you want these books ?
I do want them.

Late (adv.).

duo late.

Is it late ?
Is it late in the day, in the night ?
It is late.
It is too late.
What time is it ?

Opus est mihi plus* hujus quam illius.
Nūm vōbis opus sunt bōves (opus est bōbus) ?
Nōn sunt.
Opus sunt nōbis nonnulli (est nonnulli).

Est tibi opus hāc pecūniā ?
Egēsne hāc pecūniā ?
Est. Egō.
Nōn est mihi (ēa) opus.
Ejus nōn indigēo.
Est tibi opus pecūniiā ?
Egēsne pecūniiā.
Est mihi opus aliquāntulum.
Egeo vēro aliquāntulā.
Nōn est mihi opus ulla.
Nullā egō.

Nūm quid est tibi opus ?
Nūm aliquā re indigēs ?
Opus est mihi nihil quidquam.†
Nihil indigēo.
Nēque mihi quidquam opus est.
Quid (quā re) est tibi opus ?
Cujūsnam indigēs ?
Indigēo tūi, ejus, illōrum.

Melne indigēt ?
Tūi nōn indigēt.
Indigētne amicōrum suōrum ?
(Eōrum) indigēt.

Est tibi opus his libris ?
Egēsne (egēn) 'his libris ?
Sunt mihi opus.
Egeo sis.

Sērō, sērum.
Sērūs (neut. comp.), sēro. ‡

Est sēro ? Sērumne est ?
Est sērum diei, nōctis ?
Est sērum (sēro).
Sēro (sērus) est.
Quōta hōra est ?

* Neuter adjectives or pronouns, such as tantum, quantum, quid, hoc, illud, &c. are always in the nominative after opus. Both opus and usus are sometimes (though rarely) followed by the genitive or accusative; as, Temporis, cibum opus (usus) est. There is need of time, food.
† "Nothing whatever," "nothing at all."
‡ The adverbial ablative sēro is frequently put for the comparative sērūs, too late.
LESSON 36.]

EXERCISES 65, 66. 185

It is three o'clock.
It is twelve o'clock.
It is about noon.
It is midnight.
It is half past one.
It is a quarter past two.
It wants a quarter to three.
Have you anything to sell?
I have nothing to sell.
I have these things to sell.

Hora est tertia.
Duodécima est hōra.
Sub (cícriter) meridiem est.
Média nox est.
Hora prima et dimidia est.
Quadrans hōrae post secundam est.
Dōrans hōrae post secundam est.
Habēnene áliquid, quōd vēndas (ad vendendum)?
Nihil hābeo, quōd vēndam.
Haēc hābeo, quaē vēndam.

EXERCISE 65.

Will you do me a favor? — Yes, sir; what one? — Will you tell your brother to sell me his horse? — I will tell him to sell it you. — Will you tell my servants to sweep my large rooms? — I will tell them to sweep them. — Will you tell your son to come to my father? — I will tell him to come to him. — Do you wish to tell me anything? (Have you anything to tell me?) — I have nothing to tell you (Non habeo quod tibi dicam). — Have you anything to say to my father? — I have a word to say to him. — Do your brothers wish to sell their carriage? — They do not wish to sell it. — John (Joannes)! are you here? — Yes, sir, I am here. — Wilt thou go to the hatter to tell him to mend my hat? — I will go to him. — Wilt thou go to the tailor to tell him to mend my coats? — I will go to him. — Art thou willing to go to the market? — I am willing to go thither. — What has the merchant to sell? — He has beautiful leather gloves, combs, and good cloth to sell. — Has he any shirts to sell? — He has some to sell. — Does he wish to sell me his horses? — He wishes to sell them to you. — Who can read the tragedy of Thyestes? — I am unable to read it, but my brother desires to read it. — Who is reading my book? — Your scholar, my brother, is reading it. — Who wishes to sell me a knife? — His friend, the baker, wishes to sell you one. — Are you in want of any one? — Yes; I am in want of your father, the merchant. — Whom do they praise? — They praise our enemy, the painter.

EXERCISE 66.

me? — I am in want of thee. — When do you want me? — At present. — What have you (do you wish) to say to me? — I desire to tell you something new (novum). — What do you want (Quid tibi vis)? — I wish to speak with you. — Is your son in want of us? — He is in want of you and your brothers. — Are you in want of my servants? — I am in want of them. — Does any one want my brother? — No one wants him.

Exercise 67.

Is it late? — It is not late. — What o’clock is it? — It is a quarter past twelve. — At what o’clock does your father wish to go out? — He wishes to go out at a quarter to nine. — Will he sell this or that horse? — He will sell neither this nor that. — Does he wish to buy this or that coat? — He wishes to buy both. — Has he one horse more to sell? — He has one more, but he does not wish to sell it. — Has he one carriage more to sell? — He has not one more carriage to sell; but he has a few more oxen to sell. — When will he sell them? — He will sell them to-day. — Will he sell them in the morning or in the evening? — He will sell them this evening. — At what o’clock? — At half past five. — Can you go to the baker? — I cannot go to him; it is late. — How late is it? — It is midnight. — Do you wish to see that man? — I wish to see him, in order to know him. — Does your father wish to see my brothers? — He wishes to see them, in order to know them. — Does he wish to see my horse? — He wishes to see it. — At what o’clock does he wish to see it? — He wishes to see it at six o’clock. — Where does he wish to see it? — He wishes to see it in the great square. — Has the German much corn to sell? — He has but little to sell. — What knives has the merchant to sell? — He has good knives to sell. — How many more knives has he? — He has six more. — Has the Irishman much more wine? — He has not much more. — Hast thou wine enough to drink? — I have not much, but enough. — Art thou able to drink much wine? — I am able to drink much. — Canst thou drink some every day? — I can drink some every morning and every evening. — Can thy brother drink as much as thou? — He can drink more than I.

Lesson XXXVII. — PENSUM TRICESIMUM SEPTIMUM.

AGREEMENT OF ADJECTIVES.

A. Rule. — An adjective, adjective pronoun, or participle agrees with its substantive in gender, number, and case. E. g.

Amicus cérvus.  
A sure friend.
Sprèta glória.  
Disdained glory.
Lesson 37.
Agreement of Adjectives.

Gramen viride. The green grass.
Terra sitientis. Of the thirsty earth.
Montes alti. High mountains.
Columnae nubosae. Shining columns.
Malorum impendientium. Of impending evils.
Diibus praetextatis. In days past.

Remarks.

1. All adjectives may generally be employed in two distinct relations. a) They are either directly connected with the substantive as its attributes; as, vir justus, dies praeterita; or, b) they are linked to it by the copula sum, and constitute the predicate; as, vir est justus, dies praeterita sunt. The former of these relations is called the attributive and the latter the predicative.

2. Adjectives* in the predicative relation have in general the same agreement as those in the attributive. (Cf. Less. XXXIV. B.)

3. Personal pronouns may have adjectives in agreement with them, like nouns. The gender of the adjective is determined by that of the substantive represented. E.g. Ego solus, or fem. Ego sola, I alone. Tu carus omnibus expectatutisque venies, You will be welcomed by all. Illis absentibus, They being absent. Dicitur esse libera, She is said to be free. Miseri (fem. miserae) sumus, We are wretched.

4. Words not properly substantives, but employed as such (e.g. adverbs, infinitives, or entire clauses), may take an adjective of the neuter gender. Vide examples Less. XXXII. A. Rem. 3.

5. The place of the adjective is sometimes supplied by a noun or adverb; as, Victor exercitus, A victorious army. Contemptor animus, A contemptuous mind. Minime larytus, No profuse spender. Praeclare facta, Distinguished deeds.

6. The Romans sometimes employ an adjective in agreement with the subject of a sentence, where the English idiom requires an adverb in the predicate. E.g. Ego prinus hanc orationem legi, I have read this oration first (= am the first that read it). Hannibal princeps in proelium ibat, ultimus consento proelio excedebat, Hannibal always was the first that entered into battle and the last that left it. Nullus dubito (= non dubito), I do not doubt. So chiefly domesticus (= domi), matutinus (= mæne), nocturnus (= noctu), multus (= multum), prior, primus, proprius, proximus, solus, totus, ultimus, unus, &c., with many of which the adjective is regularly put instead of the corresponding adverb.

7. When two or more adjectives, regarded as distinct, precede their noun, they are commonly connected by conjunctions; but when they come after it, the conjunction is frequently omitted. E.g. Multi fortissimi atque optimi viri, Many brave and excellent men. Unus et perangustus aditus, One way of approach, and a narrow one. Oratio

* In these remarks the term "adjective" includes adjective pronouns and participles.
composita, ornata, copiosa, An oration well arranged, elegant, and copious.

8. But when one of the adjectives is so closely allied to the noun as to form one complex notion with it, the remaining adjectives are added without a conjunction. E.g. Festi dies anniversarii, Anniversary festivals. Privata naves oneraria maxima, A private carrying-ship of the largest size. Externos multos claros viros nominarem, I might name many foreigners of distinction.

9. A plural noun has sometimes two adjectives in the singular. E.g. Marta superum atque inferum, The upper and the lower seas (parts of the Mediterranean).

10. An adjective belonging to two or more nouns is generally put in the plural; as, Veneno absumpsi sunt Hannibal et Philopoemen, Hannibal and Philopoemen were killed by poison. Liber et Libera Cerere nati, Bacchus and Libera born of Ceres. Naturae inimica inter se sunt civitas et rex, The king and state are naturally the enemies of each other. Injuriarum et intemperantium dicimus esse fugienda, We say that injustice and intemperance must be shunned. (On the gender of these adjectives, see Less. XXII. B. Compare also Less. XXXIV. B. 4.)

11. A collective noun may have an adjective in the plural, which commonly assumes the gender of the individuals denoted by the noun. E.g. Magna pars vulnerat aut occisi, A large number killed or wounded. Cetera multitudine sorte decimus quisque ad supplicium lecti sunt, Of the remaining multitude every tenth man was doomed to punishment by lot.

12. Adjectives and pronouns are frequently put partitively in the neuter gender and followed by the genitive of their noun, instead of agreeing with it in case; as, Multum operae, Much attention (study). Minus viae, Less of the journey. Dimidium pecuniae, Half the money. Hoc litterarum, This letter. Hoc solutii, This consolation. Ad id locorum, To that time. Quid causae est?* What is the reason? Also in the plural: Subita belli, The surprises of war. Summa pectoris, The upper part of the chest. Occulta templi, The recesses of the temple. Strata viarum saecul, The stone pavement of the streets. (Compare Lessons XVIII. - XXIII.)

13. An adjective used partitively and followed by the genitive plural of the genus or entire number commonly assumes the gender of that genitive; as, Animalium alia ratione experta sunt, alia ratione utentia, Of animals, some are destitute of reason and others enjoying it. Multae iustarum arborum mede manu sunt sittae, Many of these trees were planted by my hand.

14. When a partitive is followed by the genitive singular of a collective noun, it takes the gender of the individuals implied in it; as,
Prinum Romāni genēris, The first of the Roman nation. Ceteri nostrī ordinis, The rest of our order. Nec est quisquam gentis ullius, Nor is there any one of any nation.

15. Possessive pronouns, being considered the representatives of personal pronouns in the genitive, sometimes take another pronoun, adjective, or participle in the genitive; as, Nostra ipsorum amicilia, Our own friendship. In unius mea salute, On my safety alone. Nōmen meum absentis, My name while absent. Suō solius periculo, At his own peril. Vestrāe paucorum laudes, The praises of you few.

16. In exclamations and addresses the adjective is sometimes in the vocative instead of the nominative, and vice versa; as, Quo moriturum ruis! Where are you rushing to, dying man? Rufe, mihi frustra credite amice! O Rufus! in vain believed my friend. Projice telā manum, sanguis meus! Cast away your weapons, my son! Noces anne, veni! Come, new year, come!

17. Adjectives of the neuter gender, singular and plural, are sometimes used as adverbs. E.g. Id multum fariēbam, I practised that a good deal. Qui multa deos venerātī sunt, Who besought the gods much and earnestly. Inde Romānūm, recens conditīam, commigrāvit, He thence emigrated to Rome, then recently founded. Dormīvit altum, He slept profoundly.

The pain, ache. Dōlor, ōris, m., or pl. dolōres.
The violent pain. Crucītus, ās, m.
The evil, misfortune, Mālus, ī, n.
Bad, wicked. Mālus, prāvus, a, um; nēquam (in-
Bad, sad (of circumstances). Mālus, a, um; tristis, e; asper, ēra,
Bad, sick, sore. ērum.
The tooth. Infirmus, invalidus, a, um; aegrot-
The ear. tans, tis; ulcerōsus, a, um.
The neck. Dens, tis, m.
The throat (internally). Auris, is, f.
The elbow. Collum, i, n.; cervix, icis, f.
The back. Fauces, ium, f. pl.
The knee. Cubitum, i, n.
The headache. Dorsum, i, n.
The toothache. Gēnu, ūs, n.
The earache. Dōlor (dolōres) capitis.
The sore throat. Dōlor (dolōres) dentium.
The sore throat. Dōlor aurium.
A pain in one's back. Dōlor (dolōres) fauctum; angina,
Sore eyes. ae, f.
A sore finger. *Notalgīa, ae, f.
The sickness, disease. Oculī invalidī or aegrotantes.
Digitus ulcerōsus.
Morbūs, i, m.
To suffer pain from anything (anywhere).  
Dolet * mihi aliqua rés. 
Dolōrbus labōro, āre, āri, &c. 
Dolōre or dolōribus affici.

To be affected with pain.  
Aegrotō, āre, āri, ārum.

To be sick; infirm (in any respect).  
Minus valēo, ēre, ēi, ——.  
(Alīqua ēe).

Are you affected with any pain?  
Afficīrisne aliiquo dolōre?  
Afficior, vēro quidem, dōmine.

I am affected, sir.  
Dolēnte tibi digitus?  
Laborāsne digitō?

Have you a sore finger?  
Dōlet. Labōro.

I have (a sore finger).  
Laborātne puerculus tuis fauceis dolōribus?

Has your little boy a sore throat?  
Immo vēro ālterō óculo aegrotāt.

No; he has a sore eye.  
Nōs oculōrum infrimītāte labōrāmus.

We have sore eyes (suffer from weak eyes).  
Ālterō péde aegrotāt (minus válet).

He has a sore foot.  
Dōlent tēs dēntēs.

They have the toothache.  
Dentium dolōribus afficiuntur.

Have you the headache?  
Habēsne cápitis dolōres?

I have it.  
Dolēte tēbī cáput?

I have a headache.  
Laborāsne cápitis dolōribus?

I have not.  
Hābeo. Dōlet. Labōro.

Has he a pain in his back?  
Notāgliā afficiitur?

He has none.  
Nōn afficiitur.

To find.  
Invēnta, tre, vēni, ventum.  
Reperio, tre, pēri, pertum.

B. Obs. Invenīre is to find without any special effort or design; reperīre, on the other hand, involves the idea of labor, of difficulty and obscurity.

Do you find what you are looking for?  
Reperīsne, quod quaēris?

I do find what I am looking for.  
Reperio, quod quaēro.

He does not find what he is looking for.  
Nōn repertus, quod quaēritis.

Do we find what we are looking for?  
Reperimusne quod quaērimus?

You do not find what you are looking for.  
Nōn repertus, quod quaēritis.

Have you what you want?  
Habēsne quod tēbī ópus est?

I have not what I want.  
Nōn hābeo, quod mihi ópus est.

I find what you are finding.  
Quod invenis, id et ego invenio.

To learn.  
Disco, ēre, didicī, discitūrus † (Alīquid ab or de aliquo).

* From dolō, ēre, ēi.
† The verbs discēre and studēre have no supine, but of the former a particle in usus exists.
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To study, to apply one's self to, to learn (anything).

To study letters, apply one's self to literature and the arts.

To learn one's letters.
I learn to read, write, speak.

To learn a language.

To know a language.
The language.
Latin.
French.

English.

German.

Are you learning Latin?
I am learning it, sir.
How many languages does he know?

He knows all the languages.

Do you know Latin, Greek, English?

Are you learning to speak Latin?
I am learning to read, write, and speak Latin.

Do they desire to learn English?

They do not desire it.
Who is studying letters?
The young men are studying the liberal arts and sciences.
What are you doing?
I am studying the Latin language and literature.

Can the boy read German?

He cannot do it yet, but he is learning it.

Studéo, ére, ui, — (ALICUI REI).
Opérám däre (ALICUI REI).
Discère (ALIQUID).
Operám dare litteris.
Studèro optimis disciplinis atque artibus.

Primas litteras discère.
Disco légere, scribere, lóqui.
Linguam áliquam discere (ediscère*).

Linguam scire; linguæ sciens esse.
Lingua, ae, f.; sermo, ōnis, m.
Latinus, a, um; adv. Latine.
Francogallicus, a, um; adv. Francogallice.
Anglicus, a, um; adv. Anglice.
Germanicus, a, um; adv. Germanice.

Disciène linguam Latinam?
Véro, dómine, disco.
Quam multas scit linguas?

Ómnes linguas scit.
Linguárum omnium sciens est.
Scíne Latine, Graece, Anglice?

Discísne lóqui Latine?
Égo Latine légere, scribere at quo lóqui edisco.

Cupiúntne discère linguam Angli-
cam?

Non cúpiunt.
Quis óperam dat litteris?
Adolescentúli óptinis disciplinis atque áribus óperam dant.

Quid ágis?
Litteris Latinis stúdeo (óperam dô).

Potéstne (scintne) puer légere Germánice?

Nóndum pótest, at discit.

EXERCISE 68.

Where is your father? — He is at home. — Does he not go out? —
He is not able to go out; he has the headache. — Hast thou the head-
ache? — I have not the headache, but the earache. — What day of

* Ediscere is to learn thoroughly, to learn by heart.
the month is it to-day? — It is the twelfth to-day. — What day of the month is to-morrow? — To-morrow is the thirteenth. — What teeth have you? — I have good teeth. — What teeth has your brother? — He has bad teeth. — Has the Englishman the toothache? — He has not the toothache; he has a sore eye. — Has the Italian a sore eye? — He has not a sore eye, but a sore foot. — Have I a sore finger? — You have no sore finger, but a sore knee. — Will you cut me some bread? — I cannot cut you any; I have sore fingers. — Will anybody cut me some cheese? — Nobody will cut you any. — Are you looking for any one? — I am not looking for any one. — Has any one the earache? — No one has the earache. — What is the painter looking for? — He is not looking for anything. — Whom are you looking for? — I am looking for your son. — Who is looking for me? — No one is looking for you. — Dost thou find what thou art looking for? — I do find what I am looking for; but the captain does not find what he is looking for.

Exercise 69.

Who has a sore throat? — We have sore throats. — Has any one sore eyes? — The Germans have sore eyes. — Does the tailor make my coat? — He does not make it; he has a pain in his back. — Does the shoemaker make my shoes? — He is unable to make them; he has sore elbows. — Does the merchant bring us beautiful purses (marsupia)? — He cannot go out; he has sore feet. — Does the Spaniard find the umbrella which he is looking for? — He does find it. — Do the butchers find the sheep which they are looking for? — They do find them. — Does the tailor find his thimble? — He does not find it. — Dost thou find the paper which thou art looking for? — I do not find it. — Do we find what we are looking for? — We do not find what we are looking for. — What is the nobleman doing? — He does what you are doing. — What is he doing in his room? — He is reading. — How many languages does your brother know? — He knows only one. — Do they find what they are looking for? — They do not find it. — Does our master suffer from weak eyes? — He does suffer (from them). — Are you troubled with a pain in your back? — I am not troubled.

Exercise 70.

Art thou reading? — I am not reading. — Do the sons of the nobleman study? — They do study. — What are they studying? — They are studying German. — Art thou studying English? — I have no time to study it. — Are the Dutch looking for this or that ship? — They are looking for both. — Is the servant looking for this or that broom? — He is neither looking for this nor that. — Who is learning German? — The sons of the captains and those of the noblemen are learning it. — When does your friend study French? — He studies it in the morning. — At what o'clock does he study it? — He studies it at ten o'clock. — Does he study it every day? — He studies it every morning and every evening. — What are the children of the carpenter doing? — They are reading. — Are they reading German? — They
are reading French; but we are reading English. — What books does your son read? — He reads French books. — What book are you reading? — I am reading a German book. — Do you read as much as I? — I read more than you. — Does your father read the same book which I read? — He is not reading that which you read, but that which I read. — Does he read as much as I? — He reads less than you, but he learns more than you. — Do you lend me a book? — I do lend you one. — Do your friends lend you any books? — They do lend me some.

Lesson XXXVIII. — Pensum Duodequadragessimum.

A. Rule. — Adjectives, adjective pronouns, and participles are often employed independently, especially in the plural, either with or without a noun understood. E. g.

Bóni, málī, dócti, dúvites, pau-peres; amánites. The good, the bad, the learned, the rich, the poor; lovers.
Méi, túi, sui, nóstri, véstri. My, thy, his, our, your friends, men, &c.
Bónum, mátum, vérum, jústum. The good, the bad, the true, the just.
Bóna, mála, véra, fálta, acéréba, indigna. Good, bad, true, false, bitter, unworthy things.

Remarks.

1. With plurals denoting persons homines is commonly supplied.* So with omnes, pauci, plerique, nonnulli, &c. But the possessives méi, tui, &c. have reference to amici, milités (men, soldiers), civés (citizens). With immortales the word dīi is understood.

2. Adjectives of the singular number denoting persons usually have vir or homo expressed with them; as, vir doctus, bonus, justus; homo pauper, dives, improbus, &c. They sometimes, however, appear alone in all the cases. E. g. Sapiens, dives, socius, nupta, a wise man, a rich man, an ally, a married woman. Quid interest inter doctum et rudem? What is the difference between an educated and an ignorant man? Quid minus liberō dignum? What can be more unworthy of a free man?

3. With adjectives denoting objects, various words are understood; as, Dextra, sinistra (sc. manus), the right hand, left hand. Ferina, agnīna, bubīla, porcīna (sc. caro), Venison, lamb, beef, pork. Calūda,

* And not unfrequently expressed, as in Homines Romanī, Roman men. Homines adolescentūlī, young men, &c.
frigida (sc. aqua), Warm, cold water. Tertiāna, quartāna (sc. febris), The tertian, quartan fever. Decumāna (sc. pars), The tenth part. Primae (sc. partes), The first part or rôle. Hiberna, aestiva (sc. castra), The winter, summer quarters. In Tusculāno (sc. praedo), At the country-seat Tusculanum. Brevi (sc. tempore), In a short time; and also ex quo, ex eo, ex illo (sc. tempore, which is frequently understood), &c., &c.

4. Of adjectives used substantively, those of the neuter gender are the most common. The singular denotes either an abstract quality or an individual act or object; as, bonum, malum, vērum, the good, bad, true (or something good, bad, true); commune, dictum, factum, something in common, something said, done (== a saying, deed). So the pronouns hoc, illud, quid, aliquid; and quantum, tantum, multum, &c.

5. The plural of neuter adjectives used substantively indicates a diversity of things of the same quality; as, bona, mala, vera, falsa, multa, omnia, reīquae, good, bad, true, false, many, all, the remaining things (the rest, remainder). Dicta, facta, things said, done, i.e. words uttered, actions. So also haec, illa, quae, aliqua, these, those, which, some things.*

6. Neuter adjectives can thus be used substantively in the nominative and accusative only. In the remaining cases the feminine of the adjective with res is commonly employed, to prevent ambiguity. Thus cujus rei, hac de re, alicui rei, ulla in re, bonarum rerum, omnibus in rebus, &c.

7. Adjectives used substantively may have other adjectives in agreement with them; as, meus natalis (sc. dies), My birthday. Paternus inimicus, A parental enemy. Nox nupta, A newly married woman. Solum bonum, The chief good. Praecārum responsum, A famous reply, Prāna facta; Depraved actions.

8. A number of words originally adjectives have acquired the rank of substantives; as, juvenis, adolescens, amicus, familiaris, comes, victor, statuario, artifex, index, particeps; summa (a sum), confluens (junction of rivers); Grammatica, Rhetorica, Statuaria (sc. artis), &c.

9. Additional Examples of adjectives used as substantives are:— Fortes creantur fortibus et bonis, The brave are made for the brave and good. Plerique vana mirantur, The majority of men are captivated by vanity.§ Erubescent pudiçi etiam impudica loqui, The chaste blushing even to utter unchaste things. Aiunt multum legendum

* With many of these neuters the English words thing, things may be supplied. Sometimes, however, the sense requires other words, such as place, part, respect, property, &c.
† This use of res extends to all the cases, and the Romans often say res ea, nulla res, rem aliquam, rem difficilem, res boae, malae, &c.
‡ Participles of the neuter gender sometimes take an adverb instead of an adjective; as, bene, crudeliter facta, acue responsa, facete dictum, &c.
§ The plural of these neuter adjectives is frequently rendered by the singular.
|| In general propositions including both sexes, the adjective is always masculine; as here fortes, plerique, pudici, &c.
esse non multa, They say that we ought to read much, not many things. Quis rem tam veterem pro certo affirmet? Who can assert a thing so old as a certainty? Idcirco abestis, ui in tuto sitis, You are absent in order to be safe. Amicorum omnia sunt communia, Friends have everything in common. Ita comprobabat divina praedicta, Thus you will confirm the divine prediction. Nihil addo de meo,* I add nothing of my own.

The Pole: Polonus, i, m.
The Roman: Romanus, i, m.
The Greek: Graecus, Graius, i, m.
The Arab: Arabs, is, m.
The Athenian: Atheniensis, is, m.
The Syrian: Syrus, Syrius, i, m.

B. The patriars or gentiles of the Latin language are either derived from the proper names of countries, or else they are themselves the roots for the formation of the latter.

1. The majority of patriars are primitives, from which the name of the country is formed by annexing ia to the root;† as, Arabs—Arabia, Arcas—Arcadia, Gallus—Gallia, Italus—Italia, Thrax—Thracia.

2. The patriars derived from names of countries are generally adjectives, with one of the terminations anus, as (gen. ânis), ensis (iensis), inus (înus), icus (îcus, aicus), and ius. E. g. Roma—Românus, Arpinum—Arpianus, Athenæa—Atheniensia, Thebae—Thebaicus, Aegyptus—Aegyptiacus, Tarentum—Tarentinus, Cyprus—Cyprius.

3. From patrial adjectives in us, a, um, adverbs are formed, by changing that termination into è. The following may serve as examples:

<table>
<thead>
<tr>
<th>ADJECTIVE</th>
<th>ADVERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanish.</td>
<td>{ Hispaniensis, }</td>
</tr>
<tr>
<td>Italian.</td>
<td>Italicus,</td>
</tr>
<tr>
<td>Polish.</td>
<td>Polonicus,</td>
</tr>
<tr>
<td>Russian.</td>
<td>Russicus,</td>
</tr>
<tr>
<td>Latin.</td>
<td>Latinus,</td>
</tr>
<tr>
<td>Greek.</td>
<td>Graecus,</td>
</tr>
<tr>
<td>Arabic.</td>
<td>Arabicus,</td>
</tr>
<tr>
<td>Syriac.</td>
<td>Syriacus,</td>
</tr>
<tr>
<td>Persian.</td>
<td>Persicus,</td>
</tr>
<tr>
<td>Egyptian.</td>
<td>Aegyptiacus,</td>
</tr>
</tbody>
</table>

* The neuter singular of all the possessives (meum, tuum, suum, nostrum, vestrum) is thus employed to denote possession, like the English "mine," "my own," &c.

† The root of a noun is found in the genitive singular by separating the case-termination; as Arabs, gen. Arab-is; Arcas, gen. Arcad-is; Gallus, gen. Gall-i; Thrax, gen. Thrac-is, &c.
Sanskrit.
Turkish.
Are you a Roman?
No, indeed, I am an American.
Is he a shoemaker?
No, he is a tailor.
Are you mad?
No, surely, no.
Do you know Spanish?
I do know it. I do not.
The fool.
The mouth.
The memory.
A good, excellent, weak memory.
To have a good memory.
To have a bad memory.
To have an excellent memory.
Blue.
Black.

*From váleo, ēre, úi,—, “I am sound, strong,” with the ablative “with respect to.”
† Caeruleus, used substantively, a blue-eyed man, and the fem. here a woman.
LESSON 38.] CONSTRUCTION OF “INSTEAD OF.” 197

Instead or in place of my father. Lóco pátris, in vícem pátris, pro pátre.
Instead of salt, sugar, &c. Sális, sácchari více.
Instead of me, thee, us, you. Méam, tuám, nóstram, vérstram ví- cem.
Instead of him, them. In lócum (vícem) éjus, éorum.

C. Obs. The English instead of, when it relates to persons or things in the sense of in lieu of, in the place of, is in Latin expressed by lóco, více, or pro; but when it limits the meaning of a verb, the formulas tantum abest ut . . . ut, non modo non . . . sed etiam, magis (potius) quam, and quum debeam* must be employed.

Do you play instead of studying (rather than study, when you ought to study)? Operámine dás lúdo mágis (pótius) quam litterís?
I study instead of playing. Ludísne, quum litteris studére débæas?
So far from playing, I am studying. Operam dó litterís, pótius quam lúdo.
I not only do not play, but I even study. Tántum abest, ut lúdam, ut óperam dém litterís.
This boy speaks instead of listening (when he ought to listen). Nón módo nón lúdo, sed litterís etiam stúdeo.
This boy is so far from listening, that he even talks. Púer ñsté lóquitur, quum auscultáre débeat.

To listen or attend to any one. Tántum abest, ut púer ñsté aúdit, ut loquéatur.
To listen or attend to anything. Púer ñsté nón módo nón aúdit, sed étiam lóquitur.
Not to listen to (care for) anything. Audíre aliquem.
Whom are you hearing (listening to)? Audíre aúrid.
Audíre aúrid. Aúculta re alicui.†
Aúculta re alicui. Aúculta re alicui.
Aúculta re alicui. Observábæ aúrid.
Not curáre aúrid. Non curáre aúrid.
I am listening to the speaker. Ví tense níhi auscultáre?
Will you listen to (i.e. obey) me?

* Tántum abest, ut . . . ut, I am so far from . . . that rather. Non modo non . . . sed etiam, not only not . . . but even. Magis (potius) . . . quam, rather than. Quum (cum) debeam, when I ought. The student should notice that the ut of the first formula, and the quum of the last, require the subjunctive. See the examples.

† Auscultare conveys the secondary notion of deference or obedience.
Do you listen to what the teacher tells you?
I do listen to it.
He listens to what I tell him.

That which.
What (**that which**).

He does not listen to (observe) what the master tells him.

To correct.

To take.

To take away.

To take off, pull off.

To take off one’s clothes.

To take off one’s shoes.

To take off one’s hat.

Are you correcting your letter?
Yes, I am correcting it.
Does he take off his clothes?
He is taking them off.
We are taking off our clothes.
I am taking off my coat.

Are you taking off your shoes?
No; I am taking off my hat.
What is the servant taking away?
He is carrying away the chairs.
Do you wish me a good morning (good day, good evening).
Good morning (day, evening).
To salute any one, to bid or wish one good morning, &c.

Audísume (observásume), quod (quae) praecepísti (úbí dicat (úmpérat)?
Aúdio (óbservo).
Míhi auscultat.
Ómnia quaé éi dicam, observat.

* Id quod, ea quae.
* Quod, quae.

Quae praecepto éi úmpérat, nón cúrat.
Corrigo, ére, rexi, rectum.

(Aliquid).
Súmo, ére, mpsi, mptum.
Cápto, ére, cópi, captum.

(Aliquid).
Aúfuro, ferre, abstüli, ablátum.
Tollo, ére, sustüli, sublátum.

(Aliquid).
Exüo, ére, úi, útum.
Détraho, ére, xi, ctum.

Exúère sè véstibus.

Détrahére sibi véstes.

Détrahére pédibus cálcios.

Excalceáre pédes.

Détrahére cápitú píleum.

Nudáre cáput.

Emendásume (corrigišme) epístolam túam?
Sáne quidem, éam émendo.

Exúitne sè véstibus?
Détrahíne sibi véstes?

Exüit. Détráhit.

Exúimus nós véstibus.

Exüo me tógá.

Détráho mhi tógam.

Détrahíne tríi cálcios?

Excalceáse né pédes?

Nón véro; píleum détraho cápití.

Quid auxért sérvus?

Séllas (auxért).

Jubesne mé sálvum esse (salväre)?
Salutáse né máne, vésperi?

Sálve! * Plur. Salvéte!

Salutáre aliquem.

Aliquem salvum esse (salväre)

Jubère.

* This was the common formula for any time of the day.
EXERCISE 71.

Do you speak Spanish? — No, sir, I speak Italian. — Who speaks Polish? — My brother speaks Polish. — Do our neighbors speak Russian? — They do not speak Russian, but Arabic. — Do you speak Arabic? — No, I speak Greek and Latin. — What knife have you? — I have an English knife. — What money have you there? — Is it Italian or Spanish money? — It is Russian money. — Have you an Italian hat? — No, I have a Spanish hat. — Are you a German? — No, I am an Englishman. — Art thou a Greek? — No, I am a Spaniard. — Are these men Poles? — No, they are Russians. — Do the Russians speak Polish? — They do not speak Polish, but Latin, Greek, and Arabic. — Is your brother a merchant? — No, he is a joiner. — Are these men merchants? — No, they are carpenters. — Are we boatmen? — No, we are shoemakers. — Art thou a fool? — I am not a fool. — What is that man? — He is a tailor. — Do you wish me anything? — I wish you a good morning. — What does the young man wish me? — He wishes you a good evening. — Whither must I go? — Thou must go to our friends to wish them a good day. — Do your children come to me in order to wish me a good evening? — They come to you in order to wish you a good morning.

EXERCISE 72.

Does the man listen to what you are telling him? — He does listen to it. — Do the children of the physician listen to what we tell them? — They do not listen to it. — Dost thou listen to what thy brother tells thee? — I do listen to it. — Do you go to the theatre? — I am going to the storehouse instead of going to the theatre. — Are you willing to listen to me? — I am willing to listen to you, but I cannot; I have the earache. — Does thy father correct my notes or thine? — He corrects neither yours nor mine. — Which notes does he correct? — He corrects those which he writes. — Does he listen to what you tell him? — He does listen to it. — Do you take off your hat in order to speak to my father? — I do take it off in order to speak to him. — Does thy brother listen to what our father tells him? — He does listen to it. — Does our servant go for some beer? — He goes for some vinegar instead of going for some beer. — Do you correct my letter? — I do not correct it; I have sore eyes. — Does the servant take off his coat in order to make a fire? — He does take it off. — Do you take off your gloves in order to give me money? — I do take them off in order to give you some. — Does he take off his shoes in order to go to your house? — He does not take them off. — Who takes away the tables and chairs? — The servants take them away. — Will you take away this glass? — I have no mind to take it away. — Is he wrong to take off his boots? — He is right to take them off. — Dost thou take away anything? — I do not take away anything. — Does anybody take off his hat? — Nobody takes it off.

* Precāri (dep.) alicui aliquid, to wish any one anything.
Exercise 73.

Has the nobleman blue eyes? — He has black eyes and a little mouth. — Hast thou a good memory? — I have not a very good memory (parum vido), but my brother is endowed with an excellent one. — Can he write in place of his father? — He cannot. — Do they send bread instead of salt? — They send salt instead of bread. — Will you go to the ball in my stead? — I cannot go in your stead. — What dost thou (do) instead of playing? — I study instead of playing. — Dost thou learn instead of writing? — I write instead of learning. — What does the son of our bailiff (do)? — He goes into the garden instead of going into the field. — Do the children of our neighbors read? — They write instead of reading. — What does our cook (do)? — He makes a fire instead of going to the market. — Does your father sell his ox? — He sells his horse instead of selling his ox. — Do the physicians go out? — They remain in their rooms instead of going out. — At what o'clock does our physician come to you? — He comes every morning at a quarter to nine. — Does the son of the painter study English? — He studies Greek instead of studying English. — Does the butcher kill oxen? — He kills sheep instead of killing oxen. — Do you listen to me? — I do listen to you. — Does your brother listen to me? — He speaks instead of listening to you. — Do you listen to what I am telling you? — I do listen to what you are telling me.

Lesson XXXIX. — PENSUM UNDEQUADRAGESIMUM.

OF THE AGREEMENT OF RELATIVES.

A. The relative qui, quae, quod agrees with its antecedent in gender and number, but its case depends upon the construction of the clause introduced by it. E. g.

Légo, qui (quaé) légo, scribo, lóquor. I who read, write, speak.

Tú, quém (quam) diligo. Thou whom I cherish.

Puer, quém vidísti, de quó audísti, cujus tutor és. The boy whom you saw, of whom you have heard, whose guardian you are.

Pueri, quós vidísti, de quibus audísti, quórum tutor és. The boys whom you saw, of whom you have heard, whose guardian you are.

Flúmen, quod appellátur Támēsis. The river which is called the Thames.

Ómnia, quaō tibi dixi, véra sunt. All that I have told you is true.
LESSON 39.] AGREEMENT OF RELATIVES.

REMARKS.

1. The word to which the relative refers, and which it serves to limit and explain, is called its Antecedent. This may be either a noun, a personal, determinative, demonstrative, or indefinite pronoun, or an entire sentence.

2. The determinatives is and idem, and the demonstratives hic, ille, iste, &c., are called the correlatives of qui. They are either employed adjectively in agreement with the antecedent, or as substantives constituting the antecedent; e.g. Loquimur de iosis amicis, quos novit vita communis, We are speaking of those friends, which occur in ordinary life. Nam eum, qui palam est adversarius, facile cavendo vitare possis, For him, who is openly your adversary, you can easily avoid by being on your guard.

3. The construction of the correlative pronominals tantus . . . quantus, talis . . . qualis, and tot . . . quot, is the same as that of is . . . qui, and the remarks on the latter may in general be applied to them also.

4. The relative qui may represent any one of the three persons of either number, and its verb agrees in person with the antecedent; as, Ego, qui te confirmo, ipse me non possit, I, who am consoling you, am unable to console myself. Tu es is, qui me sepissime ornasti, You are the man who has honored me the oftenest. Nobis quidem, qui te amamus, erit gratum, To us at any rate, who love you, it will be agreeable. Etiam is, qui omnia tenet, faret ingentis, Even he, who now has the control of everything, favors genius. Fere libenter homines id, quod colunt, credunt, Men are always ready to believe what they desire.

5. The clause of the antecedent commonly precedes that of the relative; but this order is frequently inverted in Latin. E.g. Male se res habet, cum, quod virtutum et cedebat, il tentatur pecuniis. There is a bad state of things, when that which ought to be effected by virtue is attempted with money. Quam quiesque norit artem, in haec se exercet, Let every one practise the art he may have learnt. Hoc non concedo, ut, quibus rebus gloriemini in vos, eadem in alios reprehendatis, I do not concede to you the right of reprehending in others what you boast of in yourselves.

6. The noun, to which the relative refers, is commonly expressed but once, and in the leading clause. Sometimes, however, it is repeated with the relative, and agrees with it in gender, number, and case; as, Tantum bellum, tam diurnum, tam longe lateque dispersum, quo bello omnes gentes premebantur, So great, so long, so wide-spread a war, by which all nations were oppressed. Caesar intellexit diem instare, quo die frumentum militibus metiri oporteret, Caesar understood that the day was approaching, on which the soldiers were to receive their allowance of corn.

7. The noun is sometimes expressed with the relative only, and understood in the leading clause. This is especially the case when the logical order of the clauses is inverted, as in Rem. 5. E.g. Accu-
sator non ferendus est is, qui, quod in alio vitium reprehendi, in eo ipso reprehendiur. He cannot be admitted as accuser who is himself caught in the very vice he reprehends in another. Bestiae, in quo loco natae sunt, ex eo se non commoveant, Wild animals do not remove from the locality in which they were born. Quantás vi cívitátes liberatam expetunt, tanták regnák reges defendunt, Kings defend monarchies with the same vehemence with which states seek their liberty.

8. The antecedent is sometimes entirely suppressed, and the relative qui, quod stands in the sense of “he who,” “what.” E. g. Qui (= is, qui) e nuce nucleum esse vult, frangit nucem, He who wishes the nut to become a kernel breaks the nut. Est profecto deus, qui, quae (= ea quae) nos gerimus, auditique et videt, There is certainly a God, who hears and sees whatever we are doing. Maximum ornamentum amicitiae tollit, qui (= is, qui) ex ea tollit verecundiam, He robs friendship of its greatest ornament who robs it of decorum and respect. So, Sunt qui dicunt, Those are those who say. Sunt quos juvat, There are men whom it delights. Nos imitamur, quos cuique visum est, We imitate whomsoever it pleases us. Non habeo quod scribam, I have nothing to write.*

9. The antecedent sometimes assumes the case of the relative, and vice versa. This is called attraction. E. g. Naucratem (= Naukrátis) quem convenire volui, in navic non erat, Naucratis, whom I wanted to find, was not in the ship. Urbem (= urbs), quam statuo, restra est, The city which I am building is yours. Hac, quă (= quam) diximus, ætate, At the age (of life) which we have mentioned. Videō me desertum, a quibus (= ab iis, quibus) minime conveniébat, I see myself deserted by those to whom it was least becoming (to desert me). Judice quo (= quem) nósti populo, With the people, which you know, for a judge.

| Wet, moist. | Humidus, a, um. |
| To wet, moisten. | Madefácio, ére, fécì, factum. |
| To show, point out. | Humecio, ére, ëvi, ëtum. |
| To show, let see. | (ALIQUID). |

Will you show me your gold ribbons?  
Visne mīhi osténdere taénias túas aéreas?  
I am willing to show them to you.  
Véro, vólō tibi éas osténdere.  
Are ye willing to show us the way?  
Vultúne monstráre nóbis viam?

* So also commonly quisquis and quicumque; as, Quidquid non licet, nefius putare debemus, We ought to consider wrong whatever is unlawful. In quincunque partes velint, profisci licet, They may go in whatever direction they please.
Certainly we are willing.
Is the boy wetting anything?
He is not wetting anything; he is only moistening the handkerchief.

Brandy.
Tobacco.
Smoking tobacco.
Snuff.
Flour.
Cider.
The fruit.
The apple.
The pear.
The gardener.
The relative.
The cousin.

The brother-in-law (= husband's brother, wife's brother, sister's husband).
The husband.
The wife.
The handkerchief.
The valet, servant.

Does the servant fetch us some tobacco?
He does fetch us a little.
Will you call (go for) your cousin?
I am willing (am not unwilling) to go for him.
Are you desirous of drinking some of my brandy?
No, I would rather drink pure water.

* To intend, think of.

Do you intend to go to the ball to-night?
I do intend to go, sir.

Sane quidem, non nolimus.
Madefacte puer aliquid?
Nihil madefactit, humectat dun-taxat muccinium.

* Vinum adustum, i, n.
* Tabacum, i, n.; herba nicotiana, ae, f.
* Tabacum fumarum, i, n.
* Tabacum sternutatorium.
Farina, ae, f.
Vinum ex malis conventum.
Pomum, i, n.
Malum, i, n., pomum malum.
Pirum, i, n.
Hortulanus, i, m.
Cognatus, i, m.; propinquus, i, m.
Consobrinus, i, m.; consobrina,
ae, f.
Levir, i, m.; mariti frater; uxoris frater; maritus sororis.

Maritus, i, m.; conjux, ugis, m.
Uxor, oris, f.; conjux, ugis, f.
Sudarium, i, n.; muccinum, i, n.
Familus, servus, i, m.; minister, ri, m.

Apportatne nobis servus tabacum?
Apportat vero nobis aliquantulum.
Visne tuum consobrinum arcissere?
Arcissere eum non nolo.

Cupidusne es bibendi de vino meo adusto?
Immo vero cupidus sum bibendi aquam puram.

Cogito, are, avi, atum (ALIQUID FACERE).

Cogitasne hodie vesperi saltatum ire?
Sic est, domine, cогito.

* The Roman subdivisions of cousinship are: Patruilia, m. & f., the son or daughter of a paternal uncle. Amilinus, i, m. (fem. -a), maternal uncle's or paternal aunt's child. Consobrinus, i, m. (fem. -a), a second-cousin.
† Levir = mariti frater, the husband's brother.
What do they intend to do?  Quid fácere cógitant?
They are intending to write  Epístolas conscribere cógitant.

To know.  Scío, ire, iici, itum.
Not to know (to be ignorant).  Nescire, non (háud) scire.

To swim.  Nó, náre, návi, ——.
Nató, áre, ávi, átum.

To be able (to have the power or opportunity).  Possum, posse, potūi, ——.
Quéo, ire, iivi (iī), itum.

B. Obs.  Possum is to have the physical power, or the means or influence to do anything, and is used in sentences of every kind.  Quéo is to have the ability or qualifications, and is only put in sentences containing a negation (non quéo, nequéo).  Quéo is anomalous, and its present tense is as follows:

Pres. Indic.  
SING. Quéo, quis, quit,
PLUR. Químus, quíus, quéunt.

Does this boy know Latin?
Num púer iste scit Latínem (linguam Latínam)?

He does not know it.
Or can he read French?
He cannot.
Can you write an English letter?
I can write one.
I cannot (am not able) to do it.

Can you swim (do you know how to swim)?
I do not know how.
Where do you intend to go (think of going)?
I think of going into the country.
Does your cousin wet his handkerchief?
He does not wet it.
He does wet it.
Can you drink brandy?
I cannot.

Pres. Subj.  
SING. Quēām, quēas, quēát,
PLUR. Quēāmus, quēātis, quēānt.

Exercit 74.

Do you intend to study Arabic? — I intend to study Arabic and Syriac. — Does the Englishman know Polish? — He does not know it, but he intends learning it. — Do you know how to swim? — I do not know how to swim, but how to play. — Does your cousin know how to make coats? — He does not know how to make any; he is no
tailor. — Is he a merchant? — He is not one. — What is he? — He is a physician. — Whither are you going? — I am going into my garden, in order to speak to the gardener. — What do you wish to tell him? — I wish to tell him to open the window of his room. — Does your gardener listen to you? — He does listen to me. — Do you wish to drink some cider? — No, I have a mind to drink some beer; have you any? — I have none; but I will send for some. — When will you send for some? — Now. — Do you send for apples? — I do send for some. — Have you a good deal of water? — I have enough to wash my feet. — Has your brother water enough? — He has only a little, but enough to moisten his pocket-handkerchief. — Do you know how to make tea? — I know how to make some. — Does your cousin listen to what you tell him? — He does listen to it. — Does he know how to swim? — He does not know how to swim. — Where is he going to? — He is going nowhither; he remains at home.

**Exercise 75.**

Dost thou go to fetch (arcesiatum)* thy father? — I do go to fetch him. — May I go to fetch my cousin? — You may go to fetch him. — Does your valet find the man whom he is looking for? — He does find him. — Do your sons find the friends whom they are looking for? — They do not find them. — When do you intend going to the ball? — I intend going thither this evening. — Do your cousins intend to go into the country? — They intend to go thither. — When do they intend to go thither? — They intend to go thither to-morrow. — At what o'clock? — At half past nine. — What does the merchant wish to sell you? — He wishes to sell me pocket-handkerchiefs. — Do you intend to buy some? — I will not buy any. — Dost thou know anything? — I do not know anything. — What does thy cousin know? — He knows how to read and to write. — Does he know German? — He does not know it. — Do you know Spanish? — I do know it. — Do your brothers know Greek? — They do not know it; but they intend to learn it. — Do I know English? — You do not know it; but you intend to study it. — Do my children know how to read Italian? — They know how to read, but not how to speak it.

**Exercise 76.**

Do you desire to drink brandy? — No, I wish to drink wine. — Do you sell brandy? — I do not sell any; but my neighbor the merchant sells some. — Will you fetch me some tobacco? — I will fetch you some; what tobacco do you wish (to have)? — I wish to have some snuff; but my friend, the German, wishes to have some smoking-tobacco. — Does the merchant show you cloth? — He does not show me any. — Does your valet go for some cider? — He does go for some. — Do you want anything else (amplus)? — I want some flour; will you send for some for me? — Does your friend buy apples? — He does buy some. — Does he buy handkerchiefs? — He buys tobac-

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* Compare Lesson XLVII A.
co instead of buying handkerchiefs. — Do you show me anything? — I show you my gold and silver clothes. — Whither does your cousin go? — He goes to the ball. — Do you go to the ball? — I go to the theatre instead of going to the ball. — Does the gardener go into the garden? — He goes to the market instead of going into the garden. — Do you send your servant to the shoemaker? — I send him to the tailor, instead of sending him to the shoemaker.

Lesson XL. — Pensus Quadragesimum.

THE AGREEMENT OF RELATIVES CONTINUED.

A. 1. When the relative refers to two or more nouns, it stands in the plural, and assumes the gender of an adjective under similar circumstances (cf. Lesson XXII. B, and Lesson XXXVII. A. 10). E. g.

Pater ejus et mater, qui mortui sunt, His father and mother, who are dead. Arbitrum habeimus Civilem et Velicalem, apud quos pacta sancientur, We shall have Civilis and Velleda (a woman) as arbitrators, in whose presence the compact will be ratified. Favit pietati fideique dii, per quae populus Romanus ad tantum fastigium venit, The gods bestow their favor upon piety and faith, by which the Roman people has attained such eminent distinction. Duilius delectabatur crebro funari et tibicine, quae sibi nullo exemplo privatus sumperat.

2. When the antecedent is a collective noun, the relative sometimes assumes the gender and number of the individuals composing it. E. g. Caesar equitatum omnem praemittit, qui videant, quas in partes hostes iter faciant, Caesar sends ahead all his cavalry, to see (lit. who may or might see) in what direction the enemy is pursuing his way. Academia, a quibus nuncquam dictum est, aut calorem, aut saporem, aut sonum nullum esse, The Academy, by which (i. e. by the persons composing it) it was never maintained, that either heat or smell or sound were nonentities.

3. If the antecedent is a proper name in apposition with a generic term, the relative may agree with either. E. g. Helvetii continentur flumine Rheni, qui (i. e. Rhenus) agrum Helvetium a Germanis dividit, The Helvetii are bounded by the river Rhine, which divides the Helvetic territory from that of the Germans. Caesar ad flumen Scaurum, quod (sc. flumen) influit in Mosam, ire constituit, Caesar resolved to advance towards the river Scheldt, which empties into the Moselle.

* Cf. Lesson XXII. B. 3.
4. If a noun descriptive of the antecedent is added to the relative, it agrees with that noun in preference to the antecedent. E. g. Eodem anno Cumae, quam Graeci tum urbem tenebant, capiuntur, Cumae, a city which the Greeks then occupied, was taken in the same year. Accidit, ut luna plena esset, qui dies marinimos aestus maximos in Oceano efficere consuevit. It happened to be full moon, which day usually gave rise to the highest tide in the ocean. Oppius negotia procurat Egnatii Rufi, quo ego uno equite Romano familiarissime utor, Oppius is managing the affairs of Egnatius Rufus, the only Roman knight with whom I am on terms of intimacy.

5. An adjective, qualifying the antecedent, is sometimes joined to the relative, and agrees with it in preference to the antecedent. E. g. Verres mittit ad Antiochum regem, rogatum vasa ea quae pulcherrima apud eum viderat, Verres sent to King Antiochus, to ask him for the handsomest vases which he had seen at his residence. Themistocles de servis suis quem habit fideliissimum, ad Xerxem misit, Themistocles sent to Xerxes one of his servants, whom he regarded the most faithful. Consul, qui unus supererat, moritur, The only surviving consul is on his death-bed. This is the common construction when the adjective is a superlative, a comparative, or a numeral.

6. When, in connection with the verb sum, or a verb of naming, calling, esteeming, &c., the relative clause contains a noun of a different gender from the antecedent, the relative may agree either with that noun or with the antecedent. E. g. Est genus quadratum hominum, quod Helotes vocatur, There is a class of men (which is) called the Helots. Domicilia conjuncta, quas urbes dicimus, Assemblages of dwelling-houses, which we call cities. Thebae ipsae, quod Boeotiae caput est, Thebes itself, which is the capital of Boeotia. Flumen, qui provinciae ejus finis erat, The river, which was the boundary line of that province.

7. The relative sometimes agrees with an antecedent implied in a possessive pronoun, an adjective, or in the context generally. E. g. Scauri dicendi genus ad senatoriam sententiam, cujus ille erat princeps, vel maxime aptum videbat, Scaurus's style of oratory seemed to be most admirably adapted to senatorial speaking, of which (i. e. of the senate) he was the princeps. Illud quidem nostrum consilium jure laudandum est, qui . . . noverim, That plan of mine is justly entitled to praise, who was unwilling, &c. Veliens bellum exortum, quibus & Sabini arma conjunxerant, The Veian war broke out, with whom the Sabines had united their arms.

8. The neuters quod and quae sometimes refer to a noun of a different gender, especially to res. E. g. Sumptus ne parcas ullo in re, quod ad valeutudinem opus sit, Do not spare expense in anything which may be necessary for your health. Otium et abundantia earum rerum, quae prima mortales ducunt, Leisure and an abundance of those things,
which men deem of the first importance. *In sermonibus, quae nec possunt scribi, nec scribenda sunt, In conversations, which are neither to be written, nor can be written.

9. When the antecedent is an entire sentence, or part of one, the relative is the neuter *quod* or *id quod.* E. g. *Conclamat omnis multitudine Gallorum... quod facere in co consuerunt, cujus orationem approbant, All the Gauls shouted,—a thing which they were accustomed to do to one, whose harangue they approved. Timoleon, id quod difficilius putatur, multo sapientius tuit secundam, quam adversam fortunam, Timoleon (did) what is considered the more difficult of the two, — he bore prosperity with wiser moderation than adversity. *Si nos, id quod maxime debet, nostra patria selecta, If our country, as it especially ought to do, inspires us with delight.

10. The relative is sometimes employed Idiomatically to denote a quality or species, in the sense of the English *such, as, in consideration of,* &c. It is thus used either alone or in connection with is or *idem.* E. g. *Quae tua est prudentia, or quâ es prudentiâ, Such is your prudence (in consideration of your prudence).* *Ego is in Dionysium sum, quem tu me esse vis, I am towards Dionysius as (or what) you wish me to be. Nos ii sumus, qui esse debemus, id est, studio digni ac litteris nostris, We are such as (or what) we ought to be, that is, worthy of our zeal and letters. So also, Quae tua natura est, In consideration of your natural kindness. Quod tuum est judicium de hominibus, Such is your knowledge of human character. Qui illius in te amor fuit, In consideration of his regard for you. Quâ est humanitate Caesar, Such is the humanity of Caesar.

11. Relative adjectives and adverbs follow the construction of the relative pronoun. E. g. *Non sunt tanti ulla merita, quanta insolentia hominis, quantumque fastidium, No merits are of so much account as (to counterbalance) the insolence and haughtiness of man. Nemo orator tam multa scripuit, quam multa sunt nostra, No orator has written as much as I have. Quot orationum genera esse diximus, totidem oratorum reperiuntur, There are (found) just as many of orators, as we have mentioned styles of oratory. Quales in republica principes sunt, tales reliqui solent esse cives, As are the leaders of a republic, so are the rest of the citizens wont to be. Quam diu animus remanet in nobis, tam diu sensus et vita remanet, Sensation and life remain in us as long as the spirit remains. Crocodilus parit ova, quanta auereas, The crocodile lays eggs as large as geese.

12. The Latin relative frequently assumes the force of a demonstrative, and becomes equivalent to the English *and this (these), since this, although this,* &c.; as, *Quae cum ita sint. Since these things are so. Res loquitur ipse, quae semper volet plurimum, The thing speaks for itself, and this is always the most powerful argument. Magna vis est conscientiae, quam qui neglegunt, se ipsi indicant, Great is the power of conscience, hence those who disregard it, betray themselves.*
Oculorum est in nobis sensus acerrimus, quibus sapientiam non cernimus. Our eyesight is the keenest of all our senses, and yet wisdom is not discerned by it.

The intention, design. It is my intention, I intend (to do anything).

It is our intention to do this.
Does your father intend to go out this morning?
It is his intention to do so.

To receive (anything sent).
To receive (a guest, &c.).
To obtain, get (with effort).

Who obtains the preference?

Our friend (obtains it).
Does he receive money, letters, books?
He does not (receive any).
When do you receive (entertain) your friends?
I receive them in the evening.

The preference.

The stable.
Blind.

Sick, ill.
To be sick or ill.

Poor, needy.

To take, conduct.

To guide, lead one by the hand.

To extinguish, put out.
To light, kindle.
To set on fire.

To depart, set out on a journey.

To go off, leave.

Consilium, i, n.; propōsitum, i, n.
Propōsitum est mihi (fācere ali- quid).
Id fācere nobis est propōsitum.
Cogitānē pāter túius hōdie máne in públicum prodire?
Propōsitum est ēi fācere hóc.

Accipio, ēre, cēpi, cēptum.
Recipēre (ALIQUID AB ALIQUO).
Excipēre, accipēre (ALIQUEM).

Consequor, i, cūtus sum.
Assēquor, &c. (ALIQUID).

Quis consēquitur principātum (pri- ōres partēs) ?
Amicus nōster.

Accipit necūniam, epístolas, lib- bros?
Non accipit.

Quō tēmptore familiāres túos ex- cipis?
Excipio ēōs vēspere.

Principātus, ās, m.; priōres partēs, f. pl.

Stabulum, i, n.
Caecus, a, um; ocūlis captūs, a, um.

Aeger, ra, rūm; aegrōitus, a, um.
Aegrōtum esse, aegrotāre; laborāre morbo (abl.).

Inops, is; pauper, ēris; egēnus, a, um.

Dūco, ēre, xi, ctum (ALIQUEM ALI- QUO, AD ALIQUEM).

Mānu dūcēre aliqueum.
Dāre mānūs aliciu.

Extinguo, ēre, axi, nctum.
Accendo, ēre, i, sum.

Succendēre (rem).
Ignem in ferre (aliciu rei).

Profisciscor, i, -fectus sum (dep).

Abēo, ēre, li (ivi), ltum.
Discādo, ēre, cessi, cessum.
Is any one sick?  { Ecquis aegròtus est?  
No one is sick.  { Num quis mórbo labórât?  
Do you conduct any one?  { Némo est aegròtus.  
I am conducting my good little daughter.  { Némo mórbo labórât.  
Does the boy guide the blind man?  { Ducitne aëcum púer mánu? (Lesson XXXVIII. A. Rem. 2.)
He does guide him.  { Dátne púer mánu caëco?
Do you extinguish the candle?  { Ducit. Dat mánu.
No, I am (on the contrary) lighting it.  { Extinxitne candëlám?
Who sets fire to the house?  { Inno véro (éam) accéndo.
The bad man sets fire to it.  Quis succédit aëdes?
Do you design to leave?  { Quis ignem insértr aëditbus?
It is my design.  { Hómo néquam éas accéndit.
When do you think of setting out?  { Êst mihi propósitum abire (discé-dere)?
To-morrow morning.  { Quo témpore cógitas proficisci?
Do I set out?  Crâs mâne.
You do not set out.  { Egóne proficiscor?
Nón proficisceris.

EXERCISE 77.

Do your brothers intend to go into the country? — They do intend to go thither. — Do you intend to go to my cousin? — I do intend to go to him. — Dost thou intend to do anything? — I intend to do nothing. — Do you intend to go to the theatre this evening? — I do intend to go thither, but not this evening. — Dost thou receive anything? — I receive money. — From whom dost thou receive some? — I receive some from my father, my brother, and my cousin. — Does your son receive books? — He does receive some. — From whom does he receive some? — He receives some from me, from his friends and neighbors. — Does the poor man receive money? — He does receive some? — From whom does he receive some? — He receives some from the rich. — Dost thou receive wine? — I do not receive any. — Do I receive money? — You do not receive any. — Does your servant receive clothes? — He does not receive any. — Do you receive the books which our friends receive? — We do not receive the same which your friends receive; but we receive others. — Does your friend receive the letters which you write to him? — He does receive them. — Do you receive the apples which I send you? — I do not receive them. — Does the American receive as much brandy as cider? — He receives as much of the one as of the other. — Do the Scotch receive as many books as letters? — They receive as many of the one as of the other.
EXERCISE 78.

Does the Englishman obtain the preference? — He does obtain it. — Does your cousin receive as much money as I? — He receives more than you. — Does the Frenchman receive his letters? — He does receive them. — When does he receive them? — He receives them in the evening. — When dost thou receive thy letters? — I receive them in the morning. — At what o’clock? — At a quarter to ten. — Dost thou receive as many letters as I? — I receive more of them than thou. — Dost thou receive any to-day? — I receive some to-day and to-morrow. — Does your father receive as many friends as ours (as our father)? — He receives fewer of them than yours (than your father). — Does the Spaniard receive as many enemies as friends? — He receives as many of the one as of the other. — Do you receive one more crown? — I do receive one more. — Does your son receive one more book? — He does receive one more. — What does the physician receive? — He receives good tobacco, good snuff, and good pocket-handkerchiefs. — Does he receive brandy? — He does receive some.

EXERCISE 79.

Do you intend to go to the theatre this evening? — I intend to go there to-morrow. — Do you depart to-day? — I depart now. — When do you intend to write to your friends? — I intend to write to them to-day. — Do your friends answer your letters? — They do answer them. — Do you extinguish the fire? — I do not extinguish it? — Does your servant light the candle? — He does light it. — Does this man intend to set your warehouse on fire? — He does intend to set it on fire. — Does your servant receive shirts? — He does receive some. — Does he receive as many of them as my valet. — He receives quite as many. — Do you receive anything to-day? — I receive something every day. — Dost thou conduct anybody? — I conduct nobody. — Whom do you guide? — I guide my son. — Where are you conducting him to? — I conduct him to my neighbors, in order to wish them a good morning. — What is your son? — He is a physician. — Does your servant guide any one? — He guides my child. — Whom must I guide? — Thou must guide the blind man. — Must he conduct the sick person? — He must conduct him. — Whither must he conduct him? — He must conduct him home. — Whither is he leading the horse? — He is leading it into the stable. — Dost thou guide the child or the blind man? — I guide both. — When does the foreigner intend to depart? — He intends to depart this morning. — At what o’clock? — At half past one. — Does he not wish to remain here? — He does not wish to remain.
Lesson XI. — PENSUM UNUM ET QUADRAGESIMUM.

OF THE COMPARISON OF ADJECTIVES.

A. The property or quality denoted by an adjective may be attributed to an object either absolutely or relatively. This difference has given rise to several distinct forms of one and the same adjective, called its Degrees of Comparison.

1. That form of the adjective by which the quality denoted by it is attributed to an object or class of objects, without any reference to other objects possessed of the same quality, is called the Positive degree. E.g. Vir audax, a bold man; mel dulce, the sweet honey; montes alti, high mountains. This is to be regarded as its general and fundamental form.

2. When the quality denoted by an adjective is attributed to an object or class of objects in a greater degree than to another or to others, the form of the adjective expressing this relation is called the Comparative degree. E.g. Vir audacior, a bolder man; mel dulcius, the sweeter honey; montes altiores, higher mountains.

3. When the quality inherent in a number of objects is attributed to one or more of them in a higher degree than to all the rest, the form of the adjective expressing this relation is said to be in the Superlative degree. E.g. Vir audarissimus, the boldest man (of a certain number of men); mel dulcissimum, the sweetest honey; montes altissimi, the highest mountains.

We have thus found three forms of adjectives: — the Positive, the Comparative, and the Superlative.

B. Comparison in its widest sense comprehends the relations of equality and of inequality. The relation of inequality is subdivided into that of inferiority or of superiority.

1. The relation of equality is in Latin expressed by the positive with tam . . . quam, aequo . . . ac (atque), pariter . . . ac, &c.; as, Tum felix, quam bonus, As happy as good. Duo montes aequo alti, Two mountains equally high. Aequo altus, atque longus, As high as long.

2. The relation of inferiority is likewise expressed by the positive form of the adjective, which becomes comparative by minus . . . quam, less . . . than, and superlative by minime, least. E.g. Minus felix, quam bonus, Less happy than good. Minime felix, Least happy.

3. The relation of superiority is sometimes indicated by magis . . . quam, more . . . than, and maxime, most; as, Magis idoneus quam tu, More competent than you. Maxime idoneus, The most competent.
But it is more commonly expressed by those peculiar forms of the adjective already known as the Comparative and Superlative.

REGULAR COMPARISON.

C. The comparative degree is formed by adding the terminations inor, m. & f., and isus, n., to the root of the positive*; and the superlative by adding issimus, issima, issimum. Thus:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Longus</td>
<td>longior</td>
<td>longissimus</td>
</tr>
<tr>
<td>Brevis</td>
<td>brevior</td>
<td>brevissimus</td>
</tr>
<tr>
<td>Audax</td>
<td>audacior</td>
<td>audacissimus</td>
</tr>
<tr>
<td>Felix</td>
<td>felicior</td>
<td>felicissimus</td>
</tr>
<tr>
<td>Iners</td>
<td>inertior</td>
<td>inertissimus</td>
</tr>
<tr>
<td>Diligens</td>
<td>diligentior</td>
<td>diligentissimus</td>
</tr>
<tr>
<td>Doctus</td>
<td>doctior</td>
<td>doctissimus</td>
</tr>
</tbody>
</table>

long, longer, longest.
short, shorter, shortest.
bold, bolder, boldest.
happy, happier, happiest.
sluggish, more sluggish, &c.
diligent, more diligent, &c.
learned, more learned, &c.

ANOMALOUS COMPARISON.

D. Some adjectives are irregular in their mode of comparison.

1. Adjectives in er form their superlative by simply adding rimus. E.g.

<table>
<thead>
<tr>
<th>Acer</th>
<th>acrior</th>
<th>acerrimus;</th>
<th>sharp, sharper, sharpest.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celeber</td>
<td>celebrior</td>
<td>celeberrimus;</td>
<td>distinguished, more d., most dis.</td>
</tr>
<tr>
<td>Pauper</td>
<td>pauperior</td>
<td>pauperrimus;</td>
<td>poor, poorer, poorest.</td>
</tr>
<tr>
<td>Pulcher</td>
<td>pulchrior</td>
<td>pulcherrimus;</td>
<td>beautiful, more beautiful, most b.</td>
</tr>
<tr>
<td>Vetus†</td>
<td>—</td>
<td>veterrimus;</td>
<td>old, older, oldest.</td>
</tr>
<tr>
<td>Nuperus</td>
<td>—</td>
<td>nuperrimus;</td>
<td>recent, more recent, most recent.</td>
</tr>
</tbody>
</table>

2. The following in īlis form their superlative by adding rimus to the root: —

<table>
<thead>
<tr>
<th>Facilis</th>
<th>facilior</th>
<th>facillimus;</th>
<th>easy, easier, easiest.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gracilis</td>
<td>gracilior</td>
<td>gracillimus;</td>
<td>slender, more slender, most slen.</td>
</tr>
<tr>
<td>Humilis</td>
<td>humilior</td>
<td>humillimus;</td>
<td>low, lower, lowest.</td>
</tr>
<tr>
<td>Imbecillis</td>
<td>imbecilliorn</td>
<td>imbecilliorn</td>
<td>feeble, feebler, feeblest.</td>
</tr>
<tr>
<td>Similis</td>
<td>similior</td>
<td>simillimus‡;</td>
<td>like, more like, most like.</td>
</tr>
</tbody>
</table>

3. Compounds in ēcus, fīcus, and vōlus compare from a participial form in ens. As,—

* This root is found from the genitive singular by dropping its case-termination; as, longus — long-i, brevis — brev-is, audax — audac-is, felix — felic-is, iners — inert-is, diligens — diligent-is.
† The original form of this was veterr; and the superlative of nuperus is derived from the adverb nuper.
‡ So the compounds difficillus and dissimilis. But all other adjectives in īlis have issimus.
4. The following derive their comparatives and superlatives from a different root: —

<table>
<thead>
<tr>
<th>Latin</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonus</td>
<td>melior</td>
<td>optimus</td>
</tr>
<tr>
<td>Malus</td>
<td>pejor</td>
<td>pessimus</td>
</tr>
<tr>
<td>Magnus</td>
<td>major</td>
<td>maximus</td>
</tr>
<tr>
<td>Parvus</td>
<td>minor</td>
<td>minimus</td>
</tr>
<tr>
<td>Multus</td>
<td>plus,*</td>
<td>plurius</td>
</tr>
</tbody>
</table>

5. Several adjectives have an irregular superlative, and some a double form of the comparative or superlative:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dexter</td>
<td>dexterior</td>
<td>dextimus</td>
</tr>
<tr>
<td>Dives</td>
<td>divitor, ditori</td>
<td>divitissimus, dittimus</td>
</tr>
<tr>
<td>Extera, f.</td>
<td>exterior</td>
<td>extimus</td>
</tr>
<tr>
<td>Juvénis, {</td>
<td>juvenile, junior</td>
<td>———; † young.</td>
</tr>
<tr>
<td>Inferius</td>
<td>inferior</td>
<td>infimus</td>
</tr>
<tr>
<td>Postéra, f.</td>
<td>posterior</td>
<td>postrémus</td>
</tr>
<tr>
<td>Supérus</td>
<td>superior</td>
<td>suprémus</td>
</tr>
</tbody>
</table>

6. The indeclinable nēquam, bad, has nēquisior, nēquisissimus, and frugi, frugal, frugalior, frugalissimus.

**DEFECTIVE COMPARISON.**

**E.** The comparison of some adjectives is defective; i.e. they occur only in some of the forms of comparison.

1. The following are not used in the positive, which is either entirely obsolete, or only represented by adverbs or prepositions: —

<table>
<thead>
<tr>
<th>Comparative</th>
<th>Superlative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citior</td>
<td>citimus</td>
<td>nearer; citer, obs. citra, this side).</td>
</tr>
<tr>
<td>Deterior</td>
<td>determimus</td>
<td>worse; (from deter, not used).</td>
</tr>
<tr>
<td>Interior</td>
<td>intimus</td>
<td>inner; (from intus, adv., within).</td>
</tr>
<tr>
<td>Ocior</td>
<td>occissimus</td>
<td>faster; (from the Greek ἀκεῖς).</td>
</tr>
</tbody>
</table>

* This form is properly the neuter comparative of multum.
† This superlative is minimus natu, as that of senex, old, is maximus natu (= the greatest by birth). So the comparatives minor natu and major natu, instead of juvenior and senior.
LESSON 41.]  DEFECTIVE COMPARISON.  215

Potior, potissimus, preferable; (from pōtis, obsolete).
Prior, primus, former; (from prae, prep., before).
Properl, propius, nearer; (from prope, adv., near).
Ulterior, ultimus, further; (from ultra, adv., farther).

2. The comparative of the following adjectives and participles seldom or never occurs:—

Aprilus, aprissimus;
Bellus, bellissimus;
Comis, comissimus;
Consultus, consultissimus;
Diversus, diversissimus;
Falsus, falsissimus;
Inclytus, inclytissimus;
Invictus, invictissimus;
Invitus, invitiissimus;
Novus, novissimus;
Nuperus, nuperrimus;
Par, parissimus;
Persuasus, persuasissimus;
Sacer, sacrissimus;
Vetus, veterrimus;

sunny.
pretty.
affable.
proficient.
different.
false.
renowned.
unconquerable.
unwilling.
new.
recent.
equal.
persuaded.
sacred.
old.

3. The following want the superlative:—

Adolecingens, adolecentior; young.
Agrestis, agrestior; rural.
Alacer, alacrior; sprightly.
Arcacnus, arcacior; secret.
Caeccus, caecior; blind.
Declivis, declivior; steep.
Déses, désior; sluggish.
Diuturnus, diuturnior; long.
Jejunus, jejunior; fasting.
Juvénis, júniior; young.
Longinquus, longinquior; distant.
Opimus, opinior; opulent.
Procivis, procivior; sloping.
Prōnus, prōnior; inclined forward.
Propinquus, propinquior; near.
Salutaris, salutarior; salutary.
Satis, satior;*
Satūr, satūrior; sated.
Sénex, sénior; old.
Secus, sequior; inferior.
Silvester, silvestrior; woody.
Sinister, sinisterior; left.
Supinus, supiniort; supine.

* Satiort and sequior (neut. sequiús or secúis) are isolated comparatives, which may be referred to the adverbs satis and secus.
4. The superlative is likewise wanting in the majority of verbal adjectives in *bilis, ilis, alis,* and in many of those in *ilis.*

**F.** The form of many adjectives does not admit of simple comparison, and these require *magis, maxime.* Such are:—

1. Those ending in *us* preceded by a vowel: as *idoneus, fit; dubius,* doubtful; *vacuus,* empty; Comp. *magis idoneus; Sup. maxime idoneus.*

2. Participles in *dus*† and verbs in *bundus; ‡ as *amandus, moribundus,* ready to die.

3. Adjectives ending in *tus, tus, tumus, tumus, orus,* and many in *orus and enus; § as, *modicus,* moderate; *fugitivus,* fugitive; *matutinus,* early; *legimus,* lawful; *caninus,* singing.

4. The following, partly on account of their form, and partly on account of their signification: —

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almus,</td>
<td>gracious.</td>
</tr>
<tr>
<td>Blaesus,</td>
<td>lispig.</td>
</tr>
<tr>
<td>Balbus,</td>
<td>stammering.</td>
</tr>
<tr>
<td>Caducus,</td>
<td>falling.</td>
</tr>
<tr>
<td>Calvus,</td>
<td>bold.</td>
</tr>
<tr>
<td>Cænus,</td>
<td>white.</td>
</tr>
<tr>
<td>Cicer,</td>
<td>tame.</td>
</tr>
<tr>
<td>C laudus,</td>
<td>lame.</td>
</tr>
<tr>
<td>Currus,</td>
<td>crooked.</td>
</tr>
<tr>
<td>Compos,</td>
<td>possessed of.</td>
</tr>
<tr>
<td>Egœnus,</td>
<td>needy.</td>
</tr>
<tr>
<td>Fœrus,</td>
<td>wild.</td>
</tr>
<tr>
<td>Gnurus,</td>
<td>expert.</td>
</tr>
<tr>
<td>Jejunus,</td>
<td>hungry.</td>
</tr>
<tr>
<td>Impos,</td>
<td>not master of.</td>
</tr>
<tr>
<td>Lacer,</td>
<td>maimed.</td>
</tr>
<tr>
<td>Mancus,</td>
<td>crippled.</td>
</tr>
<tr>
<td>Medocris,</td>
<td>inferior.</td>
</tr>
<tr>
<td>Mœmor,</td>
<td>mindful.</td>
</tr>
<tr>
<td>Mirus,</td>
<td>wonderful.</td>
</tr>
<tr>
<td>Mütus,</td>
<td>mutilated.</td>
</tr>
<tr>
<td>Nœfastus,</td>
<td>wrong.</td>
</tr>
<tr>
<td>Par,</td>
<td>equal.</td>
</tr>
<tr>
<td>Dispar,</td>
<td>unequal.</td>
</tr>
<tr>
<td>Sospes,</td>
<td>safe.</td>
</tr>
<tr>
<td>Trux,</td>
<td>grim.</td>
</tr>
<tr>
<td>Vulgarius,</td>
<td>common.</td>
</tr>
</tbody>
</table>

**G.** Many adjectives admit of no comparison of any kind, from the nature of their signification. Such are:—

1. Those denoting the material of which anything is made, possession, or descent; e. g. *aurēus, ferrēus, lignēus; Romanus, Atheniensis; paternus, patrius.*

2. Those denoting a definite quantity or time; e. g. *unicus,*

---

* But not those ending in the monosyllable *gus* and *quis,* which are regularly compared; as, *antiqueus, antiquior, antiquissimus; pinguis, pingvier, pinguisimus.* So also *tenuis, tenuior, tenuissimus,* and a few of those in *us* and *tus*; e. g. *assiduus, egressus, plus, strenuus.*

† Of the participles in *ns* and *tus,* many are used adjectively, and regularly compared; e. g. *amanus, amiantor, amantissimus; doctus, doctissimus,* &c. But these are frequently defective.

‡ Except the two superlatives *infamissimus,* abominable; and *nafundissimus,* impious.

§ Except *dervus, festivus, lascivus, rusticus, temperius,* and *vicinus,* of which some of the comparative forms occur; e. g. *divinor, divinissimus,* &c.
single; aestivus, of the summer; hesternus, of yesterday; hibernus, of the winter.

3. Those already involving a comparison, such as compounds of per, prae (= very), and sub (= somewhat); e.g. pernagrus, very great; praedives, very rich; subdifficilis, somewhat difficult.*

4. Diminutives and other adjectives in lus; as, parvulus, very little; vetulus, a little old; garrulus, talkative; anhelus, out of breath, &c.

5. Compound adjectives derived from nouns;† as, versicolor, of various colors; degener, degenerate.

DECLENSION OF THE COMPARATIVE AND SUPERLATIVE.

H. The superlative is declined like bonus, a, um, and the comparative like an adjective of one termination (Lessons V. and XIII.). Thus:—

Altior, m. & f.; altius, n., higher.

**|  | |  |  |  |
---|---|---|---|---|---|
Sing. | Plur. | | | |
Nom. altior | altius | altior | altius | altior | altius |
Gen. altioris | altioris | altiorum | altiorum | altioris | altioris |
Dat. altiori | altiore | altioribus | altioribus | altiori | altiori |
Acc. altiorum | altius | altiorum | altiorum | altiorae | altiorae |
Voc. altior | altius | altior | altior | altior | altior |
Abl. altior or -i, altior or -i, | altioribus | altioribus | altioribus | altioribus | altioribus |

So decline pulchrior, venustior, handsomer, prettier; facillior, easier; difficilior, more difficult; major, greater; longior, longer; brevior, shorter; rotundior, rounder; dividior, richer, &c.

Is your book as good as mine? Éstne liber tua tām bōnus, quam méus (aēque bonus atque méus)?

It is better than yours. Mēlior est, quam tūus.

It is not as good as yours. { Nōn ēst tām bōnus, quam tūus,
{ Mīnus bonus ést, quam tūus.

Are the merchant's children as good (well-behaved) as ours? An īberi mercatōris tām bene sunt morāti, quam nostri?

They are better than ours. Mēliōres, quam nōstri, sunt.

They are quite as good as ours. bàni sunt āc nōstri.

Is my table as high as it is long? Éstne ménsa méa tām alta, quam longa?

* Except praecātus, -ior, -issimus; praestans, -tor, -issimus, eminent; and others derived from verbs, as praecāns, prompt; perturbātus, troubled.
† Except iner, inert; misericors, compassionate; perennis, perennial; and dēmens, crazy; which occur in the comparative, though derived from ars, cor, annus, mens.
It is not as high as it is long.
It is higher than it is long.
Is it higher than your tables?
It is the highest of them all.
Whose umbrella is the largest?
This (of mine) is large, that (of yours) is larger, but that (of his) is the largest of all.
Which hat is the smallest?
Mine is rather small, yours is even smaller, but that of our friend is the smallest of all.

Whose?
It is.

Whose book is this?
It is the book of my brother.
It is my brother's.
Whose ribbon is the handsonest, yours or mine?
Yours is the handsonest (of the two).
Are the handkerchiefs of the Italians whiter than those of the Dutch?
They are not any whiter.
They are whiter, but not as good.
Is his coat as black as mine?
It is even blacker than yours.
Do you read as well as I?

I read equally well.
I read better than you.
I do not read as well as you.

Well, properly.

Better.
Light (not heavy).
Heavy.
Easy.
Difficult.

Great, large, big.
Huge.
Long.
Short.

Nón est tám áita quám lónga.
Mínus lánga est quàm álta.
Altior est quàm lóngior.
Estne altiór quàm ménsae túae?
Altúsima est òmnium.
Cújus umbráculum est május?
Hóc est mágnum, ístud május est,
Illd vírò ómnium est máxi-
mum.
Quis pлеus est mínimus?
Méus est párvulus, túus étiam mi-
nor est, sed amici nostri pлеus
ómnium est mínimus.

Cújus?
Est.

Cújus láber est hóc?
Cújus est hic láber?
Láber est frátris méi.
Frátris est.
Útra taenìarum pulchrior est, tuán
an méa?
Túa est pỉlchrior.

Ecquist muccinìa Italìorum candi-
dìöra sunt, quàm ìlla Batavó-
rum?
Candìdìora nòn sunt.
Candìdìora sunt véro, at nòn aèque
bóna.
Estne tòga éjus tám nígra quàm
méa (aèque nígra átque méa) ?
Est etiàm nígrior quàm túa est.
Ecquist tú aèque bène légis atque
ego?
Ego non mìnus bène légò quàm tú.
Ego méliús légò quàm tú.
Mínus sciénter légò quàm tú.
Bòne, bélle ; sciénter, commòde
(adv.).
Méliús, scientìus.
Lèvis, e.
Grávis, e.
Fácilis, e.
Diffícilis, e.

Mágnus, a, um.
Grandidis, e.
Ingens, tis.
Lóngus, a, um.
Brévis, e.
Rather short (too short). Curtus, a, um.
Round.
Rich.
Rotundus, a, um.
Dives, Itis.

**Exercise 80.**

Is your brother taller (grandis) than mine? — He is not so tall, but better than yours. — Is thy hat as bad as that of thy father? — It is better, but not so black as his. — Are the shirts of the Italians as white as those of the Irish? — They are whiter, but not so good. — Are the sticks of our friends longer than ours? — They are not longer, but heavier. — Who have the most beautiful gloves? — The French have them. — Whose horses are the finest? — Mine are fine, yours are finer than mine; but those of our friends are the finest of all. — Is your horse good? — It is good, but yours is better, and that of the Englishman is the best of all the horses which we are acquainted with. — Have you pretty shoes? — I have very pretty (ones); but my brother has prettier ones than I. — From whom (a quo) does he receive them? — He receives them from his best friend. — Is your wine as good as mine? — It is better. — Does your merchant sell good handkerchiefs? — He sells the best handkerchiefs that I know. — Have we more books than the French? — We have more of them than they; but the Germans have more of them than we, and the English have the most of them. — Hast thou a finer garden than that of our physician? — I have a finer (one). — Has the American a finer house than thou? — He has a finer (one). — Have we as fine children as our neighbors? — We have finer (ones).

**Exercise 81.**

Is your coat as long as mine? — It is shorter, but prettier than yours. — Do you go out to-day? — I do not go out to-day. — When does your father go out? — He goes out at a quarter past twelve. — Is this man older (grandior natu) than that (man)? — He is older, but that (man) is healthier (robustus). — Which of these two children is the better? — The one who studies is better than the one who plays. — Does your servant sweep as well as mine? — He sweeps better than yours. — Does the German read as many bad books as good (ones)? — He reads more good than bad (ones). — Do the merchants sell more sugar than coffee? — They sell more of the one than of the other. — Does your shoemaker make as many boots as shoes? — He makes more of the one than of the other. — Can you swim as well as the son of the nobleman? — I can swim better than he; but he can speak German better than I. — Does he read as well as you? — He reads better than I. — Have you the headache? — No, I have the earache. — Does your cousin listen to what you tell him? — He does not listen to it. — Does the son of your bailiff go into the forest? — No, he remains at home; he has sore feet. — Do you learn as well as our gardener’s son? — I learn better than he, but he works better than I. — Whose carriage is the finest? — Yours is very fine, but that of the captain is still finer, and ours is the finest of all. — Has any one as fine apples as we? — No one has such fine (ones).
Lesson XLII. — Pensus alterum et quadragesimum.

Of the Comparison of Adverbs.

A. Adverbs derived from adjectives or participles, and ending in ē, iber, or ā, are compared like their primitives.

The comparative of the adverb ends in īus, like the accusative neuter of the adjective, and the superlative assumes the termination ē. E. g.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Longē,</td>
<td>longus,</td>
<td>longissimē ;</td>
</tr>
<tr>
<td>Pulchrē,</td>
<td>pulchrius,</td>
<td>pulcherrimē;</td>
</tr>
<tr>
<td>Fācile,</td>
<td>fācilius,</td>
<td>fācillimē;</td>
</tr>
<tr>
<td>Audacter</td>
<td>audacius,</td>
<td>audacissimē;</td>
</tr>
<tr>
<td>Lēvīter,</td>
<td>levis,</td>
<td>levissimē;</td>
</tr>
<tr>
<td>Prudenter, prudentius,</td>
<td>prudentissimē;</td>
<td>prudently.</td>
</tr>
<tr>
<td>Tūtō,</td>
<td>tūtius,</td>
<td>tūtissimē;</td>
</tr>
<tr>
<td>Rārō,</td>
<td>rārius,</td>
<td>rārissimē;</td>
</tr>
<tr>
<td>Honorificē, honorificentius,†</td>
<td>honorificissimē;</td>
<td>honorably.</td>
</tr>
<tr>
<td>Saepē,</td>
<td>saepius,</td>
<td>saepissimē;</td>
</tr>
<tr>
<td>Dīū,</td>
<td>dīūtius,‡</td>
<td>dīūtissimē;</td>
</tr>
</tbody>
</table>

B. Adverbs derived from adjectives of anomalous comparison follow the anomalies of their primitives. E. g.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bēnē,</td>
<td>melius,</td>
<td>optimē ;</td>
</tr>
<tr>
<td>Malē,</td>
<td>pēius,</td>
<td>pessimē;</td>
</tr>
<tr>
<td>Pārūm,</td>
<td>minus,</td>
<td>minimē;</td>
</tr>
<tr>
<td>———,</td>
<td>plūs,§</td>
<td>plūrimum;</td>
</tr>
</tbody>
</table>

C. The following list exhibits the adverbs of defective comparison:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>———,</td>
<td>dētērus,</td>
<td>dēterrīmē;</td>
</tr>
<tr>
<td>———,</td>
<td>ēcīus,</td>
<td>ēcissimē;</td>
</tr>
</tbody>
</table>

* Many of those in ā, however, are not compared. On the formation of adverbs generally, see Lesson LXX.
† Compare Lesson XL. D. 8.
‡ Dis and saepe have no corresponding adjectives. The root of the former seems to have been diūtus.
§ This is properly the comp. of magnum, which is not used adverbially. Instead of it, vale and magnopere are commonly employed.
|| The superlative of adverbs sometimes ends in ō or om. So prīmo or prīnum, poīssimō, meritissimo, &c.
LESSON 42.] COMPARISON OF ADVERBS. 221

prīus, prīnum; before, sooner.
übērius, überrīmē; more copiously.
nōvē, nōvissimē; newly, lately.
nūper, nūperrīmē; recently.
paeūcē, paēnissimē; almost, entirely.
pēntūs, pēntissimē; inwardly.
pōtūs, pōtissimum;* rather.
mērito, mērtissimō; deservedly.
sātis, sātius; sufficiently.
tempērius, tempērius; seasonably.
valē, valdīus; greatly.
sēcus, sēcius; differently.

The beginning. The end. Iniūtum, i, n. Finis, m. & f.

To begin, commence.

Incipio, ēre, cēpi, ceptum.
Exordior, irī, orsus sum (dep.)
(Alīquīd facēre).
Iniūtum facere (Alīcujus rei faciendae).
Finio, ire, ivī (ii), itum (Alīquīd).
Finem facere (Alīcujus rei).
Conclūdo, ēre, ūsi, ūsum (Alīquīd).

To end, finish, conclude.

Will you begin to speak?
Visne incipere lōqui?
Visne iniūtum facere loquendi?

I am willing to begin.
Incipere nōn nolo.

Is he beginning to speak (= to
discourse).
Incipitne (exorditūrne) dicere?
Faciente iniūtum dicēndi?

He is beginning.
Încipit. Facit iniūtum.

No, he is finishing.
Immo véro finem fācit (dicēndi).

Are you finishing your letter?
Concludēne epīstolam tūam?
Nōn conclusō.

I am not concluding it.

Not yet.
Nōndum, haud dūm, adhuc nōn.

Already.
Jam, jamjam, jam jamque (adv).

Before.

Prīus quam (prīusquam).
Ante quam (antequam).
(Conf. with the ind. and subj.)

Do you speak before you listen?
Nūm lōqueris prīus quam aūdis
(auscultas)?

I never speak before I listen.
Ēgo nūnquam lōquor antē quam
aūdio.

Do you take off your stockings
before you take off your
boots?
Nūm tībaliā tua prīus pēdibus détrahis quām cāligas?

No, I take off my boots first.
Immo véro cāligas prīus dētraho.

* Also more rarely potissimē.

19*
Does your servant sweep the same room which I am sweeping?

He is not sweeping the same.

Oftener than you.

Not as often as you.

Early (in the morning).
Early (== in good time).
Quite early (in the morning).
Quite early (generally).
Late.

Quite late.

Too.

Too late.

Too early (in the morning).
Too early (generally).
Too great.
Too little (small).

To breakfast.

The breakfast.

Do you breakfast as early as I?

I breakfast as early as you.

I breakfast earlier, later than you.

* These are regularly compared: crebrius, creberrime, frequentius, frequentissimus, &c.

† Sero has often the sense of nimirum sero.

‡ With these neuter comparatives it is necessary to supply aequo, justo, or opinione; i.e. "later than expected" = "too late," "earlier than usual" = "too early," &c. (Cf. Lesson XLIII. E 2.)
Does he breakfast before he begins to work?
No, indeed, he works before he breakfasts.
Do I come too early?
No, you come rather too late.
Do you speak too much?
I do not speak enough.

EXERCISE 82.

Do you begin to speak? — I begin to speak. — Does your brother begin to learn Italian? — He begins to learn it. — Can you already speak German? — Not yet, but I am beginning. — Do our friends begin to speak? — They do not yet begin to speak, but to read. — Does our father already begin his letter? — He does not yet begin it. — Does the merchant begin to sell? — He does begin. — Can you swim already? — Not yet, but I begin to learn. — Does your son speak before he listens? — He listens before he speaks. — Does your brother listen to you before he speaks? — He speaks before he listens to me. — Do your children read before they write? — They write before they read. — Does your servant sweep the warehouse before he sweeps the room? — He sweeps the room before he sweeps the warehouse. — Dost thou drink before thou goest out? — I go out before I drink. — Does your cousin wash his hands (manus) before he washes his feet? — He washes his feet before he washes his hands. — Do you extinguish the fire before you extinguish the candle? — I extinguish neither the fire nor the candle. — Do you intend to go out before you write your letters? — I intend writing my letters before I go out. — Does your son take off his boots before he takes off his coat? — My son takes off neither his boots nor his coat.

EXERCISE 83.

Do you intend to depart soon? — I intend to depart to-morrow. — Do you speak as often as I? — I do not speak as often, but my brother speaks oftener than you. — Do I go out as often as your father? — You do not go out as often as he; but he drinks oftener than you. — Do you begin to know this man? — I begin to know him. — Do you breakfast early? — We breakfast at a quarter past nine. — Does your cousin breakfast earlier than you? — He breakfasts later than I. — At what o'clock does he breakfast? — He breakfasts at eight o'clock, and I at half past six. — Do you not breakfast too early? — I breakfast too late. — Does your father breakfast as early as you? — He breakfasts later than I. — Does he finish his letters before he breakfasts? — He breakfasts before he finishes them. — Is your hat too large? — It is neither too large nor too small. — Does our gardener breakfast before he goes into the garden? — He goes into the garden before he breakfasts. — Do you read French as often as German? — I read French oftener than German. — Does the physician speak too much? — He does not speak enough. — Do the Germans drink too
m much wine? — They do not drink enough of it. — Do they drink more beer than cider? — They drink more of the one than of the other. — Have you much money? — We have not enough of it. — Have your cousins much corn? — They have only a little, but enough. — Have you much more brandy? — We have not much more of it. — Have you as many tables as chairs? — I have as many of the one as of the other. — Does your friend receive as many letters as notes? — He receives more of the latter than of the former. — Do you finish before you begin? — I must begin before I finish.

Lesson XLIII. — PENSUM QUADRAGESIMUM TERTIUM.

THE CONSTRUCTION OF THE COMPARATIVE.

A. Rule. — When two objects are compared with each other, and the first is the subject of the sentence, the second is frequently put in the ablative without quam. E. g.

Tullius Hostilius feroxior fuit Romulo.*

Vilius est argenterum au ro, virtutibus auru m.

Quid est in homine ratione divinitus?

Quae figura, quae species humanae potest esse pulchrior?

Nihil est laudabile, nihil magno et praeclaro viro dignius placabilitate atque clementia.

Lacrima nihil estius arisect.

No longius triduo ab castris absit.

Fortuna plus consiliis humanis pollet.

Tullius Hostilius was more warlike than Romulus.

Silver is inferior to gold, and gold to virtue.

What is there in man diviner than reason?

What figure or form can be more beautiful than the human?

Nothing is more commendable, nothing more worthy of a great and distinguished man, than a forgiving disposition and clemency.

Nothing dries faster than a tear.

Not to be absent from the camp longer than three days.

Fortune is stronger than human designs.

* This = quam Romulus (fuit). So the remaining ablatives of these examples: — quam aurum est, — quam virtutes sunt, — quam ratio est, — quam humana (figura seu species est), — quam placabilitas atque clementia sunt, &c., and in general every ablative after a comparative.

† This, and the two following examples, show that the same rule applies also to the comparative of adverbs. But this is only so when the comparison relates to the subject of the sentence.
Neminem Romanorum Cicerone In the opinion of the ancients, no eloquentior fuisse veteres Roman was more eloquent than judicarunt. Cicero.

REMARKS.

1. Among the most common forms of the ablative after comparatives are the neuter adjectives and participles aequo, necessario, unio, credibili, vero, solo, justo, dicto, and the nouns spe, opinione, expectatione; as, plus aequo, more than is fair; longius necessario, further than is necessary; magis solo, more than usually; dicto cius, sooner than the word was uttered; opinione celerius, quicker than was expected; serius spe, later than was hoped; plus nimio, more than too much. But these ablatives are often omitted. (Compare E. 2.)

2. Quam is always put instead of the ablative, where the latter would give rise to ambiguity. E.g. Hibernia est dimidio minor, ut aestimatur, quam Britannia, Hibernia is supposed to be smaller by one half than Britannia.

3. The ablative after comparatives is the standard by which the object compared is measured with reference to the quality common to both. It may be considered an abridged proposition, and can be resolved into quam est, &c. Hence quam may always be employed instead of the ablative, but not vice versa. E.g.

Mélior tutiorque est certa pax, quam sperata victoria.† Ita sentio, locupletior est esse Latinam linguam, quam Graecam.

Nullum est certius amicitiae vinculum, quam consensus et societas consiliorum et voluntatum.

Pater Tarquinius potentior Romae non fuit, quam filius Gabii.§

A certain peace is better and safer than an expected victory.

It is my opinion, that the Latin language is richer than the Greek.

There is no surer bond of friendship than the harmony and community of plans and wishes.

Tarquin the father was no more powerful at Rome than was the son at Gabii.

B. RULE.—If the object compared with another is in an oblique case, and dependent on another word, the conjunction quam is used, and the second object is either in the nominative with est, fuit, &c., or in the same case with the first. E.g.

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* Neminem is here the subject of the infinitive fuisse, and consequently included in the rule.
† In all these examples, est, fuit, esse is understood.
‡ The subject accusative to esse.
§ In this and in the preceding example the ablative is entirely inadmissible, as it would give rise to a confusion of cases.
|| Or with the verb of the sentence understood.
Flagitii mágis nóis púde, quám erróris.*
Némini mágis fáveo, quám tibi.

Égo hóminem calidiorem vídi néminem, quam Phormiónum.
Consilio majóres rés geruntur, quám fortitúdine.
Ab Hannibale majóres rés gésae sunt, quám ab Hamísicare.
Drusum Germánicum minórem nátu, quám ípse érat, frátrem amísit.
Haec vébra súnt M. Varrónis, quam fuit Cláudius, doctóris.

Longinquá ítúnea sóla dúcis patientiá mitigabántur, códem pláura, quám gregário milité, toleránté.

We are more ashamed of a disgraceful act than of an error.
There is no one whom I favor more than I do you.
I have seen no shrewder man than Phormio.
Greater things are accomplished by deliberation, than by valor.
Greater exploits have been achieved by Hannibal than by Hamilcar.
He lost Drusus Germanicus, a brother younger than he himself was.
These are the words of Marcus Varro, a more learned man than Cláudius was.
The long marches were mitigated by the patience of the leader alone,—he himself enduring more than a common soldier.

**REMARKS.**

1. Instead of *quam* with an object accusative,† the ablative sometimes occurs in prose and frequently in poetry. E. g. *Est boni consulis suam salutem posteriorem saluti communi ducere*, It is the duty of a consul to consider his own safety secondary to that of the commonwealth. *Neminem Lycurgo‡ aut majorem aut utiliorem virum Lacedaemon genuit*, Lacedaemon produced no man either greater or more useful than Lycurgus. *Quid prius dicam solitis parentis laudibus?* What shall I say (sing) before the accustomed praises of our parent?

2. A relative or demonstrative pronoun is commonly in the ablative where we would expect the object accusative with *quam*. E. g. *Hic Attalo, quo§ graviorem inimico non habui, sororem suam in matrimonium devit*, He gave his sister in marriage to Attalus, than whom I had no enemy more mortal. *Hoc mihi gratius nihil facere potes*, You could not do me a greater favor than this.

3. The comparative *inferior* is occasionally followed by the dative. E. g. *Nulla arie cuiquam inferior est*, He is not inferior to any one in any art. But commonly by the ablative or *quam*; as, *Non inferior fuit, quam pater*, He was not inferior to his father.

4. The adjective *alius* has sometimes the force of a comparative; as, *Ne putes alium sapiente bonóque beatum*, Do not consider any one but a wise and good man happy. *Nec quidquam aliud libertato*

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* In this and the following examples the ellipsis is *quam nos pude, quam tibi faseo, quam Phormio est, quam geruntur, quam gésae sunt.*
† After transitive verbs.
‡ Instead of *quam Lycurgum or quam Lycurgus fuit.*
§ Better than *quam quem.*
communi quaeestvimus, Nor did we aim at anything else but our common liberty.

5. The prepositions ante, prae, praeter, and supra serve to impart a comparative force to the positive, and to enhance that of the comparative or superlative. E. g. Felix ante alias virgo, A maiden fortunate before (= more fortunate than) others. Praeter alias doctus, Learned beyond others. Ante alias immanior omnes, More inhuman than all other men. Prae nobis beatus, Happier than ourselves.

6. Magis, minus, and potius are sometimes put emphatically with a comparative, or with malo, preceopto (I would rather, I prefer), &c. E. g. Hoc enim magis est dulcier, This is much sweeter. Potius nuluit, He preferred. Non minus admirabilior illius exitus beli, The issue of that war was no less wonderful.

7. Quam pro frequently occurs after comparatives, and is equivalent to the English "than in proportion to," "than might be expected from." E. g. Minor, quam pro tumultu, caedes, Less of a massacre than one might have expected from the bustle. Species viri majoris, quam pro humano habitu, augustiorisque, The form of a man of greater than human size, and more majestic.

8. The conjunction atque occasionally takes the place of quam. E. g. Amicior mihi nullus vivit atque is est, I have no better friend alive than he is. But this does not occur in classical prose.

9. The comparative is often negative, especially in the formulas non magis (non plus) . . . quam, no more . . . than (but rather less); non minus . . . quam, no less . . . than (but rather more); non melior . . . quam, no better . . . than (but rather worse); non deterior . . . quam, no worse . . . than (but rather better). E. g. Animus in aliquo morbo non magis est sanus, quam id corpus, quod in morbo est, In sickness the mind is no more (= as little) sound, than (as) the body in disease. Patria hominibus non minus cara esse debet, quam liberis, Their country ought to be no less dear (= equally dear) to men than (as) their children. Luctus non Romae major, quam per totam Hispaniam fuit, There was as great a sorrow throughout entire Spain, as there was at Rome.

C. After the comparatives plus, amplius, minus, and longius, the conjunction quam is frequently omitted without any change of case in the second object.* E. g.

Nón amplius érant quingenti. There were no more than (not over) five hundred.

Plús tertia pars interfecsta ést. More than (over) one third of them were killed.

Constabat non minus ducentos Carthaginiésium équites fuisse. It was manifest, that there were no less than (at least) two hundred horsemen among the Carthaginians.

* There is generally a numeral expressed or understood in this construction. The case remains the same which it would be under the same conditions without plus, &c.
Quintus tēcum plus annum vīxīt. Quintus lived with you more than (over) a year.

Reversus est in Asiam minus diēbus triginta. He returned into Asia in less than thirty days.

Spātium, quōd nōn ēst amplius pēdūm sexcentōrum. A space of no more than (not over) six hundred feet.

Non longius milia passuum octo. No farther than eight miles.

**Remarks.**

1. *Quam* is likewise omitted after *major* and *minor*, when these words denote a definite age of life. E.g. *Major (quam) quinque annis natus*, Older than five years. *Minor (quam) decem annos natus*, Younger than ten years.

2. Sometimes, however, these comparatives are regularly construed with *quam* or an ablative. E.g. *Plus quam quattuor milia*, More than four thousand. *Amplius duobus milibus*, More than two-thousand. *Minus tribus medīnnis*, Less than three medimni. *Plus quam annum*, For more than a year.

**D.** When two qualities denoted by different adjectives are attributed to the same object in an unequal degree, the adjectives are either both positive with *magis . . . . quam*, or both comparative with *quam* simply. E.g.

Cēler tūtus diversus magis est, quam sāpiens. Your friend Celer is rather eloquent than wise.*

Ārtem juris habēbitis, magis magnum atque ūberem, quam difficilem atque obscūram. You will have a science of law more comprehensive and rich than difficult and obscure.

Pestilēntia minācior quam periculōsior. A pestilence more menacing than dangerous.

Pauli Aemīliī cóncio fūit rērior, quam grātior pōpulo. The address of Paulus Aemilius was not so acceptable to the people as it was true.

Impetus, nōn ácior, quam pertinacior. An assault as obstinate as it was fierce.

**Remarks.**


2. Of these two constructions the double comparative with *quam* is the most common. Sometimes the second adverb is in the positive

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* I.e. More of an eloquent than of a wise man, — he has less prudence than eloquence. *Disertior est, quam sapientior*, He has considerable prudence, but yet more eloquence.
LESSON 43. CONSTRUCTION OF THE COMPARATIVE.

degree; as, *Vehementius quam caute,* More impetuously than cautiously. But this is an exception to the general rule.

E. The second member of a comparison is frequently suppressed. This happens,—

1. When the comparative serves to distinguish two objects of the same kind. E. g. *Græcia major, Gallia ulterior, ex duobus filiis major seu minor (= the elder or younger of two sons), major pars hominum.* So, *Uter est melior?* Which is the better of the two? *Respondeo priori prius, I reply first to the former (of two letters).*

2. When it is so general as to be readily understood from the context. E. g. *Quam ceteri, solito, aequo, justo,* &c. In these cases the comparative is commonly rendered by the positive with *somewhat,* rather, too, or quite. As,

Si versus est syllabæ unum brévior aut longior (sc. justo). If the verse is a syllable too short or too long.
Senectus est naturæ loquacior (sc. quàm ceterae ætātes). Old age is naturally somewhat loquacious.
Themistocles libérius vivēbat (sc. aequo). Themistocles lived rather too freely.
Ocyus omnès impérios laetī parent (sc. dicto).† They all obey the command with alacrity; sooner than it is uttered.
Nihil fere quondam majoris rei, nisi auspícāto, gérēbatūr. Scarcely any matter of importance was formerly undertaken without auspices.
Médici gravioribus morbis periculóssae curatiōnes et ancipites adhibēre sēlonēt. To the acuter diseases physicians are accustomed to apply dangerous and doubtful remedies.

F. The comparative may be variously modified by other words:—

1. By the intensive *etiam or adhuc,* “even,” “yet,” “still.” E. g. *Etiam majoress varietas,* A still greater diversity. *Mulio etiam longius,* Much further even. *Punctum est, quod vivimus, et adhuc puncto minus,* Our life is but a moment, and even less than one.

2. By the ablative of the thing, *in respect to which* one object is superior to another. E. g. *Quis Cartaginensium pluris fuit Hannibal,* consilio, virtute, rebus gestis? What Carthaginian was superior to Hannibal, in sagacity, in valor, or in exploits? *Superior ordine,* Superior in rank. *Inferior fortunā,* Inferior in fortune.

3. By the ablative of the measure or quantity, by which the difference is estimated. E. g. *Dimitio minor,* Smaller by one half. *Decem annis minor,* Younger by ten years. Uno die longiorem mensam aut biduo, A month longer by one day or by two days. Uno digito plus

* Compare A. 1.
† So *plures (sc. quam unam)* uxorès habere, to have several wives. *Diūlius morari,* to remain too long. *Plura loqui,* to talk too much, &c.
hubere, To have one finger too many. Altero tanto longiorem esse, To be as long again (twice as long). Sesqui esse majorem, To be greater by one half. Sol multis partibus major atque amplior est, quam terra universa, The sun is many times as large as our entire globe.

4. So generally by the neuter ablatives multo, by much, much; paulo, parvo, a little; aliquanto, somewhat, considerably; quanto, by as much; tanto, by so much; quo, the (more, &c.); hoc, eo, the (more, &c.); altero, tanto, by as much again; dimidio, by one half; sesqui, by one and a half; nihil, by nothing. E. g. Paulo vehementius, A little more violently. Multo artificiosius, Much more skilfully. Aliquanto atrocius, Considerably more atrocious. Quanto superiores sumus, tanto nos geramus submissius, The greater our superiority, the more humbly let us conduct ourselves. Quo plures erant, (hoc) major caedes fuit, The greater their number, the more bloody was the massacre. Quo major est in animis praestantia et divinior, eo majore inplicent diligentia, The greater and diviner the intellectual superiority, the greater is the necessity of application. Homines quo plura habent, eo cupiunt ampliora, The more men possess, the more they desire.

5. Instead of the ablatives tanto, quanto, aliquanto, the adverbial accusatives tantum, quantum, aliquantum, are sometimes employed. E. g. Quantum domo inferior, tantum gloria superior evasit, He turned out as much superior in renown, as he was inferior by birth.

Exercise 84.

Is the English language richer than the French? — It is richer. — Is it as rich (locuples) as the Greek? — It is not as rich; it is less rich and less flexible (flexibilis) than the Greek. — Which language is the richest of all? — There is no language richer than the Greek. — Is there anything more valuable (praestantius) than gold? — Virtues are far (multo or longe) more valuable. — Is there anything diviner in man than reason? — There is nothing diviner or fairer (vel pulchrius). — Can any form be fairer than the human? — No figure or form can be fairer. — What is more commendable in a great man than clemency? — There is nothing more commendable. — Is your friend more learned than his brother? — He is far more learned, but not as good. — Is he more learned than our neighbor? — He is not so learned. — Who of the Romans was (fuit) the most eloquent? — Cicero was the most eloquent of Roman orators. — Do you favor any one more than me? — I favor no one more than you. — Are you loved as much by your father as by your friend? — I am loved more by the former than by the latter. — Is that man inferior to the other? — He is not inferior. — Do we seek anything else than liberty. — We seek nothing else. — Is our neighbor more fortunate than others? — He is less fortunate. — Who is happier than we? — No one. — Ought our country to be as dear to us as our children? — It should be no less dear to us. — How much money have you left? — I have more than one third left. — How much has your brother left? — He has less than ten dollars left. — How many are there of us? — There are more than fifty of us.
Lesson XLIV. — PENSUM QUADRAGESIMUM QUARTUM.

CONSTRUCTION OF THE SUPERLATIVE.

A. The Latin superlative serves to express two distinct relations: —

I. The quality denoted by it may be attributed to one of several objects in a higher degree than to any of the rest. This is called the Superlative of Comparison, and is translated by the English superlative, or by most. E. g.

Epistolarum mihi uno die tres sunt reddita. Rescripsit epistolare maximae.

Numitor, qui stérpis maximum érat, régnum légat.

Miltiades et glória majórum et sua modéstia unus omnium maxime florébat.

Péssima sit, nullo non sua forma plácet.

Miser homo est, qui ipsi quod edit* quæret, et ille aegre invénit; sed ille est misérior, qui et aegre quærit, et nihil invénit; ille misérírimus est, qui, cum ésse† cupit, quod edit non habet.

Three letters were handed to me in one day. I replied to the longest of them. He bequeathed his kingdom to Numitor, the eldest of the line.

Miltiades enjoyed the very highest distinction, both for the glory of his ancestors and for his own modesty.

Every one likes his own appearance, be it never so bad.

The man is a wretched one, who has himself to seek his livelihood, and scarcely finds it; but he is more wretched, who seeks it hard and finds none; the most wretched (of all) is he, who, when he desires to eat, has nothing.

II. The quality denoted by the superlative may be attributed to an object simply in an eminent or uncommon degree. This is called the Superlative of Eminence, and is usually rendered by very, uncommonly, extremely, most, &c. As,

Graatissimae mihi tuae litterae fuérunt.

Jactátur domi suiæ vir primus et homo honestissimus.†

Si Aurelius honorifice liberaliterque tractáris, et tibi gratísissimos

Your letter was most (= extremely) welcome to me.

He is boasted of as the first man of his family, and a most (highly) honorable man.

If you treat the Aurelii honorably and liberally, you will oblige

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* For edút, "what he may eat."
† For edére, to eat.
‡ The superlative of eminence thus commonly occurs in titles and superscriptions. E. g. Viro fortissimo atque innocentissimo Sext. Peducaeo praetori. De viró fortíssimo et claríssimo L. Sullá, quem honoris causá nomino, &c.
optimóisque adolescentes ad-
juvéreris, et mili gratissimum fécéris.
Égo misérior sum, quâm tú, quaê
és misérërina.*

most agreeable and excellent
young men, and do me a very
great favor.
I am more miserable than your-
self, who are extremely miser-
erable.

B. The superlative singular frequently occurs with quisque,
every one, and the plural with quiœque, all. But here the sin-
gular is commonly translated by the plural. E. g.

Doctissimus quisque.
Óptimi quiœque.†
Excellentissimum quiœque.

Every one of the most learned.
The best men all (as a class).
The most excellent things all (as a
class).

Mars ipse ex sécie fortissimum
quiœque pignérari solet.
Pecúnia sémper amplissimo quiœ-
que, clarissimo quiœque contémpita
est.
Múlti mortáles convenére, máxi-
me próximi quiœque.
Notissimum quiœque málum máxi-
me toleráble est.
Óptimus quiœque máxime poste-
ritáti servit.
Múltiades máxime nitebátur, ut
primo quiœque témpore§ cástra
flérent.
 Máximae quiœque fortúnae mini-
me credéndum est.

Mars himself is wont to elect the
bravest of the battle-field.
Money was always despised by all
the greatest and most illustrious
of men.
Many flocked together, especially
(all) the nearest neighbors.
The most familiar evil is always †
the easiest to bear.
The best man always serves pos-
terity the most.
Múltiades made special efforts to
have the camp constructed at
the earliest moment possible.
The greatest prosperity is always
least to be trusted.

C. The superlative is sometimes linked to another superla-
tive of a separate clause, by means of ut . . . . ita, as . . . . so
(the . . . . the).∥ E. g.

Ut quisquis óptime dicit, ita máxi-
me dicéndi difficílitém per-
timésoit.

The better any one speaks, the
more he dreads the difficulty of
speaking.

* The superlative of eminence alone may thus admit of a comparative.
† Quisque designates distributively every individual possessed of the same
quality in its highest degree, and quiœque the several classes to which that qual-
ity is common.
‡ When the predicate contains an additional superlative, as in this instance,
the quiœque of the subject may be rendered by álways. So Optimum quiœque
rarissimum est. The best things are always the rarest.
§ So also Primo quiœque dicit, At the earliest possible day. And frequently in
connection with an ordinal; as, Quinto quiœque anno, In every fifth year. Septi-
minus quiœque dicit, Every seventh day. Decimum quiœque militem, Every tenth
soldier.
∥ Here the superlative is rendered by the comparative, as will be perceived
from the examples.
Ut quisque est vir óptimus, uta
difficultiíme esse sibi úmprobas
suspicátur.

D. The superlative often appears in connection with quam, quantus, qui, ut qui, to denote that the object admits of comparison with the most eminent of its kind. E. g.

Tám súm mitis, quám qui lenissi-
mus.
Tám grátum id mihi érit, quám
quod gratissínum.
Graüssonum mihi fécéris, si húle
commendatioíne méae tántum
tribuéris, quàntum cui tribuísti
plúrimum.
Gráta éa rès, ut quáe máxíme se-
nátui únquam, fúit.
Caésar sit pro praetóre eo júre,
quó qui óptimo.

Dómus celebrátur úa, ut cúm
máxíme.
Mátér múltos júnos, et núnc
cum máxíme, filíum interféc-
tum cúpit.

E. The force of the superlative may be increased in several ways:

1. By the particles múltó, longe (= by far), quam, or vel (= even). E. g. Múltó máxínum belliun, By much the greatest war. Longe hu-
maníssimus, By far the most humane. Quam gratíssínum, Extremely
grateful. Vel mínima, Even the smallest things. Quam brecíssíme,
With the utmost possible brevity.

2. By quam, quantus, qualis, or ut in connection with one of the forms of possum. E. g.

Caésar quám aequíssímo lóco po-
test, † cástra cómmunit.

Jugúrtha quám máxímas pótest †
cópias ármat.
Tántis ánimi corporísque dolóri-
bus, quànti in hóminem máxi-
mi cáliere possunt.
Sic Caésari tè commendávi, ut

The better the man, the less easily will he suspect others of being bad.

I am as mild as the most lenient man (that ever lived).
It will be as acceptable to me as anything ever was.
You will oblige me greatly, if you will attach as much importance to this recommendation of mine, as you ever did to any.
That affair was as grateful, as any ever was to the senate.
Cæsar can be praetor with as good a right, as any one ever was.
The house is as much frequented, as it ever was.
For many years already the mother has wished her son killed, and now more than ever.

Cæsar fortifies his camp in the most favorable locality he can (find).
Jugurtha equips the largest force he can.
With as much suffering of mind and body as can possibly fall to the lot of man.
I have recommended you to Cæsar

* Here the indefinite qui = "any one."
† With possum in this construction the infinitive of the nearest verb is commonly understood, as here communíre, armaére.
gravissime diligentissimæque pó-tui.

in the most earnest and urgent manner I could.

3. Sometimes (though rarely) by maxime; as, Maxime gravissimum, By far the heaviest. *Hi sunt vel maxime humanissimi, These are by far the most humane.*

4. Quam with the positive, or quam (quantum) volo or possum, sometimes have superlative force. *E.g. quam late (= latissime), far and wide; quam magnum = maximum; quam potero dilucide atque perspicue, as clearly and perspicuously as I can.*

**F. THE PERFECT TENSE OF "SUM."**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I have been</em></td>
<td><em>We have been</em> füimus</td>
</tr>
<tr>
<td><em>Thou hast been</em></td>
<td><em>Ye have been</em> füistis</td>
</tr>
<tr>
<td><em>He has been</em></td>
<td><em>They have been, füerunt or füerë.</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>That I may have been</em> füerim</td>
<td><em>That we may have been</em> füerimus</td>
</tr>
<tr>
<td><em>That thou mayst have been</em> füeris</td>
<td><em>That ye may have been füeritis</em></td>
</tr>
<tr>
<td><em>That he may have been</em> füerit,</td>
<td><em>That they may have been, füerint.</em></td>
</tr>
</tbody>
</table>

In like manner are inflected all the compounds of *sum;* as, *afuì, I have been absent; adfuii and interfui, I have been present; potui, I have been able.*

Ever, at any time.

Never.

Have you been at the market?
I have been there.
Have I been there?
You have been there.
You have not been there.
Has your father been there?
He has not been there?
Have we been there?
Yes, ye have been there.
Have you been at the ball?
I have been there.
Have they been there?
They have not been there.
Have you ever been at the play?
I have never been there.
You have never been there.
He has never been there.
Have you already been in the garden?

Unquam.

Nunquam, nullo tempore.

Fuistine in fóro?
Fuí.
Egón fìi fúi?
Fuistí.
(ibi) nón fuistí.
Fuistine páter túus illic?
Nón fúit (íllíc).
Án nós fí fúimus?
Sáne quídem, fuistí.
Interfuistine saltatióni?
Interfúi.

{Núm illi interfuerunt?
{Illine interfuerunt?
Nón interfuerunt.

Interfuistine unquam spectáculo?
Égo véro núnumquam interfúi.
Tú núnumquam interfúisti.
Ille núnumquam interfúit.

Fuistine jáin in hórtulo?
I have not yet been there.  Nõndum füi.
You have not yet been there.  Ego füi nõndum füi.
Nor have they ever been there.  Tü füi nõndum fuistì.
Have you already been at my father’s?  Néque füi ünumquam füi fuérunt.
I have not yet been there?  Fuistìne jäm apud pátrem méam
(cum pátre méo)?  Égo apud éum (cum éo) nõndum füi.

The play, spectacle.  Spectacûlum, i, n.

EXERCISE 85.

Where have you been? — I have been at the market. — Have you been at the ball? — I have been there. — Have I been at the play? — You have been there. — Hast thou been there? — I have not been there. — Has your cousin ever been at the theatre? — He has never been there. — Hast thou already been in the great square? — I have never been there. — Do you intend to go thither? — I intend to go thither — When will you go thither? — I will go thither to-morrow.
— At what o’clock? — At twelve o’clock. — Has your son already been in my large garden? — He has not yet been there. — Does he intend to see it? — He does intend to see it. — When will he go thither? — He will go thither to-day. — Does he intend to go to the ball this evening? — He does intend to go thither. — Have you already been at the ball? — I have not yet been there. — When do you intend to go thither? — I intend to go thither to-morrow. — Have you already been in the Englishman’s room? — I have not yet been in it. — Have you been in my rooms? — I have been there. — When have you been there? — I have been there this morning. — Have I been in your room or in that (an in ëllo) of your friend? — You have neither been in mine nor in that of my friend, but in that of the Italian.

EXERCISE 86.

Has the Dutchman been in our storehouses or in those (in ëlis) of the English? — He has neither been in ours nor in those of the English, but in those of the Italians. — Hast thou already been at the market? — I have not yet been there, but I intend to go thither. — Has the son of our bailiff been there? — He has been there. — When has he been there? — He has been there to-day. — Does the son of our neighbor intend to go to the market? — He does intend to go thither. — What does he wish to buy there? — He wishes to buy some chickens, oxen, cheese, beer, and cider there. — Have you already been at my cousin’s house? — I have already been there. — Has your friend already been there? — He has not yet been there. — Have we already been at our friends’? — We have not yet been there. — Have our friends ever been at our house? — They have never been there. — Have you ever been at the theatre? — I have never been there. — Have you a mind to write a letter? — I have a mind to write one. — To whom do you wish to write? — I wish to write to my son.
Has your father already been in the country? — He has not yet been there, but he intends to go thither. — Does he intend to go thither to-day? — He intends to go thither to-morrow. — At what o’clock will he depart? — He will depart at half past six. — Does he intend to depart before he breakfasts? — He intends to breakfast before he departs. — Have you been anywhere? — I have been nowhere.

Lesson XLV. — Pensum Quadragesimum Quintum.

Of the Perfect Tense.

A. The perfect tense serves to represent an action or event as completed, either just now or at some indefinite past time. As,

Amāvi,

\[ \begin{align*}
 & I \text{ have loved (just now), or} \\
 & I \text{ loved (once, yesterday).}
\end{align*} \]

Scripti,

\[ \begin{align*}
 & I \text{ have written (and have now done writing), or} \\
 & I \text{ wrote (at some past time).}
\end{align*} \]

1. With the former of these significations it is called the perfect definite, and corresponds to the same tense in English. With the latter, it is called the perfect indefinite, and corresponds to the simple form of the English imperfect.*

2. The perfect indefinite occurs most frequently as the tense of historical narration. E. g. Cato, quoad vixit, virtutum laude crēvit, Cato increased in reputation for virtue, as long as he lived. Lepidus ad me heri vesperi litteras misit, Lepidus sent me a letter last evening.

3. Examples of the perfect definite are: — Filium unicum adulescentum habeo. Ah! quid dixi, me habere? imo habui, — I have an only son. Alas! What, did I say “I have one”? No, I have had one. Fuimus Troes, fuit ilium, We Trojans have been, Ilium has existed (but is now no longer). Ferox omnia Jupiter Argos transtulit, Cruel Jupiter has transferred everything to Argos (and it is there now).

Formation of the Perfect Active.

B. The terminations of the perfect tense for the respective conjugations are: 1. āvi, 2. ūti (ēvi), 3. i, 4. īvi (ii). E. g.

* I. e. to the form I loved, wrote, &c., but not to I was loving, writing, which is the Latin Imperfect.
LESSON 45.]  THE PERFECT TENSE.  237

1. Amāvi, laborāvi, apportāvi, lāvi (= lavāvi).
2. Monūi, habūi, studūi, — delēvi, complēvi.
3. Lēgi, scripsi, dilexi, attūli, misi.
4. Audīvi, scīvi, ivi, prodī, sitīvi.

REMARKS.

1. The perfect tense contains the second root of the verb, which serves as the basis for the formation of several other parts. (Cf. Lesson XXVIII. C 1—5).

2. The second root of the first, second, and fourth conjugations is formed from the first or general root (am, mon, aud), by adding, 1. do, 2. év (ū),* 4. w; as amāvī, delēvī (monūi), audīvī.

3. The second root of the third conjugation is either the same as the first,† as lēgī, extū, bibū, or is formed by adding s,‡ as scripsī (= scrib + s), dixī (= dic + s), duxī (= duc + s).

4. Some verbs of the second conjugation form their second root according to the analogy of the third, and, vice versa, several of the third assume ū. E. g. augeto — auxī, fulgeo — fulsi, video — vidī; § alo — altū, colo — colui, pōno — pōsūi, &c.


6. A number of verbs reduplicate the initial consonant in the second root; as, do — dédi, sto — stēi, curro — cucurri, disco — didici, posco — posūci, mordeo — momordi, &c.

7. Compounds generally form the second root like their simple verbs; as, affero (adifero) — attūli (= ad + tuli), conficicio — confeci, exaudio — exaudīvi, &c.

---

* Most verbs of the second conjugation have ū, but the original termination was ă, which by dropping e becomes v or ū.
† Always the same when the root ends in a vowel; as, minūvī — minūtī, acō, — acūi, metō — metī, &c.
‡ This s, preceded by c, g, b, or qu, gives rise to the compound consonant ș; as, dico — dīxi, fingo — fīxi, traho — traxi, copio — coxi.
§ When preceded by b, the latter is changed into p; as nubo — nūpsi, scribo — scriptūs, &c.

When preceded by d, either d or s is dropped (most commonly the latter); as, edo — ēdi, defendo — defendi; claudio — claudi, ludo — lūsī.
An s in the first root is frequently dropped in the second, and the root-vowel prolonged; as, frango — frīgi, fundo — fulū, vinco — vīxi, relingue — reliqui.
¶ The prolongation (and change) of the root-vowel is quite frequent; as, cāpio — cāpī, ago — āgi, fācio — fīci, lēgo — lēgi, vēnīo — vēnī, &c.
∥ Sto and spondeo drop the second s: sponēo. This reduplication includes the vowel following the consonant, which sometimes, however, is changed into e; as satō — sitēti.
8. The perfect subjunctive is formed from the perfect indicative, by changing i into ērim, as, amāvi — amāvērim, monūtī — monuērītī, &c.

INFLECTION OF THE PERFECT ACTIVE.

C. The following paradigms exhibit the inflection of the perfect, indicative and subjunctive:

**First Conjugation.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amāvi, I loved, have loved.</td>
<td>Amāvērim, that I may have loved.</td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>āmāvī</td>
<td>āmāvērīm</td>
</tr>
<tr>
<td>āmāvīstī</td>
<td>āmāvērīs</td>
</tr>
<tr>
<td>āmāvītī</td>
<td>āmāvērītī</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>āmāvīmūs</td>
<td>āmāvērīmūs</td>
</tr>
<tr>
<td>āmāvīstīs</td>
<td>āmāvērītīs</td>
</tr>
<tr>
<td>āmāvītūrunt or -re.*</td>
<td>āmāvērīnt.</td>
</tr>
</tbody>
</table>

**Second Conjugation.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monūtī, I reminded, have reminded.</td>
<td>Monuērim, that I may have reminded.</td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>mōnūtī</td>
<td>mōnūērim</td>
</tr>
<tr>
<td>mōnūstī</td>
<td>mōnūērīs</td>
</tr>
<tr>
<td>mōnūtīt</td>
<td>mōnūērīt</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>mōnūmūs</td>
<td>mōnūērīmūs</td>
</tr>
<tr>
<td>mōnūstīs</td>
<td>mōnūērītīs</td>
</tr>
<tr>
<td>mōnuērunt or -re.</td>
<td>mōnūērint.</td>
</tr>
</tbody>
</table>

**Third Conjugation.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lēgi, I read, have read.</td>
<td>Lēgērim, that I may have read.</td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>lēgī</td>
<td>lēgērīm</td>
</tr>
<tr>
<td>lēgiatī</td>
<td>lēgērīs</td>
</tr>
<tr>
<td>lēgitī</td>
<td>lēgērit</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>lēgīmūs</td>
<td>lēgērīmūs</td>
</tr>
<tr>
<td>lēgīstīs</td>
<td>lēgērītīs</td>
</tr>
<tr>
<td>lēgītūrunt or -re.</td>
<td>lēgērint.</td>
</tr>
</tbody>
</table>

**Fourth Conjugation.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audīvi, I heard, have heard.</td>
<td>Audīvērim, that I may have heard.</td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>audīvī</td>
<td>audīvērīm</td>
</tr>
<tr>
<td>audīvīstī</td>
<td>audīvērīs</td>
</tr>
<tr>
<td>audīvītī</td>
<td>audīvērīt</td>
</tr>
</tbody>
</table>

* The form in ērunt is the more common of the two.
LESSON 45.]

**PERFECT TENSE ACTIVE.**

**PLUR. audīvīmūs**  
**audīvisīs**  
**audīvērunt or -re.**

**PLUR. audīvērīmūs**  
**audīvērītīs**  
**audīvērīnt.**

So conjugate apporāvi, I have brought; lāvi, I have washed; curāvi, I have ordered; — vidi, I have seen; vēni, I have come; habūi, I have had; secūi, I have cut; jussī, I have commanded; — feci, I have made; refecī, I have mended; misi, I have sent; volūi and nonūi, I have been willing, unwilling; — cupvi, I have desired; ivi (exī, prodtī), *I have gone (out, forth); quaesivi, I have sought, &c.*

**REMARKS.**

In the tenses derived from the second root, the syllables āvi, ēvi, īvi are frequently contracted.

a.) In the first conjugation, āvi followed by an s, and āve followed by an r, are changed into ā; as, amāsti, amāstīs, amāssem, amāsse, for amavisti, amavisīs, amavissem, amavisse, &c., and amārunt, amārun, amāram, amāro, instead of amavērunt, amāvēram, amāvēro, &c.

b.) The same takes place with ēvi of the second and third conjugations; as, complesti, complēsse, nēsti, nēstīs, for complevisti, complevisse, necisti, necīs, and delēram, consuērunt, nērunt, instead of delērēram, consuērērant, nērērant. So decreśsem, decreśse, quiēssem stīs, for decrevissem, &c. The termination ēvi of novi and its compounds, and also of the compounds of movēa, suffers a similar contraction; as, nōrunt, nōsse, cognōram, commōssem, instead of novērunt, novisse, &c.

c.) In the fourth conjugation īvi before s frequently experiences a similar change; as, audisti, audissem, audisse, for audivisti, audivisse, audivisse, &c. But most verbs of this conjugation have a second form in ī, which sometimes occurs in poetry, and, when an r follows, also in prose; as, auditū, impeditū, abīsse, for audīvī, impedīvī, abīvīsse, and (more frequently) audieram, quaesierat, definierant, instead of audiērām, &c.

d.) The syllable īs, when preceded by an s or x, is sometimes syncopated in the perfect tense of the third conjugation; as, dixīt, surrexī, evasti, divisse, for dixisti, surrexisse, erasti, divīsse, &c. But this contraction is antiquated, and used sometimes only by the poets.

e.) Antiquated forms of the perfect subjunctive are those in āssim, ēssim, and sim (for averim, erim, erim), which frequently occur in Plautus and Terence. Ex. imperasstī, licessit, occissit, instead of imperaverit, licuerit, occiserit. Among these forms are included fāxit, fāxīt (for fecerit, fecerint); and ausim, ausit (for ausus sim, ausus sit), which have remained in use among the later writers.

<table>
<thead>
<tr>
<th>Have you had my coat?</th>
<th>Habuistine méam tógam?</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have had it.</td>
<td>Hábui</td>
</tr>
</tbody>
</table>

* All the compos. of eo have ti rather than īri.
† In invocations and wishes, as, Fāxīt Deus, God grant! *Dii immortales fāxint!"
No, indeed, I have not had it.

Have I had it?

Yes, you have had it.

Has he had any wine?

He has had a little.

He has had none.

Have we had some books?

Yes, you have had some.

Have they had anything?

They have had nothing.

Has he been right or wrong?

He has been correct.

He has never been either right or wrong.

To take place.

Does the ball take place this evening?

It does take place.

When did the ball take place?

It took place yesterday.

Yesterday.

The day before yesterday.

The first time, the second time, the third time, &c.

The last time.

This time.

Another time.

Many times.

Several times.

Time and again.

How many times?

So (as) many times.

As many times (as often) . . . as.

Once, twice, three times, four times, &c. (Cf. Lesson XXI. F.)

Sometimes.

Formerly, once.

Nòn véro, égo éam nòn hábüi.

An égo éam hábüi?

Égón’ éam hábüi?

Sàne quídem, éam habuísti.

Habuístiné vinum ?

Hábuit véro aliquántulum.

Núllum hábüit.

Nòn hábüit.

Habuímúne áliquot líbrós?

Sàne quídem, nonnúllos habuístis.

Núm quíl hábüerunt?

Nihil hábüerunt.

Útrum vére locútus est, an errávit?

Vére locútus ést.

Ille núnquam néque vére locútus est, néque errávit.

Lócum habére.

Lócus est alicuí rei.

Lócus datur alicuí rei.

Datúrne (éstne) lócus saltatióni hódie vésperi ?

Dátur. Ést.

Quándo fúit lócus saltatióni?

Quó témpore dátus ést lócus saltatióni?

Héri.

Héri; hesterno die.

Nudús tertius.

Primum, itérum, tertium, quartum, &c. (adverbs).

Postrénum, ultínum.

Nunc (adv.), hoc tempóre.

Alias (adv.), altó tempóre.

Saeplús (adv. comp.), sexcenties.

Diversis temporibus.

Non uno tempóre.

Iterum ac saeplús, semel atque iterum.

Quótiles? Quótiles? (adv.)

Totiles, totliness. (adv.)

Quótiles . . . . totiles.

Totiles . . . . quótiles.

Sémél, his, tér, quáter, quinquiés, sexiés, &c.

Interínum, nonnunquam. (adv.)

Antéhac, ólim, quondam.
Exercise 87.

Have you had my glove? — I have had it. — Have you had my pocket-handkerchief? — I have not had it. — Hast thou had my umbrella? — I have not had it. — Hast thou had my pretty knife? — I have had it. — When hast thou it? — I had it yesterday. — Have I had thy gloves? — You have had them. — Has your brother had my wooden hammer? — He has had it. — Has he had my golden ribbon? — He has not had it. — Have the English had my beautiful ship? — They have had it. — Who has had my thread stockings? — Your servants have had them. — Have we had the iron trunk of our good neighbor? — We have had it. — Have we had his fine carriage? — We have not had it. — Have we had the stone tables of the foreigners? — We have not had them. — Have we had the wooden leg of the Irishman? — We have not had it. — Has the American had my good work? — He has had it. — Has he had my silver knife? — He has not had it. — Has the young man had the first volume of my work? — He has not had the first, but the second. — Has he had it? — Yes, sir, he has had it — When has he had it? — He has had it this morning. — Have you had sugar? — I have had some. — Have I had good paper? — You have had some. — Has the sailor had brandy? — He has had some. — Have you had any? — I have had none. — Have you had the headache? — I have had the toothache. — Have you had anything good? — I have had nothing bad. — Did the ball take place yesterday? — It did take place. — When does the ball take place? — It takes place this evening.

Exercise 88.

Has the German had good beer? — He has had some. — Hast thou had large cakes? — I have had some. — Has thy brother had any? — He has had none. — Has the son of our gardener had flour? — He has had some. — Have the Poles had good tobacco? — They have had
some. — What tobacco have they had? — They have had tobacco for smoking, and snuff. — Have the English had as much sugar as tea? — They have had as much of the one as of the other. — Has the physician been right? — He has been wrong. — Has the Dutchman been right or wrong? — He never has been either right or wrong? — Have I been wrong in buying honey? — You have been wrong in buying some. — What has your cousin had? — He has had your boots and shoes. — Has he had my good biscuits? — He has not had them. — What has the Spaniard had? — He has had nothing. — Who has had courage? — The English have had some. — Have the English had many friends? — They have had many of them. — Have we had many enemies? — We have not had many of them. — Have we had more friends than enemies? — We have had more of the latter than of the former. — Has your son had more wine than meat? — He has had more of the latter than of the former. — Has the Turk had more pepper than corn? — He has had more of the one than of the other. — Has the painter had anything? — He has had nothing.

Exercise 89.

How often have you read that book? — I have read it twice. — Have you ever heard this man? — I have never heard him. — Have you heard him sometimes? — I have heard him sometimes. — Do you sometimes go to the theatre? — I go thither sometimes. — Has your brother gone to the ball? — He has (gone there). — Has he gone to the ball as often as you? — He has gone (thither) oftener than I. — Do you sometimes go into the garden? — I formerly went into it frequently. — Does your old cook ever go to the market? — He goes there frequently. — He went there the day before yesterday — Hast thou gone to the ball oftener than thy brothers? — I have gone thither oftener than they. — Has your cousin often been at the play? — He has been there several times — Have you sometimes been hungry? — I have often been hungry. — Has your valet often been thirsty? — He has never been either hungry or thirsty. — Have you gone to the play early? — I have gone thither late. — Have I gone to the ball as early as you? — You have gone thither earlier than I. — Has your brother gone thither too late? — He has gone thither too early. — Have your brothers had anything? — They have had nothing. — Who has had my purse and my money? — Your servant has had both. — Has he had my stick and my hat? — He has had both. — Hast thou had my horse or that of my brother? — I have had neither yours nor that of your brother. — Have I had your note or that of the physician? — You have had both — What has the physician had? — He has had nothing — Has anybody had my golden candlestick? — Nobody has had it. — When hast thou been at the ball? — I was (there) last evening. — Hast thou found any one there? — I have found no one there.
Lesson XLVI.—PENSUM QUADRAGESIMUM SEXTUM.

OF THE PERFECT PASSIVE.

A. The perfect tense of the passive voice is composed of the perfect participle and sum or fui. Thus:

**INDICATIVE**  **SUBJUNCTIVE.**

Amātus sum or fui, I have been Amātus sim or fuērim, that I
loved, or I was loved. may have been loved.

**SING.** amātus sum or fui amātus sim or fuērim
amātus ēs or fuisti amātus sis or fuēris
amātus est or fuit, amātus sit or fuērit,

**PLUR.** amātī sūmus or fuimus amātī simus or fuērīmus
amātī estis or fuistis amātī stis or fuērītis
amātī sunt or fuērunt.* amātī sint or fuērint.

So inflect monūtus sum, I have been admonished; lectūs sum, I have been read; audītus sum, I have been heard. To these add lacerūtus sum, I have been torn; lautos sum, I have been washed; servūtus sum, I have been preserved; laudūtus sum, I have been praised; viluperūtus sum, I have been blamed; ornātus sum, I have been adorned; doctūs sum, I have been taught; habītus sum, I have been held; jussūs sum, I have been commanded;—diēctūs sum, I have been cherished; ducūs sum, I have been led; fractūs sum, I have been broken; misūs sum, I have been sent; scriptūs sum, I have been written; sublātus sum, I have been taken away; erudītus sum, I have been instructed; munitūs sum, I have been defended; punītus sum, I have been punished; vestītus sum, I have been clothed.

**REMARKS.**

1. The perfect participle employed in the formation of this tense is derived from the supine in sum, which is usually termed the third root of the verb. (Cf. Lesson XXIV. C. Rem. 1.)

2. The third root of the first, second, and fourth conjugations is derived from the first or general root (am. mon, aud) by annexing, 1. āt, 2. ēt (ēt), 4. īt; as, amātum, monītum (delētum), audītum.

3. The third root of the third conjugation is formed by annexing t to the general root; as, dictūm, exītūm, lectūm. This t of the third root, like the s of the second (p. 237, note †), gives rise to several modifications of the consonants preceding it. Thus:—

a.) When the first root ends in g, h, or qu, these letters are changed into c; as, rego — rectum, traho — tractum, coquo — coctum.

* So if the subject is feminine, Sing. amātā sum, ēs, est; Plur. amātās sūmus, estis, sunt; and when neuter, Sing. amātum est; Plur. amātā sunt.
b.) B is changed into p; as, scribo — scriptum, nubo — nuptum.
c.) Sometimes the root is changed before the addition of t; as,
    colo — cultum, frango — fractum, gero — gentum, rumpo — ruptum,
    sperno — spretum, sterno — stratum, uro — ustum, vincio — vicium.
d.) When the first root ends in d or t, the third adds s instead of
t, and those letters are either dropped or converted into s; as, edo —
    essum, defendo — defensum, ludo — lusum, discedo — discessum.
e.) A number of other verbs add likewise s and modify the root;
as, excello — excelsum, fallo — falsum, pello — pudum, premo — pres-
    sum, spargo — sparsum, verro — versum.
f.) Some verbs in sco drop sc before the t of the third root; as,
cresco — cretum, nosco — notum, quiesco — quietum, pasco — pastum.
g.) A number of verbs form their third root in ut or it, as, bibo —
    bitum, vomo — vomitum, pono — positum, arcesso — arcissetum, cu-
    pio — cupitum, quaero — quaestum, &c.

4. The reduplication (p. 237, Rem. 6) does not extend to the third
    root. E.g do — datum, sto — statum, curro — cursum, mordeo —
    morsum, &c.

5. Verbs which are irregular in the second root are generally like-
    wise so in the third; as, seco — sectum, lavo — lavatum (but lautus or
    latus), ferio — latum, aperiio — apertum, mitto — missum, sitio — sal-
    sum, venio — venitum, &c.

6. Inceptive verbs in sco generally want the third root, and so many
    others. For these, and other irregularities of verbs, the student may
    consult the list of irregular verbs at the end of the book, or his lexicon.

Have you been loved?
I have been loved.
Has he been hated?
He was not hated.
Has she been praised?
Yes, truly, she has been praised.
No, she has been blamed.
Has any one been punished?
No one has been punished.
Who has been rewarded?
The young man has been re-
   warded.
Have we been despised?
We have not been despised.
Have they (fem.) been repre-
   hended?
They have been reprehended.
Have ye been sent?
We have not been sent.

Ésne (fuistine) amátus?
Amátus sum.
Fuitne in odio?
In odio nó núit.
Ecquid est laudátæ?
Est laudátæ?
Sánne quídem, laudátæ est (fuít).
Inmò véro vituperátæ est.
Ecquis est punitus?
Nónum quíquam poénæ afféctus?
Némo punitus ét.
Nónum quíquam poénæ afféctus est.
Quí est praémio ornátus?
Adolescentulus praémio ornátus est.
Númer nós contémpsti súmus?
Nónum súmus
Án illa rephénsæ súnt?
Véro quídem, rephénsæ súnt.
Estis missi?
Númer estis missi?
Missi númer súmus.
PERFECT OF DEponent VERBS.

B. The perfect tense of deponent verbs is formed like that of the passive voice (cf. A.). Thus:

**INDICATIVE.**

I Hortátus sum or fui, I have ex-
horted, I exeorted.
SING. hortátus sum or fui
hortátus és or fuisti
hortátus est or faint,
PLUR. hortáti súmus or fúimus
hortáti estis or fuistis
hortáti sunt or fúerunt.

**SUBJECTIVE.**

Hortátus sim or fuerim, that I may have exeorted.
SING. hortátus sim or fuérim
hortátus sis or fuéris
hortátus sit or fuérit,
PLUR. hortáti símus or fuérimus
hortáti stitis or fuérfitis
hortáti sint or fuérint.

So veritus sum or fui, I have feared; locitus sum or fui, I have spoken; blanditus sum or fui, I have flattered. To these add arbitátus sum, I have thought; comitátus sum, I have escorted; morátus sum, I have delayed;—meritus sum, I have earned; miseritus sum, I have pitied; tuitus sum, I have defended;—lapsus sum, I have fallen; oblivus sum, I have forgotten; profectus sum, I have departed; secútus sum, I have followed;—expertus sum, I have experienced; largitus sum, I have lavished, &c. (Cf. Lesson XXXV.)

Have you ever spoken Latin? I have never spoken it.
Has he been accustomed to write letters? He has been accustomed (to do so).
Who have obtained the preference? Our friend (has obtained it).
We have obtained it ourselves.

Whom have they flattered? They have flattered no one.
Has he departed (for a journey)? He has not yet left.
Has she remained at home? Yes, she has (remained).
How much money has he lav-
ished?
He has lavished more than was proper.
Have you spent more money than I?

Solitus esse scribere epístolas? Sáne quidem, solitus est.
Quis principátum consecútus est?
Nós ter amicus.
Nósmet ipsi principátum consecútus sumus.
Cui blanditi súnt?
Blanditi sunt némíni.
Núm est profectus?
Nondum profectus est.
Morátáne est domí?
Véro, moráta est.
Quántum pecúnia lægítus est fill?
Largitus est plús (ámplius) aequo.
Largitus es et majórem pecúniam quàm égo?

*Blanditi alicui is the usual construction.*

21 *
No, I have (on the contrary) spent less.
The king.
The successor.
The lawyer, barrister, counsellor.
The office, employment.
Learned.
To succeed (one in office).
To grow sick, to be taken ill.
To fall sick.
To recover one's health, to grow well.

What has become of him?
He has become a doctor, a lawyer, a king.
He has turned soldier.
He has enlisted.
Have you become a lawyer?
No, I have become a merchant.
What becomes of children?
Children become men.
Has he fallen sick?
He has fallen sick.
Have you recovered your health?
I have not recovered.
Whom has he succeeded (in office)?
He has succeeded the king (to the throne).

immo vēro minōrem largitūs sūm.
Rex, rēgis, m.
Successor, ōris,* m.
Patrōnus (i, m.) causārum; causidicus, i, m.; jurisconsultus, i, m.
Mūnus, ēris, n.
Doctus, eruditus, a, um.
Succēdo, ēre, cessi, cessum (in ali-cujus locum, regno).
Aegresco, ēre, ——, ——.†
Fio (fieri, factus sum) aegrōtus.
Incido (ēre, ēdi, cāsum) in mōrum.
Convalesco, ēre, īui, ——.
Fio (fieri, factus sum) sānus.
Quid ex ēo factum est?
Quid ēo (de ēo) fāctum ēst?
Fāctus est mēdicus, patrōnus causārum, rēx.
Fāctus est miles.
Relātus † est inter mīlitēs.
Factūsēs est considicus?
Nōn vēro, fāctus sūm mercātor.
Quid fit ex līberīs?
Līberi sunt homines adūlī.
Fiunt ex līberīs hōmines adūlī.
Incidītīne in mōrum?
Vēro quīdem, incidit.
Factūsēs ā sānus?
Convalūsitīne ex mōro?
Nōn factus sum.
Nōn convālūi.
Cūjus in lōcum succēsīt?
Cūjus mūnerīs fāctus est succēsor?
In lōcum rēgis succēsīt.
Fāctus est succēsor rēgis.

EXERCISE 90.

Why has that child been praised? — It has been praised because it has studied well. — Hast thou ever been praised? — I have often been praised. — Why has that other child been punished? — It has been punished because it has been naughty and idle. — Has this child been rewarded? — It has been rewarded, because it has worked well. — When was that man punished? — He was punished day before

* This word always requires the genitive of the office.
† Compare A. Rem. 6.
‡ From refīro, -erre, -ēlī, -ēlum.
yesterday. — Why have we been esteemed? — Because we have been studious and obedient. — Why have these people been hated? — Because they have been disobedient. — By whom has the room been swept? — It has been swept by your servant. — How many times has it been swept? — It has been swept twice. — Has your book been read as often as mine? — It has been read oftener than yours. — Why has that book been burnt? — Because it was a worthless one. — Have you been commanded to write? — I have not been commanded to write, but to speak. — Whither has the young man been sent? — He has been sent into the country. — By whom have you been instructed? — I have been instructed by my parents and masters. — Has the book been torn by any one? — It has been torn by our children. — Have our shirts been washed? — They have not yet been washed. — When were our glasses broken? — They were broken yesterday. — Have you been punished as severely (tum sévère) as I? — I have been punished more severely than you. — By whom were these letters written? — They were written by our enemies. — Has our friend been loved by his masters? — He has been loved and praised by them, because he was studious and good; but his brother has been despised by his, because he was naughty and idle.

