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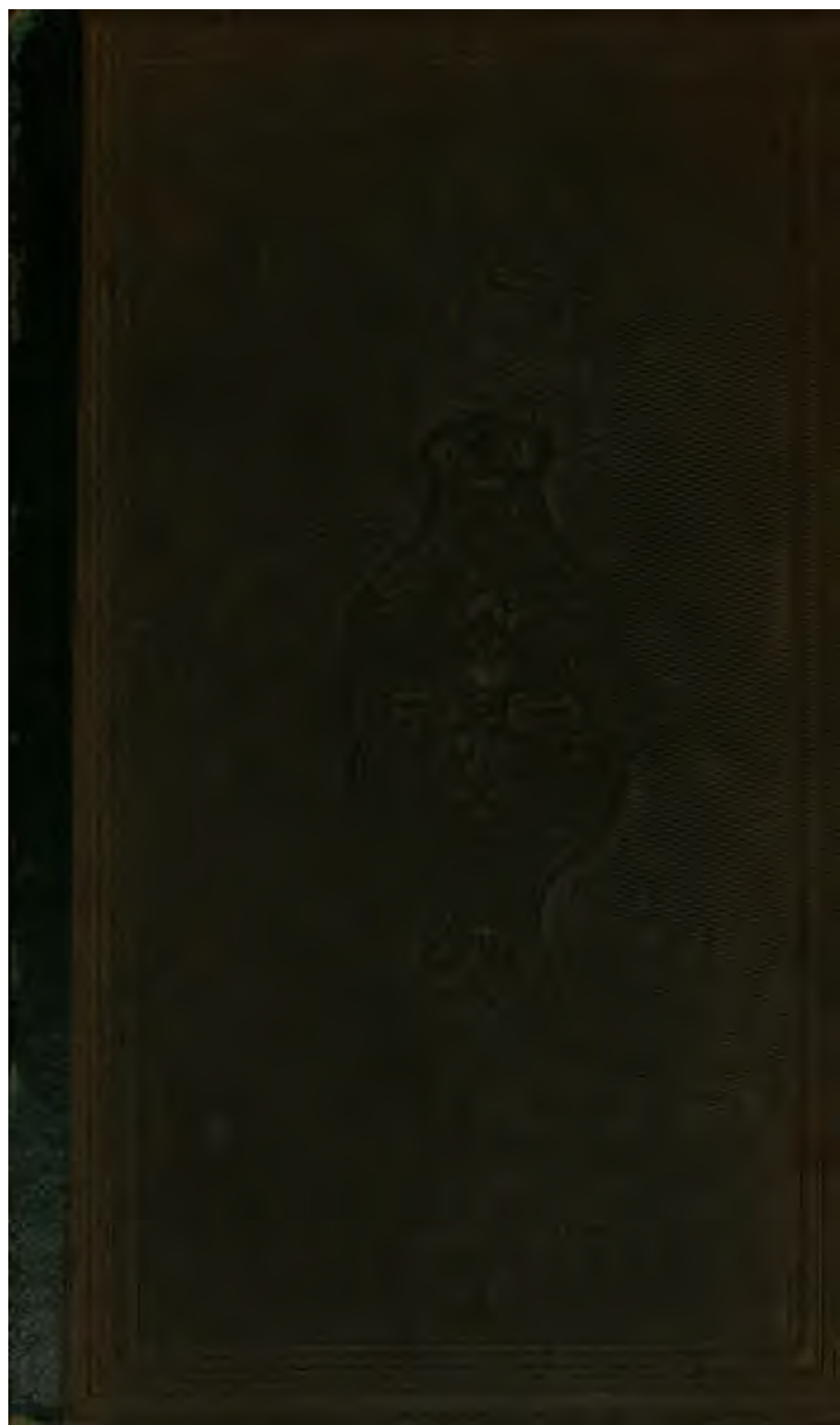
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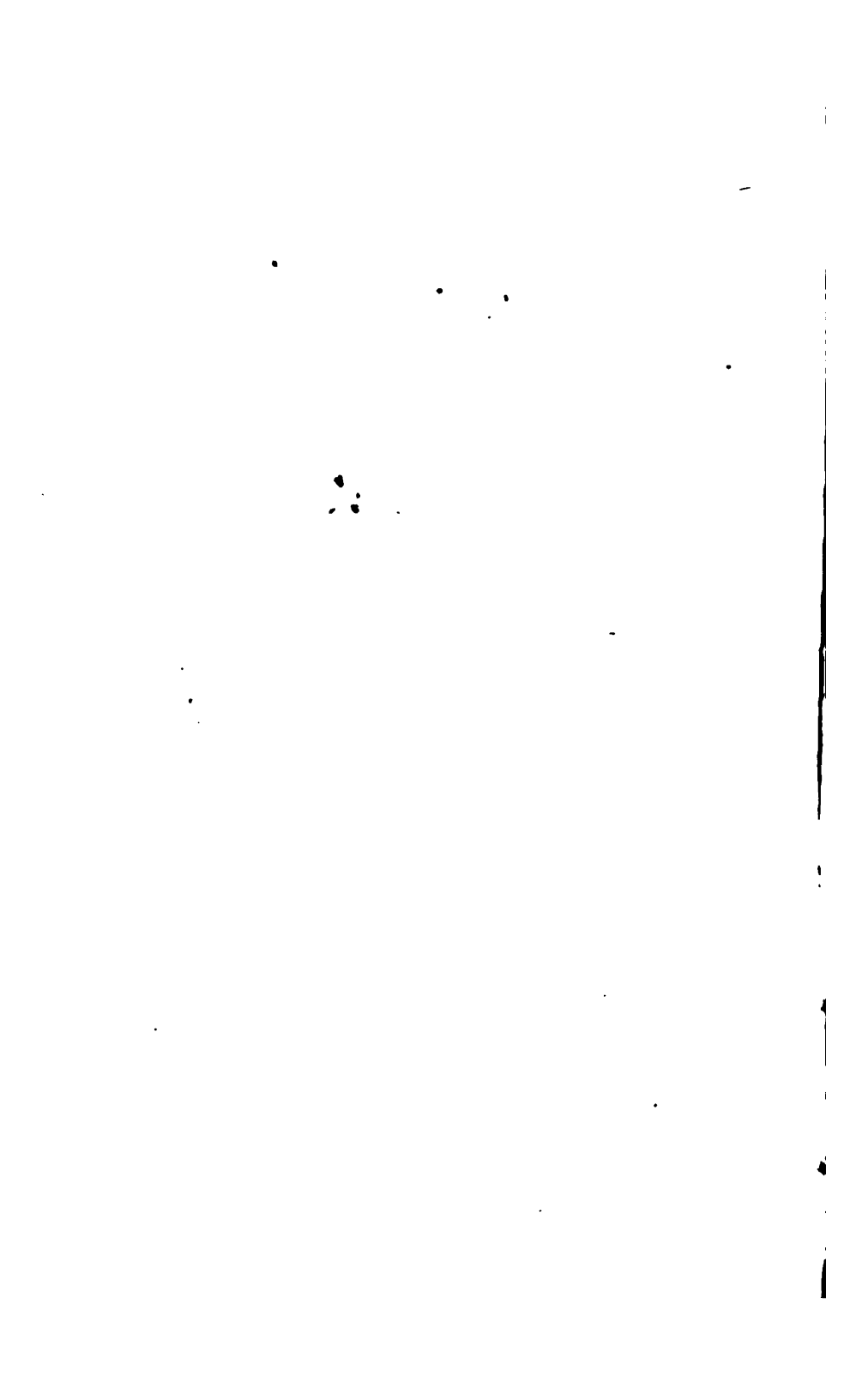


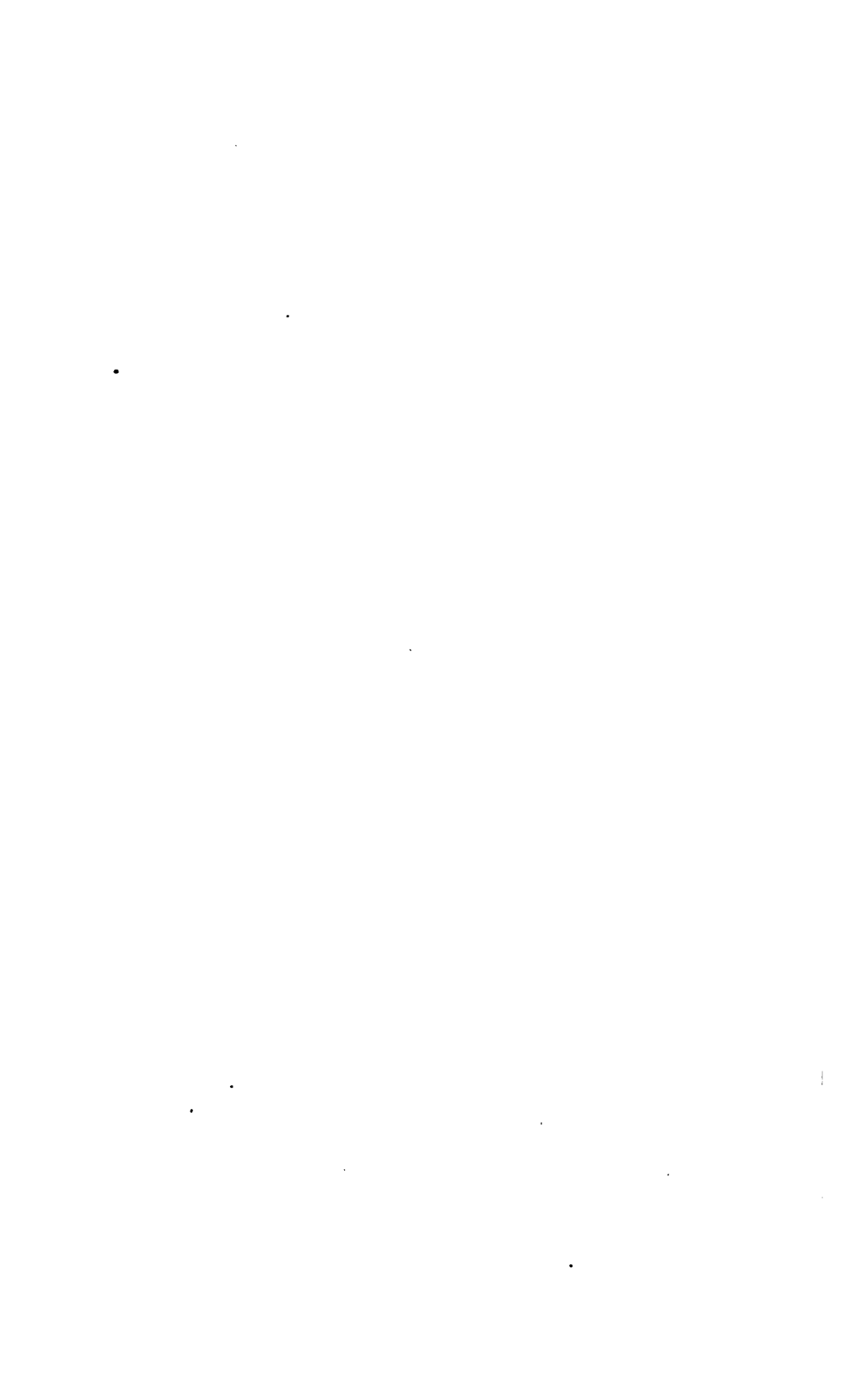


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Prof. F. Child
with the regards
of the author.

Boston, May 1858.





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A

PRACTICAL GRAMMAR

OF THE

LATIN LANGUAGE;

WITH PERPETUAL EXERCISES IN

SPEAKING AND WRITING.

FOR THE

USE OF SCHOOLS, COLLEGES, AND PRIVATE LEARNERS.

BY

George
G. J. ADLER, A. M.,
LATE PROFESSOR OF THE GERMAN LANGUAGE AND LITERATURE IN THE UNIVERSITY OF
THE CITY OF NEW YORK.

"Iter autem per experientiam et rerum particularium silvas perpetuo faciendum est."
FRANCISCUS DE VERULAMIO.

BOSTON:

SANBORN, CARTER, BAZIN, & CO.

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1864, Jan. 25.

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"Atque hoc modo inter empiricam et rationalem facultatem (quarum morosa et inauspicata divortia et repudia omnia in humana familia turbavere) conjugium verum et legitimum in perpetuum nos firmasse existimamus."

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

FRANCISCUS DE VERULAMIO, *Instaur. Magn. Praef.*

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

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TO

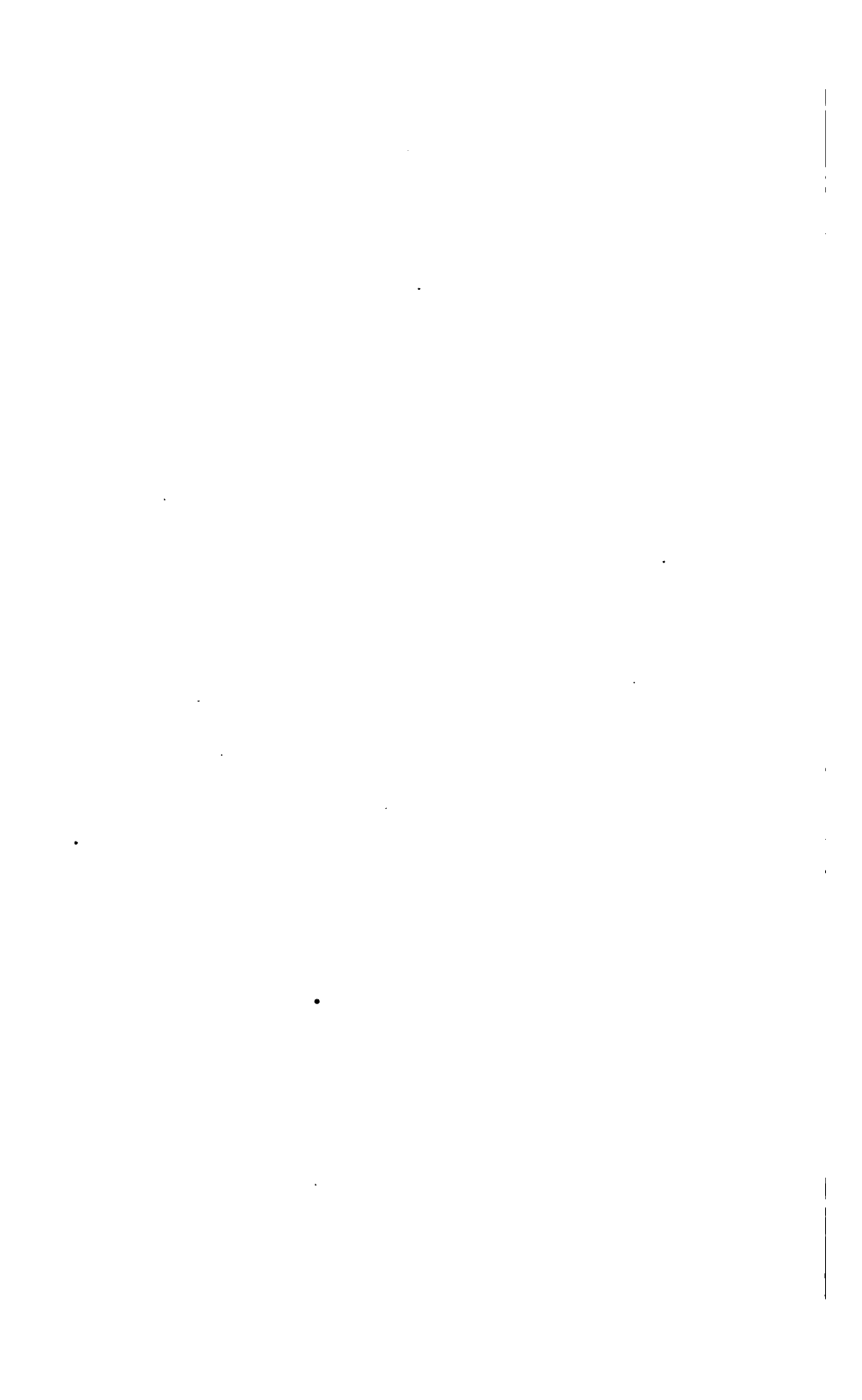
CYRUS MASON, D.D., LL.D.,

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

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P R E F A C E .

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 *pensum* of the learner, according to the capacity or proficiency of the latter, and that may sometimes be more, and perhaps oftener less, than the *pensum* 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 quantity of all the words given in the vocabularies, as well as of those declined or conjugated, is indicated with almost lexicographical minuteness. In this respect I have rendered what I think is found in no other Grammar of the Latin, and am persuaded that this system, without 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 intercourse, 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 *coffea*, *tabacum*, *bibliopegus* (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," *pileus* for our "hat," *speculum* for our "looking-glass," &c. To prevent misunderstanding or confusion on this subject, all the words of this description are marked, as modern or applied to objects of modern life, with an asterisk before them; e. g. **coffea*, **pileus*, &c.

I have one word to add with reference to the syntax. This important 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 selected from the classical authors of antiquity. The examples under the rules are separated from the rest of the book by a different arrangement, 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 imitative 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 consult 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-Deutsches 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.

ABBREVIATIONS.

Cf.	stands for	confer, compare.
Compos.	" "	compositum, compound, or composita, compounds.
e. g.	" "	exempli gratiâ, 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* (*ypsilon*) 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, riei, hui*, and in *dein, proin, 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.		GERMAN SOUND.
a	māter, mannā*	ā always āh, ă as in <i>am</i> .
e	dēlēo, fessus	ē like <i>a</i> in <i>fate</i> , ě as in <i>fre</i>
i, y,	finis, mirābills	ī like <i>ee</i> in <i>keen</i> , ĩ as in <i>fin</i> .
o	corōnā, dōmīnus	ō as in <i>bōne</i> , ȳ as in <i>shone</i> .
u	ūsūs, dūumvir	ū like <i>oo</i> in <i>moon</i> , ũ the same sound short.
ae	Caesar, caestus†	like ā in <i>fate</i> .
ai	Māia,‡ aio	broader, with the sound of both vowels.
au	aurum, causa	like <i>ou</i> in <i>house</i> .
ei	eia, omneis	like <i>i</i> in <i>shine</i> .
eu	Orpheus,§ neuter	nearly like <i>oi</i> in <i>foil</i> .
oe	poena, foedus	like the French <i>eu</i> in <i>feu</i> .
ui	huic, cui	like <i>ooi</i> rapidly sounded.

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, c, 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 *Musa* = *Musāh*, but *Musā* = *Musāh*.

† In the diphthongs *ae* and *oe* (which are also printed *æ, œ*) the sound of *e* (long) only is heard.

‡ But *ai* is also written *aj*, as *Achaja, Maja*, &c.

§ This may become, by diæresis, *Orphēus*, gen. *Orphēi*. The same is true of other vowels usually treated as diphthongs, as *Laius, Laërtes*, &c.

|| Pronounced in English *hike, ki*.

The double consonants are *x* 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. *habe* or *ave*, *ahenum* or *aenum*, *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*, *caussa*, *accusso*, &c., instead of the later *carus*, *causa*, *accuso*.

10. *Ti* and *ci* short, when followed by another vowel, are generally sounded like *shee*, as in *Horatius*, *nuntius*, *justitia*; *Fabricius*, *novicius*, &c. But *ti* retains its proper sound, a) when the *i* is long, as in *istius*, *lotius*; b) when the *t* is preceded by an *s*, *x*, or another *t*, as in *ostium*, *mixtio*, *Bruttii*; c) in words originally Greek, as *Miltiades*, *Aegyptius*; d) before the *er* of the infinitive passive, as *nitier*, *flectier*, &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 *audisti* for *audiisti*, *deprēdo* for *deprehen-do*,* &c.; *b*) by *Synæresis*, i. e. by pronouncing the two vowels rapidly like a diphthong, as *dēinde*, *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-ste*, *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-psi*, *pa-stor*, *po-sco*, *fau-stus*, *sce-ptum*, *ca-strum*, &c.

c) Combinations of consonants which never occur at the beginning

* The *h*, not being regarded as a consonant, does not prevent the hiatus. In verse this is equally true of *m* final, so that *multum ille et* is pronounced *mult' ill' 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 *nuntius' mortis* for *nuntius mortis*, &c.

of a word are treated according to the analogy of the rest, e. g. *Daphne*, *rhy-thmus*, *smara-gdus*, &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 effected as in simple words, e. g. *am-bages*, *ani-madverto* (contracted for *animum adverto*), *long-aevus*, *po-tes* (for *potis + es*), &c.

4. Words consisting of one syllable are called *monosyllables*; those of two, *dissyllables*; and those of more than two, *polysyllables*.

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 *amāvi*, *legēre*, *volūcris*.

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

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

3. A vowel before another vowel is commonly short, as *mēus*, *dēa*, *plūs*, *vēho*.

4. A vowel before a mute and liquid is common, as *lūcrum*, *tenēbra*, *tonitrus*.

5. The quantity of the simple vowels under other circumstances can only be determined by the authority of the poets, and is commonly 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* (').

* 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. *syllāba*), 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 *flōs*, *spēs*, *mōns*, *fōns*, but *ārs*, *dūx*, *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 *jūris*, *lūcē*, *mūsā*, *spīnā*; but b) acute under all other circumstances,* as *fōcūs*, *hómō*, *villā*, *āris*, *dēus*, *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*, *caedēre*, *hómīnēs*.

b) When the penult is long by nature and the last syllable short, the former has the circumflex, as *humānūs*, *amāssē*, *audisse*.

c) When the penult is long by position, or when the last syllable is likewise long, it has the acute, as *modéstūs*, *edūctus*, *humānis*.

4. The antepenult is the limit of the accent, and polysyllables are all treated like words of three, e. g. *poēmātibus*, *Constantinópolis*, *solicitudínibus*.

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. *musáque*, *musáque*, *habēsne*, *pléráque*, &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.

J. 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 (*fōcūs*, *hómō*); 2) when the first is short and the second long (*dēus*, *mūsā*); 3) when the first is long by position only (*āris*, *villā*); 4) when both are long (*mūsā*).

† This is generally thrown back upon the next syllable preceding them.

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 *Particulæ* 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 *ūs*, and in the fifth *ei*.

Lesson II. — PENSUM ALTĒRUM.

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 *ā*, that of a few Greek words in *ē*, *ēs*, and *ās*. Those in *ā* and *ē* are mostly feminine, the rest are masculine. The singular of a noun

in *ā* in connection with *mĕa*, "my," and *tŭa*, "thy" or "your," is thus inflected:—

NOM. <i>my paper</i>	<i>mĕā chartā</i>
GEN. <i>of my paper</i>	<i>mĕae chartae</i>
DAT. <i>to or for my paper</i>	<i>mĕae chartae</i>
ACC. <i>my paper</i>	<i>mĕām chartām</i>
VOC. <i>O my paper</i>	<i>mĕā chartā</i>
ABL. <i>with or by my paper</i>	<i>mĕā chartā.</i>
NOM. <i>your table</i>	<i>tŭā mensā</i>
GEN. <i>of your table</i>	<i>tŭae mensae</i>
DAT. <i>to or for your table</i>	<i>tŭae mensae</i>
ACC. <i>your table</i>	<i>tŭām mensām</i>
VOC. <i>O your table</i>	<i>tŭā mensā</i>
ABL. <i>with, from, or by your table</i>	<i>tŭā mensā.</i>

So decline *taenīa*, *fascīa*, *hōra*, *penna*.

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 hábēs ?
	{ Éstne tibi ? An hábēs ?
Yes, Sir, I have.	{ Ita ést, † dómīne, hábĕo.
	{ Sănĕ quīdem, dómīne, ést.
Have you the hat ?	{ Habēsne (tū) pīlĕum ? ‡
	{ Éstne tibi pīlĕus ?

* 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 *nām*, *ān*, *ecquīd*, *numquīd*, *utrum*, *nonnĕ*, &c.—The enclitic *ne* and *ecquīd* can be used in questions of every description, whether the expected answer be affirmative or negative; *num* and *numquīd*, only when it is expected to be "no"; *nonnĕ*, only when it is to be "yes"; *an* and *utrum* chiefly in double questions.

† The most current Latin adverbs corresponding to our English "yes" are: *ĕtiam* (= even, even so), *vĕrō* (indeed), *rectĕ* (you are right), *cĕrtĕ* (certainly), *itā*, *itā est*, *sic est* (it is so), *sănĕ* or *sănĕ quīdem* (indeed, surely), *immo* or *immo vĕrō* (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 *Hábĕo* and *Ést*.—The ceremonious use of a word like our "Sir" was unknown to the ancients. To *dómīne*, however, the vocative of *dominus* (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. { Sic est, domine, habeo pŕŕeum.
Étiam, domine, est mihî pŕŕeum.

B. Obs. The verb *hábĕo*, 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.	Taenia, ae, f.; fasciā, ae, f.
The table.	Mensa, ae, f.
The paper.	*Charta, ae, f.
The hat.	{ *Pŕŕeus, i, m., Acc. pŕŕeum, or
	{ *Pŕŕeum, i, n. (Nom. & Acc.)
The sugar	Sacchārum, i, n. (Nom. & Acc.)
The salt.	{ Sāl,* gen. sālīs, m., acc. sālem.
	{ Sāl, gen. sālīs, n., acc. sāl.

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

		Masc.	Fem.	Neut.
My.	{	NOM. mĕŭs	mĕā	mĕŭm.
	{	ACC. mĕŭm	mĕām	mĕŭm.
		Masc.	Fem.	Neut.
Thy (your).	{	NOM. tŭŭs	tŭā	tŭŭm.
	{	ACC. tŭŭm	tŭām	tŭŭm.

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

My sugar.	Mĕum sáčchārum (Nom. & Acc.).
My hat.	{ NOM. pŕŕeus mĕus (m.), pŕŕeum mĕum (n.).
	{ ACC. pŕŕeum mĕum, or mĕum pŕŕeum.
My pen.	{ NOM. mĕa pĕnna, or pĕnna mĕa.
	{ ACC. mĕam pĕnnam, or pĕnnam mĕam.
Your salt.	{ NOM. sāl tŭum (or m. tŭus).
	{ ACC. sāl tŭum, or tŭum sāl.

Have you my hat?	Habĕsne mĕum pŕŕeum?
Yes, Sir, I have your hat.	{ Véro, domine, pŕŕeum tŭum há-
	{ bĕo.
Have you my ribbon?	Habĕsne taéniam mĕam?
I have your ribbon.	Hábeo tŭam taéniam.

demonstrative pronoun, by *unus*, one, *aliquis*, 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 *ego*, *tū*, which the Latin language employs only for the sake of emphasis or contrast.

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

Have you the pen ?	{ <i>Ēstne tibi pēnnā ?</i>
	{ <i>Habēsne pēnnam ?</i>
I have the pen.	{ <i>Ēst mihi pēnnā.</i>
	{ <i>Habēo pēnnam.</i>

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 *i*. The terminations of the nominative are *ūs* (generally masculine, sometimes feminine), *ēr*, *ir* (masculine),* and *um* (neuter). Examples: —

<i>Mēus dōminus, m., my master.</i>		<i>Līber tūus, m., your book.</i>	
NOM. <i>my master</i>	<i>mēus dōminūs</i>	<i>your book</i>	<i>libēr tūūs</i>
GEN. <i>of my master</i>	<i>mēi dōminī</i>	<i>of your book</i>	<i>librī tūi</i>
DAT. <i>to my master</i>	<i>mēō dōminō</i>	<i>to your book</i>	<i>librō tūō</i>
ACC. <i>my master</i>	<i>mēum dōminūm</i>	<i>your book</i>	<i>librūm tūum</i>
VOC. <i>O my master</i>	<i>mī † dōminē</i>	<i>O your book</i>	<i>libēr tūe</i>
ABL. <i>with my master</i>	<i>mēō dōminō.</i>	<i>with your book</i>	<i>librō tūō.</i>

Sacchārum bōnum, n., good sugar.

NOM. <i>the good sugar</i>	<i>sacchārūm bōnūm</i>
GEN. <i>of the good sugar</i>	<i>sacchārī bōnī</i>
DAT. <i>to the good sugar</i>	<i>sacchārō bōnō</i>
ACC. <i>the good sugar</i>	<i>sacchārūm bōnūm</i>
VOC. <i>O good sugar</i>	<i>sacchārūm bōnūm</i>
ABL. <i>with the good sugar</i>	<i>sacchārō bōnō.</i>

* To these must be added one adjective in *ur*, viz. *satur*, *satūra*, *satūrum*, *sated*, *satisfied*.

† This vocative is sometimes *mēus* and sometimes *mī*, after the analogy of proper names in *ius*, which have always *i*, as, *Virgilius*, *Virgili*; *Ikerātius*, *Ikerāti*; so also *filius*, *fili*; *gēnius*, *gēni*.

Like *dominus* decline *pileus*, *pannus*, *equus*, *calcëus*, and all nouns and adjectives of this declension which end in *us*. After the manner of *liber*, decline *ager*, *cultor*, *faber*, *māgister*, &c.; * like *sacchārum*, all neuters in *um*, as *aurum*, *cōrtum*, *lignum*, *plumbum*, &c. (Cf. Lesson IV.)

REMARK 1. The final *i* of the genitive of this declension, and of Latin words generally, is *long*; except in *mihī*, *tibi*, *sibi*, 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*, *amō*, *habēō*.

	Masc.	Fem.	Neut.
Which (of many)?	{ NOM. Qui(s), quae, quōd or quīd.		
	{ ACC. Quēm, quām, quōd or quīd.		
Which (of two)?	{ NOM. Utr̄, utrā, utrūm.		
	{ ACC. Utrūm, utrām, utrūm.		
Good.	{ NOM. Bōnus, ā, ūm.		
	{ ACC. Bōnūm, ām, ūm.		
Great, large, big.	{ NOM. Magnūs, ā, ūm.		
	{ ACC. Magnūm, ām, ūm.		
Bad.	{ NOM. Mālus, ā, ūm.		
	{ ACC. Mālūm, ām, ūm.		
Bad, i. e. worthless.	{ NOM. Vilis, vilis, vilē.		
	{ ACC. Vilēm, vilēm, vilē.		
	{ Or:—Nēquām (indeclinable).†		
Beautiful, fine.	{ NOM. Pulchēr, pulchrā, pulchrūm.		
	{ ACC. Pulchrūm, pulchrām, pulchrūm.		
	{ Also:—Formōsus, ā, ūm		
Ugly.	{ NOM. Turpis, turpis, turpē,		
	{ ACC. Turpēm, turpēm, turpē.		
My good sugar.	Sācchārum meūm bōnūm (Nom. & Acc.)		
Your bad sugar.	Sāccharum tuūm vilē (nēquam).		
The fine table (paper, ribbon).	{ NOM. Mēnsa (chārta, taēnla) pulchra.		
	{ ACC. Mēnsam (chārtam, taēnlam) pulchram.		
The ugly hat (book, salt).	{ NOM. Pīlēus (liber, sāl) tūrpis.		
	{ ACC. Pīlēum (lībrum, sālem) tūrpem.		
Which hat? Which paper?	{ NOM. Quis pīlēus? Quā† chārta?		
	{ ACC. Quēm pīlēum? Quām chārtam?		
Which sugar?	{ Quōd sācchārum? (Nom. & Acc.)		
	{ Quid sācchāri? (Nom. & Acc.)		

* Some nouns (and adjectives) in *er* retain the *e* in the genitive, and have *eri* instead of *ri*, as *gēner*, *gēneri*, a son-in-law; *pīter*, *eri*, a boy; *liber*, *eri*, free, &c.—*Vir*, a man, has *viri*, and so its compounds, as *decemvir*, *-viri*; *kvir*, *-viri*.

† *Mālus* is said of persons, and is *morally bad*; *vilis* chiefly of things *worthless*; *nēquam* 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?	Ēstne tibi sacccharum bonum?
Yes, Sir, I have good sugar.	{ Sănē, dōmine, ēst mihī sacccharum bonum.
Have you the fine ribbon?	Habēsne taeniam pulchrām?
I have the fine ribbon.	Habēo taeniam pulchram.
Which hat have you?	{ Qui ēst tibi pilēus?
I have my ugly hat.	{ Quēm pilēum habēs?
Which ribbon have you?	Pilēum meum tūrpem habēo.
I have your fine ribbon.	{ Quāē ēst tibi taenia?
	{ Quām habēs taeniam?
	Taeniam tuam pulchram* habēo.

EXERCISE 2.

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. — PENSUM QUARTUM.

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 nominative and accusative are the only cases used.

Nouns ending in *a, e, i, y, c, l,** and *t* are neuter.

Nouns in *o, or, os*, and *eus* are generally masculine, but sometimes of other genders.

Those in *as, aus, es, is, ys, bs, ns*, and *ps* are generally feminine, sometimes masculine.

Those in *er* and *n* are masculine and neuter.

Lāpis, m., a stone.			Vestis, f., a garment.		
NOM.	<i>a stone</i>	<i>lāpis</i>	<i>the garment</i>		<i>vestis</i>
GEN.	<i>of a stone</i>	<i>lāpidis</i>	<i>of the garment</i>		<i>vestis</i>
DAT.	<i>to a stone</i>	<i>lāpidi</i>	<i>to the garment</i>		<i>vesti</i>
ACC.	<i>a stone</i>	<i>lāpidēm</i>	<i>the garment</i>		<i>vestēm</i>
VOC.	<i>O stone</i>	<i>lāpis</i>	<i>O the garment</i>		<i>vestis</i>
ABL.	<i>with a stone</i>	<i>lāpidē.</i>	<i>with the garment</i>		<i>vestē.</i>
Cānis, m. & f.,† the dog.			*Tibiālē, n., the stocking.		
NOM.	<i>the dog</i>	<i>cānis</i>	<i>the stocking</i>		<i>tibiālē</i>
GEN.	<i>of the dog</i>	<i>cānis</i>	<i>of the stocking</i>		<i>tibiālis</i>
DAT.	<i>to the dog</i>	<i>cāni</i>	<i>to the stocking</i>		<i>tibiālī</i>
ACC.	<i>the dog</i>	<i>cānēm</i>	<i>the stocking</i>		<i>tibiālē</i>
VOC.	<i>O dog</i>	<i>cānis</i>	<i>O stocking</i>		<i>tibiālē</i>
ABL.	<i>with the dog</i>	<i>cānē.</i>	<i>with the stocking</i>		<i>tibiālī.†</i>
Sartōr, m., the tailor.			Cāpūt, n., the head.		
NOM.	<i>the tailor</i>	<i>sartōr</i>	<i>the head</i>		<i>cāpūt</i>
GEN.	<i>of the tailor</i>	<i>sartōris</i>	<i>of the head</i>		<i>cāpitis</i>
DAT.	<i>to the tailor</i>	<i>sartōri</i>	<i>to the head</i>		<i>cāpiti</i>
ACC.	<i>the tailor</i>	<i>sartōrēm</i>	<i>the head</i>		<i>cāpūt</i>
VOC.	<i>O tailor</i>	<i>sartōr</i>	<i>O the head</i>		<i>cāpūt</i>
ABL.	<i>with the tailor</i>	<i>sartōrē.</i>	<i>with the head</i>		<i>cāpitē.</i>
Frāter, m., the brother.			Sāl, m. & n., the salt.		
NOM.	<i>the brother</i>	<i>frāter</i>	<i>the salt</i>		<i>sāl neut.</i>
GEN.	<i>of the brother</i>	<i>frātris</i>	<i>of the salt</i>		<i>sālis</i>
DAT.	<i>to the brother</i>	<i>frātri</i>	<i>to the salt</i>		<i>sālī</i>
ACC.	<i>the brother</i>	<i>frātrēm</i>	<i>the salt</i>		<i>sālēm, sāl</i>
VOC.	<i>O brother</i>	<i>frāter</i>	<i>O salt</i>		<i>sāl</i>
ABL.	<i>with the brother</i>	<i>frātrē.</i>	<i>with the salt</i>		<i>sālē or -ī.</i>

* Nouns in *l* 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 *adolescens* and *juvenis*, m. & f., a young man or woman; *conjug*, m. & f., a husband or a wife; *infans*, 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; *penus*, m., f., & n., provisions.

‡ Neuters ending in *ē, ā,* and *ar* have *i* in the ablative instead of *ē*; as

REMARK. The final *e* of the ablative of the third declension is always short, and the final *i* long.

		Masc.	Fem.	Neut.
<i>It.</i>	{ Nom.	<i>Is</i>	<i>Ēā</i>	<i>Id.</i>
	{ Acc.	<i>Eūn</i>	<i>Ēm</i>	<i>Id.</i>

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.

Nōn; nōn vērō, mīnīmē.

I have not.

Nōn habēo.

No, Sir.

Nōn (mīnīme) vēro, dōmīne.

Have you the table?

Habēsne mēsam?

No, Sir, I have it not.

{ *Mīnīme, dōmīne; (éam) nōn habēo.*
Nōn habēo, dōmīne, nōn.

Have you the hat?

An habēs plēum?

No, Sir, I have it not.

Mīnīme, dōmīne; (éum) nōn habēo.

Have you the sugar?

Num habēs saccārum?

I have it not.

Nōn habēo.

D. Obs. The English idiom requires here *id non habeo*. 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.

**Tōga, ae, f.*

The cloth.

Pannus, i, m.

The horse.

Equus, i, m.

The shoe.

**Calcēus, i, m.*

The thread.

Filum, i, n.

The candlestick.

Candelābrum, i, n.

The wood.

Lignum, i, n.

The leather.

Cōrium, i, n.

The lead.

Plumbum, i, n.

The gold.

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.

Ex aurō, aurēus, a, um.

Of cloth.

E pānnō.

mārē, mārī; ānīmāl, ānīmālī; calcār, calcārī. Except *sāl, fūr, baccār, jūbār, hēpār*, and *nectār*, which retain the *ē*.

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 <i>or</i> of wood.	Lignēus, a, um.
Paper — of paper.	Chartācēus, a, um.
Leather — of leather.	Scortēus, a, um, <i>or e</i> cōrio.
Leaden — of lead.	Plumbēus, a, um, <i>or e</i> plumbo.
Linen — of linen.	Lintēus, a, um.
Stone — of stone.	{ Lapidēus, a, um.
	{ Saxēus, a, um.
	{ Bellus, a, um.
	{ Venustus, a, um.
Pretty.	
The paper hat.	{ Nom. Plēus chartācēus.
	{ Acc. Plēum chartācēum.
The wooden table.	{ Nom. Ménsa lignēa.
	{ Acc. Ménsam lignēam.
The linen (thread) stocking.	Nom. & Acc. Tibiāle lintēum.
The golden candlestick.	Nom. & Acc. Candēlābrum aurē- um <i>or ex</i> auro.
The horse of stone.	{ Nom. Equus lapidēus.
	{ Acc. Equum lapidēum.
The golden ribbon.	{ Nom. Taénia aurēa.
	{ Acc. Taéniam aurēam.
The cloth coat.	{ Nom. Tōga e* panno.
	{ Acc. Tōgam e panno.
Have you the paper hat?	Núm hábēs plēum chartācēum?
No, Sir, I have it not.	{ Éum nōn hábēo, dómīne, nōn.
	{ Nōn, dómīne; éum nōn hábēo.
Have you the stone table?	An hábēs ménsam lapidēam?
I have it not.	(Éam) nōn hábēo.

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 *ātis*, as *pœma*, *pœmātis*, n., a poem.
2. Nouns in *e* change *e* into *is*, as *cūbūle*, *cūbūlis*, 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 *itos*, as *hydromēti*, *hydromēltos*, n., mead.

4. Those in *y* add *ōs*, as *misj*, *misjos*, n., vitriol.

5. *O* commonly becomes *ōnis*, as *sermo*, *sermōnis*, m., speech. But *do* and *go* become *dintis* and *ginis*, as *grando*, *grandinis*, f., hail; *origo*, *originis*, f., origin.†

6. Nouns in *c*, *d*, *l*, *n* simply add *is*, as *hālēc*, *hālēcis*, n. & f., a sort of pickle; *David*, *Davidis*, m., a man's name; *cūbūl*, *cūbūlīs*, 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*, *ansērīs*, m., a goose; *lector*, *lectōris*, m., a reader; *sulphūr*, *sulphūrīs*, n., sulphur.§

8. Those in *as* generally change *as* into *ālīs*, as *vērītas*, *vērīālīs*, f., truth.||

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

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

11. Those in *es* generally change *es* into *īs*, as *fūmes*, *fūmīs*, f., hunger; *rūpes*, *rūpīs*, f., a rock; but sometimes into *ēlīs*, *ūlīs*, or *erīs*, as *haeres*, *haerēdis*, m., an heir; *mīles*, *mīlītīs*, m., a soldier; *Cērēs*, *Cērērīs*, f., the goddess Ceres.

12. Nouns in *is* have commonly *is*, as *apis*, *is*, f., a bee; *ovis*, *is*, f., a sheep; but sometimes also *ērīs*, *īnis*, *ītīs*, or *ūlīs*, as *pulvis*, *pulvērīs*, m., dust; *sanguis*, *sanguīnis*, m., blood; *lāpis*, *lāpīdis*, m., a stone; *Quīris*, *Quīrītīs*, m., a Roman. — *Sēmīs*, m., one half, has *sēmīssis*.

13. Those in *os* change *os* into *ōtis*, as *sācerdos*, *-ōtis*, m., a priest; *nēpos*, *-ōtis*, m., a grandson; but also into *ōdis*, *ōis*, and *ōris*, as *custos*, *-ōdis*, m., a keeper; *hēros*, *-ōis*, m., a hero; *rūs*, *rūrīs*, m., dew.¶

14. The termination *us* becomes *ōris*, *ērīs*, *ūrīs*, *ūdīs* (*ūlīs*), or *ōdis*, as *corpus*, *-ōris*, n., a body; *opus*, *-ērīs*, n., a work; *crūs*, *crūrīs*, 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 *itis*, as *hōmo*, a man; *nēmo*, nobody; *Apollo*, &c. — *Cāro*, flesh, f., has *carnīs*, and *Anō*, m., the name of a river, *Anīcnīs*.

‡ But *lac*, n., milk, has *lactīs*, and those in *men* have *minīs*, as *nāmēn*, *nāmīnis*, n., the deity. Greek nouns in *on* have *ōnis* and *ōntīs*, as *icōn*, *icōnis*, f., an image; *Achērōn*, *-ōntīs*, m., name of a river.

§ But those in *ber* and *ter* have *ōris* and *trīs*, as *October*, *Octōbrīs*; *pāter*, *pātrīs*, m., a father. Some in *ur* have *ōris*, as *ebur*, *ebōrīs*, n., ivory, &c. — *Jēcūr*, m., the liver, has *jēcūrīs* or *jēcīnōrīs*, and *hēpar*, n., the liver, *hēpātīs* or *hēpātōs*; *cōr*, n., the heart, has *cordīs*; *itēr*, n., a journey, *itīnērīs*, and *Jūpiter*, m., *Jōvis*.

|| Greek nouns in *as* have *antis* and *ādis* (or *ādos*), as *gigas*, *gīgantis*, m., a giant; *lampas*, *lampādīs* or *lampādos*, f., a lamp. Other exceptions are: *ās*, *assīs*, m., a coin; *mās*, *mātrīs*, m., a male; *vās*, *vādīs*, m., a surety, and *vās*, *vāsīs*, m., a vessel.

¶ *Ūs*, n., the mouth, has *ōris*, but *os*, n., a bone, has *ossīs*. The genitive of *bōs*, m. & f., an ox or cow, is *bōrīs*.

the leg; *incus*, -*ūdis*, f., an anvil; *sālus*, -*ūtis*, f., safety; *trīpūs*, -*ōtis*, m., a tripod.

15. Greek nouns in *eus* have *ēos*, as *Orpheus*, *Orphēos*, &c

16. Nouns in *ls*, *ns*, and *rs* change *s* into *tis* or *dis*, as *puls*, -*tis*, f., a sort of pap; *pars*, -*tis*, f., a part; *glans*, -*dis*, f., any kernel-fruit; *serpens*, -*tis*, f., a serpent

17. Those in *bs*, *ps*, and *ms* have *bis*, *pis*, and *mis*, as *urbis*, -*bis*, f., a city; *stirps*, -*pis*, m. & f., offspring; *hiems*, *hiēmis*, f., winter.*

18. The only nouns in *t* are *cāput*, *cāpūtis*, m., the head, and its compounds, *occiput*, -*ūtis*, &c.

19. Nouns in *x* change this letter into *cis* or *gis*, as *vox*, *vōcis*, f., the voice; *cūlix*, *cūlcis*, m., a cup; *rex*, *rēgis*, m., a king; *codex*, *codicis*, m., a book.—But *nix*, f., snow, has *nivis*; *nox*, f., night, *noctis*; *sēnex*, adj., old, *sēnis* or *sēnicis*; and *sūpellex*, f., furniture, *sūpellectilis*.

EXERCISE 3.

Have you the wooden table? — No, Sir, I have it not. — Which table have you? — I have the stone table. — Have you my golden candlestick? — I have it not. — Which stocking have you? — I have the thread stocking. — Have you my thread stocking? — I have not your thread stocking. — Which coat have you? — I have my cloth coat. — Which horse have you? — I have the wooden horse. — Have you my leathern shoe? — I have it not. — Have you the leaden horse? — I have it not. — Have you your good wooden horse? — I have it not. — Which wood have you? — I have your good wood. — Have you my good gold? — I have it not. — Which gold have you? — I have the good gold. — Which stone have you? — I have your fine stone. — Which ribbon have you? — I have your golden ribbon. — Have you my fine dog? — I have it. — Have you my ugly horse? — I have it not.

Lesson V. — PENSUM QUINTUM.

OF THE DECLENSION OF ADJECTIVES.

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

* But the adjective *caelebs*, single, has *caelibis*, and the compounds of *ceps* have *ipus*, as *princeps*, -*ipis*, the foremost. The genitive of *anceps*, doubtful, is *ancipitis*.

B. Some adjectives have a special termination for each of the three genders (e. g. *bōnūs, ā, ūm, ācēr, ācrīs, ācrē*), some have one common form for the masculine and feminine (e. g. *vīlīs, m. & f., vīlē, 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 *bōnus, pulcher, and turpis*, in the singular.

Bōnus, bōnā, bōnūm, good.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the good</i>	bōnūs	bōnā	bōnūm
GEN.	<i>of the good</i>	bōnī	bōnae	bōnī
DAT.	<i>to the good</i>	bōnō	bōnae	bōnō
ACC.	<i>the good</i>	bōnūm	bōnām	bōnūm
VOC.	<i>O the good</i>	bōnē	bōnā	bōnūm
ABL.	<i>with the good</i>	bōnō	bōnā	bōnō.

*Pulchēr, pulchrā, pulchrūm, * beautiful.*

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the beautiful</i>	pulchēr	pulchrā	pulchrūm
GEN.	<i>of the beautiful</i>	pulchrī	pulchrae	pulchrī
DAT.	<i>to the beautiful</i>	pulchrō	pulchrae	pulchrō
ACC.	<i>the beautiful</i>	pulchrūm	pulchrām	pulchrūm
VOC.	<i>O the beautiful</i>	pulchēr	pulchrā	pulchrūm
ABL.	<i>by the beautiful</i>	pulchrō	pulchrā	pulchrō.

Turpīs, turpīs, tūrpē, ugly.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the ugly</i>	turpīs	turpīs	tūrpē
GEN.	<i>of the ugly</i>	turpīs	turpīs	turpīs
DAT.	<i>to the ugly</i>	turpī	turpī	turpī
ACC.	<i>the ugly</i>	turpēm	turpēm	tūrpē
VOC.	<i>O the ugly</i>	turpīs	turpīs	tūrpē
ABL.	<i>with the ugly.</i>	turpī †	turpī	turpī.

Like *bōnūs* decline *mālūs, ā, ūm; mēūs, ā, ūm; formōsūs, ā, ūm, &c.* — Like *pulchēr*: *aegēr, sick; intēgēr, entire; nīgēr, black; pigēr, slow, &c.* — Like *turpīs*: *brēvis, short; dēformīs, deformed; dulcis, sweet; omnis, all; ūtilis, useful, &c.*

* Some adjectives of this declension retain the *e* of the root-termination, e. g. *tēnēr, tēnēra, tēnērum; miser, 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.

The trunk.	*Riscus, i, m., arca, ae, f.
The button.	*Orbiculus fibulatorius, i, m.
The money.	Pecunia, ae, f.
The cheese.	Casus, i, m.
The silver.	Argentum, i, n.
Of silver.	Argentus, a, um (Adj.).
The baker.	Pistor, oris, m.
The neighbor.	{ Vicinus, i, m.
	{ Proximus, i, m.
Anything, something.	Aliquid, quidquam, nonnihil.
Nothing.	Nihil (indecl.), nihilum, i, n.
Have you anything?	{ Estne tibi aliquid?
	{ Habesne (tu) aliquid?
I have something.	{ Est mihi nonnihil.
	{ Habeo aliquid.
Have you anything?	{ Num quidquam * habes?
	{ Num est tibi quidquam?
I have nothing.	{ Est mihi nihil.
	{ Nihil rei habeo.
Hungry.	Euriens, tis.
Thirsty.	Sitiens,† tis. (Vide Lesson VI. B.)
Sleepy.	{ Somniculosus, a, um.
Tired.	{ Cupidus (a, um) somni.
	Fessus (defessus), a, um.
Are you hungry?	Eurisne?
I am hungry.	(Ego vero) esurio.
Are you thirsty?	Sitisne?
I am thirsty.	(Ego vero) sitio.
I am not thirsty.	Non sitio.
Are you sleepy?	{ Esne tu somniculosus?
	{ An es cupidus somni?
I am sleepy.	Sum cupidus somni.
I am not sleepy.	{ Non sum cupidus somni.
	{ Ego somniculosus non sum.
Are you tired?	{ Esne tu fessus?
	{ Num es fessus?
I am tired.	Sum fessus.
I am not tired.	Non sum fessus.

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 *vix*, scarcely, and *sine*, without. (Compare Lesson VI. C.)

† *Euriens* and *sitiens*, properly the present participles of the verbs *esurio*, I am hungry, and *sitio*, 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 (<i>Nom.</i>).
The baker's dog.	Pistóris cánem (<i>Acc.</i>)*.
The coat of the tailor.	Tógam sartóris (<i>Acc.</i>).
The tailor's coat.	Sartóris tóga (<i>Nom.</i>).
My brother's paper.	{ Chárta méi frátrís† (<i>Nom.</i>).
	{ Frátrís méi chártam (<i>Acc.</i>).
My neighbor's good salt.	{ Méi vicíni sál bónum.
	{ Sál bónum vicíni méi.
The old bread.	{ <i>NOM.</i> Pánis vétúlus.
	{ <i>ACC.</i> Pánem vétúlum.
The pretty dog.	Cánem béllum (<i>venístum</i>).
The silver ribbon.	Taéniam argénteam (<i>Acc.</i>).

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 hábēs sál bónum vicíni?
I have it not.	Nón hábéo.
Have you my brother's silver candlestick?	Án hábēs frátrís méi candelábrum 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 patrna* for *dómus patris*, the father's house; *hómo ingénitus* for *hómo ingéni*, a man of talent, &c.

Lesson VI. — PENSUM SEXTUM.

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

Ācēr or ācris, ācris, ācrě, sharp.

	Masc.	Fem.	Neut.
NOM.	ācēr or ācris	ācris	ācrě
GEN.	ācris	ācris	ācris
DAT.	ācrī	ācrī	ācrī
ACC.	ācrēm	ācrēm	ācrě
VOC.	ācēr or ācris	ācris	ācrě
ABL.	ācrī	ācrī	ācrī.

So decline *alācēr* or *alacris*, cheerful; *cēlēber* or *cēlēbrīs*, famous; *cēler* or *cēlēris*, swift; *sālūbēr* or *sālūbrīs*, 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 *ě* or *ī* in the ablative. The present participle in *ns* is included in this class. Examples: —

<i>Divēs, -vītīs, rich.</i>			<i>Vētūs, -tērīs, old.</i>			<i>Sītīens, -ntīs, thirsty.</i>		
	Masc. & Fem.	Neut.	Masc. & Fem.	Neut.		Masc. & Fem.	Neut.	
NOM.	divēs		vētūs			sītīens		
GEN.	divītīs		vētērīs			sītīentīs		
DAT.	divītī		vētērī			sītīentī		
ACC.	divītēm	divēs	vētērēm	vētūs		sītīentēm	sītīens	
VOC.	divēs		vētūs			sītīens		
ABL.	divītě.*		vētěrě or ī			sītīentě or ī		

So decline *fēlīx, fēlīcīs*, happy; *paupēr, paupērīs*, poor; *anceps, ancipītūs*, doubtful; *sollers, sollertīs*, clever; *prūdēns, prūdenītīs*, wise; *āmans, āmanītīs*, loving, &c.

REMARKS ON THE ABLATIVE.

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

* 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*, *Clēmētē*.

5. Those that have *ē* exclusively are *paupēr*, *sēnex*, *princeps*, and the majority of those in *es*, as *dives*, *sospes*, *dēses*, *pūbēs*, *impūbes*, and *superstes*.

Anything or something good. { *Āliquid* (*quidquā*m, *nonnihil*) *bōnū*m.
 { *Āliquid* (*quidquā*m, *nonnihil*) *bōnī*.

Nothing or not anything good. { *Nihil* *bōnū*m.
 { *Nihil* *bōnī*.

Something bad (worthless). *Āliquid* *vīlē* (*nēquā*m).

Nothing bad (worthless). *Nihil* *vīlē* (*nēquā*m).

C. *Obs.* The partitive genitive of neuter adjectives after *aliquid*, *nihil*, &c. can only be used when the adjective is of the second declension. . Thus we can only say *aliquid vīlē*, *tūrpē*, &c., and not *aliquid tūrpīs*; but indifferently either *aliquid bōnū*m or *aliquid bōnī*.

Have you anything good ?	{ <i>Ēstne</i> <i>tibi</i> <i>āliquid</i> <i>bōnī</i> ?
	{ <i>Habēsne</i> <i>āliquid</i> <i>bōnū</i> m ?
I have nothing bad.	{ <i>Nōn</i> <i>ēst</i> <i>mihī</i> <i>quidquā</i> m <i>vīlē</i> .
	{ <i>Nihil</i> <i>nēquā</i> m <i>hābeo</i> .
Have you anything ugly ?	{ <i>Nūm</i> <i>ēst</i> <i>tibi</i> <i>quidquā</i> m <i>tūrpē</i> ?
	{ <i>Ān</i> <i>hābēs</i> <i>āliquid</i> <i>tūrpē</i> ?
I have nothing ugly.	{ <i>Nōn</i> <i>ēst</i> <i>mihī</i> <i>quidquā</i> m <i>tūrpē</i> .
	{ <i>Nihil</i> <i>tūrpe</i> <i>hābeo</i> .

What ?

Quid ?

What have you ?	{ <i>Quid</i> <i>tibi</i> <i>ēst</i> ?
	{ <i>Quid</i> <i>hābēs</i> ?
What have you good ?	{ <i>Quid</i> <i>ēst</i> <i>tibi</i> <i>bōnī</i> ?
	{ <i>Quid</i> <i>hābēs</i> <i>bōnū</i> m ?
I have the good bread.	{ <i>Hābeo</i> <i>bōnū</i> m <i>pānem</i> .
	{ <i>Bōnū</i> m <i>pānem</i> <i>hābeo</i> .

	Masc.	Fem.	Neut.
That or the one.	{ Nom. <i>illē</i>	<i>illā</i>	<i>illū</i> l.
	{ Acc. <i>illū</i> m	<i>illā</i> m	<i>illū</i> d.

D. *Obs.* The English *that*, or *the one*, is, among the later Latin authors, expressed by the demonstrative *illē*, *illā*, *illū*d. By the earlier classical writers, however, the noun is either itself repeated or to be supplied from the context.

Which book have you ?	Quém librum hábēs ?
I have that of the baker.	{ Hábeo illum pistōris.
	{ Pistōris librum hábēo.
Which sugar have you ?	{ Quód saccchārum hábēs ?
	{ Quid est tibi saccchari ?
I have that of my brother.	{ Hábeo illud mei frātis.
	{ Est mihi saccchārum frātis.

Or.

An.

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

Are you tired or sleepy ?	{ Utrum es fessus an somniculōsus ?
I am sleepy.	{ Ecne tū fessus an somniculōsus ?
	{ Somniculōsus sūm.
Have you my book or that of the neighbor ?	{ Estne tibi liber meus an vicīni ?
	{ Utrum hábēs librum meum an vicīni ?
I have that of the neighbor.	{ Est mihi liber vicīni.
	{ Hábeo illum vicīni.
Have you your hat or the baker's ?	{ Utrum tibi est liber tuus an pistōris ?
Are you hungry or thirsty ?	{ Utrum esuris an sitis ?
I am hungry.	{ Esuris an sitis ?
	{ Esurio.

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 *ūs*. The nominative singular has two terminations, viz. *ūs* for masculine and feminine nouns, and *ū* for neutrals. Examples:—

	Fructūs, <i>m., the fruit.</i>	Cornū, <i>n., the horn.</i>	Dōmūs, <i>f., the house.</i>
NOM.	fructūs	cornū	dōmūs
GEN.	fructūs	cornūs	dōmūs or domī *
DAT.	fructūi	cornū (cornūi)	dōmūi or domō
ACC.	fructūm	cornū	dōmūm
VOC.	fructūs	cornū	dōmūs
ABL.	fructū.	cornū.	dōmō.

Like *fructus* decline *adūs*, access; *cantūs*, a song; *currūs*, a chariot; *ictūs*, a stroke; *mōtūs*, 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 *u* of Latin words generally is long.

Have you my coat or the tailor's? { *Ēstne tibi tōga mēa an sartōris?*
Ūtrum hābēs tōgam mēam an (ī-
lam) sartōris?
 I have yours. { *Ēst mibi tua.*
Tuam hābēo.

		Masc.	Fem.	Neut.
Mine.	{ NOM.	<i>mēūs</i>	<i>mēā</i>	<i>mēūm.</i>
	{ ACC.	<i>mēūm</i>	<i>mēdm</i>	<i>mēūm.</i>
Yours.	{ NOM.	<i>tūūs</i>	<i>tūā</i>	<i>tūūm.</i>
	{ ACC.	<i>tūūm</i>	<i>tūdm</i>	<i>tūūm.</i>

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.)

		Masc.	Fem.	Neut.
This.	{ NOM.	<i>hic</i>	<i>haec</i>	<i>hōc.</i>
	{ ACC.	<i>hunc</i>	<i>hanc</i>	<i>hōc.</i>

* The genitive *domī* is only used in the sense of *at home*. The dative *domui* is the more usual form; but the ablative of this irregular noun is always *domo*.

Is this your hat?	Ėstne hĭc pĭlĕus tĭus?
No, Sir, it is not mine, but yours.	Mĭnlme, dĭnlme, nĕn ěst mĕus, sĕd tĭus.
Is this my ribbon?	Nĭm haĕc ěst taĕnlĭa mĕa?
No, it is not yours, but mine.	Nĕn ěst tĭa, sĕd mĕa.
Is this your sugar?	Ān hĕc ěst sĕcĕhĕrum tĭum?
It is not mine, but that of my brother.	Nĕn ěst mĕum, sĕd mĕi frĕtris.

The man.	{ Vir,* gen. viri, m.
	{ Hĕmo, inis, m. & f.
The stick, cane.	{ Bĕcŭlum, i, n.
	{ Scĭpio, ōnis, m.
My brother.	Frĕter mĕus, gen. frĕtris mĕi.
The shoemaker.	Sĭtor, ōris, m.
The merchant.	Mercĕtor, ōris, m.
The friend.	{ Amicus, i, m.
	{ Fĕmĭliĕris, is, m.
Neither — nor.	{ Nec — nĕc.
	{ Nĕque — nĕque.
	{ Nĕque — nĕc.

C. Obs. The disjunctive conjunctions *nec* and *nĕque* 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 yours? Tĕnĕsnĕ† bĕcŭlum mercĕtĕris ān tĭum?

I have neither the merchant's stick nor yours. Nĕc mercĕtĕris bĕcŭlum nĕc tĭum tĕnĕo.

Are you hungry or thirsty? { Ūtrum ěsŭris ān sĭtis?

I am neither hungry nor thirsty. { Ėsŭrisne ān sĭtis?

Ego nĕque ěsŭrio nĕc sĭtio.

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

* Vir is used with reference to the sex, and homo with reference to the species.

† Tĕnĕo 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 *ēs*. The fifth declension differs but slightly from the third, and is a mere modification of it. *Dīēs, m. & f., the day, rēs, f., a thing, and spēcīēs, f., the appearance*, are thus inflected: —

NOM.	dīēs	rēs	spēcīēs
GEN.	dīēi	rēi*	spēcīēi
DAT.	dīēi	rēi	spēcīēi
ACC.	dīēm	rēm	spēcīēm
VOC.	dīēs	rēs	spēcīēs
ABL.	dīē.	rē.	spēcīē.

So decline *āctēs, f., the edge or point; faciēs, f., the face; effigēs, f., the image, effigy; mēridiēs, m., midday, noon; spēs, f., hope; sēriēs, 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 *dīēs*, which in the singular is generally masculine and sometimes feminine,† but in the plural always masculine. Its compound, *mēridiēs*, 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. *aciēi, faciēi, &c.*, but *spēi, rēi, fidēi, &c.*

† It is feminine when it denotes, 1) *duration* of time, e. g. *diem perezigrum, integrum*, (for) a very short day, an entire day; 2) an *appointed day*, e. g. *certā (constitutā, dictā, &c.) die*, on the appointed day.

<i>The cork.</i>	* <i>Embōlus</i> , i, m.
The corkscrew.	* <i>Instrumentum</i> * (i, n.) <i>embōlis extrahendis</i> .
The umbrella.	* <i>Mūnimentum</i> (i, n.) <i>capitis pluviāle</i> ; <i>umbrāculum</i> , † i, n.
The boy.	<i>Puer</i> , ēri, m.
The Frenchman.	* <i>Francogallus</i> , i, m.
The carpenter.	<i>Fāber</i> (ri, m.) <i>ignārius</i> .
The hammer.	<i>Māllēus</i> , i, m.
The iron.	<i>Ferrum</i> , i, n.
Of iron, iron.	<i>Ferrēus</i> , a, um.
The nail.	<i>Clāvus</i> , i, m.
The pencil.	* <i>Stilus cerussātus</i> , i, m.
The thimble.	* <i>Mūnimentum</i> (i, n.) <i>digiti</i> .
The coffee.	* <i>Coffea</i> , ae, f.
The honey.	<i>Mēl</i> , gen. <i>mellis</i> , n.
The (sea) biscuit.	<i>Pānis nauticus</i> (<i>castrēnsis</i>).
The sweet biscuit.	{ <i>Pānis dulciārīus</i> , m. <i>Buccellātum</i> , i, n.
<i>Have I?</i>	{ <i>Habeōne?</i> <i>Ecquid ego habēo?</i> <i>An (ego) habēo?</i> <i>Estne mihi?</i>
You have.	<i>Hābēs. Tēnēs. Tibi est.</i>
What have I?	{ <i>Quid (ego) habēo (tēnēo)?</i> <i>Quid est mihi?</i>
You have the carpenter's hammer.	{ <i>Māllēum fabri ignārii habēs (tēnes).</i> <i>Est tibi mālleus fabri ignārii.</i>
Have I the nail?	{ <i>Habeōne clāvum?</i> <i>Estne mihi clāvus?</i>
You have it.	<i>Hābes. Est.</i>
Have I (the) biscuit?	{ <i>An ego habēo pānem castrēnsem</i> <i>(nauticum)?</i> <i>Estne mihi pānis (ille) castrēnsis?</i>
You have it.	<i>Hābes. Tibi est.</i>
<i>I am right (correct).</i>	<i>Vērē (rēctē) loquor.</i>
<i>I am wrong (incorrect).</i>	<i>Erro.</i>
You are correct, wrong.	<i>Rēcte loquēris, erras.</i>
<i>I am right (i.e. morally in doing so).</i>	<i>Est mihi fās.</i>
<i>I am wrong (morally in doing so).</i>	<i>Est mihi nefās. ‡</i>

* The Ancients having no term for such an instrument, it must be expressed by circumlocation. On the dative *embolis extrahendis*, "for extracting corks," compare Lesson XXV., *Obs.* — The same remark applies to *mūnimentum capitis pluviāle* (where *pluviāle* is an adjective in e), to *mūnimentum digiti*, and to a host of other names of modern objects. In all the cases, we can only approximate by description.

† The word *umbrāculum* (from *umbra*, shade) was used by the Ancients in the sense of our "parasol."

‡ The expressions *vērē* or *rēctē loquor* and *erro* have reference to language or opinions simply; whereas *fās* and *nefās* 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 fās (or licetne mihi) hoc facere?* Is it right for

Am I right (i. e. correct) or wrong?	Rectâne lôquor án érro?
You are neither right nor wrong.	Néque réctê lôquëris, néque érras.
Am I right (correct)?	Loquôrne récte?
You are correct.	Vêrê (réctê) lôquëris.
Am I right (correct)?	Núm lôquor vêrê?
No, you are wrong.	Ímmo vêrô* érras.
Am I right (morally)?	Éstne míhi fâs?
Is it right for me?	Ést tibi nefâs.
It is wrong.	Quód buccellâtum hábêo?
Which biscuit have I?	Frâtris méi buccellâtum hábés.
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. — PENSUM NONUM.

OF PRONOUNS.

A. The pronouns of the Latin language are divided into the following classes: — 1. PERSONAL: *egô, tû,*

me to do so? Am I right in doing so? *Illud dicere tibi nefas est.* It is wrong for you to say so, You are wrong in saying so. *Fas* and *nefas* are both indeclinable, like *nihil*.

* *Immo vero* corresponds to the English "nay, rather," "nay, on the contrary."

sui (and *ipse*). 2. DEMONSTRATIVES : *hic, iste, ille, is*. 3. RELATIVES : *qui, quae, quod*. 4. POSSESSIVES : *meus, tuus, suus, noster, vester*. 5. INTERROGATIVES : *quis ? quid ? qui, quae, quod ?* 6. INDEFINITE : *aliquis, quis, quisquam*. 7. PATRIALS : *nostras, vestras, cūjās*.

B. The personal pronouns *ěgō, I, tū, thou, sūi, of himself, of herself, of itself*, are thus inflected :—

NOM.	<i>I</i>	<i>ěgō</i>	<i>thou</i>	<i>tū</i>	—	—
GEN.	<i>of me</i>	<i>mēi</i>	<i>of thee</i>	<i>tūi</i>	<i>of himself, &c.</i>	<i>sūi</i>
DAT.	<i>to me</i>	<i>mihī or mī</i>	<i>to thee</i>	<i>tībī</i>	<i>to himself, &c.</i>	<i>sībī</i>
ACC.	<i>me</i>	<i>mē</i>	<i>thee</i>	<i>tē</i>	<i>himself, &c.</i>	<i>sē</i>
VOC.	—	<i>ěgō</i>	<i>O thou</i>	<i>tū</i>	—	—
ABL.	<i>with me</i>	<i>mē</i>	<i>with thee</i>	<i>tē</i>	<i>with himself, &c.</i>	<i>sē</i>

REMARK.—The suffix *tē* is sometimes emphatically added to the nominative *tu*; as *tūtē*, thou *thyself*; and the suffix *mēt* in the same sense to all the cases of *ego, tu, and sui*; as *egōmēt, tūēmēt, suīmēt*, I myself, &c.—So also *mēmē, tētē, sēsē*, for *me, te, se*, in the accusative 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, eā, id* for the remaining cases. The pronoun of the third person would thus be something like the following :—

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>he, she, it</i>	<i>illē</i>	<i>illā</i>	<i>illūd</i>
GEN.	<i>of him, of her, of it</i>	<i>ējūs</i>	<i>ējūs</i>	<i>ējūs (rei)*</i>
DAT.	<i>to him, to her, to it</i>	<i>ēi</i>	<i>ēi</i>	<i>ēi (rei)</i>
ACC.	<i>him, her, it</i>	<i>ēūm</i>	<i>ēām</i>	<i>īd (illūd)</i>
VOC.	— — —	—	—	—
ABL.	<i>with him, with her, with it</i>	<i>ēō</i>	<i>ēā</i>	<i>ēō (eā re).</i>

D. The pronoun *ipsē, ipsā, ipsūm* 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, quā re*, for *cujus, &c.*

every case of *ego*, *tu*, and *sui*, with the force of the English *self* (*myself*, *thyself*, *himself*, &c.). Its singular is thus declined:—

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	ipsē	ipsā	ipsum
GEN.		ipsius *	
DAT.		ipsi	
ACC.	ipsum	ipsam	ipsum
VOC.	ipsē	ipsā	ipsum
ABL.	ipsō	ipsā	ipsō.

Thus: *ego ipse* (*ipsa*), I myself; *tu ipse* (*ipsa*), thou thyself; (*ille*) *ipse*, he himself; *mihi met ipsi*, to myself; *met ipsum*, thyself; *sui ipsius*, of himself.

Have I the iron or the golden nail? Ferreūmne clavum habeo, an aurum?

You have neither the iron nor the golden nail. Neque ferrum habes clavum, neque aurum.

The sheep.	Ōvis, is, <i>f.</i>
The ram.	Vervex, ecia, <i>m.</i>
The hen.	Gallina, ae, <i>f.</i>
The chicken.	Pullus gallinaceus (<i>gen. i</i>), <i>m.</i>
The ship.	Navis, is, <i>f.</i>
The bag (sack).	Saccus, i, <i>m.</i>
The painter.	Pictor, oris, <i>m.</i>
The young man.	Juvenis, is, <i>m.</i>
The youth (lad).	{ Adolescens, tis, <i>m.</i> Adolescentulus, i, <i>m.</i>

E. The substantives *ōvis*, *navis*, and *juvenis* are thus inflected:—

NOM. ōvis	navis	juvenis
GEN. ōvis	navis	juvenis
DAT. ōvi	navi	juveni
ACC. ōvē	navē or navim	juvēnē
VOC. ōvis	navis	juvenis
ABL. ōvē.	navi or navē.	juvēnē.

F. Obs. The words *navis*, *messis*, and *clavis* have usually *em* in the accusative, sometimes *im*. The nouns *febris*, *pelvis*, *puppis*, *vestis*, *securis*, and *turris* have oftener *im* than *em*. Those which have regularly *im* are: a) the substantives *amussis*, *ravis*, *sitis*, *tussis*, and *vis*;

* The genitive *ipsius* and the dative *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?	Quis? Cui (with est)?
Who has?	{ Quis habet?
	{ Cui est?
Who has the trunk?	{ Quis habet arcam?
	{ Cui est riscus?
The man has the trunk.	Vir riscum habet (tēnet).
The man has <i>not</i> the trunk.	Vir riscum nōn habet (tēnet).
Who has it?	Quis eum habet?
The youth has it.	Adolescens eum habet.
The youth has it <i>not</i> .	Adolescētulus eum nōn habet (tēnet).
He has.	{ Habet, tēnet (is, hic, ille).*
	{ Est ei.
He has the knife.	Is (ille) cultrum habet.
He has <i>not</i> the knife.	Cultrum nōn habet.
Has the man?	Habetne vir? Ecquid habet homo? An habet homo?
Has the painter?	{ Habetne pictor? Nūm habet pictor?
	{ Estne (an, nūm est) pictori?
Has the friend?	{ Habetne amicus? An habet amicus?
	{ Estne (ecquid, an est) amico? (Cf. Lesson II. note *.)
Has the boy the carpenter's hammer?	Tenétne puer malleum fabri tignarii?
He has it.	Vero (eum) tēnet.
Has the youth it?	Eumne tēnet adolescens?
He has it <i>not</i> .	(Eum) nōn tēnet.
Is he thirsty?	Sititne? An (ecquid) is sitit?
He is thirsty.	Ita est, sitit.
Is he tired?	{ Nūm (nūmquid) fessus est?
	{ An est fessus?
He is not tired?	Nōn est fessus.
Is he right or wrong?	{ Rectēne loquntur, an errat?
	{ Utrum verē loquntur, an errat?
He is right (correct).	Verē loquntur.
He is not wrong.	Nōn errat.
Is he hungry?	Esuritne? Nūm esurit?
He is not hungry.	Nōn esurit.

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 (*procerus*) 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.	Agricōla, ae, m.
The peasant, rustic.	Rusticus, i, m.; homo agrestis.
The ox.	{ Bōs, gen. bōvis, m. & f.
	{ Taurus, i, m. (a bull).
The cook.	Cōquūs, i, m.; cōquā, ae, f.
The servant.	{ Minister, ri, m.; famulus, i, m.
	{ Ministra, famula, ae, f.
The bird.	{ Avis, is, f.
	{ Vulturis, is, m. & f.
The broom.	Scōpae, ārum, * f. pl.
The eye.	Ōculus, i, m.
The foot.	Pēs, gen. pēdis, m.
The rice.	Ōryza, ae, f.

* Many nouns in Latin are never used in the singular, as *angustiae*, difficulties; *divitiae*, riches; *feriae*, holidays; *liberi*, children, &c. Compare Lesson XVII. B.

His (conjunctive). { *Sūus, suū, suūm.*
 { *Ejus, illius.*

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, *ejus* (of him) or *illius* (of that man) must be employed. As:—

Has he his (own) hat?	Tenétne plēum sūum?
Have you his (the other man's) hat?	Tenēsne tū plēum ejus (illius)?
Has the servant his broom?	Habétne minister scópas suas? (Cf. Lesson XIII. B.)
He has his broom.	{ Habét scópas suas. { Scópas suas habet.
Has the cook his (own) chicken or that of the rustic?	Habétne cóquus gallinam suam, an (illam) rústici?
He has his own.	{ Sūam habet. { Habet suam propriam.
<i>His</i> or <i>his own</i> (absolute).	{ <i>Sūus, sua, suum.*</i> { <i>Proprius, a, um.†</i> { <i>Ejus, illius (ipsius).</i>

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* (*proprius*) and *ejus* (*illius*) as in *Obs. A.*

Has the servant his (own) trunk, or mine?	{ Habétne fámulus ríscum sūum (pró- prium), an méum? Suúmne ríscum habet fámulus, an méum?
He has his own.	{ Sūum próprium habet. { Habet suúmmet.
Have you your (own) shoe, or his (that man's)?	{ Útrum túum hábēs calcéum, an ejus (illius)? Tuúmne hábēs calcéum, an ejus (illius)?

* 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. *Suúmmet líbrum ípse tenet*, He himself has his own book. To the ablative singular *sua, sua* (and also to *meo, mea, tuo, tua, &c.*) the syllable *plē* may be annexed in the same sense; as *súplē manu*, with his own hand; *meoplē ingenio*, by my own genius; *nostraplē culpā*, by our own fault.

† 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." C

I have his (that man's)	{ <i>Ējus</i> (hábĕo). <i>Hábeo</i> (cálĕĕum) <i>ĕjus</i> (illĭŭs).
Somebody or anybody, some one or any one. (Indefinite Pronouns.)	{ <i>Ālĭquĭs</i> ; <i>quĭs</i> ; <i>quispiam</i> . <i>Quisquam</i> , <i>ullus</i> ; <i>non nĕmo</i> . <i>Num quis?</i> <i>Ecquis?</i>

C. *Obs.* The indefinite pronouns *āliquis*, *quis*, and *quispiam* are always *positive*, and differ but little from each other, except that *quispiam* is more general (= "some one or another"). *Quisquam* (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 *āliquis*, but only after particles like *si* (if), *nisi* (unless), *num* (whether), and *ne* (lest). *Ecquis?* and *num quis?* are interrogative.

Has any one? (Yes.)	{ <i>Habētne āliquis</i> (<i>quispiam</i>)? <i>Ēcquis</i> <i>hābet</i> ?
Has any one? (No.)	{ <i>Nūm quis</i> (<i>quisquam</i>) <i>hābet</i> ? <i>Habētne quisquam</i> (<i>ullus</i>)? <i>Āliquis</i> (<i>quispiam</i>) <i>hābet</i> . <i>Nōn nĕmo</i> <i>hābet</i> . <i>Nĕque quisquam</i> <i>hābet</i> .
Some one has.	
Nor has any one.	
If (unless, whether) any one has.	<i>Sĭ</i> (<i>nisi</i> , <i>nūm</i>) <i>quĭs</i> or <i>āliquis</i> <i>hābet</i> .

D. The indefinite *quis*, and its compounds *āliquis*, *ecquis*, *quisquam*, and *quispiam* are thus inflected:—

NOM.	<i>quĭs</i>	<i>āliquĭs</i>	<i>ecquĭs</i>	<i>quisquam</i>	<i>quispiam</i>
GEN.	<i>cūjus</i>	<i>ālicūjus</i>	<i>eccūjus</i>	<i>cūjusquam</i>	<i>cūjuspiam</i>
DAT.	<i>cui</i>	<i>ālicui</i>	<i>eccui</i>	<i>cuiquam</i>	<i>cuipiam</i>
ACC.	<i>quem</i>	<i>āliquem</i>	<i>ecquem</i>	<i>quemquam</i>	<i>quempiam</i>
VOC.	—	—	—	—	—
ABL.	<i>quō.</i>	<i>āliquō.</i>	<i>ecquō.</i>	<i>quōquam.</i>	<i>quōpiam.</i>

Has any one my hat?	{ <i>Habētne āliquis</i> <i>mĕum pĭleum</i> ? <i>Ēcquis</i> <i>hābet pĭleum mĕum</i> ?
Somebody has it.	{ <i>Nūm quis</i> <i>hābet pĭleum mĕum</i> ? <i>Hābet ĕum āliquis</i> (<i>quispiam</i> , <i>nōn nĕmo</i>).
Who has my stick?	{ <i>Quĭs</i> <i>tĕnet ſcipĭōnem mĕum</i> ? <i>Cui</i> <i>ĕst bācŭlum mĕum</i> ?
Nobody has it.	{ <i>Nĕmo</i> (<i>nŭllus</i>) <i>ĕum</i> <i>tĕnet</i> . <i>Nĕminĭ</i> (<i>nŭlli</i>) <i>ĕst</i> . <i>Nĕmo</i> , <i>nullus</i> .
No one, nobody, or not anybody.	{ <i>Nĕmo</i> <i>hōmo</i> , <i>nullus</i> <i>homo</i> . <i>Nec quisquam</i> , <i>neque ullus</i> .*

* The Romans frequently employ *quisquam* 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:—

NOM.	nēmo	ullūs	nullūs
GEN.	nēmīnis	ullfus	nullus *
DAT.	nēmīni	ulli	nulli
ACC.	nēmīnem	ullum	nullum
VOC.	nēmo	—	—
ABL.	nēmīnē.	ullō.	nullō.

Who has my ribbon ?

{ Quis habet taeniam meam ?
{ Cui est taenia mea ?

Nobody has it.

{ Nemo (nullus) eam habet.
{ (Ea) nemini (nulli) est.

Who is right ?

{ Cui est fas ?

No one is right.

{ Quis loquitur vere ?
{ Fas est nemini (nulli).

Is any one hungry ?

{ Nemo vere loquitur.
{ Esuritne aliquis ? Num quis esur-
rit ? Equis esurit ? An quis-
quam esurit ?

No one is hungry.

{ Nemo esurit.
{ Esurit nullus.

Nor is any one hungry.

{ Nec quisquam (neque ullus) homo
esurit.

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.

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

* *Ullus* and *nullus* are properly adjectives in *us, a, um*. But they deviate from the inflection of adjectives by having their genitive in *tus* (instead of *i, ae, i*) for every gender, and their dative in *i* (instead of *o, ae, o*). Compare *usus* of Lesson XVIII.

EXERCISE 11.

Which ship has the merchant? — He has his own? — Which horse has my friend? — He has mine. — Has he his dog? — He has it not. — Who has his dog? — Nobody has it. — Who has my brother's umbrella? — Somebody has it. — Which (*quas*) broom has the servant? — He has his own. — Is anybody hungry? — Nobody is hungry. — Is anybody sleepy? — Nobody is sleepy. — Is any one tired? — No one is tired. — Who is right? — Nobody is right. — Have I his biscuit? — You have it not. — Have I his good brother's ox? — You have it not. — Which chicken have I? — You have his. — Is anybody wrong? — Nobody is wrong.

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*, *hōc*, this (of mine); *istē*, *istā*, *istūd*, that (of yours); *illē*, *illā*, *illūd*, that (of his). To these must be added the determinative *is*, *ēa*, *id*, which sometimes has the demonstrative force of *this* or *that*. These words are thus inflected: —

Hic, this (of mine).				Ille, that (of his).			
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	
NOM.	hic	haec	hōc	illē	illā	illūd	
GEN.		hūjus			illūus		
DAT.		huic			illi		
ACC.	hunc	hanc	hōc	illūm	illām	illūd	
VOC.	hic	haec	hōc	illē	illā	illūd	
ABL.	hōc	hāc	hōc.	illō	illā	illō.	

Iste, that (of yours).				Is, that, this.			
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	
NOM.	istē	istā	istūd	is	ēa	id	
GEN.		istūus			ējūs		
DAT.		isti			ei		
ACC.	istūm	istām	istūd	ēūm	ēām	id	
VOC.	istē	istā	istūd	is	ēā	id	
ABL.	istō	istā	istō.	ēō	ēā	ēō.	

REMARKS.

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

2. In composition with *ecce* 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. *ellos*, *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. *Ilic* 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 disapprobation 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 *isthic*), *istaec*, *istoc* or *istuc*, and *illic*, *illaec*, *illoc* or *illuc*, both of which are declined like *hic*, *haec*, *hoc*.

The sailor.	{ <i>Hömo nauticus</i> .
	{ <i>Nauta</i> , ae, m.
The chair.	<i>Sella</i> , ae, f.
The seat (of honor).	<i>Sölum</i> , i, n.; <i>sēdēs</i> , is, f.
The looking-glass.	* <i>Spēcūlum</i> , i, n.
The light.	<i>Lux</i> , lūcis, f.; <i>lūmēn</i> , inis, n.
The light, candle.	<i>Lūmēn</i> , inis, n.; <i>candēla</i> , ae, f.
The lamp.	<i>Lūcerna</i> , ae, f.; <i>lāmpūs</i> , ādis, f.*
The tree.	<i>Arbōr</i> , or <i>arbōs</i> , ōris, f.
The garden.	<i>Hortus</i> , i, m.
The foreigner.	<i>Pēgrīnus</i> , i, m.; <i>advēna</i> , ae, m. (just arrived).
The stranger (guest).	<i>Hospēs</i> , Itis, m.

* *Lampas* is a word of Greek origin, and sometimes retains its original inflection. Thus: N. *lampas*, G. *lampadis* or *-ādos*, D. *lampadi*, Acc. *lampadem* or *-āda*, V. *lampas*, Abl. *lampade*.

The glove.	*Digitabŭlum, i, n.
The ass.	Asĭnus, i, m.
The hay.	Fœnum, i, n.
The grain (seed).	Grānum, i, n.
The corn (grain generally).	Frŭmentum, i, n.; annōna, æ, f. (one year's produce).
The letter.	Epistōla, æ, f.; littĕræ, ārum, f. pl. (Cf. Lesson XIII.)
The note (billet).	Schēdŭla or scidŭla, æ, f.
The horse-shoe.	*Sōlĕa ferrĕa (æ, f.) ĕqui.
<i>This book — that book.</i>	{ Nom. <i>hĭc liber — ille liber.</i> { Acc. <i>hūc librum — illum librum.</i>
<i>This note — that note.</i>	{ Nom. <i>hæc scidŭla — illa scidŭla.</i> { Acc. <i>hāc scidŭlam — illam scidŭlam.</i>
<i>This hay — that hay.</i>	Hōc fœnum — illud fœnum.
<i>This (that) hay (of yours).</i>	Īstud fœnum.
<i>That worthless man.</i>	Hōmo iste nēquam.
<i>That great man.</i>	Vīr ille māgnus.
<i>Is he (this) the man?</i>	Ān ēst is hōmo?
<i>That is the cause.</i>	Ēā ēst cāŭsa.
<i>Have you this hat or that one?</i>	Habēsne hūc plĕum ān illum?
<i>I have not this, but that one.</i>	{ Nōn hūc, sĕd illum habĕo. { Nōn hūc habĕo, sĕd illum.
<i>But.</i>	<i>Sĕd, vĕrŭm; autĕm.</i>

B. Obs. The adversative conjunctions *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.	Nōn ĕgo, sĕd (vĕrum) tŭ.
You are neither right nor wrong, but (however) your brother is wrong.	Tŭ nĕque rĕctĕ loquĕris, nĕque ĕras, ĕrrat autĕm frāter tŭus.
Has the youth this book or that one?	Tenētne adolĕscĕntŭlus hūc librum ān illum?
He has this, but not that one.	Hūc quidĕm tĕnet, illum autĕm nōn.
He has not this, but that one.	Tĕnet nōn hūc, sĕd (vĕrum) illum.
Have you this looking-glass or that one?	{ Ūtrum hōc spĕcŭlum habĕs ān illud? { Hōcĕne spĕcŭlum habĕs, ān illud?

* *Verum* gives preponderance to the second member of the sentence, and may be rendered by "but rather," "but in reality."

I have neither this nor that one.	{ Néque hoc hábeo néque illud. Hábeo néque hoc néque illud.
Have you this man's light or that one's?	Tenésne lúmen hújus hómínis án illiús?
I have neither this man's nor that one's.	Téneo néque lúmen hújus hómínis néque illiús.
I have not this man's, but that one's.	Égo nón hújus víri lúmen téneo, séd (vèrum) illiús.

EXERCISE 12.

Which hay has the foreigner? — He has that of the peasant. — Has the sailor my looking-glass? — He has it not. — Have you this candle or that one? — I have this one. — Have you the hay of my garden, or that of yours? — I have neither that of your garden nor that of mine, but that of the foreigner. — Which glove have you? — I have his glove. — Which chair has the foreigner? — He has his own. — Who has my good candle? — This man has it. — Who has that looking-glass? — That foreigner has it. — What has your servant? — He has the tree of this garden. — Has he that man's book? — He has not the book of that man, but that of this boy. — Which ox has this peasant? — He has that of your neighbor. — Have I your letter or his? — You have neither mine nor his, but that of your friend. — Have you this horse's hay? — I have not its hay, but its shoe. — Has your brother my note or his own? — He has that of the sailor. — Has this foreigner my glove or his own? — He has neither yours nor his own, but that of his friend. — Are you hungry or thirsty? — I am neither hungry nor thirsty, but sleepy. — Is he sleepy or hungry? — He is neither sleepy nor hungry, but tired. — Am I right or wrong? — You are neither right nor wrong, but your good boy is wrong. — Have I the good or the bad knife? — You have neither the good nor the bad, but the ugly (one). — What have I? — You have nothing good, but something bad. — Who has my ass? — The peasant has it.

Lesson XII. — PENSUM DUODECIMUM.

OF INTERROGATIVE PRONOUNS.

A. There are three interrogative pronouns in Latin, viz.: 1) the substantive *quís?* (masc. & fern.) "who?" *quíd?* "what?" 2) the adjective *quí, quae, quòd?* "which?" and 3) *utér, utrâ, utrùm?* "which of the two?" They are thus inflected:—

Quis? quid? Who? what?

NOM.	who? what?	quis?	quid?
GEN.	whose? of what?	cujus?	cujus rei?*
DAT.	to whom? to what?	cui?	cui rei?
ACC.	whom? what?	quem?	quid?
VOC.	— —	—	—
ABL.	with whom? with what?	quō?	quā rē?

Qui, quae, quod? Which? what?

NOM.	which? what?	qui	quae	quod?
GEN.	of which or what?		cujus?	
DAT.	to which or what?		cui?	
ACC.	which? what?	quem	quam	quod?
VOC.	— —	—	—	—
ABL.	with which or what?	quō	quā	quō?†

Utēr, utrā, utrūm? Which of the two?

NOM.	ūt	utrā	utrūm?
GEN.		utrius?‡	
DAT.		utri?	
ACC.	utrūm	utrūm	utrūm?
VOC.	—	—	—
ABL.	utrō	utrā	utrō?

REMARKS.

1. The emphatic *nūm* affixed to either of these pronouns gives animation to the inquiry; as *quisnūm?* who, pray? *quidnūm?* what then? *quinūm, quānūm, quodnūm?* which, pray?

2. The general rule is that *quis* should stand substantively for both genders, and *qui, quae* adjectively; as, *quis?* who? *qui vir?* which (or what) man? *quae 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 *rei*, see note, page 29.

† There is an obsolete ablative *qui* for every gender, yet in use in forms like *quicum* (= *quicum* or *quācum*, with whom, with which), and adverbially in the sense of *how?* e. g. *Qui fit?* How comes it? *Qui tibi id facere licuit?* How could that have been lawful for you?

‡ The following nine adjectives are pronominals, and their compounds form the genitive in *ius*, and the dative in *i*: *unus, solus, totus, ullus; alter, neuter, aliter, nullus*, and *alius*. Of these, *alter* alone has *alterius*, the rest have *ius* in prose and sometimes *ius* 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?* *cujus 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; *utervis* 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 *quī, quae, quōd*, "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, *Vir, qui, cūjus, cui, quē, quō.*
whom, by whom.

The woman, who, whose, to whom, whom, by whom. *Fēmina, quae, cūjus, cui, quā, quā.*

The affair, which, of which, to which, which, with which. *Negōtium, quōd, cūjus, cui, quōd, quō.*

Have you the hat which my brother has? *Habēsne tū pīleum, quem frāter mēus hābet?*

I have not the hat which your brother has. { *Nōn hābeo pīleum, quē frāter tūus hābet.*
*Quē hābet frāter tūus pīleum nōn hābeo.**

Have you the gold which I have? *Ān hābes aūrum, quōd ego hābeo?*

I have the gold which you have. { *Hābeo aūrum, quōd tū hābes.*
*Quōd tū aūrum hābes, id et ego hābeo.**

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 accepit, (id) nunquam sine usurā reddit*, The earth never returns without usury what it has received.

former is declined like the simple pronoun (with the syllable *cunque* affixed to each case); as, *quicunque*, *quacunque*, *quodcunque*, *gen. cujuscunque*, &c. — The latter has a double inflection: *quisquis* (masc. & fem.), *quidquid* or *quicquid* (neut.). E. g. *Quisquis 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:—

Is, ille — qui, &c., that or the one, which.

	Masculine.		Feminine.		Neuter.	
NOM.	<i>is</i> , <i>illē</i>	— <i>quī</i>	<i>ēā</i> , <i>illā</i>	— <i>quae</i>	<i>id</i> , <i>illūd</i>	— <i>quōd</i>
GEN.	<i>ejus</i> , <i>illiūs</i>	— <i>cujūs</i>	<i>ejūs</i> , <i>illiūs</i>	— <i>cujūs</i>	<i>ejūs</i> , <i>illiūs</i>	— <i>cujūs</i>
DAT.	<i>ei</i> , <i>illi</i>	— <i>cui</i>	<i>ei</i> , <i>illi</i>	— <i>cui</i>	<i>ei</i> , <i>illi</i>	— <i>cui</i>
ACC.	<i>ēum</i> , <i>illām</i>	— <i>quēm</i>	<i>ēam</i> , <i>illām</i>	— <i>quām</i>	<i>id</i> , <i>illūd</i>	— <i>quōd</i>
VOC.	—	—	—	—	—	—
ABL.	<i>ēō</i> , <i>illō</i>	— <i>quō</i>	<i>ēā</i> , <i>illā</i>	— <i>quā</i>	<i>ēō</i> , <i>illō</i>	— <i>quō</i>

I have that or the one which you have (<i>masc. & fem.</i>).	{	<i>Hábeo eum or illum (eum or illum), quēm (quām) tū hábes.</i>
		<i>Est mihī is or ille (ea or illa), qui (quae) tibi est.</i>
I have that or the one which you have (<i>neut.</i>).	{	<i>Hábeo id (illud), quód tū hábes.</i>
		<i>Est mihī id (illud), quód tibi est.</i>
Which horse have you?	{	<i>Quēm équum hábes?</i>
	{	<i>Quis est tibi équus?</i>
I have that which your friend has.		<i>Hábeo eum (illum), quēm amicus tūus hábet.</i>
Have you not the light which I have?		<i>Nōne hábes lūmen, quód ego hábeo?</i>
I have that (the one) which you have.		<i>Hábeo id (illud), quód tū hábes.</i>

E. The determinative *idem*, *eādem*, *idē*, “the same,” “the very one,” is a compound of *is*, *ea*, *id* and the syllable *dem*. It is thus inflected:—

Idem, eādem, idē, the same — qui, which.

NOM.	<i>the same</i>	<i>idē</i> , <i>eādem</i> , <i>idē</i>	— <i>quī</i> , <i>quae</i> , <i>quōd</i>
GEN.	<i>of the same</i>	<i>ejusdē</i>	— <i>cujūs</i>
DAT.	<i>to the same</i>	<i>eidē</i>	— <i>cui</i>
ACC.	<i>the same</i>	<i>ēundē</i> , <i>ēandē</i> , <i>idē</i>	— <i>quēm</i> , <i>quām</i> , <i>quōd</i>
VOC.	<i>O the same</i>	<i>idē</i> , <i>eādem</i> , <i>idē</i>	— <i>quī</i> , <i>quae</i> , <i>quōd</i>
ABL.	<i>with the same.</i>	<i>eōdē</i> , <i>eūdē</i> , <i>eōdē</i>	— <i>quō</i> , <i>quā</i> , <i>quō</i>

Have you the same horse which I have ?	Habêasne tû eúndem équum, quém égo hábeo ? Éstne tîbî ídem équus, qui mîhî (ést) ?
I have the same.	Hábeo eúndem. Ést mîhî ídem.
Which coat has the man ?	Quám tógam hábet vír ílle ? Quaê ést vírô íllî tóga ?
He has the same which you have.	Eúndem hábet, quám tû (hábes). Ést éî eúdem ác tîbî.

F. Obs. The pronoun *ídem* serves to express the identity of two things, and is followed either by the relative *quî, quæ, quod*, or by one of the particles *ác, atque, út, quám* (= the English "as"), *cûm* (= "with"), *quâsî* (= "as if"), &c.

Has he the same corn which you have ? Has he the same corn as you (with you) ?	Habétne ílle <i>ídem</i> fruméntum, quód tû hábes ? Éstne éî <i>ídem</i> fruméntum ác (or <i>átque, quám</i>) tîbî (or <i>ítecum</i> *) ?
He has not the same which I have. He has not the same as I (with me).	Nôn ídem hábet, quód égo hábeo. Éî nôn ést ídem átque mîhî (inécum).
The carriage.	Currûs, ūs, <i>m.</i> ; pilentum, <i>i, n.</i>
The house.	Dômûs, ūs, <i>f.</i> ; aedêa, <i>ium, pl. f.</i> (Vide Lesson XVII. <i>D.</i>)
Which carriage have you ?	Quém hábes currum ? Quód ést tîbî pilentum ?
I have that which your friend has.	Éum hábeo, quém amícus túus hábet. Mîhî ést íd, quód ést amíco túo.
Has he the same house which I have ?	Núm hábet ílle eúndem dómum, quám et égo hábeo ?
He has not the same.	(Eúndem) nôn hábet.

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 *cum*, "with," generally stands *before* the case governed by it; but it is suffixed to the pronominal ablatives *me, te, nobis, vobis*, which are always *mécum, tecum, nobiscum, vobiscum*.

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. — PENSUM 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 *ae*, and the genitive in *ārūm*; as *mensae*, *mensārūm*; *bōnae*, *bōnārūm*.

2. Masculines (and feminines) of the second declension form their plural in *i*, neuters in *ā*. The genitive of both is *ōrūm*. E. g. *dōmīnī*, *dōmīnōrūm*; *pŭērī*, *pŭērōrūm*; *filī*, *filōrūm*; *bōnī*, neut. *bōnā*, *bōnōrūm*.

3. Masculines and feminines of the third declension change the *is* of the genitive singular into *ēs*, neuters, into *ā* or *iū*. The genitive of this declension is *ūm* or *iūm*. E. g. *lŭpīdīs*, pl. *lŭpīdēs*, *lŭpīdūm*; *vestīs*, pl. *vestēs*, *vestiūm*; *pistōrīs*, pl. *pistōrēs*, *pistōrūm*; *cāpūtīs*, pl. *cāpūtū*, *cāpūtūm*; *turpīs*, pl. *turpēs*, neut. *turpīū*, gen. *turpīūm*.

4. Masculines and feminines of the fourth declension retain the *ūs* of the genitive singular, and neuters (in *ū*) assume the termination *ūa*. The genitive plural of this declension is uniformly *iūm*. E. g. *fructūs*, *fructūūm*; *cornūa*, *cornūūm*.

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5. Nouns of the fifth declension form their plural in *ēs*, and their genitive in *ērūm*; as *rēs*, *rērūm*; *diēs*, *diērūm*.

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:—

FIRST DECLENSION.

<i>The husbandmen.</i>	<i>Agricolae,</i>	<i>ārum.</i>
<i>The candles.</i>	<i>Candelae,</i>	"
<i>The letters.</i>	<i>Epistolae,</i>	"
<i>The hens.</i>	<i>Gallinae,</i>	"
<i>The lamps.</i>	<i>Lucernae,</i>	"
<i>The grains.</i>	<i>Micae,</i>	"
<i>The pens.</i>	* <i>Pennae,</i>	"
<i>The notes.</i>	<i>Schēdūlae,</i>	"
<i>The brooms.</i>	<i>Scōpae,</i>	"
<i>The chairs.</i>	<i>Sellae,</i>	"
<i>The horse-shoes.</i>	* <i>Solēae ferrēae,</i>	"

SECOND DECLENSION.

<i>The friends.</i>	<i>Amici,</i>	<i>ōrum.</i>
<i>The asses.</i>	<i>Asini,</i>	"
<i>The cheeses.</i>	<i>Cāsēi,</i>	"
<i>The nails.</i>	<i>Clāvi,</i>	"
<i>The cooks.</i>	<i>Cōqui,</i>	"
<i>The knives.</i>	<i>Cultri,</i>	"
<i>The corks.</i>	* <i>Embōli,</i>	"
<i>The carpenters.</i>	<i>Fābri tignārii,</i>	"
<i>The servants.</i>	{ <i>Fāmūli,</i>	"
	{ <i>Mīnistri,</i>	"
<i>The Frenchmen.</i>	<i>Francogalli,</i>	"
<i>The gardens.</i>	<i>Horti,</i>	"
<i>The books.</i>	<i>Lībri,</i>	"
<i>The hammers.</i>	<i>Mallēi,</i>	"
<i>The eyes.</i>	<i>Ōcūli,</i>	"
<i>The buttons.</i>	* <i>Orbicūli fibulatōrii,</i>	"
<i>The strangers.</i>	<i>Peregrini,</i>	"
<i>The hats.</i>	* <i>Pilēi, m.</i>	"
<i>The chickens.</i>	<i>Pullī gallinācēi,</i>	"
<i>The bags.</i>	<i>Sacci,</i>	"
<i>The pencils.</i>	* <i>Sulī cerussāti,</i>	"
<i>The men.</i>	<i>Viri,</i>	"
<i>The neighbors.</i>	<i>Vicini,</i>	"
<i>The canes.</i>	<i>Bacūla,</i>	"
<i>The gloves.</i>	<i>Digitābūla,</i>	"
<i>The threads.</i>	<i>Fila,</i>	"
<i>The grains.</i>	<i>Grāna,</i>	"
<i>The carriages.</i>	<i>Pilenta,</i>	"
<i>The knives.</i>	<i>Scalpra,</i>	"

The looking-glasses.
The umbrellas.

*Spēcula, ōrum.
 *Umbracula, "

THIRD DECLENSION.

<i>The youths.</i>	Adölescentes, ium, m.
<i>The trees.</i>	Arböres, um, f.
<i>The birds.</i>	Äves, ium, f.
<i>The oxen.</i>	Böves, böum, m. & f.
<i>The dogs.</i>	Cünes, um, m. & f.
<i>The brothers.</i>	Frätres, um, m.
<i>The men.</i>	Hömines, um, m.
<i>The strangers.</i>	Hospites, um, m.
<i>The young men.</i>	Jüvenes, um, m.
<i>The lamps.</i>	Lampādes,* um, f.
<i>The merchants.</i>	Mercätöres, umi, m.
<i>The ships.</i>	Nāves, ium, f.
<i>The sheep.</i>	Öves, ium, f.
<i>The (different sorts of) bread.</i>	Pānes, um, m.
<i>The feet.</i>	Pēdes, um, m.
<i>The bakers.</i>	Pistöres, um, m.
<i>The (different sorts of) salt</i>	{ Säles, ium, m.
	{ Sälta, " n.
<i>The tailors.</i>	Sartöres, um, m.
<i>The canes.</i>	Sciplōnes, um, m.
<i>The shoemakers.</i>	Sütöres, um, m.
<i>The rams.</i>	Vervēces, um, m.
<i>The garments.</i>	Vestes, ium, f.
<i>The birds.</i>	Volucres, um, m. & f.
<i>The heads.</i>	Cāpita, um, n.
<i>The lights.</i>	Lūmina, um, n.
<i>The stockings.</i>	*Tibialia, ium, n.

FOURTH DECLENSION.

<i>The carriages.</i>	Currus, ūum, m.
<i>The houses.</i>	Dömus, ūum, 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.

NOM.	mensae	filiae	nautae
GEN.	mensārum	filiarum	nautārum
DAT.	mensis	filiaibus	nautis
ACC.	mensās	filias	nautās
VOC.	mensae	filiae	nautae
ABL.	mensis.	filiaibus.†	nautis.

* The plural of this noun is likewise partly Greek: N. *lampādes*, G. *-ādum*, D. *-ādibus*, Acc. *-ādes* or *-ādas*, V. *-ādes*, Abl. *-ādibus*.

† This form of the dative and ablative is the best for *dea* and *filia*, in order

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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.

Ēquī, *the horses*; librī, *the books*; candēlābrā, *the candlesticks*.

NOM.	ēquī	librī	candēlābrā
GEN.	ēquōrūn	librōrūm	candēlābrōrūm
DAT.	ēquīs	librīs	candēlābris
ACC.	ēquōs	librōs	candēlābrā
VOC.	ēquī	librī	candēlābrā
ABL.	ēquīs.	librīs.	candēlābris.

The *pl.* libērī, *children*, and the plural of dēus, *a god*, are thus declined: —

NOM.	libērī	dēī, dñī or dī
GEN.	libērōrum or liberum *	dēōrum or dēum *
DAT.	libērīs	dēīs, dñīs or dīs,
ACC.	libērōs	dēōs
VOC.	libērī	dēī, dñī or dī
ABL.	libērīs.	dēīs, dñīs or dīs.

3. PLURAL OF THE THIRD DECLENSION.

Hōmīnēs, *men*; pistōrēs, *bakers*; vestēs, *garments*; nāvēs, *the ships*.

NOM.	hōmīnēs	pistōrēs	vestēs	nāvēs
GEN.	hōmīnūm	pistōrum	vestīūm	nāvīūm
DAT.	hōmīnībūs	pistōrībūs	vestībūs	nāvībūs
ACC.	hōmīnēs	pistōrēs	vestēs	nāvēs
VOC.	hōmīnēs	pistōrēs	vestēs	nāvēs
ABL.	hōmīnībūs.	pistōrībūs.	vestībūs.	nāvībūs.

Lūmīnā, *lights*; tībīālīā, *stockings*; poēmāta, *n., poems*.

NOM.	lūmīnā	tībīālīā	poēmātā
GEN.	lūmīnūm	tībīālīūm	poēmātūm
DAT.	lūmīnībūs	tībīālībūs	poēmātīs
ACC.	lūmīnā	tībīālīā	poēmātā
VOC.	lūmīnā	tībīālīā	poēmātā
ABL.	lūmīnībūs.	tībīālībūs.	poēmātīs.

to distinguish them from the same cases of *dēus* and *filīus* of the second declension. So the words *anima*, the soul; *liberta*, a freed-woman; *nīta*, daughter; *mula*, a she-mule; *ēqua*, a mare; *asīna*, a she-ass. — may have *abus* instead of *is*, and for the same reason. The numerals *duō*, two, and *ambō*, both, have *duābus* and *ambābus* regularly.