**Exercise 91.**

What has become of your friend? — He has become a lawyer. — What has become of your cousin? — He has enlisted. — Was your uncle taken ill? — He was taken ill, and I became his successor in his office. — Why did this man not work? — He could not work, because he was taken ill. — Has he recovered? — He has recovered. — What has become of him? — He has turned a merchant. — What has become of his children? — His children have become men. — What has become of your son? — He has become a great man. — Has he become learned? — He has become learned. — What has become of my book? — I do not know (Haud scio) what has become of it. — Have you torn it? — I have not torn it. — What has become of our neighbor? — I do not know what has become of him. — When did your father set out? — He set out yesterday. — Have our friends already set out? — They have not yet set out. — With whom have you spoken? — I have spoken with my neighbor. — Has any one spoken to those men? — No one has spoken to them. — Whose money have they squandered? — They have squandered their own. — Has any one exhorted you? — My master has exhorted me. — Has your brother obtained the preference? — He has not obtained it. — Have you flattered any one? — I never flatter any one. — Do our enemies flatter us? — They do flatter us. — Has your father remained at home? — He has remained. — Did he remain at home yesterday? — He did not remain at home. — Have you been accustomed to go to the theatre? — I have not been accustomed to go. — Whom has your brother succeeded in office? — He has become the successor of his father.
Lesson XLVII. — Pensus Quadragesimum Septimum.

OF THE SUPINES.

A. The supine in um always implies a purpose (to, in order to, for the purpose of), and is chiefly used after verbs of motion, such as eo, abeo, venio, mitto, missus sum, do, &c. As,

Éo cúbitum, saltatum, venátum, ēsum.
Ab eo exulátum, patriam défensionem, pácem petítum.
Vénio quéstum, sciscitátum, gravatátum.
Rédeo spectátum, obsecrátum, hiemátum.
Missus sum bellátum, consultationum.
Do álicui áliquam núptum.

I go to sleep, to dance, to hunt, to eat.
I go off into exile, to defend my country, to sue for peace.
I come to complain, to inquire, to congratulate.
I return to see, to beseech, to winter.
I have been sent to wage war, to consult.
I give some one in marriage.

B. Rule. — Supines in um have an active sense, and govern the same cases as their verbs.

Divitiacus Róman ad senátum vénit, auxílium postulátum.
Vercrúnt quéstum injúrias, ét ex foedere rés repetiúm.
Nón égo Graiis servitum mátribus fóbo.
Hanníbal invictus pártriam défensionem revocatúus est.
Córum égo, nón vapulátum condúctus súm.
Missus est sciscitátum, quibus précibus suppliciáisque déces possent placáre.

Divitiacus came to Rome to the senate, in order to ask for aid.
They came to complain of injuries, and to demand restitution according to the treaty.
I shall not go to serve Grecian matrons.
Hannibal was recalled unconquered to defend his country.
I was employed to cook, not to be flogged.
He was sent to inquire by what prayers or offerings they might appease the gods.

Remarks.

1. The verb ire with the supine in um is sometimes equivalent to the English I will, I am about; as, Cur te is perdítum? Why will you

* The supines in um and u are, in point of form, nouns of the fourth declension, the former in the accusative, the latter in the ablative or dative (when u = ui). Their construction, however, shows them to be parts of the verb.
make yourself unhappy? *Fuère cives, qui seque remque publicam per-
ditum irent, There were citizens, who were engaged in ruining both
themselves and the republic. But *ire with the supine is frequently
nothing more than a circumlocution for the same tense of the verb;
as, *ultum ire = ulcisci, to revenge; *raptum eunt = eripiant, they plun-
der; *perditum eamus = perdamus, we may ruin.

2. The supine in um retains its active signification with a passive
verb. E. g., *Contumeliam mihi per hujusce petulaniam factum itur,
They are insulting me with the petulance of this man.

3. In connection with the passive infinitive *iri, the supine in um
serves to form the future infinitive passive; as, *amatum iri, to be about
to be loved; *auditum iri,* to be about to be heard, &c. (Cf. Lesson
XLVIII. B.)

4. Many verbs want the supine in um. In these cases (and often
also where the supine exists), the purpose implied in the verb of
motion may be indicated by various other constructions; as, *Venio
spectandum, ad spectandum, spectandi causa, spectaturus, ut speciem, or
spectare, I come to see, for the sake of seeing, about to see, &c. In
general, the use of the supine is not extensive, and the best writers
more frequently prefer the gerund with ad or. causa, or the future
participle inurus. (Cf. Lesson XXX. D.)

C. The supine in u is used in a passive sense after
fas, nefas, opus, and after adjectives signifying good or
bad, pleasant or unpleasant, worthy or unworthy, easy or
difficult, and the like. E. g.

Si hóc fas est dictu.
Nefas est dictu.
Ita dictu opus est.
Honéstum, dignum, türpe, mirá-
 bile est dictu.
Fácile, difficile, mélius, óptimum
ést fácit.*
Quid est tám jucundum cógni
 atque audítu, quam sapiéntibus
sententis gravibusque vérbus
ornátà orácio?
Sápiens vitátu, quáisque petítu sit
mélius, causas reddeit tibi.
Hernici nihil úquam dictu di-
gnum aúsi súnt.

If it is right to say so.
It is impious to say so.
Thus we must say.
It is honorable, worthy, disgraceful,
worthiful to tell or to be told.
It is easy, difficult, better, best, to
do or to be done.
Is there anything so delightful to
know and to hear as a discourse
replete with sage sentiments and
weighty arguments?
The philosopher will render you
an account of what it is best to
avoid, and what best to seek.
The Hernici never achieved any-
thing worth mentioning anywhere.

* The passive infinitive *iri in this connection is used impersonally.
† So likewise dulce audítu, sweet to hear; molliánimum tácit, of the softest
touch; facie inrentu, easy to find, or to be found; speciúsa dictu, plausible to
be said; iudicium inceptu, soul to be undertaken, &c.
Remarks.

1. The supine in $u$ does not govern any case, and is hence put with the passive voice. It is commonly rendered like the infinitive passive, but frequently better translated actively. The supines thus employed are not numerous. The principal are dictu, auditu, cognitu, factu, inventu, memoratu.

2. The adjectives most frequently found in connection with this supine are bonus, parvus, magius, dulcis, gravis, levis, fidus, durus, deformus, speciosus, dignus, indignus, proclivus, facilis, difficilis, mirabilis, and others in lis; also rarius, necessarius, acerbus, vehement, turpis, fraudus, &c.

3. The supine in $u$ sometimes (though rarely) occurs with a verb; as, Pudet dictu, It is shameful to be said. Primus cubitu surgat, postremus cubitum est, Let him (the steward) be the first to rise and the last to go to bed. Priusquam ego obsonato redeo, Before I return from the purchase of food.*

4. Instead of the supine in $v$, especially after facilis and difficilis, the following constructions frequently occur: —

   a.) The infinitive present; as, Facile est vincere non repugnantes, It is easy to conquer where there is no resistance. Id dicere obscurum est, It is obscure to say so.

   b.) The gerund with $ad$; as, Facillimus ad concoquendum, The easiest to cook. Jucundum ad audiendum, Delightful to hear or to be heard.

   c.) The passive voice and the adjectives facile, difficile, &c. as adverbs. E.g. Non facile djudicatur amor verus et fictus, Real love and feigned are not easily distinguished.

   d.) Sometimes the present participle, and more, rarely a supine in un; as, Decemviri colloquentibus erant difficiles, The decemviri were difficult of access. Optimum factum, Best to do.

   e.) Quite frequently a verbal noun in the case required by the adjective; as, Justae causae facilis est defensio, The defense of a just cause is an easy one. Difficilis est animi, quid aut qualis sit, intelligentia (= Difficile est intellectu, quid, &c.), It is difficult to understand the nature of the mind. So jucundus potui (for potu), Delightful to drink. Facilis divisui, Easy to divide. Erant rari aditus, They were rarely to be seen (rare of access). Cognitioigne dignum, Worth knowing.

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Perf.</th>
<th>Supine.†</th>
</tr>
</thead>
<tbody>
<tr>
<td>To do — done.</td>
<td>Agere — ēgi, actum.</td>
<td></td>
</tr>
<tr>
<td>To make (do) — made.</td>
<td>Facere — fécī, factum.</td>
<td></td>
</tr>
<tr>
<td>To make (manufacture) — made.</td>
<td>Configere — configi, confectum.</td>
<td></td>
</tr>
<tr>
<td>To take off — taken off.</td>
<td>Exuere — exūi, exūtum.</td>
<td></td>
</tr>
</tbody>
</table>

* In these cases the supine appears really as the ablative of a verbal substantive. But here the verbs in $io$ are by far more common; e.g. a frumentationem redire, to return from a foraging expedition.

† The forms actum, factum, &c. may either be regarded as the supine "io act," "to do," or as the neuter of the perfect participle "acted," "done," &c.
To pull off — pulled off.  
To say — said.  
To speak — spoken.  
To converse with — conversed with.  
To dare — dared.  
To cut — cut.  
To mow — mowed.  
To burn — burnt.  
To wash — washed.  
To pick up — picked up.  
To preserve — preserved.  
To tear — torn.  

What have you done?  
I have done nothing.  
Has the tailor made my coat?  
He has made it.  
He has not yet made it.  
Have you taken off your clothes?  
I have taken them off.  
Have they taken off their boots?  
They have not taken them off.  
Have we taken off our hats?  
You have not taken off your hats.  
Has he told you that?  
He has told me.  
Who has told him that?  
I have told him myself.  
Are you the brother of my friend?  
I am.  
With which man have you spoken?  
I have spoken with that man.  
Have you spoken to your friend?  
I have spoken to him.  
Which gloves have you picked up?  
I have picked up yours.  
Have you preserved my books?  
I have not preserved them.  
Which books have you burnt?  
I have burnt no books.  

Detrahere — detraxi, detractum.  
Dicere — dixi, dictum.  
Loqui — locutus sum.  
Colloqui — collocutus sum.  

Audere — ausus sum.  
Secare — secui, sectum.  
Metere — messui, messum.  
Combure — combussi, combustum.  
Concremare — avi, atum.  
Lavare — avi, lavatum (lautus, lotus).  
Tollere — sustuli, subtum.  
Servare — avi, atum.  
Seponere — posui, positum.  
Lacerare — avi, atum.  

Quid fecisti (egisti)?  
Ego nil habeo.  
Consecutne sarrtor meam togam?  
Consecut vero.  
Eam nondum consecit.  
Exustain te vestibus?  
Sic est, exui.  
Detraheruntne sibi calligas pedibus?  
Nondetraherunt.  
Num nos capita nudavimus?  
Vos capita non nudavistis.  
Dixistne tibi hoc?  
Dixit vero.  
Quis hoc (illud) ei dixit?  
Ego metipse.  
Esne tu frater amici mei?  
Sum vero.  
Cum quo homine locutus es?  

Collocutus sum cum homo illo.  
Locutus es amico tuo (ad amicum tum)?  
Locutus sum (ei, ad eum).  
Quae digitabula sustulisti?  

(Sustuli) tua.  
Servaviatine (servastine) libros meos?  
(Eos) non servavi.  
Quos libros combussisti?  
Nillos (combusi).  
Ego non ullos libros combussi.
Have you torn any shirts? Lacerásti aliqua indúsia?
I have torn some. Lacerávi nonnulla.
Has he torn any? Núm quae lacerávit?
He has torn none. Nón lacerávit.
What have ye washed? Núlla lacerávit. Quid lavístis?
We have washed our white handkerchiefs. Muccínia nóstra candida lávimus.
What have they cut? Quid secúerunt?
They have cut our canes. Secúerunt bácula nóstra.

Exercise 92.

Have you anything to do? — I have nothing to do. — What has your brother to do? — He has to write letters. — What hast thou done? — I have done nothing. — Have I done anything? — You have torn my clothes. — What have your children done? — They have torn their beautiful books. — What have we done? — You have done nothing; but your brothers have burnt my fine chairs. — Has the tailor already made your coat? — He has not yet made it. — Has your shoemaker already made your boots? — He has already made them. — Have you sometimes made a hat? — I have never made one. — Hast thou already made thy purse? — I have not yet made it. — Have our neighbors ever made books? — They made some formerly. — How many coats has your tailor made? — He has made thirty or forty of them. — Has he made good or bad coats? — He has made (both) good and bad (ones). — Has our father taken his hat off? — He has taken it off. — Have your brothers taken their coats off? — They have taken them off. — Has the physician taken his stockings or his shoes off? — He has taken off neither the one nor the other. — What has he taken away? — He has taken away nothing, but he has taken off his large hat. — Who has told you that? — My servant has told it to me. — What has your cousin told you? — He has told me nothing. — Who has told it to your neighbor? — The English have told it to him. — Are you the brother of that youth? — I am. — Is that boy your son? — He is. — How many children have you? — I have but two. — Has the bailiff gone to the market? — He has not gone thither. — Is he ill? — He is. — Am I ill? — You are not. — Are you as tall as I? — I am. — Are your friends as rich as they say? — They are. — Art thou as fatigued as thy brother? — I am more (so) than he.

Exercise 93.

Did you come to complain? — I did not come to complain; I came to inquire and to congratulate. — Were they sent to see? — They were sent to see and to congratulate. — Did he return (Redirúne) to make war? — No, he returned to sue for peace. — Have you spoken to my father? — I have spoken to him. — When did you speak to him? — I spoke to him the day before yesterday. — Have you sometimes spoken with the Turk? — I have never spoken with him. — How many times have you spoken to the captain? — I have spoken
to him six times. — Has the nobleman ever spoken with you? — He has never spoken with me. — Have you often spoken with his son? — I have often spoken with him. — Have you spoken with him oftener than we? — I have not spoken with him so often as you (have). — To which son of the nobleman have you spoken? — I have spoken to the youngest (minimus natu). — To which men has your brother spoken? — He has spoken to these. — What has your gardener's son cut? — He has cut trees. — Has he cut (messuine) corn? — He has cut some. — Has he cut as much hay as corn? — He has cut as much of the one as of the other. — Have you picked up my knife? — I have picked it up. — What have you picked up? — We have picked up nothing. — Have you burnt anything? — We have burnt nothing. — Hast thou burnt my fine ribbons? — I have not burnt them. — Which books has the Greek burnt? — He has burnt his own. — Which ships have the Spaniards burnt? — They have burnt no ships. — Have you burnt paper? — I have not burnt any. — Has the physician burnt notes? — He has burnt none. — Have you had the courage to burn my hat? — I have had the courage to burn it. — When did you burn it? — I burnt it yesterday. — Where have you burnt it? — I have burnt it in my room. — Who has torn your shirt? — The ugly boy of our neighbor has torn it. — Has any one torn your books. — Nobody has torn them. — Is it right to do so? — It is wrong. — Is it wonderful to be told? — It is very wonderful (permirabile). — What is best to be done? — It is best to depart (set out). — Is there any so delightful as to know and to hear as the Latin tongue? — There is nothing more delightful (jucundius). — What has he achieved? — It is not worth mentioning what he has achieved.

Lesson XLVIII. — PENSUM DUODEQUINQUAGESIMUM.

OF THE INFINITIVE MOOD.

A. The infinitive mood expresses the action of the verb in an indefinite or general manner, but at the same time represents it either as completed or uncompleted, i. e. as present, past, or future.

Hence the infinitive of Latin verbs has three tenses: the present, perfect, and future. For each of these the active and the passive voices both have separate forms. They are:

1. The present infinitive active, derived from the first root of the verb; as, amāre, monēre, légēre, audīre, to love, admonish, read, hear. *

* Compare Lesson XXIV. B. C.
2. The present infinitive passive, likewise derived from the first root; as, amāri, monēri, legi, audīri, to be loved, admonished, read, heard.*

3. The perfect infinitive active, formed from the second root by adding esse; as, amāvisse (amāssē).† monūisse, lēgisse audīvisse (audisse), to have loved, admonished, read, heard.

4. The perfect infinitive passive, formed by combining esse or fuisse with the perfect participle; as, amatūm (am, um)‡ esse or fuisse, to have been loved, &c.

5. The future infinitive active, formed by adding esse to the future participle active; as, amatūrum (am, um)§ esse, to be about to love, &c.

6. The future infinitive passive, formed by adding the passive infinitive of ire to the supine in um; as, amatūrīm iri, to be about to be loved, &c.

B. The following paradigms exhibit all the forms of the infinitive mood, both active and passive.

**FIRST CONJUGATION.**

<table>
<thead>
<tr>
<th>INFINITIVE ACTIVE</th>
<th>INFINITIVE PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRES.</strong> amāri, to love.</td>
<td>amatūm esse or fuisse, to have been loved.</td>
</tr>
<tr>
<td><strong>PERF.</strong> amāvisse (amāssē), to have loved.</td>
<td>amatūrim iri, to be about to be loved.</td>
</tr>
<tr>
<td><strong>FUT.</strong> amatūrum esse, to be about to love.</td>
<td>amatūrīm iri, to be about to be loved.</td>
</tr>
</tbody>
</table>

**SECOND CONJUGATION.**

| **PRES.** monēre, to remind. | monēri, to be reminded. |
| **PERF.** monūisse, to have reminded. | monūtum esse or fuisse, to have been reminded. |
| **FUT.** monūtūrum esse, to be about to remind. | monūtūrīm iri, to be about to be reminded. |

**THIRD CONJUGATION.**

| **PRES.** lēgere, to read. | lēgi, to be read. |
| **PERF.** lēgisse, to have read. | lectūm esse or fuisse, to have been read. |
| **FUT.** lectūrūm esse, to be about to read. | lectūrīm iri, to be about to be read. |

**FOURTH CONJUGATION.**

| **PRES.** audīre, to hear | audīrī, to be heard. |
| **PERF.** audīvisse (audāssē), to have heard. | audītūm esse or fuisse, to have been heard. |
| **FUT.** audītūrūm esse, to be about to hear. | audītūrīm iri, to be about to be heard. |

* Compare Lesson XXXIII. B.  † See page 289, Remarks.  ‡ And when it occurs in the nominative, amatūs (a, um) esse or fuisse, &c.  § And in the nominative amatūrus (a, um) esse, &c.
LESSON 48. CONSTRUCTION OF "FORE, UT."

REMARKS.

1. Instead of the future infinitive active or passive, the periphrastic forms fore, ut, or futurum esse, ut, with the subjunctive, are often employed, especially when the verb has no supine or participle in orus.

E.g. Spero fore (or futurum esse), ut venias, for Spero te venturum esse.

I hope that you will come. Credo fore ut epistola scribatur, instead of Credo epistolam scriptum iri, I think that the letter will be written.

So also in the past tenses: Sperabam fore, ut ventres, I hoped that you might come. Credidam fore, ut epistola scriberetur, I thought that the letter would be written. And of an act completed at some future time: Spero fore, ut venéris (perf. subj.), I hope that you will have come. Sperabam fore, ut venisses, I hoped that you might have come. Credo (Credidam) epistolam scriptam fore, I think (thought) that the letter will be (would be) written.

2. Neuter verbs (unless they are used impersonally) have generally the infinitives of the active voice only. Many of this class want the supine and future participle, and have consequently fore ut.

E.g.

İre,  ivisse,  futurum esse.
Vénire, vénisse, venturum esse.
Esse, fúisse, futurum esse.
Posse, pótüisse, fore, ut possum.
Velle, völüisse, fore, ut velim, &c.

To drink — drink. Bibère — bibi,
To carry — carried. Ferre — tuli, látum.
{ Portáre — ári, átum.

To bring — brought. Afferre — attuli, allátum.
To send — sent. Apportáre — ávi, átum.
{ Mittère — misi, missum.
To write — written. Scribère — scripi, scriptum.
To learn — learnt. Discère — dúcui, —.
To see — seen. Vidère — vidi, visum.
To give — given. Dáre — dédii, dátum.
To lend — lent. Commodáre — ávi, átum.
{ Credáre — credidi, creditum.
To go — gone. Ire — ivi, itum.
To come — come. Vénire — vēni, ventum.
To know (to be acquainted with) — known. Nósse — nōvi, nōtum.
{ Cognoscère — cognōvi, cognitum.

Did you drink some of my wine? Bibístine de víno méo?
I did not drink (any of it). Nón bibi.
Has he brought me the book? Apportávtné (attulítné) mīhi librum?

* This is the present infinitive of the obsolete fúo, I am; but generally = futurum esse. The only remaining forms of fúo in actual use are the imperf. subj. forem, fóres, fóret, —, —, fórent.
He has brought it.

Did they send us letters?

They have sent none.

Did we write notes?
We have written some.

Have you seen the man?
We have not seen him.

Have you seen my book?
Yes, we have seen it.

Where have you seen it?
(We have seen it) in your room.

Have you become acquainted with (do you know) those people?

I have become acquainted with them.

Have you known these men?
I have not known them.

Do you learn to write?
Yes, I am learning it.

I am learning the art of writing.

Have you learnt to read Latin?

I have learnt it.

Of whom?
Of my master.

When did you lend me that umbrella?
(I lent it to you) day before yesterday.

Did the man come to your father?
He did come.

Did your brother go out into the fields?
He did go out.

At what time did you come into the city?
(We came) yesterday evening.

When did they come home?

They came this morning.

Where have you seen my cousin?

I have seen him in the theatre.

To get, order (anything to be done). See page 170.

Apportāvit (āttūlit).

Miserūntne nóbis litteras?

Dederūntne litteras ad nōs?

Nōn miserūnt.

Dederūnt nūllas.

Scripsimusne schōdūlas?

Scripsimus vēro nonnūllas.

Vidistūne hominem?

(Ēum) nōn vidistūs.

An vidistis librum méum?

Vēro quīdēm, vidistūs.

Ubi nam éum vidistis?

(Vidistūs ēum) in cubiculo tūō.

Nostīne (cognovistīne) hōmines filiōs?

Sāne quīdēm, ēgo éos nóvi (cognō-vi).

Notīne tibi fuérunt hōmines filiō?

Nōn fuérunt.

Discīne scribere?

Īta est, disco.

Ēgo ārtem scribendī edisco.

Didicistīne légere Latīne (litteras Latīnas)?

Dūdici.

Apud quem (a quō)?

Apud magistrum méum (a magi-stro méō).

Quándo mīhi umbrāculum illud commodavistī?

Nūdiōs tertius.

Ivit hōmo ad pātrems tiūm?

Īvit vēro.

Exītne fratérclus tiūs in ágro?

Exīt.

Quō témpore venistī in úrbem?

(Vēnimus) hēri vēspēri.

Quándo advenērunt (sīli) dōnum stiūm?

Advenērunt hōdie māne.

Ūbi (quō lōco) consobrinum méum vidistī (consēpísti)?

Ēgo éum in théātō vidi (consēpī).

Jubēre — jussi, jussum.

Curāre — āvi, ātum.
To get anything mended.
To get anything washed.
To get anything made.
Are you getting a coat made?
I am getting one made.
I have ordered (got) one made.
Has your brother had his shirt washed?
He has (had it done).
Have you ordered your stockings to be washed?
I have ordered them to be washed.
Have you had your shoes mended?
We have not had them mended.
The cravat.
To bind (a book).
Have you sometimes had cravats mended?
I have had some mended sometimes.
Have you ordered your book to be bound?
I have ordered it to be bound.
By whom have you had your books bound?
I have had them bound by our neighbor, the binder.

The bookbinder.

Aliquid reparāri jubēre.
Aliquid reficiendum curāre.
Aliquid lavāri jubēre.
Aliquid abluendum curāre.
Aliquid confici jubēre.
Aliquid reficiendum curāre.
Jubēne tōgam confici?
Curāne tibi tōgam conficiendum?
Jūbeo véro únam confici.
Cūro únam conficiendum.
Jūssi únam confici.
Ego únam conficiendum curāvi.
Curavit tébī faciendum.
Jussistine tū tibiālia túa lavāri?
Jūssi (ēa lavāri).
Curavistīnē cāceos vēstrōs reficiēndos?
Reficiēndos ēōs nōn curāvimus.
Focāle, is, n.
Compingo, ūre, pēgi, pactum.
Curavistīne ūnterdum faciālia reficiēndā?
Curāvi véro ūnterdum nonnullā reficiēnda.
Jussistine librum tūum compingi?
Sāne quīdem, jussi ēum compingi.
Cui libros tūos compingendos crēdīsti?
Ego ēōs vicīno nōstro, bibliopēgo,
compingendos crēdīli.

*Bibliopēgus, i, m.
*Librōrum compactor, ōris, m.

Exercise 94.

Have you drunk wine? — I have drunk some. — Have you drunk much of it? — I have drunk but little of it. — Hast thou drunk some beer? — I have drunk some. — Has thy brother drunk much good cider? — He has not drunk much of it, but enough. — When did you drink any wine? — I drank some yesterday and to-day. — Has the servant carried the letter? — He has carried it. — Where has he carried it to? — He has carried it to your friend. — Have you brought us some apples? — We have brought you some. — How many apples have you brought us? — We have brought you twenty-five of them. — When did you bring them? — I brought them this morning. — At
what o'clock? — At a quarter to eight. — Have you sent your little boy to the market? — I have sent him thither. — When did you send him thither? — This evening. — Have you written to your father? — I have written to him. — Has he answered you? — He has not yet answered me. — Have you ever written to the physician? — I have never written to him. — Has he sometimes written to you? — He has often written to me. — What has he written to you? — He has written to me something. — Have your friends ever written to you? — They have often written to me. — How many times have they written to you? — They have written to me more than thirty times. — Have you ever seen my son? — I have never seen him. — Has he ever seen you? — He has often seen me. — Hast thou ever seen any Greeks? — I have often seen some. — Have you already seen a Syrian? — I have already seen one. — Where have you seen one? — At the theatre. — Have you given the book to my brother? — I have given it to him. — Have you given money to the merchant? — I have given some to him. — How much have you given to him? — I have given to him fifteen crowns. — Have you given gold ribbons to our good neighbors' children? — I have given some to them. — Will you give some bread to the poor (man)? — I have already given some to him. — Wilt thou give me some wine? — I have already given you some. — When didst thou give me some? — I gave you some formerly. — Wilt thou give me some now? — I cannot give you any.

Exercise 95.

Has the American lent you money? — He has lent me some. — Has he often lent you some? — He has lent me some sometimes. — When did he lend you any? — He lent me some formerly. — Has the Italian ever lent you money? — He has never lent me any. — Is he poor? — He is not poor; he is richer than you. — Will you lend me a crown? — I will lend you two of them. — Has your boy come to mine? — He has come to him. — When? — This morning. — At what time? — Early. — Has he come earlier than I? — At what o'clock did you come? — I came at half past five. — He has come earlier than you. — Where did your brother go to? — He went to the ball. — When did he go thither? — He went thither the day before yesterday. — Has the ball taken place? — It has taken place. — Has it taken place late? — It has taken place early. — At what o'clock? — At midnight. — Does your brother learn to write? — He does learn it. — Does he already know how to read? — He does not know how yet. — Have you ever learnt German? — I learnt it formerly, but I do not know it. — Has your father ever learnt French? — He has never learnt it. — Does he learn it at present? — He does learn it. — Do you know the Englishman whom I know? — I do not know the one whom you know; but I know another. — Does your friend know the same nobleman whom I know? — He does not know the same; but he knows others. — Have you known the same men whom I have known? — I have not known the same; but I have known others. — Have you ever had your coat mended? — I have sometimes
had it mended. — Hast thou already had thy boots mended? — I have not yet had them mended. — Has your cousin sometimes had his stockings mended? — He has several times had them mended. — Hast thou had thy hat or thy shoe mended? — I have neither had the one nor the other mended. — Have you had my cravats or my shirts washed? — I have neither had the one nor the other washed. — What stockings have you had washed? — I have had the thread stockings washed. — Has your father had a table made? — He has had one made. — Have you had anything made? — I have had nothing made.

Lesson XLIX. — Pensum undequinquagessimum.

Of Participles.

A. Of the four participles of the Latin verb, the present active and the future passive are formed from the first root of the verb, and the future active and perfect passive from the third. (Cf. Lesson XXVIII. B. 8, 9, and D. 1, 2.) The terminations of these participles for the respective conjugations are:

**Pres. Act.** 1. ans, 2. ens, 3. ens (ıens), 4. ıens.
**Fut. Act.** 1. ötürüs, 2. ötürüs, 3. türüs, 4. ıtürüs.
**Perf. Pass.** 1. ötus, 2. ıtus, 3. tus, 4. ıtus.
**Fut. Pass.** 1. andus, 2. endus, 3. endus (ıendus), 4. ıendus.

B. The following paradigms exhibit the participles of the several conjugations in regular order:

**First Conjugation.**

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. ımans, loving.</td>
<td>Perf. ımätus, a, um, loved.</td>
</tr>
<tr>
<td>Fut. ımätürüs, a, um, about to love.</td>
<td>Fut. ımandus, a, um, to be loved.</td>
</tr>
</tbody>
</table>

**Second Conjugation.**

| Pres. mönens, reminding. | Perf. möntüs, a, um, reminded. |
| Fut. möngürüs, a, um, about to remind. | Fut. möndendus, a, um, to be reminded. |

**Third Conjugation.**

| Pres. légens, reading. | Perf. lectus, a, um, read. |
| Fut. legürüs, a, um, about to read. | Fut. légendus, a, um, to be read. |

* On the irregularities of the third root of the second and third conjugations, see Lesson XLVI. A. Rem. 1–6.
Pres. captūris, a, um, about to take.
Fut. cæplendus, a, um, to be taken.

Fourth Conjugation.
Pres. audiēns, hearing.
Fut. auditūrus, a, um, about to hear.
Perf. auditūs, a, um, heard.

C. Deponent verbs generally have all the participles. Of these the future in dus is passive, like that of other verbs, but the perfect participle in tus has commonly an active sense. E. g.
Pres. hortāns, vērens, sēquens, blandiens, exhorting, following, flattering.
Perf. hortā tus, veritus, sectitus, blanditus, having exhort ed, feared, followed, flattered.
Fut. Act. hortatūrus, veritūrus, sectūrus, blanditūrus, about to exhort, fear, follow, flatter.
Fut. Pass. hortandus, verendus, sequendus, blandiendus, to be exorted, feared, followed, flattered.

Remarks.

1. The present participle in ns is declined like an adjective of one termination (cf. page 21), and the participles in us, a, um, like bonus.

2. Participles sometimes drop the distinction of time and assume the character of adjectives or nouns. E. g. amans, loving (in love), or a lover; doctus, learned; nātus, a son. When employed as adjectives, they become susceptible of comparison. (Cf. Lesson XLII. C. and F.)

3. Neuter verbs generally have only the participles of the active voice. Of some, however, the future passive participle in dum is used impersonally.* Others again have also a perfect participle, which sometimes has a passive and sometimes an active sense.

4. The perfect participle of deponent verbs is generally active. The following sometimes occur also in the passive sense: adeptus, comitātus, commentātus, complexus, confessus, contestātus and detestātus, populātus and depopulātus, dimensus and emensus, effātus, ementītus, emerītus, expertus and inexpertus, exercrētus, interpretātus, mediātus, metātus, moderātus, opinātus, pactus, partītus, perfunctus, pericūtātus, stipulātus, testātus. E. g. Depopulātus agrum, Having devastated the field. Depopulātum agrum, The devastated field. Partītus exercitūm, Having divided the army. Partīto exercitū, The army having been divided.

5. The following perfect participles, though from active verbs, are also employed in an active sense: jurātus, having sworn; prānsus,

* Compare page 118, note *. 
LESSON 49.] CONJUGATIO PERIPHRASTICA. 261

having taken lunch; coenátus, having dined; pótus, having drunk. To these add ausus, gavisus, solitus, fírus, confírus; exsíus, perómus, and pertæusus.

6. The English perfect participle active, of which Latin verbs generally are destitute, is commonly rendered either by a separate clause, or by the ablative of the passive participle. E. g. "When he had exterminated the kings," is either Quum reges exterminasset, or passive, Regibus extermináti, The kings having been exterminated. The latter is called the Ablative Absolute, on which see Lesson LXXIII.

7. The genitive plural of participles in rús rarely occurs, except that of fuérus.

8. The present participle of the verb sum is wanting, the obsolete ens occurring only in the compounds absens, præsens, and potens. The present participle of eo, I go, is iens, gen. euntis.

CONJUGATIO PERIPHRASTICA.

D. The participles in rús and dus, with the auxiliary sum, give each of them rise to a new conjugation, called the conjugatio periphrastica. In this connection the participle in rús denotes an intention, and that in dus, necessity or propriety. (Cf. Lesson XXV. C. D.) E. g.

1. Amátrurus sum, I am about to love (on the point of loving).*

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. amátrurus sum</td>
<td>amátrurus sim</td>
</tr>
<tr>
<td>Imp. amátrurus éram</td>
<td>amátrurus essem</td>
</tr>
<tr>
<td>Perf. amátrurus fui</td>
<td>amátrurus fuérim</td>
</tr>
<tr>
<td>Plup. amátrurus fuéram</td>
<td>amátrurus fussem</td>
</tr>
<tr>
<td>Fut. amátrurus éro.†</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. amatúrurum esse.</td>
</tr>
</tbody>
</table>

2. Amandus sum, I am to be loved, or must be loved.‡

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. amandus sum</td>
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<tr>
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<td>amandus fuérim</td>
</tr>
<tr>
<td>Plup. amandus fuéram</td>
<td>amandus fussem</td>
</tr>
<tr>
<td>Fut. amandus éro</td>
<td></td>
</tr>
<tr>
<td>Fut. Perf. amandus fuéro.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. amandum esse.</td>
</tr>
</tbody>
</table>

* And so in the remaining tenses, Indic. I was, have been, had been, shall be, about to love. Subj. that I may be, might be, may have been, might have been, about to love.

† The Future Perfect amatus fuéro does not occur.

‡ And so in the remaining tenses: — Ind. I was to be loved, I shall have to be loved, &c., always with the agent in the dative. E. g. tibi, homínibus, némíni, by you, by men, by no one. See Lesson XXV. C. D.
OF THE USE OF PARTICIPLES.

E. Participles as such do not express any absolute determination of time, and can only be said to be present, past, or future, with reference to the time of the action denoted by the verb of the sentence in which they stand. Hence the verb with which they are connected may itself be either present, past, or future.

Participles have the agreement of adjectives. The noun with which they are in concord may be either in the nominative, as the subject of the sentence, or in one of the oblique cases governed by another word.

Participles govern the same cases as their verbs. E. g.

Hic adolescēntulus est (erat, erit) jūsis tuis obētiens.
Abitūrae congregāntur (congregabuntur, congregabuntur) in locō cértō.

Caēsar hōstem profīgatum persequitur (persecutūsus est, persecūtū) curāvit, curābit).

This youth is (was, will be) obedient to your commands.
When about to leave (just before leaving) they collect (did collect, will collect) together in a particular place.

Caeasar pursues (has pursued, will pursue) the routed enemy.

Caeasar orders (did order, will order) a bridge to be constructed over the Arar.

The law is plain reason, commanding what is just, and prohibiting the contrary.

The body of one sleeping (asleep) is like that of a dead man.

Accused of treason, he replied to all the charges brought against him.

Having had your own good luck on our voyage, we arrived at Brundusium.

There are many men, who never think of the weather, when they are about to sail.

A great many offences are prevented, if (where) there is a witness near those (who are) about committing them.

I consider those happy, to whom it is vouchsafed either to achieve things destined to be recorded, or to record events destined to be repeated.

Lèx est récta, ratio, īmperans honēsta, prohibēns contrāria.

Jācet cōrpus dormiēntīs, ut mōrtūi.
Prodictionis insimulātus, ad omnīa crīmina respondit.

Brundūsium vēnimus, ēsī tuā fēlicitāte navigāndi

Māgna pārs hōminum est, quae navigatūra de tempestāte nōn cōgitat.

Magna pars peccatōrum tollitur, si peccatūris testis assistat.

Équidem beātos pūto, quibus Deōrum munēre dātum est, aut facere scribēnda, aut scribere loquēnda.
LESSON 49.] USE OF PARTICIPLES.

F. Participles are frequently employed instead of subordinate clauses introduced by a relative pronoun, or by one of the conjunctions while, when, if, because, although, &c. E. g.

Pláto scribens mórtuus est. Plato died while (in the act of) writing.

Dionysius, Syracúsis expúlsus, Corinthi púeros docébat. Dionysius, after having been expelled from Syracuse, was engaged in teaching at Corinth.

Tibérius, trajectúrus Rhénum, comméatum ómnem transmísit. Tiberius, when about crossing the Rhine, sent over all his supplies.

Sunt divitiae cértae, in quá-cincune sórtis humánæ levi-tátè permansúrae. There are certain riches, which will remain in every vicissitude of human fortune.

Pisistrátus prímus Homéri libros, confúsos ántea, sic disposuisse dicitur, ut nunc habémus. Pisistratus is said to have first arranged the poems of Homer, which were confused before, in the order in which we have them now.

Níhil affirmó, dúbitans plerúmque et mihi spé diffíliens. I do not positively affirm anything, since I am myself uncertain and distrustful of myself.

Ut óculus, síc ánimus, sè non ví-dens, síla cérnit. Although the mind, like the eye, does not see itself, it yet perceives other things.

Sócratis mórti illacrimáre sóleo, Platônem légens. I always weep over the death of Socrates, as often as (whenever) I read Plato.

Epícúrus nón erubescens volúptátes perséquitur ómnès nó-minátim. Epicurus enumerates the entire catalogue of pleasures without blushing.

REMARKS.


* So also nón loquens, without speaking, &c. But the English without (with verb) is also expressed by the ablative of the perfect participle; as, non expec-táto auxílio, without expecting any help, &c.
3. After verbs of **seeing**, **hearing**, or **representing**, the present participle may stand, as in English, instead of the infinitive. E. g. *Socratem audio dicentem*, I hear Socrates say. *Catonom vidi in bibliothecâ sedentem*, I saw Cato sitting in the library. *Xenophon facit Socratem disputantem*, Xenophon represents Socrates as maintaining.

4. After *habeo*, *teneo*, *possideo*, and similar verbs, and also after *volo*, *nolo*, *cupio*, *facio*, *oporet*, *do*, *reddo*, and *curo*, the perfect participle is used to designate a past event of which the result or consequences are still remaining. E. g. *Cognitum habeo*, I (have learnt and still) know. *Clausum teneo*, I keep shut. *Me excusatum volo*, I wish myself excused. *Perfidiam perspectam habebat*, He perceived the perfidy. *Exercitum coactum habebat*, He kept the army subjected. *Missos faciant honores*, Let them resign their claim to places of trust or honor. *Inventum ibi curâbo*, I’ll see him found for you.

5. The participle in *rus* is used by the later writers of the language (instead of the supine in *um*), after verbs of motion, to denote the purpose. E. g. *Catilina ad exercitum profiscitur*, *signa illatûrus urbì*, Catiline goes to the army in order to invade the city. (Cf. Lesson XXX. *D. Obs.*) The present participle is sometimes put in the same sense; as, *Canes alium rogantes regem misère ad Jovem*, The dogs sent to Jupiter to ask for another king.

6. An intended effect or purpose is also indicated by the future participle in *dus*, after *curâre* (to order or get anything done), and also after *dûre*, *tradère*, *mutère*, *concedère*, *permütère*, *accipère*, and *suscipère*, *locâre*, *conducère*, and similar verbs. E. g. *Conon muros dirutòs Athenârum reficiendos curâvit*, Conon ordered the demolished walls of Athens to be repaired. *Vita data est utenda*, Life is given us to be enjoyed. *Fabius saucios milites curandos dividit patribus*, Fabius distributes the wounded soldiers to be provided for by the senators. *Aedem Castôris P. Junius habuit tuendam*, P. Junius had the temple of Castor to guard. *Patriam vel diripienda vel inflammandum reliquitus*, We have left our country either to be plundered or destroyed by fire.

**Exercise 96.**

Are you about to love? — I am about to love. — Are they going to read (*lecturus*)? — They are not going to read; they are going to write (*scripturus*). — Are we going to learn (*disciturus*) Latin? — We are going to learn it. — Were you about to read the book which I have lent you? — I was about to read it. — Were they about opening (*apertûrus*) the window? — They were on the point of opening it. — Is he about to sell (going to sell, *venditurus*) his books? — He is not going to sell them. — Am I about going (*iturus*) to the theatre? — You are not going. — Was he going to give (*datûrus*) you money? — He was about to give me some. — Was the physician about to come (*venturus*)? — He was on the point of coming. — Must you be loved (*amandus*)? — I must be loved. — By whom (* cui*) is your little boy to be loved? — He must be loved by his parents and teachers. — Must the letter be read (*legendus*)? — It must be read. — By whom?
LESSON 49.]   EXERCISE 97.  265

— It must be read by his friends and neighbors. — Must the fire be lighted? — It is not to be lighted (accendendum): it is to be extinguished. — Must you set out on a journey? — I must set out. — When was he obliged to set out? — He was obliged to set out this morning. — Must you go (eundum) into the garden? — I am not obliged to go there. — Must we breakfast (jentandum) now? — We are not to breakfast yet. — What is to be done by us? — We must speak Latin, and write letters to our friends.

EXERCISE 97.

Have you seen any one writing? — I have seen my father writing and reading by the fire. — Did they hear us speaking (loquentes)? — They did not hear us. — Where have you seen our friend? — I have seen him standing (stantem) by the window. — Where was your little brother last evening? — He was in his room, reading (legens) the book which you gave him. — Is our servant in the field? — No, he is in the garden cutting (secans) trees. — Does he keep the window open (apertum)? — No, he keeps it shut. — Do you wish to be excused? — I do wish to be excused. — Will you resign your claim (missos facere) to posts of honor? — I cannot resign it. — Do you not perceive the treachery (perfidiam)? — I do perceive it. — Did he give you the letter to read (to be read = legendum)? — He did give it (to me). — To whom did you give the shirts to be washed? — I have given them to my servant. — Did they lend us the books to be torn (discindendum)? — No; on the contrary, they have lent them to us to be read and remembered (memoriam tenendos). — Will you send me your gloves to mend (to be mended)? — I am unwilling to send them. — Has the tailor received coats to mend? — He has received coats and shirts to mend (reficienda). — Where have you left your hat to be repaired? — I have left it with (apud) the hatter. — Is the stranger coming to our house? — He is coming in order to bring you (ibi allaturus) the tobacco you have bought of him. — Did that happen (eventi) before (ante) or after the building of the city? — It happened after (post). — Did Socrates live (vixitine Socrates) after the birth of Christ? — No, he lived before it. — Was your brother rewarded? — No; on the contrary, he suffered (affectus est) a merited punishment. — Do you see the sailors coming? — I do not see them coming, but going away (abeunt). — Where did you find your gloves? — I found them lying on the table. — Did you find your neighbor sitting by the fire? — No, I found him walking (ambulantem) in his garden.

* Profisciscendumne tibi est? And so the rest, according to Lesson XXV. D.
Lesson L.—Pensum Quinquagesimum.

OF THE IMPERFECT TENSE.

A. The imperfect tense represents an action or state as incomplete, and going on at some past time. As,

\[
\begin{align*}
\text{Amābam,} & \quad \{\text{I was loving (was engaged in loving).}\} \\
\text{Scriptēbam,} & \quad \{\text{I was writing (was occupied with writing).}\}
\end{align*}
\]

\[
\begin{align*}
\text{Amābar,} & \quad \{\text{I was (being) loved.}\} \\
\text{Litterae scriptēbantur,} & \quad \{\text{Some one was engaged in writing a letter.}\}
\end{align*}
\]

B. The imperfect tense always involves a reference (either direct or indirect) to the time of another past action or event, which was either simultaneous with or antecedent to it. Hence, in narration, it frequently exchanges with the perfect indefinite, which, as the leading tense, then indicates the principal event, while the imperfect serves to point out the accessory circumstances connected with it. In its grammatical construction, however, the imperfect may either stand as the leading verb of an independent sentence, or subordinate in clauses introduced by a conjunction or a relative. It is thus used,—

I. With direct reference to another past action or event simultaneous with it. E.g.

\[
\begin{align*}
\text{Quōm Caēsar in Gālliam vēnit, alētērus factionis prīncipes erant} \quad & \text{When Cæsar arrived in Gaul, the} \\
\text{Āedui et Sequāni.} & \text{Āedui were the leaders of the one party, and the Sequani of the other.}
\end{align*}
\]

\[
\begin{align*}
\text{Quō tempestāte Carthaginienses plēraēque Africam imperiābant} & \quad \text{At the time when the Carthaginians} \\
\text{Cyrenenses quōque māgni atque opulēnti fuērunt.} & \text{were ruling nearly all Africa, the} \\
\text{Cimon cēlēriter ad principātum pervēnit. Habēbat} & \text{Cyrenians were also a great and} \\
\text{enim sātis eloquentiāe, summam liberalitātem, māgnam prudēntiām.} & \text{opulent people.}
\end{align*}
\]

* The Latin imperfect always implies duration or continuance of action (in the indicative at least), and has consequently the sense of the English \textit{I was loving}. Sometimes, however, it is convenient to render it like the perfect indefinite: \textit{I loved, did love}.

† The imperfect here denotes a \textit{permanent} quality or characteristic, in opposition to the momentary event indicated by the perfect \textit{pervenit}. 
Lesson 50. THE IMPERFECT TENSE.

Aequi se in oppida receperunt
murisque se tenebant.

Caeser Alesium circumvallare instuit. Erat oppidum in cole
summo, cujus radices duo duabus ex paribus fluimina sublu-
ebant. Ante id oppidum planitie patebat; reliquis ex omnibus
paribus collae oppidum cingebant.*

II. To denote frequently repeated past action, as exhibited
either in individual habits, or in manners, customs, and usages.

E. g.

L. Cassius idemdem in causis
quaerere solebat, cur bono
uisse.

Dicebat melius, quam scripsit,
Hortensius.

Majores nostri libertis non multo
secus ac servis imperabant.

Anseres Romanae publice aleabantur
in Capitoliio.

Socrates dicebat (sic dicere sole-
bat), omnes in eo, quod scirent,
satis esse eloquentes.

III. To denote an event, in which the narrator participated
as an eyewitness. E. g.

Uno die sex proelii factis ....
ad duorum milium numero ex
Pompejanis cecidisse repere-
bamus.†

Eodem fere tempore ponit in
Ibero prope effectus numebab-
tur, et in Siciri vadam reperi-
ebatur.

Remarks.

1. The imperfect sometimes expresses merely a conatus, i.e. an
attempt, effort, or intention. E. g. Consules sedabant tumultus, sedan-

* The imperfect (erat, sublebant, &c.) of this example denotes permanent
situation, in opposition to the comparatively momentary event indicated by the
perfect instituit. So the tenebant of the preceding example.

† The language of Caesar, who was himself engaged in the events described.
do interdum moriēbant. The consuls were attempting to quell the insurrection, but in doing so they sometimes only excited it. Cato pro lege, quae abrogabātur, ita disseruīt. Cato spoke in favor of the law, which it was attempted to abolish, in the following manner.

2. The imperfect is sometimes used to represent an action or condition as past, though still existing at the time of the narrator. E.g. Manus eīam data est elephantīs, quia propter magnītūdīnem corpūris difficiles aditus habēbant ad cibos. Elephants were furnished with a trunk, because, owing to the hugeness of their structure, they had (at the time they were thus furnished) a difficult access to their food.

3. In epistolary correspondence, the Romans frequently employ the imperfect or the perfect where in English we put the present. E.g. Haec scribēbam mediū nocte, I wrote (= I write) this at midnight. Novi nihil nunc erat apud nos. Quae ad eam diem, quum haec scribēbam, audierāmus, inannis rumor videbatur,—There is at present nothing new with us. What we had (have) heard up to the day I wrote (write), appeared (appears) to be an empty rumor.

4. Instead of the imperfect indicative, the historians frequently use the present infinitive, in order to impart animation to the narrative. E.g. Neque post id locorum Jugurthae dies aut nox utīa quīta fure; neque loco neque mortali cuquam aut temporī satis credēre; cives, hostes juxta metuēre; circumspectare omnia et omni metu pavescēre; alio atque alio loco saepe contra decus regium noctū requiescēre, &c. Subsequently to that time Jugurth had not a single quiet day or night; nor did he exactly trust any place or occasion, or any of his fellow-men: he dreaded citizens and enemies alike; he suspected everything, and trembled under the influence of every species of apprehension, &c. This is called the Infinitus Historicus.

5. The above remarks concerning the use of the imperfect apply to the indicative alone. On the sense of the imperfect subjunctive, see D. and E. of this Lesson.

FORMATION OF THE IMPERFECT TENSES ACTIVE.

C. The imperfect indicative active is formed from the root of the indicative present (am, mon, leg, aud'), by adding the terminations, 1. ābam, 2. ēbam, 3. ēbam (īēbam), 4. ēbam; and the imperfect subjunctive from the present infinitive, by adding ʊ. E.g.

1. \{ IND. amābam, lavābam, apportābam, dābam. \\
   \{ SUBJ. amārem, lavārem, apportārem, dārem.

2. \{ IND. mōnēbam, habēbam, studēbam, egēbam. \\
   \{ SUBJ. mōnērem, habērem, studērem, egērem.

3. \{ IND. legēbam, scribēbam, mittēbam, faciēbam. \\
   \{ SUBJ. legērem, scribērem, mittērem, faciērem.

4. \{ IND. audiēbam, sciēbam, sitiēbam, esuriēbam. \\
   \{ SUBJ. audiērem, sciērem, sitiērem, esuriērem.
INFLECTION OF THE IMPERFECT ACTIVE.

D. The inflection of the imperfect active is exhibited by the following paradigms:

**FIRST CONJUGATION.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amābam, <em>I was loving.</em></td>
<td>Amarem, <em>that I might, could, would, should love.</em></td>
</tr>
<tr>
<td><strong>Sing.</strong> amābam</td>
<td>amārēm</td>
</tr>
<tr>
<td>amābās</td>
<td>amārēs</td>
</tr>
<tr>
<td>amābāt,</td>
<td>amārēt,</td>
</tr>
<tr>
<td><strong>Plur.</strong> amābāmūs</td>
<td>amārēmūs</td>
</tr>
<tr>
<td>amābātīs</td>
<td>amārētīs</td>
</tr>
<tr>
<td>amābant</td>
<td>amārēnt.</td>
</tr>
</tbody>
</table>

**SECOND CONJUGATION.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mōnēbam, <em>I was reminding.</em></td>
<td>Mōnērem, <em>that I might, could, would, should remind.</em></td>
</tr>
<tr>
<td><strong>Sing.</strong> mōnēbam</td>
<td>mōnērem</td>
</tr>
<tr>
<td>mōnēbās</td>
<td>mōnērēs</td>
</tr>
<tr>
<td>mōnēbāt,</td>
<td>mōnērēt,</td>
</tr>
<tr>
<td><strong>Plur.</strong> mōnēbāmūs</td>
<td>mōnērēmūs</td>
</tr>
<tr>
<td>mōnēbātīs</td>
<td>mōnērētīs</td>
</tr>
<tr>
<td>mōnēbant</td>
<td>mōnērent.</td>
</tr>
</tbody>
</table>

**THIRD CONJUGATION.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1.) Lēgēbam, <em>I was reading.</em></td>
<td>Lēgērem, <em>that I might, could, would, should read.</em></td>
</tr>
<tr>
<td><strong>Sing.</strong> lēgēbām</td>
<td>lēgērem</td>
</tr>
<tr>
<td>lēgēbās</td>
<td>lēgērēs</td>
</tr>
<tr>
<td>lēgēbāt,</td>
<td>lēgērēt,</td>
</tr>
<tr>
<td><strong>Plur.</strong> lēgēbāmūs</td>
<td>lēgērēmūs</td>
</tr>
<tr>
<td>lēgēbātīs</td>
<td>lēgērētīs</td>
</tr>
<tr>
<td>lēgēbant</td>
<td>lēgērent.</td>
</tr>
<tr>
<td>(2.) Fācēbam, <em>I was doing.</em></td>
<td>Fācērem, <em>that I might, could, would, should do.</em></td>
</tr>
<tr>
<td><strong>Sing.</strong> fācēbām</td>
<td>fācērem</td>
</tr>
<tr>
<td>fācēbās</td>
<td>fācērēs</td>
</tr>
<tr>
<td>fācēbāt,</td>
<td>fācērēt,</td>
</tr>
<tr>
<td><strong>Plur.</strong> fācēbāmūs</td>
<td>fācērēmūs</td>
</tr>
<tr>
<td>fācēbātīs</td>
<td>fācērētīs</td>
</tr>
<tr>
<td>fācēbant</td>
<td>fācērent.</td>
</tr>
</tbody>
</table>
### Fourth Conjugation

#### Indicative

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>audiēbam, I was hearing</td>
<td>audiēbān, audiēbāns, audiēbātis, audiēbāns, audiēbāntis</td>
</tr>
</tbody>
</table>

#### Subjunctive

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>audīrem, that I might, could, would, should hear</td>
<td>audīrēs, audīrētis, audīrēnt</td>
</tr>
</tbody>
</table>

So conjugate,—1. *Apportābam*, I was bringing; *curābam*, I was ordering; *dābam*, I was giving; *lavābam*, I was washing; *secūbam*, I was cutting. 2. *Audēbam*, I was daring; *egēbam*, I was needing; *habēbam*, I was having; *jūbēbam*, I was commanding; *vidēbam*, I was seeing. 3. *Acessēbam*, I was calling (fetching); *convalescēbam*, I was getting better; *diligēbam*, I was cherishing; *frangēbam*, I was breaking; *mittēbam*, I was sending; *ponēbam*, I was placing; *scribēbam*, I was writing; — *captēbam*, I was taking; *cuptēbam*, I was desiring; *fugībam*, I was fleeing. 4. *Aperībam*, I was opening; *esurtēbam*, I was desirous of eating; *saltēbam*, I was salting; *ventēbam*, I was coming, &c.

#### E.
The following are more or less irregular in the formation of the imperfect:

1. *Ēram, I was.* — Essem, that I might be.
   - Ind. S. ērām, ērās, ērāt; P. ērāmūs, ērātis, ērant.
   - Subj. S. essēm, essēs, essēt; P. essēmūs, essētis, essent.

2. *Potēram, I was able.* — Possem, that I might be able.
   - Ind. S. potērām, potērās, potērāt; P. potērāmūs, potērātis, potērant.
   - Subj. S. possēm, possēs, possēt; P. possēmūs, possētis, possent.

So the remaining compounds of *sum*, viz.: *adēram* — adessem and *interēram* — interessem, I was present; *prodēram* — prodessem (from *prōsum*), I was conducing; *praērēt* — præsessem, I was presiding over; *superēram* — superessem, I was left, &c.

3. *Ibam, I was going.* — Irem, that I might go.
   - Ind. S. ibām, ibās, ibāt; P. ibāmūs, ibātis, ibant.
   - Subj. S. irēm, irēs, irēt; P. irēmūs, irētis, irent.

So all the compounds of *eo*, viz.: *adibam* — adirem, I was approaching; *aniciēbam* — aniciērem, I was going before; *inibam* — inirem, I was going in; *praeteribam* — praeterirem, I was going by; *subibam* — subirem, I was undergoing; *transibam* — transirem, I was going beyond. The compound *ambio* has *ambibam* or *ambiēbam*.
Lesson 50.] Imperfect of Irregular Verbs. 271

4. Volēbam, I was willing. — Vellem, that I might be willing.

Ind. S. volēbām, vōlēbās, vōlēbāt; P. vōlēbāmūs, vōlēbātīs, vōlēbānt.

Ind. S. vellēm, vellēs, vellēt; P. vellēmūs, vellētīs, vellēnt.

So the compounds of volo: malēbam — mallem, I was preferring, and nōlēbam — nōlem, I was unwilling.

5. Fērēbam, I was bearing. — Ferrem, that I might bear.

Ind. S. fērēbām, fērēbās, fērēbāt; P. fērēbāmūs, fērēbātīs, fērēbānt.

Subj. S. fērēm, fērēs, fērēt; P. fērēmūs, fērētīs, fērēnt.

In like manner the compounds of fero: affērēbām — affērēm, I was bringing; auferēbām — auferēm, I was carrying off, &c.

6. Fīēbam, I was becoming. — Fīērem, that I might become.

Ind. S. fīēbām, fīēbās, fīēbāt; P. fīēbāmūs, fīēbātīs, fīēbānt.

Subj. S. fīērēm, fīērēs, fīērēt; P. fīērēmūs, fīērētīs, fīērēnt.

So also the compounds of fio, viz.: calefīēbam — calefīērem, I was (being) warmed; frigfīēbam — frigfīērem, I was made cold; labfīēbam — labfīērem, I was shaken, &c. (Compare Lesson XXXIII. F. Remark.)

7. Edēbam, I was eating. — Edērem, that I might eat.

Ind. S. edēbām, edēbās, edēbāt; P. edēbāmūs, edēbātīs, edēbānt.

Subj. S. edērēm or essem, edērēs or esse, edērēt or esset; P. edērēmūs or essēmūs, edērētīs or essētīs, edērēnt or essent.

8. The imperfect of queo, I can, and nequeo, I cannot, resembles that of a compound of eo. Thus, gubbam — gubrem; nequibam — nequorem. Of atio, I say, the indicative only occurs, atēbam, at, at, &c. Inquam, I say, has only iniquēbam (iniquibam) and iniquēbant.

9. The perpreteritūs udi, I hate; memini, I remember; nōvi, I know (am acquainted with); and conuēvi, I am accustomed, having a present signification in the perfect, employ the pluperfect in the sense of the imperfect. Thus,

Odēram — odissem,* I was hating.

Meminēram — meminissem, I was remembering.

Novēram — novisset, I knew (was acquainted with).

Consuēvēram — consuēvissem, I was accustomed.

Was I loving? Egōne amābam?

You were not loving. Nōn amābas.

What did he bring us? Quīd nóbis apportābat?

---

* The pluperfect is inflected like the imperfect of sum. Thus Ind. odēram, ās, at; āmus, ātis, ant. Subj. odissem, ēs, et; ēmus, ētis, ent. So the rest.
He was bringing us wine, bread, and meat.

Were ye opening the window?
We were opening it.
Were they sending us anything?
They were sending (you) nothing (whatever).

*When, while* (conjunction).

Do you listen when (while) I speak?

Does he stay at home when his father goes out?
He does stay at home.

Did you write when (while) I was reading?

I was writing when you were reading (when you read).

---

**F. Obs.** The conjunction *quum* or *cum*, denoting a relation of time (in the sense *eo tempore, quum, or tum, quum*), is commonly followed by the indicative; but when the verb is in the imperfect or pluperfect, it may also stand in the subjunctive.

Did he stay at home when you went out?
He did remain at home.
Did they study when they were at Leipzig?
They did study.
What was he doing when you returned home?

He was playing.
Were you at Berlin when I was there?
I was not there then.
Was our friend sleepy when he came home?

He was sleepy.

What did your brother intend to do?
He was intending to go into the country.

---

* But the imperfect subjunctive thus employed does not express *duration* or *continuance* of an action or state (as does the indicative), but a mere statement of what has occurred (like the perfect indefinite). Compare B. Rem. 5, and also E.

† On the genitives *Lipsiae, Berolini, Lutetiae, &c.*, see Lesson LVI. B.
LESSON 50. — PHRASES AND EXERCISES.

Were they hearing what we said? Núm éa, quaé díximus, audiébant?
They were not hearing ( THEM). Nón audiébant.
Where were those men going quó fíabant víri illi, quós héri vídi-
whom we saw yesterday? mus?
They were going into the gar-
den. fíabant in hórtos.
Was he accustomed to write better Scribebátne mélius quám locútus
than he spoke? (Cf. B. II.) est?
He did not write as well. Scribecát nón àcque béné.
What was Socrates wont to say? Quid díceré solébat Sócrates?
He was wont to say that we Dícebat, nös débére nösmet ípsos
cognóscre. cognóbvere.
Did our ancestors speak Latin? Núm majóres nostri Latíné loqué-
No, they spoke English and Germá
Did you come in order to see? nátur (löqui solébánt) ?
loquebántur.
Venístine, ut vídérés?

G. Obs. When the perfect indefinite is followed by a clause introduced by the conjunction ut, or by a relative, the verb of that clause stands in the imperfect subjunctive.*

I did come in order to see. Égo véro véni, ut vídérém.
Had he anything to eat? Hábuitné, quod éderét (éssé) ?
He had nothing either to eat or Nón hábuit, quód éderét aut bí-
to drink? beret.
The boy fell from the roof, so as Púer de técto dícedit, ut crús frín-
to break his leg. geret.†

EXERCISE 98.

Was he reading? — He was reading. — At what time? — He was reading this morning, between (inter) seven and eight o'clock. — Were you writing when I came home? — I was writing a letter to my brother. — Was he studying when I went out? — He was not studying when you went out, but when you were at the theatre. —

Were you working while I was playing? — No, I was playing while you were working. — When was he writing the letter? — He was (engaged in) writing it at midnight. — Was he getting better when you saw him? — He was not getting (any) better. — Where were you, when I was calling the physician? — I was in my garden. — Were you opening the window when I was passing (praetéribam)? — I was opening it. — Were the children breaking our glasses? — They were not breaking them. — What did you do when I was going home? — I was reading the book which our friend has lent me. — What did your brother say when you entered his room? — He said nothing.

* Not by the perfect subjunctive, which is generally used only with reference to an action just completed (with the perfect définitus).

† The perfect fregérét would convert this into a statement of what has just occurred: — "The boy has (just now) fallen from the roof, so that he has broken his leg."
Lesson LI.—PENSUM UNUM ET QUINOUAGE-SIMUM.

OF THE IMPERFECT PASSIVE AND DEPONENT.

A. The imperfect tense of the passive voice is formed from the active, by changing $m$ into $r$. E. g.

1. {Ind. amābar, lavābar, apportābar, dūbar.
   {Subj. amārer, lavārer, apportārer, dārer.

2. {Ind. monēbar, habēbar, jubēbar, delēbar.
   {Subj. monērer, habērer, jubērer, delērer.

3. {Ind. legēbar, scribēbar, mittēbar, capībar.
   {Subj. legērer, scribērer, mittērer, capīrer.

4. {Ind. audiēbar, aperiēbar, erudiēbar, puniēbar.
   {Subj. audīrer, aperiērer, erudiērer, puniērer.

B. The inflection of the imperfect passive is exhibited by the following paradigms:

**First Conjugation.**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amābar, I was loved.</td>
<td>Amārer, that I might be loved.</td>
</tr>
<tr>
<td>SING. āmābār</td>
<td>SING. āmārēr</td>
</tr>
<tr>
<td>āmābāris or -rē</td>
<td>āmārērē or -rēs*</td>
</tr>
<tr>
<td>āmābātūr,</td>
<td>āmārētūr,</td>
</tr>
</tbody>
</table>

* Compare page 162, note *.
LESSON 51.

THE IMPERFECT PASSIVE.

PLUR. əməbəmətər
    əməbəməmini
    əməbəntər.

PLUR. əmərəmətər
    əmərəməmini
    əmərentər.

SECOND CONJUGATION.

INDICATIVE.
Monəbar, I was reminded.

SING. mənəbər
    mənəbərəs or -rə
    mənəbəntər,

PLUR. mənəbəmətər
    mənəbəməmini
    mənəbəntər.

SUBJUNCTIVE.
Monərər, that I might be reminded.

SING. mənərər
    mənərərəs or -rəs
    mənərəntər,

PLUR. mənərəmətər
    mənərəməmini
    mənərentər.

THIRD CONJUGATION.

INDICATIVE.
(1.) Legəbar, I was read.

SING. légəbər
    légəbərəs or -rə
    légəbəntər,

PLUR. légəbəmətər
    légəbəməmini
    légəbəntər.

SUBJUNCTIVE.
Legərər, that I might be read.

SING. légərər
    légərərəs or -rəs
    légərəntər,

PLUR. légərəmətər
    légərəməmini
    légərentər.

(2.) Capəbər, I was taken.

SING. cápəbər
    cápəbərəs or -rə
    cápəbəntər,

PLUR. cápəbəmətər
    cápəbəməmini
    cápəbəntər.

CAPER, that I might be taken.

SING. cápərər
    cápərərəs or -rəs
    cápərentər,

PLUR. cápərəmətər
    cápərəməmini
    cápərentər.

FOURTH CONJUGATION.

INDICATIVE.
Audıbər, I was heard.

SING. audıbər
    audıbərəs or -rə
    audıbəntər,

PLUR. audıbəmətər
    audıbəməmini
    audıbəntər.

SUBJUNCTIVE.
Audırer, that I might be heard.

SING. audırər
    audırərəs or -rəs
    audırəntər,

PLUR. audırəmətər
    audırəməmini
    audırəntər.

So conjugate,—1. Apportəbər, I was brought; dəbər, I was given; lavəbər, I was washed; secəbər, I was cut. 2. Habəbər, I was held (considered); delebər, I was destroyed; jubəbər, I was commanded; vidəbər, I was seen (I seemed). 3. Arcessəbər, I was called; diligə-
bar, I was cherished; frangēbar, I was broken; mītēbar, I was sent; ponēbar, I was put; scribēbar, I was written. 4. Aperitēbar, I was opened; erudītēbar, I was instructed; punītēbar, I was punished, &c.

Remark. — Of the irregular verbs given on pp. 270 and 271, sum, possum, volo, and their compounds, have no passive voice. Of eō, the third person singular bātūr, ōtūr occurs impersonally.* Fēro and its compounds have fērēbar — ferrer regularly. The compounds of facio, which change the radical a into i, have a regular imperfect; as, interfictēbar — interficērēr, while those which retain a generally take fīēbam — fīērem; as, calēfēbam — calēfērem. Edo has edēbar — edērēr regularly, except in the third person singular subjunctive, where essētur may stand for edērētur.

Was I (being loved)?
You were not loved, but your brother.
Were you and he loved?
We were not loved.
Were they despised?
They were despised.
Was the book (being) read?
It was read.
Did they give you the book to be read?
No, they gave it to me to be torn.
Was the bread brought to be eaten?
Did ye speak in order to be heard?
No, we spoke in order to be understood.
Were they (being) killed?
They were (being) killed.
Was the coffee (being) warmed?
It was done.

Egōne amābar?
Tū nōn amabāris, sed frāter tūus.
An tū ātqē īlē amabhāmini?
Nōn amabhāmur.
Ecquid ēlli despicētāui habēbāntur?
Sāne quidem, habēbāntur.
Legebātur īber?
Sic ēst; legebātur.
Dederūntē tēbī īfrum, ut legerētur?
Immo vērō mīhi ēum dedērunt, ut lacerarētur.
Apportātūsē ēst pānīs, ut ederētur (essētur)?
Estūsē locūtī, ut andirēmini?
Nōn vērō; locūtī sūmus, ut intellīgerēmur.
Nūm ēlli interficēbāntur?
Nōn interficēbāntur.
Calefēbātēnē cōffēa?
Fāctum ēst vērō.

Imperfect of Deponent Verbs.

C. The imperfect of deponent verbs follows the analogy of the imperfect passive. Thus:—

Indicative. Subjunctive.
1st Conj. Arbitrābar — arbitrārer, I was thinking.
Comitābar — comitārer, I was escorting.
Dominābar — dominārer, I was ruling.
 Hortābar — hortārer, I was exhorting.
Morūbar — morūrer, I was staying.

* But the transitive compounds adeo, anteo. ineo, praetereo, subeo, and transeo, have a regular passive voice; as, adībar — adīrer, &c.
LESSON 51. IMPERFECT OF DEONENT VERBS.

2d Conj. Fatēbar — fatērer, I was confessing.
Merēbar — merērer, I was earning.
Miserēbar — miserērer, I was pitying.
Tuēbar — tuērer, I was defending.
Verēbar — verērer, I was fearing.

3d Conj. Fungēbar — fungērer, I was performing.
Labēbar — labērer, I was falling.
Loquēbar — loquērer, I was speaking.
Obliviscēbar — obliviscērer, I was forgetting.
Sequēbar — sequērer, I was following.

4th Conj. Blāndībar — blāndirer, I was flattering.
Expertiēbar — experīrer, I was experiencing.
Largībar — largīrer, I was lavishing.
Mentībar — mentirer, I was lying.
Partībar — partirer, I was dividing.

REMARK. — All these are inflected precisely like the examples furnished under B. The following phrases will illustrate them still further.

Whom were you exhorting? Quem hortabāris?
I was exhorting my son. Ego méum filium hortābar.
Was he escorting his friend? Nūm filē amicum sūum comitabātūr?
He did not escort him. Ēum nōn comitabātūr.
Where were ye staying? Úbi morabāmini?
We were staying in Paris. Morabāmur Lutētiae.
Were you earning (gaining) any good? Merebarisme quidquam bōni?
No, I was acquiring less favor than hatred. Ímmo vēro minus ego favōris quàm ódīi merēbar.
Were we defending your brother? Ecquid nōs frātrem tuīm tuebāmur?
Ye were defending him really. Vōs ēum tuebāmini profecto.
When did they speak to the tailor? Quō tēmpore cum sartōre colloquebātūr?
They spoke to him last evening. Loquēbātur cum ēō hēri vēsperi.
Did ye follow any one? Nūm quēm (āliqueum) sequebāmini?
We did not follow any one. Nūllum (nēminem) sequebāmur.
Were you flattering any one? Ecquid ālicui (culoquam) blāndībāris?
I was flattering no one. Blandībar nēmini (nullīm).
Were those men lying? Nūm vīri filē mentiebātūr?
Not at all, they were not lying. Nōn vēro; múmine mentiebāntur.
Did he come in order to talk with us? Nūm filē vēnīt, ut nōbiscum loque-rētur?
No, he rather came to flatter us. Ímmo vēro vēnīt, ut nōbis blāndi-
rētur.
Did he say when he would come? Dixtne, quō tēmpore ventret?
He did say so. Dixit vēro.
At first, in the beginning.
A. fterwards, then.

Hereupon, upon this.

Did he say yes or no?
At first he said yes, afterwards no.

At first he worked, but afterwards he played.

He came afterwards.

Upon this (when) he said.

Here is your book, and there your paper.

Now you must work.
To-day I do not go out.

Yesterday my father departed.

As soon as (conj.)

I am accustomed to drink as soon as I have eaten.

As soon as I have taken off my shoes, I take off my stockings.

As soon as he heard this, he departed.

What do you usually do after supper?

Afterwards I sleep.

To sleep.

To live; to be alive.

Is your father yet alive?

He is yet (still) alive.

He is no longer alive.

Is our cousin still sleeping (yet asleep)?

He does still sleep.

To give away.

To cut off.

Primum; primo, a primo, in primo.
Deinde, post, postea.

Deinde, dein; exinde, exin (adv).
Útrum díxit étiam an nón?
A primo díxit étiam, post nón.

Primum laboravit, deinde autem lúsit.
Vēnit (advēnit) póstea.
Deinde (exinde) dixit.

Hic est liber túus, illic chárta túa.
Nunc est tibi laborándum.
Hódie égo in públícum nón pródeo.

Héri páter méus profectus est.

Simul ac (atque), simul ut.

Ubi, quum primum.
(With the Perf. Indic.)

Égo, simul atque édi, bibere sóleo.

Símul út mē excalceávi, tibíalia détraho pédibus.

Quum primum haec audivit, profectus est.

Quid post cibum vespertilnum fáceré sóles?

Deinde (póstea) dórmió.

Dormio, ire, tvi (ti), tum.

Vivo, ëre, xì, etum.

In vitā esse. Vitā fruōr (fruī, fruītus or fructus sum).

Vivítne páter túus etiāmnunc?

Éstne páter túus in vitā etiāmnunc?

Est in vitā etiāmnunc.
Vitā fruēruit etiāmnunc.
In vitā est nómn jām.
Vitā fruēruit nómn ámblius.

Dormítne nóster consobrinus etiāmnunc?

Dórmít vēro etiāmnunc.

Abaliēno, ëre, ávī, átum.
Dono (dat.) dāre (alicui aliquid).

Ampūto, ëre, ávī, átum.
Abscīdo, ëre, ìdi, isum.

Also, pracciídāre, desecāre, &c.
LESSON 51.] PHRASES AND EXERCISES. 279

To cut off one's head. If Alicui cāput amputāre.
{ Cāput abscidēre cervicibus alicu-
{ Cāput abscidēre cervicibus alicu-
{ Cāput abscidēre cervicibus alicu-
  jus.
  jus.
  jus.
{ Jugulāre aliquem.
{ Jugulāre aliquem.
{ Jugulāre aliquem.
{ Jugulāre aliquem.
{ Jūgulum alicui praecidēre.
{ Jūgulum alicui praecidēre.
{ Abscidēre (praecidēre) alicui au-
{ Abscidēre (praecidēre) alicui au-
{ Abscidēre (praecidēre) alicui au-
  res.
  res.
  res.
  res.
  res.
{ Resecāre (-scui, -sectum) ungues.
{ Resecāre (-scui, -sectum) ungues.
{ Resecāre (-scui, -sectum) ungues.
{ Resecāre (-scui, -sectum) ungues.
{ Resecāre (-scui, -sectum) ungues.
{ Quid injūriae ēi intulērunt?
{ Quid injūriae ēi intulērunt?
{ Quid injūriae ēi intulērunt?
{ Quid injūriae ēi intulērunt?
{ Quid injūriae ēi intulērunt?
{ Abscidērunt ēi aūres.
{ Abscidērunt ēi aūres.
{ Abscidērunt ēi aūres.
{ Abscidērunt ēi aūres.
{ Abscidērunt ēi aūres.
{ Praeciderūntne aūres cāni?
{ Praeciderūntne aūres cāni?
{ Praeciderūntne aūres cāni?
{ Praeciderūntne aūres cāni?
{ Praeciderūntne aūres cāni?
{ Praeciderūnt.
{ Praeciderūnt.
{ Praeciderūnt.
{ Praeciderūnt.
{ Praeciderūnt.
{ Amputavērunt ēi cāput.
{ Amputavērunt ēi cāput.
{ Amputavērunt ēi cāput.
{ Amputavērunt ēi cāput.
{ Amputavērunt ēi cāput.
{ Jūgulārem ēi įgūlum.
{ Jūgulārem ēi įgūlum.
{ Jūgulārem ēi įgūlum.
{ Jūgulārem ēi įgūlum.
{ Jūgulārem ēi įgūlum.
{ Resecābāne tībī ungues?
{ Resecābāne tībī ungues?
{ Resecābāne tībī ungues?
{ Resecābāne tībī ungues?
{ Resecābāne tībī ungues?
{ Nōn resecābam.
{ Nōn resecābam.
{ Nōn resecābam.
{ Nōn resecābam.
{ Nōn resecābam.
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nūm quid abalienāvit?
{ Nīhīl abalienāvit.
{ Nīhīl abalienāvit.
{ Nīhīl abalienāvit.
{ Nīhīl abalienāvit.
{ Nīhīl abalienāvit.
{ Dōno dēdit nīhil.
{ Dōno dēdit nīhil.
{ Dōno dēdit nīhil.
{ Dōno dēdit nīhil.
{ Dōno dēdit nīhil.
{ Abalienāvit (dōno dēdit) súiam tō-
{ Abalienāvit (dōno dēdit) súiam tō-
{ Abalienāvit (dōno dēdit) súiam tō-
{ Abalienāvit (dōno dēdit) súiam tō-
{ Abalienāvit (dōno dēdit) súiam tō-
  gam.
  gam.
  gam.
  gam.
  gam.
  gam.
  gam.
  gam.
  gam.
  gam.
To arrive.

To go away, to go off (from
a place).

At length, at last.

Without (prep.).

Without money, books, friends.
Without any danger.
Without any doubt.

Without speaking.

Without saying a word.
Without having said a word.
He went away without saying a
word.

Has he arrived at last?
Ile has arrived.
He has not yet arrived.
Are they coming at last?
They are coming.

Loud (adv.).

Does your master speak loud?

Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?
Advēntne tāndem?

Magistérne túus clāre lóquitur?
He does speak loud.
You must read louder.
In order to learn Latin, one must speak loud.

Lóquitur véro cláre.
Legéndum est tibi clárius (vóce cláriōre).
Si quis Latínë edíscre vult, necesse est clári vóce loquáitur.

Exercise 99.

Did you intend to learn English? — I did intend to learn it, but I could not find a good master. — Did your brother intend to buy a carriage? — He was intending to buy one, but he had no more money.

Why did you work? — I worked in order to learn Latin. — Why did you love that man? — I loved him because he loved me. — Have you already seen the son of the captain? — I have already seen him.

Did he speak English? — No, he spoke Latin and Greek. — Where were you at that time? — I was in Italy. — Whom was the master exhorting? — He was exhorting his scholars. — Were they not considered (habebantur) diligent? — No, they were considered lazy and naughty. — Were you ordered (jubèri) to go into the country? — I was not ordered to go there. — When was the letter (being) sent? — It was sent yesterday. — Was the window (being) opened when we were passing? — It was (being) opened. — Was the master heard when he spoke? — He was heard, when he spoke loud. — Why was the boy punished? — He was punished because he was negligent and bad. — Were you able to defend (tueút) your friends? — I was not able to defend them. — Were they accustomed to flatter you? — They were accustomed to flatter me. — Did you come in order to flatter me? — No, I came in order to talk to you. — Is your friend’s brother still alive? — He is still alive. — Are your parents still alive? — They are no longer alive. — Was your brother still alive, when you were in Germany? — He was no longer alive. — Were you yet asleep (sleeping), when I came this morning? — I was asleep no longer. — Was your master accustomed to speak loud? — He was. — Are you accustomed to speak loud, when you study Latin? — I am not accustomed (to do so). — Has your cousin at last arrived? — He has arrived at last. — Are you at last learning French? — I am learning it at last. — What do you do after breakfast? — As soon as I have breakfasted, I begin to write my letters. — I take off my clothes as soon as I have taken off my hat. — Do you drink as soon as you have eaten? — I do. — What did they do after supper? — They slept afterwards.
Lesson LIII. — PENSUM ALTERUM ET QUINQUAGESIMUM.

OF THE USE OF THE INFINITIVE.

A. The infinitive may be regarded as a verbal substantive of the neuter gender singular number, and may as such stand either as the subject of a finite verb in the nominative, or as its object in the accusative.

Remark. — The infinitive differs from regular verbal substantives, (a) by admitting after it the case of the finite verb, and (b) by indicating, at the same time, the completion or non-completion of the action denoted by the verb, i. e. by representing it as present, past, or future.

I. The infinitive is in the nominative, when it stands as the subject of an intransitive predicate. E. g.

Bene sentire rectèque fícere satis est ad bene beatèque vivendum.
Hoc exitiosius est quàm Vespasiânum sprevisse.
Apud Pèrsas summa laus est pulchre venüri.

Invidère (= invidia) non caóit in sapiéntem.
Ignoscere amico humânùm est.
Nil hest aliud, bene et beate viver, nisi honéstë et rectè viverë.

II. The infinitive stands as the object accusative after transitive or auxiliary verbs, and sometimes after prepositions. E. g.

Vincere sæts, Hannibal, victóriâ uti néscis.

Cúpio té cónselem viddère.
Múlimum interest inter dâre et accipère.
Quod crimen dicis, praeter amásse, méum?
A Graeciis Galli urbes moénibus cingere didicérunt.

You know how to conquer, Hannibal, but not bow to use your victory.
I desire to see you consul.
There is a great difference between giving and receiving.
What charge have you to make, besides my having loved ?
The Gauls learnt the art of surrounding their cities with walls from the Greeks.
Solent dīū cogitāre ōmnēs, qui māgna negotiā volunt ēgere. All who wish to accomplish great objects, are accustomed to de-
liberātō longī.

Sūos quāspque dēbet tuerī. Every one is bound to defend his
own (friends, &c.).

Sallustius stātuit rēs gēstas pōpuli Romānī perscribere. Sallust resolved to write the ex-
plōta (history) of the Roman
people.

Pompeius et hortāri et orāre et monēre . . . . non desistimus. We do not cease to exhort and to
beseech and to admonish Pomp-

ey.

Amīcos néque ārmis cōgere, né-
que auro parāre quēās; officio
et fide pariuntur. You can neither make friends by
force of arms, nor procure them
with gold; they are made by
an obliging disposition and by
fidelity.

Observations.

1. The verbs most commonly followed by the simple infinitive are those signifying,—

a.) Willingness or unwillingness, desire, and the like; as, volo, nolo, malo, cupidio, studo, opto, &c.

b.) Ability or inability, knowledge or ignorance; as, pos-
sum, queo, nequeo; scio, nescio; valeo; to which add discō and debo.

c.) Courage or fear; as, audo; dubito, metuo, pavo, timeo, vereor.

d.) Habit of custom; as, assuesco, consuesco, insuesco, soleo.

e.) To begin, continue, cease, or refrain; as coepi, incipio; pergo, persevō; desino, desisto, intermittero, praetermitto; recuso, &c.

f.) Purpose or endeavor; as, curō, cogito, decerno, constituo, insti-
tuo, statuo, paro; aggredior, conor, contendo, maturō, nitor, tendo, tento, &c.

g.) Passive verbs signifying to be said, reported, considered, believed, &c.; as, audior, credor, dicor, existimor, feror, negor, nuntiō, perhibere, putor, trador, &c.; also cogor, jubeor, videor.

Remark. — Many of the verbs here enumerated are also followed
by the subjunctive, with one of the conjunctions ut, ne, quo, quōminus,
&c. With some of them the latter construction is even the most com-

mon. (Cf. Lesson LIV.)

2. The infinitive is sometimes put after certain nouns, adjectives,
and verbs, instead of an oblique case of the gerund. This
construction occurs,—

a.) After nouns like tempus, consilium, studium, animus, ars, &c. (Cf. page 116.) E. g. Tempus est majora conari (= conandi). It is
time to make greater attempts. Consilium erat hiemando continuaru
LESSON 52.] USE OF THE INFINITIVE.

(= continuandi) bellum. The design was to continue the war by going into winter quarters. Fuerat animus Cheruscis juvare (= juvandi) Cattos, The Cheruscii had the intention of aiding the Catti.

d.) After the adjectives parūs, insueītus, contentus, and some others.* E.g. Parūs audīrē, Prepared to hear. Vinci insueītus, Unacquainted to be conquered. Contentus reīnīrē, Content to retain.

c.) After the verbs habēre, dāre, and ministīrāre, in expressions like Nikū habeo ad te scribēre, I have nothing to write to you. Ut bibēre sībi jubēret dari, That (something) should be given them to drink. Ut Jōvī bibēre ministīrēt, That he might give Jove to drink.

3. After the auxiliary verbs volō, malō, nolō, cupidō, and others enumerated under Obs. 1, the noun or adjective of the predicate is in the nominative, when the quality denoted by it is regarded as already existing in the subject; but when the quality is not present, or missing, the infinitive following these verbs has a subject of its own in the accusative,† and the noun or adjective is likewise in the accusative. E.g. Volō et esse et habēre gratō, It is my wish both to be grateful and to be considered so. Vos liberi esse non curātis? Do you not care to be free? Judicem me esse, non doctorem, volō, I wish myself to be a judge, and not a teacher. Ego me Phidiam esse mallem, quam vel optimum fabrum tignarium, I would rather be a Phidias, than the best joiner in the world. Timoleon maluit se diligi, quam metuī, Timoleon wanted himself to be loved rather than feared. Gratum se videri studet, He strives to have the appearance of being grateful.

4. In historical narration, the infinitive is sometimes used instead of the imperfect indicative. (Cf. Lesson L. B., Rem. 4.)

The coin. Nummus, i, m.

The copper coin. Nummus cūprīsus, i, m.
The silver coin. Nummus argentēsus, i, m.
The gold coin. (Nummus) aurēsus seu aurēlūs, i, m.

The as (a copper coin). As, gen. assis, m.
The sesterce (silver). Sestertius, i, m.
The denarius (silver). Denārius, i, m.
The aureus (gold). Aurēus, i, m.
The obole (Greek coin). Obōlus, i, m.
The drachma. Drachma, ae, f.
The mina. Mina, ae, f.
The talent. Talentum, i, n.

Roman, Greek, English money. Pecūnia Romānōrum, Graecōrum, Anglōrum signo signāta.

* Chiefly in imitation of the Greeks; as, Dignum eligi, Worthy of being chosen. Pertus obsequī, Skilled in the art of yielding. Utilis aspirāre et addēre, Useful to join and assist.
† Compare Lesson L. A.
‡ The obōlus — talentum are Greek money, and the as — aureus Roman proper. On the full enumeration and value of these, see the Table of Coins in the Lexicon.
To contain, consist of.
To be worth, to have the value of.
To estimate, reckon.

An as is estimated the fourth part of a sesterce.
The denarius contains four sesterces or sixteen asses.
The aureus consists of twenty-five denarii, or one hundred sesterces.
A drachma has the value of six oboles.
A hundred drachmas make a mina.
A talent contains sixty minas.
How many grosches are there in a crown?

Twenty-four.
The grosh (modern).

To receive — received.

How much money have you received?
I have received thirty talents of gold.
We have received a hundred sesterces.
Have you received letters?
I have received some.

To promise.

Have I promised you anything?
You have promised me nothing.

Do you promise to come to me?
I do promise it.
Can he give us what he has promised?
He can give you all that he has promised.

To call.

Contineo, ère, nüi, tentum (aliquid).
Efficior, i, -fectus sum (ex re).
Váele, ère, üi, — (aliqua re).*
Valórem habère (alicuus rei).
Aestimo, ère, ávi, átum.

As quarta pars sestertii aestimatur.
Denárius quattuor sestertios vel sédecim ásces continet.
Aúreus (nummus) efficitor ex quinque et viginti denáriiis vel centum sestertios.
Una dráçhma volórem hábet sex obolórum.
Centum dráçhamae minam ünam efficiunt.
Taléntum válet sexaginta minis.
Ex quót gróssis efficitor thalérus?

Ex quattuor et viginti.
Grossus, i, m.
Accipère — accépi, acceptum.
Quántam pecúniam accépi?

Accépi triginta talénta áuri.
Nós centum sestertios accépimus.
Ecquid épístolas accépi?
Accépi véro nonnullas.

Promitto, ère, misi, missum.
Polliceor, éri, clitus sum.

Promisne tibi áliquid (quidquam)?
Tú mihi níhi réi promísísti (pollícitus és).
Pollicérisne tè ad mé ventúrum?
Sáne quidem, polliceor.
Potestne nóbis dáre quod promísit?
Pótest vosbís dáre omnia, quae promísit.

Vóco, ère, ávi, átum (aliquem).
Árecesso, ère, ivi, itum (aliquem).

* Verbs of valuing are followed by the Ablative.
LESSON 52.] PHRASES AND EXERCISES. 285

To wear out.  
To spell.

How? In what way or manner?

Thus.

In this manner.

Well.
Badly.
So so, indifferently.

Does he already know how to spell?
He does know how.

How (in what manner) did you learn Latin?

I have learnt it so.

How did I write my letters?

You have written them so so.
Has she washed the shirt well?
She has washed it not badly.

Whom do you call?

I am calling my little brother.

How (who) are you called?

I am called a learner.

Has he worn out his coat?

To lie, to be placed.

To lay place, put.

To dry (neuter).

To dry, make dry.

To put out to dry.

Where did you put the book?
I have placed it upon the table.

Where have they put my gloves?

Dētera, ēre, trivi, tritum (aliquid).
Usū conterēre, trivi, tritum.

Ordināre syllābas litterārum.
Quōmōdo, quō pactō, quemadmodum, qui.*

Sic, ĭā (adv.).
Hóc modo, ad hunc modum, hōc pacto.
Bēne, rectē (adv.).
Mālē, nēquēter (adv.).

Sic sātis, mediocrēter; utcunque.

Sciēne (didicēne) jām syllābas litterārum ordināre?
Sciē vēro. Didicit.

Quemādammodum didicisti linguam Latinam?

Dūdiē ēam hōc pācto.

Quōmodo scripsi ēgo epístolas mēas?

Sciripāsi éas sic sātis.
Lāvitīna illa ĭndūsium bēne?
Lāvit id nōn mâle.

Quēm vocās (cītas)?
Fratēculum mēum vōcō (cīto).

Quōmodo (quīs) vocāris?

Vōcor discīpulus.
Audio discīpulus.

Dētrivītīna sīam tōgam?

Jāceo, ēre, ĭ, ĭtum.

Posītum or sītum esse.

(IN OR SUPER ALIQUA RE).
Pōno, ēre, pōsīi, pōsitum.

Impōnēre, reponēre.†

Collōco, āre, āvi, ātum.

(ALIQUID IN OR SUPER RE.)

Siccesco, ēre, ——, ——. *

Sicco, āre, āvi, ātum.

Expōnēre aliquid in sole siccandi causā (ut siccescat).

Ubī (quō lōco) lībrum imposuīstī?
Impōsui ēum mensae (in mensam).†

Ubī posuērunt méa digitābula?

* An old ablative for quō.
† And various other compounds; as, adponēre, to place near; deponēre, to put down; disponēre, to place apart; exponēre, to spread out; reponēre, supponēre, to place under.
‡ The construction of imponēre is ALIQUI REI, IN REM, OR IN RE.
They have placed them (in order) upon the chair.
Where lies the book?  It lies upon the table.
It has lain upon the table.
Have you put wood upon the hearth?
I have put a little upon it.
Do you put out your coat to dry?
I do put it out.
Have they put their stockings to dry?
They have not.

Collocavérunt éa in sèllâ.
Úbi est pósitus lîber?
Pósitus est in (super) mènsâ.
Pósitus érat in (super) mènsâ.
Reposuitstine lîgnum súper fóco?

Repósui véré aliqueântulum.
Exponsitne túiam tógam in sóle, ut succéscat?
Ita ést, expónô.
Écquid in sóle exposuérunt tibi-ália súa, ut succéscérent?
Nón exposuérunt.

**Exercise 100.**

Hast thou promised anything? — I have promised nothing. — Do you give me what you have promised me? — I do give it to you. — Have you received much money? — I have received but little. — How much have you received of it? — I have received but one crown. — When have you received your letter? — I have received it to-day. — Hast thou received anything? — I have received nothing. — What have we received? — We have received long letters. — Do you promise me to come to the ball? — I do promise you to come to it. — Does your ball take place to-night? — It does take place. — How much money have you given to my son? — I have given him fifteen crowns. — Have you not promised him more? — I have given him what I have promised him. — Have our enemies received their money? — They have not received it. — Have you Roman money? — I have some. — What kind of money (quid nummôrum) have you? — I have asses, sesterces, denarii, and aurei. — How many asses are there in a sestercus? — There are four. — What is the value of an aureus? — An aureus is worth a hundred sesterces. — Have you any German money? — I have crowns, florins, kreuzers, grosches, and deniers. — How many grosches are there in a florin? — A florin contains sixteen grosches, or sixty kreuzers. — Have you any oboles? — I have a few of them. — How many oboles are there in a drachma? — A drachma contains six oboles. — The silver mina (mina argenti) of the Greeks had the same value as the Roman denarius. — How many minas are there in a talent? — The talent contains sixty minas. — Will you lend your coat to me? — I will lend it to you; but it is worn out. — Are your shoes worn out? — They are not worn out. — Will you lend them to my brother? — I will lend them to him. — To whom have you lent your hat? — I have not lent it; I have given it to somebody. — To whom have you given it? — I have given it to a pauper.

**Exercise 101.**

Does your little brother already know how to spell? — He does know. — Does he spell well? — He does spell well. — How has your
little boy spelt? — He has spelt so so. — How have your children written their letters? — They have written them badly. — Do you know Spanish? — I do know it. — Does your cousin speak Italian? — He speaks it well. — How do your friends speak? — They do not speak badly (non male). — Do they listen to what you tell them? — They do listen to it. — How hast thou learnt English? — I have learnt it in this manner. — Have you called me? — I have not called you, but your brother. — Is he come? — Not yet. — Where have you wet your clothes? — I have wet them in the country. — Will you put them to dry? — I will put them to dry. — Where have you put my hat? — I have put it upon the table. — Hast thou seen my book? — I have seen it. — Where is it? — It lies upon your brother's trunk. — Does your handkerchief lie upon the chair? — It does lie upon it. — When have you been in the country? — I was there the day before yesterday. — Have you found your father there? — I have found him there. — What has he said? — He has said nothing. — What have you been doing in the country? — I have been doing nothing there.

Lesson LIII. — PENSUM QUINQUAGESIMUM TERTIUM.

OF THE ACCUSATIVUS CUM INFINITIVO.

A. The infinitive may have a subject of its own in the accusative, but is then rendered into English by a separate clause introduced by the conjunction "that." E. g.

Orpheum poētam dōcit Aristotēles nūnquam fuisse.

Accessībōm vitae brēvem esse cūrsum, glōriāe sempiternum?

Spēro nostram amicitiam non egere testibus.

Egōne me audīisse sēliquid et dī dicisset nōn gaudeam?

Aristotle informs us, that the poet Orpheus never existed.

Or was I not aware, that the career of life is short, and that of glory eternal?

I hope, that our friendship does not stand in need of any witnesses.

May I not rejoice, that I have heard and learnt something?

B. The accusativus cum infinitivo may, like the simple infinitive, stand either as the subject of a finite verb in the nominative, or as its object in the accusative.

I. The accusative with the infinitive stands as the subject of a sentence, when the predicate is an impersonal verb, or the copula est, fuit, &c. with a noun or adjective. E. g.
Legem brevem esse oporet, quod facilior ab imperitis tenatur.

Omnibus bonis expedit salvam esse rempublicam.

Facinus est, vinciri civem Romanum; scelus, verberari; prope parricidium, necari.

Tempus est, nos de illa perpetua jam, non de hunc exigua vitæ, coquitare.

Alius est iracundum esse, aliud iratum.

Necessæ esse légem habéri in rebus optimis est.

Victorem pár cere victis sǽquum est.

Constat profecto ad salút em civium inventas esse légés.

A law should be brief, so that it may be more easily remembered by the uneducated.

It is for the advantage of all good citizens, that the republic should be safe.

It is audacity to have a Roman citizen bound; it is a crime to have him beaten; it is almost parricide to have him killed.

It is time that we should already think of that perpetual life, and not of this brief one.

It is one thing to be irascible, and another to be angry.

The law must be reckoned among our best possessions.

It is just that the conqueror should spare the conquered.

It is manifest, that the laws were invented solely for the safety of the citizens.

REMARKS.

1. The accusative, with the infinitive thus used as the subject of a sentence, is equivalent to a noun in the nominative case, and may sometimes be converted into one. E.g. Salvam esse rempublicam = salus reipublicae. Legem brevem esse oporet = legum brevitas necessaria est, &c.

2. The predicates most frequently employed in this construction are: — apertum, consentaneum, aequum, justum, verisimile, &c. est, it is manifest, proper, fair, just, probable (i.e. that such a thing should happen or be done); — tempus, mos, factus, fas, &c. est, it is time, customary, a crime, right, &c.; — the impersonal verbs apparet, it is apparent; constat, it is agreed; licet, it is lawful; oporet, it behoves; opus est, there is need; necesse est, it is necessary; — or the third person singular of passive verbs, as intelligitur, it is understood; perspicitur, it is perceived, &c.

II. The accusativus cum infinitivo stands as the object accusative after the following classes of verbs: —

1. As the object of a sensation, perception, or emotion, after verbs signifying to see, hear, feel, perceive, understand, think,

* Literally, “That a Roman citizen should be bound,” &c. But in this construction it is often preferable to use the active infinitive in English: to bind a Roman, &c.
know, believe, hope, and the like,* and also those denoting joy, sorrow, shame, anxiety, and wonder. E. g.

Vultes nós, si ita sit, privári spē beatióris vitae. You see that, if that is so, we are deprived of the hope of a better life.

Sénit ánimus sē suā vi, nón aliénā, movérī. The mind feels that it is moved by its own energy, and not by an extraneous one.

Pompeius desediisse térrae mótı audívimus. We have heard that Pompeii was destroyed by an earthquake.

Éum tē ésse finge, qui égo sūm. Imagine yourself to be the person, which I am.

Égo ilium perísse dúco, cul pērit pūdor. I consider him lost, whose shame is gone.

Sperant, sē máximum frúctum ésse capitūros. They hope that they will get the greatest advantage.

Conscius mihi éram, nīhīl a mé commissum ésse, quōd bōnī cu-jusquam offénderet ánimum. I was conscious that nothing had been done by me to offend the mind of any honorable man.

Méum júctum probári abs tē tri-úmpho gaulīlio. I triumph with joy that my deed is approved by you.

Dóleo, nón mé túis litteris certi-ōrem fieri. I am sorry that I am not informed by your letter.

Mínime mirāmur, tē túis prae-clarís operibus laetāri. We do not at all wonder that you exult in your distinguished deeds.

2. As the object of a volition, after verbs signifying to wish, desire, resolve, permit, command, compel, prohibit, or prevent. E. g.

Tibi favēmus, tē túa frui virtūte cupimus. We favor you, and desire you to enjoy your virtue.

Útrum córporis, án tibi málices vires ingéuī dāri? Which would you prefer (to be given you), strength of body or of intellect?

Te nómi ad árma dedúci studēbat. It was his endeavor that the matter should be decided by force.

Postulábimus nóbis illul concódi. We will demand that that should be conceded to us.

Jūbet nōs Pythius Apollo nōscere nōsmei īpios. Pythian Apollo commands us to know ourselves.

Germāni vínum ad sē omnīno im-portāri nōn sīvunt. The Germans do not allow, on any account, the importation of wine among them.

Aristóteles vérsum in oratione vé-tat ésse, númerum jūbet. Aristotle prohibits the use of verse in a discourse, but commands the rhythm.

* As, for example, audīo, video, sensīo, animadvertō, cognōscō, intellegō, percepiō, diuco, sīo, ducō, statuo, meminī, recordor, obliviscor, and in general all the verba sensuum et affectuum.

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3. After *verba declarandi*, or those signifying *to say, write, report, confess, deny, pretend, promise, prove, convince*, &c.* E. g.

Thales Milesius *dixit esse* initium rerum.
Herodotus scribit Croes filium, cum esset infans, locutum (sc. esse).
Solon sæ furere simulavit.
Confiteor, mé abs té cupisse laudari.
Dicaearchus vult efficere, ánimos esse mortáles.
Pollicetur Piso, sé sé ad Caesarem iturum (sc. esse).
Mágnum sólem esse philosophus probábit, quántus sit, mathematicus.

Isocratem Plato ... laudari fecit a Sócrate.

C. The infinitive, either with or without a subject accusative, may stand as the *apposítum* of a noun, adjective, or demonstrative pronoun. E. g.

Haec beníginitás étiam régis públicae est útilis, rédimi e servitúdice cáptos, locupletári tenuitóres.
In cognitióné et scientíá excéllere, pulchrum putámus.
Ilúd sóleó mirári, nón *me* tóties accípere tías litteras, quóties a frátre méo afferántur.

Il ínjustíssínum ípsum est, justitiæ mercédem quaére.

This is also a bounty of advantage to the commonwealth: to redeem captives from servitude, and to enrich the poorer classes.
We consider it honorable to excel in knowledge and learning.
I am accustomed to wonder at it (at this), that I should not hear as often from you, as I do from my brother.
It is the highest degree of injustice to make a trade of justice.

D. In impassioned exclamations and interrogations the accusative with the infinitive sometimes stands independently as the object of the emotion or passion expressed by it. E. g.

*Méne* incepto *desistere* vísctum? Shall *I*, vanquished, desist from my purpose?

* *The principal verbs of this class are dico, trado, prodo, scribo, refero, nuntio, confirmo, nego, ostendo, demonstro, perhibeo, polliceo, promitto, promulgo, &c. To these add façère, "to represent," and efficere, "to make out or prove."*
Lesson 53.] The Accusativus cum infinitivo.

Mé nón cum bónis esse?

Túne hóc, Átti, dícere, táli prú-
dentia praéditum?

O spectáculum míserum atque
acérbum! Ludíbro esse urbis
gloriam et pópuli Romaní nó-
men!

I not among the good and patri-
otic!

You say this, Attius, a man of pru-
dence like your own!

O wretched and mortifying sight!

The glory of the city, the name
of the Roman people, an object
derision!

Remarks.

1. After verbs of seeing and hearing, the present participle* or ut
(“how”), with the subjunctive, is sometimes put instead of an infinitive,
and the verbs of joy, sorrow, &c. are also followed by the sub-
junctive, with quod (“that” or “because”).†

2. After verbs of seeing and hearing, the present infinitive may
frequently be rendered into English by the present participle. E. g.
Mugíre ( = muqientem) vides sub pedibus terram, You will perceive
the earth quaking beneath your feet. Majores natu audivi dícere
( = dicentes), I have heard those older than myself say. Incustóditam
lente videt tre ( = euntém) juwencam, He sees the untended heifer
walking slowly.

3. After one of the past tenses, the accusative with the present
infinitive is equivalent to the English imperfect, and the accusative with
the perfect infinitive to the English pluperfect. E. g. Vidi te scribere,
I saw that you were writing. Vidi te scripisisse, I saw that you had
written. Dixit Cajum laudári, He said that Cajus was (then) praised.
Dixit Cajum laudáatum esse, He said that Cajus had been praised.

4. The verb memínii, “I remember,” is commonly followed by the
present infinitive, even when the act denoted by the latter is already
completed. E. g. Memini Pamphíum mihi narrare, I remember
Pamphillus telling me (that Pamphillus told me). Memini Catónem
meum disserrère, I remember Cato discussing the question with me
(to have discussed, &c.). — But also by the perfect: Memiúsitis me
ita distribuisse initio causam, You remember that in the beginning I
have made this distribution of my argument.

5. After the expressions satis mihi est, satis habeó, contentus sum,
and also after me jurat, me pudet, melius erit, volo caveo, &c., the perfect
infinitive is put to denote the result and estimate of a completed
action, where the English idiom more commonly has the present.
E. g. Contenitus sumus, id unum dixisse, Let us be content to have said
(to say) this one thing. Melius erit quiesse, It will be better to have
rested ( = to rest). Sunt qui nonint tetigisse, There are those who
are unwilling to have touched ( = to touch). Commisisse caveat, He
bewares to commit, &c.

6. The present infinitive is sometimes put instead of the future.
E. g. Nervii, qua imperarentur, facere † dixerunt, The Nervii said, that

* See Lesson XLIX. F. Rem. 3.
† Cf. Lesson LIV. H.
‡ Instead of se facturos (esse).
they would do whatever they were commanded. Cato affirmat, se rivo Pontinium non triumphare,* Cato affirms that, while he is alive, Pontinius shall not triumph.

7. The infinitive passive of neuter verbs may stand impersonally without a subject, precisely like the third person singular passive of that class of verbs. E. g. His persuadéri non potérat, They could not be persuaded. Quum posses jam suspicari, tibi esse successum, When you might already suspect that you had been supplanted.

8. When, instead of the future infinitive, the formula futurum esse, ut, or fore, ut † is employed, the perfect and imperfect subjunctive following the ut represent the future action as incomplete or going on, while the perfect and pluperfect represent it as completed. E. g. Credo fore, ut scribas, I think that you will write. Credébam fore, ut scribéres, I thought that you would be writing. Credo fore, ut scripsérís, I think you will have written. Credébam fore, ut scripssis, I thought you would have written.

9. The majority of the verba sentiendi et declarandi (cf. B. II. 1 and 3), which in the active voice are followed by the accusativus cum infinitivo, are in the passive voice followed by the infinitive alone, with the subject accusative in the nominative. But when they are employed impersonally, the subject accusative remains as in the active. E. g. Active: Dico te esse patrem patriae. Passive: (Tu) dicéris esse pater patriae. Pass. Impers: Dicitur, te esse patrem patriae (It is said, that you are the father of your country). Pass. Personal: Numa Pythagórae audítor fuisset creditur (Numa is supposed to have been a hearer of Pythagoras). Impers: Ceditur,† Pythagórae auditórem fuisset Numam (It is supposed that, &c.).

10. When the infinitive, preceded by a subject-accusative, is followed by another accusative of the object, it is liable to give rise to an ambiguity, which may be avoided by converting the infinitive active into the passive. Thus the oracular Aio, te Romános vincére posse (I say, that you can conquer the Romans, or that they can conquer you), loses its ambiguity in Aio, te a Romanis vincí posse, or Aio, Romanos a te vincí posse.

11. The infinitive esse is frequently left unexpressed, especially in the compound infinitives amatum, amatúrum, and amandum esse. (Cf. Lesson XLVIII. A. and B.) E. g. Lyccurgus auctórem (sc. esse) legum Apollinem Delphicum fingit, Lyccurgus makes Delphic Apollo the inventor of laws.

12. The pronominal subject accusatives me, te, se, eum, nos, vos, eos, and the indefinite aliquem, are frequently omitted when they can be readily understood from the context. E. g. Ea, quae dicam, non de memetipso, sed de oratore dicère (me dicère) puélis, I wish you to

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* Non triumphatum.
† Compare Lesson XLVIII. B. Rem. 1.
‡ The verbs of this class thus used impersonally are comparatively few. The most conspicuous of them are nuntiárum, traditum, creditur, intelligitur; dicitur, narratúr, furtum, proditum, memoratúr, cernitum, viditum.
think, that what I have to say I do not say with reference to myself, but with reference to the orator. *Subduc cibum unum diem athletae, ferre non posse (= se non posse) clamabit*, Deprive an athlete of his usual food for a single day, and he will declare that he cannot endure it. *Negato sane, si voles, pecuniam accepisses (= te accepisses)*, Deny then, if you will, that you have received money. *Hos clam Xerxi remisit, simulans ex vinculis publicis effugisse (= eos effugisse)*, These he sent back to Xerxes, under the pretence that they had escaped from prison.

**EXERCISE 102.**

Is it just that I should write (for me to write)? — It is just. — It is not proper that you do this. — It is manifest that he has written the letter. — Is it probable (verisimile) that he has sent us the book? — It is not probable. — Is it time that we should leave (abire)? — It is not yet time to leave; it is time to breakfast. — Is it right for me to go to the bull? — It is not right. — Was it a crime to have a Roman citizen bound? — It was a most audacious (audacissimum) crime. — Is it apparent that he was wrong (errasse)? — It is not apparent. — Is it agreed (constat) that you have been wrong, and I right. — Did it behove you to work? — It did not behove me to work, but it behooved you to write. — Is it necessary for us to learn Latin? — It is necessary. — Is it lawful for us to go the theatre? — It is now lawful. — Is it understood that he has arrived (advenisse)? — It is understood that he arrived the day before yesterday. — It is understood that he will arrive (adventurum esse) to-morrow. — Is it necessary for me to write? — It is necessary, but our letter should be brief.

**EXERCISE 103.**

Do you see that I am writing? — I do see (it). — Did he see that we were coming? — He did not see it. — Did they hear that I was reading (me reading)? — They did not hear you. — Does he hear that I have written to you? — He does hear (it). — Do you wonder that I should exult in your deeds? — I do not wonder at all. — Does he feel that he is mortal (mortalis)? — He does feel it. — Does he hope that you will come? — He hopes that I will remain at home. — Do you believe that he will read your book? — I do not believe that he will read it. — Do you know that that is so (rem uta se habere)? — I do not know it positively (non certe), but I believe it to be so. — Are you glad that he has recovered his health? — I am very glad (of it). — I am sorry that he is ill. — Does he desire you to send him the book? — He does not desire me to send the book, but the paper. — Do you wish me to go off (abire) into the country? — No, I wish you to remain in the city (in urbe). — Does he command us to write? — He does not command us to write, but to read the books which he has lent us. — Does he forbid you (vetatne te) to go to the theatre? — He does not forbid me. — Do you command me to know myself? — I do command (you). — Did he say that he was ill? — He said that he was thirsty. — Do they write that we have arrived? — They do not write (it). — Do you deny (negasne) that I am right? — I do not wish
to deny it. — Do you confess that you were wrong? — I deny that I was wrong. — Did he pretend to be asleep (se dormire)? — He did pretend (it). — Did he promise to come (se venturum)? — He could not promise (it).

Lesson LIV. — PENSUM QUINQUAGESIMUM QUARTUM.

VERBS WITH THE INFINITIVE OR SUBJUNCTIVE.

A. Many Latin verbs admit of a double construction, being sometimes followed by the accusativus cum infinitivō, and sometimes by the subjunctive, with one of the conjunctions ut (uti), ne, or quod, &c. With some of these the subjunctive is the rule and the infinitive the exception; with others the reverse is true. The construction of these verbs is elucidated in the following rules:

B. Of the verbs signifying willingness, desire, or permission, vōlo, nōlo, mālo, patiōr, and sinō are commonly followed by the accusative with the infinitive, and sometimes only by ut; but opto, concēdo, and permitto may have either the infinitive or ut. Verbs of demanding or compelling (posco, postūlo, flagūto, and coūgo) are more frequently construed with ut. E. g.

Vōlo, úti mihi respondēas (instead of Vōlo te mihi respondēre). I wish you to reply to me.

Opto, tē hoc fācere, or ut hoc fācias. I desire you to do this.

Augustus dōminum sē appellāri ne a libēris quidem pāssus est.

Augustus did not suffer it, even from his children, to be called master.

Tribūni plēbis pōstulant, ut sacrosānti ĥabeāntur.

The tribunes demand the privilege of being regarded sacrosanct.

Senātus P. Lēntulum, ut se abdi-cāret prætūrā, coēgit.

The senate compelled Publius Len-tulus to resign his praetorship.

REMARK. — Vōlo ut and mālo ut may thus be employed instead of the infinitive; but nōlo ut is never said. The verb recusāre, to refuse, (the opposite of concedo,) may have either the infinitive or ne.

C. Verbs denoting a resolve or endeavor to accomplish or prevent anything, are followed by the subjunctive with ut or ne, when a new subject is introduced; but when the subject remains the same, they generally have the infinitive, and sometimes only ut or ne.
Verbs of this class are *statuo*, *constituo*, *decerno*, *tento*, *paro*, *meditor*, *curo*, *nitor*, *contendo*, and the expressions *consilium capio*, *in animum duco* or *animum induco*. But *opéram do*, *I endeavor*; *id (hoc, illud) ago*, *I aim at*, *strive*; *nihil antiquius habeo* (or *ducô*), *quam*, *I have (consider) nothing more important than*; and *video*, in the sense of *curo*, *have commonly ut only*. E. g.

Státuit ad tē litteras dáre (or *ut litteras ad tē déti*).

He resolves to write to you.

**Státuit, ut filius ejus tibi respondént.**

He resolves that his son shall reply to you.

*Quid sapiéntes appellári volunt, indicánt anímum divítias, honóres, ópes contémnere.*

Let those who wish to be called philosophers make up their minds to despise wealth, honors, and influence.

*Ópera dánda est, ut vérbis utánum quâm usitatissimis et quâm máxime áptis.*

It should be our study to employ the most familiar and (at the same time) the most suitable terms.

*Ömne ánimál sè ipsum díligit, ac simul ut órtum est, id ágit, ut sè conservet.*

Every animal loves itself, and as soon as it is born aims at the preservation of itself.

*Il studiávit, isti fórmae ut móres consúmiles fórent.*

It has been your endeavor, that your character should be like your appearance.

*Vuléndum est igitur, ut èa libera- litáte utánum, quae prósit amícis, nõceat némíni.*

We must see to it, that the liberality we indulge in be such, as will be a benefit to our friends and an injury to no one.

D. Verbs of requesting, exhorting, persuading, and commanding generally have the subjunctive with *ut* or *ne*; but sometimes also the infinitive.

The most common of these verbs are *rego*, *oro*, *precor*, *peto*; *monéo*, *admonéo*, *commonéo*, *hortor*, *adhortor*, *cohortor*, *exhortor*; *suadeo*, *persuadeo*, *impello*, *perpello*, *excito*, *incito*, *impero*. So also *nuntio*, *dico*, *scribo*, *suscipe*, when they imply an order or command. E. g.

*Të et óro et hórtor ut diélige nis.*

I beseech and exhort you to be diligent.

*Të flúd admonéo, ut quotidie medièbre, resistendum esse ira- csándeae.*

I advise you to consider every day, that passion must be resisted.

*Móneo obdestórque, uti hós, quit tibi génere propríqui sunt, carós hábæas.*

I remind and conjure you to cherish those who are akin to you by birth.

*Senátus imperávit decémviris, ut libros Sibyllínos inspícerent.*

The senate ordered the committee of ten to inspect the Sibylline records.

Caesar Dolabellae dixit, *ut ad mè* Caesar told Dolabella to write to
scriberet, ut in Itáliam quám
primum venirem.
Themistocles persuásit póbulo, ut
pecúnia pública clásseis cén tum
návim aedificárétur.
me (requesting me) to come to
Italy as soon as possible.
Themistocles prevailed upon the
people to construct a fleet of a
hundred ships at the expense of
the public treasury.

REMARKS.

1. With the verbs of this class, the longer construction with ut is
preferred by the prosaists of the best period, but later writers have
more frequently the briefer infinitive.

2. Monéo, admonéo, and persuadéo, when they signify “to remind or
to persuade that something is so” (and not “that something should be
done”) have the Acc. cum Inf.

3. The verbs of commanding (i. e. imperáre, mandáre, praescríbère,
edícère, decernére, &c.) that anything should be done, have generally
ut according to the rule. The only exceptions are jubéo and véo,
which are commonly followed by the accusative with the infinitive
(either active or passive). E. g. Jubeo te scribere, I command you to
write. Véat eum abire, He tells him not to leave. Librum lègi jù us,
He ordered the book to be read (i. e. that it should be read). Vé til
cæstra muniti, He prohibited that the camp should be fortified.*

E. Verbs signifying to effect, cause, or bring about, are regu-
larly followed by the subjunctive with ut or ne.

Such are fació, effició, perfécio, evínco, pervínco, impetó, assequór,
and conseuor. E. g.

Fácito ut seá t. Let me know.
Sol éffícit, ut ómnia fló reant.
The sun causes all things to flour-
ish.

Epaminóndas perfécit ut auxílio
sociórum Lácdæmonóni píva-
réntur.
Epaminondas caused the Lác dæ-
monians to be deprived of the
aid of the allies.
A sólo imápetrat, ut alié纳斯 árbores
dá t. He prevails upon the soil to grow
exotic trees.
Quá in rē nñhil ál iénas árbores
cognoscéat.
By which you will gain nothing
else, except that your audacity
will be known by all.

REMARKS.

1. The expression facere ut is sometimes a mere circumlocation
for the same tense of the verb following it. E. g. Fécit, ut dimít ter
mílitès, instead of dimítit mílitès. He dismissed his men.

2. Fac, in the sense of “imagine” or “suppose,” and effícère, “to

* Yet jubeo ut hoc facias (or without the ut: — jubeo tibi hoc facias) and etsó
me hoc facias likewise occur in harmony with the general rule.
LESSON 54.] "UT" AFTER IMPERSONAL VERBS.

make out" or "to prove," have the Acc. cum Inf.* But *efficitur*, "it follows," has sometimes ut; as, *Ex quo efficitur, ut*. From which it follows that, &c. *Facère, "to represent," is usually connected with the present participle or the infinitive passive.†

F. Among the verbs regularly followed by the subjunctive with ut, are a number of impersonal expressions. They are,—

1. Those signifying "it remains," "it follows"; as, *restat, relinquitur*, *superest, reliquum* (proxiœmum, prope, extrœmum, futœrum) est, and sequitur. To these may be added *accidit ut,* "add to this, that."

2. Those signifying "it happens," "it comes to pass"; as, *accidit, incidit, fit, fieri non potest, evénit, usu vénit, occurrit, contingit, est*, "it is the case," and *esto*, "grant it, that."

*Restat, ut* his respondam. It remains now for me to reply to these.

Si haec enuntiatio non vèra est, *séquitur, ut falsa sit.*

*Relinquitur, ut,* si vincimus in Hispânia, quiescámus.

Fórte evénit, ut in Privernátæ es-sèmus.

*Fieri nón potest, ut quis Rómæ sit, quem est Athénís.*

Quando *fuit, ut,* quod lícet, nón lícet?

It so happened that we were on the Privernan estate.

It is not possible for any one to be at Rome when he is at Athens.

When was it the case, that that which is lawful was unlawful?

REMARKS.

1. Like *reliquum est, ut*, we sometimes find other expressions with *ut*. Such are *novum est, rarum, naturale, mitrum, singulare, usitatum, necesse est, ut; versimile, verum, falsum est, ut; aequum, rectum, utile est, ut*. But the majority of these are more commonly construed with the infinitive. (Cf. Lesson LIII. B. 1.)

2. *Mos* or *morís est, and consuetudo est," it is customary," "it usually happens," are often followed by *ut*, like *accidit, &c.*

3. *Contingit* not unfrequently occurs with the infinitive, sometimes even with the dative of the predicate. E. g. *Mihi fratríque meo destinari praetoribus contingi, I and my brother happened to be chosen prætors.*

G. Verbs denoting *willingness, unwillingness,* or *permission,* and also those of *asking, demanding, advising,* and reminding, are sometimes followed by the subjunctive without *ut* or *ne.*

Such are *volo, nolo, modo, permitto, lícet; oro, precor, quaeso, rogo, peto, postulo; suadeo, censeo, moneo, admoneo, hortor.* To these add *curō, decerno, jubeo, mandō;* the imperatives *fæc, "see that," and cæce, "beware," and the impersonal *oportet and necesse est.*

* Compare page 280.
† Compare page 290, note.
Vélim fieri pósset, ut, &c.
Mílo, te sápiens hóstis métuat,
quám stúlti cóves laúdent.

Síne, tè exórem, mi páter.

A tè péto, mè abséntem dúligas
átque défendás.
Póstulo, Áppi, étiam átque étiam
considerés.
Suádeo vúdeas, tánquam si túa
rés agátur.
Hérus mè jússit Pámphylum hó-
die observárem.
Fác sciam (== fácito ut sciam).
Cúve crédás.
Frémant ómnes lícet
Philosophiae sérvis oportet, ut
tíbi contingat véra líberátas.
Virtus volúptásis áditus interclú-
dat necéssé est.

I wish it were possible that, &c.
I prefer an intelligent enemy fearing you to stupid citizens praising you.
Allow me to entreat you, my father.
I ask of you to love and to defend me in my absence.
I beseech you, Appius, to consider again and again.
I advise you to look, as if your own interests were at stake.
My master commanded to watch Pamphylus to-day.
Pray let me know (inform me).
Do not believe.
Every one is allowed to murmur.
You should serve philosophy in order to acquire true liberty.
Virtue necessarily prevents the access of pleasure.

H. Verbs signifying joy, sorrow, surprise, or wonder are followed either by the accusative with the infinitive, or by quod ("that" or "because") with the indicative or subjunctive.

Such verbs are gaudeo, delector, dolceo, succenseo, angor, poenítet; miíror, admiror, glorior, gratílor, gratías ago, queror, indignor, &c. E.g.

Gaúdeo, quód tè interpellávi.

I am glad that I have interrupted you.
I was sorry to have lost the sharer of the glorious enterprise.
He was accustomed to express his surprise, that the soothsayer did not laugh.
I thank you for liberating me from inconvenience of every kind.
I congratulate you for having safely returned from the province to your friends.
You also complain of this, that I do not send you the expected poems.

REMARKS.

1. Quod is chiefly employed in connection with past tenses. Quod with the indicative denotes a fact, and with the subjunctive a supposition or the opinion of another.
2. *Quod* is also frequently employed instead of the Acc. cum Inf. after substantives, and after expressions like "it is pleasant" or "unpleasant," "it pleases" or "displeases," *magnum est, accèdit* (= "add to this"), &c. It is thus frequently preceded by one of the pronouns *hoc, id, illud*, and is often equivalent to the English "the fact or circumstance that." E. g. *Augēbat iras, quod soli Judæi non cessissent, The fact (or circumstance) that the Jews alone had not surrendered, augmented the indignation. *Inter causas malorum nostrorum est, quod vice min ad exempla, Among the causes of our miseries is the fact that we are living after the examples of others. Quod victor victis pecercit, magnum est, That the conqueror spared the conquered is great. In Caesare mitis est clemensque natura. Accèdit, quod mirifice ingenii excellentibus delectatur, Caesar is of a gentle and mild nature. Add to this, that (in addition to this) he takes the greatest delight in intellectual pre-eminence.

3. *Quod* is always put, instead of the Acc. cum Inf. or *ut*, in explanatory or periphrastic clauses, which (generally) refer to an oblique case of the demonstratives *hoc, id, illud, or istud*. E. g. *Hoc uno praestans vel maxime feris, quod colloquimur inter nos, et quod exprimère dicendo sensa possimus, We excel the brutes chiefly in this, that we converse with each other, and are able to express our sensations in language. *Phocion non in eo solum offererat, quod patriae male consulérat, sed etiam quod amicitiae fidel non praestiterat, Phocion had not only given offence by the fact that he had mismanaged the interests of his country, but also because he had exhibited a want of faith in friendship."

4. *Quod* stands also in expressions like *adde, quod, or adde hic, quod* (add to this that, besides), and after *facere* in connection with an adverb like *bene, male,* &c. E. g. *Bene facis, quod me mones, You do well to remind me. *Humanùer fecit, quod me venit, He acted humanely by coming to me."

5. *Quod* stands with several different senses in constructions like the following:

a.) At the beginning of a sentence, in the sense of "as to," "with respect to." E. g. *Quod scribis te velle scire, qui sù reipublicæ status, summa dissentio est, As regards your expressing a desire to know the state of the republic, (I have to report) the greatest dissension. *Quod mihi de nostro statu gratulâris, minime miramur te tuo opere laetâri, As to your congratulating me on my present condition, I am not at all surprised that you rejoice in your own work."

b.) In the sense of "as far as." E. g. *Tu, quod potèris, ut adhuc fecisti, nos consiliis judâbis, Do you assist us, as far as you can, and as you have done heretofore, with your advice and influence. *Epicurus se unus, quod sciam, sapientem profiteri est ausus, Epicurus is the only one, as far as I know, who has dared to profess himself a sage."

c.) Instead of *ex quo* or *quam, "since."* E. g. *Terius dies est, quod audìvit, &c., It is now three days since I have heard, &c. To these may be added *tantum quod, "scarcely."
*E. g. Tantum quod ex Arpinâ veniram, quam mihi litterae a te reddita sunt, I had but just returned from Arpinum, when a letter from you was handed to me."
Exercise 104.

Do you wish me to go to the theatre with you? — I do not wish you, but your brother, to go with me. — Do you desire me to write to your father? — I do wish that you would write to him. — Do you allow (sinisse) me to go to the ball? — I do not allow you to go there. — Does he suffer (patitur) letters to be written by us? — He does not suffer it. — Did they compel you to resign your office (munère)? — They were not able to compel me (me cogère). — Did he urge (flagitavitne) you to go out with him? — He did urge me. — Does he refuse to come to us? — He does refuse. — Have you determined to learn Latin? — I have not determined (to do so). — Has he resolved (decravitne) to study French? — He has resolved (to do so). — What is he aiming at (Quid agit)? — He is exerting himself (Id agit ut) to commit this book to memory. — Do you endeavor (studesne) to become diligent? — I do strive to be diligent and good. — Must we see to it, that we love our neighbor? — We must see to it by all means (quam maxime).

Exercise 105.

Do you ask me to remain at home? — No; on the contrary, I beseech and exhort you to go out. — Did he exhort you to go into the country? — No, he exhorted me to write a letter. — Do you advise me to resist passion (ut iracundiae resistam). — I do advise you. — I remind and conjure you to cherish those who love you. — Did he remind you that that was so (rem iva se habuisse)? — He reminded and persuaded me (míhi) that that was really (ré vera) so. — Did they order any one to be killed? — They ordered the soldier to be killed. — Does he prohibit (vetatne) the reading of the book? — He does, on the contrary, order it to be read. — Did your father write you to come home? — He, on the contrary, wrote me to remain in the country. — Did you tell your servant to bring you the book? — I did tell him. — Does your master command you to attend to your studies? — He does command me. — Did you persuade him to read my book? — I could not persuade him. — Can it be that I am wrong? — It is not possible that you are wrong. — When was it the case that I was wrong? — Allow me to entreat you to write. — Pray let me know when you are coming. — Do not believe that he is your friend. — Are you glad that I have written to your friend? — I am delighted (delector) that you have done it. — Are you sorry that you have lost your book? — I am very sorry that I have lost it. — Is he surprised that I did not bring the doctor? — He is surprised that he does not come. — Do you thank me for having liberated you from trouble (molestiā)? — I do thank you with all my heart (in toto pectore). — Do you congratulate me for having recovered? — I do congratulate you. — Why does his master complain? — He complains of this, that he is negligent and idle.
Lesson LV. — Pensus Quinquagesimum Quintum.

Of Impersonal Verbs.

A. Impersonal verbs are those which are used in the third person singular only, and without reference to any definite subject. They are in English commonly introduced by the pronoun it. E.g. Tonat, it thunders; pluit, it rains; oportet, it behooves.

Remarks.

1. Impersonal verbs thus occur in all the conjugations, and in all the moods and tenses of complete verbs. E.g. 1. Consat, it is manifest; 2. nocet, it is hurtful; 3. acculit, it happens; 4. convenit, it is agreed upon. — Constare, to be manifest; tonuit, it thundered; nocet, let it be hurtful, &c.

2. The majority of the impersonal verbs of the Latin language are also used personally, but generally with a modified or different signification. Many again admit a subject of the neuter gender, such as an infinitive (either with or without a subject accusative) or a clause used substantively, and sometimes a pronoun of the neuter gender. (Cf. Lesson LIII. A. 1; LIII. B.)

3. Impersonal verbs generally want the imperative, except licet, which has licet (let it be lawful). The rest employ the present subjunctive imperatively; as, Tonet, Let it thunder! Pudeat te, Be ashamed of yourself!

4. The majority want also the participles, gerunds, and gerundives. The only exceptions are the following, of which some, however, have acquired the force of adjectives: — decens, becoming; libens, willing; licens, free, bold; poeniens, penitent; — licturus, poeniturus, pudicurus, about to be lawful, to repent, to be ashamed; — pigendus, pudendo, to be regretted, ashamed of, repented of. To these add the gerunds poeniendus, pudendo, ad pigendum.

B. Impersonal verbs may be divided into several classes. They are:

1. Those serving to designate the ordinary phenomena of nature, or the state of the weather. As, —

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect.*</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diluculat,</td>
<td>diluculavit,</td>
<td>diluculare,</td>
</tr>
<tr>
<td>Fulgurat,</td>
<td>fulguravit,</td>
<td>fulgure,</td>
</tr>
<tr>
<td>Fulminat,</td>
<td>fulminavit,</td>
<td>fulmine,</td>
</tr>
<tr>
<td>Gelat,</td>
<td>gelavit,</td>
<td>gelare,</td>
</tr>
<tr>
<td>Grandinat,</td>
<td>grandinavit,</td>
<td>grandinare,</td>
</tr>
</tbody>
</table>

* Of some of these verbs the second root is not used.
<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lapīdat</td>
<td>lapīdāvit,</td>
<td>lapīdāre,  it rains stones.</td>
</tr>
<tr>
<td>Lucescit,</td>
<td>luxit,</td>
<td>luciscēre,  it grows light.</td>
</tr>
<tr>
<td>Luciscit,</td>
<td>illuxit,</td>
<td>illuciscēre,</td>
</tr>
<tr>
<td>Illucescit,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ningit,</td>
<td>ninxit,</td>
<td>ninges,  it snows.</td>
</tr>
<tr>
<td>Noctescit,</td>
<td></td>
<td>noctescēre,  it grows dark.</td>
</tr>
<tr>
<td>Plūit,</td>
<td>plūvit,</td>
<td>pluère,  it rains.</td>
</tr>
<tr>
<td>Regēlat,</td>
<td>regūlāvit,</td>
<td>regelāre,  it thaws.</td>
</tr>
<tr>
<td>Rōrat,</td>
<td>rōrāvit,</td>
<td>rōrāre,  it dew, dew falls.</td>
</tr>
<tr>
<td>Tōnat,</td>
<td>tōnūit,</td>
<td>tonāre,  it thunders.</td>
</tr>
<tr>
<td>Vesperasct,</td>
<td>vesperāvit,</td>
<td>vesperāre,  it becomes evening.</td>
</tr>
<tr>
<td>Advesperasct,</td>
<td>advesperāvit,</td>
<td>advesperāre,</td>
</tr>
</tbody>
</table>

**Remark.** — These verbs sometimes (though rarely) occur in connection with a personal subject. E.g. *Jupiter tonat et fulgurat. Dies or coelum vesperasct. Lapisiae pluunt. Lapidibus pluit. Sanguinem pluit, &c.* But this use is chiefly confined to the third person, and rather the exception than the rule. It is consequently unnecessary to supply a personal subject (e.g. *Jupiter, Coelum, &c.*) to account for the ordinary construction of these verbs.

II. The following verbs, denoting an affection of the mind, an obligation, or permission:—

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Misēret (me),</td>
<td>misērūit (rarely),</td>
<td>misērēre,  it moves me to pity, I have pity.</td>
</tr>
<tr>
<td>Pīget (me),</td>
<td>pīgit or,</td>
<td>pīgere,  it chagrins, irks.</td>
</tr>
<tr>
<td>Poenitēt (me),</td>
<td>poeniūit,</td>
<td>poeniūre,  it repents me, I repent.</td>
</tr>
<tr>
<td>Pūdet (me),</td>
<td>pūlūit, or,</td>
<td>pūdēre,  it shames me, I am ashamed.</td>
</tr>
<tr>
<td>Taedēt (me),</td>
<td>taedūit (rarely),</td>
<td>taedēre,  it wearies, disgusts.</td>
</tr>
<tr>
<td>Oportēt (me),</td>
<td>oportūitum est,</td>
<td>oportēre,  it behoves.</td>
</tr>
<tr>
<td>Libēt (lūbet),</td>
<td>libūit, or</td>
<td>libēre,  it pleases.</td>
</tr>
<tr>
<td>Licēt (mihi),</td>
<td>licētum est,</td>
<td>licēre,  it is lawful, allowed.</td>
</tr>
<tr>
<td>Dēcēt (me),</td>
<td>dēcūit,</td>
<td>dēcēre,  it becomes.</td>
</tr>
<tr>
<td>Dēdēcēt (me),</td>
<td>dēdēcūit,</td>
<td>dēdēcēre,  it misbecomes.</td>
</tr>
<tr>
<td>Liquēt (mihi),</td>
<td>licūit,</td>
<td>liquēre,  it is manifest.</td>
</tr>
</tbody>
</table>

**Remarks.**

1. The subject of the emotion denoted by some of the foregoing verbs is put in the accusative; as, *Misēret me, te, illum, It moves me,*
LESSON 55.]

IMPERSONAL VERBS.

you, him, to pity (i.e. I pity, you pity, &c.). *Pudet nos, vos, illas, We, you, they are ashamed.* So also *oporet me, te, illum; decet (dedecet) nos, vos, &c.* But *libet and licet* are followed by the dative (mihi, tibi, &c.).

2. The verbs *libet, licet, decet, dedecet,* and *liquet* sometimes occur in the third person plural, and assume a personal subject.

III. The third person singular of a number of complete verbs, which is frequently employed impersonally, but in a sense more or less different from the ordinary signification of these verbs. Thus: —

<table>
<thead>
<tr>
<th>PRESENT.</th>
<th>PERFECT.</th>
<th>INFINITIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accidit,</td>
<td>accidit,</td>
<td>accidère,</td>
</tr>
<tr>
<td>Contingit,</td>
<td>contingit,</td>
<td>contingency,</td>
</tr>
<tr>
<td>Evénit,</td>
<td>événit,</td>
<td>événire,</td>
</tr>
<tr>
<td>Fit,</td>
<td>factum est,</td>
<td>fieri,</td>
</tr>
<tr>
<td>Attinuit,</td>
<td>attinuit,</td>
<td>attinère,</td>
</tr>
<tr>
<td>Pertinuit,</td>
<td>pertinuit,</td>
<td>pertinère,</td>
</tr>
<tr>
<td>Accédit,</td>
<td>accessit,</td>
<td>accédère,</td>
</tr>
<tr>
<td>Conducit,</td>
<td>conducxit,</td>
<td>conducère,</td>
</tr>
<tr>
<td>Constat,</td>
<td>constitit,</td>
<td>constère,</td>
</tr>
<tr>
<td>Convénit,</td>
<td>convénit,</td>
<td>convénire,</td>
</tr>
<tr>
<td>Dēbet,</td>
<td>dēbuit,</td>
<td>dēbere,</td>
</tr>
<tr>
<td>Displīcit,</td>
<td>displīcitum est,</td>
<td>displīcère,</td>
</tr>
<tr>
<td>Dōlet,</td>
<td>dōuit,</td>
<td>dōère,</td>
</tr>
<tr>
<td>Est (= licet),</td>
<td>fuit,</td>
<td>esse,</td>
</tr>
<tr>
<td>Expēdit,</td>
<td>expēdivit,</td>
<td>expédire,</td>
</tr>
<tr>
<td>Prōdest,</td>
<td>profuit,</td>
<td>prōdesse,</td>
</tr>
<tr>
<td>Fallit (me),</td>
<td>fellit (me),</td>
<td>fallère,</td>
</tr>
<tr>
<td>Fūgit (me),</td>
<td>fugit (me),</td>
<td>fugère,</td>
</tr>
<tr>
<td>Praetērit (me),</td>
<td>praetērit (me),</td>
<td>praetērire,</td>
</tr>
<tr>
<td>Incipit,</td>
<td>incēpit,</td>
<td>incipère,</td>
</tr>
<tr>
<td>Interes,</td>
<td>interfuit,</td>
<td>interesse,</td>
</tr>
<tr>
<td>Rēfert,</td>
<td>rēũlit,</td>
<td>réfère,</td>
</tr>
<tr>
<td>Jūvat,</td>
<td>jūvit,</td>
<td>jūvère,</td>
</tr>
<tr>
<td>Delectat,</td>
<td>delectavit,</td>
<td>delectère,</td>
</tr>
<tr>
<td>Nōcet,</td>
<td>nōcuit,</td>
<td>nōcère,</td>
</tr>
<tr>
<td>Obest,</td>
<td>obfuit,</td>
<td>obesse,</td>
</tr>
<tr>
<td>Pātet,</td>
<td>pātuit,</td>
<td>pātere,</td>
</tr>
<tr>
<td>Plācet,</td>
<td>plācuit,</td>
<td>plācère,</td>
</tr>
<tr>
<td>Praeestat,</td>
<td>plācitum est,</td>
<td>praestäre,</td>
</tr>
<tr>
<td>Restat,</td>
<td>restīt,</td>
<td>restāre,</td>
</tr>
<tr>
<td>Sōlet,</td>
<td>sōlītum est,</td>
<td>sōlère,</td>
</tr>
<tr>
<td>Assōlet,</td>
<td>assōlītum est,</td>
<td>assōlère,</td>
</tr>
<tr>
<td>Stat,</td>
<td>stūt,</td>
<td>stāre,</td>
</tr>
<tr>
<td>Succurrīt,</td>
<td>succurrīt,</td>
<td>succurrēre,</td>
</tr>
</tbody>
</table>
### LATIN GRAMMAR. [Lesson 55.]

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sufficit</td>
<td>sufficit</td>
<td>suffice,</td>
</tr>
<tr>
<td>Suppétit</td>
<td>suppétit</td>
<td>suppétère,</td>
</tr>
<tr>
<td>Vácat</td>
<td>vácavit</td>
<td>vácäre,</td>
</tr>
</tbody>
</table>

**Remark.** — The subject of these verbs is used impersonally only, or without a subject accusative, or an entire clause, sometimes also the nominative of a neuter pronoun. (Cf. Lessons LII., LIII., LIV.)

### IV. The third person singular passive, especially of intransitive verbs denoting motion, and which otherwise do not admit of the passive voice. E. g.

- **Curritur, there is running.**
- **Itur, there is going.**
- **Aditur, there is approaching.**
- **Ventum est, some one has come.**
- **Clamātur, there is calling.**
- **Favētur, there is favoring.**
- **Flētur, there is weeping.**
- **Ridētur, there is laughing.**
- **Bibitur, there is drinking.**

**Dicitur, it is said.**
**Traditur, it is related.**
**Scribitur, it is written.**
**Pugnātur, there is fighting.**
**Pecçātur, there is sinning.**
**Persuadētur, there is persuading.**
**Certātur, it is contended.**
**Sentitur, it is perceived.**

**Remarks.**

1. The agent, by which the activity denoted by these verbs is exercised, is either left indefinite, or expressed by the ablative with a or ab (e. g. ab aliquo, a me, te, nobis, ab omnibus, &c.). It is most frequently to be inferred from the context. Thus: *Ubi eo ventum est (sc. ab iis), When they had come there. His persuadēri non proterat (sc. ab aliqua), They could not be persuaded (by any one). Curritur ad praetorium (sc. a militibus), There is a rush towards the general’s tent (on the part of the soldiers). Pugnātur omnibus locis, There is a general battle.*

2. Among the verbs employed impersonally we must include the neuter of the future passive participle with est, erat, fuit, erit, &c.; as, *amandum est, there must be loving (some one must love, it is necessary to love); scribendum fuit, it was necessary to write; currendum erit, it will be necessary to run. That this construction requires the dative of the agent (e. g. alicui, mihi, tibi, omnibus, &c.) is already known from Lesson XXV.*

- Does it thunder? *Tonátne?*
- It does thunder and lighten. *İta est, tônat atque sulfurat.*
- Does it not hail? *Nonné grándinat?*
- It does hail. *Grándinat véro.*
- Does it rain? *Núm plūit?*
- It does not rain; it snows. *Nón plūit; ningit.*
- Did it rain or snow? *Utrum plūvit án nínxit?*
- It rained very hard. *Plūvit vehéménter.*
- Is it growing light or dark? *Lucescitne an advesperáscit?*
LESSON 55.]

PHRASES AND EXERCISES. 305

It is growing dark.
Is it hailing out of doors?
It is hailing hard.
Did it freeze last night?
It did not freeze.
Is it foggy?
It is (foggy).
Does the sun shine?
It does shine.
We have (enjoy) sunshine.
The sun does not shine.
The sun is in (is blinding) my eyes.

The weather.

Good, fine, bad, very bad weather.
The face, countenance.
The eyes; the eyesight.
The thunder.
The thunderbolt.
The snow.
The hail.
The fog, mist.
The rain.
The sunshine.
The parasol.
Foggy.
Hard, violently.
To have (use, enjoy).
To shine.
To shine brightly.
The wind.
To blow.
To cease (rest).
To rise.
Windy.
Stormy.
Strong, vehement.

Is it windy? Does the wind blow?

T 26*
It is windy. The wind does 
blow.

Has the wind risen?
No, it has ceased.
It is not stormy.
It is very windy.
The spring.
The autumn.
In the spring, summer, au-
tumn, winter.

To travel.

To ride in a carriage.

To ride on horseback.

To ride up, away, around.

To go (come, travel) on foot.

To travel (make a tour) on foot.

To like, take pleasure in.

Do you like riding in a car-
rriage?
No, I prefer riding on horse-
back.

Where did our friend ride to (on horseback)?

He has ridden into the forest.

It is good (pleasant), bad (un-
pleasant) to do anything.

Is it pleasant to go on foot.

It is very pleasant.

Did he go on foot or in a car-
rriage?

No, he went on horseback.

Ést tempétas ventósa.
Flát vério ventús.
Ortuśne est ventús?
Immo vério quiévít.
Coélum non est procellósum.
Tempétas vélde ventósa est.
Válde flát ventús.
Vér, gen. vérís, n.
Auctumnus, i, m.
Vére, aestáté, auctumno, hiéme.

Ité, or itínéra facére; peregrinári
(abroad).

Véhor, véhí, vectus sum.
Invéhí (currú, in rhédá).
Véhí (invéhí) equo.
Equito, áre, ávi, átum.
Advéhí, abvéhí, circumvéhí.
Pedíbus or pedés* ire (vénire, ité
facére).

Iter pedestre facére or confícére.

Delector, āri, ātus sum (alis
quam facére).

Delectaríse in véhí currú (in
rhédá)?
Non vério; équo véhí málo.

Quó equitávit amicus nóster?

Equitávit in silvam.

Jucundum, injucundum est aliquid
facére.

Éstne jucundum ire pédibus (pé-
des)?

Ést profécio perjucundum.

Útrum ivit pédibus án currú vec-
tus est?

Immo vectus est équo.

Exercise 106.

Are you going out to-day? — I never go out when it is raining. —
Did it rain yesterday? — It did not rain. — Has it snowed? — It has
snowed. — Why do you not go to the market? — I do not go there,
because it snows. — Do you wish (to have) an umbrella? — If (si)

* Pedés, -idis, m., one who goes on foot.
you have one. — Will you lend me an umbrella? — I am not unwilling to lend you one. — What sort of weather is it? — It thunders and lightens. — Does the sun shine? — The sun does not shine; it is foggy. — Do you hear the thunder? — I do not hear it. — How long (quam diu) did you hear the thunder? — I heard it until (usque ad) four o’clock in the morning. — Is it fine weather now? — It is not; the wind blows hard, and it thunders much. — Does it rain? — It does rain very fast. — Do you not go into the country? — How (quo modo) can I go into the country? — Do you not see how (quam vehementer) it lightens? — Does it snow? — It does not snow, but it hails. — Did it hail yesterday? — It did not hail, but it thundered very much. — Have you a parasol? — I have one. — Will you lend it to me? — I will lend it to you. — Have we sunshine? — We have; the sun is in my eyes. — Is it fine weather? — It is very bad weather; it is dark. — We have no sunshine. — How is the weather to-day? — The weather is very bad. — Is it windy? — It is very windy. — Was it stormy yesterday? — It was stormy. — Why did you not go into the country? — I did not go because it was stormy. — Do you go to the market this morning? — I intend to go there, if it is not (si non est) stormy. — Do you intend to breakfast with me this morning? — I intend breakfasting with you, if (si) I am hungry.

EXERCISE 107.

Does the Pole intend to drink some of this wind? — He does intend to drink some of it, if he is thirsty. — Do you like to go on foot when you are travelling (iter faciens)? — I do not like to travel on foot. — Did you travel to Italy (in Italiam) on foot? — I did not go on foot, because the roads (viae) were too bad (nimis tumultuatae). — Do you like to ride in a carriage? — I like to ride on horseback. — Has your cousin ever gone on horseback? — He has never gone on horseback. — Did you ride on horseback the day before yesterday? — I rode on horseback to-day. — Does your brother ride on horseback as often as you? — He rides often than I. — Hast thou sometimes ridden on horseback? — I have never ridden on horseback. — Will you go (in a carriage) into the country to-day? — I will ride thither. — Do you like travelling? — I do not like (it). — Does your father like travelling in the winter? — He does not like travelling (to travel) in the winter; he likes travelling in the spring and summer. — Is it good travelling (pleasant to travel) in the spring? — It is good travelling in the spring and autumn, but it is bad travelling in the winter and in the summer. — Have you sometimes travelled in the winter? — I have often travelled both in the winter and in the summer. — Does your brother travel often? — He travels no longer; but he formerly (quondam) travelled much. — When do you like to ride on horseback? — I like riding on horseback in the morning, after breakfast. — Is it good travelling in the country? — It is good travelling there. — Whither are they running (Quorsum curritur)? — They are running to the forum. — Have they (has any one) come (ventumne est) into the house? — They have not yet come. — Was there laughing
(ridebátur) in the theatre? — There was laughing and shouting
calamátur) there. — Is it said that he has arrived (eum advenisse)?
No, it is said that has remained in the country. — Is it pleasant
to go on foot to-day? — It is not pleasant. — When did the wind rise?
— It rose at four o'clock this morning.

Lesson LVI. — PENSUM QUINQUAGESIMUM
SEXTUM.

CONSTRUCTION OF NAMES OF PLACES.

A. In answer to the question Whither? the name
of the place is put in the Accusative with in or ad; but
before the proper names of cities, these prepositions are
commonly omitted. E. g.

In hórtos, in théâtrum, ad lócum
públicum, ad urbem íre.
To go into the garden, into the
theatre, to the public square, to-
wards the city.

In Ítaliá, in Germániá, in
América, Lésbum proficíscì.
Róman, Lútétiam, Londínüm,
Carthágínem, Athé纳斯 contén-
dere.
To set out for Italy, for Germany,
for America, for Lesbus.
To be on one's way to Rome, to

B. Rule. — In answer to the question Where? the
name of the place is put in the Ablative with in; but
if the place is a city, the name, when of the first or
second declension and singular number, stands in the
Genitive; and when of the third declension or plural
number, in the Ablative without a preposition. E. g.

In hórtis, in théátro, in lóco pú-
blico, in úrbe éssë.
To be in the garden, in the theatre,
in the public square, in the city.

In Ítaliá, in Germániá, in África
demorári.
To stay in Italy, in Germany, in
Africa.