* So also *fūbrum*, *socium*, *decemvirum*, instead of *fūbrorum*, &c. This con-

Adolescentēs, *young men* ; cānēs, *dogs* ; bōvēs, *oxen*.

NOM.	ādōlescentēs	cānēs	bōvēs
GEN.	ādōlescentīum	cānūm	bōūm
DAT.	ādōlescentībūs	cānībūs	būbūs or bōbūs
ACC.	ādōlescentēs	cānēs	bōvēs
VOC.	ādōlescentēs	cānēs	bōvēs
ABL.	ādōlescentībūs.	cānībūs.	būbūs or bōbūs.

REMARKS.

1. The normal termination for the Nom., Acc., and Voc. *pl.* of neuters is *ā*. Some, however, have always *īā*. They are: 1.) Those ending in *e*, *al*, *ar*, as *māria*, *sālta*, *calcāria*, from *māre*, the sea, *sāl*, salt, and *calcār*, 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 *āmanīa*, *ēsūrēntia*, *pāria*, *fācīlia*, *turpia*, from *āmans*, *ēsūrēns*, *pār*, *fācīle*, *turpe*. But we say *mājōra*, *doctiōra*, from the comp. *mājor*, greater, *doctior*, more learned.

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

a) All those which have *īa* in the nominative plural, as *māriūm*, *calcāriūm*, *āmanīūm*, *fācīliūm*, *turpiūm*.

b) Words in *ēs* and *īs* which do not increase in the genitive singular (i. e. which receive no additional syllable), as *nāvis*, *nāriūm*; *vestis*, *vestiūm*; *nūbēs*, *nūbiūm*; except *vātēs*, *strīes*, *cānis*, *pānis*, and *jūvēnis*, which have *vātūm*, *strīūm*, *cānūm*, &c.

c) Of nouns in *er* some have *īum*, as *imber*, *imbrīūm*; *linter*, *litrīūm*; *venter*, *ventrīūm*; *ūtēr*, *ūtrīūm*; others again have *ūm*, as *pātrūm*, *matrūm*, *fratrūm*, *accipitrūm*, from *pāter*, *māter*, &c. — *Cāro* has *carnīum*, and *sēnex*, *sēnūm*.

d) Many monosyllables, especially those ending in *s* and *x* with a consonant preceding; as *dens*, *dentīum*; *mons*, *montīum*; *merx*, *mercīum*; *lis*, *litrīum*; *os*, *ossīum*; *nox*, *noctīum*; *vis*, *virīum*, &c.

e) Dissyllables and polysyllables in *ns* and *rs* have generally *īum* and sometimes *um*; as *cōhors*, *cōhortīum*; *cliens*, *clīentīum*; *ādōlescens*, *ādōlescēntīum*; *sapiens*, *sapientīum*; but *parentes*, *parentum*.

3. In the dative and ablative plural, Greek nouns in *ma* have usually *īs*, sometimes however *ībūs*; as *poēma*, *poēmāīs* or *poēmāībūs*; *diploma*, *diplomāīs* or *diplomāībūs*, &c.

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

tracted genitive (commonly but incorrectly printed *ām*) is the common form of names of measures, weights, and coins, as *nummum*, *sestertium*, *denarium*, *cadum*, *medimnum*, *modium*, *jugerum*, *talentum*, the regular genitive plural of *nummus*, *sestertius*, &c. The poets extend this form to names of nations, and say *Argivum*, *Danaum*, &c., in lieu of *Argivorum*, &c.

4. PLURAL OF THE FOURTH AND FIFTH DECLENSIONS.

Fructūs, *m.*, *fruits*; cornūā, *n.*, *horns*; dōmūs, *f.*, *houses*; diēs, *m.*, *days*; rēs, *f.*, *things*.

NOM.	fructūs	cornūā	dōmūs	diēs	rēs
GEN.	fructūūm	cornūum	dōmūūm	diētūm	rērum
DAT.	fructibūs	cornibūs	dōmibūs	diēbūs	rēbus
ACC.	fructūs	cornūā	dōmōs	diēs	rēs
VOC.	fructūs	cornūā	dōmūs	diēs	rē
ABL.	fructibūs.	cornibūs.	dōmibūs.	diēbūs.	rēbus.

REM. 1. Some nouns of the fourth declension have *ūbus* instead of *ibus* in the dat. and abl. *pl.*; as *arcūs*, *arcūbūs*; *vērū*, *verūbūs*, &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. Bōnī, bōnae, bōnā, *the good*; pulchrī, pulchrae, pulchrā, *the beautiful*.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	bōnī	bōnae	bōnā
GEN.	bōnōrum	bōnārum	bōnōrum
DAT.	bōnīs	bōnīs	bōnīs
ACC.	bōnōs	bōnās	bōnā
VOC.	bōnī	bōnae	bōnā
ABL.	bōnīs	bōnīs	bōnīs.
NOM.	pulchrī	pulchrae	pulchrā
GEN.	pulchrōrum	pulchrārūm	pulchrōrūm
DAT.	pulchrīs	pulchrīs	pulchrīs
ACC.	pulchrōs	pulchrās	pulchrā
VOC.	pulchrī	pulchrae	pulchrā
ABL.	pulchrīs	pulchrīs	pulchrīs.

Like *bōnī*, *ae*, *a*, decline *mēī*, *mēae*, *mēā*, *my*, *mine*; *tūī*, *tūae*, *tūā*, *thy* (*your*), *thine* (*yours*), &c. Like *pulchrī*, *rae*, *ra*: *miserī*, *miserāe*, *miserā*, *the miserable*, &c.

2. Dēformēs, dēformīa, *the ugly*; ācrēs, ācrīa, *the fierce*.

	<i>Masc. & Fem.</i>	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	dēformēs	dēformīā	ācrēs	ācrīā
GEN.	dēformīūm	dēformīūm	ācrīūm	ācrīūm
DAT.	dēformībūs	dēformībūs	ācrībūs	ācrībūs

ACC.	deformēs	deformiā	ācrēs	ācriā
VOC.	deformēs	deformiā	ācrēs	ācriā
ABL.	deformibūs	deformibūs.	ācribūs	ācribūs.

REMARK. — The general rule is that all adjectives of the third declension have *ia* in the neuter plural and *ium* in the genitive. — Like *deformēs* are inflected *vīlēs*, *turpēs*, and all adjectives in *is*, *e*; like *ācrēs*, all those ending in *er*, *ris*, *re*.

3. *Felīcēs*, *feliciā*, *happy*; *vētērēs*, *vētērā*, *old*; *sapientēs*, *sapientia*, *wise*.

NOM.	felices	feliciā	vētērēs	vētērā	sapientēs	-tia
GEN.	feliciūm	feliciūm	vētērūm	vētērūm	sapientīūm	or -um
DAT.	feliciūbūs	feliciūbūs	vētērībūs	vētērībūs	sapientībūs	
ACC.	felices	feliciā	vētērēs	vētērā	sapientēs	-tia
VOC.	felices	feliciā	vētērēs	vētērā	sapientēs	-tia
ABL.	feliciūbūs	feliciūbūs.	vētērībūs	vētērībūs.	sapientībūs.	

REMARK. — Adjectives of one termination, including participles in *ns*, generally have *tā* in the neuter plural and *tūm* in the genitive. Some, however, have *ā* instead of *tā* in the nominative and accusative, as *vētērā*, *plūra*, and comparatives generally; e. g. *feliciōrā*, *majorā*, &c. — Exceptions to the genitive in *ium* are: 1) such as have *e* only in the abl. sing., as *paup̄erum*, *superstīum*; 2) compounds of *facio* and *capio*, or of such nouns as have *um* in the gen. pl., as *ancipitum*, *inopum*, *quadrup̄edum*, &c.; 3) the following adjectives have likewise *um*: *caelebs*, *cēlēr*, *cicūr*, *compōs*, *impōs*, *divēs*, *mēmōr*, *immēmōr*, *supplex*, *ūbēr*, *vētūs*, and *vīgl*; 4) participles in *ns* sometimes have *um* 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.

	I.	II.	III.	IV.	V.
		<i>Neut.</i>		<i>Neut.</i>	
NOM.	ā (ē, ās, ēs)*	ūs, ēr, ūm (os, on)	a, e, o, c, l, n, r, s, t, x	ūs, ū	ēs
GEN.	ae † (ēs)	ī	īs	ūs	ēī
DAT.	ae	ō	ī	ūī	ēī
ACC.	ām (ēn)	ūm	ēm, im	ūm, ū	ēm
VOC.	ā (ē)	ē, ēr, ūm	Like Nom.	ūs, ū	ēs
ABL.	ā (ē).*	ō.	ē (ī).	ū.	ē.

* 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 *ai*, as *aulai*, for *aulae*, from *aula* a hall. But this is not used except in poetry.

2. TERMINATIONS OF THE PLURAL.

	I.	II.	III.	IV.	V.
		<i>Neut.</i>	<i>Neut.</i>	<i>Neut.</i>	
NOM. ae	ī, ā	ēs, ā (īā)	ūs, ūā	ēs	
GEN. ārūm	ōrūm	ūm (iūm)	ūūm	ērūm	
DAT. is (ābūs)	is	ibūs	ibūs	ēbūs	
ACC. ās	ōs, ā	ēs, ā (īā)	ūs, ūā	ēs	
VOC. ae	ī, ā	ēs, ā (īā)	ūs, ūā	ēs	
ABL. is (ābūs).	is.	ibūs.	ibūs.	ēbūs.	

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 *dómīni, librī, bonā, filiā*.

2. The *is* of the dative and ablative plural of the first and second declensions is long, as *taénīs, dómīnis, candelábris*.

3. The terminations *es* and *os* are long, as *cánēs, lapídēs, dómīnōs, librōs*.

4. The vowel before the *m* final in all Latin words is generally considered short, as *lapídēm, cánēm, pánēm, dōmīnōrūm*.

5. The *us* of the plural of the fourth declension is long, but in *abus, ēbus, ibus* it is short; as *fructūs, mánūs; fructibūs, diēbūs, hominibūs*.

EXAMPLES.

The good boys.	{ NOM. Púeri boni. ACC. Púeros bonōs.
The fine tables.	{ NOM. Ménsae púlchrae. ACC. Ménsas púlchrās.
The bad boys.	{ NOM. Púeri nēquām. ACC. Púeros nēquām.
The pretty dogs.	{ NOM. Cánēs venústī. ACC. Cánēs venústōs.
The ugly dogs.	NOM. & ACC. Cánēs defórmēs.
The old stockings.	NOM. & ACC. Tibiálīā vétērā.
My silver candlesticks.	NOM. & ACC. Candelábrā meā argéntēā.
Your good books.	{ NOM. Librī tui boni. ACC. Librōs tuos bonōs.
Have you those fine tables?	Núm hábes ménsas ílas púlchras?
I have them not.	Nón hábeo.
Have you pretty dogs?	{ Écquid tibi sūnt * cánēs venústī? Hábēsne cánēs venústōs?

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

I have pretty dogs.	{ Sũnt mĩhĩ cánes venũsti.
	{ Hábẽo (cánes venũstos).
Have you my good books?	Tenẽsne tũ lĩbros meos bõnos?
I have your good books.	Téneo (lĩbros tũos bõnos).
Have you my silver candlesticks?	Habẽsne candelábra meá argéntea?
I have them not.	Nõn hábẽo.
Have I them?	Ãn égo hábẽo?
You have them not.	Nõn hábẽs.

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.

Lesson XIV. — PENSUM QUARTUM DECIMUM.

OF THE PLURAL OF PRONOUNS.

A. The plural of the personal pronouns *ego* and *tu* is *nõs*, “we,” and *võs*, “you.” The remaining cases are: —

	Masc. & Fem.		Masc. & Fem.
NOM. <i>we</i>	nōs	<i>ye or you</i>	vōs
GEN. <i>of us</i>	nostrum or nostrī	<i>of you</i>	vestrum or vestrī
DAT. <i>to us</i>	nōbīs	<i>to you</i>	vōbīs
ACC. <i>us</i>	nōs	<i>you</i>	vōs
VOC. —	nōs	<i>O ye or you</i>	vōs
ABL. <i>with us</i>	nōbīs.	<i>with you</i>	vōbīs.

REMARK. — The difference between *nostrī*, *vestrī* 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 *miserēre nostrī*, pity us; *amor nostrī*, love of (towards) us; *vestrī similes*, your like (those like you).

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

		Masc.	Fem.	Neut.
NOM.	<i>they</i>	illī	illae	illā
GEN.	<i>of them</i>	ēōrūm	ēārūm	ēōrūm
DAT.	<i>to them</i>	illis or illis	illis or illis	illis
ACC.	<i>them</i>	ēos	ēās	ēā
VOC.	—	illi	illae	illā
ABL.	<i>by them.</i>		illis or illis.	

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

Sui, of themselves.		Ipsī, ipsae, ipsā, ourselves, yourselves, themselves.		
	For every gender.	Masc.	Fem.	Neut.
NOM.	—	ipsī	ipsae	ipsā
GEN.	<i>of themselves</i>	ipsōrūm	ipsārūm	ipsōrūm
DAT.	<i>to themselves</i>	sibi	ipsis	ipsis
ACC.	<i>themselves</i>	sē	ipsos	ipsas
VOC.	—	—	ipsi	ipsae
ABL.	<i>by themselves</i>	sē.	—	ipsis.

REMARK. — We thus say, as in the singular, *nos ipsī* (or fem. *ipsae*), we ourselves; *vos 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 *hī*, *illī*, *istī*, and *ī*. The remaining genders and cases are as follows:—

Hi, hae, haec, these.				Illī, illae, illā, those (of his).			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
NOM.	hī	hae	haec		illī	illae	illā
GEN.	hōrūm	hārūm	hōrūm		illōrūm	illārūm	illōrūm
DAT.		hīs				illīs	
ACC.	hōs	hās	haec		illōs	illās	illā
VOC.	hī	hae	haec		illī	illae	illā
ABL.		hīs.				illīs.	

Istī, istae, istā, these (of yours).				Iī, ēae, ēā, these, those.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
NOM.	istī	istae	istā		īī (ēī)	ēae	ēā
GEN.	istōrūm,	istārūm,	istōrūm		ēōrum	ēārūm	ēōrūm
DAT.		istīs				īīs or ēīs	
ACC.	istōs	istās	istā		ēōs	ēās	ēā
VOC.	istī	istae	istā		īī (ēī)	ēae	ēā
ABL.		istīs.				īīs or ēīs.	

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:—

Quī, quae, quāe, which, that; which? what?

		Masc.	Fem.	Neut.
NOM.	which	quī	quae	quae
GEN.	of which	quōrūm	quārūm	quōrūm
DAT.	to which		quībūs	
ACC.	which	quōs	quās	quae
VOC.		—	—	—
ABL.	by which.		quībūs.	

REMARK.—For *quībus*, in the relative sense, there is an antiquated form *quis* 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:—

Iidem, caedem, eādem, the same.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the same</i>	<i>iīdēm</i>	<i>ēaedēm</i>	<i>ēādēm</i>
GEN.	<i>of the same</i>	<i>ēōrundēm</i>	<i>ēārundēm</i>	<i>ēōrundēm</i>
DAT.	<i>to the same</i>		<i>iisdēm or ēisdēm</i>	
ACC.	<i>the same</i>	<i>ēosdēm</i>	<i>ēasdēm</i>	<i>ēādēm</i>
VOC.	<i>O the same</i>	<i>iīdēm</i>	<i>ēaedēm</i>	<i>ēādēm</i>
ABL.	<i>by the same.</i>		<i>iisdēm or ēisdēm.</i>	

REMARK.—The form *iisdem* is more common than *eisdem*. The same is true of *iis*, *iī*, *eis*, and *ei*.

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

Ii, eae, ea — qui, quae, quae, those which.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
NOM.	<i>ii — quī</i>	<i>ēae — quae</i>	<i>ēā — quae</i>
GEN.	<i>ēōrūm — quōrūm</i>	<i>ēārūm — quārūm</i>	<i>ēōrūm — quōrūm</i>
DAT.	<i>iis — quībūs</i>	<i>iis — quībūs</i>	<i>iis — quībūs</i>
ACC.	<i>ēōs — quōs</i>	<i>ēās — quās</i>	<i>ēā — quae</i>
VOC.	—	—	—
ABL.	<i>iis — quībūs</i>	<i>iis — quībūs</i>	<i>iis — quībūs.</i>

In the same manner decline *illi — quī, illae — quae, illā — quae*, “those which”; and *iīdēm — quī, ēaedēm — quae, ēādēm — quae*, “the same which.”

I have those which you have. (Masc.) { *Hābēo ēōs (iīlōs, &c.), quōs tū hābēs.*
Sūnt mīhī iī (iīli, &c.), quī tibi sūnt.

I have those which you have. (Fem.) { *Hābēo ēās (iīlās, &c.), quās tū hābēs.*
Sūnt mīhī ēac (iīlāe, &c.), quae tibi sūnt.

I have those (things) which you have. (Neut.) { *Hābēo ēa (iīla, &c.), quae tū hābēs.*
Sūnt mīhī ēā, quae tibi sūnt.

The Roman.

The German.

The Turk.

The Italian.

The Spaniard.

Large (tall, big).

Tall, high.

Rōmānus, i, m.

Germānus, Theodiscus, i, m.

**Turca, ae, m.*

Itālus, i, m.

{ *Hispānus, i, m.*

{ *Hispaniēnsis, is, m.*

{ *Grandis, is, e.*

{ *Procērus, a, um.*

Altus, a, um.

Small, little.	{ Parvus, a, um. Parvulus, a, um. Pusillus, a, um.
Long.	Longus, a, um.
The small books.	Libri parvi, libelli.*
The large horses.	Equi grandes (or procēri).
They have.	{ Habent Sunt ūs.
Have the English the fine horses of the French?	Habēntne Angli pulchrōs Franco-gallōrum equōs?
They have not those of the French, but those of the Romans.	Nōn Francogallōrum sēd Romanōrum equōs habent.
Have you the books which the men have?	Habēsne tū (illos libros), quōs libros homīnes habent? †
<i>G. Obs.</i> 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 omitted.	
I have not the books which the men have, but those which you have.	Nōn habeo (illos libros), quōs (libros) homīnes habent, eos autem habeo, quōs tū habēs.
Have you not the same books which I have?	Nōne tū eōdem librōs habēs, quōs ego habeo?
I have the same.	{ Eōdem (habeo). Ego vērō eōdem habeo.
Which books have you?	{ Quōs librōs habēs? Quid librōrum habēs?
I have those of the Romans.	Libros Romanōrum habeo. (<i>Vide Less. VI. C</i>)
Have you these books or those?	{ Utrum hōs librōs habēs an illōs? Hoscīne librōs habēs an illōs? (<i>Vide Less. XI. A. Rem. 1.</i>)
I have neither these nor those.	{ Habēo néque hōs néque illōs. (Ego) néque hōs néque illōs habēo.
I have neither those of the Spaniards nor those of the Turks.	{ Néque Hispanōrum nec Turcārum librōs habēo. (<i>Cf. Less. VI. C.</i>)
Have you <i>what</i> I have?	An habēs (id), quod ego habēo?

* 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 illos libros, quos homines habent?* 2) *Habēsne tu illos libros, quos libros homines habent?* 3) *Habēsne tu quos libros homines habent?* The first of these is the most general. The antecedent is entirely suppressed in: 4) *Sunt qui* (or *quos*), for *Sunt homines qui* (or *quos*), "There are those who," "There are men whom."

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 hábĕo (id), *quod* tū hábĕs.

Have the men those things which you have? Hábĕntne hómĭnes *ĕā*, *quae* tū hábĕs?

They have the same things which I myself have (the same things with myself). $\left\{ \begin{array}{l} \text{Ēādem hábĕnt, } \textit{quae} \text{ ĕgo ipse hábĕo.} \\ \text{Ēādem hábĕnt } \textit{atque} \text{ ĕgo ipse. (Cf.} \\ \text{Less. XII. F.)} \end{array} \right.$

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 alias*). — 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. — PENSUM QUINTUM DECIMUM.

The glass.	{ Vās (<i>gen. vāsis</i>)* vitrēum, <i>n.</i>
The goblet.	{ Scýphus, <i>i, m.</i> (wine-glass).
The comb.	{ Pōcūlum, <i>i, n.</i>
	{ Pectēn, <i>inis, m.</i>
	{ Pectuncūlus, <i>i, m.</i> (small comb).
Have you my small combs?	Habēsne mēōs pectuncūlōs?
I have them.	(Ēōs) hábeo.
I have them not.	(Ēōs) nōn hábeo.
Them (those).	{ NOM. <i>ī, ēae, ēā.</i>
	{ ACC. <i>ēūs, ēās, ēā.</i>

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).	Mēī, mēae, mēā.
Your (thy) or yours.	Tūī, tūae, tūā.
His (own).	Sūī, sūae, sūā.
His (another man's).	Ējūs, illūs (<i>gen. sing.</i>).
Their (own) or theirs.	{ SING. Sūūs, sūā, sūūm.
	{ PLUR. Sūī, sūae, sūā†
Their or theirs (of a third person).	{ MASC. Ēōrūm, illōrūm (<i>gen. pl.</i>).
	{ FEM. Ēārūm, illārūm “

B. The plural of the possessive pronouns *mēūs, tūūs, sūūs* is inflected like that of the adjective *bonus*. Thus: —

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM. <i>my or mine</i>	mēī	mēae	mēā
GEN. <i>of my or mine</i>	mēōrūm	mēārūm	mēōrūm
DAT. <i>to my or mine</i>		mēīs	
ACC. <i>my or mine</i>	mēōs	mēās	mēā
VOC. <i>O my or mine</i>	mēī	mēae	mēā
ABL. <i>with my or mine.</i>		mēīs.	

* The plural of *vās* is *vāsa*, from another singular, *vāsum*. (See Lesson XIX. D. 2.)

† The reflexive adjective pronoun *suus* is equivalent to the English “his,”

Have you my fine glass ?	Ēcquid hábēs vās vitrēum méum pūlchrum ?
Has he my fine glasses ?	Ān ille hábēt vāsa vitrēa méa pūl- chra ?
He has them.	Hábet.
He has them not.	(Ēa) nōn hábēt.
Those men have them.	Viri illi eā hábent.
Have those men them ?	Númquid eā viri illi hábent ?
They have them not.	Eā nōn hábent.
Have you my books or his (i. e. that man's) ?	Habēsne librōs méos ān ejus (ill- us) ?
I have neither yours nor his (books).	Ēgo néque tuōs néque illius librōs hábeo.
Has he his (own) book, his (own) books ?	Habétne líbrum suum, librōs suos ?
He has them.	(Ēos) hábēt.
Have they their (own) house, their (own) houses ?	Habéntne dómum suam, dómōs su- as ?
They have them not.	(Ēas) nōn hábent.
Have you yourself their (i. e. those people's) good comb, good combs ?	Ān tū ipse hábēs pectīnem eōrum bónum, pectīnēs illōrum bónōs ?
I have myself their good little combs.	Ēgo ipse pectūnculōs eōrum bónōs hábeo.
Which carriages have you ?	{ Quos hábēs currus ? { Quas pilentā hábēs ?
I have my own.	{ Hábeo méos própriōs. { Méa própria hábeo.
They (those).	Illī, illae, illā.

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.	{ Habent (<i>with the Acc.</i>). { Est iis (illis) (<i>with the Nom. Sing.</i>). { Sunt iis (illis) (<i>with the Nom. Pl.</i>).
Have they the good book ?	{ Habéntne (illi) líbrum bónum ? { Estne iis (illis) líber bónus ?
They have the good book.	{ Hábeant líbrum bónum. { Est iis líber bónus.
Are they hungry ? thirsty ?	Esuriúntne ? Sitiúntne ?
They are not hungry (thirsty).	Nōn esuriunt (sitiunt).

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 ? *Habetne líbrum suum, librōs suos* ? — Have *they* their book, *their* books ? *Habéntne líbrum suum, librōs suos* ?

Are they tired, sleepy?	Súntne fessi (<i>fem. fessae</i>), somni- culósi (<i>fem. ae</i>)?
They are sleepy.	Cúpidi (<i>fem. ae</i>) sómni súnt.
Are they right? wrong?	Loquuntúrne récte? Errántne?
They are neither right nor wrong.	Néque récte loquúntur néque é- rant.
Are they right (morally)?	Éstne ís fás? Licétne ís?

OF COMPOUND SUBSTANTIVES.

D. The compound or double substantives of the Latin language 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 *jurisdictio* (= *juris* + *dictio*), *ónis*, *f.*, the administration of justice; *jurisconsultus*, or *juréconsultus*, *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) *Jusjürandüm, n., an oath.*

	SINGULAR.	PLURAL.
NOM.	jusjürandüm	jürajürandä
GEN.	jürisjürandi	jürumjürandörüm
DAT.	jürijürandö	jüribusjürandis.
ACC.	jusjürandüm	jürajürandä
VOC.	jusjürandüm	jürajürandä
ABL.	jürejürandö	jüribusjürandis.†

b) *Pätër fámiliäs, or fümíliae, m., the master of a family.*

	SINGULAR.		PLURAL.
NOM.	pätër fámiliäs or -ae		patrës fámiliäs or -ärüm
GEN.	patris fámiliäs “ “		patrüm fámiliäs “ “
DAT.	patri fámiliäs “ “		patribüs fámiliäs “ “
ACC.	patrem fámiliäs “ “		patrës fámiliäs “ “
VOC.	pätër fámiliäs “ “		patrës fámiliäs “ “
ABL.	patrë fámiliäs “ “		patribüs fámiliäs “ “

In the same manner decline *mäter fámiliäs*, *f.*, the mistress of a family; *fílius fámiliäs*, *m.*, and *fília fámiliäs*, *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.

c) *Rēs publica, f., a commonwealth.*

	SINGULAR	PLURAL
NOM.	rēs publica	rēs publicae
GEN.	rēi publicae	rērū publicārū
DAT.	rēi publicae	rēbūs publicis
ACC.	rēm publicam	rēs publicās
VOC.	rēs publicā	rēs publicae
ABL.	rē publicā	rēbūs publicis.

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 *alphā*, *bētā*, *gammā*, *delτā*, &c.

2. A number of substantives adopted from foreign languages, as *mannā*, *paschā*, *gummī*, &c.

3. Greek neuters in *ōs* and plurals in *ē*, as *Argōs*, *chāōs*, *cēlōs* or *cēlē*, a sea-monster, *Tempē*, &c.

4. Many Hebrew proper names, as *Bethlehem*, *Gabriel*, *Jerusalem*, *Ruth*, &c. — *Jēsūs* has *Jesum* in the Acc. and *Jesū* in the remaining cases.

5. The following Latin neuters: *fās*, right; *nēfās*, wrong; *instar*, likeness; *mānē*, morning; *nihil*, nothing; *pārum*, too little; *pondū*, a pound (or pounds); *secūs*, sex; *semis*, half. These are generally used in the Nom. and Acc. only, except *mānē*, which occurs also in the ablative.

6. Infinitives, adverbs, and other particles, used substantively, as *scire tūum*, your knowing (knowledge); *ultimum vale*, the last farewell; *hoc ipsum diu*, the very word "a long time"; *istud cras*, that to-morrow of yours, &c.

7. To these may be added the indeclinable *adjectives*: *frugi* (the obsolete dative of *frux*, which is not used), useful, fit, honest; *nēqudm*, bad; *praestō*, present, ready; *pōtis* or *pōtē* (obsolete, and only with *esse*, to be), able, capable; *semis*, and a half; and *damnus* (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 *dāpis*, of food; *dicionis*,

* This examination of the irregular nouns in this and the following lessons has no necessary connection with the exercises, but is nevertheless recommended to the attention of the learner.

of dominion; *femīnā*, of the thigh; *frūgīs*, of fruit; *internēctōnis*, of carnage; *ōpis*, of power; *pollinis*, of meal-dust; *vicis*, of alternation; *verbēris*, 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 *ūs*, *ōris*, the mouth; *vās*, *vādīs*, bail; *glūs*, *glōris*, the husband's sister; *pax*, *pācis*, a treaty, &c.

3. Those which occur in the *Nom.* and *Acc. only*, as the indeclinable *fūs*, *nēsūs*, &c., to which may be added the plurals *colla*, the neck; *flāmīna*, breezes; *grātēs*, thanks; *murmūra*, murmurs, &c.

4. A number of substantives, which occur only in certain cases, as *astūs*, cunning, Abl. *astū*, Nom. & Acc. Pl. *astūs*; *fors*, chance, Abl. *forte*, by chance; *lūs*, disease, Acc. *lūēm*, Abl. *lūē*; *prēces*, pl., prayers, Abl. Sing. *prēce*; *sātīs* for *sātietās*, satiety, occurs only in the Nom. Sing. — *Vīs*, might, power, wants the dative; in the remaining cases it has G. *vis*, A. *vim*, V. *vis*, 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 *dīcis* and *nauci* in *dīcis causā*, for form's sake; *non nauci facere*, not to value a straw.

b) Certain Datives with the verb *esse*, to be, as *despicātui*, *dīvisui*, *ostentui*, *dūci esse*, to be an object of contempt, to serve for division, for display, as a guide, &c.

c) The Accusatives *infītas* with *ire*, to deny; *suppētās* with *ferre*, to bring help; *vēnum* with *ire* (or *dāre*), to be offered for sale (to offer for sale).

d) The Ablatives *nātū* (by birth) in connection with *māior*, *mīnor*, *maxīmus*, &c., the elder, younger, oldest, &c. (by birth); *sponte*, with *mēā*, *tūā*, *sūā*, of my, thy, his own accord; in *promptu* and in *procinctu* with *esse* and *stāre*, to be ready, to stand prepared.

e) Verbal substantives in Abl. Sing. with one of the possessives *mēū*, *tūū*, *sūū*, &c., as *admonitū*, *concessū* or *permissū*, *mandatū*, *jussū* (and *injussū*, &c.) *meo*, *tuo*, *suo*, at my, thy, his own request, with my, thy, his own permission, command, order, &c.

f) The Abl. Pl. *grātīs* (from *grātūs*), without reward, gratis; *in-grātūs*, against one's will; *fōris*, out of doors (to the question *where?*), which to the question *whither?* becomes *fōrās*, 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 (*sons*) *sontis*, "hurtful"; (*sēminex*) *sēmīnēcis*, "half dead"; and a few other similar compounds. To these add (*celerus*), *a*, *um* and *ludicrus*, *a*, *um*, of which the Nom. Masc. does not occur.

b) The genitive *primōris*, "the fore," "first," which wants the Nom. and neuter forms, and the plural *plērique*, "most," which borrows the genitive of *plūrīmi*.

c) *Necesse* and the obsolete *necessum*, "necessary," which are used only in the neuter and in connection with *est*, *erat*, or some other verb; and the obsolete *volupe*, "agreeable," likewise used only with *est*, &c.

d) The vocatives *macte*, pl. *macti*, which occur as the only forms of an obsolete *mactus*, *a*, *um*, and commonly with an imperative of *esse*, in the sense of "honored," "praised," "prosperous."

EXERCISE 17.

Have you my good combs? — I have them. — Have you the good horses of the English? — I have them not. — Which brooms have you? — I have those of the foreigners. — Have you my coats or those of my friends? — I have neither yours nor those (*illas*) of your friends. — Have you mine or his? — I have his. — Has the Italian the good cheeses which you have? — He has not those which I have, but those which you have. — Has your boy my good pencils? — He has them. — Has he the carpenter's nails? — He has them not. — What has he? — He has his iron nails. — Has anybody the thimbles of the tailors? — Nobody has them. — Who has the ships of the Spaniards? — The English have them. — Have the English these ships or those? — The English have their ships. — Have your brothers my knives or theirs. — My brothers have neither your knives nor theirs. — Have I your chickens or those of your cooks? — You have neither mine nor those of my cooks. — Which chickens have I? — You have those of the good peasant. — Who has my oxen? — Your servants have them. — Have the Germans them? — The Germans have them not, but the Turks have them. — Who has my wooden table? — Your boys have it. — Who has my good bread? — Your friends have it. — Have those Italians my good letters? — They have not your good letters, but your good books. — Are they hungry or thirsty? — They are neither hungry nor thirsty, but (they are) sleepy. — Are they right or wrong? — They are wrong. — They are neither right nor wrong. — Have they your knives or those (*illos*) of the English? — They have neither mine nor those of the English. — Have I his looking-glasses or those (*illa*) of his cook? — You have neither the one nor the other (neither these nor those).*

Lesson XVI. — PENSUM SEXTUM DECIMUM.

Some, any (some one, any one).	<i>Aliquis</i> , -quā, -quod or -quid.
	<i>Quidā</i> , <i>quaedā</i> , <i>quoddā</i> or <i>quiddā</i> .
	<i>Ullūs</i> , ā, ūm.
	<i>Nonnullūs</i> , ā, ūm.
	<i>Aliquō</i> (pl. indeclinable).

* The English "the former — the latter" is *ille* — *hic*, and "the one — the other," *alter* (or *unus*) — *alter* (or *ille*). See page 103, note †.

Does any? Whether any?

If any (if any one).

Lest any (= that no).

Ecquis, ecquae, ecquod or ecquid?

Si quis, si quid, si quod or quid.

Nē quis, nē quid, nē quod or quid.

A. The indefinite pronouns *āliquīs, quīdam, ullūs, nonnullūs, sī 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:—

Āliquīs, -quā, -quod or -quid, some, any (generally).

SINGULAR.			PLURAL.		
NOM.	<i>āliquīs</i>	<i>āliquā</i>	{ <i>āliquod</i> <i>āliquid</i> }	<i>āliqui</i>	<i>āliquae</i> <i>āliquā</i>
GEN.		<i>ālicūjūs</i>		<i>āliquōrūm</i>	<i>-ārūm</i> <i>-ōrūm</i>
DAT.		<i>ālicui</i>			<i>āliquibūs</i>
ACC.	<i>āliquēm</i>	<i>āliquām</i>	{ <i>āliquod</i> <i>āliquid</i> }	<i>āliquōs</i>	<i>āliquās</i> <i>āliquā</i>
VOC.	Like Nom.			Like Nom.	
ABL.	<i>āliquō</i>	<i>āliquā</i>	<i>āliquō</i>		<i>āliquibūs.</i>

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

SINGULAR.		
NOM.	<i>quīdām</i>	<i>quaedām</i> { <i>quoddām</i> <i>quiddām</i> }
GEN.		<i>cūjūdām</i>
DAT.		<i>cuidām</i>
ACC.	<i>quēndām *</i>	<i>quandām</i> { <i>quoddām</i> <i>quiddām</i> }
VOC.	Like Nom.	
ABL.	<i>quōdām</i>	<i>quādām</i> <i>quōdām.</i>
PLURAL.		
NOM.	<i>quīdām</i>	<i>quaedām</i>
GEN.	<i>quōrūdām</i>	<i>quārūdām</i> <i>quōrūdām</i>
DAT.		<i>quībusdām</i>
ACC.	<i>quōsdām</i>	<i>quāsdām</i> <i>quaedām</i>
VOC.	Like Nom.	
ABL.		<i>quībusdam.</i>

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

SINGULAR.			PLURAL.		
NOM.	{ <i>ecquīs</i> <i>ecqui</i> }	<i>ecquae</i> <i>ecqua</i>	{ <i>ecquod</i> <i>ecquid</i> }	<i>ecqui</i> <i>ecquae</i>	{ <i>ecquae</i> <i>ecquā</i> }

* The *n* instead of *m* in *quendām, quandām, quorundām*, and *quarundām* is euphonic.

GEN.	eccūjūs		ecquōrūm	-ārūm	-ōrūm
DAT.	eccuf			ecquibūs	
ACC.	ecquēm	ecquām	{ ecquōd ecquid }	ecquōs	ecquās { ecquas ecquā }
VOC.	—	—	—	—	—
ABL.	ecquō	ecquā	ecquō.		ecquibūs.

Ullūs, ullā, ullūm, any (negatively).

	SINGULAR.			PLURAL.		
NOM.	ullūs	ullā	ullūm	ulli	ullae	ullā
GEN.		ullūs		ullōrūm	ullārum	ullōrūm
DAT.		ulli			ullīs	
ACC.	ullūm	ullām	ullūm	ullōs	ullās	ullā
VOC.	—	—	—	—	—	—
ABL.	ullō	ullā	ullō.		ullīs.	

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; *quidam tempore*, at a certain time; *quoddam commune vinculum*, a certain (a sort of) common bond; *quiddam boni*, (a certain) something good, a certain degree of good. — This pronoun may stand either substantively or adjectively, and *quiddam* differs from *quoddam*, 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*, *ecquae* 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 *nōn*, *nēc*, *sine*, *si*, *nūm* or *numquid*; as *sine ullā spē*, without any hope; *si tibi est ullus amicus*, if you have any friend; *nego 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 involving 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 bonum*, if you have anything good; *ne quod pericûlum incidêret*, lest (= that no) danger might occur; *quanto quis est doctior, eo modestior*, the more learned any one is, the more modest he will be. — *Siquis* and *nêquis* are declined exactly like *ecquis*, i. e. the fem. sing. is *siqua* or *siquae*, and the neut. *siquid* or *siquid*.

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

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

The wine.	Vinum, i, n.; mērum, i, n. (<i>pure wine</i>).
Some (any) wine.	Vinum or aliquântum vīni.
Some (any) bread.	Pānem or aliquântum pānis.
Some (any) paper.	Chártam or aliquântum chártæ.
Some (any) books.	Libros or aliquot (nonnullos) líbros.
Some good cheese.	{ Cásēum bónum. { Aliquântum cásēi bōni.
Have you any wine ?	{ Ecquid ést tibi vīnum ? { Habésne vīnum (aliquântum vīni)? { Ést (míhi nonnullum): { (Aliquântum) hábeo.
I have some.	{ Ecqua (écquid) ést tibi áqua ? { Habésne áquam (or aliquântum áquæ) ? { Ést (míhi nonnulla). { (Aliquântum) hábeo.
Have you any water ?	{ Ecquid ést tibi vīnum bónum ? { Habésne aliquântum vīni bōni ? { Ést (míhi aliquântum). { (Nonnullum) hábeo.
I have some.	{ Ecqui(s) ést éi bónus pánnus ? { Habétne bónum pánnum ? { Ést. Hábet.
Has he any good cloth ?	{ Ecqui sūnt tibi cálcei ? { Habésne cálceos aliquot (álquos) ? { Sūnt míhi aliquot (álqui). { Nonnullos (quòsdam) hábeo.
He has some.	
Have you any shoes ?	
I have some.	

Have you some good or bad horses?	{ Écqui tibi sūnt equi boni an nēquam?
	{ Habēsne equos bonos an nēquam?
	{ Sūnt mihi (aliqui) boni.
I have some good ones.	{ Hābeo (nonnullos or quōsdam) bonos.
	{ Écquæ est tibi aqua bona an nēquam?
Have you good or bad water?	{ Utrum aquam habes bonam an vilem?
	{ (Est mihi) bona.
I have some good.	{ Bonam habeo.
	{ Estne tibi vinum bonum an vilē?
Have you good or bad wine?	{ Utrum vinum habes bonum an vilē?
	{ (Est mihi) vilē.
I have some bad.	{ Vile (nēquam) habeo.

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 *singulārīa tantum*. They are:—

1. Abstract nouns, or such as denote a quality or intellectual existence considered as general or indivisible; as *justītia*, *piētās*, *tempērantia*, *sēnectus*, *fāmēs*, *sītis*, &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; *sābūlum*, 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; *pōpūlus*, the people; *suppelles*, furniture; *victus*, food, support; *virūs*, poison (of every kind). So also *indolēs*, natural parts; and *sciētia*, the totality of a man's knowledge, &c.

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

5. The following words: *justitium*, suspension of business (in courts, &c.); *lētum*, death; *mēridiēs*, noon; *spēcimen*, example; *vēr*, 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 *excellētiæ*, *quīetēs*, *trācundiæ*, *fortitudinēs*, *mortēs*, *mētūs*, 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*, *effusōnēs*, arrivals, eruptions; *intērtiās*, *exitūs*, *odiū*, *animi*, destruction, exit, odium, courage, as experienced or incurred by different men. — To these may be added the idiomatic Latin plurals *nivēs*, *grandinæ*, *imbres*, *pluviæ*, falls of snow, hail, rain, and *soles*, 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 *fābam, lentem, rūpum* serere, to sow beans, lentils, turnips; *cicēris cātinus*, a bowl of peas; *nux, 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 (*quiddam mali*). — Who has something good? — A certain stranger has something good. — Has any one hay? — Certain husbandmen have some hay and (*et*) corn.

Lesson XVII. — PENSUM SEPTIMUM DECIMUM.

No, not any, none.

{ *Nullūs, nullā, nullūm.*
Nihil (with the gen.).
Numquīs, -quae, -quid or *-quid?*
 Sometimes simply *Nōn*.

A. Obs. The pronominal adjective *nullus* is declined like *ullus*. (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 *ecquīs*, 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:—

Have you any book ?	{ Numquid est tibi liber ? Habésne librum aliquem ? Nōn est.
I have none.	{ Nullum habeo.
Have you any wine ?	{ Numquid est tibi vinum (vini) ? Num habes aliquantum vini ? Nōn (nullum) est.
I have none.	{ Nullum habeo.
Have you no bread ?	{ An est tibi nihil panis ? An nullum panem habes ? Nihil.
I have none.	{ Nullum (habeo).
Have I no paper ?	{ Numquid est mihi nihil chartae ? Num chartam nullam habeo ? Est tibi nonnihil.
You have some.	{ Nonnullam véro habes.
Have you no shoes ?	{ Nōn tibi sunt ulli calcēi ? An nihil calcēorum habes ? Nulli.
I have none.	{ Nihil (nullos, nōn ullos) habeo.
Have you any ?	{ Numqui tibi sunt ? Num aliquos (ullos) habes ? Nōn sunt.
I have none.	{ Nullos habeo.
Has the man any ?	{ Num qui sunt viro illi ? Num vir ille ullos habet ? Nōn sunt.
He has none.	{ Nullos habet.
Has he any good books ?	{ Ecqui sunt ei libri boni ? Habétne libros aliquos bonos ? Sunt ei aliqui (nonnulli).
He has some.	{ Nonnullos (aliquot) habet.
I have no money, no books.	{ Nihil pecúniae, nihil librōrum habeo.
The American	*Americānus, i, m.
The Irishman.	Hibernus, i, m.
The Scotchman.	Scōtus, i, m.
The Dutchman.	Batāvus, i, m.
The Russian.	*Russus, i, m.
Are you an American ?	Esne tū Americānus ?
I am (one). I am not.	Súm. Nōn sum.
Have you the books of the Dutch or those of the Russians ?	{ Utrum libros tēnes Batavōrum an Russōrum ? Batavorūmne libros tēnes an Rus- sōrum ?

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; *Nōnae*, the nones; *Idūs*, the ides. To these add *nundinae*, a fair (held every ninth day); and *fēriæ*, holidays.

2. The names of festivals and public games, as *Bacchānālia*, *Florālia*, *Sāturnālia*, &c., festivals in honor of Bacchus, Flora, Saturn, &c., *Olympia*, the Olympic games, and *lūdi*, public games generally. So also *nātālīa*, birthday festival; *rēpōtta*, drinking-bout after a feast; *sponsālia*, espousals.

3. Many names of towns and countries, including such as are properly names of nations, e. g. *Arbēlā (orum)*, Erbil; *Athēnae*, Athens; *Gādēs*, Cadiz; *Leuctrā (orum)*; *Delphī*; *Trēvīri*, the country of the Treviri; *Pārisii*, Paris; *Syrācūsae*, Syracuse; *Persae*, Persia.

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

Alpes, the Alps.
ambāges, quibbles, subterfuges.
argūtiae, subtleties, wit.
arma, arms.
artus, limbs.
bellāria, dainties.
cāni, gray hairs.
coellites, the celestials.
consentes, the twelve highest gods.
crepundia, toys.
dēliciae, delight; darling.
divitiae, riches.
donāria, } presents.
lautia, }
excūbiae, watches.
exta, }
intestina, } the intestines.
viscēra, }
exūviae, } spoils.
spōlia, }
facētia, } pleasantries.
fōri, }
fōrūli, } book-cases.
fōria, excrements.
grātes, thanks.
gēmini, twins.
gerrae, }
quisquillae, } nonsense.
ilia, the entrails.
impedimenta, baggage.
indūviae, articles of clothing.

infēriæ, } funeral rites.
justa, }
infēri, the gods below.
insidiae, snares.
lamenta, complaints.
lēmūrēs, departed spirits.
libēri, children.
majōres, ancestors.
mānes, shades (of the dead).
mīnae, menaces.
moenia, walls.
parietinae, dilapidated walls.
pēnātes, household-gods.
postēri, descendants.
praestūgiae, jugglers' tricks.
prēces, prayers.
primōres, } nobles, leaders.
procēres, }
rēliquiae, the remains.
salēbrae, impediments.
sentēs, }
vēpres, } thorns.
sēta, garlands.
sūpēri, the upper gods.
tormīna, the gripes.
tricae, fooleries, gewgaws.
utensilia, necessities (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, <i>the high altar.</i>	inimicitiae, <i>enmity.</i>
cancelli, } <i>lattice-work, grating.</i>	lōcūli, <i>a casket.</i>
clāthri, }	mānūbiae, <i>booty.</i>
casses, } <i>hunter's net.</i>	nuptiae, <i>a wedding.</i>
plāgae, }	ōbices, <i>a bolt, bar.</i>
clitellae, <i>pack-saddle.</i>	pantices, <i>the paunch.</i>
clūnes, } <i>the buttocks.</i>	praecordia, <i>the diaphragm.</i>
nātes, }	pugillāres, }
cūnae, }	tābulae, } <i>writing-tablets.</i>
cunābūla, } <i>the cradle.</i>	cērae, }
incunābūla, }	scālae, <i>the ladder.</i>
exsēquiae, <i>the funeral.</i>	scōpae, <i>the broom.</i>
fauces, <i>the throat.</i>	sordes, <i>the dirt.</i>
fidēs, <i>the lyre.</i>	tenēbrae, <i>darkness.</i>
indūciāe, <i>armistice.</i>	virgulta, <i>the brushwood.</i>

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

SINGULAR.	PLURAL.
fastus, <i>pride.</i>	fastus, } <i>the calendar.</i>
fōrum, <i>the market-place.</i>	fasti, }
lustrum, <i>a period of five years.</i>	fōri, <i>the gangways.</i>
tempus, <i>time.</i>	lustra, <i>dens of wild beasts.</i>
	tempōra, <i>the temples (of the head).</i>

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

SINGULAR.	PLURAL.
aedes, <i>is, a temple.</i>	aedes, ium, <i>a house.</i>
āqua, <i>water.</i>	āquae, <i>mineral springs.</i>
auxilium, <i>help.</i>	auxilia, <i>auxiliary troops.</i>
bōnum, <i>something good.</i>	bōna, <i>property.</i>
carcer, <i>a prison.</i>	carcēres, <i>the lists (barrier).</i>
castrum, <i>a castle.</i>	castra, <i>a camp.</i>
cōmitium, <i>a part of the Roman forum.</i>	cōmitia, <i>an election-meeting.</i>
cōpia, <i>abundance.</i>	cōplae, <i>military forces.</i>
cūpēdia, <i>daintiness.</i>	cūpēdiae or } <i>dainty bits.</i>
	cūpēdia, n. }
ēpulum, <i>a banquet.</i>	ēpulae, <i>the food, meal.</i>
fācultas, <i>ability, power.</i>	fācultātes, <i>property, means.</i>
fortūna, <i>fortune, luck.</i>	fortūnae, <i>gifts of fortune.</i>
hortus, <i>is, a common garden.</i>	horti, }
	hortūli, } <i>a garden for pleasure.</i>
littēra (or litēra), <i>a letter of the alphabet.</i>	littērae (litērae), <i>a letter, writings.</i>
lūdus, <i>pastime, school.</i>	lūdi, <i>a public spectacle.</i>

nāris, *the nostril*.
 nātālis (i. e. dies), *birthday*.
 (ops), *help*.
 ōpēra, *trouble, pains*.
 pars, *the part*.
 rostrum, *a beak, bill*.
 sāil, *sail*.

nāres, *lun, the nostrils, or the nose*.
 nātāles, *the birth (with respect to rank)*.
 ōpes, *power; property*.
 ōpērae, *operatives*.
 partes, *a party; rôle*.
 rostra, *the orator's stage*.
 sāles, *witty sayings, repartee*.

E. The Adjectives defective in number are *pauci*, a few, and *plērique*, most, which in ordinary language want the singular. Of *paucus*, the neuter diminutive *pauzillum* or *pauzillulum* only occurs in the sense of "some little." The singular *plerusque* was anciently used 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 Scotchman 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 merchants. — 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 combs? — 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.

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

Of adverbial numerals there is but one class, which answer to the question *how many times?* as *sēmēl*, once, *tēr*, thrice.

B. Cardinals contain the answer to the question *quōt?* how many? as *ūnus*, one, *dūo*, 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 *mille* (a thousand), are declined like the plural of *bonus*; as *dūcenti*, *ae*, *a*, two hundred, &c. — *Unus*, *dūo*, and *trēs* are thus inflected: —

Unus, a, um, one.

	SINGULAR.			PLURAL.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
NOM.	ūnūs	ūnā	ūnūm	ūnī	ūnae	ūnā
GEN.		ūnfus		ūnōrūm	ūnārūm	ūnōrūm
DAT.		ūnī			ūnis	
ACC.	ūnūm	ūnām	ūnūm	ūnōs	ūnās	ūnā
VOC.	ūnē	ūnā	ūnūm	ūnī	ūnae	ūnā
ABL.	ūnō	ūnā	ūnō.		ūnis.	

Dūo, dūae, dūo, two.

	Masc.	Fem.	Neut.
NOM.	dūō	dūae	dūō
GEN.	dūōrūm	dūārūm	dūōrūm
DAT.	dūōbūs	dūābūs	dūōbūs
ACC.	dūōs or dūo	dūās	dūō
VOC.	dūō	dūae	dūō
ABL.	dūōbūs	dūābūs	dūōbūs.

Trēs, tria, three.

	Masc. & Fem.	Neut.
NOM.	trēs	triā
GEN.	trīūm	
DAT.	tribūs	
ACC.	trēs	triā
VOC.	trēs	triā
ABL.	tribūs.	

REMARK 1. The plural *ūnī*, *ūnae*, *ūnā*, can only be used, *a*) when joined with substantives that are *pluralia tantum*, i. e. used in the plural only; as *ūnae scōpae*, one broom; *ūnae litterae*, one letter; *ūnā castra*, one camp; *in ūnis aedibus*, in one house; *b*) when it assumes the sense of "only," "alone," "one and the same," "like," &c.; as *trēs unī passus*, only three steps; *unis moribus*, with one and the same kind of manners, &c.

2. Like *dūō* is inflected *ambō*, *ambae*, *ambō*, "both." — Instead of the genitives *dūōrūm*, *dūārūm*, the contracted form *dūūm* is frequently employed, especially with *mīllūm*, thousand.

C. Obs. The numeral *mille*, thousand, is indeclinable in the singular, but is regularly inflected in the plural, e. g. *mīlla*, *mīllūm*, *mīllibus*, &c. It is generally followed by the genitive (sometimes by an appositional case) of the objects enumerated, as *mille homīnum*, *duo (tria*,

quattuor, &c.*) *mīlia homīnum* (more rarely *homīnes*), &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?* (*Quōtēni, ae, a?*) These are always in the plural, and are called *Distributives*. E. g. *binī (terni, quāterni, &c.)*, “two (three, four) each,” or “two (three, four) each time,” “two by two”; *singulī*, “one each,” “one by one,” “one at a time.” Examples:—

Boys of sixteen or seventeen years each.	<i>Pueri sēnum septenūmoe dēnum † annōrum.</i>
They met with one interpreter each.	<i>Cum singulis interprētibus congressi sūnt.</i>
He gave us three books apiece.	<i>Dedit nobis ternos libros.</i>
His daughters have each a son.	<i>Filiae ejus singulos filios habent.</i>
He does not know how much twice two is.	<i>Nōn didicit, bis bina quōt essent.</i>

E. Obs. These distributives are employed instead of the cardinals, a) in connection with such substantives as are used in the plural only, † as *binæ* (not *duæ*) *scopæ*, two brooms, *quaternæ nuptiæ*, 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 litteræ*, four letters (of the alphabet); but *litteræ* (*pl.*), a letter (epistle), *unae litteræ*, one letter, *quaternæ litteræ*, four letters, &c.

The hatter.

The joiner.

Round.

A or an (one).

**Opifex* (*gen. -icis*) *pilōrum, m.*

Fābēr (*ri, m.*) *scriniārius.*

Rotundus, a, um.

{ *Unūs, ā, ūm.*

{ *Aliquis, -quā, -quōd.*

* It is also customary to use the distributives instead of the cardinal numerals, and to say *bina* (*terna, quaterna, &c.*) *mīlia* for *duo mīlia, &c.* — The *accusative* of the objects enumerated becomes necessary when one of the declinable numerals *ducenti, &c.* is added; as, *habet tria mīlia 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 *liberi*, 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 *trini, ae, a*. *Singulī* and *terni* remain distributive always.

F. Obs. The indefinite article *a* or *an* is generally omitted in Latin. When expressed, however, it is *unus, a, um*, "one," or *aliquis, quā, quod*, "some one." Examples:—

Have you a looking-glass ?	{ <i>Estne tibi (unum) speculum ?</i> <i>Habesne (unum) speculum ?</i>
I have one.	{ <i>Est mihi unum.</i> <i>Habeo unum.</i>
Have you a book ?	{ <i>Estne tibi (unus) liber ?</i> <i>Habesne (unum) librum ?</i>
I have one.	{ <i>Est mihi unus.</i> <i>Habeo unum (aliquem).</i>
I have none.	{ <i>Est mihi nullus (or Non est).</i> <i>Nullum habeo.</i>
Have you a good round hat ?	{ <i>Estne tibi bonum unum pilum</i> <i>rotundum ?</i> <i>An habes bonum unum pilum ro-</i> <i>tundum ?</i>
I have one.	{ <i>Est mihi unus.</i> <i>Unum habeo.</i>
Has he a beautiful house (home) ?	{ <i>Nun est ei domus pulchra ?</i> <i>Nunquid ille habet domum unam</i> <i>pulchram ?</i>
I have none.	{ <i>Est ei nulla (or Non est).</i> <i>Nullam habet (or Non habet).</i>
I have two of them.	{ <i>Mihi sunt duae.</i> <i>Ego (earum) duas habeo.</i>
He has three of them.	{ <i>Sunt ei tres.</i> <i>Habet (earum) tres.</i>

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.	{ <i>Sunt tibi quattuor.</i> <i>Quattuor (earum*) habes.</i>
Of which you have five.	{ <i>Quae tibi quinque sunt.</i> <i>Quas† quinque habes.</i>
Have you five good horses ?	{ <i>Suntne tibi quinque equi boni ?</i> <i>Nun quinque habes equos bonos ?</i>
Nay rather, I have six of them.	{ <i>Immo vero mihi sunt sex.</i> <i>Habeo (eorum) sex.</i>

* *Earum* 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 *quorum* if a larger number is meant.

I have six good and seven bad ones. { *Sunt mihi sex boni et septem viles.*
Ego sex bonos septemque viles habeo.

And. (Copulative conjunction.)

Et, ac, 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? { *Estne tibi una epistola?*
Habesne unas literas?
 I have ten of them. { *Sunt mihi decem.*
Habeo (earum) decenas.
Sunt mihi decem epistolae et (ac, atque) quinque schedulae.*
 I have ten letters and five notes. { *(Ego) decenas litteras et (ac, atque) quinque schedulas habeo.* (*See Obs. E.*)
 Titus and Cajus have each of them a book. { *Titus et Cajus libros singulos habent.*
 They have five looking-glasses apiece. { *Sunt is quina specula.*
Quina specula habent.
 I have three houses and a thousand pens. { *Sunt mihi aedes trinae et mille pennarum.*
Ego aedes trinas atque mille pennas habeo.

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

CARDINAL.		DISTRIBUTIVE.	
1. unus, a, um, <i>one.</i>	I.	singuli, ae, a,	<i>one each.</i>
2. duo, ae, o, <i>two.</i>	II.	binī, ae, a,	<i>two each.</i>
3. tres, tria, <i>three.</i>	III.	terni (or trini), ae, a,	<i>three each.</i>
4. quattuor, <i>four.</i>	IV.	quaterni, ae, a,	<i>four each.</i>
5. quinque, <i>five.</i>	V.	quini, ae, a,	<i>five each.</i>
6. sex, <i>six, &c.</i>	VI.	seni, ae, a,	<i>six each, &c.</i>
7. septem	VII.	septeni, ae, a,	
8. octo	VIII.	octoni, ae, a,	
9. novem	IX.	noveni, ae, a,	
10. decem	X.	deni, ae, a,	

* *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.

CARDINAL.		DISTRIBUTIVE.	
11.	undĕcim	XI.	undĕni, ae, a.
12.	dūdĕcim	XII.	dūdĕni, ae, a.
13.	{ trĕdĕcim <i>or</i> dĕcem et tres }	XIII.	terni dĕni, ae, a.
14.	quattuordĕcim	XIV.	quaterni dĕni, ae, a.
15.	quindĕcim	XV.	quini dĕni, ae, a.
16.	{ sĕdĕcim (sexdecim) <i>or</i> dĕcem et sex }	XVI.	sĕni dĕni, ae, a.
17.	{ septendĕcim <i>or</i> dĕcem et septem }	XVII.	septĕni dĕni, ae, a.
18.	{ dĕcem et octo <i>or</i> dūdĕviginti * }	XVIII.	{ octōni dĕni, ae, a. duodevicĕni, ae, a.
19.	{ dĕcem et nōvem <i>or</i> undĕviginti }	XIX.	{ novĕni dĕni, ae, a. undĕvicĕni, ae, a.
20.	viginti	XX.	vicĕni, ae, a.
21.	{ unus et viginti viginti ūnus † }	XXI.	vicĕni singŭli, ae, a.
22.	{ dŭo et viginti viginti dŭo }	XXII.	vicĕni bīni, ae, a.
23.	{ tres et viginti octo et viginti }	XXIII.	vicĕni terni, ae, a.
28.	{ dūdĕtrīginta nōvem et viginti }	XXVIII.	vicĕni octōni, ae, a.
29.	{ undĕtrīginta trīginta }	XXIX.	vicĕni nōvēni, ae, a.
30.	quādrāginta	XXX.	tricĕni, ae, a.
40.	quīnquāginta	XL.	quādrāgĕni, ae, a.
50.	sexāginta	L.	quīnquāgĕni, ae, a.
60.	septuāginta	LX.	sexāgĕni, ae, a.
70.	octōginta	LXX.	septuāgĕni, ae, a.
80.	nōnāginta	LXXX.	octōgĕni, ae, a.
90.	{ nōnāginta nōvem undĕcentum }	XC.	nonāgĕni, ae, a.
99.	{ nōnāginta nōvem undĕcentum }	IC.	{ nonāgĕni nōvēni, ae, a. undĕcĕni, ae, a.
100.	centum	C.	centĕni, ae, a.
109.	{ centum et nōvem centum nōvem }	CIX.	centĕni nōvēni, ae,
200.	dūcenti, ae, a	CC.	dūcĕni, ae, a.
300.	trĕcenti, ae, a	CCC.	trĕcĕni, ae, a.
400.	quādringenti, ae, a	CCCC.	quādringĕni, ae, a.
500.	quingenti, ae, a	IO <i>or</i> D.	quingĕni, ae, a.

* For 18, 28, 38, &c. and for 19, 29, 39, &c. the subtractive expressions *dūdĕviginti*, *diūdĕtrīginta*, *undĕviginta*, &c., as far as *undĕcentum*, are more common than the compounds *dĕcem et octo*, &c., and neither the *dŭo* nor the *un* 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. *dūcenti quādrāginta sez*, or *dūcenti et quādrāginta sez*, 248.

CARDINAL.			DISTRIBUTIVE.	
600.	sexcenti, ae, a		DC.	sexcēni, ae, a.
700.	septingenti, ae, a		DCC.	septingēni, ae, a.
800.	octingenti, ae, a		DCCC.	octingēni, ae, a.
900.	{ nongenti, ae, a noningenti, ae, a }		DCCCC.	nonagēni, ae, a.
1,000.	mille	CIO or M.		singūla milla.
2,000.	duo (or bina)* milla	MM.		bina milla.
5,000.	quinque (or quina) milla	IOO.		quina milla.
10,000.	dēcem milla	CCIOO.		dēna milla.
100,000.	centum milla	CCCCIOO.		centēna milla.

EXERCISE 20.

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 (*nostrorum*, 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. — PENSUM UNDEVICESIMUM.

<i>How much?</i>	<i>Quām multūm? quantūm?</i> (with the gen.).
<i>How many?</i>	<i>Quām multi, ae, ō?</i> <i>Quō?</i> (indeclinable).
How much bread, wine, water?	<i>Quām multum pānis, vini, aquae?</i> <i>Quantum pānis, vini, aquae?</i>
How many knives?	<i>Quōt (quām multi) cūltri?</i> <i>Quām multi cultrōrum?</i>
How many tables?	<i>Quōt (quām multae) mēnsae?</i> <i>Quām multae mensārum?</i>
How many looking-glasses?	<i>Quōt (quām multa) spēcūla?</i> <i>Quām multa speculōrum?</i>
<i>Only, but. (Adv.)</i>	<i>Tantum, solum,* nōn nisi, duntaxat.</i>
How many tables have you?	<i>Quōt tibi mēnsae sūnt?</i> <i>Quām multas mēnsas habēs?</i>
I have only two.	<i>Mihi nōn sūnt nisi duae.</i> <i>Duas tantum habeo.</i>
How many knives have you?	<i>Quōt sūnt tibi cūltri?</i> <i>Quām multos cūltros habēs?</i>
I have but one good one.	<i>Est mihi unus solum bonus.</i> <i>Unum solum bonum habeo.</i>
How many glasses have you?	<i>Quōt sūnt tibi vāsa vitrēa?</i> <i>Quām multa vāsa vitrēa habēs?</i>
I have but six.	<i>Sūnt mihi duntaxat sex.</i> <i>Sex tantum habeo.</i>
I have ten, and those (and indeed) good ones.	<i>Dēcem mihi sūnt, eaque (et ea, atque ea) bona.</i>
A. Obs. The demonstrative <i>is, ea, id</i> is often put with the conjunctions <i>et, atque, que, et—quidem</i> , and <i>nec</i> by way of explanation of something that precedes, in the sense of the English "and that," "and indeed," "nor indeed," "and not indeed" (<i>nec is</i>).	
I have a hundred books, and those good ones.	<i>Cēntum libros (librōrum) habeo, et eos bonos.</i>
I have but one table, and that a poor one.	<i>Unam tantum mēnsam habeo, eamque tēnuem.</i>
<i>What? What kind of?</i> <i>What sort of?</i>	<i>Quis, quae, quid or quid.</i> <i>Qui(s)nām, quāenām, quodnām or quidnām?</i> <i>Qualis, quālis, quālē?</i>

* 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 habeo*, I only (alone) have; *solus poetas legit*, 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 *tālis*, "such," "so constituted." It is inflected like *turpis* (Lessons IV. and XIII.). The pronoun *quī, quae, 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 ?	{ Quālis (quīs) est tibi liber ?
I have a fine book.	{ Quālem librum (quid libri) habes ?
	{ Est mihi liber pulcher.
	{ Librum pulchrum habeo.
What (kind of a) table has he ?	{ Quālis (quāenam) est ei mensa ?
	{ Quid mensae habet ?
	{ Quān or quālem mensam habet ?
He has a wooden table.	{ Est ei mensa lignēa.
	{ Mensam ligneam habet.
What (sort of) sugar has your friend ?	{ Quāle (quod) est amico tuo saccharum ?
	{ Quidnam est amico tuo sacchari ?
	{ Quāle (quod) habet amicus tuus saccharum ?
He has good sugar.	{ Est ei saccharum bonum.
	{ Bonum saccharum habet.
What (sort of) knives has he ?	{ Quāles (qui) sunt ei libri ?
	{ Quid librōrum habet ?
He has bad books.	{ Quāles (quōnam) libros habet ?
	{ Sūnt ei libri viles (nēquam).
	{ Libros habet nēquam (viles).
What paper have you ?	{ Quālis (quae) est tibi charta ?
	{ Quidnam chartae habes ?
	{ Quālem (quān) chartam habes ?
I have beautiful paper.	{ Est mihi charta pulchra.
	{ Pulchram chartam habeo.
<i>Our, ours.</i>	<i>Nostēr, nostrā, nostrūm.</i>
<i>Your, yours (plural).</i>	<i>Vestēr, vestrā, vestrūm.</i>

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

Nostēr, nostrā, nostrūm, *our, ours.*

	SINGULAR.		PLURAL.	
NOM.	nostēr nostrā nostrūm	nostrī	nostrae nostrū	nostrī
GEN.	nostrī nostrae nostrī	nostrōrūm	-ārūm -ōrūm	
DAT.	nostrō nostrae nostrō		nostrīs	
ACC.	nostrūm nostrām nostrūm	nostrōs	nostrās nostrā	
VOC.	Like Nom.		Like Nom.	
ABL.	nostrō nostrā nostrō.		nostrīs.	

Have you our candlestick or his ?	Nostrúmne candēlábрум hábes án éjus (illius) ?
I have his.	Éjus (hábeo).
Has he his own hats or ours ?	Útrum ille ténét pílcos suósmet án nóstros ?
He has ours.	Nóstros (ténét).
Which paper have you ?	Quám chártam hábes ?
I have that of our friends.	Familiáriúm nostrórum chártam há- beo.
How many are there of us ?	Quót (quám múlti) súmus ?

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 éstis ?
How many are there of them ?	Quót sunt illi ?
There are twenty of us, of you, of them.	Viginti súmus, éstis, súnt.
How many are there <i>among</i> us, <i>among</i> you, <i>among</i> them ?	Quót sunt nóstrum, véstrum, illó- rum ?
There are twelve <i>among</i> us, you, them.	Duodécim súnt nóstrum, 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 *arbór* or *arbús*, gen. *arbóris*, f., a tree ; *hónör* or *hónös*, gen. *hónöris*, 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 *laurüs*, gen. i & *üs*, f., the laurel-tree * ; *cupressüs*, i & *üs*, f., the cypress ; *ficüs*, i & *üs*, f., the fig-tree ; *pinüs*, i & *üs*, f., the pine ; and *cólüs*, i & *üs*, f., a distaff. Among these may be included *jügërum*, i, n., a Roman acre, which has a redundant ablative : sing. *jügërö* & *jügëre*, pl. *jügëris* & *jügërbüs* † ; and the plural *ülä*, the entrails, which in the gen. has *ülum* & *ülórum*, and in the dat. and abl. *ülbüs* & *ülis*. *Väs*, gen. *väsís*, n., a vessel, has its plural from the secondary form *väsüm*, i, n. :—*väsä*, *vasórum*, &c.

* The remaining cases are, Dat. *laurö*, Acc. *laurám*, Voc. *lauré*, Abl. *laurö* and *laurü* ; Pl. Nom. *lauri* and *laurüs*, Gen. *laurórum*, Dat. and Abl. *lauris*, Acc. *laurös*, Voc. *lauri*. 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, m.	and	bācūlus, i, m.	a staff, stick.
baltēus, i, m.	"	baltēum, i, n.	girdle, bell.
callus, i, m.	"	callum, i, n.	hard flesh, callus.
cātillus, i, m.	"	cātillum, i, n.	a small dish.
cātinus, i, m.	"	cātinum, i, n.	a dish, platter.
clīpēus, i, m.	"	clīpēum, i, n.	a shield.
cūbītus, i, m.	"	cūbītum, i, n.	the fore-arm; a cubit.†
intūbus, i, m.	"	intūbum, i, n.	succory (a plant).†
jūgūlum, i, n.	"	jūgūlus, i, m.	the collar-bone.
lūpinus, i, m.	"	lūpinum, i, n.	lupine (a plant).
pālātum, i, n.	"	pālātus, i, m.	the palate.
pāpŷrus, i, m. & f.	"	pāpŷrum, i, n.	the papyrus (reed).
pīlēum, i, n.	"	pīlēus, 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:—

ālmōnīa, ae, f.	and	ālmōnīum, i, n.	aliment.
angīportus, ūs, m.	"	angīportum, i, n.	alley, lane.
arcus, ūs, 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, bell.
consortīo, ōnis, f.	"	consortīum, i, n.	partnership.
delphīnus, i, m.	"	delphin, inis, m.	a dolphin.
ēlēphantus, i, m.	"	ēlēphās, antīs, m.	an elephant.
essēdum, i, n.	"	essēda, ae, f.	a war-chariot.
hebdōmās, ādis, f.	"	hebdōmāda, ae, f.	a week.
jūventus, ūtis, f.	"	{ jūventa, ae, f. jūventās,§ ātis, f. }	(the age of) youth.
mendum, i, n.	"	menda, ae, f.	a fault, error.
pālumbēs, is, m. & f.	"	{ pālumbus, i, m. pālumba, ae, f. }	the ring-dove.
paupertās, ātis, f.	"	paupēries, ēi, f.	poverty.
pāvō, ōnis, m.	"	pāvus, i, m.	a peacock.
pēnum, i, n.	"	{ pēnus, ūs & i, m. & f. pēnus, ōris, n. }	provisions.
plebs, gen. plēbis, f.	"	plēbēs, ēi, f.	the common people.
senectus, ūtis, f.	"	senecta,¶ ae, f.	old age.
tāpētē, is, n.	"	{ tāpētum, i, n. (tāpēs,) ētis, m. }	tapestry; carpet.

* In this list the form most generally in use is put first, without reference to gender.

† The measure is commonly denoted by *cubitum*, especially in the plural.

‡ The latter chiefly of the rainbow. But this noun may also be referred to case 2.

§ Chiefly in poetry:—youth personified.

|| The poetical form.

¶ This latter is poetical.

tōnītrus, ūs, m.	} and	tōnītrūm, i. n.	thunder.
tōnītrū, ūs, n.			
vespēra, ae, f.	{	vesper(us), ēri,* m.	} evening.
		vesper, ēris, m.	

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

barbāria, ae,	and	barbāriēs, ēi, f.	barbarity.
dūrītīa, ae,	"	dūrītīēs, ēi, f.	hardness.
luxūria, ae,	"	luxūriēs, ēi, f.	profusion, luxury.
mācēria, ae,	"	mācēriēs, ēi, f.	a garden-wall.
mātēria, ae,	"	mātēriēs, ēi, f.	matter, materials.
mollītīa, ae,	"	mollītīēs, ēi, f.	suppleness, softness.
mūria, ae,	"	mūriēs, ēi, f.	salt liquor, brine.
segnītīa, ae,	"	segnītīēs, ēi, f.	sluggishness.

6. Verbal substantives of the fourth declension with a secondary form in *ui*:—

cōnātus, ūs, m.	and	cōnātum, i. n.	an effort, attempt.
eventus, ūs, m.	"	eventum, i. n.	an issue, event.
praetextus, ūs, m.	"	praetextum, i. n.	an ornament, a pretext.
rictus, ūs, m.	"	rictum, i. n.	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.	a jest, joke;	pl.	jōci	and	jōca.
lōcus, i, m.	a place;	"	lōci †	"	lōca.
sibilus, i, m.	a whistling sound;	"	sibili	"	sibila. §
Tartārus, i, m.	the infernal region;	"	Tartāra	(only).	

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

carbūsus, i, f.	a curtain, sail;	pl.	carbūsi	and	carbūsa.
margārita, ae, f.	a pearl;	"	margāritae	"	margārita, -orum.
ostrēa, ae, f.	an oyster;	"	ostrēae	"	ostrēa, -orum.

3. **NEUTERS** with plurals of different genders:—

balnēum, i, n.	a bath;	pl.	balnēa, n.	and	balnēae, ‖ f.
coelum, i, n.	the sky, heavens;	"	coeli	(only), m.	

* Of this form there is only the Acc. *vespērum* and the Nom. commonly *vesper*, sometimes *vespērus*. The ablative is *vespēre* and *vesperi*. 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.

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

‖ The latter more frequent, and in the sense of "public baths."

dēlicium, i, n.	<i>delight</i> ;	pl. dēliciae (only), f.
ēpulum, i, n.	<i>a public banquet</i> ;	" epulae (only), f.
frēnum, i, n.	<i>the bridle, rein</i> ;	" frēni, m. and frēna, n.
porrum,* i, n.	<i>leek</i> ;	" porri (only), m.
rastrum, i, n.	<i>a rake, harrow</i> ;	" rastri, m. and rastra, n.
sisēr, ēris, n.	<i>skirwort (a plant)</i> ;	" sisēres (only), m.

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 *porrum*, 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 VICESIMUM.

<i>Much, a good deal.</i>	{ <i>Multum</i> (with the gen.). { <i>Multis, ā, ūm.</i> { <i>Permultum</i> (a good deal). { <i>Multi, ae, ā.</i>
<i>Many, a large number.</i>	{ <i>Multum</i> (with the gen. pl.). { <i>Non pauci, ae, ā.*</i> { <i>Copia magna, ae, f.</i> (with the gen.).

A. Obs. The indefinite numeral *multus* is declined like *bonus*, and has the construction of adjectives. But instead of *multus* in agreement with its substantive, the neuter *multum* is often put partitively, and followed by the genitive, either singular in the sense of "much," or plural in the sense of "many." As

Much bread, money, sugar.	<i>Multum pānis, pecūniae, saccchāri.</i>
Many books, letters, candlesticks.	<i>Multi librī, multae epistolae, multa candelābra.</i>
	<i>Multum librōrum, epistolārum, candelabrōrum.</i>
Many men.	<i>Multi homīnes (or hominum).†</i>
Many (i. e. men); many things.	<i>Copia (hominum) magna.</i>
	<i>Multi; multa (neut. pl.) = res multae.</i>
Have you much good wine?	<i>Estne tibi (habēsne) multum vini boni?</i>
I have a good deal.	<i>Est mihi permultum.</i>
	<i>Permultum habeo.</i>

* *Non pauci* is negative: "not a few." — *Copia* or *multitudo* (gen. *-dinis*) *magna*, "a large force, body, or multitude." Besides these, *frequentes* is also used in the sense of "numerous."

† *Multi hominum* is the same as the English "many among men," "many of the human family."

Have you much of the money ?	Estne tibi (habēsne) multum ejus pecuniae ?
I have a good deal of it.	{ Est mihi ejus satis multum. Satis multum ejus habeo.
Too much.	{ Nimis, ā, ūm. Nimis multum, nimum (with the gen.).
Too many.	{ Nims multa, ae, ā. Nims multum or nimum (with the gen. pl.).
Too much bread, money, wine.	Nimis multum (nimum) panis, pecuniae, vini.
Too many men.	{ Nims multi homines (hominum). Nimum hominum.
We.	Nos. (Lesson IX. B.)
We have.	{ Nobis est (pl. sunt). Nos habemus (tenemus).
We are.	Nos sumus.
We are hungry, thirsty.	(Nos) esurimus, sitimus.

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

We are right (correct), wrong. (Nos) recte loquimur, (nos) erramus.

We have not much money. { Nobis non est multum pecuniae.
Non multum pecuniae habemus.

Ye or you (pl.). Vos. (Lesson IX. B.)

Ye (or you) have. { Vobis est (pl. sunt).
Vos habetis.

Ye (or you) are. Vos estis.

Ye (or you) are hungry, thirsty. (Vos) esurit, sititis.

Ye (or you) are right, wrong. { (Vos) recte loquimini.
(Vos) erratis.

Ye (or you) are tired, sleepy. (Vos) estis fessi, somnolosi.

Enough. { Satis, sat, adsatim (with the gen.); pl. satis multi, ae, ā.

C. Obs. The adverb *satis* is often employed substantively, like the pronouns *nil*, *quid*, *quantum*, *multum*, &c., and is followed by the genitive singular or plural. E. g.

Enough bread, money, sugar. Satis (sat) panis, pecuniae, sacchari.*

* *Satis* may, however, also stand adjectively; as *satis otium*, *satis consilium*, leisure, advice enough; so that we may likewise say, *Satis pecunia*, *saccharum*, *homines*, &c. — In questions, *satin'* for *satisne* is very common; as *Satin' salve?* Is all quite well? *Satin' plane audio?* Do I hear with sufficient distinctness?

Men enough.	{ Sāt (sātis) hómīnum. Sātis múltī hómīnes.
Looking-glasses enough.	{ Sātis speculōrum. Sātis multa specūla.
Have you money enough?	{ Estne tibi sātis pecūniae? Habēsne sātis pecūniae?
I have only a little, but (yet) enough.	{ Pārum tāntum hábeo, séd (támen) sātis.
Little.	{ Pārūm, paulūm (with the gen.). Pauxillum, pauxillulum.
<i>D. Obs.</i> The construction of the adverb <i>pārum</i> (<i>paulum</i>) is the same as that of <i>sātis</i> . <i>Pārum</i> is frequently used in the sense of "too little."	
(But) little bread, money, sugar.	{ Pārum (paulum) pānis, pecūniae, sáčhari.
Only a little, not much, but little.	{ Nonnisi pārūm (paulūm). Paulūm (pārūm) tantūm.
A little (a small quantity).	{ Nōn multūm. (All with the gen.) Paulūm, paulūlūm, álquantūlūm, pauxillūm.
A little wine, salt, bread.	{ Aliquantūlūm (paulūlūm) vīni, sális, pānis.
Have you a little sugar?	{ Estne tibi aliquantūlūm sáčhari? Habēsne paulūlūm sáčhari?
I have.	{ Est. — Hábeo.
You have but little courage.	{ Nōn ést tibi multum ánimi. Pārum tāntum hábes fortitúdinis.
The courage (spirit, gallantry).	{ Ánimus, i, m.; fortitúdo, inis, f.; virtus, ūtis, f.
A few, few.	{ Pauci, ae, ō (pl.). Perpauci, ae, ō (quite few).
(A) few men.	{ Pauci hómīnes (hómīnum). Pauci (without homines).
(A) few things.	{ Paucæ res or paucā (neut. pl.)
Few men have money enough.	{ Pauci (hómīnes) sātis pecūniae hábent.
I have only a few things.	{ Pauca tāntum hábeo.
Have you (ye) many friends?	{ Hábetisne multos amícos?
We have but few (of them).	{ Paucos tāntum (eōrum) habémus. Habémus nōn nisi paucos.
Of them.	{ Eōrum, eārum, eōrum.
Has the stranger much money?	{ Hábetne peregrínus multum pecūniae?
He has but little (of it).	{ Pārum tāntum (eius) hábet. Nōn hábet (eius) nisi pārūm (pauxillum).

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 *homo*, a man; *equus*, a horse; *dŏmus*, 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 *pŏpŭlus*, a people; *sēnātus*, a senate.

3. *Abstract Nouns*, or such as denote some *quality, activity, or mode of existence*; as *pulchritŭdo*, -*ŭnis*, beauty; *pŭctas*, -*ātis*, f., piety; *infantia*, ae, f., infancy; *cursus*, -*ŭs*, m., a course; *fŭmes*, -*is*, f., hunger.

The majority of these substantives are formed from adjectives or verbs. Those derived from adjectives commonly end in *itas* (*ietas*), *ia*, *tudo*, *itia*, or *edo*; as *bŏnus* — *bŏnitas*, goodness; *vetus* — *vētustas*, oldness, age; *ēlġans* — *ēlġantia*, elegance; *miser* — *miseria*, misery; *longus* — *longitudo*, length; *justus* — *justitia*, justice; *dulcis* — *dulcedo*, sweetness.

4. *Proper Nouns*, or names of individuals, countries, and places; as *Cæsŭr*, *Cicġero*, *Virgġlius*; *Itālġa*, *Rŏma*.

5. *Patronymics*, derived from proper names of persons, and indicative of extraction. These generally end in *ides* (*ides*, *ades*, *iades*) masculine, and in *is* (*ġis*, *ias*), *ine*, or *ione** feminine. E. g. *Prġmġdġs*, a son of Priam; *Lġertiġdġs*, a son of Laertes; *Nġrġis*, a daughter of Nereus; *Nġptŭnġnġ*, a daughter of Neptune.

6. *Patrials* or *Gentiles*, derived from proper names of countries or places, and indicative of nationality; as *Anglus*, an Englishman; *Arabs*, an Arab; *Cġlta*, a Celt; *Trŏs* (gen. *Trŏis*), a native of Troy; *Trŏŭs*, -*ġdis*, f., a woman born at Troy; *Arpġnġs*, -*ġtis*, a native of Arpinum.

The majority of Patrials are originally adjectives; as *Rŏmġnus*, a, um; *Syracusġnus*, a, um; *Antŏchġnsis*, is, e; *Athġnġnsis*, is, e, &c.

* Patronymics in *ġis* and *nġ* are of the first declension; as *Prġmġdes*, -*ġae*, -*ġen*, -*ġle*, -*ġŭ* (*dŭ*); *Nġptunġnġ*, -*ġis*, -*ġe*, -*en*, -*ġe*, -*ġe*. Those in *is* and *as*, of the third; as *Nġrġis*, -*ġdis* or -*idos*, &c.; *Thestlus*, -*ġdis*, f., &c.

7. *Diminutives*, or such as convey the idea of littleness, and sometimes of endearment; as *fraterculus*, a little brother; *litterula*, 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*, *culum*; sometimes also in *ulus*, *a*, *um*; *ellus* (*illus*), *a*, *um*, or *unculus*, *a*, *um*. The following, formed from words already known to the learner, may serve as examples:—

<i>servulus</i> , i, m.	a little servant;	from	<i>servus</i> .
<i>hortulus</i> , i, m.	" garden;	"	<i>hortus</i> .
<i>puerulus</i> ,	" boy;	"	<i>puer</i> .
<i>puellus</i> ,			
<i>puellulus</i> ,			
<i>infantulus</i> , i, m.	" infant;	"	<i>infans</i> .
<i>capitulum</i> , i, n.	" head;	"	<i>caput</i> .
<i>opusculum</i> , i, n.	" work;	"	<i>opus</i> .
<i>chartula</i> , ae, f.	" paper;	"	<i>charta</i> .
<i>adricula</i> , ae, f.	" house;	"	<i>aedes</i> .
<i>diecula</i> , ae, f.	" while;	"	<i>dies</i> .
<i>curriculum</i> , i, n.	" chariot;	"	<i>currus</i> .
<i>corculum</i> , i, n.	" heart;	"	<i>cor</i> .
<i>corniculum</i> , i, n.	" horn;	"	<i>cornu</i> .
<i>ocellus</i> , i, m.	" eye;	"	<i>oculus</i> .
<i>libellus</i> , i, m.	" book;	"	<i>liber</i> .
<i>cultellus</i> , i, m.	" knife;	"	<i>culter</i> .
<i>catellus</i> ,	" dog;	"	<i>canis</i> .
<i>catulus</i> ,			
<i>filioles</i> , i, m.	" son;	"	<i>filius</i> .
<i>filiole</i> , ae, f.	" daughter;	"	<i>filia</i> .
<i>pileolus</i> , i, m.	" hat;	"	<i>pileus</i> (um).
<i>pileolum</i> , i, n.			
<i>bacillum</i> , i, n.	" stick;	"	<i>baculum</i> .
<i>villum</i> , i, n.	" wine;	"	<i>vinum</i> .
<i>lapillus</i> , i, m.	" stone;	"	<i>lapis</i> .
<i>homunculus</i> , i, m.	" man;	"	<i>homo</i> .
<i>domuncula</i> , ae, f.	" house;	"	<i>domus</i> .
<i>equuleus</i> , i, m.	" horse;	"	<i>equus</i> .

8. *Amplificatives* (usually in *o*), which convey the notion of largeness and contempt; as *bucco*, *onis*, m. (from *bucca*, the cheek), a blubber-head; *naso*, *onis*, m. (from *nasus*, 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*, *oris*, m., a reader; *auditor*, *oris*, m., a hearer; *amor*, *oris*, m., love; *clamor*, *oris*, m., a clamor; *contemptio*, *onis*, f., and *contemptus*, *us*, m., contempt; *gaudium*, *i*, n., joy; *ornamentum*, *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 hat-maker 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 (*infantulus*)? — 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 (*adolescentulus*) is wrong.

Lesson XXI. — PENSUM UNUM ET VICESIMUM.

The pepper.	Pipër, ĕris, <i>n.</i>
The meat (flesh).	Cāro, <i>gen. carnis, f.</i>
The meat (food).	Cibūs, <i>i, m.</i> ; esca, <i>ae, f.</i>
The vinegar.	Ācētum, <i>i, n.</i> ; vinum ācidum, <i>i, n.</i>
The beer.	Cerevisia (cervisia), <i>ae, f.</i>
The shirt.	*Indūsium, <i>i, n.</i> ; tūnica lintĕa, <i>ae, f.</i>
The leg.	Crūs, <i>gen. crūris, n.</i> ; pēs, pēdis, <i>m.</i> (the foot).
The head.	Cāpūt, Itis, <i>n.</i>
The head (i. e. natural talent).	Ingēnium, <i>i, n.</i> ; indōles, <i>is, f.</i>
The arm.	Bracchium, <i>i, n.</i>
The heart.	Cōr, <i>gen. cordis, n.</i>
The heart (i. e. soul)	Pectūs, ōris, <i>n.</i> ; ānīmus, <i>i, m.</i>
The month.	Mēsis, <i>is, m.</i>
The work.	Ōpūs,* ĕris, <i>n.</i>
The volume.	Vōlūmēn, Inis, <i>n.</i> ; tōmus, <i>i, n.</i>
The florin.	*Flōrēnus, <i>i, m.</i>
The dollar (crown).	*Thālērus, <i>i, m.</i>
The kreutzer (a coin).	*Kreutzērus, † <i>i, m.</i>
The shilling.	*Schillingus, <i>i, m.</i>

A few, some few.

{ *Aliquōd* (indeclinable).
Nonnulli, *ae, ā*.
Pauci, *ae, ā*; *perpauci*, *ae, ā* (very 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 *numus nomen gerens kreutzer, schilling*.

Have you a few books?	{ Sūntne tibi aliquot libri?
	{ Habēsne aliquot libros?
I have a few (some few).	{ Sūnt mihi aliquot.
	{ Nonnullōs habeo.
He has a few.	{ Sūnt ei aliquot (nonnulli).
	{ Nonnullōs (aliquot) habet.
I have only (but) a few knives.	{ Pauci tantum cūltri mihi sūnt.
	{ Cūltros habeo nōn nisi paucos.
You have only a few.	{ Pauci modo (tantum) tibi sūnt.
	{ Habes nōn nisi paucos.
Few men.	{ Pauci homīnes, pauci.
Few things.	{ Paucae res, pauca (n. pl.).
Very few (men), things.	{ Perpauci, perpauca.
Other, the other, another.	{ Altēr, ēra, ērūm (of two).
	{ Alius, ā, ūd (of several).

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

S. *altēr, the other.*P. *altēri, the others.*

NOM. altēr	altērā	altērūm	altēri,	altērne,	altērā
GEN.	altērīus		altērōrūm	altērārūm	-ōrūm
DAT.	altēri			altēris	
ACC. altērūm	altērām	altērūm	altērōs	altērās	altērā
VOC. altēr	altērā	altērūm	altēri	altērne	altērā
ABL. altērō	altērā	altērō.		altēris.	

S. *alius, another.*P. *alii, others.*

NOM. aliūs	aliā	aliūd	alii	aliae	aliā
GEN.	aliūs		aliōrūm	-ārūm	-ōrūm
DAT.	alii			aliis	
ACC. aliūm	aliām	aliūd	aliōs	aliās	aliā
VOC. aliūs	aliā	aliūd	alii	aliae	aliā
ABL. aliō	aliā	aliō.		aliis	

The other horse (of two).	{ Alter equus.
	{ Alter equōrum or ex equis.
The other horses (of two troops).	{ Equi altēri.
Another horse.	{ Alius equus.
Other horses.	{ Alii equi.
Another thing.	{ Rēs alia, (or simply) aliud. (Lesson XV. H.)
Other things.	{ Rēs aliae, (or simply) alia.
Have you another horse?	{ Estne tibi aliūs equus?
	{ Habēsne aliū equum?
I have another.	{ Est mihi aliūs.
	{ Habeo aliūm.

Have you the other horse ?	{	Estne tibi alter equorum ?
I have it not.	{	Habēsne altērum ex equis ?
		Nōn est. Nōn habeo.
		Nom. Acc.
		Nullus alius nullum aliū.
No (none) other.	{	Nullā aliā nullam aliām.
	{	Nullūm aliūd nullum aliūd.
	{	Nulli alii nullōs alios.
No other.	{	Nullae aliae nullās aliās.
	{	Nullā aliā nullā aliā.
I have no other horse.	{	Est mihi nullus equus alius (or
	{	aliōrum equōrum).
I have no other.	{	Alium equum nullum habeo.
	{	Mihi est alius (aliōrum) nullus.
	{	Alium nullum habeo.
Have you other horses ?	{	Nūm tibi sūnt equi alii ?
	{	Nūmquid habēs equos alios ?
I have no others.	{	Sūnt mihi alii nulli.
	{	Nūllos alios habeo.
I have some others.	{	Sūnt mihi alii quidam.
	{	Nonnūllos alios habeo.
Has he another shirt ?	{	Estne ei indūstium aliud ?
	{	Habētne (ille) indūstium aliud ?
He has another.	{	Est (ei) aliud.
	{	Habet aliud.
He has no other.	{	Est ei aliud nullum.
	{	Nullum aliud habet.

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.	Alter (or unus) altērum odit.
One (of many or of two parties) hates the other.	Alius aliūm odit.
They hate each other.	Alii alios odērunt.
It is one thing to asperse and another to accuse.	Aliud est maledicere aliud accusare.

The rest (the others).

{ Reliqui, ae, ā.
{ Ceteri, ae, ā.

Have you the other (the rest of the) horses ?	{	Sūntne tibi equi ceteri ?
I have them not.	{	Habēsne equos ceteros (reliquos) ?
	{	Nōn sūnt. Nōn habeo.
What have the rest (the others) ?	{	Quid habent ceteri ?
	{	Quid est ceteris (reliquis) ?
They have nothing.	{	Nihil habent.
Has he the other things (i. e. the rest, remainder) ?	{	Ān habet cetera (reliqua) ? (Vide Lesson XV. H.)
He has them not.	{	(Ea) nōn habet.

OF ORDINAL NUMERALS.

D. Ordinal numerals contain the answer to the question *Quotus, a, um?* "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?	{ Estne tibi liber primus an secundus?
	{ Utrum librum habes primum an secundum?
I have the third.	{ Est mihi tertius.
	{ Tertium habeo.
Which volume have you?	{ Quotum est tibi volumēn?
	{ Quotum volumēn habes?
I have the fifth.	{ Est mihi quintum.
	{ Quintum habeo.
Which note have you?	{ Quota est tibi schedula?
	{ Quotam schedulam habes?
I have the fifth.	{ Est mihi quinta.
	{ Habeo quintam.
Which is the hour (of the day)?	{ Quota hora est?
It is ten o'clock (the tenth).	{ Hora decima est.*
What day of the month is it?	{ Quotus est dies mensis?
It is the sixth.	{ Sextus est.
	{ Dies est mensis sextus.

E. Adverbial numerals correspond to the question *Quotiens?* or *Quoties?* "How many times?" The answer then is either, generally, *totiens* (or *toties*), so many times; *aliquotiens* (or *-es*), several times; or definitely, *semel*, once; *bis*, twice; *decies*, ten times, &c.

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

ORDINALS.	NUMERAL ADVERBS.
1. { primus, a, um, the first. }	semel, once.
{ prior, prius, oris, (of two). }	
2. { secundus, a, um, the second. }	bis, twice.
{ alter, era, erum (of two). }	

* 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 ablative; as *hora prima*, at one o'clock; *tertio Aprilis*, on the third of April. A date may be written thus:—*Romae, tertio Octobris, a. p. Chr. MDCCCLVI.*; Rome, October 3d, 1856.

ORDINALS.		NUMERAL ADVERBS.	
3.	tertius, a, um, <i>the third.</i>	tër,	<i>thrice.</i>
4.	quartus, a, um, <i>the fourth.</i>	quätër,	<i>four times.</i>
5.	quintus, a, um, <i>the fifth.</i>	quinqulēs,	<i>five times.</i>
6.	sextus, a, um, <i>the sixth, &c.</i>	sexlēs,	<i>six times, &c.</i>
7.	septimus, a, um.	septlēs.	
8.	octāvus, a, um.	octlēs.	
9.	nōnus, a, um.	nōvlēs.	
10.	dēcimus, a, um.	dēclēs.	
11.	undēcimus, a, um.	undēclēs.	
12.	duōdēcimus, a, um.	duōdēclēs.	
13.	tertius dēcimus, a, um.	terdēclēs or trēdēclēs.	
14.	quartus dēcimus, a, um.	quaterdēclēs or quattuordēclēs.	
15.	quintus dēcimus, a, um.	quinquēdēclēs or quindēclēs.	
16.	sextus dēcimus, a, um.	sexlēsdēclēs or sēdēclēs.	
17.	septimus dēcimus, a, um.	septlēsdēclēs.	
18.	{ octāvus dēcimus, a, um.	octlēsdēclēs.	
	{ duōdēvicēsīmus, a, um.	duōdēviclēs.	
19.	{ nōnus dēcimus, a, um.	nōvlēsdēclēs.	
	{ undēvicēsīmus, a, um.	undēviclēs.	
20.	{ vicēsīmus, a, um. }	viclēs.	
	{ vigēsīmus, a, um. }		
21.	{ vicēsīmus primus,* a, um.	sēmēl et viclēs.	
	{ ūnus et vicēsīmus, a, um.	viclēs (et) sēmēl.	
22.	{ alter et vicēsīmus, a, um.	bls et viclēs.	
	{ vicēsīmus et alter, a, um.	viclēs (et) bls.	
23.	{ tertius et vicēsīmus, a, um.	tēr et viclēs.	
	{ vicēsīmus tertius, a, um.	viclēs (et) tēr.	
28.	{ vicēsīmus octāvus, a, um.	octlēs et viclēs.	
	{ duōdētricēsīmus,† a, um.	viclēs (et) octlēs.	
29.	{ nōnus et vicēsīmus, a, um.	nōvlēs et viclēs.	
	{ undētricēsīmus, a, um.	viclēs (et) nōvlēs.	
30.	{ tricēsīmus, a, um. }	triclēs.	
	{ trigēsīmus, a, um. }		
40.	quadrāgēsīmus, a, um.	quadrāglēs.	
50.	quingūgēsīmus, a, um.	quingūglēs.	
60.	sexāgēsīmus, a, um.	sexāglēs.	
70.	septuāgēsīmus, a, um.	septuāglēs.	
80.	octōgēsīmus, a, um.	octōglēs.	

* 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, *Ūnus et vicēsīmus*, fem. *Ūna et vicēsīma* (or, contracted, *unetvicēsīma*), are more common than *PRIMUS et vicēsīmus*, &c. So also *ALTER et vicēsīmus* (*tricēsīmus*, *quadrāgēsīmus*, &c.) better than *SECUNDUS et vicēsīmus*, &c.

† For 28, 38, &c., 29, 39, 99, &c., the subtractive expressions *duōdētricēsīmus*, *duōdēquadrāgēsīmus*, &c., *undētricēsīmus*, *undēquadrāgēsīmus*, *undēcentēsīmus*, &c., are used, without any change of *duo* or *un*, precisely as in cardinals.

ORDINALS.

90.	nōnāgēsīmus, ā, ūm.
100.	centēsīmus, a, um.
200.	dūcentēsīmus, a, um.
300.	trēcentēsīmus, a, um.
400.	quādringentēsīmus, a, um.
500.	quingentēsīmus, a, um.
600.	sexcentēsīmus, a, um.
700.	septingentēsīmus, a, um.
800.	octingentēsīmus, a, um.
900.	nongentēsīmus, a, um.
1,000.	millēsīmus, a, um.
2,000.	bīs millēsīmus, a, um.
3,000.	tēr millēsīmus, a, um.
10,000.	dēcīēs millēsīmus, a, um.
100,000.	centīēs millēsīmus, a, um.
1,000,000.	dēcīēs centīēs millēsīmus, a, um.

NUMERAL ADVERBS.

nongīēs, ninety times.
centies.
dūcenties.
trēcenties.
quādringenties.
quingenties.
sexcenties.
septingenties.
octingenties.
nongenties.
millies.
bīs millies.
tēr millies.
dēcīēs millies.
centies millies.
millies 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 second 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 VICESIMUM.

The part, portion.	<i>Part, gen. partis, f.</i>
The volume, tome.	<i>Volumen, inis, n.</i>
	<i>Tomus, i, m.</i>
Have you the first or third tome of my work?	<i>Utrum ópëris méi tómum hábes primum an tertium?</i>
I have both.	<i>Ámbos (utrúmque) hábeo.</i>
Both.	<i>Ambō, ambae, ambō.</i>
	<i>Uterque, utrâque, utrúmque.</i>

A. Obs. *Ambō* 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:—

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>both</i>	ambō	ambae	ambō
GEN.	<i>of both</i>	ambōrūm	ambārūm	ambōrūm
DAT.	<i>to both</i>	ambōbūs	ambābūs	ambōbūs
ACC.	<i>both</i>	ambōs (ambō)	ambās	ambō
VOC.	<i>O both</i>	ambō	ambae	ambō
L.	<i>with both</i>	ambōbūs	ambābūs	ambōbūs.

	<i>Masc.</i>	<i>SINGULAR.</i> <i>Fem.</i>	<i>Neut.</i>
NOM.	ūterquē	utrīque	utrumquē
GEN.		utrīusquē	
DAT.		utrīquē	
ACC.	utrumquē	utramque	utrumquē
VOC.	uterquē	utrāquē	utrumquē
ABL.	utrōquē	utrāquē	utrōquē.
		<i>PLURAL.</i>	
NOM.	utrīquē	utraequē	utrāquē
GEN.	utrōrumquē	utrārumquē	utrōrumquē
DAT.		utrīsquē	
ACC.	utrosquē	utrasquē	utrāquē
VOC.	utrīquē	utraequē	utrāquē
ABL.		utrīsquē.	

REMARKS.

1. *Ambō*, like *duō*, *trēs*, *dūcenti*, &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; *utrāque fortuna*, both good and bad fortune; *uterque parens*, both parents. Sometimes, however, also in the plural; as *utrique Dionysii*, both the Dionysiiuses; *utrāque oppida*, both towns.

3. The plural *utrique* 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 correlatives of *ūter*, "which of (the) two?" are: *altēr*, "the one of two," or "the other" (Lesson XXI. B.); *altērūter*, "one or other of two," "the one or the other"; *neuter*, "neither of the two"; *uterris* and *uterlibet*, "any one of the two you please," "either of the two." All these compounds of *uter* are inflected like the simple pronoun, except *alterūter*, of which either both components are declined separately, as *alter ūter*, *altēra utra*, *altērūm utrum*, gen. *altērius utrius*, &c., or the last only, as *altērūter*, *altērutra*, *altērūtrum*, gen. *altērūtriūs*, &c.

Have you my book or my paper? *Ūtrum habēs meūm librum an meām chartam?*

I have both.

Ambō (utrumque) habeo.

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.) inventæ 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 habeo*, I have many fine books and tables. *Labor voluptasque dissimilia naturâ 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 bonos multosque habeo*, I have good servants and houses, and many of them. *Canes mihi et cornua venatica multa eaque 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 habeo*.

Which of us (of you, of them)	Ūter nōstrum (véstrum, eōrum)
two has that book?	lībrum illum hābet?
Neither of us (of you, of them)	Neūter nōstrum (véstrum, eōrum)
has it.	ēum hābet.
One or the other of us (of you, of them) has it.	Alterūter nōstrum (véstrum, eōrum) ēum hābet.
Both of us (of you, of them) have it.	Ūterque nōstrum (véstrum, eōrum) ēum hābet.
	Nōs (vōs, illi) ambo ēum hābent.
Which of the two books have you?	Ūtrum† lībrum (lībrōrum) hābes?
I have either, neither, both, of them.	Alterūtrum, neūtrum, utrūque eōrum (eos ambo) hābeo.
Which of the two pens has your brother?	Ūtram hābet frāter tuus pēnnam (pennārum)?

* *Inventæ*, if the slave is a female, but *inventi* if a male.

† From this we must distinguish the interrogative *ūtrum*, which has no influence upon the construction of other words, except as the sign of a double question.

He has both.	{ Utrámque (utrásque) hábet. Ambas hábet.
Have you my light or my stick?	{ Utrúmne hábes méum lúmen án bácúlm?
I have them both?	{ Utrámque (útraque) hábeo. Hábeo éa ámbo.
Which of the two sets of books have you?	{ Utri súnť tibi líbri (librórum)?
I have both.	Utríque. (Vide A. Rem. 3.)
Still, yet.	Ettamnúm, adhúc * (adverbs).
Some or any more.	{ SING. Ettamnúm (adhúc) áliquantúm. PLUR. Ettamnúm (adhúc) áliquot (or áliquós, -quás, -quá).
Left, remaining.	Réliquís, á, úm.
Some or any more bread, money, wine.	{ Etiámnum (ádhuć) áliquantúm pá- nis, pecúníae, víni. Áliquantúm pánis, pecúníae, víni réliquum.
Some or any more books, letters, glasses.	{ Ádhuc (etiámnum) áliquot líbros, epístolas, vása vítréa. Áliquos líbros réliquos. Áliquas epístolas réliquas. Áliqua vása vítréa réliqua.
Have you any more wine, water, bread (left)?	{ Éstne tibi ádhuc áliquantúm víni, áquae, pánis? Hábésne áliquantúm víni, áquae, pánis réliquum?
I have some more (left).	{ Ést mibi ádhuc áliquantúm. Hábeo nonnúllum réliquum.
Has he any more books?	{ Écqui tibi súnť ádhuc (etiámnum) líbri?
I have some more (left).	{ Hábésne áliquos (áliquot) líbros réliquos?
Have I any more candlesticks?	{ Súnť mibi ádhuc áliquot. Hábeo nonnúllos réliquos. Écqua (númqua) mibi súnť ádhuc candélábri?
You have no more (left).	{ Án égo áliquot candélábri réliqua hábeo?
Not any more, no more.	{ Núlla (nón) súnť. Núlla réliqua hábes.
	{ Nihil amplius (with the gen.). Nullús (á, úm) réliquís (á, úm).

* The primary signification of *adhuc* (= *ad* + *huc*) is "hitherto," "thus far," "as yet." There is good authority, however, for its secondary senses of *praeterea*, "besides," and *etiámnum*, "yet," "as yet," "still."