Rómae, Lútétiae, Londínì, Beró-
ilíì, Lésbì vivère.
To live at Rome, in Paris, London,
Berlin, on Lesbus.

Athéñas, Syrácúsias, Carthágine,
Neápoli nátum éssë.
To be born at Athens, in Syracuse,
Carthage, Naples.

C. In answer to the question Whence? the name of
the place is put in the Ablative with ex or ab, but be-
fore the proper names of cities the preposition is
commonly omitted. E. g.
Ex hortis, ex theatro, a loco publico, ab urbe venire.

Ex Italiis, ex Asia, ab Africa fugere.
Romae, Lutetia, Athenis, Carthagine expulsam esse.

To come out of the garden, out of the theatre, from the public square, from the city.
To flee out of Italy, out of Asia, from Africa.
To be banished from Rome, Paris, Athens, Carthage.

Remarks.

1. The names of cities sometimes occur with the prepositions in, ex, or ab, and the names of countries without them. E. g. Ab Epheso in Syriam profectus, Having started from Ephesus for Syria. Ab Epidauro Piraeum adventus, Conveyed from Epidaurus into the Piraeus. But this is an exception to the general rule.

2. The preposition ad may stand before names of cities only in the sense of "towards" or "in the vicinity of." E. g. Iter dirigere ad Mutinam, To direct one's course towards Modena. Tres viae sunt ad Mutinam, There are three roads to Modena. Pugna ad Trebiano, The battle of (= near) Trevi. I stos libros legit ad Misenum, He read these books near Misenum.


4. If the name of the city has an adjective or an appositeness connected with it, then the Romans put

a.) In answer to the question Whither? and Whence? the accusative and ablative with and without the usual prepositions. E. g. Doctas Athenas or ad doctas Athenas, To learned Athens. (In) Carthaginem Novam, To New Carthage. Ipsa Samo, From Samos itself. De vi et ferae Viennae, From vine-bearing Vienne.

b.) In answer to the question Where? the ablative with in, where the genitive would otherwise be required, and the ablative without in all other cases. E. g. In ipsa Alexandriia, In Alexandria itself. In Albâ Helvid. But without in: — Athenis tuis, In your Athens. Carthaginem Novâ, in New Carthage.

c.) When one of the words oppidum, urbs, locus, &c. stands in apposition with the proper name of the town, it is commonly preceded by the preposition; but in answer to the question Where? these

* The in, however, is regularly omitted in connections like the following: — Terrâ marique, "by land and by sea," and before loco and locis, when these words occur in the sense of "state" or "situation"; as, hoc loco, multis locis, meliore loco, &c. So likewise before totu or tota, "the entire or whole"; as totus urbe, totus mari, totis campis, and never in tota, &c. Hoc libro, primo libro, &c. are said when the entire book is meant; but in huc (primo, &c.) libro, when a particular passage is referred to.

† And never Albae Helvae; rather without in, simply Albâ Helvid like the Albâ Longâ of Virg. Aen. VI. v. 766. Hence also In Nôvo Eborâco, or simply Nôvo Eborâco, and not Nôvi Eborâci, New York, which is as unusual as the Tecum Apôs of Cic. pro Cluent. 9.
words are always in the Ablative. E.g. Tarquinios, in urbem Etruriae florentissimam, To Tarquinii, the most flourishing city of Etruria. Neapolī, in celeberrimo oppido, At Naples, a most celebrated town. But Antiochiae nātus est, celebri quondam urbe et copiosā, He was born at Antioch, a city formerly celebrated and wealthy.

d.) If the word urbs or oppidum precedes the name of the city, the preposition is always put, and the proper name stands as appositum in the same case. E.g. Ad urbem Romam ex oppido Thermis, in urbe Romā (not Romae), in oppido Adrumēō (not Adrumēti).

5. The poets frequently answer the inquiry Where? by the simple accusative, where in prose a preposition is required. E.g. Italiam Lavinique vēnit iūtōra (sc. in), He came to Italy and the Lavinian coast. Speltuncam eaudem (sc. in) deveniunt, They come into the same cave. Verba refers aures (= ad aures) non pervenientia nostras, You utter words which do not reach our ears.

So likewise the question Where? by the ablative without in. E.g. Silvisque agrisque vīisque corpora foeda jacent, The foul bodies lie scattered through the woods, and in the fields and on the ways. This poetical license is imitated by the prose writers of the silver age, who frequently omit the in; as, medio agro, Gabīnā vid, regione for in regione, &c.

6. The construction of the names of cities is adopted,—

a.) By the names of the smaller islands, of which some have cities of the same name. E.g. Rhodi, Cypri, Corcyrae, in Rhodes, Cyprus, Corcyra. Rhודum, Cyrum, Corcyrum, to Rhodes, Cyprus, Corcyra. Thus also, Chersonesum redire, To return into the Chersonesus. Chersonesī habitūre, To live in the Chersonesus. To these add Delos, Samos, Lesbos, and Ithaca. But the larger islands (e.g. Britannia, Creta, Euboae, Sardenia, and Sicilia) are commonly construed like names of countries.

b.) By domus and rās, on the construction of which see page 132 and page 157.

c.) By the words hāmus, bellum and milita, which, in answer to the question Where? stand in the genitive. Thus, hāmi, on the ground.* But bellī and militae (in war, in the field) occur thus only in connection with dōmi; e.g. bellī domique, in war and at home; dōmi militiaeque, at home and in the field; nec bellī nec dōmi, neither in the field nor at home. To these add vicīnīae for in vicīniā, in the neighborhood; foras and foris, out of doors; the last of which, however, have assumed the character of adverbs.

Almost, nearly. Fērē, fērē; prōpe, prōpēmīdum.
(Adverbs.)

About. Circūter, circa; fermē.
Scarce, hardly. Viz, paene. (Adverbs.)

* But in connection with a verb of motion, in hāmus, never hāmus, but rather hāmi instead of in humum. Hāmus occurs in the sense of from the ground. So also in bellum, ex bello.
LESSON 56. PHRASES AND EXERCISES.

How old are you (What is your age)?
I am ten years old.
How old is your brother?

He is six years old.
He is scarcely two years old.
To be born.
The year.
Older, younger.
The oldest, youngest.

Are you older than your sister?
Yes, I am much older.
How old are you?

I am almost twenty years old.
How old is your sister?
She is about twelve years old.

She is scarcely eight years old.
Of what age would you take me to be?

You seem to be about thirty.

To seem, appear.
The age (of life).

I am over twenty years old (older than twenty years).

He is under thirty-three years old (younger than thirty-three years).

To understand, comprehend, seize.

Quotum annum agis?
Quot annos habes?
Decimum annum ago.
Decem annos habeo.

Sextum annum agit.
Annos sex habet.
Vix duo annorum natus est.

Nascor, i, natus sum.
Annus, i, m.
Major natus, minor natus.
Maximus, minimus natus.

Esse major natus quam soror tua
(sorore tua)?
Sum vero multo major natus.

Quot annos natus est? (Cf. Less.
LVII. A. Rem. 2.)
Viginti sex annos natus sum.

Quotum annum habet soror tua?
Duodecim circiter annos habet
(natus est).

Vix octo annos habet.
Octo paene annos nata est.

Quid aestatis tibi videor?

Vidiris esse annorum circiter triginta.

Vidcor, eri, visus sum.
Aetas, atis, f.

Majus (quam) viginti annos natus
sum.
Majus (quam) annorum viginti
sum.

Minor (quam) tres et triginta an-
nos natus est.
Minor (quam) annorum trium et
triginta est.

Accipio, ere, cepi, captum.
Intelligo, ere, lexi, lectum.
Comprehendo, ere, di, sum.
Cupio, ere, cepi, captum.†

* Lit. "greater by or with respect to birth." So also grandior, either with or without natus.
† This is literally I am older than a man of twenty years. Instead of the genitive, the ablative may also be put, with or without quam. E. g. Majus (or minor) quam decem annis, Over (or under) ten years of age. Majus tribus annis, Over three years old.
‡ Accipere is "to hear and understand," more or less perfectly; intelligere
Do you understand me (i. e. what I say)?
I do not understand you.

Have you understood the man?
Yes, I have understood him.
Do you comprehend that man (i. e. his motives, &c.)?
I comprehend him but little.
I hear you, but I do not understand you.

The noise.
The wind.
To bark.
The barking.
To hear, perceive.

Do you perceive the noise of the wind?
I do perceive it.
Have you heard the barking of the dogs?
I have heard it.
Have they heard what we have said?
They have not heard them.
Do you seize my opinion?
I do seize it.
Whose dog is this?
It is the Englishman’s.

To read.
To read through.
To remain, stay.
To stay, abide.
To take.

To beat, inflict blows upon.
To strike.
To lose.

Núm intelligis, quid dicam? (Lesson XXX. C. 2.)
Nón intèlligo (comprehéndo), quid dicás.
Intellexisti ne, id quod dixit hómo?
Sánè quidem, intelliéxi.
Intelligéne istum hóminem?
Párum (mínus) intelligo.
Accipio quidem ea quae dicis, scd minus comprehéndo.
Streptus, ús, m.
Ventus, i, m.
Latró, áre, ávi, átum.
Latrátus, us, m.; gannitio, ónis, f.
Audire, percipere, excipere auri-
bus (ALIQUID).
Percipisse ventórum strépitum?
Égo véro percipio.
Audiviste latrátum cántum?

Audívi.
Núm excepérunt, quae nós dixi-
mus?
Nón excepérunt.
Capíne méam senténtiam?
Cápio véro.
Cújus est cánis hicce?
Cánis est Angli.
Légo, ére, légí, lectum.
perlégo, ére, légí, lectum.
Mánéo, ére, nsi, nsum.
Permaneò, ére, nsi, nsum.
Móror, ári, átus sum.
Démorári, commorári.
Súmo, ére, mpt, mptum.*
Cápllo, ére, cépi, captum.
Accepto, ére, cépi, ceptum.
Verbéo, ére, ávi, átum.
Percutio, ére, cussi, cussum.
Férlo, ére, — , — .
Amitto, ére, amisi, amissum.
Perdo, ére, dídi, dítum.

and comprehendere, “to understand or comprehend” anything said or done; capere, “to seize, take, comprehend clearly.” All these have ALIQUID.—Intelligere ALIQUUM is to comprehend one’s character, motives, style, meaning, &c., generally.

* Sámere = “to take up” anything from its place of rest; capere, “to lay hold of, grasp, seize”; accipere, “to take” something offered.
To lose at play. Perdere aliquid alēa.*

To know (anything). Scio, ire, ivi, itum.

To take away. Didici (= I know, have learnt).

D. Obs. Auferre aliquid in general is "to carry away or off," either in a good or bad sense.† With alicui or ab aliquo it signifies "to take away from," or "to deprive of." Demere aliquid alicui or de (ex, ab) aliquā re = "to take away or to abstract from." Tollere aliquid or aliquem, "to remove out of the way," and sometimes secondarily "to destroy."

Has this man carried away anything? Nūm hōmo iste quidquam abstulit?

He has not carried away anything at all. Nōn vēro; nōhil quidquam abstulit.

Have I taken away anything from you? Abstulīne tibi alicui?

You have taken away my book. Abstulisti vēro mihi librum.

Has he taken away some of our bread? Dempsi (ille) alicui de pāne nostrā?

He has not taken any of it. Nhīl dēmpsĭt.

What has the servant taken away? Qūid suśtulit sērvus?

He has taken away the wine from the table. Vīnum de mēnsā suśtulīt.

Did you order the table to be cleared off? Jussistīnī mēnsam tōllī?

I have not yet done it. Nōndum jūssi.

Will you take away these books? Ecquid vis tōllere hōs libros?

I will. Nōn vōlo.

Has he read through the book which you lent him? Perlegístīnī librum, quem ēi com-

modāsti?

Did he stay at his home, or at his father's? Suaēne domī morātus est, an in

patērnā?

He remained at his father's. Permānĭt in patērnā.

Did they take what you gave them? Nūm accepérunt, quod ēīs dedísti?

They were unwilling to take it. Accēspore noluērunt.

Who has beaten our dog? Quis cāinem nōstrum verberāvit (percūsīt) ?

No one has beaten him. Nēmo ēum verberāvit.

Have you lost anything? Nūmquid amisístis?

We have lost nothing. Nhīl amisīmus.

* Alēd, lit. in the game of dice; here, by any game of chance generally.
† Also with persons; as, Aufer te hinc, Get yourself gone! Aufer te domum, Be off home!
How much money did he lose at play?
He has lost a large amount.
Is he not unhappy?
He is quite unhappy.

Do you know Latin?

I do not know it yet.
Do you know as much as this man?
I do not know as much.
Did you know that?
I did not know it.
How many books has your cousin already read?
He has already read five of them, and at present he is reading the sixth.

Where did our friends remain?
They have remained at home.

Will (does it please) your father give me anything to do?
He desires to give you something to do.

Quántum pecúniae amicus tuis áleá pérdidit?
Pérdidit pecúniam grándem.
Nónne est infélix?
Est ádmodum infélix.

Scisne (didicistine) sermo n Lati-
num?
Nón tum dídici.

Ésne tú aequo dótus atque hícce hómo?
Nón aequo dótus súm.
Fusi nóti nótum?
Nón fúit.

Quam múltos libros consobrinus
tuis jam perlégit?
Perlégit jám quinque, et nunc sé-
tum légit.

Úbi amici nóstri commoráti súnt?
Commoráti súnt dòmi.
Tenuérunt sè dòmi.

Placénte pátri tui mandáre mihi
álquid faciéndum?
Cúpit véro tibi quíddam faciéndum
mandáre.

**Exercise 108.**

Will you lend my brother a book? — I have lent him one already.
— Will you lend him one more? — I will lend him two more. — Have you given anything to the poor? — I have given them money.
— How much money has my cousin given you? — He has given me only a little; he has given me only two crowns. — How old is your brother? — He is twenty years old. — Are you as old as he? — I am not so old. — How old are you? — I am hardly eighteen years old. — How old art thou? — I am about twelve years old. — Am I younger than you? — I do not know. — How old is our neighbor? — He is not quite thirty years old. — Are our friends as young as we (eiusdem aetátis nobiscum)? — They are older than we. — How old are they? — The one (alter) is nineteen, and the other (alter) twenty years old.
— Is your father as old as mine? — He is older than yours. — Have you read my book? — I have not quite read it yet. — Has your friend finished his book? — He has almost finished it. — Do you understand me? — I do understand you. — Does the Englishman understand us? — He does understand us. — Do you understand what we are telling you? — We do understand it. — Dost thou understand German? — I do not understand it yet, but I am learning it. — Do we understand the English? — We do not understand them. — Do the Germans un-
Lesson 57. CONSTRUCTION OF TIME.

derstand us? — They do understand us. — Do we understand them? — We hardly understand them. — Do you hear any noise? — I hear nothing. — Have you heard the roaring of the wind? — I have heard it. — What do you hear? — I hear the barking of the dogs. — Whose dog is this? — It is the dog of the Scotchman.

EXERCISE 109.

Where is your brother? — He is at London. — Was he not at Berlin? — No, he was at Carthage. — Have you ever been at Syracuse? — I have never been at Syracuse, but at Rome. — Is our friend at New York? — No, he is at Athens. — Do you intend to set out for Italy? — I intend to set out for Rome and Athens. — Where is your son studying? — He is studying at Paris. — Has he returned (Rever-tidne) from Asia? — He has not yet returned. — Where did he come from? — He came from Paris to London. — And I came from Germany to America. — Have you lost your stick? — I have not lost it. — Has your servant lost my note? — He has lost it. — Where have you remained? — I have remained at home. — Has your father lost (at play) as much money as I? — He has lost more of it than you. — How much have I lost? — You have hardly lost a crown. — Where has thy brother remained? — He has remained at home. — Have your friends remained in the country? — They have remained there. — Do you know as much as the English physician? — I do not know as much as he. — Does the French physician know as much as you? — He knows more than I. — Does any one know more than the French physicians? — No one knows more than they. — Have your brothers read my books? — They have not quite read them. — How many of them have they read? — They have hardly read two of them. — Has the son of my gardener taken anything from you? — He has taken my books from me. — What hast thou taken from him? — I have taken nothing from him. — Has he taken money from you? — He has taken some from me. — How much money has he taken from you? — He has taken from me almost two crowns.

Lesson LVII. — PEN SUM QUINQUAGESIMUM

SEPTIMUM.

OF THE CONSTRUCTION OF TIME.

A. In answer to the question How long? the noun denoting the duration of time is put in the Accusative, sometimes with the preposition per, "through." E. g.
Unum tantum diem vivere.
Duas hebdomades, tres menses in urbe demorari.
Tres horas, sex menses, per triumnum cum aliquo habitare.

Nictes diisque alicui assidere.
Annun jam tertium et vicésimum regnat.
Multa saecula vixit Pythagoreorum nomen.
Urbs Vei decem aestates hismesque continuas circumcessa est.

To live for one day only.
To stay in the city for two weeks, three months.
To live with one one three hours, six months, for three (entire) years.
To sit by one’s side night and day.
He is already reigning the twentieth year.
The name of the Pythagoreans was in vogue for many centuries.
The city of Veji was besieged for ten successive summers and winters.

Remarks.

1. Duration of time is sometimes also expressed by the Ablative. E. g. Triginta annis vixisse, To have lived for thirty years. Quattuorderem annis exilium tolerare, To suffer exile for fourteen years. But this is rather an exception peculiar to writers of the silver age.

2. The question How old? is commonly answered by natus, “born,” with the accusative of the time elapsed since the birth of the individual in question. E. g. Unum tantum mensem natus est, He is but one month old. Decem annos natus sum, I am ten years old. On these expressions, compare page 311.

B. In answer to the question When? the point or period of time is expressed by the Ablative, without the preposition in. E. g.

Hoc die, hoc anno, hac hora, hac hebdomade.
Vere, aestate, auctumno, hieme.

Dies, nocte, vesperi (vespere).
Anno post Christum natum miliesimo octingiesimo quadragiesimo septimo.
Pyrrhi temporebus jam Apollo versus facere desiderat.

Timoleon profilia maxima natitii die suo fecit omnia.

Remarks.

1. In before the ablatives anno, die, horae, &c. rarely occurs. In tempore can only be said when tempus has the sense of “emergency”; as, hoc in tempore, in this emergency; in nali tempore, under such circumstances. The English “betimes” (“in time,” “in season”) is in Latin either tempore or in tempore. In this sense the adverbial
tempori and temperi are also used, from which the comparative tempe-
rius, more seasonably, earlier.

2. The English “by day,” “in the night,” may also be expressed
by interdiu and noctu, especially in connections like die ac noctu or
die noctūque, by day and by night; nocte et interdiu, by night and by
day.

3. Substantives which do not of themselves denote any division of
time, but are still used to express that relation, are put in the ablative
partly with in, but frequently without it. So in the beginning; (in) comitii, at the time of the election; (in) tumultu, in an insurrection; (in) bello, in the war; ejus adventu or discessu, at the time of his arrival or departure. So also ludis (without in) for
tempore ludorum, at the time of the public games; and Saturnālibus,
gladiātoribus, Latinis (sc. ludis), at the time of the Saturnalian, gladi-
atorial, and Latin exhibitions.

C. The time within which anything is done is expressed by
the Ablative, generally without in, and sometimes by the Accusative
with intra. E. g.

Úrbes Africae annis prope quin-
quaginta nullum Romānum
exercitum viserant.
Quattuor tragoedias séxdecim
diebus absolvisti.
Frētum Euripī septies die rect-
procat.
In ἡορα saepe ducentos versus
dictabat.
Intra décimum diem, quam (=
postquam) vēnerat.

The cities of Africa had not seen
a Roman army in nearly fifty
years.
You have finished four tragedies
in sixteen days.
He makes the sound of Euripus
ebb seven times a day.
He frequently dictated two hun-
dred verses in an hour.
Within ten days after his arrival.

D. The question How long ago? is answered by the Accusative
or Ablative, with abhine, “before this time,” and sometimes
by the Accusative with ante and the pronoun hic. E. g.

Abhine dīes trés.
Abhine tribus dieibus.

Ante hōs trés dīes.
Abhine annos sēx
Abhine viginti hōras.
Ante hōs sēx mēnēs.

Three days ago. (Three days be-
fore this. These three days ago.)
Six years ago.
Twenty hours ago.
These six months ago.

* But when bello has an adjective, or a noun in the genitive, connected with
it, the in is never put. E. g. bello Punico secundo, in the second Punic war;
bello Latinorum, in the war of the Latins. So Senens praetor, paean Camensis,
without in. Thus also in puericū, in boyhood, but puericū extremā, towards
the end of boyhood; inceste adolescentiū, at the beginning of youth.
† The preposition in is sometimes put in answer to the question How much
or how often in a given time? But even in this instance the ablative may stand
without it.

27*
REMARK. — The question *How long ago?* is sometimes also answered by the simple ablative; e. g. *paucis his diebus*, a few days ago, within a few days before this time.

**E.** In answer to the questions *How long before?* and *How long after?* the time is expressed either by the Accusative or Ablative, with *ante*, “before,” and *post*, “after.” E. g.

\[
\begin{align*}
\text{Ante séx ménès.} & \quad \text{Six months before (any given event).} \\
\text{Séx ménibus ante.} & \\
\text{Post quínque dieibus.} & \quad \text{Five days after (that event).} \\
\text{Quínque dieibus post.} & 
\end{align*}
\]

**NOTE.** — The words *ante* and *post* are usually put before the Accusative and after the Ablative. But they may also stand between the numeral and noun. The numeral may be either a cardinal or an ordinal. Thus the English “Three days before,” and “Ten years after,” may be expressed as follows:—

**ACCUSATIVE.**

\[
\begin{align*}
\text{Ante trés díes.} & \\
\text{Ante tértuum díem.} & \\
\text{Trés ante díes.} & \\
\text{Tértium ante díem.} & \\
\text{Post décem ánnos.} & \\
\text{Post décimum ánnum.} & \\
\text{Décem post ánno.} & \\
\text{Décimum post ánnum.} &
\end{align*}
\]

**ABLATIVE.**

\[
\begin{align*}
\text{Tribus diebus ante.} & \\
\text{Tértio díé ante.} & \\
\text{Tribus ante diebus.} & \\
\text{Tértio ante díé.} & \\
\text{Décem ánnis post.} & \\
\text{Décimo ánno post.} & \\
\text{Décem post ánños.} & \\
\text{Décimo post ánno.} &
\end{align*}
\]

*Fabius tértio ánno ante cónsul fíerat.*

*M. Vósclius Fíctor ante aliquot ánnos tribúnus plébíás fíerat.*

*Néque ita múlto post Seleúcus a Ptolemaeó dólo interfécístus ét.*

*Homérus ánnis múltis fúit ante Rómulum.*

*Cónsul fácíst set ánns post Rómmam cónditam trecéntís duode- nonaginta.*

*Fabius had been consul three years before.*

*A few years before that time Marcus Volscius Fíctor had been tribune of the people.*

*But a short time after that, Seleúcus was treacherously killed by Ptolemeus.*

*Homer lived many years before Romulus.*

*He was made consul three hundred and eighty years after the founding of Rome.*

**REMARKS.**

1. *Post* and *ante* are usually put after their ablatives, or between them, as above. Sometimes, however, they occupy the first place;

*This and the next following examples show that *ante* and *post* may (as prepositions) be followed by an accusative, indicative of the time before or after which the event has taken place. When this is the case, the preposition usually comes after the words *diebus, ánños,* &c.*
as, ante annis octo, post paucis diebus. So also post aliquanto, some time afterwards; post non multo, shortly after; post paulo, a little while after that; ante paulo, a little while before; instead of the more common aliquanto post, &c.

2. The word ante may also stand in the sense abhinc, “ago,” “before the present time” (cf. D.), but not vice versa.

3. Ante and post, followed by quam with a verb, give rise to the same variety of expression. E.g. Anno ipso, ante quam natus est Ennius, An entire year before Ennius was born. Numa rex annis permultis ante fuit, quam Pythagoras, Numa was king many years before the time of Pythagoras. Non multo post, quam tu a me dicessisti, Shortly after you left me. Nono anno postquam in Hispaniam venerat, Nine years after his arrival in Spain. Cimon post annum quintum, quam expulsus erat, in patriam revocatus est, Cimon was recalled into his country five years after he had been expelled from it.*

4. After the ablative of time, and also after pridie and postridie, the words ante and post are sometimes omitted, especially before quam. Thus: Quemadmodum tertio anno rapuère (sc. ante), As they had plundered three years before. Anno trecentesimo altèro, quam (= postquam) conditā erat Roma, Three hundred and two years after the founding of Rome. Pridie quam (= antequam) occiderētur, The day before he was killed. Postridie ad me venit, quam (= postquam) exspectāram, He came to me the day after I had expected him.†

5. The point of time at which anything begins is expressed by the ablative, with ab or ex. Thus: ab urbe conditā, from the foundation of the city; ab adolescentiā, from youth up; ex eo tempore, from (since) that time; ex Metello consulē ( = ex consulātū Metelli), since the time of Metellus's consulship.

6. Relations of time are also expressed by ad or usque ad, “until”; in (cum Acc.), “till”; de, “at,” or “during”; and sub, which cum. Acc. = “towards,” or “about,” but cum. Ab. “at,” “by,” “during.” E.g. Ab hōrā octāvā usque ad rēseram colloquīsumus. We conversed from the eighth hour until evening. De noctē surgēre, To rise during the night. De multā nocte vigilāre, To watch late at night. Sub lūcēm, Towards daylight. Sub luce, By daylight. Sub ēxītō anni, At the close of the year. Sub tempus edendi, Towards (near) dinner-time.

To bite, to wound by biting.

\[ \text{Mordēo, ēre, mōnordi, morsum.} \]

Why? on what account?

\[ \text{Morsu vulnērāre (ALIQUEM).} \]

Cur? quāmmodē? quapropter? quā de causā?

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* Thus the English “Two hours before (or after) he had died,” may in Latin be expressed as follows: Duābus hōris antequam (postquam) dēcessērat = Ante (post) duās hōrās, quam dēcessērat = Ālērā hōrā antequam (postquam) dēcessērat = Ante (post) ālērām hōrām, quam dēcessērat.

† Instead of quam, ex quo and quam, “since,” may also be used, with post omitted; e.g. Trīduo, quam has dabam litteras. Three days after writing this. So also the mere ablative of the relative; e.g. Octō diebus, quibus has litteras dabam, Eight days after the date of this.
What is the reason that?
Why not?
Because.

For the reason — that (==
because).

Why do you beat the dog?
I beat him because he has bitten me.

Why do you not call for the doctor?
I do not call for him, because I do not need him.

Why do they not read my book?
They do not read it, because they cannot comprehend it.

Do you know the man who has lent me his cane?
I do know him.

Do you breakfast before you go out?

Does the tailor show you the coat which he is mending?
He does show it.

Do you see the man who is in the garden?
I do not see him.

To wait, remain.

To wait for any one.
To expect any one or anything.
To wait for anything.

Are you waiting for your letters?
I am waiting for them.

Is he waiting for his brother?

Is the servant waiting for his master?
He is not waiting for him.

Quid est, cur? (cum subj.)
Quid est, quid? (cum subj.)
Cur non? quin?
Quod, quae (cum ind. and subj.).
Qui, quippe qui (cum subj.).
Ob eam causam or propter ea — quod.
Ideo, ideoquo, propterea — quia.
Quapropter canem verbetras?
Ego eum verbet, quod me memoret.
Ego eum concutio, quippe qui ma.
morsu vulneravit.
Cur non (quin) medicum arcessis?

Eum non arcesso propter eae, quia.
ejus non indigo.
Cur non libro meum legunt?
Nnon legunt, quippe qui eum intel-
ligere non possint.

Eum ob hoc non legunt, quia intel-
ligere non possunt.
Novistine hominem, qui mibi bacu-
num suum commodavit?

Novi, vero.

Sumisne jentaculum priusquam in
publicum prodis?

Ostendite tibi sartor togam, quam.
restitit?

Sane quidem, ostendit.

Nun vide hoc hominem, qui est in
hortulo?

Eum non vide.

Oppertor, tri, peritus or pertus sum.
Manneo, ere, nisi, nsum.

Expecto, are, acie, atum.

Praestolar, ari, atus sum.

Opperriri or manere aliquem.
Praestolari alicui.

Expectare aliquem or alicid.

Opperriri alicid.

Opperririsne epistolas tuas?
Ego vero (eas) opperrior.

Manetne (operriturae) suam frat-
trem?

Nun servus herno suo praestolatur?
(El) non praestolatur.
Do you expect your friends?
I do not expect them.
What are they expecting?
They are expecting the money which you owe them.

Do you owe anyone anything?
I owe not a penny to any one.
How much do you owe me?
I owe you a hundred crowns.
Do I owe as much as you?

You owe more money than I do.

Did they owe us anything?
They owed us nothing.
I am indebted to you for many things.

The master.
The shilling.
The pound.

Five pounds of gold.

To return, come back.

From (any place).

Hence, from there.

At what o'clock do you usually return from the market?
I am accustomed to return thence at twelve.
Has he come back from home?
He has not yet come back from there.

Does the servant return early thence?
He is wont to return thence at ten o'clock in the morning.
Did they return before noon?
They did return at eleven o'clock.

At nine in the morning.

Ésequid amicos tuos expectas?
(Eos) non exspecto.
Quid exspectant?
Quam sis debes pecuniam exspectant.
Debeo, ère, üi, Itum (ALICUI ALIQUID).
Debesne aliqui aliquid?
Égo nömmum debœo némini.
Quàntam mhi debes pecuniam?
Debeo tibi centum tháléros.
Debeœne tàntam pecuniam quàntam tû?
Majòrem tû debes pecuniam quàm égo.

Num nobis quidquam debuérunt?
Nóbis nihil debuérunt.
Débeo tibi múltà.

Hèrus, i, m.
*Shillingus, i, m.
Libra (ae, f.) pondo; or simply pondo (indecl.).
Auri quinque pondo.
{Rede, tre, ti (uí), Itum.
Reverter, i, rsus sum.*
{ALIQUO, AD ALIQUEST.
De, a (ab), ex (Prep. cum Abl.).
Inde, illinc istinc (adv).
De (a, ex) cò (illò) locò.
Quà hórà de fóro revertí sòles?
Sòleo revertí illinc hórà duodécimà.
Reditne (revertertne) dòmo? †
Nöndum inde reverítit.

* This verb is generally reverter in the present; but in the perfect reverti (from the active reverti), more frequently than reversus sum.
† See Lesson LVII. C.
At eight in the evening.
Towards five o'clock in the morning (evening).
Towards noon, evening.

How long?

Long, for a great while
Longer.
Longer than a year.

During, for (throughout).
During the summer.
For an entire year.
During (within) the few days.
During dinner-time (while at dinner).
During play-time (while playing).

For the space of two, three, four days.
(For) three entire days.
For three months.
During twenty days.
For many years.
Now for the third year (already three years).

(Within) these twenty years.
Within the next three years.

A minute.
A day.
A year.
A month.
The summer.
The winter.
The age.
The century.
Whole, entire.

Octāvā vespērī (sc. hörā).
Sub hörām quintam māne (vespērī).
Sub meridiem, sub vespēram.

Quam diū?

Diū (Adv.); longum tempus; perdiū (== very long).
Longūs, diūtus.
Plūs (amplius) anno; anno longius; amplius annum.
Per; inter; super (Prep. cum Acc.); in (cum Abl.).
Per aestatem.
Per annum integrum.
In diebus paucis.

Inter (super) coenam.
Inter ludendum.

Biduum, triduum, quatriduum (Acc.)
Universum (totum) triduum (Acc.).
Trēs menses.
Dies viginti.
Multos annos.
Tertium jam annum.

His annis viginti.
Proximo triennio.

* Hörae sexagesima (sc. pars); momentum, i, n.

Dies, m. & f. (Lesson VIII. B.)
Annus, i, m.
Mensis, is, m.
Aestas, ātis, f.
Hiems, emis, f.
Aetas, ātis, f.
Saeculum, i, n.
Tōtus, a, um; integer, gra, grum; universus, a, um.

How long did you speak with the man?
I spoke with him three hours.
How long did your brother remain in the country?
He stayed there the entire summer.

Quám diū cum bōmine collucūtus ēs?
Collocūtus sūm cum ēo třes hōras.
Quám diū frāter tūus rūre permānsit?
Permānsit ibi (per) aestātem integram.
EXERCISE 110.

Why do you love that man? — I love him because he is good. — Why does your neighbor beat his dog? — Because it has bitten his little boy. — Why does our father love me? — He loves you because you are good. — Do your friends love us? — They love us because we are good. — Why do you bring me wine? — I bring you some because you are thirsty. — Why does the hatter drink? — He drinks because he is thirsty. — Do you see the sailor who is in the ship? — I do not see the one who is in the ship, but the one who is in the square. — Do you read the books which my father has given you? — I do read them. — Do you know the Italians whom we know? — We do not know those whom you know, but we know others. — Do you buy the horse which we have seen? — I do not buy that which we have seen, but another. — Do you seek what you have lost? — I do seek it. — Do you find the man whom you have looked for? — I do not find him. — Does the butcher kill the ox which he has bought in the market? — He does kill it. — Do our cooks kill the chickens which they have bought? — They do kill them. — Does the hatter mend the hat which I have sent him? — He does mend it. — Does the shoemaker mend the boots which you have sent him? — He does not mend them, because they are worn out. — Does your coat lie upon the chair? — It does lie upon it. — Does it lie upon the chair upon which I placed it? — No, it lies upon another. — Where is my hat? — It is in the room in which you have been. — Do you wait for any one? — I wait for no one. — Do you wait for the man whom I have seen this morning? — I do wait for him. — Art thou waiting for thy book? — I am waiting for it. — Do you expect your father this evening? — I do expect him. — At what o’clock has he gone to the theatre? — He has gone thither at seven o’clock. — At what o’clock does he return from there? — He returns from there at eleven o’clock. — Has your bailiff returned from the market? — He has not yet returned from it. — At what o’clock has your brother returned from the country? — He has returned from there at ten o’clock in the evening.

EXERCISE 111.

At what o’clock hast thou come back from thy friend? — I have come back from him at eleven o’clock in the morning. — Hast thou remained long with him? — I have remained with him about an hour. — How long do you intend to remain at the ball? — I intend to remain there a few minutes. — How long has the Englishman remained with you? — He has remained with me for two hours. — Do you intend to remain long in the country? — I intend to remain there dur-
Lesson LVIII. — Pensus duodecexage-simum.

Syntax of the Accusative.

A. The accusative serves to designate the direct object of transitive verbs, active or deponent, and stands in answer to the question Whom? or What? (Cf. Lesson XXIV. G.) E. g.

Filius patrem ámat.
Deus mundum aedificávit.
Miltiades Athénas totamque
Graeciam liberávit.
Gloria virtutem tânuam vímbra
séquitur.

The son loves the father.
God created the world.
Miltiades liberated Athens and entire Greece.
Glory follows valor like a shade.

Remarks.

1. When the verb is changed into the passive voice, the object-accusative becomes the subject of the verb. E. g. Pater a filio amá-
tur. — Mundus a Deo aedificatur. — Athenae totaque Graecia a Multitude liberatae sunt. This conversion into the passive voice may always take place without any material alteration of the sense.

2. In addition to the accusative of the immediate object, many active verbs admit of another noun in the Genitive, Dative, or Ablative. These verbs are then said to govern two cases. E.g. Pater filio (dat.) librum dedit. — Me civitatis morum piget taedaque, I am weary of, and disgusted with, the morals of the city. Democritus oculis (abl.) se privavit, Democritus deprived himself of his eyes. Cf. Lessons LXI., LXVII., LXXI.

3. The object of an active verb is frequently an infinitive, with or without a subject-accusative, or a clause introduced by a relative or one of the conjunctions ut, ne, quo, &c. (Cf. Lessons LII., LIII., LIV.) E.g. Ennius deos esse censet, Ennius is of opinion that the gods exist. Ante senectutem curavi, ut bene vivere, Before old age, my aim was to lead a good life.

4. The accusative after transitive verbs is sometimes entirely suppressed. This is the case,—

a.) When the object is designedly left indefinite, in order to render the act alone conspicuous. E.g. Ego semper amavi, et si quid faciam nunc quoque quaeris, amo, I have always loved, and if you inquire what I am doing now, my answer is, “I love.” Non sine summo dolore scribo, I write with the deepest sorrow. Tarquinius Delphos mittère statuit, Tarquin resolves to send to Delphi.

b.) When it has already been expressed, and can easily be understood from the context. E.g. Complexus Coriolanus suos dimisit, sc. eos, Coriolanus, having embraced his family, dismissed them. Et scribo aliquid et lego; sed cum lego, ex comparatione sentio, quam male scribam, I write and read something at the same time; but when I read, I perceive from the comparison how badly I write. So frequently the pronouns me, te, sc. eum, nos, &c.

c.) In certain technical expressions, such as movere, sc. castra, to decamp; appellare, conscribere, solvere, sc. navem, to land, embark, set sail; dicere, sc. exercitum, to march (an army); merère, sc. stipenda, to serve as a soldier; obtire, sc. diem suprimum, to die; agère, sc. vilam, to live. In the same manner the object-infinitive is often omitted; as, In Pompejânum statim cogito, sc. proficisci, I contemplate going to my estate near Pompeii immediately. Ut solet, sc. fieri, As it commonly happens.

5. The verb itself is sometimes omitted. This occurs,—

a.) In expressions like Quid multa? (See page 154.) Quid? quod... for quid dicam de eo, quod, What shall I say to the fact that. Quae cum dixisset Cotta, finem, sc. fecit, When Cotta had said this, he concluded his speech. Sus Minervam, sc. docet, The ducan instructs the sage.

b.) After the formulas nihil aliud (amplius or minus) quam, “only,” “nothing more or less than,” “nothing but,” where one of the tenses
of succere may be supplied. Nihil aliud (sc. fécit) quam bellum comparavit, His only thought was the preparation of a war. Illā nocte nihil aliud (sc. factum est) quam vigiliānum in urbe, That night there was nothing but watching in the city (i.e. every one kept awake).

c.) In a sentence left unfinished by apsopesis. E.g. Quos ego . . . . . . Whom I will . . . .

6. A transitive verb with its object may frequently be converted into a single verb denoting the same thing. E.g. opus facère = operāri; auxilium ferre = auxiliāri; lachrimas fundère = lachrimāri; navem agère = navigāre, &c.

7. The accusative sometimes depends upon a verbal noun or adjective, as the case governed by the verbs from which they are derived. Such are,

a.) A few verbal nouns in iō; as, domum iō or rediō, a going or returning home. Quid tibi hanc curatio est rem? What is this business to you? But this usage is confined to Plautus.

b.) Verbal adjectives in bundus. E.g. Populabundus agros ad oppidum pervenit, Pillaging the fields, he came into the vicinity of the city. Mirabundi velut somniī vanam speciem, As if wondering at the fleeting visions of a dream. Sometimes also those in lus; as, Facta consultaque ejus aemūlus erat.


B. A number of neuter verbs are sometimes followed by an object-accusative derived from the same root, and of a signification similar to their own.

Such are cursum currēre, dolōrem dolère, furōrem furère, gaudium gaudère, jujurandum jurāre, insaniam insanire, pugnam (or proelium) pugnāre, risum ridère, somnum somniāre, sapōrem sapère, vitam vitāre. In all these instances, however, the object-accusative has generally an adjective connected with it, or is otherwise modified. E.g.

Mtrum somniávi somnium. I had a singular dream.
Jurávi verūsimum pulcherrimum
que jujurándum. I have sworn most conscientiously
Siccius Dentátus triumphāvit
cum imperatóribus suís trium-
phos nóvem. Siccius Dentatus, with his generals,
was honored with nine triumphs.

REMARK. — Instead of a noun of the same root with the verb, one of kindred signification merely is often put. E.g. Proelia pugnāre, to

*A rhetorical figure employed in abrupt transitions, as in the example given. The more frequent grammatical omissions of verbs or objects (in all the preceding instances) are called ellipsis.
fight battles; *alēam ludēre*, to play at dice; *salītāre* Turnum or Cyclo-
pe, to dance the Turnus or the Cyclops; *Bacchanālia vivēre*, to lead
a Bacchanalian life; *Olympia vincēre* or *coronāri*, to conquer, to be
crowned at the Olympic games; *judicium vincēre*, to gain one's case.

C. Many verbs, though commonly neuter, are sometimes
employed transitively in a different sense, and then admit an
object in the accusative. Such are,—

1. A number of verbs expressive of emotions, as of joy, sorrow,
fear, shame. E. g. *dolēre*, *erubescēre*, *flēre*, *gaudēre*, *gemēre*, *horrēre*,
*lamentāre*, *lacrimāre*, *lugēre*, *moerēre*, *plerāre*, *quēri*, &c., which, when
followed by *ALIQUEM* or *ALIQUID*, then signify "to be grieved or to
rejoice at," "to lament or weep over." Thus: *Flēre necem filii*, To
weep over the death of a son. *Doleo casum luctumque tuum*, I am
pained by your calamity and sorrow.

2. Certain verbs of sensation, such as *olēre*, *redolēre*, *sapēre*, and
*respirēre*, when they signify "to smell of," "to taste after." E. g.
*Olet unguenta*, He smells of ointment. *Piscis ipsum mare sapit*, The
fish tastes as salt as the sea itself. *Redolet antiquitatem*. — So also
*anhelēre* crudelitatem, to breathe cruelty; *sītrem sanguinem*, to thirst
after blood; *sonāre quiddam peregrinum*, to emit a strange sound.

3. A variety of others, of which the following are the most com-
mon: — *ambulāre*, to walk, *act. to walk upon*; *dormire*, to sleep, *act.
to spend in sleep*; *fustiāre*, to be haughty, *act. to disdain*; *festeināre*
and *properāre*, to make haste, *act. to hasten or accelerate*; *ludēre*, to
play (sport), *act. to play a game, or to act*; *manēre*, to remain, *act. to
wait for*; *navigāre*, to sail, *act. to navigate*; *rītēre*, to laugh, *act. to
deride*; *vīgillāre*, to watch, *act. to spend in watching*; *vītēre*, to live,
*act. to live — to spend*.

4. The poets also say *pallēre*, *pavēre*, *tremēre*, *trepidāre ALIQUID*,
instead of *timēre ALIQUID*, "to dread anything"; and *ardēre*, *calēre*,
terpēre, pertre, depertre ALIQUAM, instead of *amāre ALIQUAM*, "to be
in love with one."

**Remark.** — Many neuter verbs admit of the accusative of a pro-
noun or adjective (of the neuter gender), without ever occurring with
that of a substantive. E. g. *Hoc laetor*, I am rejoiced at it. *Id tibi
succenseo*, I am displeased with you on this account. *Hoc labōro, id
operam do*, It is my endeavor or aim. *Hoc non dubito, I have no
doubt about it. Illud tibi non assentior*, On this point I do not agree
with you. *Unum omnes student*, They all are aiming at one thing.
On these accusatives, compare Lesson LIX. D. Remark 2.

*To live, reside (in any place).* Habītāre or *Domicūlum habēre* (ALIQUO LOCO).

*To inhabit.* Incōlo, ēre, ľi, cultum (ALIQUAM TERRAM, URBEM).

*To live on or near (a street, river).* Accōlēre (vīam, flūmen).
Where do you live?
I live in the Via Sacra, number fifty.
What country did your father live in?
He lived between the Rhine and the Alps.
What street do you live on?
I live on Frederick Street, number one hundred and twenty-five.

To live with or at the house of any one.
To stay (as guest) with any one.

Did you ever live in the country?
No, I always lived in the city.

Do you live with your cousin?
I do not live with him, but with my father.
Does your friend still live where I have lived?
He lives no longer where you have lived; he lives now on the great square.

The street.
The number.

How long? Up to what time?
Till, until (Prep.).

Until noon, evening, morning.
Till to-morrow.

Till the day after to-morrow.
Until late at night.
Till daylight.
Until this day.
Till the next day.

Until this moment.
Until now, hitherto.
Up to that time.

ubi hābitas?
Domicilium hábeo in Vīa Sācra, número quinquagésimo.
Quām tēram pāter tūus incoluit?
Incoluit inter Rhēnum Alpēsque.
Quām vīam àccōlis?
Àccōlo vīam Fredericānum, número centésimo vicésimo quinto.

Apud aliquem (in dōno alicujus) hābitāre.
In alicujus dōmo (apud aliquem) deversāri.
Habitavistine únquam rūri?

Iīmo véro sémper in urbē habitāvi.
Habitāne apud consobrinum (tūum)?
Apud pātem, nōn apud īllum hābito.
Habitāne amīcus tūus étiam nūnc eōdem lōcī, ubi ēgo habitāvi?
Quo loco tā habitavīsti, nōn āmplius hābitat; áccolit véro hōc tēmpore cámpum mágnun.
Vīa, ae, f.; vīcus, * i, m.
Nūmērus, i, m.

Quam dīu? Quō usque?
Ad, usque ad (cum Acc.).
In, usque in 
Usque ad meridiem, vespēram, máne (tempus matutinum).
Usque ad diem crasīnum; in crasīnum.
Usque ad diem perēdīnum.
Ad multam noctem.
Ad lūcem.
Usque ad hunc diem.
Usque ad diem postērum (sequen-
tem).
Usque ad momentum praesens.
Adhuc, adhuc usque.
Ad id tempus; ad id locōrum.

* Vīcus is a street lined with houses.
Up to a certain time.
To this place, hither, thus far, as far as here.
To that place, as far as there, so far, thither.
The week.
Sunday.
Monday.
Tuesday.
Wednesday.
Thursday.
Friday.
Saturday.

Does your friend still live with you?
No, he lives with me no longer.

How long (till when) did he live with you?
He lived with me no longer than a year.

How long were you at the ball?
(I was there) until midnight.

How long did you stay with my father?
I stayed with him till eleven at night.

Till, until (conj.).

Until I return.
Until I bring you the book.

Until my brother returns.

To be willing, to wish — been willing, wished.
To wish, desire — wished, desired.
To be able, can — been able, could.

Has he been willing to go for the physician?
He has not been willing to go for him.

Did he wish to go out this morning?
He did not wish (to go out).

Ad tempus quoddam.
Hucusque, haecinus (Adv.); ad hunc usque locum.
Eo usque, istuc (illuc) usque; ad illum usque locum.
*Hebdōmas, ādis, f., or hebdomāda, ae, f.
*Dies sōlis; dies dominicus.
*Dies lānae.
*Dies Martis.
*Dies Mercurii.
*Dies Jōvis.
*Dies Venēris.
*Dies Saturni.

Nūm amicus tūus apud tē étiam nunc (hodie étiam) habitat?
Nōn véro; apud mē nōn āmplius habitat.
Quō usque apud tē (dōmi tūae) habitāvit?
Habitāvit apud mē nōn āmplius ānnum.
Quām diū interfuisti saltatiōni?
Ad médiam nōctem. (Cf. Lesson XXXV. B.)
Quām diū (quō usque) apud pātrem mēum morātus ēs?
Commorātus sūm apud ēum usque ad undecimam nōctis.

Dum, usque dum; dōnec; quoad (cum Ind. & Subj.)
Dūm (dōnec) rédeo or réدم.
Dūm (quoad) tībi librum āfferō or āfferam.
Dūm (dōnec) frāter révērtitur.

Veļle — vōlūi, ——.

Cupēre — cupivi, cupitum.
Optāre — īvi, ītum.
Posse — pōtūi, ——.
Quire — īvi, ītum.

Voluitne arcēsseus ē medicum?

Arcēsseus ēum nōuit.

Cupivīte hōdie māne in públicum prodīre?

Nōn cupīvit.
Have they been willing to do this?  
They have not been willing. Could the book be found?  
It could (be found). It could not be found.  
One, people, they, any one (the French on).

D. Obs. General assertions, in which in English we employ the indefinite one, people, they, some one, &c., may in Latin be expressed in several ways:—

1. By the Passive Voice, either personally or impersonally; as, Dicitur esse venturus, or Dicitur eum esse ventūrum, They say that he will come, It is said that he will come.

2. By the third person plural of the active voice; as, Dicunt eum esse mortuum, They (people) say that he is dead.

3. By the first person plural; as, Si cogitamus, If we reflect (if one reflects).

4. By the second person singular; as, Pulehrum est dicere, quod scias, It is handsome to say what one knows (what you know).

5. By quis or aliquis; as, Si quis dicat, If any one should say.

6. By the impersonal licet; as, Licet videre, One can see (we may see).

7. By the neuter of the participle in dus; as, In villam revertendum est, It is necessary to return to the villa.

Have they brought my shoes?  
They have not yet brought them. What have they said? 
They have said nothing. What have they done? They have done nothing. 
What news do they bring? What is there new? 
They say nothing new. (There is nothing new.)

Is there anything new? Have you anything new? I have something new. I have nothing new to write you.

New.
My new garment. His new clothes.

Calcéne méi apportáti sunt?  
Nónumd apportáti sunt. Quid dixérunt? 
Nihil dixérunt. Quid fáctum est?  
Nihil fáctum est. Quid nóvi affértur? 
Quid tandem nóvi? Nihil nóvi est.

Nóvi, quód ad té scribērem, nihil érat.

Novus, a, um; récens, tis. 
Véstis méa récens or nóva.* Vestimenta súa (ejus) recentia (nóva).

* Recens, not yet worn out, and nóva, just made, or after the latest fashion.
My new friend.
The new soldiers.
The new law.
The brush.
To brush.

Have you brushed my new coat?
No, I have not yet brushed it.
Will you not brush your hat?
I have no time to brush it.

Amicus mēus nōvus.
Mīltīs nōvi.
Lex rēcens ac nōva.
Pēnicillus vel pēniculus, i, m.
Pēnicillo extergēre or detrēgēre
(-tersi, -tersum).

Exterstistine (pēnicillo) tōgam mē-
am nōvam?
Nōn; ēgo éam nóndum extēri.
Nōnne pīlem tuum pēniculo de-
tēgēre vis?
Déest mihi tempus ad éum detrē-
gēndum.

EXERCISE 112.
Where do you live? — I live in the large street (in plātēā).
Where does your father live? — He lives at his friend's house.
Where do your brothers live? — They live in the large street, num-
ber one hundred and twenty. — Dost thou live at thy cousin's? — I
do live at his house. — Do you still live where you did live? — I live
there still. — Does your friend still live where he did live? — He no
longer lives where he did live. — Where does he live at present?
He lives in William Street (in vīd Wilhelmiānd), number one hundred
and fifteen. — Where is your brother? — He is in the garden.
Where is your cousin gone to? — He is gone into the garden. — Did
you go to the play yesterday? — I did go thither. — Have you seen
my friend? — I have seen him. — When did you see him? — I saw
him this morning. — Where has he gone to? — I do not know. — Has
the servant brushed my clothes? — He has brushed them. — Has he
swept my room? — He has swept it. — How long did he remain here?
— Till noon. — How long have you been writing? — I have been
writing until midnight. — How long did I work? — You worked until
four o'clock in the morning. — How long did my brother remain with
you? — He remained with me until evening. — How long hast thou
been working? — I have been working till now. — Hast thou still
long to write? — I have to write till the day after to-morrow. — Has
the physician still long to work? — He has to work till to-morrow.
Must I remain long here? — You must remain here till Sunday.
Must my brother remain long with you? — He must remain with us
till Monday? — How long must I work? — You must work till the
day after to-morrow. — Have you still long to speak? — I have still
an hour to speak. — Did you speak long? — I spoke till the next day.
— Have you remained long in my room? — I have remained in it
till this moment. — Have you still long to live in this house? — I have
still long to live in it. — How long have you still to live in it? — Till
Sunday. — How many triumphs did Dentatus celebrate? — He cele-
brated nine. — What sort of a life does your father live (vivēre)? —
He lives a retired (ōtōsus) and a tranquil (tranquillus) one. — Who
was wont to dance the Turnus? — The Romans were wont to dance it.
Does your friend still live with you? — He lives with me no longer. — How long has he lived with you? — He has lived with me only a year. — How long did you remain at the ball? — I remained there till midnight. — How long have you remained in the carriage? — I have remained an hour in it. — Have you remained in the garden till now? — I have remained there till now. — Has the captain come as far as here? — He has come as far as here. — How far has the merchant come? — He has come as far as the end of the road. — Has the Turk come as far as the end of the forest? — He has come as far as there. — What do you do in the morning? — I read. — And what do you do then? — I breakfast and work. — Do you breakfast before you read? — No, Sir, I read before I breakfast. — Dost thou play instead of working? — I work instead of playing. — Does thy brother go to the play instead of going into the garden? — He does not go to the play. — What do you do in the evening? — I work. — What hast thou done this evening? — I have brushed your clothes, and have gone to the theatre. — Didst thou remain long at the theatre? — I remained there but a few minutes. — Are you willing to wait here? — How long must I wait? — You must wait till my father returns. — Has anybody come? — Somebody has come. — What have they wanted? — They have wanted to speak to you. — Have they not been willing to wait? — They have not been willing to wait. — What do you say to that man? — I tell him to wait. — Have you waited for me long? — I have waited for you an hour. — Have you been able to read my letter? — I have been able to read it. — Have you understood it? — I have understood it. — Have you shown it to any one? — I have shown it to no one. — Have they brought my clothes? — They have not brought them yet. — Have they swept my room and brushed my clothes? — They have not done it yet.

Lesson LIX. — PENSUM UNDESEXAGESIMUM.

ACCUSATIVE AFTER VERBS. — Continued.

A. Many neuter verbs, especially those denoting motion, become transitive by composition with one of the prepositions ad, ante, circum, con, in, inter, ob, per, praeter, sub, subter, super, supra, or trans, and take an object in the accusative.

Such are tre, mettre, cedere, gradere, radere, currere, ambulare, volere, fluere, labi, scandere, saltare, vagari, venire, &c. So also loqui,
Lesson 59. Accusative after compound verbs.

Latrare, vigilare, and a few denoting rest or situation; as, jacere, stare, sedere, &c. The following may serve as specimens:

<table>
<thead>
<tr>
<th>Active</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>adire</td>
<td>to approach</td>
</tr>
<tr>
<td>alloqui</td>
<td>to address</td>
</tr>
<tr>
<td>antegredi</td>
<td>to precede</td>
</tr>
<tr>
<td>circumsedere</td>
<td>to surround</td>
</tr>
<tr>
<td>increpare</td>
<td>to chide</td>
</tr>
<tr>
<td>irrider</td>
<td>to deride</td>
</tr>
<tr>
<td>interjacere</td>
<td>to be situate between</td>
</tr>
<tr>
<td>obire</td>
<td>to undergo</td>
</tr>
<tr>
<td>obsedere</td>
<td>to besiege</td>
</tr>
<tr>
<td>percurrere</td>
<td>to run (pass) through</td>
</tr>
<tr>
<td>praefluere</td>
<td>to flow before</td>
</tr>
<tr>
<td>praetervolare</td>
<td>to hurry by</td>
</tr>
<tr>
<td>subire</td>
<td>to undergo</td>
</tr>
<tr>
<td>subterlabi</td>
<td>to glide under</td>
</tr>
<tr>
<td>supereminer</td>
<td>to overtop</td>
</tr>
<tr>
<td>suprascandere</td>
<td>to climb over</td>
</tr>
<tr>
<td>transcendere</td>
<td>to cross</td>
</tr>
<tr>
<td>transvolare</td>
<td>to fly (pass) over</td>
</tr>
</tbody>
</table>

Examples.

Te nunc alloquor, Africane. I address you now, Africanus.
Cato allatratre Scipionis magnitu-
dinem solitus erat. Cato had been in the habit of de-
trac ting from Scipio’s greatness.
Saguntum Carthaginienses cir-
cumse dent. The Carthaginians are besieging
Saguntum.
Amnis mare insuit. The river emptied into the sea.
Euphrates Babyloniam mediam
perneat. The Euphrates flows through the
heart of Babylonia.
Popusus solut nonnunquam dignos praeterit. The people sometimes slight the
meritorious.
Quel venit hic fluctus, fluctus
(Acc. pl.) supereminet omnes. The wave, which now approaches,
ovetops all others.
Num tuum nomen vel Caucasi-
transcendere potuit, vel Gan-
gem transnatare? Has your name passed beyond the
Caucasus, or swum beyond the
Ganges?

Remarks.

1. Of the verbs above enumerated, those compounded with circum, per, praeter, trans, and super alone are regularly transitive, and occur also in the passive. The rest are only so when used in a secondary or figurative sense. E. g. Circumsetemur, We are besieged. Tam-
sis transiri potest, The Thames can be passed. Fossa transilitur, The
ditch is leaped over. Societas intur, A society is formed. Mors pro
patria obtur, Death is suffered for the fatherland.

2. Those compounded with ad, ante, in, inter, ob, praec, sub, super, and supra may stand as transitive verbs, but they remain more com-
monly neuter, and are followed either by the dative (according to page 157, G.) or by the accusative, with the preposition repeated. E. g. In spem libertatis ingrediō, I indulge the hope of liberty. Ad me adire quosdam memini, I remember certain persons coming to me. *Aqua subit in coelum. The water rises into the atmosphere.

3. To the neuter verbs, which sometimes become transitive, must be added those compounded with the prepositions a, ab, cum, e, and ex. E. g. Colloquium abnīre, to decline an interview; societatem cōtē, to enter into association with; edormire crāpulam, to sleep off the effects of drinking; egredi veritātem, to go beyond the limits of the truth; conventre aliquem, to meet any one (speak with one); alitūdinem excedēre, to exceed a certain height, &c.

4. Transitive verbs, compounded with the prepositions ad, circum, praeter, and trans, are sometimes followed by two accusatives, of which one depends upon the verb and the other on the preposition. E. g. Corcyram pedūtum mīlle secum advexērunt. They brought along with them a thousand infantry to Corcyra. Allobroges omnia sua præsidia circumduxit. He led all his forces around the Allobroges. Argeslaus Hellenopontum copias trajēcit, Agesilaus sent his troops across the Hellespont.

B. The impersonal verbs poenītēt, pīget, pūdet, taedet, misēret, and verītum est are followed by the accusative of the person affected by the emotions denoted by them. E. g.

Poenītēt mē (tē, ēum).
I am (you are, he is) sorry.†
Pīget mē (tē, ēum).
I am (you are, he is) chagrined.
Pūdet nōs (vōs, ēōs).
We (ye, they) are ashamed.
Taedet nōs (vōs, ēōs).
We (you, they) are disgusted.
Misēret mē (tē, ēum).
I (you) pity; he pities.
Verītum est mē.
I have been afraid.

Remark.—The object of the emotion denoted by these verbs stands in the genitive. E. g. Sapientiam nunquam sui poenītēt. — Me tui puđet. — Tē aliōrum misēret. (See Lesson LXVII. C.)

C. The impersonal verbs jūvat, delectat, fallit, fūgit, prae-
terit, dēcet, lāet, and oportet are likewise followed by the accusative of the person. E. g.

Jūvat or delectat mē, tē, nōs.
It delights me, you, us (I am delighted, &c.).

* The preposition, however, is also frequently a different one; as, in aedes accedere, ad urbem subīre, ad aures præcedere. Hence many of these verbs are susceptible of several different constructions; as, subīre jugum, to submit to the yoke; subīre montem or ad montem, to come up (to) the mountain; subīre in coelum, to rise up into the atmosphere; subīre muro or murum, to come up close to the wall.

† This may literally be rendered by It moves me to regret, chagrin, shame, disgust, pity, fear.
LESSON 59. ACCUSATIVE IN THE SENSE OF "AS TO."

Fallit, fugit, praeterit me. It escapes my memory or notice, I do not know.
Mè nòn fugit, praeterit. I know very well.
Néminem vestrum praeterit. Every one of you is aware.
Tè hilæri ánimo esse, valde mè júvat. I am delighted that you are in good spirits.
Nòs, nisi mè fallit, jacebimus. Unless I am mistaken, we shall fail.
Nòn mè fugit, vètera exëmpla I know very well, that the examples of antiquity are now regarded as fictions.
pro fictus fábulis jam habéri. Nòn mè praeterit, usum esse optimum dicéndi magístrum. I am aware, that practice is the best teacher of oratory.
Quòs nòn véritum est in voluptáte summum bónum pónère. Who were not afraid to assert pleasure to be the highest good

Remarks.

1. The impersonal verbs of this class differ from those of B by sometimes admitting a subject nominative, although never a personal one. E.g. Candida pax homines, trux decent ira feras, Gentle peace becomes men, ruthless fury wild beasts.

2. Decet, "it becomes," with its compounds, condect, dedecet, indecet, and oportet, never occur with the accusative alone, but always with an infinitive or with the Acc. cum Inf., and oportet sometimes with the subjunctive. E.g. Decet verecundum esse adolescentem, It is proper for a young man to be respectable. Oratorem simuláre non dedecet, It is not improper for an orator to resemble. Eum oportet annem quae rere sibi, He must seek a river. Me ipsum ames oportet, non mea, You must love me, and not my possessions. Sei te oportet ûlecebri ipsa virtus trahat ad verum decus, Virtue herself must attract you with her own charms to real honor.

3. Decet and latet are sometimes construed with the dative, but only by the older writers. Thus, Ita nobis decent, Thus it becomes us.

D. After verbs, participles, and adjectives, the accusative is sometimes put instead of the ablative, to mark the relation expressed by the English in, as to, with respect to. E.g.

Equus mictat aúribus et trímit ártus. The horse moves its ears and trembles in its limbs.
Pontificem praetre jüssit verba. He ordered the pontifex to say the words before him.*
Ingénium plácidá mollitus ab árte. Our mind is rendered pliable and soft by placid art.†
Virgo instructur ténæras rubère genas. The maiden’s tender cheeks are suffused with blushes.‡

* Lit. to go before (or first) as to the words to be pronounced.
† Lit. We are rendered pliable as to our minds.
‡ Lit. The maiden is suffused as to her cheeks.
Adversum fémur trágulá gráviter ictus cécidit.
Tácitá cúrá ánimum incénsus.
Núdae bráchia ac lacértos.

He fell, heavily wounded in the front of his thigh by a javelin.
His mind inflamed with silent anxiety.
Bare as to their arms and shoulders.

REMARKS.

1. This construction is of Greek origin, and occurs chiefly in poetry. It is called synecdoche.
2. Among the accusatives thus representing other cases, and rendered by in, for, of, as to, with respect to, are included,—
   a.) The following, which frequently occur in prose even: magnam partem, in a great measure, mostly; maximam partem, for the most part; partim (== partem), in part, partly; vicem (== vice), instead of; id genus (for ejus genérís), of that kind; omne genus (for omnís generís), of every kind; sumnum, at the utmost; minimum, at least; cetera, in other respects; reliqua, as for the rest.
   b.) The neuter accusatives hoc, id, illud, quid, quod, aliquid, nihil, and nonnihil, in expressions like hoc, id, illud aetatis (== hujus, ejus, illius aetatis), of this, that age; id tempóris or id locorum (for eo tempore), at that time; id auctoritátis (for ea auctoritate), of that authority. So, Valde id (== in eo) laborandum est, We must seriously aim at this. Nihil ego te accusavi, I have accused you in no respect. Quod (== cujus) nos poeníteret, Of which it might repent us. A me consili-um petis, quid (== cujus) tibi auctor sim, You ask my advice as to what plan I would recommend to you. Thebani nihil moti sunt, quam-quam nonnihil successebant Romanis, The Thebans were moved in no respect, although they were somewhat displeased with the Romans.

To steal (pilfer, abstract from).

To commit a theft.

E. Obs. Furásti is to steal deliberately and maliciously; clepíre, to take away clandestinely and meanly, to pilch; surripíre, to take away secretly, or to abstract.

Has any one committed a theft on any one?
No one has stolen anything from any one.
What have they stolen from us?
They have stolen our hay.
Has any one stolen your hat?
Some one has stolen it.
What have they stolen from you?
They have stolen nothing from me.

Númquis fúrtum fécit álicui?
Némo culquam fúrtum fécit áliquod.
Quid a nóbis furásti sunt?
Furásti sunt a nóbis foénum.
Écquid tibi pseulum clépsit áliquis?
Clépsit éum véro áliquis.
Quid ést tibi surréptum?
Surréptum ést níhi nihil.
LESSON 59.] "OMNIS," — "CUNCTUS," — "UNIVERSUS." 337

All. Omnis, e; cunctus, a, um; universus, a, um.

F. Obs. Omnis signifies "all," "the whole of," and sometimes "every." Cunctus generally appears only in connection with a collective noun, or in the plural, in the sense "all together," or as many as there are of a certain class or number. Universus (=

All his money. | Omnis éius (sua) pecúnia.
All this wine. | Omne hócce vínum.
All these children. | Omnes hī liberī.
All these good children. | Omnes hī liberī bóni.
The entire people. | Cúntus pópulus.
The entire family. | Cúnti cfves.
The whole of the (the entire) | Familia univérsa.

For three entire days. | Tríduum univérsnum.
All as a mass, without exception. | Omnes univérsi.
All men. | Omnes hómini; univérsi (hómini-

Everything which; all that. | Omna quód (quodcínque); ómnia quae (quaecinque).
All the good wine. | Omne vínum bónum.
All the good water. | Omnis aqua bóna.
All the good children. | Líberi bóni ómnes (cúnti, univérsi).

To dye, color. | 
{ Tingó, ére, nxi, ncum.
{ Colóre infícère (feci, factum).
To color, paint. | Colóre, áre, ávi, átum.
{ Aliquid colóre alíquo inficiendum curáre.
To get anything dyed. | { Aliquid colóre alíquo tìngi jubère.
Black — white. | Áter, atra, atrum — albus, a, um.
Green — red. | Niger, ra, rum — candidus, a, um.
Yellow — gray. | Viridis, e — rúber, rubra, rubrum.
Brown — blue. | Flávus, a, um — cánus, a, um.
To dye anything black, white, green, &c. | Fuscus, a, um — caerúlēus, a, um.
Aliquid colóre atro, albo, viridi, &c. infícère.
What color do you wish to dye your coat? | Quó colóre tógam tíam infícere vis?
I wish to dye it black. | Cúpio éum infícere colóre átros.
Do you dye your cloth green? | Tingiám pánnum tíum colóre viridí?
No; I am dying it red. | Nón véro; tǐngo éum colóre rúbro.
Did he get his hat dyed blue? | Curavitne píleum súmum caerúleos
No; he has got it dyed white. | Ímmo véro éum colóre álbo tǐngi

V 29
The color.
The dye.
The word.
The speech.

How is this word written?

It is written thus.
How is his name written?
It is written with a z.

Germany.
Holland.

\{ 
- England.
- Spain.
- Italy.
- France.
- America.
- The Old World.
- The New World.
- The world.
- The country, land.
- The globe.
- The United States of America.
- Switzerland.
- Prussia.
- Turkey.
- Russia.
- London.
- Paris.
- New York.
- Rome.
\}

As far as my brother’s.
As far as England, Switzerland, America.
As far as London, Paris, New York.
As far as the vicinity of Rome.

To travel; to make (undertake) a journey.

To be on a journey, to be abroad.

To set out; to travel towards a place.

Cōlōr, ōris, m.
Tinctōr, ōris, m.
Verbum, i, n.; vocabulum, i, n.
Sermo, ōnis, m.

Quómo do scribitur hóce vocabulum?
Scribitur hóc pácto.
Quómo do scribitur nomen éjus?
Scribitur lītērā z.

Germānīa; Alemānīa, ae, f.
Terra (ae, f.) Batāvōrum.

\*Hollandia, ae, f.
\*Anglīa, ae, f.; Britanniā, ae, f.
Hispānīa, ae, f.
Itāliā, ae, f.

\*Francogallīa, ae, f.
\*Amērica, ae, f.

\*Orbis antiquus.
\*Orbis nōvus.

Mundus, i, m.
Terra, ae, f.
Orbis, is, m.; orbis terrārum.

Civitātes Amēraciae foedērātēc.

Helvetia, ae, f.
\*Borusa, ae, f.
\*Turcīa, ae, f.
\*Russīa, ae, f.; Ruthēnīa, ae, f.
Londinum, i, n.
Lutētia, ae, f. (Parisii).

\*Nōvum Eborācum, i, n.
Rōma, ae, f.

Úsque in dónum méi frātris.
Úsque in Angliām, Helvētiam, Amēricam.
Úsque* Londinum, Lutētiam, Eborācum Novum.
Úsque ad Rōmam.

* Īter fācēre — fēci, factum.
Peregrinātiōnes suscipēre — suscē-pi, susceptum.

* Peregrinor, āri, ātus sum.
Peregrinātum abesse — absūi.

* Proficiscor, i, fectus sum.
Tendo, ēre, tētendi, tensum.

* Contendēre (ALIQUO).

* The ad of usque ad is commonly omitted before the names of towns, unless it is intended to express mere approximation.
LESSON 58.][EXERCISES 114, 115.  339

When do you intend to start for England?  
I intend to start next summer.  
In what country is he abroad?  
He is travelling in Holland.  
How far did he travel?  
He has travelled across the Atlantic as far as America.  
Whither are you bound?  
I am travelling to my brother, to Italy, to London.

Quō tēmpore ā Angliam proficiscī cogitās?  
Aestāte próximā proficiscī cogito.  
Quā in terrā peregrinātur?  
Peregrinātur ā terrā Batavorum.  
Quō usque fēcit ītēr?  
Itēr per mare Atlānticum fēcit usque ā Américam.  
Quō tēndīs?  
Tēndo ad frātrem, ā Itāliam, Londīnum.

Exercise 114.

Have they stolen anything from you (has anything been stolen from you)? — They have stolen all the good wine from me. — Have they stolen anything from your father? — They have stolen all his good books from him. — Hast thou ever stolen anything? — I steal nothing. — Have they stolen your apples from you? — They have stolen them from me. — What have they stolen from me? — They have stolen from you all the good books. — When did they steal the carriage from you? — They stole it from me the day before yesterday. — Have they ever stolen anything from us? — They have never stolen anything from us. — Has the carpenter drunk all the wine? — He has drunk it. — Has your little boy torn all his books? — He has torn them all. — Why has he torn them? — Because he does not wish to study. — How much have you lost (at play)? — I have lost all my money. — Do you know where my father is? — I do not know. — Have you not seen my book? — I have not seen it. — Do you know how this word is written? — It is written thus. — Do you dye anything? — I dye my hat. — What color do you dye it? — I dye it black. — What color do you dye your clothes? — We dye them yellow. — Are you sorry? — I am not sorry. — Is he chagrined? — He is very much (valde) chagrined. — Are they not ashamed? — They are ashamed and disgusted. — Are you delighted that your brother has come? — I am very much delighted. — Do you know that your book has been stolen? — It has not escaped my notice that it has been stolen. — Are you addressing me? — I am not addressing you, but the stranger (who is) standing by your side.

Exercise 115.

Do you get your trunk dyed? — I get it dyed. — What color do you get it dyed? — I get it dyed green. — What color dost thou get thy thread stockings dyed? — I get them dyed white. — Does your cousin get his handkerchief dyed? — He does get it dyed. — Does he get it dyed red? — He gets it dyed gray. — What color have your friends got their coats dyed? — They have got them dyed green. — What color have the Italians had their carriages dyed? — They have had them dyed blue. — What hat has the nobleman? — He has two hats, a white one and a black one. — Have I a hat? — You have sev-
eral. — Has your dyer already dyed your cravat? — He has dyed it.
— What color has he dyed it? — He has dyed it yellow. — Do you
travel sometimes? — I travel often. — Where do you intend to go to
this summer? — I intend to go to Germany — Do you not go to
Italy? — I do go thither. — Hast thou sometimes travelled? — I have
never travelled. — Have your friends the intention to go to Holland?
— They have the intention to go thither. — When do they intend to
depart? — They intend to depart the day after to-morrow. — Has
your brother already gone to Spain? — He has not yet gone thither.
— Have you travelled in Spain? — I have travelled there. — When
do you depart? — I depart to-morrow. — At what o’clock? — At five
o’clock in the morning. — Have you worn out all your boots? — I
have worn them all out. — What have the Turks done? — They have
burnt all our good ships. — Have you finished all your letters? — I
have finished them all. — How far have you travelled? — I have
travelled as far as Germany. — Has he travelled as far as Italy? —
He has travelled as far as America. — How far have the Spaniards
gone? — They have gone as far as London. — How far has this poor
man come? — He has come as far as here. — Has he come as far as
your house? — He has come as far as my father’s.

Lesson LX. — Pensum Sexagesimum.

Verbs Followed by Two Accusatives.

A. The verb docère, “to teach,” with its compounds
edocère and dédocère, and celäre, “to conceal,” admit
of two accusatives, one designating the person and the
other the thing taught or concealed. E. g.

Quis músicam dócuit Epaminondas?
Catílina juventútēm, quam illé exerat mála facínóra edocēbat.
Démocritus Polyaénnum géometriam vóluit dedocère.
Nón té celāvi sermōnem Appii.
Antígonus itér ómnēs célat.

Who taught Epaminondas music?
Catiline was instructing the young
men, whom he seduced, in per-
nicious crimes.
Democritus wanted to make Poly-
ænus unlearn geometry.
I have not concealed from you the
language of Appius.
Antigonus concealed his route from
every one.

Remarks.

1. These verbs occur frequently with one accusative only, and do-
cère sometimes without any case, like the English “to teach,” “to
instruct.” Thus: docère edocère, celære aliquem, aliquid or aliquem aliquid; — dedocère aliquem, or aliquem aliquid.

2. When docère and edocère signify “to inform,” the thing is expressed by the ablative with de. E. g. De itinere hostium senātum edocet, He informed the senate of the enemy’s route. Sulla de his rebus docētur, Sulla is informed of these things. So also celære aliquem de re.

3. An infinitive may take the place of the accusative of the thing. E. g. Dionysius tondère filiās suas docuit, Dionysius taught his daughters to shave.

4. When the construction becomes passive, the accusative of the person is changed into the nominative, and that of the thing either remains or is changed into the ablative, with or without de. E. g. Omnes militiae artes edoctus, Schooled in all the arts of war. Et Graecis doctus litteris et Latīnis, Learned both in Greek and Latin literature. Per legatos cuncta edoctus, Informed of everything by his agents. Hoc, id, illud celābar, I was kept ignorant of that. Non est profecto de illo veneno celāta mater, The mother was surely not kept ignorant of that poison.

5. Other verbs signifying “to instruct” (such as erudio, instruo, instituo, and informo) do not admit an accusative of the thing, but have either the ablative or in. E. g. His in rebus jam te usus ipse erudīvit, In these things experience itself has already taught you. Iphīcraetes exercitum omni disciplīnā militāri erudīvit, Iphīcraetes instructed the army in every military discipline.

B. Verbs signifying to inquire, to ask, or demand, likewise admit of two accusatives: one of the person, and the other of the thing.

Such verbs are rogo, oro, exoro; posco, reposco, flagīlo; interrogo, exquiro, consūlo, percontor, &c. E. g.

Mēō jūre tē hoc beneficiūm rōgo. I ask you for this favor, as one to which I am entitled.

Nūnquam dēōs divītias rogāvi. I have never asked the gods for riches.

Orationes mē dūias pōstūlas. You are demanding two orations of me.

Pācem tē ōmnēs pōscimus. We all ask (sue) you for peace.

Caesās Aéluos frumentum quotidie flagītabat. Caesar was dunning the Æbui every day for supplies of corn.

ībo et consūlam hanc rem amīcos. I will go and consult my friends about this thing.

Sunt, quae tē vōlūmus percontāri. There are matters, about which we wish to question (examine) you.

Remarks.

1. Verbs of asking or demanding sometimes have also aliquid ab aliquo, and those of asking or inquiring aliquem de aliquā re. E. g.
Quid acta tua vita, quid studia, quid artes a te flagitant, tu vidēbis, See yourself, what your past.ishe, your studies and science demand of you. Visne, ut te eisdem de rebus Latine interrogerum? Do you wish me to ask you about the same things in Latin? So also te oro, te rogo, ut, &c.

2. After peto, I ask (beseech), and quaero, I ask or inquire, the double accusative never occurs, but the construction of those verbs is petère aliquid ab aliquo, or petère ab aliquo, ut or ne, and quaerère aliquid ab (de, ex) aliquo. E. g. Quod ne facias peto a te, Which I beseech you not to do. Eadem secreto ab alii quaerit, He makes the same inquiry secretly of others.

C. Verbs signifying to name or call, to esteem, consider, learn or find, to make, render, constitute, choose, and the like, are followed by two accusatives, of which one constitutes the object and the other a part of the predicate.

Such are dico, voco, appello, nominio, nuncupo, I call, name, nominate; — duco, habeo, judico, existimo, puto, arbitror, I hold, esteem, consider, think; — intellego, agnosco, reperio, invenio, I perceive, learn, find; — facio, reddo, creo, deligo, designo, declaro, I make, render, create, choose, designate, declare; — me praebeo, me exhibeo, me praeesto, I show or prove myself, and others of similar import. E. g.

Iram bène Ėnnius initium insaniae dixit.

Quás stellás Graeci cométas, nostri criníás vocánt.

Octávium sui Cæsarem salutábat.

Epaminondas philosophiae praecéptórem hábuit Lysim.

Fulmen sinistrum auspiciórum óptimum habémus.

Sócrates totius mundi sé incolam et cícem arbitrabatur.

L. Muraénam cónsulem renuntiávi.

Ancum Márclium régem pópulus créavit.

Cicerónum universa cívitás cónsulem declarávit.

Caesar Cædrium régem constituérat.

Pompeius sé auctórem méae salútis exhibuit.

Ennius has correctly called anger the beginning of madness.

The stars which the Greeks call comets, are called long-hairs among us.

His adherents hailed Octavius as emperor.

Epaminondas bad Lysis as an instructor in philosophy.

We consider thunder from the left as the most auspicious omen.

Socrates considered himself an inhabitant and citizen of the entire world.

I announced Lucius Muraena as consul.

The people created Ancus Marcus king.

The entire state declared Cicero consul.

Caesar had appointed Cavarius king.

Pompey has shown himself the author of my safety.
LESSON 60. ] ACCUSATIVE AFTER PARTICLES. 343

REMARKS.

1. In the passive construction of these verbs, the accusatives are both converted into nominatives, of which one stands as the subject, and the other as part of the predicate. E. g. Ira bene ab Ennio ini- tum insaniae dictum est. — Octavius a suis Caesar salutabatur. — Ancus Marcius rex a populo creatus est, &c. (Cf. Lesson XXXIV. C.)

2. An adjective or participle may supply the place of the second accusative. E. g. Bene de me meritus gratum me praebeo, I show myself grateful to those who have done me favors. Scytharum gens antiquissima semper habita est, The Scythian nation has always been considered the most ancient. So also the common expression aliquem certiorum facere, to inform any one (of anything, aliquus rei or de aliquo re), in the passive certior factus sum, I am informed; and reddere aliquem iratum, placidum, meliorem, to make any one angry, calm, better, &c.

3. Instead of a second accusative, the verbs habere and putare, “to consider,” frequently have pro with an ablative, or loco, numero or in numero with the genitive. E. g. Aliquem pro amico, pro hoste habere, To regard any one as a friend, as an enemy. Aliquid pro certo, pro nihilò putare or habere, To consider anything as certain, as of no account. Aliquem in numero deorum habere, To consider one a divinity. Aliquid beneficis loco numerare, To regard anything as a kindness. So also ad, “as”: Trescentos armatos ad custodiam corpóris habuit, He had a body-guard of three hundred men.

4. The accusatives are sometimes connected by esse. E. g. Patrice sanctiora jura quam hospitii esse duxit, He considered the rights of his country more sacred than those of hospitality.

D. THE ACCUSATIVE AFTER PARTICLES.

1. In exclamations the accusative is put after the interjections o, heu, eheu, ecce, en, hem, pro, bene, and frequently also without them. E. g.

Heu (eheu) mè miserum! or Mè miserum!  Alas ! Wo is me!
O hóminem fortunatúm! O fortunate man!
Pópúllum véro praeclárum! O people truly great and noble!
Ecce mè! En miserum hóminem! Here I am! Behold an unhappy man!
Pro deórum atque hóminum fi- dem! For heaven and mercy's sake!
Hem Dánum tibi! There's Datus now for you!
Et bene nòs! bene tè! And our health! your health!*

REMARKS.

1. All these interjections may likewise be followed by the vocative.

* An expression used in drinking. Ovid. Fast. 2. 637.
Vae and heī are commonly put with the dative. E. g. *Vae mihi misero!* *Ah! wretched me!* *Hei mihi!* *Wo is me!*

2. *En* and *eccē* are more frequently put with the nominative. E. g. *Ecce homo!* *Behold the man!* *Ecce tuae litterae!* *Here is your letter!* *En ego!* *Here I am!* But in comedy usually *eccē me, eccum (= eccē* *eum), eccos, eccidiūm, eccilliām, eccisiām.* (Cf. page 37, Rem. 2.)

II. The prepositions *ad, apud, ante, adversus* and *adversum,* *cis* and *citra, circa* and *circum, circiter, contra, erga,* *extra, infra,* *inter, intra, juxta,* *ob, penes,* *per, pone,* *post, praeter, prope,* *properter, secundum, supra,* *trans, versus,* and *ultra,* are invariably followed by the accusative; *in* and *sub* only in answer to the question *Whither?*

**Remarks.**

1. These prepositions generally precede words governed by them, except *versus,* which is commonly put after. E. g. *Brundusium versus,* Towards Brundusium. *Ad oceānum versus,* Towards the ocean.

2. *Super* and *sūber* commonly take likewise the accusative, but sometimes also the ablative. (Cf. Lesson LXXII. D. Rem.) *Clam,* "without the knowledge of," has commonly the ablative, but sometimes also the accusative or genitive. E. g. *Clam vobis.* *Clam pa- trem atque omnes.* *Clam patris.*

\[
\begin{array}{ll}
\text{Up, above; in the upper part,} & \{ \text{Supra; stūper (adv.)} \\
\text{on the top (Rest).} & \{ \text{In summo,* in superiōri parte.} \\
\text{Up, upwards (Motion).} & \{ \text{Sursum (adv.); ad summum.} \\
\text{Below, down, in the lower part (Rest).} & \{ \text{Infra, subter (adv.).} \\
\text{Down, downwards (Motion).} & \{ \text{In imō, in inferiōri parte.} \\
\text{From above down.} & \{ \text{De sūter, superior (adv.).} \\
& \{ \text{De superiorī lōco.} \\
\text{From top to bottom.} & \{ \text{A summo ad imōm.} \\
\text{From the foot (bottom) to the} & \{ \text{Ab imō ad summum.} \\
\text{top.} & \\
\text{On the top of the hill.} & \{ \text{In summō cōlle.} \\
\text{In the lower part (basement) of} & \{ \text{In superiōri partē colλis.} \\
\text{the house.} & \{ \text{In imā dōmō.} \\
\text{At the foot of the mountain.} & \{ \text{In inferiōri partē dōmūs.} \\
\text{To the top of the hill.} & \{ \text{Sub radicibus mōntis.} \\
\text{To the lower part of the house.} & \{ \text{Ad summum collem.} \\
\text{Into the lower part of the house.} & \{ \text{In superiōrem partem colλis.} \\
\text{To be up, below.} & \{ \text{Ad imam dōmum.} \\
& \{ \text{Supra (in summō) ēsse.} \\
& \{ \text{Infra (in imō) ēsse.} \\
\end{array}
\]

* Generally *summo,* *a,* *in agreement with the noun; as, *in summō monte,* *in summō arbōre.* So also *imus,* *a,* *um.* (Cf. page 176.)

To go upwards, downward. To come from above.

To go up, to ascend. Súrsum, deórum tre. Désüper, superne ventre.

\{ Ascendo, * être, di, sum. \}
\{ Escendo, être, di, sum. \}
\{ (Montem, in, ad locum). \}
\{ Descendère (ab, de, ex loco — in, ad locum). \}

To come down, to descend. Ascéndère móntem. Ascéndère in équum, in návim.

To ascend (go up) a mountain. Ascéndere gradum dignitátis, ad honóres.
To mount a horse, to embark in
a ship. Escéndère vehiculum, in málum.

To ascend (rise) to dignity, to honors. Ex superióribus lócis in plantiéum
descéndere.

To get into a carriage, upon the mast. Advéreò fámìne, secundo fámìne
vehi.

To descend from a more elevated
region into the plains. Nónne descéndere cúpit?

To ascend, descend a river. Nónne deórum ventre vult?

\{ Ísto est, cúpit. \}

Where is your father going to? Íste in summás dómō?
He is ascending the mountain. Inmo véro in ímás sum.

Has the boy ascended the tree? Citra (Prep. et Adv.).
He has ascended it. Cis, citra (Prep. cum Acc.).

Does he not wish to come down? Trans, ultra (Prep. et Adv.).
Yes, he does wish it. Trans, ultra (Prep. cum Acc.).

Are you on the top of the house? Cis, trans Rhénum incólère (sítum ese).†
No, I am in the basement. Cis (citra) fámìne ventre.

On this side (Rest). Trans (ultra) cóllem abtre.
To this side (Motion). Últra est.
On that side, beyond (Rest). \{ Nótrum ét citra án ultra? \}
To that side, beyond (Motion). Últra est.

To live (to be situate) on this,
On the other side of the Rhine. \{ Húc; hórsùm (adv.). \}
To be live (to be situate) on this side of the river. \{ In hunc lócùm. \}
To go to that side (beyond,
across) the hill. Illuc; illórsùm, iústórsùm (adv.).

Is he on this side or on that?
He is beyond.

Hither, in this direction.
Thither, in that direction.

* Compounded of ad + scando (I climb). So escendo = ex + scando; de-
sendo = de + scando. The first and second of these verbs may be used either
transitively with the accusative, or intransitively with the preposition in, ad,
&c. The last of them (descendère) is always neuter.
† This is sometimes expressed by a compound of cis; as cisaλpí tus, cishe-
námus, cismon támus, living or situate on this side of the Alps, Rhine, mountain.
And again transaλpí tus, transmántí us, &c.
The hill, the mountain.
The river, stream.
The present, gift.
The new-year's present.
To make one a present of anything (To present one with anything).
To receive something as a present from any one.
To give back again, to return, restore.

Did he return you your book again?
He has returned it.
From whom did your brother receive a new-year's present this year?
He received one from his father.
Did he ever make you a present?
He has already made many presents.
Will you return (restore) me my little presents?
I am not willing.
Have you already commenced your letter?
I have not yet begun it.
Must our presents be returned?

They are not to be returned.
Must I ascend the hill?
It must be ascended.


Where do you come from?
I come from the garden.
Where did your brother come from this evening?
He came from the theatre.
Where are those men coming from?

Collis, is, m.; mons, tís, m.
Amnis, is, m.; flumen, inis, n.
Flüvis, i, m.
Dónum, i, n.; múnus, éris, n.
Múnuscūlum, i, n.
Strēna, ae, f.

Dāre alicui aliquid dōno (munēri).*
Aliquem aliquid rē donāre.
Alicui aliquid donāre.

Dōno (munēri) accipère aliquid ab aliquo.

Reddo, ēre, dīdi, dītum.
Restitūo, ēre, ěi, ětum.

(ALCU IN ALIQU ID). Reddidīstne (restituitne) tūbi librum tum?
Réddidit véro. Restituit.
A quo accēpit hócce ānno frāter tūus strēnam?

Accēpit ūnam a pātre.
Dēditī tūbi ūquam aliquid dōno?
Donavitne te ūquam aliquid rē?.
Dēdit mihi jām multa múneri.
Donāvit mihi vero jām múlta.
Nūm vs mihi munúsula mēa restituēre?
Nōn vōlo. Nōlo.
Fecistine jam inītium epīstolae scribēndae?
Nōndum fēci.
Nūmquid múnera nostrā restituēnda sūnt?
Resstituēnda nōn sūnt.
Este mihi collis ascendēndus?
Est véro ascendēndus.

Unde? Ex (a) quō lōco?
Ex, e (Prop. cum Abl.).

Unde vēnis?
Vēnio ex hōrĭulo.
Unde (ex quō lōco) vēnit frāter tūus hōdie vēsperi?
Vēnit a thēātro.
Unde hōmines ēlli vēniunt?

* On this second dative ("for or as a present"), compare Lesson LXIII. B.
LESSON 60.] PHRASES AND EXERCISES.

They have descended from the mountain.

*To be worth.*

To be worth so much, how (as) much, more, less.

To be worth ten sesterces, two hundred pounds of gold.

To be worth much, very much, most, little, least, nothing.

How much may that horse be worth?

It is worth about a hundred crowns.

This is worth more, less than that one.

The one is not worth so much as the other.

How much is this thing worth?

This is not worth much.

That is worth nothing.

You are not worth it.

*To be better or worth more* (To excel).

Am I not as good as my brother?

You are better (worth more) than he.

I am not as good as you.

This is preferable (better).

He excels all his fellow-students.

Descendérint de monte.

{Válēō, ére, īi, īum (ALIQUO PRE-
TIO).

{Alicùus prētīs esse.

Tantō, quantī, plurīs, minōris (sc. 
prētīi), valère.*

Decem sestertiis, ducentis † pondo 
auri valère.

Māgno, permāgno, plurimo, parvo, 
minimō, nihilō (sc. pretio) va-
lère.

Quānti circūter prētīi īste équus est?

Quānti fortāsse válet īste équus?

Cēntum circūter thalērum est.

Vāle fortāsse cēntum thalēris.

Hīc plurīs, minōris válet quam īlle.

Īlle (ālit) nōn tānti válet, quānti
ālit.

Quānti prētīi haec rēs ēst?

Quānti haec rés válet?

Hāec rēs pārvi prētīi ēst.

Hāec rēs pārvo válet.

Hōc nūllus prētīi ēst.

Hōc nihilō válet.

Tānti nōn ēs.

Meliōrem or præfērendum esse.

Praestāre, antecellere (ALICUI).

Nōnne ēgo tānti sum, quānti frāter 
mēus?

Īmmō vēro mélior (plūris) ēs.

Tānti nōn sūm ēgo, quānti tū.

Hōc praēstāt (preferēndum ēst).

Commiōtōntibus suis ómnibus ante-
cellit.

**EXERCISE 116.**

Do you call me? — I do call you. — Where are you? — I am on the mountain; are you coming up? — I am not coming up. — Where are you? — I am at the foot of the mountain; will you come down? — I cannot come down. — Why can you not come down? — Because

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* And so also tantulum, just so much; quantitatis and quantusque, whatever. But never magnis, parvis, &c. (Cf. Lesson LXVII. A.)

† And so always the ablative, when the value is definitely given by a substantive, or by magno, permagno, &c. (Cf. Lesson LXXI. A.)
I have sore feet. — Where does your cousin live? — He lives on this side of the river. — Where is the mountain? — It is on that side of the river. — Where stands the house of our friend? — It stands on that side of the mountain. — Is the garden of your friend on this or that side of the wood? — It is on that side. — Is our storehouse not on that side of the road? — It is on this side. — Where have you been this morning? — I have been on the great mountain. — How many times have you gone up the mountain? — I have gone up three times. — Is our father below or above? — He is above. — Have the neighbor's boys given you your books back again? — They have given them to me back again. — When did they give them back again to you? — They gave them back again to me yesterday. — To whom have you given your stick? — I have given it to the nobleman. — To whom have the noblemen given their gloves? — They have given them to Englishmen. — To which Englishmen have they given them? — To those whom you have seen this morning at my house. — To which people do you give money? — I give some to those to whom you give some. — Do you give any one money? — I give some to those who want any. — Who has taught you music? — No one; I have never learned music. — Did your brother conceal his purpose (consilium) from you? — He did not conceal it from me. — Did he ask you for anything? — He asked me for some money. — What did the stranger question you about? — He questioned me about the way. — Whom did you have for a master? — I had an Englishman and a German for masters (praeeptores).

Exercise 117.

Have you received presents? — I have received some. — What presents have you received? — I have received fine presents. — Has your little brother received a present? — He has received several. — From whom has he received any? — He has received some from my father and from yours. — Do you come out of the garden? — I do not come out of the garden, but out of the house. — Where are you going to? — I am going into the garden. — Whence comes the Irishman? — He comes from the garden. — Does he come from the same garden from which you come? — He does not come from the same. — From which garden does he come? — He comes from that of our old friend. — Whence comes your boy? — He comes from the play. — How much is that carriage worth? — It is worth five hundred crowns. — Is this book worth as much as that? — It is worth more. — How much is my horse worth? — It is worth as much as that of your friend. — Are your horses worth as much as those of the French? — They are not worth so much. — How much is that knife worth? — It is worth nothing. — Is your servant as good as mine? — He is better than yours. — Are you as good as your brother? — He is better than I. — Art thou as good as thy cousin? — I am as good as he. — Are we as good as our neighbors? — We are better than they? — Is your umbrella as good as mine? — It is not worth so much. — Why is it not worth so much as mine? — Because it is not so fine (non aequè ele-
gans) as yours. — Do you wish to sell your horse? — I do wish to sell it. — How much is it worth? — It is worth two hundred florins. — Do you wish to buy it? — I have bought one already. — Does your father intend to buy a horse? — He does intend to buy one, but not yours.

Lesson LXI.—PENSUM UNUM ET SEXAGESIMUM.

SYNTAX OF THE DATIVE.

A. The dative is the case of the remote object, and serves to designate that for or with respect to which, or the person for whose benefit or detriment* the agent acts, or that with reference to which it is possessed of certain attributes. Hence the predicate, with which the dative is connected, may be either a transitive verb, a neuter verb, an adjective, or an adverb.

B. The dative after transitive verbs denotes the person or object, with reference to which an action is performed, and stands in answer to the question To whom? or For whom? E. g.


The father gave his son a book. Give bread to the poor. Fisistratus conquered the Mega- renses for his own benefit, and not for that of his country. By sacrificing your personal enmities to the common weal, you have won a conquest over yourself.

Hannibalis béllica gësta mèli memòriae procidérunt. Zaleúcus et Charóndas légès civi- tătìbus sùs conßcrípsérunt. Quàntum consuetúdini famaèque duándum sì, id cürent vivì.

Many have left us records of the wars of Hannibal. Zaleucus and Charondas wrote laws for the benefit of their states. As to the extent of the concessions we are expected to make to custom and to fame, let that be determined by the living.

Remarks.

1. The accusative is often omitted, or its place supplied by an entire clause. E. g. Tibi aras, tibi occas, tibi sérís, tibi eídem mètis,

* In this sense it is commonly called the Dativus commodi vel incommodi.
You plough, harrow, and sow for yourself, and for your benefit you also reap. | Promitto tibi, tegulam illum in Italiā nullam relicturum, I assure you he will not leave a tile on a roof in Italy.

2. When the verb becomes passive, the dative remains as before. | E.g. Liber filio a patre datus, A book given by a father to his son. Dator pānis pauperibus, Let bread be given to the poor. Megarenses a Pisistrato īpsi, non patriāe victī sunt.

C. The dative after neuter verbs represents the person with reference to whom, or for whose benefit, anything is done or exists. | E.g.

Mihi quidem essūrio, nōn tībi. | I am hungry on my own account, and not on yours.

Nōn sōlum nōbis dīvites esse vō-lumus, sed liberis, propīnquisar, amīcis, maximēque reipūblicae. | We desire to be rich, not only for our own benefit, but for that of our children, relations, and friends, and especially for that of the republic.

Civitas Romāna pārum ōlim va-cābat liberālibus disciplinis. | The Roman nation formerly had but little leisure for the liberal arts and sciences.

Plūres in Asīā mūlieres sīngulīs víris sōlent nūbere. | In Asia several women are accustomed to get married to one husband.

Nēque Caesāri sōlum sed ētiam amīcis ējus omnibus supplicābo.* | Nor will I supplicate Cæsar alone, but all his friends besides.

REMARKS.

1. The pronominal datives mihi, tībi, sībi, nōbis, and vōbis often imply merely a remote interest or curiosity on the part of the speaker. | E.g. Quōd mihi Celsus agīt? What, pray, is Celsus after? Quōd tībi rts, insāne? What do you want, insensate man? Quōd sībi velīt, non intellīgo, I do not understand what he is after. Quōd ait tandem nōbis Sannio? What has Sannio to say for himself?

2. After the verbs esse, fore, suppētēre, desesse, and defit, the dative denotes the person in possession or in want of the object designated by the nominative. E.g. Sunt mihi libri, I have books. Est homīni cum Deo simūtūdo, Man has a resemblance to the Deity. An nescīs, longas regibus esse manus? Or are you not aware, that kings have long hands? | Si cauda mihi foret, If I had a tail. Sī vita (mihi) suppētēt, If I have life left (if life remains). Lac mihi nōvum non aetāte, non frīgōre defit, I have no lack of fresh milk either in summer or in winter. Cui res non suppētat, (ei) verba non desint, (The orator) who has a poor subject, should have words at his command.

* The verb supplicāre = supplicē essē. The nūbere of the preceding example properly signifies "to put on the veil," and with aliōn vīro, "to put on the marriage-veil for a man," i.e. to marry him.
DATIVUS AFTER ADJECTIVES.

D. The dative stands after adjectives and adverbs as the end or object for or against which the quality denoted by them is represented as existing in the subject. E. g.

Cunctis esto benignus, nullis blan-
dus, paucis familiaris, omnibus
aequis.

Publius dictator leges secundissi-
mas plebi, adversas nobilidad

tulit.

You should be kind to every one,
a flatterer of no one, intimate
with few, just towards all men.

Publius, the dictator, promulgated
laws in favor of the people and
opposed to the nobility.

The adjectives thus followed by the dative are quite numerous. They are those signifying,—

1. LIKE OR UNLIKE, SIMILAR OR DISSIMILAR: — par, impar, dis-
par, aequalis; similis, assimilis, consimilis, dissimilis, absimilis, discolor.
E. g. Canis lupo similis est, The dog resembles the wolf. Proximo
regi dissimilis, Unlike the preceding king. Ennio aequalis fuit Livius,
Livy was contemporary with Ennius.*

2. USEFUL OR INJURIOUS: — utilis, bonus, saluber, salutarius, fruc-
tuosus; inutilis, noxius, funestus, pestifer, damnosus, perniciosus, &c.
E. g. Salubritus meliore inophi, quam potenti, More salutary, and
better for poor than for rich men. Ratio pestiferia multis, admodum
paucis salutarius est, Reason is destructive to many, and advantageous
to few. Universae Graeciae utilis,† Useful to entire Greece.

3. PLEASANT OR UNPLEASANT: — gratus, acceptus, dulcis, jucun-
dus, laetus, suavis; ingratus, injucundus, molestus, gravis, acerbus, tri-
sis, &c. E. g. Scientiae suavitate nihil est hominibus jucundius, Noth-
ing is more agreeable to men than the sweetness of knowledge.
Romulus multitudini grator fuit, quam patribus, Romulus was more
acceptable to the masses than to the senate. Verebraris, ne mihi gravis
esses, You were afraid of becoming troublesome to me.

4. INCLINED, FRIENDLY, DEAR, and their opposites AVERSE, HOSTILE:
— amicus, benevolus, carus, familiaris, aequalus, fridus, fidelis,
propensus, propitius, secundus; adversus, alienus, inimicus, contrarius,
infensus, &c. E. g. Non fortunae, sed hominibus amicus, Friendly
( = a friend) † to men and not to fortune. Uni aequalis virtuti atque

* The adjectives similis, dissimilis, par, and impar are also followed by the genitive, especially when they denote similarity of character or intellect. E. g. mei, tui, sui, nostri, vestri similis, like me, you, &c., or my, your, &c. equal. Dispar sui, unlike itself. Cujo pares haec cives tuil, Like whom this state has produced but few.—Aequalis, in the sense of “contemporary,” is more commonly followed by the genitive; as, ejus aequalis. Also substantively with an adjective; as, mea aequalis.
† But also utilis or inutilis ad aliquum. E. g. Homo ad nullam rem utiliss, a man fit for nothing.
‡ Amicus, inimicus, and familiarius are properly adjectives, and stand as such
ejus amicitis. Friendly to virtue alone, and to its friends. Antonius Galliam sibi infestam inimicamque cognōvit, Antonius learnt that Gaul was hostile to him. Ili causae maxime est aliēnum, It is entirely irrelevant to that case.

5. NEAR OR ADJOINING:—vīcinus, finūltus, confīnis, conterminus, propter, proximus. E. g. Proximus sum egoemt mihi, I am my nearest neighbor. Aethiopía Aegypto est contermina, Ethiopia is contiguous with Egypt. Mala sunt victissim bonus, Adversity is next door neighbor to prosperity.

6. BELONGING TO ONE'S SELF OR TO ANOTHER:— affinity, cognātus, propinquus, proprius, peculiāris, communis, sacer; alienus, contrārius, &c. E. g. Nobis propria est mentis aquatio atque solertiā, There is peculiar to us a certain agitation and sagacity of mind. Omni aetati mortem est communis, Death is common to every age. Huic affinum sceleri füerunt, They were accomplices of this crime.

7. KNOWN OR UNKNOWN:—nōtus, certus, ignōtus, obscūrus, incertus, dubius, insolutus, &c. E. g. Magis historicis quam vulgo notus, Known rather to the historians than to the vulgar. Certius tibi est quam mihi, It is a matter of greater certainty to you than to me. Novum est moribus veterum insolutum, New and unknown (unusual) to the manners of the ancients.

8. FIT OR UNFIT, SUITABLE OR UNSUITABLE:—aptus, idoneus, accommodātus, commōtus, necessārius, parātus, promptus, prōcticus;— conveniens, congruens, consentāneus, decorus, honestus; turpis, foedus, indecorus, absēnus, absurādus. E. g. Aptum esse consentāneum tempori et personae, To be fit and suitable for the occasion and person. Tibi erunt parāta verba, You will have words ready for you. Castris idoneus locus, A suitable site for a camp. Congruens et conveniens decretis ejus, Consistent with his avowed principles. Ratiōni consentāneus, In harmony with reason. Absonum fidei, At variance with credibility. §

9. EASY OR DIFFICULT:—factilis, expeditus, commōdus; difficilis,

In every degree of comparison; as, Amicor libertātī quam suae dominationi. — Homo mihi amicissimus, mihi familiārissimus. But they frequently occur as substantives with a genitive or an adjective. E. g. Amīcus patris. — Noster amicus. So also the superlative amicissimus or familiārissimus meus, A very great or most intimate friend of mine. Inimicissimus tuis. Your mortal foe. Amicissimus nostrorum hominum, A warm friend of our men (our party).

* The construction of alius is either alius rei, alius rei re or a re. Thus, alium nostram amicitiam, a dignitate me, incompatible with our friendship, with my dignity. Several of these adjectives take also ārga, ad or in; as, benecēus, benignus arga aliēnum; — propensus ad or in aliēnum.

† Vīcinus and vicina are also used substantively, and then followed by the genitive or an adjective; as, vicinum ejus, meus.

‡ But affinis in this sense also has the genitive; as, affinis hujus suspicīcīonis, affinis rei capitālis. So also proprium orātoria, peculiar to the orator; and mea, tua propria, peculiar to me, to you.

§ But also ad natūram aptus or accommodātus; ad causam idoneus; parātus ad usum; promptus ad mortem, ad aliēnum morbum proelīvia; — conveniens, congruens, consentāneus cum re; absēnus, absurādus a re.
ardīus, incius. E. g. Juvenis caccus, contumeliae opportūnus, facīlis injuriāe, A blind youth, exposed to contumelies and to injuries. Id sī tibi erī commodum, If that will be convenient to you. Invia virtūtī nulla est via, No way is impassable to virtue.

10. VERBALS in bīlis, and COMPOUNDS like obnāxius, obvīus, supplement, superstrīx, &c. E. g. Mors mihi non est terribilis, Death is not terrible to me. E. g. Obvīum esse alicui, To meet any one. Supplēcem esse alicui, To be a suppliant to (to supplicate) any one. Superstrītem esse alicui, To survive any one.*

To affirm, contend.

To deny.

What do you say?
I say that you have my book.
I say that I have not it.
I assure you, that I have it not.
Have you not had it?
I have had it, but I have it no longer.
Do you contend that you have been correct?
I say that I have not been correct.
I affirm that you have been wrong.

No more, no longer.

Do you still love your brother?
I love him no longer.
Where have you put the pen?
I have laid it upon the table.
Does it lie upon the table?
It does lie upon it.
Is he still lying upon the ground?
He is lying there no longer.

Some, a little.

Could you give me a little water?

I can give you some.

It is necessary, I must.

Affirma, āre, āvi, ātum.
Contendo, ēre, di, tum.
(Cum Acc. et Infin.)
Nēgo, āre, āvi, ātum.
Quid ās?
Aio, tē tenère méum librum.†
Nēgo, mé tenère librum tūum.
Ego tibi affirmo, mē éum nōn tenēre.
Nonne éum tenantisti?
Tēnui vēro, sed (éum) tēneo nōn āmplius.
Contendīsne, tē vére locūtum (esse)?
Nēgo, mē vére locūtum.
Affirmo, tē errāvisse.

Non jam (or jam non). Non āmplius.

Diligēsne frātrem étiam nūnc?
Diligo éum nōn āmplius.
Ubi pēnnam posuisti?
Impōsi üm mēnsae (in mēnsā).
Sitāne ĝest super mēnsā?
Inpositāe est mēnsae?
Sītā est. Impōsita est.
Jacēne hūmī étiam nūnc?
Ego tibi nōn jām jācet.
Jācet ibi nōn āmplius.

Aliquantūm, paululūm, paulullum.
Possisne mihi dāre aliquantulum āqueae?
Ego tibi aliquantulum dāre pōssum.

Necessē est, me oportet, &c. (Cf. Lesson XXXIV. D.)

* Also supplement and superstrīx alicuius, which among the later writers is even more common than the dative.
† Compare page 290.
It was necessary, I was obliged.

Is it necessary (for some one) to go to the market? Eundūmne est in fórum?

It is necessary (for some one) to go there. Necésse est.

What must one do in order to learn Latin? Quid nōs faciāmus necésse est, ut lĭnguam Latinam ediscāmus?

One must be very diligent.

What must he do? Opus est múltā industriā et di-li-gentīā.

He must go for a book. Quīd éum fācēre opōrōt?

What must I do? Necésse est librum appórtēt.

You must sit still.

To sit. Opus est éum apportāre librum.

Still, quiet. Quīētus, a, um.

Silent, still. Tacitus, a, um; silens, tis

The livelihood, subsistence, competency. Victus, ūs, m.; copiā victūs; id, quod suppeditat ad victum cul-tumque.

To have enough to live on, to have a competency. Habēre ad sumptum.

Not to have enough to live on. Habēre unde alicui vivat.

Have you a (comfortable) subsistence? Non laborāre de victu culτūque.

I have a comfortable one. Deest alicui in sumptum.

I have not a competency. Vix habēre unde alicui vivat.

I have scarcely anything to live upon. Habēsne ad sūmptum?

To live. Habēsne unde commōde vivas?

The expense. Ēgo de victu culτūque nōn labōro.

Beef. Déest mihi in sumptum.

Mutton. Vix hābeo unde vivam.

Veal. Vix hābeo unde vivam.

Pork. Vix hābeo unde vivam.

Ham. Vix hābeo unde vivam.

A piece of ham, &c. Vix hābeo unde vivam.

Vivo, ēre, vixi, victum.

Sumptūs, ūs, m.

Būbilità ae, f.

Vervecina, ae, f.

Vitūlina, ae, f.

Porcina, ae, f.

Perna, ae, f.

Frustum pernae, &c.

* With būbūla — porcina, the word cāro, flesh, meat, is understood, and sometimes expressed.
What must I buy?
You must buy some beef.
What must (should) I do?
You must (ought) to work.
What ought we to have done?
We ought to have attended to our studies.
What do you wish?
I want some money.
Do you want much?
I do want a large amount.
How much do you want (need)?
I only want a crown.
Is that all you want?
That is all I want.
Do you not want more (money)?
I do not need any more.
What does he (want) need?
He needs a new coat.
Have you what you want?
I have what I want.
Have they what they want?
They have so.
Have you been obliged to work much to learn Latin?
I have been obliged to work very hard.

Quid mihi eméndum est?
Quid opus est, ut émam?
Eménda ést tibi búbula.
Opus est, ut émas búbulam
Quid mé fácere opértet?
Quid opértet fáciam?
Opértet tē operári.
Opértet tū operēre.*
Quid nōs fácere opértuit?
Quid nos fecérēmus opértuit?†

Opértuit nōs óperam dāre studiis.

Quid vis? Quid cúpis?
Opus est mihi pecúniā.
Égeo pecúniā
Estne tibi opus magnā.
Opus est mihi vérō cópiā magnā.
Quantā éges?
Quántā ést tibi opus?
Opus est mihi non nísī únus thalērus.

Uno tāntum thalēro égeo.
Nón est tibi opus nísī hōc?
Nón est mihi opus nísī hōc.
Majōre nōn índígeo.
Quíd (quā rē) índíget?
Tōgā nóvā índíget.
Habēsne quōd tibi opus sit?
Hābeō vérō, quōd mihi opus est?
Habēntne quōd sīs opus ést?
Hābent vérō.

Fuīntē tibi mágni labōris,‡ sermō-

dem Latinum edēscerē?

Fuit prórus permāgni labōris.

Exercise 118.

Were you yesterday at the physician’s? — I was at his house. —
What does he say? — He says that he cannot come. — Why does he
not send his son? — His son does not go out. — Why does he not go
out? — Because he is ill. — Hast thou had my purse? — I tell you
that I have not had it. — Hast thou seen it? — I have seen it. —
Where is it? — It lies upon the chair. — Have you had my knife? —
I tell you that I have had it. — Where have you placed it? — I have
placed it upon the table. — Will you look for it? — I have already

* See page 162, note.
† See page 273, C.
‡ Lit. "Was it a matter of great labor?" &c. On this genitive compare
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looked for it. — Have you found it? — I have not found it. — Have you looked for my gloves? — I have looked for them, but I have not found them. — Has your servant my hat? — He has had it, but he has it no longer. — Has he brushed it? — He has brushed it. — Are my books upon your table? — They are (lie) upon it. — Have you any wine? — I have but little, but I will give you what I have. — Will you give me some water? — I will give you some. — Have you much wine? — I have much. — Will you give me some? — I will give you some. — How much do I owe you? — You owe me nothing. — You are too kind. — Must I go for some wine? — You must go for some. — Shall I go to the ball? — You must go thither. — When must I go thither? — You must go thither this evening? — Must I go for the carpenter? — You must go for him. — Is it necessary to go to the market? — It is necessary to go thither. — What must one do in order to learn Russian? — One must study much (opus est multâ diligentiâ). — Must one study much to learn German? — One must study much. — What shall I do? — You must buy a good book. — What is he to do? — He must sit still. — What are we to do? — You must work. — Must you work much, in order to learn the Arabic? — I must work much to learn it. — Does your brother not work? — He does not want to work. — Has he wherewithal to live? — He has. — Why must I go to the market? — You must go thither to buy some beef. — Why must I work? — You must work in order to get a competency. — What do you want, Sir? — I want some cloth. — How much is that hat worth? — It is worth three crowns. — Do you want any stockings? — I want some. — How much are those stockings worth? — They are worth twelve kreutzers. — Is that all you want? — That is all. — Do you not want shoes? — I do not want any — Dost thou want much money? — I want much. — How much must thou have? — I must have six crowns. — How much does your brother want? — He wants but six groshes. — Does he not want more? — He does not want more. — Does your cousin want more? — He does not want so much as I. — What do you want? — I want money and boots. — Have you now what you want? — I have what I want. — Has your brother what he wants? — He has what he wants.

Lesson LXII. — PENSUM ALTERUM ET SEX-AGESIMUM.

DATIVE AFTER VERBS. — Continued.

A. The dative also follows intransitive verbs signifying to benefit, favor, please, trust, and their opposites, and those signifying to command, obey, serve, or resist, to approach, menace, and to be angry.
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Such are prosun, auxilior, adminiculor, opitulor, patroctnor, subvenio, succurro, mediare; noceo, obsum, officio, incommodo, insulto, insidiior. — Paréo, gratificor, indulgeo, ignoso, studio, parco, adilior, blandior, lenocinor, palpo, assentior, assessor, respondeo; adversor, refragero, obelo, renitor, repugno, resisto, invideo, aemulor, obirecto, conviclor, malecido. Placeo, arrideo, displiceo. — Domnior, impéro; paréo, cédo, ausculto, obedeo, obsequor, obtempéro, morigeror (= morem gero), audiens sum, servio, inservio, ministro, famuli, aequitior, praestolor. — Credo, fidó, condido, diffido. — Imminéo, propinquo, appropinquo, impendeo, occurro. — Minor, comminor, irascor, stomachor, succenseo. The impersonal verbs conducit, contingit, expedit, licet, placet, &c. Examples: —

 Ipsum párriae condúcit, pios cíves habère in paréntes. It is advantageous to the state itself, to have its citizens respectful towards their parents.  

Nihil Numantiniae vires córporis auxiliárum sunt. Their physical strength was of no service to the Numantians.  

Nón licet súi cómmodi causa nocére álteri. It is not lawful to injure another for the sake of personal advantage.  

Éfficit hoc philosophía: medétur ánimis. Philosophy produces this effect: it cures the mind.  

Germáni ab párvaris labóri ac duritiae studént. The Germans apply themselves to toil and hardships from their infancy.  

Trebatius objurgávi, quod párum valetúdini párcéret. I chided Trebatius for sparing his health too little.  

Alii Sullaéris, álii Cinnánis pártoibus favébant. Some favored Sulla's party, others that of Cinna.  

Nímium illi, Menedeme, indulges You indulge him too much, Menedemus.  

Póbus invidet némíni. The honest man envies no one.  

Aliórum laudí atque glórias máxime invidère sólet. The reputation and glory of others are generally the object of envy.  

Némo altéríus, qui sume confidit, virtúti invidet. No one envies the excellence of another, who has any confidence in his own.  

Múndus Déo paret, et húc obtiunt mária terráque. The world is subject to God, and to him the seas and lands render obedience.  

Stó expéctans, si quid múti imperi. I stand waiting to see whether they have any commands for me.  

Omnino irásci amícis nón témere soléo. I am not accustomed to be rashly angry with my friends.

REMARKS.

1. Some of these verbs sometimes occur with a transitive force. E. g. Imperáre alium aliquit, To demand anything of any one; credéré alium aliquit, to entrust anything to any one; mindiri or commi-
nārī alicui alicuī alicuī aliquid, to menace any one with anything. But most of them are always neuter, and only admit of an impersonal construction in the passive. E. g. Mīhi parētur, inrivētur, obtrectātur, I am spared, envied, traduced. Tībi incommodātur, maledicētur, You are incommoded, reviled.

2. Jūdeo is an exception to verbs of commanding, and occurs only with the Acc. cum Inf. (Lesson LIIL B. II. 2.) So juvo and adjuro, "I aid, assist," always have alicuēm, and not alicui, like auxiliōr, &c.

3. Benedicere, "to bless," generally has alicuī (like maledicere), but sometimes alicuēm. So medicāri alicuī (like medēri), to heal, cure, but medicari alicuīd, to prepare chemically. The construction of invidēre (to envy) is generally alicuī or alicuī rei, but may also be alicuī rem or alicuēm alicuī re (one on account of anything). E. g. Honorem tibi inviēdet, He envies you your honor.

4. A number of other verbs sometimes take the accusative or ablative instead of the dative. E. g. Obrectāre (to produce) alicuī, alicuī rei or rem. Auscultāre (to listen to) and præstolāre (to wait for) alicuī or alicuēm. Domināri (to rule over) alicuī, in alicuēm or in civitāte. Fidēre and confidēre (to trust, confide) alicuī, alicuī rei or alicuē re. Cedo tibi, conscendō tibi, "I yield, concede to you," are followed by an accusative or ablative of the thing; as, cedo tibi lōcum, cedo tibi agrī possessiōnē; and conscendō tibi libertātem, loco, de viciōriā. I concede to you your liberty, my place, the victory. Res mihi convēnit, the thing suits or becomes me; but impersonally convēnit mihi tecum de alicuī re, I agree with you about something.

5. Several verbs have either the accusative or dative, but with a difference of signification. E. g. Caveo te, I beware of you; caveo tibi, I am security for you; caveo a te, I take (require) security from you. Consulo te, I consult you, and consulo tibi, I provide for you. Cupio or volo te, I desire you, and cupio or volo tibi (or tud causā), I wish for you (on your account). Prospicio and provido te, I see you before, but tibi, I provide for you. Tempero and moderō alicuīd, I arrange in proper order, and mihi or rei, I moderate.

B. Among the verbs followed by the dative are included those compounded with the adverbs satis, bene, and male, and with the prepositions ad, ante, con, in, inter, ob, post, praec, sub, and super. (Cf. Lesson XXXII. G.) Some of these verbs are transitive, and have also an accusative of the direct object; others are intransitive, and have the dative only. The following lists exhibit the most important of them:—

1. Transitive compounds, with the dative of the remote object.

Addo, I add to. 
Adjicio, I add to.
Affero, I bring to. 
Adjungo, I join to.
Affigo, I attach to. 
Admoveo, I bring near to.
Adhibeo, I employ towards. 
Alligo, I tie to.
LESSON 62. DATIVE AFTER COMPOUND VERBS.

Applico, I attach to.
Circumjicio, I cast around.
Compardo, I provide for.
Compreno, I put together.
Confalo, I unite to.
Conjungo, I link to.
Immicseo, I mix with.
Impono, I place upon.
Imprimo, I print upon.
Includo, I include.
Incido, I cut into.
Infero, I carry into.
Ingredo, I put or pour into.
Injeco, I throw into.

Insiero, I implant.
Inuro, I brand, imprint upon.
Interjicio, I cast among.
Interpeno, I interpose.
Objicio, I throw before (to).
Offundo, I pour out to.
Oppono, I place against.
Posthabeo, I esteem less than.
Postpno, I value less than.
Prefero, I bear before; I prefer.
Praeficio, I set over.
Praepono, I place before.
Suppono, I place beneath.
Substerno, I spread under.

2. Intransitive compounds, with the dative only.

Accedo, I draw near to.
Acquiesco, I acquiesce in.
Adhaereo, I adhere to.
Alludo, I allude to.
Annuo, I assent to.
Arrypo, I creep to.
Assideo, I sit near to.
Aspio, I breathe upon.
Antecello, I excel, surpass.
Colludo, I play with.
Congruo, I agree with.
Consento, I accord with.
Consoneo, I harmonize with.
Excello, I excel.
Incido, I fall upon (into).
Incumbo, I lie (sit) upon.
Incubuo, I lie (sit) upon.
Indormio, I nod over.

Inhaereo, I inhere in.
Inhlo, I gape at.
Immorior, I die in (upon).
Immoror, I linger in.
Innascor, I am born in.
Insisto, I tread upon.
Interjaseo, I am situate between.
Intervenio, I fall in with.
Obrapo, I steal upon.
Obstrapo, I make a noise at.
Obversor, I move before.
Praemineo, I surpass.
Praestudio, I preside over.
Praevaleo, I am stronger than.
Succumbo, I yield to.
Supero, I stand upon.
Supervivo, I survive.

3. To these add the compounds of sum: — adesse, to be present; inesse, to be in; interess, to be among; praesse, to be before (at the head of); subesse, to be beneath; superesse, to remain over (left).

4. The compounds of satis, bene, and male are satisfare, satisfacere (alicui), to give one bail or satisfaction; maledicere, benedicere (alicui), to praise or bless, to revile, asperse one; malefacere (alicui), to injure one.

EXAMPLES.

Nature saensibus rationem adjuxit.
Sthéniius ést in, qui nóbis assidet.
Quis potest iniquos áequis, impios religiosis antefére?

Nature has given us reason in addition to our senses.
He who is sitting by our side is Sthenius.
Who can prefer the unjust to the just, the impious to the religious?
LATIN GRAMMAR.

LESSON 62.

Nature conciliates man to man by force of reason.
Small things are often correctly compared with great things.
Great terror befell the army of Pompey.
What conversation did we fall in with?
Old age steals no faster upon youth than youth does upon boyhood.

Hannibal cannot be put below Alexander the Great.
The Deity has put the mind over the body.
It is the duty of a judge to help (protect) innocence.
I desire neither to be remiss towards the republic, nor to be above it.
What patriotic man did Gellius ever speak well of?
I am not able to satisfy every one.
You will never compensate with words the injuries you have done me.

REMARKS.

1. Many verbs compounded with prepositions, especially those with ad, con, and in, are also followed by the case of the preposition, which is frequently repeated. E. g. Studium adhibere ad disciplinas, To apply one’s self to the study of the sciences. Consilia sua mecum communicavit, He communicated his designs to me. In omnium animis dei notionem impressit ipsa natura, Nature herself has imprinted the idea of a divinity upon the minds of all.

2. Verbs compounded with the prepositions ab, de, or ex, are commonly followed by the ablative, but sometimes by the dative. E. g. Alicui libertatem abjudicare, to take away one’s liberty; alciui imperium abrogare, to deprive one of his command. Alicui aliquid derogare, detrahere, to derogate, to detract from. Alicui virginem despondere, to betroth a maiden to any one. Éripere alciui aliquid, to snatch away anything from any one. (Cf. Lesson LXXII. E.)

3. Many neuter verbs of motion, compounded with prepositions, acquire an active sense, and admit an object in the accusative. (Cf. Lesson LIX A. Rem. 1.)

To ask, demand (anything of any one).

\[
\begin{align*}
\text{Posco, ère, poposci,} & \\
\text{Postulo ère, ãvi, ãtum.} & \\
\text{Pesto, ère, tru, ãtum.} & \\
(\text{ALIQUID AB ALIQUO.})
\end{align*}
\]
LESSON 62. PHRASES AND EXERCISES. 361

To ask, request (as a favor).  
{ Rögo, äre, ēvi, ētum.  
Öro, āre, ēvi, ētum.  
(Aliquem aliquid.)  

To ask (or demand) money of any one.  
Pecúniam ab aliquo pétere (pòsce-
re, postulare).  
Aliquem pecúniäm rogâre, orâre.

To ask (entreat) any one for money.  
Aliquem pecúniâm mendicare.

To beg money of any one  
Pétère ab aliquo, ut véniat, ut scrì-
bat, ut auđiáte. (Cf. page 295.)

To ask any to come (to write, to hear, &c.).  
Pétère precibus per litéræs ab ali-
quo, ut véniat.

To entreat any one by letter to come.  
Rogâre, orâre aliquem, ut véniat.

To request, beseech any one to come.  
Id ut fácias, té étiam átque étiam
rógo.

I request you most earnestly to do so.  
Etiam atque étiam tè rógo atque
rógo, út éum júves.

I ask and beseech you most ear-
nestly to help him.  
Quid a mé póstulas (pétis) ?
Quid mé fácere vis ?
Nihil póstulo.

What do you ask (want) of me?  
Néque égo ab tè quidquam póstu-
lo (pétio).

I do not ask (you for) anything.  
Rogavitne té pecúniám?

Nor do I ask you for anything.  
Rogavit.

Did he ask (beg) you for (some) money?  
Mendicavitne pánem a nóbis?

He did ask (me for some).  
Nos aliquántulum pánis étiam at-
que etiam rogavit atque orávit.

Did he beg some bread of us?  
Rogáne éum pecúniám?

He begged and entreated us for a little bread.  
Rógo éum aliqúantulum.

Do you ask (beg) him for some money?  
Petísne alíquid a mé ?
Rogásne mé a líquid ?
Pétio a té lítirum.

I ask (beg) him for some.  
Rógo tè lítirum.

Do you ask me for anything?  
Rogásne éum pecúniám?

I ask you for my book.  
Num plèulum a nóbis póstulant ?

Do they ask us for the hat?  
Nón póstulant.

They do not ask us for it.  
De a líquid seu a líquid ré loqui, col-
loqui.

To speak of any one or any-
thing.  
Loquantúrme hóc de víro ?
Loquantur (de éo).
(De éo) nón loquantur.
Lóquimine de libros méo ?
Sic ét. Lóquimur.

Do they speak of this man.  
Équid de éo hómines loquántur ?

They are speaking of him.  

They do not speak of him.  

Do ye speak of my book?  

We do speak (of it).  

Do people speak of it?
They speak much of it.  They speak much of it.
What do you say to it?  What do you say to it?
I say that it is a good book.  I say that it is a good book.

To judge, think (say).
To judge, think (say).
Is it your opinion that he was
Is it your opinion that he was
right?
right?
No, I think he was wrong.
No, I think he was wrong.

Content, satisfied.
Content, satisfied.
To be contented (satisfied)  To be contented (satisfied)
with anything.
with anything.
To be content with any one.
To be content with any one.

Are you satisfied with your new
Are you satisfied with your new
umbrella?
umbrella?
I am contented with it.
I am contented with it.
I am not (at all) satisfied with it.
I am not (at all) satisfied with it.
Of what do they speak?
Of what do they speak?
They speak of peace, of war, of
They speak of peace, of war, of
your book.
your book.

With what are you contented?  With what are you contented?
I am contented with my new
I am contented with my new
coat.
coat.

Are you satisfied with your mas-
Are you satisfied with your mas-
ter?
ter?
I am quite satisfied with him.
I am quite satisfied with him.
Are ye satisfied with him?
Are ye satisfied with him?
Are you satisfied with this man?
Are you satisfied with this man?
I am satisfied.
I am satisfied.

To study — studied.
To study — studied.
To correct — corrected.
To correct — corrected.
To ask, interrogate.
To ask, interrogate.
To inquire (carefully and
To inquire (carefully and
minutely).
minutely).

Have you asked him about the
Have you asked him about the
play?
play?
I have not asked him.
I have not asked him.
Did he inquire who I am?
Did he inquire who I am?
Do you inquire after the price
Do you inquire after the price
of this book?
of this book?

Loquínitur de éo múltum.  Quid tú de éo cènse (júdicas)?
Quid tú de éo cènse (júdicas)?
Ego éum librum bónum ésse cén-
Ego éum librum bónum ésse cén-
seo (júdico).
seo (júdico).

{Júdico, áre, ávi, átum.
{Censeo, ére, üi, — — ,
{ALIQUID DE ALIQUO.

Censènse, éum vére locútum (é-
Censènse, éum vére locútum (é-
se)?
se)?
Immo véro éum erravisse censeo.

{Contentus, a, um.
{Aliquà rē contentum esse.
{In aliquà rē acquiescère (-évi,
{étum).
{Aliquem probāre, approbāre.

Esse umbráculo túo nóvo contén-
Esse umbráculo túo nóvo contén-
tus?
tus?
Súm éo conténtus.
Súm éo conténtus.
Haúd súm éo conténtus.
Haúd súm éo conténtus.
Qua de rē loquínitur?
Qua de rē loquínitur?
Loquínitur de pácē, de béllo, de
Loquínitur de pácē, de béllo, de
libro túo.
libro túo.

Quā rē és contentus?
Quā rē és contentus?
Quā in rē acquíescis?
Quā in rē acquíescis?
Conténtus sum tógā méa nómā.
Conténtus sum tógā méa nómā.

Ecquid magístrum túum próbas?
Ecquid magístrum túum próbas?
Próbo véri éum valde.
Próbo véri éum valde.
Satín’ vóbis probātur?
Satín’ vóbis probātur?
Núm vóbis satisfacit?
Núm vóbis satisfacit?
Satisfacitne tibi hicce hómo?
Satisfacitne tibi hicce hómo?
Sic ést; mhi satisfacít.
Sic ést; mhi satisfacít.

{Studère, studī, — — .
{Opérām dāre (ALIQUI REI).

{Emendāre — āvi, átum (ALIQUID).
{Corrigēre — rexi, rectum.
{Interrógo, áre, ávi, átum (ALIQUEM
{ALIQUID, DE ALIQUA RE).

Sciscitor, āri, átus sum.
Sciscitor, āri, átus sum.

Percuncor, āri, átus sum.
Percuncor, āri, átus sum.

Núm éum de spectáculo interrogavi?
Núm éum de spectáculo interrogavi?
Ēum nón interrogávi.
Ēum nón interrogávi.
Sciscitátuśne est, quis sim?
Sciscitátuśne est, quis sim?
Percuncitarśne de prétio ībri?
Percuncitarśne de prétio ībri?
LESSON 62.] PHRASES AND EXERCISES. 363

Does your brother study literature?
He does study it.
Do you study to become a doctor?

To pay.

To pay any one (in general).
To pay for anything.
To pay any one for anything.

To pay money to creditors.
To pay a debt.
To be able to pay, solvent.

I have paid him.
They have not yet paid for the book.

How much have you paid for your horse?
I have paid two hundred crowns for it.

Did he pay the tailor for the coat?
He has not paid him (for it).
Do you pay the shoemaker for the shoes?
I do pay him.
What did they pay you for the knives?
They paid me a large sum for them.
They have nothing for them.
Have you paid for your book?
I have paid (for it).
I have not yet paid for it.
Can you pay what you owe?

I cannot pay what I owe.
Did we pay our debts?

We have paid them entirely.

Entirely, wholly.
Entirely or for the most part.

Dát frátér túus óperam litteris?
Sequitur né frátér túus stúdiun litterárum?
Óperam dát. Séquitur.
Núm óperam dás hieíri médicuș?

Solvō, ére, i, sōlúrum.
Numéro, áre, ávi, árum.

Aliquam solvēre, alicui satisfacēre.
Solvēre (aliquid) pro aliquā rē.
Solvēre alicui pretium rēi.

Solvēre pecúniás creditóribus.
Aēs aliēnum (pecúniām débitam)
solvēre vel dissolvēre.
Ésse solvendo (Dat.), ad solven-
dum.

Égo éum solvi (ēi satisfēci).
Pro libro nōndum solvérunt.

Quāntam pecūniām pro équo sol-
vīsti?
(Solvi pro ēo) ducéntos thaléros.

Númquid: sartóri prétium vēstis
solvit?

(Eī) nōn solvit.
Solvisne sartóri prétium calce-
rum?

Égo véro solvo.
Quid tibi pro cultris solvérunt?

Solvérunt mūhi (pro ſis) pecūniām
grāndem.
Nīhil pro ſis solvérunt.

Solvistīne pro libro tūō?
Solvī.

Égo pro ēo nōndum solvi.
Potēsne solvere, quod débes (or
debítum, débita)?

Solvēre débita haud possuṃ.
Solvīmus aēs aliēnum (debīta
nōstra)?

Id (ēa) plāne (omnīno) dissolvē-
mus.

Prorsus, omnīno, plāne (adv.).

Omnīno aut magnā ex parte.
The uncle.  
The wages, fee.  
The honorarium; salary.  
The lesson (to be learnt).  
The exercise, task (to be written).  
The exercise, practice, e.g. in writing, speaking, &c.  

To do (write) one's exercises.  
The lecture or lesson (given by the teacher).  
To deliver a lecture on any subject.  
To be present at the lectures of any one.  
To attend or frequent lectures.  
The teacher, preceptor.  
The scholar, pupil.  
The gentlemen, lord, sir.  

Have you (written) your exercises?  
I have not yet done them.  

To receive a present from any one.  

EXERCISE 119.

Have we what we want? — We have not what we want. — What do we want? — We want a fine house, a large garden, a beautiful carriage, pretty horses, several servants, and much money. — Is that all we want? — That is all we want. — What must I do? — You must write a letter. — To whom must I write? — You must write to your friend. — Shall I go to the market? — You may go there. — Will you tell your father that I am waiting for him here? — I will tell him so. — What will you tell your father? — I will tell him that you are waiting for him here. — What wilt thou say to my servant? — I will say to him that you have finished your letter. — Have you paid (for) your table? — I have paid (for) it. — Has your uncle paid for the book? — He has paid for it. — Have I paid the tailor for the clothes? — You have paid him for them. — Hast thou paid the merchant for the horse? — I have not yet paid him for it. — Have we paid for our gloves? — We have paid for them. — Has your cousin already paid for his boots? — He has not yet paid for them. — Does my brother pay you what he owes you? — He does pay it me. — Do you pay what you owe? — I do pay what I owe. — Have you paid
Lesson LXIII. — PENSUM SEXAGESIMUM TERTIUM.

DATIVE AFTER THE PARTICIPLE IN "DUS."

A. After the participle in *dus* the agent is commonly expressed by the dative.*  

* Compare Lesson XXV. D.  
31 *
I must read Cato the elder often.

Nothing is to be feared by men so much as envy.

Wisdom should not only be acquired by us, but also enjoyed.

You must die firm and unconquered.

As you must walk and anoint yourself, so I must sleep.

Remarks.

1. Instead of the dative, the ablative with a or ab sometimes occurs, as after passive verbs. E.g. Eros a te colendus est, Eros must be worshipped by you. Nón majóres nostrós venerandós a nóbis puítís? Do you not think that our ancestors are to be venerated by us?

2. The dative is frequently omitted, and the agent left indefinite. E.g. Graecis utendum erit lúteris, It will be necessary to use Greek letters. Consensio omnium genitór um lex naturae putanda est, The consent of all the races of men is to be considered the law of nature. Orandum est (sc. nóbis), ut sit mens sana in corpore sánó, We should pray for a healthy mind in a healthy body.

3. Passive verbs sometimes have the dative of the agent instead of the usual ablative with a or ab. E.g. Auditus est nóbis (sc. a nóbis) Laeliae saepe sermo, We have often heard the conversation of Lelius. Mihi (sc. a me) consilium captum jam diu est, The plan has been formed long ago by me. Barbarus hic ego sum, quia non intelligitur ulli (sc. abullo), I am a barbarian here, since I am not understood by any one.

Verbs Followed by Two Datives.

B. The verbs sum, forem, fio, do, venio, and a number of others, are sometimes followed by two datives, of which one designates the person and the other the end or object.

Such are do, accipio, habeo, relinquo, deligo, mitto, eo, venio, and others of similar import. Also duco, largior, tribuo, and verto. E.g.

Hóc ést míhi cúrae. I take care of this (It is my care, I attend to it).

Est tibi honóri. It is an honor to you.

Nóbis ést voluptáti. It is a pleasure to us.

Est argumentó. It serves as an argument.

Ampla domus dédócori domino An ample mansion often becomes a dishonor to its master.

saépe fíl.
LESSON 63.] VERBS WITH TWO DATIVES. 367

Attalus régnum súum Románis dóno dédit.  
Cáesár quinque cóhórtés cástrís præsidió relinquit.  
Pausánias vénit Atticis auxílio.

Virtus sóla néque dáitur dóno, néque accípitur.  
Númía fidúcia calamítáti sólet esse.

Incúmbite, ut et víbis honóri, et amícís utilítáti et reipúblicae emolúmentó esse possítís.

Attalus gave his kingdom to the Romans as a present.  
Cæsar leaves five cohorts as a guard for the camp.  
Pausanias came to the assistance of the Athenians.

Virtue alone can neither be offered nor received as a gift.  
Too much confidence is wont to be a source of calamity.

Exert yourselves, so that you may be able to become an honor to yourselves, useful to your friends, and a source of profit to the commonwealth.

REMARKS.

1. The dative of the person is frequently left indefinite, and that of the end or object alone expressed. E. g. Hoc est honorí, laudí, This is an honor, laudable. Vitam rustícam tu probro et crímini putas esse, You consider rural life a reproach and crime (sc. to any one). So several of the above examples.

2. Datives of this description are very frequent. The most common are dare alíquid munéri, dóno, praemío; — relinquíre alíquid custó- 

diae, præsidió; — alíquid est or putáitur víti, crímini, probro, oppro-
brio, laudí, salátí, utilítáti, emolúmentó; — alíquid est curae, cordí, déri-
sui, usuí. So also caníre receptúi, to sound the retreat; opponére pígnóri, to pledge or pawn. In this connection the verb sum frequently has the sense of the English it affords, serves, brings, &c.

3. Instead of the dative of the end or object, the nominative or accusative may also be put, and sometimes the preposition ad or in. E. g.  
Hoc argumentum, indicíum est, This is proof, an indication (evidence).  
Dedit mihi alíquid donum (for dóno). Exercitum ad præsidium (for præsidíum) reliquit. Dare alíquid in doémen, To give anything as a dowry. So also pro argumento est.

C. After expressions like mihí est nómén or cogmómén, the name of the individual is either in the nominative or dative, but sometimes in the genitive. E. g.

Est mihí nómén Bálbus, Bálbo,* My name is Balbus.

or Balbi.

Nómína his Lacumóstique Aruns fuérunt. The names of these (sons) were

Lacumo and Aruns.

Chí póstea Appio Cláudio féuit nómén. Whose name was afterwards Appi-

us Claudius.

* The dative stands by attraction in the same sense as the pronoun mihí (cui, altéri, &c.).
Quorum alteri Capitolini sibi cognomen.
Nomen Mercúrii mihi est.

**Remark.** — After the expressions dare, addere, indere, dicere, pōnere, imponere or tribuere alicui nomen or cognomen, the name is commonly in the dative, but may also stand in the accusative. E. g. Dare alicui cognomen tardo ac pingui, To surname (nickname) one "the slow and the dull." Cui Ascanium parentes dixère nomen, Whom the parents called Ascanius. And in the passive: — Quibus nōmen histrionibus indítum est, Who have received the name of bistrions. Cui cognomen superbo ex mortibus dátum, Who was surnamed "the proud," from his manners.

D. The verbs aspergo and inspergo, circundo and circum-fundo, dono and imperio, indūo and exūo, are construed either with the dative of the person and the accusative of the thing (alicui aliiquid), or with the accusative of the person and the ablative of the thing (alicuiem aliiquā ērē). E. g.

Aspértigit áram sánquine (or árae sánquinem).
Déus ánimum circúmdedít córpore (or córpus ánimo circúmdedit).
Déno tēbī pecúniam (or tē pecúniā).
Teréntia impértit tēbī múltam salútem.
Plúrmā salūte Parmenōnem impértit Gnátho.
Índuit (éxuit) sibī véstem.
Caēsar hōstes ómnès ármis éxūit.

He besprinkles (stains) the altar with blood.
The Deity surrounded the soul with a body.
I make you a present of money.
Terentia sends you greeting.
Gnatho presents his best compliments to Parmeno.
He puts on (takes off) his dress.
Caesar deprived all his enemies of their arms.

**Remarks.**

1. So also intercládēre alicui aliiquid or alicuem aliiquā re and ab aliiquā re, to cut one off from anything; and interdicēre alicui aliiquid or alicui (but not aliiquem) aliiquā re. E. g. Intercluidit hostibus fugam, multēs iníntere or ab exercitu, He prevents the enemy's escape, prevents the march of the soldiers, cuts them off from the army. Vitellius accusatori aquā atque igne interdixit, Vitellius forbade the accuser the use of water and fire (i. e. exiled him).

2. In the passive the dative or ablative remain, and the accusative becomes the nominative. E. g. Ara aspergítur sánquine or sánquis árae aspergítur. — Duabus quasi a naturā indūti sumus personis, We are by nature furnished as it were with two persons. Doctrinis ætus puellaris imperiī debet, The age of boyhood ought to be furnished with instruction. Interdicámur aquā et igni, Let us be prohibited from the use of water and fire.
DATIVE AFTER PARTICLES.

E. The dative is also put after certain particles. Such are:

1. Adverbs, especially those derived from adjectives which govern the dative. As propius, proxime, conlunus, obviam, praeesto; conuenienter, congruenter, constanter, amice, &c. E.g. Propius Tiberi, quam Thermopolis, Nearer to the Tiber than to Thermopylae. Quam proxime hostium castris, As close to the enemy’s camp as possible. Obviam ire alicui, To go to meet any one. Conuenienter naturae vivere, To live agreeably to nature. Bene mihi, bene vobis, bene omnibus, Health to me, to you, to all (in drinking).

2. The interjections vae and hei, and others. E.g. Vae victis est! — Hei misero mihi! — Ecce tibi! * — Hem tibi talentum auri! There is a talent of gold for you!

To eat, to take food.  
\{ Ėdo, ēre, ēdi, ēsum. 
\{ Cibum sūmēre (capēre, capessēre), 
\{ manducāre.

PRES. IND. SING. Ėdo, ēdis or ēs, ēdit or ēst;†
PRES. PLUR. Ėdimus, Ėditis or Ėstis, Ėdunt.

PRES. SUBJ. SING. Ėdam or Ėlim, Ėdas or Ėdis, Ėdat or Ėdit;
PRES. PLUR. Ėdamus or Ėdimus, Ėdatis or Ėditis, Ėlant or Ėdint.

To eat or to consume anything as food (trans.).
To taste (anything as food or drink).
To seed or live upon.

Edēre, manducāre alicui.
Gusto, āre, āvi, ātum (ALIQUID).
Vescor, i, — (CARNE, LACTE, &c.).

The breakfast.
The lunch.
The dinner.
The supper.
To breakfast.
To eat a lunch.
To dine.
To sup.

Jentācūm, i, n.
Prandium, i, n.
Coena, ae, f.
Cibus vespertīnus, i, m.
Jento, āre, āvi, ātum.
Prandēo, ēre, prandi, pransum.
Coeno, āre, āvi, ātum.
Cibum vespertīnum sūmēre.

At what time do you dine?
I dine at five.
Have you already dined?
I have dined long ago.

Quōtā (sc. hōrā) coēnas?
Quintā coēno.
Hōrā quintā coēno.
Ecquid jām coenavisti?
Coenāvi profecto jām dūdum.

* See page 344.
† Several other syncopated forms of this verb resemble those of esse, but have a long by nature. E.g. edere or ēse; edur or ētur; ēdērem or ēsēm (Imperf. Subj.); ēsit, ēstit or ēs, ēste (Imperat.), &c. The tenses derived from the second and third roots are regular.
I have dined earlier than you.  
Will you take a lunch with me?

I cannot; I have already eaten my lunch.
Do you sup late?
I sup later than you.

Before me, you, him, us, &c.
After me, you, him, us, &c.

Did you breakfast before your brother or after him?
I breakfasted after him.
Do you wish to taste our wine?
I do not wish to taste it.
On what do they live?
They live upon bread and milk.

To try, to make an attempt.

To try, endeavor (to do anything).

Will you try (see) what you can do?

To try the fortunes of war.

Does your brother try to write a letter?
He is trying.
Are ye endeavoring to see?
We are not endeavoring.
Will you try to do this?

I have already tried (endeavored) to do it.
You must try to do it better.

Have you tried (i.e. tasted) this wine?
I have tasted it.
Whom are you looking for?
I am looking for one of my brothers.

An uncle of mine.
A neighbor of ours.
A relation of yours.
(Some) one of his cousins.
(Some) one of their friends.
A certain friend of ours.

Ego matutinum cœcāvī quæm tū.  
Visne prándium súmere apud mē (mēcum)?  
Nón póssum; jám dū prándi.

Sumísne cibum vespertinum sétro?
Ego cibum vespertinum súmo sēri-us quām tū.

Ante mē, tē, éum, nōs, &c.
Post mē, tē, éum, nōs, &c.

Útrum jentāvistī ante an post frā-
trem tūm?
Post éum jentāvi.

Nūm vis vīnum nóstrum gustāre?
Gustāre nōn cūpio.
Quō cābo vescūntur?
Vescuntur pāne áque lācte.

Tento, āre, āni, ātum.

Experior, iri, pertus sum.

Conor, āri, ātus sum (aliquid fa-
cere).

Visne tentāre (experīri), quīd pō-
sis?

Fortūnām belli tentāre seu expe-
rīri.

Tentātne frāter tūs epistolam scri-
bere (or ut epistolam scribat)?
Tentat vēro.

Nūmquid spectāre conāmini?
Nōn conāmur.

Visne tentāre hōc fācere (ūt hōc fācias)?
Id fācere jām tentāvi (conātus sum).

Tentāndum est, ut rēm mēlius fācias.

Gustavistīne īstud vīnum?

Gustāvi.

Quēm quaēris?

Ūnum ex mēis frātribus (quaēro).

Ūnus ex (de) mēis pātrīuis.

Ūnus ex (de) nóstris vicinis.

Ūnus ex (de) tūis cognātīs.

Aliquis ex (de) ējus consobrīnīs.

Aliquis ex (de) eōrum amīcīa.

Quidam ex nóstrīs amīcīa.
To inquire or look after some one. Quaero, ēre, quaesīvi, quaeṣitum alium. Quaerēre suo exquirēre aliquid (de alīquā re).

To inquire after something. Quaerintne aliquid?

Do they inquire after any one? Quaerunt vēro ūnum ex cognātis nostrīs. Quēm quaēritis?

They are inquiring after one of our relations. Quaērimus aliquem (quēndam) de familiāribus tuīs. Quaerīsne aliquid?

Whom are ye looking for? Quaēro (exquire, rōgo) vīam (iter). Tentātne mē vidēre?

We are looking for one of your friends. Ecquid mē visēre tēntat? Sāne, te vidēre (visēre) tēntat.

Are you looking for anything? Parentes, um, pl.

I am inquiring for the way. Nōtus, i, m.; amicus, i, m.

Does he try to see me? Segmentum (frūstum) pānis. Scyphus aquae.

He is trying to see you. Plāgula (ae, f.) chārtae.

The parents. Fragmentum, i, n. (broken off).

The acquaintance. Segmentum, i, n. (cut off).

A piece of bread. Frustrum, i, n. (bit).

A glass of water. Frustrā, i, n.*

A sheet of paper. Libellus, i, m.

The piece, fragment, bit. Domuncūla, sedicūla, ae, f.

The small piece, bit. Curculum, i, n.

The little book. Imagiumcūla, ae, f.

The little house. Infāntūlus, i, n.

The little heart. Puerculus, pupillus, i, m.

The little picture. (Infans) lactens, ās, m.

The little child, the baby. Deliciae, ārum, pl. f.; amōres, um,† pl. m.

The little boy. Tīro, ōnis, m.; discipulus (artĭfi- cīs), i, m.

The suckling. 

The favorite, darling. 

The apprentice.

**Exercise 121.**

Have you already dined? — Not yet. — At what o'clock do you dine? — I dine at six o'clock. — At whose house (apud quem) do you dine? — I dine at the house of a friend of mine. — With whom did you dine yesterday? — I dined with a relation of mine. — What have you eaten? — We have eaten good bread, beef, apples, and cakes. — What have you drunk? — We have drunk good wine, good beer, and good cider. — Where does your uncle dine to-day? — He dines with us. — At what o'clock does your father eat supper? — He eats supper at nine o'clock. — Do you eat supper earlier than he? — I eat

* On these diminutives compare page 89.
† On these pluralia tantum see page 70.
supper later than he. — At what o'clock do you breakfast? — I breakfast at ten o'clock. — At what o'clock did you eat supper yesterday? — We ate supper late. — What did you eat? — We ate only a little meat and a small piece of bread. — When did your brother sup? — He supped after my father. — Where are you going to? — I am going to a relation of mine, in order to breakfast with him. — Do you dine early? — We dine late. — Art thou willing to hold my gloves? — I am willing to hold them. — Who has held your hat? — My servant has held it. — Will you try to speak? — I will try. — Has your little brother ever tried to do exercises? — He has tried. — Have you ever tried to make a hat? — I have never tried to make one. — Have we tasted that beer? — We have not tasted it yet. — Which wine do you wish to taste? — I wish to taste that which you have tasted. — Have the Poles tasted that brandy? — They have tasted it. — Have they drunk much of it? — They have not drunk much of it. — Will you taste this tobacco? — I have tasted it already. — How do you find it? — I find it good. — Why do you not taste that cider? — Because I am not thirsty. — What is your name? — My name is Charles (Carōlus). — What is the name of your father? — His name is William (Wilhelmus). — Is his name not Frederic (Fredericus)? — No, it is James (Iacobus). — Is this an honor to you? — No, it is a disgrace.

Exercise 122.

Whom are you looking for? — I am looking for the man who has sold a horse to me. — Is your relation looking for any one? — He is looking for an acquaintance of his. — Are we looking for any one? — We are looking for a neighbor of ours. — Whom dost thou look for? — I look for a friend of ours. — Are you looking for a servant of mine? — No, I am looking for one of mine. — Have you tried to speak to your uncle? — I have tried to speak to him. — Have you tried to see my father? — I have tried to see him. — Have you been able to see him? — I have not been able to see him. — After whom do you inquire? — I inquire after your father. — After whom dost thou inquire? — I inquire after the tailor. — Does this man inquire after any one? — He inquires after you. — Do they inquire after you? — They do inquire after me. — Do they inquire after me? — They do not inquire after you, but after a friend of yours. — Do you inquire after the physician? — I do inquire after him. — What do you ask me for? — I ask you for some meat. — What does your little brother ask me for? — He asks you for some wine and some water. — Do you ask me for a sheet of paper? — I do ask you for one. — How many sheets of paper does your friend ask for? — He asks for two. — Dost thou ask me for the little book? — I do ask you for it. — What has your cousin asked for? — He has asked for a few apples and a small piece of bread. — Has he not breakfasted yet? — He has breakfasted, but he is still hungry. — What does your uncle ask for? — He asks for a glass of wine. — What does the Pole ask for? — He asks for a small glass (ascyphulus) of brandy. — Has he not already drunk? — He has already drunk, but he is still thirsty.
Lesson LXIV. — PENSUM SEXAGESIMUM QUARTUM.

SYNTAX OF THE GENITIVE.

A. A noun determining another noun is put in the genitive, in answer to the question Whose? Of whom? Of what? E. g.


Cústos virtútum ómnium verecúndia est.

Singulórum facultátes et cópieæ divítiae sunt civítatis.

Núma divíni auctor júris fuit, Servíus cónditor ómnis in civitáte discríninis ordinúmque.

Víta mórtuum in memóriá vivó-rum est pósita.


The love of virtue. The reading of books. The desire of ease. The hope of safety.

Reverence is the guardian of every virtue.

The property and resources of individuals constitute the wealth of the state.

Numa was the institutor of divine law. Servius the founder of all the distinctions and orders in the state.

The life of the dead depends upon the memory of the living.

REMARKS.

1. The genitive serves to express a variety of relations, such as origin or source, cause and effect, quantity, quality, measure, time, character, the whole of a given mass or number, the object of an activity, the material of which anything is made, &c.

2. The genitive thus depending on a noun may represent either the subject or the object of the activity or state implied in this relation, and is hence called either subjective or objective. Thus pater amat gives rise to the subjective amor patris, the father’s love (towards the son); but (pater) amat filiúm, to the objective amor filiúm, the (father’s) love of (i. e. towards) his son. So also hómnium facta, the deeds of men, and lux solis, the light of the sun (subjective); but remédium dolóris, the remedy against pain; taedíum labóris, disgust for labor.* Sometimes, though rarely, both these genitives occur in the same construction; as, Caesáris translátio pecúniárum, Caesar’s transfer of the funds. Attíci mémor officíu, Mindful of the favor of Atticus. Multa Theóphrástí oratiónis ornámenta, Many of the ornaments of Theo-

* The relation expressed by the subjective genitive is in English indicated by the possessive case, or by “of”; that of the objective by “of,” “for,” “towards,” “against,” and similar prepositions.
phrastus’s style. *Inexplébilis honórum Marii jamiæ, Marius’s insatiable desire of honors.*

3. Sometimes the context alone can determine whether a genitive is subjective or objective. Thus *metus regis* may be either the fear entertained by the king, or the fear of the king entertained by some one else. To prevent ambiguity, the Romans commonly put, instead of the objective genitive, the accusative or ablative, with one of the prepositions in or *erga*, towards; in or *adversus*, against; *cum*, with; *ab* or *ex*, from, on the part of; &c. E. g. *Amor meus erga or in te, My affection for (towards) you. Metus ab hoste, Fear from the enemy. Odium in or adversus aliquem, Hatred against any one. *Amicitia cum aliquo, Friendship for any one. Cura de republicâ, Anxiety for the commonwealth.*

4. The objective genitive is sometimes a personal pronoun. E. g. *Accusator mei, My accuser. Commendatio tui, The recommendation of you. Ratio suæ, Regard for one’s self. Misericordia vestri, Compassion on you. Cura nostri, Care for ourselves. But the subjective genitive is commonly represented by the possessive pronoun; as, *liber meus, tuus, noster.* &c.

5. The genitive is sometimes put instead of an apposum. So frequently after *vox, nomen, verbum, and vocabulum*; as, *Haec vox voluptûs, This word “pleasure.” Appellatio domini, patris, The appellation “master,” “father.” Ex amôre nomen amicûtæ ductum est, The name of friendship is derived from love. Triste est nomen ipsum cærendi, The very name of “want” is painful. Thus also *Arbor frici, The fig-tree. Promontorium Miséni, The promontory Misenum.*


7. The dative sometimes expresses a relation similar to that of the genitive, and stands in place of it. E. g. *Castris praefectus, The commander of the camp. Munimentum lîberitātī, A bulwark of (to) liberty. Legātus fratri, The lieutenant of his brother. Caput Latio, the capital of Latium. Ego huic causâ patronus exstiti, I have come out as the defender of this cause. Naturâ tu illi pater es, consiliis ego, You are his father by nature, and I by advice.*

8. The noun on which the genitive depends is sometimes omitted. This takes place,—
LESSON 64.] GENITIVE OF QUALITY. 375

a.) When it has already been expressed, and can easily be supplied from the context. E. g. Julius quaestor Albucii fuerat, ut tu Verres, Julius had been questor to Albucius, as you to Verres. Animi lineamenta sunt pulchriora, quam corporis. The features of the mind are fairer than those of the body. In portum, qui Menelai vocatur, Into the port which is called the port of Menelaus.


THE GENITIVE OF QUALITY AND MEASURE.

B. In connection with an adjective or numeral, the genitive frequently expresses the relations of property, quality, character, age, time, measure, or number. E. g.

Vir et consilii māgni et virtūtis. A man of great judgment and virtue.

Oppidum máximae auctoritātis. A town of distinguished authority.
Puer décem annōrum. A boy of ten years.
Fossa quīndecim pēdum. A ditch of fifteen feet.
Clāsis septuagīnīa nāvīnum. A fleet of seventy ships.
Claudius érat somni bревissimi, sc. homo. Claudius was a man of very little sleep.

De linguā Latinā sēcuri es ámbi. You are unconcerned about the Latin language.

Jūvenis evāsit vére indōlis régiae. He turned out really a youth of royal disposition.

Classis mille et ducentārum nāvīvium longārum hūlit. The fleet consisted of a thousand and two hundred galleys.

REMARKS.

1. The quality may also be expressed by the ablative with praedītus, instructus, or ornātus understood, and the extent of time or space by the accusative, with nātus, lātus, or longus expressed. E. g. Vir summo ingenti (sc. praedītus). A man of (endowed with) the highest genius. Fossa quīndecim pedes lata. A ditch fifteen feet wide. Puer décem annōs nātus. A boy twelve years of age.

Willingly (gladly, with fondness).
More willingly (eagerly, gladly).
Very (or most) willingly, &c.
Unwillingly, with reluctance.
To do anything willingly (to like to do it).
To like, take pleasure in anything.
To love, to be fond of anything.
I like to see (look on).
I like to have (possess).
I like to study (am fond of my studies).
I like to eat, drink.
I like to be called diligent.
Do you like (are you fond of) wine?
I do like it. I am very fond of it.
Is he fond of fish?
He is fond of them.
Do you like a large hat?
No, I like a small (a tight) one.
Do you like to hear my brother?
I do like to hear him.
I do not like to hear him.
I am extremely fond of hearing him.
I am extremely anxious to see him.
Do they like to do it?
They do not dislike to do it. Chicken.
Fowl.

Cupidě, libenter, libenti animo.
Lūbens, tis; non invitus, a, um.
Libentius, pōtti; libentiōri animo.
Libentissimē, libentissimo animo.
Invito animo, grāvāte.
Invitus, a, um.
Fācēre aliqua libēnter, libēntiām, lūbens, &c.
Depector, āri, ātus sum.
Gaudēō, ēre, gavisus sum.
(Aliqua re.)
Amāre aliqua.
Appetēre (-ivi, itum) aliqua.
Depector spectāre.
Juvat* mē spectāre.
Depector (mē jūvat) habēre (possidere).
Gaudēō stūdiis litterārum.
Ego litteris studēre depector.
Juvat mē ēdere, bibere.
Depector ēdere, bibere.
Amō vocāri diligens.
Depectorisē bibere vinum?
Appetēre vinum?
Depector véro. Máxime appeto.
Juvatēne ēum comédere pisces?
Appetēne pisces?
Juvat. Appetit.
Nūm pīleo āmpto delectāris (gaudēs)?
Immo véro ārcto gaudēō (depector).
Équid frātrem méum sāudis libenti animo?
Aūdio ēum nōn invitus.
Ego ēum invītō animo audīo.
Aūdio ēum libentissime.
Flāgro cupiditāte ēus viděndi.
Faciuntne id (hoc) libēnter?
Id nōn invītī faciunt.
(Cāro) gallināċēa.
Altīles, f. pl. or altīlia, n. pl.

* An impersonal verb: “It pleases, delights me.” Perfect: Juvit me, et, ēum, &c.
LESSON 64.]

PHRASES AND EXERCISES. 377

Fish.  Pisces, ium (pl. of piscis, is, m.).
Pike.  Esoces, pl. of esox, ocis, m.
Salmon. Salmones, pl. of salmo, onis, m.
Trout. *Truttae, pl. of trutta, ae, f.

Do you like (are you fond of) chicken, fowl, pike?
I like all these things very well.

I do not like them.

By heart; from memory.

To learn by heart, to commit to memory.

To commit verbally, in part.

To know by heart.

Have you learnt your exercises by heart?
We have learnt them.
We have faithfully committed them to memory.
Do you know them by heart?
I do not know them.

Do your scholars like to learn by heart?
They do not like it.
Does he learn his lesson by heart?

He does commit it word for word.

How often? How many times?
Six times a day, a month, a year.

Once, twice, three, four, five times a week. (Cf. page 317, note.)

How many times do you eat a day?

I eat three times a day.

Does he eat as often as I?

He eats oftener; he eats five times a day.

What time (of the day) do you go out?

Memòriam (Adv.); ex memorìa.

Edisco, ère, edulici, ——.

Memoriae mandare, or committère (ALIQUID).

Ediscère aliquid ad verbum, per partes.

Memoriae tenère, in memória habeère (ALIQUID).

Edidicitisne pënsa imperàta?

Edidícimus profécto.

Memoriae ès fidéliter mandávimus (commissimus).

Tenèste èa memorìä?

Nòn téneco.

Èquid discipuli tui memoriae committére delectantur?

Nòn delectantur.

Ediscit vénum siùm?

Ediscit véro ad vérbum.

Quàm saepe? Quòlius? Quòltens?

Sextès in die, in mense, in anno.

Sèmèl, bis, tèr, quàter, quinquès in hebdomàde.

Quòttes in dié cibum súmère sòles?

Égo tér in dié cibum cáperè sòleo.

Edístne (éstne) tám saepe quam ègo?

Saépius edit quám tû; cibum súmit quinquès in dié.

Quò tèmpore in publicum pròditis?
We go out early in the morning.

*If* (conjunction).
I intend to pay what I owe you, if I receive my money.
Do you intend to buy wood? I do intend to buy some, if they pay me what they owe me.
Do you reply, if (when) you are asked (questioned).
I do reply.

The weather (= sky, state of the weather).
Good, clear, favorable weather.
Bad, windy, unfavorable weather.
Warm, cold, very cold weather.
Severe, stormy, cloudy weather.
Dark, moist, dirty, rainy weather.
Steady, excellent weather.
A dry state of the atmosphere.
A fine, clear, serene sky (weather).
Changeable, inconstant weather.

What sort of weather is it? { What is the weather?}
How is the weather?
It is fine weather at present.
What sort of weather was it yesterday?
The weather was bad yesterday.
How is the weather to-day?
It is fine, clear weather to-day.

It is neither very cold nor very warm to-day.
Is the weather damp (moist)?
The weather is too dry.

Dark, obscure.

Prodimus in publicum primâ lūce māne.
Si (cum Indic. & Subj.).
Égo quōd tibi debes sōlvere cógito, si pecüniam méam accipio.
Cogitāne émere līgnum?
Cógito vēro aliquāntum émere, si mihi pecúnias débitas sōlvent.
Respondēsne, si (cum) interroga-ris?
Respondēo.

Tempestas, átis, f.; coelum, i, n.; coelī stātus, ās, m.
Tempestas bōna, serēna, opportūna.
Tempestas māla, ventōsa, adversa.
Tempestas calida, frīgida, perifrī-gida.
Tempestas vēhēmens, turbulenta, nebūlōsa.
Tempestas turbīda, humīda, spurca, pluviōsa.
Tempestas certa, egregia.
Sicca coeli qualitas; siccītās, ātis, f.
Sūdum coelum; coelum serēnum.
Varīum coelum; varietas coeli.

Quālīs tempéstas est? Quae est coelī qualītas?
Tempéstas nunc est bōna (serēna).
Quālīs ērat tempéstas hestērna (hēri)?
Mālus ērat coelī stātus hēri.
Quālīs est coelī stātus hodiērnum?
Sūdum (serēnum) hōdē est coel-
um.
Tempéstas hodiērna néque perfrī-gida néque praeacālīdē est.
Estne coelī stātus uīdīus?
Nimia est sīccītās.
Coelī qualītas nīmis sīcca est.
Tenebrīcōsus, a, um.
Coecus, a, um.
Caliginōsus, a, um.
Obscure, dusky, gloomy.

Clear, light.

Dry.

Is it gloomy in your room?
It is somewhat gloomy in it.
No, it is quite light in it.

Is the night a dark one?
Is it moonlight?
It is.
There is no moonlight to-night.
We have too much sun.
We have no rain.

To perceive (to notice, mark; see).

Have you perceived any one?
I have perceived no one.
Do you perceive the soldiers who are going into the storehouse?

I perceive those who are going in.
I see the child which plays (played).
I see the man who has my money.

I perceive him, who is coming.
I see also him, who owes me money.

The soldier.
Also (likewise).

Obscūrus, a, um.
Subobsūrus, a, um.
Clārus, a, um.
Illustrius, is, e.
Siccus, a, um.
Estne cubiculum tūum obscurum?
Est vēro subobsūrum.
Immo vēro ādmodum est clārum (illūstre).
Estne nóx caliginōsa?
Estne lūmen lūnae?
Lucēte lūna?
Est. Lūcet vēro.
Nōx est illūnis. Lūna sīlet.
Nīmis est sólis.
Tērra est ēxpers ūmbrium.

(Oculus) percipio, ēre, cēpi, cēptum.
Cerno, ēre, cēvi, cētum.

Éx quem (num quod) notavísti?
Nūllum (nēminem) notāvi.
Cernēne militēs ēlos hōrreum introēuntēs (qui in hōrreum inēunt)?
Cērno vēro èos, qui ēntro ēunt.
Ego infinitum ludēntem videō.

Videō hōminem, qui pecūniam méam tēnet.
Ego ēum, qui vēnit, percipio.
Videō et ēum (ēum quōque), qui mihi pecūniam débet.

Miles, Itis, m.
Quōque (put after the emphatic word), et, etiam.

Exercise 123.

Do you perceive the man who is coming? — I do not perceive him.
— What do you perceive? — I perceive a great mountain and a small house. — Do you not perceive the wood? — I perceive it also. — Do you perceive the men who are going into the garden? — I do not perceive those who are going into the garden, but those who are going to the market. — Do you see the man to whom I have lent money? — I do not see the one to whom you have lent, but the one who has lent you some. — Have you perceived the house of my parents? — I have perceived it. — Do you like a large hat? — I do not like a large hat, but a large umbrella. — What do you like to do? — I like to write. — Do you like to see those little boys? — I do like to see them.
Do you like beer? — I like it. — Does your brother like cider? — He does not like it. — What do the soldiers like? — They like wine and water. — Dost thou like wine or water? — I like both. — Do these children like to study? — They like to study and to play. — Do you like to read and to write? — I like to read and to write. — How many times do you eat a day? — Four times. — How often do your children drink a day? — They drink several times a day. — Do you drink as often as they? — I drink oftener. — How many times a year does your cousin go to the ball? — He goes thither twice a year. — Do you go thither as often as he? — I never go thither. — Does your cook often go to the market? — He goes thither every morning. — Do you often go to my uncle's? — I go to him six times a year. — Do you like fowl? — I do like fowl, but I do not like fish. — What do you like? — I like a piece of bread and a glass of wine. — What fish does your brother like? — He likes pike. — Do you learn by heart? — I do not like learning by heart. — Do your pupils like to learn by heart? — They like to study, but they do not like learning by heart. — How many exercises do they do a day? — They only do two, but they do them well. — Do you like coffee or tea? — I like both. — Do you read the letter which I have written to you? — I do read it. — Do you understand it? — I do understand it. — Do you understand the man who speaks to you? — I do not understand him? — Why do you not understand him? — I do not understand him because he speaks too badly. — Have you received a letter? — I have received one. — Will you answer it? — I am going to answer it (Rescripturus sum).

Exercise 124.

Do you intend going to the theatre this evening? — I do intend going thither, if you go. — Has your father the intention to buy that horse? — He has the intention to buy it, if he receives his money. — Has your cousin the intention to go to England? — He has the intention to go thither, if they pay him what they owe him. — Do you intend going to the ball? — I do intend going thither, if my friend goes. — Does your brother intend to study German? — He does intend to study it, if he finds a good master. — How is the weather to-day? — It is very fine weather. — Was it fine weather yesterday? — It was bad weather yesterday. — How was the weather this morning? — It was bad weather, but now it is fine weather. — Is it warm? — It is very warm. — Is it not cold? — It is not cold. — Is it warm or cold? — It is neither warm nor cold. — Did you go to the country the day before yesterday? — I did not go thither. — Why did you not go thither? — I did not go thither, because it was bad weather. — Do you intend going into the country to-morrow? — I do intend going thither, if the weather is fine. — Is it light in your room? — It is not light in it. — Do you wish to work in mine? — I do wish to work in it. — Is it light there? — It is very light there. — Can you work in your small room. — I cannot work there. — Why can you not work there? — I cannot work there because it is too dark. — Where is it too dark? — In my small room. — Is it light in that hole? — It is
dark there. — Is it dry in the street? — It is damp there. — Is the weather damp? — The weather is not damp. — Is the weather dry? — It is too dry. — Is it moonlight? — It is not moonlight; it is very damp. — Why is the weather dry? — Because we have too much sun and no rain. — When do you go into the country? — I intend going thither to-morrow, if the weather is fine, and if we have no rain. — Of what does your uncle speak? — He speaks of the fine weather. — Do you speak of the rain? — We do speak of it. — Of what do those men speak? — They speak of fair and bad weather. — Do they not speak of the wind? — They do also speak of it. — Dost thou speak of my uncle? — I do not speak of him. — Of whom dost thou speak? — I speak of thee and thy parents. — Do you inquire after any one? — I inquire after your uncle; is he at home? — No, he is at his best friend's.

Lesson LXV. — Pensem Sexagesimum Quintum.

The Genitive of the Whole.

A. Nouns denoting a measure or weight, and adjectives or pronouns of the neuter gender denoting a part, are followed by the genitive of the whole.

The principal words of this class are:

1. Substantives denoting, — a.) Definite measure; as, medimum, modius, concha; amphora, conculs; sextarius, hemina; jugerum (of land); punctum, vestigium (of time). b.) Definite weight; as, as, libra, pondo, uncia, mina, talentum. c.) Quantity or number in general; as, mensura, modus, vis, copia, multitudo, accurus, numerus, grex, globus, &c., and negatively nihil.

2. The nominative and accusative of the neuter adjectives tantum, quantum, aliquantum, multum, plus, amplius, plurimum, parum, minus, minimum, nimium, dimidium, reliquum, altud.

3. The nominative and accusative of the neuter pronouns hoc, id, illud, item, quod, quid, with their compounds aliquid, quidquam, quiddam, quidquid, &c.

4. The adverbs sat, satis, abunde, affatum, parum, partim, and nihil.

Examples.

Conon pectineae quinquaginta tenua civibus suis donavit. Conon made his fellow-citizens a present of fifty talents.

Caesare populo praeter frumenti In addition to ten measures of corn

* Which in this construction are, however, always employed substantively.
démos módiós ac tótiem ólei líbras, trecénos quóque númmos vírtim divisént.
In nágere Leontini ágri mediúmn fére trúci sérítur.

Flúmína jám lácitis, jám flúmína nécáris sábant.
Justitia nihíl expétit prǽiti.
Undíque ad ínferos tantúndem víae est.
Romání ab sőle orto in múltum díèt stetére in ácie.
Gálli hoc sibi sólátúi proponébant.

Id tántum hóstium, quóq ex advérsó érat, conspéxit.
Tibi ídem consílii dō, quóq mi-hmet ípsi.
Quid causae est, cúr philsóphiæ nón légant?

and as many libras of oil, César also divided among the people three hundred sesterces to each.
At Leontini nearly a medimum of wheat is usually sown on an acre of land.
Now streams of milk, now streams of nectar flowed.
Justice seeks no reward.
The distance to the other world is the same from every place.
The Romans stood in battle array from sunrise till late in the day.
The Gauls proposed this consolation to themselves.
He saw only so much of the enemy as was in front of him.
I give you the same advice as I do to myself.
What is the reason why they do not read the philosophers?

Remarks.

1. After the neuter pronouns and adjectives hoc, id, illud, aliquid, quid? quantum, &c. the genitive is sometimes again a neuter adjective used substantively; as, aliquid boni, quiddam mali, quid novi? &c. This construction is, however, confined to adjectives of the second declension. Those of the third, and comparatives in us, generally remain adjectives in agreement with the pronoun; as, aliquid turpe, memorabile;* melius aliquid; quid gravius?

2. The genitives genitum, terrārum, loci, and locorum after the adverbs ubi, ubique, ubicumque, usquam, usque quam, unde, hic, íuc, eo, eodem, quo, quocunque, quoquo, aliquo, and longe serve to add emphasis to the expression. E. g. Ubi gentium? Ubi terrārum? Where in the world? Alíquó terrārum, Somewhere, in some place or another. Quo loci for quo loco; eódem loci for eódem loco. To these add the expressions of time, ad id locúrum, up to that time; adhuc locúrum, up to this time; inter cá loci, meanwhile; postéa loci, afterwards.

3. The adverbs huc, eo, and quo, in the sense of "degree" or "extent," are also put with a genitive. E. g. Huc arrogántiae, To this degree of arrogance. Æo insolentiae, To that extent of insolence. Quo amentiae? To what degree (extent) of folly?

4. Other adverbs construed with the genitive are pridie and posttridie, and, among the later writers, tum or tunc. E. g. Pridie ejus

* But in connection with one of the second declension, sometimes also the genitive; as, aliquid novi ac memorabiliis; quidquam, non dico civiliis, sed humani. So, on the other hand, adjectives of the second declension are often in agreement with the pronoun; as, aliquid bonum, novum, equally correct.
diei, on the day before (that); postridie ejus diei, on the following day; * tum (unc) tempōris, at that time, then.

5. Neuter adjectives in general, both singular and plural, are often employed substantively with a genitive by the poets and the prose-writers of a later date.† E. g. Ad summum montis, To the top of the mountain. Relliquum noctis, The rest of the night. Medium und serum diei, The middle of, late in, the day. In medio aedērum, In the midst of the house. Extrēmo aestātis, In the latter part of the summer. Summa (= summae partes) pectoris, The upper parts of the chest. Cujusque artis difficilīma, The most difficult parts of every art. In occultis reconditisque templi, In the secret recesses of the temple. Subbat belli, The surprises of war. Incerta casuum, The uncertainties of chance. Infrequentissima urbis, The most unfrequent parts of the city.

6. When the adverbs of quantity sat, satis, abunde, affītim, pārum, partim, and ntimis are followed by the genitive, they may be regarded as substantives of the neuter gender. E. g. Satis honorum, satis superque vitae erat. There were honors enough, there was life enough, and even more than enough. Potentiae gloriaeque abunde, An abundance of power and glory. Affatim est hominum, There is a sufficiency of men. Lepōris pārum, But little wit. Ntimis insidiārum, Too many stratagems. Eorum partim in pompā, partim in acie illustres esse voluerunt, Some of them wished to distinguish themselves by their display, and others on the battle-field.

7. The demonstratives id and tantum are sometimes omitted when quod or quantum follows. E. g. Medicō mercēdis quantum‡ poscet, promittī jūhēto, Let the doctor be promised as large a fee as he demands. Romānus exercītus, quod inter Palatinum Capitolinunque collem campi§ est, complēverat, The Roman army had filled the space included between the Palatine and Capitoline hills.

8. The genitive also occurs before the preposition tēnus, “up to,” and sometimes after interjections. E. g. Pectōris tēnus, Up to the chest. O mihi nuntii beati! O blessed harbinger to me! Poedēris heu tacīti! Alas for the tacit alliance!

GENITIVE AFTER PARTITIVES.

B. Partitives, including nouns, adjectives, pronouns, numerals, and adverbs, denoting a number, division, or part of a plurality, are followed by the genitive plural of the whole.

The partitives susceptible of this construction are,—

* But more frequently with the accusative; as, pridē or postridē cum diēm.
† By Cicero and Cæsar rarely except in the plural. By Livy and Tacitus frequently in both numbers.
‡ Tantum mercēdis, quantum.
§ For id campi, quod.
1. Substantives denoting a certain number of countable objects, such as centuria, legio, cohors, manipulus; also pars, decima or decima, nihil, &c.

2. The pronouns uter, alter, neuter, uterque alteruter, altus, solus, nullus, nemo, ille, hic, quis, qui, and their compounds quicunque, quisquis, aliquis, &c. So also multi, plurimi, plerique, pauci, quot, quocunque, quosquis, quosquis quisque, aliquot, tot, certi, and reliqui.

3. Comparatives and superlatives, inclusive of a few adjectives of superlative significance, like unus (the only one), medius, princeps.

4. Numerals, both cardinal and ordinal. Examples of all these are: —

Sérvius Tullius équitum duóbécim scripát centúrias.
Nihil omnium rërum mélius, quàm omnis mundus administrátor.
Piscium féminae majóres quàm máres sunt.
Promulgavére légem, ut cónsulum dítér ex plébe créaretur.

Animálium dúi ratiónis expértia sunt, dúia ratióné uténtia.

Utérque nóstrum ad súnum stúdium libéllos évolvébat.
Cum nullo hóstium únquam congréssus est.
Némo mortálium omnibus hóris sapit.
Múltae, cétærae istárum árbórum.
Par cuilibet supértórüm régum.

Quóctus quisqué philosophórüm?
Néque stultórüm quisquam beátus, néque sapientium món beátus.
Prior hórüm in prédlio cécidit.

Májor Nerónum. Seniöres Pátrum.
Gallórüm omnium fortissími sunt Belgae.
Aristides únus omnium justissímus fuísse tráditur.

Quórum quàttuor cónsules, dúo dictatór ac magister équitum fuérunt.

Servius Tullius enrolled twelve squadrons of horse.
Of all things nothing is better regulated than the entire universe.
Female fishes are larger than the males.
They promulgated a law, that one of the consuls should be chosen from among the people.
Some animals are destitute of reason, and others endowed with it.
Both of us were unfolding manuscripts for our respective studies.
He never fought with any of his enemies.
No man is wise at all times.
Many, the rest of these trees.
Equal to any one of the preceding kings.
How many among the philosophers?
Not a single fool was ever a happy man, nor a wise man not happy.
The former of these fell on the battle-field.
The elder of the Neros. The senior senators.
The bravest of all the Gauls are the Belgae.
Aristides is said to have been the most just of all (his contemporaries).
Of whom four were consuls, and two dictator and lieutenant-dictator.
LESON 65.] GENITIVE AFTER PARTITIVES. 385

REMARKS.

1. The genitive singular of a collective may take the place of the genitive plural. E.g. Ceteri nostri ordinis, The rest of our order. Primus Romani generis, The first of the Roman nation. Totius iniquitiae nulla, Of all the instances of injustice, none, &c.

2. Poets (and sometimes other writers) extend this construction to adjectives of the positive degree, and to substantives denoting a part of a genus. E.g. Nigrae lanarum, Black wool. Vetares Romanorum ducum, The older Roman generals. Degeneres canum, Dogs of degenerate breed. Pennatorum animarum bubo et utschen, Of the winged animals the owl and the horn-owl. — So also the perfect participle: Delecti equitum, The select of the horsemen. Expeditionum, The light-armed portion of the army. — To these add omnes and cuncti, when they are used in the sense of singuli. E.g. Omnes Tarquinii generis, Every one of the family of Tarquin. Cunctae provinciarum, All of the provinces.

3. The partitive (pronoun or adjective) commonly takes the gender of its genitive (as in all the above examples), but sometimes also that of another noun expressed or implied in its connection. E.g. Indus omnium fluminum maximus, The Indus the largest of all rivers. Hordeum frugum omnium motissimum est, Barley is the softest of all grain. (Ego), qui plurima sula omnium Graecorum in domum tuam introi, I who of all the Greeks have done your house the greatest injury.

4. An adverb may take the place of the partitive. E.g. Caesar omnium fere oratorum Latine loquitur elegantissime, Caesar speaks the most elegant Latin of nearly all the orators. Gallus maxime omnium nobilium Graeciae litteris studuit, Of all the Roman nobles Gallus paid most attention to the literature of Greece.

5. The noun denoting the whole is sometimes put in the same case with the partitive. E.g. Duae filiae (= duarum filiarum) harum, altera occisa, altera capta est, Of their two daughters, the one was killed and the other taken prisoner. This is done chiefly by poets and historians.

6. Instead of the genitive, the prepositions ex, de, inter, in, and ante are sometimes used, especially after superlatives, numerals, and unus. E.g. Ascerrimus ex omnibus nostris sensibus, The acutest of all our senses. Unus ex (or de) multis, One out of many. Ascerrimus inter recusantes, The most violent among those refusing. Sapientissimus in septem, The wisest among the seven (sages of Greece). Ex quibus (sc. filiis) relictuit duos, Of which (i.e. number of sons) she has left two.

7. When the partitive denotes the entire number referred to, it stands in the same case with its noun. E.g. (Nos) trecenti conjuravimus, Three hundred of us have conspired. Numerates, quot ipsis sitis,

* Superlatives thus frequently prefer the gender of the noun in agreement with them.

Y 33
Count how many there are of you in all. Nostri (poss. pron.) septuaginta ceciderunt, Our men, seventy in number, fell. Nèque hi admirum sunt multi, Nor does the (entire) number of these amount to many. (Cf. Lesson XVIII. G.)

8. When the pronouns and adjectives above enumerated as participles do not denote parts of a whole, they stand adjectively in agreement with their nouns. E. g. Alter consul, doctissimus Romanus, multi, pauci, aliquot homines, tot annos, quò habet, &c. In this respect the English is generally a safe guide.

To speak of anything to any one.

Do you see the man, of whom I have spoken to you?
I do not see the paper, of which you speak.
I have purchased the horse, of which you have spoken to me.
Has your father the books, of which I am speaking?
I see the boy whose brother has killed my dog?
I see the child, whose father set out yesterday.
I see the man, whose dog you have killed.
Do you see the people, whose horse I have bought?
I have seen the merchants, whose shop you have taken.

To take (hire, rent).
To burn down (to be destroyed by fire).

Do you wish to take (rent) my house?
I do not wish to take it.
Do you see the man, whose house (home) is burnt down?
I do see him.
I have had a talk with the man, whose library has been burned.

Have you read the book, which I have lent you.

De aliquid re loqui (sermònim habère, verba facère) cum aliquo (ad aliquem).

Vidèsne hòminem, de quò égo tècum locútus sum?
Égo chàrtam, de quà lòquo, nòn vèdeo.
Égo équam, de quò mècum sèrmo-

Habetne páter tíus libros, de quibus lòquo?
Vidèsne púlrum, cújus fràtere cúñem méum necàvit?
Vídeo infàntem, cújus páter hérí pròfèctus est.
Vidèsne hòminem, cújus cáñem ne-

Vidèsne hòmines, quórum équam égo émi.
Vìdi mercatóres, quórum tabérnam

Visne mèas aèdes condúcère?

Condùco, ère, duxi, ductum.
Deslagro, ère, ávi, àtum.
Igni absùmère. Flàmmà delèri.

Nòlo èas condúcère.
Vidèsne hòminem, cújus domus
deslagràvit (igni absúmpta or
delèta est)?
Vídeo.

Ego cum hòmine, cújus bibliothèca
flàmmis delèta est, collóquium
hàbui.

Legistìne lìbrum, quèm tibi commo-
dávi?

* Except uterque, which is always horum, illorum, quorum uterque. But also quod utrumque exemplum, both of which examples.
PHRASES AND EXERCISES.

I have read it.
Have you the paper which you want (need)?
I have that which I want (need).
I have what I want (need).
Which book have you?
I have that which I want.
Which nails have the man?
He has those which he needs.

Which gloves has he?
He has those of his brother.
I see the children to whom you gave apples.
Of which men do you speak.
I speak of those whose children have been assiduous.

Towards (to).
Towards the south.
Towards Italy.
Towards Dresden, Rome.
The way to Berlin.
The way from Berlin to Dresden.

To take the way (to direct one’s course towards).
To enter upon (to take) a way (road).

Which way has he taken?
He has taken the way to Leipzig.
Which way will you take?
I will take (enter upon) this way.
And I that one.
So that.

I have lost my money, so that I cannot pay you.
He is sick, so that he cannot go out.
He was also eloquent, so that no one excelled him in eloquence.

So (to such an extent or degree) — that.

Factum est.
Habeasne chartam, quae tibi opus est?
Habeo quae mihi opus est.
Habeo quod mihi opus est.
Quem librum habes?
Eam, quae mihi opus est.
Quos clavos homo habet?
Eos, quibus indiget (qui ei opus sunt).

Quae digitabula habet?
Digitabula fratris habet.
Video liberos, quibus malu dedisti.

De quibus hominibus locuercis?
Loquer de his, quorum liberi dilegentes fuerunt.

Versus (prep.).
Ad meridiem versus.
In Italiam versus.
Drésdam, Róman versus.
Via (iter) Berolinum (versus).
Via (iter) a Berolino Drésdam versus (or ad Dresdam).

Iter alqu movère (mòvi, mòtum).
Cúrsum sium alquo dirigère (rex, rectum).
Viam or iter inre or ingrèdi.

Quórum iter motiv (cúrsum sium diréxit).
Iter movit Lípsiam versus.
Cúrsum sium Lípsiam diréxit.
Quórum iter movère vis?
Quam viam inre vis?
Ego hanc inre (ingredi) cogitto.
Et égo illam.

Ut (conj. with the subj.).
Pecuniam méam perdidí, ut tibi白银o non possim (nón quæam).
Aegrotus est, ut in publicum prodir nón possit.
Fuit et disertus, ut nemo ei pár esset eloquentiæ.

Ita (sic, tam, òo, adèo, usque òo) — ut (with the subj.).

* Compare Lesson LVI. B. and C.
He loved him so much, that he was commonly regarded as his son.

Was he so stupid as to consider that life?

For (conjunct.).

I cannot pay you; for I have no money.

He cannot come to your house; for he has no time.

Advice is difficult, I see; for I am alone.

Or (disjunctive conj.).

Either — or.

C. Obs. The disjunctive aut implies essential difference, and a mutual exclusion of things. Vel and the enclitic ve, a mere verbal difference. E. g.

Am I slave to you, or you to me?

Enough of our affairs, or (and) even too much.

I maintain that things which can be seen or touched are real.

Either no one was ever a wise man, or if any one, Cato was.

Every body is either water, or air, or fire, or earth, or some mixture of these, or a part of them.

The poets were recognized or received by the Romans at a comparatively late period.†

The laws of the Cretans, which either Jove or Minos established, inured their youth to hardships.

Éum sic diligebat, ut is ejus vulgo haberétur filius.

Adéone érat stúltus, ut illam vitam esse arbitrérétur?

Nam; enim (with the indic.).

Égo tibi débitum sôlvere néqueo. Nam pecúniá cáreo.

Dónum tuam ventre nóntum tótum. Nam ótium éi déest.

Video difficile esse consilium. Süm enim sósus.

Aut, vél, -vél.

{ Aut — aut.

{Vél — vél.

{ Sive — sive.

Tibi égo, aut tú mibi sérvus nám?

De nóstris rébus sátis, vel étiam númimum multa.

Ésse éa dico, quae cérni tangéte póssunt.

Aut némo, aut, si quisquam, Cátó sápiens fuit.

Ómne córpus aut áqua, aut sèr, aut ignis, aut térre est, aut áliquid, quód est concrétum ex hís, aut ex álququó parte eórum.

Sérius a Románis pótæae vel cógnití vel recepti sunt.

Crétum léges, quas sive Júpiter, sive Minos sánxit,† labóribus erúdiunt juventátém.

* Enim rarely stands in the first of the clause; nam, on the other hand, always.

† I. e. It was comparatively late before the Romans either recognized (knew) or received poets among them. Here vel is used, because the notion of recognizing and receiving do not exclude or contradict each other.

† Sive — sive express complete indifference, and are hence often rendered by whether — or. "Whether Jove or Minos, no matter which of the two," or "Either Jove or Minos, as you may choose to have it."
Exercise 125.

Did your cousin learn German? — He was taken ill, so that he could not learn it. — Has your brother learnt it? — He had not a good master, so that he could not learn it. — Do you go to the ball this evening? — I have sore feet, so that I cannot go to it. — Did you understand that Englishman? — I do not know English, so that I could not understand him. — Have you bought that horse? — I had no money, so that I could not buy it. — Do you go into the country on foot? — I have no carriage, so that I must go thither on foot. — Have you seen the man from whom I received a present? — I have not seen him. — Have you seen the fine horse of which I spoke to you? — I have seen it. — Has your uncle seen the books of which you spoke to him? — He has seen them. — Hast thou seen the man whose children have been punished? — I have not seen him. — To whom were you speaking when you were in the theatre? — I was speaking to the man whose brother has killed my fine dog. — Have you seen the little boy whose father has become a lawyer? — I have seen him. — Whom have you seen at the ball? — I have seen the people there whose horses and those whose carriage you bought. — Whom do you see now? — I see the man whose servant has broken my looking-glass. — Have you heard the man whose friend has lent me money? — I have not heard him. — Whom have you heard? — I have heard the French captain whose son is my friend. — Hast thou brushed the coat of which I spoke to you? — I have not yet brushed it. — Have you received the money which you were wanting? — I have received it. — Have I the paper of which I have need? — You have it. — Has your brother the books which he was wanting? — He has them. — Have you spoken to the merchants whose shop we have taken? — We have spoken to them. — Have you spoken to the physician whose son has studied German? — I have spoken to him. — Hast thou seen the poor people whose houses have been burnt? — I have seen them. — Have you read the books which we lent to you? — We have read them. — What do you say of them? — We say that they are very fine. — Have your children what they want? — They have what they want.

Exercise 126.

Of which man do you speak? — I speak of the one whose brother has turned soldier. — Of which children did you speak? — I spoke of those whose parents are learned. — Which book have you read? — I have read that of which I spoke to you yesterday. — Which paper has your cousin? — He has that of which he has need. — Which fishes has he eaten? — He has eaten those which you do not like. — Of which books are you in want? — I am in want of those of which you have spoken to me. — Are you not in want of those which I am reading? — I am not in want of them. — Is any one in want of the coats of which my tailor has spoken to me? — No one is in want of them. — Do you see the children to whom I have given cakes? — I do not see them. — To which children must one give cakes? — One must give
some to those who learn well, and who are obedient and good. — To whom do you give to eat and to drink? — To those who are hungry and thirsty. — Which way has he taken? — He has taken the way to Vienna (Vindobonam). — Where did you reside when I was at Berlin? — I resided at Munich (Monaci). — Where was your father when you were at Basel (Basiliae)? — He was at Strasburg (Argentorati). — Were you in Spain when I was there? — I was not there at that time; I was in Italy. — At what time did you breakfast when you were in Germany? — I breakfasted when my father breakfasted. — Can the physician come to-day? — He cannot come, for he is himself sick. — Is it true that every man is either good or bad? — It is true. — This lesson must either be written or learnt by heart. — We should never praise those who are (either, vel) bad or idle. — Did he come to your house last evening? — He had the headache, so that he could not come.

Lesson LXVI. — PENUMB SEXAGESIMUM SEX-TUM.

OF THE GENITIVE AFTER ADJECTIVES.

A. Many adjectives, especially those signifying an affection or activity of the mind, such as desire or disgust, knowledge or ignorance, and many of those denoting likeness, equality, community, property, plenty, and their opposites, are followed by the genitive of the object. E. g.

Graecūlī sunt contentiōnis cupidī-dōres, quam veritātīs.

Graecarum litterārum Cāto per-studiōsus fuit.

Cōnscia méns réctī fāmae mendā-cia ridet.

Cāto et reipublicae pertus et jūris consultus fuit.

Ómnes immémōrem beneficīi odē-runt.

Cyri et Alexandri similīs esse voluīt.

Vīri prōpria est máxime fortī-tūdo.

Memōria communis est multārum ārtium.

The paltry imitators of the Greeks are fonder of contention than of the truth.

Cato was very much devoted to the study of Greek literature.

A mind conscious of rectitude laughs at the false reports of fame.

Cato was experienced in public affairs and learned in the law.

Every one bates the man who is forgetful of benefits received.

He wished to be like Cyrus and Alexander.

Courage is pre-eminently characteristic of man.

Memory is common to many arts.
The Gauls are men unaccustomed to labor.
The Gauss that I had left you, my brother, a survivor not only of my life, but also of my rank!
Italy was formerly full of Pythagoreans.
Destitute of human help, the senate directed the people and its prayers to the gods.

The adjectives thus followed by the genitive are those signifying,

1. Desire or Disgust: — avidus, cupidus, studiöus, fastidiosus. So also aemüüs, amicus, inimicus, invidus, which sometimes, however, have the dative.* E.g. Cupidüs, avidus contentionis, Fond of contention. Amicus, inimicus turpidis, Friendly, hostile towards the truth. Aemüüs, invidus laudis, Envious, envious of praise. Litterärum Latinarum fastidiosus, Averse to Latin literature.


3. Likeness or Unlikeness of mind, disposition, or character: — similis, consimilis, dissimilis, aequalis, par, dispar; proprius, publicus, sacer, affinis, communitis, socius, vicinus, alienus, insuetus; to which add superstitis and supplex. (All these also with the dative.) — E.g. Similis hominis, Like man (in character). Dissimilis Alexandri, Unlike Alexander. Par, dispar alicüus, Equal, unequal to any one. Aequalis temporum ilorum, Contemporary with those times. Proprium Romani genériis, Peculiar to the Roman nation. Insula eorum döorum sacra, An island sacred to those gods. Communitis utriusque nostrum, Common to both of us. Affinis alicüus culpæ, An accomplice to some crime. Alienum suae dignitatis, Foreign to his dignity. Superstitis aliörum, Surviving others. Supplex Dei, Supplicating God.

4. Plenty or Want: — plenus, reperitus, fertilis, inops, inänis, jejü-

* Compare page 851.
† Pertius consultus and rüdis also occur with the ablative. E.g. Omni genëre litterärum pertius, Familiar with every kind of literature. Jurepertius or consultus instead of juris pertus, &c. The adjective consuci may have the genitive or dative of the thing, but the person is always in the dative. E.g. consuci fœcinöris or fœcinöre, privy to a crime; but alicü consuci esse fœcinöris, to be in the secret of a crime with any one. Sibi consuci esse alicüus rei, to be conscious of anything.
‡ Compare page 851.

REMARKS.

1. Poets, and their imitators in prose, extend this construction to many other adjectives, especially to those denoting an affection of the mind. E. g. Ambiguus consiliis, auxius futūri, beneignus vini, certus scelēris, dubius viae, impiger militiae, integer vitae, interitus leti, incertus futūri, incertus sententiae, laetus laboris, modicus voluptātum, pericax irae, piger periculi, secūrus futūri, segnis occasiōnum, socors futūri, timidus lūcis, &c., in all of which the genitive stands instead of the more usual ablative or accusative, with de, in, or ad. So after adjectives generally, the genitive is sometimes employed (by the same class of authors) instead of the ablative, to express the relation “with respect to,” “in regard to,” “in”; as, Diversus morum, Different in respect to manners. Integer vitae, Irreproachable in life.

2. The genitive animum frequently serves as a sort of complement to adjectives of every kind, especially in the prose of a later date. E. g. aeger, anxius animum, sick, anxious in mind; atrox, caecus animi, of a ferocious, blind mind; confusus, incertus animi, &c.

3. Some of the adjectives enumerated under this rule occur also with prepositions. E. g. Prudens, rudis in jure civili. — Rudis ad pedestria bella. — Mihi in publica re sociis, in privatis omnibus conscius esse soles.

GENITIVE AFTER PARTICIPLES IN “NS,”

B. Participles in ns sometimes assume the character of adjectives, and then take the genitive instead of the case of their verbs.

The participles most frequently thus employed are amans, appeïens, colens, fugiens, intelligens, metuens, negligens, observans, retinens, tolērans, patiens and impatienstempérans and intemptérans, &c.

Examples are: Amans patriae, Attached to one’s country. Amanantisimus fratris, Most affectionate towards his brother. Religionis colens, negligens, contennens, An observer, neglecter, contemner of religion. Patiens or impatienst ineditae, frigūris, Capable or incapable

* Potens, impotens, consors, and princeps never occur with the ablative; compos, particeps, expers, exheres, rarely. Of the rest (refertus, plenus, &c.), some have the ablative even more frequently than the genitive. E. g. Insula referia diētis, an island abounding in wealth.
of enduring hunger, cold. *Appetens laudis,* Eager for praise. *Sui
despectens,* Despising one's self. *Deorum metuens,* Fearing the gods.
*Süens virtūtis,* Thirsting after virtue. *Imminens intelligens,* Aware
of coming events. *Omnium rērum abundans,* Abounding in all things.
*Insolens belli,* Unaccustomed to warfare.

Quīs sūmus amāntior dōmini,
quam cānis?
Sūmus nātrūrā appetentissimi ho-
nestātīs.
Virtūtem ob éam rēm laudārunt,
quad efficiēns ēsset voluptūtūs.

Éques Romānus est, sūi negōtiī
bène gērens.

Is there any servant more attached
to his master than the dog?
We are by nature covetous of
honor.
They lauded virtue merely because
they considered it productive of
pleasure.
He is a Roman knight, who man-
ages his business well.

**Remarks.**

1. Participles in *ns*, when used as such, are followed by the case
of the verb to which they belong.* E. g. *patiens frigus, labōrem,*
(actually) enduring cold, hardship; but *patiens frigōris, labōris,* capa-
tle of enduring cold, hardship. (As participles proper, they denote
a transient condition with reference to some particular time; as adject-
vives, a permanent capacity or quality.)

2. Verbals in *ns* likewise govern the genitive. E. g. *Capax imperii,*
ferax arbōrum,* A land abounding in trees. *Tempus edax rērum,*
Time, the destroyer of things. *Vir cibi vinique capacissimus,* A man
capable of holding a large quantity of food and wine. So also a few
participles in *tus,* as *completus, consultus,* but these have already
been included among the adjectives of *A.*

**To run.**

| *Curro, ēre, cūcūrri, cursum.* |
| *Curso tendēre (ALIQUO).* |
| *Accurēre, dēcūrēre, excūrēre,* |
| *percurēre, prōcurēre,* &c. |
| *Auſufgiō, ēre, fūgi,* —— |
| *Profugīō, ēre, fūgi,* —— |
| *Post, pōne (Prep. cum Acc.)* |
| *Post (pōne) fōres.* |
| *Post (pōne) fornācem.* |
| *Post (secundum) taurēm.* |
| *Post tergum, post, &c.* |
| *Pone fores assistēre.* |
| *Post aedes currēre.* |

**Where is he running to?**

*Quō cúrrit? Quōrum cursu tēn-
dit?*

**He is running behind the stove.**

(Tēndit, cúrrit) post (pōne) fornā-
cem.

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* Cf. Lesson LXIX. E.
† *Secundum* = "close behind," "next to."
Where did they run to?

They ran behind the house into the woods.

Did they run away behind (towards) the trees?

They did not run away.

Where was he sitting?

He was sitting behind the stove.

The stove.
The fireplace.
The oven.
The blow, knock.

The push; the kick.

The stab.
The sting.
The blow with a stick.
The stab with a knife.
The fisticuff.
The sword stab.
The sword.
The broadsword, spade.
The sabre.
The point of a sword.

To draw the sword.

To sheath (put up) the sword.

To be begirt with a sword, spade, sabre, &c.

To push (any one with anything).

To push, shove (any one out of doors, &c.).

To strike.

To beat.

To give one a beating.

To castigate, punish one with a lashing.

Quórum cucurrérunt (cúrsu conténdérunt)?

Cucurrérunt pone aedes in sivam.

Núm pone versus árbores aufugiébant?

Nôn aufugiébant.

Übi sedébat (considébat) ?

Sedébat post (ad) fórnácem.

Fornax, ácis, f.; camínus, i, m.

Fócus, i, m.

Furnus, i, m.

Ictus, ús, m.; verber, éris, n.; plága, ae, f.

Pulsus, ús, m.; ictus calcis seu pédis.

Ictus, ús, m.; plága, ae, f.

Punctum, i, n.

Ictus bacúli or fustis.

Ictus cultri (cuitelli).

Pugni ictus; cólaphus, i, m.

Ictus gladii or ensis.

Găldius, i, m.; ensis, is, m.

Spátha, ae, f.

Acináces, is, m.

Muxro, ónis, m.

(Ensem (é vagina) edúcere.

Gladium stringère (strinxi, strictum).

Gladium (ensem) in vaginam recondére (conditi, conditum).

Gladio, ense, spáthá, acináce succinctum esse.

Offendo, ére, di, sum.

Fódlo, ére, fodi, fossum.

(Aliquem aliquae re.)

Trúdo, ére, si, sum.

Prótrudére (aliquem foras,

&c.).

Fério, ire, —., —.

Percúttio, ére, ussi, ussum.

Pulso, áre, ávi, átum.

Caedo, ére, cecidi, caesium.

Verbóro, áre, ávi, átum.

Aliquem verbéare, pulsáre, or verbéribus caedére.

Aliquem verbéribus castigáre.

Verbéribus in aliquem animadver-
tère (ti, sum).
To give one a blow, inflict a blow upon one.
To give one a blow with the fist.
To strike one into the face.
To strike one with fisticuffs.
To beat one with a stick.
To beat one with lashes (whip one).
To beat one to death.
To be beaten, punished with a beating.
To wound one with a sword-cut.
To wound one with a sword-stab.
To stab one.
To stab one to one’s heart.
To give one a kick.

Plagam alicui infere or infigere (-xi, ctum).

Alicui pugnum or colaphum, impingere (-pêgi, pactum).

Alicui alapam ducere.

Alliquem pugnis caedere (colaphis pulsare).

Alliquem fusti verberare.

Alliquem verberibus pulsare (percuteare).

Alliquem usque ad mortem mulcare.

\{ Vapulo, ære, avi, atum.* \\
Terço plector.

Pulsari et verberari.

Gladio alliquem caesim vulnerare.

Did you give this man a blow?

I did give him one.

Did that boy strike his fellow with the flat of the hand?
No, he struck him with the fist.
He gave each of them ten fisticuffs.

Did they punish him with stripes?

He did punish him (It is he that was punished).
What was beaten?
The soldier was beaten with a stick.
Was he beaten hard?
Yes, he was beaten to death.
Were you wounded with the point of the sword?
No; I was wounded with the edge.

\{ Eúmmne verbéribus castigábant ? \\
In eúmmne animadvertébant verbéribus ?

Éum. In éum.

Quís vapulavit (verberátus est) ?
Verberátus est miles fústi.

Pulsatúsne est acérbe ?
Verberátus est véro usque ad mórtem.

Vulnerabárísne gládio púctim ?

*N on vapulo, see Lesson XXXIII. A. Rem. 3.*
Did they kick him?
They did not kick him.
The (military) officer.
The firelock.
The gun.
The rifle.
The cannon.
The pistol.
The powder.
The ball, bullet.
The cannon-ball.
The shot; the report of a firelock.
The shot of a gun, pistol, cannon, &c.
The thunder-clap.
To load a gun.
To load a cannon.

To shoot, fire (with firearms).

To shoot with a gun.
To shoot with a pistol (for pleasure).
To fire with cannons.
To shoot or discharge arrows.

To shoot at (some one or something).
To fire at some one or something.

To hurl a number of weapons (missiles) at one.

Are you firing at any one?
I am firing at a bird.
How many times did he fire at that bird?
He fired at it several times.
How many times did the boy fire?

Percusséruntne éum calce (pédis verbóribus)?
Nón percussérunt.
Praefectus militáris.
*Télum (i, n.) igniférum.
*Sclopétum, i, n.
*Bombarda, ae, f.
*Tormentum (i, n.) bellícum.
*Sclopétum minóris modi.
*Sclopétus mínor.
*Pulvis (-éris, m.) pýrús.
*Gláns, -dis, f.
*Glóbús (i, m.) tormentis missus.
Ictus, ús, m.; frígór (óris, m.) télí igniféri.
Ictus sclopéti, sclopéti minóris, tor-
menti, &c.
Fulminis ictus, or simply fulmen,
inís, n.
Pulvérém cum glande in sclopétum
indére (didi, ditum).
Pulvérum cum glóbo in tormentum
indére.

Emítère ictum télo igniféro.
Sonom edére (insonáre) télo igni-
féro.

Glandes et sclopéto mittère.
Plumbum mittère.
Sonom edére (insonáre) sclopéto
minóris modi.
Télà tormentis mittère.
Sagíttas mittère.

Petó, ére, úi, tum (aliquem seu
aliquum te
teló igniféro).
Téló igniféro petère aliquem seu
aliquum.

Télà conjecère (jéci, jectum) in
aliquem.
Petíssime aliquem télo igniféro?
Véro, volúcrem pétó.
Quóties illum volúcrem sclopéto
petivit?
Petivit éum plúribus tempóri-
bus.
Quóties sónum púer édidit télo
igniféro?
He has fired twice with a pistol.
He has fired five times with a gun.
Did you shoot with a gun?
No, I fired with a cannon.
Did you ever shoot with arrows?
I have shot with them several times.
They have discharged all their missiles on him.
Do you hear the report of a gun?
No; but I hear the report of a cannon.
Did you hear the report of thunder?
It is so; we heard a thunder-clap.
What are they doing?
They are bombarding the city with cannons.
Why are you pushing him?
I push him because he has pushed me.
Did you push him out of doors?
I did not push him out.

Sónum bís éedit scopenhó minórí modi.
Sónum éedit (insónuit) quínquies scopenhó.
Mittebasne glándes e scopenhó?
Ímmo véro téla mittébam torménto.
Misitne úquam sagittas?
Mís véro diverísis tempórisibus.
Téla in éum ómnia conjugérunt.
Audítne fragórem scopenhó?
Nón véro; aútem fragórem torménti bélíci.
Audvitísne fragórem fúlmnis?
Ita est; fúlmen (fúlmnis íctum) auditímus.
Quíd águnt?
Úrbem torméntis béllicis vérberant.
Cúr éum offéndis (fódis)?
Égo éum ob éam rém offendo (fódio), quóct mé offendit (fódit).
Trudistne éum fórás?
(Éum) nón protrúsí.

Exercise 127.
Do you intend buying a carriage? — I cannot buy one, for I have not yet received my money. — Must I go to the theatre? — You must not go thither, for it is very bad weather. — Why do you not go to my brother? — I cannot go to him, for I cannot yet pay him what I owe him. — Why does this officer give this man a stab with his sword? — He gives him a stab with his sword, because the man has given him a blow with the fist. — Which of these two pupils begins to speak? — The one who is studious begins to speak. — What does the other do, who is not so? — He also begins to speak, but he is neither able to write nor to read. — Does he not listen to what you tell him? — He does not listen to it, if I do not give him a beating. — What does he do when you speak to him? — He sits behind the oven without saying a word. — Where does that dog run to? — It runs behind the house. — What did it do when you gave it a beating? — It barked, and ran behind the oven. — Why does your uncle kick that poor (miser) dog? — Because it has bitten his little boy. — Why has your servant run away? — I gave him a beating, so that he has run away. — Why do those children not work? — Their master has given them blows with the fist, so that they will not work. — Why has he given them blows with the fist? — Because they have been disobedient.
Have you fired a gun? — I have fired three times. — At whom did you fire? — I fired at a bird which sat on a tree. — Have you fired a gun at that man? — I have fired a pistol at him. — Why have you fired a pistol at him? — Because he gave me a stab with his sword. — Are you fond of contention? — I am not fond of it. — I am very much devoted to the study of Latin literature. — Why does your brother not work? — Because he is not accustomed (insuetus) to labor. — Do you wish to be like that man? — I do not wish to be like him. — Was Cyrus the equal (par) of Alexander? — He was not his equal. — Is your father skilled in the law (juris pertitus)? — He is not skilled in it. — Is the city full of (referita) strangers? — It is full of them. — Who was the first in eloquence among the Romans (quis Romanorum)? — Cicero was the first. — Are you attached to your country? — I am very much attached to it. — Can you endure hunger and cold? — I cannot endure (them). — Is he eager for praise? — He is excessively eager (apparententissimus) for it. — What does it behoove us to be? — It behooves us to be thirsting after knowledge (intelligentia) and virtue.

Lesson LXVII. — Pensusum sexagesimum septimum.

OF THE GENITIVE AFTER VERBS.

A. After verbs of valuing or esteeming, and also after those of buying and selling, hiring and letting, the indefinite price or value is expressed by the genitive.

Such verbs are aestimo, facto, pendo, duco, pito, habeo; aestimor, fio, pendor, and sum; — emo, mercor, vendo, veneo, liceo, taxo; stare, constare, &c.

The genitives representing the indefinite price or value are, — a) Substantives like nihil, "(for) nothing"; floccae, nauce, plii, penae, terrucii, assis, "for a trifle," "a mere song." b) The neuter adjectives magni, highly; permagni, very highly; pluriis, more highly; plurimi, very highly, or the most; parvi, but little (of little account); minores, less; minus, very little or least; and so tanti, tantidem, quanti, quantis, quantunque, so much, just so much, as much, &c. Sometimes with præti expressed. Examples are: —

Cómmis régis auctóritas mágni habebatur.
Núlla vis aúri et argénti plúris, quam virtus aestimánda est.
Súmmum bónum plúrimi aestimándum est.

The authority of King Commius was held in high esteem.
No amount of gold or silver should be estimated higher than virtue.
We must (should) attach the highest value to the summum bonum.
LESSON 67.

GENITIVE AFTER VERBS.

Právi hómines suá párví péndere, aliêná cúpere sólen.

Nóli spectáre, quánti hómo sit; párví énim prétii est, qui jam nihíli sit.

Émit Cánius hórtos tánti, quánti Pythíus vóliuit.

Véndo méum fruméntum non plúris, quam cétéri.

Tánti quóque mánum est, quánti illud taxávimus.

Núlla péstis humánó généri plúris stéuit, quám íra.

De Drúsí hórtis quánti licuísse tú scribis.

Égo a méis mè amári et mágni péndi póstúlo.

Bad men are accustomed to undervalue their own possessions and to covet those of others.

Never mind how much the man is worth, for he is worth but little who is already worthless.

Canius has bought the garden for the price which Pythius demanded.

I sell my grain no higher than others.

Every misfortune is of as much account as we have rated that.

No pest has cost the human family more than resentment.

With reference to Drusus’s garden you write, how much it was offered for.

I want myself to be loved and esteemed by my friends.

REMARKS.

1. The definite value or price after the above verbs is expressed by a substantive in the ablative; as, aestimáre aliquid pecuníā, tribus denáriis; vendere aliquid quinquaginta talentís, &c. (Cf. Lesson LXXI. A.)

2. To the genitives of the price or value add hújus, boni, and aequi boníque in expressions like Rem hujus non facto, I do not care that for it. Rem boni facto, or rem aequi bonique facio (or consulo), I consider it just and proper, I acquiesce in it (let it be so).

3. The verbs coeno and habúlo likewise occur with the genitive of the price. E. g. Quanti habítas? What do you pay for your lodgings? Tantíne coenas, quanti habítas? Do you pay as much for your dinner as you do for your lodgings?

Aestimáre also admits the ablatives magnó, pernagnó, plurímo, parvo, mínimo, and nihílo; and after the verbs of buying and selling, these six ablatives are always put instead of their respective genitives. Pro nihílo may stand instead of nihíli after putáre, dúcère, and esse. E. g. Alíquid magni or magnó (nihíli, nihílo or nihíl) aestimáre; — emere or vendére alíquid magnó, parvo, plurímo, mínimo (pretio); — alíquid pro nihílo dúcère, putáre, to consider anything of no account.

5. The price or value may also be expressed by an adverb; as cáré, bène, mále, grátiá, &c. E. g. Hoc mihi gratís (sí nihílo) constat. This costs me nothing. Aves píngues care vennéunt, Fat birds fetch a high price.

B. Verbs of reminding, remembering, and forgetting

* I. e. A straw, rush. This was accompanied by a gesture on the stage.
are followed by the genitive of the person, and by the
genitive or accusative of the object, remembered or for-
gotten.

Such verbs are monēo, admonēo, commonēo, commonefacio, alquem;*
— memini, reminiscor, recordor, obliviscor.

Médicus rēgem mōdo mātris so-
rorūnque, mōdo tāntae victō-
riae appropinquāntis admonē
rē nōn dēstītut.
Mīlitēs hortātus ēst, ut reminisce-
reōntur pristīnae virtūtis sūae,
nēve multērum liberūnque oblivi-
scerēntur.
Grammāticōs officiī sūi commone-
mus.
Discipūlos īd ānum mōneo, ut
praeceptōres sūos nōn minus,
quam īpsa stūdīa āment.

Somno ánimus mēminī praeert-
tōrum, praeuentiā cernīt, futū-
ra praevīdet.
Vivōrum mēminī, nec tāmen Epī-
cūrī licet oblivisci.

Bōni sūnt cīves, quī pātriae bene-
ficīa meminērunt.

Hŏmines interdum rēs praecla-
rissimas obliviscēntur.
Nūnquam īberos mēos adspīcīo,
quīn Planciī mēritūm in mē
recōrder.

REMARKS.

1. Neuter pronouns and adjectives (e. g. hoc, id, illud, quod, quid, quae, multa, &c.) are invariably in the accusative after all the above verbs. E. g. Id unum te admonēo, I remind you of this one thing. Multa admonēmur, We are reminded of many things. But the accusative of substantives occurs only after verbs of reminding or forget-
ting; as, beneficīa, mandāta tua memīni or oblītus sum.

2. Memīni (in the sense of “I think of,” or “ I make mention”),
recordor, and monēn, with its compounds, also take the ablative with
de. E. g. De homīne importūnissimo ne meminīsse quīden volo, I do
not even wish to mention the importunate man. De Herōide et de

* Verbs of reminding have thus also an accusative of the person reminded.
(Lesson LX. C.)
Lesson 67.] Genitive After Verbs. 401

Mettio meminēro, I will bear in mind Herod and Mettius. Velim scire, quid de te recordēre, I should like to know what you recollect with reference to yourself. Terentiam monēatis de testamento, Remind Terentia of the will.

3. The accusative of the person (reminded of, remembered or forgotten) rarely occurs, except after memini, when used in the sense of "I still remember or recollect" (a person seen or known before). E. g. Antipater, quem tu probe meministi, Antipater, of whom you have an honorable recollection. Cinnam memini, vidi Sullam, I remember Cinna, I have seen Sulla. But memento mei, nostri, Remember me,
us.

4. In this construction is included the expression vēnit mihi in mentem (aliquid or alicujus rei), "something occurs to me." Thus, Vēnit mihi Platōnis in mentem. — Tibi tua rūm virtūtum ventat in mentem. But also, Res mihi in mentem veniēbat. — Omnia mihi in mentem venērunt.

C. The impersonal verbs poenitet, pīget, pūdet, taedet, misēret, veritum est, misēretur, and miserescit are followed by the genitive of the object by which the emotion is excited, and by the accusative of the person affected.* E. g.

Sapiēntiam, nunc quae poenitet. Wisdom never repents of itself.
Me civitātis mōrum pīget taedēque. I am wearied and disgusted with the morals of the state.
Sunt homines, quos libidīnis infamiaeque sua necque pūdeat, necque taedēat. There are men who are neither ashamed nor disgusted by their own licentiousness and disgrace.
Nunc quae Atticīm suscepī negoti pertāsum ēst. Atticus never grows weary of an undertaking once begun.
Misēret tē aliōrum, tui nec misēret, nec pūdet. You pity others, but for yourself you have neither compassion nor shame.
Cave tē frātrum, pro frātris salūte obsecrāntum, misēreātur. Beware of being moved to pity by the brothers beseeching you for the safety of their brother.
Inopī nunc tē miserēscat mei. Let my poverty now move you to pity.
Nihīne tē populi verētur, qui vociferāre in viā? Are you not afraid of the people, for vociferating in the street?

Remarks.

1. The personal verbs misērō and misēresco, "I pity," adopt the construction of misēret; but miserāri and commiserāri are followed by the accusative. E. g. Nihī nostri miserēre? Have you no compassion

* Compare page 334.  
† Wisdom is here personified.

2. The accusative of neuter pronouns may stand instead of the genitive. E. g. *Sapientes est proprium, nihil, quod (= cujus) poteit aestas, facere, It is characteristic of a wise man to do nothing which he may have to repent of.*

3. The object of the emotion may also be an infinitive, or a clause introduced by *quod*. E. g. *Me non pudet tu ergi nescire, quod nesciam, I am not ashamed to confess, that I am ignorant of what I do not know. Quintum poenitet, quod animum tuum offendit, Quintus is sorry that he has offended you. *Non poenitet me vizisse, I do not regret having lived.*

4. The genitive after *pudet* sometimes signifies "before any one," and the accusative (*me, te, &c.*) is often omitted. E. g. *Me tuis, mi pater, pudet, I am ashamed before you, my father. Pudet deorum hominumque, It is a shame in the eyes of gods and men. Nonne te hujus templi, non urbis, non vitae, non lucis pudet? Are you not ashamed before this temple? &c.*

5. These impersonal verbs sometimes (though rarely) occur personally (i. e. in the plural, and with a subject nominative). E. g. *Non te haec (nom.) pudet?*

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**To forget.**

You forget — he forgets.
Ye forget — they forget.

Is he forgetting me, thee, us, them?
He is not forgetting thee, me, us, them.

Are you forgetting anything?

I am forgetting my pen, my paper, my book.

Has he forgotten to bring you the book?
He has forgotten to bring it to me.

Have you forgotten that he has arrived?
I have not forgotten it.
Can you forget that day?
I can never forget it.

Must the offences be forgotten?
They are to be forgotten entirely.
Has he forgotten what I have told him?

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**Obliviscor, i, oblivus sum (ALICUJUS, ALICUJUS REI OF ALIQUID).**

Oblivisceris — obliviscitur.
Obliviscimini — obliviscuntur.

Écquid méi, tuí, nostri, illórum obliviscitur?
Túi, méi, nostri, illórum nón obliviscitur.

Obliviscerisne aliqüid (alicüjus rei)?
Obliviscor véro méam pénnam, chártam, librum (or méae pen- nae, chartae, libri).

Oblitusne est tibi librum appor-táre?
Véro; éum méi apportáre oblivus est.

Oblitusne és, éum advenisse?
LESSON 87.] PHRASES AND EXERCISES. 408

He has by no means forgotten it. 
You have forgotten to write to me. 
You are forgetting to speak to him.

To belong to (any one).

Does this horse belong to your brother? 
It does belong to him. 
To whom does that table belong? 
It belongs to us, to you, to them. 
To whom do these gloves belong? 
They belong to me, to you, to him.

They belong to the captains. 
Whose book is this? 
It is mine. 
Whose shoes are these? 
They are ours.

To fit (suit, become).

These shoes fit very well.

Do these boots fit those men? 
They do not fit them.

Does this garment fit me?

It fits (suits) you very well. 
How does this hat sit? 
It sits very well. 
It becomes you very well. 
See, whether this dress becomes me.

To suit, please (any one).

Does that cloth suit (please) your brother? 
It does suit him. 
Do these boots suit (please) your friends?

Nón véré; mínime oblitus est. 
Litteras ad mé dáre oblitus és. 
Colloqui cum éo oblivísceris.

Est aliquid alicújus. 
Est meus, tuus, éius, &c.

Estne hic équus frátris túi?

Est éius. 
Cújus ést ália ménsa?

Nóstra, vestra, illórum (ménsae) est. 
Cújus sunt haec digitábula?

Méas, tús, éius (illius) sunt.

Centuriónum (digitábula) sunt. 
Cújus est hic liber?

Méus ést. 
Cújus sunt hi cálccei?

Nóstri sunt.

{Aptum (am, um) esse. 
Béné convenire (-vendi, -ventum).

(Alicui, alicui rei, ad ali-quid.)

Hí cálccei ad pédes (pédibus) ádmodum ápti sunt (ad pédes óptime conveniunt).

Aptaéne sunt illis víris ístae cáligae?

Nón áptae sunt. Íis nón bene conveniunt.

Vestísne haec míhi ápta est (béné convenit)?

Tíbi ut quae optimássima est.

Tíbi quám óptime convenit.

Quómodo hic pléus sédet?

Ádmodum béné sédet.

Té quám óptime décet.

Contémpla, satín' haec mé véstis déceat.

{Convenire alicui.

Placére (-cui, -cútum) alicui.

Probári alicui.

Convenítne (placétn) frátri túo íste pánnus?

Plácet. Probátur.

Équid haec cáligne amicís túis plác-cent (conveniunt)?
They do suit them.
They do not suit them.
Does it suit you to do this?
It does suit me to do it.

To become (morally).
It becomes, is morally proper.

Does it become you to do this?
It does not become me to do it.

Did it become him to write?
It did become him.
Does it become you to go on foot?
It does not become me.
It does not become an orator to be angry.

It is proper, just.

Is it proper for him to say so?

It is proper, just.
It is not proper.

To please, to be one's pleasure (It please).

Does it please your brother to accompany us?
Does it suit your brother to go along with us?
It does not please him to go with you.
It does not suit him to go with you.
Did it please him to write to you?
It did please him.
What is your pleasure?
What do you wish?
I wish you to bring me the book?
Do you want anything?

Plácet. Probántur.
(fis) minus plácet.
Nón probántur (fis).
Convenìntne tibi hoc fácere?
Id fácere mihi convenìt.

Déçet, decúit, decèrè (Impers.).
(Aliquem facère aliquid).
Est alicujus, est meum, tuum, &c.
(Aliquid facère).

Decénte tē hoc fácere?
Tuúmne est hoc ágerē?
Id fácere mē nón décet (mē dé-
decet).
Eúmne scribere décēbat (décuit)?
Éjusne érat scribere?
Décēbat. Érat ējus.
Decénte tē (tuúmne est) Íre pé-
dibus?
Mē nón décet. Méum nón ést.
Oratōrem irásci mínime décet.

Pār est, justum est (Aliquem fa-
cère aliquid).
Éstne pār (justum), ëum hoc dé-
cere?
Pār est. Jústmum est.
Pār nón est. Néfas ést.

Libet, libitum est, libère.
(Alici facère aliquid.)
Libētne (collibētne) frātri tūo séqui
(comitāri) nōs?
Convenìntne frātri tūo nobiscum
unā simul ire?
Éi nón plácet (libet) vobiscum unā
ire.
Simul (unā) vobiscum ire éi nón
convenit.
Collibitūmne (placitūmne) ést ēi
literas dáre ad tē?
Collibitūm est.
Quid tībī collibet?
Quid vis (inperas)?
Vōlo, tē mihi apportāre libro.

Nūm quid vis? Nūm quid im-
peras?
Do you want anything else? As you please. But concerning the republic, it does not please me to write any more.

To please (to like).

Does this book please you (do you like this book)?
I like it very much.
I dislike it extremely (it displeases me very much).
Do you dislike these books?
They do not please me (I do not dislike them).
I do not like them very well.
How do you like it here (i.e. this place)?
I like it very well.
I like this place extremely.

It is my delight.

To displease (to dislike).

Ready money, cash.
To pay down (cash).

To buy anything for cash.
To sell anything for cash.

On credit.

To buy, sell anything on credit.
Do you wish to buy on credit?
No, I wish to buy for cash.
I prefer to buy for cash.
Does it suit you to sell me on credit?
It does not suit me.

To succeed, prosper, turn out well (of things).
To succeed (in an attempt, of persons).

The thing succeeds well, is very successful.

My undertaking succeeded, was successful.

My designs were not succeeding very well.

Do you succeed in learning Latin?

I do succeed (in it).

I do not succeed in learning it.

Did those men succeed in selling their horses?

They did not succeed.

If my attempts should succeed.

He succeeded in liberating his country from slavery.

There is. There are.

He is here, present, at hand.

There are here, present, at hand.

Is there any wine?

There is some.

There is none.

Are there any apples?

There are some.

There are none.

Are there any men (here)?

There are some.

Is any one present?

There is no one.

Was there any one here?

There was some one here.

Were there many there?

There were a great many there.

Are there men who will not study?

\{ Procédit, -cessit, -cédère.

Contingit, contingit, contingère.

( MÝHI, UT . . . . SUBJ.)

És rēs cēdit (procédit, succēdit) bene, próspere, feliciter, suáste.

Incéptum mihi béne cēssit, procés-

sit, successit.

Consēlia mihi minus (párüm) cedé-

bant (procédébant succédébant).

Procédētne tibi, ut lúnguam Lati-

nam discas?

Procédine in línguā Latinā?

Procédit vēro feliciter.

Procēdo vēro próspere.

MÝHI nōn contingit, ut éam edí-

scam.

Párum (minus) procēdo.

Contigítnes viris illis, ut équos suós vēnderent?

Nōn cōntigit.

Si incéptis succéderet.*

Si incépta mihi succéderent.

Ilūc cōntigit, ut pātriam ex serví-

tūte in libertātem vindicāret.

Est. Sunt.

Ādest. Ad mánun est.

Ādsunt. Ad mánum sunt.

Estē (ādestē) vinum?

Est. Ādest. Ad mánun est ali-

quāntulum.

Nōn est. Nullum ādest.

Ādsúntne málā?

Sunt (ādsunt) alíquot.

Nōn sunt. Núlla ādsunt.

Ādsúntne hórines?

Ādsunt nonnuli.

Adéstē alíquis (quíscum) ?

Némo ādest.

Adfuitne alíquis?

Adfuit vēro nōn némo.

Adérantne múlti (hórines)?

Adérant permúlti.

Āderat vis (cópia, multítudo) má-

gna.

Súntne hórines, qui litteris stu-

dère nó sunt (nólint)?

* On the personal and impersonal use of these verbs, compare Lesson LV. B. III.
There are many who will neither work nor study.

There are those whom it delights to cultivate the arts and sciences.

There are many who are fond of being engaged in the liberal arts and sciences.

To keep, retain.

To clean, cleanse.

Directly, immediately.

This instant.

Clean.

The inkstand.

Instantly, in a moment, suddenly.

Will you keep the horse?
I will (keep it)
I do not desire to keep it.

You must not keep my money.

Will you clean my inkstand?
I will clean it.

Permúli sunt, qui nève laboráre nève litteris studiare volunt (vélint).
Súnt quos ártes studiáque colere júvat.
Múli sunt, qui in ártibus ingénuis versári delectántur.

{Ténéo, ēre, ēi, ntum.
Refrénéo, ēre, īi, ntum.
Mundo, āre, āri, ātum.
Mundum facère, emundáre.
Sútisim, e vestigio, actárum.
E vestigio, hoc in vestigio tempóris, confestim.
Mundus, a, um.

*Atramentarium, i, n.
Puncto (momento) temporís; extemplo.

Visne retinère équum?
Vólo.

Visne mihi emundáre atramentárium?
Fácere nón nolo.

Have you brought me the book which you promised me? — I have forgotten it. — Has your uncle brought you the handkerchiefs which he promised you? — He has forgotten to bring me them. — Have you already written to your friend? — I have not yet had time to write to him. — Have you forgotten to write to your parents? — I have not forgotten to write to them. — To whom does this house belong? — It belongs to the English captain whose son has written a letter to us. — Does this money belong to thee? — It does belong to me. — From whom hast thou received it? — I have received it from the men whose children you have seen. — To whom do those woods belong? — They belong to the king. — Whose horses are those? — They are ours. — Have you told your brother that I am waiting for him here? — I have forgotten to tell him so. — Is that your son? — He is not mine; he is my friend's. — Where is yours? — He is at Dresden. — Does this cloth suit you? — It does not suit me; have you no other? — I have some other; but it is dearer than this. — Will you show it to me? — I will show it to you. — Do these boots suit your uncle? — They do not suit him, because they are too dear (nimis carus). — Are these
the boots of which you have spoken to us? — They are the same. — Does it suit you to go with us? — It does not suit me. — Does it become you to go to the market? — It does become me to go thither. — Did you go on foot into the country? — It does not become me to go on foot, so that I went thither in a carriage.

Exercise 129.

What is your pleasure, Sir? — I am inquiring after your father. — Is he at home? — No, Sir, he is gone out. — What is your pleasure? — I tell you that he is gone out. — Will you wait till he comes back again? — I have no time to wait. — Does this merchant sell on credit? — He does sell on credit. — Does it suit you to buy for cash? — It does not suit me. — Where have you bought these pretty knives? — I have bought them at the merchant’s whose shop you saw yesterday. — Has he sold them to you on credit? — He has sold them to me for cash. — Do you often buy for cash? — Not so often as you. — Have you forgotten anything here? — I have forgotten nothing. — Does it suit you to learn this by heart? — I have not a good memory, so that it does not suit me to learn by heart. — Have you succeeded in writing a letter? — I have succeeded in it. — Have those merchants succeeded in selling their horses? — They have not succeeded therein. — Have you tried to clean my inkstand? — I have tried, but have not succeeded in it. — Do your children succeed in learning the English? — They do succeed in it. — Is there any wine in this cask? — There is some in it. — Is there any brandy in this glass? — There is none in it. — Is wine or water in it? — There is (inest) neither wine nor water in it. — What is there in it? — There is vinegar in it. — Are there any men in your room? — There are some there. — Is there any one in the storehouse? — There is no one there. — Were there many people in the theatre? — There were many there. — Are there many children that will not play? — There are many that will not study, but few that will not play. — Hast thou cleaned my trunk? — I have tried to do it, but I have not succeeded. — Do you intend buying an umbrella? — I intend buying one, if the merchant sells it me on credit. — Do you intend keeping mine? — I intend giving it back again to you, if I buy one.

Lesson LXVIII. — Pensum Duodeseptuage-Simum.

Genitive After Verbs. — Continued.

A. After verbs of accusing, convicting, condemning, acquitting, and the like, the name of the crime is put in the genitive.
Such verbs are arguère, coarguère, insinuārēre, increpāre, increpūtāre, urgēre, to charge (accuse); — accusāre, incusūre, agēre, deferrē; accessāre, postulāre, to accuse, arraign; summon; — interrogāre, to call to an account; — se alligāre, se adstringēre, to become guilty of; — tenēri, obstīgni, obligārī, to be guilty of; — convincēre, captāre, to convict; — judicāre, damnāre, condemnāre, to condemn; — absolvēre, solvēre, liberāre, purgāre, to acquit, absolve. E. g.


Canānēsem quisquam exércitum fugae aut pavōris insinulāre potest? Can any one accuse the army, which fought at Canna, of flight or cowardice?

Galba étiam saevitiae popūlum incréptus edicto. Galba, in an edict, reproved the people for cruelty even.

Mūliades accusātus est prodīzioniēs. Mūliades was accused of treason.

Qui altērum incusat prōbris, eum ipsum sē intuēri opōrēt. He who charges another with dishonor should look into his own breast.

Caesār Dolabellam repetundārum postulāvit. Caesar arraigned Dolabella on the charge of extortion.

Furtī se oblīgāvit. He was guilty of theft.

Themistocles absens prodīzioniēs est damnātus. Themistocles, in his absence, was condemned for treason.

Jūdex eum injuriārum absolvit. The judge acquitted him of the charge of personal injury.

Senātus nēc liberāvit ejus culpae régem, nēque dregūt. The senate neither absolved the king from that charge, nor acquitted him of it.

REMARKS.

1. The genitive of the crime may be explained by crimine or nominet understood. These ablative are sometimes actually put. E. g. Ne absens invidiae crimine accusarēt. — Nōmine sceleris conjurationisque damnati sunt.

2. Genitives of the crime are peccātī, maleficī, scelēris, caedis, purūtī, venēficiī, parricidiūm, peculātīs, falsī, injuriārūm, repetundārūm, prodīzioniēs, majestātīs; — probī, avarīiae, audaciae, temeritātīs, ignaviae, impietatīs, and others.

3. Instead of the genitive, the ablative with de or in is sometimes put. E. g. De pecuniiis repetundis accusatus est. — Rosiculum de luxuriā purgāvit. — In crimine incendii convicti sunt. — In manifesto pecchiō tenebātur. So also: Inter sicarios damnātus est, He was condemned as an assassin.

4. The punishment or fine to which any one is condemned, is likewise expressed by the genitive; more rarely by the ablative.† Therefore:

* Sc. pecuniārum, of money to be reclaimed, i. e. extorted.
† On the charge or accusation of, under the title of.
‡ But always the ablative when a definite sum is named. E. g. Quindecim millibus gravis aetris est damnātus.
mortis, captūs, multae, pecūniae, quadrupli, octupli, or morte, capēte, multā, pecūnia damnāri. Sometimes also by ad or in; as, ad poenam, ad bestias, ad metalla, in metalla, in expensas damnāri. E. g. Muli-
tiades captūs absolvēt,* pecūnia multāus est.—Tertiā parte agrī damnati sunt.—Multos ad metalla, aut ad bestias damnāvit. The poets put also the dative; as, morti damnātus.

5. The construction of the above verbs extends to several adjectives; as reus, compertus, noxīus, innoxīus, insōns, manifestus, &c. E. g. Reus est injuriārum, He is accused of trespass. Manifestus rērum capitālium, Clearly convicted of a capital offence. Noxīus conjurātiōnis, Guilty of conspiracy. Sacrēlegi compertus, Found guilty of sacrilege.

B. After esse and fīōris the genitive often stands elliptically, rei, negotiōrum, minūs, officium, propriōrum, or some other word signifying part, business, duty, office, property, &c., being understood. E. g.

Nēque hoc tānti labōris est, quànti
vidētur (sc. esse).

Est jūdīcis, nōn quid ipse vēlit,
se quid lex et religio cōgat,
cogitāre.

Est adolescēntis, majōres nātu
verēri.

Hoc doctōris intelligēntis est, vi-
dēre, quō fērat natura sīa
quēmque.

Tūrdī ingenīi est, rūvīlos con-
sectāri, sōntes rērum nōn
vidēre.

Cujusvis homīnis est errāre; nul-
lius, nisi insīpiēntis, in errōre
perseverāre.

Ars cārum rērum ēst, quae sci-
untur.

Nor is this a matter of as much dif-
culty as it seems to be.

It is the business (duty) of a judge
to consider, not that which he
himself may desire, but what the
law and religion enforce.

It belongs to a young man to re-
spect those older than himself.

It is the part of an intelligent in-
structor, to examine the natural
aptitude of every one.

It is the sign (characteristic) of a
dull head, to follow the course of
things, and not to see their causes.

Every man is liable to err, but
none but a fool will persevere in
error.

Science relates to those things
which are the objects of cogni-
tion.

Petulāntia magis est adolescēn-
tium, quam sēnum.

Omnia, quae mulēris suērunt, vīri
fiunt.

Petulance is characteristic rather of
young than of old men.

Everything, which belonged to the
woman, becomes the property of
the husband.

Thebēae pópŭli Romāni jūre bollī
fiūctae sunt.

Thebes became the property of the
Romans by right of war.

* "Released from capital punishment." Thus also captūs accusēre or ar-
cessēre, to arraign one on a capital charge; captūs or capite aquirēre, damnāre, con-
demnāre, to doom or condemn one to death. A similar idiom is saēs or saēs-
rum damnāri, to have one's wish fulfilled or granted (lit. to be condemned to
redeem one's vow).
LESSON 63.

GENITIVE AFTER VERBS.

Jám mē Pompeīi tōtum esse acts. You know that I am already entirely for Pompey.

Familia pecuniāque agnātorum gentilīumque ēstō. The slaves and money shall become the property of the relations and members of the genus.

REMARKS.

1. The ellipsis of negotium, &c., which is commonly assumed to explain this construction, is sometimes expressed. E. g. Non hōrum tempōrum negotium est. — Sapientis est proprium.* — Id judicis, vivi, praeceptōris mūnus est. — Officium libéri esse hominis puto. In all of which examples the omission of these words would leave the sense unaltered.

2. The genitive of the personal pronoun is never put, but instead of it the neuter of the corresponding possessive. Hence meum, tuum, suum, nostrum, vestrum est, and not mei, tui, &c. est. E. g. Non est mentris meum, Lying is not my business (not characteristic of me). Est tuum, vidēre, quid agātur, It is your part (it belongs to you) to see what is at stake. Fuit meum jam pridem patriam lugēre, It was long ago my lot to mourn over my country.†

3. This rule extends also to verbs of esteeming, believing, and to passives of appearing, seeming, &c., generally with esse understood. E. g. Tutelae nostrae duriōnus, sc. esse, We considered it a matter subject to our intervention. Duri hominis vidētur, sc. esse, It seems to betray a cruel man. Tempōri cēdēre, semper sapientis est habītum, To yield to circumstances has always been considered characteristic of a prudent man.

4. When the genitive has a gerundive connected with it, esse stands in the sense of "to contribute or conduct to." E. g. Regium imperiī inūto conservandae libertātis atque augmentae rei publicae fuit, At first the royal government contributed to the preservation of liberty, and to the advancement of the common weal.

5. In this construction are included the expressions moris est (= est in morē, est in more postumō), or consuetudinis est, It is a characteristic feature of the manners and customs (e. g. of the Greeks, &c.); est opērāe (= est opērāe prētium), it is worth while, &c.; instead of which nos est, consuetudo est (e. g. Gallorum, Graecōrum), may also be employed.

C. The impersonal verbs interest and rēfert are followed by the genitive of the person interested or concerned, but where a personal pronoun is required, by the possessives meā, tuā, suā, nostrā, vestrā, and cūō. † E. g.

* Compare page 352, note †.
† So also other adjectives in place of the genitive. E. g. Hoc patriā (= patria) est. — Et agōre et pātī fortū Romanum est, &c.
‡ With these ablative causā or rē may be supplied. According to some grammarians, these pronouns are neut. acc. pl. with commōda understood. The quantity of the final a, however, and the testimony of Priscian, decide in favor of the ablative.
Mágni interesse Cicerónis, vél méa pótius, vel mehércole utriúisque.

Quís est hódie, cújus intérít, istam légem manére?

Véstra, júdices, hoc máxime interès.

Non adsérpsí, quod túa nihil referébat.

Humanitáti plúrisum réfert.

It is a matter of great importance to Cicero, or rather to me, or, by Hercules, to both of us.

Who is there to-day (= now) that is at all concerned in the permanence of this law?

This is a matter of the highest importance to you, judges.

I have not added what does not concern you.

It is a matter of the highest moment to humanity.

**REMARKS.**

1. The *degree* of importance is expressed either by genitives like *magni, permagni, parvi, plúri, tantí, and quantí, &c.*, or by adverbs or neuter accusatives used adverbially; as, *multum, plús, magis, máxime, parum, paulum, minus, minime, valde, magnópere, nihil, &c.* The genitive of the person is often omitted. E. g. *Magí refert, hic quod velit.* It is a question of great consequence what this man wants. *Quod permagni interest, pro necessario habétur,* That which is of great importance is often deemed a matter of necessity. *Hoc non plúris réfert, quan si imbre in cribrum geras,* This is of no more consequence than if you were to pour water into a sieve.

2. The *matter or thing* of consequence or importance is expressed, a) by the infinitive (with or without a subject accusative); b) by a clause introduced by *ut (uti), ne,* or an interrogative (*qui, quális, quam, &c.); and c) sometimes by the neuter pronouns *hoc illud,* &c.; but never by a substantive. E. g. *Interest omníum recte facere,* It concerns all to do right. *Quid nostrá réfert, victum esse Antonum?* What do we care for the defeat of Antonius? *Reipública interested, uti salvus esset,* It is important to the commonwealth that he should be safe. *Non refert, quam multós libros, sed quam bonos habéas,* It matters not how many books you have, but how good they are.

3. In the sense of "it profits, it conduces to," these verbs also take the dative or the accusative with *ad.* E. g. *Cui rei id te assimuláre retulit?* What advantage was it to you to pretend that? *Magí ad honórem nostrum interest,* It contributes greatly to our honor.

**To cast, throw.**

\{jácio, ère, ècì, jactum.\}

\{jacto, ère, áci, átum.\}

\{miùto, ère, mísì, missum.\}

**To cast or throw at, upon,**

Adjoicére, conjicére, injicére, pro-joicére, &c.

**To throw stones at some,**

Lápidès mittére or conjicére in aliquem.

Petére aliquem lapidibus.

* *Interest = "it concerns, it imports, it is of importance to." Réfert = "it concerns, serves, profits, is the interest of."*
PHRASES AND EXERCISES.

To cast an eye upon some one or something.

To cast one into prison (chains).

To throw the blame upon some one.

To throw (prostrate) one's self at the feet of some one.

Have you thrown a stone into the river?

I have thrown one in.

Does he throw the blame upon me?

He does not throw it upon you.

Did you cast an eye upon that book?

I did (cast an eye upon it).

Was he casting a glance at the paper?

He was not.

Were they throwing stones at you?

They were not.

Did he throw himself at the feet of the king?

He did not prostrate himself.

Was he thrown into prison?

He was.

Where does the stone lie now?

It lies in the river.

Where did the book lie?

It was lying on the table.

To draw, pull.

To drag; to seize (hurry off).

To draw the wagon.

To draw the sword.

To drag one into the street.

To drag one into servitude.

To drag one to punishment, to death.

To hurry one off into prison, chains.

Ocúlos in aliquem or aliquum con-

jícre.

Alquem in carcère coníjícre.

Dāre aliquem in víncula.

Culpam in aliquem coníjícre or con-

ferré.

Projíjícre (sternēre)* se ad pūdus

alicuījus.

Injéctiste lápidem in flūmen?

Injéci vēro unum aliquem.

Nūm culpam in mē coníjicit (có-

fert)?

Nōn in tē coníjicit (cónfert).

Conjectístine óculos illum in lībrum?

Conjíjicit profécto.

Adjíctibatne óculos ad chārtam (or

chārtae)?

Nōn adjíctebat.

Nūmquid lápides in tē jactābant

(conjíctebant)?

Nōn jactābant.

Projejíctne (prostravītne), sē ad

pēdes rāgis?

Sē nōn prōstrāvit.

Conjectístine est in cárcērem?

Datius est in víncula?

Fāctum est.

Úbi núnc jácet lápis?

In flūmine.

Úbi jácuit līber?

Iacēbat super mēnsam (in mēnsā).

Trāha, ēre, xi, ctnm.

Dūco, ēre, xi, ctnm.

Trāha, ēre, xi, ctnm.

Rāpia, ēre, pūi, ptun.

Currum trāhēre (or when slowly or

gentle, dūcēre).

Glađīum (e vagīnā) edūcēre or

distingēre.

Extrāhēre aliquem in publīcum.

Abstrāhēre aliquem in servītūdinem.

Rāpēre aliquem ad suppliciūm, ad

mortēm.

Abrīpēre aliquem in cárcērem, in

víncula.

* Sterno, ēre, strūci, strūtum.

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Where did they drag him to?
They dragged (hurried) him into prison.
Did they not drag (hurry) him into slavery?
They did.
Does the horse draw the carriage?
The horse does it.
The pain (of body or mind).
The evil, ill.
The trouble, inconvenience.
The injury (injustice).
The detriment, loss.
The loss.

To pain (bodily or mentally — of things).

To cause pain, to hurt (of things).

To pain, hurt one (of persons).

To injure (hurt) one.

To offer violence to one.

To offer violence to one's self.

To molest any one.

To injure one's interest, (cause injury or lose).

To be a loss or injury to one.

To suffer or sustain loss by anything.

Does this pain you?
It does pain me.
That pains (grieves) me very much.
Does anything pain you?
My finger pains me.
It pains me, when I am whipped.
My feet and head pain me.
Have you hurt any one?

I have hurt no one.

Quo éum rapuérunt?
Abripuérunt éum in cárcerem (in vincula).
Nómine éum in servitúdinem abs-traxérunt?
Fáctum est vérò.
Equísne trábit (ducit) currum?

Équus.
Dólor, óris, m.
Málum, i, n.
Molestia, ae, f.
Injúria, ae, f.
Detrimentum, damnum, i, n.
Jactúra, ae, f.

Dólet, dólút, dólère (mihi ali- quid).
Dólúre m fícère or efficère alciui (bodily).
Dólúrem afferre alciui (mentally).
Alciui dolórem fácère or efficère (mentally and physically).
Aegre fácère alciui (mentally).
Injúriam alciui in- ferre.
Nócéo, ère, cút, cítum (alicui).
Violáre aliquem.
Alciui vim afferre.
Vim (mánus) sibi in- ferre.

Alciui molestam exhibére.
Damnum (detrimento) alciui in- ferre (afferre).
Damno or detrimento (dat.) esse alciui.
Damnum (jactúram) fácère aliqua ré.

Dolétne tibi hóc?
Dólet mihi proféceto.
Id mihi mágnum dolórem áffertert.
Dólet mihi magnóperer.
Facítne (effícrite) tibi alique dolórem?
Dolórem mihi efficit digíitus.
Míhi dólet, quum ègo vápulo.
Dólet mihi pèdes atque cáput.
Núni cuitquam alicui dolóre fe-
císti (effécísti)?

Égo dolórem féci nénini.
Has he hurt your feelings?
He has not only hurt my feelings, but my person even.
Has any one injured you?

No one (has injured me).
Were they molesting any one?
They were molesting no one
Was that a loss to you?

Yes, I sustained a heavy loss by it.
Have I ever done you any harm (injury)?

No, on the contrary, you have done me good.

No, on the contrary

To do one good, to show one kindness.

To overload me with benefits or kindness.

To show one civilities, attentions.

On the contrary, you have shown me nothing but civilities.
You have on the contrary overloaded me with many and great benefits.

It is a pity.
His death is to be lamented.
It is a pity, that he is not alive.
It is a pity, they did not come sooner.

To be useful (to any one).

To be wholesome, good for one's health, to do one good.

Does this do you good?
It does do me good.
This is excellent for me (does me much good).
What is the servant doing with his broom?

Aegre tibi fæcit?
Attulístne tibi dolorëm?
Is mihi non solum dolorem, sed vim etiam attulit.
Númquís tibi nócuit (injúriae intulit)?
Némo.
Éccui moléstias exhibébant?
Némini (nullí).
Fuitne tibi illud dámmo (detrimén
to)?
Égo véro dánum éo fécì mágnun.
Égone tibi ùnquam quidquam injúriae intuli?
Ímmo véro mihi beneficia tribuísti.

Immo, immo véro, immo potus, immo enim véro.
Benefícia alícuí däre or tribuíre (-bí, -bátum).
Benefícias alíquem affícere or ornáre.
Benefícias alíquem cumuláre.

Offícia alícuí tribuíre.
Offícia in alíquem conferre.
Ímmo énim véro mihi nón nisi officia tribuísti.
Ímmo pótius mè multís et mágnis beneficíis cumulásti.

Doléndum ést.
Mórís éjus dolénda ést.
Doléndum ést, quód nón in vitá ést.
Doléndum ést, quód nón matúrius venérunt.

Ultim (e) esse (ALICUi).
Usú esse (ALICUi).
Pródest, prófúit, prólesse.
Condúcit, conducúit, conducúere.
Salútarem (salútì) esse.

(All with ALICUi.)
Condúcítne tibi hóc?
Estne tibi hóc salúti?
Condúcit. Salútì est profectó.
Hóc mihi máxime condúcit.

Quíl scópios suis fúcit (incéptat)
sérvus?
He sweeps the room with it.
What do you wish to make out of this wood?
I wish to make nothing at all out of it.
Have they done anything with him?
They have done nothing.

*To pass by or before (any one or any place).*

*To walk by or before.*
*To ride by or before.*

When did you pass by my house.
I passed it on the day before yesterday.
What place were they passing?
They were passing by the public square of the city.
Was it my brother whom you passed?
It was your brother.
Who is passing by us?
Our tailor with his son is passing us.
Who is driving by the theatre?
(It is) the doctor.

*To throw away.*

*To lavish, squander.*

Did they throw away anything?
They threw away all their arms and weapons.
How much money has he squandered?
He has squandered his entire fortune.
I have thrown away (lost) an entire hour.

**Exercise 130.**

How many times have you shot at that bird? — I have shot at it twice. — Have you killed it? — I have killed it at the second shot. — Have you killed that bird at the first shot? — I have killed it at the fourth. — Do you shoot at the birds which you (see) upon the houses, or at those which you see in the gardens? — I shoot neither at those which I (see) upon the houses, nor at those which I see in the gardens, but at those which I perceive upon the trees. — How many
times have the enemies fired at us? — They have fired at us several times. — Have they killed any one? — They have killed no one. — Have you a wish to shoot at that bird? — I have a desire to shoot at it. — Why do you not shoot at those birds? — I cannot, for I have no powder. — How many birds have you shot at? — I have shot at all that I have perceived, but I have killed none, for my powder was not good. — Have you cast an eye upon that man? — I have cast an eye upon him. — Has your uncle seen you? — I have passed by the side of him, and he has not seen me, for he has sore eyes. — Has that man hurt you? — No, sir, he has not hurt me. — What must one do in order to be loved? — One must do good to those that have done us harm. — Have we ever done you harm? — No, you have on the contrary done us good. — Do you do harm to any one? — I do no one any harm. — Why have you hurt these children? — I have not hurt them. — Have I hurt you? — You have not hurt me, but your children (have). — What have they done to you? — They dragged me into your garden in order to beat me. — Have they beaten you? — They have not beaten me, for I ran away. — Is it your brother who has hurt my son? — No, sir, it is not my brother, for he has never hurt any one. — Have you drunk of that wine? — I have drunk of it, and it has done me good. — What have you done with my book? — I have placed it on the table. — Where does it lie now? — It lies upon the table. — Where are my gloves? — They are lying upon the chair. — Where is my stick? — It has been thrown into the river. — Who has thrown it into it? — Was he accused of any crime? He was not accused of a crime, but of avarice. — Are they guilty (obligante se) of treason? — They are guilty of treason and impiety. — Did the judge absolve them from guilt (culpa)? — He did not absolve them. — Did the book become yours (tua)? — No, it became (factus est) the property of my brother. — Is it important to you, that I should write (me literas dare) to your friend? — It is a matter of the highest importance to humanity, that you should write to him. — Who is liable (cujus) est to err? — Every man is liable to err. — Is it my duty to do what is right? — It is the duty of every man to do what is right.

Lesson LXIX. — Pensum UndeSeptuagesimum.

Syntax of the Ablative.

A. The ablative serves to express a variety of relations, of which the most important are those of cause, condition, modality, quality, place, time, difference, and number. All these relations are in English indicated by means of prepositions, such as
by, with, from, of, on account of, with respect to. The Ablative of Time has already been considered in Lesson LVII., that of Place in Lesson LVI., and the Ablative after Comparatives in Lesson XLIII., q. v.

THE ABLATIVE OF CAUSE.

B. After verbs passive and neuter, and sometimes also after transitive verbs and adjectives, the ablative serves to indicate the cause, occasion, ground, or reason of the action or state expressed by them.* E. g.

Māri sūpero inferōque Itália insulae modo cīngitur. Quaē dōmina stābilis est, quae nōn ēdis atque dissīdiis fūnditus pōsit evērit?


Mūltīs in rēbus negligēntiā† plēctimur. Miltiādes aēger ērat vulnēribus, quae, &c.

Minturnēnse Mārium fōssum inēdiā fluctūbīisque recreārunt.

Si fructūbus et emolūmentis ‡ amicitias colēmus.

In culpā sunt, qui officia désērunt mōlliā ānimī.

Divērsis duōbus vītīs, avarīā et luxūriā, civītās Romānā labōrabāt.§

Italy is bounded by the upper and the lower sea, like an island.

What house is there so firm, that could not be destroyed by its very foundation by hatred and dissension?

The spells of excessive heat are moderated by the Etesian winds.

Darius died from the effects of old age.

We should be sorry, for the fault and rejoice at its correction.

By concord small things increase and prosper, but by discord the greatest are reduced to ruin.

We suffer punishment for negligence in many things.

Miltiades was sick from the wounds, which, &c.

The Minturnenses revigorated Marius, who had been exhausted by fasting and the effects of the sea.

If we will cultivate friendship on account of its advantages and emoluments, &c.

They are culpable, who neglect their duties from want of firmness.

The Roman state suffered from two opposite vices, from avarice and luxury.

* These relations are in English expressed by the prepositions by, from, of, on account of, for.
† = proprie negligentiam.
‡ = proprie fructūbus et emolūmentis, or fructūsum et emolūmentōrum gratiā. See note 5.
§ Compare note 2.
LESSON 69.] ABLATIVE OF THE INSTRUMENT. 419

Remarks.
1. After passive verbs, the impersonal cause alone stands in the ablative without a preposition, and the personal agent requires the preposition a or ab. (Cf. page 165.)

2. The adjectives and neuter verbs, thus followed by the ablative of the cause, are generally resolvable into a passive verb akin to them in sense. E. g. Fessus longâ stândi mord., Weary (i. e. having been made weary) from long standing. Interiit fame = consumptus est fame, He died of hunger. Gaudeo tuo honôre = delector tuo honôre, I rejoice in your honor. Expectatio rumore crêvit = aucta est rumôre, The expectation increased with the report.

3. In many of the above-mentioned cases the cause or occasion may also be expressed by prepositions; as by ob, propter, and per with the accusative, or by ab, de, ex, and praee with the ablative. E. g. Ob me-ritâ sua carus, Beloved on account of his merit. Propter metum, praee lacrimis non scribère possim, I am unable to write from fear, on account of the tears I shed. Per valetudinem id bellum exsequi negulet, He had been unable to finish that war, on account of his health.* Ex intestinis, ex pedibus laborare, To suffer from the diarrhœa, from the gout.

4. The accusative vicem, "on account of," often occurs in connection with a genitive, or the possessives meum, tuam, &c., instead of the ablative vice. E. g. Tuam vicem doleo, I am grieved on your account. Maestus non suam vicem, sed propter ipsum periclitantum fratrum (sc. vicem), Sad not on his own account, but on account of his brothers in danger on his account.

5. After transitive verbs the cause, ground, or reason is sometimes expressed by the ablative alone,† but more commonly by propter with the accusative, or by causa, gratiâ, ergô, or nomine, with the genitive. E. g. Multi ex urbe amicitiae causâ (= propter amicitiam) Caesârem secûtì erant, Many from the city had followed Caesar out of friendship. Coronâ aureâ donatus est virtùs ergô benevolentiaeque, He was presented with a crown of gold on account of his valor and benevolence.

6. When the cause is an intention or purpose, it is expressed by hac mente, hoc consilio, ut ... , and the motive by amôre, irâ, odio, laetitiâ, &c., in connection with some participles like ductus, adductus, incensus, incitatus, móitus, &c. E. g. irâ incensus, from feelings of revenge; inopîa adductus, induced by want; coactus metu, driven by fear. Classem ea mente comparâvit, ut Italiam peteret, He raised a fleet with the intention of invading Italy.

C. After verbs of every kind, the ablative serves to indicate the means or instrument by or with which anything is effected or realized.

* Per and propter may also have an accusative of the person. E. g. Si per me licuíset, If I had given permission. Propter quos vivit, Through whom he lives. But the mere ablative of the person never occurs in any of these relations.
† As in the two examples preceding the last under the rule, page 418.
The corresponding English prepositions are with, by, by means of, through. E.g.

Lycúrgus léges súas auctoritéate
Apollinis Délphici confirmávit.
Córniús tauri, ápri děnibus,
mórsu leones sè tutántur.

Benevoléntiam civium blandítiis
colligere türpe est.

Nátrum expéllas fírca, tamen
úque recúrret.

Bráttáni interíóres látce et cárne
vivunt.
Hanníbal Sagúntum vi expugnávit.
Injúria fí duóbus módis, aut vi,
aut fratíde.

Lycurgus established his laws by the authority of Delphic Apollo. Bulls defend themselves with their horns, boars with their tusks, lions with their jaws.

It is disgraceful to solicit the favor of the people by means of flattery.

You may drive out nature with a pitchfork, yet it will incessantly return again.

The Britons of the interior live on milk and flesh.

Hannibal took Saguntum by force.

Injustice is done in two ways, either by violence or fraud.

Remarks.

1. The ablative is rarely employed, when the means or instrument has reference to a person, but generally either per with the accusative, or the periphrasis alicujus operá, beneficio, consilio, culpá, &c. E.g. Per te salvus sum, I am safe through your instrumentality. Detrimenta per homínès eloquentissímos importáta, Evils introduced by the most eloquent men. Quorum operá (= per quos) plebem concitátem existimábant, By whom they supposed the people to have been roused. Equitem Romanum beneficio tuo conservári, I have saved a Roman knight through your kindness. Cujus indicio (= per quos) haec cognovérant, Through whom they had become informed of this.

2. Per with the accusative is often put instead of the ablative of the means, especially when reference is had to external circumstances. E.g. Per vim ei bona eripuit, He robbed him of his property by main force (by forcible measures). Per litteras alicuém certíorem factére, To inform any one by letter. Per simulationem amicitiae me perdidérunt, They have ruined me under the pretence of friendship. But the material instrument is always expressed by the ablative. E.g. Vulturé alicuém gladio, cultró, sagittís, To wound any one with the sword, with a knife, with arrows.

To spend, consume (time in anything).

\[ \begin{align*}
\text{Ago, ére, ēgi, actum.} \\
\text{Consúmo, ére, mpsi, mptum.} \\
\text{Contéro, ére, trivi, tritum.} \\
(\text{TEMPUS (in) ALIQUĀ RĒ}).
\end{align*} \]

To devote time to anything.
To spend imperceptibly, to beguile time with anything.

Tempus pénère in alicuā rē.
Fallō, ére, sēfēlli, falsum (TEMPUS ALIQUĀ RĒ).

What do you spend your time in?

Quā in rē témpus consúmis (cōn-

teris)?
I spend my time in studying (in studies).
How has he spent his life?
He has spent his life in perpetual travelling.
He has spent his life uselessly in idleness and feasting.
He was in the habit of spending entire days by the fireside.
He was in the habit of wearing out entire nights in reading and writing.
Is he spending a pleasant life?
On the contrary, he is having a hard life of it.
How did he spend the night?
He was beguiling the hours with pleasant conversation.
He has spent the livelong night in banqueting.
Where did he spend his vacation?
He spent them in the country, in the city, at home.
Does it behoove us to spend this day pleasantly?
By all means.
The vacation.
Travelling.
The banquet.

To miss anything.

To miss (not find) any one.

To miss one's aim.

To miss one's turn.

Has the blow missed?
It has missed.
Are you missing your way?
I am not missing it.
I have missed (not found) him.
You have missed your turn.
He has missed his aim.

Témpos in stúdiis litterárum contró (consúmo).
Quómodo vitam (ætatem) suam consúmpsit?
Aetatem suam in perpétua peregrinatióne consúmpsit.
Vitam in ótio et convívios absúmpsit.
Tótis díes juxta fócum átque ígnem agébat (= ágere solébat).
Tótas nórtes legéndo et scribéndo contérébat (= contérère solébat).
Agitne vitam jucúnde (hílare)?
Immo pótiús parsce ac dúriter ágit vitam.
Quómodo contrivit (consúmpsit) nóctem?
Hóras fallébat jucúndis sermó nibus.
Feséllit spátiósam nóctem convíviis.
Úbi (quó lóco) férias suas exigébat?
Exigébat éas rúri, in úrbe, dómi.
Oportétne nós húnc díem hílare consumámus?
Máxime opórtet.
Férisce, árum, f.
Peregrinató, ónis, f.
Convívium, i, n.

\{ Amítère rem aliquam. \\
\{ Deerráre aliqúe re. \\
\{ Aliquem non inventre.
Ab aliqúo deerrare or aberrare (on the road).

\{ Propétatum non asséqui (-cútus sum). \\
\{ Fine excídère (-cdí, ———). \\
\{ Ordinem non serváre.
Sís pártibus desesse.

Deerráviténe fctus?
Fácctum est.
Deerrásume itínere?
Nóin deérrro.
Ésum nóin invéni.

\{ Ordinem non serváti.
\{ Defuisti túís pártibus.
Fine excidit.
The turn (part, rôle).

In turn, in order.

It is my, thy, his, our, &c. turn.

To take one's turn.

To fail, neglect (to do anything).

The merchant has failed to send me the money due (me).

You have failed to come to me this morning.

You have neglected to perform your duties and obligations.

Am I neglecting any one?

To hear anything of (concerning) any one.

To hear anything from any one

To receive news from (concerning) any one.

Have you heard from your friend?

I have heard.

Have you heard (learnt) anything new?

I have heard nothing at all.

Of whom have you heard (news)?

I have heard from my father.

I hear (learn) that your brother has arrived.

To assure (one of anything).

To persuade.

I assure you sacredly of this.

I wish you to be persuaded of this.

I assure you (be assured).

I assure you of my assistance (in your plans).

Did he assure you of his assistance?

To happen, occur, take place (generally).

Ordo, inis, m. ; partes, lum, f. pl. ; vicis, gen. f.

Ex ordine, ordine, per ordinem.

Ordó mé, tē, éum, nósc vōcāt.

Méae, túae, éjus, nóstrae pārtēs sūnt.

Ex ordine (per ordinem) aliiquid agēre.

Praeptermitto, ére, mini, missum.

Négligo, ére, lexi, lectum.

(ALIQUID FAREH).

Mercatór míhi pecúniām débitām mittēre praetermissit.

Ventūe ad mē hōdie māne neglexisti.

Officīa tūs et múnera obtre praetermissist.

Nūm égo quēnquam négligo?

Aliquid de aliquo audīre, accipēre.

Aliquid ab (ex) aliquo audīre, accipēre, cognoscēre (-nōvi, nītum).

Nuntium accipēre ab (de) aliquo.

Have you heard from your friend?

I have heard.

Have you heard (learnt) anything new?

I have heard nothing at all.

Of whom have you heard (news)?

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Did he assure you of his assistance?

To happen, occur, take place (generally).

Confirma, āre, āni, ātum.

Affirmāre (ALICUI, ALIQUID).

Persuādeō, ére, st, sum (ALICUI DE ALIQUA RE).

Hóc tibi sāntec affirmō.

Hac de rē tbi persuadēri vēlim.

Persuādeas tibi vōlo (vēlim).

Persuāsum tibi sit.

Persuādeas tibi vēlim, mé tūs consiliis non defutūrum.

Voluistne tbi persuadēri, sē tūs consiliis nōn defutūrum?

Fio, fīeri, factus sum.

Evēnio, trē, vēni, ventum.
LESSON 69.]

PHRASES AND EXERCISES. 423

To happen to one (to meet with).

A most serious calamity has happened.
He has met with a great misfortune.
I have met with a most serious injustice.
I have (meet with) the good fortune.
The good fortune; happiness.
The bad fortune, misfortune; calamity.

To meet (any one by chance).

Did you meet with any one?
I have met with your brother.
I met a large number of men.

To be, to exist, to be found.
There, in that place.
Not even.
Not even a book.
Not even one (not a single one).
Not even once.
Not even the people.
The village.

Are there many horses in this village?

There are a good many (here).

There is not a single good horse (to be found) there.
Is there much wine this year?
There is an abundance of it.
There are no apples this year.
Are there many learned men in France?
There are a great many there.

To be of use (good, useful).

Accido, ēre, ctìli, ——.
Contingo, ēre, tigi, tactum.
(Fácta ēst (accidit) calámitas gravíssima.
Rès péssimae accidérunt.
Accidit ēi málum péssimum.
Mágnam in calamitátem incidit.
Fácta ēst mìhi injuría gravíssima.
Contingit mìhi felicitas.
Fortūna secunda; casus secundus; felicitas, ātis, f.
Fortūna adversa; málum, i, n.; calamitas, ātis, f.
Occurro, ēre, ri, sum.
Obviam ventre (ALICUI).
Occurrente álicui?
Venistīne álicui obviam?
Obviam věni fratri tūo.
Obviam veniēbam multitudinī hōminum.
Esse, inveniri, reperiri.
Ibi, illic; ibidem (adv.).
Nē — quidēm.
Nē īber quidēm.
Nē únus quidēm.
Nē sémel quidēm.
Nē pópulus quidēm.
Vicus, pāgus, i, m.
Súntne (inveniuntūrne) múlti ēquī hōc in vīco?
Estne (inveniuntūrne) cōpia āquōrum hōc in vīco?
Inveniuntur (sunt) věro múlti (per-múlti).
Nē únus quidēm équum bónum sībīdem invēniās.
Estne hōc ánno cōpia vīni?
Est ējus věro cōpia mágna.
Fōma hōc ánno nullā sunt (reperiuntur).
Inveniuntūrne múlti dōcti in Francogália?
Inveniuntur (reperiuntur) sībī per-múlti.
Utlīmen or bōnum esse (alicui rei, ad rem) usīt esse ad rem.
Exercise 181.

I do not see my gloves; where are they? — They are lying in the river. — Who has thrown them into it? — Your servant, because they were no longer good for anything. — What have you done with your money? — I have bought a house with it. — What has the joiner done with that wood? — He has made a table and two chairs of it. — What has the tailor done with the cloth which you gave him? — He has made clothes of it for (Dative) your children and mine. — What has the baker done with the flour which you sold him? — He has made bread of it for you and me. — Have the horses been found? — They have been found. — Where have they been found? — They have been found behind the wood, on this side of the river. — Have you been seen by anybody? — I have been seen by nobody. — Have you passed by anybody? — I passed by the side of you, and you did not see me. — Has any one passed by the side of you? — No one has passed by the side of me. — By what is the field surrounded (cingitur)? — It is surrounded by trees. — Of what disease (mortus) did he die (mortuus est)? — He did not die of any disease, but from old age. — Have they been punished for negligence? — They have been punished. — Is your brother sick from the wounds he has received? — No, he is sick from the headache. — Do you cut your meat with a knife? — I cut it with a knife and fork. — Were you injured by violence or by fraud? — I was injured both by violence and by fraud.

Exercise 182.

Do you expect any one? — I do expect my cousin, the officer. — Have you not seen him? — I have seen him this morning; he has passed before my house. — What does this young man wait for?
He waits for money. — Art thou waiting for anything? — I am waiting for my book. — Is this young man waiting for his money? — He is waiting for it. — Has the king passed (in the carriage) here? — He has not passed here, but before the theatre. — Has he not passed before the new fountain? — He has passed there; but I have not seen him. — What do you spend your time in? — I spend my time in studying. — What does your brother spend his time in? — He spends his time in reading and playing. — Does this man spend his time in working? — He is a good-for-nothing fellow; he spends his time in drinking and playing. — What did you spend your time in, when you were at Berlin? — When I was at Berlin, I spent my time in studying, and riding on horseback. — What do your children spend their time in? — They spend their time in learning. — Can you pay me what you owe me? — I cannot pay it to you, for our bailiff has failed to bring me my money. — Why have you breakfasted without me? — You failed to come at nine o’clock, so that we have breakfasted without you. — Has the merchant brought you the stuff which you bought at his house? — He has failed to bring it to me. — Has he sold it to you on credit? — He has sold it to me, on the contrary, for cash. — Do you know those men? — I do not know them; but I think that they are good-for-nothing fellows, for they spend their time in playing. — Why did you fail to come to my father this morning? — The tailor did not bring me the coat which he promised me, so that I could not go to him.

Lesson LXX. — PENIMUM SEPTUAGESIMUM.

THE ABLATIVE OF MODE OR MANNER.

A. A substantive, denoting the mode or manner in which anything is done, is put in the ablative with cum; but when it has an adjective or adjective pronoun connected with it, the preposition may be omitted. E.g.

Litterae cum curâ diligentiaque scriptae. A letter written with care and diligence.

Cum dignitate pótius cádere, We should rather fall with honor,
quam cum ignominiâ servire than serve with dishonor.

Nós opóret

Cum trá nihil récte sieri pótest. Nothing can be done properly with
good.

Cum clamóre in fórum cúrritur. There is a rush towards the forum

Cum siléntio auditi sunt. with clamors.

Ipsa mágna cum curâ et diligentia They were heard in silence.
scripsit. He himself has written with great
care and diligence.
Id aequo animo non seiret civitas.
Sudera cursum suos conficiunt maximam celeritatem.
Cum maximam offensione Patrum consulatui abit.
Deos semper pura, integra, incorrupta et mente et voce veneramus.

The state will not submit to that patiently.
The stars perform their revolutions with the utmost celerity.
He resigned his consulship to the great dissatisfaction of the senate.
Let us always venerate the gods with pure, entire, uncorrupted heart and voice.

Remarks.
1. The ablative of manner has adverbial force, and may often be resolved into an adverb. E. g. cum cura, i. e. diligenter; cum silention, i. e. tacite, clam; cum fide, i. e. fideliter; cum voluptate, i. e. libenter; cum bona gratia, i. e. benignde, &c.
2. In certain expressions the ablative of nouns appears also without cum, even though no adjective is added. E. g. Aliquid sponte, voluntate, jure, injuriae facere, To do anything of one's own accord, willingly, justly, unjustly. Aliquid recte et ordine, modo et ratione, ratione et ordine facere, To do anything properly, and in order, &c. Lege agere, To proceed according to the law. Silentio praeterire, To pass over in silence. And so always without "cum":—hoc modo, quo modo, eodem animo, eadem ratione, &c.
3. Cum with the ablative also denotes that which is simultaneous or concomitant. E. g. Cum occasu soleis copias educere, To lead out one's forces at sunset. Cum nuncio extre, To go out as soon as the message arrived. Cum exercitu, cum copiis, cum militibus, &c. iter facere, To march with one's army, forces, soldiers, &c. Romam cum febri veni, I came to Rome with a fever. But also without "cum"; as, Egressus omnibus copiis, Having marched forth with all the forces. Ingenti exercitu ab urbe profectus, Having left the city with a large army. Duumvir decem navibus venit, The duumvir came with ten ships, &c. Castra clamore invadunt, They invade the camp with a clamor.*

B. After nouns, adjectives, and verbs, the ablative often expresses the relations indicated by the English with respect to, by, in, or in point of. E. g.

Natiō Medus est. With respect to his nationality he is a Mede.
Hamilcar cognōmitne Bārcas. Hamilcar surnamed Barcas.
Dōmo Carthaginienses sunt. They are Carthaginians (inhabitants of Carthage).
Pauci (cēntum, mille) número hominēs. But few (a hundred, thousand) men in number.

* The participles junctus and conjunctus sometimes thus appear without "cum." E. g. Bellum miserrimā fugā junctum, A war attended with a most wretched flight. Nefaria libido dedecore, scelertre conjuncta, Nefarious licentiousness connected with dishonor, with crime, &c.
Lesson 70.

Ablative of Quality.

Grædis nētu,* aetūte provéctus est.

Quiēti, alācrēs ánimo sumus.†

Mēmbris omniōbus cáptus ac débilīs est.

Scelère pār est úti, industriā inferior.

Agésilāus fuit clādus áltero péde

Sōcrates lōngē lepōre et humanitāte omnibus præstítit.

Pēricles et Themistocles grāndes érant vērbīs, crēbri sententīās,

comprehensōne rérum brēves.

Nōn sōlum commōveor ánimo, sed étiam tōto córpōre perhorrésco."

He is of full age, advanced in life.

We are calm, cheerful in mind (＝ of a calm, cheerful mind).

He is nerveless and feeble in every limb.

He is equal to him in crime, inferior to him in industry.

Agésilaus was lame in one of his feet.

Socrates was far superior to every one in point of wit and humanity.

Pericles and Themistocles were grand in the use of words, abounding in apothegms, and brief in the comprehension of things.

I am not only troubled in mind, but I shiver with horror in every limb.

Remarks.

1. This ablative serves to restrict, limit, or define more particularly the words with which it is connected, and occurs in a great variety of expressions. E. g. meā sententia, meō opinio, meō judicio, in my opinion or judgment; re, in reality, in fact; nōmine, in (or by) name; genēre, by birth; domo, by residence; eloquentiā, in eloquence, &c.

2. Instead of this ablative of limitation or more particular definition, the poets and their imitators sometimes employ the accusative. E. g. Fractus membra (＝ membris) laborē, Disabled in his limbs from labor. Humeros (＝ humerus) oleo perfusīs, Anointed as to his shoulders with oil. Vīte caput (＝ capitē) tegitur, He is covered as to his head with vine-leaves. Tresīt artus (＝ artibus), He trembles in his limbs. Os humerosque deō simulīs, In countenance and shoulders like a divinity †

So also in ordinary prose even, id tempōris for eo tempore; id aetālis for ēa aetate; cetera and reliqua for cēterīs and reliquis rebus, &c. On this accusative compare Lesson XLVIII. D.

The Ablative of Quality.

C. A noun and an adjective denoting a quality, character, or condition are put in the ablative with — major, minor nātu; and maximus, minimus nātu.

† This differs very little from the genitive or ablative of quality: — quiēti, alācrēs ánimi sumus; quiōto, alācrēs ánimo sumus.

‡ So passive verbs of clothing and divesting frequently have an accusative of the thing put on or taken off, instead of the more regular ablative. E. g. Induēō vestem (= veste), I am (being) clothed in a garment. Induitur fāciem vulsumque Dianae, He puts on the form and countenance of Diana. Inuitē ferrum cingitur, He begirds himself with the useless sword. Puēri laevo suspensi locitās tabulamque facerō, Boys with their little box of counters and their writing-tablet suspended from their left shoulder.
some tense of esse, existere, or inveniri, expressed or understood. E. g.

Agesiläus statūra fiuit hūmili et corpōre exiguo.
Rēs est insigni infirmā.
Mūrena mediocrī ingēnio, sed mágno studō rērum vētērum, múltae industriae et mágni labōris fiuit.
Theophrāstus auctōr est, ebūr fōssele cāndido et nigrō colōre invenīri.
In recentiōre Academicā est institūtī divīna quādam celeritāte ingēnii Carnēades.
Māgno timōre sum: sed bene sperāmus.

So also without esse: —
Fiuit quidam, sümmo ingēnio vir, Zēno.*
Pompey, praestantissimā virtūte virum (acc.).
Est spelūnca quāēdam, infīnīa altitūdine.
Difficilī transitū flūmen, riplique praeruptīs.

Agesilalus was of low stature and of a small body.
It is an affair of signal disgrace.
Murena was a man of but moderate talent, but of great zeal for antiquities, of much industry and great perseverance.
Theophrastus informs us, that fossil ivory is found of a white and black color.
In the later academy Carneades shone as a man of almost a divine quickness of intellect.
I am in great fear, but we hope for the best.

There was a certain Zeno, a man of the highest order of intellect.
Pompey, a man of the most distinguished virtue.
There is a certain cave of immense dimensions.
A river, difficult to cross, and of rugged banks.

**Remarks.**

1. The ablative of quality may be explained by instructus, praedītus, ornātus, "furnished, endowed, adorned with." (Cf. Lessons LXXI. B. and LXXII. B.)

2. This ablative differs upon the whole but little from the genitive of quality,† except that the latter expresses rather natural than acquired qualities, while the former is applied to both. The genitive of quality, moreover, seldom occurs in the plural, and comprises also determinations of measure which are never indicated by the ablative. Sometimes the genitive and ablative both occur in the same construction, as in the example, Murēna mediocrī ingēnio, &c.

<table>
<thead>
<tr>
<th>How long?</th>
</tr>
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<tbody>
<tr>
<td>Long, a long time.</td>
</tr>
<tr>
<td>Very long.</td>
</tr>
<tr>
<td>For a long time, a great while (past).</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

* These examples may be explained by a relative with est, fuit, &c., or by the hypothetical ens ("being"). E. g. Zeno, qui vir erat summo ingênio. Speleusca, ens or quae est infīnīd altitūdine, &c.
† Compare Lesson LVII. A. †† See Lesson LVII. A.
PHRASES AND EXERCISES.

For some time (past). Jam dūdum.
Longer (than, I, you, we, &c.). Longius, diutius (quæm ego, tua, nostrum).

How long is it since?

{ Quam longum est, ex quo?
{ Quam dīu est, quum (or ex quo, sc. tempore)?
{ Jám longum est, ex quo?
{ Jám dūdum est, quum (ex quo).

It is (already) long since.

It is now some time since.

Jám dūdum est, ex quo (or quum).
Nón longum (haūd dīu, haūd dūdum) est, ex quo.

It is not long since.

Estne jam longum, ex quo jentavisti?

Is it long since you have breakfasted?

{ Haud longum est, ex quo (quam) jentavi.
{ Estne jam dīu, quum jentavisti?

It is not long since I have breakfasted.

It is some time since I have breakfasted.

Jám dūdum est, ex quo (quam) jentavi.
Jám pĕrdui est, ex quo tempore jentavi.

It is a great while since I breakfasted.

Tótam jam hora est, ex quo jentavi.

It is an hour since I have breakfasted.

I breakfasted an hour ago.

Jentáculum sumpe abhinc hōram
(unā hora abhinc).

Two hours ago (within two hours).

{ Abhinc dúas hōras.
{ Dubōs hōris abhinc.

Three years ago (within three years).

{ Abhinc trés annos.
{ Tribus annis abhinc.

An hour and a half ago.

{ Ābhinc sesquihōram.
{ Sesquihōra abhinc.

Two hours and a half ago.

{ Dūas abhinc hōras et dimūltam.
{ Dubōs hōris abhinc et dimūlia.

Is it long since you saw him?

{ Estne témpus longum, ex quo eum vidísti?
{ Estne jam dīu, cum eum nōn vides?
{ Tέmpus jam est longum.
{ Jám pĕrdui est.

It is a great while.

How long is it since you saw him?

{ Quam dīu est, ex quo eum vidísti?
{ Quam longum est témpus, cum eum non vidísti?

I saw him a year ago (within a year).

{ Ergo eum vidi abhinc annum (úno annō abhinc).

Is it long since you are living in this country?

{ Estne jam longum témpus, ex quo hác in térra dégīris?
{ Degésne jam dīu hác in térrā?

Have you lived long in this country?

* See Lesson LVII. D.
I have lived here for three years.

I have lived at Rome these three years.

He has lived in America these twenty years.

How long is it since he was here?

He was here a fortnight ago.

It is but a year since you were in these parts.

It is more than a year since.

It is scarcely six months since.

It is nearly three years since.

It is now almost a year since.

Almost, nearly.

Scarcely.

A few hours ago.

Half an hour ago.

A quarter of an hour ago.

I have been living in this region these ten years.

How long have you had the horse?

I have had it nearly these five years.

It is now a year since I have seen him.

It is more than a year since you have seen your brother.

How often have you heard him?

I have heard him more than twenty times.

I have seen them more than a hundred times.
How long? since what time? Ex quò tēmpore? Ex quō? Quam diū?

Since childhood. A pueritia, a puero.
Since the memory of man. Post hōminum memóriam.
From time indefinite. Infinito ex tēmpore.
How long has he been dead? Ex quō tēmpore (quām diū) mórtuus est?

He has been dead this great while. Mórtuus est jám diū (jám pridem).
He has been dead (for) these ten years. Mórtuus est jám décem ánno (decennium).
These three days (for three days). Trēs dies.
This month (for a month). Únum ménsem.
These two years. Dúos ánno (biennium).
How long is it since you are here? Quām lōngum tēmpus ést, cúm híc ádes?
It is three days since I am here. Tērtius jám dies ést, cúm ádsum.
I am here since yesterday. Trēs dies ádsum.
How long is it since he is at home? Adsum ex hestérno dīe.
Since this morning. Ex quō tēmpore dómi ést?
This long time. Ex máne hodiéreo.
It is already a month since he is here. Unus jám est ménésis, cúm híc ést (údest). To cost.

How much does this book cost you? Quánti* hic liber tibi stát?
It costs me three dollars and a half. Sát mhi trībus thalérēs et dimēdio.
It costs me five shillings and a quarter. Cónstitit mhi quínque shillingis et quadrānte.
Did it cost you any more than mine? Steūtne tibi plūris, quám mēus?
It cost me as much as yours did you. Cónstitit mhi tánit, quánti tibi túus.
It cost me a high price, not much, nothing. Cónstitit mhi mágno, párvo, nhilo (sc. prētio).†

To purchase, buy.

What have you purchased to-day? Quīd emísti (comparāsti) hōdie?

* On this genitive of the price, see Lesson LXVII. A.
† On the ablative of the price, see Lesson LXXI. A.
I have purchased three pairs of shoes and two pairs of boots.

Did you purchase anything yesterday?

I brought three quires of paper and a picture.

The pound (weight).

The half-pound.
The dozen.
The foot (measure).
The inch.
The quire (of paper).
The regiment (of soldiers).

The ring.
The picture.

The small picture.
The pair.

A pair of doves.

A pair of gloves.

Two pairs of gloves.

A noble pair of brothers.

A pair of oxen, horses.

A pound of sugar.

Five pounds of sugar.

A bowl consisting of five pounds of gold.

How many pounds of meat did you buy?

I have bought (purchased) ten pounds of meat, five pounds of tobacco, and twenty quires of paper.

I have bought two dozen pens.

I gave them each a dozen books.

Égo tríā pária calceōrum et dúo pária caligārum coēmi (compárai).

Comparavistīne álīquid hestérmō die?

Égo trés scápos chartae cum tábula pictā coēmi (compárai).

Libra ae, f.; libra pondo, or simply pondo (indecl.).

Selībra ae, f.; selībra pondo.

Duōdecim (as numeral).

Pēs, gen. pēdis, m.

Digitus, i, m.

Scāpus, i, m. (chartae).

*Lēgō, ónias, f. (of foot).

*Turma, ae, f. (of horse).

Anīlus, i, m.

Tabūla picta, ae, f.; imāgo (-inis) picta; pictūra, ae, f.

Tabella picta, ae, f.

Pūr, gen. pāris, n.

Bīni, ae, a.

Pār columbārum.

Pār digitabulōrum.

Bīna digitābula.

Duō pária digitabulōrum.

Pār nōbile frārum.

Jūgum bōum, equōrum. (Libra) pondo sácchāri.

Quinquē pondo sácchāri.

Pātēra ex quinque aūri pondō.

Quām múltā comparāstī pondo cárnis?

Égo cárnis pondo décem, tábūci pondō quinque, chartae scápos viginti comparāvi.

Égo bás duodēnas pénnas coēmi.

Dēdi ēis duodēnos libros.

Exercise 138.

Have you ever been in this village? — I have been there several times. — Are there good horses in it? — There is not a single one in it. — Have you ever been in that country? — I have been there once. — Are there many learned men there? — There are many there, but they spend their time in reading? — Are there many studious children in that village? — There are some, but there are also others who will not study. — Are the peasants of this village able to read
and write? — Some are able to read, others to write and not to read, and many both to read and to write; there are a few who are neither able to read nor to write. — Have you done the exercises? — We have done them. — Are there any faults in them? — There are no faults in them, for we have been very assiduous. — Has your friend many children? — He has only one, but he is a good-for-nothing fellow, for he will not study. — In what does he spend his time? — He spends his time in playing and running. — Why does his father not punish him? — He has not the courage to punish him. — What have you done with the stuff which you bought? — I have thrown it away, for it was good for nothing. — How has your son written his letter? — He has written it with great care and diligence. — He has written it with extreme negligence (negligentissime). — Have you heard your little brother spell? — I have heard him patiently and in silence. — Is your friend an Englishman? — No, he is a Frenchman by birth. — Are you an American by birth? — No, I am a German. — Are they Romans? — No, they are Russians. — How many are there of them? — They are a hundred in number. — Are they equal to us in industry? — They are not our equals. — Do they not excel us in humanity? — They do not excel us. — We are not inferior to them in diligence. — Is our friend a man of much talent (ingenio)? — He is a man of high talent and of the most distinguished virtue. — They are men of low stature, of small talent, and of no virtue.

**EXERCISE 134.**

Have you been long in Paris? — These four years. — Has your brother been long in London? — He has been there these ten years. — Is it long since you dined? — It is long since I dined, but not long since I supped. — How long is it since you supped? — It is two hours and a half. — Is it long since you received a letter from your father? — It is not long since I received one. — How long is it since you received a letter from your friend who is in Germany? — It is three months since I received one. — Is it long since you spoke to the man whose son has lent you money? — It is not long since I spoke to him. — Is it long since you saw your parents? — It is a great while since I saw them. — Has the son of my friend been living long in your house? — He has been living there a fortnight. — How long have you had these books? — I have had them these three months. — How long is it since your cousin set out? — It is more than a month since he set out. — What is become of the man who spoke English so well? — I do not know what is become of him, for it is a great while since I saw him. — Is it long since you heard of the officer who gave your friend a stab with his sword? — It is more than a year since I heard of him. — How long have you been learning German? — I have been learning it only these three months. — Are you already able to speak it? — You see that I am beginning to speak it. — Have the children of the French noblemen been learning it long? — They have been learning it these five years, and they do not yet begin to speak. — Why can they not speak it? — They cannot speak it, be-
cause they are learning it badly (male). — How long is it since these children drank? — They drank a quarter of an hour ago. — How long has your friend been in Spain? — He has been there this month. — When did you meet my brother? — I met him a fortnight (quattuordecim dies) ago. — Are there many soldiers in your country? — There is a regiment of three thousand men there. — How long have I kept your cousin’s money? — You have kept it almost a year.

Lesson LXXI. — PENSUM UNUM ET SEPTUAGESIMUM.

THE ABLATIVE AFTER VERBS.

A. After verbs of buying, selling, valuing, estimating, and the like, the noun denoting the price or value is put in the ablative. E. g.

Spém praetio nōn ēmo. I do not purchase hope with money.
Vigintī talentis ēnum orationem Isocrates vendidit.
Lis ējus aestimātur centum talentis.
Quinta civium clāssis undecim millibus assium censebātur.
Scrupulum aurei valēbat sesertiūs vicēnis.
Mūlo sāguine et vulnēribus Pōnis vīctōria stēlit.
Quōd nōn ōpus est, asse cārum est.
Māgnos hōmines virtūte metimur, non fortūna.
Haec rē, nōn vérbis ponderāntur.
Quōd rectum est, nec magnitudine aestimātur, nec númerō, nec tempore.

REMARKS.

1. Verbs of buying and selling are also followed by the ablatives magnō, per magnō, plurīnō, parvo, minimō (sc. pretio), but other verbs of this class more commonly take the genitives magnī, permagnī, &c. (Cf. Lesson LXXVII. A.)

2. The ablative of price occurs in connection with many other verbs, besides those of buying and selling. E. g. Triginta millibus (sesertiūm),
habitat, He pays thirty thousand sesterces for a house (lodgings). Docet talento, He charges a talent for his instruction. Vix drachmis est obsolatus decem, He purchased provisions for scarcely ten drachmas. Parvo aere merō, I serve for small pay. Lavor quadrante, I am washed (I bathe) for a quadrans. Sō est in the sense of "it is worth"; as, Sāi in Itālia est sextānte, In Italy salt is worth (sells for) a sextans.

B. Verbs of plenty or want, and corresponding transitive verbs, signifying to fill, endue, enrich, or to deprive, and the like, are followed by the ablative.

Verbs of plenty and want are abundo, affluo, circumfluo, floreo, redundeo, suate, vigeo; careo, egeo, indigeo, vaco, &c.
Verbs of filling, enduing, deprivings, &c. are complexo, expleo and impleo, cumulo, imbii, refercio, satio and exsatio, satiō, stipo and constipo; afficio, dono, remuneror, locupletō, orno, augeo; — privo, spolia, orbō, fraudo and defraudō, nudo, exuō, &c. E.g.

Abundārunt semper auro régna
Ásiae.

Antiochia erudītissimus homīnibus,
liberalissimaque studiis affluēbat.

Régno carēbat Tarquinius, quum rēgno ēsset expulsus.

Múliēr abundat audāciā, consíliō et ratiōne deficitur.

Vacāre culpā mágnun est solātium.

Déus bónis ómnibus* explévit mūnum.

Témplum Junónis egrégiis pictūris locupletāre voluerunt.

Natūra Germandiam decorāvīt altissimōrum hōminum exercūtibus.

Demócrito dicitur óculis se privāsce.

Consíliō et auctoritāte nōn módo non orbāri, sed étiam augeri senéctus sōlet.

The kingdoms of Asia always abounded in gold.
The city of Antioch abounded in learned men and liberal pursuits of the highest order.
Tarquin was without royal authority when he had been expelled from his realm.
Woman has an abundance of audacity, but is deficient in deliberation and method.
To be free from guilt is a great consolation.
God has filled the world with good things of every kind.
They wanted to enrich the temple of Juno with choice paintings.
Nature has adorned Germany with armies of the tallest men.

Democritus is said to have deprived himself of his eyes.
Old age is commonly not only not deprived of counsel and authority, but even advanced in it.

Remarks.

1. The verbs egeo, indigeo, complexo, and impleo sometimes take the genitive instead of the ablative. E.g. Aliquem temeritatis implère, To

* After verbs of filling, and others of this class, the ablative may also be put as the means or instrument. Cf. Lesson LXIX. C.
fill any one with temerity. *Complētus jam mercatōrum carcer est,* The prison is already full of merchants.

2. To this construction belong afficēre and remunerāri, in expressions like afficēre aliquem beneficio, honore, praemio, to bestow a kindness, an honor, a reward upon any one; afficēre aliquem ignominīt, injuriā, poenā, morte, to inflict a dishonor, an injury, punishment, death upon any one; remunerāri aliquem praemio, to requite any one with a reward.

3. To this rule may also be referred the adjectives orbūs, helpless, bereaved; vacuus, empty; and refertus, full, replete. E. g. Orbūs libēris, Bereaved of children. Māre portūbus orbum, A sea without ports. Vacuāe vitēs fructu, Vines without fruit. Insula referta divitiis, An island full of riches.†

4. Opus est, “there is need,” is either used impersonally with the ablative, or personally (as opus est, opus sunt) with the nominative. The person is then always in the dative. E. g. Opus est mihi libris.— Multa tibi opus sunt.— Dux nobis et auctor opus est.— Auctoritāte tua nobis opus est, et constiū. — The thing needed is sometimes also expressed by the genitive, by an infinitive or supine in u, or by the ablative of a perfect participle. E. g. Tempūris opus est, There is need of time. Quid opus est plāra (sc. proferrere)? What need is there of saying more? Nunc opus est te animo valēre, Now you must be strong in mind. Longius, quam quod scit te opus est, Farther than is necessary to know. Hoc facto, maturato opus est, This must be done, hastened. To these add Mihi opus est, ut lārem, It is necessary that I should wash.‡

5. The construction of usus est, “it is necessary,” is the same as that of opus est. E. g. Nunc manibus rapidīs usus est.— An cuiquam est usus homini, se ut cruciēt? Does any man need tormenting himself?

C. Verbs signifying to remove, to expel, to deter, to free, and others denoting separation, difference, or distance, are frequently followed by the ablative, without the prepositions ab, de, or ex.

The principal verbs of this class are pello, depello and expello, ejicio, abterreo and deterreo, moeco, amoreo, demoreo, remoreo: abeo, exeo, cedo, decedo, discedo, desisto, evado, abstineo: libero, expedio, solco, exsolco, exmero, and leco: alieno and abalieno, distingo, discerno, secerno, differo, discrepo, dissideo, disto, abhorreo, &c. E. g.

Censōres ōnnes, quōs (de) sendū movērunt. All the censors, whom they have removed from the senate.

Ne opifīces quidem sē (ab) ārtībus siūs movērunt. Not even the artisans withdrew from their trades.

* On egeo and indīgeo compare page 113.
† But also māre vacuum ab hostibus. — Referta Gallia negotiātorum, according to Lesson LXVI. A.
‡ Compare pages 183 and 288.
Ablative After Verbs.

Apud Germános quemcúnque mortálium arcère (a) tévo né-fas habétur.
Pópulus Atheniénis Phócioném patria pépuli.
Usu úrbis prohibère peregrínos inhumánum est.
Brútus civitátem domináti régio liberávit.
Pétit Flácceus, ut légibus solveré-tur.
Exónera civitátem váno fórsitan méu.
Levámur superstitióne, liberámur mórtis méu.

Sól ex aéquo méa distábat utráque.

Among the Germans it was considered wrong to drive away any human being from a roof.
The Athenian people expelled Phocion from his country.
It is inhuman to prevent strangers from the use of the city.
Brutus delivered the country from royal domination.
Flaccus petitioned to be released from the laws.
Release the state from perhaps a groundless apprehension.
We are relieved from superstition, we are delivered from the fear of death.
The sun was equally distant from the east and west.

Remarks.

1. The verbs exsolvère, ezonerare, and levare are always followed by the ablative, while liberare, expedire, solvere, and the adjective liber, may have either aliquæ re or ab aliquæ re.

2. The verbs alienare, abalienare, distinguere, &c. commonly have ab, and the ablative only among the poets. But differre, discrepère, &c., and the adjective diversus, sometimes have the dative instead of ab.

3. The verb separare commonly takes ab. The construction of prohibère and defendere is aliquem re, ab re or ab aliquo. That of interdicère, alicui aliquæ re, as in the formula alicui aquæ et igni interdicère, to banish one.

4. In imitation of the Greeks, the poets sometimes put the genitive instead of the ablative after verbs and adjectives of separation. E. g. Me omnium jam laborum levas, You release me now from all my labors. Liber laborum, Free from labors. Purus sceleris, Pure from guilt.