Has he any more bread, water, vinegar?	{ Nūmq̄id est ei adhuc p̄anis, aquae, aceti?
He has no more (left).	{ Nūm ille aliquāntum p̄anis, aquae, aceti reliquum habet?
I have no more books.	{ Est ei nihil reliquum. Nihil ejus amplius habet.
I have no more letters.	{ Libri m̄hi nulli reliqui sūnt. Nihil amplius librōrum habeo
I have no more looking-glasses.	{ Epistōlae m̄hi nullae reliquae sūnt. Nihil amplius epistolārum habeo.
Not much more (left).	{ Spēcula m̄hi nulla reliqua sūnt. Nihil speculōrum amplius habeo.
Not many more (left). (Only a few left).	{ P̄arum (paulum) reliquum. Non (haud) multum amplius (with the gen. sing. and pl.) Non multī (ae, ō) reliquī (ae, ō). Nōnnisi pauci (ae, ō) reliqui (ae, ō).
Have you much more wine?	{ Nūmq̄id est tibi adhuc multum vini?
I have not much more.	{ Nūm multum habes vini reliquum? Est m̄hi ejus reliquum nōn nisi p̄arum. Haūd multum amplius habeo.
Have you many more books?	{ Nūm tibi etiānum multī libri sūnt? Nūm libros multos adhuc habes reliquos?
I have not many more.	{ Pauci tantum m̄hi reliqui sūnt. Nōn multos reliquos habeo.
Has he one more book?	{ Estne ei adhuc ūnus liber reli- quus? Habētne etiānum ūnum librum?
He has one more good book.	{ Est ei adhuc ūnus liber bonus re- liquus. Habet etiānum ūnum librum bō- num.
Have we a few more knives?	{ Habemusne adhuc aliquot libros (reliquos)?
We have a few more.	{ Habemus (adhuc) nonnullos reli- quos.
Have they any more letters?	{ Ecquae sīs adhuc sūnt epistōlae?
They have a few (some) more.	{ Sūnt sīs adhuc aliquot. Hābent nonnullas reliquas.
Has he a few good goblets (left)?	{ Sūntne ei adhuc aliquot bōna pō- cūla? Habētne nonnulla bōna pōcūla re- liqua?

He has a few more (left). { *Sunt ei 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 aquae, vini, pecuniae?* — *Superest.* — *Non superest.* — *Libri mihi multi uique boni supersunt, &c.*

Lesson XXIII. — PENSUM TERTIUM ET VICESIMUM.

<i>As much — as.</i>	{ <i>Tám mŭltam — quā́m (mŭltŭm).</i> <i>Tantŭm — quantŭm* (quā́m), (with the gen.).</i>
<i>As many — as.</i>	{ <i>Tām mŭlti, ae, a — quā́m mŭlti, ae, a.</i> <i>Tŏ (indecl.) — quŏ (indecl.).</i>
As much bread as wine.	<i>Tántum (tám mŭltum) pānis, quántum (quám mŭltum or quám) vini.</i>
As many men as children.	{ <i>Tót hómīnes quóť lĭbĕri.</i> <i>Tám mŭlti hómīnes, quám (mŭlti) lĭbĕri.</i>
Have you as much gold as silver?	<i>Habēsne tántum aŭri, quántum (quám) argénti?</i>
I have as much of the former as of the latter.	<i>Hábeo tántum illŭs, quántum (quám) hŭjus.</i>
I have as much of the one as of the other.	<i>Tántum ex (de) áltĕro (úno), quám éx (de) áltĕro hábeo.</i>

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>Habēsne tót pŭlĕos quóť tógas?</i>
I have as many of these as of those.	<i>Tót (tám mŭltas) illŭrum, quóť (quám mŭltas) hārum hábeo.</i>
I have as many of the one as of the other.	<i>Hábeo tám mŭltas (tót) ex únīs, quám mŭltos (quóť) ex áltĕris. †</i>
Have you as many (wine-) glasses as goblets?	<i>Súntne tĭbi tót (tám mŭlti) scŷphi, quóť (quám mŭlta or quám) pócŭla?</i>

* In a similar manner the Romans say, *tantus — quantus*, as great — as; *salis — quālis*, such — as; *ŏlĭes — quŏlĭes*, as many times — as, &c. Words thus corresponding with each other are called *correlatives*.

† *Tot — quot, tantum — quantum* are more frequent than *tam multi*, &c. The Romans are fond of inverting the logical order of these clauses, and of saying *quot — tot, quantum — tantum*, &c., and sometimes the *tot, tantum*, &c. is entirely suppressed; as *Cras ei quot dies* (= *tot dies, quot*) *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 *prior*, m. & f., *prius*, gen. *prioris*. “The latter” may then be either *hic* or *posterior*, m. & f., *posterius*, n., gen. *posterĭoris*. “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 *ŭni — altrĭ* is here employed precisely like *utrique* of Lesson XXI. A. Rem. 3.

I have quite as many of the one as of the other. *Súnt mñhi tótidem ex áteris, quót ex áteris or illis.*

Quite (or just) as many — as.

Tótidem (indecl.) — quót.

Quite (or just) as much — as.

Tantundem (ortantundem) — quantum.

B. Obs. *Tótidem* is a compound of *tot* and *ílidem*, and *tantundem* of *tantum* and *ílidem* (= 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. *Est mñhi tantúndem hujus, quantum illius.*

I have just as many of these as of those. *Súnt mñhi tótidem hórum, quót illórum.*

I have just as much wine as water. *Est mñhi tantúndem vini, quantum aquae.*

You have just as many hats as letters. *Tíbi súnt tótidem plúi, quót epístolae.*

More.

Plús, pl. plúres, plúra.

C. Obs. The comparative *plús* has only the neuter in the singular, but a double form in the plural. It is thus inflected : —

	SINGULAR.		PLURAL.
	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	plús	plúres	plürá (plüríá)
GEN.	plüris	plüríum	
DAT.	_____	plüríbús	
ACC.	plús	plúres	plürá (plüríá)
VOC.	_____	_____	_____
ABL.	plürě or l.	plüríbús.	

REMARKS.

1. The dative singular of *plús* is wanting.
2. The form *plüría* for *plúra* is obsolete, but still in use in the compound *complúria*, several.
3. *Plúres* and *complúres* are the only comparatives which have their genitives in *ium*. All others have *um*. (Cf. Less. XIII.).
4. The neuters *plús* and *plúra* are often used substantively,* and then the former signifies "more" (in the abstract), the latter "more things."

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

* And *plús* also adverbially; as *plús formosus* (= *formosior*), more beautiful; *plús plúsque 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.	Plūs pānis, aquae, vini.
More men.	Plūs hómīnum, plūrēs hómīnēs.
More letters.	Plūs epistolārūm, plūrēs epistolae.
More goblets.	Plūs poculōrum, plūrā poculā.
Than.	Quam; * quam quod, quam quantum; quam quot.
More water than wine.	Plūs aquae quām (quantum) vini.
More men than children.	Plūs hómīnum quām (quot) liberūm (= liberōrum).
	Plūrēs hómīnes quām (quot) liberi.
More of this than of that.	Plūs hujusce quam illius.
	Plūs de (ex) hōc quām de (ex) illo.
More of the one than of the other.	Plūs ex (de) altero (ūno), quām ex (de) altēro or illo.
More of these than of those.	Plūs hōrum (hārum, hōrum) quām illōrum (illārum, illōrum).
	Plūs (plūres, plūra) ex (de) his quām ex (de) illis.
More of the one than of the other.	Plūs (plūres, plūra) de alteris (ūnis), quam de altēris or illis.
I have more of your sugar than of mine.	Est mihi plūs tui sacchāri quām quantum meū.
	Ego plūs de sacchāro tuo habeo, quām quod de meo.
I have more books than letters.	Sunt mihi plūres librōrum quām quot epistolārūm.
Less.	Minus (neut. with the gen.).
Less water than wine.	Minus aquae quām (quam quantum) vini.
Less bread than sugar.	Minus pānis quām (quod) sacchāri.
How many books have you?	Quot sunt tibi libri?
	Quot libros habes?
I have more than five hundred.	Sunt mihi plūs quingēnti.
	Plūs quingēntos habeo.

E. Os. 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 generally, see Lesson XLII. The student will notice here the idiomatic use of *quantum*, *quod*, and *quot*.

I have less than twenty.	{ Sūnt mīhi mīnus vigīnti. Mīnus vigīnti hábeo.
How much money have you?	Quántam pecūniam hábes?
I have less than ten dollars (crowns).	Mīnus décem thaléros hábeo.
I have more than twenty thousand dollars.	Sūnt mīhi ámplius vigīnti mīlia thalērum (= thalerōrum).
Less (i. e. fewer) men than children.	Pauciōres hómīnes quám (quam quot) líberi.

Fewer (*less*).

Pauciōres, m. & f., pauciōra, n.

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

NOM.	mīnūs	pauciōrēs	pauciōrā
GEN.	mīnōrīs	pauciōrūm	
DAT.	mīnōrī	pauciōrībūs	
ACC.	mīnūs	pauciōrēs	pauciōrā
VOC.	_____	_____	_____
ABL.	mīnōrē or ī.	pauciōrībūs.	

Less of this than of that.	{ Mīnus hujúsce quám illius. Mīnus de (ex) hōc quám de (ex) illo.
Fewer of these than of those.	Pauciōres ex (de) his quám ex (de) illis.
Fewer of the one than of the other.	Pauciōres de áteris (únis), quam de áteris or illis.
Fewer of us than of you.	Pauciōres nōstrum quám (quam quot) vēstrum.
More than I, than you, than he.	Plūs (plūrēs, plūrē) quám† égo, quám tú, quám ille.
Less than I, than you, than he.	Mīnus quám égo, quám tú, quám ille.
More than we, than you, than they.	Plūs (plūrēs, plūrē) quám nōs, quám vōs, quám illi.
Fewer than I, than you, than he.	Pauciōrēs quám égo, quám tú, quám ille.
Fewer things (less) than we, than you, than they.	Pauciōrā quám nōs, quám vōs, quám illi.
As much as I, you, he.	Tántum (tám multum), quántum (quám) égo, tú, ille.

* With this difference, however, that *mīnus* is followed by the genitive singular only. In the plural, *pauciōres*, fewer, becomes necessary.

† Or *quam quantum*, *quam quod*, *quam quot*, according to the context.

<i>As many as we, you, they.</i>	<i>Tōt (tām multos), quot (quām) nūs, rōs, illi.</i>
Have you more books than I?	{ Tenēsne tū plūs librōrum, quām ego?
	{ Sūntne tibi plūres librōrum, quām mhi?
I have more of them than you.	{ Téneo eōrum plūs quām tū.
	{ Sūnt mhi plūres quām tibi.
Have I less sugar than they?	{ Nūm est mhi minus saccchāri quām illis?
Nay (on the contrary), you have more.	{ Immo véro tibi plūs est.
Has the young man fewer friends than we?	{ Habētne iuvenis pauciōres amīcos, quām nōs (habēmus)?
	{ Sūntne iuveni pauciōres amīci, quām nobis (sūnt)?
He has less (fewer).	{ Pauciōres habet.
	{ (Sūnt ei) pauciōres.
Have we as much bread as they?	{ Habemūsne tantum panis, quantum illi (hábent)?
	{ Estne nobis tām multum panis quām illis?
We have just as much as they.	{ Tantūdem habēmus, quantum (quām) illi.
	{ Nobis est tantūdem, quantum (quām) illia.
Have you as many children as they?	{ Écquid vōs tōt libēros habētis, quot illi (hábent)?
	{ Sūntne vōbis tōt libēri quot illis?
We have just as many as they.	{ Tōtidem habēmus, quot illi (hábent).
	{ Nobis sūnt tōtidem quot illia.
<i>Several.</i>	{ Plūrēs, m. & f., plūrē, n.
	{ Complūrēs, m. & f., complūrē, * n.
	{ Nonnulli, ae, ā.
<i>Several different (diverse).</i>	{ Diversi, ae, ā.
	{ Vārii, ae, ā.
Several men, women, children.	{ Plūres (complūres) víri, muliēres, libēri.
Several lights, looking-glasses, candlesticks.	{ Plūra (complūrta) lúmīna, spēcūla, candelābra.
Several (different) houses, books, horses.	{ Dómūs, libri, équī divērsi (vārii).†
The father.	{ Pātēr, gen. patris, m.
The son.	{ Filiūs, i, m.
The woman.	{ Muliēr, ēris, f.

* Compare *C. Obs.* and Remarks of this Lesson.† Compare Lesson XXII. *B. Obs.*

The daughter.	Fillā, ae, <i>f.</i> ; nātā, ae, <i>f.</i>
The child (infant).	Infāns, tis, <i>m. & f.</i>
The children.	Libēri, ōrum, <i>m. pl.*</i>
The captain (of the army).	Centūrio, ōnis, <i>m.</i>
The sea-captain.	{ Praefectus (i, <i>m.</i>) nāvīs. Navarchus, i, <i>m.</i>
The tea.	Thēa, ae, <i>f.</i> ; infūsum (i, <i>n.</i>) thēae.†
The cake.	Plācenta, ae, <i>f.</i>
Cakes (of every kind).	Pānificia, ōrum, <i>n. pl.</i>
The enemy.	Inimicus, i, <i>m.</i> ; hostis, is, <i>m.</i>
The finger.	Dīgītus, i, <i>m.</i> ‡
The boot.	Cālga, ae, <i>f.</i>

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 *plurāle tantum*, see Lesson XVII. B. 4.

† *Thea* is the Linnæan name of the plant; *infusum*, an infusion generally.

‡ This is the general name. The special names are: *pollex*, *icis*, *m.* (the thumb); *index*, *icis*, *m.*; *medius*, *i*, *m.* (the middle finger); *anulāris*, *is*, *m.* (ring-finger); *minimus*, *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.—PENSUM VICESIMUM QUARTUM.

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. *amicum*, my friend; *scribo*, I write, sc. *epistolam*, 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 *loquor*, I speak, *sequor*, I follow.

4. Transitive verbs have two forms, called the *Active* and the *Passive Voices*; as *moneo*, I remind, *moneor*, I am reminded; *audio*, I hear, *audior*, 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. *audio*, I hear; 2. *audiebam*, I heard; 3. *audivi*, I have heard; 4. *audivēram*, I had heard; 5. *audiam*, I shall hear; 6. *audivēro*, I shall have heard.

7. The Latin verb has four Participles:— The *present active* in *ns*; the *future active*, in *turus*; the *perfect passive*, in *tus*; and the *future passive*, in *ndus*; e. g. *āmans*, loving; *amāturus*, 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 *ū*; 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; *legēre*, to read; *aulire*, to hear.

The characteristic terminations of the *Present Indicative* in the first and second persons are:—

1. *o*, *ās*; 2. *eo*, *ēs*; 3. *o* (*io*), *is*; 4. *io*, *is*.

Examples:— *āmo*, *āmās*, I love, thou lovest; *moneo*, *mōnēs*, I remind, thou remindest; *lēgo*, *lēgis*, I read, thou readest; *audio*, *audis*, 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,	ārē,	āvi,	ātum,
2d conj.	eo,	ērē,	ūi,	itum,
3d conj.	o (io),	ērē,	i,	tum,
4th conj.	io,	irē,	ivī,	itum.

Examples :— 1. amo, amāre, amāvi, amātum ; 2. monēo monēre, monui, monitum ; 3. lego, legere, lēgi, lectum ; facio, facere, feci, factum ; 4. audio, audire, audivi, 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, audiv*) ; and that of the supine in *um*, the third root (*amāt, monūt, 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.	{ Amo, āre, āvi, ātum, Diligo, ēre, lexi, lectum. (ALIQUEM, ALIQUID).†
To set in order, arrange.	Dispōno, ēre, pōsui, pōsitum (ALIQUID).
To open.	Āperio, ire, pērii, pertum (ALIQUID).
To do.	Agō, ēre, ēgi, actum (ALIQUID).
To do (make).	Facio, ēre, feci, factum (ALIQUID).
To give.	Dō, dāre, dēdi, dātum ‡ (ALICUI ALIQUID).
To see.	Vidēo, ēre, vidi, visum (ALIQUEM, ALIQUID).
To say, speak.	Dico, ēre, dixi, dictum (ALIQUID).
To carry.	Porto, āre, āvi, ātum (ALIQUID).
To wash.	Lāvo, āre, āvi (or lāvi), ātum (lautum or lōtum) (ALIQUEM, ALIQUID).
To want, need.	{ Egeo, ēre, ūi, — (ALIQVĀ RE). Indigēo, ēre, ūi, — (ALICŪJVS).

* 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 in subsequent lessons.

† See Rules F. and G. of this Lesson.

‡ The verb *dō* has the syllable *dā* short ; as *dāre, dātus*. The monosyllabic forms *dā* and *dās* 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>I love.</i>		2. Mōnĕo, <i>I remind.</i>	
SING.	<i>I love</i> āmō *	<i>I remind</i> mōnĕō	
	<i>Thou lovest</i> āmās	<i>Thou remindest</i> mōnĕs	
	<i>He loves,</i> āmāt,	<i>He reminds,</i> mōnĕt,	
PLUR.	<i>We love</i> āmāmūs	<i>We remind</i> mōnĕmūs	
	<i>Ye love</i> āmātis	<i>Ye remind</i> mōnĕtis	
	<i>They love.</i> āmant.	<i>They remind.</i> mōnent.	
3. Lĕgo, <i>I read.</i>		4. Audio, <i>I hear.</i>	
SING.	<i>I read</i> lĕgō	<i>I hear</i> audīō	
	<i>Thou readest</i> lĕgis	<i>Thou hearest</i> audis	
	<i>He reads,</i> lĕgīt,	<i>He hears,</i> audīt,	
PLUR.	<i>We read</i> lĕgīmūs	<i>We hear</i> audīmūs	
	<i>Ye read</i> lĕgītis	<i>Ye hear</i> audītis	
	<i>They read.</i> lĕgunt.	<i>They hear.</i> audiunt.	

Like *āmo* inflect: *do, porto, lāvo, &c.*— Like *moneo*: *hābĕo, vīdeo, ĕgĕo, and indigĕo, &c.*— Like *lēgo*: *diligo, dispōno, dico, &c.*— Like *audio*: *āpĕrio, ĕsurio, sĕtio, &c.*

E. Obs. Verbs of the third conjugation in *io* are inflected like *audio*, 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:

SING.	<i>I do</i> fāciō	<i>I am</i> sūm
	<i>Thou dos</i> fācis	<i>Thou art</i> ĕs
	<i>He does,</i> fācīt,	<i>He is,</i> est,
PLUR.	<i>We do</i> fācīmūs	<i>We are</i> sūmūs
	<i>Ye do</i> fācītis	<i>Ye are</i> estis
	<i>They do.</i> fāciunt.	<i>They are.</i> sunt.

Do you love your brother? Amāsne tū frātre^m tūum?
 I do love him. Vĕro, ĕum 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.

*Puer librum legit.**Videō hominem.**Apēri fenestram.**The boy reads the book.**I see the man.**Open the window.*

Does your brother arrange his books?

Disponitne frāter tuus libros suos?

He does arrange them.

Disponit.

He does not arrange them.

Eos nōn disponit.

Do ye see anything beautiful?

Videtisne aliquid pulchri?

We do see something beautiful.

Videmus vērō quiddam pulchri.

What is that little boy doing?

Quid agit ille puerulus?

He is doing something bad.

Agit aliquid nequam (mali).

Do you open the window?

Apērisne fenestram?

I am opening it.

Apērio.

Who is washing his stockings?

Quis lavat tibiālla sua?

The sailors are washing them.

Lavant ea nautae.

What do the men say?

Quid dicunt homines?

They say nothing.

Nihil dicunt.

Does your father give you a good book?

Dātne tibi pater librum bonum?

He gives me a good book.

Dāt mīhi librum bonum.

G. Obs. In Latin, as in English, the *immediate* object of transitive verbs (whether they be active or deponent) is put in the *Accusative* (*aliquem* or *aliquid*), and the *remote* object (i. e. that *for* or *with* reference to which anything is done) in the *Dative* (*alicui*).* As

*Dā mīhi librum.**Give me the book.**Mitto tibi epistolam.**I send you the letter.**Commōdat nobis cūltrum.**He lends us the knife.**Nōn schōlae, sed vitae discimus.**We learn not for school, but for life.*

Dost thou love him?

{ Eūmne āmas?

I do not love him.

{ Nūmquid eūm āmas?

Do you want your money?

{ Eūm nōn āmo (nōn dīlgo).

{ Egēsne tū pecūniā tuā?

{ Indīgēsne pecūniā tuā?

H. Obs. The verb *egēo* and its compound *indigēo* are intransitive, and are generally followed† by the Ablative, but sometimes by the Genitive of the object needed. (Cf. Lesson XXVI. B.)

* 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.	{ Ego véro eā egēo.
What do you stand in need of?	{ Sāne, ejus indígēo.
I do not need anything.	Quā rē indígēs?
Do you want any one (any-thing)?	Nihil egēo.
I need my father.	Egēsne aliquo (aliquā rē)?
	Pátris* indígēo.

EXERCISE 35.

Does your brother love you? — He does love me. — Do you love him? — I do love him. — Does your father love him? — He does not love him. — Dost thou love me, my good child? — I love thee. — Dost thou love this ugly man? — I do not love him. — Does the servant open the window? — He does open it. — Dost thou open it? — I do not open it. — Does he open the book? — He does not open it. — Dost thou set my books in order? — I set them in order. — Does the servant arrange our boots and shoes? — He sets both the one and the other in order. — Do our children love us? — They do love us. — Do we love our enemies? — We do not love them. — What do you give me? — I do not give thee anything (I give thee nothing). — Do you give my brother the book? — I do give it to him. — Do you give him a hat? — I do give him one. — What do you give him? — I give him something beautiful. — What does he give you? — He gives me nothing.

EXERCISE 36.

Does the sailor wash his stockings? — He does wash them. — Do you wash your hands (*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 *indígēo*.

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 nautarum*). — 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 (*panificia 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 (*aliquid re*)? — I need nothing (*nihil*). — 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* (*iendi*), 4. *iendi*; as, *āmo*, *amandi*; *mōnĕo*, *mōnendi*; *lēgo*, *lēgendi* (*fāciō*, *fāciendi*); *audio*, *audiendi*. Its nominative is wanting, the present infinitive being commonly used in its stead. The gerund is thus declined: —

GEN. of loving	<i>āmandī</i>	GEN. of seeing	<i>videndī</i>
DAT. to loving	<i>āmandō</i>	DAT. for seeing	<i>videndō</i>
ACC. loving	<i>āmandūm</i>	ACC. seeing	<i>videndūm</i>
ABL. by loving	<i>āmandō</i> .	ABL. by seeing	<i>videndō</i> .

So decline: *apĕriendi*, *dandi*, *dicendi*, *fāciendi*, *līvandi*, *lēgendi*, *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 *cupidus, diligens, gnārus, ignārus, mēmor, immēmor, peritus, studiōsus*, &c. 2. After many substantives, especially after *ars, causa, consilium, cupiditas, facultas, occasio, potestas, spes, studium, tempus, voluntas*, and the ablatives *causā* and *gratiā*, "for the sake of." E. g. *cupidus dicendi*, desirous of speaking ; *studiosus audiendi*, fond of hearing ; *ars pingendi*, the art of painting ; *tempus abeundi*, the time of leaving (to leave) ; *discendi causā*, for the sake of learning.

b) The Dative of the gerund is employed after verbs and adjectives, especially after *intantum esse, opēram dare, tempus impendere*, and after *utilis, inutilis, noxius, par, aptus, indolens*, &c. ; as, *operam dat studendo*, he applies himself to study ; *intantus est legendo*, he is bent on reading ; *aptus discendo*, apt to learn ; *utilis bibendo*, 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 videndum*, ready to see ; *inter ludendum*, 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, *defessus sum scribendo*, I am wearied with writing ; *justitia in suo cuique tribuendo*, justice in giving every man his own.

EXAMPLES : —

The desire of living well.	Cūpiditas bonē vivēdi.
The science of avoiding unnecessary expenses.	Sciētia vitādi sūmptus super-vacūos.
Desirous, fond of hearing.	Cūpidus, studiōsus audīēdi.
Sulphur water is useful for drinking (to drink).	Aqua nitrōsa utilis est bibēdo.
He is not solvent (able to pay).	Nōn (par) est solvēdo (dat.).
They were present at the registration.	Scribēdo (dat.) adfuerunt. (A law term.)
He came for the purpose of seeing (to see).	Vēnit ad vidēdum.
He keeps dogs for hunting purposes.	Alit cānes ad venādum.
Easy to take (to be taken).	Facilis ad capiēdum.
While walking, drinking, playing.	Inter eūdum (ambulādum), bibēdum, ludēdum.
The mind of man is nourished by learning and thinking.	Hōminis mēns discēdo alitur et cogitādo.
He spends his leisure in reading and writing.	Ōtium sūum in legēdo consumit inque scribēdo.

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; *videndus, a, um*, to be seen; *legendus, a, um*, to be read; *faciendus, a, um*, to be done; *audiendus, 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"; *legendus*, "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.	<i>Amándum ést mîhi, tîbi, îlli.</i>
We, you, they, must see.	<i>Vidéndum ést nôbis, vôbis, îllis.</i>
I, you, they, must read.	<i>Lêgéndum ést mîhi, tîbi, îis.</i>
I (thou, he) must write a letter (I have a letter to write).	<i>Epistôla mîhi (tîbi, éi) scribênda * ést.</i>
We (ye, they) must write letters (have to write letters).	<i>Epistolae (nôbis, vôbis, éis) scribêndae sũnt.</i>
I (you, they) have to read the * book.	<i>Libér ést mîhi (tîbi, îllis) lêgêndus.</i>
We (you, he) have to read books.	<i>Lîbri sũnt mîhi (tîbi, îlli) lêgêndi.</i>

* 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 *epistolas*) *mîhi scribendum ést*; as, for example, Lucretius: *Quoniam aeternas poenas in morte timendum ést*, instead of *Quoniam aeternae poenae in morte timendae sũnt* (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.	Quiescendum (rūndum,* dormi- endum) est mihi, tibi, ei, &c.
We ought especially to cherish diligence, and to practise it always.	Diligentia præcipue colenda est nobis, et semper adhibenda.
One must venture (risk), one must die.	Audendum est, moriendum est.
Every one must (should) use his own judgment.	Suo cuique iudicio (abl.) utendum est.
I know that I must write a letter.	Scio epistolam mihi esse scriben- dam.

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 (<i>lit.</i> of a letter to be written).	Consilium epistolæ scribendæ, in- stead of consilium scribendi epi- stolam.†
The design of writing letters (<i>lit.</i> of letters to be written).	Consilium epistolarum scribenda- rum, instead of consilium epi- stolas scribendi.
A committee of ten on legislation (<i>lit.</i> for the writing of laws).	Decemviri legibus scribendis (<i>dat.</i>).
One of the committee of three on grants of public lands.	Triumvir agro dando (<i>dat.</i>).
He is born for the endurance of miseries.	Natus est miseriis ferendis (<i>dat.</i>).
He was sent to procure ships.	Missus est ad naves comparandas (<i>for</i> ad comparandum naves).
He comes to defend the city.	Venit ad urbem defendendam (<i>for</i> ad defendendum 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: *Studium illud efficiendi* (the desire of accomplishing that), and never *illius efficiendi*; *Cupidus plura cognoscendi* (desirous of knowing more), and never *plurium cognoscendorum*. Thus also: *In suum cuique tribuendo* (in giving every one his own), more commonly than, *In suo cuique tribuendo*. 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.

Fortitude in the endurance of hardships and dangers.	Fortitúdo in laboribus periculisque subeündis (<i>for</i> in subeündo labores, &c.).
I am engaged in writing a letter.	Occupátus süm in epístolā scribēdā (<i>for</i> in scribēdo epístolam).
I am engaged in writing letters.	Occupátus süm in epístolis scribēdis (<i>for</i> in scribēdo epístolas).
The plan has been formed of destroying the city, of murdering the inhabitants, of blotting out the Roman name.	Ínita sũnt consília úrbis delēndae, civium trucidandórum, nómínis Románi extinguéndi.

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 unfrequent in the genitive of substantives, and especially of pronouns. E. g. : —

Since there is an opportunity of seeing you (<i>fem.</i>).	Quóniam tui (<i>fem.</i>) vidēdi (<i>for</i> vidēdae) ést cópia.
For the sake of exhorting you.	Véstri exhortādi (<i>for</i> exhortandórum) causā.
The liberty of plundering fruit.	Licéntia diripiēdi pomórum (<i>for</i> poma).
The power of selecting examples.	Exemplórum (<i>for</i> exémpa) eligēdi potéstas.

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 (*discendi 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 (*alīsne 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 (*cui 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 (*esne 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 (*esne 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.

<i>A wish, a mind, desire.</i>	<i>Cupiditas, voluntas, ātis, f.; stultum, i, n.</i>
<i>Time, leisure.</i>	<i>Tempus, ōris, n.; spatium, ōtium,* i, n.</i>
<i>A mind (desire) to work.</i>	{ <i>Voluntas op̄erāndi.</i> { <i>Stūdium op̄eris faciēdi.</i>
<i>Time to work.</i>	{ <i>Spatium ad laborāndum.</i> { <i>Ōtium (tēmpus) ad op̄us faciēndum.</i>
<i>I have a mind (wish, desire) to do anything.</i>	{ <i>Est mihi voluntas (cupīditas, stūdiū) āliquid faciēdi.</i> { <i>Cupīdus sūm āliquid faciēdi.</i> { <i>Cūpio āliquid faciēre.</i>

* *Tempus* is the proper word for "time" generally. *Ōtium* 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).	{ <i>Est mihi spatium ad labórándum.</i> <i>Hábeo ótium ad ópus faciéndum.</i>
I have a mind (desire) to work.	{ <i>Cúpidus sum laborándi.</i> <i>Cúpio ópus fácere.</i>
I have the courage to speak.	{ <i>Est mihi ánimus loquéndi.</i> <i>Audéo loqui (dicere).</i>
<i>To work.</i>	{ <i>Lábóro, áre, ávi, átum.</i> <i>Ópus fácere (to do work).</i>
<i>To speak.</i>	{ <i>Lóquor, loqui, locútus sum.*</i> <i>Dico, ére, xi, ctum.</i>
<i>To desire.</i>	<i>Cúpio, ére, ivi (ii), itum (ALIQUID FACERE).</i>
<i>To venture, dare.</i>	<i>Audéo, ére, ausus sum † (ALIQUID FACERE).</i>
<i>To cut.</i>	<i>Séco, áre, secúti, sectum (ALIQUEM, ALIQUID).</i>
<i>To buy.</i>	<i>Émo, ére, émi, emptum (ALIQUEM, ALIQUID).</i>
<i>To lack (want, to be without).</i>	<i>Cáreo, ére, úi, ítum (ALIQUA RE).</i>

B. RULE. Verbs signifying plenty or want are generally followed by the Ablative, sometimes by the Genitive. As :—

<i>Égéo pecúniā.</i>	<i>I want (am in want of) money.</i>
<i>Cáret ánimo.</i>	<i>He lacks (has not) the courage.</i>
<i>Liber scálet víltis.</i>	<i>The book abounds in errors.</i>
<i>Índiget pátris.</i>	<i>He needs his father.</i>

I have not, I lack.	{ <i>Nón hábeo (with the acc.).</i> <i>Míhi déest (with the nom.).</i> <i>Cáreo (with the abl.).</i>
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* *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 (*locutus 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.

† On this deponent perfect, see Lesson XXXIII. A. Rem. 4.

I have not (I lack) the courage to speak.	{ Déest * mihi ánimus loquéndi. Cáreo ánimo loquéndi. Nôn aúdéo loquí (fári).
To cut it (of cutting, for cutting it).	{ Eum, éam, id secâre (secândi). Ad eum, id secândum. Ad éam secândam (fem.).
To cut them (of cutting, for cutting them).	{ Eos, éas, éa secâre (secândi). Ad eos secândos (masc.). Ad éas secândas (fem.). Ad éa secândá (neut.).
To cut some (sing.).	{ Aliquid secâre (secândi). Ad nonnüllum secândum. Ad nonnüllam secândam (fem.).
To cut some (plur.).	{ Aliquot (nonnüllos, &c.) secâre (secândi). Ad nonnüllos secândos, &c. Ad áliquot secândá.
Have you time to cut trees ?	{ Habésne ótium ad secândum arbóres ? Éstne tibi spátium ad arbóres áli- quas secândas ?
I have time to cut some.	{ Hábeo ótium ad secândum áliquas. Ést mihi spátium ad áliquot secân- das.
Have you a mind to cut the bread ?	{ Cupidúsne es pánis in frústá sec- cândi ? Cupísne pánem in frústá secâre ?
I have no mind (desire) to cut it.	{ Nôn súm cupidus ejus in frústá secândi. Eum in frústá secâre nôn cúpío.
To buy some more.	{ Plús (ámplius) émère or eméndi. Ad ámplius (plús) eméndum.
To buy one.	{ Únum (-am, -um) émère or emén- di. Ad únum (-am, -um) eméndum.
To buy one more.	{ Úno (-a, -o) ámplius (plús) † émère or eméndi. Ad eméndum úno (-a, -o) plús (ám- plius).

* *Déest* is compounded of *de* + *sum*, and is inflected precisely like the simple verb. It is construed with the dative of the person:—*Déest mihi, tibi, hominibus*, &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. *plús equorum*, more horses; *ámplius librórum*, more books. *Uno* is the ablative of excess: "more by one." We thus can say either *uno equo ámplius*, or *uno ámplius equorum*, one more horse.

To buy two.	{ Dúos (dúas, dúo) émère <i>or</i> eméndi. Ad eméndum dúos (dúas, dúo).
To buy two more.	{ Duóbus (-ábus, -ôbus) ámplius (plús) émère <i>or</i> eméndi. Ad eméndum duóbus (-ábus, -ôbus) plús (ámplius).*
Have you a mind to buy one more horse?	{ Cupísne émère úno plús equórum? Ésne cúpidus eméndi úno ámplius equórum?
I have a mind to buy one more.	{ Cúpío émère úno plús. Súm cúpidus eméndi úno ámplius.
Have you a mind to buy some books?	{ Cupísne émère libros áliquot? Cupídusne és librórum áliquot eméndi?
I have a mind to buy some, but I have no time.	{ Cúpío áliquot (nonnúllos) émère, séd cáreo ótío (déest mihí spá- tium).
Am I right in doing so? (Is it right for me to do so?)	{ Éstne mihí fás (<i>or</i> licétne mihí) hóc fácere?
You are not right. (It is wrong for you.)	{ Nón ést tíbi fás (nón licet). Ést tíbi nefás.

EXERCISE 41.

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.

* The learner must bear in mind that, although these formulas are arranged with special reference to the expressions *cupio*, *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*, *supler*, 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*, *collido*, &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.

EXAMPLES OF COMPOUND VERBS.

A ¹ — <i>āmitto, I lose.</i>	In — <i>illido, I strike against.</i>
Ab — <i>ābēo, I go away.</i>	“ — <i>immūto, I change.</i>
“ — <i>aufūgio, I escape.</i>	“ — <i>irrumpto, I burst into.</i>
Abs — <i>abscondo, I conceal.</i>	Inter ⁷ — <i>interpōno, I put between.</i>
Ad ² — <i>addo, I add (to).</i>	“ — <i>intelligo, I comprehend.</i>
“ — <i>affēro, I bring (to).</i>	Ob ⁸ — <i>obsto, I stand against.</i>
“ — <i>assūmo, I take, assume.</i>	“ — <i>oppōno, I place against.</i>
Ante ³ — <i>antēpōno, I prefer.</i>	“ — <i>ostendo, I show.</i>
“ — <i>anticīpo, I anticipate.</i>	Per ⁹ — <i>perlēgo, I read through.</i>
Circum — <i>circūmēo, I go around.</i>	“ — <i>pellīcio, I allure.</i>
Cum ⁴ — <i>combūro, I burn up.</i>	Post — <i>postpōno, I value less.</i>
“ — <i>compōno, I compose.</i>	Prae — <i>praefēro, I prefer.</i>
“ — <i>colligo, I collect.</i>	Praeter — <i>praetermitto, I omit.</i>
“ — <i>corripio, I seize.</i>	Pro — <i>prōcurro, I run forward.</i>
“ — <i>conservo, I preserve.</i>	“ — <i>prōdēo,¹⁰ I go forth.</i>
“ — <i>cōulesco, I blend with.</i>	Sub ¹¹ — <i>subīcio, I subject.</i>
“ — <i>cōmēdo, I eat up.</i>	“ — <i>succēdo, I follow.</i>
“ — <i>cōgito (= co-agito), I think, reflect.</i>	“ — <i>suspendo, I suspend.</i>
De — <i>descendo, I descend.</i>	Super — <i>supērimpōno, I place upon.</i>
E ⁵ — <i>eīctio, I cast out.</i>	Supter — <i>suptērāgo, I drive under.</i>
“ — <i>escendo, I disembark.</i>	Trans ¹² — <i>transēo, I pass over (beyond).</i>
Ex — <i>exaudio, I hear.</i>	“ — <i>tradūco, I lead over.</i>
“ — <i>expōno, I expound.</i>	“ — <i>transcribo, I transcribe.</i>
In ⁶ — <i>intro, I enter.</i>	

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 *v*; *ab* before vowels and the majority of consonants; *abs* only before *c* and *t*. In the verbs *aufēro, aufūgio*, the *ab* is changed into *av = au*.

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 *anticīpare* and *antistāre*.

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, con, 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 *obs* 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-d-ēo, re-d-ēo, &c.*

¹¹ *Sub* before vowels remains unchanged; 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.

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>I go about.</i>	Re — rēmitto, <i>I send back.</i>
“ — ambigo, <i>I quarrel (about).</i>	“ — rēlēgo, <i>I read again.</i>
“ — ampūto, <i>I cut off.</i>	“ — recludo, <i>I unlock.</i>
“ — anquiro, <i>I investigate.</i>	“ — rēdēo, <i>I return.</i>
Dis — disjicio, <i>I scatter.</i>	Se — sēvōco, <i>I call aside.</i>
“ — dispōno, <i>I arrange</i>	“ — sēdūco, <i>I lead aside.</i>
“ — dimitto, <i>I dismiss.</i>	“ — sējungo, <i>I separate.</i>
“ — diffēro, <i>I put off.</i>	

C. *Obs.* Verbs are also compounded with nouns, adjectives, and with other verbs and adverbs; as *vēnumdāre*, from *vēnum* + *dāre*; *cālēfacēre*, from *cālīdus* + *facēre*; *obstūpēsūcēre*, from *ob* + *stūpēo* + *facēre*, &c. But the great majority are compounds with prepositions.

To break, to break into pieces.	{ Frango, ēre, frēgi, fractum (ALIQUID and NEUTER). Confringo, ēre, frēgi, fractum. Diffringo (ALIQUID).
To keep, take care of.	{ Servo, āre, āvi, ātum. Rēpōno, ēre, pōsul, positum. (ALIQUID).
To pick up.	{ Tollo, ēre, sustūli, sublātum (ALIQUID).
To mend, repair.	{ Rēpāro, āre, āvi, ātum. Rēficio, ēre, fēcī, factum. (ALIQUID).
To light, kindle.	{ Accendo, ēre, di, sum (ALIQUID).
To make (or light) a fire.	{ Ignem (m.) accendēre (facēre).
To burn (be on fire).	{ Ūro, ēre, ussi, ustum. Ardēo, ēre, arsi, arsum.
To burn up, destroy by burning.	{ Combūro, ēre, bussi, bustum. Concrēmo, āre, āvi, ātum. (ALIQUEM, ALIQUID).
To seek, look for.	{ Quaero, ēre, quaesivi, quaesitum. Conquiro, ēre, isivi, isitum. (ALIQUEM, ALIQUID).
To warm.	{ Cālēficio, ēre, fēcī, factum (ALIQUID).
To make.	{ Fācio, facēre, fēcī, factum. Conficio, ēre, fēcī, factum. (ALIQUID).
To do.	{ Āgo, āgēre, ēgi, actum. Fācio, facēre, fēcī, factum. (ALIQUID).

*To be willing, to wish.**Volo, velle, vōlūi* (ALIQUID FACERE).

D. Obs. The present indicative of the verb *volo*, which is irregular, is thus inflected.

SING.	<i>I will, am willing, or wish</i>	ēgo vōlo
	<i>Thou wilt (you will), &c.</i>	tū vis
	<i>He will, is willing, &c.</i>	ille vult,
PLUR.	<i>We will, wish, &c.</i>	nōs vōlūmus
	<i>Ye will, wish, &c.</i>	vōs vultis
	<i>They will, wish, &c.</i>	hī, īi, illi vōlunt.

REMARK. — The forms *vult* and *vultis* 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?	{ An (tū) vis? Num vis?
Do you wish to make my fire?	{ Vultne? Ecquid (is) vult?
	{ An (ille) vult? Num vult?
	Visne tū mhi accendere (facere) ignem?
I am willing to make it.	{ Volo eum accendere.
I do not wish to make it.	{ Ego eum facere non nolo.
Does he wish to buy your horse?	{ Nolo eum accendere.
He wishes to buy it.	{ Vultne equum tuum emere?
He does not wish to buy it.	{ Vult eum emere.
	{ Non vult eum emere.
	{ Eum emere non vult.

*To be unwilling.**Nolo, nollē, nōlūi* (ALIQUID FACERE).

E. Obs. The verb *volo* is compounded of *nōn* and *volo*, and follows the inflection of the simple verb. Thus:—

SING.	<i>I am unwilling, &c.</i>	nōlo
	<i>Thou art unwilling, &c.</i>	nōn vis
	<i>He is unwilling, &c.</i>	nōn vult,
PLUR.	<i>We are unwilling</i>	nōlūmus
	<i>Ye are unwilling</i>	nōn vultis
	<i>They are unwilling.</i>	nōlunt.

REMARK. — *Nevis* and *nevult* occur in the older Latin writers instead of *nonvis* and *nonvult*.

F. RULE. The verbs *volo*, *nōlo*, *mālo*, *cūpio*, *sōlēo*, *audeo*, and others expressing willingness, desire, ability, custom, duty, and the like, are followed by the infinitive; as,

*Volo fieri doctus.**

Nōn vult abire.

Dēbes esse diligens.

Sōlet tristis esse.

Pōtest liber esse.

I wish to become learned.

He is unwilling to go.

You ought to be diligent.

He is wont to be sad.

He can be free.

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.

Habétne sartor spátium ad reparándum méam tógam?

Éstne sartóri ótium ad tógam méam reficiéndam?

Ést éi ótium ad éam reficiéndam.

Éstne autóri spátium ad cáligas méas reficiéndas?

Ést éi spátium ad éas reficiéndas.

Éstne mihī fās pecúniā tūā servāre (repōnere)?

Nōn ést tibi fās (tibi néfas est) éam servāre (repōnere).

Cui sūnt tógae nōstrae reparándae?

Reparándae sūnt sartóri.

Quid ést mihī faciéndum?

Coffēa nōstra tibi calefactiéndā ést.

EXERCISE 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 *volō, nōlō, mālō, cupio, opto, studēo*), 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 eum 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.

Lesson XXVIII. — PENSUM DUODETRICESIMUM.

OF THE DERIVATION OF TENSES.

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: —

I

A. From the PRESENT INFINITIVE (*āmāre, mōnēre, lēgere, audire*) are derived : —

1. The *Imperative Passive*, which has invariably the same form ; as *amāre, mōnēre, lēgere, audire*, be thou loved, admonished, read, heard.
2. The *Imperative Active*, by dropping the final *re* ; as *āmā, mōnē, lēgē, audī*, love, admonish, read, hear thou.
3. The *Present Infinitive Passive*, by changing, 1. *āre*, 2. *ēre*, 4. *īre*, into, 1. *āri*, 2. *ēri*, 4. *īri*, and 3. *ēre* into *i* ; as *amāri, monēri, lēgi, audiri*, to be loved, admonished, read, heard.
4. The *Imperfect Subjunctive Active*, by adding *m* ; as *amārēm, monērēm, legērēm, audirēm*, that I might be loved, admonished, read, heard.
5. The *Imperfect Subjunctive Passive*, by adding *r* ; as *amārēr, monērēr, legērēr, audirēr*, that I might be loved, admonished, read, heard.

B. From the PRESENT INDICATIVE (*āmo, mōnēo, lēgo, audīo*) are derived : —

1. The *Present Indicative Passive*, by adding *r* ; as *āmor, mōnēor, lēgor, audīor*, I am loved, admonished, read, heard.
2. The *Present Subjunctive Active*, by changing the terminations of the Present Indicative (1. *o*, 2. *eo*, 3. *o* (*io*), 4. *io*) into, 1. *em*, 2. *eam*, 3. *am* (*iam*), 4. *iam* ; as *āmem, mōnēam, legam* (*capiam*), *audīam*, that I may love, admonish, read (take), hear.
3. The *Present Subjunctive Passive*, by changing the final *m* of the Active into *r* ; as *āmer, mōnēr, legar* (*capiar*), *audīar*, 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* (*iēbam*), 4. *iēbam* ; as *amābam, monēbam, legēbam* (*capiebam*), *audiebam*, 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, legēbar* (*capiebar*), *audiebar*, 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* (*iam*), 4. *iam* ; as *amābo, monēbo, legam* (*capiam*), *audīam*, 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, legar* (*capiar*), *audīar*, 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 *āmans, mōnens, legens* (*capiens*), *audiens*, 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 *aman-*

dus, monendus, legendus (capiendus), audiendus, to be loved, admonished, read (taken), heard.

10. The *Gerund*, in a similar manner; as *amandi, monendi, legendi (capiendi), audiendi*, 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 *eram*; as *amāveram, monūeram, lēgeram, audīveram*, I had loved, admonished, read, heard.

2. The *Future Perfect*, by changing the final *i* into *ero*; as *amāvērō, monūērō, lēgērō, audīvērō*, I shall have loved, admonished, read, heard.

3. The *Perfect Subjunctive*, by changing *i* into *erim*; as *amāverim, monūerim, lēgerim, audīverim*, that I may have loved, admonished, read, heard.

4. The *Pluperfect Subjunctive*, by changing *i* into *issem*; as *amāvīssem, monūīssem, lēgīssem, audīvīssem*, that I might have loved, admonished, read, heard.

5. The *Perfect Infinitive Active*, by changing *i* into *isse*; as *amāvisse, monūisse, lēgisse, audivisse*, 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 *ūrus, a, um*; as *amātūrus, a, um*, about to love; *monitūrus, a, um*, about to admonish; *lectūrus, a, um*, about to read; *audītūrus, a, um*, about to hear.

REMARK.—The Participle in *ūrus* in connection with *esse* serves to form the *Future Infinitive Active*; as *amātūrum (am, um) esse*, to be about to love; *monitūrum (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 *amatūrus sum*, I am about to love; *amatūrus eram*, I was about to love; *amatūrus ero*, 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 *eram*; as *lectus* (*a, um*) *eram*, I had been read; *auditus* (*a, um*) *eram*, I had been heard, &c.

4. The *Pluperfect Subjunctive*, with *essem*; as *amatus* (*a, um*) *essem*, that I might have been loved; *monitus* (*a, um*) *essem*, that I might have been admonished, &c.

5. The *Future Perfect*, with *ero*; as *auditus* (*a, um*) *ero*, I shall have been heard; *lectus* (*a, um*) *ero*, I shall have been read, &c.

6. The *Perfect Infinitive*, with *esse*; as *amatum* (*am, um*) *esse*, to have been loved; *auditum* (*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 *amatum iri*, *lectum iri*, &c., to be about to be loved, read, &c. (See *Paradigms*, pp. 664, 665.)

To tear, lacerate.	{	Discindo, ěre, ĭdi, ĭssum.
	{	Lācĕro, āre, āvi, ātum.
	{	(ALIQUID).
To drink.	{	Bĭbo, ěre, bĭbi, bĭbitum.
	{	Pōto, āre, āvi, ātum or pōtum.
	{	(ALIQUID).
To carry (take).	{	Fĕro, ferre, tŭli, lātum.
	{	Porto, āre, āvi, ātum.
	{	(ALIQUID).
To bring (carry).	{	Affĕro, afferre, attŭli, allātum.
	{	Apporto, āre, āvi, ātum.
	{	(ALICUI ALIQUID).
To go.	{	Ēo, ĭre, ĭvi or ĭi, ĭtum (NEUTER).

F. Obs. The verbs *fĕro*, I bear, carry, and *ĕo*, I go, are irregular in several tenses. The present indicative is thus inflected:—

SING. <i>I carry</i>	fĕro	SING. <i>I go</i>	ĕo
<i>Thou carriest</i>	fers	<i>Thou goest</i>	is
<i>He carries,</i>	fert,	<i>He goes,</i>	it,
PLUR. <i>We carry</i>	fĕrimus	PLUR. <i>We go</i>	imus
<i>Ye carry</i>	fertis	<i>Ye go</i>	itis
<i>They carry.</i>	fĕrunt.	<i>They go.</i>	ĕunt.

To be. Sŭm, esse, fŭi, fŭtŭrus.

To be at home. Dŏmĭ (gen.) ĕsse.

To go home. Dŏnum (acc.) ĭre.

G. Obs. 1. The English "at home" is in Latin expressed by the genitive *dŏmĭ*, to which may be added *meae, tuae, 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

ablative with *in* is required; as *in illā domo*, in that home; *in domo privātā*, 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 alicujus*, at some one's house or home; *domi* or *in domo Cæsaris*, at the house of Cæsar.

2. The English "home" (after verbs of motion) is expressed by the accusative *domum*, and so also *domum meam, tuam, nostram, vestram, aliēnam*, "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 alicujus*, to some one's house or home.

Is your father at home?

Estne pater tuus dōmi?

He is not at home.

Nōn est (dōmi).

Is his brother going home?

Itne frater ejus dōmum?

He is going home.

It (dōmum).

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.).

To or to the house of.

{ *Domum* or *in domum* (with the Gen.).

To be with the man or at the man's house.

{ *Apud virum* or *cum viro* esse.

{ *Dōmi* or *in dōmo viri* esse.

To go to the man or to the man's house.

{ *Ad virum* ire.

{ *Dōmum* or *in dōmum viri* ire.

To be with one's friend (at the house of one's friend).

{ *Apud amicum* or *cum amico* (suo) esse.

{ *Dōmi* or *in dōmo amici* esse.

To go to one's friend or to the house of one's friend.

{ *Ad amicum* (suum) ire.

{ *Dōmum* or *in dōmum amici* ire.

To be with me, thee (you), us, you, at my house, &c.

{ *Apud mē, tē, nōs, vōs* esse.

{ *Mēcum, tēcum, nobiscum,* vobiscum* esse.

{ *Dōmi mēae, tuāe, nostrae, vestrae* esse.

To be at one's own, at another man's house.

{ *Dōmi suae, aliēnae* esse.

To go to one's own, to another man's house.

{ *Dōmum suam, aliēnam* ire.

To be with him, with them, with some one.

{ *Apud eum, eos, aliquem* esse.

{ *Cum eo, his, aliquo* esse.

{ *Dōmi* or *in dōmo ejus, eorum, alicujus* esse.

* The preposition *cum* with *mē, tē, sē*, always becomes *mēcum, tēcum, sēcum*; with *nōbis, vōbis*, either *nōbiscum, vōbiscum*, or *cum nōbis, cum vōbis*.

To go to him, to them, to some one.	{ Ad eum, eos, aliquem ire. Dónum or in dómum ejus, eorum, alicujus ire.
To be with no one, at no one's house.	{ Apud neminem (nillum) esse. Cum nullo (némine) esse. Dómi or in dómo nullius esse.
To go to no one, to no one's house.	{ Ad nullum (neminem) ire. Dónum or in dómum nullius ire.
To be with one's father, at one's father's house.	{ Apud patrem (cum patre) esse. In dómo patrénā esse.
To go to one's father, to one's father's house.	{ Ad patrem ire. In dómum patrénam ire.
Is your little boy at any one's house?	{ Estne puerculus tuus apud aliquem (in dómo alicujus)?
He is at no one's house (with no one)?	{ Nón est apud quénquam. In dómo nullius est.
Do you wish to go to your friend?	{ Visne ad amicum tuum (dónum or in dómum amici tui) ire?
I do not wish to go to him.	{ Nóló ad eum (dónum or in dómum ejus) ire.
At whose house? With whom?	Cujus in dómo? Apud quem?
To whose house? To whom?	Cujus in dómum? Ad quem?
To whom (to whose house) do you wish to go?	{ Ad quem (cujus in dómum) vis ire?
I do not wish to go to any one (to any one's house).	{ Nóló ad quénquam (in dómum cujuscumque) ire.
With whom (at whose house) is your brother?	{ Apud quem (cujus in dómo) est frater tuus?
He is with us (at our house).	{ Est apud nós. Dómi nóstrae 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 eum*). — 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 mē*)? — I will buy nothing of you. — Of whom (*de quō*)* 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. — PENSUM 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 ; *quaeritāre* (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 *ūtō, ūāre*, and the *um* of the remaining conjugations into *o, āre* ; as *portātum* (the supine of *porto*, I carry) — *portūtō, āre*, I carry often ; *dormitum* (the supine of *dormio*, I sleep) — *dormītō, 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 *agītō, āre* (from *ago*, I drive), to drive up and down ; *latītō, āre* (from *latēo*, I am concealed), I hide myself ; *dictūtō, āre*, I say or tell often ; *lectūtō, āre*, I read again and again (from the obsolete frequentatives *dictāre, lectāre*), &c.