The host, inn-keeper.
The property, fortune.
The patrimony.
The entire, whole: all.
To spend, expend.
To draw and spend (out of the public treasury).
To squander.
To spend, consume (in eating, &c.).

Hospes, Itis, m.; caupo, ōnis, m.
Facultates, f. pl.; bona, ōrum, n.; rés familiaris.
Patrimónium, i, n.
Tótus, a, um.
Intéger, gra, grum.
Omnis, is, e.
Expendo, ére, di, sum.
Erógo, áre, ávi, átum.
Deprómo, ére, mpsi, mptum.
Diffundo, ére, fúdi, fúsum.
Dilapido, áre, ávi, átum.
Comédo, ére, édi, ōsum.
Consúmo, ére, mpsi, mptum.
Conficio, ére, feci, fectum.
How much have you spent today?
I have spent only ten dollars.
Have I spent more money than you?
You have, on the contrary, spent less than I.

How much am I to pay? (What expense have I made?)
You have spent nearly a hundred dollars.
How much has he spent at the inn?
He has spent nearly all the money he has.
Has he much property (large means)?
He has nothing more, for he has squandered his entire patrimony.

Did he squander what he had?
He has squandered both his own and other people’s money.

Just now.

The infant just born.
The stranger just arrived.
The men, who have just arrived.

He just now writes.
Have you just come?
He has just written.
I have just now seen your brother.

What countryman are you?
I am an American, an Englishman, a Russian.

Where do you come from?

I am a Londoner, Roman, from Leipzig, a Parisian.

From Sparta.
From Athens.
From Venice.
From Dresden.
From Berlin.

Quántam pecúnia hódie expendi?
Décem tantum thaléros expéndi.
Egóne majórem pecúniám expéndi quam tú?
Immo pótiús minórem, quàm égo, expéndi.

Quántum (pécuniáse) comédi?
Quid sumptús fécí?
Quántum tibi débeo?
Ad centum thaléros consumpsísti.

Quid pecúniae consecit (quid sumptus fécit) apud hospitém?
Pecúrias sús fère ómnès consúmpsit et consecit.
Tenétne facultátés mágnas?

Nón ámbius; nám patrimónium súium intégrum dilapidátis.

Profúdíte súum?
Profúdít véro et súum et aliénæ.

Módo, commólium; proxime (adv.); recens, ús, adj.
Infans mónó nátus (récens a nátu).
Récens ádvénæ.
Hómines, qui mónó (próxime) advenérunt.

Módo scribít.
Advenís mónó?
Scripsít mónó.
Égo frátrem túium mónó vidébam.

Cújás (cujáti) és?
Americánus, Ánglus, Rús-sus sum.

Únde vénis?
Vénio Londíno, Róma, Lípsiá, Lutétia Parisíorum. (Cf. Lesson LVI. C.)
Dómo Londinénsis, Románus, Lípsiénsis, Parisíénsis súm. (Cf. page 195.)

Spartánus, i. m. (a, ae, f.).
Atheniennis, is, m. & f.
Venétus, i. m.

*Dórdénsis, is, m. & f.

*Berolínénsis, is, m. & f.
From Vienna.
From New York.
From Cambridge.
Are you from Athens?
No, I am from Venice (a Venetian).
To serve (any one).
To wait upon, attend on one.
To attend one professionally.
To be in one's service.

Was he in your service?
He was in my service twenty years.
Does he serve (attend on) you well (promptly)?
He does serve me very well.

Did the doctor attend you to-day?
No, he has neglected to attend me to-day.
To spoil, damage, corrupt.
To soil.
He has soiled his handkerchief.
Has any one spoiled your hat?
No one (has spoiled it).
Is your dress spoiled?
My dress is not spoiled, but my book is.
Is the sugar spoiled (damaged)?

It is It is not.
To dress, clothe.
To dress, fit, become (any one)
Most beautifully, charmingly. Admirably.
This coat fits you very well.
How does this hat fit (become) me?
It fits you charmingly, admirably.

*Vindobonensis, is, m. & f.
*Neo-Eboracensis, is, m. & f.
*Cantabricensis, is, m. & f.
Núm dómo Atheniënsis és?
Nón véro; égo Venêtus súm.
Servio, ire, ivi (iī), itum (ALICU1).
Ministráre alicui.
Apparère alicui (officially).
Ópérám dâre (adesse) alicui.
In famulátu esse apud alicuem.
In ministério alicúus esse.
Servire apud alicuem.
Erátne in ministério tío (in famulátu apud té)?
Érat apud mé in famulátu viginti annos.
Ministratné tibi bène (paráte)?
Ministrat míhi véro ádmodum bène (paráte).
Deditne tibi óperam hódie médicus?
Non; óperam míhi dâre hódie prae-termísit.
Perdo, ēro, didi, dítum.
Corrumpo, ëre, rûpi, ruptum.
Vitio, ëre, ávi, átum.
Inquinó, ëre, ávi, átum.
Muccinüm súum inquinávit.
Ecquis (númquis) píleum tíum périddit?
Némo.
Vestísne túa vitiáta ést?
Nón véstís méa, sed liber vitiátus est.
Éstne sáccharum vitiátum (corrúptum)?
Ést profécto. Nón est.
Vestes paräre alicui.
Vestio, ire, ivi, itum.
Convenire (alicui).
Decère (alicuem).
Dignum essé (aliquo).
Pulcherrime, optime.
Miríifice.
Haec tóga tibi óptime cónvenit.
Quómodo míhi sédet (cónvenit) hícce píleus?
Sédet tibi pulcherríme, miríifice.
It does not become you very well. Tibi minus convenit.
It misbecomes you. Tè non est dignus.
That garment becomes him admirably. Vestis ilia eum decet mirifice (eò dignissima est).
Does the father clothe his children? Vestitne pater liberos suis?
He does clothe them. Paratè pater vestes liberas?
He does. Paternè tibi vestes novas pàrat?
God himself is said to clothe the needy. Pàter.
How was the boy clothed? Deus ipse egéno vestire dicitur.
He was dressed in green. Quemadmodum erat puer vestitus?
The girl was dressed in blue. Indútus erat véste vírdi.
To be dressed in. Puella indúta erat vésta caerúleas.
How large, of what size? Indútum (am, um) esse (veste ali-
How high? qua).
How deep? Quam magnus, a, um?
How high is his house? Quantus, a, um?
Quam altus (celsus), a, um?
Cujus magnitudinis?
Quam altus, a, um?
Quam profundus, a, um?
Cujus profunditatis?
It is about thirty feet high. Cujus altitudinis est ejus domus?
Aòta est circiter triginta pédes (acc.).
Est pédom circiter triginta. (Cf. Lesson LXIV. B.)

D. Obs. In answer to the questions, How far? How long
(high, deep, wide, thick)? the noun denoting the extent of space
is generally put in the accusative without a preposition, but
sometimes in the ablative.*

How deep is the well? Quam altus (profundus) puteus est?
It is twenty feet deep. Altus (profundus) est viginti pédes.
He had two ditches made, fifteen feet deep. Behind these he
constructed a rampart of twelve feet.
We have not gone a foot beyond. Pèdem non egréssi sumus.
The plain of Marathon is about ten thousand paces (ten miles)
from Athens. Càmpus Múrathon ab Athenis circiter militia pàssuum décem ábest.
The army was about a three days' journey from the river Ténai.
He encamped three miles from the city. Exércitus trídui ūnère absuit ab ámnne Ténai.
Tríà militia pàssuum ab úrbe cástra postuit.

* This construction is consequently the same as that of Time, in answer to
How long? on which compare Lesson LVII. A.
LESSON 71.]

PHRASES AND EXERCISES.

He established himself about six miles from Caesar's camp.

True.

True virtue, friendship, religion. A true and sincere (genuine) friend.

A true scholar. Is it true? It is true. It is so.

Is it not so?

I do not deny it. I grant it. Is it true that his house has been burnt?

Is it true that he has lost his house by fire?

It is really so.

It is not true. It is false. Is it not true that you are squandering your patrimony?

I do not deny that it is so.

As sure as I live, I know it to be so.

As sure as I live, I do not know whether it is so.

The philosopher. The key. The lock (bolt).

The door. The locksmith.

The saddle.

The saddler.

Has he a comfortable income? He has. He has not.

How large is his income? He has an annual income of a thousand aurei.

He has fifty crowns per month to live upon.

May I offer you (do you choose) some of this (dish)?

I should like some of it.

I do not like it.

It does not agree with me. That will not do for me.

The income (of money, &c.). The annual income (pension, &c.).

Mūlibus pāssuum sex a Caesāris cāstris consédit.

Vērus, ā, um.

Vēra virtus, amicitia, religio.

Vērus et sincērus amicus.

Vīr vére dōctus.

Verūmne est? Êstne vērum?

Vērum est. Rēs īta (sic) sē hābet.

Nōnne? Aīn' tā?

Nōn nēgo. Concēdo.

Verūmne ēst, dōmum ījus deflagrātum ēsse?

Êstne vērum, ēum dōmum sūam vi flammārum amītisse?

Rēs prōrūs īta sē hābet.

Nōn vērum est.

Fālsum est.

Nōnne vērum est, tē patrimōnium dilapidāre?

Rēm īta sē hābere nōn nēgo.

(Lesson LIII. B. 3.) Īta vivam, ut scio, rēm sīc sē hābere.

Nē vivam, si scio, ān vērum sīt (īta sē hābeat).

Philōsōphus, i, m.

Clāvis, is, f.

Clastrum, i, n.

Ostium, i, n.

Fāber (ri, m.) claestrāfus.

Sella equāria, ae, f.

•Ephippium, i, n.

Ephippīorum artifex (īcis, m.).

Habēte, unde cōmmodē vivat?

Hābet. Nōn hābet.

Quāntus est ēi rēditus pecūnīae?

Annūa hābet mīlle aureōrum.

Rēditum mēnstruum hābet quinquaqintā thalērūm.

Visne (optāne) alaquāntulum de hoc (ōbo)?

Optō vēro alaquāntulum.

Mīhi nōn hībet.

Mīhi nōn prodest.

Hōc mīhi nōn usīi est.

Rēditus, ūs, m. (rēditus pecūnīae).

Annūum, i, n., or pl. annua, ōrum.
Annual.
Monthly.

To board (with any one).

Did you board with him?
I did board with him.

EXERCISE 135.

Who is the man who has just spoken to you? — He is a learned man. — What has the shoemaker just brought? — He has brought the boots and shoes which he has made us. — Who are the men that have just arrived? — They are philosophers. — Of what country are they? — They are from London. — Who is the man who has just started? — He is an Englishman who has squandered away all his fortune in France. — What countryman are you? — I am a Spaniard, and my friend is an Italian. — Wilt thou go for the locksmith? — Why must I go for the locksmith? — He must make me a key, for I have lost the one belonging to my room. — Where did your uncle dine yesterday? — He dined at the inn-keeper's. — How much did he spend? — He spent three florins. — How much has he a month to live upon? — He has two hundred florins a month to live upon. — Must I go for the saddler? — You must go for him, for he must mend the saddle. — Have you seen any one at the market? — I have seen a good many people there. — How were they dressed? — Some were dressed in blue, some in green, some in yellow, and several in red. — How much (quanti) did you buy your horse for? — I bought it for twenty pounds of gold. — Did he sell his house for a high price (magno)? — He sold it for a very high price (permagno); he sold it for ten thousand talents. — Did your books cost you as much as mine? — They cost me just as much (tantūdem); they cost me a thousand aurei. — How much do your lodgings cost you? — They cost me ten dollars (crowns) per month. — How much do you pay for instruction (quantī docēris)? — I pay fifty crowns for it. — How much is corn worth in this region (regio)? — A medimnus of corn is worth only half a dollar in this region.

EXERCISE 136.

Who are those men? — The one who is dressed in gray is my neighbor, and the one with the black coat the physician, whose son has given my neighbor a blow with a stick. — Who is the man with the green coat? — He is one of my relations. — Are you from Berlin? — No, I am from Dresden. — How much money have your children spent to-day? — They have spent but little; they have spent but one florin. — Does that man serve you well? — He does serve me well; but he spends too much. — Are you willing to take this servant? — I am willing to take him if he will serve me. — Can I

* From alo, ēre, alīi, altum or altum, to nourish, support.
Lesson LXXII.—PENSUM ALTERUM ET SEPTUAGESIMUM.

ABLATIVE AFTER VERBS AND ADJECTIVES.

A. The deponent verbs ātor, frūor, fungor, polior, vescor, dignor, laetor, gloriōr, nilor, and the compounds abātor, perfūor, defungor, and perfungor are generally followed by the ablative. E. g.

Nāvis óptime cúrsum cónficit ea, quae scientissimó gubernatóre uītur.
Id ét cujuśque prōprium, quō quīque fruītur atque uītur. Qui adipiscī vēram gloriām vo-let, justītiae fungātūr officiis.

Defīncti béllō Púnico, Romāni árma Macedóniāe intulérunt.

That ship makes the best passage which has the most skilful helmsman.

The property of every one is that which he enjoys and uses.

Let him, who desires to acquire real distinction, attend to the re-

quirements of justice.

Released from the Punic war, the Romans directed their arms against Macedonia.

The same dangers which we have undergone.

Our soldiers made themselves mas-

ters of the baggage and the camp.

He persuaded the Helvetii, that it was very easy to get possession of entire Gaul.

The Numidians subsisted principally upon milk and the flesh of wild beasts.

Nūmīdae plerūmque lácte et ferūndā cárne vescebántur.

Éadem pericūla, quībus nos per-

fīncti sūimus.

Impedimentibus castrāque nostrī potūi sint.

Helvētīsī persuāsit, perfācīle esse,
totūs Gallīae imperīō potīri.
Omne, quò vescuntur hómines, pénus est. Everythign, which men live upon, is food (provisions).

Haut equidem tali mé dignor honóre. I do not consider myself worthy of such an honor.

Nulla ré tám laetári sóleo, quam meórum officiórum conscientia. There is nothing in which I am wont to take so much delight, as in the consciousness of my duties.

Nulla ré níti décet sapiéntem, nisi virtüte animiqué conscientia. The philosopher ought to rely on nothing, except on virtue and the consciousness of intellect.

Remarks.

1. The verbs tior, fríor, fungor, potior, and vescor sometimes also occur with the accusative. E. g. Rem medici vuentur. — Argentum abiótor. — Frui ingentum. — Militare munus fungens. — Pottrí administrationem regni. — Absinthium vescuntur.

2. Potior also governs the genitive; as, potiri rérum, imperii, dôminiônis, to obtain the chief command. The construction of gloriórum is either re, de re, or in re; that of nítor and inátor, re, in re, ad or in rem. E. g. In virtüте jure gloriámur, We justly seek our honor in virtue. Pompeii in vitâ nítebátur salus civitatis, The salvation of the state depended upon the life of Pompey. Ad immortalitatem gloriae níttur, He is striving after an immortality of glory.

3. Fido and confidó either take the ablative, like nítor, or the dative. E. g. Nemo alértus, qui suae confidit, virtüti inviúte, No one envies the virtue of another, who has any confidence in his own. Nemo potest fortunae stabilitate confidere, No one can rely upon the stability of fortune. — Stáre, “to abide by,” has either the ablative or in; as, Stant sententía, They abide by their opinion. Stáre in fide, To remain true, faithful.

B. The preceding rule includes the adjectives dignus, indignus, frétils, aliénus, praedítils, and contenitus, which are likewise followed by the ablative. E. g.

Natus sum ad agéndum sémper áliquid dignum víro. I am born for the constant performance of something worthy of the character of man.

Excelléntium civium virtüte imitatione, non invidiá digna ést. The virtue of eminent citizens deserves imitation, and not envy.

Quam múlti lúce indígni sunt, et tamen díes oírtur. How many are unworthy of the light of day, and yet it rises!

Haec ad tè scripsí libélus, frétils conscientiá officii méi. I have written you this somewhat frankly, relying on my consciousness of duty.

Díi sunt benéfici, néque hoc aliénum dúcunt majestáte suá. The gods are beneficent, nor do they consider this attribute at variance with their majesty.

Epicurus confirmat, déos mémbris humánis essé praedítils. Epicurus asserts, that the gods are possessed of human limbs.
LESSON 72.] ABLATIVE AFTER PREPOSITIONS. 445

Mens est praedita motu sempiterno. The mind is endued with eternal motion.

Parvo est natura contenta. Nature is content with little.

Quod cuique temporis ad vivendum daturn, eo debet esse contentus. Every one ought to be contented with the space of time given him to live in.

REMARKS.

1. Alienus, in the sense of "averse or hostile to," has commonly either ab or the dative; but in the sense of "unsuitable, incompatible," it has either the ablative or ab, and sometimes the genitive. E. g. Homo alienus a litteris. A man averse (or a stranger) to letters. Ambitioni alienus. Averse to ambition. Alienum a vita mea. Foreign to (inconsistent with) my life. Aliarum rerum aliena. Not reconcilable with other things, unexampled.

2. Dignus sometimes (though rarely) occurs with the genitive. When connected with a verb, it takes either the infinitive, or the subjunctive with qui. E. g. Dignus salutis. — Dignus, qui imperet, Worthy to command. Horatius fere solus legi dignus. Horace almost the only one worth reading. So also contentus scripsisse, satisfied to have written.

C. The participles natus, prognatus, genitus, satus, editus, and ortus are sometimes followed by the ablative without the preposition ex or a.

Such ablatives are generally loco, genere, stirpe, familiâ, parentibus, frequently in connection with an adjective.

Vir summo loco natus. A man of high rank by birth.
Virgines honesto ortae loco. Maidens of respectable descent.
Adolescentes amplissima familiâ nati. Young men of illustrious descent.

Archias natus est loco nobili. Archias was of noble origin.
Hunc Fauno et nymphâ gentium accéptum. The tradition is, that he was engendered by Faunus and a nymph.
Non sanguine humano, sed stirpe divini satus. Not begotten of human blood, but of divine pedigree.
Qualis tibi ille videtur, Tántalo prognatus, Pelôpe natus? What sort of a man do you consider that descendant of Tantalus, the son of Pelops?

REMARK. — When connected with an adjective, this ablative may be regarded as that of quality, and always stands without a preposition. But when no adjective is added, the prepositions ex or a are frequently employed. E. g. Natus ex Penelopâ. — Belgae ab Germanis orit, &c.

THE ABLATIVE AFTER PREPOSITIONS.

D. The ablative is also governed by the prepositions a, ab (abs), absque, clam, coram, cum, de, e, ex, in, prae, pro, sine, sub, subter, and tênus. (Cf. Lesson XCIV.)
REM AK. — In and sub take the ablative only in answer to the question Where? Super only when it stands for de, "with respect to," "with reference to." Subter is more commonly construed with the accusative.

E. Verbs compounded with the prepositions a, de, or ex are followed by the ablative in a local sense, sometimes with the preposition repeated.* E. g.

Do you wonder at my being absent from a city, in which the hatred of men is carried to the utmost extremes?

Tú àe mé abésse úrbe mirāris, in quā summum sit ódiunm hómīnum?

The prætor was ordered to leave the province.

Decédlé província praetor jussus est.

Let us now return to those who are already dead.

Ad éós, quit vias excessérunt, revertámur.

Friendship is excluded from no place.

Amicitia nullo lóco exclúitur.

My porter never deterred any one from meeting me.

Nómīnem a congréssu méo jánitor méus abstírruit.

That he might expel the troops of the Barbarians from these regions.

Ut ex his regionibus Barbarôrum praesídias depéleret.

Things slip out of our memory, away from our hands.

Rès e memóriā, de mántibus elábuntur.

REM AK. — The majority of these convey the idea of separation, and are consequently already included in Lesson LXXI. C.

F. Verbs of placing, putting, standing, sitting, and some others, are commonly followed by the ablative with in, but verbs of motion in general by the accusative with in.

Verbs of motion: eo, venio, advenio, advento, and many others. E. g.

Such verbs are póno, lóco, collóco, statiō, constituō, consído, habeo, duco, numéro, desígo, mergo, incido, insculpo, inscribo, &c.

Pláto ratiōnem in cápitum, vélut in árce pósuit; Iram in péctóre locavit.

Plato has put the reason in the head, as in a citadel, and passion in the heart.

Cónon núnquam in hóritis súis custódead imposuit.

Conon never set a watch over his garden.

Stellas in deórum número reposuérunt.

They put the stars among the number of the gods.

Dólor in máximís mális dúcitur.

Pain is considered one of the greatest of evils.

Áves quaédam sé in mári mérunt.

Some birds dive into the sea.

Legáti in vütu régis defíxérunt ócúlos.

The ambassadors fixed their eyes upon the countenance of the king.

* This preposition, however, is not always the same, but one of kindred signification, as in Example 6.
LESSON 72.] PHRASES AND EXERCISES. 447

Decemviri leges in duodecim tabulis scripsérunt. The decemviri wrote the laws upon twelve tables.

In Italiam, in provinciam advénit. He arrived in Italy, in the province.

Profécus est Rómam, Déphos. He has gone to Rome, to Delphi.

REMARK. — Impónère, insculpère, inscríbre, inserère, are also followed by the dative (aliquid alicui rei, according to Lesson LXII. B.), and most of the above verbs frequently have in rem or re simply, instead of the in re of the rule. E.g. imponere aliquid in rem; insculpère aliquid alicui re, &c.

To pity, commiserate. Miseror, ēri, ētus sum.
Commiseratri (ALIQUEM, ALIQUID).
Mē miserētis (miserētis, miserētum estis) ALIQUUS.†
Dēplōro, āre, āvi, ātum.
Dēfleo, ēre, ēvi, ētum.
( ALIQUEM, ALIQUID.)

To lament, mourn or weep over. Ex animo, tōto pectore (animo).
Commiseraiśne mē, illum, nōs, ēos?
Miserētne te mē, illius, nostri, eōrum?
Ego vérō tē (illum, vōs, ēos) ex ānimo commiseror.
Mē vérō tūi (illius, vēstri, eōrum) miseret tōto pectore.

With all one’s heart. Miseraeminine hunc hōminem?
Commiserāmus ēum vehēmenter.
Mē misēritum est tuārum fortunārum.

Do you pity me, him, us, them? Deplorāvi spem pērditam.
Commiserāmus ēum vehēmenter.

I do pity thee (him, you, them) with all my heart. Deflévi mōrtēm eōs praemātūram.

Miseretne te mē, illius, nostri, eōrum?
Mē vérō tūi (illius, vēstri, eōrum) miseret tōto pectore.

I have pitied your misfortunes. Deplorāvi spem pērditam.
Deflévi mōrtēm eōs praemātūram.

I have lamented over lost hope. Deplorāvi spem pērditam.
Deflévi mōrtēm eōs praemātūram.

Do ye commiserate this man? We commiserate him very much.

I have pitied your misfortunes. Deplorāvi spem pērditam.
Deflévi mōrtēm eōs praemātūram.

I have wept over his untimely death. Deplorāvi spem pērditam.

To confide or trust in (or rely on any one or thing). Fulo, ēre, ētus sum.
Confidēre (ALICUI, ALICUI REI).
Frētum (am) esse (ALIQUO, ALIQUA RE).
Crēdo, ēre, ēdī, ētum.
Concrēderē, committēre, mandāre.
( ALICUI ALIQUID.)

To trust with, intrust, commit (anything to any one). Comittēre (permittēre) aliquid fidēi alicuius.
Trādēre aliquid in alicuius fidem.
Constālib, occultā sua alicui crēderē.

To confide (commit) anything to the care of any one. Deplorāvi spem pērditam.
Deflévi mōrtēm eōs praemātūram.

To intrust one’s plans, one’s secrets, to one. Se (ānimum sūm) alicui crēderē.

To commit (unbosom) one’s self to one. Deplorāvi spem pērditam.
Deflévi mōrtēm eōs praemātūram.

* On those accusatives with and without in, compare Lesson LVI. A.
† On the government of this verb, see Lesson LXVII. C.
To intrust one's self to the protection of one.
To give one's self up to one.
To give one's self up entirely to one.
Did he intrust you with anything?
He intrusted his money to me.

He has deposited his money with me (for safe-keeping).
What have you intrusted (committed) to his protection?
I have intrusted my only son to his protection.
I have intrusted all my sons to the care of one master.
He trusted him with all his plans and secrets.
He has unbossed himself to me.
He has surrendered himself entirely to me.
Do you confide in me, him, us, them?
Do you rely on me, him, us, them?
I do trust, rely on.
The plan.
The secret.
Secrets.
The mystery.

To keep anything secret.
To keep still (silent) about anything.
To conceal (anything from any one).
To publish, divulge.
Did he conceal the mystery from you?
No, on the contrary, he communicated it to me.

Did you keep the matter secret?
No, I imprudently divulged it.

To offer.

In alicujus sóstem se trádere, permittere.
Sést dǽre (déóre) álicui.
Tótum se dédere álciui.
Crediditne (commiátne) tibi álquid?
Crédidit (commisit) mhi pecúnias suas.
Pecúnias suas apud mæ depósuit.
Pecúnias suas mhi mandavit (demandavit).
Quid in éius fidem tradidísti?
Fídéi éius filium méum únicum commisí.
Égo filios méos ómnes uniú magístri cúrae demandávi.
Credébat eí consília átque occulta sua ómnia.
Sé (ánimum súm) mhi crédidit.
Tótum sé mhi dédité.

Confidénsé mhi, éi, nóbis, fílis?
Fretúusé es mé, éo, nóbis, fílis?
Confidó. Frétus sum.
Consultum, i, n.
Res sécrétæ, occulta, arcāna, f. sing.
Occulta, arcāna, sécrétæ, órum, n. pl.
Mystéríum, i, n.
Aliquid tándum (occultum) ténère, or hábère.
Rétécéo, ére, cū (Aliquid, de Aliqua re).
Célo, áre, ávi, étum (Aliquem Aliquid, de Aliqua re).
Pálam sǽcère aliquid.
Celavítne tè mystérium?

Immo pótius úl mécum communica-vit.
Tenuístine rém occultam?
Reticuístine rém (de ré) ?
Nón véro; rém pálam fécí égo inconsiderátus.

Offéro, ferre, obtuli, oblátum.
Deferre (Aliçui Aliquid).

* Cf. Lesson LX. A.
LESSON 72.]

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To offer (promise) one's services to one.
To offer one's self to one.
Did he offer you his services (assistance)?
He has offered himself to me.
I offer and promise you all in my power.
The gods have offered (granted) you all you desired.
He offered him all his influence for the accomplishment of this end.
Did he offer (proffer) us his help in the matter?
He has offered us his services of his own accord.
Voluntarily, of one's own accord.
Unwillingly.
Did he leave unwillingly?
No, he left of his own accord.

The Roman citizen.
The American citizen.
The Hamburg merchant.
The Strasburg beer.
The student of Leipsic.
The inhabitant of a city.
The inhabitant of the country.

To take care of, to be careful of anything.

Does he take care of his clothes?
He does take care of them.
Do you take care of your hat?
I do not.
Do ye take care of your health?
We do take care of our health and property both.
Did he regard his own interest?

Alicui ópēram suām offērre or polli-cēri.
Sē (semetipsum) álicui offērre.
Obstulitne (pollicitusne ést) tībi ópēram suām?
Is semetipsum mīhi óbstatit.
Quidquid pōssum, tībi polliceor ac défero.
Dū tībi omnia optāta détulérunt.

Ómnem éi suām auctoritātem ad hoc negotium conficiendum détulit.
Nūm ópēram suām ad rēm pro-fessus ést?
Ópēram suām nōbis ulōtro óbstatit (pollicitus est).
Ultro (adv.), suā (tuā, &c.) sponte, sponte et ulōtro.

Invitus, a, um.

Discessitne invitus?
Nōn vēro; suā spōnte et ulōtro dis-cessit.

Civis Romanus.
Civis Americānus.
Indīō (ae, m.) Londini, Lutēiae, Eborāci Nōvi.
Mercātor Hamburgensis.
Cervis[a Argentoratensis.
Civis academiae Lipsiensis, Parisiensis, Cantabrīgensis.
Oppidānus, i, m.
Rusticus, rusticānus, i, m.

{ Curāre or sibi curae (dat.) habēre aliquid.
{ Ratiōnem alicujus ēs habēre.
{ Respiciēre (spexi, spectum) aliquid.

Curātne véstem suām?
Habētne sibi cūrae véstem?
Cūrat. Hābet.
Habēsne tībi cūrae pōleum?
Nōn hābeo.

{ Curātisne valetūdinem?
{ Habetēsne rationem valetūdinis?
{ Hēbēmus vēro rationem et valetūdinis et réi familiaris.

Nūm cómmoda sīa ipsius respiciēbat?
He regarded his own advantage less than that of others.

Sua ipsus cómoda minus, quam alièna respiciébat.

To take care of, provide for, attend to.

Curáre (ALIQUEM ALIQUID).
Providère or consúlère (u, tum) (ALIQUUM).

Will you take care of my horse?

Visne méum équum curáre?

I will (am not unwilling).

Vólo. Providère éi nón nólo.

He is providing for his life and health in the best possible manner.

Vitae súae salutique quam óptime cónsulit et pròvidet.

EXERCISE 137.

How long has your brother been absent from the city? — He has been absent these twelve months. — Has he been ordered to leave his country (patriá)? — He has been ordered. — Are there many philosophers in your country? — There are as many there as in yours. — How does this hat fit me? — It fits you very well. — How does this hat fit your brother? — It fits him admirably. — Is your brother as tall as you? — He is taller than I, but I am older than he. — How high is this man? — He is five feet four inches high. — How high is the house of our landlord? — It is sixty feet high. — Is your well deep? — Yes, sir, for it is fifty feet deep. — How long have those men been in your father's service? — They have been in his service already more than three years? — Has your cousin been long at Paris? — He has been there nearly six years. — Who has spoiled my knife? — Nobody has spoiled it, for it was spoiled when we were in want of it. — Is it true that your uncle has arrived? — I assure you that he has arrived. — Is it true that he has assured you of his assistance? — I assure you that it is true. — Is it true that the six thousand men, whom we were expecting, have arrived? — I have heard so. — Will you dine with us? — I cannot dine with you, for I have just eaten. — Do you throw away your hat? — I do not throw it away, for it fits me admirably. — Does your friend sell his coat? — He does not sell it, for it fits him most beautifully. — There are many learned men in Berlin, are there not (nonne) ? asked Cuvier a man from Berlin. Not as many as when you were there, answered the man from Berlin.

EXERCISE 138.

Why do you pity that man? — I pity him, because he has trusted a merchant of Hamburg with his money, and the man will not return it to him. — Do you trust this citizen with anything? — I do not trust him with anything. — Has he already kept anything from you? — I have never trusted him with anything, so that he has never kept anything from me. — Will you trust my father with your money? — I will trust him with it. — What secret has my son intrusted you with? — I cannot intrust you with that with which he has intrusted me, for he has desired me to keep it secret. — Whom do you intrust with your secrets? — I intrust nobody with them, so that nobody
knows them. — Has your brother been rewarded? — He has, on the contrary, been punished; but I beg you to keep it secret, for no one knows it. — What has happened to him? — I will tell you what has happened to him, if you promise me to keep it secret. — Do you promise me to keep it secret? — I promise you, for I pity him with all my heart. — Do you consider (ducìne) that at variance (aliènum) with your dignity (dignitas)? — I do not consider (it so). — Does he attend to (fungiturne) the duties of justice? — He does attend to them. — Have you experienced (perfìunctus) the same dangers which I have experienced? — I have not experienced the same. — What do they live upon? — They live upon fish and milk. — Who has taken possession (poterì) of the baggage? — The soldiers have made themselves masters of it. — What do you rejoice in (laetari)? — I rejoice in the consciousness of virtue. — Is his virtue worthy of imitation? — It is not worthy of it.

Lesson LXXXIII. — PENSUM SEPTUAGESIMUM TERTIUM.

OF THE ABLATIVE ABSOLUTE.

A. A noun and a participle in the ablative are often put independently of the rest of the proposition in which they occur, and serve as an abridged form of a clause introduced by the conjunctions quum, dum, si, quod, quamquam, quamvis, &c. Thus, Sole oriente (≡ quum sol ortur), The sun rising, i.e. when the sun rises. Servio Tullio regnante (≡ dum Servius Tullius regnabat), Servius Tullius reigning, i.e. while he was reigning, during his reign. Sole orto (≡ quum sol ortus esset), The sun having risen, i.e. when (after) it had risen. Cyro mortuo (≡ quum Cyrus mortuus esset), Cyrus being dead, i.e. when he was dead, after his death. This construction is called the Ablative Absolute. It most commonly designates the time or concomitant of an action or event, but frequently also a CAUSE, REASON, CONDITION, or CONCESSION.

B. When the ablative absolute indicates the Time of an action or event, it is rendered into English by when, while, during, after. E.g.

Cràstino die, oriente sóle, redite To-morrow, when the sun rises, return to the encounter.

* In this construction the present participle always refers to the time of the action denoted by the verb of the sentence, which may be either present, past, or future. The perfect participle indicates an action or event anterior to that expressed by the verb. (Compare Lesson XLIX. E.)
Jove tonánte, cum pópulo agi non est fás.
Quaeritür, útrum mundús térra stánté circúmæat, an mundó stánté térra vertátur.
Sólón et Písistrátus Sérvio Túllio regnánte vigéruit.
Vidémus áquam apumáre, igni subjecéto.
Dióné interfécto, Dionísíus rúrsus Syracusárum potítus est.
Régibus eáctis, cónsules créati sunt.

When Jove thunders, it is not right to address the people.
The question is, whether the heavens revolve while the earth stands still, or whether the earth turns and the heavens stand still.
Solon and Pisistratus flourished during the reign of Servius Tullius.
We observe that water foams whenever fire is put under it.
After the murder of Dion, Dionysius again took possession of Syracuse.
After the expulsion of the kings, consuls were created.

Remarks.

1. The noun entering into the construction of the ablative absolute always denotes a different person or object from those contained in the sentence; but pronouns sometimes constitute an exception to this rule. E.g. Ego percussörem meum secúrum ambuláre pálíar me sollícito? Shall I allow my murderer to walk secure, while I am anxious? Galliáma Itáliánique tentari se absente nótebat, He was not willing that Italy should be invaded in his absence. Inviso sémé principe seu bene seu male facta (sc. eum) premunt, When a prince is once hated, then all his actions, whether good or bad, are construed against him.

2. The participle of the ablative absolute is generally either the present or the perfect. Instances of the future active are less frequent, and the future passive rarely occurs. E.g. Rex apum nisi migratúro agmine foras non procédit. The king of the bees never comes out, unless the hive is about to migrate. Itüro in Armeniám majore filió, The elder son being about to go into Armenia. Tanquam non transitúris in Asiam Romaní, As if the Romans were not on the point of passing into Asia. Quid est, qui, nullis officií præceptis tradendis, philosophum se audéat dicere? Will any one dare to call himself a philosopher, without having moral precepts to impart?

3. The perfect passive participle of the ablative absolute may frequently be rendered by the perfect active participle, which, in Latin, does not exist except in deponent verbs. E.g. Pompeius, capítis Hierosolymísim, victor ex illo jano nihil tettígit, Pompey, having taken Jerusalem (lit. Jerusalem having been taken), did not touch anything out of that temple.*

* The ablative absolute, in instances like this, manifestly arises from the want of a perfect active participle in Latin. The construction of deponent participles, on the other hand, is precisely like the English. E.g. Hostes, hunc adeptí victóriam (= hác victóriam adeptí), in perpetuum se fore victòres confide-bant, The enemy, after having won this victory, was confident of remaining victorious perpetually. (Compare Lesson XLIX. A. Rem. 4.)
4. When the perfect participle of deponent verbs is used in a passive sense,* it may stand in the ablative absolute, like that of transitive verbs. So likewise when the deponent is a neuter verb. E. g. Partitus copis, The forces having been divided. Periculo perfuncto, The danger being overcome. Adepta libertate, Liberty having been obtained. Profecto ex Italia Valerio, Valerius having left Italy. Sole orto, The sun having risen, &c.

C. When the ablative absolute denotes a cause, condition, or concession, it is rendered by the English since, because, in consequence of, if, although. E. g.

Artes innumerables repertae sunt, docènte natura. Anxur brévi receptum est, neglectis die festo custódiiis urbis.

Flaminius Caélius religione neglectae cecidisse apud Trasiménum scribit.

Naturà reluctànte, irritus labórex est. Quae pòtest esse jucunditas vitae, sublatis amicitìis?
Quaënum sollicitudo vexāret impios, sublato suppliciōrum méti?

Pérduis rébus ómnibus, tamen ípsa virtus sè sustentàre pòtest.

Propòsitâ invídìa, poëna, mórtē, qui nihiló sècìus rempública deféndit, is vír vére putándus est.

Remark.—The ablative absolute thus employed is sometimes linked to the preceding clause by one of the conjunctions ut, velut, tanquam, etì, quamquam, or quamvis. E. g. Velut Diis quoque simul cum patria relixis, As if the gods had been relinquished together with their country. Tanquam non transsitéris in Asiàm Románis, As if the Romans were not on the point of passing into Asia. Quamvis capite defectionis sublato, Although the chief of the revolt had been removed.

D. The ablative absolute frequently consists merely of a

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* A list of such participles is given in Lesson XLIX. A. Rem. 4.
† I. e. because he had neglected.
‡ I. e. although hatred, punishment, or death be placed before him.
noun in apposition with another noun, or of a noun and an adjective, with the participle of esse understood. E. g.


Secūndis rébus suīs vōlet étiam môri.

Where nature guides, it is impossible to err.
The Gallic war was carried on under the command of Caesar.
Augustus was born during the consulship of M. Tullius Cicero and Antony.
Ascānīus was born of Creūsa, when Troy was still uninjured.
The Romans thought that they never would be exempt from snares while Hannibal was alive.
He was made master of horse without the knowledge of Caesar.
The wolf escaped amid the great commotion of those in pursuit of him.
He will even desire to die, though in prosperity.

**Remarks.**

1. The substantives, which most commonly thus take the place of the participle in the ablative absolute are: — a) Certain nouns denoting the action of a verb; as adjūtōr, adjutrix, auctōr, comes, dux, interpres, judex, magistrē, magistrīx, praeceptōr, praeceptrix, testis, ēc. b) The names of certain offices or dignities, such as consul, imperatōr, praeceptōr, rex, dōminus, magistrātus, ēc. E. g. Eo adjutōre, With his assistance. Līcinio quōdam auctōre, At the instigation of a certain Līcinius. Se duce, Under his own conduct. Me rege, With me for a king. Hīs magistrātibus, Under the administration of these consuls. So also, Puēro Cicerōne, When Cicero was a boy. Nobis puēris, When I was one.

2. Additional examples of adjectives are: — Deo propītio, If God is propitious. Invīta Minervā, Against the will of Minerva, i. e. with bad success. Sereno coelo, The sky being clear. Iīs invītīs, They being unwilling (i. e. against their will). Tacītis nobīs, When (while) we are silent. Illīs consīcūs, They being accessories, ēc.

3. This construction is sometimes represented by an adjective alone.

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* Such a participle does not exist in Latin, but is usually supplied in English. E. g. Naturā duce, nature being our guide; Caesāre imperatōre, Caesar being commander; Iliō incolūmi, Ilium being yet safe, ēc.
† Substantives of this class may frequently be resolved into a participle; as, Eo adjutōre, i. e. adjutante. — Naturā duce, i. e. ducente. — Fortūnā comitē, i. e. comitante. — Polychε judicē, i. e. judicante, ēc.
‡ But sometimes these ablatives absolute may also be referred to the ablative of mode or manner. E. g. Bono gouvernātore, The pilot being good, i. e. with a good pilot. Probo nāvīgio, With a proper vessel (ship).
E. The ablative absolute is sometimes represented by the perfect participle alone, its subject being an entire clause. E. g.

Caesare tementatem multis reprehendi, exposto quid iniquitas loci posset.

Alexander, audito Daréus apropinquare cum exercitu, obviam ire constituit.

Excépto quod non simul ésses, cétéra látus.

Hannibale, cognito insidias sibi paríri, fugá salutem quaerivit.

Cæsar, after having explained what the disadvantage of the ground might lead to, reprehended the rashness of his soldiers.

Alexander, having heard that Darius was approaching with an army, resolved to meet him.

Happy in every respect, except that you were not present.

Hannibal, having learned that plots were on foot against him, sought his safety in flight.

Remarks.

1. The participles thus employed are but few. The principal one audito, cognito, comperto, edicto, explorato, desperato, nuntiato. All these are passive, "it being heard, learned, found," &c.; but are generally rendered by the perfect active: "Cæsar having heard, learnt, found, given orders," &c.

2. An adjective sometimes supplies the place of this participle absolute. E. g. Multi, incerto (—quum incertum esset) praeram nimirum aut vitærent, foede interierunt, Many, uncertain,† on account of the darkness of the night, what to seek or to avoid, perished disgracefully.

3. The participle absolute sometimes, though rarely, occurs without any subject whatever. E. g. In cujus amnis transgressu, multum certato, pervertit Bardanes, In passing which river, Bardanes conquered after a severe engagement. Quum, nondum palam facto, viri mortuique promiscue complorarentur, When, the matter being yet unpublished, the living and the dead were bewailed indiscriminately.‡

Every (one), each.

Quisque, quaeque, quodque or quidque, gen. cujusque.

Any (one) you please. { Quiris, quaeris, quodvis or quidvis, gen. cujusvis.

Quilibet, quaetibet, quodlibet or quidlibet, gen. cujuslibet.

* These may be resolved into Quum coelem serenum, mare tranquillum statisset.

† Lit. "It being uncertain (a matter of uncertainty and doubt)."

‡ In these examples multum certato and palam facto stand impersonally.
Every one, everybody.

Every man.

Every child.

Everything.

Every month, year.

All the world.

Every one knows.

Every one sees.

It is in the mouth of every one (of all).

He knows (can do) everything.

I have seen everything.

Let every one keep what has fallen to his lot.

A man’s mind is the man himself.

I give him any name I please.

At all times (at any time you please).

I myself, as well as any one of you.

A pleasure tour to Corinth is not everybody’s privilege.

It belongs to a great judge to decide what every one should render to every one (i. e. to his neighbor).

He is fit for anything (everything).

Every one, who; everything which (whoever, whatever; whosoever, whatsoever).

Whoever (whosoever) he is (may be).

Whoever you are (may be).

However that may be.

Whatever there is of gain (= all the gain).

Unus quisque, gen. unus cujusque.  
Singuli (each individually).

Nemo (nullus) non, unus quilibet.  
Omnis homo, omnes.

Omnis infans.

Omnis, ium, n. pl., nihil non.  
Singularis mensibus, annis.

In singulos menses, annos.

Quot mensibus, annis.  
Omnis homines.

Nemo non saepe. Omnes sciant.  
Nemo non videt.

Nemo est, quin (but what) videat.

Hoc in ore omnium est.

Ille omnia potest.

Nihil non potest.

Ego omnia vidi.

Nihil est, quod non viderim.

Quod culque obtigit, id quisque teneat.

Mens cujusque, est quisque.

Dò nòmen quodlibet illi.

Quibuslibet tempóribus.

Ego non minus, quam vestrum quivis.

Nón culvis hómini cóntingit, adire Corinthum.

Mágni est júdicus statúcre, quid quemque culque praestáre débeat.

Idóneus est árti cullibet.

Omnium horarum hómo est.

Quisquis, quaeræae, quodquod or quidquid, gen. cūjuscūjus.

Quicumque, quaecumque, quodcumque or quidcumque, gen. cūjuscumque. (Cf. Lesson XII. C.)

Quisquis ille est.

Quicumque is est. *

Quisquis est.

Quo quo modo rés sé hábet (hábeat).

Quodcumque lúcri est.

* Quisquis and quicusque are generally put with the indicative in Latin.
LESSON 73. ] PHRASES AND EXERCISES. 457

Whatever benefit (== all the benefit).
Whatsoever we (may) write (all that we write).
In whatsoever place one may be.
He can do whatsoever (anything) he pleases.

The whole, entire.

The full (entire, complete).
The entire (unbroken).
A whole (entire) year.
A whole number.
A full (and entire) year.
Full (complete) liberty, joy.
The whole (entire) city.
The entire society.
His entire property.
The whole of his patrimony.
The whole (of this) world.
The universe.

For three entire years.
An entire boar, ox.

The walk, promenade (act).
The short walk.
The walk, promenade (ground).
To take a walk.
To be on the walk (promenade).

The concert.
To go to the concert.
To be (present) at a concert.
To give a concert.

The concert-room.
Has he gone to the concert?
Were there many at the concert?
There was a large crowd there.
Did you find many out walking?

Quidquid beneficii.
Ómnia, quae cúcqué scribimus.
Quocúmque* in lóco quóquis ést.
Quodcúmque véít, licet fácere.

\{ Intéger, gra, grum.
\{ Tótus, a, um, gen. totús.
\{ Universus, a, um.

Plénus, a, um.
Sóldus, a, um.

Annus intéger.
Númerus intéger (plénus).
Plénus annus atque intéger.
Libertas sólida; gáudium sólident.

Univérsa civitas.
Univérasitas urbis.

Univérsa societas.
Facultates suas (éjus) ómnes.
Patrimonium éjus (étius) intégrum.
Múndus hic totus (ómnis).

Univéritis rérum.

Tótos tres annos.
Très ipeos annos.
Tótum triennium.
Sóldus áper, bós.

Ambulátio, deambulátio, ónis, f.; spatium, i, n.
Ambulatiuncula, ae, f.

Ambulácrum, i, n.; spatium, ambulátio.

Ambulátiónum conscire.
In ambulácro éssé.

*Concentus, ús, m.
*Symphonia, ae, f.

Concentum obire (ivi, bitum).
Concéntui (symphóniae) adéssé.
Concéntum édière (didi, dítum).

Odéum, i, n.

Obivitnécconcéntum?
Aderánnte múlti (hómines) con-
céntui?

Adérat véro vis hóminum mánga.
Invenístine múltos in ambulácro (ambúlantes)?

* So also sometimes separately cum quiébus erat cumque; quod re cumque.
I found but a few.
To cut, wound.
To cut off.
To cut into (make an incision).
Entirely.
He has cut off his finger.
He has had his finger cut off (amputated).
Have you cut (wounded) his finger?
I have not cut (wounded) his finger, but his foot.
He has cut my leg.

_Alone (all alone)._ 

To bring (carry) along.
To bring (lead) along.
To bring along (by conveyance).

Have you come quite alone?
No, I have brought all my friends with me.
He has brought all his men along.
Does he bring anything new with him?
He brings nothing.
They have brought us some grain along.
Did you bring your brother along?
I have brought him.
To fall.
To fall gliding, to slip.
To fall down, out, in.
To slip down, out, in.

To let fall, drop (inadvertently) anything out one's hands.

Invéni nón nisi paúcos.
Secéré, vulneráre.
Absculo, ēre, scidi, císium.
Ampüó, ēre, aüi, aüum.
Incido, ēre, cidi, císium (ALIQUID).
Omnino, prorsus, pláne.
Digitum éjus amputávit.
Is digitum súum amputándum ca-rávit.
Équid digitum éjus vulnerásti?
Ego nón digitum, sed pédem éjus vulnerávi.
Crús méum sécuit (incldit).
Sólus, a, um, gen. sölús.
Dnus, a, um, gen. únius.
Únus sólus.
(Sécum) afferre, appórtare (ALI-
QUID ALICUI OR AD ALIQUEM).
Sécum dúcere (duxi, ductum).
Sécum addúcere, dúcere.
(ALIQUEM AD ALIQUEM.)
Advého, ēre, vexi, vectum (ALI-
QUID AD ALIQUEM).

Venistíne ánus sólus?
Nón véro; amícós méos òmnès mécum dedúxi.
Òmnès suós súcum addúxit.

Affértne súcum álquid nóvi?
Níhil áffert.
Frúmentum nóbis súcum advexé-runt.
Dúxistíne técum frátrem?
Dúxi.

Cado, ēre, cécíli, cásium.
Lábó, lábi, lapsus sum.
Déctdíre, excídíre, incídíre (-ctí,
cásium).
Delábi, élábi, illábi.

Excluí mihi álquid mánu or de máñibus.
Delábítur mihi álquid de máñibus.
To drop (from negligence).

To drop (intentionally).
Has he fallen?
Yes, he has fallen into the well.
He has fallen from the horse.
The fruit falls from the trees.

Has he dropped anything?
Yes, he has dropped his pen.
He has dropped his ring.
The ring dropped of its own accord from my finger.
You have dropped your gloves.
She is dropping her handkerchief.

Near, close by.
Near (not far from).

Near me, you, him.
Near the fire, by the fire.
Near (not far from) his castle.

Near that spot.

What are you doing by the fire?
I am engaged in writing and thinking.
Where do you live?
I live close by the castle.
He lived not far from the king's residence.
He fell not far from the river.

The groom.
Did you tell the groom to bring me the horse?
I have told him.
I have ordered him to do so.

To prevent, hinder.

To hinder (prevent) any one from sleeping, writing.
Does he prevent you from reading?

He does prevent me.

Or did I prevent you from sleeping?

You have not prevented me.

Was he hindering him from flight?

He was not.

Exercise 139.

Whom do you pity? — I pity your friend. — Why do you pity him? — I pity him because he is ill. — Do the merchants of Berlin pity anybody? — They pity nobody. — Do you offer me anything? — I offer you a gold ring. — What has my father offered you? — He has offered me a fine book. — To whom do you offer those fine horses? — I offer them to the French officer. — Do you offer that fine carriage to my uncle? — I do offer it to him. — Dost thou offer thy pretty little dog to these good children? — I do offer it to them, for I love them with all my heart. — What have the citizens of Strasburg offered you? — They have offered me good beer and salt meat. — To whom do you offer money? — I offer some to those Parisian citizens, who have assured me of their assistance. — Will you take care of my clothes? — I will take care of them. — Wilt thou take care of my hat? — I will take care of it. — Are you taking care of the book which I lent you? — I am taking care of it. — Will this man take care of my horse? — He will take care of it. — Who will take care of my servant? — The landlord will take care of him. — Does your servant take care of your horses? — He does take care of them. — Is he taking care of your clothes? — He is taking care of them, for he brushes them every morning. — Have you ever drunk Strasburg beer? — I have never drunk any. — Is it long since you ate Leipsic bread? — It is almost three years since I ate any. — Does he think himself (ducitne se) out of danger (sine periculo)? — He never can consider himself out of danger while his enemy is alive (his enemy being alive). — Is the republic safe (salus)? — How can it be safe under the administration of consuls like these (his magistratibus)?

Exercise 140.

Have you hurt my brother-in-law? — I have not hurt him; but he has cut my finger. — What has he cut your finger with? — With the knife which you had lent him. — Why have you given that boy a blow with your fist? — Because he hindered me from sleeping. — Has anybody hindered you from writing? — Nobody has hindered me from writing; but I have hindered somebody from hurting your
Lesson LXXIV. — PENSUM SEPTUAGESIMUM QUARTUM.

OF THE PLUPERFECT TENSE.

A. The pluperfect tense serves to represent a past action as entirely completed with reference to another past action just commencing or going on. It sustains the same relation to the imperfect, as the perfect does to the present. E.g.

_Írútrant Dánul, et téctum ómne tenébant._

The Greeks had forced their way in, and were in possession of the entire house.

_Pausánias eódem lóco sepúltus est, ubi vitam posuírat._

Pausanias was buried in the very spot on which he had lost his life.

_Quum dómum intrásset, díxit amíco suó._

When he had entered the house, he said to his friend.

_Cum vénésse coépéra, dábát sē labóri átque itínéribus._

After the commencement of spring he was wont to enter upon his labors and his journeys.
Remark. — The Romans always observe the distinction indicated by the pluperfect, and put this tense even where the English idiom substitutes the perfect. E. g. “When he arrived (i. e. had arrived) in the city, he perceived,” Quum in urbem advenisset, animadvertit. “When he saw (i. e. had seen) the boy, he exclaimed,” Quum puérum conspexisset, exclamavit.

B. Formation of the Pluperfect Tense.

1. The pluperfect active is formed from the perfect by changing the final i into, Indic. ēram, Subj. issem. As,—

1. Amāvi — amāvēram, amavissem, I had loved.
2. Monūi — monūēram, monūissem, I had reminded.
3. Lēgi — lēgēram, legissem, I had read.
4. Audivi — audivēram, auditissem, I had heard.*

2. The pluperfect passive is formed from the perfect participle, by adding, Indic. ēram or fuēram, Subj. essem or fuissem. As,—

Indic. Amātus, monētus, lectus, auditus ēram or fuēram, I had been loved, reminded, read, heard.
Subj. Amātus, monētus, lectus, auditus essem or fuissem, that I might have been loved, reminded, read, heard.

3. The pluperfect of deponent verbs is formed like that of the passive voice. As,—

Indic. Hortātus, verītus, secūtus, blanditus ēram or fuēram, I had exhorted, feared, followed, flattered.
Subj. Hortātus, verītus, secūtus, blanditus essem or fuissem, that I might have exhorted, feared, followed, flattered.

Inflection of the Pluperfect Active.

C. The inflection of the pluperfect active is exhibited by the following paradigms:—

Indicative. Subjunctive.
Amāvēram, I had loved. Amāvissem, that I might have loved.

Sing. āmāvērām āmāvērās āmāvērāt,
Sing. āmāvissēm āmāvissēs āmāvissēt,

Plur. āmāvērāmūs āmāvērātūs āmāvērant.
Plur. āmāvissēmūs āmāvissētūs āmāvissent.

* Subj. that I might have loved, reminded, read, heard.
LESSON 74.]

THE PLUPERFECT ACTIVE. 463

So conjugate *montēram* — *montūissems*, *lēgēram* — *légissems*, *audīvēram* — *audīvissēm*. To these add *apportāvēram*, I had brought; *labōrāvēram*, I had labored; *lavēram*, I had washed; *dūlēram*, I had given; *stētēram*, I had stood; — *habuēram*, I had had; *studēram*, I had studied; *jussēram*, I had commanded; *secuēram*, I had cut; *vidēram*, I had seen; — *attulēram*, I had brought; *dīkēram*, I had cherished; *misēram*, I had sent; *accessēram*, I had called; *cupīvēram*, I had desired; *quaestēram*, I had sought; *ussēram*, I had burned; — *aperuēram*, I had opened; *tuēram*, I had gone; *scuēram*, I had known; *situēram*, I had been thirsty; *vēnēram*, I had come; — *voluēram*, I had wished; *notuēram*, I had been unwilling.

The verb *sum* has regularly *fuēram* — *fuīssems*. And so its compounds, *absuēram* — *absūissems*; *adfuēram* — *adfuīssems*; *interfuēram* *interfuīssems*; *profuēram* — *profuīssems*, &c.

**Remarks.**

1. Verbs of the fourth conjugation (and generally those whose perfect ends in *it*) frequently reject the *v* before the final *ēram* of the pluperfect indicative; as, *audīram*, *prodīēram*, *quaesīēram*, &c., and *fuissems* is sometimes contracted into *issems*; as, *audīssems*, *prodīssems*, *quaesīssems*, for *audīvissēm*, &c. (Compare page 239, Remarks.)

2. *Odēram*, I hated; *meminēram*, I remembered; *novēram*, I knew, was acquainted with; *consuēvēram*, I was wont, have the force of the imperfect, as *odi*, *memini*, &c. that of the present.

Had I loved?          Egōn' amāvēram?          
By no means; you had not loved.          Mínime géntium; nōn amāvēras.          
Had we given you a book?          Nūm nōs tībī libro déderāmus?          
You had not given me one.          Nōn dederātis.          
Had he stood by the fire?          Steterātīne apud carbōnes?          
He did.  He had stood there.          { Fāctumst (= fāctum est).          
Had you called the physician?          Arcessīvērasne médicum?          
Yes, I had called him.          Sāne, ēum arcessēvāram.          
Had they seen our friend?          Nostrūmne amicum vīdērant?          
They had not seen ours, but their own?          Nōn nostrum, sed suōmmet vīdōrant.          
When I had found the letter.          Quōm lītteras invenīssems.          
If we had studied our lesson, would you not have rewarded us?          Si pénso imperāto ōperām dedissēmus, nōnne nōs praëmiis affecīssēmus?          
I should have done so.          Fāctum esset.          
What did he say when he entered your house?          Quīd dīxīt, quōm dōmum tūam intrāssēt (= intravīssēt)?          
He wished me a good morning.          Mé salvum essē jussit.

* These, however, may be referred to the secondary form in *ti*, as *audi*, *prodī*, &c.
THE PLUPERFECT PASSIVE.

**D. The Pluperfect Passive is thus inflected:**

**Indicative.**
- Amātus ēram or fuēram, *I had* been loved.
- SING. amātus ēram or fuēram
  - amātus ērēs or fuērēs
- PLUR. amātī ērāmēs or fuērāmēs

**Subjunctive.**
- Amātus essēm or fuissēm, *that I might have been loved.*
- SING. amātus essēm or fuissēm
  - amātus essēs or fuissēs
- PLUR. amātī essēmūs or fuissēmūs

So conjugate monitus, lectus, auditus ēram or fuēram, I had been reminded, read, heard; Subj. monitus, lectus, auditus essēm or fuissēm, that I might have been reminded, read, heard. To these add allātus, dātus, dīlectus, habitus, jussus, missus, quaesitus, ustus ēram or fuēram, I had been brought, given, cherished, considered, commanded, sent, sought, burned; and Subj.—essēm or fuissēm, that I might have been brought, given, cherished, &c.

Had you been admonished?
I had been admonished.
Had the philosopher been heard?
He had not been heard.
Had you been sent?
We had not been sent.
Had a ribbon been given you?
None had been given me.
Had the letters been read?
They had been read.
If the book had been read.
When the letter had been delivered.
Would that we had been sent!
Because they had not been chosen.

**PLUPERFECT OF DEponent VERBS.**

**E. The pluperfect of deponent verbs is inflected like that of the passive voice.** Thus:

* When the subject is feminine, then: amātā ēram or fuēram, Plur. amātāe ērāmūs or fuērāmūs; Subj. Sing. amātā essēm or fuissēm, Plur. amātāe essēmūs or fuissēmūs. When it is neuter: amātum ērat or fuērat, Plur. amātāe ērant or fuērant; Subj. Sing. amātum essēt or fuissēt, Plur. amātāe essēt or fuissēt.
LESSON 74.] PLUPERFECT OF DEponent VERBS. 465

**Indicative.**

Hortátus éram or fuérám, *I* had exhorted.

**Subjunctive.**

Hortátus essèm or fuissesm, *that I might have exhorted.*

Sing. hortátus éram or fuérám

Sing. hortátus essèm or fuissesm

hortátus éras or fuérás

hortátus essès or fuissesès

hortátus érat or fuérat,

hortátus essét or fuisset,

plur. hortátii éramus or fuérāmus

plur. hortátii essēmus or fuissēmus

hortátii ératis or fuérātis

hortátii essētis or fuissētis

hortátii érant or fuérant.*

hortátii essent or fuissent.

So conjugate veritus, secutus, blanditus éram or fuérám, I had feared, followed, flattered; Subj. veritus, secutus, blanditus essèm or fuissesm, that I might have feared, followed, flattered. To these add arbitrātus, comitātus, morātus, locutus, obituus, profectus, largitus, expertus éram or fuérám, I had thought, escorted, delayed, spoken, forgotten, departed, squandered, experienced; and Subj. — essèm or fuissesm, that I might have thought, &c.

Had you escorted any one?

I had escorted no one.

Had they not lavished their money?

It is, as you say.

Had he flattered you?

He had certainly not.

Had we left when you arrived?

It is clearly so.

Would you have remained at home if he had left?

I should certainly have done so.

* After having read the book (= When I had read the book, The book having been read).*

Quum librum perlegissem.

Postquam (ut) librum perlési.

Libro perlécito.

After having cut the bread, (when he had cut, &c.).

Quum pānem secuisset.

Postquam (ūbi, ut) pānem secuit.

Pāne in frusta disecto.

Cum manducāvissēmus.

Postquam (ūbi, ut, sīmul ac) manducāvīmus.

Quum tē cultro vulnerāvisses.

Postquam (ūbi, ut) tē cultro vulnerāvísti.

(Tū) cultro vulnerātūs.

Quum vōbis vēstēm induissetis.

Postquam (ūbi, ut) vōbis vēstēm induístis.

(Vōs) vēste induísti.

* And when the subject is feminine: amātūs — amātūae; when neuter: amātum — amātu.
After withdrawing from the fire (when he had withdrawn, &c.).

Quum a fóco discéssisset.

Póstquam (ubi, ut) a fóco discéssit.

Quum tibi bárbam totondiússet.

Postquam (ubi, ut) bárbam toton-
dústi.

Barbá tua tonsá.

Quum corpus calefécisset (refovís-

set).

Postquam (ubi) corpus calefécit

(refóvit).

Córpora eíus calefáceto (refótó).

Quum acta pública légísem (átcis

publicis lécitis), jentáculum súm-

psi.

Símul ac mihi véstem índui (= vés
ta or vésitem índitus), in

publicum prodívi.

Letteris recítátis (lécitis), díxit.

When I had read the newspaper,

I breakfasted.

As soon as I had dressed myself,

I went out.

When he had read the letter, he

said.

When he had cut the bread, he

cut the meat.

What did he do when he had

eaten?

He went to bed.

Before I set out.

F. Obs. Antequam and priúsquam, when they relate to a

future action or event, are commonly followed by the present

subjunctive.

Before I depart, I wish to see my

children once more.

The storm threatens, before it

rises.

The newspaper.

The accident

The death.

To go to sleep.

To rise, get up.

To die.

To be afflicted or grieved

at (anything).

Are you afflicted at the death of

our friend?

I am very much afflicted at it.

Antequam (priúsquam) profiscar;

or simply profectúrus.

Priúsquam profiscíscar, láberos méos

iterum nunc vidére cúpio.

Tempestas minátur, antequam súr-
gat.

Acta diurna or publica, n. pl.

Cásus, us, m.

Mors, tis, f.

Cubitum ire.

(E lecto) surgo, ère, surrexi, sur-
rectum.

Moríor, iri, mortúus sum.

Diem suum (or suprénnum) obire

(or simply obire).

Doló, ère, iú, Itum (ALIQUA RE

or QUOD).

A liquid est mihi dolóri.

Dolésne amíci nóstri mórté?

Dolóeo véro vehementer.

Est mihi prórsus permágno dolóri.
LESSON 74.] PHRASES AND EXERCISES.

At what is your father afflicted?
He is afflicted because he has lost his dearest friend.

To complain of some one or something.

To wonder, to be astonished or surprised at.

Whom do you complain of?
I complain of my friend.

Of what does your brother complain?
He complains of your not sending the book.
They complained of their brother.
Let them not complain of having been deserted.

He complained of the injustice of his adversaries.
We have no right to complain of everything that afflicts us.
At what are you surprised?
I am surprised that you have arrived.

I wonder what may have been the cause.
I am surprised that you should have despised this.
We wondered why you should prefer the Stoics to us.
I was surprised that you should have written with your own hand.

Do you wonder at what I have done?
I do wonder at it.
Your fortune (lot) is to be pitied.

To be glad.

To be sorry.

Quam ob rem vír óptimus, páter tiús, in dolóre est?
Dolóre affectus est, quod hóminem sui amicissimum pérudit.
Quéror, i, questus sum.
Conquéri (aliquem, de aliquo, rem, de re, quod, &c.)
Míror, ári, átus sum.
Demirári (aliquem, rem, Acc. cum Inf. or quod).*
Quém (de quo) quéréris?
Ego amicum méum (de amico méo) quéror.
Quid (quà de ré) quérítur frátér tuíus?
Quérítur super hóc, quod nón mittas librum.
Frátrem súum conquerébántur.
Ne querántur, sít receptis esse.

De inúriís adversariórum quéstus est.
Nón ómnia, quae dolémus, códem júre quéri póssimus.
Quid miráris?
Míror té advenísse (quod advenísti).
Míror, quid caúsa fúerit.

Míror, tē haec sprevisse.

Admirátí súmus, quid esset, cur nóbis Stóicos aptéférres.
Admirátus (miráitus) súm, quod túa mánu scripásses.

Demirarisne fác tum méum?

Prósus demíror.
Fortúna túa querénda ést.

Gaudeó, ère, gárvsus sum.
Laetor, ári, átus sum.
(RE, de re, in re, Acc. cum Inf. or quod).
(Dólere (re, Acc. cum Inf. or quod).
Dólét, piget, poenitét, misérét (me alícujuS re, hominis).†

* Compare Lesson LIV. H.
† On the construction of these verbs, see pages 289 and 298.
I am glad of it.
I am sorry for it.
I am glad to see you.
I never was more rejoiced to see any one.
I am sorry for your misfortune.
I am sorry for you.
Are you sorry for this injustice?
I am sorry for it.
Were you Trieved at the death of your friend?
I was Trieved in my inmost soul.
I am glad to hear that your father is well.

**To hear (learn, understand).**

**To pronounce.**

Can the boy pronounce these words?
He cannot do it yet.
Did he pronounce the letters correctly?
No, he pronounced them very badly.
Could the Austrian pronounce my name?
He could not.
There are several words which are pronounced alike in the same cases.

Dear.
Grateful, acceptable.
Sad, sorrowful.
Disagreeable.
The prince.
The count.
The baron.
The Saxon.
The Prussian.
The Austrian.
The Christian.
The Jew.

Gaúdeo hóc. Hóc est mihi jucundum. Optime čst.
Moléstum čst. Male dícis.
Dóleo, quód čta čst.
Nunc té conspício ibens.
Nihil vídi quidquam laétius.
Dóleo túium casum.
Mísēret mé túi.
Pígetne té hújus injúriae?
Píget mé véró.
Dolebásne, cum amicum túium mórtuum conspirēres?
Dolēbam ex íntimis sēnsibus.
Patris čti valetūdinem cognoscēre gaúdeo.
Gaúdeo, mé de valetūdine pátiris čti certōrem fíēri.
Comperio, tre, pérī, pertum.
Cognoscēre (ALIQUID).
Certiōrem fīēri (DE ALIQUĀ RE).
Enunciō, āre, āri, ātum.
Effēro, ferre, excīti, clātum.

Potéstne pīer vérba haec enunciāre (effeŕre)?
Nōndum pōtest.
Rectēne litteras enunciāvit?
Immo pérpēram enunciāvit.

Potnístne Austrāicus nōmen mécum - effēre?
Nōn pōtuit.
Plūra sunt vérba, quae similiter īsdem cāsibus efferuntur.
LESSON 75.]

REFLEXIVE PRONOUNS.

The negro, Moor. Hōmo niger, gen. nigri, m.; Aethiops, ēpis, m.
The Indian. Indus, i, m.
The Aborigines. Autōchthonēs, um, pl. m.

EXERCISE 141.

What did you do when you had finished your letter? — I went to my brother, who took me to the theatre, where I found one of my friends whom I had not seen for many years. — What did you do when you had breakfasted this morning? — When I had read the letter of the Polish count, I went out to see the theatre of the prince, which I had not seen before. — What did your father do after getting up this morning? — He breakfasted and went out. — What did your friend do after he had read the paper? — He went to the baron. — Did he cut the meat after he had cut the bread? — He cut the bread after he had cut the meat. — When do you set out? — I set out tomorrow; but before I leave, I wish to see my friends once more. — What did your children do when they had breakfasted? — They went out with their dear preceptor. — Where did your uncle go after he had dined? — He went nowhere; he stayed at home and wrote his letters. — What are you accustomed to do when you have supper? — I usually go to bed. — At what o'clock did you rise this morning? — I rose at five o'clock. — What did your cousin do, when he (had) heard of the death of his friend? — He was much (valde) afflicted, and went to bed without saying a word (non verbum faciens). — Did you read before you breakfasted? — I read when I had breakfasted. — Did you go to bed when you had eaten supper? — When I had eaten supper, I wrote my letters, and then went to bed. — Are you afflicted at the death of your relation? — I am much afflicted at it. — When did your friend die? — He died last month. — Of what do you complain? — I complain of your boy. — Why do you complain of him? — Because he has killed the pretty dog, which I had received from one of my friends. — Of what has your uncle complained? — He has complained of what you have done. — Has he complained of the letter which I wrote to him? — He has complained of it.

Lesson LXXV. — PENSUM SEPTUAGESIMUM QUINTUM.

OF THE REFLEXIVE PRONOUNS.

A. When, in one and the same sentence, a subject of the third person becomes itself the object of the verb, or otherwise a member of the predicate, its person (whether singular or plural) is expressed by the personal reflexives sui, sibi, se, and its property by the possessive reflexive suus, a, um.

40
Ipse se quisque diligit, quod per se sibi quisque cærus est.

Themistocles domicilium Magnesium sibi constituit.
Justitia propter sese colenda est.
Lento gradi ad vindictam sii divina procédit tra.
Étiam ferae sibi injecto terróre mórtis horréscunt.
Sium quisque ingénium nóscat.
Verres sólus cum súa cohórte re-inquiritur.
Bellum est, sé vitia nósse.†
Bósstiis hómines úti ad utilitatem súam pósum sint sine injúriá.

Remark. — The reflexives can thus be put only when the subject remains the same. If another sentence with a new subject, or a new subject representing one, is added, then the demonstrative is takes the place of sūi, &c., and the genitives ejus, eorum, that of suus. E. g. Tiberius Gracchus ejusque frater occisi sunt.† Tiberius Gracchus and his brother were killed. Hannibal quamdiu in Italit fuit, nemo ci in acie restiti, nemo adversus eum in campo castra posuit, As long as Hannibal was in Italy, no one opposed him on the battle-ground, no one pitched a tent against him in the field. Athenienses urbem suam aede Minervae ornáverunt, eorumque magnificentiam mirata est posteritas, The Athenians adorned their city with the temple of Minerva, and posterity has admired their magnificence.

B. The reflexives sūi, sibi, se, and suus, a, um, belong to an oblique case of the same sentence, when they determine the subject-nominative itself, or when from a difference of person or number, or from the sense of the predicate, they cannot be referred to the nominative.

Hannibal sūi cívex e civitáte Hannibal was banished by his own ejeécérunt.
Caesar sūa natúra mitiōrem Caesar was more humane.

* When quisque is thus connected with the reflexive, the latter commonly precedes; as, se quisque, sibi quisque, suum cuique, &c.
† 1. e. aliqueum nóisse, “that one should know his own faults.”
‡ This may be resolved into Tiberius Gracchus occisus est, ejusque frater occisus est. So also, Antigonus et huicius filius Demetrius, &c.
Lesson 75. | Reflexive Pronouns.

Sui cuique mores singunt fortunam.
Retece duci potest scientiam suum cujusque aetis esse.
Conserva tuus suis.

Apibus fructum restituo suum.
Volaterranos in suid possessione retinebam.
Ratio et oratio conciliat inter se homines.
Justitia suum cuique tribuit.
Consiiles hostem in suid sode in Algido inveniunt.
Multa sunt civibus inter se communia.
Quid est alius, aliiis suia eripere, aliiis dare aliena?

Remark. — When a new sentence is added, or a word representing one, the demonstrative is becomes necessary, as in A. Rem. E. g. Omitto Isocratem discipulosque ejus,* I omit Isocrates and his disciples. Alexander mortem anulum suum dederat Perdicca; ex quo omnes conjecerant, sum regnum ei commendasse, quoad libri ejus in suam tutelam pervenissent. The dying Alexander had given his ring to Perdiccas, from which every one had conjectured that he had commended the government of his empire to his charge, until his children might become of age.

C. In dependent clauses, in which the language, thoughts, sentiments, or purpose of the leading subject are expressed, the reflexives sui, sibi, se, and suus refer to that subject, and not to the one contained in the dependent clause.

Such clauses are introduced by the Acc. cum Inf., by interrogatives, relatives, and conjunctions, especially by ut, ne, quo, qui, si, &c. E. g. Nemo est orator, qui se Demosthenis similem esse nolit. Homereum Colophonii civem esse diceant suum, Smyrnaeae vero suum esse confirmant.

Mecus me oravit filius, ut niam sororem poscerem uxorem sibi. Paetus omnes libros, quos frater suus reliquisset, mihi donavit.

Every man’s lot in life is shaped by his own character. Every art may correctly be said to have a science of its own. Preserve the lives and happiness of those dear to your friends. I return (restore) their produce to the bees.

I kept the Volaterrani in the possession of their own. Reason and language conciliate men among themselves. Justice gives (to) every one his own. The consuls found the enemy in his own residence at Algidum. Citizens have many things in common with each other. What else is giving to others what is not one’s own, but robbing others of their own?

No one is an orator who is unwilling to be like Demosthenes. The inhabitants of Colophon say, that Homer is their citizen, but those of Smyrna prove him to be theirs.

My son has charged me to demand your sister in marriage for him. Petus has made me a present of all the books which his brother had left him.

* This may be resolved into Omitto Isocratem, discipulosque ejus omittis.
Quid est amare, nisi velle bonis
aliquem affici quam maximis,
etiam ad se nihil ex his re-
deat?

What is love, but a desire that an-
other might enjoy the highest
possible good, even though no
advantage to one's self should re-
sult from it?

D. If in this construction the person of the speaker comes
in collision with another subject nominative, the sense of the
predicate must determine to which of the two the reflexive
refers. E. g.

Agrippa Atticum orabat, ut se
sibi suisque* reservaret.

The Scythians besought Alexander
to unite himself in marriage to
the daughter of their king.

Quod sibi Cæsar denuntiaret, se
Aeduorum injurias non ne-
glectorum; néminem secum
sine sub** pernicie contendisse.

With respect to Caesar's message
to him, that he (i. e. Caesar)
would not overlook the injuries
of the Aedui, (Ariovistus replied.)
that no one had ever contended
with him, except for his own
destruction.

REMARKS.

1. The reflexive is always put when a given person is to be con-
trasted with another, or its property with that of another (i. e. himself;
his own, as opposed to alius, aliēnus). It is thus often put, even where
we might expect the weaker demonstrative is, ejus, —

a.) When the oblique case, to which it relates, can easily be inferred
from what has gone before. E. g. Ei sunt nātii filiū gemīni duo, ita
formā similī pueri, uti mater sua (for eōrum) non internosse possēt, sc.
eos. He had two twin boys, so like each other, that their own mother
could not distinguish them. Placēne a Carthaginienibus captivos
nostros, reddūs suis (sc. iūs), recuperāri? Is it your pleasure to recover
our captives from the Carthaginians, after returning (to them) their
own?

b.) When the construction admits of it, and the connection requires
a more emphatic indication of the subject. E. g. Cimon incidit in
eandem invidiam, quam pater suus (= ejus), Cimon incurred the same
odium which his father had incurred. Non a te ēnut rex, sed prius
quam tu suum sibi vendēres, ipse possēdiū, The king has not purchased
of you, but has himself possessed it, before you could sell his own to
him.

* In this sentence se, sibi, and suis all refer to the new subject Atticus.
† Here sui belongs to Scythae, and sibi to Alexandro.
‡ Sibi and secum refer to the speaker Ariovistus (expressed in a preceding
sentence), se to Cæsar, and suum to néminem.
2. *Is* and *ejus*, on the other hand, are employed where no such opposition of persons or property is intended, but where the subject is merely pointed out (i.e. the English *him*, *his*). They are thus put,—

a.) With reference to an oblique case of the *same sentence*, sometimes merely to prevent ambiguity. E.g. *Pisónem nostrum merito ejus amò plurimum*, I love Pisón dearly, as he deserves. *Achaei Macedónum regem suspicátum habébant pro ejus crudelitáte*, The Achaeans suspected the king of the Macedonians on account of his cruelty. *Oratio principis per quæstórem ejus audit a est*, The speech of the prince was heard by his quæstor.

b.) In *dependent clauses*, when a noun different from the subject is referred to; frequently also instead of the more emphatic *se*. E.g. *Judæi jussi a Caesáre, efficiem ejus in templo locáre, arma poitus sumísse*, When the Jews were commanded by Caesar to place his image in their temple, they preferred to resort to arms. *A Curióne mihi nuntiátum est, eum ad me venire*, A message was sent me by Curio, that he was coming to me.

3. Instead of *is* and *ejus* the intensive *ipse* and *ipsíus* are often used, especially when it becomes necessary to distinguish subjects different from those represented by *is* or *sui*. E.g. *Aedui ointendunt, ut ipsí summa imperii transdútur*, The Aedui beg that the chief command might be transferred to themselves. *Parvi de eo, quod ipsius supererat, aliús gratificári volunt*, Children wish to gratify others with what they themselves do not want. *Caesar múllés suos incusávit: cur de suá virtúte, aut de ipsius diligentia desperánt*, Caesar blamed his soldiers (by asking them), why they despised of their own valor or his personal assiduity.

<table>
<thead>
<tr>
<th>Far, distant.</th>
<th>Longus, longinquus, a, um (adj.).</th>
</tr>
</thead>
<tbody>
<tr>
<td>A long way or journey.</td>
<td>Longa via; longum iter.</td>
</tr>
<tr>
<td>From afar.</td>
<td>Prócùl, e longinquus, eminus (adv.).</td>
</tr>
<tr>
<td>How far?</td>
<td>Quam longe? Quousque?</td>
</tr>
<tr>
<td>To be far or distant from any place.</td>
<td>Longe or prócul ab aliqùo loco abesse.</td>
</tr>
<tr>
<td>To be far apart.</td>
<td>Multum distáre.</td>
</tr>
<tr>
<td>To be equally far apart.</td>
<td>Paribus intervallis distáre.</td>
</tr>
<tr>
<td>To be equally far.</td>
<td>Tantundem viae esse.</td>
</tr>
<tr>
<td>To be farther.</td>
<td>Longius esse or abesse.</td>
</tr>
<tr>
<td>How far is it from here to the city?</td>
<td>Quám longe est híc in úrbem?</td>
</tr>
<tr>
<td>It is very far.</td>
<td>Perlonge est.</td>
</tr>
<tr>
<td>It is not far.</td>
<td>Nón est longe (longüle).</td>
</tr>
<tr>
<td>It is ten miles.</td>
<td>Longe est millia passuum décem.</td>
</tr>
<tr>
<td>Is it far from here to Berlin?</td>
<td>Estne longe hínce Berolinum?</td>
</tr>
<tr>
<td>It is not far.</td>
<td>Haúd longe est.</td>
</tr>
<tr>
<td>How many miles is it?</td>
<td>Quót millia passuum sunt?</td>
</tr>
</tbody>
</table>

* Instead of *Curio mihi nuntiátit, se ad me venire.*

* 40 *
It is twenty miles.
How many miles is it from Boston to New York?
It is about two hundred and fifty miles.
It is nearly a hundred miles from Berlin to Vienna.
How far did the boy go?
He went three steps.
He went about far and wide.
He said, that he had been two hundred miles from the city.
Did he advance too far?

Not as far as you.
How far has your brother advanced in his studies?
He has not advanced very far.
The distance.
The mile.

The step, pace.

To prefer, like better.

Do you like to write better than to speak?
I like to speak better than to write.

Does he like to play better than to study?
He likes to do both.

Do you like bread better than cheese?
I like both, neither equally well.

Do you like tea as well as coffee?
I like coffee better.
He likes beer better than wine.

I prefer beef to veal.
I prefer reading to writing.

The calf.

Quick, fast.

Slow, slowly.

Do you learn as fast as I?
I learn faster than you.
He eats faster, slower than I.
I do not understand you, because you speak too fast.

He arrived sooner than was expected.

Can you answer slowly?
I can.

Does he sail as slowly as I?
He sails slower.
I trust that you will be strong soon.

Advance slowly!

Cheap.

Dear.

Does the merchant sell as dear as I?
He does not sell as dear.
He sells dearer than you.
Did you buy the horse cheap?
I have bought it quite cheap.
He has bought the book at the lowest possible price.
I have bought my hat cheaper than you yours.

This man sells everything so dear, that no one can buy anything of him.
I do not know what you wish to say.

You speak so fast, that I cannot understand you.
I assure you that he wishes to speak with you.

Praedóptō légere pótius quam scribere.

Vitūlus, i, m.; vitūla, ae, f.

Celēriter, cito, festinanter (adv.).

Tarde, lente (adv.).

Discīsne tam celēriter, quam égo?
Égo céttius (faciētius) disco, quam tú.

Mandūcat céttius, lēntius, quam égo.

Vērba túa non intelliγe, proptēρea, quōd nīmis celēriter (celērius) lōquēris.

Advēnīt celērius opinioēna.

Potēsne respondēre lēnte?

Pēsum.

Navigatīne tām tārde quam égo?

Tārdius nāvīgat.

Confido, cito tē firmum fōre.

Procēde lēnte!

Festīnā lēnte!

Adj. Vīlus, parvi prētii; non ma-gno parābitiō.

Adv. Parvo prētio, aere pauco; parve sumptu.

Adj. Cārus, a, um; magni prētii.


Vendīntē mercātōr tām cāre, quam égo?

Mīnus cāre vēndit.

Cārius vēndit quām tú.

Emīstīne equumv fil (parvo prētio)?

Égo cēm aere pauco ēmī.

Librum quām mínīmō prētīo ēmit.

Pleum méum égo minōris ēmī, quām túum tū.

Hic vīr ómnia tām cāre vēndēre sōlet, ut nēmō ab ēo quīdquam ēnēre pōsīt.*

Haūd scīo (nēscīo), quīd tībi vēlīs.

* Ut preceded by tum, talis, tantus, &c., requires the subjunctive. (Cf. Lesson LXXXVIII. A. I.)
Be so good as to speak a little slower.
Will you be kind enough to give me the book?

Sis tam benignus, ut aliquanto lenius loquaris.
Visne esse tam benignus, ut mihi librum des?

Exercise 142.

How far is it from Paris to London? — It is nearly a hundred miles from Paris to London. — Is it far from here to Hamburg? — It is far. — Is it far from here to Vienna? — It is almost a hundred and forty miles from here to Vienna. — Is it farther from Berlin to Dresden than from Leipzig to Berlin? — It is farther from Berlin to Dresden than from Leipzig to Berlin. — How far is it from Paris to Berlin? — It is almost a hundred and thirty miles from here to Berlin. — Do you intend to go to Berlin soon? — I do intend to go thither soon. — Why do you wish to go this time? — In order to buy good books and a good horse there; and to see my good friends. — Is it long since you were there? — It is nearly two years since I was there. — Do you not go to Vienna this year? — I do not go thither, for it is too far from here to Vienna. — Is it long since you saw your Hamburg friend? — I saw him but a fortnight ago. — Do your scholars like to learn by heart? — They do not like to learn by heart; they like reading and writing better than learning by heart. — Do you like beer better than cider? — I like cider better than beer. — Does your brother like to play? — He likes to study better than to play. — Do you like meat better than bread? — I like the latter better than the former. — Do you like to drink better than to eat? — I like to eat better than to drink; but my uncle likes to drink better than to eat. — Does your brother-in-law like meat better than fish? — He likes fish better than meat. — Do you like to write better than to speak? — I like to do both. — Do you like fowl better than fish? — Do you like good honey better than sugar? — I like neither.

Exercise 143.

Does your father like coffee better than tea? — He likes neither. — What do you drink in the morning? — I drink a glass of water with a little sugar; my father drinks good coffee, my younger brother good tea, and my brother-in-law a glass of good wine. — Can you understand me? — No, sir, for you speak too fast. — Will you be kind enough not to speak so fast? — I will not speak so fast if you will listen to me. — Can you understand what my brother tells you? — He speaks so fast that I cannot understand him. — Can your pupils understand you? — They understand me when I speak slowly; for in order to be understood one must speak slowly. — Why do you not buy anything of that merchant? — I had a mind to buy several dozen of handkerchiefs, some cravats, and a white hat of him; but he sells so dear, that I cannot buy anything of him. — Will you take me to another? — I will take you to the son of the one whom you bought of last year. — Does he sell as dear as this (one)? — He sells cheaper. — Do you like going to the theatre better than going to the concert?
— I do like going to the concert as well as going to the theatre; but I do not like going to the public walk, for there are too many people there. — Do your children like learning Italian better than Spanish? They do not like to learn either; they only like to learn German. Do they like to speak better than to write? — They like to do neither. — Do you like mutton? — I like beef better than mutton. Do your children like cake better than bread? — They like both. Has he read all the books which he bought? — He bought so many of them, that he cannot read them all. — Do you wish to write some letters? — I have written so many of them, that I cannot write any more.

Lesson LXXVI. — PENSUM SEPTUAGESIMUM SEXTUM.

REFLEXIVE VERBS.

A. Reflexive verbs are those of which the action terminates in the agent himself.

Verbs of a reflexive sense in Latin are,—

1. Transitive and neuter verbs in connection with the accusative or dative of the reflexive pronouns me, te, se, nos, vos, se, mihi, tibi, sibi, nobis, vobis, sibi. E.g. Se amare, to love one's self; sibi nocère, to hurt one's self; sese fugae mandare, to betake one's self to flight, &c.

2. A number of passive and deponent verbs, which exhibit more or less of a reflexive sense. E.g. crucior, I am tormented, I torment myself; proficiscor, I get myself under way; laetor, I rejoice; vehor, I ride, &c.

3. The impersonal verbs me taedet, piget, pudet, poenitet, misèret, It moves me to disgust, chagrin, shame, regret, pity, &c.

B. The following passive and deponent verbs may be regarded as reflexive:

Crucior, I torment myself (I am tormented).
Delector, I am delighted.
Faller, I deceive myself (I am deceived).
Fèror, I am impelled.
Gravor, I hesitate.
Inclinor, I am inclined.
Lavor, I wash myself, I bathe.
Laetor, I rejoice.
Movèor, I am moved, excited.
Commovèor, I am moved.
Mutor, I change, am changed.
Pascor, I support myself by, I feed upon.
To disguise one's self.

- Aliēnam formam capēre.
- Larvam sibi aptāre.
- Mentri.

To represent to one's self (to imagine, suppose).

- Propōnēre sibi (aliquid).
- Cognitione sibi fingēre.
- Animo concipēre aliquid.
- Laetor, āri, ātus sum.
- Gaudeo, ĕre, gavisus sum.
- (RE, DE RE, IN RE, QUOD).
- Pūdet (ĕre, pudūt) me, te, eum.
- (ALICUJSUS REI).

To rejoice.

To be ashamed.

- Blandiri alicui; adulāri aliquem.
- Sibi ipsi blandiri.

To look back or behind one's self.

- Spem habēre or in spe esse (cum ACC. et INF.).

To be ashamed.

- Timeo, ĕre, ēi, ——.
- Metno, ĕre, ēi, ——.
- Vereor, ĕri, veritus sum.
- (ALIQUEM, REM, NE, UT, &c.)

To fear, to feel afraid of.

- Respicio, ĕre, spexi, spectum (AD ALIQUEM, REM).

Dost thou see thyself?
I do not see myself.

Have you cut yourselves?
We have cut ourselves.

Do we flatter ourselves?
We do not.

Does he not disguise himself?

He does do it.

Of whom are you afraid?
I am not afraid of any one.
I am not afraid of him.

We must fear (reverence) the deity.

I am afraid of hurting myself.
He is afraid of cutting his finger.

We were afraid that you would not come.
You were afraid that I would not write.
We are not afraid.

* After verbs of fearing, "that" or "lest" is expressed by ne, and "that not" by ne non or ut. The verb must be in the subjunctive. (See Lesson LXXXVIII. A. III.)
LESSON 76.] PHRASES AND EXERCISES. 479

To pass away the time (in anything).

To enjoy something, to amuse one's self with anything.

The pastime, diversion.

In what do you amuse yourself?

I amuse myself in reading, in conversation.

He diverts him with playing, with writing.

They amused themselves in banquetting and feasting.

Each, each one; every, every one.

Each one of you.

Every man is liable to err.

I have nothing to amuse myself with.

It is for amusement, for pastime.

The taste.

A man of taste, of none.

To have taste.

To have no taste.

To mistake, to be mistaken.

To soil, stain.

To deceive, cheat.

To cheat, defraud any one of anything.

Tempus (ōtium) traducère, consumère, or tèrère (aliquà re).

Tempus or hóras fallère (fæelli, falsum) aliquà re.

Lúdus, i, m.; oblectatio, onis, ē; oblectamentum, i, n.

Quā re témpos fallís?

Quā re taédiórum témpris mínùs?

Hóras falló legendo, sermóribus.

Témpus (ōtium) fallit ludéndo, scribéndo.

Ōtium convívii comissionibusque inter se tèrabant.

Quisque, unusquisque; omnes, nemo non.

Quisque or unusquisque vestrum.

Quisque or uterque vestrum.

Témpus síum quisque térit, ut stbi plácet.

Ōtium síum quisque fallit quam óptime pótest.

Ōmes de re loquúntur.

In óre ómnium est.

Némo est, qui nesciat.

Némo est; quin (= qui non) existimet.

Némo nón errat.

Humánum est erráre.

Non hábeo, quò fallam témpos.

Est ad témpos falléndum.

Est ánimi causá.

Gustus (gustátus), ās, m.; sensus, ās, m.; judicium, i, n.

Homo elegans, inelegans.

Esse intelligentem; esse prædictum sapóre.

Esse inelegantem, nón sapóre.

Erró, āre, āvi, ātum.

Fallor, i, falsus sum.

Inquinó, āre, āvi, ātum.

Máculo, āre, āvi, ātum.

Fallo, ēre, fælli, falsum.

Decipio, ēre, cēpi, ceptum.

Fraudáre or defraudáre aliquem aliqúae re or rem.
To believe.

To believe anything or any one.

To believe in dreams.

To believe in ghosts.

To believe one’s eyes rather than one’s ears.

To believe in God.

The God.

To utter a falsehood, to lie.

The liar, the story-teller.

Do you believe that man?

I do not believe him.

Do you believe what I am telling you?

I do believe it.

Am I mistaken?

You are not mistaken.

Did he cheat you out of anything?

He has cheated me out of my pay.

Do you believe that he has soiled your book?

I do not believe it.

Is he a man of taste?

He is not (a man of taste).

Every man has his taste.

My taste is (= I like) to study and to ride on horseback.

To rejoice at anything.

I rejoice at your happiness.

At what does your uncle rejoice?

He is delighted and rejoiced at my recovery.

I am greatly rejoiced at your diligence and industry.

To go to bed.

To get up, rise.

The bed.

Sunrise.

{ Crèdo, ēre, dīdī, dītum.
  Arbitur, āri, atus sum.
  Pūto, āre, ādi, ātum.

Alicui rei or alicui crēdere.

Alicui or alicui rei fidem habēre or tribuēre.

Sommnis crēdere or fidem tribuēre.

Credēre de umbris.

Oculis magis quam auribus crēdere.

Deum esse crēdere; Deum putāre.

Dēus, i. m.; nūmen, Inīs, n.

Mentior, īri, itus sum.

Mendacium dicēre.

Mendax, ācis, m. & f.

Credīsne (tribuīsne fidem) Īli bōmini?

Nōn crēdo. Fidem non trībua.

Putāsne vērum, quod tibi dico?

Pūto.

Egōne sīllor?

Nōn sālēris.

Fraudavitne tē aliquā rā?

Vēro, mē honorārio fraudāvit.

Credīsne ēum librum tūum inquīnavisse?

Mīnimi crēdo.

Praedītūane est sapōre?

Nōn sāpīt. Hōmo elegans nōn ēst.

Sūmum culque judicium est.

De grātibus nōn disputāndum est.

Ego ōperam litteris dāre atque equitāre delēctor.

Gaudēre, laetāri aliqūa re, de or in aliqūa re.

Gaudēo tūa felicitāte.

Quā rē pātrius tūius laetātur?

Gaudēt vehementerque laetātur valetūdine méa confirmātā.

Māgnæ laetītiae mihi est diligentia tūa et industria.

Cubītum ire; dāre se somno; conferre se in lectum.

(E lecto) surgo, ēre, surrexi, surrectum.

Lectus, lectūlus, i, m.

Ortus sōlis, sol oriens, prima lux.
Lesson 76.

Phrases and exercises.

Sunset.  Occasus solis, sol occidens.
Early (in the morning).  Bene mane, matutine, matutre.
Late (at night).  Sero, tarde; multa nocte.
At midnight.  Media nocte.
At a quarter past eleven.  Ciceriter quadrante hora post undecimum.

Do you rise early?

I rise at sunrise.  Surgisne bene mane?
At what time do you go to bed?
I usually go to bed at midnight.  Solisne bene mane e lecto surgere?
He goes to bed at sunset.  E lecto surgere cum ortu solis.

At what time did you go to bed last night?
I went to bed at ten.  Qua hora te das somno (te in lectum confers)?
Did he rise earlier than you?
No, he rose later.  Ego medias nocte cubitum ire soleo.

The hair (of the head).

To cut one’s hair.

To pull out any one’s hair.
He is pulling out his hair.  Pilus, i, m.; or pl. pilis; crines, pl.
He has cut his hair.  Pilos recidere (cidi, cismum).
I have had my hair cut.  Pilos tondere (totondi, tonsum).

Nothing but.

He drinks nothing but water.

He has nothing but enemies.
I saw no one but him.

To run away, flee.

Are you afraid to remain?
I am not afraid.
Is he afraid to write to you?
He is not afraid.

Exercise 144.

Have you written long or short letters? — I have written (both) long and short ones. — Have you many apples? — I have so many of them that I do not know which to eat. — Do you wish to give anything to these children? — They have studied so badly, that I do not
wish to give them anything. — What dost thou rejoice at? — I rejoice at the good fortune that has happened to you. — What do your children rejoice at? — They rejoice at seeing you. — Do you rejoice at the happiness of my father? — I do rejoice at it. — Do you flatter my brother? — I do not flatter him. — Does this master flatter his pupils? — He does not flatter them. — Is he pleased with them? — He is much pleased (contentus) with them when they learn well; but he is not pleased with them when they do not learn well. — Do you flatter me? — I do not flatter you, for I love you. — Do you see yourself in that looking-glass? — I do see myself in it. — Why do you not remain near the fire? — Because I am afraid of burning myself. — Does this man make his fire? — Do you fear those ugly men? — I do not fear them, for they hurt nobody. — Why do those children run away? — They run away, because they are afraid of you. — Do you run away from your enemies? — I do not run away from them, for I do not fear them. — Can you write a Latin letter without an error? — I can write one. — Does any one correct your letters? — No one corrects them. — How many letters have you already written? — I have already written a dozen. — Have you hurt yourself? — I have not hurt myself. — Who has hurt himself? — My brother has hurt himself; for he has cut his finger. — Is he still ill? — He is better. — I rejoice to hear that he is no longer ill; for I love him, and I pitied him from my heart. — Why does your cousin pull out his hair? — Because he cannot pay what he owes. — Have you cut your hair? — I have not cut it myself, but I have had it cut.

**Exercise 145.**

In what do your children amuse themselves? — They amuse themselves in studying, writing, and playing. — In what do you amuse yourself? — I amuse myself in the best way I can, for I read good books, and I write to my friends. — Every man has his taste; what is yours? — I like to study, to read a good book, to go to the concert, and the public walk, and to ride on horseback. — Has that physician done any harm to your child? — He has cut his finger, but he has not done him any harm. — Why do you listen to that man? — I listen to him, but I do not believe him; for I know that he is a storyteller. — Why does your cousin not brush his hat? — He does not brush it, because he is afraid of soiling his fingers. — What does my neighbor tell you? — He tells me that you wish to buy his horse; but I know that he is mistaken, for you have no money to buy it. — What do they say at the market? — They say that the enemy is beaten. — Do you believe it? — I do believe it, because every one says so. — Do you go to bed early? — I go to bed late; for I cannot sleep, if I go to bed early. — At what o'clock did you go to bed yesterday? — Yesterday I went to bed at a quarter past eleven. — At what o'clock do your children go to bed? — They go to bed at sunset. — Do they rise early? — They rise at sunrise. — At what o'clock did you rise to-day? — To-day I rose late; for I went to bed late last evening. — Does your son rise late? — He must rise early, for he never goes to bed late. — What does he do when he gets up? — He studies and then breakfasts.
Lesson LXXVII. — PENSUM SEPTUAGESIMUM
SEPTIMUM.

OF THE GENDER OF SUBSTANTIVES.

A. Gender originally depends upon the signification of words, and is in so far called natural gender or sex.

1. In substantives denoting living beings, i.e. men or animals, the natural gender is either masculine or feminine, according to the sex. Inanimale objects do not properly admit of any distinction of sex, and are hence said to be of the neuter gender.

2. The Latin language, however, attributes life to many inanimate objects, and extends the distinction of sex to them, i.e. represents them likewise as masculine or feminine. E.g. hic mensa, haec arbor.

3. When the gender of a substantive is not already determined by its signification, it is indicated by its form (or termination). This is called the grammatical gender, and is either masculine, feminine, or neuter. E.g. hic liber, haec mensa, hoc umbraculum.

NATURAL GENDER.

B. The natural gender of substantives denoting living beings (i.e. men or animals) coincides with the sex of the individual designated. Hence, names and appellations of male beings are masculine, and those of females feminine. E.g. Caesar, Cleopatra, vir, mulier, pater, matres.

REMARKS.

1. Patris and gentiles of the plural number are considered masculine; as, Romani, Carthaginienses, &c. So also lemures, ghosts, and manes, departed spirits.

2. The names of women are feminine, even where the termination is neuter. E.g. mea Glycerium, tua Phanium.

3. The only exception to this law are certain secondary appellations of men, which retain their original grammatical gender as determined by their form. Such are: Fem. copiae, military forces; deliciae, favorite, darling; operae, operatives; vigiliae, excubiae, watch, sentinels. Neut. auxilia, auxiliary troops; servilia, servants; mancipium, a slave; acroama, a jester.*

C. The natural gender of living beings of the same species is indicated in three different ways:

1. There is a separate word for each gender. E.g. vir —

* But optio, a lieutenant, is masculine, though derived from optio, f., choice.
mütter, pater — mäter, frater — sôr, patrius — amîta, maritus — uxor, taurus — vacca. Instances of this kind are comparatively few.

II. The noun is of the same root, but has a separate termination for each gender. E. g. filìus — filìa, amicus — amicha, magister — magistra, servus — serva, praecipitor — praeciptrix, lîpus — lîpa.

Remark. — Substantives thus admitting of two terminations are called mobilia, and are most commonly of the first and second declensions (Mas. er or us, Fem. a). Mobilia of the third declension form their feminines in a, trix, ina, isa, and is; as, caupó — caupôna, inn-keeper, hostess; lêno — lêna, pander, procureus; téo — téena, lion, lioness; tibicen — tibicina, flute-player (male and female); cantor — cantrix, singer; rex — regina, king, queen; gallus — gallina, cock, hen; Threx — Thretsa (or Thressa), a Thracian (man and woman); nêpos — nepitis, grandson, granddaughter.

III. One and the same noun is indifferently applied to both sexes, without any change of termination, and the gender is determined by the context (i. e. by the adjective in agreement with it, &c.); as, hic or haec civis, this citizen (male or female); hic or haec hères, this heir (man or woman). Nouns of this class are said to be of the common gender (or communia).* Such are

1. The following names of persons: —
   Antistes, priest (or -ess).
   Artifex, artist.
   Auctor, author.
   Augur, augur.
   Civis, citizen.
   Comes, companion.
   Conjuex, spouse.
   Custos, keeper.
   Dux, leader.
   Exul, exile.
   Haeres, heir.
   Hospes, guest.
   Hostis, enemy.

   Incôla, inhabitant.
   Index, informer.
   Judex, judge.
   Martyr, witness.
   Miles, soldier.
   Municeps, burgess.
   Pârens, parent.
   Praesul, chief priest.
   Sacerdos, priest (or -ess).
   Satelles, attendant.
   Testis, witness.
   Vates, prophet (or -ess).
   Vindex, avenger.

   Among these are included adjectives of one termination used substantively; as, adolescents, affînis, juvênia, patruêlis, princeps, &c.

2. Many names of animals; as,
   Anser, goose.
   Bôs, ox or cow.
   Canis, dog or bitch.
   Elephantus, elephant.

* Names of inanimate objects, which are sometimes of one gender and sometimes of another, are said to be of the doubtful gender; as, sînis, m. & f.
LESSON 77.] GENDER OF NAMES OF INANIMATE OBJECTS. 485

Grūs, crane. Perdix, partridge.
Lēpus, hare. Serpens, snake.
Līmax, snail. Sūs, swine.
Mūs, mouse. Thynnus, tunny-fish.
Ovis, sheep or ram. Vespertilio, bat.

REMARKS.

1. Some nouns of the common gender are mobilia at the same time. E. g. antistes — antistia, clientes — clientia, hospes — hospitalita.

2. From the nouns of the common gender we must distinguish,—

a) Masculine appellations of entire classes of persons in the plural, including also the other sex. E. g. hī libēri, children; filū, sons and daughters; frātres, brothers and sisters; rēges, the royal family; parientes, parents.

b) Epicena, or those which, though including both sexes, are always of the same grammatical gender (i.e. always either masculine or feminine). Such are: Masc. corvus, the raven; müctus, the kite; passer, the swallow; turdus, the thrush. Fem. alauda, the lark; aquila, the eagle; felis, the cat; rana, the frog; vulpes, the fox, &c.

3. The communia and mobilia occur most frequently as masculine nouns; as, hic anticus, equus, canis, civis, &c. Exceptions are sus, grūs, serpens, limax and perdix, which are more commonly feminine.

4. Among the general names of animals, animans, in the sense of "rational animal," or "man," is masculine, and when applied to other animals, feminine or neuter. Quadrupes is generally feminine, sometimes neuter or masculine. Ales and volucris, "bird," is commonly feminine (always so in the plural); sometimes, however, masculine.

GENDER OF NAMES OF INANIMATE OBJECTS.

D. Besides the substantives which designate living beings, there are many others whose grammatical gender is likewise determined by their signification (cf. A. 2). Such are: —

I. Masculines. — The names of the winds and months, and generally also those of rivers and mountains, are masculine.† E. g. Aquilo, Auster, Bōrēas, Etēsiae, Nōtus. The north wind, south wind, northeast wind, the Etesian winds, south wind.

Januārius, Aprilis, Julius, November. January, April, July, November.

Euphrātes, Ister, Tamēsis, Tigris. The Euphrates, the Danube, the Thames, the Tigris.


* When it becomes important to distinguish sex, it is customary to add mas or masculine and femina; as, felis mas, vulpes mascīla, porcus femina.
† Because the generic terms ventus, mensēs, fluvius (amnis), and moe are of that gender.

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Exceptions.

1. Of the names of rivers, Albula, Alitia, Duria, Matrona, Sagra, Sura, Styx, and Lethe are feminine; Eläver, Jader, Mulhus, and others of barbarous origin, neuter.

2. Of the names of mountains, Aetna, Alpes, Calpe, Carabbanus, Cylene, Ida, Oeta, Rhodope, are feminine; and Pelion and Soracte, neuter.

II. Feminines.—The names of countries, islands, cities, trees and plants are generally feminine.* E. g.

AEgyptus, Gallia, Persis, Troas. Egypt, Gaul, Persia, Troy.
DElos, Rhôdas, Salâmis, Sicilia. The island of Delos, Rhodes, Salamis, Sicily.
Abies, pirus, quercus, papyrus, rosa. The fir-tree, pear-tree, the oak, the papyrus, the rose.

Exceptions.

1. Of the names of countries and islands, Pontus, Hellespontus, Bospòrus, Isthmus, and Sason (island) are masculine. Those in um, and plurals in a, are neuter; as, Latium, Samnium, Bactra, &c. So the islands Dianium and Delta.

2. Of the names of cities, those in us, untis, plurals in i, and some of those in us, i, in o and on, are masculine; as, Selinus, Delphi, Canopus, Croto, Marathon, &c. Those in un, on, e, ur, and plurals in a, are neuter; as, Tarentum, Illion, Praeneste, Tibur, Arbela, &c. So are also a number of indeclinable barbarous names; as, Gadir, Hispal, Nepet, &c.

3. Of the names of trees and plants, oleaster, pinaster, styrax; acanthus, asparagus, asphodelus, calamus, carduus, hellebórus, juníbus, rhamnus, and scirpus are masculine; amaracús, cytisus, lapathus, raphanus, rubus, spinus, larix, vepres, and senus, common. All of the second declension ending in um, and those of the third in er, are neuter; as, balsâmum, ligustrum; acer, papaver, piper, siser, tuber, robur, &c.

III. Neuters.—The gender of all substantives denoting inanimate objects, and not included in Case I. or II. of this rule, is not determined by their signification, but by their termination. (Cf. Lesson LXXVIII. A.) Among these, however, there are several classes of words which are invariably neuter. Such are,—

1. All indeclinable nouns, whether singular or plural. E. g. fas, nefas, nihil, cornu, gummi, Tempe, pondo.† (Cf. page 61.)

2. All words and expressions used as substantives, without properly

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* Because the generic terms terra, insula, urbs, arbor, are so.
† With the exception of indeclinable names of persons; as, Adam, Ruth, &c.
being such, and linked to an adjective or pronoun of the neuter gender. E.g. *A longum; ultimum vale; cras hesternum; illud nosce te ipsum; scire tuum; pater est dissyllabum (A long; the last farewell; yesterday, which once was called “to-morrow”; the injunction, “Know thyself”; thy knowledge; the word “father” is a dissyllable).

To take a walk.

To go out to take a walk.
To take any one a walking.
To take a drive out of the city.
To take a ride on horseback through the city, into the country.
To take a pleasure excursion into the country.

Do you wish to take a walk with me?
I am not willing to go with you.
I would rather take a drive out of the city with you.
Where was your master accustomed to walk?
He was accustomed to walk in the garden every morning before breakfast.

Do you often walk?
I take a walk every morning.

Do you take your children a walking?
I take them a walking every evening.
He takes a walk every day.
Is he taking a drive or a ride?
He is taking a drive.
Where do you intend to go tomorrow morning?
I intend to take an excursion into the country.

Do you wish to see your brother work?
I do.
When do you take a walk?
I take a walk whenever I have nothing to do at home.

To teach.

*Spātor, āri, ātus sum.*
*Ambulāre, deambulāre.*
*Ire or abire deambulātum.*
*Aliquem deambulātum ducere.*
*Vehiculō extra urbem vectāri.*
*Equo per urbem, rūs vectāri.*
*Excurrēre rūs animi causā.*
*Visne mēcum deambulātum ire?*
*Nōlo tēcum abire.*
*Égo tērum vehiculō extra ūrbem vectāri mālim.*
*Quō lōco magister tūius spatiāri solēbat?*
*Quotūdie māne ante jentāculum in hortuolo deambulāre solēbat.*

*Ambulāsne saēpe?*
*Égo vēro quotūdie māne ambulātum ādeo.*
*Ducīsne liberos tūos ambulātum?*

*Duco ēós ambulātum quotūdie vēsperi.*
*Nullo nōn dīe spatiātur.*
*Útrum carpēnto vectātur an équo?*
*Carpēnto.*
*Quō ōre crās māne cōgitās?*

*Excūrrere rūs cōgito.*

*Cupisne vidēre frātre mūm ope-rāri?*
*Cúpio.*

*Quō tēmpore ābis ambulātum?*
*Ambulātum égo īre sóleo, quandocunque dōmi nihil faciēndum invēnīo.*
*Dōceo, ēre, ĩi, doctum (ALIQUEM ALIQUID).*
To instruct (any one in anything).

To give one lessons (in an art).

To take lessons, to receive instruction (from any one).

What does your master teach you?

He teaches me to read and to write.

Did he teach you the Latin language?

He did teach me.

Do you give lessons in dancing?

No, on the contrary, I give lessons in writing.

Who is instructing your little brother?

His master, the Englishman, is instructing him in the liberal arts.

He is taught grammar, the art of dancing.

Are you taking lessons in elocution?

I am not taking any.

The instruction.

The art, science.

To dance.

To reckon, cipher.

Ciphering (act of).

Arithmetic.

The Latin master.

The dancing-master.

The clergyman.

The scholar, savant.

To remember, recollect.

To remember, recollect (any one).

To remember or recollect anything.

Erúdio, ire, ivi, itum.

Institúo, ère, üi, útum.

(Alíquem alíquā re).*

Trádo, ère, didi, uitum (Alícu Alíquām Aretm).

Docéri, erudiri, insítui (Ab Alíquo).

Quid tē magister dōcet?

Dōcet mē légere et scribere.

Docuitne tē linguam Latinam?

Dōcuit.

Trādisne tū ártēm saltándi?

Ímmo pótius scribēndi ártēm trádo.

Quīs fratrēculum tūm insītuit?

Æjus magister, Ánglus, éum ártibus liberālibus insītuit atque érudīt.

Docētur grammāticam, ártēm saltándi.

Insītueṛmsne ártē dicéndi?

Non insītūr.

Institutio, ōnis, f.; disciplīna, ae, f.

Ars, gen. artis, f.

Saltāre, saltationem agēre.

Ratiocinārī; numèros tractāre.

Ratiocinatio, ōnis, f.

Ars ratiocinandī, arithmētica, ae, f.

Linguæ Latinæ doctor seu magistrēr.

Magistrē saltāndi.

Clericus, ecclesiasticus, i, m.

(Vir) erudītus, doctus.

Mēmīnī, memīnisse.

Rēcordar, āri, ātus sum.

Rēminiscor, i, —.—.

Mēminīsse alicuērus or alicuērum.†

Mēminīsse, recordāri or reminiscī alicuērus rei or rem.‡.

* On the government of these verbs, see Lesson LX. A.
† On the construction of these verbs, compare Lesson LXVII. B.
‡ Mēminīsse is "to have still in one's memory," reminīscī, "to recollect upon reflection what had already been suppliant in the memory," recordāri, "to remember or think of with interest and sympathy."
To remember (recollect) anything very well.

Something occurs to me, comes to my mind.

Do you still remember that man?

I still remember him very well.

Does he recollect his promise?

He does not recollect them.

I remember my reading, seeing, hearing.

I remember having suffered the same.

I wish to know, whether you remember anything concerning yourself?

Remember me.

Do you recollect that?

I do not remember it.

I remember you.

I remember them very well.

He recollects us.

I have remembered him.

One must love and praise one’s friend.

Whom must we despise and punish?

\[ \text{Commeminisse alicujus rei.} \]  
\[ \text{Bène, praecláre meminisse alicujus rei.} \]  
\[ \text{Vénit mihi in mentem alicujus rei or res.} \]  
\[ \text{Meministne illum hóminem (illius hóminis)?} \]  
\[ \text{Méméni éum béne.} \]  
\[ \text{Recordáturne súia promíssaa (suórum promíssórum)?} \]  
\[ \text{Éa (córurum) nón recordátur (reminíscitur).} \]  
\[ \text{Méméni mé légeré, vidère, audire.} \]  
\[ \text{Recórdor mé éadem perpéssum.} \]  
\[ \text{Velim scire, écuid de tè recordére?} \]  
\[ \text{Memíneris méi.} \]  
\[ \text{Fúcito, ut me memíneris.} \]  
\[ \text{Remíncerérisne hóc?} \]  
\[ \text{Haud remíncor.} \]  
\[ \text{Méméni tè or túi.} \]  
\[ \text{Praecláre éos méminí.} \]  
\[ \text{Nóstri reminíscitur.} \]  
\[ \text{Recordátus súm (mémini) éjus.} \]  
\[ \text{Amicus siius cuíque amándus atque laudándus est.} \]  
\[ \text{Quém nòs dispiciámus atque punitámus opórtet?} \]

**EXERCISE 146.**

Do you call me? — I do call you. — What is your pleasure? — You must rise, for it is already late. — What do you want me for? — I have lost all my money at play, and I come to beg you to lend me some. — What o’clock is it? — It is already a quarter past six, and you have slept long enough. — Is it long since you rose? — It is an hour and a half since I rose. — Do you often go a walking? — I go a walking when I have nothing to do at home. — Do you wish to take a walk? — I cannot take a walk, for I have too much to do. — Has your brother taken a ride on horseback? — He has taken an airing in a carriage. — Do your children often go a walking? — They go a walking every morning after breakfast. — Do you take a walk after dinner? — After dinner I drink tea, and then I take a walk. — Do you often take your children a walking? — I take them a walking every morning and every evening. — Can you go along with me? — I cannot go along with you, for I must take my little brother out a walking. — Where do you walk? — We walk in our uncle’s garden.
and fields. — Do you like walking? — I like walking better than eating and drinking. — Does your father like to take a ride on horseback? — He likes to take a ride in a carriage better than on horseback. — Must one love children who are not good? — One ought, on the contrary, to punish and despise them. — Who has taught you to read? — I have learnt it of (ab or apud) a French master. — Has he also taught you to write? — He has taught me to read and to write. — Who has taught your brother arithmetic? — A German master has taught him. — Do you wish to take a walk with us? — I cannot go a walking, for I am waiting for my German master. — Does your brother wish to take a walk? — He cannot, for he is taking lessons in dancing.

Exercise 147.

Have you an English master? — We have one. — Does he also give you lessons in Italian? — He does not know Italian; but we have an Italian and Spanish master. — What has become of your old writing-master? — He has taken orders (has become a clergyman). — What has become of the learned man whom I saw at your house last winter? — He has set up for a merchant. — And what has become of his son? — He has turned a soldier. — Do you still recollect my old dancing-master? — I do still recollect him; what has become of him? — He is here, and you can see him if you like (si placet, si commodum est). Hast thou a German master? — I have a very good (one), for it is my father, who gives me lessons in German and in English. — Does your father also know Polish? — He does not know it yet, but he intends to learn it this summer. — Do you remember your promise? — I do remember it. — What did you promise me? — I promised to give you lessons in German; and I will do it. — Will you begin this morning? — I will begin this evening, if you please (si tibi tibi or collitibet). — Do you recollect the man whose son taught us dancing? — I no longer recollect him. — Do you still recollect my brothers? — I do recollect them very well; for when I was studying at Berlin, I saw them every day. — Does your uncle still recollect me? — I assure you that he still recollects you. — Do you speak German better than my cousin? — I do not speak it as well as he, for he speaks it better than many Germans. — Which of your pupils speaks it the best? — The one that was walking with me yesterday speaks it the best of them all. — Is your uncle's house as high as ours? — Yours is higher than my uncle's, but my cousin's is the highest house that I have ever seen. — Has your friend as many books as I? — You have more of them than he; but my brother has more of them than both of you together. — Which of us has the most money? — You have the most, for I have but thirty crowns, my friend has but ten, and you have five hundred.
Lesson LXXVIII. — PENSUM DUODECOTOGE-SIMUM.

GENDER OF SUBSTANTIVES AS DETERMINED BY THEIR TERMINATION AND DECLENSION.

A. First Declension. — Substantives of the first declension ending in ā or ē are feminine, and those in ās and ēs masculine.

E.g. Aula, a hall; stella, a star; aloē, aloes; epítōne, an abridgment; tiārus, a turban; dynastes, a ruler.

Exceptions are dama, m. & f., a doe, deer; talpa, f. & m., a mole; Hadrīa, m., the Adriatic Sea; and planetae, m. pl., the planets. Pandyctae, plural, is feminine, but the singular, pandectes, is masculine. Manna, in the sense of “grain” or “crumb,” is regularly feminine, but the manna of the Israelites indeclinable neuter.

B. Second Declension. — Of the nouns of the second declension, those ending in ōs (ōs, ōs, ūs) and ēr are masculine, and those in ūm and ōn* neuter.

E.g. animus, the mind; scorpions, a scorpion; Athos, a mountain; periplús, circumnavigation; ager, a field; — antrum, a cave; colōn, the colon.

Exceptions.

1. Feminine are alvus, carbāsus, colōs, domus, humus, and vannus. So also the Greek arctus, apostrophus, dialectus, diametrus, diphthongus, exōtus, methodus (and other compounds of ἃ ὀξ), lecythus, mǐlus, and paragraphus.

2. Common, but more frequently feminine, are atōmus, an atom; barbītus, a lute; fīrōs, the fig; grossus, an unripe fig; lūtus, the lotus-flute; phārus, a lighthouse. Sometimes also fæelus, a sort of boat, and pamphōs, a vine-shoot. Haec mālus signifies the apple-tree, and hic mālus, the mast. Hic epōdus is a shorter verse; haec epōdus, an epode.

3. Neuters are pelāgus, the sea; vitrus, juice, poison; and vulgus, the vulgar.†

C. Third Declension. — The third declension exhibits the greatest variety of terminations, and includes nouns of every gender.

1. Nouns of the third declension ending in ō, ēr, ōs, ēr, or n are masculine.

* Those in ōs, ōs, ūs, and ōs are Greek nouns.
† But vulgus is sometimes also masculine.
E. g. sermo, speech; honor, honor; flos, a flower; carcer, a prison; pecten, a comb; canon, a rule, canon.

Exceptions.

1. Feminines in o are,—a) caro, echo; Argo, and those in do and go, except ordo, cardo, ligo, harpago, and margo; b) abstract and collective terms in io; as, actio, lectio, portio, legio, &c. Pondo, a pound, is an indeclinable neuter.

2. Of those in or, arbor is feminine. Cor, marmor, and aequor are neuter. Ador is commonly indeclinable.

3. Of those in os, cos and dos are feminine; os, oris and os, ossis are neuter. So are also the Greek nouns cetos, chaos, epops, and melos.

4. Of those in er, cadaver, iter, spinther, tuber, uber, ver, and the plural verbēra are neuter. Liner is more frequently feminine than masculine.

5. Of those in n, aēdōn, halcyōn, sindōn, and icon are feminine. Glutēn, inguen, unguen, sanguen, carmen, and others in men, are neuter.

II. Nouns of the third declension ending in ās, ēs, īs, aus, ēs, x, and s preceded by a consonant, are feminine.

E. g. piētas, piety; rupēs, is, a rock; quiēs, ētis, rest; irīs, the rainbow; laus, praise; chelys, a cithern; pax, peace; hiēms, winter; pars, part.

Exceptions.

1. Of those in as, the name of the Roman pound, as (gen. assis) is masculine.* So are also Greek nouns in as, antis; as, elephas, &c. Neuter are vas (gen. vasis), fas, nefas, and Greek nouns in as, ētis; as, eurusēlas, &c.

2. Nouns in es, ēsis, and Greek nouns in ēs, ēsis, are masculine; as, līmes, limitis, a cross-road; lēbēs, lebēsis, a caldron. So are also acīndāces, cōles, gaulīpes, partes, pes, and praes (surety). Palumbes is f. or m., and ales, m. or f. Neuters are aes and Greek nouns, as cynosarges.

3. Masculines in is are amnis, assis, axis, caulis, collis, crinis, ensis, festis, ignis, mensis, orbis, panis, piscis, sanguis, unguis, vomis, and others. Common are aquālis, clunis, corbis, and (pollen) pollinis. More commonly masculine are anguis, callis, canalis, canis, cinis, finis, funis, lapis, pedis, pulvis, scrobis (scrobs), tigris, and torquis; more rarely clunis, scobis (scobs), and volācris.

4. Masculines in x are Greek nouns in ax, and many in ex; as, thorax, judex, pontifex, rex, &c. So also calix, fornix, phoenix, saurix, varix; diox, echo, colvox, calyx, coccyx, and oryx. Common are imbrex, obex, and bombyx. More frequently masculine are grex, irpes, latex, and tradux. More frequently feminine, lodix, hystrix, perdix, natrix, sandyx, and calix (the heel, and lime).

* Masculine are also all the parts of this weight; as, sextans, quadrans, triens, quincunx, semis, &c.

† But merges, itis, "a shoe," is feminine.
5. Of those ending in *s* preceded by a consonant, *dens*, *fons*, *mons*, *pons*, *chalybs*, and *hydrops* are masculine. So are the Greek names of animals; as, *gryps*, *epops*, &c. Common are *adeps*, *seps*, *lens*, *frons*, *forceps*, *scobes*, *stirps*, and *serpens*. Neuters are the philosophical terms *ens*, *accidens*, *anecēdens*, *consēquens*, *animans*.

III. Nouns of the third declension ending in *ā*, *ē*, *ī*, *y*, or in *c*, *l*, *ār*, *ūr*, *ūs*, are neuter.

E. g. *diadēma*, a crown; *sedēle*, a seat; *hydromēli*, mead; *misī*, mushroom; *lac*, milk; *mel*, honey; *caput*, the head; *par*, a pair; *fulgur*, lightning; *corpus*, a body.

Exceptions. — Masculine are *sōl*, *mugil*, *sāl*; *furfur*, *turtur*, *vultur*; *lēpus*, *mīs*, *tripīs*, and other compounds of *pōs*. Feminine are those in *us*, gen. *ūdis* or *ūtis*; as, *palus*, *ūtis*; *salus*, *ūtis*; to which add *tellus*, *āris*; and *pecus*, *ūtis*. The feminine of the common nouns *grus* and *sus* is the gender of the species.

D. Fourth Declension. — Nouns of the fourth declension ending in *ūs* are masculine, those in *ā* neuter.

E. g. *fructus*, fruit; *cantus*, a song; *cornu*, a horn; *gēlu*, ice.

Exceptions. — Feminine are *acus*, *manus*, *porticus*, *tribus*, and the plurals *ldus* and *Quinquātrus*. Common are *penus* and *specus*. The obsolete *genus* (for *genu*), *secus* (for *sexus*, m.), and *specus* occur as neuters only in the Nominative and Accusative.

E. Fifth Declension. — Substantives of the fifth declension are feminine.

E. g. *res*, a thing; *acies*, an edge; *spes*, hope; *fides*, faith.

Except *meridies*, which is masculine. On the gender of *dies*, m. & f., compare Lesson VIII. B.

*To be cold, to feel cold.*

( *Frigeo*, ēre, *frizI*, ——

( *Algeo*, ēre, alsi, ——

( *Frigus* pātior.

My feet, hands, are cold.

( *Frigeo* pēdibus, mānibus.

( Pēdes, mānus mībi frīgent.

*To be warm, to feel warm,*

hot.

( *Cāleo*, ēre, ūi, ——

( *Aestum sentio*, aestuāre (to be hot).

The cold.

Frigus, ōris, n.

The heat.

Aestus, ēs, m.

F. Obs. *Calēre*, “to be warm,” is opposed to *frigēre*, “to be cold”; and *aestuāre*, “to feel warm, hot,” to *algēre*, “to feel cold.”

Are you cold?

Frigēsne (algēsne)?

I am very cold.

Vēro, vālde ālgeo.

I am not at all cold.

Nihil frigōris pātior.

Was your father cold?

Alsiōne pāter tūus?
He was not cold.
Is he warm?
He is warm. (He feels warm, hot.)
Are they warm or cold?
They are neither warm nor cold.
Who is (feels) cold?
My brother is (feels) cold.
My hands are cold.
His ears are cold.
My fingers are warm.
Your boy felt warm.
Who was cold (felt cold)?
The shoemaker was cold.
They instruct their youth in hunting, running, in suffering hunger, thirst, cold, and heat.

To make use of, to use.

Do you use my book?
I am using it.
Has your father used it?
He has not used it.
May I use your horse for riding into the city?
You may use it.
Did he use your books for reading?
He did not use them.
He has frequently used my ink, pen, and paper for writing.

To approach, draw near.

To withdraw, or go away from.

Do you come to the fire?
I do come to it.
He has approached the fire.
They have withdrawn from the fire.
Why does that man go away from the fire?
He goes away from it because he is not cold.

*Nôn álât.
Calétne (aestuátne)?
Cálet. (Aéstitat.)
Útrum aéstituánt án frígent?
Néque aéstituánt neque frígent
Quis álget?
Frátér mésus álget.
Mánus mhi frígent.
Aúres ei frígent.
Digití mhi cá lent.
Cáleo dégíus.
Púer túús aéstituátbat.
Quis fríxit (díât)?
Sutor fríxit (díât).
Erúdiunt juventútem venándo, cur-réndo, esuriéndo, sitiéndo, algéndo, aéstitando.

Útor, úti, úsus sum (RE).*
Usúdari (RE), usurpáre (REM).
Uteríne meó libro?
Útor.
Usúsne est éo páter túús?
Nón úsus ést.
Lícetn mihi équum túum usurpáre ad equi tándum in úrbem?
Lícet.
Usurpávitne tuós libros ad legéndum?
Non usurpávit.
Atráménto, pénna atque chártã méis ad scribendum usitábatur.

Prope accédo, ére, cessi, cessum (REM, AD REM).
Appropinquérai (REI, AD REM).
Discédo, ére, cessi, cessum (RE, DE RE, EX LOCO).
Abìre (AB ALIQUO, A RE, EX LOCO).

Accedísne ad fócum (ad carbónes)?
Accédo.
Appropinquávit fóco (ad fócum).
De fóco discéssérént.

Quámobrem vîr śfe a fóco discédit (ébít)?
De fóco discédit proptérea, quod nón álget.

* On the government of útor, see Lesson LXXII. A.
What do you recollect?  
I recollect nothing.  

For what?  Where to?  For what purpose?

What am I to do with so much money?
For what purpose do I engage in this discussion?
What do you want (need) money for?
I want it for buying a carriage.
What do you wish wine for?
(I want some) to drink, to sell.
What does this horse serve you for?
I make use of it for riding.
What use is it to philosophize about the matter?
Many things are not applied to the use for which they were intended.
A quill does not subservce the purpose of a knife.
To employ, use (for a certain purpose).

To ride out.

To drive out.

Quid recordāris?
Nihil recordor.

Quo? Quorum? (Ad) quid?
Ad quamnam rem? Cuinam rei?

Quò mihi tantam pecūniam?
Quórsum igitur haec dispuò?

Quid (cuinam rei) tibi ópus est pecūniā?
Ópus est mihi ad eméndam rhēdam.
Ad quid vs vinum?
Ad bibéndum, ad vendéndum.
Ad quid (cul úsu) est tibi hícce équus?
Adhibeo éum ad equitándum.
Quid ópus est in hóc philosophári?
Múlta nón ad éum úsum adhibéntur, cul destináta sút.

Cuí úsuí culter, eí nón est pénna.
Adhibeo, ēre, uí, itum (ALIQUID AD REM).

Avēhi or ēvēhi equo.
Equo vectāri extra urbem.

Carpento (vehicūlo) vectāri or gestāri. Excurrère.

Exercise 148.

Which is the nearest way (via præxima or brevissima) to go to your uncle's castle? — This way is shorter than the one we took yesterday; but my father knows one which is the nearest of all. — Do you use my carriage? — I do use it. — Has your father used my horse? — He has used it. — What does this horse serve you for? — It serves me to ride out upon. — Do you use the books which I lent you? — I do use them. — May I (licēne mihi) use your knife? — Thou mayest use it, but thou must not cut thyself. — May my brothers use your books? — They may use them, but they must not tear them. — May we use your stone table? — You may use it, but you must not spoil it. — For what purpose do your brothers want money? — They want some to live upon. — What does this knife serve us for? — It serves us to cut our bread, our meat, and our cheese with. — Is it cold to-day? — It is very cold. — Will you draw near the fire? — I cannot draw near it, for I am afraid of burning myself. — Why does your friend go away from the fire? — He goes away from it because he is afraid of burning himself. — Art thou coming near the fire? — I am
coming near it, because I am very cold. — Are thy hands cold? —
My hands are not cold, but my feet are. — Do you go away from
the fire? — I do go away from it. — Why do you go away from it? —
Because I am not cold. — Are you cold or warm? — I am neither
cold nor warm. — Why do your children approach the fire? — They
approach it, because they are cold. — Is anybody cold? — Somebody
is cold. — Who is cold? — The little boy, whose father has lent you a
horse, is cold. — Why does he not warm himself? — Because his fa-
ther has no money to buy wood. — Will you tell him to come to me to
warm himself? — I will tell him so. — Do you remember anything?
— I remember nothing. — What does your uncle recollect? He re-
collects your promise. — What have I promised him? — You have
promised him to go to Germany with him next winter. — I intend to
do so if it is not too cold. — Are your hands often cold? — My hands
are scarcely ever (nunquam féré) cold, but my feet are often so. —
Why do you withdraw from the fire? — I have been sitting near the
fire this hour and a half, so that I am no longer cold. — Does your
friend not like to sit near the fire? — He likes, on the contrary, much
to sit near the fire, but only when he is cold. — May one approach
your uncle? — One may approach him, for he excludes nobody
(januā neminem prōhibet).

Lesson LXXIX. — PENSUM UNDEOCTOGESI-
MUM.

DECLENSION OF GREEK NOUNS.

A. Many substantives of the Latin language are derived from the
Greek. They consist partly of general terms (or common nouns),
and partly of proper names of persons and places. These Greek
nouns generally retain more or less of their original inflection, but are
nevertheless referred to the first, second, and third declensions of
Latin nouns.

B. First Declension. — Greek nouns of the first declen-
sion end in ē feminine, and in ās, ēs masculine. In the plural
they are inflected like Latin nouns, but in the singular they
deviate according to the following paradigms:

| Nom | crambē | | Borēās | | dynastēs |
| Gen. | crambēs | | Borēae | | dynastae |
| Dat. | crambae | | Borēae | | dynastae |
| Acc. | crambēn | | Borēum or -ān | | dynastēn |
| Voc. | crambē | | Borēā | | dynastē |
| Abl. | crambē. | | Borēā. | | dynastē. |
LESSON 79.] DECLENSION OF GREEK NOUNS.

Like crambē, decline aloē, aloes; epitōmē, an abridgment; and the proper names Circē, Danaē, Phoenicē; — like Boreas: ūras, a turban, and the proper names Aeneas, Andreas, Midas, Perdiccas; — like dynastes: comētes, the comet; pyrites, a species of stone; satrāpes, a satrap; and the proper names Anchises, Thersites, &c.

REMARKS.

1. The majority of these words are proper names. Many of them have a Greek and Latin termination at the same time. E. g. musicē or musicē, Europa or Europe, Marsyas or Marsya, Sophisies or Sophista.*

2. The genitive ēs (from the nom. ē) belongs especially to proper names; as, Arachnēs, Penelopēs. So also musicēs, rhetorēcēs. But with common nouns the genitive in æ is more frequent.

3. The accusative of those in ēs is sometimes ān instead of the more common am: as, Aeneān, Pythagōrān. So that of nouns in e and ēs is occasionally am instead of en; as, Andromācham, Anchisam, &c.

4. The vocative of proper names and patronymics in ēs is sometimes (though rarely) ā instead of ē; as, Anchisā. Sometimes also the Latin termination ā; as, Atridā, Polydeictā.

5. The ablative of words in e and ēs is sometimes ā instead of ē. E. g. Semelā, Anchisā.

6. Geographical names sometimes form their genitive plural in ān (instead of ārum); as, Adultōn.—Patronymics often have un instead of ārum; as, Ausonīdum, Dardanīdum.

7. Many nouns in ēs, especially those which were originally patronymics, pass over into the third declension; as, Alcibiādes, Euripūdes, Miltiādes (gen. is), &c.

C. SECOND DECLENSION.—Greek nouns of the second declension end in ēs or ēs masculine, and in ēn neuter. They are thus declined: —

Scorpiōs, m., a scorpion; Athōs, m., Mount Athos; symposion, n., a banquet.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Scorpiōs</th>
<th>SINGULAR.</th>
<th>Symposion</th>
<th>Symposia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Scorpiō</td>
<td>Athō</td>
<td>Symposi</td>
<td>Symposion</td>
</tr>
<tr>
<td>Dat.</td>
<td>Scorpiō</td>
<td>Athō</td>
<td>Symposio</td>
<td>Symposia</td>
</tr>
<tr>
<td>Acc.</td>
<td>Scorpion</td>
<td>Athōn or -ō</td>
<td>Symposion</td>
<td>Symposia</td>
</tr>
<tr>
<td>Voc.</td>
<td>Scorpiō</td>
<td>Athōs</td>
<td>Symposion</td>
<td>Symposia</td>
</tr>
<tr>
<td>Abl.</td>
<td>Scorpiō</td>
<td>Athō</td>
<td>Symposio</td>
<td>Symposia</td>
</tr>
</tbody>
</table>

So decline barbūtos, a lute; phasēlos, the phasel (bean); and the proper names Andros, Parōs, Tityōs; Čēs, Čēs; Iton, Pelton, &c.

* The older Roman authors, Cicero included, prefer the Latin form of the most current of these words. E. g. grammatica, dialecctica, rhetorica; Heica, Sophista, Philocteta. Yet Cicero has also Archias, Epaminondas, Pythagoras, Perias, and Scyllea. The Greek forms Europe, Helene, Penelope, rather belong to poetry.
LATIN GRAMMAR. [LESSON 72.

Remarks.

1. Many of the Greek nouns become Latinized, and assume the regular terminations us and um. E. g. camīnus, cycnus; theātrum, antrum; Aeschylus, Coitus, Homērus, &c. The Greek ros is often changed into er; as, Alexander, Menander, Teucer, instead of Alexandros, &c.

2. Among the poets the accusative is often on, even in words which have assumed the Latin us; as, Menelaon, Nōton, instead of Menelaum, &c.

3. The genitive plural of these nouns is generally the Greek on, which sometimes occurs even in those otherwise inflected like Latin words. E. g. Epōdōn, Georgiōn, Satyrōn, &c. The genitive singular sometimes ends in u, and the nominative plural in oe; as, Menandrou (= Menandri); Canephōrōe (= Canephōri).

4. Greek nouns in ōs generally retain this ōs, but sometimes change it into ūs; as, Athōs, Androgeōs, or Androgeús, Tyndarēús (gen. i and the remaining cases regular). Sometimes they pass over into the third declension; as, Athōs, Androgeōs, gen. ōnis.

5. Nouns, which in the original have ooē, contracted ōve, have in Latin sometimes ōve and sometimes ūs; as, Alcēīnōs, Panthēs, peri-phēs. Hence the vocative Panthē of Virgil.

6. Nouns in eus are often inflected according to the second declension (as if they ended in the disyllable ēus); as, Orpheus, i, o, um, en, o. But words of this class also belong to the third declension. (Cf. D.)

D. Third Declension. — 1. Greek nouns of the third declension are all those ending in ma, i, ōn, ēn, ēr, y, ēn, yr, ys, eus, yx, ēnx, ynx, and plurals in ē.

E. g. poēma, a poem; hydromēli, mead; Paeān, Apollo; delphēn, a dolphin; agōn, a contest; craēr, a basin; misēf, vitriol; Phorēcn, martyr, a witness; chlāmys, a cloak; Orphēus; calyx, a cup; syrinx, a reed; lynx, a lynx; celē, pl., a sea-monster.

2. Greek nouns are also many of those ending in the Latin terminations as, es, is, ōs, o, and ēn.

E. g. lampēs, a torch; Demosthenes; basis, a pedestal; Minēs; rhinoceros, a woodcock.

3. The majority of these words follow the declension of those of Latin origin. E. g. canōn, canōnis; calyx, calycis; chlāmys, chlamydis; poēma, poēmatis; * gigas, gigantis, &c.

4. Many, however, retain their original terminations in some of the cases, especially among the poets. The following may serve as examples of their declension: —

* The dative and ablative plural of this word is more frequently poēmatis than poēmattibus.
### LESSON 79. \ DECISION OF GREEK NOUNS. \ 499

<table>
<thead>
<tr>
<th>Lampas, (f), a torch; (l)amp.</th>
<th>Heros, (m), a hero.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>PLURAL.</strong></td>
</tr>
<tr>
<td>Nom. lampas</td>
<td>lampádes</td>
</tr>
<tr>
<td>Gen. {lampádis}</td>
<td>{lampádum}</td>
</tr>
<tr>
<td>Dat. lampádi</td>
<td>lampádibus</td>
</tr>
<tr>
<td>Acc. {lampádem}</td>
<td>{lampádes}</td>
</tr>
<tr>
<td>Voc. lampas</td>
<td>lampádes</td>
</tr>
<tr>
<td>Abl. lampáde</td>
<td>lampádibus.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chélys, (f), a cihern.</th>
<th>Poésis, (f), poetry.</th>
<th>Aër, (m), the air.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>PLURAL.</strong></td>
<td><strong>SINGULAR.</strong></td>
</tr>
<tr>
<td>Nom. chélys</td>
<td>chálýes</td>
<td>poésis</td>
</tr>
<tr>
<td>Gen. {chélýis}</td>
<td>{chálýum}</td>
<td>poésis</td>
</tr>
<tr>
<td>Dat. chély</td>
<td>chálýbus</td>
<td>poési</td>
</tr>
<tr>
<td>Acc. {chelýn}</td>
<td>{chálýes}</td>
<td>poésim</td>
</tr>
<tr>
<td>Voc. chély</td>
<td>chálýes</td>
<td>poési</td>
</tr>
<tr>
<td>Abl. {chelýe}</td>
<td>chálýbus.</td>
<td>poési.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Achilles, (m)</th>
<th>Orphéus, (m).</th>
<th>Chremes, (m).</th>
<th>Dido, (f).</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>SINGULAR.</strong></td>
<td><strong>SINGULAR.</strong></td>
<td><strong>SINGULAR.</strong></td>
</tr>
<tr>
<td>Nom. Achilles</td>
<td>Orphéus</td>
<td>Chremes</td>
<td>Dido</td>
</tr>
<tr>
<td>Gen. {Achilliós}</td>
<td>{Orphéi or i}</td>
<td>{Chreméti}</td>
<td>{Didóis}</td>
</tr>
<tr>
<td>Dat. Achilli</td>
<td>Orphéi or o</td>
<td>Chremi or éti</td>
<td>Dido or óni</td>
</tr>
<tr>
<td>Acc. {Achillá}</td>
<td>Orphéum</td>
<td>Chemétem or ta</td>
<td>Didónen</td>
</tr>
<tr>
<td>Voc. Achilles or e</td>
<td>Orpheu</td>
<td>Chremes or é</td>
<td>Dido</td>
</tr>
<tr>
<td>Abl. Achille or i.</td>
<td>Orpheo.*</td>
<td>Chreme or éte.</td>
<td>Dido or óne.</td>
</tr>
</tbody>
</table>

### REMARKS.

1. The genitive in \(o\) belongs chiefly to roots in \(d\), \(y\), and \(i\); as, Pallados, Tethiós, basiós, matheósos. But it occurs far less frequently than the Greek accusative, and rather in poetry than in prose. With roots in \(o\) the \(o\) of the genitive becomes \(u\); as, Echús, Cliús, Didús, Saphús, from echo, &c. A number of proper names in \(e\) form their genitive in \(i\) or \(o\); as, Demosthenis or \(i\), Neoclis or \(i\), Períclis or \(i\), from Demotheenes, &c. So also Achílli, Ulyzi.

2. The Greek accusative singular exhibits the terminations \(a\), \(in\), \(yn\), \(èn\), instead of the common Latin \(em\) or \(im\).

a) The accusative in \(a\) occurs in the words aër — aéra, aether — aethéra, and in proper names; as, Pan — Pana, &c. Some words have either \(a\) or \(em\); as, Babylona or Babylonem.

b) The terminations \(yn\), \(en\), and \(èn\) are often used by the poets, to

* Proper names in \(eu\) frequently pass over into the second declension.
avoid a hiatus; as, basin, Halyn, Zeuzin, instead of basin, Halym, &c. Some nouns in is, tlos have im or ilen, and feminines also ula: as, Para—Parim or Partimen; Doris—Durin, Dorielen, or Dorida.

c) The termination ūn belongs to nouns in ēs, as, Aeschinēn, Achilēn, Demosthenēn, most of which also admit the Latin em.

3. The vocative singular of nouns in s differs from the nominative as follows:—a) Those in as, antis have a: as, Pallā, Altā, Calcha, from Pallas, &c b) Those in is and ys have i and y, as, Phīlli, Tiphys, from Phīllis, Tiphys. c) Those in eus have eu; as, Orpheus, from Orpheus. d) Those in es have e; as, Achille, Socrate, Pylade.

4. In the ablative singular roots in i generally have i; as, bani, Neapoli; those in id have ıde, and sometimes i; as, Adonis, Paride; Osiri, from Adonis, tids, &c.

5. The nominative plural of neuters in os is ız; as, melos—melē; epos—epē. To which add the indeclinable plural Tempē.

6. The genitive plural in ēn occurs only in names of nations and titles of books; as, Chalybbōn, metamorphoseōn libri.

7. The termination si and sin, for the dative and ablative plural, rarely occurs, and only in the poets; as, Charisēn, Lemnīsī, from the nominative Charles, Lemnīades.

8. The accusative plural in ēs (instead of ēs) is often used in poetry, sometimes also in prose; as, phalangēs, Macedōnas, Allobrogēs, &c.

To shave, shave off (any one’s beard).

Rādo, ěre, si, sum.

To shave one’s self.

Tondēo, ěre, tolondi, tonsum.

(Alīquus Barbaṃ.)*

Barbam rādere or tondēre; barbam pōnēre.

To get shaved (by any one).

Rādi, tondēri (ab aliquo).

To get shaved commonly.

Tonsōri opēram dāre.

To shave every day.

Faciem quotidiem ratisūre.

When is your father in the habit of shaving?

Quō tēmpore bārbam abrādere sō-let pāter tūus?

He shaves every morning, as soon as he gets out of bed.

Bārbam pōnit quotidiem māne, simul ac sūrgit.

Do you get shaved by the barber?

Tonderius a tonsōre?

No, I am in the habit of shaving myself.

Nōn vēro; ēgo Īpsē bārbam tondēre consuevī.

The razor.

The barber’s shears.

Novacūla, ae, f.; culter tonsōriūs.

To dress, put on clothes.

Forfex, Icis, f.

To undress, put off clothes.

(Induēre se or aliquem vestibus.

Induēre sibi or alīcui vestes.

Exuēre sibi or alīcui vestes.

* Rādere or abrādere is “to shave with the novacūla or razor.” or “to shave,” in the modern sense; tondēre is “to take off the beard with the forfex or shears.”
Lesson 79. | Phrases and Exercises.

To wake, wake up (any one).

To awake (out of sleep).

Have you dressed yourself?
I have not yet dressed myself.
Who has dressed the child?
Its mother has dressed it.
When do you undress?
I undress before I go to bed.

Have you waked up your brother this morning?
I did not wake him up.
At what time do you wake up in the morning?
I wake up at daybreak.
Did I wake up earlier than you this morning?
You woke up later than I.
Were you waked at eight?
I was.
I wake up at seven every morning.
Do not wake me up so early!

Stop making a noise, lest you wake me out of sleep!

To behave, conduct one's self.

To behave like, to show or prove one's self (a man, &c.).

Towards.

How does he behave (conduct himself)?
He behaves well, respectfully.
They behave badly, very badly, impudently.
Did the boy behave well towards his master?
No, on the contrary, he behaved very badly.

How did he behave to his fellow-scholars?
He did not behave any better.
He behaved too impudently.

Expergefacio, ēre, fūci, factum.
Excito, āre, āvi, ātum.
(Alīquem e somno).
Expergo, fūci, factus sum.
Expergiscor, ē, experrectus sum.
Somno solvor, solvi, solūtus sum.

Induistine tibi vēstes (tē vēstibus)?
Nōndum ēndui.
Quis infāntī vēstes ēnduit?
Māter ēgūs ēi vēstes ēnduit.
Quō tēmpore tibi vēstes ēxuis?
Vēstes mīhi ēxuo, ante quam mē in lēctum cōnfero.

Expergefacistīne frātrem tūrum hōdie māne?
Ēum nōn expergeficī.
Quō tēmpore māne expergiscēris?

Ēgo prīmā ēdīce expergiscor.
Experrectūsīne som ēgo hōdie māne māturius quām tū?
Immo vēro tāntiīs experrectūs ēs.
Expergefaciūse ēs hōrā octāvā?
Fāctum est.

Ēgo quotidiē māne sómnō solvor hōrā sēptimā.
Ne mē tām bēne māne ēxcites e sómnō!

Desiste tumultuāri, ne mē expergefaciēres!

Gēro, ēre, gessi, gestum (se benē, māle, &c.).

Praebeo, ēre, īū, ītum.
Praesto, ēre, stīti, stītum.
(se verum, probum, &c.).

Erga, in, adversus. (Prep. c. Acc.)

Quōmodo sē gērit?
Quālem sē praēbet?
Bēne, honēste sē gērit.
Māle, pēperam, contumāciter sē gērunt.

Gessitēne sē pīuer honēste ērga praecēptōrem?
Immo pōtius pēperam sē gēssit.

Quōmodo sē gērēbat adversum con-
discipulos?
Gērēbat sē nōn mēlius.
Gērēbat sē contumācius.
He conducts himself like a citizen.
He showed himself a man.
He has shown himself a scholar.

To come down, to descend.
To ascend, mount, embark, &c.

To alight, dismount from a horse.
To alight from a carriage.
To disembark.
To descend (sail down) the river.
To come down the hill.
To ascend the hill.
To embark.
To mount a horse.
To mount the rostrum.
The dream.
The beard.
A long, large beard.
A rough, grisly beard.
To have a strong beard.
The garret.

Where is your brother?
He is in the garret.
Will you ask him to come down?
Who has ascended the walls?
The soldiers have ascended (scaled) them with ladders.
Did you ever go on board ship?
I have never gone on board.
Do you not wish to get upon the horse?

It is so.
You must ascend (rise) higher.
He can rise to the highest honors of the state.
Let us go down to our boats.
Did your cousin go down into the well?
He did not do it.
What time was your father in the habit of going down to the market?
He usually went down there at eleven o'clock.

Sè pro ctve gérít.
Praebuit sè vírum.
Praéstītū sè dóctum.
Descendēre (de or ex aliquo loco).
Ascendēre (locum, in or ad locum).
Descendēre ex equo.
Ex equo desilīre (-sīliū or sīlii, sultum).
Descendēre ex currū.
Degrēdī ad pōdes.
Descendēre or egrediē e nave.
Dēvēhi nave per fluvium.

Úbi ēst frāter tūus?
In coenāculo est.
Visne ēum rogāre, ut descendat?
Quis muros ascéndit?
Mūlites ēos scālis ascénderunt.

Ascendisti ne unquam in navem?
Nūnquam ascēndi.
Nōnne in équum ascendēre vis?

Ita ēst.
Tē ad majōra ascendēre opōrtet.
In summum lōcum civitātis ascēndere pōtest.
Descendāmus ad nóstras naviculas.
Nūm patruēlis tūus in pūteum descentīt?
Nōn fāctum ēst.
Quō tempōre ad fōrum descendēbat pāter tūus?

Descendēre solēbat hōra undēcim.
They dismounted.
The queen dismounted from her charger.
From heaven descended the in-
junction, “Know thyself.”

To be worth while.
It is better.
Is it worth while to do this?
It is not worth while.
Is it worth while to write to him?
It is.
Is it better?
It is better.
It is better to do this than that.
It is better to stay here than to go a walking.

Ex équis descendérunt.
Ab équo regina deséluit.
Ex coelo descendit nóscé té ipsum.

Esse opérae pretium.
Est pretium.
Melius or salius est, praestat.
Estne opérae prétium hóc fácere?
Nón est óperae prétium.
Estne prétium dære litteras ad éum?
Est.
Estne mélius? Satiusne ést? Prae-
statne?
Est mélius, &c.
Melius (salius) est fácere hóc, quam illud.

Praestat hie manère, quam ambulat-
tum ire.

**Exercise 149.**

Have you shaved to-day? — I have shaved. — Has your brother shaved? — He has not shaved himself, but has got shaved. — Do you shave often? — I shave every morning, and sometimes also in the evening. — When do you shave in the evening? — When I do not dine at home. — How many times a day does your father shave? — He shaves only once a day, but my brother has such a strong beard, that he is obliged to shave twice a day. — Does your uncle shave often? — He shaves only every other day (tertio quóque die) for his beard is not strong. — At what o'clock do you dress in the morning? — I dress as soon as I have breakfasted, and I breakfast every day at eight o'clock, or at a quarter past eight. — Does your neighbor dress before he breakfasts? — He breakfasts before he dresses. — At what o'clock in the evening dost thou undress? — I undress as soon as I return from the theatre. — Dost thou go to the theatre every evening? — I do not go every evening, for it is better to study than to go to the theatre. — At what o'clock dost thou undress when thou dost not go to the theatre? — I then undress as soon as I have supped, and go to bed at ten o'clock. — Have you already dressed the child? — I have not dressed it yet, for it is still asleep. — At what o'clock does it get up? — It gets up as soon as it is waked. — Do you rise as early as I? — I do not know at what o'clock you rise, but I rise as soon as I awake. — Will you tell my servant to wake me to-morrow at four o'clock? — I will tell him. — Why have you risen so early? — My children have made such a noise that they wakened me. — Have you slept well? — I have not slept well, for you made too much noise. — At what o'clock must I wake you? — To-morrow thou mayest wake me at six o'clock. — At what o'clock did the good captain awake? — He awoke at a quarter past five in the morning.
Exercise 150.

When did this man go down into the well? — He went down into it this morning. — Has he come up again? — He came up an hour ago. — Where is your brother? — He is in his room. — Will you tell him to come down? — I will tell him so; but he is not dressed yet. — Is your friend still on the mountain? — He has already come down. — Did you go down or up this river? — We went down it. — Has your brother dined already? — He dined as soon as he had alighted from his horse. — Is your uncle already asleep? — I believe that he is asleep, for he went to bed as soon as he had alighted. — Did my cousin speak to you before he started? — He spoke to me before he got into the coach. — Have you seen my brother? — I saw him before I went on board the ship. — How did my child behave? — He did behave very well. — How did my brother behave towards you? He behaved very well towards me, for he behaves well towards everybody. — Is it worth while to write to that man? — It is not worth while to write to him. — Is it worth while to alight in order to buy a cake? — It is not worth while, for it is not long since we ate. — Is it worth while to dismount from my horse in order to give something to that poor man? — Yes, for he seems to want it; but you can give him something without dismounting from your horse. — Is it better to go to the theatre than to study? — It is better to do the latter than the former. — Is it better to go to bed than to go a walking? — It is better to do the latter than the former. — Is it better to get into a coach than to go on board the ship? — It is not worth while to get into a coach or to go on board the ship when one has no wish to travel.

Lesson LXXX. — PENSUM OCTOGESIMUM.

DERIVATION OF ADJECTIVES.

A. Adjectives are either primitive or derivative; as, bōnus, mālus; puertìs, amabilis. Derivatives are formed from verbs (verbals), from nouns (denominatives), from other adjectives, and sometimes from adverbs (adverbials) and prepositions (prepositionals). All these are subdivided into various classes, and characterized by peculiar terminations.

B. Adjectives derived from verbs end in bundu, cundus, ī dus, āus, īlis, ālīs, az, and ālus.

1. Those in bundus are formed chiefly from verbs of the first conjugation, and generally agree in sense with the present participle. Sometimes, however, they convey the accessory notion of fulness or abundance. E. g. errabundus, populabundus, wandering, pillaging.
(from errare, populāri). So also hesitabundus, lacrimabundus, mirabundus, full of hesitation, of tears, of wonder. A few verbs in cundus have a similar sense; as, rubicundus, ruddy; iracundus, given to anger; verecundus, bashful, respectful.

2. Those in tūs are generally from intransitive verbs, and simply express the quality implied in the verb. E.g. calidus, warm; algidus, cold; rubidus, red, reddish; rapidus, rapid (from calidus, algidus, rubidus, rapīre). A few in tūs have a similar signification; as, assidīus, congrūus, nocīus (from assidūre, congrūre, nocere). But those in īūs from transitive verbs have a passive sense; as, conspicūs, visible; individūus, indivisible.

3. Those in ĭīs and bitūs have a passive sense, and denote possibility or capacity. E.g. facīlis, easy (to be done); fragīlis, fragile; amābilis, amiable; délabīlis, easy to destroy; placābilis, easily appeased. Some of them, however, are active; as, horribilis, terribilis, fertūlis, &c.

4. Those in ax denote an inclination or propensity, frequently a vicious one. E.g. edax and vorax, voracious; furax, thievish; aulax, audacious; rapax, rapacious (from edere, vorāre, &c.). The few in tūlus are analogous; as, bírūlus, given to drinking; credūlus, credulous; querīlus, querulous.

C. The substantives from which derivative adjectives are formed are either common nouns or proper names of men and places.

I. Adjectives derived from common nouns end in ēus, ĭcus, ĭlis, ācēus or ĭcīus, ēlis, ātilis, ēus, ēnus (ĭnus), ārīus, ōsūs (nūsus), lentus, ēnus, ērnus, ērnus, ētīmus, ētus, ētus, ētus, and ētus.

1. The termination ēus designates the material of which anything consists or is made, and sometimes also resemblance. E.g. aurēus, ferrēus, plumbēus, made of gold, iron, lead; ignēus, vitrēus, igneous, glassy. Some of this class end either in neus or nus; as, eburnēus or ēburnus, of ivory; querneus or querunus, of oak.

2. Those in ĭcus and tīcus signify “belonging or relating to,” the former in a general, the latter in a moral sense. E.g. aulicus, bellicus, rusticus, relating to the court, to war, to the country; puerīlus, senīlus, virīlus, belonging (peculiar) to the age of boyhood, old age, manhood. Sometimes both from the same noun; as, civīcus and civīlis, hostīcus or hostīlis.

3. The terminations acēus and ĭcīus sometimes denote the material, and sometimes descent. E.g. chartacēus, membranacēus, cementīcus, made of paper, membrane, cement; patrīcus, tribunitīcus, patrician, tribunitial.

4. Those in ēlis, ēris, and altīlis are formed not only from nouns in ē, but also from those of other terminations. E.g. ancorīlis, relating to an anchor; convivālis, convivial; regālis, royal, regal; virginālis,
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virginal.  The termination āris is generally put when the letter l precedes; as, consulāris, puellāris, vulgāris, Apollināris; — āillis conveys the sense of fitness; as, aquāillis, volāillis.

5. The termination ātus belongs principally to substantives in or; as, amatorius, censorius, imperatorius, pertaining to love (or lovers), to the censor, to a commander. Sometimes also to other substantives; as, reglus, patrius, royal, fatherly.

6. Adjectives in ātus are chiefly derived from names of animals, especially to denote the flesh of the same. E. g. anatinus, anserinus, asininus, caninus, equinus, ferinus, taurninus, of a duck, goose, ass, dog, horse, wild beast, bull.  Sometimes also from names of other beings; as, masculinus, femininus, divinus, libertinus. Those in ātus are derived either from names of plants or minerals, or from words denoting time; as, cedrus, faginus, adamanthinus, of cedar, beech, adamant; ecastinus, annoticus, cornoticus, of to-morrow, of last year, of this year.

7. Those in ātus properly denote a trade or profession, sometimes also a more general relation. E. g. carbonarius, coriarius, ostiarius, statusarius, a collier, tanner, porter, statuary; † aerarius, argentiarius, relating to copper, to silver (or money).

8. The terminations ēsus and lentus express fulness or abundance. E. g. aerumnōsus, artificiosus, tenebricosus, full of misfortune, of skill, of darkness; corpulentus, fraudulentus, pulberulentus, &c. Nouns of the fourth declension commonly have ēsus; as, actuōsus, full of action; portusōsus, saltuōsus, abounding in ports, in woods.

9. The terminations īmus, ērnus, ērnus, ītus, and ster denote quality, manner, descent, time, place, &c. E. g. furtivus, aestivus, natīrus, secret, of the summer, native; externus, maternus, externus, maternal, paternal; diurnus, nocturnus, hibernus, vernus, of the day, night, winter, spring; — legitimus, marītinus, legitimate, maritime; — campester, of the plain; pedester, pedestrian.

10. An extensive class of adjectives, ending in ātus (sometimes ātus or ātus), have the form and sense of the perfect participle, but are derived from nouns. E. g. barbatis, dentibus, galeātus, fulcātus, furnished with a beard, with teeth, with a helmet, with scythes; auritus, provided with ears; pellitus, covered with skins; cornitus, horned; nasitus, having a large (or acute) nose.

II. The adjectives derived from proper names may be divided into those formed from,— a) names of individuals; b) names of cities; c) names of nations; d) names of countries.

1. Adjectives derived from names of men end in ānus, ānus, ēus, and ītus; as, Caesariānus, Catoniānus, Ciceroniānus; Cinnānus, Sulnānus; Caesarēus, Herculeus, Jugurthīnus, Plautīnus, &c. The last

* So also from proper names; as, Augustālis, Flaviālis, Trajanīlis, &c.
† When these adjectives denote the flesh of animals, the feminine is used with caro understood; as, anserina, amatina, ferina, taurina, &c.
‡ In this sense they stand substantively; but as adjectives proper they signify "relating to charcoal, leather, a door or doors, statuary."
of these terminations belongs more especially to derivative family names; as, *Paulinus, Rufinus, Agrippina, Planctina,* &c.

To these add the adjectives in *ěs*, *īs*, *śc*, and *āc*, derived from Greek names of men. E.g. *Achillēs, Sophocleus; Antiochus, Aristotelēs; Homericus, Iosratīcūs; Archīdūcūs.* Sometimes there are two of them (one in *ěs*, the other in *śc*) from the same noun; as, *Philippēs and Philippicus, Pythagorēs and Pythagoricūs.*

2. Adjectives derived from names of cities end in *ensis, inus, as,* and *ānus.* E.g. *Cannae — Canensis, Antiochiā — Antiochēnīs; Florentīa — Florentīnus, Latīum — Latinus; Arpinum — Arpinas, Prīvernum — Prīvernas; Roma — Romānus, Sparta — Spartānus.* To these add those in *īs* and *eus* derived from Greek names of cities; as, *Corinthis — Corinthius, Ephēsus — Ephēsus; Larissa — Larissaeus, Smyrna — Smyrnæus.*

3. Primitive names of nations give rise to adjectives in *śc* and *īs.* E.g. *Afer — Afrīcus, Gallus — Gallicus, Scytha — Scythicus; Syrīus — Syrus, Thrax — Thrācīus,* &c. Some of them are patral substantives and adjectives at the same time; as, *Graecus, Etruscus, Sardus.*

4. The names of countries are generally themselves derivatives; as, *Gallia, Italia, Thracia* (from *Gallus, Italus, Thrax*). Some of these, however, give rise to adjectives in *ensis* and *ānus*; as, *Graecēnēs, Hispaniēnēs; Afrīcanus, Germaniēnānus,* &c. To these add two in *āc*: *Aegyptiācūs, Syriācūs.*

D. Derivatives from other adjectives end in *ūlus, ōlus, culus,* ellus, and *ānēs.*

1. All of these except those in *ānēs* are diminutives. E.g. *parvīlus, prīmina; paupercūlus, lēvicūlus; novellus, pulchellus,* some have even a double diminutive; as, *paucus — paulus and paulīlus (paupriīlus and paupūliltis), bonus — bellus,* *bellīlus.*

2. Those in *ānēs* are formed from adjectives in *īs,* and denote similarity of quality. E.g. *resectānēs, to be rejected; collectānēs,* collected; *sūbliānēs,* sudden. And after the analogy of these, *consectānēs,* praecidentēs, succidentēs.

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To hire, rent.

- *Condūcō, ēre, duxi, ductum.*
- *Merceō conducère (aliquid ab aliquo).*

To hire a house, a room.

- *Domicilium, conclāve (mercede) condūcēre.*

To live in a hired house.

The rent.

- *In condūctō habitārē.*
- *Premium conducti, pretium habitationēs.*

To let, rent.

To part with any one or any thing.

To get rid of any one.

- *Locāre, elōcāre (aliciu aliquid).*
- *Demittēre, missum facēre, vendēre aliquem or aliquid.*
- *Absolvēre, dimittēre aliquem.*
To get rid of anything.
To get rid of debts.
Have you already hired a room?
Yes, I have hired one.
Does he live in a hired house?
He does not.
Have they paid their rent?
They have not yet paid it.
Have you a room to let?
I have none.
Do you intend to part with your horses?
I have already parted with them.

He has parted with his carriage.
We have parted with our servant.

Did you get rid of your damaged sugar?
I did get rid of it.
Did he get rid of his old horse?
He did not get rid of it.

To hope, expect.
I hope.
As I hope.
To wait, tarry.

Do you expect (hope) to find him there?
I do expect it.
I hope that my father will come.
Our brother will come, I hope.
I hope that our friendship will last for ever.
I hope that I may meet you.

Do you put your trust in God?
I do.
I hope no longer.
You have no reason to hope.

To change.
To exchange, change.
To change, exchange one thing for another.
To exchange (mutually).
To change masters.
To exchange names.
To change one's clothes, one's hat, &c.
To change one's horse.
To change (draught-) horses.
To change money.

To exchange letters, to correspond with any one.

To put on one's hat.
To put on linen.
To put on a cravat.
The linen.
The cravat, neckcloth.

Will you change your clothes?
I do not wish to change them.
Has he changed his linen, hat, cravat?
He has changed it.
Must I change my shirt?
It is proper that you should do so.

Have they exchanged anything?
They have exchanged wine for oil, and oil for wine.
They have exchanged a correct state of the republic for a false one.
They are bartering away honor and religion for money.
Do you wish to change hats with me?
I am not unwilling.
They have exchanged gloves.
Can you change me an aureus?
I cannot.
I have exchanged a florin for sixty kreutzers.
The color has changed from black to white.

{Mutāre or permutāre alicui (cum) alicuā re.
{Commutāre alicud cum alicuā re.
Res inter se mutāre or permutāre.
Dominos permutāre.
Nomina inter se permutāre.
Mutāre veste, pileum, &c.

{Mutāre equum.
{Alēri equo injici.
Jumenta mutāre.
Pecuniam (numnum) permutāre.

{Litteras dāre et accipère.
{Litterārum commercio ūtī.
Per litteras cum alicuō colloquio or agère.

{Pileum impōnēre capitū.
{Caput tegere (texti, tectum) pileo.
Induēre sibi linteā (se linteas).
{Induēre collum focāli.
{Circumligāre collum focāli.
Linteā, n. pl.
Focāle, is, n.; pannus colāris.

Visne mutāre vēstem?
Nōlo mutāre.
Mutāvitne stā linteā, pileum, focāle?
Mutāvit.
Oportetne me mutāre indūsium?
Oportet tū hoc fācias.

Commutaveritnē alicid?
Commutāverunt vinum pro óleo et óleum pro viño.
Commutāverunt stātum repūblicae ex vēro in falsum.

Fīdem et religiōnem pecūniā commutant.
Visne pileos mēcum permutāre?

Nōn nōlo.
Digitábula inter sē permutāverunt.
Pōtesne mihi permutāre aureum?
Nōn pōssum.
Ēgo florēnum sexaginta kreützeris permutāvi.
E nigrō color ejus mutātus est in album.
Everything undergoes change. 
Has he changed his horse?
He has not changed it.
Do you exchange letters (correspond) with your friend?
I do correspond with him.
I correspond with all my friends.

To mix, mingle.

To mix or mingle among men.
To mix, meddle with anything.
Not to meddle with, to refrain from anything.
Does he meddle with your affairs?
He never meddles with other people's affairs.
Have you mixed much among men?
I have mixed much and often among them.
He mixes with the soldiers.

To recognize; to acknowledge.

Do you recognize this man?
It is so long since I saw him, that I do not recollect him.
We ought to recognize God from his works.
I acknowledge my error.

Omnia mutántur.
Mutavitne équum?
Injectísse est áleri dúo?
Nón mutávit.
Agísne (colloquérásne) per litteras cum amico túo?
Véro, ágo (colloquor).
Égo litterárum commercio cum amícis meis omnibus útor.

Míaceo, ëre, miscúi, mistum or mixtum.
Inséro, ëre, ûi, rtum.
Se immiscére or inserére hominibus (dat.).
Se admiscére or interponére alií, rei.
Abesse or se abstinére ab aliqúa re.
Admiscétne sè negotiis túis?
Núquam sè negotiis aliénis admiscet (interpónit).
Immiscuitstne tè múltum hominibus?
Ita est, mè múltum ac saépe immiscui.
Míscet sè militibus.

Recognosco, ëre, nóci, rtum.
Agnoscére (aliquem, rem).

Recognoscére húnc hóminem?
Túm dúi est, ex quó éum non vidí, ut (éum) nón cognoscam.
Nos Déum ex opéribus siúsagnoscere opórtet.
Errórem múem agnosco.

Exercise 151.

Have you already hired a room? — I have already hired one. — Where have you hired it? — I have hired it in William Street, number one hundred and fifty-one. — At whose house have you hired it? — At the house of the man whose son has sold you a horse. — For whom has your father hired a room? — He has hired one for his son who has just arrived from Germany. — Did you at last get rid of that man? — I did get rid of him. — Why has your father parted with his horses? — Because he did not want them any more. — Have you discharged your servant? — I have discharged him, because he served me no more well. — Why have you parted with your carriage? — Because I do not travel any more. — Has your merchant succeeded
at last in getting rid of his damaged sugar? — He has succeeded in getting rid of it. — Has he sold it on credit? — He was able to sell it for cash, so that he did not sell it on credit. — Do you hope to arrive early in Paris? — I hope to arrive there at a quarter past eight, for my father is waiting for me this evening. — For what have you exchanged your carriage which you no longer made use of? — I have exchanged it for a fine Arabian horse. — Do you wish to exchange your book for mine? — I cannot, for I want it to study German with. Why do you take your hat off? — I take it off, because I see my old writing-master coming. — Do you put on another hat to go to the market? — I do not put on another to go to the market, but to go to the great concert.

Exercise 152.

Why does your father put on other clothes? — He is going to the king, so that he must put on others. — Have you put on another hat to go to the English captain? — I have put on another, but I have not put on another coat or other boots. — How many times a day dost thou put on other clothes? — I put on others to dine and to go to the theatre. — Do you often put on a clean shirt (change your shirt)? — I put on a clean one every morning. — When does your father put on a clean shirt? — He puts it on when he goes to the ball. — Does he put on a clean cravat (change his cravat) as often as you? — He puts one on oftener than I, for he does so six times a day. — Did you often take fresh horses when you went to Vienna? — I took fresh ones every three hours. — Will you change me this gold coin? — I am going to change it for you; what money (Quid num-\textit{morum}) do you wish for it? — I wish to have crowns, florins, and kreutzers. — Do you correspond with my friend? — I do correspond with him. — How long have you been corresponding with my brother? — I have been corresponding with him these six years almost. — Why do you mix among those people? — I mix among them in order to know what they say of me. — Have you recognized your father? — I had not seen him for such a long time, that I did not recognize him. — Do you still speak Latin? — It is so long since I spoke it, that I have nearly (\textit{fere}) forgotten it all (\textit{omnino}).

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Lesson LXXXI. — PENSUM UNUM ET OCTOGESIMUM.

OF THE FUTURE TENSE.

A. The future tense represents an action or event that will take place hereafter. This action may be considered either as incomplete or going on at some time
to come (First or Simple Future), or as completed (Future Perfect). E. g.

Scribam, I shall write (shall be engaged in writing).
Amâbitur, He will be loved (will be the object of love).
Scripsêro, I shall have written.
Amâtus érit, He will have been loved.

B. FORMATION OF THE FIRST FUTURE.

1. The first future active is formed from the present indicative by changing, 1. o, 2. eo, 3. o (io), 4. io, into, 1. âbo, 2. âbo, 3. am (yam), 4. yam. As,

   1. âmo — âmâbo, I shall or will love.
   2. mônêo — mônêbo, I shall or will remind.
   3. lêgo — lêgam, I shall or will read.
   (3.) câpio — câplam, I shall or will take.
   4. audio — audìam, I shall or will hear.

2. The first future passive is formed from the active, by changing the final m into r. As,

   1. amâbo — amâbor, I shall or will be loved.
   2. mônêbo — monêbor, I shall or will be reminded.
   3. lêgam — lêgar, I shall or will read.
   (3.) câplam — câplar, I shall or will be taken.
   4. audìam — audìar, I shall or will be heard.

3. The future of deponent verbs follows the analogy of the passive. As,

   1. hortor — hortâbor, I shall or will exhort.
   2. vêrêor — vêrêbor, I shall or will fear.
   3. lôquor — lôquar, I shall or will speak.
   4. blandìor — blandìar, I shall or will flatter.

REMARK.— The subjunctive mood wants both the future tenses. On the manner of indicating future contingent action, see F.

INFLExION OF THE FIRST FUTURE.

C. The following paradigms exhibit the inflection of the first future, active and passive.

ACTIVE.                PASSIVE.

FIRST CONJUGATION.

Amâbo, I shall or will love. Amâbor, I shall or will be loved.

SING. âmâbô            SING. âmâbôr
     âmâbis        âmâbis or -rê
     âmâbit,


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ACTIVE.

Plur. ámābímús
ámābís
ámābunt.

Passive.

Plur. ámābímūr
ámābímīn
ámābuntur.

SECOND CONJUGATION.

Mŏnēbo, I shall or will remind. Mŏnēbōr, I shall or will be reminded.

Sing. mŏnēbō
mŏnēbís
mŏnēbūt,

Plur. mŏnēbímūs
mŏnēbítīs
mŏnēbunt.

THIRD CONJUGATION.

Lēgām, I shall or will read. Lēgār, I shall or will be read.

Sing. lēgām
lēgēs
lēgēt,

Plur. lēgēmūs
lēgētīs
lēgent.

FOURTH CONJUGATION.

Audiām, I shall or will hear. Audiār, I shall or will be heard.

Sing. audiām
audiēs
audiēt,

Plur. audiēmūs
audiētīs
audiēnt.

So conjugate apporēbo, I shall bring; curābo, I shall give; laudābo, I shall praise; lavābo, I shall wash; regnābo, I shall rule; secābo, I shall cut; stābo, I shall stand; vocābo, I shall call; — audēbo, I shall dare; docēbo, I shall teach; gaulēbo, I shall rejoice; habēbo, I shall have; jubēbo, I shall command; studēbo, I shall study; tenēbo, I shall hold; — āgām, I shall act (do); faciām, I shall make (do); mittām, I shall send; pōnam, I shall place (put); scribām, I shall write; sumām, I shall take; — apertām, I shall open; finītam, I shall finish; puntām, I shall punish; repertām, I shall find; sentītam, I shall feel; venītam, I shall come; invenītam, I shall find, &c.

To the above add the impersonal futures: constābit, fulgurābit, gelābit, grandinābit, juvābit, praestābit, restābit; — apparebīt, attinēbīt, debēbīt, dolēbīt, noccībīt, pertinēbīt, placēbīt, solēbīt; — accīdet, incipiēt, lucēcēt, ningēt, plucīt, refērēt; — convenīet, expedīet, &c. (Cf. Lesson LV.)
FUTURE OF DEponent VERBS.

D. The future of deponent verbs is inflected like that of the passive voice. Thus:—

Hortabor, I shall or will exhort. Lōquar, I shall or will speak.

Sing. hortābor
     . hortāberis or -rē
     hortābitur,
Plur. hortābimur
     hortābimini
     hortābuntur.

Verēbor, I shall or will fear. Blandiar, I shall or will flatter.

Sing. verēbōr
     verēberis or -rē
     verēbitur,
Plur. verēbimur
     verēbimini
     verēbuntur.

So arbitrābor, I shall think; comitābor, I shall escort; morābor, I shall delay; — merebōr, I shall earn; miserēbor, I shall pity; tuēbor, I shall defend; — tābar, I shall glide (fall); obliviscar, I shall forget; proficiscar, I shall depart; sequar, I shall follow; — expertar, I shall experience; larityar, I shall lavish, &c.

FUTURE OF IRregular VERBS.

E. The future of sum is irregular; volo, sero, edo, and fio follow the analogy of the third conjugation, ēo and quēo that of the fourth. E. g.

1. Ėro, I shall or will be.
   Sing. ēro, ēris, ērit; Plur. ērimus, ēritis, ērunt.
   So adēro, I shall be present; potēro, (from possum), I shall be able, and all the remaining compounds of sum.

2. Vōlam, I shall wish or be willing.
   Sing. vōlām, vōlēs, vōlēt; Plur. vōlēmus, vōlētis, vōlent.
   So mālām, I shall prefer, and nōlām, I shall be unwilling.

3. Fēram, I shall bear (carry), ēlam, I shall eat, and fiam, I shall become, are regularly inflected like lēgam. So also their compounds; as, affēram, comēdam, calefiam, &c.

4. Ibo, I shall or will go.
   Sing. ibo, ibis, ibit; Plur. ibimus, ibitis, ibunt.
   So all its compounds; as, adibo, inibo, praeteribo, subibo, transibo, &c. And in the passive impersonally tūtur, inātur, &c.

5. The future of quēo and nequēo is defective, quibo, quibunt, and nequibunt being the only persons in use.
LESSON 81.]  FUTURE SUBJUNCTIVE.  515

Shall you love?  Amábane?  Num amábis?
I shall not love.  Nón amábo.
Will he have money?  Habebítne pecúniánum?
He will not have any.  Nón habebít.
Shall you command him to leave?  Jubebíne séum abíre?
I shall command him.  Jubébo.
Shall you send me the book?  Mittèsne míhi librúm?
I shall send it.  Mittám.
Shall ye write letters?  Scribétisne epístolas?
We shall write some.  Véro, scribémus nonnúllas.
Will they come or go away?  Útrum illi véniens an abíbunt?
They will come.  Véniens.
Will he be contented?  Eritne conténtus?
He will.  Erit.
They will not be contented.  Nón érunt conténti.
Will it rain or snow to-day?  Plúetne hódie an nínget?
Shall you exhort him to speak?  Hortabérísne séum, ut vérba fácíat?
I shall exhort him.  Hortábor.
Will he defend us?  Núm nós tuébitur?
He will not defend us.  Nós nón tuébitur.
Will they forget their duty?  Oblíviscentur ne officiúna súia?
He will not forget them.  Nón oblíviscéntur.
Shall ye squander any money?  Númquid pecúniúna laugrémini?
We shall not squander any at all.  Núllem omnínó laugrémur.
Will we be loved?  Amábimurne?  Nósne amábimur?
You will not be loved.  Nón amábimini.
Will our books be read?  Legentírné libri nostri?
They will certainly be read.  Legéntur sínne úllá dubitatióne.

FUTURE SUBJUNCTIVE.

F. Latin verbs have no special form for the future subjunctive. When, in dependent clauses, it becomes necessary to express future contingent action, the Romans proceed as follows:—

I. If the main clause contains a verb of the future tense, the present or imperfect subjunctive supplies the place of the first future subjunctive in the dependent clause. E. g.

Affirmo tibi, si hoc beneficiam mihi tribuas, mé magnópere gavisúrum.
Affirmábam tibi, si illud beneficium mihi tribuíeres, magnópere me gavisúrum.
Affirmó tibi, si hoc beneficium mihi tribuítur, me magnópere gavisúrum.

If you will do me this favor, I assure you that I shall be greatly delighted.
I assured you that I should be greatly delighted, if you would do me that favor.
I assure you, that, if this favor is done me, I shall be greatly delighted.
Éum, si päreat pätři, habitūrum infortūniām esse dixit.

He said that he (i.e. the son) would be unfortunate, unless he obeyed his father.

Ex his quidam dixisse dīcit, fōre, ut brēvi a Gallis Rōma caperētur.

One of these is reported to have said, that Rome would in a short time be taken by the Gauls.

Tū si quid fōrē ad mē scripseāris, perficium, ne tē frūstra scripsisse arbitreō.

If you perchance shall write me, I will see that you shall not think that you have written to no purpose.

II. When no verb of the future tense precedes, and the construction still requires a future subjunctive, the participle in rus, with sim or essēm, is employed. E. g.

Nōn dūbitō, quin rediūrō sīt.

I do not doubt but that he will return.

Nōn dubitābām, quin rediūrō esset.

I did not doubt but that he would return.

His de rēbus, quid actūrūs sīs, rescribas mihi vēlim.

I wish you to write to me, what you intend to do about these matters.

Nōn débēs dubitāre, quin sīs futūrūs, qui essē débēs.

You should not doubt but that you will be what you ought to be.

Nōn dūbitō, quin futūrūm sīt, ut laudētur.

I do not doubt but he will be praised.

Mūlti non dubitābant, quin futūrūm esset, ut Caesār a Pompeio vincērētur.

Many were convinced (did not doubt) that Caesar would be conquered by Pompey.

Nescio, num futūrūm sīt, ut crās hoc īpsō témpore jam rediērīt.

I do not know whether he will have returned to-morrow at this time.

The dust; the mud; the smoke.

Dusty.

Pulvis, ēris, m.; lūtum, i, n.; fūmus, i, m.

Muddy.

Pulverulentus, a, um.

Smoky.

Lutōsus, lutulentus, a, um.

Is it dusty?

Fumōsus, a, um.

It is dusty.

Ortusne ēst pūlvis?

It is very dusty.

Ortus est.

Is it muddy out of doors?

Vis pūlveis māgna est.

Is it very muddy.

Ecquid ēst fōris lūtum?

Does it smoke?

Sūntne viāe lutōsae?

It is quite smoky (it smokes much).

Sūnt véro sādmodum lutōsae.

It is too smoky (it smokes too much).

Vis lūti permāgna est.

Est nūmis fūmi.
Lesson 81. Phrases and Exercises.

To go in or into (any place).
To enter.
To sit.
To sit down, to take a seat.
To sit down by the side of any one.
To be seated by the side of any one.
To sit still, keep one's seat.
To be over, left.
To have left.
It remains (sc. that I should do this).

To fill.

Shall you go in?
I shall not go in.
I shall sit down upon this chair.
Will you sit down by my side?
Let me sit down upon the ground.

Will you please to sit down in the chair?
No, I have no time to sit down.
Where is your scholar sitting?
He is sitting over his books in school.

We sat down in the library.
Will you sit down by the fire?
No, I am not cold.
Will your boy come into the house?
He will (shall) come in immediately.

Shall you go into the city with me?
I shall not go.
How much money have you left?
I have three florins left.
I have but one florin left.

Intrere, introire, ingrædi (ingressus sum) (in, ad locum, locum).

Intrære, introire (locum).
Súdo, ére, sèdi, sessum (in re, ad rem).
Assido, ére, sèdi, sessum.
Consido, ére, sèdi, sessum.
Residère, subsidère.
(in sella, humi, &c.)
Assidère aliquem.

Assidère alicui.

Residère, quiétum sedère, non surgère (surrexi, succinctum).
Restäre, relinqui, reliquum esse.
Reliquum habère.
Rèstat, reliquum est, ut hoc faciam.

Impleo, ère, évi, étum.
Compleère, explère, replère.
(Aliquid aliqua re.)

Ibi ense intro?
Nón fbo.
Égo hác in sellā asidam.
Vísne mē assidère?
Considamus húmo.

Placétne tibi assidère in sellā?
Nón, ótio ád assidendum cáreo.
Úbi sédet discípulus túus?
Assidet libris in schólā.

In bibliothéca consédimus.
Visne asidere apud carbónes?
Nólō; nam nón álgeo.
Veniétne píer túus intro?

Sáne, véniet intro e vestígio.

Inibísne mécum in urbem?
Nón fbo.
Quanta tibi pecunia reliqua est?
Reliqui sunt mihì très floréni.
Únum tántum florènum reliquum hábeo.
If I pay him, I have but little left.

Si ili débitum sólvam, reliquum nón habébo nisi párum.

**G. Obs.** The conjunction *si*, "if," and *nisi*, "if not," or "unless," is followed either by the indicative or subjunctive, according to the sense to be conveyed. (Cf. Lessons LXXXIV.

If he comes, I shall speak to him.

Si véniet (vénit or véniat), cum éo colóquar.

If the weather is fine to-morrow, I shall take a walk.

Si tempéstas crás tina est (= érit) bona, ébo ambulátum.

I shall pay you, if I receive my money.

Sólvm tibi débita, si pecúniás móas accípiam.

If he addresses (speaks to) me, I shall answer him.

Si mihi policébèris rém tacère, técum communicabo.

If you will promise me to keep it secret, I shall tell it to you.

Do you fill your goblet with wine?

I have spent all my money, so that I have none left.

Pecúniám méam ónnem expéndi, ut nulla relinquiátur.

Do you fill your goblet with wine?

Impléne póculum túum víno?

I do fill it with pure wine.

Impleo id méro.

Did he fill his purse with money?

Explevit mé un marsúpium súum pecúniá?

He was not able to fill it.

Explére nón pótuit.

Shall you fill the bottle with wine?

Ecquid lagénam implébis víno?

No, I shall fill it with pure water.

Ímmo pótius éam áquā púrá implebó.

**Exercise 158.**

Will your father go out to-day? — He will go out if it is fine weather. — Will your sister go out? — She will go out, if it is not windy. — Will you love my brother? — I shall love him with all my heart, if he is as good as you. — Will your parents go into the country to-morrow? — They will not go, for it is too dusty. — Shall we take a walk to-day? — We will not take a walk, for it is too muddy out of doors. — Do you see the castle of my relation behind yonder mountain? — I do see it. — Shall we go in? — We will go in, if you like. — Will you go into that room? — I shall not go into it, for it is smoky. — I wish you a good morning, madam. — Will you not come in? — Will you not sit down? — I will sit down upon that large chair. — Will you tell me what has become of your brother? — I will tell you. — Here is the chair upon which he sat often. — When did he die? — He died two years ago. — I am very much (vehemen
ter) afflicted at it. — Hast thou spent all thy money? — I have not spent all. — How much hast thou left of it? — I have not much left of it; I have but one florin left. — How much money have thy sisters left? — They have but three crowns left. — Have you money enough
left to pay your tailor? — I have enough of it left to pay him; but if I pay him, I shall have but little left. — How much money will your brothers have left? — They will have a hundred crowns left. — Will you speak to my uncle if you see him? If I see him, I shall speak to him. — Will you take a walk to-morrow? — If it is fine weather, I shall take a walk; but if it is bad weather, I shall stay at home. — Will you pay your shoemaker? — I shall pay him, if I receive my money to-morrow. — Why do you wish to go? — If your father comes, I shall not go; but if he does not come, I must go. — Why do you not sit down? — If you will stay with me, I will sit down; but if you go, I shall go along with you. — Will you love my children? — If they are good and assiduous, I shall love them; but if they are idle and naughty, I shall despise and punish them. — Am I right in speaking thus? — You are not wrong.

Lesson LXXXII. — PENSUM ALTERUM ET OCTOGESIMUM.

OF THE FUTURE PERFECT.

A.  I. The future perfect of the active voice is formed from the perfect indicative by changing i into ēro.  E. g.

1. amāvi — amāvēro, I shall have loved.
2. monūi — monuēro, I shall have reminded.
3. lēgi — lēgēro, I shall have read.
4. audīvi — audivēro, I shall have heard.

II. The future perfect passive is compounded of the perfect participle and ēro, "I shall be."  E. g.

1. amātus ēro or fuēro, I shall have been loved.
2. montus ēro or fuēro, I shall have been reminded.
3. lectus ēro or fuēro, I shall have been read.
4. auditus ēro or fuēro, I shall have been heard.

INFLECTION OF THE FUTURE PERFECT.

B. The inflection of the future perfect, active and passive, is exhibited by the following paradigms:

Active.  Passive.

First Conjugation.

Amāvēro, I shall have loved.  Amātus ēro, I shall have been loved.

Sing.  amāvērō  Sing.  amātus ēro or fuēro
amāvērs  amātus ēris or fuēris
amāvērit,  amātus ērit or fuērit,
Active.  
PLUR. amāvērīmūs  
amāvērtis  
amāverint.  

Passive.  
PLUR. āmāti erimus or fuerimus  
āmāti eritis or fueritis  
āmāti erunt or fuērint.

Second Conjugation.  
Monuēro, I shall have reminded.  Monitus ěro, I shall have been reminded.

SING. monuērō  
monuērīs  
monuērit,  

PLUR. monuērīmus  
monuērītis  
monuērīnt.

Third Conjugation.  
Lēgēro, I shall have read.  Lectus ěro, I shall have been read.

SING. lēgērō  
lēgēris  
lēgērit,  

PLUR. lēgērīmus  
lēgērītis  
lēgērīnt.

Fourth Conjugation.  
Audivēro, I shall have heard.  Auditus ěro, I shall have been heard.

SING. audivērō  
audivērīs  
audivērit,  

PLUR. audivērīmus  
audivērītis  
audivērīnt.

So conjugate apporūvēro, I shall have brought; curāvēro, I shall have ordered; laudāvēro, I shall have praised; vocāvēro, I shall have called; dēdēro, I shall have given; secuēro, I shall have cut; stīlēro, I shall have stood; — docuēro, I shall have taught; habuēro, I shall have had; jussēro, I shall have commanded; tenuēro, I shall have held; ēgēro, I shall have acted; fēcēro, I shall have done (made); miśēro, I shall have sent; posuēro, I shall have put; scrīpsēro, I shall have written; sumpsēro, I shall have taken; — finitēro, I shall have finished; punīvēro, I shall have punished; sītūvēro, I shall have thirsted; aperuēro, I shall have opened; Reperēro, I shall have found; vēnēro, I shall have come, &c.

* The ĕ of the ēmus and ētis of this tense (as of the perfect subjunctive) is either long or short, perhaps more frequently long. The ĕs of the second person singular is sometimes long.
LESSON 82.] FUTURE PERFECT OF DEONENT VERBS.

To these add the irregular verbs _fuero_, I shall have been; _potuero_, I shall have been able; _volutuero_ ( _nulluero_, _nulluero_), I shall have been willing (unwilling, more willing); _tulero_, I shall have carried: _ueero_ ( _aueero_, _produeero_, &c.), I shall have gone (gone away, gone out).

**Remark.** — The future perfect active is liable to syncopation, like the perfect (cf. page 289). E. g. _amaro_, _delero_, _consuero_, instead of _amaverero_, _deluero_, _consueuero_. That of the fourth conjugation is frequently derived from the secondary perfect in _ii_; as, _audiéro_, _finiero_, _puniéro_, _prodiéro_, &c.

<table>
<thead>
<tr>
<th>Will you have loved?</th>
<th>Amaverésne?</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall have loved.</td>
<td>Véro, amávero.</td>
</tr>
<tr>
<td>If you and I shall have loved.</td>
<td>Si égo et tā amaverimus.</td>
</tr>
<tr>
<td>Will you have reminded?</td>
<td>Núm vós monueritis?</td>
</tr>
<tr>
<td>We will not have reminded.</td>
<td>Nōs nōn monuerimus.</td>
</tr>
<tr>
<td>Will they have read the book?</td>
<td>Legerintne librum?</td>
</tr>
<tr>
<td>He will have read it.</td>
<td>Légerint.</td>
</tr>
<tr>
<td>Shall we have heard?</td>
<td>Audiverimusne?</td>
</tr>
<tr>
<td>You will not have heard.</td>
<td>Nōn audiveritis.</td>
</tr>
<tr>
<td>Shall I have been loved?</td>
<td>Egon' éro amátus?</td>
</tr>
<tr>
<td>You will not have been loved.</td>
<td>Nōn éris amátus.</td>
</tr>
<tr>
<td>Shall we have been punished?</td>
<td>Erimísne puntí?</td>
</tr>
<tr>
<td>You will not have been punished.</td>
<td>Puntī nōn éritis.</td>
</tr>
<tr>
<td>Will the letters have been written?</td>
<td>Scriptaene érunt epístolae?</td>
</tr>
<tr>
<td>They will not have been written.</td>
<td>Nōn érunt scriptae.</td>
</tr>
</tbody>
</table>

**FUTURE PERFECT OF DEONENT VERBS.**

C. The future perfect of deponent verbs is the same as that of the passive voice. E. g.

_Hortatus éro_, _I shall have ex-_ horted.

_Sing._ hortatus éro or _fuéro_  
_hortatus éris or fueris_  
_hortatus érit or fuerit_,

_Plur._ hortāti erimus or fuerimus  
_hortāti eritis or fueritis_  
_hortāti érunt or fuerint_.

So, 2. _veritus éro_, _I shall have feared_; 3. _locitus éro_, _I shall have spoken_. To these add, according to the respective conjugations: _arbitratus éro_, _I shall have thought_; _comitatus éro_, _I shall have escorted_; _moratus éro_, _I shall have delayed_; _meritus éro_, _I shall have earned_; _misericórus éro_, _I shall have pitied_; _tutus éro_, _I shall have defended_; _lapsus éro_, _I shall have glided_; _obitus éro_, _I shall have forgotten_; _projectus éro_, _I shall have departed_; _secutus éro_, _I shall have followed_; _expertus éro_, _I shall have experienced_; _largitus éro_, _I shall have lavished._

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Will he have exhorted?  
He will not have exhorted.  
Will you have departed?  
Yes, I shall have departed.  
Shall we have flattered?  
You will not have flattered.  
Will they have forgotten their duties?  
They will not have forgotten them.

Eritis horruitus?  
Nón érit horruitus.  
Erisne profectus?  
Véro, profectus éro.  
Núm nós blanditi érimus?  
Blanditi nón éritis.  
Oblitnre érunte officiórnum suórum?  
(Eórum) nón óbliti érunte.

ON THE USE OF THE FUTURE PERFECT.

D. The future perfect declares that an action or event will be completed at or before the time of another future action or event. Hence it can only be used in connection with another future verb, with an imperative, or with a verb involving the notion of futurity. E. g.

Si in omnibus innocens fuero, quid mihi inimicitiae nocebunt?

De Carthagine veréri non ante deśinam, quam illum excisam cognóvero.

Morati melius erimus, quam dideciterim, quae natura desideret.

Respondeto ad e, quae de té spo rogáro.

Dé mihi hoc, jám tibi máximam partem defensionis praecideris.

Ségo de venditione villae méae nihil cópito, nús quid, quod magnis mé délectet, invénnero.

If I am (shall have been) innocent in everything, what harm can enmity inflict on me?

I shall not cease to be afraid of Carthage, until I shall have heard of its destruction.

We shall be better men, when we shall have learnt what nature requires of us.

Reply to what I ask (shall have asked) with reference to yourself.

Grant me this one point, and you will have cut off the best part of your defence.

I do not (shall not) think of the sale of my villa, unless I shall have found something that can afford me greater pleasure.

REMARKS.

1. The distinction expressed by the future perfect is always observed in Latin, and is frequently put where the English idiom substitutes the first future, the present, or the perfect. E. g. Ut sementem feceris, ita metes, As you have (shall have) sown, so you will reap. Si invénnero, tecum communicabo, If I find it (shall have found it), I will communicate it to you. And so frequently in conditional clauses, where the result is dependent on the previous fulfilment of a condition; as, si volueris, si potueris, si licuérur, si placuérur, si otium habueris, where in English we commonly put the present or first future.

2. The future perfect is often elegantly put for the simple future,
in order to impart an air of rapidity or certainty to the event. E. g. 
Ah, si pergīs, abīcīro, If you proceed, I am off. Quid inventum sit, paulo 
post vidēro, I shall see presently what has been found. Respirāro, si 
te vidēro, I shall breathe again, if I have seen you. Pergrātum mihi 
fecīris, si dedēris operam, ut, &c., You will oblige me very much, if 
you see to it that, &c. Qui Antonium oppresserit, is hoc bellum teter-
rimum confecērit, He who puts down (shall first have put down) An-
tonius, will put an end to this destructive war.*

SUBJUNCTIVE OF THE FUTURE PERFECT.

E. The subjunctive of the future perfect, like that of the 
simple future, is wanting. (Cf. Lesson LXXXI. F.) Its place 
is supplied by the perfect and pluperfect subjunctive. E. g.

Affirmō tībi, si hoc beneficium 
mīhi tribuēris, mē quamcūnque 
pōssim grātiam tībi relatārūm.

Affirmābat mīhi, si illud benefi-
cium īpsi tribuissem, sē quam-
cūnque pōset grātiam mīhi 
relatārūm.

Quis hoc non pérspicit, præaelāre 
nobīscum āctum īri, si pōpulus 
Romānus īstius unius supplicio 
contēntus füerit?

De Rosciōrum audācia tūm mē 
dictārum pollicitus sūm, quum 
Eruciī crimīna dīiussem.

I assure you, that, if you shall have 
done me this favor, I shall ren-
der you all the thanks in my 
power.

I assured you, that, if you should 
have done me that favor, I would 
render you all the thanks in my 
power.

Who does not see, that we shall 
fare nobly, if the Roman people 
shall have been contented by the 
punishment of this one individual.

I have promised to discourse on the 
audacity of the Roscii, as soon as 
I shall have refuted the charges 
pREFERRED against Eruciua.

I shall have written my letters 
before you return.

When I shall have paid for 
my horse, I shall have but ten 
florens left.

What will you do when you shall 
have dined?

I shall go out.

When I shall have spoken to 
your brother, I shall know 
what I have to do.

Before (sooner).
Not until, not before.

Sooner (rather) than.

Epístolas mēas, āntequam redibis, 
scrīpsero.

Quum séquī prētium persółvero, 
décem tāntum florēnos rēliquos 
habēbo.

Quid fācies, quum coeāvēris?

In pūblicum prodībo.

Quum ad frātrem tūm locūtus ēro, 
tum scīam, quid mīhi faciēndum 
sit.

Priusquam, antequam, antea quam. 
Non prius quam, non ante (antea) 
quam.

Potius quam.

* Thus frequently, when another clause already contains a future perfect, 
as in several of the examples given.—The future perfect vidēro appears in the 
same sense in expressions like mōx, post, aītia, ālo loco vidēro, I shall see (or 
examine) presently, hereafter, elsewhere, in another place.
I shall not do it, before you tell me (shall have told me).
I shall not see him, until I go (shall have gone) thither.
Did you see him before he left?
I did see him.

Outside of, out of, without.
Outside of the town, city.
The church stands outside the city.
I shall wait for you before the city gate.

The city gate.
To go out.
To come out.
Seldom, rarely.

To continue, proceed with.

Will you continue as you began?
I will.
He continues (proceeds) with his speech, with his inquiry.

You must continue to speak loud.

The appetite.
A keen appetite.
A want of appetite.

To have an appetite.
To have a good appetite.
To have no appetite.

Have you an appetite?
I have one.
He had no appetite at all.
The narrative, tale.

The shore (coast).
The bank, shore.
On the bank, shore.

Is he still sitting under the tree by the sea-shore?
He is sitting there no longer.

The same.
The very same.

Id nón prius fáciam, quam jússérís.*
Éun non vidébo, ántequam ilúc fero.
Vidístine éum, ántequam discessíst? Factum (est).
Extra (Prep. cum Acc.).
Extra óppidum (úrbem).
Témplum extra úrbis múros situm est.
Té extra úrbis pórtam exspectábó.

Porta, ae, f. (sc. urbis, oppidí).
{Exire, egrédí (e. g. per portam), fórás ire.
Exire, egrédí, prodire.
Ráro, nón saepe; perráro (very rarely).
Pergo, ère, perrexí, perrectum (in RE, facère rem).
Perséqui, continuáre (REM).

Visne pérgere, ut coepísti?
Vólo.
Perséquitur dicéndó, quaeréndó.

Clará véce lóqui pérgas opórtet.
Cibi appetentia or cupidítas (átiis, f.).
Edacítas, átis, f.
Fastidium, i, n.
{Cibum appetére.
Alicui cibi cupidítas est.
Cibum libenter sumére, libenter
Cibum fastidire. [coénäre.
{Appetísne cibum?
Esne ápetens edúndi?
Ápeto. Ápetens sum cibi.
Cibum fastidivit.
Narratio, ónis, f.; expositio, ónís,

f.; fabella, ae, f.
Litus, áris, n.
Ripa, ae, f.
Juxta ripam, ad (apud, juxta) litus.

Residénté étiam núnsc sub árbore juxta litus?
Résidet íbi nón ámblius.

Idem, eádem, idem.
Idem ipse, is ipse, eadem ipsa, &c.

* Compare Lesson LXXXIX. A. vii.
LESSON 82.] PHRASES AND EXERCISES. 525

One and the same.
The same thing, things.
Of the same kind.
Of the same color.

To be the same (to make no difference).
It is all one (the same).
It is all one (makes no difference) to me.
It makes no difference, whether you go or stay.
I am constantly obliged to hear the same thing.

Such.
Such a man, woman, child.

Such men deserve esteem.

There is — there are.

Here is — here are.

Here I am!
Here he is.
Here is your letter.
Here they are.
Here is my book.

Therefore, for that reason, on that account.

For which reason, on which account.

For the reason, that; because.

Why do you complain?
This is the reason why I complain.
You see the reason why he left.
Here is the reason why he has changed his opinion.

Therefore I say so.

I have cause for laughing, weeping, &c.

Unus et idem.
Idem; eadem.
Ejusdem genus.
Ejusdem color.

Nihil differre.
Nihil interesse.
Nihil integer (differit).
Mea nihil integer, refert. (Cf. page 411, C.)
Nihil interest, utrum abeas an moreris.

Semper ista audire eadem coactus sum.

Uno operae eandem incidunt diem noctemque tundit.

Talis, e; hujusmodi, ejusmodi.

Talis homo, mulier, infans, homo hujusmodi, &c.

Tales homines (hominum ejusmodi) observantia digni sunt.

Ibi (istic, illic) est — ibi sunt; en, ecce (cum Nom. or Acc.).

Hic est, adest — hic sunt, adest; en, ecce (cum Nom. or Acc.).

Adsum. Ecce me!

Ecce tuae litterae.

Ecce iubentem.

En tibi liber meus.

Eo, ea re, ob eam rem, ob eam causam.

Ideo, idcirco, propter ea.

Quocirca, quapropter.

Eo, quod; ideo, quod; propter ea, quod.

Quid est igitur, cur querure?

Haec est causa, cur (propter quam) queror.

Qua semel amabam, causas videas.

En causa, cur sententiam mutavit.

Ea de causâ hoc dico.

Est quod rideam, fléam.

Est nihii causa rideundi, fléndi.

* Compare pages 37, Rem. 2, and 344.
The father has no cause for weeping.

My sister's hands are cold.

His feet are cold.

To hunt.
To go a hunting.
To send back.
To read again.

Again (once more), a second time, anew.

The mistake, error.

To make a mistake or mistakes (in anything).

Full of errors.
Free from errors.

To be free from mistakes or errors.

Nón èst, quód pátur fleát.
Sóror méa álget máñibus.
Frígent soróris méae mánuis.
Álget péðibus.
Pédes éius frígent.

Venári, in venásión essé.
Venátum íre.
Remitto, ēre, misí, missum.
Relógo, ēre, légí, lectum.
Rursus, itérum legére.
Rursus (rursum), itérum, denuó, de intégro.

Mendum, errátum, peccátum, vitium, i, n.

Pecco, ëre, ávi, átum.
Offendo, ëre, di, sum.
(In aliqúā re.)

Mendósus, vitiósus, a, um.
Vitís cárenēs, vitó púrus, a, um.

Vitís carère; sine vitús esse.

EXERCICE 154.

When will you go to Italy? — I shall go as soon as I have learnt Italian. — When will your brothers go to Germany? — They will go thither as soon as they know German. — When will they learn it? — They will learn it when they have found a good master. — How much money shall we have left when we have paid for our horse? — When we have paid for it we shall have only a hundred crowns left. — Have you told my brother that I have been obliged to sell the carriage? — I have told him so. — Have you written to the same man to whom my father wrote? — I have not written to the same, but to another. — Have they already answered you? — Not yet, but I hope to receive a letter next week — Have you ever seen such a person? — I have never seen such a one. — Have you already seen our church? — I have not seen it yet. — Where does it stand? — It stands outside the town. — If you wish to see it, I will go with you in order to show it to you. — Who is there? — It is I. — Who are those men? They are foreigners who wish to speak to you. — Of what country are they? — They are Americans. — Where have you been since I saw you? — We sojourned long on the sea-shore, until a ship arrived, which brought us to France. — Will you continue your narrative? — Scarcely had we arrived in France when we were taken to the king, who received us very well (nos benigne excepit), and sent us back to our country. — Whom are you looking for? — I am looking for my little brother. — If you wish to find him, you must go into the garden, for he is there. — The garden is large, and I shall not be able to find him, if you do not tell me in which part (quā in partē) of the garden he is. — He is sitting under the large tree under which we were sitting yesterday. — Now I shall find him.
Exercise 155.

Why do your children not live in France? — They wish to learn English, that is the reason why they live in England. — Why do you sit near the fire? — My hands and feet are cold, that is the reason why I sit near the fire. — What do the people live upon that live on the sea-shore? — They live upon fish alone. — Why will you not go a hunting any more? — I hunted yesterday the whole day, and I killed nothing but an ugly bird, that is the reason why I shall not go a hunting any more. — Why do you not eat? — I shall not eat before I have a good appetite. — Why does your brother eat so much? — He has a good appetite, that is the reason he eats so much. — If you have read the books which I lent you, why do you not return them to me? — I intend reading them once more, that is the reason why I have not yet returned them to you; but I shall return them to you as soon as I have read them a second time. — Why did you not bring me my clothes? — They were not made, therefore I did not bring them; but I bring them to you now; here they are. — You have learnt your lesson; why has your sister not learnt hers? — She has taken a walk with my mother, that is the reason why she has not learnt it; but she will learn it to-morrow. — When will you correct my exercises? — I will correct them when you bring me those of your sister. — Do you think you have made mistakes in them? — I do not know. — If you have made mistakes, you have not studied your lessons well; for the lessons must be learnt well, if you wish to have them free from errors. — It is all the same, if you do not correct them (for) me to-day, I shall not learn them before to-morrow (ante diem crastinum non discam). — You must make no mistakes in your exercises, for you have all you want to write them without any errors.

Lesson LXXXIII. — PENSUM OCTOGESIMUM TERTIUM.

Of the Consecutio Temporum.

A. The tenses of the indicative mood may be connected with each other, according to the requirements of the speaker, and are subject to no limitation. E. g. Ego, qui heri ludébam, hodie scribo, cras mane autem, quam litteras ad te dédéro, in urbem proficiscar. But in dependent clauses, introduced by a conjunction or a pronoun, the tense of the subjunctive is always determined by that of the verb in the leading clause. This order or connection of tenses is called consecutio tempórum, and is subject to the following laws: —
I. The Present, the Perfect Definite, and the Future Tenses of the leading clause, are followed by the Present or Perfect Subjunctive in the dependent clause. E. g.

Videó (vídii, videóbó, vídēro), quid ágas or quid égérís.

Díc měhi, quid ágat or quid égérít.

Rógo (rogávi, rogábo, rogávero), ut scribas.

Hóc tědeo fácio (fěči, fěčam, fěčeřo), ut intelligas.

Némo ita cačus ét (fűit, érit, fűčrit), ut něn intelligat or intellēxerit.

Némo ét (fűit, érit, fűčrit), qui něn intelligat or intellēxerit.

Némo ét, qui něn intellectūrus sit.

II. The Imperfect, the Perfect Indefinite, and the Pluperfect of the leading clause, are followed by the Imperfect or Pluperfect Subjunctive in the dependent clause. E. g.

Viděbam (vídii, viděram), quid ágeret or egisset.

Rogábam (rogávi, rogáveram), ut scriberes.

Hóc tědeo fácēbam (fěči, fěčeřam), ut intelligerēns.

Némo ita cačus ét (fűit, fűčrat), ut něn intelligeret or intellēxisset.

Némo ét (fűit, fűčrat), qui něn intelligeret or intellēxisset.

Némo ét, qui něn intellectūrus esset.

Note. — The dependent clauses in which this construction occurs are, — a) those containing an indirect question; b) those introduced by ut or ne; c) those introduced by a relative pronoun, or by one of the relative conjunctions quo, quan, quamūnis, &c. The following examples will illustrate this still further:

Quaeritur, Corinthiiis béllem indicámus, an něn.

I see (have seen, shall see, shall have seen) what you are doing, or what you have done.

Tell me what he is doing, or what he has done.

I beg you (have begged, shall beg, shall have begged you) to write.

I do (have done, shall do, shall have done) this, in order that you may understand.

No one is (has been, will be, will have been) so blind, as not to comprehend or to have comprehended.

There is (has been, will be, will have been) no one, but what comprehends or has comprehended.

There is no one, but what will comprehend.

There was (had been) no one, but what comprehended or had comprehended.

There was no one, but what would comprehend.

The question is, whether we shall declare war against the Corinthians, or not.
Quaestivi, *écquis esset ventūrurus.*

Difficile dīctu ēst, utrum hōstes mīgis virtūtem ējus pugnāntes timuērīnt, an manusvetūldīnem vīctī dūlézerīnt.

Tē hōrtor, ut oratīones mēas studīōse légas.

Obsecro vōs, ut diligēnter attentūtis.

Mihi opus est, ut lācem.

Equidem vēlem, ut alīquando rēdres.

In ēō ērat, ut in mūros evāderet miles.

Mē obsecras, ne odliviscar vigilāre.

Tīmōleon orāvit ömnes, ne il fūcērent.

Decrēvit sēnātus, ut cōnsul vīdēret, ne quīd respūblīca detrīmentī cáperet.

Ex his delēctī Dēlphos deliberātīām mōssī sūnt, qui consultērent Apōllīnem.

Sūlī sūmus, qui Drūsum cum Clōdio confērre audeāmus.

Tēnerī nōn potūi, quīn declarārem.

Nihil ĭmpēdit, quo minus id, quōl máxīme pluēcat, sīcere possīmus.

I inquired, whether any one was about to come.

It is difficult to say, whether his enemies dreaded his valor more in battle, than they cherished his clemency after being conquered.

I exhort you to read my orations carefully.

I beseech you to attend diligently.

It is necessary for me to wash.

I could wish, that you might return at last.

The soldier was on the point of escaping within the walls.

You conjure me, not to forget to watch.

Timoleon requested them all, not to do that.

The senate decreed, that the consul should see that the republic sustained no injury.

A select number of these were sent to Delphi, for the purpose of consulting Apollo.

We are fools for venturing to compare Drusus with Clodius.

I could not be prevented from declaring.

Nothing prevents us from being able to do what we like best.

REMARKS.

1. The tenses, which may thus enter into connection with each other, are called similar tenses. Similar are,—a) the present, the perfect definite, the futures, and the periphrastic tenses in *sim* and *fuērīm*; b) the imperfect, the perfect indefinite, the pluperfect, and the periphrastic tenses in *essem* and *fuissem*. Tenses, of which one belongs to the first, and the other to the second of these classes, are called dissimilar; as, the present and the imperfect, &c.

2. When, in historical narration, the present tense is used instead of the perfect indefinite, it is sometimes followed by the present and sometimes by the imperfect or pluperfect subjunctive. E. g. Scribit (== scripsit) ad quidam Melitenses, *ut ea vasa* perquirant. He writes (wrote) to certain inhabitants of Malta, to inquire after those vases. Nulli, quid scriptum esset, enunciāt (== enuntiavit). He discloses (disclosed) to no one what had been written. *Ad propinquum suum scripit (== scripsit), ut iis, qui a Verre venissent, respondēret, He writes to his relative to reply to those who had come from Verres.*

2 H 45
3. The present indicative is followed by the imperfect subjunctive, when it is intended to convey the idea of duration in the past. E.g. *Hujus praeepti tanta vis, tanta sententia est, ut ea non homini cuipiam, sed Delphico deo tribucerétur*, The force and moral weight of this injunction are so great, that it was attributed not to any man, but to the Delphic deity. *Sciòte, oppidum esse in Sicilia nullum, quo in oppido non isti delecta mulier ad libidinem esset*, Know, then, that there is not a town in Sicily in which this fellow had not an object of his lust.

4. The imperfect or pluperfect indicative may be followed by the perfect subjunctive, when the result of a past action is represented as extending into the present. E.g. *Ardebat autem Hortensius cupiditáte dicendi sic, ut in nullo unquam flagrarnius studium vidérim*, Hortensius was so fond of speaking, that (up to this time) I have never witnessed a more ardent passion in any one.

5. The perfect definite requires the imperfect subjunctive, whenever it is intended to represent the action as in operation, and not merely as a result. E.g. *Quoniam, quae subsidia noritatis habéres, et habéré posses, exponi, nunc de magnitudine petitionis dicam*, Having shown what resources you have, or can have, I will now speak of the importance of the demand. *Adduxi enim hominem, in quo satisfacere extérís nationibus posséitis, I have produced a man, through whom you can satisfy the demands of foreign nations.*

6. The imperfect and perfect indefinite are sometimes followed by the present subjunctive, to denote that the contents of the dependent clause are not limited to the time of the leading verb, but universally applicable. E.g. *Nesciebat, quid sit philosophia*, He did not know what philosophy is (i.e. was and still is). *Ad priores conditiones nihil additum (est)*, Africano praedicante, neque Romanis, si vincantur, animos minui, neque, si vincant, secundis rebus insolescere, No additions were made to the former conditions, Africans declaring, that the Romans neither lost their courage when conquered, nor ever grew insolent in their success when victorious.

7. When the verb of a subordinate clause depends upon an infinitive, its tense is determined as follows:—

a) The present infinitive is followed by the tense required by the verb, on which the infinitive depends. E.g. *Incipite deinde mirari, cur pauci jam vestrâm suspiciant causam*, Begin then to wonder why so few now defend your cause. *Ipse metuère incipies, ne innocui periculum facessérís*, You will yourself begin to be afraid of having accused an innocent man. *Praedixérat hís, ut parátí essent facère, quad ipsum vidisset*, He had directed them beforehand to be ready to do whatever they might see himself do.

b) The perfect infinitive is commonly followed by the imperfect or pluperfect subjunctive, but when it represents the perfect definite, sometimes also by the present or perfect. E.g. *Satis mihi multa verba facisse videor, quare esset hoc bellum necessarium*, I think I have said enough to show why this war is necessary. *Nisi docet, íta se posse disse, ut nec vi, nec clam, nec precario posséderit*, Unless he shows that...
he has taken possession in such a manner, as to have employed neither force nor secrecy nor entreaty.

8. Dissimilar tenses sometimes occur in the same construction, with different shades of signification. E.g. Summā difficile strėi frumentarii affectō exercitus... usque eo, ut complures dies milites frumento caruerint, et extremam funem sustentārent, nulla tamen vox est ab istō audita. Although the army labored under the greatest difficulty in procuring its necessary supplies, to such an extent, that for several days the soldiers had no corn and were famishing, yet not a word of discontent was heard from them.

To find one's self, to be (well or ill).  
How do you do? { Quōmodo tē hābēs?  
I am very well. { Quōmodo vāles?  
How was your cousin?  
He was not very well. { Egō meā dūnmōdum bēne hābēn.  
Is your father well? { Quōmodo patrūelis tūsus sē habēbat?  
No, he is in bad health. { Māle sē habēbat.  
How goes it with him, her? { Pārum valēbat.  
It goes badly with him.  
All is well with me.  
To stay, sojourn (in any place, with any one).  
Morāri, commorāri, deversāri, habētāre (ALIQUO LOCO, APUD ALIQUEM).  
At present, now.  
Nunc, in praesenti.  
To censure, criticise, carp at (any one or anything).  
Carpō, ère, carpsi, carpūm (ALIQUEM).  
To laugh at, deride, ridicule any one.  
Cavilliāri alienum or aliiquid; — vellicāre alienum.  
Did you stay long in Vienna?  
No. I stayed there only three days.  
Where is your brother staying now?  
He is staying in London at present.  
Moratūnē cē dū Vindobōnē?  
Immo trēs tāntum dēs morātus sum.  
To censure (carp at) any one?  
Ubī in praesentī deversātur frāter tūsus?  
Quām dūm apud pātrum tūum Nōvō in Eborācō commorābāris?  
Deversātur nūnc Londīnī.  
Carpēbātne alienum?
He carpod at no one.

To gain, win.

Nūllum carpēbat.

Cur nōn īustum aliquantisper lūdis

(īllūdis)?

Ēum jām īusi jocōse sāquis.

Il·lucidūrnē ab accusatōribus?

Nōn illūdīmur.

Solebātne illūdēre praeceptā ma-

gistri?

Fācere nōn solēbat.

Illūseras id, quod dīxeram.

Lucrumōr quaeāstum facēre (XX RE).

Lucrāri, lucrīficēre (REM).

Consēquī, naucisci (nactus sum)

ALIQUID.

Merceō, ēre, ēi, ītum (REM).

Merceor, ēri, ītus sum.

Parāre, comparāre (ALIQUID).

Victum sibi parāre or quaeātūre

(āliquā re faciandā).

Quā re sībī victūm pārat?

Victum sībī aēgret quēritat labo-

rando.

Victum sībī scribendo quaeātūvē-

runt.

Meruitne frāter tūus āliquid?

Grāndem pecūniam mēruit.

Immortālītem mēruit (mēritus

ēst).

Effundo, ēre, fūdi, fūsum.

Profundēre (ALIQUID).

Sto, stāre, stēti, sētātum esse (AL-

QUO).

Parātus, promptus, a, um (ad rem,

in rem, re).

Parāre, praeparāre (ALIQUID).

Se parāre (re, ad rem).

Se tenēre parātum (ad rem).

Quid effūdid?

Vinum super ménsam effūdid.

Pāter ējus lāchrimas profundēbat.

Fāmulus nōster āquas sub mensas

profundīt.

Gānges se in Eōum oceānum ef-

fundīt.

To earn, get.

To procure, get.

To earn one's bread, get one's

living by.

He supports himself poorly by

working.

They supported themselves by

writing.

Has your brother earned any-

thing?

He has earned a large sum of

money.

He has won immortality.

To spill, pour out.

To stand, to be standing.

Ready.

To make ready, to prepare.

To prepare one's self, get

one's self ready.

To keep one's self ready.

What did he spill?

He spilt wine upon the table.

His father was shedding tears.

Our servant is spilling water un-
der the table.

The Ganges empties into the

Eastern Ocean.
Is there any wine on the table?  
There is none.
Is he preparing to speak?
He is preparing.
They prepared themselves for battle and for death.
Is he preparing war against any one?
He is preparing to command all Russia.
Are you getting ready to set out?
I am preparing to go into the woods.
Is he ready to depart?
He is ready.
I am ready for every emergency, to undergo every danger.

To split, cleave.

To pierce, transfix.

To break any one’s heart.
To hang, suspend.
To hang any one.
To hang one’s self.
To hang, to be suspended.
The thief.
The robber, highwayman.
The patient.
Tolerably well.

It is rather late.
He is rather severe.
She is rather tall.
It is rather far.
Was my hat hanging on the nail?
It was hanging on it.
Who has hung the basket on the tree.
No one.
The thief has been hanged.
I hang my coat on the nail. \( \text{Ego tógam méam clávo (de clavo) suspéndo.} \)
You are breaking this man's heart. \( \text{Péctus hujúsce vulnéras.} \)
The basket. \( \text{Corbis, is, f. & m.; dim. corbúla, ae, f.} \)

**Exercise 156.**

How is your father? — Ho is only so so. — How is your patient?
— He is a little better to-day than yesterday. — Is it long since you
saw your brothers? — I saw them two days ago. — How were they?
— They were very well. — How art thou? — I am tolerably well.
— How long has your brother been learning German? — He has been
learning it only three months. — Does he already speak it? — He
already speaks, reads, and writes it better than your cousin, who has
been learning it these five years. — Is it long since you heard of my
uncle? — It is hardly three months since I heard of him. — Where
was he staying then? — He was staying at Berlin, but now he is in
London. — Do you like to speak to my uncle? — I do like very much
to speak to him, but I do not like him to laugh at me. — Why does
he laugh at you? — He laughs at me, because I speak badly. — Why
has your brother no friends? — He has none, because he criticises
everybody. — What do you get your livelihood by? — I get my livel-
lihood by working. — Does your friend get his livelihood by writing?
— He gets it by speaking and writing. — Do these gentlemen get
their livelihood by working? — They do not get it by doing any-
thing, for they are too idle to work. — Do you see what he has done?
— I do see it. — Did he know that you had arrived? — He did not
know it. — Have I advised you to write? — You have not asked
me. — Is any one so blind, as not to understand that? — No one is
so blind. — Did he exhort us to read his book? — He did exhort us
to read it diligently. — Was he on the point of (in eo, u) escaping?
— He was not. — He could not be prevented from escaping (e vadère).
— Nothing could prevent him from escaping.

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**Lesson LXXXIV. — PENSUM OCTOGESIMUM QUARTUM.**

**OF THE INDICATIVE MOOD.**

A. By the Indicative Mood the speaker asserts the action
or state expressed by the verb as an absolute existence or a
positive fact. Hence this mood is used,—

I. In leading and subordinate clauses, to denote that some-
LESSON 84] THE INDICATIVE MOOD.  535

thing really takes place, has taken place, or will take place hereafter. E. g.
Nihil est amabilius virtute.
Omnia mutantur; nihil intèrit.
Ut vules mè esse, ita èro.
Écas légés, quás Cæsar recitavit, pronuntiavit, talit, nós everténdas putabimus?
Ecce bibit árcus; pluet, crédo, hodie.
Quam nón èst fàcìlis virtús!
Ut saèpe summá ingéniá in occúlto làdent!

II. In direct questions, i.e. in those which require an immediate answer. E. g.
Cuius híc liber èst? — Mèns.
Quis hómo èst? — Égo sum Pámphilius.
Unde dejectus èst Cinna? — Ex urbe.
Quis Aristídem nón mórtuum diligit? — Némo.

Remark. — In indirect questions, on the other hand, the verb is in the subjunctive. E. g. Dic mihi, cuius híc liber sit. Tell me whose book this is. Nescia, quis homo sis, I do not know who you are. (Cf. Lesson LXXXVII. D.)

III. In conditional clauses, when the case is asserted as a real, and not as a hypothetical or doubtful one. E. g.
Póma ex arbóribus, si crúda sunt, vt avellántur; si matura et cócta, dècidunt.
Si quis oriénte Cantúlæ nátus èst, in mèri non moriètur.
Ista veritás, etiam jucúnda nón èst, mihi támèn grátà èst.

Qui póssum putáre mé restitutum, si distrahor ab sís, per quós restitutus súm?
Nulla ália in civítate, nísì in quá pópuli potéstas summá èst, ullo m dominílium hábet libértas.

Nothing is worthier of esteem than virtue.
Everything changes; nothing is lost.
I shall be what you desire me to be.
Shall we imagine, that the laws, which Cæsar has read, proclaimed, and enacted, are to be abolished?
Behold the, rainbow drinks (draws up the water), I think it will rain to-day.
How easy the practice of virtue is!
How often the most distinguished talents lie buried in obscurity!

Whose book is this? — Mine.
Who are you? — I am Pamphilus.
From what place was Cinna expelled? — Out of the city.
Who does not love Aristides, though dead? — No one.

Unripe fruit is plucked from the trees by force; if ripe and mellow, it falls of its own accord.
If any one is born when the dog-star rises, he will not die at sea.
This truth, although it is not a pleasant one, is nevertheless agreeable to me.

How can I consider myself restored, if I am distracted by those through whom I was restored?
Liberty can have no abode in any state, except where the power of the people is supreme.
Égo, ni pàgna restitútur, fortúnam cum omnibus, infamiam sòlus séuítiam.

Unless the contest is renewed, I shall feel our misfortune in common with all, and the disgrace alone.

**Remark.** — When the condition expressed by *si* and *nisi* is not a real, but merely a hypothetical one, the verb is in the subjunctive, on which see Lesson LXXXVI.)

**PECULIAR USE OF THE INDICATIVE.**

**B.** The Romans sometimes use the indicative in constructions in which the English idiom requires the subjunctive.

I. With verbs and expressions denoting *ability, permission, duty, necessity,* and the like, the present indicative is commonly put instead of the imperfect subjunctive, and the imperfect, the perfect indefinite, and the pluperfect indicative instead of the pluperfect subjunctive.

Such verbs are *possum, licet, debeo, decet, oportet, nescesse est; longum, aequum, par, consentiunt; satisfacere, melius, optimum est, erat, fuisset, fuisset,* and the like. So also the participle in *dus* with *sum, eram,* &c.

*In all these cases the present is rendered by the English might, could, would, or should, and the past tenses by might, could, would, or should have.* E. g.

_Pòssum pèrsequi múltà oblectantur rërum rusticarum, sed &c._

_I could enumerate the many pleasures of agriculture, but, &c._

_O quâm fàcile érat orbis imperiùm occupáre!_

_O how easy it would have been to obtain the command of the entire world!_

_Pérturbationes animòrum pòbòram égo mórbos appelláre; sed nòn conveniret ad ômnia._

_I might have called the disorders of the mind diseases, but the name would not have been applicable to all cases._

_Oh, règem mé éssa opòrtuit._

_I have laid the foundation of the republic, later doubtless, than I should have done._

_Jèci fundamentà rúpibìcae, sériei ómnìno, quàm dècuit._

_You ought to have been king._

_Libéros tòus institiùere atque érudire dèbuísti._

_You ought to have instructed and educated your children._

_Hóc sàcere débèbas._

_You should have done this._

_Lónge útilius fùit, angústias álítus occupáre._

_It would have been far better to occupy the defile._

_Haèc vís tìbì érat ingrediénda._

_You should have entered upon this road._

_Nòn Æsiae nòmen objicióndum._

_Murena ought not to have been taunted with the name of Asia, from which the glory of his family is derived._

_Murénae fùit, ex quà laùs famíliae constìtutà est._
LESSON 84.  PECULIAR USE OF THE INDICATIVE.

REMARKS.

1. In conditional sentences the historians sometimes likewise employ one of the past tenses of the indicative, instead of the more usual pluperfect subjunctive, to denote that something would have taken place under certain conditions. E. g. *Jam fames quam pestilentia tristior erat* (= fuisse), *ni annonae foret subventum*, The famine would have been a sadder calamity than the pestilence, unless additional supplies had been procured. *Temere fecerat* (= fecisset) *Nerva, si adoptasset alium*, Nerva would have acted inconsiderately, if he had adopted another.

2. In like manner, the imperfect indicative sometimes (though less frequently) stands instead of the imperfect subjunctive, when the verb of the conditional clause is of the same tense. E. g. *Stultum erat* (= esset) *monère, nisi fieret*, It would be folly to admonish, unless your advice were heeded. *Omnino supervacua erat* (= esset) *doctrina, si natura sufficeret.*

II. In general relative expressions, i. e. in those introduced by *quisquis, quotquot, quicunque, quantuscunque, quantulcus-cunque, utui, utcunque*, and other compounds of *cunque*, the verb is more commonly in the indicative than in the subjunctive. E. g.

*Quidquid id est.*

*Quoquo modo res se habeat; or Utcunque se habeat res.*

*Quicunque is est.*

*Quidquid habuit, quantuscunque fui, ilud totum habuit ex disciplina.*

*Quem sois dièrum cunque dabit, lucro appone.*

*Quidquid iul est, timeo Dánaos et dóna ferentes.*

*Hómines benevolos, qualescunque sint, gráve est insequi contumeliá.*

*Utcunque sése res habeat, túa est culpa.*

REMARK.—The words above enumerated are sometimes also followed by the subjunctive, especially among the later Roman authors. E. g. *Quibuscunque verbis uti velis*, Whatever words you may wish to employ. *In quacunque parte sibi titubatum*, In whatever part there may have been a failure.

III. In clauses introduced by *sive — sive*, the verb is generally likewise in the indicative. E. g.

*sive tacabis, sive loquéris, sibi perinde est.*

Whether you are silent, or whether you speak, it is all the same to me.
Sive vérūm est, sive falsum, mīhi quidem īta renuntiātum ēst.
Vēniet ūmpus mōrtis, et quidem celerītēs, et sive retractābis,
sive properābīs.

Remark.—Instances of the subjunctive also occur. E. g. Nam sive ūlla defensione uti voluisses, sīve āc, quā utēris, condemnēris necesse ēst, For, whether you had intended to use that defence or the one you are using now, you must be condemned.

To doubt, to be uncertain.  
Dubitāre, dubium or in dubio esse.

To doubt, question anything.
Dubitāre de aliquā re or aliquid.

I doubt whether.
Rem in dubium vocāre.

Dubitō, in dubio sum, num (with the subj.).

I doubt, whether . . . or.
Dubitō, utrum . . . an (with the subj.).

I do not doubt that (but that).
Nōn dubito, quīn (with the subj.).

Do you doubt that?

Dubitāsne hōc?

I do not doubt it.
Vocāsme rēm in dūbium?

It is not to be doubted.
Nōn dūbitō.

What do you doubt?
Rēm in dūbium nōn vocā.

I doubt what that man has told me.
Dubitārī nōn pōtest.

I doubt whether he has arrived.
Quid dūbitas?

Who doubts that my father has left?
In dūbium vocō id, quod ūlī mīhi narrāvīt.

I do not doubt but that he will come.
Dubitō, num advēnerit.

He is sure that he will not come.
Quīs dūbitat, quīn pāter mēus pōtest sit?

Who doubts that man is mortal?
Nōn dūbitō, quīn ventūras sit.

Do you doubt that man is mortal?
Non dūbitō, ēum ventūram esse.

No one can question it.
Nōn dūbitat, quīn nōn ventūras sit.

It is doubtful whether the judges or the lawyers are to blame.
Quīs dūbitat, hōminem mortālem esse?

I am inclined to, perhaps, probably.
Nēmo rēm in dūbium vocāre possit.

I am inclined to give him the first place.
Dūbium ēst, ūtrum jūdices dīn juris-

A man of consummate wisdom, oribus consulti vituperāndi sint.

I am inclined to give him the first place.
Dūbīto an, haud scio an, nescio an (with the subj.).

A man of consummate wisdom, and perhaps the most distin-

It is perhaps enough.
Vir sapientissimus atque haud scio an omnium praeostantissimus.

To agree or consent to a thing.

Haud scio (nescio) an sātis sit.

Consentio, ire, sensi, sensum.

Convēnit mīhi (CUM ALIQUO DE ALIQUA RE).
To disagree, differ. Discrepäre, dissentire.
We agree. Convénit inter nös.
Peace has been agreed upon. Nös convénimus.
To admit, confess. Pax convénit.
To concede, grant. Fato, éri, fessus sum.
To agree, or to compose a difference. Confitéri (ALIQUID ALICUI).
Concédo, ère, cessi, cessum (ALICUI ALIQUID).
To become reconciled to one. Compónere. In gratiam redire.
To consent (to do anything). De controversiis transigère (égi, actum).
Did you agree about the price? Cum aliquo in gratiam redire.
We did agree. Consentire, assentiri (FACERE, REM FIERI, UT FIAT).
What did you agree upon? Conventne tibi eum éo de prétio?
We were agreed upon the safety of the republic. Conventne tibi prétium?.
Did you agree in praising him? Convénit mihi cum éo.
We did not agree. Convénit prétium.
The age of Homer is not agreed upon. Quá de ré consensístis inter vós?
Did you agree in praising him? De reipublicae saluté consensístis.
We did not agree. Nón consensístis.
The age of Homer is not agreed upon. Ímmo véro dissensístis.
Do you consent to my doing that? Supær Homéri actáte nón consensítur.
I do consent. Consentísne, ut hóc fáciam?
Do you confess (admit) that to be a fault? Nón dissentio.
I admit it. Fatóre.
Do you confess your error? Confiteráne tiúm errórem?
I do confess it. Confitéor.
How much did you pay for that hat? Quántam pecúniám isto pro pileo solvísti?
I paid three dollars for it. Très tháléros.
At what price did he buy the horse? Quánti émit ille équum?
He bought it for five hundred dollars. (Émit éum) quíngéntis tháléris.
Did they compose their difference? Transegerúntne de controversiis?
They have composed it. Composuéunt et transegrúnt.
They have become reconciled. In gratiam inter sél rediérunt.
He has become reconciled to me. In gratiam mécum rédit.

* "For" with the price is not expressed, according to Lesson LXXI. A.
To wear (clothes, a ring, &c.).

To wear a coat, a cloak.
To wear a sword.
Did he wear black or white clothes?
He wore white ones.
Had he boots or shoes on?
He had shoes on.
He habitually wore a gem on his finger.

The custom, habit.

Against my custom.
It is against my custom.

It is customary.

As is customary.

According to custom.

To observe, take notice of, perceive something.

Do you perceive that?
I do perceive it.
Did you take notice of that?
I did not observe it.
Did you notice what he did?
I did notice it.

To expect, hope.

Do you expect to receive a letter from your uncle?
I do expect it.
Did we expect it?
We did not expect it.

To procure, get.

To acquire (procure).

Can you get me some money?
I cannot do it.
Has he been able to procure the necessaries of life?
He has been able.
I cannot get anything to eat.
He has acquired wealth, honor, and influence.

{ Gērō, ēre, gessi, gestum. Gestārē (VESTEM, ANULUM, &c.).
Indītum esse veste, &c.
Anictum esse togā, pallio.
Cinctum esse gladio.
Ūtrum vēstem gerēbat nīgram an cāndidam?
Cāndidam gerēbat.
Caliglīna an cālecis indūtus ērat?
Indūtus ērat cālecis.
Gestābat gēmmam dīgito.

Consuetudo, tīnis, s. ; mōs, gen. mōris, m.
Contra mēam consuetūdinem.
Nōn est mēae consuetūdinis.
Mōs ēst. Est mōris (ut ...).
Consuetūdō obtinet (faciendi ali-quid).
Ut est mōris (consuetūdinis), ut solet.
Pro (ex) consuetūdine, ex mōre.

Vidēre, cernēre, animadverēre, ob-servāre, perspicēre (ALIQUID).
Perspicēsne hoc?
Vēro, perspicīo.
Observāstīne (perspexistīne) hoc?
Nōn observāvī (perspēxi).
Animadvertistīne, quod ille fēcērit?
Animadverātī.

Exspectāre, sperāre (ALIQUID, ACC. cum INF.).

Exspectāsne litteras a pātruo tūo?
Sperāsne fōre, ut litteras a pātruo accēpias?
Exspēctō (spēro).
Nūm nōs exspectāvimus?
Nōn exspectāvimus (minime spe-rāvimus).

Parāre, comparāre (SIBI, ALICUI ALIQUID).

Acquiro, ēre, stīvi, stūm (ALIQUID).
Potēsne mihi parāre pecūniam?
Fācere nōn pōsum.
Potuitne acquirēre, quod ad vītæ ūsum pertineat?
Pōtuit.

Ēgo, quōd ēdam, comparāre nēqueo.
Divītias, honōres, auctoritatemque acquisīvit.
Lesson LXXXV. — PENSUM OCTOGESIMUM QUINTUM.

OF THE FORM OF SENTENCES.

A. In respect to their form, sentences are either *absolute* or *conditioned*, positive, negative, or interrogative. (Cf. Lessons LXXXIV. and LXXXVI.)
I. A positive or affirmative proposition asserts the existence of a state in a given subject as present, past, or future by means of a finite verb only. Its force may be augmented by an adverb.

Adverbs of this class are called adverbia asserendi. The principal are nae, surely; sāne, profecto, really; utique, to be sure; véro, in truth, truly; to which add the (generally) ironical scilicet, videlicet, nimium, nempe, and quippe, of course, certainly, forsooth. E.g.

Nae sili vehéménter érrant, si il-
lam méam prístinam lenitatem
perpétuam spérant futúram.
Térra profecto múndi pára ést.

Estne ípsus an nón ést? — Is
ést, céré is ést, is est profecto.
Illum scire utique cúpio.
Ègo véro cúpio, tē ad mé venire.
Ègo istius pécūdis consilio scilici-
cet aut praesidio úti volébam?
Hic de nostris vérbis érrat vidé-
icet.

Demosthenes apud álios lóquī
videlicet didícerat, nón múltum ipsè sècum.
Nón ómnia nimium eídem dú
dedère.
Quòs égo órno? — Nónpe écō,
qui ípsi sunt ornámenta réi
publicae.
Sól Demócrito mágnus vidéitur,
quippe hómini eruditó, in ge-
ometriáque perfécto.

They are certainly very much mis-
taken, if they expect that former
lenity of mine to be perpetual.
The earth is doubtless a part of the
universe.
Is it he himself or not? — It is he,
certainly it is, it is the very man.
I desire to know that at all events.
I certainly wish you to come to me.
Did I forsooth desire to use the ad-
vise or help of a beast like this?
He is manifestly mistaken about
our language.
Demosthenes had learnt to speak
with others, I suppose, not much
by personal effort privately.
The gods have certainly not grant-
ed everything to one man.
Whom do I honor? Those cer-
tainly who are themselves the
ornaments of the republic.
The sun seems large to Democri-
tus, he being a learned man and
perfect in geometry.

II. A negative sentence asserts the non-existence of a state
in the subject, and is thus directly opposed to an affirmative one.

Negative sentences are formed by means of the adverbs non, not; haud, not at all; minime, by no means; ne, lest, that not. Also by nemo, nullus, nihil, nunquam, nondum, nec, neque, &c. To these add the negative verbs nescio, nóo, négo, and véto. E.g.

Nives in álto mári nón cádunt. Snow does not fall on the main
sea.

Pausánias haúd íta mágná mánu
Graecíá fugáitus ést.
Potéstis effícere, ut mále móri-
ar: ne móriar, nón potéstis.

Pausanias was put to flight by not
so very large a Grecian band.
You can make me die a cruel
death, but you cannot prevent
my dying.

Ita súm afflictus, ut némo sín-
quam.
I am so distressed as no one ever
was before.
LESSON 83.]

INTERROGATIVE SENTENCES.

Nón unquam álias ánte tántus terror senátum invásit.
Némo vír mágnus sine álquo af-
flátu divíno unquam fúit.
Epicúrus négat, úllum essè tém-
pus, quò sápiens nón bǽtus sit.
Flétum duódecim tábulæ in fu-
néribus adhibéri vetuérunt.

III. When two negations occur in the same sentence, the
first or emphatic one generally destroys the second.

Such are non némo, some one; non nihil, something; non nunquam,
sometimes; non nísi, not except, i. e. only; non ignoro, I know very
well; non possúm non loqui, I cannot but speak. So also némo non,
every one; nihil non, everything; nullus non, each, every; nunquam
non, always; nusquam non, everywhere. E. g.

Hóstis est in urbe, in foro; nón
némo étiam in illo sacrário réi
publicae, in ípsa, inquam, cú-
ría nón némo hóstis est.

Míhi liber essè nón vidétur, qui
nón aliqúando nihil ágit.

Nón súm nácíus, quánto perféc-
lo vivam in tánta multitudine
improbórum.
Nón ú némíni, sed nón sémper
úni parère voluérint.

Quí mórtém in mális pónit, nón
pótest éam nón timére.
Némo pótest nón beátissimus esse,
qui in sè úno súa pónit ómnia.

Atheniénes Alciádem nihil nón
effécre posse dúcébant.
Nihil ágère ánimus nón pótest.
Alexándro nullius pígnacae nón
secúnda fortúna fuit.
Dútius nescire nón possum.
Nusquam essè nón possum.

Never at any time before did such
a terror invade the senate.
There never was a great man with-
out a certain divine enthusiasm.
Epicurus denies that there is any
time at which a wise man is
not happy.
The twelve tables prohibited the
practice of wailing at funerals.

The enemy is in the city, in the
forum; there is an enemy even
in the sanctuary of the republic;
in the senate-house itself, I say,
there is an enemy.

He does not seem to me to be a
free man, who is not sometimes
disengaged from business.
I am not unaware of the great dan-
ger in which I live, in the midst
of such a multitude of rascals.
It was not their wish to obey no
one, but not perpetually the same
individual.
He who considers death an evil
cannot avoid fearing it.
No one can avoid being the happi-
est man in the world, who makes
everything depend upon himself
alone.
The Athenians thought that Alci-
biades could do everything.
The mind cannot be inactive.
Alexander had fortune in his favor
in every battle fought by him.
I can be ignorant no longer.
They cannot "be nowhere (= they
must be somewhere).

INTERROGATIVE SENTENCES.

B. A sentence becomes interrogative, when the speaker asks an-
other person for information, for instruction, or assent to his opinion.
A sentence of this kind is complete only in connection with the answer.
I. If the inquiry is made merely for information, the emphatic word is put at the beginning, and the expected answer is "yes" or "no." If assent is required, then the answer to a positive inquiry is "no," and to a negative one "yes." E. g.

_Sci_ Appium censorem hic ostenta facere?
_Non_ patrem ego te nominem, ubi tibi tuam me appelles filiam?
_En unquam_ cuiquam contumeliosus audistis factam injuriam, quam haec est mihi?
Quid? Si tene rogaveris aliquid, non respondebis?
_Infelix_ est Fabricius, quod rursuum fidelis est. —_Non_.
_Non_ vobis videor cum aliquo declamatore disputare? —_Etiam_.

Do you know that Appius, the censor, is doing wonders here?
Shall I not call you father, when you call me your daughter?
Did ye ever hear of an injustice practised upon any one more insolently, than this is upon me?
What? If I have asked you anything, will you not reply?
Is Fabricius unhappy, because he digs his farn? — _No_.
Do I not seem to you to be disputing with some declaimer? — _Yes_.

II. Questions requiring a more definite explanation or assent are introduced by interrogative pronouns, adjectives, and adverbs.


To these add _cui_, why? _quidem_, wherefore? _qui_, or _quœam_, how? _quidam_, _quidam_, why not? &c. E. g.

_Quis_ hominum est? —_Égo_ sum Pàmphilius.
_Qui_ státus, _quod_ discrimen, _quæ_ fieret in ré publìcis tempéstas illa, _quis_ nescit?

_Heus_, _éco quis_ in vilâ est? _Éco quis_ hoc récludid?

_Quid_ est ístórum orátio?
_Quid_ oratóris et _quanti_ hóminis in dicéndo putás ésse, _historiæ_ am scribère?

_Unde_ íste ámor tam improvisus ac tam repentinus?
_Cur_ Africannum doméstici parietes nón texérunt?
_Déus_ fálli _quid_ potest?
_Quin_, _quod_ est feréndum, féras?
_Quidmi_ póssim?

Who is the man? — _I am_ Pamphilus.
Who does not know, what a state of things, what a danger, what a stormy time that was in the republic?
_Holla!_ Is there any one in the house? _Is_ any one opening the door?
What is the character of the language used by these?
What sort of an orator, and how great a man in the use of language, do you suppose it requires to write a history?
Whence this love of yours so unexpected and so sudden?
Why did his domestic walls not protect Africanus?
How can the Deity be deceived?
Why do you not bear what has to be borne?
Why should I not be able?
III. Questions in Latin are frequently modified by particles; such as *ne*, perhaps? then? *nonne*, not? is it not so? *num*, *numne*, then? *an*, or perhaps? *anne*, *annon*, or not?

To *nonne* and *annon* the expected answer is always “yes”; to *num* and *an*, commonly “no.” The enclitic *ne* is always subjoined to the emphatic word. When this word is the verb of the sentence, the answer may be “yes” or “no”; when another word, it is commonly “no.” E. g.

*Perquisne cæm ártem illudere, in quâ excéllis ipse?*

*ubi aut quális sit tua méns? Potésne dicere?*

*Quám rém ágis? — Egône? Argéntum cúlo, quád tibi dém.*

*Satisne est, nóbis vós timéndos esse?*

*Ain’ tâ? — Mén’ rógas? — Itâne (sc. est)?*

*Quid nunc? Quá spé ant quó consilio húc inmus? Quid cóeptas, Thrásô? — Egône?*


Do you persist in deriding the very art in which you yourself excel?

Where or what is the nature of your mind? Can you tell?

What are you driving at? — I?

I am coining silver, to give to you.

Is it not true, that you are to be feared by us?

Do you really say so? — Do you ask me? — Is it so?

What now? With what expectation or for what purpose do we come hither? What are you after, Thraso? — I?

Do ye not perceive?

Is there anything new, I say?

Do you dare to deny it?

Have you two native countries?

Do you perceive in what contempt you live?

What? Hast thou beheld the Deity himself?

Can any one be angry without agitation of the mind?

Is there any greater evil than dishonor?

Pauphîlus is not in the house, is he?

Did I not say that this would be so?

Is not fear of every kind servitude?

IV. Questions, to which a mere “yes” or “no” is expected, may be answered,—

1. By the repetition of the emphatic word of the question, with or without the addition of an intensive word.

2. “Yes,” by *sane*, *etiam*, *verum*, *vérò*, *ita*, *ita est*, *ita enim vero*.

3. “No,” by *non*, *non vèro*, *minime*, *minime vèro*, *nihil minus*. E. g.


*After *númquid* and *écquid* the answer is generally “no”; after *écquid*, sometimes “yes.”*
Do you concede this to us? — I do.
Do you deny it? — I verily deny it.
Clitipho has left. — Alone? — Alone.
Are you not angry? — I am not angry.
Is your brother in? — He is not.
You do not suppose that a philosopher can be affected by misfortune? — I do not think it possible.
Is this your house? — It is.
Shall you do it? — Yes.
Is it your wish that we attend to the rest of the discussion sitting?
— Certainly.
Why do I not go into our house?
— What, into your house?
— Ay, to be sure.
Tell me, whose flock this is? that of Melibæus? — No, but of Ægon.
It is not necessary? — No, by my troth, no.
Or do you not believe this? — By no means.
Do you think the Gauls remain here humble and submissive? — Far from it.

Remarks.


2. Imo or immo always corrects the preceding question, and either raises doubt or opposes something else to it (sometimes the very opposite). Hence it is sometimes "yes," "to be sure," and sometimes "no," "O no." E. g. Credime? — Imo certe (Ay, to be sure). — Non patria praestat omnibus officiis? — Immo vero (certainly). — Tenaxne est? — Imo pertinax (Nay, even pertinacious). — Silebina filius?
Disjunctive Questions.

Immo vero (on the contrary) obsecrabit patrem, ne faciat. — Dic, me orare, ut veniat. — Ad te? — Imo ad Philumenam (No, but to Philumenas).

3. If the answer is given with a noun, adjective, or pronoun, its case must be the one required by the verb of the question. E. g. Cujus liber est? — Caesaris. — Mene vis? — Te. Quanti emisti? — Parvo.

Disjunctive Questions.

C. I. An interrogative sentence may be composed of two or more members, in such a manner that one excludes the other. Such questions are called disjunctive or double, and are of two kinds, viz.:

1. The second member is simply the negation of the first. E. g. Is ambition a virtue, or none (i. e. or is it not a virtue)?

2. The second member contains another question opposed to the first. E. g. Has he conquered, or you (i. e. or have you conquered)? If, in the answer to a double question, one of the cases is affirmed, the other is denied, and vice versa. E. g. It is not a virtue. He has conquered, and not you.

II. The particles employed in such disjunctive questions are as follows:

1. The first member is either introduced by utrum, num, — ne, or stands without any particle.

2. The "or" of the second member is generally an, but when the first member is without a particle, the enclitic ne may take the place of an. When the question contains more than two members, the formula is utrum, &c. . . . an . . . . an, &c.

3. The "or not" of the second member is annon (or an non), and more rarely necne.

The use of these particles gives rise to five different formulas for disjunctive questions. They are as follows:

<table>
<thead>
<tr>
<th>utrum,</th>
<th>utrumne</th>
<th>an,</th>
<th>anne,</th>
<th>annon.</th>
</tr>
</thead>
<tbody>
<tr>
<td>num,</td>
<td>numquid</td>
<td>an,</td>
<td>annon.</td>
<td>annon.</td>
</tr>
<tr>
<td>— ne</td>
<td>— ne</td>
<td>an,</td>
<td>annon.</td>
<td>annon.</td>
</tr>
<tr>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>— ne,</td>
</tr>
</tbody>
</table>

Examples.

Num tábulas hábet, ánnon? — Has he the pictures, or not?
Utrum ánimos sociorum ab ræ públicä abalienábas, án nón? — Did you alienate the minds of our allies from the republic, or not?
Isme est, quem quaéro, ánnon? — Is it he whom I am looking for, or not?
Sínt haec túa vérba, nécne? — Are these your words, or not?
Dícam huic, an nón dícam? — Shall I tell him, or shall I not tell?
Utrum fgiur hás córpóris, an Pythágorae tibi mális vires in-génii dári?

Which would you then rather have, physical strength like this, or the intellectual powers of Pythagoras?

Utrum tandem perspicuus dúbias apériuutur, an dúbis perspicua tolliuntur?

Are doubtful things elucidated by those that are clear, or are the clear corrected by the doubtful?

Nimiquid dúas habétis pátrias, an est Íllem pátria commúnis?

Have you two countries, or is that your common country?

Aristóteles ipsíne érrat, an állos vult erráre?

Is Aristotle himself mistaken, or does he wish others to be so?

Recto itinere duxísti exércitum ad hóstes, an per anfractuos viárum?

Did you march the army directly against the enemy, or by a circuitous route?

Utrum hoc tútum commeni-nísti, an égo nón sátis intel-léxi, an mutústi sententiam?

Do you not recollect this very well, or did I not sufficiently comprehend it, or have you changed your opinion?

Románne vénio, an hic máneo, an Arpinum fúgio?

Shall I go to Rome, or remain here, or flee to Arpinum?

**Remarks.**

1. *Utrum* indicates at the very outset that a second question is to follow. In direct double questions beginning with *num*, the first member is expected to be denied, and the second affirmed. (Cf. Lesson LXXXV. B. III.) In double questions otherwise introduced, either member may be affirmed or denied.

2. The *ne* of the second member is almost entirely confined to *indirect* questions. E.g. *Sine sciam, captiva materne in castris tuis sim*, I wish to know whether I am a captive or your mother in your camp. *Albus aterne, fuérís, ignorat*, He knows not whether you were white or black. On the use of these particles in indirect disjunctive questions generally, see Lesson LXXXVII. *D.*

3. When *or* introduces no second question, but only another word of the same question, it is expressed by *aut*. E.g. *Tibi ego aut tu níhi servus es? — Voluptas melioremne effici aut laudabiliorum virum?*

4. If the second member of a double question is introduced by the English “and not,” the Romans put simply *non*. E.g. *Ergo histrio hoc vidébit in scénà, non vidébit vir sapiens in vita? Will the actor see this on the stage, and the philosopher not in life? Hujus vos animi monumenta retínébis, corpóris in Itália nullum sepulcrum esse patéminti? Will you retain the monuments of his genius, and not suffer a sepulchre for his body in Italy?*

**The form, figure.**

The woman

Femina, ae, f.: mulier, éris, f.

The wife.

Conjux, ugís, f.; íxor, ãris, f.

The married woman.

Nupta, mariæ, ae, f.
The lady of the house, mistress.
The mother.
The daughter.
The girl.
The door.
The bottle.
The phial.
The fork.
The spoon.
The plate.
The cup.
The saucer.
The towel.
The napkin.
The soup.
The butter.
The dessert.

To serve the dessert.
To eat (sip) soup.
To wipe.
To speak through the nose.
The nose.

The silk.
Made of silk.
The silk stuff.
The silk stocking, cravat, &c.

My good linen.
His beautiful linen shirts.
The room (parlor).
The sleeping-room.
The closet, chamber.
The wardrobe.
The dining-room.
The front-room.
The back-room.
The study.

To live in, occupy.

To live in the front (or first part of the house).
The sister.
The young lady (virgin).
The tongue.
The language.

Materfamilias, f.; hēra, domīna, ae, f.
Māter, tris, f.
Filla, nāta, ae, f.
Puella, ae, f.
Ostum, i, n.; janīa, ae, f.
Lagēna, ae, f.
Ampulla, ae, f.
Furca, ae, f.
Cochlēar, is, n.
Cātillus, i, m. (pl. cātilla, n.); discus, i, m. (large plate).
Pocillum ansātum (i, n.).
Scutella, ae, f.
Mantēle, is, n.; mantēlium, i, n.
Mappa, mappūla, ae, f.
Jusculum, i, n.
Butyrum, i, n.
Mensa secunda (ae, f.); bellāria, ōrum, n.
Mensam secundam apponére.
Juscūlum sorbēre (-būi).
Tergēo, ēre, tersī, tersum.
Extergēre (ALIQVAM REM).
De nāribus lōqui.
Nāsus, i, m.; nāres, ium, f. pl. (noster).
Bombyx, ycis, m.; serīca, ōrum, n.
Serīcēs, bombycēns, a, um.
Serīca, bombycēna, ōrum, n.
Tibiāle serīcum, focāle bombycēnum.
Līnea mēa bōna (pl.).
Indusia ejus līnea pulchra.
Dīaeta, ae, f.
Cubicūlum, i, n.
Conclāve, is, n.
Conclāve vestiārum.
Coenāculum, triclinium, i, n.
Cubicūlum anticus.
Cubicūlum posticus.
Musēum, i, n.; bibliothēca, ae, f.
Habitāre (in) alquō lōco.
Tenēre lōcum.

Primum lōcum aedītum tenēre.
LATIN GRAMMAR. [LESSON 83.

The street. Via, via publica (ae, f.); plātēa, ae, f. (wāde street). 

The city, town. Urbs, gen. urbis, f.; oppidum, i, n.; civitas, ātis, f. (inhabitants).

The hand. Mānus, ās, f.

The right hand. Dextera, ae, f.

The left hand. Sinistra, laeva, ae, f.

The nut. Nux, gen. nucis, f.

The father and his son or his daughter. Pāter et ējus filiūs vel filiā.

The mother with her son or daughter. Māter cum ējus filio seu filiā (nātā).

The child and its brother or its sister. Infans ējusque frāter sive sōrōr.

To take into one’s hand. In mānum sumēre.

To hold in one’s hand. (In) mānū tenēre.

To write with one’s own hand. Mānū propriā scribēre.

He thinks he will be praised. Crēdit, sē laudātum sīrī.

I hope that I shall be loved. Spōro, mē amātum sīrī.

EXERCISE 158.

Are you not surprised at what my friend has done? — I am much surprised at it. — At what is your son surprised? — He is surprised at your courage. — Are you sorry for having written to my uncle? — I am, on the contrary, glad of it. — At what art thou afflicted? — I am not afflicted at the happiness of my enemy, but at the death of my friend. — How are your brothers? — They have been very well for these few days. — Are you glad of it? — I am glad to hear that they are well. — Are you a Saxon? — No, I am a Prussian. — Do the Prussians like to learn French? — They do like to learn it. — Do the Prussians speak German as well as the Saxons? — The Saxons and the Prussians speak German well; but the Austrians do not pronounce it very well. — Which day of the week do the Turks celebrate (agēre or festum habēre)? — They celebrate Friday; but the Christians celebrate Sunday, the Jews Saturday, and the negroes their birthday (natalis, sc. dies). — Has your sister my gold ribbon? — She has it not. — Who has my large bottle? — Your sister has it. — Do you sometimes see your mother? — I see her often. — When did you see your sister? — I saw her three months and a half ago. — Who has my fine nuts? — Your good sister has them. — Has she also my silver forks? — She has them not. — Why does your brother complain? — He complains because his right hand aches. — Which bottle has your little sister broken? — She broke the one which my mother bought yesterday. — Have you eaten of my soup or of my mother’s? — I have eaten neither of yours nor your mother’s, but of that of my good sister. — Have you seen the woman that was with me this morning? — I have not seen her. — Has your mother hurt herself. — She has not hurt herself. — Have you a sore nose? — I have not a sore nose, but a sore hand. — Have you cut your finger? — No, my lady, I have
cut my hand. — Will you give me a pen? — I will give you one. — Will you (have) this (one) or that (one)? — I will (have) neither. — Which (one) do you wish to have? — I wish to have that which your sister has. — Can you write with this pen? — I can write with it. — Shall you remain at home, or ride out or drive out? — I shall remain at home. — Has he washed his hands or his feet? — He had done both. — Has he learnt his lesson or not? — He has learnt it. — He has not learnt it. — You certainly are mistaken, if you suppose that you will be praised, unless you are assiduous.

Lesson LXXXVI. — PENSUM OCTOGESIMUM SEXTUM.

OF THE SUBJUNCTIVE MOOD.

A. By the subjunctive mood the speaker does not absolutely assert the existence of an action or state, but represents it as he conceives it, as dependent upon other circumstances, and as possible only in consequence of them. Hence this mood serves to express that which is contingent, conditional, or hypothetical; or, in general, that which may, can, might, could, would, or should be or be done.

The subjunctive is used more extensively in Latin than in English, and is often put where the latter idiom requires or prefers the indicative. It most commonly occurs in subjoined or dependent clauses, as its name implies, but frequently also as the leading verb of an independent clause.

THE SUBJUNCTIVE IN HYPOTHETICAL PROPOSITIONS.

B. An hypothetical sentence is composed of two members, called the protasis and apodosis. The former contains the condition, and is commonly introduced by one of the conjunctions si, nisi, etsi, etiamsi, or tametsi; the latter denotes the inference or conclusion. The subjunctive may occur in both these members of an hypothetical proposition, and represents an action or state as the possible consequence of other circumstances; in other words, that something would take place or would have taken place, if or unless something else were so or had been so. In this use of the subjunctive (as conditionalis), the Latin language makes an important distinction between the present and the past tenses of that mood.

I. In the protasis of a hypothetical proposition, the imperfect and pluperfect subjunctive imply that the fact or reality does
not or cannot correspond with the supposition made, and in the apodosis that something would be or would have been, if the fact supposed were or had been a real one. E. g.

Si sémpér óptima tenère possé-

mus, haúd sánē consilio múl-
tum egerēm-us.

Nón póssem vivere, nísi in litteris

vivére-n.

Si Neptúnus, quod Théseo pro-

misérat, nón fécisset, Théseus

filio Hippólýto nón orbátus éss-

set.

Au-rum et argéntum, aës, férrum

frústra natúra divína genuí-

set, nísi éadem docuíset, quem-

úmodum ad eórum vénas per-

veníré-tur.

Nec tú, si Atheniénsis é-sés, clá-
rus únquam fui-

isses.

Id, nísi hic in túo régno essémus,

nón tulíssem.

Nón, si rédisset fili-us, có páter

véniam díré-t?

Haéc, si, bis bina quótt essent,

didícissent, córte nón dícer-at.

If we were always able to keep what is best, we surely would not stand in need of much de-

liberation.

I could not live, unless I lived in letters.

If Neptune had not done what he had promised Theseus, Theseus would not have lost his son Hippolytus.

Divine Nature would have produced gold and silver, brass, iron, to no purpose, unless she at the same time had taught us how to get at their veins.

Nor would you ever have been a distinguished man, if you had been an Athenian.

We would not have submitted to that, unless we were here in your kingdom.

If the son had returned, would not his father give him leave?

If he knew how much twice two are, he would certainly not say this.

REMARKS.

1. The protasis and apodosis both generally contain either the imper-rect or the pluperfect subjunctive. The imperfect, however, fre-

quently takes the place of the pluperfect in one of the clauses, as in several of the preceding examples. When thus used, it serves to transfer a past action, partly at least, into the present time. E. g. 

Quod certe non fécisset, si suum numérum nautárum naves habérent (== habuissent), Which he would certainly not have done, if the ships had had (lit. were then possessed of) their usual complement of men. And in the apodosis: Cimbri si statim infesto aëmine urbe-n potissent, grande discrimen esset (== fuiisset). If the Cimbri had at once invaded the city, there would have been a desperate struggle.

2. The mood of the verb in the apodosis is sometimes the indicative instead of the subjunctive. (Cf. Lesson LXXXIV. A. iii.) E. g. 

Quem hominem, si qui pudor in te fuiisset, sine supplicio dimittere non debuisti, If there had been any shame left in you, you ought not to have dismissed the man without punishment. Quodsi Pompeius pri-

rátus esset hoc tempóre, tamen erat mittendus, Even if Pompey were at
this time a private man, it would still be necessary to send him. *Juvne castra excindère parabant (= paravissent), ni Mucianus sex-
tam legionem opposuisset, And now they would have already begun
to destroy the camp, unless Mucianus had opposed the sixth legion to
them. *Praeclare viceramus (= viscissimus), nisi Lepidus recipierit
Antonium, We would have won a signal victory, unless Lepidus has
received Antony. *This usage is confined chiefly to the pluperfect.

II. The present and perfect subjunctive in the protasis indicate
that the reality either does, or at any rate may, correspond
with the supposition made. The apodosis to such a clause then
contains, either one of the same tenses of the subjunctive, or a
tense of the indicative mood. Ex. e.g.

Memória minūtūr, nisi éam ex-
erceas, aut si sis naturā tūdior.

Aequabilitātem vítae servāre nón
prasis, si aliōrum virtūtem uni-
tans omnītas tiam.

Dīes dēficiat, si velim numerāre,
quibus bóinis múile evēnerit.

Si injūriae nón sit, haud saēpe
auxilii égeas.

Si exsistat hōdie ab ínferis Lycúr-
gus, gaudeat murōrum Spārtae
rūnīs.

Nim imprudentis, si plús póntīlem,
quam hōmini a rērum naturā
tribuī pótēst.

Thucydiidis oratīones égo laudāre
sōlo; imitāre nōquē pōssim,
si vēlim, nec vēlim fortuāsse, si
pōssim.

Si scīeris áspidem occūlte latėre
uispiam, improbe fēceris, nisi
morācēs alterum, ne assidēat.

Némo de nóbis ūnus excéllet;
si quis excultērī, állo in lóco
et apudállos sit.

Si a corónā relictus sit, non
quēcquod dicēre.

Your memory grows weaker, un-
less you exercise it, or if you by
nature are somewhat slow of
comprehension.

You cannot preserve consistency
of life, if while imitating the vir-
tues of others you neglect your
own.

The day would fail me, if I wished
to enumerate the good men that
have suffered evil.

If there were no injuries (inflicted),
you would not often stand in
need of help.

If Lycurgus were to-day to rise
from the dead, he might rejoice
in the ruins of the walls of Sparta.

I would be imprudent, if I de-
manded more than can be con-
ceded to man from the nature of
things.

I am accustomed to praise the or-
ations of Thucydides, but imitate
them I neither could, if I would,
nor would I perhaps, if I could.

If (for example) you should know
of an asp lying concealed any-
where, you would do wrong, if
you did not caution another not
to sit down there.

Let no one of our number excel
alone; but if any one has won
distinction, let him be among
others and in another place.

If I am deserted by my audience,
I cannot speak.
Remarks.

1. From the above examples it will be perceived, that in conditional clauses the present and perfect subjunctive may generally be rendered by the corresponding tenses of the indicative, from which they differ but little. Sometimes, however, it is better to translate them by the imperfect or pluperfect subjunctive. In Latin, however, the distinctions, already laid down, respecting the different tenses of the subjunctive, are never disregarded, and the present tenses (i.e. the present and perfect) always imply the reality or possibility of the fact supposed, while the past tenses (i.e. the imperfect and pluperfect) represent it as wanting or impossible. E.g. Haec si tēcum patria loquātur, nonne impetrare debet? If your country should thus talk to you (an event which the speaker considers possible), ought it not to obtain what it requires of you? But, Si universa provincia loquī possēt, hāc vōce uterētur, If the entire province could speak (an event which the speaker deems impossible), it would use this language towards you. And so in every instance of the kind.

2. When the clause introduced by nisi, nisi forte, or nisi vero stands as a correction of what has gone before, its verb is commonly in the indicative. E.g. Nemo fere saltat sobriūs, nisi forte insanit, No one scarcely ever dances when he is sober, unless perchance he is insane. Erat autem nihil novi, quod scribērem, nisi forte hoc ad te putas pertinentē, I have nothing new to write you, unless perhaps you consider this of importance to you. — On the Indicative after si, nisi, &c., generally, see Lesson LXXXIV. A. iii.

If; (conj.).
If not, unless.

If, (conj.).
If not, unless.

But if.
But if not.
If indeed.
If (unless) perchance.
If any one.
If anything.
If at any time.
If I had money.
If I saw him.
If I were not.
If he should do this.

Si (cum Ind. or Subj.).
Nisi, ni: si non.

Sin, sin autem, si vero.
Si non, si minus, si alter.
Si quidem.
Si (nisi) forte.
Si quia (or aliquia).
Si quid (aliquid).
Si quando (aliando).
Si mihi esset pecūnia.
Si pecūniām habērem.
Si eum vidērem.
Si hoc (or hoc si) fāceret (faciatur).
Si quia hoc dicat (diceret).
Si pecūniām suām forte pérdat (perderet).
Si aliquando cīnem suām percūtēret (percūtiat).
Si tū dives esses.
Si aēger nōn ēst, quid causae ēst, cur mēdēcum accessāt?
Lesson 86.

**Phrases and Exercises.**

*Should you* (*== if you should*) still receive my letter to-day, I beg you to call on me instantly.

*Should he* (*== if he should*) be hungry, something must be given him to eat.

I should do it.

He would have done it.

We would go thither.

They would have gone thither.

They would have written to us.

You would thank me once.

I would buy this, if I had money.

Had I money enough, I would pay for it.

Had I money, I would give you some of it.

If I went thither, I should see him.

If I should give this to him, he would keep it.

If I should give that to him, he would not return it.

If you had come a little sooner, you would have met my brother.

If he knew what you have done, he would scold you.

If there was any wood, he would make a fire.

If I had received my money, I would have bought a new pair of shoes.

Would you learn Latin, if I learnt it?

I would learn it, if you learnt it.

Would you have learnt English, if I had learnt it?

I would have learnt it, if you had learnt it.

Would you go to Germany, if I should go there with you?

I should go there, if you would go with me.

Would you have gone to Italy, if I had gone there?

I would have gone.

Letters meás si hólio étiam accipias, a té quaeso et pétó, ut stítim ad mé venías.

Si esúriat, dándum est éi áliquid ad manducándum.

Fácémrem.

Fecisset.

Nós éo irémus.

Éo ivísset.

Letters ad nós dedíssent.

Grátias míhi aliúquando ágères (ágas).

Émémrem hoc, si pecúnia míhi ésset.

Si míhi ésset pecúnia, émémrem hoc.

Si pecúnia míhi suffícereát, súlvérem pro hóc.

Si míhi ésset pecúnia, tibi de éá dárem.

Si éo trem (éam), éum vidémrem (videam).

Hóc, si éi dárem, tenérét.

Ístud, si éi dárem, míhi nón restitúerét.

Si aliúquántulo maturius venísses, frátrem méum convenísses.

Ílle si sciret factum túum, tibi increpáret.

Si lignum adésset, ignem accénđerét.

Ego, si pecúniám míhi débitam accepíssem, nóvum calvéórum pár emísssem.

Discerésem sèrnónum Latinum, si ego discérem?

Discérem, si tú discéres.

Didiciússése Anglice, si égo didiciussem?

Didiciussem, si tú didiciísses.

Facérésem ité in Germániam, si ego tácum profícíscerér?

Fácérem sánè, si tú mécum profícíscerérís.

Fecíssése ité in Italianam, si égo profécíssus ésses?

Véro, fecíssem.
Would you write a note, if I had written a letter?
I should write a book, if you had written a letter.
Would you remain at home, if I went out?
I should remain at home.

The (pair of) spectacles.
The old man.
Optics.
The optician.
The son-in-law.
The daughter-in-law.
The step.
To make a step.
The progress.

To make progress (in anything).

To progress in virtue.
To make great progress.
To make but little progress.
Does he make progress in learning Latin?
Really.
Once, at some future time.
I should like to know.
Would you have the goodness?

Would you be so good?
Would you do me the favor?
He might fall.
He might do it.
To ask any one about anything.
To keep one's bed.
Perhaps you are mistaken.

Scriberēsne schēdūlam, si ēgo ēt-
teras scripisset?
Scriberem ēgo librum, si tū litteras
scripiesses.
Tenerēsne tē dōnī, si ēgo in public-
cum prodirem?
Sāne, tenerēm mē dōnī.

*Perspicillum, i, n.
Sēnex, gen. sēnis, m.
Optīcē, ēs, f.
Optīces grārus.
Gēner, ēri, m.
Nūrus, īs, f.
Grādus, īs, m.; passus, īs, m.
Grādum facēre.
Progressus, īs, m.; progressio, ēnis,
f.

Progressus facēre. (In aliqua
re.)

To progress in virtue.
To make great progress.
To make but little progress.
Does he make progress in learning Latin?
Really.
Once, at some future time.
I should like to know.
Would you have the goodness?

Would you be so good?
Would you do me the favor?
He might fall.
He might do it.
To ask any one about anything.
To keep one's bed.
Perhaps you are mistaken.

Exercise 159.

Would you have money, if your father were here? — I should have some, if he were here. — Would you have been pleased, if I had had some books? — I should have been much pleased, if you had had some. — Would you have praised my little brother, if he had been good? — If he had been good, I should certainly not only have
praised, but also loved, honored, and rewarded him. — Should we be praised, if we did our exercises? — If you did them without a fault, you would be praised and rewarded. — Would my brother not have been punished, if he had done his exercises? — He would not have been punished, if he had done them. — Would your sister have been praised, if she had not been skilful? — She would certainly not have been praised, if she had not been very skilful, and if she had not worked from morning until evening. — Would you give me something, if I were very good? — If you were very good, and if you worked well, I would give you a fine book. — Would you have written to your sister, if I had gone to Dresden? — I would have written and sent her something handsome, if you had gone thither. — Would you speak, if I listened to you? — I would speak, if you listened to me, and if you would answer me. — Would you have spoken to my mother, if you had seen her? — I would have spoken to her, and have begged of her to send you a handsome gold watch if I had seen her. — If the men should come, you would be obliged to give them something to drink. — If he could do this, he would do that. — A peasant having seen that old men used spectacles to read, went to an optician and asked for a pair. The peasant then took a book, and having opened it, said the spectacles were not good. The optician put another pair of the best which he could find in his shop upon his nose; but the peasant being still unable to read, the merchant said to him: "My friend, perhaps you cannot read at all?" "If I could," said the peasant, "I should not want your spectacles." — I have always flattered myself, my dear brother, that you loved me as much as I love you; but I now see, that I have been mistaken. I should like to know why you went a walking without me? — I have heard, my dear sister, that you are angry with me, because I went a walking without you. — I assure you that, had I known that you were not ill, I should have come for you; but I inquired at your physician's about your health, and he told me that you had been keeping your bed the last eight days.

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Lesson LXXXVII. — PENSUM OCTOGESIMUM SEPTIMUM.

THE SUBJUNCTIVE IN INDEPENDENT PROPOSITIONS.

A. The present and perfect subjunctive are frequently used independently in a *potential* sense, and rendered by the English *may, can, &c.* In this construction the perfect is generally equivalent to the present. E. g.

Förrittan quaeâtēs. You may perhaps inquire.
Quis dubiēt? Who can doubt?
Vélim (nólím, málím) sic existiemes.

Némo ástúd tíbi concédát.
Fórétan témere fécérím.
Ilíc quáerat quispiam, cujúsnam causā tánta rērum molitiō fācta sit.
İta facillīmē sine invidiā laūdēm invénias et amīcos pāres.

Fāveas tū hōstī? bonōrum spēm virtutēmque debūtes? et te consultārem, aut senatorēm, aut dénique cīvem pūtes?

At nōn ħistōriā cēssērim Graēcis, nec oppōnĕre Thucydidī Salhīstium vērēar.

Hóc sine dubitatiōne confirmāve-rim, eloquentiām rēm ēsse Şnūniūm difficiliлим.

I wish you to (I do not wish you to, I would rather you would) think so.
No one can concede this to you. I may perhaps have acted rashly.
Here some one may inquire, on whose account so great exertions were made.
You may thus easily win glory without any envy, and gain friends.
Can you favor the enemy? Can you deject the hope and courage of the patriotic? and still consider yourself a man of consular rank, or a senator, or even a citizen?
But still I cannot surrender the palm in history to the Greeks, nor am I afraid to oppose Sallust to Thucydides.
I can assert this without any hesitation, that eloquence is the most difficult of all things.

REMARKS.

1. The use of the present subjunctive instead of the perfect is an energetic expression, by which an unfinished action is represented as already completed. It is confined chiefly to the active form of verbs, but sometimes also occurs in the passive. E.g. Ne īlli quidem se nō-bis merito praetulērint gloriatiōque sīnt, Not even they can justly call themselves better than us, and glory in it.

2. The imperfect subjunctive is rarely used in this potential sense, except where the idea of unreality or impossibility is to be conveyed. Thus of wishes to which no fulfilment is (or can be) expected: Vélēmus, I could wish; nōlēmus, I should be unwilling; malēmus, I should rather wish. To these add the second and third persons singular of dico, pūto, crēdo, video, cernō, and discerno, which frequently occur in a potential sense, instead of the pluperfect subjunctive. E.g. Reōs di-cēres, You would have called them guilty (i.e. if you had seen them). Signum datum credēres, ut vasa colligērent, You would have supposed that a signal had been given to collect vases. Haud facile discerēres, You could not have easily distinguished. Quis unquam credēret (or arbitrāretur)? Who could ever have believed (or supposed)?

B. The present and perfect subjunctive are often used in independent clauses to express a wish, an asseveration, a request, command, or exhortation, and also a concession or permission. E.g.
LESSON 87.

THE SUBJUNCTIVE MOOD.

With the subjunctive thus used, the English "not" is expressed by ne, and not by non. When a wish or request is conveyed, one of the verbs velim, suadeo, or censeo is often added.

Dfi bene vērant! May the gods grant success to it!
Dfi prohibērant a nobis impias mentes! May the gods defend us against impious minds!
Vāleant cives mēi, vāleant; sint incólūmeces, sint flōrentes, sint beāti!
Farewell to my fellow-citizens, farewell! May they be safe, may they be prosperous, may they be happy!

Sei haec úrbs praecāra, mihi-que patria carissima!
Let this noble city remain un-shaken, and my dearest father-land!

Ne sālvus sim, si alter scribo, ac sēntio.
Let me perish, if I write differently from what I think.
Vēlim mihi ignōscas.
I wish you to pardon (or excuse) me.
Quīlquid vēniat in mēntem, scribas vēlim.
I want you to write whatever comes into your mind.
Essēdom aliquod suādeo cāpiās.
I advise you to take some traveling conveyance.

Trēvros vītes, cēnso; aūdio capitāles esse.
I think you should avoid the Tre-viri; I hear that they are mortal against us.

Fācias. Relinquas. Ad nos vēnias.
Do so. Relinquish. Come to see us.
Aūdiat, vīleat. Dēsinant.
Let him hear, let him see. Let them cease.

Hoc ne fēceris. Nihil ignōvēris.
Do not do this. Do not pardon anything.

Misericōrdiā ne commōitus sis.
Do not be moved by compassion.
Nihil incōmmodo valetūdinis tuae fēcēris.
Do not do anything to the detriment of your health.
Éman, nōn quōd ópus est, sed quōd necesse est.
Buy not what you want, but what is absolutely necessary.
Immiūmus nōstros Brītōs, Camīllos, Dēcios; amēmus pātriam, pareāmus senātui, consu-lāmus bōnis.†
Let us imitate our Brutuses, our Camilli, our Decii; let us cherish our country, obey the senate, and provide for the patriotic.
Meminērimus étiam adversus ūnīfimos justūtiam ēsse servā-vandam.
Let us remember, that the require-
ments of justice must be observed towards the humblest even.
Ne desperēmus; a légibus nōn recedāmus.
Let us not despair; let us not swerve from the laws.

Remarks.

1. The subjunctive instead of the imperative is especially frequent in the third person; as, dicat, faciat, scribant, let him say, let him do,

* So also moriar, inteream, peream, Let me die, perish (if that is so).
† In exhortations the subjunctive is commonly in the plural.
let them write. The second person thus used is commonly connected with a negative, and the perfect is put in the sense of the present; as, ne dixeris, ne hoc feceritis, do not say, do (ye) not do this. The subjunctive implies a gentleness of command, which is sometimes increased by the addition of words like quaeso, oro, I beseech you; dum, now, pray; and stis (= si vis), please. E. g. Quaeso, parcas mihi, I beg you to spare me. Taceas (tace), sìs, Please be silent.

2. In prescriptions which relate to the past, the imperfect and pluperfect subjunctive are employed. E. g. Pater ejus fortesse aliquando iniquior erat; pateretur, His father was perhaps at times unjust; he was obliged to bear it. Forsitan non vero vir fortis dixerit, restitisses, A brave man may say, perhaps, you ought to have resisted.

3. In exhortations non is sometimes used instead of ne. E. g. Non (for ne) desperemus, Let us not despair.

C. The subjunctive is also used in doubtful questions, to which no positive answer is expected, and which imply the idea of the contrary.

These negative questions are commonly rendered by can, shall, could, &c. The subjunctive of this connection is called the dubitativa.

Quid faciam? Quod iam? What can I do? Where can I go?
Quid facerem? Quod rem? What could I do? Where could I go?
Quid faciam? roger, anne rogem? What shall I do? Shall I ask or be asked?

Quem te appellam? What shall I call you?
Quid sueret aliud? What else could he do?
Cur fortunam periclitaretur? Why should he try his fortune?
Nam, quem sieret, si parentem non ferret sium? Who could he bear, if he could not bear his own parent?
Cum tempestas pugnam periculum esse poterit, quam illi obtinuerem et parerem? Shall I fight with the storm at my own peril, rather than yield to and obey it?

Apud exercitum mihi sueris, inquit, tót annos? forum non atiāris? absueris tándui?

You have been with the army, said he, for so many years? You have not come in contact with the forum? You have been absent so long?

Remark. — In these questions the answer implied is commonly the opposite. E. g. Quis possit, Who can (could) ? — No one. Quis non possit? Who could not? — Every one could. Hoc non noceat? This is not hurtful? — It is certainly so.

SUBJUNCTIVE IN INDIRECT QUESTIONS.

D. When a question is stated indirectly, or merely quoted, its verb is in the subjunctive.
A clause containing an indirect question is generally dependent upon another verb. The verbs on which an indirect question may depend are not only those of asking, but many others, especially those requiring the accusative with the infinitive. (Cf. Lesson LIII.)

All the words and particles used in direct questions may also introduce an indirect one. They are quia, quid; qui, quae, quod; quot, quantus, quam, ubi, unde, quare, cur, uer, quo, quomodo; utrum, an, — ne, num. (Cf. Lesson LXXXV. B. ii.)

When the question is double, it follows the construction of direct questions of the same class. (Cf. Lesson LXXXV.)

**EXAMPLES.**

Quaeritur, quid faciendum sit. The question is, what is to be done.
Mors ipsa quid sit, primum est The mind itself is ignorant of what videndum is.
Quid sit animus, ipsa animus nescit. mind is.
Duce, quid sit vivere. Learn what it is to live.
Quid quaeque noct aut dies ferat, It is uncertain what every night incertum est.
or day may bring.
Quaeritur, cur docetissimi homines The question is, why the most de maximis rebus dissentiant. learned differ on the most important points.
Difficile dixta est, quaenam causa sit. It is difficult to say, what the reason is.
Nón, quantum quiaque posset, sed We are not to consider what any quanti quiaque sit, ponderandum can do, but what he is morally est. worth.
Nón est, cur spes eorum infringatur. There is no reason why their hope
Videamus primum, deorunne should be dejected.
providentia mundus regatur. Let us see first, whether the world Antigonus nundum statuerat, is governed by the providence conservare Eumenem, nec ne. of the gods.
Inter sè rogabant, num quem They inquired of each other, plebei consolatione. whether any one was tired of
Deliberaet senatus, captivos ab the plebeian consul.
hostibus redimat, an non. Antigonus had not yet determined
Ipse qui sit, utrum sit, an non sit, whether he would save Eumenes id quoque nescit. or not.
Quod nescire malsum est, agitare They are not deliberating, whether
mus, utrumque divitias homines, to redeem the captives from the
an sit virtute beati. enemy, or not.

* The particle num in indirect questions does not imply a negative answer, as in direct questions.

2 J
Remarks.

1. When the question is regarded as direct, the indicative is sometimes used, especially after imperatives like dic, vide. E. g. Dic, quaeso, num te illa terrent? Pray tell me, whether those things frighten you? Quaerámus, ubi maleficium est (for sit), Let us inquire where the mischief is. But instances like these are comparatively rare.

2. The expressions nescio quis, nescio quid, in the sense of aliquis or quidam, aliquid or quiddam, are not linked to any particular mood of the verb. E. g. Nescio quid (=paułutum) turbatus esse mihi vidérís, You seem to me to be somewhat agitated.

To propose.
I have made up my mind to do this.
I propose going on that journey.
I have made up my mind to leave here.
He proposes to write.

To endeavor, strive.

To make great effort.
To make a fruitless effort.

I wish you would endeavor to do this.
I shall endeavor to accomplish it.
Take care of your health.
I endeavor to succeed in it.

To aspire after (anything).
To aspire after honors, riches, pleasure.
To aspire after praise, after one’s money.
The honor.
Places of honor.
For the sake of honor (honorary).
The riches.
The title.

The reputation.
To be for (reound to) one's honor or reputation.

To injure any one.

To be an injury to any one.
To plunge, precipitate.

To throw any one into the sea.
To plunge any one into a pit, into destruction, into misery.
To tie, bind.
To tie a handkerchief around the neck.
To tie the horse to the tree.

To oblige (any one), to lay one under obligations.

To oblige any one by kind offices.
To oblige any one greatly.

To lay one under perpetual obligations.
To render a service to any one.
The obligation (duty).
The use.

You would oblige me very much, if you would do me this favor.
If you would render me this service, you would lay me under last obligations.
Since you are happy, why, pray, do you complain?
I should not have complained of what he has done, if he had injured me alone; but in doing it, he plunged many families into misery.

What do you wish to say with this (= what do you mean)?
Since you have nothing to tell

Appellatio, ōnis, f.; nōmen, Inis, n.; dignitas, ātis, f.
Existimatio, ōnis, f.; dignitas.
Honōri esse alicui.

Nōcēre (cūi, cttum) alicui.
Damnōm infterre alicui.
Damnō seu detrimento esse alicui.
Præcipiāre, dejicēre (ALIQUEM DE LOCO, IN LOCUM).
Dejicēre alicuem in māre.

Præcipiāre alicuem in fovēam, in exitium, in māla (misericias).
Ligāre; alligāre, deligāre, illigāre.
Sudārium ligāre circum collum.

Equum ad arbōrem alligāre.

Alligāre or obligāre (SIBI ALIQUEM).
Obstringō, ēre, nxi, cttm.
Devincio, tre, vinxi, vinctum.
(SIBI ALIQUEM ALIQUĀ RE.)

Obligāre or obstringāre alicuem officiā.
Pergrātum seu gratissimum facēre alicui.

Aliquem sibi in perpetuum devincire.
Grātum facēre alicui; officia alicui praeceptāre.
Officium, i, n.
Usus, ūs, m.

Gratissimum mhi fācies, hōc si beneficium mhi trūbas.
Hōc si mhi officium præstes, mē tībi in perpetuum devincies.

Quōniam fēlix ēs, quīd, quaēso, quērēris?
Nihil de ēō, quōd fēcerit, conquēstus ēssēm, si mhi sōlī nocuisset, sed hōc fācienś mūltas fāmilias in māla præcipiāvīt.

Quādnam hōc dīcis?
Quādnam hōc vīs intelligī?
Quōniam, quōd ēi nūnties, nōn hā-
him, why then do you wish to see him?
Who of them has made the best use of his money?
I should do it, if it were possible.
Were I in your place.
If I were in your place.
Had he (= if he had) the treasures of Cræsus.
That man would be happier, if he left off gambling.
He would have been happier, if he had left off gambling.
He would not have done it, had he (= if he had) foreseen the result.
I should think myself ungrateful, did I not (= if I did not) consider you as my benefactor.
The French would not have gained the battle, if they had not had superior forces.
I wish you would do this.
I wish you would go there.
I wish you had done it.
I wish you had gone there.
I should have wished to see him, had it been possible.
I should like to read, if I had only leisure.
If I could, I would do it.
If she were amiable, he would marry her.
You would have been a philosopher, if you had observed silence.

Polite.

Impolite.
Deaf.
Timid, bashful.
Carefully.
The occasion
Opportunity.
I have occasion, the opportunity for doing anything.
The insensibility.
The supplication, request.
The career (in life).

bes, cur tamen eum convenire vis?
Quis eorum pecuniæ suæ Úsus est sapientissime.
Fácèrem hoc, si fìeri posset.
Si tuo loco esses.
Si ego esses, qui tû és.
Crocrea divitiae si mihi essent.
Felicior esset ille, si missam faceret áleam.
Felicior fuisset, si missam fecisset áleam.
Id nón fecisset, sí exitum praévidisset.
Ingratæm me putarem esse, nisi tê mihi beneficiórum auctórum judicarem.
Francogallí in proélio nón vicissent, ni hóstibus número superiorem fuissent.
Vélimm, ut hoc fácias.
Vélimm, ut illuc éas.
Véllem, ut illud fecisses.
Véllem, ut éo ivisses.
Convenire éum voluisset, si fìeri potuisset.
Légèreæm égo libentissime, si modo mihi otium esset.
Fácerem hoc, si possem.
Illam, si amábilis esset, uxòrem sibi súmeret.
Si tacuisse, philosophus fuisset.

Urbánus; modestus; benignus, a, um.
Inurbánus, a, um.
Surdus, a, um.
Timídus, a, um.
Cum curá; accurátæ, diligenter.
Occasio, önis, f.; locus, i, m.
Opportunitas, potestas, ãtus, f.
Est mihi occasio, potestas faciendi aliquid.
Inhumanitas, immanitas, ãtis, f.
Preces, pl.; flagitatio, önis, f.
Vitae curriculum.
LESSON 87.]

EXERCISE 160.

To follow one's advice. Sequi alicujus consilium.

To experience misery. Alicujus consilio temperare.

In miseriás esse or versari.

EXERCISE 160.

Well, does your sister make any progress? — She would make some, if she were as assiduous as you. — You flatter me. — Not at all; I assure you that I should be highly (magnopere) satisfied, if all my pupils worked like you. — Why do you not go out to-day? — I would go out if it were fine weather. — Shall I have the pleasure of seeing you to-morrow? — If you wish it, I will come. — Shall I still be here when you arrive? — Will you have occasion to go to town this evening? — I do not know, but I would go now if I had an opportunity.

You would not have so much pleasure, and you would not be so happy, if you had not friends and books. — Man would not experience so much misery in his career, and he would not be so unhappy, were he not so blind. — You would not have that insensibility towards the poor, and you would not be so deaf to their supplication, if you had been yourself in misery for some time. — You would not say that, if you knew me well. — Why has your sister not done her exercises? — She would have done them, if she had not been prevented. — If you worked more, and spoke oftener, you would speak better. — I assure you, sir, that I should learn better, if I had more time. — I do not complain of you, but of your sister. — You would have had no reason to complain of her, had she had time to do what you gave her to do. — What has my brother told you? — He has told me that he would be the happiest man in the world, if he knew the Latin language, the most beautiful of all languages. — I should like to know why I cannot speak as well as you. — I will tell you: you would speak quite as well as I, if you were not so bashful. But if you had studied your lessons more carefully, you would not be afraid to speak; for, in order to speak well, one must learn; and it is very natural, that (necessae or par est, ut) he who does not know well what he has learnt should be timid. — You would not be so timid as you are, if you were sure to make no mistakes. — There are some people who laugh when I speak. — Those are impolite people; you have only to laugh also, and they will no longer laugh at you. If you did as I (do), you would speak well. — You must study a little every day, and you will soon be no longer afraid to speak. — I will endeavor to follow your advice, for I have resolved to rise every morning at six o'clock, to study till ten o'clock, and go to bed early. — I wish your son would be more assiduous. — Let us be more diligent. — Let them listen to the advice of their friend, and not be deaf to the words of wisdom. — Let us imitate the best and wisest among men. — Do you know what that is? — I do not know what it is. — I do not know whether he will go out or remain at home. — Do you know whether he has finished his letter or not? — I do not know. — I beg you not to write. — Please be silent.

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Lesson LXXXVIII.—PENSUM DUODENONA-GESIMUM.

THE SUBJUNCTIVE AFTER CONJUNCTIONS.

A. Dependent clauses denoting an intention, purpose, object, or result are put in the subjunctive. These clauses are commonly introduced by the conjunctions ut, ne, quo, quin, and quominus. The tense of the subjunctive is determined by that of the leading verb, according to Lesson LXXXIII.

I. Ut or uti, "that," "in order that," "so that," indicates the purpose, object, consequence, or effect of another action. When it expresses a result, it is commonly preceded by one of the words sic, ita, tam, tali, tantius, ejusmodi, &c. E. g.

Lègum idcirco servì súmus, ut lìberi essè possumus.

Esse opórtet ut vívas, nón vivēre, ut élás.
Romāni éum ab arátrō abduxérunt, ut dictátor ésset.

Pylades quum sis, dìces tē éssè Oróstem, ut moriâre pro amīco?
Si ómnia fécit, ut sanâret, perègit médicus pártes suás.

Cum António sic agémus, ut perspéciat, tórum mē futūrum suúm.
Sicéliam Vérres íta vexāvit, ut éa restituir prístinum státum nullo módo pósit.

Adeo aèqua postuláti, ut últro vóbis désérénda fúerint.

Pompeius éa ést virtūte ac for-túnâ, ut éa potúerit sémper, quae némô praeter illum.

Tali ést órdo actionum adhibéndus, ut in víta ómnia sìut ápta inter se et conveniéntia.
LESSON 88.] SUBJUNCTIVE AFTER CONJUNCTIONS. 567

Remarks.

1. The adverbs uta, sic, tam before the verbs and adjectives preceding ut are sometimes omitted, and the latter then is rendered by so that. (See examples on page 387.)

2. Ut is originally an adverb of manner and the correlative of uta, so— as. E.g. Ut initium, sic finis est. In this sense it is not followed by any particular mood, but has either the indicative or subjunctive, as the construction may require. When, in the sense of as soon as, it indicates a relation of time, it generally takes the indicative perfect. E.g. Ut primum loqui posse coepi, As soon as I could speak.

On ut with the sense of would that and supposing that, see Lesson LXXXIX.

II. Ne always implies a purpose or intended effect, and is equivalent to the English “lest,” or “that not.” E.g.

Cûra, ne dênio in mórbum incidias.

Efficio, ne cul moléstï sint.

See that you do not fall sick again.

I see to it, that they do not become troublesome to any one.

Ne id fieri pôset, obsidîone fìebat.

Timoleon orâvit ómnes, ne id fácèrent.

Timoleon begged them all not to do that.

Mè óbsecras, ne obliviscar vigilare.

You beseech me not to forget to watch.

Hortâtur éos, ne ánimo deficiant.

He exhorts them not to lose their courage.

Quod potuïstï prohibere, ne ftreret.

Which you could have prevented from being done.

Remarks.

1. Ut non is used instead of ne, when no intended effect, but a mere consequence, is to be expressed (in the sense of so that not), and also when the negation does not relate to the entire sentence, but only to a particular word of it. E.g. Tum forte aegrotabant, ut ad nuptias tuas ventre non possem, I happened to be sick then, so that I could not come to your wedding. Confer te ad Manlium, ut a me non ejectus ad alienos, sed invitātus ad tuos iussi videaris, Go to Manlius, so that you may not have the appearance of having been cast out among strangers by me, but of having gone invited to your friends.

2. As a continuation of ut and ne in negative sentences the particle neve is used, which after ne stands in the sense of aut ne, “or lest,” “or that not,” and after ut in the sense of et ne, “and that not.” E.g. Legem tulit, ne quis ante actarum rerum accusarētur neve multitūdūr. He enacted a law, that no one should be accused of past offences, nor (or) punished for them.*

* Instead of neve preceded by ut, neque (or nec) is not unfrequently employed. E.g. Permanent, ut paterentur, nec ultima experssī vellet. They exhort them to suffer it, and not to attempt to resort to extremes.
3. Instead of ne, the double conjunction ut ne is also used, especially in legal language. E.g. Operam dant, ut judicia ne fiant. They are endeavoring to prevent judgment. Ut hic, qui intervénit, ne ignorét, quae res agatur, That he who happens to come in may not be ignorant of what is going on.

III. After verbs denoting fear or apprehension, ne is equivalent to the English “that,” or “lest,” and ut or ne non to “that not.” E.g.

Tímeo, ne plúiat.
Tímeo, ut plúiat. { Tímeo, ne non * plúiat. }
Véreor, ut ápte dicám.
Véreor, ut matúre véniás.

* Métno, ne frústra labórem suscé-peris.
* Tímebam, ne eventrént ea, quae accidérunt.

Veréndum est, ne brévi tempore fámès in urbe stí.

Ómnès labóres tæ excípere vídéo.
Tímeo, ut sustíneás.

Verétur Hímpsal, ut sáxis firmum stí (fôdus) et nítum.

Verebámíni, ne nón id fácérem, quod recepísem sǽmel.
Metuébat scillícet, ne indicárrent, ne dolórem férre nón pósset.

Pávor céperat mítites, ne mortí-
ferum ésset vúlnus Scípiónis.

Remarks

1. This construction includes also substantives denoting fear, apprehension, or danger (as the pávor of the last example). So also the causative verbs terrére, conterrére, and détterrére. To these add càvère, to beware, and vidére and observére, in the sense of “to see, reflect, consider.” E.g. Cavendum est, ne assentatóribus patetacúnam aures, We should guard against opening our ears to flatterers. Videndum est, ne quis nervus laedátur, We must see, that no nerve is hurt.

* Ne non in this construction is equivalent to ut.
† In this sense, Vídæ ne = “See whether not or that,” and Vídæ ne non =
LESSON 88.] SUBJUNCTIVE AFTER “QUO” AND “QUIN.” 569

2. When verbs of fearing do not imply a wish (that something might or might not take place), but merely an emotion of the mind, they take the infinitive. E. g. Vereor dicere, I am afraid to speak. Metuit tangi, He is afraid of being touched.

IV. Quo generally occurs only in connection with a comparative, and is equivalent to ut eo, “that,” “so that,” “in order that.” Non quo, followed by sed, is equivalent to non quod, “not that,” “not as if.” E. g.

Ager non semel aratur, sed novatur et iteratitur, quo meliores fuitos posset et grandiores edere.

Cohortaré vós, quo ánimo fortioré essétis.

Légem brévem esse oportet, quo facilius ab imperitis teneátur.

Ad tē litteras dédi, nōn quo habérem magnóperē, quod scriberem, sed ut loquémer tēcum absens.

The land is not ploughed once only, but a second and a third time, in order that it may produce better and larger crops.

I should exhort you to be more resolute in mind.

A law should be brief, in order that it may be the more easily remembered by the simple.

I have written to you, not that I had anything particular to communicate, but in order that in my absence I might converse with you.