2. *Desideratives*, in *ūrō, ūrīre*, 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) — *ēsūrō, īre*, I desire to eat, I am hungry ; *emptum* (from *emo*, I buy) — *emptūrō, īre*, I desire to buy ; *coenātum* (from *coeno*, I dine) — *coenātūrō, īre*, I desire to dine, &c.

But a number of verbs in *ūrō, ūrīre* (and *ūrō, ūrāre*) are no frequentatives and can readily be distinguished by the long *u* ; as *ligūrīre*, to be dainty ; *prūrīre*, to itch ; *centuriāre*, 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 *languēre*, to be languid); *ingemisco*, ěre, I begin to sigh (from *gemēre*, 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 *tacēo*, I am silent; *obdormisco*, I fall asleep, from *dormio*, I sleep.

Some inchoatives are derived from substantives and adjectives; as *maturesco*, I grow ripe, from *matūrus*, 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 *scribēre*, to write); *sorbillo*, I sip (from *sorbēre*, to sup, drink up). The verbs of this class are but few in number.

5. *Intensives* in *sso*, *ssēre*; as *capesso*, *facesso*, *petesso* (from *capio*, *facio*, *pōto*), I seize, perform, seek with earnestness or eagerness.

C. Verbs derived from nouns are called *Denominatives*. E. g. *lucō*, I shine; *fraudo*, I deceive, defraud; *vulnō*, 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 *dominus* — *domināri*, to act the lord, to domineer; *cornix* — *cornicāri*, to chatter like a crow; *fūr* — *fūrāri*, to be a thief, to steal; *Graeculus* — *graecāri*, to live like a Graeculus, to live luxuriously and effeminately; but also *pāter* — *patrisso*, āre, I take after my father; *būbo* — *būbūlo*, āre, to screech like an owl, &c.

Where?

Whither? Where to?

Ůbi? Ůbīnam? * (Adverbs.)

Quō? Quorsūn? Quorsūs? (Adverbs.)

D. Obs. 1. The interrogative adverb *Ůbi?* 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 *super*.

* This *nam* is affixed with some emphasis. So also *Ůbi loci?* *Ůbi gentium?* *Ůbi 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 *quô*? implies motion or direction towards a place, and the noun of the answer is always in the accusative, either with or without a preposition.

<i>There.</i>	<i>Ībi, illĭc, icĭc</i> (rest).
<i>Thither (there).</i>	<i>Ēo, illō, illūc</i> (motion).
To carry thither.	<i>Ēo</i> (illo, illūc) <i>portāre</i> (fēre).
To carry it thither.	(Ēum, éam), <i>id</i> illō <i>portāre</i> .
To carry some thither.	{ SING. <i>Aliquāntum cō</i> (illo, illuc) <i>portāre</i> (fēre).
To carry them thither.	{ PLUR. <i>Aliquot ēo</i> (illō, illuc) <i>portāre</i> (fēre).
Where is my son?	<i>Ēos</i> (éas, éa) <i>ēo</i> (illo, illuc) <i>portāre</i> or <i>fēre</i> .
He is at home.	<i>Ūbi est</i> <i>filĭus mēus</i> ?
Is his brother there too?	{ <i>Dōmi est</i> .
He is not there, but at the neighbor's.	{ <i>Dōmi suāe est</i> .
Will you carry my books to the merchant?	<i>Ēstne</i> <i>sibi et</i> * <i>frāter ejus</i> ?
I do not wish to carry them to him.	<i>Nōn est</i> <i>sibi</i> ; <i>apud vicĭnum est</i> .
To send.	<i>Visne</i> <i>tū</i> <i>lĭbros mēos</i> <i>ad mercatōrem</i> <i>portāre</i> ?
To come.	<i>Nōlo</i> <i>ēos</i> <i>ad</i> <i>illum</i> <i>portāre</i> .
To lead.	<i>Mitto, ěre, misi, missum</i> (ALICUI ALIQUID, ALIQUID AD ALIQUEM).
	{ <i>Vēnio, ěre, vēni, ventum</i> .
	{ <i>Pervēnio, ěre, vēni, ventum</i> (NEUTER).
	{ <i>Dūco, ěre, duxi, ductum</i> .
	{ <i>Dēdūco, ěre, duxi, ductum</i> .
	{ (ALIQUEM AD ALIQUEM).
<i>When? At what time?</i>	<i>Quandō? Quō tempōre?</i>

E. RULE. Time *when* is put in the Ablative without a preposition, as:—

<i>Hōrā duodēcīmā.</i>	<i>At twelve o'clock.</i>
<i>Hōc tempōre.</i>	<i>At this time.</i>
<i>Diē constitūtā.</i>	<i>On the appointed day.</i>
To-morrow.	<i>Crās</i> (<i>adv.</i>), <i>crastinō tempōre</i> .
To-day, this day.	{ <i>Hōdiē</i> (<i>adv.</i>), <i>hōc diē, hōdiernō tempōre</i> .
Somewhere, anywhere.	<i>Ālicūbī, usquā, usquā</i> (rest).
Somewhither, anywhither.	<i>Ālquō, quōquā, quōplām</i> (motion).

* The conjunction *et* has sometimes the sense of *also*, *too*.

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*, *quoquam*, and *quoquam*.

Nowhere, not anywhere. Nusquam, nuspiam (rest).
Nowhither, not anywhither. Nusquam (motion).

- | | |
|---|---|
| Do you desire to go anywhere (anywhither)? | Cupisne ire aliquo (quopiam)? |
| I do desire to go somewhere (somewhither). | Cupio ire aliquo. |
| I desire to go to the house of my father. | In domum paternam ire cupio. |
| I do not desire to go anywhere. | Nusquam ire cupio. |
| Nor do I desire to go anywhere. | Neque ego quodquam ire cupio. |
| If he desires to go anywhere. | Si ille quodquam ire cupit. |
| Is your brother anywhere? | Estne frater tuus alicubi (uspiam)? |
| He is somewhere. | Est alicubi (in aliquo loco). |
| He is at the house of his father. | In domo paternā est. |
| He is nowhere. | Nusquam (nuspiam) est. |
| Nor is his friend anywhere. | Néque amicus ejus usquam est. |
| Unless your friend is anywhere. | Nisi amicus tuus usquam est. |
| Will you conduct me to your tailor? | Visne me ad sartorem tuum ducere? |
| I will conduct you to him. | Volo te ad eum ducere (deducere). |
| When will you lead me to him? | Quando (quod tempore) me vis ad eum ducere? |
| I will lead you to him to-morrow. | Ego te crās (crastino tempore) ad eum ducere volo. |
| Who will send me good books? | Quis vult mihi mittere libros bonos? |
| No one will send you any. | Nemo tibi illos mittere vult. |
| The physician. | Mēdicus, i, m. |
| To write. | Scribo, ēre, psi, ptum (ALICUI ALICUI OR AD ALIQUEM). |
| Have you as many letters to write as my father? | { Scribendaene tibi sunt tam multae litterae quam patri meo?
Habēsne tot litteras scribendas, quot pater meus? |
| I have more (of them) to write than he. | { Scribendae sunt mihi plūs (plūres) quam ei.
Scribendas ego plūres habeo quam ille (ipse). |

EXERCISE 48.

Will you go anywhere (anywhere)? — I will go nowhere (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 eum*) to-day. — Where will he carry these birds to? — He will carry them nowhere. — Will you take the physician to this man? — I will take him there (*ad eum*, 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 anywhere? — 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 nowhere. — 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 (*audēne filius tuus*) 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. *eam*, 3. *am* (*iam*), 4. *iam*; as, *amo*, *amem*; *monĕo*, *monĕam*; *lego*, *legam* (*facio*, *faciam*); *audio*, *audiām*.* It is inflected as follows:—

FIRST CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may love</i>	<i>āmēm</i>	<i>That we may love</i>	<i>āmēmūs</i>
<i>That thou mayst love</i>	<i>āmēs</i>	<i>That ye may love</i>	<i>āmētīs</i>
<i>That he may love,</i>	<i>āmēt,</i>	<i>That they may love.</i>	<i>āment.</i>

SECOND CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may remind</i>	<i>mōnĕām</i>	<i>That we may remind</i>	<i>mōnĕāmūs</i>
<i>That thou mayst remind</i>	<i>mōnĕās</i>	<i>That ye may remind</i>	<i>mōnĕātīs</i>
<i>That he may remind,</i>	<i>mōnĕāt,</i>	<i>That they may remind.</i>	<i>mōnĕant.</i>

THIRD CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may read</i>	<i>lēgām</i>	<i>That we may read</i>	<i>lēgāmūs</i>
<i>That thou mayst read</i>	<i>lēgās</i>	<i>That ye may read</i>	<i>lēgātīs</i>
<i>That he may read,</i>	<i>lēgāt,</i>	<i>That they may read.</i>	<i>lēgant.</i>

FOURTH CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may hear</i>	<i>audiām</i>	<i>That we may hear</i>	<i>audiāmūs</i>
<i>That thou mayst hear</i>	<i>audiās</i>	<i>That ye may hear</i>	<i>audiātīs</i>
<i>That he may hear,</i>	<i>audiāt,</i>	<i>That they may hear.</i>	<i>audiant.</i>

Like *amem* inflect: *ordinem*, *dem*, *portem*, *laborem*, *lavem*, &c. Like *monĕam*: *habĕam*, *vidĕam*, *forĕam*, &c. Like *lēgam*: *dīcam*, *dīspōnam*, *scribam*, *faciam*,† &c. Like *audiām*: *aperīam*, *esūrīam*, *sūtīam*, *vēnīam*, &c.

REMARK.—The present subjunctive of the first and third conjugations sometimes has *im* instead of *em* or *am*; as *edim*, *comedim*; *duim*, *perduim*; ‡ for *edam*, *comedam*; *dem*, *perdam*. But this anti-

* See Lesson XXVIII. B. 2.

† Verbs of the third conjugation in *t* have their present subjunctive in *tam*. Thus, also, *capiō*, *capiam*, *calefaciō*, *calefaciam*, &c.

‡ From the obsolete forms *duo*, *perduo* (= *do*, *perdo*).

quoted 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*, *volo*, *nolo*, *eo*, and *fĕro* (*affĕro*) is thus inflected:—

SINGULAR.		PLURAL.	
<i>That I may be</i>	<i>sĭm</i>	<i>That we may be</i>	<i>sĭmus</i>
<i>That thou mayst be</i>	<i>sĭs</i>	<i>That ye may be</i>	<i>sĭtis</i>
<i>That he may be,</i>	<i>sĭt,*</i>	<i>That they may be.</i>	<i>sint.</i>
<i>That I may be willing</i>	<i>vĕlĭm</i>	<i>That we may be willing</i>	<i>vĕlĭmŭs</i>
<i>That thou mayst be willing</i>	<i>vĕlĭs</i>	<i>That ye may be willing</i>	<i>vĕlĭtis</i>
<i>That he may be willing,</i>	<i>vĕlĭt,</i>	<i>That they may be willing.</i>	<i>vĕlint.</i>
<i>That I may go</i>	<i>ĕĭm</i>	<i>That we may go</i>	<i>ĕĭmŭs</i>
<i>That thou mayst go</i>	<i>ĕĭs</i>	<i>That ye may go</i>	<i>ĕĭtis</i>
<i>That he may go,</i>	<i>ĕĭt,</i>	<i>That they may go.</i>	<i>ĕant.</i>
<i>That I may carry</i>	<i>fĕrĕm</i>	<i>That we may carry</i>	<i>fĕrĕmŭs</i>
<i>That thou mayst carry</i>	<i>fĕrĕs</i>	<i>That ye may carry</i>	<i>fĕrĕtis</i>
<i>That he may carry,</i>	<i>fĕrĕt,</i>	<i>That they may carry.</i>	<i>fĕrant.</i>

REMARK.—The compounds of these verbs are all of them inflected in the same way; as *desim*, *possim*, *prosim*, from *desum*, *possum*, *prosum*; *mālm*,† *nōlm*, from *mālo*, *nōlo*; *abĕam*, *prodĕam*, *transĕam*, from *abeo*, *prodĕo*, *transĕo*; *affĕram*, *diffĕram*, *circumfĕram*, from *affĕro*, *diffĕro*, *circumfĕro*, &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 *quōd*, that, in order that; *nē*, that not, lest; *licet* and *quamvis*, although; *utīnam*, would that; *quīn* and *quomīnus*, but that, &c. E. g.:—

Vēnĭo ut vĭdĕam.

I come to see (in order that I may see).

* Instead of *sim*, *sis*, *sit*, the older Latin writers employ the forms *siem*, *sies*, *siet*; and also from the obsolete *fūo*, the forms *fūam*, *fūas*, *fūat*; —, —, *fūant*.

† An ancient form of this is *marĕlm*, *is*, *it*, &c. So the Imp. Subj. *marĕllem* for *mallem*; the Pres. Ind. *marĕlo* for *mālo*; the Future Indic. *marĕlam* for *malam*, &c.

Cave nē scribas.
Ūtinam habērem.

Take care lest you write.
Would that I had.

2d. In indirect or dependent questions, introduced by an interrogative adjective, pronoun, or adverb, such as *quantus*, *qualis*, *quotus*; *quis*, *qui*, *cujus*; *ubi*, *quo*, *quorsum*, *quando*, *quoties*, *quomodo*; *an*, *ne*, &c. E. g.:—

Nescio quantum habēas.
Dic mihi quis (quālis) sūt.
Scisne quando vēnat?
*Vide ān ventūrus sūt.**

I do not know how much you have.
Tell me who he is.
Do you know when he comes?
See whether he is about to come.

3d. To denote possibility in general, and also an exhortation or command; as

Forsitan temere fecerim.
Emas quod necesse est.
Eamus. Scribamus.

I may possibly have acted rashly.
Buy what is necessary.
Let us go. Let us write.

I come in order to see (for the sake of seeing, to see, about to see).

Vēnto ut vidēam.
Vēnto ad videndum.
Vēnto vidēdi causā.
Vēnto vidēre or visum.
Vēnto visūrus.

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 *causā* or *gratiā*, “for the sake of,” by a mere infinitive, or, lastly, by the future participle in *urus*.

Do you wish to go to your brother in order to see him?

Visne ad frātre tuū ire, ut eūm vidēās?

I desire to go to him in order to see him (for the sake of seeing him).

Visne ire visum frātre tuū?
Cūpio ad eūm ire, ut eūm vidēam.
Ego eūm visum ire cūpio.
Cūpio ad eūm ire vidēdi gratiā.

Has your brother a knife to cut his bread?

Estne frātri tuo cūlter ad secāndum pānem suū?
Habētne frāter tuus cūltrum, quī† pānem suū sēcet?

He has one to cut it (wherewith to cut it).

Est ei unus ad eūm secāndum.
Hābet unum, quī eūm secāre possit.

* The direct questions involved in these examples are:— *Quantum habes?*— *Quis (qualis) est?*— *Quando (quo tempore) venit?*— *Venturusne est?*

† This *quī* is an old ablative, and may stand for every gender of that case singular and plural (i. e. for *quod*, *quā*, *quibus*). When thus used it represents the instrument or means, exactly like the English “wherewith,” “whereby.” Thus Nepos:— *ut, quī efferreretur, vix reliquerit*, so that he left scarcely enough, wherewith he might be buried.

I have no money to buy bread (wherewith I may buy bread).	{ Pecúniā, qui pānem émam, nōn hābeo. Cārēo pecūniā ad emēdum pā- nem.
Have you paper enough to write a letter (for writing a letter).	{ Éstne tibi sātis chārtae ad lītteram scribēdam ? Nōn est (mibi sātis).
I have not enough.	{ Everro, ěre, erri, ersum. Scopis purgo, āre, āvi, ātum. (ALIQUID, LOCUM ALIQUEM).
To sweep (out).	{ Occido, ěre, idi, isum. Interficio, ěre, fēci, factum. (ALIQUEM).
To kill, slay.	{ Macto, āre, āvi, ātum (ALIQUEM, ANIMAL ALIQUOD).
To slaughter.	{ Salto, ire, ivi or li, itum (ALIQUID).
To salt.	{ Commodo, āre, āvi, ātum. Credo, ěre, crediti, creditum. (ALICUI ALIQUID).
To lend.	{ Possum, posse, potui. Scio, ire, ivi or li, itum. (ALIQUID FACĒRE).
To be able.	
To know how (to be able).	

E. Obs. *Possum* 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. *Possum* is a compound of *pōtis* and *sum*, and is inflected in the present as follows:—

INDICATIVE.

Singular.		Plural.	
<i>I can (am able)</i>	<i>pōssūm</i>	<i>We can (are able)</i>	<i>pōssūmus</i>
<i>Thou canst (art able)</i>	<i>pōtēs</i>	<i>Ye can (are able)</i>	<i>pōtestis</i>
<i>He can (is able),</i>	<i>pōtest,</i>	<i>They can (are able).</i>	<i>possunt.</i>

SUBJUNCTIVE.

Singular.		Plural.	
<i>That I may be able</i>	<i>possim</i>	<i>That we may be able</i>	<i>possimūs</i>
<i>That thou mayst be able</i>	<i>possis</i>	<i>That ye may be able</i>	<i>possitis</i>
<i>That he may be able,</i>	<i>possit,</i>	<i>That they may be able.</i>	<i>possint.*</i>

Can you write a letter ?	{ Potēsne scribēre epistōlam ? Scīsne scribere epistolam ?
I can write one.	Pōssum (scio) ūnam scribēre.
Can he work ?	Nūm ille laborāre (opus faciēre) pōtest ?
He cannot work.	Laborāre (opus faciēre) non pōtest.
Can they come to us ?	Possūntne venire ad nōs ?
They cannot come to you.	Ad vōs venire nōn possunt.

* Antiquated forms of this are *possiem*, *ea*, *et*, &c., or *potessim*, *is*, *it*, &c. So also *potestur* for *pōtest*, and *potesse* for *posse*.

To kill me.
To see me.

Mê accidere (interficere).
Mê videre.

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).

Mêcum loqui, ad mê loqui.

To speak to you (with you).

Têcum † loqui, ad tê loqui.

To speak to him (with him).

Cum êo loqui, ad êum loqui.

To speak to us (with us).

Nobiscum loqui, ad nôs loqui.

To speak to you (with you).

Vobiscum loqui, ad vôs loqui.

To speak to them (with them).

Cum illis loqui, ad illos loqui.

To send to him.

Êi mittere.

To send to his house.

Ad êum (in dômum ejus) mittere.

To send it to me.

Êum (eam, id) mîhi mittere.

To send him (them, &c.) to me, to my house.

Êum (eos) ad mê (dômum meam) mittere.

To send it to me to-morrow.

Êum (eam, id) mîhi crâtino tẽpore mittere.

To send him (them) to me (i.e. to my house) to-morrow

Êum (eos) ad mê (dômum meam) crâs mittere.

When will you send me the hat?

Quândo vis mîhi pîlẽum mittere? (Cf. Lesson XXIV. G.)

I will send it to you to day.

Ego tibi êum mittere vôlo hodie.

Will you lend me some money?

Visne mîhi credere aliquântum pecuniæ?

I will lend you a little.

Vôlo tibi aliquântulum credere.

Do you desire to see my brother, in order to speak to him?

Cupisne frâtre meum videre, ut cum êo (ad eum) loquâris?

I do desire to see him, in order to speak to him?

Cûpio êum videre, ut cum êo (ad eum) loquar. ‡

Has he a broom to sweep my house?

Habêtne scôpas ad dômum meam everrendam?

He has none.

Nôn habet.

Have you anything to write, to eat, to say?

Habêsne quod scribas, quod edas, quod dicas?

I have something to write, to eat, to say.

Habeo quod scribam, edam, dicam.

I have nothing to write, to eat, to say.

Nôn habeo quod scribam, edam, dicam.

Has he any money to give me?

Habêtne quid mîhi dêt pecuniæ?

* Unless the accusative be a personal pronoun, which frequently precedes the dative.

† Compare Lesson XXVIII. p. 133, note.

‡ The present subjunctive of the deponent *loquor* is: — SING. *loquar, loquâris* or *loquâre, loquâtur*; PLUR. *loquâmur, loquâmini, loquantur*. Compare Lesson XXXV.

He has no money to give you.	Nôn hábet quid tibi dét pecúniæ.
Do you lend us books to read?	Commodatísne nobís líbros legéndo- dos?
We lend you books and letters to read.	Vóbis et líbros legéndo 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 mēcum* 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 TRICESIMUM.

OF THE CONSTRUCTION OF SENTENCES.

A. A sentence is a thought or concept of the mind expressed in words. As

Puer lægit, the boy reads. *Arbor flōret*, 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*, *flōret*, *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; *amici nostri puer lēgit*, the boy of our friend is reading.

2. By an adjective, adjective pronoun, participle, or relative clause; as, *puer noster studiōsus lēgit*, our studious boy is reading; *arbor, quam hēri in horto vidisti, hodie flōret*, 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 lēgit*, the boy reads his good book; *arbor in horto 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, *cupio abire*, I desire to leave; (*ille*) *idōneus non est, qui impetret*, he is not fit to obtain; *cave (ne) cadas*, take care lest you fall.

3. By a noun or adjective in the same case with the subject; as, *Pompējus imperātor est appellātus*, Pompey was called commander; (*tu*) *vidēris 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 lēgunt*, 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 legit, semper erit justus*.

A compound predicate consists of two or more simple predicates depending on one common subject; as, *Deus est, fuit, erit*, God is, was, will be; *Id et nobis erit perjucundum, et tibi non sane dēriūm*, This will be extremely pleasant for us, and surely not out of your way.

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 régés ejeci, vos tyrannos introducitis*; *ego libertatem pepëri, vos partem servare 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, *Vita brevis est, licet supra mille annos exeat*, Life is short, and were it to exceed a thousand years; *Hoc ideo exposui, ut scires*, 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, *Cicëro orator*, Cicero the orator; *Augustus impëratör*, Augustus the Emperor.

2. Between an adjective or participle and a noun; as, *vir justus et sapiens*, a good and wise man; *virï optimi*, most excellent men.

3. Between a relative and its antecedent; as, *puer, qui legüt*, the boy who reads; *puella, quæ currit*, the girl who runs.

4. Between a finite verb and its subject nominative; as, *ego lægo, tu ämas, nos sämus, homïnes 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?

Whom?

What?

Cui? Cuius? Ad quem?

Quem? Quemnam?

Quid? Quidnam?

To answer, reply.

Respondēo, ēre, di, sum (ALICUI ALIQUID; EPISTOLAE or AD EPISTOLAM).

Rescribo, ēre, ipsi, iptum (ALICUI or AD ALIQUEM; LITTERIS or AD LITTERAS).

To answer or reply to some one.

Alīcui respondēre.†

Alīcui or ad alīquem rescribēre.

To answer a letter.

Epistolae or ad epistolam respondēre.

Litteris or ad litteras rescribēre.

Do you wish to answer me?

Nūm vis mīhi respondēre?

Nūm vis mīhi (ad mē) rescribēre?

I do not wish to answer you.

Nōlo tibi respondēre.

Nōlo tibi (ad tē) rescribēre.

To whom do you wish to reply?

Cui vis respondēre?

Ad quē (cui) vis rescribēre?

I wish to reply to my good friend.

Amicō meō bonō respondēre vōlo.

Ego ad amicum meum bonum rescribēre vōlo.

What do you desire to answer him?

Quid cupis ei respondēre (rescribēre)?

I desire to answer him only (in a few words.

Ei nōn nisi pauca rescribēre cupio.

To whom must we reply?

Ad quē (cui) est nobis rescribendum?

We must reply to the Englishman.

Rescribendum est nobis Anglo (ad Anglum).

* Compare Lesson XII. A. 1-6.

† The verb *respondere* is properly "to answer or reply orally," and is sometimes opposed to *rescribere*, which signifies "to write back or to answer in writing." But this distinction is not always observed, and *respondere* is often used in the sense of *rescribere*.

What have I to do?

You have to reply to the letter of the Frenchmen.

Quid est mihi faciendum?

Rescribendum est tibi litteris (ad litteras) Francogallorum.

The place (in general).

Locus, *m. pl.*, loci or loca.

The garden.

Hortus,* *i, m.*; hortulus, *i, m. dim.*

The theatre.

Theatrum, *i, n.*

The forest, wood.

Silva, *ac, f.*

The grove.

Lucus,† *i, m.*; nemus, *oris, n.*

The warehouse.

Receptaculum (*i, n.*) mercium.‡

The storehouse.

Cella penaria, *ac, f.*

The magazine.

Horreum, *i, n.*

The store, provisions.

Penus, *us or i, m.*; commatus, *us, m. (of an army).*

The supply, abundance.

Copia, *ac, f.*

The room.

Conclave, *is, n.*; diaeta, *ac, f.*

The chamber (sleeping-room).

Cubiculum, *i, n.*

The butcher.

Lanius, *i, m.*

To go into (an enclosed place).

Ineo, *ire, ti (ivi). Itum.*
 Introeo, *ire, ivi (ii), Itum.§*
 (LOCUM or IN LOCUM, AD ALI-
 QUEM).

In, into (preposition).

In (with the acc. and abl.).

Under (preposition).

Sub (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 conclave inire (intrōire).
 { Conclave inire (intrōire).||

To be in the room.

In conclavi esse.

To go into the garden.

{ In hortos inire (intrōire).
 { Hortos inire (intrōire).

To be in the garden.

In hortis esse.

To go in (i. e. into the house).

Intrō (*adv.*) ire.

To be within (i. e. in the house).

Intūs (*adv.*) esse.

To go under the table.

Sub mensam ire.

To be under the table.

Sub mensā esse.

* The singular has commonly the sense of a "vegetable garden," and the plural *horti* or the dim. *hortulus*, "a garden for pleasure." (Cf. Lesson XVIII. D.)

† *Lucus* is a sacred grove; *nemus* a woody landscape laid out for pleasure.

‡ The genitive pl. of *merx*, merchandise.

§ The verbs are compounds of *eo* (= *in* + *eo*, *intrō* + *eo*), and are inflected like the simple verb. (Cf. Lesson XXVIII. F.)

|| The compounds *inire* and *introire* have frequently the force of transitive verbs, and then the preposition *in* before the object accusative is omitted.

To go out (i. e. out of the house).	{ <i>Fóras (adv.)</i> ire. <i>Exire dómo (abl.)</i> .
To be out (i. e. out of the house).	<i>Fóris (adv.)</i> esse.
To go out.	<i>Exĕo, ire, ĭi (ivi), ĭum.</i>
Where is our son ?	<i>Ūbi ést nóster fílius ?</i>
He is in his room.	(<i>Est</i>) in cubículo súo.
Where is the Englishman going to ?	<i>Quò (quórsum) it Ánglus ?</i>
He is going into the forest.	(<i>Intt</i>) in sílvam.
Do you wish to go into the theatre ?	<i>Núm vis (in) thĕátrum intre ?</i>
I do not wish to go there (thither).	<i>Nólo éo intre.</i>
Is your father in (in the house) ?	<i>Éstne páter tíus intus ?</i>
He is not in ; he is out.	<i>Nón ést intus ; fóris ést.</i>
Does the stranger desire to go in (into the house) ?	<i>Cupítne ádvĕna ire intrò ?</i>
No, he desires to go out.	<i>Ímmo véro fóras ire (dómo exire) cupit.</i>
Where is my dog ?	<i>Ūbi ést cánis méus ?</i>
He is under the table.	<i>Sub ménŕa (ést).</i>

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 anywhere ? — 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.

EXERCISE 54.

Will you come to me in order to go to the forest? — I have no wish to go the forest. — To which theatre do you wish to go? — I wish to go to the great theatre. — Will you go into my garden, or into that of the Dutchman? — I will go neither into yours nor into that of the Dutchman; I will go into the gardens of the French. — Will you go into those of the Germans? — I will not go thither. — Have the Americans great warehouses? — They have some. — Have the English great stores? — They have some. — Have the Germans as many warehouses as stores? — They have as many of the latter as of the former. — Will you see our great stores? — I will go into your warehouses in order to see them. — Have you much hay in your storehouses? — We have a great deal, but we have not enough corn. — Do you wish to buy some? — We wish to buy some. — Have we as much corn as wine in our storehouses? — We have as much of the one as of the other. — Have the English as much cloth as paper in their warehouses? — They have more of the one than of the other in them. — Has your father time to write me a letter? — He wishes to write you one, but he has no time to-day. — When will he answer that of my brother? — He will answer it to-morrow. — Will you come to my house in order to see my great warehouses. — I cannot come to your house to-day; I have letters to write. — Where is the knife? — It is under the table. — Is our friend in (the house)? — He is in. — He is going in. — Do you desire to go out? — No; I desire to go in. — Is the painter out? — He is not out.

Lesson XXXII. — PENSUM 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 amo.

I love.

Tu lēgis.

Thou readest.

Ille scribit. Puer scribit.

He writes. The boy writes.

Nos mittimus.

We send.

Vos habētis.

Ye have.

Illi dicunt. Homines dicunt.

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, *Mentiri 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 vivere est cogitare*, To a man of letters living is thinking. *Cras istud, quando veni?* When will that "to-morrow" come? *Homines errare 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, equi, viri, hostes, cives, permixti* (sc. *sunt*); *nihil consilio, neque imperio agi*; *fors omnia regere*, — 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. *loquere*), Do not be angry! Softly! *Dii meliôra* (sc. *dent*)! God forbid! *Quid plura* (sc. *dicam*)? In short. *Quot homines, tot sententiæ* (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.

<i>Pars militum caesi, pars capti sunt.</i>	<i>Part of the soldiers were killed, and a part of them taken prisoners.</i>
<i>Pars stupet dñum exitiâle, et mœlem mirantur equi.</i>	<i>Some are transfixed with amazement at the fatal present, and admire the huge size of the horse.</i>

REMARKS.

1. A verb in the plural is very common, especially among the poets, after *pars, turba, vis, multitudo, exercitus, juvenus, 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 stativis 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 alii subsidium ferebant*, One brought help to the other.

C. RULE. — Two or more subject-nominatives in the singular, connected by a copulative conjunction, ex-

* The infinitive or an entire clause may also stand as the subject of an impersonal verb; as, *Te hilari animo esse videt me jurat*, I am delighted (lit it delights me) that you are in good spirits. *Jurat 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.

<i>Senātus populusque Romānus pacem comprobaverunt.</i>	<i>The Roman senate and people approved of the peace.</i>
<i>Vita, mors, divitiæ, paupertas omnes homines vehementissime permovent.</i>	<i>Life, death, wealth, poverty, affect all men most powerfully.</i>

REMARKS.

1. The verb is in the singular when the compound subject is conceived of as one complex notion or whole; as, *Tempus necessitasque postulat*, Time and necessity demands. *Senātus populusque Romanus intelligit*, The Roman senate and people understand.

2. When the verb is referred to each of the simple subjects separately, or to the emphatic one, it is likewise in the singular; as, *Conon plurimum Cypri vixit*, *Iphicrates in Thracia*, *Timotheus Lesbi*, *Chares in Sigæo*, Conon lived mostly on the island of Cyprus, Iphicrates in Thrace, Timotheus on Lesbos, and Chares in Sigæum. *Aetas et forma et super omnia Romānum nomen te ferociorem 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, *Illam rationem et Pompejus 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 Aæcus aut Minos diceret*, If Aæcus or Minos should say. *Ne Sulpicius aut Cotta plus quam ego apud te valere vidēantur*, Lest Sulpicius 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, *Demosthenes cum ceteris in exilium 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.

<i>Si tū et Tullia valētis, ego et</i>	<i>If you and Tullia are well,</i>
<i>Cicero valēmus.</i>	<i>Cicero and I are well.</i>

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 omnes homines sciunt*, You yourself and all men know.

Postquam in tuto ipse (ego) et ille in pericūlo esse coepit, After I myself began to be safe and he in danger. .

The market (-place).	Fōrum, i, n.
The ball.	Saltatio, ōnis, f.
The country (as opposed to city).	Rūs, rūris, n.
The square, public place.	Campus, i. m.; lōcus publicus, i, m.
The field.	Ager, gen. agri, m., or in the pl. agri, ōrum.*
The nobleman.	Hōmo nōbilis; ēquēs, Itis, m. (a knight).
The boatman.	Nauta, ae, m.; hōmo nauticus, m.
The bailiff.	Quaesitor, ōris, m.
The judge.	Jūdex, Icis, m.
People (in general).	Hōmines, pl. m.
To, towards (prep.).	In, ad † (with the acc.).
To go to the market.	In (ad) fōrum ire.
To be at the market.	In fōro esse.
To go to the square.	In (ad) lōcum publicum ire.
To be in the square.	In lōco publico esse.
To go into the field.	In āgrum (āgros) ire.
To be in the field.	In āgro (āgris) esse.

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?	Quō (quōrsum) eunt hōmīnes illi?
They are going to (towards) the square.	Eunt ad lōcum publicum.
Will you lead us into the fields?	Nūm vīs nōs in āgros dūcere?
I am unwilling to lead you thither.	Nōlo vōs eo (illuc) dūcere.
Does your brother come to the market?	Venitne frāter tuus in fōrum?
He does not come there.	Nōn venit.
Whither do you send your little servant?	Quō mittis sērvulum tuum?
I am sending him to the city to my father.	Mitto eum ad patrē in urbem.
To go into the country.	Rūs (acc.) ire.
To be in the country.	Rūri (or rūre) ‡ esse.

* 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*.

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 aliquo?
I desire to go into the country.	Égo rûs ire cupio.
Is the bailiff in the country?	Nûm est quaesitor rûri (rûre)?
No; he is at our house.	{ Nôn; apud nôs est.
	{ Immo véro dómi nóstrae est.
To go to the ball.	Saltâtum ire.*
To be (present) at the ball.	Saltatióni interésse (adésse).
To dance.	Salto, âre, âvi, âtum.
The (act of) dancing.	Saltatio, ônis, f.
To be present at.	{ Adsum, esse, fûi, fûtûrus.
	{ Intersum,† esse, fûi, fûtûrus.
Are the young men going to the ball?	Eúntne adollescéntûli saltâtum?
Yes, sir, they are going.	Véro, dômine, éunt.
By no means, sir; they are not going.	Mínime géntium, dômine; nôn éunt.
Is the tailor at the ball?	Adéstne (interéstne) sártor saltatióni?
He is there.	Ádest (interest).

G. RULE. — Many verbs compounded with the prepositions *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, and *super* are followed by the dative. As,

<i>Præsum reipúblicae.</i>	<i>I preside over the commonwealth.</i>
<i>Antecellit omnibus.</i>	<i>He excels every one.</i>
<i>Áffer (áffer) mihi litéras.</i>	<i>Bring me the letters.</i>
<i>Stídera sédibus suis inhaérunt.</i>	<i>The stars remain fixed in their abodes.</i>
<i>Objecit se télibus hóstium.†</i>	<i>He exposed himself to the weapons of the enemy.</i>
At, near (<i>prep.</i>).	Āpud, juxta, ad (<i>cum acc.</i>).
To stand.	Stô, stâre, stêti, stâtum.
To stand by or near.	Adsto, âre, stiti, — (ALICUI REI, APUD, JUXTA).
The window.	Fenestra, ae, f.

* *Saltâtum* 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*, *inhaerent*, *praesum*), and transitive verbs by that of the remote object (e. g. *affer mihi*, *objecit télibus*). This rule includes several compounds of *sum*: — *adsum*, *insum*, *intersum*, *praesum*, *subsum*, *super-sum*.

The fire.	Ignis, is, <i>m.</i> ; carbōnes, <i>pl. m.</i> (<i>the coal fire</i>).
The fireplace, hearth.	Fōcus, <i>i, m.</i>
To go to the window.	{ Ad fenēstram ire. { Adire (ad)* fenēstram.
To stand at (near) the window.	{ Apud (juxta, ad) fenēstram stāre. { Adstāre fenēstrae (juxta fenēstram).
To go to the fire.	{ Ad fōcum ire. { Adire (ad) fōcum.
To stand by the fire.	{ Apud (ad) carbōnes stāre. { Adstāre fōco (apud fōcum).
Where is the boatman?	Ūbinam est nāuta?
He is standing by the fire.	{ Stāt apud fōcum. { Adstāt carbōnibus (apud carbōnes).
Are we going to the window?	Imūsne (adimūsne) ad fenēstram?
We are not going.	Nōn imus.
To write to some one (to send one a letter).	{ Littēras ad aliquem dāre <i>or</i> mittēre (<i>absolutely</i>). { Scribēre alicui <i>or</i> ad aliquem † (<i>with ut and the subj.</i>).
Are you willing to write to me?	Visne dāre (mittēre) littēras ad mē?
I am unwilling to write to you.	Nōlo dāre (mittēre) littēras ad tē.
To whom is your father writing?	Ad quē dāt pater tuus litteras?
He is writing to his best friend.	Littēras dāt ad amicum suū optimum.
What is he writing him?	Quid ei scribit?
He is writing him to come to the city.	Scribit ei, ut in urbem veniāt (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 anywhere? — He does not wish to go anywhere; 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 alicui* or *ad aliquem* can only be used properly when the contents of the letter are mentioned, or when a command or exhortation is conveyed.

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 standum 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.

Pater amat filium.

Sol mundum illustrat.

Dei providentia mundum administrat.

PASSIVE.

Filius amatur a patre.

Sole mundus illustratur.

*Dei providentiā mundus administratur.**

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, venit*, 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 *fiō*, I become (am made); *capīō*, I am beaten; and *venēō*, I am sold, have an active form with a passive signification.

4. The neuters *audēō*, I venture; *fidō*, I trust; *gaudēō*, I rejoice; and *solēō*, I am accustomed, — assume a passive form in the perfect and the tenses derived from it. Thus: *Ausus, fissus, 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. I. 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: —

	PRES. IND.	PRES. INF.	PERF. PART.
1.	āmōr,	āmārī,	āmātūs.
2.	mōnēōr,	mōnērī,	mōnītūs.
3.	lēgōr,	lēgī,	lectūs.
4.	audiōr,	audīrī,	audītūs.

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. āmō — āmōr, *I am loved.*
2. mōnēō — mōnēōr, *I am reminded.*
3. lēgō — lēgōr, *I am read.*
4. audiō — audiōr, *I am heard.*

2. The Present Infinitive Passive, formed from the corresponding mood of the active voice, by converting, 1. *ārē*, 2. *ērē*, 4. *irē*, into, 1. *ārī*, 2. *ērī*, 4. *irī*, and the *ērē* of the third conjugation into *i* only †; as,

1. āmārē — āmārī, *to be loved.*
2. mōnērē — mōnērī, *to be reminded.*
3. lēgērē — lēgī, *to be read.*
4. audirē — audirī, *to be heard.*

3. The Perfect Participle, formed from the supine, by changing *um* into *us, a, um*; as,

1. āmātūm — āmātus, ā, ūm, *loved.*
2. mōnītūm — mōnītus, ā, ūm, *reminded.*

* So called from being supposed to have laid aside (*depōno*, 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 *er* is sometimes appended to the infinitive passive; as *amarier, legier, mittier, &c.*

3. lectūm — lectūs, ā, ūm, *read*.

4. auditūm — auditūs, ā, ūm, *heard*.

4. The Present Subjunctive, formed from the same tense of the active voice, by changing the final *m* into *r*; as,

1. amēm — amēr, *that I may be loved*.

2. mōnēam — mōnēār, *that I may be reminded*.

3. lēgām — lēgār, *that I may be read*.

4. audlām — audiār, *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:—

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Amor, <i>I am loved</i> .	Amer, <i>that I may be loved</i> .
SING. amōr	SING. amēr
amāris or -rē *	amērē or -ris *
amātūr,	amētūr,
PLUR. amāmūr	PLUR. amēmūr
amāminī	amēminī
amantūr.	amentūr.

SECOND CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Monēor, <i>I am reminded</i> .	Monēar, <i>that I may be reminded</i> .
SING. mōnēor	SING. mōnēār
mōnēris or -rē	mōnēārē or -ris
mōnētūr,	mōnēātūr,
PLUR. mōnēmūr	PLUR. mōnēāmūr
mōnēminī	mōnēāminī
mōnentūr.	mōnēantūr.

THIRD CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Lēgor, <i>I am read</i> .	Lēgar, <i>that I may be read</i> .
SING. lēgōr	SING. lēgār
lēgēris or -rē	lēgārē or -ris
lēgitūr,	lēgātūr,
PLUR. lēgimūr	PLUR. lēgāmūr
lēgiminī	lēgāminī
lēguntūr.	lēgantūr.

* Of this second person singular the form in *ris* is to be preferred for the indicative and that in *rē* for the subjunctive. Thus the student may put Ind. *amāris*, *monēris*, *lēgēris*, *audīris*, and Subj. *amērē*, *mōnēārē*, *lēgārē*, *audiārē*.

FOURTH CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Audior, <i>I am heard.</i>	Audiar, <i>that I may be heard.</i>
SING. audior	SING. audiar.
audiris or -rē	audiarē or -ris
audītūr,	audiatūr,
PLUR. audimur	PLUR. audiamur
audimini	audiamini
audiuntūr.	audiantūr.

Like *amor*, inflect *commodor*, *dor*,* *laceror*, *lavor*, *portor*, *reparor*, *secor*, *sevor*, &c. Like *monēor*: *docēor* (I am taught), *habēor*, *jubēor* (I am commanded), *tenēor*, *videor*, &c. Like *legor*: *dicor*, *diligor*, *ducor*, *emor*, *frangor*, *mittor*, *quaeror*, *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 *cāpio*, and of other verbs in *io* of the third conjugation, is thus inflected:—

INDICATIVE.	SUBJUNCTIVE.
Cāpior, <i>I am taken.</i>	Cāpiar, <i>that I may be taken.</i>
SING. cāpior	SING. cāpiar
cāpiris or -rē	cāpiarē or -ris
cāpitūr,	cāpiatūr,
PLUR. cāpimur	PLUR. cāpiamur
cāpimini	cāpiamini
cāpiuntūr.	cāpiantūr.

Like *capior* are conjugated: 1. All its compounds; as, *accipior*, *decipior*, *excipior*, &c. 2. Those compounds of *facio* which change the radical *a* into *i*; as, *afficior*, *conficior*, *interficior*, &c. 3. *Jacior*, I am thrown, and its compounds *abjicior*, *dejicior*, *rejicior*, &c.

E. The Present Passive of the verb *fēro*, and its compounds (*affēro*, *antefēro*, *confēro*, *defēro*, &c.), is irregular. Thus:—

INDICATIVE.	SUBJUNCTIVE.
Fēror, <i>I am carried.</i>	Fērar, <i>that I may be carried.</i>
SING. fēror	SING. fērar
fērris	fērarē or -ris
fertur,	fēratūr,
PLUR. fērimur	PLUR. fēramur
fērimini	fēramini
fēruntūr.	fērantūr.

F. The passive of *facio* is likewise irregular: *fīo*, *fīerī*, *factus sum*. The present of *fīo* is inflected as follows:—

* The passive of *do* shortens the first *a*, as in the active; as, *dāria*, *dātur*; *dāmur*, *dāmini*, *dantur*. The forms *dor* and *der*, however, are never used.

INDICATIVE.	SUBJUNCTIVE.
Fio,* <i>I am made, I become.</i>	Fiām, <i>that I may be made, &c.</i>
SING. fio	SING. fiām
fis	fiās
fit,	fiāt,
PLUR. fimus	PLUR. fiāmūs
fitts	fiātis
fiunt.	fiant.

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. *arefacio* — *arefio*; *calefacio* — *calefio*; *labefacio* — *labefio*, &c.; but *conficio* — *conficior*, *interficio* — *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. <i>Dōmus aedificātur.</i>	<i>The house is being built (is building).</i>
PERF. <i>Dōmus aedificāta est.</i>	<i>The house is built (finished).</i>
Are you (being) loved?	Amarisne? Ecquid amāris?
Yes, sir, I am loved.	Véro, dōmine, amor.
Is your brother loved?	Fratérne túus amātur?
He is not loved.	Nōn amātur.
Which book is read?	Quis liber légitur?
Mine.	Méus.
Are we heard or they?	Ūtrum audimur nōs an illi?
They are heard.	Audiuntur illi.
Are ye reminded?	Monēminine? Num monēmini?
We are reminded.	Monēmur.
We are not reminded.	Non monēmur.
Where is the trunk carried to?	Quō fertur riscus?
It is carried home.	Dōmum (fertur).
Is the coffee (being) warmed?	Calefitne coffēa?
Yes, it is (being) warmed.	Ita ést, calēfit.
Is any one killed?	Núm quis interficitur?
No one is killed.	Nēmo (nullus) interficitur.
There are many (being) killed.	Múlti interficiuntur.
<i>Good, well-behaved.</i>	<i>Bēnē† mōrātus, a, um; bōnus, a, um.</i>
<i>Naughty, bad.</i>	<i>Prāvus, a, um; mālīs mōribus.‡</i>
<i>Skilful, clever, diligent.</i>	<i>Pēritus, a, um; sollers, tis; diligens, tis.</i>
<i>Awkward.</i>	<i>Impēritus, a, um; ineptus, a, um.</i>

* The *i* of the verb *fio* (although preceding another vowel) is long, except when followed by *er*; as, *fiām, fiunt*; but *fierī, fierem*.

† An adverb qualifying *mōrātus*.

‡ This is called the ablative of *quality*, which must be translated like a genitive: "of bad manners."

Assiduous, sedulous, studious.	Sēdūlus, a, um; assīdūus, a, um; stūdiōsus, a, um.
Idle, lazy.	Ignāvus, a, um; piger, ra, rum; segnis, e.
The idler, lazy fellow.	(Hōmo) dēsēs, -idis, m.
To praise.	Laudo, āre, āvi, ātūn (ALIQUEM; ALIQUID).
To blame.	{ Vitūpero, āre, āvi, ātum. Répréhendo, ěre, di, sum. { (ALIQUEM DE ALIQUA RE).
To reward (any one).	{ Praemium alicui dāre or dēferre. Praemio* alique[m] afficere or ornāre. { Praemio affici or ornāri.
To be rewarded.	{ Praemium consēquor, † -sēqui, -sēcūtus sum (dep.). { Pūnlo, ire, īvi (ii), itum (ALI-QUEM).
To punish.	{ Aliquem poenā afficere.
To esteem.	Aliquem magni ‡ facere or aestimāre.
To despise.	{ Contemno, ěre, -tempſi, -temptum. Despicātūi § hābēre (ALIQUEM).
To hate, to bear hatred towards any one.	Odiū hābēre or gēre (IN ALI-QUEM).
To be hated.	{ Odio (dat.) esse (ALICUI). { In odio esse (APUD ALIQUEM).
By me — by us.	A mē — a nōbis.
By thee — by you.	A tē — a vōbis.
By him — by them.	Ab eo (illo) — ab iis (illis).
By the father — by men.	A patre — ab hominibus.
By fire, heat, by the sword.	Igni, aestu, ferro (abl.).

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 mē, a tē, ab eo (illo). They are praised by me, by you, by him.

Vituperāris a nōbis, ab illis, a patre. 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 *despicātus*. Literally, "to have (hold) one for contempt"; like the English "to hold one in contempt."

Terra illa ferro ignique pervastata est.

Fecunditate arborum delector.

That land was destroyed by fire and sword.

I am delighted by the fruitfulness of the trees.

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.

Quis punitur ?

Puer punitur a patre.

Quam ob rem poena afficitur ?

Quia est ignavus et nequam.

Quis homo laudatur, quis vituperatur ?

Quicumque peritus est, laudatur, qui autem est imperitus, is vituperatur.

Qui pueri praemiis afficiuntur, qui puniuntur ?

Qui sollertes atque studiosi sunt, praemiis ornantur, qui autem inepti ac segnes sunt, non puniuntur.

Nos ab amicis nostris amamur, vos autem ab omnibus contemnimini.

Ego poena afficior, tu ornaris praemio.

Hi liberi laudantur, quia diligentes et bene morati sunt, illi autem reprehenduntur, quia ignavi atque malis moribus sunt.

Cur ? quam ob rem ? (*Conj.*)

Quia, quod (*Conj.*).

Tutor, oris, *m.* ; magister, *ri, 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 sapientibus doctisque*). — By what (*quā re*) are you delighted? — I am delighted by my new (*novus*) books. — How (*quomodo*) are our enemies killed? — They are killed by the sword.

Lesson XXXIV. — PENSUM TRICESIMUM 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.

Nōs sumus amici.

Servus fit libertinus.

Cupio evadere orātor.

Camillus dictātor dicitur.

We are friends.

The slave is made a freed man.

I desire to become an orator.

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, *Amicitia vinculum quoddam est hominum inter se*, Friendship is a kind of bond which links men to each other. But, *Licentia corruptrix est morum*, Licentiousness is the corruptrix of morals. *Aquila volucrum regina* est*, The eagle is the queen of birds. *Stilus 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 praeda (sing.) fuerant, The captives had been booty of the soldiers. *Omnia Caesar erat*, Caesar was everything. *Haec urbs est Thebae*, 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. *Amantium iras (pl.) amoris 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 puer est modestus.

That boy is modest.

Hi libri sunt mei.

These books are mine.

Tu vocaris iustus.

You are called just.

Cupit putari bella.

She desires to be considered handsome.

Scythae invicti mansere.

The Scythians remained unconquered.

REMARKS.

1. The adjective of the predicate is sometimes put substantively in the neuter; as, *Varium et mutabile 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, *Capita (neut.) conjurationis 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 miserum 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 nominatives, 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 profecti (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 fuērunt*, 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,

cado, I fall.

eo, I go.

evado, I come off (become).

fio, I become.

fugio, I escape.

incedo, I walk.

jaceo, I lie.

maneo, I remain.

sedeo, I sit.

sto, I stand.

venio, I come.‡

2. Passive verbs of naming, choosing, constituting, rendering; as,

appellor, I am called.

constituor, I am constituted.

creor, I am created.

decloror, 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 necesse est fortibus esse viris*, It is necessary for you to be brave men.

‡ Thus: *In pectus cecidit pronus*, He fell flat on his chest. *In causam it princeps*, 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 fuisse perhibentur*, They are said to have been messengers. *Videntur 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 yourself called king and father.

3. Passive verbs of esteeming, numbering, considering, and the like; as,

censeor, *I am supposed.*

credor, *I am believed.*

deprehendor, *I am discovered.*

existimor, *I am esteemed.*

feror, *I am reported.*

habeor, *I am considered.*

judicor, *I am judged.*

memoror, *I am recounted.*

numoror, *I am numbered.*

putor, *I am thought.*

reperior, *I am found.*

videor, *I seem.*

The corner.

Angulus, i, m.; lătibulum, i, n.
(hiding-place).

The well.

Puteus, i, m.

The fountain.

Fons, tis, m.

The hole.

Förmen, inis, n.

To order, command.

Jubeo, ere, jussi, jussum (ALIQUID
FIERI, ALIQUEM FACERE ALI-
QUID).

I direct, let.

Curo, are, avi, atum (ALIQUID FA-
CIENDUM).

To go for, fetch (of things).

{ Affero, -ferre, attuli, allatum.
Apporto, are, avi, atum.
(ALIQUID ALIQUO).

To go for, fetch, or call (a person).

Arcesso, ere, ivi, itum (ALIQUEM
ALICUNDE* ALIQUO).

To fetch, conduct.

Adduco, ere, xi, ctum (ALIQUEM
ALIQUO or AD ALIQUEM).

To send for (anything).

{ Jubeo aliquid afferri or apportari.
Curo aliquid apportandum.

To send for (a person).

Jubeo aliquem arcessi or adduci.†

Does the servant fetch anything for us?

Affertne (apportatne) servus ali-
quid ad nos?

He does not fetch us anything.

{ Nihil affert ad nos.
Nobis non affert quidquam.

Do you go for (call) any one?