REMARKS.

1. Quo with the subjunctive always denotes a purpose. In the sense of et eo, “and by this means,” and in the formula quo — eo or hoc (with comparatives), it has the indicative. E. g. Quo plúres erant, (hoc) major caedes fuit, The larger their number, the greater the massacre.

2. Instead of non quo in the sense given above, it is more common to say non quod, non eo quod, non ideo quod, non quia, and negatively non quin. E. g. Non quod sola ornerit, sed quod excellant, Not that they are the only ornaments, but because they excel as such. Non quin pari virtúté et voluntáte alii fuérint, sed, &c., Not as if others were not his peers in virtue and resolution, but, &c.

V. Quin (= qui + non) is used after negative propositions, or after general questions involving a negation, and may generally be resolved either into qui non or into ut non.

1. In the sense of qui (quaer, quod) non, it occurs principally after expressions like nemo (nullus, nihil, vix, aegre) est, reperitur, quin, &c., and after general questions introduced by quis or quid. E. g. Quis est, quin intelligat? Who is there (or is there any one), that does not comprehend? Nemo vénit, quin videret, No one came who did not see (without seeing).

"See whether or that not." E. g. Vide ne hoc tibi obsit, See whether this does not hurt you. Vide ne non satís sit, See whether this is enough.
2. In the sense of *ut non* it occurs after expressions like *facere non possunt*, *quae*; *fière non potest, quae*; *nulla causa or nihil causa est*, *quae*, *et c.* E. g. *Facere non possunt, quae mihi, I cannot but send (cannot do otherwise than send). Nulla causa est, quae hoc faciam, There is no reason why I should not do this (I am authorized to do it).

3. It is moreover used, in the sense of the English *but that or that*, after verbs and expressions signifying doubt, distance, prevention, or omission, such as *non dubito, non est dubium, non ambigo, quae*; *non absit, nihil (or paucum, non procul, haud multum) absit, quae*; *non (viz. aegre) abstinuo, quae; temperare nihil (or tenere me) non possum, quae; non impedo, non recuso, non or nihil praeternult, quae, &c.* E. g. *Non dubito, quae projectus sit, I do not doubt that he has left (his having left). Nihil absit, quae miserrimum sit, I lack nothing of being a most unhappy man.*

4. Additional examples of all these constructions of *quae* are the following:—

*Nihil est, quae possit depravari.* There is nothing but what can be corrupted.

*Quis est, quae cernat, quanta vis sit in sensibus?* Who is there that does not perceive what a power there is in our senses?

*Nihil tam difficile est, quae quaerendo investigari possit.* There is nothing so difficult that cannot be investigated by examination.

*Nulla mora fiat, quae decernent belli.* There was no delay about their finishing the war.

*Facere non potui, quae tibi sententiam meam declararem.* I could not refrain from declaring to you my opinion.

*Non dubito, quae domi sit.* I do not doubt but that he is at home.

*Non est dubium, quae Helvetii plurimum possint.* There is no doubt but that the Helvetii are the most powerful and influential.

*Haud multum ahsuit, quae ab exulsibus interficeretur.* He had a narrow escape from being murdered by the exiles.

*Tenet nnon potui, quae (hoc) tibi declararem.* I could not refrain from declaring this to you.

*Impediri non potest, quae progeradiatur.* He cannot be prevented from advancing.

*Non possimus, quae alii a nobis dissentiant, recusare.* We cannot refuse to allow others to dissent from us.

*Dubitandum non est, quae minusquam possit utilis cum honestate contendere.* It is not to be doubted, that utility can never pretend to compete with honor.

**Remarks.**

1. Quae in the sense of *qui, quae, quod non* commonly is used only for the nominative; and where it seems to stand for *quae non* or *qui non*, it may be resolved into *ut non*. Yet it is also found for *quod non*
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acc. E. g. Nego in Sicilia quidquam fuisset, quin (= quod non) conquiserit, I maintain that there was nothing in Sicily which he has not tried to rake together.

2. Qui non frequently occurs instead of quin; and so likewise ut non. E. g. Quis est, qui hoc non sentiat? Who is there that does not feel sensible of this? Fierit non potest, ut eum tu in tua provinciâ non cognóris, It is not possible that you should not have made his acquaintance in your own province.

3. After non dubito, “I doubt not,” the Acc. cum Inf. is sometimes put instead of quin. E. g. Pompeius non dubitat, ea, quae de republicâ nunc sentiat, mihi volle probari, Pompey doubts not but that his present sentiments with reference to the republic are acceptable to me. Dubito and non dubito, in the sense of “I hesitate,” are commonly followed by the infinitive, but sometimes also by quin. E. g. Non dubito respondere, I do not hesitate to reply. Non dubitávi, ut a te per litteras petere, I did not hesitate (or scruple) to ask that of you by letter. Dubitátis, judices, quin hunc vindícitis, Do you hesitate, judges, to defend this man?

4. The English “I doubt whether” is expressed by dubito sitne, dubito num or nunquid, or in double sentences by dubito sitne — an, dubito utrum — an. But the expressions dubito an, dubium est an, have (like nescio an, page 538) the affirmative sense, “I am inclined to.” E. g. Dubitat an turpe non sit, He is inclined to consider it no disgrace.

5. Quin in the sense of why not? has the indicative; sometimes also, with a similar force, the imperative or the first person plural of the subjunctive. E. g. Quin conscendimus equos? Why not mount our horses immediately? Quin uno verbo dic, Say it in one word! Quin experíamur, Let us make the attempt at once!

VI. Quômiíusus (= ut eo minus, “that not”) is generally put only after verbs denoting prevention or hindrance, and which may likewise be followed by ne, or, where a negative precedes, by quin.

The principal verbs of this class are defendère, deterrère, impedire, intercedére, obsistère, obtäre, officiare, prohibère, recusáre. To these add stat or fit per me, quominus; non pugno, nihil moror, non contineo, quominus, and many others. E. g.:

Aetas non impedí, quó minus litterârum studia teneámus, úsque ad ultínum tempus sênectátis.

Rébus terrénis multa exténa, Many external circumstances can

* Qui non and ut non, instead of quin, are necessary when no negation precedes, or when non belongs not to the leading verb, but to some other word of the sentence. E. g. Non adeo imperitus sum, ut nesciam, I am not so ignorant as not to know (where non belongs to imperitus).
quóminus perficiántur, póssum obsistere.
Quid obstat, quóminus dénis sút beátus?
Epaminóndas nón recusávit, quóminus lègis poénam subiret.
Caesár cognóvit, per Afránium stáre, quó minus proélío dumi-
cárent.
Égo tácum in éo nón pugnábo, quóminus, útrum vélis, éligas.

act as obstacles to the accomplishment of earthly things.
What prevents God from being happy?
Epaminondas did not refuse to submit to the penalty of the law.
Cæsar was informed, that it was owing to Afranius, that they did not engage in battle.
I will not oppose your choosing whichever of the two you please.

Remarks.

1. After the verbs impedio, deterreo, prohibeo, and recuso, the infinitive is sometimes used instead of quomínus. E.g. Pudor impédit exquirére, Shame prevents further inquiry. Prohibentur exire. They are prohibited from going out. Quae facére ipse recusó, Which I myself refuse to do.

2. Quo secius may take the place of quomínus. E.g. Impedimento est, quo secius lex ferátur, It prevents the bill from passing.

The kitchen.
The church.

Divine service.
The school.
The high school.
The university.
The dancing-school.
The fencing-school.
The play, comedy.
The drama.
The opera.
The exchange.
The bank.

Culina, ae, f.
Aedes, is, f.; templum, i, n.; ecclesía, ae, f. (the assembly).
Sacra publica, n. pl.
Schoòla, ae, f.; lúdus, i, m.
Académia, ae, f.; gymnasmum, i, n.
Universitas litterárum.
Lúdus saltatòrìus.
Lúdus pugnatòrìus.
Comœdia, ae, f.; fabula, ae, f.
Dráma, atís, n.
Dráma musícum.
Curia mercátórum.
Aerártum publicum.

{ In templum ire.
{ Sacra publica adíre.
{ In templo esse.
{ Sacris publicis adesse.
{ In lúdum litterárum ire or jüare.
{ Schólam frequentáre.
{ In lúdo (schoòla) esse.
{ Ire spectátum comœdiánum (fabú-

lam).

Fabúlae adesse.
Libenter fabúlam spectáre.
Fabúlam agére (diáre).
Dráma musicum audíttum ire.
Drámati musico adesse.
Piscátum ire, piscíri.
LESSON 88.] PHRASES AND EXERCISES.

Fishing.
Where is the wife of the tailor?
She is in the kitchen.
Whose school did he go to?
He frequented the public school.
Will you go to the opera?
I am not disinclined to go.
Were you at church this morning?
I was not present.
Are you fond of hunting?
I am not.

The whole day, all day.
The whole year.
An entire week.
The whole morning.
The whole evening.
The whole night, all night.
Three entire days.

Six entire months.
The whole society.

This week.
This year.
Next week.
Last week.

The person (individual).
The belly-ache.
The stomach-ache.
The fruit.
The peach.
The cherry.
The strawberry.
The plum.
The pear.
The potato.
Vegetables.
Pulse.

Pastry.
The tart.
The dish.
The small dish.
The table-cloth.
The maid-servant.
The aunt.

Piscātio, ōnis, f.: piscātus, ūs, m.
Ūbi est sartōris īuxor?
In culinā ēst.
Cujus scholām frequentābat?
Scholām publicām frequentābat.
Visne audītum īre drāma musicum?
Audītum īre nōn nōlo.
Adfuistine hōdie māne sācrīs pū-

blīcis?
Nōn ādfui.
Delectāriēne venātiōnībus?
Nōn delēctor.

Tōtum diem (Acc.)
Annūm intēgrum.
Hebdomādem intēgram.
Tōtum māne.
Tōtum vespērum.
Tōtam nocem.
Tōtos trēs dies, trēs ipsos dies, tō-

tum tridēum.
Tōtos sex menses.
Tōtus (universus) conventus or

circūlus.
Hāc hebdomādē.
Hōc anno.
Hebdomādē proxīmī.
Hebdomādē praētertā or proxīme

elapsā.
Persōna, ae, f.
Tormīna, ōrum, n. pl.
Dōlor stomachī.
Pōma, ōrum, n.
Mālum Persicum.
Cerāsum, i, n.
Frāgum, i, n.
Prūnum, i, n.
Pīrum, i, n.
Bulbūs (i, m.) solānī.
Olūs, ēris, n., or pl. olēra.
Legūmen, inis, n.

Opus pistōrum.
Crūstūla, ōrum, n. pl.
Scribīta, ae, f.
Patīna, ae, f.; lanx, gen. lancis, f.
Patella, scutūla, ae, f.
Mantēle, is, n.
Ancilla, ae, f.
Cognāta; amīta (paternāl); ma-

tertēra (maternal), ae, f.
The cousin.  Amitina; consobrina, ae, f.
The niece.  Fratris (or sororis) filia.
The neighbor (female).  Vicina, ae, f.
The actor.  Histrio, ōnís, m.; actor scénicus.
The actress.  Scénica, ae, f.
The countess.  *Comitissa, ae, f.
The country woman.  Rustica, ae, f.
The cook.  Cōqua, ae, f.
The foolish woman.  Stulta, inepta, ae, f.
The sister-in-law.  Affinis, is, f.; glos, gen. glōris, f.
The merchandise, goods.  Merx, gen. mercis, f.; pl. merces.
The power, might.  Potentia, ae, f.; potestas, ātis, f.
The gazette, newspaper.  Acta publica or diurna, òrum, n.
The cold (in the head).  Gravēdo, ins, f.
To have a cold.  Gravedine laborāre.
To take a cold.  Gravedine affici.
To have a cough.  Laborāre tussi.
To make one sick.  Morbum alicui affertur.
This makes me sick.  Aliquem valētudinem tentāre.
The cough.  Hoc mihi affert morbum.
Violent.  Hoc mē dolore afficit.
Violently.  Tussis, is, f. (acc. im).
All at once, suddenly.  Subito, repentino, drepentīne (adv).
At once, immediately.  Stātim, illico, e vestigio.

**Exercise 161.**

Where is your cousin? — He is in the kitchen. — Where is your mother? — She is at church. — Is your sister gone to school? — She is gone thither. — Does your mother often go to church? — She goes thither every morning and every evening. — She goes thither as soon as she gets up. — At what o'clock does she get up? — She gets up at sunrise. — Dost thou go to school to-day? — I do go thither. — What dost thou learn at school? — I learn to read, write, and speak there. — Where is your aunt? — She is gone to the play with my little sister. — Do your sisters go this evening to the opera? — No, madam, they go to the dancing-school? — Is your father gone a hunting? — He has not been able to go a hunting, for he has a cold. — Do you like to go a hunting? — I like to go a fishing better than a hunting. — Is your father still in the country? — Yes, madam, he is still there. — What does he do there? — He goes a hunting and a fishing there. — Did you hunt when you were in the country? — I hunted the whole day. — How long have you stayed with (āpud) my mother? — I stayed with her the whole evening. — Is it long since you were at the castle? — I was there last week. — Did you find many people there? — I found only three persons there. — Who were those three persons? — They were the count, the countess, and their daughter.
Are these girls as good as their brothers? — They are better than they. — Can your sisters speak German? — They cannot, but they are learning it. — Have you brought anything to your mother? — I brought her good fruits and a fine tart. — What has your niece brought you? — She has brought us good cherries, good strawberries, and good peaches. — Do you like peaches? — I do like them much. — How many peaches has your neighbor (fem.) given you? — She has given me more than twenty of them. — Have you eaten many cherries this year? — I have eaten many of them. — Were there many pears last year? — There were not many. — Have you read the newspaper to-day? — I have read it. — Is there anything new in it? — I have not read anything new in it. — Does he eat to live, or does he live to eat? — He lives to eat. — Why do you study Latin? — I study it, in order that I may read, speak, and write it. — Is he so bad, that he must be punished? — He is. — Did your father exhort you not to go to the play? — He begged and conjured me not to go there. — He was sick yesterday so that he could not come to the lesson (ad scholam). — Are you afraid that it will rain to-day? — I am rather afraid that it will not rain. — Is your brother afraid to speak Latin? — He is afraid; for he is as yet ignorant of the language. — He should be more diligent, in order that he may be able to speak more readily (facilissimi). — I give you this advice, not that I think you need it, but in order to encourage (autinum dicui addere) you. — I cannot refrain from writing to you. — There is no doubt but that you are correct. — I do not doubt but that he will arrive to-morrow. — Can he prevent you from advancing? — He cannot prevent me. — He could refrain from weeping, when he heard that you were so unfortunate and unhappy. — What can prevent us from being happy? — Nothing can prevent us from being as happy as any one ever was.

Lesson LXXXIX.—PENISUM UNDENONAGE-SIMUM.

SUBJUNCTIVE AFTER CONJUNCTIONS. — Continued.

A. The subjunctive is put after various other particles, besides those already considered in the preceding Lesson.

I. After particles denoting a wish, such as utinam, utinam ne, ut or uti, o or o si, "O that," "would that," the verb is always in the subjunctive.

In this construction the present and perfect subjunctives are used of things considered as possible, the imperfect and pluperfect when the wish is regarded as a vain or impossible one. E. g.

Utinam habeam! Utinam habui! O that I may have! I wish that he may have had!
Útinam habèrem! Útinam habuisset!
Would that I had! O that he had
May I but be able to accomplish
had!
my endeavors!

O mihi praetéritos referat si
May God that Jupiter may restore to me
Júppiter annos!
my past years!

Íllud útinam ne vérè scribèrem!
Would to God that what I have
May the gods destroy you!
written were no reality!

Útinam minus vítae cupidí fuis-
O that we had been less desirous
sēmus!
of preserving life!

Ut tè dii pérduuint!
May the gods destroy you!

REMÉRKS.—The particle is sometimes omitted. E. g. Técum lúdère
sicut ipsa possem!

II. After the particles of comparison quasi, quam si, and
But why do I use witnesses like
after tamquam, ut, velut, similíter ac, idem ac, aequae ac, perinde
these, as if the case were a doubt-
ac, pròinde ac, with or without si, and cæu, “as if,” “just as if,”
ful or an obscure one?
the verb is always in the subjunctive. E. g.

Sed quíd égo his téstibus útor,
He was made questor, as if he had
quasi rés dúbía aut obscúra
been of the highest rank by
sit?
birth.
Quaéstor est fácitus, quam si é-

sēset súmmo lóco nátus.
Infants, when they are just born,

Párvi prímo órto stc jácént, tám-
lie as if they were entirely with-
quam omnino sine ánimo sín.
out life.

Cruделitátem éjus, vélt si coram
They shrank from his cruelty, as
adésset, horrébant.
if he were present before them.
Similíter fácis, ac si mè róges.
You act just as if you were asking

Deléta est Aúsónum gens, per-
me.
indé ac si inter necivo béllo
The Ausonian nation has become
certásset.
extinct, as if it had engaged in

III. The particles non quod, non eo quod, non ideo quod, and
I had given up the acquaintance
non quia, “not because,” non quo, “not as if,” and non quin,
of certain friends, not because I
“not but that,” are followed by the subjunctive, but the sed
was angry with them, but be-
quod or sed quia of the subsequent clause requires the indica-
because I was somewhat ashamed
tive. E. g.
of them.

Nón idcríco quorúndam amícó-
Not that I have ever dealt in words
rum úsum dimíséram, quod fí
rather than in substance, but be-
succénsérem, sed quod eórum me suppudébat.
because I had become accustomed
to military minds.

Nón quó vérba únquam pótius,

quin rés, exerceúrisim, sed quia
asuevéram militáribus ingé-
nis.
Crassus commendationem non sim pollitius, non quin eam valituram spud tā arbitrārer, sēd (quod) mihi egere commendatione non videbātur. I did not promise Crassus any recommendation, not because I thought that it would have no effect with you, but because he did not seem to me to need any recommendation.

IV. The subjunctive is likewise put after the conjugations dum, mōdo or dummodo, “provided,” and dum ne, mōdo ne or dummodo ne, “provided not.” So also after ut and ne, when they signify “although,” “although not,” and after nēdum or ne, “not to say,” “much less,” “much more.” E. g.

Neque, dum sibi rēgnum parāret, quidquam pēnsi habēbat. Nor did he have a regard for anything, provided he might win royal authority.

Cicero ómnia postpōsuit, dummodo praecēptis pātris parcrūt. Cicero disregarded everything, provided he might obey the instructions of his father.

Dum ille ne sis, quēm ēgo essē nōlo, sīs mēa causā, quī lūbet.

Ut désint víres, tāmen ēst laudānda volūntās. So long as you are not what I do not wish to be, you may be what you please, for aught I care.

Vērum ut hac nōn sīt, tāmen sērvēt rempūlicam.

Although the strength be wanting, yet the wish is to be commended.

Ne sīt sūmmum mālum dōlor, mālum cērte ēst.

Though this be not so, it may nevertheless save the republic.

Nūnquam sufférre ējus sūmptus quēcat, nēdum tū pōsis.

Although pain is not the greatest evil, it is still unquestionably an evil.

Vix in īpsis tēctis frīgus vitātūr, nēdum in māri et in vītā sīt fācile abēsse ab īnjiūriā tempōris.

He never can defray his expenses, much less can you.

Quīppe secundae rēs sapiēntium ānimos fāgitānt; ne ēlli corruptptis mōribus vīctoriae temperārent.

The cold can scarcely be avoided in the houses themselves; much less easy it is to be exempt from the ill effects of the season at sea and on the roads.

V. Quamvis (quantumvis, quantumlibet), “however,” and licet, “although,” commonly take the subjunctive; but utut, “however,” and quamquam, “although,” have more frequently the indicative. E. g.

Licet strēnumum mētum pūtes esse, velōcior tāmēn spēs ēst.

Although you may consider fear rapid in its operation, yet hope is quicker.
Quámrís licet Ménti délubra et
Virtúti et Fídei conscérmus,
támen haéc in nóbis spéis sita
vidémus.

Quódturpe est, íd, quámrís oc-
culétur, támen honéstum féri
mílio módo pótest.

Vítia méntis, quantámris, exíga
sint, in május excéjunt.

Útus haec sint, támen hoc fá-
ciam.

Quínguam excellébat abstinén-
tiá, támen exsílio décem annó-
rum multátus est.

REMARK.—Tacitus uses the subjunctive after quamquam as after
quámrís. Cicero only occasionally. Later authors reverse the rule,
and put quamquam with the subjunctive, and quámrís with the indici-
ative.

VI. Dum, donec, and quoad, in the sense of “as long as,” or
“while,” require the indicative; but when they signify “until,”
they may have either the indicative or subjunctive. E. g.

Aegróto dum ánima est, spés éssæ
dicitur.
Cáto quoad víxit, virtútum laudae
crevit.
Delibéra hóc, dum égo réuleo.
De comités, donec réditi Mar-
cellus, siléntium féuit.

Expectáte, dum cónsul aut dictá-
tor fíát Káeso.
Quoad perréntum sit có, quo
sumpta návis est.

As long as the patient keeps up his
spirits, there is said to be hope.
Cato advanced in renown for virtue
as long as he lived.
Think this over until I return.
Respecting the election, there was
nothing said until Marcellus re-
turned.

Wait, until Kæso becomes consul
or dictator.
Until they may have arrived at the
spot for which the ship was
taken.

VII. Antequam and priusquam are commonly followed by
the present subjunctive, when they imply a reference to the
future, and by the imperfect or pluperfect subjunctive when
they imply a causal connection between two past events. But
when these conjunctions express merely a relation of time, the
verb is in the indicative. E. g.

Tragoédí quotidie, antequam prono-
mintiunt, vócem séssim éxcita-
tant.

Trágic actors gradually tune their
voice every day, before they
begin to declaim.
LESSON 89. ] CONSTRUCTION OF "QUM." 579

Ante vitèmus fulgurationem, quam sònum auditìamus.
In omnibus negotiis pròs, quam aggradìare, adhibenda est præ-
paratio diligens.
Caesar ad Pompeii castra per-
vènit pròs, quam Pompeius
sentre posset.
Saépe mígna índoles virtùtis,
priusquam réi publicae pro-
désse potuisset, extincta fuit.
Dúbo óperam, ut istuc vèniam
ante, quam plàne ex tio án-
imo esset.
Mémbris útìmur pròs, quam di-
dìcitum, cùjus èa utilìtis cau-
sè habeàmus.*

We perceive the lightning before
we hear its voice.
You should make diligent prepara-
tions in every transaction, before
you set to work at it.
Cæsar arrived at Pompey's camp
before Pompey could perceive it.
It has often been the case, that a
great natural capacity for virtue
was lost, before it could become
an advantage to the republic.
I shall endeavor to come to your
place, before I am entirely for-
gotten by you.
We use our limbs, before we have
learnt the end for which we have
them.

OF THE CONSTRUCTION OF "QUM."

B. Qum or cum expresses either a relation of time, and is equi-
valent to tum quum, eo tempore quum, or ex eo tempore quum, "then
when," "when," "while," "after," or "since"; or it denotes the
relation of cause and effect, and is equivalent to the English "since,""although," "because." The former is called the quum temporàle,
and is generally followed by the indicative, the latter the quum causàle,
and is followed by the subjunctive.

I. The clause introduced by quum temporàle may either be
the leading or a subordinate one, and the verb may be in any
tense of the indicative.

Fàcile ómnès, quum valèmus,
recta consilia aegrotis dàmus.

Àger quum múltos ánnos quiècit,
uberióres effèrre frùctùs sòlet.

Qui nòn defèndit injúriam, né-
que propúsit a suís, quum pó-
test, injustè facìt.

Quìm haèc in Hispànià gerebán-
tur, comitiòrum jàm appetè-
bat dìes.

Vòs tùm parutiòs, quum pàruit
néme, quì nòluit.

When we are well, we all of us
can easily give advice to those
who are sick.
When land has been left fallow for
many years, it usually yields
more abundant crops.
He who does not repel injustice,
nor protect his friends against it,
when he can, acts unjustly.
While these things were carried on
in Spain, the day of the elec-
tions was approaching.
You obeyed at a time when no one
obeyed, that was not disposed to
do so.

* In the last two of these examples, these conjunctions express merely a
relation of time.
Quum inimici nostri ventre di- 
centur, tum in Epirum ibo.

Jám vēr appetēbat, quum Hanni-
nibal ex hibernis móvit.

Vix annus intercēserat, quum 
Sulpicius accusārit C. Norban-
num.

Mūltī annī sunt, quum Fabius in 
aere mēō ēst. *

Triginta dies ērant īpsi, quum 
hās dābam litterās.

REMARK.—On the imperfect 
and pluperfect subjunctive after 
quum temporale, see III.

II. Quum causāle is rendered by the English since, because, 
although, and is followed by the subjunctive. E. g.

Quae cum īta sīnt.
Quum scıam, scīrem.
Quum intellēxerim, intellextsem.

Socratis ingénium variōsusque ser-
monēs immorālitàtē sēriptis 
sūis trādīvit Plāto, quum līt-
teram Sōcrates nūllam reli-
quīsset.

Dionysius quum in communibus 
suggestīs consistere nōn awī-
ret, concionāri ex tūrre āltā 
solēbat.

Cōlo serēnō intérdīa obscurāta 
lūx ēst, quum lūna sub órbem 
sōlis subisset.

Drūentia, quum āqua vīm vē-
hat ingēntem, nōn tāmen nā-
viōm pātiens ēst.

Ēgo mē saepe nōva vidēri dīcere 
intelligo, quum pervētōra di-
cam.

Phōcio sīlit perpētūō pauper,
quum divītissimus ēssē pōsset.

When our enemies will be reported 
as coming, then I shall go into 
Epirus.

Spring was already approaching, 
when Hannibal moved out of his 
winter-quarters.

A year had scarcely elapsed when 
Sulpicius preferred an accusation 
against Norbanus.

It is many years since Fabius is my 
debtor.

There were thirty entire days, 
since the date of this letter.

Since these things are so.
Since I know, though I knew.
Since I have understood, had un-
derstood.

Plato in his writings has bequeathed 
us an immortal record of the 
genius and various discourses of 
Socrates, though Socrates him-
self had not left a syllable.

Dionysius was in the habit of ha-
ranguing the people from a high 
tower, as he did not dare to stand 
upon the usual platforms.

Daylight has sometimes been dark-
ened, even under a clear sky, on 
account of the moon having passed 
beneath the orbit of the sun.

The (river) Durance, although it 
carries a large quantity of water, 
is yet unfit for navigation.

I know that I have often the ap-
pearance of saying new things; 
when (i. e. although) I say some-
thing that is quite old.

Phocion was perpetually poor, when 
(i. e. although) he might have 
been very rich.

III. In narration quum is commonly followed by the imper-
fect and pluperfect subjunctive, though generally rendered by 
the English when or after. E. g.

* On this use of quum, compare Lesson I.VII.
Zenômem, quum Athênês èssem, I frequently heard Zeno's discourses,
audièbam frequénter. when I was at Athens.
Fût tempus, quum rûra colòrent There was a time when men in-
hómines, néque * urbem habè-
rent. rented the country, and had no
Âbi èum quum Caèsar vidisset. cities.
nsìhil ìspere, nsìhil acérbe dixit. When Caesar saw him there, he
Thucydides libros suis tûm said nothing that was harsh, noth-
scripsisse dicitur, quum a repú
ticas remòtus atque in exsilí-
um pûlsus èsset. thing that was bitter.
Thucydides is said to have written Thucydides is said to have
his books after he had been re-
move from public life and
trimmed into exile.

REMARKS.

1. The subjunctive sometimes stands after quum where we might
expect the indicative. E. g. Si àbì tum, quum pètìres consùlátum,
añgrì, If I assisted you at the time you were a candidate for the con-
sulate, &c. But in most such cases there are generally other rea-
sons for the subjunctive. E. g. Qui dies èst, quae nóx, quum ego non
ex istòrum insidìis divìno consìlio eripiar? * What day is there, what
night, in which I was not saved from the wiles of these wretches, by a
Divine Providence?

2. In Livy and Tacitus quum is sometimes also followed by the his-
torical infinitive. E. g. Nec multum erat progressa navis, quum dato
signò ruère tactum lógì. Nor had the ship advanced far, when at the
given signal the deck fell in.

To march.

{ Ambulàre, incèdère.
{ Castra movère, movère.
{ Iter facère.

To walk, to go on foot.
Incèdère, pedibus ire, ambulàre
Gradior, i, gressus sum.
Prògrèdi, pergère.

{ Proficisci, iter facère.
{ Tendère, contendere (AD LOCUM).
Peregrinàri.

To travel abroad.
Transire, iter facère per lòcum.

To travel through a place.
Aliquem locum praeterròdi, prae-
tervehì, non attingère.

To travel or pass by a place.
Abire, discèdère, proficisci.
Peregrinátor, peregrinus.

To go (leave for) abroad.
Viàtor, òris, m.
The traveller.

The wanderer (traveller on
foot).

To travel a mile.
Mille passùm emetiri (emensus
sum) or conficère.

To go (leave for) a place.
Gradum or passum facère.

The traveller.
The wanderer (traveller on
foot).

To make a step.
Agère et moliri; consilium inère.

To take a step (i. e. measures).

* Néque here, as frequently, = et non.
† The subjunctive here depends upon the indefinite general question.

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To enter on a journey.
To make or deliver a speech.
To transact business.
Business, a piece of business, an affair.
To be engaged in anything.
To be at leisure.

Where is the traveller going to?
He is going towards Vienna.
Is the merchant occupied with business?
He is very much occupied (with it).
He is distracted with business.
How many miles did he travel?
He has travelled twenty.
Did the clergyman speak?
He did not.
Did I transact the business well?
You have transacted it in the best possible manner.
Was the master at leisure?
He was not at leisure.

To salt, season with salt.
Salt meat.
Salt fish.
Fresh meat.
The food, victuals.

The dish, mess.
The milk.
The milk-food.
Milk soup.
Salt meats.
To partake of food, to eat.

To attract.
To allure, entice.
To excite, to delight.
To charm, enchant.
To enrapture, ravish.

Se däre in viam; proficiisci.
Verba facère; orationem habère; dicère.
Rem gerère; negotiári, mercatúram facère.
Negotium, i, n. ; rēs, rēi, f.; opus, ēris, n.
Occupātum esse aliquā ré.
Otiosum esse, vacāre.
Quō téndit viátor?
Vindobónam versus téndit.
Occupatúne est mercatór negótiis?
Èst véro occupatíssimus.
Disténtus est negotiis.
Quōt mília pássum émensus est?
Viginti.
Facitne verba cléricus?
Nōn fécit.
Gessiné rém bénè?
Sāne, éam quam óptimum gessistī.

Vacavitne praecéptor?
Nōn vacavit.

Salire, sūle condire (REM).
Sālem aspergére (REI).
Caro sāle condita.
Salsamenta, órum, n.
Caro récens (gen. carnis recentis).
Cibus, i, m.; esca, ae, f.; cibaria, órum, n.
Cibus, i, m.; fercúlum, i, n.
Lác, gen. lactís, n.
Cibus lactens; lactentia, ium, n. pl.
Jús lactens.
Cibaria salsa, n. pl.
Cibum capère or sūmère.

Attrahère, traxi, tráctum.
Ad se trahère (ALIQUID, ALI-QUEM.)
Allicio, ère, lexí, lectum.
Allectáre (ALIQUÉM AD SE).
Delectáre; oblectáre.
Rapio, ère, pūi, ptum.
Permulseo, ère, sì, sum.
Admiratioè afficière.
Suavissimè afficière.
Voluptáte perfundère.
The beauty.
The harmony.
The voice.
The power, force.
The power, authority.
To have power (influence) over any one.
To occupy one's self with anything.
To meddle with anything.
To trouble one's head about anything.
The quarrel, contest.
The commerce, traffic.
I do not meddle with other people's business.
It is strange.
The art of painting.
Chemistry.
The chemist.
The art.
To look at some one.

To concern (some one).

What is that to me?
What is that to you?
I have nothing to do with that.
As far as I am concerned.
This concerns (has reference to) you.
What has that to do with the matter?
I do not like to meddle with things that do not concern me.
Did the song of the maiden attract you?
It truly enchanted me.
The magnet attracts iron.
Is he engaged in the art of painting?
No, he occupies himself with chemistry.

Pulchritúdo, Inis, f.
Harmonía, ae, f.; concentus, ús, m.
Vox, gen. vocis, f.
Vis, plur. viruses, f.
Potestas,átis, f.
Multum (or plurimum) apud aliquem posse or valère.
Versari or occupari in aliquâ re.

Se immiscère (úi, mixtum or mixtum) alicui réi.
Curare rem; laborare de re; se immiscère rei.
Lis, gen. litis, f.; rixa, ae, f.
Mercatúra, ae, f.; negotia, òrum, n.
Égo mé aliénis negotiis nón immísceo.

Mirábile dictú est.
Ars pingendí, ars pictória.
Chymíca, ae, f.
Chymícus, i, m.
Ars, ars, f.
Adspícere, adspectáre, intuéri aliquem.

Attingo, ère, tígì, tactum (aliqúem).
Pertinére (ad aliquem or rem).
Spectáre ad rem.

Quid ad mé?
Quid id méa réfert or interest?
Quid tibi cum illá ré?
Quid id túa réfert?
Id níhil ad mé attínet.
Id méa níhil interest.
Quod ad mé attínet.

Rès ad té spécat.
De tē fíbula narrátur.

Quid hóc ad rém?

Égo mé aliénis litibus nón nísí invitus immísceo.
Allexíme te cántus puellae?

Immo mé suavíssime affécit.
Mágnes férrium ad sé alícet et trábit.
Versatur in árte pingéndi?
The singing (song).

To repeat.

The repetition.
The beginning, commencement.
The wisdom.
The study, application to letters.
The goddess.
The nightingale.
The Lord.
The Creator.
To create.
The creation.
The heaven.
The earth.
The solitude.
The goodness.
The cleanliness.
The uncleanness.
The government.

Sensible, reasonable.
For my, thy, our sake; on my, thine own account.
On his, on the father's account.

Not only — but also.

Not only not — but not even.

<table>
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<tr>
<th>Latin</th>
<th>English</th>
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<td>Cantus, m.</td>
<td>Song</td>
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<td>Repēlo, ēre, tri (ti), num.</td>
<td>Repeat</td>
</tr>
<tr>
<td>Iterāre, retrācēre (aliquid).</td>
<td>Repeat</td>
</tr>
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<td>Repetitio, iteratio, ōnis, f.</td>
<td>Repetition</td>
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<td>Initium; principium, i, n.</td>
<td>Beginning</td>
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<td>Sapientia, ae, f.</td>
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<td>Tractātio litterārum.</td>
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<td>Litterārum studia, ōrum, n.</td>
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<td>Dēa, diva, ae, f.</td>
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<td>Luscina, ae, f.</td>
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<td>Dominus, Deus, i, m.</td>
<td>Lord</td>
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<tr>
<td>Creātor, auctor, ōris, m.</td>
<td>Creator</td>
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<td>Creāre, efficēre.</td>
<td>Create</td>
</tr>
<tr>
<td>Creatio, ōnis, f. (act.).</td>
<td>Creation</td>
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<tr>
<td>Mundus, i, m.; rē rum natura (effect).</td>
<td>Earth</td>
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<tr>
<td>Coelum, i, n.</td>
<td>Heaven</td>
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<td>Terra, ae, f.</td>
<td>Earth</td>
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<tr>
<td>Solitūdo, Inis, f.</td>
<td>Solitude</td>
</tr>
<tr>
<td>Benignitas, humanitas, ātis, f.</td>
<td>Goodness</td>
</tr>
<tr>
<td>Munditia, ae, f., or mundities, ē, f.</td>
<td>Cleanliness</td>
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<tr>
<td>Immunditia, ae, f.</td>
<td>Uncleanliness</td>
</tr>
<tr>
<td>Magistrātus, ēs, m., or pl. magistrātīus; senātus, ēs, m.</td>
<td>Government</td>
</tr>
<tr>
<td>Sānus, prūdens, modestus.</td>
<td>Sensible</td>
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<tr>
<td>Meā, tuā, nostrā causā or gratiā.</td>
<td>Reasonable</td>
</tr>
<tr>
<td>Ejus causā, patris causā or gratiā.</td>
<td>Account</td>
</tr>
</tbody>
</table>

Non modo (non) — sed ne ... quidem.

Non modo (non) — sed ne ... quidem.

Non sólum próximo rēgi dissimilis, sed ferocior étiam Rōmulo fuit.

Tālis vir non mólo sācere, sed ne cogitāre quidem quidquam audēbit, quod non bonéstum sit.

* In this construction the first non is generally omitted, when both members of the sentence have a common predicate, as in the second of the following examples, where audēbit is the common verb, and ne — quidem equivalent to étiam non.
EXERCISE 162.

Will you dine with us to-day? — With much pleasure. — What have you for dinner? We have good soup, some fresh and salt meat, and some milk-food. — Do you like milk-food? — I like it better than all other food. — Are you ready to dine? — I am ready. — Do you intend to set out soon? — I intend setting out next week. — Do you travel alone? — No, madam, I travel with my uncle. — Do you travel on foot or in a carriage? — We travel in a carriage. — Did you meet any one in your last journey (ultima in itinere tua ad) to Berlin? — We met many wanderers. — What do you intend to spend your time in this summer? — I intend to take a short journey. — Did you walk much in your last journey? — I like very much to walk, but my uncle likes to go in a carriage. — Did he not wish to walk? — He wished to walk at first, but after having taken a few steps, he wished to get into the carriage, so that I did not walk much. — What have you been doing at school to-day? — We have been listening to our teacher, who made a long speech on the (qui verba faciebat multa de) goodness of God. — What did he say? — After saying, “God is the creator of heaven and earth; the fear of the Lord is the beginning of all wisdom”; he said, “Repetition is the mother of studies, and a good memory is a great benefit of God.” — Why did you not stay longer in Holland? — When I was there, the living was so dear that I had not money enough to stay there any longer. — What sort of weather was it when you were on the way to Vienna? — It was very bad weather; for it was stormy, and snowed, and rained very heavily. — May I have leisure to read through the book? — Would that I had an opportunity to do (faciendo) what you have done! — O that he had never written that letter! — You act as if you were sad; what is the matter with you (quid tristes es)?

EXERCISE 163.

What are you doing all the day in this garden? — I am walking in it. — What is there in it that attracts you? — The singing of the birds attracts me. — Are there any nightingales in it? — There are some in it, and the harmony of their singing enchants me. — What does your niece amuse herself with in her solitude? — She reads a good deal and writes letters to her mother. — What does your uncle amuse himself with in his solitude? — He employs himself in painting and chemistry. — Does he no longer do any business? — He no longer does any, for he is too old to do it. — Why does he meddle with your business? — He does not generally meddle with other people’s business (alienis negotiis se immiscere non assìlet); but he meddles with mine, because he loves me. — Has your master made you repeat your lesson to-day? — He has made me repeat it. — Did you know it? — I did know it pretty well. — Have you also done some exercises? — I have done some, but what is that to you, I beg? — I do not generally meddle with things that do not concern me; but I love you so much (tanto òpera), that I concern myself much about what you are doing. — Does any one trouble his head about you? — No one troubles his head about me; for I am not worth the trouble. — Not only
for the sake of cleanliness, but also for the sake of health, prudent
people avoid (viitre) uncleanness, and wash themselves often.—
Shall you buy that horse? — I shall buy it, although it is not an
English one. — Though he is my cousin, he nevertheless does not
come to see me. — Although they are not rich, they are nevertheless
very benevolent. — I do not know, whether he is at home or not. —
The question is (quaeritur), whether he will do it or not.

Lesson XC. — PENSUM NONAGESIMUM.

SUBJUNCTIVE AFTER RELATIVES.

A. Relative pronouns and adverbs are followed by the subjunc-
tive, when the clause introduced by them contains the consequence or
result, or the cause, reason, purpose, or motive of what has gone before.

B. When the relative is preceded by is, hic, ille, tālis, tan-
tus, ejusmōdi, hujusmōdi, adeo or tam, so as to denote a conse-
quence or result, its verb is in the subjunctive.

In this construction qui becomes equivalent to ut ego, tu, ille, &c.; —
cujus to ut mei, tui, sui; illus, ejus; — cui to ut mīhi, tibi, sibi, ei, īlli,
and so through all the cases. E. g.

Égo is sūn, quī nīhił ūnquam
mēs pótiūs, quam meōrum ci-
vium causā fecērōm.

Éa est Romāna génis, quae victa
quiēscēre nēsciāt.

Nōn tū is ēs, quī, quī sīs, nēscias.

Nōn égo sūm īlle sērēreus, quī frā-
tris moerōre nōn móvēr.

Innocentia est affecțiō tālis áni-
mi, quae nóceat nēmini.

Est hujusmōdi réus, in quō hōmi-
ne nīhił sīt, praetert summa
pecētā.

In córpōre si quid ejusmōdi est,
quod réliquō córpōri nóceat,
ūri secarique pātimur.

My character is such, that I have
never done anything on my own
account rather than on that of
my fellow-citizens.

Such is the character of the Roman
race, that it cannot rest when
conquered.

You are not such a man as to be
ignorant of what you are.

I am not so heartless a man as not
to be moved by the sorrow of
my brother.

Innocence is that disposition of the
mind which does nobody any
harm.

He is so guilty, that there is noth-
ing in the man but the most cul-
pable offences.

If there is anything in our body of
such a character as to injure the
remaining parts of it, we suffer
it to be burnt or cut.
Nulla gêns tamen fera, nemo omnis tamen immensus est, cuius mentem non imbuerit deorum opinio.

There is no race so savage, no man so monstrous, whose mind is not imbued with the idea of a God.

**Remarks.**

1. The demonstrative to which the relative refers is sometimes to be supplied. E. g. Nunc dicis aliquid (sc. ejusmodi), quod ad rem pertineat, Now you say something to the point.

2. This rule includes relative expressions containing a limitation or restriction. Such are, — Quod sciam or intelligam, As far as I know or understand. Quod commodum tuo fiat, So far as it can be done without inconvenience to you. Quod sine alterius iuridiae fiat or fieret, As far as it can be done without injury to another. Quod salvâ fide possim, So far as I can honorable.*

3. When a comparative precedes, the clause introduced by quam qui (quam cuius, cui, quorum, &c.) requires the subjunctive. E. g. Major sum, quam qui possit fortuna nocere, I am superior to the injuries of fortune. Majora deliquerant, quam quibus ignoscis posset, They had been guilty of too grave offences to be pardoned. †

*C. When the relative is preceded by an indefinite expression, positive or negative, or by an indefinite question involving a negation, its verb is in the subjunctive.

Such expressions are est, sunt, existunt, inventuntur, reperiuntur (with homines understood) ; — nemo, nullus, nihil est ; — quis est qui est ? qui, quae, quod (sc. negotium, &c.) est ? quantum est ? quotusquisque est ? &c. E. g.

Sunt, qui dicant, censeant.

Sunt, qui dixerint, vidérent.

Inventus est, qui flammis impóni - ret mánum.

Fuerunt, qui dicerent.

Est aliquid, quod nón opóriteat, etiam si licet.

Multè erunt, quibus recte litteras däre pósíss.

Némo est orató, qui sè Demotethenis similèm esse nóluit.

Nón décrunt, qui Cassii et Brútii meminerint.

There are those who say, those who suppose.

There are those who have heard, those who have seen.

There was one found who put his hand into the flames.

There were those who said.

There is something which does not befoove us, although not unlawful.

There will be those whom you can properly trust with letters.

There is no orator who is unwilling to be like Demoethenes.

There will not be wanting those who remember Cassius and Brutus.

* So frequently with quidem; as, Quos quidem aut inveníprim aut legérim, As far at least as I have been able to find or read. But quantum in this construction has the indicative; as, Quantum possém, As much as (as far as) I can.
† For the same reason quam, even without a relative, is sometimes followed by the subjunctive. E. g. In his litteris longiùr fuì, quam aut vellem (instead of velle), aut quam me pulvér fere.
Helvétii dōnī nīhil erat, quō fū-
mem tolerārent.
Quis ēst, quī utilīa fūgīat?
Quōtus quisque est, quī volūptā-
tem nēget ēsse bōnum?
Plūres auctōres inrēnīo,* quī Ro-
mānos Horātios vōcēnt.
Nūm āmplius quīd desideras,
quod rōspōndes?
Nīhil habēbam nōvī, quōd post
acciūssēt, quam dēdissem ad
tē litterās.

The Helvetii had nothing at home,
wherewith to still their hunger.
Who is there that seeks to avoid
the useful?
How many are there among men,
that deny pleasure to be a good?
I find several authors who call the
Horatii Romans.
There is nothing else that you de-
sire to reply?
I have nothing new to communi-
cate, that occurred after my
writing this to you.

REMARKS.

1. This rule includes also the expressions non est quod, nīhil est
quod (quare or cur), “there is no ground or reason why”; and est ut
(when it = est cur), “there is ground, reason.” E. g. Est quod gaudēas,
You have reason to rejoice. Non est, quod te puīlet, You need
not be ashamed. Nīhil est, quod pertimescat, He has no cause to
dread. Non est, cur eorum spēs infringātur, There is no reason why
they should be dejected. Ille erat ut osīset deānorum salūtis meās,
He had reason to hate the defender of my safety. Non est iūtūr ut
mirandum sit, There is consequently nothing to be wondered at. Quid
est, cur virtūs ipsa per se non efficiat beatos? What is the reason that
virtue of herself does not make men happy?

2. The subjunctive also follows habeo quod, non habeo quod. E. g.
Non habeo, quod dicam, I have nothing to say. Quid habes, quod re-
prehendās? What fault have you to find? Non habeo, quī (== quā re)
utur, I have nothing to live on. Quo se verēret, non habēbat, He
knew not where to turn to.†

3. When, in connection with the expressions sunt qui, a particular
and determinate subject is expressed, the verb is in the indicative.
E. g. Sunt autem bestiae quaedam, in quibus inest aliud simile virtūtis,
There are certain animals in which there is something that resembles
virtue. But when the subject is merely a general one, such as multi,
pauci, nemo, &c., or is entirely suppressed, the subjunctive is the com-
mon construction, and the indicative in these cases is generally em-
ployed by poets only.

D. When the relative clause denotes the purpose, object, or
motive of what has gone before, it may be resolved into a clause
with ut, and the verb is in the subjunctive.

* This rule extends to the active verbs habeo, reperio, invenio, manciāsor,
desidero, quaero, and reliquo, after all of which the relative may take the sub-
junctive. Cf. note 2.
† But this last example more properly belongs to Lesson LXXXXVII. D.
So likewise, Non habeo quid dicam, I know not what to say. Quid faceret, non
habēbat, He knew not what to do. These are indirect questions.
LESSON 90. SUBJUNCTIVE AFTER RELATIVES.

The relative is then either qui in the sense of ut is, or qua, “in order that” (before a comparative), or quæ, ubi, unde, “where,” “whence,” in the sense of “in order that there, or thence.”

The verbs on which such clauses depend are especially those of choosing, ordering, devoting, sending, coming, going, and receiving. E. g.

Letters were invented for the benefit of posterity, as a protection against oblivion.

Dolabella had appeared in person, so that he might take a part in the deliberation, and gave his opinion first.

There are many who rob some of that which they wish to lavish upon others.

I should exhort you to be more resolute.

Darius constructed a bridge, over the Danube, over which he might lead his forces.

Artaxerxes made Themistocles a present of the city of Lampsa- cum, from which he might get his wine.

E. When the clause introduced by the relative contains the ground or reason of what has gone before, the verb is in the subjunctive.

The relative is then either qui, rendered by “that,” “because,” or “since,” or quippe qui, ut qui, utpote qui, “as one who,” “inasmuch as he,” &c. E. g.

The great fault of Pelops is, that he did not educate his son, nor teach him to what extent to carry everything.

We preferred to start from Actium on foot, because we had had a bad passage at sea.

The light of the sun is brighter (than any other), inasmuch as it shines so far and wide in the immensity of the universe.

Men are naturally curious, since they are influenced even by idle talk and fables.

Antonius was not far from Catiline as he pursued him in his flight.

50
O fortunáte adoléscens, qui túaé
virtús Homérum praecóneum
invénérís!
Mè infelícem, qui per tót annós
tè vídère nón potuérím! *

O lucky young man, for having
found a Homer to proclaim thy
valor!
How unfortunate I am, that I have
not been able to see you for so
many years!

F. After the adjectives dignus, indignus, optus, and idoneus,
the question for what? is answered by the relative with the
subjunctive, and sometimes by a simple infinitive.  E. g.

Dignus, indignus est, qui amétur.
He is worthy, unworthy of being
loved.

Idóneus est, qui imperet.
He is competent to command.

Qui modéstae parét, vidétur, qui
aliqúando imperét, dignus essē.
He who modestly obeys seems to
be worthy of commanding at
some future time.

Liviánæ fábulae nōn sátis dignæ
sunt, quae iterum legántur.
The dramas of Livy are scarcely
worth reading a second time.

(Méntem) sólam censébant idó-
neam (esse), cui crederérur.
They held that the intellect alone
was fit to be relied upon.

Nīlla videbátur óptior persōna,
quae de aetāte loquerur.
There seemed to be no person bet-
ter qualified to discourse on old
age.

Lyricórum Horátīus fēre sólus
légi dignus est.
Of the lyrical poets Horace is al-
most the only one worth reading.

Utérque optimus érat, dignísque
álter eligi álter éligere.
They both were men of the first
order; and worthy the one to
be chosen, and the other to
choose.

G. In narration, the imperfect and pluperfect subjunctive
are sometimes put after relative pronouns and adverbs, when a
repeated action is spoken of.  E. g.

Elephánti tútum ab hóstibus,
quacúmque incéderent, ángmen
praebébant.
The elephants formed a safe pro-
tection against the enemy, where-
ever they might march.

Domitiánus, quōries ótium esset,
áleā sē oblectábatur.
Domitian amused himself with dice-
playing, whenever he was at
leisure.

Sócrates quam sē cúnque in pár-
tem dedíisset, ómnium fácile
fuìt prínceps.
Socrates was confessedly the first
in everything to which he had
applied himself.

Nèc quia quárum Pýrrhum, quā tu-
líset impétum, sustinēre vā-
luit.
Nor could any one stand against
Pyrhus, where he had charged
upon the enemy.

REMARK. — The subjunctive is thus sometimes put after quum,

* In this and the preceding example, the student should notice the person
of the verb, which adapts itself to that of the antecedent of the relative.
"when"; ubi and ut, in the sense of "as soon as," and after si. E.g. Id ubi dixisset, hastam in fines eorum emittebat. When (or as soon as) he had said that, he sent the javelin within their limits. But in all the cases of this rule, the indicative is even more frequently used than the subjunctive.

*To die of a disease.*

**Morior** *(mori, mortuus sum) aliquo morbo.*

The small-pox.

**Varioleae, ärum, pl.**

The fever.

**Febris, is, f.**

The intermittent, tertian, quartan, continual fever.

**Febris remittens, tertiana, quartiana, quotidian a.*

To get the fever.

In febrim incidiere (incidit, incissum).

To have the fever.

**Febri laborare, februm habère.**

An attack of fever; a fit.

**Accessus febris; mòtus febriculosis.**

The fever comes on.

**Febris accedit.**

The fever stops.

**Febris decedit.**

The apoplexy.

**Apoplexia, ae, f.**

To be struck with apoplexy.

**Corruptor (i, reptus sum) apoplexia.*

*To open (active).*

**Aperio, tre, eri, erti, ertiun.**

**Patefacio, ère, fèci, factum.**

To unlock, unbolt.

**Reclüdo, ére, si, sum.**

**Rèscro, åre, àvi, ètum.**

To open, be open *(neut.)*

**Aperlor, liri, erti sum.**

To stand or lie open.

**Reclüdi, reserári.**

**Patéo, ère, patuí, ——.**

*To close, shut (act.).*

**Claudo, ère, si, sum.**

**Obsero, åre, èvi, ètum.**

To cover (shut).

**Operio, ère, üi, rtum.**

To shut, close *(neut.)*

**Claudi, observári; operíri.**

To sell well, readily *(of goods).*

**Vendiblem (or -bile) èsse.**

**Empótens facile invenire.**

Of what disease did your sister die?

**Mórtua est varòlia.**

Did you ever get the fever?

**Incìdisine ünquam in febrim?**

Yes, I had the tertian fever once.

**Sáne; in febrim tertíanam quóndam incidì.**

Was the old man struck with apoplexy?

**Corréptus sènex apoplexiá?**

He was struck.

**Corréptus èst.**

Did the wine sell well last year?

**Invenitne vinum sàcilé empótéres anno próxìme elássp?**

I do not know how it sold.

**Haúd scio, quómodo vendèrètur.**

Will you shut the door?

**Visne óstium claudére?**

No, I will open it *(wide).*

**Ìnìmo ìd pótiús patòfacere málo.**
Has he already locked (bolted) the door?  
He has not yet bolted it.  
The key opens the door (fits the lock).  
The door opens easily.  
The door does not shut.  
The window shuts well.  
The window does not shut easily.  
The door of the temple stood open.  
Nature opened the way.  
They opened their ears to flatterers.  
Letters can either be lost, or opened, or intercepted.  
*From afar, afar off.*  
Summer clothes.  
To conceive, comprehend.  
That is not said.  
That cannot be comprehended.  
It is evident, manifest, clear.

_According to the circumstances of the case._  
According to circumstances.  
Under these circumstances.  
To proceed according to circumstances.  
*According as, as._  
As the circumstances admitted.  
As the case may demand.  
As far as the difficulty of the case admitted.  
As far as I can.  
According as I deserve.  
It depends upon circumstances.  
Everything depends upon you alone.  
It all depends on this.

*To put, place, lay, set._  

Observavitne jam ostium?  
Nondum observavit.  
Clavis ostium aperit.  
Ostium facile aperitur.  
Fores hiunt.  
Fenestra ex toto clausa est.  
Fenestra non facile operatur.  
Janua templi patebat.  
Natūra iter patefecit.  
Aures suas assentatóribus patefecerunt.  
Litterae aut interire, aut aperiri, aut intercipi posunt.  
E longinoquo; procul; eminus.  
Vestes aestivae.  
\{Comprehendo, ère, di, sum.\}  
\{Mente complector (i, plexus sum).\}  
Hoc non dicitur.  
Hoc comprehéndi non pótest.  
Hoc in intelligentiam non cédit.  
\{Est planum, evidens, manifestum, in aperto.\}  
\{Constat, lúcet, líquet.*\}  
_Pro ré, pro ré nála._  
Ex tempóre, pro tempóre.  
Hís rébus; quae cum íta sint.  
Ex ré consúlère (úii, tum).  
_Pro eo ut, prout (cum Indic.)._  
Próút facultátis hominis serébant.  
Próút rés postulat.  
Pro eo ut difficultas temporis túlit.  
Quántum in mé situm est.  Út pó-tére.  
Pro eo ut méreór.  
Hóc ex ré et ex tempore péndet.  
In té uno pósita sint ómnia.  
\{Hóc cáput réi est.\}  
\{Ómnia húc réděunt.\}  
Pónère, locáre, statuère (ALIQUID IN ALIQUO LOCO).

* On the construction of these expressions, see Lesson LIII. B. Rem. 2.
LESSON 90. PHRASES AND EXERCISES.

To put anything before the fire. Apponere or propone propone aliud igni (ad ignem).

To put, or place upon. Impone ali quem or ali quid in rem. Collocare ali quid in re. Aliquid suo loco ponere.

To put (seat) the boy upon the horse. Impone pu erum in equum.

To set the glass upon the table. Scyphum in mensa statuere (uui, utum).

To put back anything to its place. Aliquid suo loco repone re.

To stick, fix, insert. Infigo, ere, fixi, fixum. Inséro, ère, serui, sidum. (ALIQUID REI OR IN REM.) Inserere filum in acum.

To insert the thread into the needle.

To put the ring on the finger. Anulam digitum inserere.

The javelin sticks fast in the gate. Hasta infigitur portae.

Do not put the glass upon the table; for it will break. Ne scyphum in mensa statuas. Nam frangetur.

To be angry (at some one).

To be angry (about anything).

To pretend to be angry with any one.

What are you angry about? Quid succences (irasceris)?
I am angry with you, for having carried away my book. Tibi succineseo, quod mihi libro abstulisti.
He has done nothing for you to be angry about. Nihil fecit, quod succenses.
I am angry that he did not come. Iratus sum, eum non venisse (or quod non venit).*

Are you sorry for having done it?

I am sorry for it.

I do not regret having lived. Nen poenitet mae virisse.
Are the women handsome? Suntne mulieres formosae?
They are so. Sunt vero.
They are well-bred and handsome. Et bene moratae et formosae sunt.

What countrywoman is she? Cuius est fla?
She is from France.

* On the government of these verbs, see Lesson LIV. II.

2 L 50 *
What sort of a pen have you lost?
A gold one.
What sort of pens has your sister made?
Good ones.
To cut a pen.

To mend a pen.
To put pen to paper.

Happy.
Unhappy, miserable.
Polite, courteous.

Impolite, uncivil.

Quaem penna (quid penna) amisti?
Auream.
Quaes penna fidit soror tua?
Bonam.

Pennam or calammen findere (tibi, fissum).
Pennam or calammen temperare.
Calammen sumere; se ad scribendum conferre.
Felix, icis; beatus, a, um.
Infelix, icis; miser, a, um.
Urbanus, benignus, modestus, a, um.

Inurbanus, a, um; rusticus, a, um.

EXERCISE 164.

Of what illness did your sister die? — She died of the fever. — How is your brother? — My brother is no longer living. He died three months ago. — I am surprised at it, for he was very well last summer when I was in the country. — Of what did he die? — He died of apoplexy. — How is the mother of your friend? — She is not well; she had an attack ofague the day before yesterday, and this morning the fever has returned. — Has she the intermittent fever? — I do not know, but she often has cold fits. — What has become of the woman whom I saw at your mother’s? — She died this morning of apoplexy. — Did the wine sell well last year? — It did not sell very well; but it will sell better next year, for there will be a great deal of it, and it will not be dear. — Why do you open the door? — Do you not see how it smokes here? — I do not see it; but you must open the window instead of opening the door. — The window does not open easily; that is the reason why I open the door. — When will you shut it? — I will shut it as soon as there is no more smoke. — Why do you not put those beautiful glasses on the small table (mensula)? — If I put them upon that little table they will break. — Did you often go a fishing when you were in that country? — We often went a fishing and a hunting. — If you will go with us into the country, you will see the castle of my father. — You are very polite, sir; but I have seen that castle already. — Are you such a man, as to be capable of doing that (hoc facere possis)? — I am by no means so heartless; nor are you such a man as not to know who I am. — Such is our character, that we cannot be contented with anything but liberty. — Are there any who affirm that this is not true? — There are none. — Is there any one who does not understand? — There is no one. — There were many who said that you were mistaken. — Had your brother anything new to write to you? — He had many things to write to me. — Are you not fortunate for having found such a book? — I am as happy as any man in the world (for it). — Did he begin to write this morning? — He could not begin, because he had no ink. —
Is your brother competent (*iúoneus*) to teach? — He is not competent to teach, but to write. — Is he worthy to command? — He is as worthy as any one. — Did your teacher often go out walking? — He took a walk as often as he was at leisure. — Has my son been diligent? — He was confessedly the first in everything to which he applied himself.

Lesson XCI. — PENUM UNUM ET NONA-GESIMUM.

OF THE SUBJUNCTIVE IN INTERJECTED CLAUSES.

A. Interjected clauses, in which the language or thoughts of the person spoken of are conveyed, or which are essential to the definition of what has gone before, have a verb in the subjunctive.

Clauses of this kind always occur in sentences, which are themselves dependent upon another proposition; e. g. in the construction of the Acc. cum Inf., or in sentences dependent on a conjunction, &c. They are commonly introduced either by a relative (pronoun or adverb), or by a conjunction. E. g.

Thalès, qui sapientissimus in septem fruít, hómineis existimâre dixit oportère, ómnia, quae cernéntur, déorum ésse pléna.

Caesar hortáte est militès, ne éu, quae accidissent, graviís fírent.

Thales, who was the wisest of the seven sages, said that men ought to consider all things beheld by our senses as full of divinities.

Cæsar exhorta his soldiers not to be chagrined at what had happened.

REMARK. — Sentences, in which the language or sentiments of another (or of one's self) are stated indirectly, are said to be in the *oratio obliqua*, in contradistinction to the *oratio directa*, in which they are quoted as they were uttered. Thus the above clauses stated in the *oratio directa* are: "Omnia, quae cernuntur, déorum pléna sunt." — "Ne ea, quae accidérunt, fíte graviüs" (Do not be chagrined at what has happened).* Thus also in English: I wrote him, "I shall come to-morrow" (oratio directa); and: I wrote him that I would come to-morrow (oratio obliqua). And in the third person: He said, "I have conquered"; and indirectly: He said that he had conquered. — The following rules will elucidate these cases more fully.

B. When an interjected clause occurs in the construction of the *accusativus cum infinitivo*, either as an expression of the

* The student will notice here the change of mood and tense in the direct statement: *quae accidérunt* instead of *quae accidissent*; *quae cernuntur* instead of *quae cernéntur*, and the imperative *ne* — *fíte* instead of *ne* — *fírentur*. 
language or sentiments of the person spoken of, or otherwise as an essential part of that which is advanced in the statement, the verb of that clause is in the subjunctive. E. g.

Mōs est Athēnis, laudāri in conciōne ēos, qui sint in proelīs interfēcti. Sōcrates dīcēre solēbat, omnes in eo, quod scirent, sātis ēsse eloquentes. Elēus Hippías, quam Olymпиam venisset, glorīātus est, nihil esse ulla in ārte rērum omnium, quōd īpse nesciret; nec sōlum hās ārtes, quibus liberāles doctrīnae atque ingēnīa continerēntur; sed ānulum, quem habēret, pāllicium, quō amīctus, sōcios, quibus ināvus esset, sē suā manū confecisse.

It is customary at Athens to deliver public eulogies on those who have fallen in battle.

Socrates was in the habit of saying, that all men were eloquent enough in what they knew.

Hippias of Elis, having come to Olympia, boasted, that there was nothing in any of all the arts, which he himself did not understand; and that these arts were not only those, in which the liberal sciences were contained, but that he himself had manufactured with his own hand the ring which he wore, the cloak which he had on, and the shoes that were on his feet.

The leaders of the Aedui said, that they had no doubt but that, if the Romans conquered the Helvetii, they would deprive the Aedui, together with all the rest of Gaul, of their liberties.

Remarks.

1. When the interjected clause is an addition of the speaker or writer himself, and not the language or sentiments of the subject spoken of, the verb is in the indicative. E. g. Cārē tibi amīcos esse crēdas, quos vicisti, Beware of regarding those whom you have conquered as your friends.

2. If the interjected relative clause is merely explanatory of a fact, or a circumlocution for a noun or adjective, its verb is sometimes in the indicative. E. g. Caesār per explorātōres certīor factus est, ex ēā parte vici, quam Gallīs concessāret, omnes noctū discessisse, Caesar was informed by his scouts, that during the night all had left that section of the village which he had conceded to the Gauls. Nam sic habētōte, magistrātibus īsque, qui prae sunt, rempublicam contīnēri, For these shall be your sentiments, that the republic is maintained by its magistrates and by those who are at the head of it.

C. When the interjected clause occurs in a sentence introduced by a conjunction, as an essential part of the purpose, request, precept, command, or supposition of the same, the verb of that clause is in the subjunctive. E. g.
UBII orabant, *ut* ubi Caesar auxilium feret; vel, si id facere prohiberetur, exercitum modo Rhenum transportaret.

REX imperavit, *ut* quae bello opus essent, pararentur.

Sibi simus animo, ut nihil in malis ducamus, quod sit vel a deo immortali vel a natura consti-tutum.

The Ubii besought Caesar to come to their assistance, or, if he was prevented from doing so, to bring at least his army across the Rhine.

The king ordered such preparations to be made, as might be necessary for the war.

Let us be so disposed, as to consider nothing an evil, that may have been appointed either by the immortal God or by nature.

**Remarks.**

1. When the subjunctive clause introduced by *ut* does not denote a purpose, command, &c., but merely a result or definition (as after *tam, ut, tali, &c.*), the verb of the interjected clause is in the indicative. E. g. Eloquendi vis efficit, *ut* ea, quae ignoramus, discere, et ea, quae scimus, alias docere possimus. The power of speech enables us to learn the things we are ignorant of, and to teach others what we know.

Asia tam opima est et fertilis, *ut* multitudine earum rerum, quae expor-tantur, facile omnibus terris antecellat. Asia is so rich and fertile, that in the multiplicity of exportable products it easily excels all other countries.

2. The verb of the interjected clause is sometimes in the indicative, when the speaker adds it on his own account. E. g. Xerzen litteris certiorum feci, *id agi,* ut pons, quem in Hellesponto fecerat, dissolveretur, I informed Xerxes by letter, that a plan was on foot to destroy the bridge which he had constructed over the Hellespont.

D. Dependent clauses generally, introduced by relatives or conjunctions, take a verb in the subjunctive, when they convey the sentiments of the person or party spoken of, and not of the speaker himself. E. g.

Ennius non censet, lugendam esse mortem, quam immortali-tas consequatur.

Socrates accusatus est, *quod corrupter* juventutem et novas superstitiones indicaret.

Nocca ambitabat in publico Thémistocles, *quod somnum capere non posset.*

Plinius maior perire omne tempus arbitrabatur, *quod studiis non impetraretur.*

Ennius does not think that death is to be regretted, which (in his opinion) is followed by immortality.

Socrates was impeached, because (as his enemies alleged) he corrupted the youth, and introduced new superstitions.

Themistocles was in the habit of walking abroad at night, because (he said that) he could not get any sleep.

Pliny the elder considered all the time lost which (he said) was not devoted to his studies.

* Compare Lesson LXXXVIII.
Aristides nónne ob éam caúsam expulsus est pátiriá, quod præter módum justus ésset? Was not Aristides expelled from his country, because (it was alleged) that he was too just?

**Remarks.**

1. In all the above examples the writer himself does not indorse or positively affirm the opinion advanced in the dependent clause; if he did, the verb would be in the indicative.

2. On the use of the reflexives se, sui, sibi, and suus in this construction, see Lesson LXXV. C.

3. Instead of the subjunctive of the verb itself, the expressions quod dicéret, quod arbitráretur, “because he said,” “because he thought,” are sometimes put, and the verb is made dependent upon these. E. g. Ab Atheniensibus, locum sepulcrae in intra urbem ut darent, impetrare non potui, quod religionem se impediri dicerent,* I could not prevail upon the Athenians to grant me a burial-place within the limits of the city, because they said that they were prevented from doing so by religious scruples.

- The utility, use.
  - To be of use.
  - To be of great use.
  - To be of little use.
  - To be of no use.
- To profit by, derive profit from anything.
- To turn anything to one's advantage or profit.
- To look to one's own advantage.
- To benefit (be useful) to any one.
- Of what use is this?

* Instead of the quod religionem se impediri dicerent of the rule, or the quod religionem se impediri dicerant, when the speaker himself is the authority for the truth of the assertion. This construction, although grammatically incorrect, is not uncommon.
That is of no use.
It is of use to me; it is to my advantage.
It is for the advantage of the state.
Of use, of advantage.
Useful; advantageous.
Useless; of no use.

It is well, right, fair, just, proper (to do anything).
It is not well, unjust, wrong (to do anything).
I consider it proper, right, fair.

Is it right to do this?
It is not right; it is wrong.
Is it useful to write much?

It is very useful, of great use.

Did he derive much advantage from his books?
He derived not much from them.
Is it for your advantage?
It is not; it is for my father.

What is your name?

My name is Charles.

What do you call this (how is this called) in Latin?
What does this signify in French?
This signifies parler in French.

It is not easy to tell.
Do they call him king, philosopher, Frederic?

They do.
To name, call.

To give one a name.

The name, appellation (of a person or object).

\{ Hóc est nulli usui.  
\{ Hóc nihil prōdest.  
\{ Hóc mīhi prōdest (mīhi útile est).  
\{ Est e ré mēs; est in rém méam.  
\{ Hóc est e ré publica.  

\{ Ex úsu, e ré, in rem (alicujus).  
\{ Utilis; salutāris; fructuosus.  
\{ Inutilis; sine utilitāte; carens fructu.  
\{ Aequum, pār, jus, fās est (ALIQUID FACERE).  

\{ Injustum, iniquum, nēfas est (ALIQUID FACERE).  
\{ Aequum esse censeo (e. g. te hoc facēre, &c.).  
\{ Aequūmne est fācere hōc?  
\{ Nōn aequum est; nēfas est.  
\{ Estne utile (prodēstne) múltum scribere?

\{ Ést sāne máxime utile.  
\{ Plūrimum prōdest.  
\{ Cēptne múltum frūctum ex libris suīs?

\{ Immo ēi nōn múltum profuērunt.  
\{ Éstne e ré tūā?  
\{ Nōn ēst; est e ré pātris.  
\{ Quōd ēst tībī nōnēn?  
\{ Quānam vocāris?

\{ Ést mīhi nōmen Carōlus (Carōli, Carolo).* 
\{ Appēllor Carōlus.  
\{ Quid ēst (dīcitur, vocātur) hōc Latīnē?  
\{ Quid ēst (sōnat, signīficat) hōc Francogāllīce?  

Hōc Francogāllīce parler ēst (sō- 

nāt, signīficat).

Nōn fācile est dīctu.

Appellānte ēum rēgem, philosophum, Fīdrēicum?

Fāctum.

Nōmināre, appellāre, vocāre, di- 

cēre.

Nōmen alicui dāre (īndēre, impo-

nēre).

Nōmen †; appellatio; vocabūlum.

* Compare page 367.
† The nōmen is properly the middle of the three names of a free Roman citi-
The name of emperor.
Called William; William by { Qui dicitur ( vocatūr ) Guilielmus.  
Nōmen Imperatorīs.  
Nōmine Guilielmus.  
William.  
Williamus (Guilielmus), i, m.  
Francis.  
Franciscus, i, m.  
James.  
Jacōbus, i, m.  
Elizabeth.  
Elisābētha, ae, f.  
Eleanor.  
Leonōra, ae, f.  
Wilhelmine.  
Wilhelmina, ae, f.  
Schiller.  
Schillērūs, i, m.  
Goethe.  
Goethēlus, i, m.*  
Euripides.  
Euripīdes, is, m.  
Plato.  
Plato, ōnis, m.  
George the Third.  
Georgūs Tertīus.  
Henry the Fourth.  
Henricus Quartus.  
Charles the Great.  
Carōlus Magnus.  
Louis the Fourteenth.  
Ludovicus Quartus Decimus.
To speak a language.
Fluently, with facility.
{ Linguā Latinā facile loquitur.  
Expedite, facile; profluente celeritate.  
Charles the Fifth spoke several European languages fluently.
Carōlus Quintus linguārum Europēnium pluribus profuēntē celeritate utebētur (loquebētur).
Have you ever heard such a thing?
Nunquam.
I have never seen or heard such a thing.
Nunquam ego aliqūid tāle neque vidi neque audivi.
Such a thing.
Aliqūid tāle, tāle quid.
The army.
Exercitus, ūs, m.
The camp.
Castra, ōrum, n.
Europe. — European.
Europa, ae, f. — Europēnus, e; Europēa(e), a, um.
The works (of an author).
Sooner — than.
Prius (citius, ante) — quam.
Rather — than.
Prius (potius, citius) — quam.
He arrived sooner than.
Citius, quām ēgo, advēnit.
I will rather pay him than go thither.
Débitum ēi solvere potius, quam éo tre, málo.
I will rather burn the coat than wear it.
Combūram pótius, quam gestābo, vēstem.
Rather than squander my money, In flūvium conjicere praecopto,  
I will throw it into the river. quam dilapidāre pecūniām.

zen, who had a praenōmen, nōmen, and cognōmen (family name). Sometimes, however, it stands generally for any one of these names.

* Modern proper names are either indeclinable without any change (e.g. Schiller, Goethe), or they assume analogous Latin terminations.
Sure, certain.

Certus, exploratus, a, um.

To be sure of a thing.

Rem exploratum habère.

Are you quite sure of it?

Certo or pro certo scire.

I am sure of it.

Exploratum mihi est.

I am sure that he has arrived.

Satin hoc tibi exploratum 'st?

To repair (or go) to any place.

Exploratum háebo.

To withdraw, retire anywhere.

Pro céro scio hóc.

I went to my room.

Hoc céro scio, ésum advenisse.

He repaired to that town.

Se conferre aliquo.

He repaired to his army.

Ire, proficisci aliquo.

I repaired to that place.

Concéderé aliquo.

He retired into the country to live.

Égo mé in concláve méum cóntuli.

Go where you please.

Urbem in fílam sé cóntúlit.

To go to any one, to meet any one.

Ad exércitum súium profécitus ést.

Rús habitátum concéssit.

In lócum illum profécitus súum.

Exercise 165.

When did you see my father's castle? — I saw it when I was travelling last winter. It is one of the finest castles that I have ever seen; it is seen far off. — How is that said? — That is not said. That cannot be comprehended. — Cannot everything be expressed in your language? — Everything can be expressed, but not as in yours. — Will you rise early to-morrow? — It will depend upon circumstances; if I go to bed early, I shall rise early, but if I go to bed late, I shall rise late. — Will you love my children? — If they are good, I shall love them. — Will you dine with us to-morrow? — If you will get ready (si vís apparáre) the food I like, I shall dine with you. — Have you already read the letter which you received this morning? — I have not opened it yet. — When will you read it? — I shall read it as soon as I have time. — Of what use is that? — It is of no use. — Why have you picked it up? — I have picked it up, in order to show it to you. — Can you tell me what it is? — I cannot tell you, for I do not know; but I shall ask my brother, who will tell you. — Where have you found it? — I have found it on the bank of the river, near the wood. — Did you perceive it from afar? — I did not want to perceive it from afar, for I passed by the side of the river. — Have you ever seen such a thing? — Never. — Is it useful to speak much? — If one wishes to learn a foreign language, it is useful to speak a great deal. — Is it as useful to write as to speak? — It is more useful to speak than to write; but in order to learn a foreign language, one must do both. — Is it useful to write all that one says? — That is useless. — Does your uncle walk often? — He walks every morning before breakfast, because (he says) it is wholesome (salutare). — Why was he expelled from the academy? — He was expelled from it, be-
cause (it was alleged that) he was sick. — What did he boast of? — He boasted that he had not only learnt all the lessons which are contained in this book, but that he himself had with his own hand written all the exercises, belonging to every one of them. — What did your master command you to do? — He commanded me to bring him the book which he had lent me.

**Exercise 166.**

Where did you take this book from? — I took it out of the room of your friend (fem.). — Is it right to take the books of other people? — It is not right, I know; but I wanted it, and I hope that your friend will not be displeased; for I will return it to her as soon as I have read it. — What is your name? — My name is William. — What is your sister’s name? — Her name is Eleanor. — Why does Charles complain of his sister? — Because she has taken his pens. — Of whom do those children complain? — Francis complains of Eleanor, and Eleanor of Francis. — Who is right? — They are both wrong; for Eleanor wishes to take Francis’s books and Francis Eleanor’s. — To whom have you lent Schiller’s works? — I have lent the first volume to William and the second to Elizabeth. — How is that said in French? — That is not said in French. — How is that said in German? — It is said thus. — Has the tailor already brought you your new coat? — He has brought it to me, but it does not fit me well. — Will he make you another? — He must make me another; for rather than wear it, I will give it away. — Will you use that horse? — I shall not use it. — Why will you not use it? — Because it does not suit me. — Will you pay for it? — I will rather pay for it than use it. — To whom do those fine books belong? — They belong to William. — Who has given them to him? — His good father. — Will he read them? — He will tear them rather than read them. — Are you sure that he will not read them? — I am sure of it, for he has told me so.

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**Lesson XCII. — Pensum alterum et nona-gesimum.**

**Of the Imperative Mood.**

A. The imperative of Latin verbs has two forms, called the imperative present and the imperative future. Both of these serve to express a command, sometimes also a wish, an advice or exhortation, that something should be done. But the imperative present requires the immediate performance of an injunction, whereas the future implies that something should be done in connection with (i.e. in consequence of, after, or simultaneously with) some other act. E.g. *Pres. Discède! Leave (be off)!*
Discédite! Leave ye! Fut. Quum legéris, tum discéditō! Leave, after you have read!

Note.—The second action, on which the imperative future depends, is not always expressed, but may generally be supplied from the context.—Compare F. II.

B. FORMATION OF THE IMPERATIVE.

1. The imperative present active is formed from the present infinitive, by dropping the termination “re.” As,—
   1. amāre — amā, love thou.
   2. monēre — mónē, remind thou.
   3. legēre — legē, read thou.
   (3.) capēre — capē, take thou.
   4. audire — audi, hear thou.

2. The imperative present passive has the same form as the present infinitive active in all the conjugations. As,—
   1. amāre, be thou loved.
   2. monēre, be thou reminded.
   3. legēre, be thou read.
   (3.) capēre, be thou taken.
   4. audire, be thou heard.

3. The imperative future active is formed from the present by changing, 1. ā, 2. ē, 3. ē, 4. ī, into, 1. ātō, 2. ētō, 3. ētō, 4. ītō, and the passive, by adding r to these terminations of the active As,—
   1. amā — amātō, amātōr, thou shalt love, be loved.
   2. monē — monētō, monētor, thou shalt remind, be reminded.
   3. legē — legētō, legētor, thou shalt read, be read.
   (3.) capē — capītō, capītōr, thou shalt take, be taken.
   4. audī — audītō, audītōr, thou shalt hear, be heard.

INFLEXION OF THE IMPERATIVE.

C. The following paradigms exhibit the inflexion of the imperative, active and passive.

FIRST CONJUGATION.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present</strong></td>
<td><strong>Present</strong></td>
</tr>
<tr>
<td>S. amā, love (thou).</td>
<td>S. amāre, be thou loved.</td>
</tr>
<tr>
<td>P. amātē, love ye.</td>
<td>P. amāmīnī, be ye loved.</td>
</tr>
<tr>
<td><strong>Future</strong></td>
<td><strong>Future</strong></td>
</tr>
<tr>
<td>S. 2. amātō, thou shalt love.</td>
<td>S. 2. amātōr, thou shalt be loved.</td>
</tr>
<tr>
<td>S. 3. amātō, let him love.</td>
<td>S. 3. amātōr, let him be loved.</td>
</tr>
<tr>
<td>P. 2. amātōtē, ye shall love.</td>
<td>P. 2. amāmīnōr, ye shall be loved.</td>
</tr>
<tr>
<td>P. 3. amantō, let them love.</td>
<td>P. 3. amantōr, let them be loved.</td>
</tr>
</tbody>
</table>
### SECOND CONJUGATION.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Present</td>
</tr>
<tr>
<td><strong>S.</strong> monē, remind (thou).</td>
<td><strong>S.</strong> monēre, be thou reminded.</td>
</tr>
<tr>
<td><strong>P.</strong> monēte, remind ye.</td>
<td><strong>P.</strong> monēmini, be ye reminded.</td>
</tr>
<tr>
<td><strong>Future.</strong></td>
<td><strong>Future.</strong></td>
</tr>
<tr>
<td><strong>S.</strong> 2. monēto, thou shalt remind.</td>
<td><strong>S.</strong> 2. monētor, thou shalt be reminded.</td>
</tr>
<tr>
<td><strong>S.</strong> 3. monēto, let him remind.</td>
<td><strong>S.</strong> 3. monētor, let him be reminded.</td>
</tr>
<tr>
<td><strong>P.</strong> 2. monetōte, ye shall remind.</td>
<td><strong>P.</strong> 2. monēminor, ye shall be reminded.</td>
</tr>
<tr>
<td><strong>P.</strong> 3. momento, let them remind.</td>
<td><strong>P.</strong> 3. monēmentor, let them be reminded.</td>
</tr>
</tbody>
</table>

### THIRD CONJUGATION.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Present</td>
</tr>
<tr>
<td><strong>S.</strong> legē, read (thou).</td>
<td><strong>S.</strong> legēre, be thou read.</td>
</tr>
<tr>
<td><strong>P.</strong> legēte, read ye.</td>
<td><strong>P.</strong> legimini, be ye read.</td>
</tr>
<tr>
<td><strong>Future.</strong></td>
<td><strong>Future.</strong></td>
</tr>
<tr>
<td><strong>S.</strong> 2. legēto, thou shalt read.</td>
<td><strong>S.</strong> 2. legētor, thou shalt be read.</td>
</tr>
<tr>
<td><strong>S.</strong> 3. legēto, let him read.</td>
<td><strong>S.</strong> 3. legētor, let him be read.</td>
</tr>
<tr>
<td><strong>P.</strong> 2. legētōte, ye shall read.</td>
<td><strong>P.</strong> 2. legēminor, ye shall be read.</td>
</tr>
<tr>
<td><strong>P.</strong> 3. legēunto, let them read.</td>
<td><strong>P.</strong> 3. legēntor, let them be read.</td>
</tr>
</tbody>
</table>

### FOURTH CONJUGATION.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Present</td>
</tr>
<tr>
<td><strong>S.</strong> audī, hear (thou).</td>
<td><strong>S.</strong> audīre, be thou heard.</td>
</tr>
<tr>
<td><strong>P.</strong> audīte, hear ye.</td>
<td><strong>P.</strong> audimini, be ye heard.</td>
</tr>
<tr>
<td><strong>Future.</strong></td>
<td><strong>Future.</strong></td>
</tr>
<tr>
<td><strong>S.</strong> 2. audīto, thou shalt hear.</td>
<td><strong>S.</strong> 2. audītor, thou shalt be heard.</td>
</tr>
<tr>
<td><strong>S.</strong> 3. audīto, let him hear.</td>
<td><strong>S.</strong> 3. audītor, let him be heard.</td>
</tr>
<tr>
<td><strong>P.</strong> 2. audītōte, ye shall hear.</td>
<td><strong>P.</strong> 2. audīminor, ye shall be heard.</td>
</tr>
<tr>
<td><strong>P.</strong> 3. audīunto, let them hear.</td>
<td><strong>P.</strong> 3. audīntor, let them be heard.</td>
</tr>
</tbody>
</table>

So conjugate **apportā**, bring; **dā**, give; **laudā**, praise; **regnā**, rule; **audē**, dare; **gaudē**, rejoice; **habē**, have; **jurā**, command; **stude**, strive; **age**, come on (stir); **mitē**, send; **pōne**, put; **scribē**, write; **śūme**, take; **āpēri**, open; **punī**, punish; **repēri**, find; **sentī**, feel; **ventī**, come.