Arcessisne aliquem?

I call (go for) no one.

Neminem (nullum) arcesso.

Do you send for anything?

Jubesne apportari aliquid?

I am sending for some wine.

Vinum apportari jubeo.

I order my books to be brought (I 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 *curo* are, however, frequently suppressed, and the verb itself is used in a factitive sense; as, *Annullum 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.,

Let us send for a little bread. *Jubeamus afferri aliquantulum panis.*
(Less. XXX. C. 3.)

We must work (it behooves us to work). $\left\{ \begin{array}{l} \textit{Laborandum est nobis.} \\ \textit{Nos oportet laborare.} \\ \textit{Necesse est laboremus.} \end{array} \right.$

D. Obs. The English phrase *I must, I am obliged*, is expressed in Latin either by the participle in *dus*, or by the impersonal verbs *oportet*, "it behooves," and *necesse 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.	<i>Scribendum est mihi.</i>
It behooves me to (I must) write.	$\left\{ \begin{array}{l} \textit{Mê oportet scribere.} \\ \textit{Opôrtet (égo) scribam.} \end{array} \right.$
It is necessary for me to write (I must write).	$\left\{ \begin{array}{l} \textit{Necesse est mihi scribere.} \\ \textit{Necesse est (égo) scribam.} \end{array} \right.$
Must you write a letter to your brother?	<i>Opôrtetne tē dare litteras ad fratrem?</i>
I must write one.	$\left\{ \begin{array}{l} \textit{Opôrtet mê dare unās.} \\ \textit{Opôrtet dém unās.} \end{array} \right.$
Is he obliged to go to the market?	$\left\{ \begin{array}{l} \textit{Necessene est ei in forum ire?} \\ \textit{Necessene est eat in forum?} \end{array} \right.$
He is obliged to go thither.	<i>Necesse est eat illuc.</i>
Must you go?	<i>Eundūne est tibi?</i>
I am not obliged to go.	<i>Mihi nōn est eundum.</i>
What has the man to do?	<i>Quid homini faciendum est?</i>
He is obliged to go into the forest.	<i>Necesse est eat in silvam.</i>
What have you to do?	$\left\{ \begin{array}{l} \textit{Quid est tibi faciendum?} \\ \textit{Quid habes faciendum?} \end{array} \right.$
I have nothing to do.	$\left\{ \begin{array}{l} \textit{Nōn est mihi quidquam faciendum.} \\ \textit{Nihil faciendum habeo.} \end{array} \right.$
What have you to drink?	<i>Quid est tibi (quid habes) ad bibendum?</i>
I have nothing to drink.	$\left\{ \begin{array}{l} \textit{Nihil ad bibendum habeo.} \\ \textit{Nōn habeo quod bibam.} \end{array} \right.$
I have nothing but water to drink.	$\left\{ \begin{array}{l} \textit{Aquam solum ad bibendum habeo.} \\ \textit{Nōn habeo quod bibam nisi aquam.} \end{array} \right.$
Are you willing to make my fire?	<i>Visne mihi accendere carbones?</i>
I am not unwilling to make it, but I have no time.	<i>Eos accendere nōn nolo, cāreo autem otio.</i>
This evening.	<i>Hodie vesp̄ri.</i>
In the evening.	<i>Vesp̄ri, vesp̄re (abl.).</i>
This morning.	<i>Hodie māne (adv.).</i>
In the morning.	<i>Māne (adv.).</i>

When must you go into the country? *Quò témpore te opórtet ire rús?*

I must absolutely go this morning. *Necesse est éam hódie máne. ing.*

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 (*evadúne*) 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 (*formási*)? — They are, on the contrary, considered ugly (*deformes*). — Do they desire to become (*fieri*) clement? — 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*.

kill? — He must kill this and that. — Must I send you these or those books? — You must send me both these and those. — Have you anything to drink? — I have nothing to drink. — What have they to drink? — They have nothing but water to drink? — Where must you go? — I must go into the garden. — Is it necessary for them to write? — It is not necessary. — Does it behoove us to speak? — It does behoove (you to speak). — Must I send for water? — You must send for some. — Who must send for the book? — Our brother has to send for them. — Do they send for me? — They do not send for you.

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.
1st CONJ.	Hortor,	āri,	ātus sum, <i>I exhort.</i>
2d CONJ.	Vērĕor,	ēri,	vērītus sum, <i>I fear.</i>
3d CONJ.	Lōquor,	lōqui,	lōcūtus sum, <i>I speak.</i>
4th CONJ.	Blandīor,	iri,	itus sum, <i>I flatter.</i>

THE PRESENT TENSE OF DEPONENT VERBS.

FIRST CONJUGATION.

INDICATIVE.		SUBJUNCTIVE.	
Hortor, <i>I exhort.</i>		Horter, <i>that I may exhort.</i>	
SING.	hortōr	SING.	hortēr
	hortāris or -rē		hortērē or -ris
	hortātūr,		hortētūr,
PLUR.	hortāmūr	PLUR.	hortēmūr
	hortāminī		hortēmīnī
	hortantūr.		hortentūr.

SECOND CONJUGATION.

INDICATIVE.		SUBJUNCTIVE.	
Vērĕor, <i>I fear,</i>		Vērĕar, <i>that I may fear.</i>	
SING.	vērĕōr	SING.	vērĕār
	vērĕris or -rē		vērĕārē or -ris
	vērĕtūr,		vērĕātūr,

PLUR. *verēmūr*
verēmīni
verentūr.

PLUR. *verēāmūr*
verēāmīni
verēantūr.

THIRD CONJUGATION.

INDICATIVE.

Lōquor, I speak.

SING. *lōquōr*
lōquēris or -rē
lōquitūr,
 PLUR. *lōquīmūr*
lōquīmīni
lōquuntūr.

SUBJUNCTIVE.

Lōquar, that I may speak.

SING. *lōquār*
lōquārē or -ris
lōquātūr,
 PLUR. *lōquāmūr*
lōquāmīni
lōquantūr.

FOURTH CONJUGATION.

INDICATIVE.

Blandior, I flatter.

SING. *blandiōr*
blandīris or -rē
blanditūr,
 PLUR. *blandīmūr*
blandīmīni
blandiuntūr.

SUBJUNCTIVE.

Blandiar, that I may flatter.

SING. *blandiār*
blandiārē or -ris
blandiātūr,
 PLUR. *blandiāmūr*
blandiāmīni
blandiantūr.

Like *hortor* are inflected *arbitror*, I think; *comitor*, I escort; *dominor*, I rule; *futor*, he speaks; *moror*, I delay, stay, &c. — Like *recor* go *fulcor*, I confess; *mereor*, I earn; *misereor*, I pity; *tueor*, I defend, &c. — Like *loquor* go *fungor*, I perform; *labor*, I slip (fall); *obliscor*, I forget; *sequor*, 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.

Loquērisne Latīne?
Vēro, dōmine, lōquor.
Nōn, dōmine, lōqui nōn pōssum.
Loquiminine?
Nōn lōquimur.
Quis lōquitur Latīne?
Dōcti sōli loquuntur.
*{ Blandirisne ālicui.**
{ Nūmquid ālicui blandiris?
Nēmīni blāndior.
Nēque ēgo cuiquam blāndior.
Blandiminine?
Blandimur omnibus.
Quēm hortāris?
Amīcos mēos hōrtor.

* Verbs of flattering govern the Dative.

What do they exhort us to do? Quid nōs fīcīre hortāntur?
They exhort us to come to them. Nōs hortāntur, ut * ad ipsos veniā-
mus.

Do ye exhort us? Hortāminī nōs?
We exhort you to send letters. Vōs hortāmur, ut lītteras dētis.
Are ye afraid of anything? Nūmquid verēmini?
We are afraid of nothing. Nīhil verēmur.
Are you afraid to speak? Vērērisne lōqui?
I am not afraid to speak, but to Nōn lōqui, sed scribere vēreor.

He is afraid that the enemy might Verētur, ne † hōstis eū interfī-
kill him. ciat.

As far as.

Usque ad, usque in (with the acc.);
tēnus (prep. with abl. or gen.).
Quō usque? Quōrū usque?

How far?

As far as here. Ilucūsque (*adv.*).
As far as there. Eo usque; usque isthinc.
Thus far, up to this point. Hactēnus (*adv.*).
As far as the city. Usque ad urbem.
As far as the fields. Usque in āgros.
As far as Rome. Usque Rōmam.
As far as the end of the road. Usque ad tērminum viāe.
As far as (i. e. up to) the chest. Pēctōre (*or gen. pēctōris*) tēnus.

B. Obs. The preposition *tēnus* is always put after its noun, which may stand either in the ablative or genitive.

To the bottom of the cask.

{ Usque ad fūndum dōlii.
Fundo tēnus dōlii.

To the bottom of the well.

{ Usque ad ima pūtei.
Imis tēnus pūtei.

The end (extremity, termi-
nation).

{ Finis, m. & f. (*generally*).
Extrēmum, i, n. (*of time and space*).
Terminus, i, m. (*of space only*).

The way, road.

Via, ae, f.

The bottom; ground.

Fundus, i, m.; ima, ōrum, n. pl.

The garret.

Tabulātum, i, n.

The cask.

Dōlum, i, n.; *dim.* dōlōlum, i, n.

The barrel, hogshead.

Cūpa, ae, f.

The purse.

Marsūpiū, i, n.; crēmēna, ‡ ae, f.

How far do you wish to go?

Quō usque vīs ire?

I wish to go as far as the square,
as the fields, as Rome.

Ego usque ad cāpum (in āgros,
Rōmam) ire cūpio.

How far does the water go (i. e.
extend)?

Quō usque extēditur āqua?

* This might also be expressed by an Accusative and Infinitive, *nos ad se venire*.

† After verbs of fearing, *ne* = "lest," "that," and *ut*, "that not."

‡ The latter was commonly worn around the neck.

It goes to the bottom of the sea.	Exténditur úsque ad ima máris (imis ténus maris).
Every day, daily.	{ Singúlis diébus, quótidie, nullo non die.
Every morning.	{ Quótidie máne, quot diébus máne.
Every evening.	{ Quótidie vespéri.
	{ Nullo non vespere.
At what o'clock?	Quā hōrā? Quā hōrā?
At what time?	Quó témpore?
At one o'clock.	Hōrā primā.*
At twelve o'clock.	Hōrā duodécimā.
At half past one.	Médiā hōrā post primam.
At a quarter past three.	Quadrānte hōrae post tértiam.
At a quarter before four.	Dodrānte hōrae post quartám.
At noon.	Merídie, témpore meridiáno.
At midnight.	Médiā nócte.
At, i. e. about, towards.	Circúter, sub (c. Acc. & Abl.).
About six o'clock.	{ Circúter hōrā séxtā.
	{ Sub hōram séxtam.
About noon.	{ Circúter merídie (merídiem).
	{ Sub merídiem.
About a quarter before five.	Quadrānte circúter hōrae ante quíntam.
Towards (or about) ten.	Sub hōram décimam.
Noon, midday.	Merídie, ei, m.
Night.	Nox, gen. noctis, f.
The quarter.	Quadrans, tis, m.; pars (-tis, f.) quarta.
Three fourths.	Dodrans, tis, m.
Half.	Dimídium, i, n.
The half part of.	Dimídus, a, um
The middle part of.	Médius, a, um.
The lowest part of.	Infimus, or imus, a, um.

C. RULE. — The adjectives *primus*, *mēdius*, *extrēmus*, *ultimus*, *infimus*, *imus*, *summus*, *reliquus*, and *ceterus*, frequently signify *the first part*, *the middle part*, &c. of the object denoted by the noun with which they are connected.† As,

Média nóx (= *médium* or *média* The middle of the night.
pars noctis).

* Among the Romans the first hour was from six to seven, A. M. In these exercises, however, the adjectives *prima*, *secunda*, &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, *infimo loco*, of the lowest rank.

*In primo limine vitæ.**Extrêmo bello Peloponnésio.**Alexándria reliquâque Aegýptus.**At the very threshold of life.**During the latter part of the Peloponnesian war.**Alexandria and the rest of Egypt.*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.

Exeo, ire, ii (ivi), itum.

Egredior, di, egressus sum (*dep.*).
(EX or AB ALIQUO LOCO).Prœdëo, ire, ii, itum (IN PUBLI-
CUM; EX LOCO).

Mănëo, ëre, nsi, nsum.*

Möror, äri, ätus sum (*dep.*).
(ALIQUO LOCO).

Nunc, hoc tempöre, in praesentiâ.

Hic (*adv.*), hoc löco.Ibi, illic, isthic (*adv.*).

Ilic mănëre.

Ibi (illic, istic) permanëre.

Dömi manëre (moräri or se tenëre).

{ Adsum, esse, fûi, futurus.

{ Adsto, äre, stiti, —.

Absum, esse, fûi, futurus.

Quis ädest?

Adolescëntes ädsunt.

Adéstne fílius méus?

Immo véro äbest.

Quándo vis prodire in públicum?

Prodire in públicum nunc völo.

Exítne (egreditúrne) áliquis (ex)
dómo?

Némo éxit (egredítur).

Isne tú ad frätrem?

Éo (ad éum).

Manéntne líberi túi dómi?

Mánent (dómi).

Nôn mánent (dómi).

Cúpíсне me ad pátreм dúcëre?

Cúpío te ad éum dúcere.

Visне mñi cúltrum dáre?

Vólo tñbi ánum dáre.

Egóne ad éum éo?

Tú nõn ís ad éum, séd ad mē.

* So also the compounds *permanëre*, to remain for a given length of time, and *demoräri*, to abide, tarry in a place.

Have your friends my books ?	Núm amíci tui líbros méos hábent ?
They have them not.	(Éos) nōn hábent.
Or have they time to write ?	An est ís spatium ad scribéndum ?
They have.	Est.
When do you go out in the morning ?	Quándo pródis in públicum matutino témpore ?
I go out every morning about eight o'clock.	Pródeō in públicum quotidie máne hórā círciter octávā.

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 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 (*amice 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 nowhere; I must remain at home in order to write letters. — Are your brothers at home ? —

They are not there. — Where are they? — They are in the country. — Where are your friends going to? — They are going home. — Has your tailor as many children as your shoemaker? — He has quite as many of them. — Have the sons of your shoemaker as many boots as their father? — They have more than he. — Have the children of our hatter as much bread as wine? — They have more of the one than of the other. — Has our carpenter one more son? — He has several more. — Are the Italians thirsty? — They are thirsty and hungry. — Have they anything to do? — They have nothing to do. — Are the children of the Irish hungry or thirsty? — They are neither hungry nor thirsty, but fatigued.

EXERCISE 64.

Have you time to go out? — I have no time to go out. — What have you to do at home? — I must write letters to my friends. — Must you sweep your room? — I must sweep it. — Are you obliged to lend your brothers money? — I am obliged to lend them some. — Must you go into the garden? — I must go thither. — At what o'clock must you go thither? — I must go thither at a quarter past twelve. — Are you obliged to go to my father at eleven o'clock at night (*noctis*)? — I am obliged to go to him at midnight. — Where are the brothers of our bailiff? — They are in the great forest in order to cut great trees. — Have they money to buy bread and wine? — They have some. — Does it behoove the children of the French to go to the children of the English? — It does behoove them. — Will you send for some wine and glasses? — Is it lawful (*licetne*) for the Turk to remain with the Russian? — It is lawful for him to remain with him. — It is not wrong (*non est nefas*) for him to remain there. — Are you willing to give me some money, so that I may go for some bread? — I am willing to give you some, to go for some bread and beer. — Do your children walk out every day? — They do walk out every day at eleven o'clock. — When do you walk out? — I walk out every morning. — At what hour does your brother walk out? — He walks out at nine. — How far does he desire to go? — He desires to go as far as Rome. — How far does he dare (*audeo*) to go into the water? — He dares to go (in) up to his chest.

Lesson XXXVI. — PENSUM TRICESIMUM
SEXTUM.

OF APPOSITION.

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.

<i>Taurus mōns.</i>	<i>Mount Taurus.</i>
<i>Tigrānes, rēx Armēnius.</i>	<i>Tigranes, the king of Armenia.</i>
<i>Regīna pecūniā.</i>	<i>Queen money.</i>
<i>Philosophia, inventrix lēgum, magistra mōrum et disciplināe.</i>	<i>Philosophy, the inventrix of laws, the mistress of morals and discipline.</i>
<i>Athēnae omnium doctrinārum inventrices.</i>	<i>Athens, the inventrix of all the sciences.</i>

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 *appositum*, and is commonly placed last.*

2. Apposition may take place in the oblique cases as well as in the nominative. E. g. *Apud Herōdōtum, patrem histōriæ*, In Herodotus, the father of history. *Nero Senēcæ, jam tunc senatōri, in disciplinam traditus est*, Nero was put under the tuition of Seneca, then already senator. *Quid enim dicam de thesauro omnium, memoriā?* 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, *Nos consules desumus*, We consuls are remiss. *Post me quaestorem*, After my being quaestor. *Hoc tibi juvenis Romāna indicimus bellum* (sc. nos), We, the young men of Rome, declare this war against you. *Philosophiæ multum adolescens temporis tribui* (sc. ego), In my youth I devoted much time to the study of philosophy.

4. The *appositum* is often of a different gender or number; as, *Tragoedia Thyestes*, The tragedy Thyestes. *Deliciæ meae, Dicæarchus*, Dicaearchus, my favorite authority. *Aborigines, genus hominum agreste*, The aborigines, an uncouth race of men.

5. A noun in apposition with two or more nouns is commonly in the plural; as, *Cupido atque ira, pessimi consultatores*, Desire and passion, the worst of advisers. *Ennius ferebat duo, quæ maxima putantur onera, paupertatem et senectutem*, Ennius bore two burdens, which are deemed the greatest, poverty and old age.

6. Two or more Roman prænomena (of brothers, &c.) are followed by the common family name in the plural; as, *Cn. et P. Scipiones*, Cneius and Publius Scipio. *Tiberio Drusoque Nerōnibus*, To Tiberius and Drusus Nero.

7. The *appositum* sometimes agrees with a genitive implied in a possessive pronoun; as, *Studium tuum, adolescentis, perspexi*, I have witnessed your zeal as a young man. *Tuum, hominis simplicis, pectus vidimus*, 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. *Milites* (= milit-

* But sometimes emphatically first, as in the last example of Rem. 2.

tum), *pars victoriae fiducia, pars ignominiae dolore ad omnem licentiam processerant*, The soldiers, some from the confidence of the victory and others from the pain of the disgrace, had plunged themselves into excesses of every kind. *Facerent, quod se dignum quisque ducerent*, They might do what every one deemed worthy of himself.

9. Adjectives used substantively, especially those of the neuter gender, may likewise stand in apposition; as, *Propinquum nostrum, Crassum, illum divitem, laudandum pū'o*, Our relative, Crassus, the rich (man), ought in my opinion to be praised. *Batavi machinas etiam, insolitum sibi, ausi*, The Batavi even dared (to employ) the war-engine, a thing to which they were unaccustomed.

10. The appositum may have reference to an entire sentence, and vice versa; e. g. *Postremo disērunt tribunal, manus intentantes, causam discordiae et initum armūrum*, At last they desert the tribunal, stretching out their hands, the cause of discord and the commencement of hostilities. *Unum certāmen erat relictum, sententia Vulcātii*, There was one subject of dispute left, namely, the opinion of Vulcatius.

11. The genitive is sometimes put instead of the appositum; as, *Arbor fici*, The fig-tree. *Oppidum Antiōchiae*, The city of Antioch. *Amnis Eridāni*, The river Eridanus. *Nomen Mercūrū*, The name (of) Mercury. But this is not so common as *flūmen Rhēnus, terra Gallia, mons Aenna, oppidum Genābum*, &c.

12. The ablatives *urbē, oppido*, &c. are sometimes found in apposition with the name of a town in the genitive; as, *Corinthi, Achaiae urbē*, At Corinth, a city of Achaia.

13. After expressions like *est (dātur, indūt, impōnūt) 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 Africāno cognōmen ex virtute fuit*, Scipio, who afterwards was surnamed Africanus from his valor. *Tibi nōmen insāno posuere*, They gave you the name of an insane man. But also *Fonti nōmen Arethūsa est*, The fountain's name is Arethusa, &c.

14. The appositum is sometimes introduced by *ut, velt, quāsi, tanquam* (= "as," "as if," "like"), *quamvis*, or *ceu*; e. g. *Aegypti cānem et fēlem ut dēos cōlunt*, The Egyptians worship the dog and cat as divinities. *Herōdōtus quāsi sedātus amnis flūi*, Herodotus flows like a gentle stream. *Filiū suū, quāmvīs victōrem, occidit*, He killed his own son, although victorious.*

15. The appositum may be modified by an adverb; as, *C. Flamīnius, consul iterū*, C. Flaminius a second time consul. *Popūlum lāte rēgem*, A people ruling (lit. king) far and wide.

* *Pro victis*, as conquered; *legatorum numero*, as legates; *praedae nomine*, as booty,—occur in the same construction. So also *pro consule*; as, (*Ego*) *pro consule Athenas veneram*, I had come as proconsul to Athens.

<i>To sell.</i>	{ <i>Vendo, ĕre, dīdi, dītum.</i> <i>Divendo, &c. (in small quantities).</i> (ALICUI ALIQUID).
<i>To say, affirm.</i>	{ <i>Dico, ĕre, xi, ctum.</i> <i>Aio; inquam (defective).</i>

B. Obs. *Aio* (*ājo*), I say, affirm, and *dīco*, 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. *āio, āis, āit; —, —, āiunt.*

PRES. SUBJ. *—, āias, āiat; —, —, āiant.*

PRES. IND. { *inquam,*
 { *inquilo,* } *inquis, inquit; inquitus, inquitis, inquitunt.*

PRES. SUBJ. *—, —, inquitat; —, —, —.*

What do you say (think)?

Quid āis?

Do you say so? Is it possible?

Ain' (= āisne)? Ain' tū?*

What do they say?

Quid āiunt?

They say that the city is occupied by the enemy.

Āiunt (dīcunt), ūrbem ab hōstibus tenēri.

I am delighted with Ennius, says one; and I with Pecuvius, says another.

Ennio delēctor, ait† quispiam . . . Pecūvio, inquit ālius.

To tell, order, direct.

{ *Jubēre (with acc. and infin.).*
Mando, āre, āvi, ātum.
(ALICUI ALIQUID or UT).

Will you tell the servant to make the fire?

Vin' jubēre fāmulum accēdere ignem?

I will tell him to do it.

{ *Jubēre eum vōlo facēre hoc.*

Vōlo ei mandāre, ut hoc faciat.

Will you tell the servant to buy a broom?

{ *Vin' jubēre fāmulum scōpas ēmere?*

Vin' mandāre fāmulo, ut scōpas ēmat?

I will order him to buy one.

Vōlo ei mandāre, ut ūnas ēmat.

What do you desire to sell me?

Quid mīhi vēdere cūpis?

I wish to sell you a horse.

Cūpio tibi vēdere ēquum.

The word.

Vox, vōcis, f.; vocabulum, i, n.; verbum,† i, n.

The favor.

Officium, i, n.; grātum.

The pleasure.

Voluptas, ātis, f.; oblectatio, ōnis, f.

* In familiar discourse the enclitic *ne* 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, *jussin'*, *adeōn'*, *egon'*, *vin* (= *vīne*), *jubēn* (= *jubēne*), *satin'* (= *sattine*), *vidēn'* (= *vidēne*).

† So also with *ut*; as *ut ait*, *ut aiunt*, as he says, &c.; *ut Cicerō ait, docet*, *docet*.

‡ *Vox* is a word as spoken and heard; *vocabulum*, an isolated word or term; *verbum* is any part of speech, especially in connected discourse.

To give one pleasure.	{ Voluptatē afferre (ALICUI). Grātum * esse (ALICUI). Officiū præstare alicui.
To do one a favor.	{ Grātum facere alicui. (ALIQUA RE).
Will you do me a favor?	Visne mihi grātum facere?
What one? In what respect?	Quā rē?
This gives me great pleasure.	Hoc est mihi gratissimum.
To become acquainted with, to learn to know.	{ Nosco, ãre, nōvi, nōtum. Cognosco, ãre, nōvi, nītum. (ALIQUEM, ALIQUID).
To know, to be acquainted with any one or anything.	Nōsse (= nōvisse) aliquem or ali- quid.
I know, thou knowest, he knows.	Nōvi, nōvisti (nōsti), nōvit.
We know, ye know, they know.	Nōvimus, nōvistis, nōvērunt (nō- runt).
Do you know this man?	Novistine hunc hōmīnem?
I do not know him.	{ Eū non nōvi. Nōn est mihi nōtus.
Do you wish to become acquaint- ed with him?	Vin' eū nōscere (cognōscere)?
Yes, I desire to become acquaint- ed with him.	Cūpio vērō eū nōscere (cognō- scere).
To want, need.	Ōpus (n. indecl.) est mihi (RES, RE; ALIQUIS, ALIQUO).
To be in want of.	{ Eγgō altquā rē. Indigeo alicujus, altquā re. (Cf. page 113, Obs. II)
Do you want (need) this hat?	Ēstne tibi ōpus hōc pīleo (hīcce pīleus)?

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 want (need) it. We are in want of it.	{ Est mihi (eo) ōpus. Ējus indigeo.
We want (need) a teacher. We are in want of a teacher.	{ Ōpus est nobis præceptor (præ- ceptore). Indigēmus præceptoris.
Do you want as much coffee as sugar?	Ēstne tibi ōpus tīntum coffeae, quāntum 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 *usus est*, which is commonly followed by the ablative, but sometimes by the genitive or accusative; as, *Si quid usus sit*, If anything is wanting. *Spēculo mihi usus est*, I want a looking-glass. *Usus est hōmīnem astutum*.

I want more of the latter than of the former.	Ópus est mīhi plūs* hūjus quam illius.
Do you want oxen (cattle) ?	Núm vóbis ópus sūnt bóves (ópus est bóbus) ?
We do not (want any).	Nōn sūnt.
We do need some (a few).	Ópus sūnt nobis nonnulli (est nonnullis).
Do you want (need) this money ?	{ Éstne tibi opus hāc pecūniā ? Egēsne hāc pecūniā ? Est. Égeo.
I do want (am in want of) it.	{ Non est mihi (eā) ópus. Éjus nōn indigeo.
I do not want it.	{ Estne tibi ópus pecūniā ? Egēsne pecūniā.
Do you want (any) money ?	{ Est mīhi ópus aliquántulum. Égeo véro aliquántulā.
I do want some (a little).	{ Nōn est mīhi ópus ulla. Nullā égeo.
I do not want any.	{ Núm quid est tibi ópus ? Núm aliquā rē indiges ? Ópus est mīhi nihil quidquam.† Nihil indigeo.
Do you want (are you in want of) anything ?	{ Néque mīhi quidquam ópus est. Quid (quā rē) est tibi ópus ? Cujusnam indiges ? Indigeo túi, ejus, illórum.
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 ?	Meíne indiget ?
He is not in want of you.	Túi nōn indiget.
Is he in want of his friends ?	Indigétne amicórum suórum ?
He is in want of them.	(Eórum) indiget.
Do you want these books ?	{ Éstne tibi ópus his libris ? Egēsne (egén') his libris ? Sūnt mīhi ópus. Égeo fīs.
I do want them.	
Late (adv.).	Sērō, sêrum.
Too late.	Sêrius (neut. comp.), sêro. ‡
Is it late ?	Éstne sêro ? Sêrúmne est ?
Is it late in the day, in the night ?	Éstne sêrum diéi, nóctis ?
It is late.	Est sêrum (sêro).
It is too late.	Sêro (sêrius) est.
What time is it ?	Quóta 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 *sêro* is frequently put for the comparative *sêrius*, too late.

It is three o'clock.	Hôra est tertia.
It is twelve o'clock.	Duodécima est hôra.
It is about noon.	Sub (circiter) meridiem est.
It is midnight.	Média nox est.
It is half past one.	Hôra prima et dimidia est.
It is a quarter past two.	Quadrans hœræ post secundam est.
It wants a quarter to three.	Dódrans hœræ post secundam est.
Have you anything to sell?	Habēsne aliquid, quód véndas (ad vendéndum)?
I have nothing to sell.	Nihil hábeo, quód véndam.
I have these things to sell.	Hæc hábeo, quac véndam.

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 my 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 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.

What are you in want of? — I am in want of a good hat. — Are you in want of this knife? — I am in want of it. — Do you want money? — I want some. — Does your brother want pepper? — He does not want any. — Does he want some boots? — He does not want any. — What does my brother want? — He wants nothing. — Who wants some sugar? — Nobody wants any. — Does anybody want money? — Nobody wants any. — Does your father want anything? — He wants nothing. — What do I want? — You want nothing. — Art thou in want of my book? — I am in want of it. — Is thy father in want of it? — He is not in want of it. — Does your friend want this stick? — He wants it. — Does he want these or those corks? — He wants neither these nor those. — Are you in want of

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 cirtus.
Spēta glōria.

A sure friend.
Disdained glory.

Gramen viride.
Terrae sitiētis.
Mōtes alti.
Colūnnas nitidas.
Malōrum impendētium.
Diēbus praeteritis.

The green grass.
Of the thirsty earth.
High mountains.
Shining columns.
Of impending evils.
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 praeteritae*; or, *b)* they are linked to it by the copula *sum*, and constitute the predicate; as, *vir est justus, dies praeteritae 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 expectatusque venies*, You will be welcomed by all. *Illis absentibus*, They being absent. *Dicitur esse libera*, She is said to be free. *Miseri* (fem. *miseræ*) *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 largitor*, 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 primus hanc orationem legi*, I have read this oration first (= am the first that read it). *Hannibal princeps in proelium ibat, ultimus conserto 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* (= *māne*), *nocturnus* (= *noctu*), *multus* (= *multum*), *prior*, *primus*, *propior*, *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 navis 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. *Maria 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 absumpti sunt Hannibal et Philopœmen*, Hannibal and Philopœmen were killed by poison. *Liber et Libera Cerere nati*, Bacchus and Libera born of Ceres. *Natura inimica inter se sunt civitas et rex*, The king and state are naturally the enemies of each other. *Injustitiam et intemperantiam 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 vulnerati aut occisi*, A large number killed or wounded. *Cetera multitudo 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 solatii*, 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 saxea*, 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 expertia sunt, alia ratione utentia*, Of animals, some are destitute of reason and others enjoying it. *Multae istarum arborum mea manu sunt satae*, 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,

* But this can only be done in the Nom. and Acc. In the remaining cases the adjective agrees with the noun; as, *multa opera* (Abl.), *huc solatio, minorum via, harum litterarum*. (Compare Lesson XXXVIII. A. 6.)

Primus Romāni genēris, The first of the Roman nation. *Ceteri nostri 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 amicitia*, Our own friendship. *In unius mea salute*, On my safety alone. *Nomen meum absentis*, My name while absent. *Suo solius periculo*, At his own peril. *Vestrae 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 moriture ruis*? Where are you rushing to, dying man? *Itufe, mihi frustra credite amice*! O Rufus! in vain believed my friend. *Projice tela manu, sanguis meus*! Cast away your weapons, my son! *Novus anne, veni*! Come, new year, come!

17. Adjectives of the neuter gender, singular and plural, are sometimes used as adverbs. E. g. *Id multum faciebam*, I practised that a good deal. *Qui multa deos venerati sunt*, Who besought the gods much and earnestly. *Inde Romam, recens conditam, commigravit*, He thence emigrated to Rome, then recently founded. *Dormiuit altum*, He slept profoundly.

<i>The pain, ache.</i>	<i>Dolor, ōris, m., or pl. dolōres.</i>
<i>The violent pain.</i>	<i>Cruciātus, ūs, m.</i>
<i>The evil, misfortune,</i>	<i>Mālum, i, n.</i>
<i>Bad, wicked.</i>	<i>Mālus, prāvus, a, um; nēquam (indecl.).</i>
<i>Bad, sad (of circumstances).</i>	<i>Mālus, a, um; tristis, e; asper, ēra, ērum.</i>
<i>Bad, sick, sore.</i>	<i>Infirmus, invalidus, a, um; aegrotans, tis; ulcerōsus, a, um.</i>
<i>The tooth.</i>	<i>Dens, tis, m.</i>
<i>The ear.</i>	<i>Auris, is, f.</i>
<i>The neck.</i>	<i>Collum, i, n.; cervix, icis, f.</i>
<i>The throat (internally).</i>	<i>Fauces, ium, f. pl.</i>
<i>The elbow.</i>	<i>Cubitum, i, n.</i>
<i>The back.</i>	<i>Dorsum, i, n.</i>
<i>The knee.</i>	<i>Gēnu, ūs, n.</i>
<i>The headache.</i>	<i>Dolor (dolōres) capitis.</i>
<i>The toothache.</i>	<i>Dolor dentium.</i>
<i>The earache.</i>	<i>Dolor aurium.</i>
<i>The sore throat.</i>	<i>Dolor (dolōres) faucium; angina, ae, f.</i>
<i>A pain in one's back.</i>	<i>*Notalgia, ae, f.</i>
<i>Sore eyes.</i>	<i>Ocūli invalidi or aegrotantes.</i>
<i>A sore finger.</i>	<i>Digitus ulcerōsus.</i>
<i>The sickness, disease.</i>	<i>Morbus, i, m.</i>

<i>To suffer pain from anything</i> (anywhere).	{ <i>Dólet * mīli áliqua rēs.</i> <i>Dolóribus labóro, áre, ári, &c.</i> <i>Dolóre or dolóribus affíci.</i>
<i>To be affected with pain.</i>	{ <i>Aegróto, áre, ávi, átum.</i> <i>Minus valéo, ére, úi, —.</i> (ALIQUA RE).
<i>To be sick, infirm (in any respect).</i>	{ <i>Aliqua re.</i>
Are you affected with any pain?	Afficērisne áliquo dolóre?
I am affected, sir.	Afficior, véro quídem, dómīne.
Have you a sore finger?	{ <i>Dolétne tibi dígitus?</i> <i>Laborásne dígitó?</i>
I have (a sore finger).	Dólet. Labóro.
Has your little boy a sore throat?	Laborátne puérulus túus fáucium dolóribus?
No; he has a sore eye.	Ímmo véro áltero óculo aegrótat.
We have sore eyes (suffer from weak eyes).	Nós oculórum infirmitáte laborá-mus.
He has a sore foot.	Áltero péde aegrótat (mínus válet).
They have the toothache.	{ <i>Dólent sís déntes.</i> <i>Déntium dolóribus afficiúntur.</i> <i>Habésne cápitis dolóres?</i>
Have you the headache?	{ <i>Dolétne tibi cápút?</i> <i>Laborásne cápitis dolóribus?</i>
I have it.	Hábeo. Dólet. Labóro.
Has he a pain in his back?	Notálgia afficitur?
He has none.	Nón afficitur.
<i>To find.</i>	{ <i>Invēto, ire, vēni, ventum.</i> <i>Reperito, ire, pēri, pertum.</i>
<i>B. Obs. Invenire is to find without any special effort or design; reperire, on the other hand, involves the idea of labor, of difficulty and obscurity.</i>	
Do you find what you are looking for?	Reperísne, quod quaerís?
I do find what I am looking for.	{ <i>Repéro, quod quaéro.</i> <i>Rem, quam quaéro, repéro.</i>
He does not find what he is looking for.	Nón réperit, quod quaerit.
Do we find what we are looking for?	Reperimúsne quod quaerimus?
You do not find what you are looking for.	Nón reperitís, quod quaerítis.
Have you what you want?	Habésne quod tibi ópus est?
I have not what I want.	Nón hábeo, quod mīhi ópus est.
I find what you are finding.	Quod ínvenis, id et ego invénio.
<i>To learn.</i>	{ <i>Disco, ére, didici, discitūrus †</i> (ALIQUID AB OR DE ALIQUO).

* From *dóleo, ére, úi.*† The verbs *discere* and *studere* have no supine, but of the former a participle in *urus* exists.

To study, to apply one's self to, to learn (anything).	{ Stúdeo, ēre, ūi, — (ALICUI REI). Opēram dāre (ALICUI REI). Discēre (ALICUI REI).
To study letters, apply one's self to literature and the arts.	{ Operam dare litteris. Studēre optimis disciplinis atque artibus.
To learn one's letters.	Primas litteras discēre.
I learn to read, write, speak.	Disco lēgere, scribere, loqui.
To learn a language.	Lingūam aliquam discere (edī- scere*).
To know a language.	Lingūam scire; linguae sciens esse.
The language.	Lingua, ac, f.; sermo, ōnis, m.
Latin.	Latinus, a, um; <i>adv.</i> Latine.
French.	Francogallicus, a, um; <i>adv.</i> Fran- cogallice.
English.	Anglicus, a, um; <i>adv.</i> Anglice.
German.	Germanicus, a, um; <i>adv.</i> Germa- nice.
Are you learning Latin?	Discisne lingūam Latinam?
I am learning it, sir.	Vēro, dōmine, disco.
How many languages does he know?	Quam multas scit linguas?
He knows all the languages.	{ Omnes linguas scit. Linguarum omnium sciens est.
Do you know Latin, Greek, English?	Scisne Latine, Græce, Anglice?
Are you learning to speak Latin?	Discisne loqui Latine?
I am learning to read, write, and speak Latin.	Ēgo Latine lēgere, scribere atque loqui edisco.
Do they desire to learn English?	Cupiuntne discēre lingūam Angli- cam?
They do not desire it.	Nōn cupiunt.
Who is studying letters?	Quis opēram dat litteris?
The young men are studying the liberal arts and sciences.	Adolescētūli optimis disciplinis atque artibus opēram dant.
What are you doing?	Quid agis?
I am studying the Latin language and literature.	Litteris Latinis studeo (opēram dō).
Can the boy read German?	Potēstne (scītne) puer lēgere Ger- manice?
He cannot do it yet, but he is learning it.	Nōndum potest, 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 headache? — 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 (*mar-supia*)? — 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 DUODEQUADRAGESIMUM.

A. RULE. — Adjectives, adjective pronouns, and participles are often employed independently, especially in the plural, either with or without a noun understood. E. g.

<i>Bóni, máli, dócti, dívites, paúperea; amántes.</i>	<i>The good, the bad, the learned, the rich, the poor; lovers.</i>
<i>Méi, túi, súi, nóstri, véstri.</i>	<i>My, thy, his, our, your friends, men, &c.</i>
<i>Bónum, málum, vérum, jústum.</i>	<i>The good, the bad, the true, the just.</i>
<i>Bóna, mála, vëra, fúlsa, acérba, indéigna.</i>	<i>Good, bad, true, false, bitter, unworthy things.</i>

REMARKS.

1. With plurals denoting persons *homines* is commonly supplied.* So with *omnes*, *pauci*, *plerique*, *nonnulli*, &c. But the possessives *mei*, *tui*, &c. have reference to *amici*, *míltés* (men, soldiers), *cives* (citizens). With *immortales* the word *dii* 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*, *improbis*, &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 libero 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*, *agnina*, *bubúla*, *porcina* (sc. *caro*), Venison, lamb, beef, pork. *Calúla*,

* And not unfrequently expressed, as in *Homines Románi*, Roman men. *Homines adolescentuli*, 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, verum*, 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, reliqua*, 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. *Paterne inimicus*, A paternal enemy. *Nova nupta*, A newly married woman. *Summum bonum*, The chief good. *Praeclārū responsum*, A famous reply, *Prāva facta*,‡ Depraved actions.

8. A number of words originally adjectives have acquired the rank of substantives; as, *juvenis, adolescens, amicus, familiaris, comes, victus, statuarius, artifex, index, particeps; summa* (a sum), *confluens* (junction of rivers); *Grammatica, Rhetorica, Statuaria* (sc. *ars*), &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.§ *Erubescunt pudici etiam impudica loqui*, The chaste || blush 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 bonae, malae, &c.*

‡ Participles of the neuter gender sometimes take an adverb instead of an adjective; as, *bene, crudeliter facta, acute 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, ut in tuto sitis*, You are absent in order to be safe. *Amicorum omnia sunt communia*, Friends have everything in common. *Ita comprobâbis divina prædicta*, Thus you will confirm the divine prediction. *Nihil addo de meo,** I add nothing of my own.

The Pole:	Polonus, i, m.
The Roman.	Românus, i, m.
The Greek.	Graecus, Græjus, i, m.
The Arab.	Arabs, is, m.
The Athenian.	Atheniensis, is, m.
The Syrian.	Syrus, Syrius, i, m.

B. The patrials 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 patrials are primitives, from which the name of the country is formed by annexing *ia* to the root; † as, *Arabs* — *Arabia*, *Arcas* — *Arcadia*, *Gallus* — *Gallia*, *Itâlus* — *Italia*, *Thrax* — *Thracia*.

2. The patrials derived from names of countries are generally adjectives, with one of the terminations *ânus*, *as* (gen. *âtis*), *ensis* (*ien-sis*), *înus* (*ênus*), *îcus* (*îâcus*, *aicus*), and *ius*. E. g. *Roma* — *Românus*, *Arpinum* — *Arpinas*, *Athenae* — *Atheniensis*, *Thebae* — *Thebaicus*, *Aegyptus* — *Aegyptiacus*, *Tarentum* — *Tarentînus*, *Cyprus* — *Cyprius*.

3. From patrial adjectives in *us*, *a*, *um*, adverbs are formed, by changing that termination into *ê*. The following may serve as examples: —

	ADJECTIVE.	ADVERB.
Spanish.	{ Hispaniensis, } { Hispanicus, }	Hispanicê.
Italian.	Italicus,	Italicê.
Polish.	Polonicus,	Polonicê.
Russian.	Russicus,	Russicê.
Latin.	Latinus,	Latinê.
Greek.	Graecus,	Graecê.
Arabic.	Arabicus,	Arabicê.
Syriac.	Syriacus,	Syriacê.
Persian.	Persicus,	Persicê.
Egyptian.	Aegyptiacus,	Aegyptiacê.

* 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.

Sanscrit.	{ Sanscritus, } { Sanscriticus, }	Sanscritē.
Turkish.	Turcicus.	Turcicē.
Are you a Roman ?	Esne tū Romānus ?	
No, indeed, I am an American.	Mínime véro ; Americānus sum.	
Is he a shoemaker ?	Sutórne est ille ?	
No, he is a tailor.	Nōn véro ; sártor est.	
Are you mad ?	Núm és insānus ?	
No, surely, no.	Nōn hércle véro.	
Do you know Spanish ?	Scisne Hispánice ?	
I do know it. I do not.	Scío. Haud scío.	
The fool.	(Homo) stultus, fatūus.	
The mouth.	Os, <i>gen. ōris, n.; dim. oscūlum, i, n.</i>	
The memory.	Mēmória, <i>ae, f.</i>	
A good, excellent, weak memory.	Mēmória tenax (-ācis), singulāris, infirma.	
To have a good memory.	Valēre* memoriā.	
To have a bad memory.	Párum (mínus) valēre memoriā.	
To have an excellent memory.	Multum valēre memoriā.	
Blue.	Caerūlēus, violācēus, glaucus, <i>a, um.</i>	
Black.	Ater, atra, atrum ; nīger, gra, grum.	
To have, to be furnished or endowed with anything.	Praeditum, instructum, ornatum esse ALIQUA RE.	
He has an excellent memory.	{ Memória singulāri praeditus est. { Multum valet memoriā.	
She has blue eyes.	{ Oculis glaucis ornata est. { Caerulea† est.	
He has a small mouth (is a man of small mouth).	{ Ore parvulo instructus est. { Vir est ōris parvi.	
Have you a good memory ?	{ Valēsne memoriā ? { Praeditusne es bonā memoriā ?	
I have an excellent memory.	{ Multum valeo memoriā. { Singulāri memoriā instructus sum.	
No, I have a bad (weak) memory.	{ Immo véro párum valeo memoriā. { Memoriae infirmae sum.	
To play, sport.	Lūdo, ēre, ūi, ūsum (NEUT.).	
To hear, listen.	Audire, auscultare.	
Instead of, in place or in lieu of (any one).	{ Loco, in locum ALICUIUS. { Vice, in vicem, vicem REI or ALICUIUS. { Pro, with the Abl.	

* From *valeo*, *ēre*, *ūi*, —, "I am sound, strong," with the ablative "with respect to."

† *Caeruleus*, used substantively, a blue-eyed man, and the fem. here a woman.

Instead <i>or</i> 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, túam, nóstram, véstram vícem.
Instead of him, them.	In lócum (vícem) éjus, eórum.

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 *loco*, *vice*, 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)?	Operámne dás lúdo mágis (pótius) quam lítteris?
I study instead of playing.	Ludísne, quum lítteris studére débás?
So far from playing, I am studying.	Óperam dō lítteris, pótius quam lúdo.
I not only do not play, but I even study.	Tántum ábest, ut lúdam, ut óperam dém lítteris.
This boy speaks instead of listening (when he ought to listen).	Nōn módo nōn lúdo, sed lítteris etiam stúdeo.
This boy is so far from listening, that he even talks.	Púer íste lóquitur, quum auscultáre débeat.
	Tántum ábest, ut púer íste audiat, ut loquátur.
	Púer íste nōn módo nōn audit, sed etiam lóquitur.
To listen or attend to any one.	{ Audire aliquem. Auscultāre alicui. † Alicui aures dare.
To listen or attend to anything.	{ Audire aliquid. Observāre aliquid.
Not to listen to (care for) anything.	Non curāre aliquid.
Whom are you hearing (listening to)?	{ Quém audis? Cui dás aures?
I am listening to the speaker.	{ Oratōrem audio. Aures dō oratóri.
Will you listen to (i. e. obey) me?	Visne mñi auscultāre?

* *Tantum 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 ?	Audisne (observāsne), quod (quae) praeceptor tibi dicat (impēret) ?
I do listen to it.	Audio (observo).
He listens to what I tell him.	{ Mihi auscultat. { Omnia quae ei dicam, observat.
<i>That which.</i>	<i>Id quod, ea quae.</i>
<i>What (= that which).</i>	<i>Quod, quae.</i>
He does not listen to (observe) what the master tells him.	Quae praeceptor ei impērat, nōn curat.
To correct.	{ Emendo, āre, āvi, ātum. { Corrigo, ēre, rexi, rectum. { (ALIQUID).
To take.	{ Sūmo, ēre, mpsi, mptum. { Cāpio, ēre, cēpi, captum. { (ALIQUID).
To take away.	{ Aufēro, ferre, abstūli, ablātum. { Tollo, ēre, sustūli, sublātum. { (ALIQUID).
To take off, pull off.	{ Exūo, ēre, ūi, ūtum. { Dētrāho, ēre, xi, ctum.
To take off one's clothes.	{ Exuēre sē vēstibus. { Dētrāhēre sibi vēstes.
To take off one's shoes.	{ Dētrāhēre pēdibus cālceos. { Excalceāre pēdes.
To take off one's hat.	{ Dētrāhēre cāpiti plēum. { Nudāre cāput.
Are you correcting your letter ?	Emendāsne (corrīgīsne) epistolam tuam ?
Yes, I am correcting it.	Sāne quidem, eam emendo.
Does he take off his clothes ?	{ Exuītne se vēstibus ? { Dētrahītne sibi vēstes ?
He is taking them off.	Exuīt. Dētrāhit.
We are taking off our clothes.	Exuimus nōs vēstibus.
I am taking off my coat.	{ Exūo me tōgā. { Dētrāho mīhi tōgam.
Are you taking off your shoes ?	{ Dētrahīsne tibi cālceos ? { Excalceāsne pēdes ?
No ; I am taking off my hat.	Nōn vērō ; plēum dētrāho cāpiti.
What is the servant taking away ?	Quid aufert sērvus ?
He is carrying away the chairs.	Sēllas (aufert).
Do you wish me a good morning (good day, good evening).	{ Jubēsne mē sālūm ēsse (salvēre) ? { Salutāsne mē māne, vēspēri ?
Good morning (day, evening).	Sālve ! * <i>Plur.</i> Salvēte !
To salute any one, to bid or wish one good morning, &c.	{ Salūtāre aliquem. { Aliquem sālūm ēsse (salvēre) jubēre.

* 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.

* *Precări* (dep.) *alicui alicuique*, 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 váleo*), 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.

<i>Égo, qui (quæ) légo, scribo, loquor.</i>	<i>I who read, write, speak.</i>
<i>Tu, quem (quam) diligo.</i>	<i>Thou whom I cherish.</i>
<i>Puer, quem vidisti, de quo audivisti, cujus tutor es.</i>	<i>The boy whom you saw, of whom you have heard, whose guardian you are.</i>
<i>Pueri, quos vidisti, de quibus audivisti, quorum tutor es.</i>	<i>The boys whom you saw, of whom you have heard, whose guardian you are.</i>
<i>Flumen, quod appellatur Tamesis.</i>	<i>The river which is called the Thames.</i>
<i>Omnia, quae tibi dixi, vera sunt.</i>	<i>All that I have told you is true.</i>

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 iis 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 possum*, I, who am consoling you, am unable to console myself. *Tu es is, qui me sepiissime 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 ingenius*, Even he, who now has the control of everything, favors genius. *Fere libenter homines id, quod volunt, 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 virtute effici debet, id tentatur pecuniâ*, There is a bad state of things, when that which ought to be effected by virtue is attempted with money. *Quam quisque novit artem, in hac se exerceat*, Let every one practise the art he may have learnt. *Illos non concedo, ut, quibus rebus gloriemini in vobis, easdem in aliis 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-*

sātor non ferendus est is, qui, quod in altero vitium reprehendit, in eo ipso deprehenditur, 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 commōcent*, Wild animals do not remove from the locality in which they were born. *Quantū vi civitates libertatem expetunt, tantū regna 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, auditque 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*, There are those who say. *Sunt quos juvat*, There are men whom it delights. *Nos imitamur, quos cuique risum 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 (= Naucratis) quem convenire volui, in navi non erat*, Naucratis, whom I wanted to find, was not in the ship. *Urbem (= urbs), quam statuo, vestra est*, The city which I am building is yours. *Hac, quā (= quam) diximus, aetate*, At the age (of life) which we have mentioned. *Video me desertum, a quibus (= ab iis, quibus) minime conveniebat*, I see myself deserted by those to whom it was least becoming (to desert me). *Judice quo (= quem) nosti populo*, With the people, which you know, for a judge.

<i>Wet, moist.</i>	<i>Humidus, ulus, madidus, a, um.</i>
<i>To wet, moisten.</i>	<i>Madefacio, ēre, feci, factum.</i>
	<i>Humecto, āre, āvi, ātum.</i>
	(ALIQUID).
<i>To show, point out.</i>	<i>Monstro, āre, āvi, ātum (ALICUI ALIQUID).</i>
<i>To show, let see.</i>	<i>Ostendo, ēre, ōdi, nsum (ALICUI ALIQUID).</i>
<i>Will you show me your gold ribbons?</i>	<i>Visne mihi ostendere taenias tuas aureas?</i>
<i>I am willing to show them to you.</i>	<i>Vero, volo tibi eas ostendere.</i>
<i>Are ye willing to show us the way?</i>	<i>Vultisne monstrare nobis viam?</i>

* So also commonly *quisquis* and *quicunque*; as, *Quidquid non licet, nefas putare debemus*, We ought to consider wrong whatever is unlawful. *In quacunque partes velint, proficisci 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 hand-
kerchief.

Sáne quídem, nŕn nŕlunt.
Madefácítne púer áliquíd?
Nihil madefácít, huméctat dun-
táxat muccínium.

Brandy.
Tobacco.

*Vinum adustum, i, n.
*Tábácum, i, n.; herba nicotiana,
ac, f.

Smoking tobacco.

*Tábácum fumáríum, i, n.

Snuff.

*Tábácum sternutatŕrium.

Flour.

Farina, ac, f.

Cider.

Vinum ex mális confectum.

The fruit.

Pŕmum, i, n.

The apple.

Málum, i, n., pŕmum málum.

The pear.

Pírur, i, n.

The gardener.

Hortulánuŕ, i, m.

The relative.

Cognátus, i, m.; propinquus, i, m.

The cousin.

Consobrinus, i, m.; consobrina,*
ac, f.

The brother-in-law (= hus-
band's brother, wife's bro-
ther, sister's husband).