### IMPERATIVE OF DEponent VERBS.

D. The imperative of deponent verbs follows the analogy of the passive voice. Thus:

```
LESSON 92.] IMPERATIVE OF IRREGULAR VERBS.  605

**FIRST CONJUGATION.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Third Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.</td>
<td>S. loquêre, speak (thou).</td>
</tr>
<tr>
<td>P.</td>
<td>P. loquimini, speak ye.</td>
</tr>
<tr>
<td>Future</td>
<td>Future</td>
</tr>
<tr>
<td>S. 2. hortator, thou shalt exhort.</td>
<td>S. 2. loquitur, thou shalt speak.</td>
</tr>
<tr>
<td>P. 2. hortâminor, ye shall exhort.</td>
<td>P. 2. loquimínor, ye shall speak.</td>
</tr>
<tr>
<td>P. 3. hortântor, let them exhort.</td>
<td>P. 3. loquântor, let them speak.</td>
</tr>
</tbody>
</table>

**SECOND CONJUGATION.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Fourth Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.</td>
<td>S. blandire, flatter (thou).</td>
</tr>
<tr>
<td>P.</td>
<td>P. blandimini, flatter ye.</td>
</tr>
<tr>
<td>Future</td>
<td>Future</td>
</tr>
<tr>
<td>S. 2. verô, fear (thou).</td>
<td>S. 2. blanditor, thou shalt flatter.</td>
</tr>
<tr>
<td>S. 3. verôtor, thou shalt fear.</td>
<td>S. 3. blanditor, let him flatter.</td>
</tr>
<tr>
<td>P. 2. verêmînor, ye shall fear.</td>
<td>P. 2. blandimínor, ye shall flatter.</td>
</tr>
<tr>
<td>P. 3. verentor, let them fear.</td>
<td>P. 3. blandîntor, let them flatter.</td>
</tr>
</tbody>
</table>

So inflect comitâre, escort; morâre, delay (stay); laetâre, rejoice; recordâre, remember; — merêre, earn; miserêre, pity; tuère, defend; — fruère, enjoy; morère, die; oblîvisciêre, forget; ulcisciêre, revenge; utère, use; — experíre, experience (try); largiêre, spend; oppertiêre, wait for (expect); ordîre, begin; partîre, divide.

**IMPERATIVE OF IRREGULAR VERBS.**

E. Of the irregular verbs, possum, volo, malo, queo, nequeo, and fio want the imperative mood. That of the rest is as follows: —

1. Esse, to be. — Pres. es — este, be thou, be ye. Fut. 2. esto — estôte, thou shalt be, ye shall be; 3. esto — sunto, let him be, let them be.

So the compounds abes, ades, dees, &c. Some of which, however, like possum, do not admit of an imperative.

2. Edêre, to eat. — Pres. ede or es — editêre or edête; 3. edito or esto — editîntor or estô; 3. edito or esto — edunto.

So the compounds adêde, ambêde, comêde, &c.


So also offer, confer, perfer, &c.


5. Ire, to go. — Pres. i — ite. Fut. 2. ito — itôte; 3. ito — inunto.

So the compounds abi, exi, peri, prodi, redi, &c.


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7. Memini, I remember, has only the forms memento — mementote, remember thou, ye.

8. A few verbs occur in the imperative alone. They are apòge, away, begone! ave, hail! salve, hail (good morning, &c.); vale, farewell; and cedo, say, tell me, let see. The remaining forms of these are avète, avète; salvète, salvète; valetè, valetè.

REMARKS.

1. The verbs dico, dico, facio, and fèro drop the final e of the imperative present singular, and have díc, dúc, fac, fer. So also the compounds of those verbs; as, educ, calefac, effer, perfer, &c. The only exceptions are the compounds of facio, which change the radical a into i; as, conficce, perficce, &c. Of the verb scire, it is customary to say secto — sectote instead of sct — secte.

2. In an imperative clause, the English "not" is always ne instead of non, and the English "nor" neve instead of neque. E. g. Ne crucia te, Do not torment yourself. Ne saevi tantopere, Do not be so fierce. Ne audèto accedère neve loquitor, Let him not venture to approach nor speak.

3. Instead of the simple imperative, it is not uncommon to employ the formulas cura (or curátó) ut, fac ut (or fac without ut), with the present subjunctive. E. g. Cura, ut quam primum venias, Try to come as soon as you can. Fac (ut) animo fortì magnóque sís, Be brave (strive to be brave) and magnanimous. So also in prohibitions, fac ne, cave ne (or cave without ne), with the subjunctive, and nòli with the infinitive. E. g. Fac ne veníre praetérmittas, Do not fail to come. Cave (ne) putes, Do not suppose (Beware of supposing). Nòli existímáre, Do not think. Nolléto dubitáre, Be unwilling to doubt.

4. Instead of the imperative, the Romans frequently employ certain tenses of the indicative and subjunctive. They are,—

a) The first future indicative; as, Facies (= factio), ut sciam, Let me know. Sed valebís (= vale), meaque negotia videbis (= vide), But farewell, and attend to my interests. Tu non cessabis (= ne cessa) nosque dilíges (= dilíge), Do you not cease from your efforts, and preserve your regard for us.

b) The second person of the present subjunctive. E. g. Quam te bene confirmáris, ad nos venías (= ventio), When you shall have properly established your health again, you must come to see us. Tuá quod nihíl refert, ne cures (= ne cura), Do not meddle with things that do not concern you. Quod boni datur, fruáre (= fruère), dum licet, Enjoy the proffered good while it is lawful.

c) The third person of the present subjunctive. E. g. Audiat, Let him hear. Videat, Let him see. Desinat furère, Let them cease to rage. Donis impii ne placare audeant deos, The impious shall not dare to appease the gods with presents.*

* The subjunctive for this person is even more common than the imperative proper. Compare Lesson LXXXVII. B. Rem.
LESSON 92.] USE OF THE IMPERATIVE.

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d) The second person of the perfect subjunctive, chiefly in negative commands with ne. E. g. *Hoc ne fecēris* (= *ne facito*), You shall not do this. *Nihīl ignovēris* (= *ignoscito*), Do not pardon anything. *Misericordiā commōitis ne sis,* Do not be moved with compassion.

F. OF THE USE OF THE IMPERATIVE.

I. The imperative present and its equivalents (cf. E. Rem. 3, 4) are used in direct commands or prohibitions, addressed by the speaker himself, and on his own authority. E. g.

Sērvā, óbsequro, haec nōbis bōna. Preserve these blessings unto us, I pray thee.
Justītiam coele et pietātem. Cultivate justice and piety.
Subvenite misēro; ite obtiēam in-jūriae. Come ye to the rescue of an unhappy man; face the injustice.
Prōcul, o pʳᵉύl eōte, totōque obstāitē lūco! Away! Away! Keep off from the entire grove!
Nīmiun ne crēde colōri. Do not trust beauty too much.
Quaeso, ánimum ne despōnde. Do not, I pray you, give up your courage.
Cūra, ut vadēas. Farewell!
Māgnun fāc ánimum hābeas et spēm bōnam. Keep up your courage and hope.
Fāc, ne quid slīnd cāres, nīsit quām commodissimē convalēscas. See that you attend to nothing else, except the most suitable recovery of your health.
Cāre, si me ámas, extīmes, mē abjecisse cúram reipūblicae. Beware, I beseech you, of supposing that I have thrown aside the cares of public life.
Nōli tē obliviscī Cicerōnem ésc. Do not forget that you are Cicero.
Nōlite id velle, quōd fērii non pōtest. Do not desire that which is impossible.
Tā nihīl invītā dices faciēsve Minervā. Say or do nothing but what you are fit for.
Si cértum est fācēre, fācias: vērum ne post cúl pam cónfēras in mē. If you are determined to do it, do so; but do not afterwards cast the blame on me.
Ne quaéras; éfférant, qua se- cum hūc atttlērunt. Do not ask me; let them take away what they have brought here with them.
Quōd dúbitas, ne féceris. Do not perform what you are in doubt about.

II. The imperative future is used in indirect commands or prohibitions, especially in contracts, laws, and wills, but also as the form of a request, demand, advice, or moral precept. E. g.

Amicītiā hīs légibus étō: — Ex-·cēdito urbibus, ágris, vicīs, ca-
There shall be peace on these con-
ditions: let him evacuate the
To obey, to render obedience.

To obey any one.

To obey any one’s commands.

To obey any one’s precepts.

To comfort, console any one.

To offend any one.

To borrow (anything of any one).

Pareo, ère, ë. 
Obedio, tre, ti, tium. 
Obtieneré (ALICUI).

Alicui parère, obtemperàre.

Alicui parère atque imperàta facère.

Alicui dicto audientem esse.

Alicjuus praecedis parère or obe-
dire.

Consolàri aliquem.

Solatium aliqui praebère or afferre.

Aliquem injurià afficere.

Aliquem offendère, laedere.

Mutuàri, mutuàm sumère (ALI-
QUID AB ALIQUO).
To lend (anything to any one).  Mutuum dare, commodare (ALICUI ALIQUID).
To lend money to any one (on interest).  Pecuniam alicii soenori dare.
To borrow money (of any one).  Pecuniam mutuam sumere, pecuniam petere (AB ALIQUO).
The patience.  Patientia, ae, f.; aequis animus.
The impatience.  Impatien
tia morae or spuci.
To have patience.  Patientia uti; aequo animo esse.
Have patience!  Aequo suo animo!
Be patient (wait)!  Exspecta! Mane!
Be attentive! (pl.)  Attendant! Ade
tote animis!
Go thither!  Illo! It illorum!
Give it to me!  Dass mihi hoc!
Lend me the book!  Commodo mihi librum!
Lend me some money!  Dass mihi mutuam pecuniam!
Be (ye) good.  Este boni.
Know (ye) it.  Scito
t e hoc.
Obey your instructors and never give them any trouble.
Pay what you owe, comfort the afflicted, and do good to those that have offended you.
Love God, and thy neighbor as thyself.
Let us always love and practise virtue; and we shall be happy both in this life and in the next.
Let us see which of us (two) can shoot the best.
Sadness.  Tristitia, molestia, ae, f.
The creditor.  Creditor, oris, m.
The watch.  Horologium portabile.
The snuffbox.  Pyxis, idis, f.

To add.

To build, construct.

To embark, to go on board ship.

I embark for Europe.

To set sail.

2 M
To set sail for any place.
He is sailing for America.
To sail with full sails.
He embarked on the sixteenth of last month.
He set sail on the third instant.
I am out of danger.
Flee with thy utmost speed!
We must do our utmost to avoid that.

To execute a commission.

To give one a commission.
I have executed your commission.
To do (or fulfil) one's duty.

To neglect one's duty.

To set one a task.

To do (or perform) one's task.

It is my duty.
I deemed it my duty.
This man always fulfils his duty.
He never swerves from his duty.
Have you done your task?
Not yet.

To rely or depend upon something.
Relying or depending upon anything.

I rely upon you.
I rely upon your humanity.

You may rely upon him.
He relies upon it.

Vēla (navem, cursum) dirigère aliquo.
Navigāre ad locum.
Cūrsum inAmericān dirigit.
Pleniissimis velis navigatione or vehi.
Nāvem consēcītī sexto dēcimo mēnsīs prōxiīmī.
Vēla dēdītī tērtio hūjus mēnsīs.
In pōrtu nāvigo.
Remīgio velōque fūge!
Rēs rēmis velīisque fugiēnda est.

Mandātum exsēqué or persēqué (secūtus sum).

Mandāre alicui aliquid.
Alicui negotium dāre.
Mandātum tūum fidēlīter executās sum.
Officium facēre. Officio fungi.
Officio suo non deesse.
Officio suo deesse.
Officio praētermittēre or negli-
gēre.

Pensum alicui praescīribēre or imperāre.

Opus suum facēre (consciēre).
Pensum imperātum absolvēre or peragēre.
Mēum officium (or mūnus) ēst.
Mēum ēst.
Mēum ēsse putāvi.
Hīc vir officium sūm sēmper ex-
sēquitur.

Ab officio nūnquam discēdit (recē-
dit).
Absolvistīne pēnsum imperātum?
Nōndum absolvi.

Pūlo, ēre, fisus sum.
Confidēre (ALICUI, REI or RE).
Nūtor, i, nixus sum (RE).
Frētus or nixus alicuā re.

Confidō tībī.
In fide tūā requīscō.
In humanitātē tūā causām mēam repōno.

Confidēre ēi pōüssis.
In ējus fide requīscēre tībī licet.
Confidit hōc.
LESSON 92.  PHRASES AND EXERCISES.

You may depend upon it.  
To suffice, to be sufficient.

To be contented with something.

It is sufficient for me.
It is abundantly sufficient for me.
Will this money be sufficient for that man?
It will.
Has this sum been sufficient for him?
It was not.

He was contented with it.
He would be contented, if you only add a few imperials.
Little wealth suffices for the wise.

That is to say (i.e.).
And so on, and so forth (etc.).

Say on, go on.
Otherwise, differently.

In another manner.
Else, otherwise.
If not.
What else?
Have you anything else to say?

If I knew that, I should behave differently.
If I had known that, I should have behaved differently.
I cannot do it otherwise.
Mend, else you will be punished.
If you go, very well; if not, I shall command you.

To mend, reform.

A man polite towards every one.

A father who loves his children most affectionately.
You have to learn the twentieth lesson, and to translate the exercises belonging to it.

No dubitâ. Fâctum putât.  
Satis esse. Sufìcìre, fèci, fectum.  
(ad rem, quod . . . )

Contentum esse alìquâ ré; nihil ultra desiderâre.
Hoc mîhi satis est (suffìcit).
{ Mîhi abùnde est.
{ Mîhi abùnde sufìcìt.
Sufìcìetnì alìi pecùniâ haêc?

Sufìcìet. Sâtis érit.
Nûm haec summâ ei sufìcìt?

Nûn sufìcìt.

{ Fûtâ éâ cênténtus.
{ Nîhil ulûra desìderabat.
{ Conténtus esset, si paucos tàntum àlèrès imperiâles.
Pàrvo (paúcis) sàpiens cênténtus ést.

Hoc est; id est: scìlìcet, nempe.
Et cètâra, cètâra; et sìc de cètèrâs.

Àge! Pêrge!
Alìter, sècus (folìowèd by ac, atque, quàm).
Alìo mòdo, alìter.
Alìter, aut; aliòqui.
Sin alìter, sin mínus.
Quid aliud? Quìd practérea?
Num quid practérea tìbì dicàndum ést?

Ìd si scìrem, mè alià ratiûne (àlìo mòdo) gèrèrem.
Ìd si cógnìtum habûíssèm, mè alièr gessìsem.
Alià ratiûne fìcèrè hóc nòn póssùm.
Resipìse, sìn mínus, punìéris.
Si ábis, bêne ést; sìn mínus, tìbì mandábo.

{ Resipìsco, èrè, pùì (ploi).
In meliùrèm frugem reduìre.

Hómo erga ommes humánùs (officiùsùs).
Pâtér filìûrùm suùrùm amantiûsùm.
Edìscìndùm ést tìbì pénsùm vicèsimùm, et vertènda sunt Latínù ad id pertinèntìa dictâtà.
I have received with the greatest pleasure the letter which you addressed to me, dated the 6th instant.

I think he must have been sick, otherwise he would not look so pale.

To translate.

Litteras, quas séxtō hujus ménsis ad mé dedísti, cum maximā voluptāte accépi.
Crédo éum aegrotum suíssé, alióquin spéciem tam pallidam nón praebrét.
Vertère, conventère, reddére.*

EXERCISE 167.

Have you executed my commission? — I have executed it. — Has your brother executed the commission which I gave him? — He has executed it. — Would you execute a commission for me? — I am under so many obligations to you, that I will always execute your commissions when it shall please you to give me any. — Ask the horse-dealer (manga, ónus) whether he can let me have the horse at the price which I have offered him. — I am sure that he would be satisfied, if you would add a few florins more. — I will not add anything. If he can let me have it at that price, let him do so; if not, let him keep it. — Good morning, my children! Have you done your task? — You well know that we always do it; for we must be ill not to do it. — What do you give us to do to-day? — I give you the ninety-third lesson to study, and the exercises belonging to it to do, — that is to say, the 168th and 169th. Endeavor to commit no errors. — Is this bread sufficient for you? — It would be sufficient for me, if I was not very hungry. — When did your brother embark for America? — He sailed on the thirtieth of last month. — Do you promise me to speak to your brother? — I do promise you, you may depend upon it. — I rely upon you. — Will you work harder for next lesson than you have done for this? — I will work harder. — May I (licène mihi) rely upon it? — You may. — Have patience, my dear friend, and be not sad; for sadness alters nothing (nihil emendat). — Be not afraid of your creditors; be sure that they will do you no harm. — You must have patience: I will pay all that you have advanced me (mutuum dedisti). — Do not believe that I have forgotten it, for I think of it every day (in animo verso quotidie). — Do not believe that I have had your gold watch, or that Miss Wilhelmine has had your silver snuff-box, for I saw both in the hands of your sister when you were at the concert. — What a beautiful inkstand you have there! pray, lend it to me. — What do you wish to do with it? — I wish to show it to my sister. — Take it, but take care of it, and do not break it. — Do not fear. — What do you want of my brother? — I want to borrow some money of him. — Borrow some of somebody else. — If he will not lend me any, I will borrow some of somebody else. — You will do well. — Do not wish (for) what you cannot have, but be contented with what Providence (providentia divina) has given you, and

* Thus, in Latinum convertère, Latine reddere, ex Graeco in Latinum verò-nem convertere, &c.
Lesson XCIII.—PENSUM NONAGESIMUM
TERTIUM.

ADVERBS.

A. Adverbs are indeclinable particles, which serve to qualify verbs, nouns, adjectives, participles, and other adverbs. E. g.

Bene, recte, egregie dixisti. You have spoken well, correctly, nobly.

Natura ratiqae caveat, ne quid hominum esseremateque fisciat. Nature and reason enjoin that man should do nothing that is unbecoming or effeminate.

C. Flaminius, consul iterum. C. Flaminius, a second time consul.


Maxime idoneus. Most competent.

In odio adducuntur adversarii, si quod eorum superbe, crudeliter, maliciosa fuit, proferuntur. Our adversaries will incur odium, if anything haughty, cruel, or malicious shall be alleged of them.

Nonis ferociter legatos nostros incerpant. They are too ferocious in their clamors against our ambassadors.

B. Adverbs are divided into various classes, according to their signification. The principal relations expressed by them are those of space, time, quantity, quality, measure, number, degree, manner, &c.

I. Adverbs expressing determinations of space may be divided into those denoting,—

1. Place. E. g. hic, here; ibi, istic, illic, there; ubi, where (for a complete list of these see IV.); — intus, within; subitus, below; alibi, elsewhere; — intro, in, into the house; retro, backwards; porro, farther; proleus, forward; sursum, upwards; recta, right on; ulterius citrinque, up and down; — desipere, down, from above; indicem, from the same place; utrumque, from both sides; — prope, near; longe, procul, far; passim, here and there; praesto, at hand; — usquam, usquam, somewhere; nusquam, nowhere.
2. Quantity, Dimension, or Measure. E.g. *multum*, much; *parum*, little; *parum*, but little, too little; *nimium*, too much; *satis*, enough; — *longe*, long; *lato*, wide; *alte*, high; *crasse*, thick; *arte*, tight; — *modice*, moderately; *læther*, abundantly; *brever*, shortly.

3. Order or Rank. E.g. *primo*, second, third, fourth, &c.; *postremo*, in the last place; *deinceps*, one after another.

II. Adverbs expressing determinations of time may be divided into those denoting, —

1. Time Proper. E.g. *diu*, long; *paulisper*, parumper, for a little while; *usque*, incessantly; — *jam*, now; *nuper*, lately; *pridem*, long ago; *heri*, yesterday; *cras*, to-morrow; *olim*, once; *quondam*, at some time; once; *nondum*, not yet; *alias*, at another time; *ante*, before; *post*, postea, afterwards; *interdum*, sometimes; *interim*, interea, meanwhile; *duum*, long since; *unquam*, ever; *nunquam*, never, &c.

To these add the participles of IV.

2. Multitude or Number. E.g. *saepe*, often; *quotidie*, daily; *identidem*, repeatedly; *deinde*, after that; *subinde*, directly after that; *denique*, finally; briefly; — *semel*, once; *bis*, twice; *ter*, thrice, *quinque*, *sexies*, &c., three, four, five, six, &c. times. (On these numeral adverbs see Lesson XXI. E.)

3. Order or Division. E.g. *primum*, *iterum*, tertium, quartum, *postremum*, for the first, second, third, fourth, last time; — *dupliciter*, doubly; *bisfariam*, in two parts, on two sides; *trifariam*, threefold, on three sides; *quadrifariam*, fourfold, on four sides; *multifariam*, *plurifariam*, on many; *on several*, or on all sides; — *bipartitum*, *tripartitum*, *quadrupartitum*, in two, three, four parts, twofold, &c., &c.

III. Adverbs of quality may be subdivided into those denoting, —

1. Quality Proper. E.g. *bene*, well; *male*, badly; *perperram*, incorrectly; *frustra*, in vain; *gratiss*, for nothing; *sedulo*, busily; *subito*, suddenly; *tute*, safely; *certo*, certainly; *raro*, seldom; *crebro*, frequently; *vulgo*, generally; *plerunque*, for the most part, &c.

2. Manner. E.g. *facile*, easily; *docte*, learnedly; *eleganter*, elegantly; *gregatim*, in flocks; *feliciter*, happily; *prudenter*, prudently, &c.

3. Limitation or Degree. E.g. *prope*, propemodum, nearly; *paene*, almost; *fere*, *ferme*, almost, about; *praesertim*, particularly; *precipe*, especially; *saltem*, at least; *dumtaxat*, only; *sici*, scarcely; *quidem*, indeed, at least; *ne* — *quidem*, not even; *prorsus*, entirely; *omnia*, altogether, wholly.

4. Comparison or Similitude. E.g. *sicut*, as, just as; *perinde*, just as if; *aliter*, *secus*, otherwise; *aeque*, equally; — *divinitus*, from God, divinely; *humanitius*, after the manner of men (and others in *itus*); — *simul*, and, together.

5. Assent, Affirmation, or Negation. E.g. *ita*, *etiam*, yes; *etiam*, yes;
non, no; haud, not at all; nac, surely; sane, profecto (= pro facto), really, indeed; utique, undoubtedly; vero, truly, really; nimium, scelicit, videlicet, nempe, of course, certainly, forsooth, namely; quippe, indeed, to wit; alioquin, otherwise, if not; imo (immo), nay, rather; nequaquam, haudquaquam, by no means; neuitiquam, minime, not at all.


7. Possibility, Reality, Necessity. E. g. forte, by chance, perchance; forsan, fortan, forsilan, fortissim, fortasse, perhaps; utinam, would that! certa, certainly; necesse, necessarily.

IV. A number of adverbs are correlative, i. e. they have a certain mutual relation and correspondence of form and signification.

Correlatives correspond with each other as demonstratives, relatives, interrogatives, indefinites, and generals, and denote either a place, time, quality, or degree. The following is a list of the most important of them:

<table>
<thead>
<tr>
<th>DEMONSTR.</th>
<th>RELAT.</th>
<th>INTERR.</th>
<th>INDEF.</th>
<th>GENERAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>hic, ibi, istic, illie</td>
<td>ubi, ubi?</td>
<td>sicubi, necubi, alibi</td>
<td>cubi</td>
<td>ubicunque, ubiubi</td>
</tr>
<tr>
<td>hoc, co, istuc, illuc</td>
<td>quo, quo?</td>
<td>siquo, nequio, alii</td>
<td>quio</td>
<td>quocunque, quoquo</td>
</tr>
<tr>
<td>hac, eā, istac, illac</td>
<td>quā, quā?</td>
<td>siquā, nequā, alii</td>
<td>quā</td>
<td>quacunque, quaquā</td>
</tr>
<tr>
<td>hinc, inde, istinc, illinc</td>
<td>unde, unde?</td>
<td>sicundae, necundae</td>
<td>undecunque, undedeunde</td>
<td></td>
</tr>
<tr>
<td>tum, tunc, dum, etiam, nunc, nunc</td>
<td>quam, quando?</td>
<td>siquando, nequando</td>
<td>aliquando</td>
<td>quandoquē, quandocunque</td>
</tr>
</tbody>
</table>

toties | quoties, quoties? | aliquotes | quotiescunque |

tam (dam, nam) quam quam? | aliquam | quamquam |
ita, sic | ut, uti ut? | uetecunque, utet |

Remarks.

1. The relation denoted by adverbs may frequently be expressed by cases with or without prepositions. E. g. cum curā = diligenter, carefully, with care; cum fide = fideliter, faithfully; cum voluptāte = libenter, with pleasure; eo tempore = tum, at that time, then; hoc loco = hic, in this place, here, &c.

2. Adverbs of quality ending in e or ter (vide C. 1), and many of those in e (C. 6), are susceptible of comparison like adjectives. E. g. docte, doctius, doctissime; fortiter, fortius, fortissim; tuto, tutiùs, tutissim. (See Lesson XI. II.) Among comparatives may be included a few diminutives; as, longe — longiil, somewhat far off; saepè — saepiscèle, saepissimè, somewhat often, oftener; melius — meliuscèle, a little better; primum — primùl, first, firstly.
DERIVATION OF ADVERBS.

C. Adverbs are either primitive or derivative, simple or compound.

Primitive adverbs are irregular in form, and have consequently no definite terminations. E. g. jam, nunc, tum, bis, semel, vix, sic, non, &c.

Derivative adverbs, on the other hand, assume regular terminations, such as ē, ter, um, ē, itus, tim, sim, &c.

Derivatives are formed either from nouns, adjectives, pronouns, or participles. They are as follows:—

1. Adverbs in ē denote a quality, and are formed from adjectives and participles of the first and second declensions. Those in ter denote manner, and are formed from adjectives and participles of the third declension. E. g. altē, high; latē, wide; longē, long, far; liberē, freely; doctē, learnedly; libenter, willingly; elegantēr, elegantly; fideiter, faithfully; prudenter, prudently, &c. Hence redundant adjectives give rise to adverbs of both these terminations. E. g. hilārē and hilariter, from hilārus and hilāris;—luculentē, opulentē, turbulentē, and luculentēr, opulentēr, turbulentēr, from luculentus and luculentus, &c. So also humānē and humaniter, firmē and firmiter, &c.

Irregular are bene, malē (with short e), and omnino, from bonus, malus, and omnis.

2. Adverbs in um and ē are derived from neuter adjectives of the second and third declensions, without any change of form. E. g. mutum, paulum, partum (from parvus), primum, secundum, &c.;—impune, sublimē, facilē, difficīlē (instead of the more common facēliter, difficēliter), &c. So those in ā from neuters plural; as, crebrā, frequently; acerbā, fiercely.

3. Adverbs in itus convey the notion of origin, source, or manner, and are derived from nouns and adjectives. E. g. funditus, radicitus, stirpitus, from the foundation, by the root, root and branch; dicinitus, from God, divinely; humanitus, after the manner of men, human; antiquitus, of old, anciently; penitus, from or in the inmost part, inwardly.†

4. Adverbs in tim and sim denote the manner of a condition or state distributively, and are derived from supines, adjectives, and nouns. E. g. conjunctim, incisim, ordinātim, separātim, stricītim, conjointly, in short clauses, in regular order, separately, closely (briefly);—gregātim, in flocks; acervātim, in heaps; fortim, stealthily; vīrdim,

* Only a few adjectives in us, a, um have thus a double adverb, like those which are redundant.
† So, after the analogy of these, contīnas, close at hand; emīnas, from a distance; intus, within; subitus, below, from below; to which add extrīsinicus, intrīsinicus, and morēcus.
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man by man; singulâtim, singly; paucâtim, by degrees; privâtim, privately. So also stálitum, at once; rapítum, rapidly; cautítum, cautiously; carpitum, by parts or bits; ceásitum, with the edge (opposed to punctitum, with the point); diestítum, separately; sensítum, gradually, &c.

5. An extensive class of adverbs are accusatives (singular or plural) of nouns, pronouns, adjectives, and participles. E. g. bifurcatum, omnifamiliarum (sc. partem), in two parts, on all sides; partitum (sc. partem), partly, in part; examassitum, exactly; affuitum, abundantly; — fores, out of doors (motion); alias, elsewhere; — versum (or -us), towards, in that direction; cursum (or -us), again. Pronominals are hinc, istinc, illinc, hence, thence; huc, istuc, illuc, hither, thither; utrinque, on both sides; interim, meanwhile; quam, how, how much; quin, quidni, why not? nequidquam, in vain, to no purpose.

6. Others again are ablatives (singular or plural) of nouns, pronouns, &c. E. g. forte (from foris), perchance, perhaps; pridie (from prís — dies), prætridiæ, perenête, on the day before, the day after, the day after to-morrow; hieri, yesterday; luci, by day; temperti, in time; rūe (sc. rūta), properly; frustrā, in vain; dextera (sc. mano), on the right hand; laevā, sinistra, on the left; certo, with certainty; crebro, repeatedly; oppido, very, exceedingly; merto, deservedly, &c. Pronominal ablatives are hic, istic, istic, here, there; ibi, there; aliibi, elsewhere; ubi, where; ubique, everywhere; utroque, on both sides; qui, how?

7. Adverbs derived from verbs are dumtaxat (sc. dum + taxat), merely, at least; scilicet (sc. sic + istic), it is plain, verily; and vide-liçet (sc. videré + istic), you can see, plainly. To these add moríducus, with the teeth, tooth and nail (from mordeo).

8. Many adverbs of the Latin language are compounds. These are formed, —

a) By the union of two adverbs, or of an adverb and another part of speech. E. g. sicut, velut, tamquam, as if; quousque, how far? jamulcéatum, long ago; — alciibi, elsewhere; nequidquærum, by no means; — usuélit, from any place you please; ubérius, wherever you please; aulic, thus far; deinéc, thence, then; neciibi, lest anywhere.

b) By the union of other parts of speech. E. g. hodie, to-day; postridie, the day after; quomodo, how; denua (sc. de novo), again; scilicet, forsooth; postea, afterwards; aliique, otherwise, &c.

Mild, soft, gentle, placid. (Lénsis, mitís, mollís, e; placúlis, a, um.
{ Adv. lenter, mollír; placíde.

* To these may be added multum, tantum, solutum, primum, secundum, and all those enumerated in Case 2.
† Similar to these are the old datives of motion, eo, thither; eodem, to the same place; hoc, isto, iste, illo, hither, thither; quo, whither; aliique, somewhere; add, in another direction.

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Agreeable, grateful. 
Sweet wine, honey.
A sweet song; a sweet voice; sweet flowers.
A mild air, breeze.
A gentle zephyr.
A soft (placid) sleep.

Sour, acid.

Nothing can make life more agreeable than the society of and intercourse with our friends.

To cry, scream, shriek.

To raise a great clamor.
To cry out for help.

To help, aid (any one in anything).

To help, succor (any one in distress).
To assist one in doing anything.

I will help you to do it.
He assists me in writing.
Shall I help you to work?

To inquire after some one.

To reach, hand (anything to any one).
To offer (proffer).
Complaisant, pleasing.

To be so good, as . . .
Be so good as to hand me that plate.

Will you be so good as to come early in the morning?
Do me the favor to write, as soon as you can.

Please return as soon as you can.

Please hand me the book.

Be pleased to spare me.

If you please.

As you please.

I ask, beseech you (= please).

To knock at the door.

Somebody is knocking at the door.

To come to pass, to occur, happen.

To happen, to befall (any one).

It came to pass, happened by chance, that, &c.

It commonly happens, that, &c.

Did anything happen?

Nothing (has happened).

A great misfortune has happened.

A misfortune has happened to him.

I had a misfortune.

One misfortune happened after another.

If anything serious should happen to me (to you, to him), what will you do?

If my life should be spared.

We have now more leisure than we have had for a great while.

Is any one knocking at the door?

No one is knocking.

To pour.

To pour into.

To pour away; to shed.

To fill one’s cup.

Đá mēhi hoc, ut quam primum potes scribas.

Quam primum potes récleas quaeás. Quaeás mēhi désc librum.

Quaeás, parcas mēhi.

Si tibi plácet; sis (= si vis).

Prout tibi libet.

Ex tuā voluntāte.

A te quæso, a te quaeás et peto, peto quaeásque (ut, or subj. without ut).

Pulsāre jannam (fores, ostium)

Pulsántur fóres.

Evenio, ire, vēni, ventum.

Accido, ére, Idi,

Contingo, ére, tigri, tactum.

(Aliqui aliquid; ut, ne.)

Fórte évēnit, ut . . .

Plerùmque évēnit, ut . . .

Úsu venire sólet, ut . . .

Acciditne áluid? Numquid accidit?

Nihil.

Accidit (évenit) magna calámitas.

Accidit éi málum.

Accidit mēhi málum.

Accépi calamitātem.

Accidēbat áluid ex álio málo.

Si mēhi (tibi, éi) áluid humánitus áccidat, quid fúcies?

Si mēhi vita contígérīt.

Tántum habēmus étii, quántum jām diú nóbis nón cóntigít.

Pulsátne áluid ostium?

Némo pulsat.

Fundō, ère, fūdi, fásūm (rem ex re, in rem).

Infundēre (aliquid rei).

Effundēre, profundere (sc. aquam, sanguinem).

Pocúlum alicui infundēre.

Pocúlum alicui temperāre, víno inplēre.
To shed tears; to weep.  
With tears in one's eyes.  
I cannot refrain from tears.  
What are you pouring into the cup?  
Wine.  
He was pouring grain into the sack.  
Will you fill my glass?  
Yes, I shall (will) fill it with pure wine.  
I pour away the wine; for it is good for nothing.  
Who is crying?  
The mother has been crying all day long.

Full (of anything).  
Full, entire, whole.  
A full glass of wine.  
A book full of errors.

To taste, to have a certain taste or relish.
To have a pleasant taste.  
To have a bitter taste.  
Not to taste well.  
To like, relish anything.  
To dislike (the taste of) anything.

How does this wine taste?  
How do you like this wine?  
I like it very well.  
It tastes bitter.  
I never tasted any better.  
He dislikes cheese.  
I have no relish for food or drink.  
He knows what is good.  
The lady, mistress.  
The means.

To have the means, to be able, to afford.
I have not the means (I cannot afford).
Can you afford to buy a horse?
I cannot.
I have the means to live.
He has not the means to live.

To laugh (at anything).

To laugh at, deride any one.
I am laughed at.
They are laughing at something.
You are laughed at.
Do you laugh at that?
I do.
What are you laughing at?
I am laughing at you.

To meet with, meet; to find.

To meet with any one (by chance).
To find or catch any one in anything.
He was caught in theft.
When have you met him?
I met him in the market.
We met them going to church.
I do not know what to do.
I do not know where to go.
He does not know what to answer.
We do not know what to buy.

To trust one.

To confide, rely on any one.
To unbosom one’s self to any one.
To distrust, mistrust any one.
Do you trust this man?
I do not trust him.
He trusts me.
We must not trust everybody.
Let this be said in confidence!

Facultātes mihi désunt.
Súntne tibi facultātes ad équum comparāndum?
Nōn sunt.
Hādeo unde vivam.
Nōn hábet unde vivat.

Rudeo, ère, rui, risum (aliqūid, de re).
Ridēre, deridēre, irridēre; risum habēre aliquem.
Rideor. Rūsi sum.
Ridētūr aliqūid.
Riddēris.
Ridēsne hoc?
Rideo.
Quid rideas?
Tē irrideo.

{ Offendo, ère, di, sun.
{ Inculo, ère, di, ——.
{ Inventre, repertre.

Offendēre aliquem; incidēro in ali- quem.
Deprehendēre aliquem in aliqūa re.
In sūris deprehēnsus ēst.
Ubī ēum offensisti?
In sūrē in ēum incidi.
Offendimus ēos ad templum cūntes.
Nēscio, quod fūciam.
Nēscio, quō mé convértam.
Nescit (nōn hābet), quod respōndeat.
Nescimus (nōn habēmus), quod emāmus.

{ Fido, ère, stius sum.
{ Confidēre (aliqui).
{ Fidūciam pōnēre in aliqūo.
{ Frētum esse aliqūo.
{ Se tōtum alciui committēre.
{ Omnia consilia alciui credēre.
{ Diffidēre aliqūi.
Confidīsne huic bōmini?
Nōn confido.
Mēhi confīdit.
Nōn culvis confidēre līcet.
Hoc tibi sōli dēctum pūta!
Hoc lūpīdi dixērim!
A word with you in confidence. Tribus vérbiis tè vólo.
As to, as for, with respect to. Quod attinet **ad**.
As to me, you, him, the book. Quóad amè, ad tè, ad illum, ad librum attinet.
With respect to the book which you demand, I do not know what to write you. Quod ad librum, quem pósces, attinet, non hábeco quod tibi scribam.
To speak Hungarian, Bohemian. Hungarice, Bohemice lóqui
The goose. Anser, éris, m.
The devil. *Diabólov, i, m.*

**Exercise 168.**

Do your scholars learn their exercises by heart? — They will rather tear them than learn them by heart. — What does this man ask me for? — He asks you for the money which you owe him. — If he will repair to-morrow morning to my house, I will pay him what I owe him. — He will rather lose his money than repair thither. — Charles the Fifth, who spoke fluently several European languages, said that we should speak Spanish with the gods, Italian with our mistress (*amiculæ*), French with our friend, German with soldiers, English with geese, Hungarian with horses, and Bohemian with the Devil. — Why does the mother of our old servant shed tears? What has happened to her? — She sheds tears because the old clergyman, her friend, who was so very good to her (*qui ei tam multa beneficia tribuérat*), died a few days ago. — Of what illness did he die? — He was struck with apoplexy. — Have you helped your father to write his letters? — I have helped him. — Will you help me to work when we go to town? — I will help you to work, if you will help me to get a livelihood. — Have you inquired after the merchant who sells so cheap? — I have inquired after him; but nobody could tell me what has become of him. — Where did he live when you were here three years ago? — He lived then in Charles Street, No. 55. — How do you like this wine? — I like it very well; but it is a little sour. — Have you already received the works of Cæsar and Cicero? — I have received Cæsar’s only; as for those of Cicero, I expect to receive them next week. — How does your sister like those apples? — She likes them very well; but she says that they are a little too sweet. — Will you have the goodness to pass that plate to me? — With much pleasure. — Do you wish me to pass these fishes to you? — I will thank you to pass them to me. — Shall I pass the bread to your sister? — You will oblige me by passing it to her. — How does your mother like our food? — She likes it very well; but she says that she has eaten enough. — What dost thou ask me for? — Will you be kind enough to give me a little bit of that mutton? — Will you pass me the bottle, if you please? — Have you not drunk enough? — Not yet; for I am still thirsty. — Shall I pour out some wine for you? — No, I like cider better. — Why do you not eat? — I do not know what to eat. — Who knocks at the door? — It is a foreigner. — Why does he cry? — He cries because a great misfortune has happened to him. — What has happened
to you? — Nothing has happened to me. — Where will you go to this evening? — I don’t know where to go to. — Where will your brothers go to? — I do not know where they will go to; as for me, I shall go to the theatre. — Why do you go to town? — I go thither in order to purchase some books. — Will you go thither with me? — I will go with you; but I do not know what to do there. — Must I sell to that man on credit? — You may sell to him, but not on credit; you must not trust him, for he will not pay you. — Has he already deceived anybody? — He has already deceived several merchants who have trusted him. — Must I trust those ladies? — You may trust them; but as for me, I shall not trust them; for I have often been deceived by the women, and that is the reason why I say, we must not trust everybody. — Do those merchants trust you? — They do trust me, and I trust them. — Why do those people laugh at us? — They laugh at us because we speak badly. — What are you laughing at? — I am laughing at your hat.

Lesson XCVI. — PENSUM NONAGESIMUM QUARTUM.

PREPOSITIONS.

A. Prepositions are particles, placed before certain cases of nouns or pronouns, in order to point out their relation to some other word of the sentence.

Prepositions primarily express either motion or a certain direction towards or from a place or object, in answer to the questions whither? whence? or else rest or motion in a place or object, in answer to the question where?

These purely local determinations are, however, frequently transferred to other ideas, and prepositions also express relations of time and causal relations.

B. Some Latin prepositions govern the accusative, others the ablative. Several are followed by either, according to the sense to be conveyed.

I. The prepositions which govern the accusative are,—

ad, to, towards; at, near.  
adversus, adversum, towards, against.  
ante, before.  
apud, at, with, in, near.  
circa, circum, around, about.  
circiter, about, towards.  
cis, citra, on this side.  
contra, against, opposite.  
erga, towards, in respect to.  
ex, extra, without, beyond.  
infra, below.  
infra, within.  
inter, between, among.
juxta, near, close by.

obra, for, on account of.

penes, with, in the power of.

per, through, by, during.

pote, behind.

post, after, behind.

praeter, beyond, by, before, except.

prope, near, close by.

propter, near; on account of.

secundum, along, next to; according to.

supra, above, over, upon

trans, beyond, over.

ultra, beyond.

II. The prepositions which govern the ablative are,—

a, ab, abs, from, from the part of.

ab eque, without.

coram, before, in the presence of.

cum, with, together with, beside.

de, from, down from, concerning.

e, ex, out of, from, after, since.

praeb, before, for, on account of.

pro, before, for; in the place of; in consideration of, according to.

sine, without.

tenus, as far as, up to (after its case).

III. The prepositions, which sometimes govern the accusative, and sometimes the ablative, are,—

in, in, into, towards, upon.

subter, under, beneath.

upon, above.

REMARKS.

1. Prepositions generally precede the cases governed by them, except tenus, which is placed after them.*

2. A is put before consonants only, ab before vowels and sometimes also before consonants. The same rule applies to e and ex. — Abe is seldom used except in composition and before words beginning with c, t, q. E. g. abstincito, abstraho, abque.

3. Compound prepositions either retain the case of the second component, or are converted into adverbs. E. g. in ante diem, until the day before; ex ante diem, from the day before; ex adversum Athenas, opposite to Athens. But adverbs are circums circa, all around; desipere, from above; insipere, above, besides; praeter propter, about, more or less; profinus, onward, further on.

4. Prope is the only preposition compared, and retains its case after the comparative and superlative. E. g. propius urbe, nearer the city; proxime Italian, nearest to Italy. But the adverb prope is followed by the dative; as, propius Tiberi, nearer to the Tiber.

5. A number of the above prepositions are originally adverbs, and still used as such without a case. Such as ante, before, in front; circum or circa, around; curre, on this side; contra, on the opposite side; extra, on the outside; intra, within; infra, below; juxta, close by; post or pone, behind; prope, near. E. g. Ante et post moveri, To be moved forward and backward. Ingradi ante, non retro, To enter forward, and not backward. Prope, propius accedere, To approach near, nearer. Ut supra, infra scripsi, As I have shown above (i.e. before), below. Juxta consistère, To stand near.

* On the exceptions to this rule, see Lesson XCVII. B. viii.
6. Poets and later prose-writers employ also the adverbs clam, palam, simul, and prōcul as prepositions with the ablative. E.g. Clam robis, Without your knowledge. Palam populo, Before the eyes of the people. Simul his, Together with these. Prōcul urbe, Far from the city. Prōcul dubio, Without any doubt.

PREPOSITIONS IN COMPOSITION.

C. Prepositions are frequently compounded with other parts of speech, especially with verbs.

The regular prepositions thus employed are called separable, in contradistinction to others which occur in composition only, and are hence called inseparable. In composition, the final consonant of prepositions frequently is assimilated or otherwise modified. (Cf. Lesson XXVII. A. Rem. 2.)

Prepositions generally add their proper signification to that of the word to which they are prefixed. Not unfrequently, however, they impart other shades, and sometimes even a different sense, to the original word.

I. The separable prepositions used in composition are,—

1. The following, which also occur either as adverbs or with cases: ad, to, towards, at, near, by; ante, before; circum, around, about, all around; post, after, behind; praee, before, very (with adjectives); praefer, past, by, beyond, besides; super, above, over, left, remaining; subter, beneath, under, privately. E.g. advenio, I arrive; adduco, I fetch, adduce; antepόno, I prefer; circumduco, I lead around; posthabeo, I esteem less; praeedeo, I go before; praeeclarus, very celebrated; praeverēhor, I ride by; praeeerquam, besides; superjacio, I throw over or upon; subterjacio, I throw beneath. (Cf. Lessons LIX. A. and LXII. B.)

2. The following, which also occur separately, but with cases only: a, ab, abs, away, from, down, un-; de, away, from, off, down, entirely; e, ex, out, forth, upward, very, completely; in, in, on, at, into, against; inter, between, among; ob, towards, against, before, around; per, through, much, very, thoroughly; pro, before, forth, for; sub, under, from below, secretly, somewhat, rather; trans, beyond, over, across. E.g. abeo, I go away; abjungo, I unyoke; abscedo, I cut off; depello, I drive down, away; descendο, I descend; defungor, I discharge, get rid of; edormio, I sleep away or out; effero, I carry forth or out; exhaurio, I draw out, exhaust; ineo, I go in (into); inspicio, I look into, inspect; intercalo, I interpose, insert between; interstio, I stand between or among; obtendo, I spread before or against; obtaro, I stop; or close up; occundo, I sink down, fall into; perfervo, I carry through; perficio, I accomplish, carry to an end; procédο, I go forth; prodico, I foretell; proconsul, a proconsul; subeo, I undergo; surruyo (or surg), I lift or raise up; subśurīs, somewhat red, reddish; transcendendo, I pass over, I cross; transversam, across, crosswise; and many others,
3. The following, which are compounded with adjectives only: 
cis, on this side; extra, outside, beyond; intra, within, on the inside; 
ultra, beyond, on the other side. E. g. cisalpinus, on this side of the 
Alps, Cisalpine; extraordinarius, extraordinary; intramurum, within 
the walls; ultramundanus, ultramundane.

II. The inseparable prepositions, employed in composition 
only, are, —

1. Ambi (amb, an), around, about, on both sides. E. g. ambifariam, 
double; ambigo, I drive about; amplerctor, I embrace; anquiro, I send 
after; anfractus, a bend (in a road).

2. Dis (or di), asunder. E. g. disco, I leave; dissipor, I scatter, 
disperse; dimitto, I dismiss; dirimo, I part, separate.

3. Re (red), re-, again, back. E. g. redeo, revertor, I return; rec 
cludo, I unlock, unbolt; rejecio, I reject; remitto, I send back again.

4. Se (for sine), aside, apart. E. g. secedo, I step aside, retire; 
seculo, I lead aside, astray; sepone, I lay aside or apart; securus, se 
cure, without care.

5. Sus, upward. E. g. suscipio, I undertake; suscelto, I raise up, 
I rouse; suspenso, I hang up; sustenio, I hold up, sustain.

6. To these may be added ve, which denotes a faulty excess or de 
cency (=male). E. g. veggundis, ill-grown, diminutive; vecors, 
heartless; vesanos, insane, frantic. So also the negative prefixes ne 
and in, in compounds like nefas, not right, wrong; inhumanus, inhu 
man, ill-bred.

Who is here?
It is I.
Is it you?
It is not I.
Is it I?
It is you.
It is he, she.
It is they.
Are they your brothers?
They are.
Are these your books?
They are not.
Is this my father?
It is.
Is it he, or not?
Are you the man, pray?
I am the man.
Are you the man who is called 
doctor?
You are the man who has hon 
ored me most frequently.

Quis hic est? Quis adest?
Ego sum.
Tun' es? Nymphid tu es?
Non ego sum.
\{ Nymphid ego sum?
\{ Egone sum?
Dixisti: tu es.
Es est, es est.
III (ii, illi) sunt.
Suntne illi fratres tuui?
Sunt.
Nym hi libri tuui sunt?
Non sunt.
Est hicce patre meus?
Est.
Es est, an non es?
Quaeo, an tu is es?
Es sum enimvero.
Esne tu is, qui medicus appellaris?
Tun is, qui me saepeome ornas 
sti.
LESSON 94.]
PHRASES AND EXERCISES. 627

I am the same that I was as an infant, as a boy, and as a young man.
It will be agreeable to us at least, who love you.
Is it you who laugh?
It is you who have done this.
It is you, gentlemen, who have said that.
It is I who speak.
Is it they who speak?
I have done this, who was a companion.
I am towards him what you wish me to be.
Do you give me that advice?
We are not of the number of those who hold to no truth.
Nor are you such a man as not to know who you are.
I and my brother are going to write letters.
You and your sister were at church.
You and I have written this.
Lycurgus, the Spartan legislator.
Religion, that daughter of heaven, is the most faithful companion of men.
The duty of a father, as the natural tutor of his children, is to provide for them.
This honor is due to my friend, who is a brave man.
I gave the father, the honest old man, the model of his family, that advice.
That happened under Constantine the Great, the first Christian emperor.
It concerns my friend, the Counselor N.
I have been well acquainted with him, who was the father of his country.
To thee, my dearest friend, I give this ring.
Of me, who am his nearest relation, he asks nothing.

Égo idem sum, qui et infans füi, et puer, et adoléscens.
Nóbis quádem, qui té amámus, érit grátum.
Tún’ (is) ées, qui rides?
Tú és is, qui hoc fecísti.
Vós éstis üi, viri nóbles, qui haec dixístis.
Égo sum és, qui lóquor.
Númquid üi sunt, qui loquúntur?
Haec üs fécü, qui sodális éram.
Is in illum sum, quàm tú mè éssé vis.
Üne éstis auctóres mśi?
Nón sumus üi, quibus nühil værum videáitur.
Néque tú üs és, qui, quia sis, néscias.
Égo et fráter meus litteras datúri sumus.
Tú et sóror tua sacrís públicis adfuístis.
Égo et tú haec scripsumus.
Lycurgus, Spartanórum légum sánctor.
Coelo làta, religió, hóminum ést cómes fidelíssima.
Officium pátris est, quippe tutóris filiúrum naturállís, salúti suórum consúlère.
Híc hónos amíco méc, víro égrégio, debétur (tribuéndus ést).
Dédi hoc consilií pætri, séni sili probissimo, famíliáque súae exemplári égrégio.
Evenérunt haec sub Constantínó Máignore, Christianórum illo imperatóre prímo.
Réfert (interest) familiáris méi, consíliárii N.
Égo illo, qui pátrias súae pater fuit, familiáriter úsus sum.
Tibi, amíco mśi caríssimo, büné égo ánulum tribuo.
A mè, qui propinquissímmá èi cognationé conjunctus sum, nühil pó-stulat.
O philosophy, thou guide of our life, that leads us to virtue, delivers us from vice.
The duty; part.

This is your duty, your part.
The companion.
The guardian.
The model.

A model of a man.
A model of a woman.
An example of moderation and prudence.
A model of every virtue.

The family.
The people (nation).

Honest.
True, faithful.
A faithful servant.
Faithful children.
A true picture.

To look like, to appear.

To look white, black, red, pale.
To look well (healthy).

To look respectable (in dress, &c.).

How does he look?
He looks gay, sad, contented.

He looks modest.
He looks like a girl.
You look terribly.
He looks like a slave.
You look like a doctor.
He has the appearance of an honest man.
You are more stupid than you look.
This beer looks like water.

O vitae philosophia dux, virtutis indagatrix, expultrixque vitiorum.

Officium, i, n.; partes, ium, f. pl.; minus, eris, n.

Tuum hoc est minus, tuae partes.

 Comes, sitis, m. et f.; socius, i, m.; socia, ae, f.

Tutor, oris, m.

Exemplum, i, n.; exemplar, aris, n.; specimen, luis, n.

Vir recti exempli.

Uxor singularis exempli.

Temperantiae prudentiaeque specimen.

Auctor (exemplar) omnium virtutum.

Familia, ae, f.; domus, us, f.

Natio, onis, f.; genus, aris, n.; populus, i, m.

Probus, bonus, a, um.

Fidelis, fideli animo.

Servus fideli domino.

Filii pu (officii memoriae).

Pictura veritati similis.

Aliquam (alicujus) spectem habere, praebere or prae se ferre.

Aliquà specte esse.

Alicujus (or alicui) similis esse.

Albo, nigrò, rubro, pallido esse coloré.

Plenum et speciosum et coloratum esse.

Decòro habitu esse.

Formae esse honestae et liberale.

Quali est specie?

Quam formam prae se ferit?

Speciem hislari, tristis, contenti praebet.

Modestiam prae se ferit.

Virginis es habitumque gemit.

Terribili es facie.

Apparet hunc servum esse.

Speciem praefers medici.

Speciem viri boni prae se ferit.

Praeter speciem stultus es.

Cerevisia haec aquae similis est.
LESSON 94. PHRASES AND EXERCISES. 629

My (his, our) equals.

One of our number.
He has not his equal.
To resemble any one.
To resemble one in features.
To resemble one in manners.
Each other; mutually.
They love each other.
They chided each other.
We love each other.
They assist each other.
They look at each other.
They quarrel with each other.
You struck each other.
Neither party could see the other.
He resembles me.
I resemble your brother.
You resemble me.
They resemble each other.
We resemble each other.
He resembles him, as one egg does the other.
The brother and the sister love each other.
Are you pleased with each other?
We are so.

To drink to any one.
To drink anything to any one.
To drink to any one's health.

Súmus.

Propináre alicui.
Propináre (or praebibère) alicui aliquid.
Pocúlum alicui tradère.

Facie alicúius simulém esse.
Os vultumque alicúius referre.
Mores alicúius referre.
Alius ali or ali um.
Alter alteri or alterum.
Inter se; inter ipso.
Invícem; mutúo.
Alter álterum amat.
Inter sè ámant.
Alius álium increpábant.
Amáamus inter nós.
Alter álterum áljúvat.
Alius alií subsílúm férunt.
Inter sè aspiciébant.
Inter sè (invícem, mútuo) dissen- tiunt.
Alter alterum verbéribus caecidi- stis.
Neúri álteros cornébant.
Fácie mihi similis èst.
Égo fratré tuo similis sún.
Tú mihi similis ès.
Inter se consímiles sunt.
Inter nös consímiles súmus.
Nón óvum tám similé óvo, quàm híc illí èst.
Frátér et sóróre inter sè ámant.
Estísne inter vós conténti?

Propináre alicui.
Promováre aliquem bibendo (or ad bibendum).
Propináre (or praebibère) alicui aliquid.
Pocúlum alicui tradère.
Alicui salútém propináre.
I drink to your health.  
He drank a cup to him.  
He challenged him repeatedly to drink.  

To make the acquaintance of any one.

To have made any one’s acquaintance; to know one.  
To know any one very well, intimately.  
To know each other.  

To have (or enjoy) the acquaintance of any one.  

I have made his acquaintance.  
I was glad to make his acquaintance.  
They know each other.  
They know each other very well.  
He knows himself thoroughly.  
To know any one by sight.  

Not to know any one.  
Do you know him?  
I do not know him.  
I am intimately acquainted with him.  
He is an acquaintance of mine.  
He is an old acquaintance of mine.  
He is not a friend, he is but an acquaintance.  
She is an acquaintance of mine.  
The acquaintance (knowledge of each other).  
Our acquaintance is quite recent.  

Again, once more.  
Since, seeing that, as.  

Since you have not done your exercises well, you must do them again.  
As he did not come, I sent for him.  
As it is already night, go ye to your homes.

Salutem tibi propino.  
Calicem suam ei propinavit.  
Crebris eum propinasionibus lacesavit.  

\[
\begin{align*}
\text{Nosco, ĕre, nōvi, nōtum.} \\
\text{Cognosco, ĕre, ēvi, ētum.} \\
\text{(ALIQUEM.)} \\
\text{Aliquem nosse, cognosse, vidisse.} \\
\text{Aliquem bene, probe, pulchre, optime, penitus nosse or cognosse.} \\
\text{Se inter se nosse.} \\
\text{Usus mihi et consuetudo est (intercedit) cum aliquo.} \\
\text{Familiaritas mihi intercēdit cum aliquo.} \\
\text{Ēgo ēum cognovi (vidi).} \\
\text{Perlibénter ēum vidi, ēum cognovi.} \\
\end{align*}
\]

Nūtī sunt inter sē.  
Notissimi sunt inter sē.  
Pēntus īpsum sē nōvit.  
Aliquem de facie nosse.  
Aliquem non nosse (or ignorāre).  
Aliquis mihi est ignōtus.  
Novistīne ēum?  
Ēum ignōro.  
Èst mihi ignōtus.  
Familiaritas mihi cum ēo intercēdit.  
Ūtor ēo familiariter.  
Nūtūs est mihi.  
Usus mihi vētus et consuetūdo cum ēo intercēdit.  
Nūtūs tāntum, nōn amīcus, est.  
Nōta est mihi.  
Notitia; īsus, īs, īm.  
Consuētūdo, īnis, ēs.  
Notītia īnter nōs nuper ēdmōdum ēst.  
Itérum, denuō, rursus (adv.).  
Quoniam (conj. c. Ind. or Subj.).  
Quōniam pēnsa tūa pérperam absolvisti, absolvēnda sunt tībi itērum.  
Quōniam nōn vēnerat, ēum arcessivi.  
Vēs, quōniam ĕm nōx ēst, in vēstra tēctā discēditē.
Where have you become acquainted with that lady? — I have become acquainted with her at the house of one of my relations. — Is it thou, Charles, who hast soiled my book? — It is not I, it is your little sister who has soiled it. — Who has broken my fine inkstand? — It is I who have broken it. — Is it you who have spoken of me? — It is we who have spoken of you, but we have said of you nothing but good (nihil nisi bonum). — Why does your cousin ask me for money and books? — Because he is a fool; of me, who am his nearest relation and best friend, he asks nothing. — Why did you not come to dinner? — I have been hindered, but you have been able to dine without me. — Do you think that we shall not dine, if you cannot come? — How long did you wait for me? — We waited for you till a quarter past seven, and as you did not come, we dined without you. — Have you drunk my health? — We have drunk yours and that of your parents. — A certain man was very fond of wine, but he found in it two bad qualities (qualitātes). "If I put water to it," said he, "I spoil it, and if I do not put any to it, it spoils me." — How does your uncle look? — He looks very gay; for he is much pleased with his children. — Do his friends look as gay as he? — They, on the contrary, look sad, because they are discontented. — My uncle has no money, and is very contented, and his friends, who have a great deal of it, are scarcely ever so. — Do you like your sister? — I like her much, and as she is very complaisant towards me, I am so towards her; but how do you like yours? — We love each other, because we are pleased with each other. — Does your cousin resemble you? — He does resemble me. — Do your sisters resemble each other? — They do not resemble each other; for the eldest is idle and naught, and the youngest assiduous and complaisant towards everybody. — Who knocks at the door? — It is I; will you open it? — What do you want? — I come to ask you for the money which you owe me, and the books which I lent you. — If you will have the goodness to come to-morrow, I will return both to you. — Do you perceive yonder house? — I do perceive it, what house is it? — It is an inn (deversōrium); if you like, we will go into it to drink a glass of wine; for I am very thirsty. — You are always thirsty when you see an inn. — If we enter it, I shall drink your health. — Rather than go into an inn, I will not drink. — When will you pay what you owe me? — When I have money; it is useless to ask me for some to-day, for you know very well that there is nothing to be had of him who has nothing. — When do you think you will have money? — I think I shall have some next year. — Will you do what I shall tell you? — I will do it, if it is not too difficult. — Why do you laugh at me? — I do not laugh at you, but at your coat. — Does it not look like yours? — It does not look like it; for mine is short and yours is too long, mine is black and yours is green.
Lesson XCV.—PENSUM NONAGESIMUM QUINTUM.

CONJUNCTIONS.

A. Conjunctions are particles, which serve to designate the relation between one predicate and another, and to effect the connection of sentences.

The relation of one predicate to another may be either equal or unequal. Hence there are two kinds of conjunctions, of which one connects similar sentences, or, when the repetition of the predicate is unnecessary, similar parts of a sentence, and the other dissimilar sentences.

The connection of dissimilar sentences is either a possible, real, or necessary one.

I. The following classes of conjunctions connect similar sentences or parts of them: —

1. Copulatives, or those which join or unite: — et, ac, atque, —que (enclitic), and; et, etiam, quōque, also; nec, neque, and not, nor.

2. Disjunctives, or those which separate or disjoin: — aut, vel, —ve (enclitic), sive, seu, or; aut — aut, either — or; neve — neve, neu — neu, neither — nor.

3. Adversatives, or those which indicate opposition: — at, ast, vērum, vēro, enimvēro, autem, sed, but, however; atqui, but yet.

II. The conjunctions connecting dissimilar sentences are as follows: —

1. Conditionals, or those which express a condition: — si, if; sin, but if; ni, nisi, if not, unless; modo, dūmmōdo, provided, so that; dumne, dūmmōdo ne, provided that not.

2. Causals, or those which indicate a cause, ground, or reason: — nam, namque, enim, etēnim, for; quia, because; quod, that, because; quando, quandoquidem, quoniam, quum or cum, sīquidem, since.

3. Finals, or those denoting an object, end, or purpose: — ut, uti, that, in order that; quō, that, the (with comparatives); ne, that not, lest; neve, neu, and that not, nor that; quominus, that not.

4. Consecutives, or those which denote a consequence: — ut, that, so that; ut non, that not, so that not; quin, that not, but what.

5. Concessives, or those which denote a concession: — etsi, tametsi, etiamsi, even though, although; quamquam, quamvis, although, however; and their corresponding adversatives, tāmen, yet, still; altāmen, veruntāmen, yet, nevertheless.

6. Illatives, or those which denote an inference or conclusion: — ergo, igitur, itaque, therefore; ideo, idcirco, proinde, propterēa, therefore, on that account; quāre, quōcirca, quapropter, wherefore, on which account.
7. Among conjunctions may also be included a number of particles denoting a relation of time, and others used in questions or comparisons. Such are,—

a) The temporal conjunctions quum, ut, ubi, when; quum primum, ut primum, simulac, simulatque (or simply simul), as soon as; postquam, after; antequam and priusquam, before; quando, when, at what time; dum, usque dum, donec, and quoad, until.

b) The interrogative conjunctions num, utrum, an, and the enclitic ne. To these may be added ec and en in words like ecquid, ecquando, and en unquam, and also numquid, when it stands for num.

c) The comparative conjunctions ut or uti, sicut, velut, prout, praetul, the poetical seu, quam, tamquam (with or without si), quasi, ut si, ac si, ac, and atque, all of which are rendered by the English as, just as, as if.

* These were the emblems of office of the Roman consul, &c.

OF THE USE OF CONJUNCTIONS.

B. Copulative, disjunctive, and adversative conjunctions generally connect the same cases of nouns, pronouns, and adjectives, the same moods of verbs, and particles belonging to the same word. E. g.

Mater tua et soror a me diligitur. Your mother and sister are loved by me.

Cur tibi fasces ac secures, et tan- Why do you suppose the axes, and such great power of office, with so many marks of honor, were given you?

tam vim imperii tantique ornamento data cesus?

Ex esse dico, quae cerni tangitae possunt. I maintain the existence of those things, which can be seen or touched.

Vive diu ac feliciter. Live long and happily.

Nomen modo princeps, sed et solus bellum indixit. He was not only the principal man that declared the war, but even the only one.

Petores vel potius rogades, stuporem hominis vel dicam pecudis videte. You might ask or rather entreat us; look at the stupidity of the man, or I should rather say of the brute.

REMARKS.

1. This rule extends also to comparative conjunctions, and to all such as introduce clauses which are not subordinate or dependent on the preceding sentence, but co-ordinate or in the same construction with it.

2. The words connected with these conjunctions need not always be in the same case or mood, provided they sustain the same relation
to the general construction of the sentence. E. g. Mea et patris causa. — Tu autem non magis quam reipublicae refert. — Veniēbat quotidie, et frequentius etiam venisset, nisi, &c.

3. The conjunction is often emphatically omitted. E. g. Velim nolim, Willing or unwilling. Ire redire, To go backward and forward. Qui indicabantur, eos vocāri, custodire, ad senātum addūcī jussi, Those who were indicated I ordered to be summoned, put into custody, (and) brought before the senate.

4. On the construction of the remaining conjunctions, which introduce subordinate or dependent clauses, compare Lessons LXXXVI. — LXXXIX.

DOUBLE CONJUNCTIONS.

C. Copulative and disjunctive conjunctions are frequently doubled, i. e. expressed in both members of the sentence, so as to connect them more emphatically. Such combinations are,—

et — et (ac, atque),
et — -que,
 -que — et,
 -que — -que.*
 nec — nec,
 neque — neque,
 neque — nec,
 neque — neque.†
et — nec (neque).
 neque (nec) — et,
 nec (neque) — -que.
 aut — aut,
 vel — vel.
 sive — sive,
 seu — seu.

both — and, as well — as, at once — and.
 neither — nor.
 both — and not.
 not only not — but even (also).
 either — or.
 either — or, whether — or.

EXAMPLES.

Tē et mónere et hórtor. I (both) admonish and exhort you.
Et mári et térra. Both by sea and by land.
Officīa et servāta praetermissae. Duties both observed and omitted.
Militiaeque domiique. Both abroad and at home.
Non pōssum reliqua nec cogitāre nec scribere. The rest I can neither think of nor write.
Et rém agnoscit, nec hóminem ignōrat. He not only knows the thing, but is besides not ignorant of the man.
Nec mīror et gaudéo. I not only do not wonder, but rejoice.
Nec tū interfusi, et égo id égi. Nor had you anything to do with the affair, but I did it.

# In poetry only.
† Rarely used.
LESSON 35.

DOUBLE CONJUNCTIONS.

Either learn or leave (one of the two).

Vel imperatōre vel militē mē uti-
mini.

Sive cāsu sive consilio deōrum.

Either by chance or by divine ap-
pointment (I know not which).*

D. Adverbs are sometimes doubled in the same way, and
used to connect words or clauses like conjunctions. Such are,—

modo — modo,

nunc — nunc.

partim — partim.

simul — simul,

quā — quā.

tum — tum.

quum — tum.

now — now, now — then again, at one time —

at another.

partly — partly.

both — and, as well — as.

both — and; at one time — at another.

as — so especially; not only — but especially.

EXAMPLES.

Mōdo hōc, mōdo flūd dicit.

He at one moment says one thing,
and then again another.

Mōdo hūc, mōdo flūc vōlat.

He now flies hither, now thither.

Nūnc sīngulos provōcat, nūnc
ōmnes īntrēpat.

He sometimes challenges them in-
dividually, and sometimes pro-
vokes them as a mass.

Sīmul sūi purgāndi causā, sīmul
ut, si quid pōssent, de indūciis
impetrārent.

Both in order to excuse themselves,
and that they might, if possible,
obtain some concessions respect-
ing an armistice.

Pārtim mē amīci deseruērunt,

partim prodidērunt.

My friends have partly deserted
and partly betrayed me.

Quā dōminus, quā advocāti sibi-
lis conscissi.

Both the master and the advocates
were put down with hisses.

Tum Graėce tum Latīne.

Both Greek and Latin.

Fortūna quum in rēliquīs rēbus,
tum praeceptū in bēllo, plūri-
mum pōtest.

The power of fortune is supreme,
as in other things, so more espe-
cially in war.

E. Two conjunctions of different classes are sometimes
placed in correlation with each other, or a conjunction with an
adverb. E. g.

etsi, tametsi, etiametsi, ut, quam—

quam, quamvis — tamen, atta-

men, veruntamen, nihilominus.

non modo, non sōlum, non tan-
tum — sed etiam, verum etiam.

non dicam (or dico) — sed.

{although — yet, nevertheless.

{not only — but also.

I will not say — but only.

* The student will notice here the distinction between the words aut, vel,
and sive. Cf. page 385.
non módo (non) — sed ne
— quidem.
non módo — sed vix.
non minus — quam.
non magis — quam.  

not only not — but not even.
not only not — but scarcely.
no less — than; as much — as.
no more — than; as much — as.

**Examples.**

*Tamési victísse débéo, támém de méó júre décédám.*

*Uí désínt víres, támém est laudán-de volíntas.*

*Túllus Hostílius nón súlum próxímo régi dissímílis, sed fírciócr étiam Rómulo fúit.*

*Égo nón módo tibi nón írás cor, sed ne reprehéndo quidem fác-ctum táum.*

*Vérum haec géréna virtútum nón súlum* •* in móribus nóstrís, *sed vix jam in librís reperiúntur.*

*Quid est énim minus nón díco orátóris, sed hóminis?*

*Alexander nón dúcis mágus quam místís múnia exequebátur.*

Although I ought to have conquered, I will nevertheless surrender part of my right.

Though the ability be wanting, yet the will is to be commended.

Tullus Hostilius was not only unlike the preceding king, but even more warlike than Rómulus.

I am not only not angry with you, but I do not even reprehend what you have done.

But virtues of this description are not only not found in our practice, but scarcely now in books.

For what is less becoming, I will not say to an orator, but to a man?

Alexander was wont to perform the duties of a soldier, no less than those of a commander.

**To get into a scrape.**

*Jurgia cum aliquo inceptáre.*

*Rixas in se confláre.*

*In angustum venire.*

*Aliquem jurgiúi (or rixis) implicáre or illaqueáre.*

*Ad incítas redígére.*

*Rixis implicári or illigári.*

*Expediére, extricáre (aliquem, se) angustiás.*

*Jurgiúm, i, n.; rixa, ae, f.*

*Laquéus, i, m.*

Semper, perpetuo.

To bring or get one into a scrape.

To be involved in a scrape.

To get out of a scrape (any one, one’s self).

The quarrel, scrape.

The snare.

Always, perpetually.

I have got out of the scrape.

He is getting into a scrape.

He is in a bad scrape.

That man perpetually gets into bad scrapes; but he always helps himself out again.

* Mé expédivi.

*Sálvus evási.*

*Rixas in se conflat.*

Ad incéttas redásctus ést.

Hómo ille perpertuum férre jurgiúi se implicat, semper támén se rùrús expédít.

* Instead of *non súlum non.* Cf. page 584.
Between.
There is a difference between.
The appearance, form, aspect.
The face, sight.
The mien, look.
The countenance, physiognomy.
To have the appearance, to appear, seem.

To look, appear.

To look well (healthy).

To look sad.
To look ugly.

To look good.

To look angry, contented, pleased.
To look pleased with one.

A good-looking man.
A bad-looking man.
Bad-looking people.

You look very well.

He looks angry
She appears to be angry.
They appear to be contented.
They look pleased.
When I go to see that man, instead of receiving me with pleasure, he looks displeased.
The man whom you see appears desirous of approaching us.

To visit, to go to see some one; to pay one a visit.

To visit one on business.
To frequent, visit (a place).

To visit a sick person.

Inter (Prep. cum Acc.).
Est (intercédit) discrimen inter.
{ Aspectus, visus, ús, m.; species, ëi,
  { f.; forma, ae, f.
  Os, ëris, m.
  Vultus, ús, m.
  Oris habitus or lineamenta.
  Òs vultusque.
Vidéor, ëri, visus sum.

Speciem aliquam habère, praebère or pre se ferre.
Aliquà specie or formà esse. Videri.
Vigòris speciem praè se ferre.
Valetudinem vultu prodère.
Tristi esse vultu.
Deformem habère aspectum.
Vidèri esse bonum, benignum.
Speciem boni viri praè se ferre.
Speciem iràti, contenti, hilàris praè se ferre.

Arridére aliqui.
Torvis ocúlia aliquem intuèri.
Accípere (excípere) aliquem humaniter, comíter, benigne.
Vir formà honestà (specie insigni).
Homo specie tenùi.
Hominès specie tenùi (or humili).
Spécien bònum praèbes.
Vigòris specièm pròdis.
Vùltum iràtum praè sè fìrt.
Vìdetur esse iràta.
Conténti èsse vidéntur.
Vûltu hilàri atque laeto suìnt.
Cum ëstum visitò, tàntùm ñubes, ut benigne mé excípiat, ut tòrvis òculus mé intuèri sólcìat.
Ille, quàm vîdes, nòs adìre vèlle vidètur.

Aliquem visère (st, sum).
Invisère, visitàre aliquem.
Ad aliquem ire visère (ire et visère).

Aliquem adìre or convenière.
Obìre, adìre, frequentàre, celebràre.

Aegròtum visère (or visitàre).
Ad aegrum ire visère.
To frequent any one's house.
Aliciūs dōnum frequentāre or co-lebrāre.

To frequent a society.
Conventum (circulum) celebrāre.
The society; assembly.
Conventus, us, m.; circulus, i, m.

To be in society.
Circulos frequentāre.

We have society to-day.
Multum inter hōmines esse.
Convéntus visitantium (salutantium) apud nos est hodie.

To associate with some one.
Aliquo multum or familiariter ūti (ūsus sum).

To imagine.
Est mihi cum alioque consuetūdo (familiaritas).
Opināri, putāre; in opinōnem venire.

He imagines that you will not come.
In opinōnem vēnīt, fōre, ut nōn vēniās.

Does he often visit you?
Vēntīne saēpe ad tē visère?

He visits me every day.
Īmmo mē quotidiē visītāt.

Did you ever associate with that man?
Fuitne tū fīli cum illo uñquam consuetūdo?

Yes, I have associated much with him.
Sāne; ēo multum et familiariter ūsus sūm.

Did you frequent society, when you were in the city?
Celerbāsne conventus (circulos), quum uīrē ēses?

I did frequent it.
Vēro, celebrabam.

He is perpetually in society (among men).
Perpetuo fēre inter hōmines est.

It is all over with me! I am undone!
Actum est de mē! Pēriū!

It is all over!
Actum est! Actum ĵam de ģesto est!

It is too late to consult to-day about what was done yesterday.
Fāctum fieri infēctum nōn pōtest.

The spite, displeasure.
The grief, sorrow.

Stomāchus, i, m.; molestia, ae, f.
Dōlor, ōris, m.; aegrūtūdo, īnis, Ī; sollicitūdo, īnis, Ī.

To vex, spite, irritate one.
Molestiam exhibēre alicui.

To hurt any one's feelings.
Stomāchum alicui movēre.

To wound any one's feelings.
Vexāre, irritāre alicuem.

To hurt any one's honor.
Aegre facēre alicui.

To detract from any one's reputation.
Aliquem (or aliciūs animum) offendēre (in aliqua re).

To feel hurt.
Aliquem mordēre.

Dolēre, in maerōre esse.
Aegre or moleste ferre (aliquid).
LESSON 95.] PHRASES AND EXERCISES.

This hurts my feelings.
You have vexed that man.
You have hurt that man’s feelings.
You have detracted from his honor.
You have wounded him with words.
I did not wish to offend you.
He takes it ill that you did not come.
You should never offend against any one’s honor or liberty.

To swim.
The art of swimming.
A good (fit) place for swimming.
I know a good place for swimming.

To experience.

To suffer, endure.

To feel (experience).
To suffer, experience pain.
I have experienced (suffered) a great deal.
I have experienced a great many misfortunes.
He endures and suffers everything easily.
His sick mind can neither suffer nor endure these things.
We can endure neither our vices nor their remedies.
I know this rather from experience than from instruction.
I had the misfortune to fall.
He had the misfortune to lose all his children.
I feel a pain in my head, in my heart.

To neglect,

{ Hoc mihi aegré est.
{ Hoc nè morèt.
{ Moléstiam exhibuísti illi.
{ Virum istum offendísti.
{ Existimationem ejus offendísti.
{ Dignitatem ejus labefactavisti.
{ Tù èum voce vulneravisti.
{ Tè ofensus noìui.
{ Pácè tús dìixerim.
{ Aegré fert, tè nòn venísse.
Ní nihil ex cujusquam dignitate, nihil ex libertate decépsèris.
{ Nò, nàre, nàvi, ——.
{ Nátò, àre, àvi, átum.
{ Ars nandi.
{ Lòcus ad nandum idonèus (or op-
{ portúnus).
{ Lòcum ad nándum idóneum cogni-
{ tum hàbœo.
{ Experior, tri, pertus or pertus sum.
{ Pàetur, pàti, passus sum.
{ Perpetior, i, pessus sum.
{ Perferre, toleràre (ALIQUID).
{ Sentio, ire, si, sum.
{ Dolère, sentire dolórem.
{ Multà egò expérts sum.
{ Màla ègo permítìla perpèssus sùm.
{ Pèrfert et pátitur omnia fàcìle.
{ Ànimus ejus aèger haèce néque pàti,
{ néque pèrpeti pòtest.
{ Nèc vità nostra, nèc remédìa pàti
{ pòssìmùs.
{ Hòc mágis experiéndo quam di-
{ scéndo cognóvi.
{ Accidit mihi, ut càdèrem.
{ Accidit èi, ut lìberos suòs ómnes
{ amítteret.
{ Dòlet mihi cáput, pès.
{ Càpite, pède labóro.
{ (Nòn curàre (ALIQUID).
{ Negígo, ère, lexi, lectum (ALIQUID,
{ FACERE ALIQUID).
To miss (neglect).

To omit.

You have neglected your promise.

You have neglected to come to your lesson.

He never neglects or omits anything.

Did he neglect the opportunity of defending himself?

So far from neglecting it, he has seized it eagerly.

*To yield.*

To yield to any one.

To yield, give up one's place.

To yield to something; to acquire it.

To yield to necessity.

To make a virtue of necessity.

We must yield to necessity.

Did his brother acquiesce in his fate?

He did not acquiesce; but he has resolved to yield to necessity.

Did the copyist omit anything?

He has omitted only a few words.

Negligere, praetermittere (ressa, opportunitatem, &c.).

Omittere, praetermittere, praeterire (aliquid).

Promissa tua neglexisti.

In schoolam venire neglexisti (praetermissi).

Nil quumam negligit, nec praetermittit.

Nuncquid occasionem sui defendendi praetermissit?

Tantum abest, ut praetermisserit, ut avidissime amplèxus sit.

Cedo, ere, cessi, cessum (aliquid de re).

Cedere, morem gerere, obsiqui alicui (aliquà re).

Cedère loco or ex loco.

Cedère rei; se accommodare rei; acquiescere (èvi, ëtum) re, in re.

Necessitati parère (cedère).

Veniam dâre necessitati.

Erròres in consilium vertère.

Cedéndum est necessitati.

Nón fràter ejus fortunà suà acquievit?

Nón acquievit; nihilominus véniam necessitati dàre státuit.

Omisitne transcriptor aliquid?

Pauca tantum verba omisit (praeteritit).

**Exercise 170.**

Is it right to laugh thus at everybody? — If I laugh at your coat, I do not laugh at everybody. — Does your son resemble any one? — He resembles no one. — Why do you not drink? — I do not know what to drink; for I like good wine, and yours looks like vinegar. — If you wish to have some other, I shall go down into the cellar (doliarium) to fetch you some. — You are too polite, sir; I shall drink no more to-day. — Have you known my father long? — I have known him long, for I made his acquaintance when I was yet at school (quum scholam adhuc frequentabam). — We often worked for one another, and we loved each other like brothers. — I believe it, for you resemble each other. — When I had not done my exercises, he did them for me, and when he had not done his, I did them for him. — Why does your father send for the physician? — He is ill, and as the physician does not come, he sends for him. — Is that man angry with you?
— I think he is angry with me, because I do not go to see him; but I do not like to go to his house: for when I go to him, instead of receiving me with pleasure, he looks displeased. — You must not believe that he is angry with you, for he is not so bad as he looks. He is the best man in the world (homo omnium praestantissimus); but one must know him in order to appreciate him (diligere carumque habère). — There is a great difference between you and him; you look pleased with all those who come to see you, and he looks cross at them. — Why do you associate (utēris) with those people? — I associate with them because they are useful to me. — If you continue to associate with them you will get into bad scrapes, for they have many enemies. — How does your cousin conduct himself? — He does not conduct himself very well; for he is always getting into some bad scrape. — Do you not sometimes get into bad scrapes? — It is true that I sometimes get into them, but I always get out of them again. — Do you see those men who seem desirous of approaching us? — I do see them, but I do not fear them; for they hurt nobody. — We must go away, for I do not like to mix with people whom I do not know. — I beg of you not to be afraid of them, for I perceive my uncle among them. — Do you know a good place to swim in? — I do know one. — Where is it? — On that side of the river, behind the wood, near the high-road (via publica). — When shall we go to swim? — This evening, if you like. — Will you wait for me before the city-gate? — I shall wait for you there; but I beg of you not to forget it. — You know that I never forget my promises. — Have you reminded your brother not to write to-day? — I have both reminded and exhorted him. — Who has conquered (persecūtus)? — Cæsar has conquered both by sea and by land. — He has not only conquered, but even triumphed (triumphāre). — Does he speak Latin? — He speaks both Greek and Latin. — Can he write a letter? — He not only cannot write a letter, but he can scarcely read one.

Lesson XCVI. — PENSUM NONAGESIMUM SEXTUM.

INTERJECTIONS.

A. Interjections are particles denoting natural sounds, expressive of certain emotions of the mind.

The nature of these emotions, and their degree of intensity, are indicated by the tone or force with which this natural utterance is effected. Interjections thus take the place of an entire sentence, in which the verb would express the emotion, and an adverb its degree of intensity.
B. Interjections are classified according to the character of the emotion expressed by them. They denote,—

1. Delight; as, io, iu, oh! ah! euax or evax, euœ or evœ, hurrah! huzzah!
2. Laughter; as, ha ha, ha ha he, ha! ha!
3. Grief, pain; as, ah, ah! alas! au, hold! stop! he, heu, eheu, hoi, vae, alas! woe! o, oh, proh, oh! alas!
4. Surprise; as, aha, aba! atat, attate, strange! ha! hem, ehem, ho! lo! how? there! hui, ha! ho! away! papa, strange! indeed! tatae, strange! wonderful! vah, hah! zounds!
5. Derision; as, hem, ha! there! bravo! vah, vaha, iokia, ha! bravo!
6. Praise, applause; as, euge, eugepae, heia, well done!
7. Encouragement; as, eia, up! come! on! and the imperatives age, agèdum, pl. agüe, come on! come now!
8. Calling; as, heus, eho, ehodum, ho! soho! hark you (ye)!
9. Answering; as, hem,* chem, well! very well!
10. Imprecation; as, vae, woe!
11. Directing attention; as, en, ecce, lo! behold!
12. Aversion; as, apâge (an imperative), begone! away! fie! tush!
13. Silencing; as, 'st, hush!

Remarks.

1. A number of substantives, adjectives, adverbs, and verbs are sometimes used like interjections. Such are: Pax, peace! be still! Malum, indignum, nefas, infandum, misèrum, miserable! as expressions of disgust or impatient astonishment. Macte, pl. macti, bravely! prosper! Nae profecto, surely! certainly! So apage, begone! cedo, give here! fetch hither (and also, pray tell me!); sis (= si vis), hear! do you hear? aqesis, agedum, agiterum, come on! well! sôdes (= si audies), do you hear? hark you? To these add quaeso, precor, obsecro (sc. te or vos), I pray, I beg, prithee! pray! and amabo (sc. te and = si amas), I pray you! pray do!

2. Among interjections may also be included the invocations of the deities, which frequently appear intercalated between the regular parts of a sentence. Such are mehércule, herœuíle, mehércle, hercle, mehércules, hercles, by Hercules! so help me Hercules! pro Juppiter, per Jovem, by Jupiter! pol, edepol, by Pollux! ecastor, mecastor, by Castor! mediūs fidius, by my faith! so help me God! pro deum fidem, per fidem, by my faith! faith! † &c.

* Some interjections, like hem! vah! &c., are used to express several different emotions.
† The expressions mecastor and mehércules may be resolved into, Ita me Castor or Hercules juret, So help me Castor or Hercules! and mehércule into, Ita me Hercule (vocative) jure, So help thou me, Hercules!
LESSON 96.] USE OF THE VOCATIVE CASE.

C. Interjections either stand alone, or are followed by the nominative, genitive, dative, accusative, or vocative.

With the nominative, en, ecce, o (cf. page 344).
With the accusative, o, ah, heu, en, hem, pro, bene (cf. page 343.)
With the dative, vae, hei, heu, ecce (cf. page 369).
With the genitive, o, heu, proh, &c. (cf. page 383, Rem. 8).
With the vocative, see D.

Sed ecce nuntii, ecce litterae!
En dextra fidesque!
O fortunata moris, quae pro patria
   eat potissimum reddita!
En miserum hominem!
Eheu me miserum!
O hominem fortunatum, qui ejus-
   modi nuntios habeat!
Sed bene Messalae! sua quisque
   ad pocula dicat.
Hei (or vae) miserum mihi!
Vae victis esse!
O mihi nuntii beatii (gen.)!
O paterni genoris obite (voc.)!

Behold the messengers! See the letter!
There is our right hand and our
plighted faith!
Happy the death incurred especially for one's fatherland!
Lo there a wretched man!
Wretch that I am!
O lucky man, to have messengers like those!
The health of Messala! Let each one say so to his cup!
Woe is me!
Woe to the conquered!
O blessed harbinger to me!
O thou forgetful of thy ancestry!

OF THE USE OF THE VOCATIVE CASE.

D. The vocative case is the special form for calling or invoking the person or object addressed.

The vocative constitutes in itself an entire sentence, like an interjection, and frequently occurs in connection with one. But if the sentence in which the vocative occurs contains a finite verb or an imperative, these must agree with it in number and person. E. g.

O dui boni! quid est in hominis
   vitis diu?
Quae res unquam, pro sancte
   Jupiter! non modo in hac
   urbe, sed in omnibus tertius est
   gesta major?
Vincere scis, Hannibal; victoria
   uti nescis?
Equo ne credite, Teucric!
Quintii Varse, legiones redde!

Good gods! What can be said to last in human life?
What greater exploit, O holy Jupiter! was ever achieved, not only in this city, but in any land?
You know how to conquer, Hannibal, but not to use your victory!
Do not trust the horse, Trojans!
Return the legions, Quintilii Varrus.

Urbem, urbe in ista lucis vice!
Rufe, mihi frustra ac nequidquam credite amice!

Keep to the city, my Rufus, to the city, and live in that sun of yours!
O Rufus, in vain and to no purpose called my friend!
Primus nátē méo nónīne dīcte
Sālve prīmus ómn̄um pārens pā-
triāc a pellātē; prīmus in tōgā
trūm̄p̄m̄ trī um̄ tr̄ium̄ph̄m̄ lingua‐
am mērētē!

O son, the first boy, called by my
name!
Hail first of all called parent of thy
country; the first, who in the
toga earned a triumph and the
wreath of eloquence!

REMARKS.
1. Participles sometimes occur alone in the vocative, but only in
poetry. E.g. Prīn̄ā dīcte mīhi, sumn̄ā dīcēnde Cæm̄n̄, (O thou)
sung in my first ode, to be sung in my last! And the two last of the
above examples.

2. Poets, in imitation of the Greeks, thus frequently put the voca-
tive of participles and adjectives where we might expect the
nomina-
tive. E.g. Quō morītūre mīs? Whither art thou hastening so precipi-
tately, ready to perish? Sīc veniās hodie rīne! Thus may you come
to-day! Sō the common expression: Mācte vīrūte esto! Success to
you! Go on and prosper!

3. The nominative, on the other hand, sometimes occurs instead of
the vocative, especially in poetry. E.g. Dēgēn̄er o pōpulus! O de-
generate people! Sālve, urbiā genius! Hail, genius of the city!
Jane, vēnī; novus anne, vēnī! Come Janus, come new year, come!

What a grief! What a joy!
What a man!
How well you have done!
How wretched the man is!

Quī dōlor! Quōd gaudium!
Quī vīr! Quāntus (quālis) vīr!
Quam bēne fecísti!
Quam mūsēr ēst bōnō!

E. Obs. In exclamations, the Latin qui, quae, quod, or quid corre-
sponds to the English “what a!” or “what!” Quōmodo, ut or quām
(with verbs and adjectives), to the English “how!” Sentences of
this kind may also be introduced by quantus, quālus, quoties, &c.

What men!
How many men!
What a fine book!
What fine weather!
What good people they are!
What a happiness!
How fortunate (how lucky)!
How good you are!
How stupid she is!
How rich this man is!
How handsome that woman is!
How kind you are to me!
How happy you are!
What an affliction to my mind!
What language, what precepts,
what a knowledge of antiquity!
How many, how great, how in-
credible misfortunes he has un-
dergone!

Qui hōminēs!
Quīd hōminum!
Quam pūlicher hīber!
Quam īlli sūint benevōlī!
Quānta fēlicitās!
Quam fēlix! Quam fortunātus!
Quam bōnus ēs!
Quam stūlta ēst!
Quam dīves īste ēst!
Quam formōsa ēst mulier īlla!
Quīm ēs erga mē benevōlūs!
Quam fēlix ēs!
Quī modōr a ffligīt ēnīnm mēum!
Quī sērmo, quae praecepta, quanta
notītia antīquitātīs!
Quōt, quāntus, quam incrēdībiles
haūsit calamitātes!
LESSON 96.] PHRASES AND EXERCISES. 645

To what a friend I have intrusted my property!
How much is conveyed in so few words!
How insignificant man is!
How really troublesome the affair is!
How minute you are in imparting advice!
How changed!
How much she wept on the bosom of her daughter!
How those who are fond of praise are unwilling to accuse themselves!
How blind I was not to see that before!
How much I am indebted to you!
How much I am obliged to you!
How many obligations I am under to you!
See how the matter has changed!
You remember how popular the law seemed.
Think of the shortness of life!
How valuable knowledge is!

To run up to or towards (any one).

To hasten up.

To run to the assistance of any one.
To save, preserve.
To deliver, rescue.

To liberate, free, save any one from anything.
To try to save one's self.

To wish any one safe.
To hasten, hurry.

To plunder, rob.
Deliver us from misery!
Save me from danger, from death!
Hurry slowly!

Qualis amīco mēa commendāvi bona!
Quam multa quam paucīs!
Quam nihil est totus homūncio!
Quam vēro molēsta est rēs!
Quam nihil praeertemītīs in consilio dāndo!
Quāntum mutātūs!
Quāntum in sīnu filiae flēvit!
Ut sē accusāre nōlunt, quī cupiunt laudāri!
Mē caecum, quī haec ántea nōn vidērīm!
Quam multī tībī dédeo!
Quāntum tībī sūm devīntus!
Quam multīs beneficiī vincūlis tībī sūm devīntus!
Vīule, quam conversā rēs ēst!
Meminīstis, quam popularīs lex vi debātur.
Vita quām sūt brēvis, cōgita!
Quāntī est sāpūre!
Accurro, ēre, accurrī (or accurrēri), accursum (Ad aliquem, in locum).
Appropērāre, advolāre (Ad ali quem, in locum).
In alīcūjus auxilium accurrere, appropērāre, advolāre.
Servāre, conservāre.
Eripiō, ēre, pūi, eptum (Aliquem a re, ex re).
Liberāre aliquem ab aliqūā re.

Sūlūtem petēre; salūti suae consūlēre.
Aliquem salvum esse velle.
Festinae, properāre, maturāre (rem, or neut.).
{Praedāri (in general).}
{Pilēre, explīare (Aliquem, rem).
Eripiō nēs ex misēriās!
{Éripe mé a perīculo!
Sērva mé a mōrte!
Festīna lēnte!
He desires you to be safe.
They sought their safety in flight.
Many people had hastened up;
but instead of extinguishing
the fire, the wretches set them-
selves to plundering.

To begin, commence (anything).

To set about something.

I begin to work.
He has commenced to write.
He has set himself to writing.
I am beginning to speak.
Have they been able to extin-
guish the fire?
Have they succeeded in extin-
guishing the fire?
They have not succeeded.

To indicate, show.

To quarrel (with any one, with
each other).

To chide, reprove (any one).

To scold one.

To dispute, contend about any-
thing.

The quarrel, dispute.

Did your master ever scold you?

Never.
What are they quarrelling a-
bout?
They are quarrelling about a
slave.
They are disputing about who
shall go first.

By all means, obstinately.
By every means in one’s power,
with might and main.

To pursue (any one).

Tèsalvum esse vult.
Salutem suam fugā petivērunt.
Mūlti advolāvīrunt; flāmmas vēro
pērdītī nōn mōdo nōn extinxē-
runt, sed praedāri étiam coēpo-
rant.

(Incipere, coepisse, inchoāre (ali-
quid).
Initium facere (rei).

Aggrēdior, i, gressus sum (rem,
ad rem, facere rem.)
Incipio (coēpi) laborāre.
Institum fēcit scribēndī.
Aggressus est ad scribēndum.
Dicēre aggrēdīor.
Num extinxī potuērunt flammēs?

Contigitne fīs, ut flammēs extin-
guērent?
Non cōntigit.
Indīcāre, ostendēre, significāre.

Rīza, jurgāre; altercāri; litigāre
(cum aliquo, inter se).
Objurgāre, reprehendēre (ali-
quem).

Increpāre aliquem.
Aliquem asperōribus verbis casti-
gāre.

Certāre, disputāre, dimicāre, con-
tendēre (cum aliquo, inter
se de re).
Rīxa, ae, f.; jurgium, i, n.; lis, li-
tis, f.
Nūm tē magister tūus unquam in-
crēpuit?
Nūnquam.
Quām ob rém inter sē rixāntur?

De sērvo inter sē rixāntur.

Disputant, quīs eōrum primus frē
dēbeat.

Obstināto animo, pertinacīter, prae-
fracte.
Omni vi; summā ape; manibus pe-
dibusque.
Persēqui, insēqui; consectāri, in-
sectāri (aliquem).
LESSON 96.] PHRASES AND EXERCISES. 64.

To follow (any one, or neut.). Sèqui, consequí (aliqüem).
To come next in order. Sèqui, excipêre (rem).
The following words. Haec verba.
It follows from this, that, &c. Hinc séquitur (or consequitur), ut....

To lose one’s wits.

The proverb.

Verbum, proverbiwm, adagium, i, n.
The difference.

Discrîmen, inis, n.; differentia,
ne, f.

There is a difference between.

Mente cápior (captus sum).
De mentis potestate exire.
Insânnum füeri.

Alîquid interest (or differt) inter ....
Est quod différât inter ....
Quántum differt !

Praefectus militâris.

What a difference !

Asinus, i, m.

Lopus, oris, m.

The officer.

Accipère (cêpi, ceptum) aliquid ab
aliquo.

The ass.

To accept anything from any

To our disgrace.

Cum ignominia nostrâ.

To my misfortune (ill luck).

Cum meâ calamitâe (or perrnicie).

EXERCISE 171.

Ah, it is all over with me! — But, bless me! (pro Juppiter!) why
do you cry thus? — I have been robbed of my gold rings, my best
clothes, and all my money; that is the reason why I cry. — Do not
make so much noise, for it is we who have taken them all in order
to teach you to take better care of your things (tua), and to shut the
door of your room when you go out. — Why do you look so sad? —
I have experienced great misfortunes: after having lost all my money,
I was beaten by bad-looking men; and to my still greater ill-luck I
hear that my good uncle, whom I love so much, has been struck with
apoplexy. — You must not afflict yourself so much, for we must yield
to necessity; and you know well the proverb: “It is too late to con-
sult to-day about what was done yesterday.” — Can you not get rid
of that man? — I cannot get rid of him, for he will absolutely (ultique)
follow me. — He must have lost his wits. — What does he ask you for?
— He wishes to sell me a horse, which I do not want. — Whose houses
are these? — They are mine. — Do those pens belong to you? — No,
they belong to my sister. — Are those the pens with which she writes
so well? — They are the same. — Which is the man of whom you
complain? — It is he who wears a red coat. — “What is the differ-
ence between a watch and me?” inquired a lady (of) a young officer.
— “My lady,” replied he, “a watch marks the hours, and near you one
forgets them.” — A Russian peasant, who had never seen asses, see-
ing several in Germany, said: “Lord (meñercule), what large hares
there are in this country!” — How many obligations I am under to
you, my dear friend! you have saved my life! without you I had been
lost. — Have those miserable men hurt you? — They have beaten
and robbed me; and when you ran to my assistance they were about
to strip (exuere) and kill me.— I am happy to have delivered you
from the hands of those robbers.— How good you are!— Will you
go to your friend's to-night?— I shall perhaps go.— And will your
sisters go?— They will perhaps.— Was you pleased at the concert
yesterday?— I was not pleased there, for there was such a multitude
of people there that one could hardly get in.— I bring you a pretty
present with which you will be much pleased.— What is it?— It is a
silk cravat.— Where is it?— I have it in my pocket.— Does it
please you?— It pleases me much, and I thank you for it with all
my heart.— I hope that you will at last accept something of me.—
What do you intend to give me?— I will not tell you yet, for if I do
tell you, you will find no pleasure when I give it to you.— Why do
those men quarrel?— They quarrel because they do not know what
to do.— Have they succeeded in extinguishing the fire?— They have
at last succeeded in it; but it is said that several houses have been
burnt.— Have they not been able to save anything?— They have
not been able to save anything; for, instead of extinguishing the fire,
the wretches who had come up set themselves to plundering.— Why
did our friend set out without me?— They waited for you till twelve
o'clock, and seeing that you did not come, they left without you.

Lesson XCVII.— PENSUM NONAGESIMUM
SEPTIMUM.

OF THE ORDER OF WORDS IN SENTENCES.

A. The order or succession of words in Latin sentences is deter-
mined by their degree of relative importance, which depends upon
the intention of the speaker. The general principle of this order is,
that the most important word should occupy the first place, and that
those modifying, expanding, or defining it should follow each other in
regular succession, according to their relative weight in the construc-
tion. This is called the natural order.

B. In unconnected sentences, the word which the speaker
intends to make prominent is placed at the beginning. But
words limiting or defining others are placed after them. E. g.-

d Ratio praeeest, appetitus obtém-
perat.
Habet rês pública adolescéntes
nobilissimos, parâtos defensó-
res.
Sénper oratôrum eloquentiae
moderâtrix fuit auditôrum
prudéntia.

The republic has noble young men,
ready for its defence.
The intelligence of the audience
has always been the regulator of
the eloquence of orators.
**Lesson 97.** Order of Words in Sentences.

Lacedæmone fuit honestissimum domiçìlium senectútis. At Lacedæmon there was the most honorable home for old age.

Bélìum sociále. Senátus populusque Románus. The social war. The senate and people of Rome.

D. Brútus Imperátor, Cónsul désignátius, S. D.* Ciceroni. D. Brutus commander, consul elect, to Cicero greeting.


Diviná náture dédit ágros, árs humáná aedificavit urbes. Divine nature gave us our lands, and human art has built our cities.

I. According to the natural order, the subject precedes the predicate. The oblique cases, and other words serving to expand the predicate, are commonly put before the verb, which then occupies the last place in the sentence. E. g.

Cónsules núnquam fúerant; régibus exáctís créati sunt. There had never been any consuls; they were created after the expulsion of the kings.

Vidi Catônem in bibliothéca sedéntem. I saw Cato sitting in the library.

Hábent opiniónem, Apólínem mórbo deppélère, Jóvem imperiúm coeléstium tenère, Mártém bella régère. They believe that Apollo cures diseases, that Jupiter is the ruler of the gods, that Mars presides over battles.

Hóminem náture non sòlum celerité méntis ornávit, sed étiam sénso tum saëtúum satélites attribuit ac múntos, figuránuque córpóris hábilem et aptum ingénio humánó dédit. Nature has not only endowed man with quickness of intellect, but has also furnished him with the senses as its satellites and messengers, and given him a suitable bodily form, adapted to the human mind.

**Remark.** — The copula sum is put either at the end or between the subject and the predicate. E. g. Haec vita mors est. — Numa Pompilius rex créatus est. — Patres suære auctóres. — Claudius erat somni brevissimi. — Facta dictis sunt exaequanda.

II. An adjective denoting a quality is commonly put after its noun; but when that quality is represented as the leading or distinctive characteristic, it precedes it.

The same applies to the genitive, which may either follow the word limited by it, or, as the emphatic word, precede it. E. g.

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* I. e. Salútēm dicit, Sends greeting. In superscriptions to letters, the name of the writer usually comes first. The abbreviation S. D. then either precedes or follows the person addressed, which is always in the dative. Thus equally correct: Cicerò Trebatìo S. D. Among the later writers, however, the order is reversed, and the person addressed is put first.


BONUS vir or clavis. Summa res publica. Tuum consilium. Atheniensis Demosthenes.


The master of cavalry. The inspectors of roads. The ornament of the state. A hearer of Plato.

A good man, citizen.† The whole state. Your advice. The Athenian Demosthenes.

A decree of the senate. The king of the Persians, Darius. Eudoxus, the hearer of Plato. Miltiades, the son of Cimon.

REMARKS.

1. An adjective or noun limiting the meaning of two or more nouns is placed either before or after them. E. g. Nostro incommundo detrimentaque doleamus, Let us lament over our misfortune and loss. Zeno non tam rerum inventor silt, quam verborum novorum, Zeno was not so much an inventor of new things, as of new words.

2. When an adjective is limited by other words, it is put first, and separated from its noun by the words thus limiting it. E. g. Tua erga me benignitas, Your kindness towards me. Maxima post hominum memoriam classis, The largest fleet since the memory of man. Brevisissimus in Britanniam trajectus, The shortest crossing into Britannia.

III. A demonstrative pronoun before its noun directs the attention to the latter; but when placed after it, it merely points out its relation to the predicate. E. g.


Haece est mea et hujus fratris mei germana patria. Virginem ego hanc sum ducturus. Cuendem hanc ipsam contra rempublicam senatus factam esse decravit.

Tumulus is ipse, in quo condita urbs est.

This man. This table. This staff. Those beginnings and this recent issue of things.

This is my proper country and that of this brother of mine. I am going to marry this virgin. The senate has declared, that this very carnage was made against the republic.

The very hill on which the city was built.

IV. Quisque is commonly put after sibi, suus, superlatives, or ordinals. E. g.

* In titles the genitive is thus commonly put last.
† I. e. one whose leading trait is goodness. Vir bonus is only in general opposed to males.
Lesson 97. ORDER OF WORDS IN SENTENCES.

Sía cuíque virtúti laús pròpria
debètur. Every virtue is entitled to its prop-
Sía cuíquis animántis natúra
est. Every animal has its peculiar na-
Miníme sibí quíisque nótus est, et
dìficilelim de sè quíisque sénit. Every one knows least of himself,
and every one experiences the
greatest difficulty in observing
himself.

Epicureós doctíssimus quíisque
témpemnit. The wisest men all despise the
Décimus quíisque fústi necátur. Epicureans.

Óptìmi quíque expetébant a mé
doctrínam. Every tenth man was beaten to
death.

The best men have all sought in-
struction from me.

Remark. — Sibi and suus before quíisque thus acquire a distribu-
tive signification. When the distribution is already contained in other
words of the sentence, quíisque precedes the reflexive. E. g. Quanti
quíisque se ipse facít, tantí fíat ab amícis. — Gallo Hannibál . . . . in
civíitates quemque suás dimísit. — The same order is observed in alíus
ullus; e. g. Néque alia ulla fútí causa.

V. Adverbs before the words qualified by them denote that
which is distinctive or characteristic; after them they merely
limit or restrict their signification.

Béne fàcta málé locáta málé fácta
árbitror. I consider ill-bestowed acts of kind-
Accidit, ut réliquae (ex. návés)
fer e ómnès rejiceréntur. ness injuries.

It happened that nearly all the
Flúmen Dúbis paene tótum óp-
rest of the ships were driven
pidum cíngit. back.

História exíguo témпорe absólvi
nón pótest. The river Dubis surrounds nearly
Laélius sémpér féré cum Scípió-
the entire town.
ne solébat rustíciúri. History cannot be despatched in a
Légem ètsèm própe vérbis in
short time.
déclamam tábulam conjecérunt.

Laélius generally was accustomed
to rusticate with Scipio.

They have expressed the law in
Quódis Cnèus Itálìam relínquet,
nearly the same words in the
fáciét omnínso málé.
twelfth table.

But if Cneus will leave Italy, he
will act very unwisely.

VI. The same applies to the oblique cases determining the
predicate; before the verb they indicate the sense in which it
is to be taken, after it they only specify or limit it (cf. I.). E. g.

Médici ex quíbisdam rébus et ad-
veniéntes et crescéntes móbíos
intelligunt. Physicians understand both ap-
Epédorix et Virúdomárus, insi-
proaching and growing diseases
from certain symptoms.

Epedorix and Viridomarus, having
mulati prodigiones ab Românis indictâ causa interfici sunt.
Ingénia humana sint ad suam cuique levândam cupam nimio plus faciunda.

VII. Prepositions, as their name implies, are generally placed before the cases governed by them. Téus and versus alone follow them. So also cum in mécum, têcum, têcum, nobiscum, vobiscum, quocum, quibuscum. E. g.

Ab hâste ótium fluit.
Mánûm de tabulâ!
Germâni stâtim e sómno lavântur.

Vix sùm apud mê.
Pósit móntem sê occultâvit.

Antíochus Tauro tênsus regnâre jùssus est.
A Pompeîo dissídèbat, quocum junctússeme vîxerat.

Curándum est, ut éos, quibiscum servînem conferêmus, et vêrî et diligĕre videâmur.

There was rest from the enemy.
Hands off from the picture!
The Germans bathe immediately after sleep.
I am scarcely in my senses.
He concealed himself behind the mountain.
Antiochus was commanded to rule as far as the Taurus.
He was at variance with Pompey, with whom he had been on terms of intimacy.
We must endeavor to have the appearance of respecting and cherishing those with whom we engage in conversation.

**Remarks.**

1. An adjective or relative pronoun is often emphatically put before the preposition, so that the latter stands between it and its noun. E. g. Magno cum metu. — Quâ in urbe. — Hanc ob causam. — Quem ad modum. — Nullâ in re.

2. Relatives, and sometimes also the demonstrative hic, are frequently put before their preposition, although no substantive follows. E. g. Socii putândi, quos inter (= inter quos) res communicâtâ est. — Res, causa, quâ de (= de quâ) agitur. So also: Hunc adversus; hunc circum; hunc justa; quem penes; quam super; quem ultra, &c. (*

3. Prepositions are sometimes separated from their cases, generally by an attributive genitive or an adverb, sometimes also by some other word. E. g. Post vero Sullae victoriam. — Post autem Alexandri Magni mortem. — Propert vel gratiam, vel dignitatem. — Illôre digni cum ignominia dignis non sunt comparandi. — In suum cuique tribuendo.†

* Poets and later prose-writers extend this transposition to personal pronouns and to substantives. E. g. Se ergo; te propter; me penes; te sine; Scythas iter; Misêmum apud et Ravennam; thalamo sub fluminis.
† Poets extend this liberty much further. E. g. Per ego te doos ora. — Vis animi pervicit et extra processii longa flammanìa moenia sonâti, &c.
VIII. When two terms are opposed to or contrasted with each other, they are placed as near together as possible.

A word may thus be opposed to itself in a different form, or to one of kindred signification; as, *Manus manum lavat.* — *Alius aliunde est periculum.* Or else two different terms may form an antithesis to each other; as, *Fragile corpus animus sempiternus movet.*

*Hömines hominibus máxime útiles esse püssunt.*

*Arma armis propulsántur.*

*Nihil est ünum üni tam simile, tam pár, quam õmnes inter nosmetípos suis.*

*Nexi ümbo, alter in ülrum causam conférunt.*

*Utríque utrique est córdi.*

*Aliud aliús vidétur óptimum.*

Très frátres vidére videor.

Quae mé movérunt, movissent cædem tē profectó.

Mortāli immortalitátem non árbitror contemnēndam.

Rádio nóstra conséntit, púgnat orátio.

Est génus höminum fallácium, ad voluntátem loquéntium õmnia, nihíl ad veritátem.

Men can become eminently serviceable to each other.

Arms are repelled by arms.

Nothing resembles another so closely as we all do each other.

Both mortal, they cast the blame upon each other.

They like each other.

One thing seems best to one, another to another.

It seems to me as if I saw three brothers.

The same things which affected me would certainly have affected you.

I do not think that immortality should be despised by a mortal.

Our reason assents, but language opposes.

There is a class of deceitful men, who always speak as others would have them, and never according to the truth.

REMARK.—This rule includes formulas like *Dii deaeque.* — *Dies nocteque.* — *Die ac nocte.* — *Domí bellique.* — *Domí militiaeque.* — *Terrá maríque.* — *Ultrí círque,* &c.

C. I. In sentences containing two or more connected clauses, the connecting word generally occupies the first place in the clause introduced by it.

The connecting word may be either a relative, a demonstrative pronoun or adverb, or a conjunction. Sometimes also another word, and always the one which bears the closest relation to what has gone before.

If the connective refers to a particular word of the preceding clause (e. g. a relative to its antecedent), the latter stands as near to it as possible.

Correlatives (e. g. *tantis* — *quantus,* &c.) occupy the same relative position in their respective clauses.

* I. e. "To some there is danger from one quarter, to others from another."
The conjunctions usually put at the beginning of their clause are: et, ac, atque; sed, at, verum; vel, aut; nam, namque, and etenim. Generally also itaque. E. g.

Lóquimur de iis amicís, quós nô-vit vita communís.
Cónsul, quí únus supererat, mó-rítur.
Hannibal tres exercitús máximos comparávit. Ex his únus in Africam misit.
Tántum culque tribuendum, quántum ipse efficere pòssis.

We speak of such friends as are known in ordinary life.
The only surviving consul dies.
Hannibal raised three very large armies. One of these he sent into Africa.
You should assign to another no more than what you can perform yourself.
No orator has written as much as my writings amount to.
The philosopher is susceptible of rage, but not of madness. But that is another question.
The republic is not in the walls of our homes, but upon our hearths and altars.

Alcibiádes ad ómnes rés áptus consiliisque plénus. Namque imperátor fuit summus märi et térra.
A té péto, ne témere náviges. Sólen naútae festináre quéstus sui causá.

Nooror has written as much as my writings amount to.
The philosopher is susceptible of rage, but not of madness. But that is another question.
The republic is not in the walls of our homes, but upon our hearths and altars.

Alcibiades was fit for every kind of business, and full of sagacity; for he was the commander-in-chief by sea and land.
I ask of you not to be too rash about sailing. It is the custom of seafaring men to hurry for the sake of gain.

Pausánias changed not only the established customs of his country, but also his entire mode of life. He kept up the state of a king and wore a Persian dress.

II. The conjunctions quoque, autem, vero, enim, quidem, and the enclitics que, ne, and ve, always follow the emphatic word of the sentence. So frequently etiam, igitur, tamen, ergo, deinde, and praeterea; sometimes also itaque and idcirco.

These words then generally occupy the second or third place in the clause. When the copula est or a verb is the emphatic word, then autem, enim, igitur, and ergo often stand in the third, fourth, or fifth place. E. g.
Gyges a nullo videbatur; ipse autem ömnia vidēbat.
**Gyges was not visible to any one.**

Quid est énim libértas? Potétas vivéndi, ut vēlis.
**But he himself saw everything.**

Sēnsit in sē frī Brūtus. Àvīde úaque sē certāminī offert.
**For what is liberty? The power of living as you please.**

Nūlli ēst ëgitur natūrae obēdiens aut subjēctus Déus.
Brutus perceived, that he was assailed. Hence he at once of-

**Hence he at once offered to engage in the contest.**

Hūc hōmini parcellis ëgitur, judícies, cuius tānta peccāta sunt?
God is therefore obedient or sub-

**Will you then spare this man, O judges, whose crimes are so great?**

Schimus músicen nóstris móribus abēsse a prīncipis persōnā; saliēre vēro in vídio póni.
**We know that, according to our manners, music is incompatible**

**with the character of our prince, and that dancing is considered a**

**vice in him.**

Scire velim, quīl cōgites, de totāque ré quid existimes.
**I should like to know what your plans are, and what you think of**

**the entire business.**

Quīl sapiente póssit esse prae-
**What can be superior to the phi-

**losopher, when he enjoys so**

**many and such a variety of vir-

**tues?**

Nōstra cúrpōra vertúntur, nec quūd fūimusve, sumiusve, crās érimus.
**Our bodies undergo perpetual**

**change, nor will we be to-mor-

**row what we have been or are**

**at present.**

III. In quotations, the formulas inquam, aéo, dico, nēgo,

**Caesar, advancing from the ship,**

**exclaimed: Africa, I have you!**

**Virtue, virtue, I say, Caius Fānni-

**us, is at once the conciliator and**

**the preserver of friendships.**

Cāesar, prolålpsus in egressu nā-

**Pray see whether it is exactly**

**right, that we should be in pla-

**ces like these.**

**Pray tell me, what is my Attica**

**doing?**

Tē neve, quaeō, satisne réctum sit, nōs in istīs lōcis ése.
CAESAR MÔÀ, OBSÉCRO TÊ, QUID ÉGIT?
**You will, I think, get into the same**

**retirement, in which you will**

**hear that we have settled down.**

Attīca mōà, óbsēcro tê, quid égit?
**In eāstim solitūdines tâ ipse, ár-

**būror, vēnies, in quibus nōs**

**conesdēsse aūdīes.**

**You will, I think, get into the same**

**retirement, in which you will**

**hear that we have settled down.**

IV. Conjunctions, relatives, interrogatives, and interjections,

which commonly occupy the first place of a clause, are some-

**times supplanted by the emphatic word.**

**E. g.**
There is no one that can give you better advice than you yourself.
I am unable to judge how great those former pleasures of the Roman people were.
What? Is liberality gratuitous or mercenary?
It is really so, that there can be no time of life, in which pleasantry and urbanity cannot be indulged in.
As you yourself have so many books, which, pray, are you searching for here?—I came to take off certain commentaries of Aristotle, which I knew were here, in order that I might read them while I am at leisure.

V. Words properly belonging together according to the natural arrangement, are frequently separated by others, to which the speaker attaches greater importance.

Words thus crowded out of the first place in the sentence are often emphatically put at the end. E. g.

Justitia est una omnium domina et regina virtatum.
Aedui equites ad Caesaarem omnes revertuntur.
In hoc sunt insula domiclia Aegyptiorum.
Recpto Caesar Orcis, nullis interposita mora, Apolloniam proficiscitur.
Cimon barbarorum uno concursu maximam vim prostravit.
Insula est Melita saitis lata ab Sicilia mari, periculosoque disjuncta.
Sunt hoc a principio persuasum civibus, dominos esse omnium rerum ac moderatores deos.

Quis potioane uti aut cibo dulci diutius potest?
Hanc perfictam philosophiam

Justice is pre-eminently the queen and mistress of all the virtues.
The cavalry of the Aedui all return to Caesar.
This island contains abodes of Egyptians.
After retaking Orcum, Caesar, without any delay, advances into Apollonia.
Cimon defeated in one engagement a very large force of Barbarians.
The island of Malta is separated from Sicily by a tolerably deep and dangerous sea.
Let the citizens first of all be persuaded of this, that the gods are the masters and governors of all things.
Who can use drink or sweet food any longer?
I have always considered that to
be perfect philosophy which can discourse with copiousness and
elegance on questions of the highest interest.

No one could do this better than you can:

At this time Cappadocia was given
to Eumenes.

Because they had no other road.

All parts of the world tend from
every direction towards the cen-
tral spot with equal forces.

ARRANGEMENT OF SENTENCES AND CLAUSES.

D. Clauses which mutually determine each other follow an
arrangement similar to that of the words composing them.

I. Periphrastic clauses, or such as represent a noun, adject-
ive, or adverb, occupy precisely the place in which the word
for which they stand would be.

Clauses of this kind generally commence with a relative. But they
include also those containing an infinitive with a case, and participial
clauses.

Hómines imperiti facilius, quod
stulte dixeris, reprehendere,
quam, quod sapiénter tacuíeris.
laudare pósunt.

Idi qualiter eloquentiam, et, quànta
vis sit ejus, exprimere,
quantunque dixit, qui révél eam consciéntia,
dignitatem afférat, nèque
propósitum nóbis est hóc lóco,
nèque necessárimum.

Profecto stúdia nihil prósunt
perveniéndi sítio, nisi illud,
quod éo, quò inténudas, férat de-
ductique, cognóris.

Ignorant men can more easily find
fault with a foolish remark of
your, than they can praise the
wisdom of your silence.

To praise eloquence, and to show
the greatness of its force, and the
dignity it bestows on those who
have followed it, is neither our
purpose in this place, nor is it
necessary.

Your studies are of no avail in ar-
iving at any result, unless you
have become acquainted with
that which carries and guides
where you intend to go.

II. Relative clauses precede those of their antecedents when
they contain the leading idea of the proposition; but when they
merely expand or explain, they follow them. The same ap-
plies to clauses containing a comparison or an indirect question.
E. g.

Nón fæcissemm hóminis paéne infi-

míni mentionem, nisi judici-

rem, qui suspicioéius aut crimi-

2 p

I should not even mention the
well-nigh lowest man, unless I
thought that I had never heard
nónius diceret, audíviisse mé néniminem.
Tempus est hujusmodi, ut, ubi quiaque est, ubi esse minime velit.
Frater tuus quánti mé fáciat semperque fecerit, esse hómini
num qui ignórat, árbitror néniminem.
Quemádmódum córam qui ad nós intempestive ádeunt, molestí
saecpe sunt, sìc epistolae offén
dunt, nón lóco rédditae.

Quó májor est in animis praestán
tia et divínior, éo májore indi
gent diligentía.
Vérres ita sélíssit in hís rébus,
quísi réus núnquam éset futú
rus.

III. Clauses containing a determination of time or place, and
those denoting a cause, condition, or concession, occupy the first
place, when they contain the conditions necessary to produce
the given result; but if they merely limit or explain, they are
put last. E. g.

Alexánder, quum interémisset
Clitus, familiárem súum, víx
a sélís máns abstinúit.
Cogitáre debébas, ubícunque ésses,
té fóre in éjus ipsius, quém fúgis, potéstáte.

Uti consuetúdinem dicéndi mutá
rem, ea caúsa míhi in Asiam profíciscéndi fúit.
Fábula étiam nonnínquam, etsi
ést incredibilis, tamen hómines cómmovet.
Conténdi cum Clódio, quum égo
públicam caúsum, úde suám de-
fénderet.
Scipióni érat mágna glória pro-
pústa, * si Hannibalem in Afri-
cam retráxisset.

any one that spoke more suspi-
ciously and criminally.
The times are such now, that ev
ey one wishes to be least where he
happens to be.
I believe there is no one who does
not know how much your brother
thinks of me, and has always
thought of me!
As those who come into our pres-
ence at improper seasons are
often troublesome, so letters are
offensive to us, that are not de-
ivered at the proper time.
The greater and diviner the supe-
riority of intellect, the greater
diligence it stands in need of.
Verres has conducted himself in
this business, as if he never were
going to be impeached.

When Alexander had killed Clí-
tus, his friend, he could scarcely
refrain from violence to himself.
You should have considered, that,
wherever you might be, you
would be in the power of the
very man from whom you en-
deavor to escape.
The cause of my going into Asia
was, that I might change my
manner of speaking.
A fiction even sometimes affects
men, although it be an incredi-
ble one.
I fought with Clodius when I de-
fended the cause of the public
and his own.
Scipio would have had great glory
before him, if he could have
drawn Hannibal back into Af-
rica.

* On this érat propósta, compare Lesson LXXXIV. A. 117.
IV. The union of several clauses, harmoniously joined together, so as to express a complete thought, is called a period.

Periods are divided into several kinds, according to the style of composition to which they belong. The principal are the historical, the didactic, the epistolary; and the oratorical. Of these the epistolary is characterized by the greatest ease, freedom from restraint, and naturalness, while the oratorical aims at the severest symmetry, euphony, and harmony of all its members. E. g.

De méa in té voluntáte stc vélim júdices, mé, quibuscúnque rébus ópus esse intelligam, quanquam vídeam, qui sim hoc tempore et quid possum, ópera tamen et consilio, studio quidem cérte, réi, fámae, salúti tíaæ praéstó futúrum.

With respect to my disposition towards you, I wish you to think, that although I am aware what I am at present, and how little I can do, I shall nevertheless be ready to defend your interest, your reputation, and your welfare with my assistance and advice, at any rate with my endeavors.

Testis, is, m.
Testis grávis.
Hospes, itis, m.
Necessarius, i, m.
Labrum, i, n.
Balneum, i, n.
A vitá discedère.
Aliquem commendáre (ALICUI).
Aliquem in majórem módum commendáre.
Commendatio, ónis, f.
Alicui aliquid deferre.
Íta ad mé deláta rés est.
Possideo, ére, édi, essum.
Publicè possidére (ALIQUID).
Aliénno nomine.
Aliquem magni facère.

Aliquem liberaliter tractáre.
Et pluribus verbis et saepius scribère.
Affectum esse alquā re.
In Róman mé ventúrum pútò.
Tè scire arbitror.
Fác, ut cüres (cum Acc.).
Dà ópëram, ut víleas.
Honóris méae causā.
Id mihi vehementer grátum érit.
Tè vehementer étiam atque étiam rogo.

Adieu.

Vále.
Exercise 172. — (Letters.)

1. Marcus Tullius Cicero to * * * Greeting.*

I am deprived of an important witness of my high regard (amōris summi) for you,—of your father, of distinguished memory (clarissimo vīro), who with his honors (laudibus), and especially with a son like you (tum vero te filio), would have overcome the destiny of (us) all (superasset omnium fortunam), if he had been so fortunate as to see you before he departed this life. But I hope that our friendship does not stand in need of any witnesses. May the gods prosper (fortunāre) your patrimony! You will at all rate (certe) have me (as one), to whom you may be as dear and agreeable (jucundus) as you were to your father. Adieu.

2. M. T. Cicero to * * * Greeting.

I hope you are very well (si vales, bene est); I am well. We have thus far no reliable information (quidquam certi) either (neque) concerning Cesar’s arrival or (neque) concerning the letter, which Philotinus is said to have. If there is anything certain (si quid erit certi), I shall let you know (certūrem facēre) immediately. See that you take good care of your health. Adieu.

3. M. T. Cicero to * * * Greeting.

I think that we shall come to Tusculanum either by the Nones (Nōnis),† or on the day after (posttrīdie). Let everything be (ut sint) ready (for us) there. Perhaps there will be several with us, and we shall. I think, remain there for some length of time (diūius). If the tub is not in the bath, let it be (put) there (ut sit). So also whatever else may be (ītem cetera, quae sunt) necessary for life (ad virtum) and health. Adieu.

4. M. T. Cicero to * * * Greeting.

I earnestly recommend to you Hippias, the son of Philoxenus, of Calacta (Calactinum), my guest and intimate friend. His property (bona), as (quemadmodum) the matter has been reported to me, is publicly held under another name, contrary to the laws of the Calactini. If this is so, the case itself (res ipsa) ought to prevail on your sense of justice (ab acquitate tūd... impetrāre debet), that you should help (subentret) him. But however that may be, I ask of you to relieve him (expetēre) out of respect for me, and to render him such assistance (tantumque ei commodes), both in this matter and in other respects (et in cetēris), as (quantum) your honor (fīdes) and dignity will admit (patietur). You will do me a very great favor.

* For greeting put either S. D., i. a. Salōtem dicit, or S. P. D., Salōtem plerumque dicit. The name of the person addressed in the dative. E. g. Plancio, Trebatiu, Metello, Curioni, Terentiae suae.
† The Romans called the fifth day of the month Nōnēs, drūm. In March, May, July, and October, this was the seventh day. Consult Lexicon.
5. M. T. Cicero to * * * Greeting.

I think you are aware how greatly I esteemed Caius Avianus Flaccus; and I had learned from himself (ex ipso audieram), (who was) a most excellent and agreeable (gratus) man, how generously he had been treated by you. The sons of this (man), worthy in every respect (dignissimos) of that father, and my intimate friends, whom I greatly cherish (unice diligo), I recommend to you as earnestly (stc) as I can recommend any one (ut magiore studio nullos commendâre possim). Caius Avianus is in Sicily. Marcus is with us. My desire is (te rogo), that you should honor (ornâre) the merit (dignitas) of the one present with you (illus praesentis), and defend the interest (rem) of both (of them). You can do nothing in that province (that will) be more agreeable to me. I most earnestly request you to do so.

6. M. T. Cicero to * * * Greeting.

I hope you are very well; I am well. If I had anything to write to you, I should do (so) in more words and more frequently. You see how matters stand at present (nunc quae sint negotia). As to how I am personally (ego aulem quomodo) affected, you will be able to ascertain (cognoscrcer) from Leptas and Trebatius. See that you take proper care of (Tu fac ut . . . cures) your health and that of Tullia. Adieu.

7. M. T. Cicero to * * * Greeting.

I have read your letter; from which I understand that Caesar considers you very learned in the law. You have reason to rejoice, that you have come to those places where you might have the appearance (ubi viderere) of knowing something (aliqnid sapere). But if (quodsi) you had also gone into Britannia, there certainly would have been no one in that great island more experienced (perior) than you. And yet (verum tamen) I envy you somewhat (subinvideo), for having been called, of his own accord (ultra), by one to whom others cannot even aspire (aspirare), not on account of his pride, but on account of his occupation. But in that letter of yours you have written me nothing about your affairs, which, I assure you (mehercule), are no less an object of concern to me (mihi non minori curae sunt) than my own. I am very much afraid of your feeling cold in your winter-quarters (in hibernis); on which account I advise you to keep up (utendum censeo) a good fire (camino luculento). Mucius and Manilius are of the same opinion (idem placebat with the dat.), especially as you are but sparingly supplied with military cloaks (qui sagis non abundares). I hear however (quamquam audit) that you feel warm enough where you are (istic); on account of which intelligence (quo quidem nuntio) I was, I assure you, very much concerned about you (de te timueram). But you are more cautious in military affairs than in the law (in advocationibus), since you desired neither to swim in the ocean, (though) extremely fond (studiosissimus homo) of swimming, nor to see the esse-
darii, (though the man), whom before we could not even cheat blindfolded (quem antea ne andabatam quidem + defraudare poteramus). But jesting aside (jam satis jocati sumus), you yourself know how earnestly (diligenter) I have written to Caesar about you; how often (I have done so), I (myself know). But I had already ceased to do so (jam interniseram), lest I might seem to distrust the disposition (voluntas) of a man most generous and affectionate towards me. And yet (sed tamen) I thought that it was necessary to remind the man (esse hominem commendendum) in the letter (dat.) which I sent him last. I accordingly did so (Id feci). I wish you to inform me of the result (quid profecerim); and, at the same time, of your entire condition (de toto statu tuo) and of all your plans. For I am anxious (cupio) to know what you are doing, what you expect, (and) how long you suppose this absence of yours from us (istum tuum diessum a nobis) will be (i.e. last). For I assure you, that it is one consolation to me, which enables me to bear more easily (quare facilius possim pati) your absence from us (te esse sine nobis), if it is an advantage to you (to be so); but if it is none, (then) nothing can exceed the folly of both of us (nihil duobus nobis est stultius); of me, for not drawing you to Rome; of you, for not flying hither (at once). . . . Let me know therefore (quare at the beginning of the sentence) about all (these) matters, as soon as you can. I shall certainly help you (juvero), either with my sympathy (consolando), or with advice, or with substantial assistance (re).

* An essedarius was either a soldier or a gladiator, that fought from a war-chariot or essedum.
† An andabata was a sort of gladiator, who wore a helmet without visors, and thus fought like a blind man.
LATIN VERBS.

A. Paradigms to the regular Conjugations of Latin Verbs.
B. Anomalous Verbs.
C. Defective Verbs.
D. Verbs Irregular in the Formation of the Perfect and Supine.
   I. First Conjugation.
   II. Second Conjugation.
   III. Third Conjugation.
   IV. Fourth Conjugation.
E. Deponent Verbs.
F. Inchoative Verbs.
### A. PARADIGMS TO THE REGULAR CONJUGATIONS OF LATIN VERBS.

(To Lesson XXVIII A–E.)

### Active Voice.

<table>
<thead>
<tr>
<th>PREN</th>
<th>INFIN.</th>
<th>PERF.</th>
<th>SUPIN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amo</td>
<td>amäre</td>
<td>amävi</td>
<td>amätum, to love.</td>
</tr>
<tr>
<td>Monö,</td>
<td>monëre</td>
<td>monëtum, to admonish.</td>
<td></td>
</tr>
<tr>
<td>Legö,</td>
<td>légëre</td>
<td>légëtum, to read.</td>
<td></td>
</tr>
<tr>
<td>Audio</td>
<td>audëro</td>
<td>audëtum, to hear.</td>
<td></td>
</tr>
</tbody>
</table>

### Indicative Mood.

**Present, I love, admonish, read, hear.**

1. S. ām-o, ās, at; P. āmus, ātis, ant.
2. S. mòn-ō, ēs, et; P. ēmus, ētis, ent.
3. S. lëg-ō, īs, it; P. īmus, ītis, unt.
4. S. aud-īō, īs, it; P. īmus, ītis, lunt.

**Imperfect, I loved, admonished, read, heard.**

1. S. ām-ābām, ēbās, ēbat; P. ābāmus, ēbātis, ēbānt.
2. S. mòn-ēbam, ēbās, ēbat; P. ēbāmus, ēbātis, ēbānt.
3. S. lëg ēbam, ēbās, ēbat; P. ēbāmus, ēbātis, ēbānt.
4. S. aud-īēbam, ībās, ībat; P. ībāmus, ībātis, ībānt.

**Perfect, I have loved, admonished, read, heard.**

1. S. amāv- 2. monēt- 3. lég- 4. audīv-

### Subjunctive Mood.

**Present, that I may love, admonish, read, hear.**

S. ām-em, ēs, et; P. ēmus, ētis, ent.
S. mòn-ēam, ēs, ēat; P. ēmus, ētis, ēant.
S. lëg-am, īs, īt; P. īmus, ītis, ant.
S. aud-am, īs, īat; P. īmus, ītis, īant.

**Imperfect, that I might love, admonish, read, hear.**

S. ām-ēram, ērās, ērēt; P. ērēmus, ērētis, ērent.
S. mòn-ēram, ērās, ērēt; P. ērēmus, ērētis, ērent.
S. lëg-ēram, ērās, ērēt; P. ērēmus, ērētis, ērent.
S. aud-īēram, ībās, īēbat; P. īēmus, īētis, īēbant.

**Perfect, that I may have loved, admonished, read, heard.**

1. S. amāv- 2. monēt-

### Future Tenses Indicative.

**Future I, I shall love, admonish, read, hear.**

1. S. ām-ābo, ābīs, ābit; P. ābīmus, ābītis, ābīnt.
2. S. mòn-ēbo, ēbīs, ēbit; P. ēbīmus, ēbītis, ēbīnt.
3. S. lëg-ēam, īs, īet; P. īmus, ītis, īent.
4. S. aud-īam, īs, īet; P. īmus, ītis, īent

**Future II, I shall have loved, admonished, read, heard.**

1. S. amāv- 2. monēt-

1. S. ām-em, ēs, ēt; P. ēmus, ētis, ēant.
LATIN GRAMMAR.

ACTIVE VOICE. — Continued.

IMPERATIVE MOOD.

PRESENT.
1. S. am-á; P. áte, love thou, love ye.
2. S. món-ó; P. óte, admonish thou, admonish ye.
3. S. lég-ét; P. íte, read thou, read ye.
4. S. aud-í; P. íte, hear thou, hear ye.

FUTURE.
1. S. am-áto, áto, thou shalt, let him, love.
   P. am-áto, ante, ye shall, let them, love.
2. S. món-óto, óto, thou shalt, let him, admonish.
   P. món-óto, ante, ye shall, let them, admonish.
3. S. lég-ito, íto, thou shalt, let him, read.
   P. lég-íto, unto, ye shall, let them, read.
4. S. aud-íto, íto, thou shalt, let him, hear.
   P. aud-íto, unto, ye shall, let them, hear.

INFINITIVE MOOD.

PRESENT.
1. am-áre, to love.
2. món-óre, to admonish.
3. lég-ére, to read.
4. aud-íre, to hear.

PERFECT.
1. amávi-isse, to have loved.
2. monuit-isse, to have admonished.
3. lég-isse, to have read.
4. audív-isse, to have heard.

FUTURE.
1. amabit-urum esse, to be about to love.
2. monuit-urum esse, to be about to admonish.
3. lect-urum esse, to be about to read.
4. audit-urum esse, to be about to hear.

PARTICIPLES.

PRESENT.
1. am-ans, loving.
2. món-ens, admonishing.
3. lég-ens, reading.
4. aud-ens, hearing.

FUTURE.
1. amabit-urum, about to love.
2. monuit-urum, about to admonish.
3. lect-urum, about to read.
4. audit-urum, about to hear.

GERUNDS.

1. am-ándi, of loving.
2. món-ándi, of admonishing.
3. lég-ándi, of reading.
4. aud-ándi, of hearing.

SUPINES.

1. amát-um, to love.
2. mónit-um, to admonish.
3. lect-um, to read.
4. audit-um, to hear.
### Passive Voice

**Pres.** | **Infinit.** | **Perfect.**
---|---|---
1. Amor, | amāri, | amātus sum, to be loved.
2. Monēor, | monēri, | monītus sum, to be admonished.
3. Lēgor, | légī, | lectus sum, to be read.
4. Audior, | audīrī, | auditus sum, to be heard.

#### Indicative Mood

**Present,** I am loved, admonished, read, heard.

1. S. ām-or, āris or re, ātūr; P. āmār, āmīnī, āntur.
2. S. mōn-ēor, ēbris or re, ētūr; P. ēmūr, ēmīnī, ēntur.
3. S. lēg-ōr, ēris or re, ētur; P. īmūr, īmīnī, īntur.
4. S. aud-īor, ēris or re, ētur; P. īmūr, īmīnī, īntur.

**Imperfect,** I was loved, admonished, read, heard.

1. S. ām-ābar, ābāris or re, ābātūr; P. ābāmūr, ābāmīnī, ābāntur.
2. S. mōn-ēbar, ēbāris or re, ēbātūr; P. ēbāmūr, ēbāmīnī, ēbāntur.
3. S. lēg-ēbar, ēbāris or re, ēbātūr; P. ēbāmūr, ēbāmīnī, ēbāntur.
4. S. aud-ēbar, ēbāris or re, ēbātūr; P. ēbāmūr, ēbāmīnī, ēbāntur.

**Perfect,** I have been loved, admonished, read, heard.

1. amātus, 2. montus, sum or ful, ēs
2. lectus, 4. auditus, or fuēst, est or fulīt, &c.

( Cf. p. 248.)

**Pluperfect,** I had been loved, admonished, read, heard.

1. amātus, 2. montus, ēram or fuē-rum, ēris or fuērīs, ērit or fuērit, &c.
2. lectus, 4. auditus, or fuērīt, &c.

( Cf. p. 464.)

#### Subjunctive Mood

**Present,** that I may be loved, admonished, read, heard.

1. S. ām-er, āre or ris, ātūr; P. āmūr, āmīnī, āntur.
2. S. mōn-ēr, ēre or ris, ētūr; P. ēmūr, ēmīnī, ēntur.
3. S. lēg-ēr, ēre or ris, ētur; P. īmūr, īmīnī, īntur.
4. S. aud-īr, īre or ris, ītūr; P. īmūr, īmīnī, īntur.

**Imperfect,** that I might be loved, admonished, read, heard.

1. S. ām-ēr, ārē or ris, ārētūr; P. ārēmūr, ārēmīnī, ārēntur.
2. S. mōn-ēr, ērē or ris, ērētūr; P. ērēmūr, ērēmīnī, ērēntur.
3. S. lēg-ēr, ērē or ris, ērētūr; P. ērēmūr, ērēmīnī, ērēntur.
4. S. aud-ēr, īrē or ris, īrētūr; P. īrēmūr, īrēmīnī, īrēntur.

**Perfect,** that I may have been loved, admonished, read, heard.

1. amātus, 2. montus, sim or fuērīm, ēs or fuērīs, ērit or fuērit, &c.
2. lectus, 4. auditus, sit or fuērit, &c.

( Cf. p. 619.)

#### Future Tenses Indicative

**Future I,** I shall be loved, admonished, read, heard.

1. S. ām-ābor, ābāris or re, ābātūr; P. ābāmūr, ābāmīnī, ābāntur.
2. S. mōn-ēbor, ēbāris or re, ēbātūr; P. ēbāmūr, ēbāmīnī, ēbāntur.
3. S. lēg-ēar, ēris or re, ētūr; P. īmūr, īmīnī, īntur.
4. S. aud-īar, īris or re, ītūr; P. īmūr, īmīnī, īntur.

**Future II,** I shall have been loved, admonished, read, heard.

1. amātus, 2. montus, ēro or fuēro, ēris or fuērīs, ērit or fuērit, &c.
2. lectus, 4. auditus, or fuērīt, &c.

( Cf. p. 619.)
### PASSIVE VOICE.—Continued.

#### IMPERATIVE MOOD.

**PRESENT.**
1. S. ām-āre; P. āmini, be thou, be ye, loved.
2. S. mōn-āre; P. ēmini, be thou, be ye, admonished.
3. S. lēg-āre; P. imini, be thou, be ye, read.
4. S. aud-āre; P. imini, be thou, be ye, heard.

**FUTURE.**
1. S. ām-ātor, ātor, thou shalt, let him, be loved.
   P. ām-āminor, antor, ye shall, let them, be loved.
2. S. mōn-ātor, ātor, thou shalt, let him, be admonished.
   P. mōn-ēminor, antor, ye shall, let them, be admonished.
3. S. lēg-ātor, ātor, thou shalt, let him, be read.
   P. lēg-ēminor, antor, ye shall, let them, be read.
4. S. aud-ātor, ātor, thou shalt, let him, be heard.
   P.aud-ēminor, antor, ye shall, let them, be heard.

#### INFINITIVE MOOD.

**PRESENT.**
1. ām-ēri, to be loved.
2. mōn-ēri, to be admonished.
3. lēg-ēri, to be read.
4. aud-ēri, to be heard.

**PERFECT.**
1. amēt-um esse, to have been loved.
2. monēt-um esse, to have been admonished.
3. lect-um esse, to have been read.
4. audit-um esse, to have been heard.

**FUTURE.**
1. amēt-um iri, to be about to be loved.
2. monēt-um iri, to be about to be admonished.
3. lect-um iri, to be about to be read.
4. audit-um iri, to be about to be heard.

#### PARTICIPLES.

**PERFECT.**
1. amēt-us, loved.
2. monēt-us, admonished.
3. lect-us, read.
4. audit-us, heard.

**FUTURE.**
1. am-endus, to be loved.
2. mon-endus, to be admonished.
3. lēg-endus, to be read.
4. aud-endus, to be heard.

#### SUPINES.

1. amēt-u, to be loved.
2. monēt-u, to be admonished.
3. lect-u, to be read.
4. audit-u, to be heard.
### B. ANOMALOUS VERBS.

The anomalous verbs of the Latin language are *sum, possum, vōlo, nolo, mālo, ēdo, fēro, fīo, eo, quēō, and nequēō.*

1. **Sum, esse, fui, futūrus, to be.**

#### Indicative.

<table>
<thead>
<tr>
<th>SING.</th>
<th>ENS.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>sum, I am</em></td>
<td><em>es, thou art</em></td>
<td><em>sunt, ye are</em></td>
</tr>
<tr>
<td><em>est, he is</em></td>
<td><em>estis, ye are</em></td>
<td><em>sunt, they are</em></td>
</tr>
</tbody>
</table>

#### Subjunctive.

<table>
<thead>
<tr>
<th>SING.</th>
<th>ENS.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>sit, that thou mayest be</em></td>
<td><em>sit, that he may be</em></td>
<td></td>
</tr>
<tr>
<td><em>sit, that you may be</em></td>
<td><em>sætis, that they may be</em></td>
<td></td>
</tr>
</tbody>
</table>

#### Imperfect.

<table>
<thead>
<tr>
<th>SING.</th>
<th>ENS.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>eram, I was</em></td>
<td><em>erat, he was</em></td>
<td></td>
</tr>
<tr>
<td><em>eram, thou wast</em></td>
<td><em>erat, he was</em></td>
<td></td>
</tr>
</tbody>
</table>

#### Perfect.

<table>
<thead>
<tr>
<th>SING.</th>
<th>ENS.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>fui, I have been</em></td>
<td><em>fuerit, that he may have been</em></td>
<td></td>
</tr>
<tr>
<td><em>fui, thou hast been</em></td>
<td><em>fuerit, that you may have been</em></td>
<td></td>
</tr>
</tbody>
</table>

#### Future Tenses Indicative.

**Future I.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>ENS.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>erō, I shall be</em></td>
<td><em>erit, he will be</em></td>
<td></td>
</tr>
<tr>
<td><em>eris, thou will be</em></td>
<td><em>erint, they will be</em></td>
<td></td>
</tr>
</tbody>
</table>

**Future II.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>ENS.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ferō, I shall have been</em></td>
<td><em>ferit, he will have been</em></td>
<td></td>
</tr>
<tr>
<td><em>feres, thou will have been</em></td>
<td><em>ferint, they will have been</em></td>
<td></td>
</tr>
</tbody>
</table>

#### Imperative.

**Present.**  
SING. *ēs, be thou.*  
PLUR. *este, be ye.*

**Future.**  
SING. *esto, thou shalt be; esto, let him be.*  
PLUR. *estite, ye shall be; sunti, let them be.*

---

* Obsolete forms are *siem, sies, siet, sient,* and *suam, suas, suat, suquent.*
* Another form for the imperfect subjunctive is *fōrem, fōres, fōret,* &c.
ANOMALOUS VERBS.

INFinitive.

Present. esse, to be. Perfect. esse, to have been. Future. futūrum (am, um) esse or simply For, to be about to be.

Particlpes.

Present. (ens), being. Future. futūrus, a, um, about to be.

Remarks.

1. The participle ens is not used except as a substantive (the philosophical "being," "entity"), and in the compounds absens and praesens.

2. Like sum are conjugated the compounds absum, adsum, desum, insum, internum, obsum, praesum, subsum, and supsum. The preposition pro of prosum becomes prod when an e follows; as, prodes, prodest, prodēram, prodēro, prodes, &c.

2. Possum, posse, potui, I am able, I can.

Indicative.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. possum, potēs, potest;</td>
<td>S. pessim, possis, possit;</td>
</tr>
<tr>
<td>P. possāmus, potestis, possunt.</td>
<td>P. possimus, possetis, possint.</td>
</tr>
</tbody>
</table>

Imperfect.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. potēram, potēras, potērant;</td>
<td>S. possem, posses, posset;</td>
</tr>
<tr>
<td>P. potēramus, potēratis, potērant.</td>
<td>P. possemus, possetis, possent.</td>
</tr>
</tbody>
</table>

Perfect.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. potui, potuist, potuit;</td>
<td>S. potuērim, potuēris, potuērit;</td>
</tr>
<tr>
<td>P. potuēmus, potuētis, potuērant.</td>
<td>P. potuērīmus, potuēritis, potuērint.</td>
</tr>
</tbody>
</table>

Pluperfect.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. potuēram, potuēras, potuērant;</td>
<td>S. potuēssen, potuēsses, potuēsset;</td>
</tr>
<tr>
<td>P. potuēramus, potuēratis, potuērant.</td>
<td>P. potuēssēmus, potuēssētis, potuēssent.</td>
</tr>
</tbody>
</table>

Future Tenses Indicative.

Future I.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. potēro, potēris, potērit;</td>
<td>S. potuēro, potuēris, potuērit;</td>
</tr>
<tr>
<td>P. potuēimus, potuēritis, potuērant.</td>
<td>P. potuērīmus, potuēritis, potuērint.</td>
</tr>
</tbody>
</table>

Imperative (saying).

Present. posse. Perf. potuiasse.

Participle Pres. potens (only used adjectively).

3. Vōlo, velle, volūi, I am willing, I wish.
4. Nōlo, nolle, nolūi, I am unwilling.
5. Mālo, malle, malūi, I would rather, I prefer.

Indicative Mood.

Present.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. vōlo, vis, vult;</td>
<td>nōlo, non vis, non vult;</td>
</tr>
<tr>
<td>P. volūmus, vultis, vōlunt.</td>
<td>nōlūmus, non vultis, nōlunt.</td>
</tr>
</tbody>
</table>

Imperfect.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. volēbam, as, at;</td>
<td>nolēbam, as, at;</td>
</tr>
<tr>
<td>P. volēbāmus, &amp;c.</td>
<td>nolēbāmus, &amp;c.</td>
</tr>
</tbody>
</table>
LATIN GRAMMAR.

Perfect.
S. volui, isti, it; nolui, isti, it; malui, isti, it; P. voluimus, &c. noluitus, &c.; maluimus, &c.

Pluperfect.
S. volučram, as, at; nolueram, as, at; malueram, as, at; P. volueramus, &c. nolueramus, &c.

Future I.
S. vōlam, ēs, et; nōlam, ēs, et; mālam, ēs, et; P. vōlēmus, &c. nōlēmus, &c.

Future II.
S. volüčro, is, it; noluerimus, &c.; maluerimus, &c.

Subjunctive Mood.
Present.
S. vēlim, is, it; nōlim, is, it; mālim, is, it; P. vellimus, itis, int. nōlimus, itis, int.

Imperfect.
S. vellem, ēs, et; nollem, ēs, et; mallem, ēs, et; P. vellēmus, &c. nollemus, &c.

Perfect.
S. volučrim, is, it; noluerim, is, it; maluerim, is, it; P. voluerimus, &c. noluerimus, &c.

Pluperfect.
S. voluissem, ēs, et; noluissem, ēs, et; malaussēmus, &c.; P. voluissemus, &c. noluissemus, &c.

Imperative Mood.

(Wasting.)
nōli — nolle:
nolit — nolite:
nolito — nolunto.

Infinitive Mood.
Pres. velle
Perf voluisse.

Participle.
vōlens.

Gerund.
volendi.

6. Edō, ēre or esse, ēdi, ēsum, I eat.

Pres. Indic. S. ēdo, ēdis or ēs, ēdit or est; P. edimus, editis or estis, ēdunt.
Imperf. Subj. S. ēdērem or essēm, ēdēres or essēs, ēdēret or essēt; P. ēdērēmus or essēmus, ēdērēsim, ēdērēsit or essētis, ēdērent or essēsent.
Imperat. Pres. S. ēde or ēs; P. edite or este.
Imperat. Fut. S. ēditō or essēto, ēditōtis or essētis, ēditōnt or essēnt.
Infin. edēre or esse. Passive Forms. editur or estur; — ēderūtur or essētūr

The remaining tenses of this verb are regular.
The compounds of edō, inflected like it, are adēdo, amēdo, comēdo, esēdo, perēdo.
ANOMALOUS VERBS.

7. Œro, ferre, tuli, látum, I carry, bear.

ACTIVE VOICE.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Passive Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. S. féro, fers, fert;</td>
<td>S. féror, fériss or re, fértur;</td>
</tr>
<tr>
<td>P. férimus, fériss, férunt.</td>
<td>P. férimir, férimus, féruntur.</td>
</tr>
<tr>
<td>Imperf. férēbam, as, at, &amp;c.</td>
<td>férēbar, áris or re, átum, &amp;c.</td>
</tr>
<tr>
<td>Perf. tuli, iati, it, &amp;c.</td>
<td>látum sum or sui, &amp;c.</td>
</tr>
<tr>
<td>Pluperf. tulēram, as, at, &amp;c.</td>
<td>látus sum or sui, &amp;c.</td>
</tr>
<tr>
<td>Fut. I. férēm, ēs, et, &amp;c.</td>
<td>férar, ēris or re, ētum, &amp;c.</td>
</tr>
<tr>
<td>Fut. II. tulēro, iis, it, &amp;c.</td>
<td>látus ero or fuēro.</td>
</tr>
</tbody>
</table>

SUBJUNCTIVE.

| Pres. férām, ēs, at, &c. | férar, ēre or ris, ētum, &c. |
| Imperf. férērem, ēs, et, &c. | férer, ēre or ris, ētum, &c. |
| Perf. tulērim, is, it, &c. | látus sum or fuērim, &c. |
| Pluperf. tulēssem, es, et, &c. | látus esse or fuēssum, &c. |

IMPERATIVE.

| Pres. ferre; P. ferte. | S. ferre; P. férimal. |
| Fut. S. ferto, ferto; P. fertūte, fēruntu. | S. fertor, fertor; P. férimalor, féruntor. |

INFINITIVE.

| Fut. latūrum esse. | |

PARTICIPLES.

| Gérund. | Supines. |
| serendi, do, dum, do. | látum. — látu. |

So also the compounds afero, antefero, ausfero (= ab + féro), circumsfero, consfero, deffero, diffēro, &c. — Instead of sustāli, the proper perfect of sustēro, the form sustēnī (from sustīneō) is commonly employed, and sustāli, as well as the supine sustātum, are considered parts of the verb tollō, I pick up, take away.

8. Fio, fiēri, factus sum, I become, am made.

INDICATIVE.

| Indicative |
| Present. |
| S. fio, fīs, fit; | S. fīam, fīas, fīat; |
| P. fīmus, fītis, fīunt. | P. fīamus, fīatis, fīant. |

IMPERFECT.

| S. fiēbam, as, at; | S. fiērem, es, et; |
| P. fībēmus, āsis, ant. | P. fīēremus, ētis, ent. |

FUTURE.

| S. fīam, es, et; | Pres. fiēri. Perf. factum esse. |
| P. fīamus, ētis, ent. | Fut. factum iri. |

The remaining parts of this verb are from facēre. Such are factus, faciēn-
| dēs, factus sum, eram, ero, &c. |

Among the compounds of fio are the defective inft, he begins; defit (defītut, defit, defītī), there is wanting, and conēt (coniēri), there is made.

9. Eo, ire, ivi (ii), ītum, I go.

INDICATIVE.

| Present. |
| S. ęo, īs, īt; | S. ēam, ēas, ēat; |
| P. īmus, ītis, eunt. | P. ēamus, ēātis, eant. |
LATIN GRAMMAR.

IMPERFECT.
S. ibam, ibas, ibat;
P. ibámus, ibátis, ibant.

S. irem, irees, iret;
P. iremus, irátis, irent.

PERFECT.
S. ivéríram (íríram), ivérís, &c.
P. iverímus, &c.

PLUPERFECT.
S. ivíssem, ivisses, ivisset;
P. ivissémus, &c.

FUTURE TENSES INDICATIVE.

FUTURE I.
S. ibo, ibis, ibit;
P. ibimus, lobitis, ibunt.

IMPERATIVE.
Pres. S. i — P. ite.
Fut. S. ito — P. itóte

GERUND.
eundi, do, dum, do.

FUTURE II.
S. ivéro, ivérís, ivérít;
P. iverímus, &c.

INFINITIVE.
Pres. ire.

Fut. itúrum (am, um), esse.

PARTICIPLES.
Pres. iens, gen. euntis.
Fut. itúrus, a, um.

SUPINES.

So the compounds abeo, adeo, coeò, coxo, ineo, intereo, pereo, praeteréo, prodeo, redéo. But all these have generally í instead of ís in the perfect; as, absí, exíti, períti, prodíti, &c. To these add veneo (= venum + eo), I am sold. Ambio, I go around, is the only compound regularly conjugated like audiō, and has consequently ambiébam, ambiéns, ambiéndi, &c.

The only passive forms of eo are the impersonal itaer and itum est. But the compounds of eo which have acquired a transitive sense have a regular passive voice; as, aedeo, inseo, praeréo.

A future in eam, iec, iet, ient (instead of ibo, ibis, &c.), occurs only in later authors, and is confined to the compounds.

10. Quéo, quire, quivi, quitum, I can.
11. Nequéo, nequire, nequivi (nequisti), nequitum, I cannot.

PRESENT INDICATIVE.
S. quéo, quis, quit;
P. quémus, quitis, quéunt.

IMPERFECT.
S. nequibo, nequis, nequit;
P. nequimus, nequitis, nequíunt.

PERFECT.
S. nequíbam, as, at;
P. nequíbamus, &c.

PLUPERFECT.
S. nequivi — quivi;
P. — — quivérunt.

S. nequívi, nequísti, nequnivit (nequisti);
P. — — nequivérunt (nequírant).

FUTURE.
S. quibo — —
P. — — quibunt.

PRESENT SUBJUNCTIVE.
S. quém, qués, quét;
P. queámus, queális, quéánt.

S. nequém, neqúes, nequét;
P. nequesámus, &c.
DEFECTIVE VERBS.

IMPERFECT.

S. quirem — quiret;
P. — — quirent.

S. nequirem — nequiret;
P. nequirémus — nequirent.

PERFECT.

S. nequivērit.
P. — — nequivērit.

S. nequivērim — nequivērit;
P. — — nequivērint.

PLUPERFECT.

S. — — nequisset;
P. — — nequissent.

S. — — nequisset;
P. — — nequissent.

INFinitive.

Pres. quire. Perf. quivisse
Pres. nequire. Perf. nequivisse
(quisse).

PARTICIPE.

Pres. quiens, gen. queantsis.
Pres. nequiens, gen. nequeuntis.

These verbs are both conjugated like eo. Many of the forms, however, are seldom used, except those of the present. Nepos and Caesar never employ any of them. Instead of nequeo Cicero frequently puts non queo.

Passive forms are quitur, nequitur, quita est, nequitum est, but these are rarely used, and only in connection with an infinitive passive. E.g. Forma nosci non quita est, The form could not be distinguished.

C. DEFECTIVE VERBS.

Defective verbs are those which occur only in certain forms and connections.

The principal verbs of this class are aio and inquam, I say; fūri, to speak; the præteritives coepi, I have begun; memini, I remember; nōni, I know; odi, I hate; the imperatives apāge, áve, salve, and vīte. So also cēdo, quaeso, and fōrem.

1. Aio, I say.

Indic. Pres. òio, āis, āit; P. — — āiunt.

" Imperf. alebām, as, at; P. alebāmus, ātis, ant.

" Perspet. — — āit.

Subj. Pres. — aias, aiat; P. — — aiunt.

Imper. ai (obsolet).

Part. aiens (only as adjective).

Instead of the interrogative aïse the contracted aïs' frequently occurs.

2. Inquam, I say.

Indic. Pres. inquam, inquis, inquit; P. inquismus, inquitis, inquitant.

" Imperf. inquībām, &c. P. inquībāmus, &c.

" Perf. — inquiisti, inquit; P. — inquiitis, —.

" Future. — inquías, inquit; P. — — —.

Subj. Pres. — inquis, inquit; P. — inquiitis, inquiant.

Imperat. S. inque, inquito; P. inquito.

The present inquam sometimes supplies the place of the first person perfect, which is wanting.

3. Fūri, to speak, say.

Indic. Pres. — — fātur; P. — — fātur.

Imperat. fāre.

Part. fātus, a, um.

Ger. fando.

So the compound forms affāmur, affāsni, affāber, affābur, effābris. This verb rarely occurs except in poetry. The first person fur, and the subj. fer, fītur, are never used.
4. Coepi, coepisses, coepturus, *I have begun.*
5. Memmi, memmissee, —,—, *I remember.*
6. Novi, novisses, —,—, *I know.*

**Indicative Perfect.**

<table>
<thead>
<tr>
<th>S.</th>
<th>coepi</th>
<th>memmi</th>
<th>novi</th>
<th>odi</th>
</tr>
</thead>
<tbody>
<tr>
<td>coepiati</td>
<td>memmiati</td>
<td>noviati (nasti)</td>
<td>odiati</td>
<td></td>
</tr>
<tr>
<td>coepit</td>
<td>memmit</td>
<td>novit</td>
<td>odis</td>
<td></td>
</tr>
<tr>
<td>P.</td>
<td>coepimus</td>
<td>memmimus</td>
<td>novimus</td>
<td>odimus</td>
</tr>
<tr>
<td>coepit</td>
<td>memmistas</td>
<td>novistas (nastis)</td>
<td>odisas</td>
<td></td>
</tr>
<tr>
<td>coepiunt</td>
<td>memminunt</td>
<td>noviunt (nortn)</td>
<td>odernunt</td>
<td></td>
</tr>
</tbody>
</table>

**Pluperfect.**

<table>
<thead>
<tr>
<th>S.</th>
<th>coeperam</th>
<th>memmineram</th>
<th>novieram (noram)</th>
<th>odiernam</th>
</tr>
</thead>
<tbody>
<tr>
<td>as, at, &amp;c.</td>
<td>as, at, &amp;c.</td>
<td>as, at, &amp;c.</td>
<td>as, at, &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>

**Future.**

<table>
<thead>
<tr>
<th>S.</th>
<th>coepero</th>
<th>meminero</th>
<th>noviero</th>
<th>odiero</th>
</tr>
</thead>
<tbody>
<tr>
<td>as, it, &amp;c.</td>
<td>is, it, &amp;c.</td>
<td>is, it, &amp;c.</td>
<td>is, it, &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>

**Subjunctive Perfect.**

<table>
<thead>
<tr>
<th>S.</th>
<th>coeperim</th>
<th>meminerim</th>
<th>novierim (norim)</th>
<th>odiern</th>
</tr>
</thead>
<tbody>
<tr>
<td>is, it, &amp;c.</td>
<td>is, it, &amp;c.</td>
<td>is, it, &amp;c.</td>
<td>is, it, &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>

**Pluperfect.**

<table>
<thead>
<tr>
<th>S.</th>
<th>coepisssem</th>
<th>meminerssem</th>
<th>novisssem (nossem)</th>
<th>odissem</th>
</tr>
</thead>
</table>

**Imperative.**

* (Wanting.)

<table>
<thead>
<tr>
<th>S.</th>
<th>memento</th>
</tr>
</thead>
<tbody>
<tr>
<td>P.</td>
<td>mementote</td>
</tr>
</tbody>
</table>

**Infinitive.**

<table>
<thead>
<tr>
<th>S.</th>
<th>memnisse</th>
<th>novisse</th>
<th>odisse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perf. Pass.</td>
<td>coepitus</td>
<td>—</td>
<td>perissus, exissus (active).</td>
</tr>
<tr>
<td>Fut. Act.</td>
<td>coepturus</td>
<td>—</td>
<td>osturus</td>
</tr>
</tbody>
</table>

Of the above verbs memni, neri, and odi have a present signification. Hence the pluperfect has the sense of the imperfect, and the second future that of the first.

Instead of coepi the passive coepitus est is also used, especially in connection with the infinitive passive. E. g. Oppugndri coepitum est oppidum, The town began to be besieged.


*Apage* has sometimes an accusative after it: as, *Apage tè, Away with you!*

*Salve also occurs in the present indic. salvea. Vale and are are regular imperatives of the verbs salvo, I am well, and are, I am desirous, and are defective only in consequence of the change of signification.

All of these imperatives have also a plural and a future form; as,

<table>
<thead>
<tr>
<th>S.</th>
<th>are</th>
<th>F. are</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. salve</td>
<td>F. salvea</td>
<td>P. salvea</td>
</tr>
<tr>
<td>S. vale</td>
<td>F. valite</td>
<td>P. valite</td>
</tr>
</tbody>
</table>

**Future forms with the imperative force are salvebis, valebis.**

*Infinitives are salvere, valere.*

9. Cedo, give me, or say, tell.

This verb may stand either as the singular or plural. Special plural forms are cedates and cete. Its sense is similar to that of the French *tenea.*
VERBS IRREGULAR IN THE PERFECT AND SUPINE.

10. Quaesoo, I pray, pray.
This verb is most commonly interjected in the sentence, like the English "pray," "please." Its plural is quaeasimus.

11. Forem, I might be.
From the obsolete root fœo, and contracted for fuërem. It is otherwise regular, and the infinitive is fœre, "to be about to be." (Cf. page 666.)

D. VERBS WHICH ARE IRREGULAR IN THE FORMATION OF THE PERFECT AND SUPINE.

Many Latin verbs are irregular in the formation of the second and third roots, which frequently assume the characteristics of another conjugation. These will be enumerated and examined in the following lists, according to their respective conjugations.

I. FIRST CONJUGATION.

Regular verbs of the first conjugation end in o, āre, āvi, ātum. E. g.
Ambulo, ambulāre, ambulāvī, ambulātum, to walk.
Celō, celāre, celāvī, celātum, to conceal.
Impēro, imperāre, imperāvī, imperātum, to command.
Vulnēro, vulnerāre, vulnerāvī, vulnerātum, to wound.

Several verbs of the first conjugation follow the analogy of the second, and form their perfect in ūt and the supine in ātum. A few more are otherwise irregular in these parts. They are:

Crēpo, āre, crepūi, creptum, to ringing, clatter, resound.
Compounds are concrēpāre, discrepāre, and increpāre.
Cūbo, āre, cubūi, cubītum, to lie, recline.
So the compounds accūbō, excūbō, incūbō, secūbō, and others. But the compos. of cūbo which take an m before b are of the third conjugation (e. g. discumbère). — The regular perfects cubāri and incubāri also occur.
Dō, dāre, dēdi, dātum, to give.
So circumdāre, persuādēre, satisfāre, and senundāre. But the remaining compos. belong to the third conjugation: as, addēre, condēre, readdēre, &c.
— Obsolete forms of the pres. subj. are duim, duis, duit, from the secondary duo.
Dōmo, āre, domūi, domītum, to tame, curb.
So the compos. edōmāre and perdōmāre.

Fricō, āre, fricūi, fricātum or fricūtum, to rub.
So the compos. defricāre, infricāre, perfricāre, and refricāre.
Jūvo, āre, jūvi, jūtum, juvatūrus, to assist, help.
So also adjuvāre, adjāvi, adjātum, adjutūrus or advutūrūs.
Lāvo, āre, lāvi, lavātum, lautum, and lōtum, to wash.
An infinitive lavāre occurs in the older Latinity and in poetry.
Mico, āre, micūi, ——, to glitter, shine.
So emico, āre, emicûi, emicātum. But dimico, I contend, fight, has the regular perfect dimicāvi.
Neco, āre, āvi, ātum, to kill, is regular, but the
Compos. enecāre has ēvi, ētum and enecūi, enectum. The participle is commonly enectus; internecāre has internectātus.
Phico, āre, āvi and āu, ātum and ātum, to fold.

So the composes: applicāre, complicate, explicāre, and implicāre. But duplico, multiplied, and supplico, which are derived from adjectives in plex, have regularly āvi, ātum.

Pōto, āre, āvi, potātum and more commonly potātum, to drink.

The participle is pōitus, which is both passive, "drunk," and active, "having drunk." The composes appōitus is active, "having drunk sufficiently"; and eptātus, passive, "emptied by drinking."

Sēco, āre, sēcui, sectum, secatūrus, to cut.

Composes: desecāre, dissecāre, perseceāre. But praesecāre and resecāre have cātum or ctum in the supine.

Sūno, āre, sonūui, sonītum, sonatūrus, to sound.

So consonāre, dissōnāre, personāre, resonnāre.

Stō, stāre, stētī, stātum, to stand.

So antītāre, circumstāre, intestāre, and supersstāre. But the remaining compounds have ēti in the perfect; as, adstāre, constāre, perf. adstātī, constitūti; so estāre, instāre, obstāre, perstāre, praestāre, and restāre. Some of these compounds want the supines. Distāre has neither perf. nor supine. Praestāre has (in later authors only) supraestātīum, but very frequently praestātūris.

Tōno, āre, tonūui, (tonītum,) to thunder.

So altonāre (part. altonūtitus), intōnāre (part. intōnutitus); but circonstānāre wants the third root.

Vēto, āre, vetūui, vētītum, to prohibit, forbid.

II. SECOND CONJUGATION.

Regular verbs of the second conjugation end in ēo, ēre, ēui, ētum. E.g.

Débēo, debēre, debūi, debitum, to owe.

Habēo, habēre, habūi, habitum, to have.

Mērēo, merēre, merūi, merītum, to earn.

Tācēo, tacēre, tacūui, tācitum, to be silent.

The verbs of the second conjugation, which deviate from the forms exhibited in these examples, may be divided into,—

1. Those which are irregular or defective in the formation of the perfect or supine roots, but yet remain within the limits of the conjugation.

2. Those which follow the analogy of the third conjugation in the formation of those parts.

3. Those which want the second and third roots entirely.

4. Semideponentia.

1. The verbs of the second conjugation which are irregular or defective in the second or third root, but still do not transcend the limits of the conjugation, are,—

a) Those which have vi instead of ēui, or ēvi instead of ēui, in the perfect.

Cāvēo, ēre, cāvi, cautum, to beware. Conniveo, ēre, nivi and nixi, to close the eyes, to wink.
VERBS IRREGULAR IN THE PERFECT AND SUPINE.  675

Deleo, ēre, delēvi, delētum, to ex-
tinguish, destroy.
Fāveo, ēre, fāvi, fāustum, to favor.
Ferveo, ēre, fervi and fercūi,
—,—, to glow, to be hot.
Obsolet are the forms servīt, servat,
ersētā, according to the third conj.
The double perfect (in vi and būi) ex-
tends also to the inchoatives defer-
vescēre, efferescēre, and referescēre.
But conferescēre has generally con-
ferbūi.
Flēo, fiēre, flēvi, flētum, to weep.
Frōveo, fōvīre, fōvī, fōtum, to
cherish.
Mōveo, ēre, mōvi, mōtum, to move.
So the compos. ammonēre, ammonēre,
communēre, permonēre, &c.
The root OR, to grow, gives rise
to the compos. abolē, I abolish;
adolesco, I cease; adoleo and
adolesco, I grow up; exoleo or
exolesco and obsolēo or obolesco,
I grow out of use; all of which
have ēvi in the perfect.
The supine of aboleo is abolūtum. The
rest want this part entirely, but have
given rise to the adjectives adūtus,
exocūtus, and obolūtus.
Fāveo, ēre, pāvi,—,—, to fear,
tremble.
From this the inchoative expavesco,
ēre, espāni, of which the perfect is
especially frequent.
The root PLE, to fill, gives rise
to the compos. complēo, explēo,
and implēo, I fill, fill up; all of
which have ēvi, ētum.
Vōveo, ēre, vōvi, vōtum, to vow.
So the compos. devōvere, to curse.

b) Those which have tum or sum instead of ētum in the
supine.

Censeo, ēre, censui, censum, to
suppose, think.
The participle census occurs with an
active sense. So also census sum, from
a deponent censeor. Percenseo wants
the supine. Accenseo has accensus;
succenseo, successūrus; and recenseo,
two supines recensum and recensūtum.
Dōceo, ēre, docui, doctum, to teach.
So the compos. dedocēre, edocēre,
and perdocēre.
Misceo, ēre, miscui, mistum or
mixtum, to mix.
The supine mixtum is the more com-
mon and correct. Compos. are ad-
miscēre, commiscēre, immiscēre, per-
miscēre.
Tēneo, ēre, tenui, (tentum,) to
hold.
Compos. absēnēre, attinēre, continē-
re, delinēre, distinēre, retinēre, and
subtinēre, all of which have tentum in
the supine. Pertinēre wants the su-
pine, and the simple tentum rarely oc-
curs.
Torreo, ēre, torrūi, testum, to roast.

C) Those which have ūi in the
perfect regularly, but no
supine.

Arceo, ēre, arcūi, to drive away.
But the compos. coercēre and exer-
cēre have a supine in ētum.
Calceo, īre, callūi, to be callous.
Candeo, īre, candūi, to shine, to
glow.
Egeo, īre, egūi, to want, need.
Compos. indigēre.
Emineo, īre, eminūi, to project,
rise aloft.
Floreo, īre, florūi, to bloom, flourish.
Fronteо, īre, frondūi (and effron-
dūi), to have leaves.
Horreo, īre, horrūi, to shiver,
shuddcr.
So abhorrēre and a number of in-
choatives.
Langeo, īre, langūi, to languish.
Luteo, īre, lūtūi, to be concealed,
to be hid.
Compos. interlatēre, perlatēre, and
sublatēre.
Mādeo, īre, mādūi, to be wet.
Niteo, īre, nitūi, to shine.
Compos. enītere, internitēre, and
prae nitēre.
Oleo, ère, olúi, to smell.
Compos. obólicère, redólicère, and subdère.
Palleo, ère, pallúi, to be pale.
Páteo, ère, patúi, to stand open.
Rtgo, ère, rigúi, to be stiff.
Rúbeo, ère, rubúi, to be red.
Sileo, ère, silúi, to be silent.
Sordeo, ère, sorbúi, to sip.
The perfect sorps rarity occurs.
Compos. are absorbère and exsorbère.
Sordeo, ère, sorðúi, to be filthy.

Remark. — Besides the verbs here enumerated, there are a number of others, derived from adjectives. But these occur more rarely in the form here presented, and are generally inchoatives. Cf. F.

2. The verbs of the second conjugation which form the perfect and supine after the analogy of the third, are as follows: —

a) Those which have i in the perfect and sum in the supine.
Mordeo, ère, momordi, morsum, to bite.
Pendeo, ère, pependi, pensum, to hang.
The compos. dependeo and impendeo lose the reduplication: dependi, impendi.
Prandeo, ère, prandi, pransum, to dine.
The participle pransus has an active sense, "having dined."
Sédéo, ère, sēdi, sessum, to sit.
So the compos. assidère, circumsidère or circumcissidère, sidère, invidère, obsidère, possidère, and supersedère.
But dissidère and praesidère want the supine.

b) Those which have si in the perfect and sum in the supine.
Ardeo, ère, arsi, arsum, to be on fire, to burn.
Denseo, ère, densi, densus (adjective), to thicken.
Haerea, ère, haesi, haessum, to adhere, stick.
The compos. are adhaerère, cohaerère, inhaerère.
Jubéo, ère, jussi, jussum, to command, bid.
Manéo, ère, mansi, mansum, to remain.
The compos. permanère, remanère.
Splendeo, ère, splendúi, to shine.
Stúdeo, ère, studúi, to strive.
Stúpéo, ère, stupúi, to be astonished, amazed.
Timeo, ère, timúi, to be afraid.
Torpeo, ère, torpúi, to be torpid.
Tuméo, ère, tumúi, to be tumid, to swell.
Vigeo, ère, vigúi, to be lively, strong.
Váreo, ère, virúi, to be green.

Strideo, ère, stridi, ——, to kiss.
This verb wants the supine. In poetry the infinitive is often strikère.
Spondeo, ère, sponendi, sponsum, to vow, promise.
The compounds drop the reduplication; as, despondeo, desponsi; respondeo, responsi.
Tondeo, ère, totondi, tonsum, to shave.
The compounds without reduplication are attendeo, attendi; detondeo, detendi.
Video, ère, vidi, visum, to see.
The compos. iridère, peridère, praesidère, and proaiedère.

Mulceo, ère, mulsi, mulsum, to soothe, caress.
The participle permulcitus for permulcus is doubtful.
Mulgeo, ère, mulsi, mulsum, to milk.
The compos. part. emulcis.
Rideo, ère, risi, risum, to laugh.
The compos. arridère, deridère, irridère, subridère.
Suadeo, ère, suási, suásum, to advise.
The compos. dissuadère, persuadère.
TERGO, ēre, tersi, tersum, to wipe.
This verb is even more frequently of
the third conj., tergo, ēre, ēsi, sum. But
the comos. abstergère, detergère, extergère, are more commonly of the
second.

c) Those which have si or zí in the perfect, and tum in the
supine, or supine wanting.
Augeo, ēre, auxi, auctum, to in-
crease.
Friggeo, ēre, frixi, —, to be
cold.
Indulgeo, ēre, indulsi, indultum,
to indulge.

Lūceo, ēre, luxi, —, to shine.
Lūceo, ēre, luxi, —, to mourn.
Torqueo, ēre, torsi, tortum, to
turn, twist.
Comos. contorqueère, distorqueère,
extrorqueère.

d) Those which have si in the perfect, but no supine.
Algeo, ēre, alsi, to be cold.
The supine is wanting, but an ad-
jective alsus, a, sum, cool, cold, exists.
Fulggeo, ēre (in poetry also fulgè-
re), fulsi, to glut.

3. Those which have neither
perfect nor supine.
Aveo, ēre, to desire. (Cf. p. 672.)
Claveo, ēre, to be bold.
Cāneo, ēre, to be gray.
Cieo, cière, to move, rouse.
An obsolete form of this verb is cieo,
cière. Both have the common perfect
civis, supine citum (from cieo) and citum
(from cieo). Comos. are concieo, ex-
icieo, incieo, percieo. Participles in use
are concitus, excitus, moved, excited;
but excitus, called out. So incitus and
percitus in the sense of “to move”;
but accitús, to call, has only accitus.
From citum the frequentative citère, and
the comos. excitāre, incidēre, and
suscitāre.

Turgeo, ēre, turai (rarely), to
swell.
Urgeo (urgueo), ēre, ursi, to urge,
impel.

Flāveo, ēre, to be yellow.
Foeteo, ēre, to stink.
Hēbeo, ēre, to be dull.
Hūmeo, ēre, to be moist.
Livēo, ēre, to be livid.
Mīneo, ēre, to hang over.
Comos. inminēre, prominēre.

Mocreo, ēre, to mourn, to be sad.
Polleo, ēre, to have power.
Renideo, ēre, to shine; to smile.
Scāteo, ēre (sometimes scatēro), to
swarm with.
Squāleo, ēre, to be filthy.
Vēgeo, ēre, to be active.

4. The following semideponentia. (Cf. page 161, Rem. 4.)
Audeo, ēre, ausus sum, to dare,
venture.
An obsolete perfect is ausi, from
which the future subjunctive ausim,
ausis, ausit, ausint. The poets use the
participle ausus and inausus in a pas-
sive sense.

Gaudeo, ēre, gavisus sum (Part.
Fut. gavisūrus), to rejoice.
Soleo, ēre, solitus sum, to be ac-
customed.
Comos. impers. asseōt.

III. THIRD CONJUGATION.

The verbs of the third conjugation exhibit the greatest diversity in
the formation of their perfect and supine. The regular formation of
the perfect has already been explained on page 237, Rem. 3, notes †
and ‡, and that of the supine on page 246, Rem. 3. For the sake of
clarity on this point, we will here enumerate the different classes of
regular verbs, arranged according to the termination of their first root,
and then add to each class the verbs which deviate from the established rule.

1. Verbs which have a vowel or a v before the final o of the present, form their perfect in i and the supine in tum.

Acuo, ēre, acūi, acūtum, to sharpen.
Compos. exacoēre, peracoēre, and praecoēre.

Arguo, ēre, argūi, argūtum, to accuse.
Compos. coargūre, redargūre, The perf. part. is commonly causātur.

Congruo, ēre, congrūi, —, to agree.
Supine wanting. So also ingrūre (primit. root not in use).

Imbuo, ēre, imbūi, imbūtum, to dip, sleep.

Induo, ēre, indūi, indūtum, to put on.
So also exuēre.

Luo, ēre, lūi, lūtum (luitūrus), to pay, alone for.
From another luō, I wash, are derived the compos. abolūre, eluēre, dulūre, and polluēre, all of which have a supine in lūtum.

Metuo, ēre, metūi, —, to fear.
The supine metūtum rarely occurs.

Minuo, ēre, minūi, minūtum, to diminish.
Compos. COMMUNIūre, deminūre, diminūre, and inanūre.

(Nuo, to beckon, is not used.)
Compos. abmō, ēre, abmūi, abmūturus, to deny, refuse. Others are annuēre, innuēre, and resuēre, all without supine.

Irregular verbs of this class are,

Cāpto, ēre, cēpi, captum, to take.
So antecapūre. But other compounds change a into ē, and the supine a into e: as, accipēre, excipēre, decipēre, percipēre, praecepēre, recipēre, suscipēre, all of which have capitum in the supine.

Cūpto, ēre, cupivi, cupitum, to desire.
An imperf. subj. cupīre occurs.
Compos. discupēre and percupēre.

Fācio, ēre, fēci, factum, to do, make.
So arcuēre, calceōre, consuēre, frigēre, labēre, patēre, satisfacēre, and tepēre, all of which have fō, fēi, factum sum in the passive. Other compounds change a into ē, and have a passive in ictor, supine in lectum: as, afficiō, afficiōnem, affectum. So also conficēre, desicēre, interficēre, officēre, preficēre, proficēre, and reficēre.

Fluo, ēre, fluxī, fluxum, to flow.
Compos. afflīre, conflīre, interflīre.

Fōdīo, ēre, fōdī, fossum, to dig.
Compos. conficēre, afficēre, perficēre, sufficēre.
IRREGULAR VERBS OF THE THIRD CONJUGATION. 679

Fugio, ére, fugi, fugitum, to flee.
Compos. ausfugère, confugère, sūfugère, and perfugère.

Jacio, ére, jeci, jactum, to throw.
So superjacère, which however has also superjectum. Other compounds change a into i, and in the supine into e; as, abjacio, abjeci, abjectum. So also adjacere, deiacere, ejectere, injicere, objacere, reijicere, transjacère, or trajicère.
(Lacio, frequentat. lactäre, I alture, obsolete.)
Compos. in use are allicio, ére, allæxi, allæctum, to allure; and so iliæcre and pellicère. But elicio has elicui, elicitum.

Pario, ére, pepæri, partum (but paritirus), to bring forth.
An infinitive pariri instead of pâri occurs.
Quatio, ére, —, quassum, to shake.

2. Verbs ending in bo or po and the supine in ptum. E. g.
Carpo, ére, carpsi, carptum, to pluck.
Compos. concerpo, concerpsi, concerptum. So decerperē and discerperē.

Glubo, ére, glupsi, gluptum, to peel.

Nubo, ére, nupsi, nuptum, to veil.
Compos. onabère.

Répo, ére, repesi, reptum, to creep.
Compos. adverpère, irreperēre, obserpère, proserpère, and subsérpère.

Irregular verbs of this class are,—

Accumbo, ére, cubūi, cubitum, to recline.
So all the compounds of cubēre, which assume an m; as, discubère, incumbère, occumbère, procurère, and succumbère.

Bibo, ére, bibi, blbítum, to drink.
Compos. ebibère, imbibère.

Lambo, ére, lambi, lambitum, to lick.

Compos. concutio, ére, cussi, cussum.
So discutio, ecutio, incutio, percuto, rerpertio.

Rapio, ére, rapūi, raptum, to seize, rob.
Compos. arripio, arripai, arriptum.
So abiære, descriære, erripère, surripère.

Sapio, ére, sapivi and sapūi,—, to taste; to be wise.
So resipère, to smell after. But desipère has no perfect.

Spécio, ére, spexi, spectum, to see.
Compos. aspecio, speci, spectum. So also conspicère, despicère, diaspicère, inspicère, perspicère, respicère, and supspicère.

Struo, ére, struxi, structum, to build.
So construère, exstruère, destruère, and instruère.

Vivo, ére, vixi, victum, to live.
Scalpo, ére, scalpsi, sculptum, to carve, engrave.
Scribo, ére, scripsi, scriptum, to write.
So the compos. adscribere, describere, inscribere, and praescrībere.

Sculpo, ére, sculpsi, sculptum, to cut, sculpture.
Compos. exsculptēre and insculpère.

Serpo, ére, serpsi, serpentum, to creep.
So inserpère, prosérpère.

Rumpo, ére, rūpi, ruptum, to burst, break.
Compos. abrumpère, corrumpère, erumpère, intervumpère, irrumpère, prerrumpère, prorumpère.

Scabó, ére, scabii,—, to scratch, rub.

Strēpo, ére, strepūi, streptum, to rumble, rattle.

8. Verbs ending in do or to form their perfect in si and the supine in sum. E. g.
Claudo, ére, clausi, clausum, to shut.
The compos. are derived from another form, clādo; as, concludere, excludere, includere, includere.
Latin Grammar.

Divido, ère, divisi, divisum, to di-

vide.
Laedo, ère, laesi, laesum, to hurt,
injure.
Compos. addidère, collidère, edidère, illi
dère.
Láudo, ère, lúsi, lúsum, to play.
Compos. addidère, collidère, decidère, eludère, and illudère.
Plaudo, ère, plausi, plausum, to
clap, beat.
So applaudère. The remaining com-
pors. have òlo, òsi, òsum; as, complo-
dère, explodère, supplodère.

The irregular verbs of this class are,—

a) Those which form their perfect in di and the supine in

sum. E. g.
Accendo, ère, accendi, accensum, to set on fire.
So incendère and succendère.
Ciúdo, ère, cúdi, cúsum, to pound,
forge.
Compos. excludère, procedère.
Defendo, ère, di, sum, to defend.
Edo, ère, edi, èsum, to eat.
So exèdère and commedère, edû, èsum
(but also comestús).
Fundo, ère, fúdi, fúsum, to pour.
Compos. are affundère, confundère, diffundère, effundère, infun-
dère, offundère, and profundère.

Mando, ère, mansi, (rarely) man-
sum, to chew, masticate.
Offendo, ère, di, sum, to offend.
Prehendo (prendo), ère, di, sum, to lay hold of.
Compos. apprehendère, comprehendère, reprehendère, and reprehendère.
Scando, ère, di, sum, to climb.
So ascendère, conscendère, descendère, and descendère.
Strido (also strideo), ère, strili, —-—, to break, grate.

b) Those which have reduplicated perfect. E. g.
Ciúdo, ère, cecidi, cæsum, to fall.
Compos. incido, incidi, incísum. So occidère and rectidère. But the remaining composes want the supine; as, accidi,
condi, concid, deci, and excidido.
Caedo, ère, cecidi, caesium, to cut.
Compos. abocidio, abochi, abescium. So conclidère, decidère, excidère, incidère, occidère, praecondière, &c.
Condo, ère, condidi, conditum, to construct.
So the remaining composes of dère, except those mentioned on page 673; as, addère, adderi, addidère, ederdère, per-
dère, redère, tradère, and vendère. But abscondère has generally perf. abscondi instead of abscondidi; and instead of the passive sendi, it is common to say venire.

Crédo, ère, crédidi, créditum, to believe.
So accredière, accruedid, and accredit.
Pédo, ère, pépèdi, peditum, to break wind.
Pendo, ère, pependi, pensum, to weigh.
Compos. appendo, appendi, appensum. So likewise without reduplication dependère, suspendère, and suspendère, and tendère. The rest have supines in sum only; as, attendère, conduondere,
IRREGULAR VERBS OF THE THIRD CONJUGATION. 681

dis tendère, intendère, obtendère, pre tendère, and substendère. (But more commonly existu tendum, protendium, and vice versa extu tendum.)

Tundo, eré, tuísti, tuísum, to beat, strike.

c) Those which have ss in the supine, or are otherwise irregular.

Cedo, ére, cessi, cessum, to give
place, to retire.

So the compos. abscedo, accédó, antecedó, concédó, decédó, discédó, ercedó, intercedó, recédó, and succédó.

Fido, ére, fisus sum, to trust.

So confidére, difficidére; but these have sometimes perf. confidii, difficidii, instead of confissus sum, &c.

Fundo, ére, fidi, fissum, to cleave, split.

So diffindére, diffidi.

Frendo, ére, frexsum and frísum, to crush, grind.

Instead of this also fremére, freméi.

Méto, ére, messuí, messum, to reap.

Compos. demetére. Instead of messui and mistesui more commonly messus féci.

Mitto, ére, misi, missum, to send.

So the compos. admítto, amítto, commíto, denítto, émitto, inmitto, omítto, permitto, premitto, promítto, remítto, and submitto.

Pando, ére, pandi, passum (more rarely pansom), to lay open, set open.

Expandére has expansum and expásum; but dissipándum, only dispásum.

Peto, ére, petivi or petti, petitum, to ask.

4. Verbs ending in go, co, eto, quó, and guo form their perfect in xi and the supine in ctum.

Cingo, ére, cíxi, cinctum, to gird, surround.

Compos. accingére and discingére.

Coquo, ére, coxi, coctum, to cook.

So concoquère and decoquère.

Dico, ére, díxi, dictum, to say.

So the compos. addico, contradico, edico, índico, interdico, and prædico.

Dúco, ére, duxi, ductum, to lead, conduct.

Compos. have only túsus, and no reduplication; as, contundó, contúdi, contúsum. So extundère, obtundère, and retundère.

Compos. are appéto, compéto, expéto, oppéto, and repéto.

Scindo, ére, scidi, scísum, to split, to tear.

Compos. conscinó, conscidit, conscissum. So also discinére, interscinére, perscinére, præscinére, and rescinére. But abscondo has only abscondère, ascidi, and escíndo only escindère.

Sido, ére, sedi or sedii, sessum, to take a seat, sit down.

Perfect and supine commonly from sedére. Compos. consído, considi, con sessum. So assidére, desidére, insidére, resídére, and subsídére.

Sisto, ére, stiti (obsolete), stíatum, to put, set.

But sítio in the sense of “to stand still” has stíti, stíatum. The compos. are all intransitive and have stiti, stítum; as, consitio, consititi, constítum. So additio, desitio, existio, insistio, obsitio, persistio, and resitio. Circumstio has either circumstiti or circumstíti.

Sterto, ére, stertui (obsolete sterti), ——, to snore, snort.

Verto, ére, ti, summ, to turn.

So the compos. adverto, animadverto, averto, coaverter, averto, pereverto, and subverto. — Divertére, provertere, and revertere are more frequently depen dents in the present and imperfect.

E. g.

So the compos. addácère, addácere, circumdácere, condácere, and a number of others.

Fligo, ére, fixxi, fictum, to strike (obsolete).

Compos. aggígere, conspirére, insigí gere. But profígere is of the first conjugation.

Frego, ére, fríxi, frictum (rarely fríxum), to roast.
Jungo, ére, junxi, junctum, to join together.
So compos. adjungo, conjungo, dis-
jungo, sejungo, and subjungo.
Lingo, ére, linxi, linctum, to lick.
Mungo, ére, munxi, munctum, to blow the nose.
Compos. emungère.
Plando, ére, planxi, planctum, to strike; to lament.
Rigo, ére, rexi, rectum, to guide, direct.
Compos. arriígère, corrígère, dirigère, dirigère, errigère. To these add pergo (for perrigo), perrexi, perrectum, and surgó (for surrigo), surrexi, surre-
cctum. Compos. of surgó are assergo, consergo, exsurgó, and insurgó.
Stinguo, ére, —, —, to ex-
stinguish (rarely used).
Compos. in use are extinctuo and re-

The irregular verbs of this class are,—

a) Those which reject the n before cttum in the supine, or assume xum.

Ango, ére, anxi, —, to choke.
(Supine wanting.)
Clango, ére, —, —, to sound.
Figo, ére, fixi, fixum, to fix or fasten in.
So affigère, transfigère.
Fingo, ére, finxi, fictum, to form, fashion.
Compos. affingère, confingère, effingère, and refingère.
Flecto, ére, flexi, flexum, to bend.
Compos. inflectère.
Mingo (or mejo), ére, minxi, mi-
cctum, to make water.
Necto, ére, nexi or nexuí, nemenum, to tie, bind.

b) Those which do not change the characteristic consonant in the perfect.

Agó, ére, égi, actum, to drive; to do.
Compos. cógo (for cogo), cógi, co-
actum. So also abigère, adigère, exi-
gère, perdigère, redigère, subigère, and transigère. — Prodígère wants the su-
pine; ambigère and satígère have nei-
ther perfect nor supine.
Dégo, ére, dégi, —, to pass, spend (vitam, life, &c.).

The stems of the following verbs end in the same ending as the participle of the preceding verb. — The supine, however, adds the stem.

Frango, ére, frēgi, fractum, to break.
Compos. confringère, effringère, per-
fringère, and refringère.
Ico (or icio), ére, ici, ictum, to strike; to make (e. g. foedus, a treaty).
Lego, ére, légí, lectum, to read.
So compos. perlegère, praetegère, and with is in the root collígère, delígère-
IRREGULAR VERBS OF THE THIRD CONJUGATION. 683

re, sē SCRIPT, and sē SCRIPT. But sē SCRIPT, intelligo, and negligō have lexī in the perfect.
Linquo, ēre, liquī, ——, to leave.
(Poetical.)
Componō, relinquo, reliqui, reliquit.
c) Those which reduplicate in the perfect.
Pango, ēre, pepēgi, pectum, to make a compact.
But pango, I set or fix in, has panxi or pēgi, punctum. The compos. compoundo, impingo have pēgi, pectum. So also oppango, oppēgi. But depango and repango have no perfect.
Parco, ēre, peperci, parsum, to spare, save.
The perfect parsī is obsolete, and

The supine parctum uncertain. Compos. comparēre.
Pungō, ēre, pupūgi, punctum, to stab.
Compos. compoundo, punt, punctum.
So dispungēre and interpungēre.
Tango, ēre, tetigi, tactum, to touch.
Compos. attingo, attigi, attactum. So contingo, contii, and the impersonals contingiti, contigit; oblingit, obigit.
d) Those which form their perfect in st and the supine in sum.
Mergō, ēre, mersi, mersum, to immerse, dip.
So demergēre, emergēre, immergēre, submergēre.
Spargō, ēre, sparsi, sparsum, to scatter.
Compos. adspargēre, conspargēre, ex-

5. Verbs ending in lo, mo, no, and ro are mostly irregular.

The following in mo may be regarded as regular: —
Como, ēre, compsi, comptum, to adorn.
Démo, ēre, dempsi, demptum, to take away.
Prōmo, ēre, prompsii, promptum, to take out, to draw.
So compos. deprimēre, expromēre.
The irregular verbs of this class are, —
a) Those which have ò SCRIPT in the perfect.
Cerno, ēre, crēvi, crētum, to sift.
In the sense of "to see," the perfect and supine do not occur. Compos. decerno, decrēvi, decrētum; and so dicernēre, excernēre, and secernēre.
Lino, ēre, lévi (or livi), litum, to smear on, daub on.
So compos. collino, illino, obbino (part. obbitus), and perlino. Other compos. are of the fourth conj., as aliāre, circumāre, and illāre.
Sūro, ēre, sēvi, sātum, to sow.
But sero, I join, connect, has serri, sertum. The compos. consēro and in-

sēro have either sēvi, situm or sēri, sertum, according to the sense. De-
sero, dissēro, and exsēro have sēri, sertum only.
Sino, ēre, sivi, situm, to allow, permit.
From this perhaps also situs, situate. Compos. destino, desti, destitum. Instead of perf. also destitus est.
Sperno, ēre, sprōvi, spōtum, to disdain.
Sterno, ēre, strāvi, strātum, to prostrate.
So componis, componere, in-terne, pro-

So componere. But attero has either

Téro, ére, trivi, trium, to rub.

b) Those which reduplicate in the perfect.

Cáno, ére, cecei, cantum, to sing,

Componis, secundo, succünii, su- centum.

So also secundo or occundo. But accino, in-

Curro, ére, cucurri, cursum, to

The compos. accurro, decurro, e-

Celo, ére, coluii, cultum, to cultivate.

So excolère, incolère, and percolère.

Consulio, ére, uii, ultum, to consult.

Gemo, ére, ui, latum, to sigh, 

Gigno, ére, genui, gentum, to be-

Gigno, ére, genuí, gentum, to be-

Alo, ére, alui, altum or altum, to

Altus in Cicero and Sallust, altus

in later writers.

Cello (not in use), but

Componis, anticeco, excele, and prae-

Celo, ére, coluii, cultum, to cultivate.

So excolère, incolère, and percolère.

Consulio, ére, uii, ultum, to consult.

Gemo, ére, ui, latum, to sigh, 

Gigno, ére, genui, gentum, to be-

d) Those which are otherwise irregular in the perfect and

Émo, ére, emi, emptum, to buy.

Componis, adémo, adémi, adémum.

So coémère, diriémère, exémère, inter-

Féro, ferre, tüli, látum, to bear, 

carry. (Cf. page 669.)

(Füro), furère, —, —, to rage.

Componis, adémus.

Güro, ére, gessi, gestum, to carry,

bear; perform.

Prémio, ére, pressi, pressum, to

Componis, comprimère, deprimère, ex-

primère, opprimère, and supprimère.

Psallo, ére, psalli, —, to play on

a stringed instrument.

Quaero, ére, quaesivi, quaesitum,

to inquire, to seek.

So componis, acquiró, conquiró, exqui-

ro, inquiró, pergíro, and requíro.

Úro, ére, ussi,ustum, to burn.

So adarère, combustère, exarère, and

insírère.
IRREGULAR VERBS OF THE FOURTH CONJUGATION. 685

Vello, ēre, velli or vulsi, vulsum, to pluck, pick.
So arello, arello, and arello. But consello and decello have only velli in the perfect.

6. Verbs in so and xo are,—
Depso, ēre, depuī, depustum and depustum, to knead.
Pinso, ēre, pinsiū or pinsi, pinsustum or pistum, to pound, grind.
Texo, ēre, texū, sexūm, to weave.
Compos. aretio, contio, obtio, pertio, prastio, and retio.

Viso, ēre, visi,—, to go to see, to visit.
A supine visus is borrowed from vidēre.

Some of this class follow the analogy of the fourth conjugation:

Arcesso (or accesso), ēre, arcessi-vi, arcessitum, to send for.
Capesso, ēre, capessivi, capessitum, to take up, lay hold of.
Facesso, ēre, facessivi, facessitum, to perform, accomplish.

Incesso, ēre, incessivi (or incessi), —, to attack, assail.
Lacesso, ēre, lassessivi (or xi), lassessitum, to provoke.

7. Verbs in sco form their perfect and supine as follows:

Composco, ēre, compescūi, to curb, restrain.
Cresco, ēre, crēvi, crētum, to grow.
So the compos. concresco, decresco, and excresco. But accresco, incresco, and successcro want the supine.

Dispecso, ēre, dispescūi,—, to divide, separate.
Glisco, ēre, —,—, to begin, spread.
Hisco, ēre, —,—, to yawn; to mutter.
Nosco (gnosco), ēre, nōvi, nōtum, to become acquainted with.

So ignosco and dIgnosco. But agnosco, cognosco, and recognosco have supine agnitum, cognitum, and recognitum.

Pasco, ēre, pāvi, pastum, to pasture, feed.
Posco, ēre, poposco,—, to demand, ask.
So deposco, exposco, both with poposco, and reposco without perfect.

Quiesco, ēre, quiēvi, quiētum, to rest.
Compos. acquiescēre, conquiescēre, and requiescēre.
Suesco, ēre, suēvi, suētum, to accustom one's self.
Part. suētus, accustomed. Compos. cunesco, convencesco, densesco, and insuesco.

IV. FOURTH CONJUGATION.

Regular verbs of this conjugation form their perfect in ēvi or ĕi, and the supine in ētum. E. g.

Audio, audire, audivi or auditī, auditum, to hear.
Erūdio, erudire, erudivi or erudī, eruditum, to instruct.
Munio, munire, munivi or munī, munitum, to fortify.
Vestio, vestire, vestivi or vestī, vestitum, to clothe.
Irregular in one or both of the characteristic parts are the following:

Amicio, ire, icüi or ixi, ictum, to clothe, put on.
The perf. amicidi, amizì, and amicii scarcely ever occurs.

Aperio, ire, aperüi, apertum, to open.
So operio and cooperio. But comperio and reperio have peri, pertum.

Cio, ire, civi, citum, to move, excite.
This is the old and regular form for cico, civi, citum, on which see p. 677. 3.
Eo, ire, ivi, itum, to go. (See page 669.)

Farcio, ire, farsi, fartum (farctum), to stuff.
Suline more rarely farsum. Compos. confercio and refercio, fersi, fersum. Others are infercio and effercio.

Ferio, ire, ——, ——, to strike.
In the perf. active percussi, and in the passive icus sum, are commonly used.

Fercio, ire, ——, ——, to be insolent, wild.

Fulcio, ire, fulsi, fultum, to prop.
The perfect of fulcio has the same form as that of fulgeo.

Haurio, ire, hauși, haustum, to draw.
Suline more rarely haussum; but frequently hausurus.

Punio, ire, ivi or li, itum, to punish.

Remark. — Desiderative verbs in úrio generally have neither perfect nor supine; as, dormitúrio, ire, I desire to sleep; convatúrio, ire, I desire to dine. The only exceptions are estúrio, esurívi, esuríturús. I am hungry; nupírio, nupírii, I wish to get married, and partúrio, partúrii, I wish to bring forth.

E. DEONENT VERBS.

I. Deponent verbs of the first conjugation are all regular, and conjugated like hortor (page 173, A). E.g.

Adversor, ári, átus sum, to oppose, resist.

Arbitror, ári, átus sum, to suppose, think.

Aspernor, ári, átus sum, to despise.

Auxilior, ári, átus sum, to help.

Calmumior, ári, átus sum, to calumniate.

Regular, except that its passive forms sometimes occur in a deponent sense.

Quo, quiäre, quivi or qui, quitum, to be able. (Cf. page 670.)
Raucio, ire, rausi, rausum, to be hoarse.
Compos. irraucio.

Salio, ire, salui or salti, saltum, to spring, leap.
Compos. desalire, essalire, insalire, &c., generally perf. salii, rather than silli or sili. But salire, to salt, is regular.

Sancio, ire, sanxi, sanctum and sanctum, to ordain, appoint.
Sanctus is generally participle, and sanctus adjective.

Sarcio, ire, sarsi, sartum, to patch, mend.
Compos. resarcire.

Sentiö, ire, sensi, sensum, to feel, think.
So consentire, dissentire, and præsentire. But instead of assentio, commonly assentior deponent.

Sepelio, ire, ivi, sepultum, to bury.
Sepio, ire, sepsi, septum, to hedge in.

Vénio, ire, věni, ventum, to come.
Compos. adventire, convenire, invenire, obèriire, and pervenire.

Vincio, ire, vinxi, vinctum, to bind.
So compos. devincire.
DEPONENT VERBS.

Impitor, āri, ātus sum, to imitate.
Jactōr, āri, ātus sum, to throw.
Licitōr, āri, ātus sum, to bid.
Luctōr, āri, ātus sum, to struggle.
Medicōr, āri, ātus sum, to heal.
Modērōr, āri, ātus sum, to moderate.
Negotiao, āri, ātus sum, to do business.
Odiōr, āri, ātus sum, to smell.
Oschlor, āri, ātus sum, to kiss.
Parasitōr, āri, ātus sum, to act the parasite.
Philosophor, āri, ātus sum, to philosophize.
Provalior, āri, ātus sum, to fight.

Ratiocinōr, āri, ātus sum, to reason, compute.
Rusticōr, āri, ātus sum, to rusticate.
Scisciōr, āri, ātus sum, to inquire into.
Stipērōr, āri, ātus sum, to stipulate.
Suscipērōr, āri, ātus sum, to suspect.
Testificōr, āri, ātus sum, to witness, attest.
Tārōr, āri, ātus sum, to protect.
Urniōr, āri, ātus sum, to dive.
Vāgor, āri, ātus sum, to ramble.
Venērōr, āri, ātus sum, to venerate.
Vociferōr, āri, ātus sum, to vociferate.

To the above might be added many others equally regular.
The following occur only in certain authors as deponent, and more commonly as active verbs: communificōr, coomurmarēr, fructuōr, fructus, luctus, luxurīr, nictor, and retificōr.
Cicero employs addōr, arbitror, criminōr, and dīgōr both as deponent and as passive verbs.

II. The deponent verbs of the second conjugation are,—

Fateōr, ēri, fassus sum, to confess.
    Compos. confitērōr, confessus sum; profitērōr, professus sum. But diffitērōr wants the participle.
    Liceōr, ēri, lictus sum, to offer a bid.
    So compos. pollicērī.
    Medeōr, ēri, ——, to heal.
    Participle commonly medicātus from medicārī.
Mereōr, ēri, meritus sum, to merit, earn.
    Compos. commerērī, demerērī, and promerērī.
    Misereōr, ēri, miseritus or miserītus sum, to pity.
    Frequently impersonally miseretur or miserēt me.
    Reor, rēri, ratus sum, to suppose.
    Tueor, ēri, tutus sum, to guard, protect.
    An obsolete form of this is tuor of the third conjugation, from which the adjective tutus. Compos. are contūrī and intūrī.

Vereōr, ēri, veritus sum, to fear.
    Compos. reverērī and subverērī.

III. The deponent verbs of the third conjugation are,—

Apiscōr, apisci, aptus sum, to gain, acquire. (Obsolete.)
    Compos. adapiscōr, adeptus sum, and indicēscōr, indeptus sum, with the same sense.
Divertōr, to turn aside; praeventōr, to outstrip; and revertōr, to return.
The perfect of these verbs is derived from the active form vertō; hence commonly reverērī, reverērīam, &c., for reversum sum. The part. reversus, however, has an active sense, "having returned."

Expurgōr, expurgisci, expurgēctus sum, to awake.
    From this expurgēcerēre, part. ex-
Irascor, irasci, ——, to be angry.
(Inchoative.)

Iratus sum has the sense of the present, “I am angry.” For the perf. succensui is used.

Labor, lábi, lapsus sum, to glide, slip, fall.
Compos. collábi, delábí, dilábí, protábí, and relábí.

Loquor, lóqui, locútus sum, to speak.
Compos. alloqui, collóqui, élóqui, interlóqui, obhóqui.

Miniscor (not used).
From it the compos. comminiscor, communisci, commentus sum, to devise, imagine; and reminiscor, reminisci, with the perf. recordótius sum, to remember. — The part. commentus has a passive sense, “devised,” “invented.”

Mórior, móri, mortuus sum, fut.
Part. moritúrus, to die.
Obsolete infinitive moriri. Compos. commori, demori, and emori.

Nanciscur, nancisci, nactus sum, to obtain.
Part. sometimes written nancus.

Nascor, nasci, nátus sum, to be born.
Original form gnascor, which still exists in cognatus and cognatus. Compos. enascor, inascor, and renascor.

Nitor, niti, niusus or nixus sum, to strive, to rely upon.
Compos. adniti, conniti, eniti, and obniti.

IV. The deponent verbs of the fourth conjugation are,—

Adsentior, adsentiri, adsenso sum, to assent.
Also active, in the same sense, adsentio, adseri, adsensus; but more commonly deponent.

Blindior, blandiri, blanditus sum, to flatter.

Experior, experiri, expertus sum, to experience.
But comprerior, I learn, am informed, is only used in the present; perf. comprēri from compreri.

Largior, largiri, largitus sum, to lavish.
Compos. delargior.

Obliviscor, oblivisci, oblitus sum, to forget.

Paciscor, pascisci, pactus sum, to bargain, stipulate.
Compos. compacisci or compescisci, de- pacisci or depectisci, all with pactus sum.
Pascor, pasci, pastus sum, to feed, graze.
Pator, pāti, passus sum, to suffer.
Compos. perpetior, perpeti, perseverus sum.

Pleto, plecitūre, to plait, braid, gives rise to the
Compos. ampler and complector, complectus sum, to embrace.

Profisisci, profisci, profectus sum, to travel, to depart.

Quōror, quēri, questus sum, to complain.
Compos. conjectūri.

Ringer, ringi, ——, to show one’s teeth; to chafe.

Sēquor, sēqui, secūtus sum, to follow.
Compos. assēqui, consēqui, exsēqui, insēqui, obsēqui, persēqui, prosēqui, and subsēqui.

Ulciors, ulcisci, ultus sum, to revenge, punish.

Utor, úti, usus sum, to use, enjoy.
Compos. abúti, déúti.

Vescor, vesci, ——, to eat, feed upon.
The place of a perfect is supplied by ed.

Mentior, mentiri, mentitus sum, to lie, to tell falsehoods.

Metior, metiri, mensus sum, to measure.
Compos. dimetiri, emetiri, and permetiri.

Molior, moliri, molitus sum, to labor, strive, toil.
Compos. amoliri and demoliri.

Opperior, oppressi, oppressus or opperitus sum, to wait for, expect.

Ordiors, ordiri, orsus sum, to begin, commence.
INCHOATIVE VERBS.

Compos. exordīri and redordīri.
Orior, oriri, ortus sum (fut. part. ortūtūs), to rise.
The Pres. Indic. follows the third conjug. orēris, orītur, ortīmur. But
imperfect either orirer or orērēr. So
the compos. coorīor and exoorīor. But
adorīor has commonly adorēris and
adorītur, instead of adorēris and ador-
tūr. — The fut. part. oriundas has the
peculiar sense "sprung or descended
from."
Partior, partiri, partitus sum, to
divide.
Compos. dispertīor, dispertītus sum.

So also impertīor or impartīor. All
these also active, partio, dispertio, and
impertio.

Potior, potiri, potitus sum, to take
possession of.
The Pres. and Imperf. Subj. some-
times follow the third conjugation, po-
tītur, potīmur, potērētur, potērēmur.

Punior, puniri, punitus sum, (in-
stead of the active punio,) to
punish
Sortior, sortiri, sortitus sum, to
draw lots.

F. INCHOATIVE VERBS.

Inchoative verbs end in sco, and are formed either from
nouns or adjectives, or from other verbs.
The verbs from which inchoatives are formed are commonly of the
second conjugation, but the inchoatives themselves are invariably of
the third.
The inchoatives derived from verbs generally have the perfect, and
sometimes also the supine, of their primitives.
The inchoatives derived from nouns or adjectives either want the
perfect entirely, or assume ui, like those derived from verbs.
The following lists exhibit the most important verbs of this class.

1. Inchoatives derived from verbs, with the perfect and supi-
ne of their primitives:

Abolescō (oleo), ēre, abolēvi, abolē-
tum, to be annihilated.
Adolescō (oleo), ēre, adolēvi, adul-
tum, to grow up.
Coalesce (ado), ēre, coaīlui, coaīltum, to conalesce.
Concupiscō (cupio), ēre, concupīvi, concupītum, to desire.
Convalescō (voleo), ēre, convalui, con-
vallītum, to convalesce.
Exardescō (ardō), ēre, exarī, ex-
ārum, to grow hot, to become in-
famed.

Exolescō (oleo), ēre, exolēvi, exolē-
tum, to grow out of use.
Indolescō (doleo), ēre, indolui, indolē-
tum, to feel pain.
Inveterasco (invēterō), ēre, inveterāvi,
ātum, to grow old.
Obsormescō (ormio), ēre, obsormīvi,
ītum, to fall asleep. (So also orbit-
misco, to take one's fill of sleep.)
Revivescō (revīdo), ēre, revīxi, revīctum,
to revive, come to life again.
Sciscō (sia), ēre, scīvi, sectīm, to
decree, ordain.

2. Inchoatives derived from verbs, with the perfect of their
primitives:

Acescō (acēo), ēre, aculī, to grow sour.
So also conscosco and conscosco.
Albescō and exalbescō (alēo), ēre,
exalbī, to grow white.
Arescō (aro), ēre, arūi, to become
dry.

Calescō (caleo), ēre, calulī, to grow
warm.
Canescō (caneo), ēre, canulī, to turn
gray.
Conticescō (taceo), ēre, conticiui, to be-
come silent.
3. Inchoatives derived from nouns and adjectives, without a perfect:

Aegresco (neger), ëre, to fall sick.
Ditesco (divo), ëre, to become rich.
Dulcesco (dulcio), ëre, to turn sweet.
Grandesco (grandis), ëre, to grow up.
Gravesco and ingravesco (gravis), ëre, to become heavy; to grow worse.
Incurvesco (currus), ëre, to become crooked.
Integrasco (integer), ëre, to begin anew or afresh.
Juvenesco (juvenis), ëre, to grow young again.

4. Inchoatives derived from nouns or adjectives, with a perfect in ui:

Crebresco and in- or percrebreso (creber), ëre, crebrui, to increase, to grow frequent.
Dureesco and obsureesco (durus), ëre, durui, to grow hard.
Evanesco (vanus), ëre, evanui, to vanish.
Innotesco (notus), ëre, innotui, to become known.
Macresco (macer), ëre, macrui, to become lean.
Mansuesco (manueltus), ëre, mansui-vi, to grow gentle.
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THE END.
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