Lévir, i, m.; marítí fráter; † uxŕŕis
fráter; marítus sorŕŕis.

The husband.

Marítus, i, m.; conjux, ŕgíŕ, m.

The wife.

Uxor, ŕŕis, f.; conjux, ŕgíŕ, f.

The handkerchief.

Sudáríum, i, n.; muccínium, i, n.

The valet, servant.

Famŕlus, servus, i, m.; minister,
ŕi, m.

Does the servant fetch us some
tobacco?

Appŕŕtatne nŕbís sérvus tábácum?

He does fetch us a little.

Appŕŕtat véŕo nŕbís alíquantŕlum.

Will you call (go for) your
cousin?

Visne túum consobrínum arcés-
sere?

I am willing (am not unwilling)
to go for him.

Arcéssere éum nŕn nŕlo.

Are you desirous of drinking
some of my brandy?

Cupídusne es bíbéndi de víno méo
adúŕto?

No, I would rather drink pure
water.

Ímmo véŕo cúpídus sum bíbéndi
áquam pŕram.

To intend, think of.

Cŕgŕto, áre, ávi, átum (ALI-
QUID FÁCERE).

Do you intend to go to the ball
to-night?

Cŕgítáŕsne hŕdíc vésperi saltátum
íre?

I do intend to go, sir.

Sic est, dŕmine, cŕgíto.

* The Roman subdivisions of cousinship are: *Patruŕlis*, m. & f., the son or daughter of a paternal uncle. *Amátinus*, i, m. (fem. -a), maternal uncle's or paternal aunt's child. *Sobrinus*, i, m. (fem. -a), a second-cousin.

† *Lévir* = *marítí fráter*, the husband's brother.

What do they intend to do? Quid facere cogitant?
 They are intending to write letters? Epistolas conscribere cogitant.

To know. Scio, ire, ivi, itum.
 Not to know (to be ignorant). Nescire, non (haud) scire.

To swim. { Nō, nāre, nāvi, —.
 { Nāto, āre, āvi, ātum.
 To be able (to have the power or opportunity). { Possum, posse, potui, —.
 { Quēo, ire, ivi (ii), 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. Quēo is to have the ability or qualifications, and is only put in sentences containing a negation (*non quēo, nequēo*). Quēo is anomalous, and its present tense is as follows:—

PRES. INDIC.	PRES. SUBJ.
SING. Quēo, quis, quāt,	SING. Quēām, quēās, quēāt,
PLUR. Quimus, quīs, quēunt.	PLUR. Quēāmus, quēātis, quēant.
Does this boy know Latin?	Num puer iste scit Latine (linguam Latinam)?
He does not know it.	Nōn scit. Haud scit. Nescit.
Or can he read French?	An legere potest Francogallice?
He cannot.	Non potest. Néquit.
Can you write an English letter?	Potēsne (scisne) scribere epistolam Anglice?
I can write one.	Póssum. Scio.
I cannot (am not able) to do it.	Fācere nōn póssum (nōn quēo, néquēo).
Can you swim (do you know how to swim)?	{ Esne tu peritus nándi.
	{ Habēsne sciéntiam nándi?
I do not know how.	{ Nōn sum peritus.
	{ Sciéntiam nōn hábeo.
Where do you intend to go (think of going)?	Quo ire cogitas?
I think of going into the country.	Rūs ire cogito.
Does your cousin wet his handkerchief?	Humectátne consobrinus túus sudárium (suum)?
He does not wet it.	Nōn huméctat.
He does wet it.	Sic est, huméctat.
Can you drink brandy?	Potēsne bíbere vīnum adústum?
I cannot.	Nōn (haud) póssum.

EXERCISE 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 (*arcessitum*)* 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 (*amplius*)? — 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-

* 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. — PENSUM 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 habebimus Civilem et Veledam, apud quos pacta sancientur*, We shall have Civilis and Veleda (a woman) as arbitrators, in whose presence the compact will be ratified. *Favent pietati fideique dii, per quae* populus Romanus ad tantum fastigii venit*, The gods bestow their favor upon piety and faith, by which the Roman people has attained such eminent distinction. *Duilius delectabatur crebro funali et tibicine, quae sibi nullo exemplo privatus sumpserat*.

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 nunquam 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 Rheno, qui (i. e. Rhenus) agrum Helvetium a Germanis dividit*, The Helvetii are bounded by the river Rhine, which divides the Helvetian territory from that of the Germans. *Caesar ad flumen Scallem, 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 Cumæ, quam Graeci tum urbem tenebant, capiuntur*, Cumæ, a city which the Greeks then occupied, was taken in the same year. *Accidit, ut luna plena esset, qui dies maritimos 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 mitti ad Antiochum regem, rogatum vasa ea quæ 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 habuit fidelissimum, ad Xerzem 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 quoddam 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.* *Thebæ ipsæ, 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 videbatur*, 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 . . . noluerim*, That plan of mine is justly entitled to praise, who was unwilling, &c. *Veiens bellum exortum, quibus Sabini arma conjunxerant*, The Veian war broke out, with whom the Sabines had united their arms.

8. The neuters *quod* and *quæ* sometimes refer to a noun of a different gender, especially to *res*. E. g. *Sumptu ne parcas ullā in re, quod ad valetudinem opus sit*, Do not spare expense in anything which may be necessary for your health. *Oium et abundantia earum rerum, quæ prima mortales ducunt*, Leisure and an abundance of those things,

* Cf. LESSON XXXIV. C.

† I. e. with the *Veii* implied in the adjective *Veiena*.

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 multitudo Gallorum . . . quod facere in eo 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 tulit 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 delectat*, 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 quā es prudentiā*, Such is your prudence (in consideration of your prudence).* *Ego 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 iudicium de hominibus*, Such is your knowledge of human character. *Qui illius in te amor fuit*, In consideration of his regard for you. *Quā est humanitate Caesar*, Such is the humanity of Cæsar.

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 scripsit, 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 parū ova, quanta auferes*, 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 ipsa, quae semper valet plurimum*, The thing speaks for itself, *and this* is always the most powerful argument. *Magna vis est conscientiae, quam qui negligunt, se ipsi indicant*, Great is the power of conscience, *hence those* who disregard it, betray themselves.

* Equivalent to *pro tuā prudentiā*, which also occurs in the same sense.

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). *Consilium, i, n.; propōsitum, i, n. Propōsitum est mihi (facere aliquid).*

It is our intention to do this.

Id facere nobis est propōsitum.

Does your father intend to go out this morning?

Cogitatne pater tuus hodie mane in publicum prodire?

It is his intention to do so.

Propōsitum est ei facere hoc.

To receive (anything sent).

{ Accipio, ēre, cēpi, ceptum.

To receive (a guest, &c.).

{ Recipere (ALIQUID AB ALIQUO).

To obtain, get (with effort).

Excipere, accipere (ALIQUEM).

{ Consequor, i, cūsus sum.

{ Asssequor, &c. (ALIQUID).

Who obtains the preference?

Quis consequitur principatum (priorēs partes)?

Our friend (obtains it).

Amicus noster.

Does he receive money, letters, books?

Accipitne pecuniam, epistolas, libros?

He does not (receive any).

Non accipit.

When do you receive (entertain) your friends?

Quō tempore familiāres tuos excipis?

I receive them in the evening.

Excipio eos vespere.

The preference.

Principatus, us, m.; priores partes, f. pl.

The stable.

Stabulum, i, n.

Blind.

Caecus, a, um; oculis captus, a, um.

Sick, ill.

Aeger, ra, rum; aegrūtus, a, um.

To be sick or ill.

Aegrūtum esse, aegrotāre; laborāre morbo (abl.).

Poor, needy.

Inops, is; pauper, ōris; egēnus, a, um.

To take, conduct.

Dūco, ēre, xi, ctum (ALIQUEM ALIQUO, AD ALIQUEM).

To guide, lead one by the hand.

{ Mānū dūcere aliquem.
{ Dāre mānūs alicui.

To extinguish, put out.

Extinguo, ēre, nxi, nctum.

To light, kindle.

Accendo, ēre, i, sum.

To set on fire.

{ Succendēre (rem).
{ Ignem inferre (alicui rei).

To depart, set out on a journey.

Proficiscor, i, -fectus sum (dep.).

To go off, leave.

{ Abēo, ire, fi (ivi), Itum.
{ Discēdo, ēre, cessi, cessum.

Is any one sick ?	{ Équis aegrôtus est ?
	{ Num quis mórbo labórat ?
No one is sick.	{ Nemo est aegrôtus.
	{ Nemo mórbo labórat.
Do you conduct any one ?	Ducísne áliquem ?
I am conducting my good little daughter.	Dúco véro filiólam méam bónam.
Does the boy guide the blind man ?	{ Ducítne caëcum púer mánu ? (Les- son XXXVIII. A. Rem. 2.)
	{ Dátne púer mánus caëco ?
He does guide him.	Ducit. Dat mánus.
Do you extinguish the candle ?	Extinguísne candélam ?
No, I am (on the contrary) lighting it.	Immo véro (éam) accéndo.
Who sets fire to the house ?	{ Quis succéndit aédes ?
	{ Quis ignem infert aédibus ?
The bad man sets fire to it.	Hómo nêquam éas accéndit.
Do you design to leave ?	Éstne tibi propósitum abire (discé- dere) ?
It is my design.	Est míhi propósitum.
When do you think of setting out ?	Quó témpore cógitas proficísci ?
To-morrow morning.	Crás máne.
Do I set out ?	Egóne proficíscor ?
You do not set out.	Nón proficísceris.

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 XLI.—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 audacissimus*, 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*, *aeque . . . ac* (*atque*), *pariter . . . ac*, &c.; as, *Tam felix, quam bonus*, As happy as good. *Duo montes aequè alti*, Two mountains equally high. *Aequè 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 *ior*, m. & f., and *ius*, n., to the root of the positive *; and the superlative by adding *issimus*, *issima*, *issimum*. Thus:—

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Longus,	longior,	longissimus;	<i>long, longer, longest.</i>
Brevis,	brevior,	brevissimus;	<i>short, shorter, shortest.</i>
Audax,	audacior,	audacissimus;	<i>bold, bolder, boldest.</i>
Felix,	felicior,	felicissimus;	<i>happy, happier, happiest.</i>
Iners,	inertior,	inertissimus;	<i>sluggish, more sluggish, &c.</i>
Diligens,	diligentior,	diligentissimus;	<i>diligent, more diligent, &c.</i>
Doctus,	doctior,	doctissimus;	<i>learned, more learned, &c.</i>

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.

Acer,	acrior,	acerrimus;	<i>sharp, sharper, sharpest.</i>
Celeber,	celebrior,	celeberrimus;	<i>distinguished, more d., most dis.</i>
Pauper,	pauperior,	pauperrimus;	<i>poor, poorer, poorest.</i>
Pulcher,	pulchrior,	pulcherrimus;	<i>beautiful, more beautiful, most b.</i>
Vetus,†	——,	veterrimus;	<i>old, older, oldest.</i>
Nuperus,	——,	nuperrimus;	<i>recent, more recent, most recent.</i>

2. The following in *ilis* form their superlative by adding *rimus* to the root:—

Facilis,	facilior,	facillimus;	<i>easy, easier, easiest.</i>
Gracilis,	gracilior,	gracillimus;	<i>slender, more slender, most slen.</i>
Humilis,	humilior,	humillimus;	<i>low, lower, lowest.</i>
Imbecillis,	imbecillior,	imbecillimus;	<i>feeble, feebler, feeblest.</i>
Similis,	similior,	simillimus‡;	<i>like, more like, most like.</i>

3. Compounds in *dīcus*, *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*—*felix-is*, *iners*—*inert-is*, *diligens*—*diligent-is*.

† The original form of this was *veter*; and the superlative of *nuperus* is derived from the adverb *nuper*.

‡ So the compounds *difficilis* and *dissimilis*. But all other adjectives in *ilis* have *issimus*.

Maledīcus,	maledīcentior,	maledīcentissimus ;	slanderous.
Munīficus,	munīficientior,	munīficientissimus ;	munificent.
Benevölus,	benevolentior,	benevolentissimus ;	benevolent.

So *honorificus*, *magnificus*, *maleficus*, *mirificus* ; *malevölus*.

4. The following derive their comparatives and superlatives from a different root :—

Bonus,	melior,	optimus ;	good, better, best.
Malus,	pejor,	pessimus ;	bad, worse, worst.
Magnus,	major,	maximus ;	great, greater, greatest.
Parvus,	minor,	minimus ;	small, smaller, smallest.
Multus,	plūs,*	plurimus ;	much, more, most.

5. Several adjectives have an irregular superlative, and some a double form of the comparative or superlative :

Dexter,	dexterior,	dextimus ;	to the right.
Dives,	{ divitior,	divitissimus ; }	rich.
	{ ditior,	ditimus ; }	
Extera, f.	exterior,	{ extlms ; }	outward.
		{ extrēmus ; }	
Juvenis,	{ juvenior, }	— ; †	young.
	{ junior, }		
Infērus,	inferior,	{ infimus ; }	low.
		{ imus ; }	
Postēra, f.	posterior,	{ postrēmus ; }	hind.
		{ postūmus ; }	
Supērus,	superior,	{ suprēmus ; }	high.
		{ summus ; }	

6. The indeclinable *nēquam*, bad, has *nēquior*, *nēquissimus*, 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 :—

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
Citorior,	citimus,	nearer ; <i>citer</i> , obs. <i>citra</i> , this side).
Detiorior,	deterimus,	worse ; (from <i>deter</i> , not used).
Intiorior,	intimus,	inner ; (from <i>intus</i> , adv., within).
Ociior,	ocissimus,	faster ; (from the Greek <i>ὀκῦς</i>).

* This form is properly the neuter comparative of *multum*.

† This superlative is *minimus natus*, as that of *senex*, old, is *maximus natus* (= the greatest by birth). So the comparatives *minor natus* and *major natus*, instead of *junior* and *senior*.

Potior,	potissimus,	<i>preferable</i> ; (from <i>pōlis</i> , obsolete).
Prior,	primus,	<i>former</i> ; (from <i>prae</i> , prep., before).
Proptior,	proximus,	<i>nearer</i> ; (from <i>prope</i> , adv., near).
Uterior,	ultimus,	<i>further</i> ; (from <i>ultra</i> , adv., farther.)

2. The comparative of the following adjectives and participles seldom or never occurs : —

Apricus,	apricissimus ;	<i>sunny.</i>
Bellus,	bellissimus ;	<i>pretty.</i>
Comis,	comissimus ;	<i>affable.</i>
Consultus,	consultissimus ;	<i>proficient.</i>
Diversus,	diversissimus ;	<i>different.</i>
Falsus,	falsissimus ;	<i>false.</i>
Inclutus,	inclytissimus ;	<i>renowned.</i>
Invictus,	invictissimus ;	<i>unconquerable.</i>
Invidus,	invidissimus ;	<i>unwilling.</i>
Novus,	novissimus ;	<i>new.</i>
Nup̄erus,	nuperrimus ;	<i>recent.</i>
Par,	parissimus ;	<i>equal.</i>
Persuāsus,	persuasissimus ;	<i>persuaded</i>
Sacer,	sacerrimus ;	<i>sacred.</i>
Vetus,	veterrimus ;	<i>old.</i>

3. The following want the superlative : —

Adolescens,	adolescētor	<i>young.</i>
Agrestis,	agrestior ;	<i>rural.</i>
Alacer,	alacrior ;	<i>sprightly.</i>
Arcānus,	arcānior ;	<i>secret.</i>
Caecus,	caecior ;	<i>blind.</i>
Declivis,	declivior ;	<i>steep.</i>
Dēsēs,	dēsior ;	<i>sluggish.</i>
Diurnus,	diurnior ;	<i>long.</i>
Jejūnus,	jejūnior ;	<i>fasting.</i>
Juvēnis,	jūnior ;	<i>young.</i>
Longinquus,	longinquior ;	<i>distant.</i>
Opimus,	opimior ;	<i>opulent.</i>
Proclivis,	proclivior ;	<i>sloping.</i>
Prōnus,	prōnior ;	<i>inclined forward.</i>
Propinquus,	propinquior ;	<i>near.</i>
Salutāris,	salutārior ;	<i>salutary.</i>
Satis,	satior ; *	<i>better.</i>
Sātūr,	sātūrior ;	<i>sated.</i>
Sēnex,	sēnior ;	<i>old.</i>
Secus,	sequior ;	<i>inferior.</i>
Silvester,	silvestrior ;	<i>woody.</i>
Sinister,	sinisterior ;	<i>left.</i>
Supinus,	supinior ;	<i>supine.</i>

* *Satior* and *sequior* (neut. *sequius* or *secius*) 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*, *ālis*, 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 verbals in *bundus*; ‡ as *amandus*, moribundus, ready to die.

3. Adjectives ending in *icus*, *ivus*, *ivus*, *ivus*, *ivus*, *ivus*, and many in *osus* and *entus*; § as, *modicus*, moderate; *fugitivus*, fugitive; *matutinus*, early; *legitimus*, lawful; *canorus*, singing.

4. The following, partly on account of their form, and partly on account of their signification:—

Almus,	gracious.	Impos,	not master of.
Blacus,	lispings.	Lacer,	maimed.
Balbus,	stammering.	Mancus,	crippled.
Cadūcus,	falling.	Mediocris,	inferior.
Calvus,	bald.	Mēmor,	mindful.
Cānus,	white.	Mirus,	wonderful.
Cicur,	tame.	Mūtilus,	mutilated.
Claudus,	lame.	Mūtus,	mute.
Curvus,	crooked.	Nēfastus,	wrong.
Compos,	possessed of.	Par,	equal.
Egēnus,	needy.	Dispar,	unequal.
Fērus,	wild.	Sospes,	safe.
Gnārus,	expert.	Trux,	grim.
Jejūnus,	hungry.	Vulgāris,	common.

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. *unūcus*,

* But not those ending in the monosyllabic *guus* and *guis*, which are regularly compared; as, *antiquus*, *antiquior*, *antiquissimus*; *pinguis*, *pinguior*, *pinguissimus*. So also *tenuis*, *tenuior*, *tenuissimus*, and a few of those in *uus* and *iis*; e. g. *assiduus*, *cæguus*, *pius*, *srenuus*.

† Of the participles in *ns* and *iis*, many are used adjectively and regularly compared; e. g. *amans*, *amantior*, *amantissimus*; *doctus*, *doctissimus*, &c. But these are frequently defective.

‡ Except the two superlatives *infandissimus*, abominable; and *nefandissimus*, impious.

§ Except *divinus*, *festivus*, *lascivus*, *rusticus*, *tempestivus*, and *vicinus*, of which some of the comparative forms occur; e. g. *divinior*, *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. *permagnus*, 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; *dēgener*, 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.

SINGULAR.		PLURAL.	
<i>Masc. & Fem.</i>	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM. altior	altius	altiorēs	altiorā
GEN. altioris	altioris	altiorū	altiorū
DAT. altiori	altiori	altioribus	altioribus
ACC. altiorem	altius	altiorēs	altiorā
VOC. altior	altius	altiorēs	altiorā
ABL. altiore or -i,	altiore or -i,	altioribus	altioribus.

So decline *pulchrior*, *venustior*, handsomer, prettier; *facilior*, easier; *difficilior*, more difficult; *major*, greater; *longior*, longer; *brevior*, shorter; *rotundior*, rounder; *divitior*, richer, &c.

Is your book as good as mine? *Estne liber tuus tam bonus, quam meus (aëque bonus atque meus)?*

It is better than yours.

Mélior est, quam tuus.

It is not as good as yours.

Nōn est tam bonus, quam tuus.

Mīnus bonus est, quam tuus.

Are the merchant's children as good (well-behaved) as ours?

An liberi mercatoris tam bene sunt morati, quam nostri?

They are better than ours. -

Meliōres, quam nostri, sūnt.

They are quite as good as ours.

Aëque boni sūnt ac nostri.
Nōn mīnus boni sūnt quam nostri.

Is my table as high as it is long?

Estne mensa mea tam alta, quam longa?

* Except *praeclārus*, *-ior*, *-issimus*; *praedans*, *-tior*, *-tissimus*, eminent; and others derived from verbs, as *praesens*, prompt; *perturbātus*, troubled.

† Except *iners*, inert; *misericors*, compassionate; *perennis*, perennial; and *demens*, 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 handsomest, yours or mine?

Yours is the handsomest (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.

Nōn est tam alta quān longa.

Mīnus longa est quān alta.

Altior est quān longior.

Estne altior quam mēnsae tuae?

Altissima est omnium.

Cūjus umbrāculum est majus?

Hic est magnum, istud majus est, illud vērō omnium est maximum.

Quis p̄leus est minimus?

Mēus est parvulus, tuus etiā minor est, sed amīci nostri p̄leus omnium est minimus.

Cūjus?

Est.

Cūjus liber est hōc?

Cūjus est hic liber?

Liber est frātris mēi.

Frātris est.

Ūtra taeniārum pulchrior est, tuāne an mēa?

Tua est pulchrior.

Ecquid muccīna Italōrum candidiōra sūnt, quān illa Batavōrum?

Candidiōra nōn sūnt.

Candidiōra sūnt vērō, at nōn aēque bona.

Estne tōga ejus tam nīgra quān mēa (aēque nīgra atque mēa)?

Est etiā nigrior quān tua est.

Ecquid tū aēque bēne lēgis atque ego?

Ego nōn mīnus bēne lēgo quān tū.

Ego mēlius lēgo quān tū.

Mīnus sciēnter lēgo quān tū.

Bēne, belle; sciēnter, commōde (adv.).

Mēlius, sciēntius.

Lēvis, e.

Grāvis, e.

Fācilis, e.

Difficilis, e.

Magnus, a, um.

Grandis, e.

Ingens, tis.

Longus, a, um.

Brēvis, e.

Rather short (too short).
Round.
Rich.

Curtus, a, um.
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. — PENSUM ALTERUM ET QUADRAGESIMUM.

OF THE COMPARISON OF ADVERBS.

A. Adverbs derived from adjectives or participles, and ending in *ē*, *ter*, or *ō*,* are compared like their primitives.

The comparative of the adverb ends in *ius*, like the accusative neuter of the adjective, and the superlative assumes the termination *ē*. E. g.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Longē,	longius,	longissimē;	<i>far.</i>
Pulchrē,	pulchrius,	pulcherrimē;	<i>handsomely.</i>
Facilē,	facilius,	facillimē;	<i>easily.</i>
Audacter,	audacius,	audacissimē;	<i>boldly.</i>
Lēviter,	lēvius,	lēvissimē;	<i>easily.</i>
Prudenter,	prudētius,	prudētissimē;	<i>prudently.</i>
Tūtō,	tūtius,	tūtissimē;	<i>safely.</i>
Rārō,	rārius,	rārissimē;	<i>rarely.</i>
Honorificē,	honorificentius,†	honorificentissimē;	<i>honorably.</i>
Sæpē,	sæpius,	sæpissimē;	<i>often.</i>
Diū,	diūtius,‡	diūtissimē;	<i>long.</i>

B. Adverbs derived from adjectives of anomalous comparison follow the anomalies of their primitives. E. g.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Bēnē,	melius,	optimē;	<i>well.</i>
Mālē,	pejūs,	pessimē;	<i>bad.</i>
Pārum,	minus,	minimē;	<i>little.</i>
—,	māgis,§	maximē;	<i>more.</i>
Multum,	plūs,	plūrimū;	<i>much.</i>

C. The following list exhibits the adverbs of defective comparison : —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
—,	dētērius,	dētērrimē;	<i>worse.</i>
—,	ōcīus,	ōcīssimē;	<i>swifter.</i>

* Many of those in *o*, however, are not compared. On the formation of adverbs generally, see Lesson LXX.

† Compare Lesson XL. D. 8.

‡ *Diū* and *sæpe* 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, *valde* and *magno pere* are commonly employed.

|| The superlative of adverbs sometimes ends in *o* or *um*. So *primo* or *primū*, *potissimū*, *meritissimū*, &c.

—, —, —,	prius,	primum ;	before, sooner.
Nōvē,	ūberius,	ūberrimē ;	more copiously.
Nūper,	—,	nōvissimē ;	newly, lately.
Paenē,	—,	nūperrimē ;	recently.
Pēnitus,	pēnitius,	paenissimē ;	almost, entirely.
—,	pōtius,	— ;	inwardly.
Mērito,	—,	pōtissimum ; *	rather.
Sātis,	sātius,	— ;	deservedly.
Tempēri,	tempērius,	— ;	sufficiently.
Valdē,	valdius,	— ;	seasonably.
Sēcus,	sēcius,	— ;	greatly.
			differently.

The beginning. The end. Initium, i, n. Finis, m. & f.

To begin, commence.

{ Incipio, ēre, cēpi, ceptum.
Exordior, iri, orsus sum (*dep.*)
(ALICUID FACERE).
Initium facere (ALICUJUS REI FACIENDAE).
Finio, ire, ivi (II), itum (ALICUID).
Finem facere (ALICUJUS REI).
Concludo, ēre, ūsi, ūsum (ALICUID).

To end, finish, conclude.

Will you begin to speak ?

{ Visne incipere loqui ?
Visne initium facere loquendi ?
Incipere nōn nolo.

I am willing to begin.

Is he beginning to speak (= to discourse).

{ Incipitne (exorditurne) dicere ?
Facitne initium dicendi ?
Incipit. Facit initium.

He is beginning.

No, he is finishing.

Immo vērō finem facit (dicendi).

Are you finishing your letter ?

Concludisne epistolam tuam ?

I am not concluding it.

Nōn concludo.

Not yet.

Nōndūm, haud dūm, adhūc nōn.

Already.

Jam, jamjam, jam jamque (*adv.*).

Before.

{ Prius quam (priusquam).
Ante quam (antequam).
Antēa quam (anteaquam).
(*Conj. with the ind. and subj.*)

Do you speak before you listen ?

Nūm loqueris prius quā́m audis (auscū́tas) ?

I never speak before I listen.

Égo nū́quam loquor ante quā́m audio.

Do you take off your stockings before you take off your boots ?

Nūm tibidalia tua prius pḗdibus detrahis quā́m caligas ?

No, I take off my boots first.

Immo vērō caligas prius detraho.

* Also more rarely *potissime*.

Does your servant sweep the same room which I am sweeping?

Everritne sērvus tūus ipsum con-clāve, quod ēgo evēro?

He is not sweeping the same.

Idem nōn evērrit.

Often, frequently.

*Saepe, frequenter, crebro.**

As often as you.

Tām saepe quām tū.

As many times as you.

Tōties, quōties tū.

Quite as often as you.

Nōn nīnus saepe (frequēter) quām tū.

Oftenener than you.

Saepius (frequēntius) quām tū.

Not as often as you.

Nōn tām saepe, quām tū.

Early (in the morning).

Mānē (*adv.*), tempore matutino.

Early (= in good time).

Matūrē (*comp.* matūrius).

Quite early (in the morning).

Bēnē māne, primā lūce.

Quite early (generally).

Admōdum matūre.

Late.

Sērō; tardē.

Quite late.

{ Sērō admōdum.
{ Pervespēri (*in the evening*).

Too.

Nimis, nimium.

Too late.

{ Sērō, † nīmīs sērō; post tempus.
{ Nīmīs tarde, tardius. ‡

Too early (in the morning).

Nīmīo māne.

Too early (generally).

{ Nīmīs matūre, maturius. †
{ Praematūre.

Too great.

{ Nīmīs magnus (grandis).

Too little (small).

{ Major, grandior (*sc.* aequo).

Too much.

Nīmīs parvulus; perparvulus.

{ Nīmīs, nīmīum (*adv.*).

{ Nīmīus, a, um.

{ Plūs aequo, plūs justo.

To breakfast.

{ Jento, āre, āvi, ātum.

{ Jentāculum sumēre.

The breakfast.

Jentāculum, i, n.

Do you breakfast as early as I?

Jentāsne (sumīsne jentāculum) tām bēnē māne quām ēgo?

I breakfast as early as you.

{ Jénto véro tām bēnē māne quām tū.

{ Jentāculum sūmo aēque matūre ātque tū.

I breakfast earlier, later than you.

Égo jentāculum sūmo matūrius, sérius quām tū.

* These are regularly compared: *crebrius, creberrime, frequentius, frequentissimum*, &c.

† *Sero* has often the sense of *nimis 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 ?	Sumitne jentaculum, priusquam opus facere incipit ?
No, indeed, he works before he breakfasts.	Minime véro ; initium facit operandi, antea quam jentat.
Do I come too early ?	Veniōne præmatüre ?
No, you come rather too late.	Immo véro (nimis) séro vénis.
Do you speak too much ?	Núm loqueris nimis ?
I do not speak enough.	Immo véro, égo nōn sátis loquor.

EXERCISE 82.

Do you begin to speak ? — I begin to speak. — Does your brother begin to learn Italian ? — He begins to learn it. — Do 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

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 feróciór fúit Rómulo.*	Tullius Hostilius was more warlike than Romulus.
Vílius ést argéntum áuro, virtútibus áurum.	Silver is inferior to gold, and gold to virtue.
Quíd ést in hómine ratióne divínus?	What is there in man diviner than reason?
Quæ figúra, quæ spécies húmána pótest ésse pulchríor?	What figure or form can be more beautiful than the human?
Níhil ést laudabílius, níhil mágno et praecláro víro digníus placabílitáte átque cleméntiá.	Nothing is more commendable, nothing more worthy of a great and distinguished man, than a forgiving disposition and clemency.
Lácrimá níhil citíus† aréscit.	Nothing dries faster than a tear.
Ne lóngius tríduo ab cástris ábsit.	Not to be absent from the camp longer than three days.
Fortúna plús consíliis húmánis póllet.	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 (figúra 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.

Némínem* Romanórum Ciceróne In the opinion of the ancients, no eloquentiorem fuisse vétéres Roman was more eloquent than Cicero. judicárunť.

REMARKS.

1. Among the most common forms of the ablative after comparatives are the neuter adjectives and participles *aequo*, *necessario*, *nimio*, *credibili*, *vero*, *solito*, *justo*, *dicto*, and the nouns *spe*, *opinione*, *expectatione*; as, *plus aequo*, more than is fair; *longius necessario*, further than is necessary; *magis solito*, more than usually; *dicto citius*, 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 tutiórque est certa pax, A certain peace is better and safer *quám speráta victória*.† than an expected victory.

Íta sentio, locupletiorem esse Latinam linguam,‡ *quám Graecam*. It is my opinion, that the Latin language is richer than the Greek.

Núllum est certius amicitiae vinculum, *quám consensus et societates consiliorum et voluntatum*. There is no surer bond of friendship than the harmony and community of plans and wishes.

Páter Tarquínus poténtior Rómae nón fuit, *quám filius Gabii*.§ 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.

* *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 nōs púdet, <i>quám</i> <i>errōris</i> .*	We are more ashamed of a disgraceful act than of an error.
Némini mágis fáveo, <i>quám</i> <i>tibi</i> .	There is no one whom I favor more than I do you.
Égo hóminem calidiōrem vídi néminem, <i>quám</i> <i>Phormiōnem</i> .	I have seen no shrewder man than Phormio.
Consílio majōres rēs gerúntur, <i>quám</i> fortitúdine.	Greater things are accomplished by deliberation, than by valor.
Ab Hannibale majōres rēs géstae sūnt, <i>quám</i> ab Hamílcare.	Greater exploits have been achieved by Hannibal than by Hamilcar.
Drusum Germánicum minōrem nátu, <i>quám</i> ipse <i>erat</i> , frátre[m] amisit.	He lost Drusus Germanicus, a brother younger than he himself was.
Haec vérba sūnt M. Varrōnis, <i>quám</i> fuit <i>Claúdius</i> , doctiōris.	These are the words of Marcus Varro, a more learned man than Claudius was.
Longínqua itinera solá dúcis patiéntiā mitigabántur, eódem <i>plúra</i> , <i>quám</i> gregário milite, <i>toleránte</i> .	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 consilii suam salutem posteriorem salute 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 dedidi*, 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 arte 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 bonoque beatum*, Do not consider any one but a wise and good man happy. *Nec quidquam aliud libertato*

* In this and the following examples the ellipsis is *quam nos pudet, quam tibi faveo, quam Phormio est, quam geruntur, quam gestae sunt*.

† After transitive verbs.

‡ Instead of *quam Lycurgum* or *quam Lycurgus fuit*.

§ Better than *quam quem*.

communi quæstivimus, Nor did we aim at anything else but our common liberty.

5. The prepositions *ante*, *prae*, *præter*, and *supra* serve to impart a comparative force to the positive, and to enhance that of the comparative or superlative. E. g. *Feliz ante alias virgo*, A maiden fortunate before (= more fortunate than) others. *Præter alios doctus*, Learned beyond others. *Ante alios immanior omnes*, More inhuman than all other men. *Præ nobis beatus*, Happier than ourselves.

6. *Magis*, *minus*, and *potius* are sometimes put emphatically with a comparative, or with *malo*, *præopto* (I would rather, I prefer), &c. E. g. *Hoc enim magis est dulcius*, This is much sweeter. *Potius naviit*, He preferred. *Non minus admirabilior illius exitus belli*, 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 liberi*, Their country ought to be no less dear (= equally dear) to men than (as) their children. *Luctus non Romæ 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.

Nōn amplius érant quingénti. There were no more than (not over) five hundred.

Plūs tértia párs interfécta ést. More than (over) one third of them were killed.

Constábat non minus dúcentos Carthaginiénsium 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 tæcum <i>plûs ánnum</i> vixit.	Quintus lived with you more than (over) a year.
Revêrsus est in Ásiam <i>minus di-ebus triginta</i> .	He returned into Asia in less than thirty days.
Spátium, quód nôn est <i>ámplius pédum sexcentórum</i> .	A space of no more than (not over) six hundred feet.
Non <i>longius</i> milia passuum <i>octo</i> .	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 medimnis*, 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.

Céler túus <i>disértus</i> <i>magis</i> est, <i>quám</i> <i>sápiens</i> .	Your friend Celer is rather eloquent than wise.*
Ártem juris habébitis, <i>magis</i> magnam atque úberem, <i>quam</i> <i>difficilem</i> atque <i>obsúrám</i> .	You will have a science of law more comprehensive and rich than difficult and obscure.
Pestiléntia <i>minácior</i> <i>quám</i> <i>periculósior</i> .	A pestilence more menacing than dangerous.
Paúli Aemílii cóncio fúit <i>rérior</i> , <i>quám</i> <i>grátiór</i> pópulo.	The address of Paulus Æmilius was not so acceptable to the people as it was true.
Ímpetus, nôn <i>acriór</i> , <i>quám</i> <i>pertinácior</i> .	An assault as obstinate as it was fierce.

REMARKS.

1. The construction of adverbs is precisely the same:—*Temere magis, quam satis caute*, Rather rashly than with sufficient caution. *Magis honeste, quam vere*, More for honor's sake than correctly. *Fortius quam feliciter*, More bravely than successfully. *Non contumeliosius quam verius*, No more contemptuously than truly, &c.

2. Of these two constructions the double comparative with *quam* is the most common. Sometimes the second adverb is in the positive

* 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.

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. *Graecia 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 vèrsus èst syllabā unā brevior If the verse is a syllable too short
aut *longior* (sc. *justo*). or too long.

Senectus èst naturā loquácior Old age is naturally somewhat lo-
(sc. *quám ceterae aetates*). quacious.

Themistocles libèrius vivèbat (sc. Themistocles lived rather too free-
aequo). ly.

Ócius omnes imperio laéti párent They all obey the command with
(sc. *dicto*).† alacrity, sooner than it is uttered.

Nihil fère quóndam majóris réi, Scarcely any matter of importance
nisi auspícató, gerebátur. was formerly undertaken without
auspices.

Mé dici gravioribus morbis peri- To the acuter diseases physicians
culósas curatiónes et ancípites are accustomed to apply danger-
adhibere solent. ous 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 majores varietates*, A still greater diversity. *Multo 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 Carthaginiensium pluris fuit Hannibale, consilio, virtute, rebus gestis?* What Carthaginian was superior to Hannibal, in sagacity, in valor, or in exploits? *Superior ordine*, Superior in rank. *Inferior fortunâ*, Inferior in fortune.

3. By the ablative of the measure or quantity, by which the difference is estimated. E. g. *Dimidio minor*, Smaller by one half. *Decem annis minor*, Younger by ten years. *Uno die longiorem mensem aut biduo*, A month longer by one day or by two days. *Uno digito plus*

* Compare *A. 1.*

† So *plures* (sc. *quam unam*) *uxores habere*, to have several wives. *Diutius morari*, to remain too long. *Plura loqui*, to talk too much, &c.

habere, 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; *nililo*, 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 divinius, eo majore indigent 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.

Epistolæ mibi uno die très sũnt
redditæ. Rescripsi epistolæ
máximæ.

Three letters were handed to me
in one day. I replied to the
longest of them.

Numitóri, qui stírpis máximus
erat, régnum légat.

He bequeathed his kingdom to
Numitor, the eldest of the line.

Miltiades et glóriâ majórum et
sua modéstia unus ómnium
máxime florébat.

Miltiades enjoyed the very highest
distinction, both for the glory of
his ancestors and for his own
modesty.

Péssima sũt, nullo nõn sua fórma
plúcet.

Every one likes his own appearance,
be it never so bad.

Miser homo est, qui ipsi quod
edit* quaerit, et id aegre in-
venit; sed ille est misérior,
qui et aegre quaerit, et nihil
invenit; ille misérissimus est,
qui, cum esse† cupit, quod edit
non habet.

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 wretch-
ed (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,

Gratissimæ mibi tuæ litteræ
fuérunt.

Your letter was most (= extreme-
ly) welcome to me.

Jactátur dómi suæ vir primus et
hómo honestissimus.†

He is boasted of as the first man
of his family, and a most (high-
ly) honorable man.

Si Aurélios honorífice liberalitér-
que tractáris, et tibi gratissimos

If you treat the Aurelii honorably
and liberally, you will oblige

* For *edit*, "what he may eat."

† For *edère*, to eat.

‡ The superlative of eminence thus commonly occurs in titles and super-
scriptions. E. g. *Viro fortissimo atque innocentissimo Sexti. Peducaeo praetori.*
De viro fortissimo et clarissimo L. Sullâ, quem honoris causâ nomino, &c.

<i>optimisque</i> adolescentes ad- júnxeris, et míli <i>gratissimum</i> féceris.	most agreeable and excellent young men, and do me a very great favor.
Égo misérior súm, quám tú, quæ és <i>miserrima</i> .*	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 *quique*, all. But here the singular is commonly translated by the plural. E. g.

<i>Doctissimus quisque</i> .	<i>Every one of the most learned.</i>
<i>Óptimi quique</i> .†	<i>The best men all (as a class).</i>
<i>Excellentissima quæque</i> .	<i>The most excellent things all (as a class).</i>
Márs ipse ex acie <i>fortissimum</i> <i>quémque</i> pignerári solet.	Mars himself is wont to elect the bravest of the battle-field.
Pecúnia sémper <i>amplissimo quó-</i> <i>que</i> , <i>clarissimoque</i> contémpta est.	Money was always despised by all the greatest and most illustrious of men.
Múlti mortáles convenère, máxi- me <i>próximí quique</i> .	Many flocked together, especially (all) the nearest neighbors.
<i>Notissimum quodque</i> málum máxi- me tolerábile est.	The most familiar evil is always ‡ the easiest to bear.
<i>Óptimus quisque</i> máxime poste- ritáti servit.	The best man always serves pos- terity the most.
Miltiades máxime nitebátur, ut <i>primo quoque tempore</i> § cástra fierent.	Miltiades made special efforts to have the camp constructed at the earliest moment possible.
<i>Máximæ cuique</i> fortúnae míni- me credéndum est.	The greatest prosperity is always least to be trusted.

C. The superlative is sometimes linked to another superlative of a separate clause, by means of *ut . . . ita*, as . . . so (the . . . the).|| E. g.

<i>Ut quisquis óptime</i> dicit, <i>ita máxi-</i> <i>me</i> dicéndi difficultátem per- timéscit.	The better any one speaks, the more he dreads the difficulty of speaking.
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* 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 *quique* the several classes to which that quality is common.

‡ When the predicate contains an additional superlative, as in this instance, the *quisque* of the subject may be rendered by *aliquis*. So *Optimum quidque rarissimum est*, The best things are always the rarest.

§ So also *Primo quoque die*, At the earliest possible day. And frequently in connection with an ordinal; as, *Quinto quoque anno*, In every fifth year. *Septimus quisque dies*, Every seventh day. *Decimum quemque militem*, Every tenth soldier.

|| Here the superlative is rendered by the comparative, as will be perceived from the examples.

Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur. The better the man, the less easily will he suspect others of being bad.

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.

Tam sum mitis, quam qui lenissimus. I am as mild as the most lenient man (that ever lived).

Tam gratum id mihi erit, quam quod gratissimum. It will be as acceptable to me as anything ever was.

Gratissimum mihi feceris, si huc commendationi meae tantum tribueris, quantum cui tribuisti plurimum. You will oblige me greatly, if you will attach as much importance to this recommendation of mine, as you ever did to any.

Grata ea res, ut quae maxime senatui unquam, fuit. That affair was as grateful, as any ever was to the senate.

Caesar sit pro praetore eo jure, quo qui optimo. Caesar can be praetor with as good a right, as any one ever was.

Domus celebratur ita, ut cum maxime. The house is as much frequented, as it ever was.

Mater multos jam annos, et nunc cum maxime, filium interfecit, cum cupit. For many years already the mother has wished her son killed, and now more than ever.

E. The force of the superlative may be increased in several ways:—

1. By the particles *multo*, *longe* (= by far), *quam*, or *vel* (= even). E. g. *Multo maximum bellum*, By much the greatest war. *Longe humanissimus*, By far the most humane. *Quam gratissimus*, Extremely grateful. *Vel minima*, Even the smallest things. *Quam brevissime*, With the utmost possible brevity.

2. By *quam*, *quantus*, *qualis*, or *ut* in connection with one of the forms of *possum*. E. g.

Caesar quam aequissimo loco potest,† castra communit. Caesar fortifies his camp in the most favorable locality he can (find).

Jugurtha quam maximas potest† copias armat. Jugurtha equips the largest force he can.

Tantis animi corporisque doloribus, quanti in hominem maximi cadere possunt. With as much suffering of mind and body as can possibly fall to the lot of man.

Sic Caesari te commendavi, ut I have recommended you to Caesar

* Here the indefinite *qui* = "any one."

† With *possum* in this construction the infinitive of the nearest verb is commonly understood, as here *communitre*, *armare*.

gravissime diligentissimèque potui.

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."

INDICATIVE.

SINGULAR.		PLURAL.	
<i>I have been</i>	<i>fui</i>	<i>We have been</i>	<i>fūimūs</i>
<i>Thou hast been</i>	<i>fūisti</i>	<i>Ye have been</i>	<i>fūistis</i>
<i>He has been,</i>	<i>fuit,</i>	<i>They have been,</i>	<i>fūerunt or fūerē.</i>

SUBJUNCTIVE.

SINGULAR.		PLURAL.	
<i>That I may have been</i>	<i>fūerim</i>	<i>That we may have been</i>	<i>fūerimūs</i>
<i>That thou mayst have been</i>	<i>fūeris</i>	<i>That ye may have been</i>	<i>fūeritis</i>
<i>That he may have been,</i>	<i>fūerit,</i>	<i>That they may have been,</i>	<i>fūerint.</i>

In like manner are inflected all the compounds of *sum*; as, *ahfui*, I have been absent; *adfui* and *interfui*, I have been present; *potui*, I have been able.

Ever, at any time.

Unquam.

Never.

Nunquam, nullo tempore.

Have you been at the market?

Fuistine in fóro?

I have been there.

Fui.

Have I been there?

Egón' ibi fui?

You have been there.

Fuisti.

You have not been there.

(Ibi) nōn fuisti.

Has your father been there?

Fuítne páter túus illic?

He has not been there?

Nōn fuit (illic).

Have we been there?

Án nōs ibi fuimus?

Yes, ye have been there.

Sáne quídem, fuístis.

Have you been at the ball?

Interfuistine saltatióni?

I have been there.

Intérfui.

Have they been there?

Núm illi interfuerunt?

Illine interfuerunt?

They have not been there.

Nōn interfuerunt.

Have you ever been at the play?

Interfuistine unquam spectáculo?

I have never been there.

Égo véro núnquam intérfui.

You have never been there.

Tū núnquam interfuisti.

He has never been there.

Ille núnquam intérfuit.

Have you already been in the garden?

Fuistine jám in hórtulo?

I have not yet been there.	{ Nōndum fūi.
You have not yet been there.	{ Ego sibi nōndum fūi.
Nor have they ever been there.	Tū sibi nōndum fuisti.
Have you already been at my father's?	Nēque illi ūnquam sibi fuērunt.
I have not yet been there?	Fuistine jām apud patrē meam (cum patrē meo)?
	Ego apud eum (cum eo) nōndum fūi.
The play, spectacle.	Spectacŭlum, 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 illo*) 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 illis*) 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, { I have loved (just now), or
 { I loved (once, yesterday).
Scripti, { I have written (and have now done writing), or
 { I wrote (at some past time).

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: — *Filiū unicū adolescentulū 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). *Ferus omnia Juppiter 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. *āvī*, 2. *uī* (*ēvī*), 3. *i*, 4. *ivī* (*ii*). E. g.

* I. e. to the form *I loved, wrote, &c.*, but not to *I was loving, writing*, which is the Latin Imperfect.

1. Amāvi, laborāvi, apportāvi, lāvi (= lavāvi).
2. Monūi, habūi, studūi, — delēvi, complēvi.
3. Lēgi, scripsi, dilexi, attūli, misi.
4. Audivi, scīvi, īvi, prodli, sitivi.

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. *āv*, 2. *ēv* (*ū*),* 4. *iv*; as *amāv, delēv* (*monū*), *audiv*.

3. The second root of the third conjugation is either the same as the first,† as *lēg, exū, bib*, or is formed by adding *s, ‡* as *scrips* (= scrib + *s*), *dix* (= dic + *s*), *dux* (= 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 *ūi*. E. g. *augeo* — *auxi, fulgeo* — *fulsi, video* — *vidi*; § *alo* — *alūi, colo* — *colūi, pono* — *pōsūi, &c.*

5. Many verbs form their second root irregularly; as, 1. *Seco* — *secūi, lavo* — *lāvi, veto* — *vetūi, &c.* 2. *Jubeo* — *jussi, haereo* — *haesi, audeo* — *ausus sum, &c.* 3. *Arcesso* — *arcessivi, cresco* — *crēvi, cupio* — *cupivi, fero* — *tūli, mitto* — *misi, nosco* — *nōvi, quaero* — *quaesivi, sperno* — *sprēvi, uro* — *ussi, verro* (*ererro*) — *verri, &c.* 4. *Aperio* — *aperūi, farcio* — *farsi, salio* — *salūi, sarcio* — *sarsi, venio* — *vēni, &c.* A list of these is given at the end of the Grammar.

6. A number of verbs reduplicate the initial consonant in the second root; as, *do* — *dēdi, sto* — *sūti, || curro* — *cucurri, disco* — *didici, posco* — *poposci, mordeo* — *momordi, &c.*

7. Compounds generally form the second root like their simple verbs; as, *affero* (*adfero*) — *attūli* (= ad + *tuli*), *conficio* — *confēcī, exaudio* — *exaudivī, &c.*

* Most verbs of the second conjugation have *u*, but the original termination was *ev*, which by dropping *e* becomes *v* or *u*.

† Always the same when the root ends in a vowel; as, *minūo* — *minūi, acūo*, — *acūi, metūo* — *metūi, &c.*

‡ This *s*, preceded by *c, g, h*, or *qu*, gives rise to the compound consonant *x*; as, *dico* — *dixi, figo* — *fixi, traho* — *traxi, coquo* — *coxi*.

When preceded by *b*, the latter is changed into *p*; as *nubo* — *nupsi, scribo* — *scripsi, &c.*

When preceded by *d*, either *d* or *s* is dropped (most commonly the latter); as, *edo* — *ēdi, defendo* — *defēdi; claudio* — *clausi, lūdo* — *lūsi*.

An *s* in the first root is frequently dropped in the second, and the root-vowel prolonged; as, *frango* — *frēgi, fundo* — *fūdi, rinco* — *rixi, relinquo* — *reliqui*.

§ The prolongation (and change) of the root-vowel is quite frequent; as, *cōpio* — *cēpi, ago* — *ēgi, fūcio* — *fēcī, lēgo* — *lēgi, vēnio* — *vēni, &c.*

|| *Sto* and *spondeo* drop the second *s*: *spopondi*. This reduplication includes the vowel following the consonant, which sometimes, however, is changed into *e*; as *fallō* — *fefēlli*.

8. The perfect subjunctive is formed from the perfect indicative, by changing *i* into *ērī*, as, *amāvi* — *amāvērim*, *monūi* — *monūērim*, &c.

INFLECTION OF THE PERFECT ACTIVE.

C. The following paradigms exhibit the inflection of the perfect, indicative and subjunctive : —

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Amāvi, I loved, have loved.</i>	<i>Amāvērim, that I may have loved.</i>
SING. <i>āmāvi</i>	SING. <i>āmāvērim</i>
<i>āmāvisti</i>	<i>āmāvēris</i>
<i>āmāvit,</i>	<i>āmāvērit,</i>
PLUR. <i>āmāvimus</i>	PLUR. <i>āmāvērimus</i>
<i>āmāvistis</i>	<i>āmāvēritis</i>
<i>āmāverunt or -re.*</i>	<i>āmāvērint.</i>

SECOND CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Monūi, I reminded, have re-minded.</i>	<i>Monūērim, that I may have reminded.</i>
SING. <i>mōnūi</i>	SING. <i>mōnūērim</i>
<i>mōnūistī</i>	<i>mōnūēris</i>
<i>mōnūit,</i>	<i>mōnūērit,</i>
PLUR. <i>mōnūimus</i>	PLUR. <i>mōnūērimus</i>
<i>mōnūistis</i>	<i>mōnūēritis</i>
<i>mōnuērunt or -re.</i>	<i>mōnūērint.</i>

THIRD CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Lēgi, I read, have read.</i>	<i>Lēgērim, that I may have read.</i>
SING. <i>lēgi</i>	SING. <i>lēgērim</i>
<i>lēgistī</i>	<i>lēgēris</i>
<i>lēgit,</i>	<i>lēgērit,</i>
PLUR. <i>lēgimus</i>	PLUR. <i>lēgērimus</i>
<i>lēgistis</i>	<i>lēgēritis</i>
<i>lēgerunt or -re.</i>	<i>lēgerint.</i>

FOURTH CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Audīvi, I heard, have heard.</i>	<i>Audīvērī, that I may have heard.</i>
SING. <i>audīvi</i>	SING. <i>audīvērī</i>
<i>audīvistī</i>	<i>audīvērīs</i>
<i>audīvit,</i>	<i>audīvērīt,</i>

* The form in *erunt* is the more common of the two.

PLUR. audivimūs
audivistis
audiverunt or -re.

PLUR. audivērimūs
audivērtis
audivērint.

So conjugate *apportāvi*, 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; *jussi*, I have commanded; — *feci*, I have made; *refeci*, I have mended; *misi*, I have sent; *volūi* and *nolūi*, I have been willing, unwilling; — *cupivi*, I have desired; *ivi* (*ezīi*, *prodūi*), * 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 *ave* followed by an *r*, are changed into *ā*; as, *amāsti*, *amāstis*, *amāssem*, *amāsse*, for *amavisti*, *amavistis*, *amavissem*, *amavisse*, &c., and *amārun*t, *amārim*, instead of *amavērunt*, *amavēram*, *amavēro*, &c.

b.) The same takes place with *ēvi* of the second and third conjugations; as, *complēsti*, *complēsse*, *nēsti*, *nēstis*, for *complevistis*, *complevisse*, *nevisti*, *nevistis*, and *delēram*, *consuērunt*, *nērunt*, instead of *delevēram*, *consuevērunt*, *nevērunt*. So *decrēssem*, *decrēsse*, *quēssem* *siris*, for *decrevissem*, &c. The termination *ōvi* of *novi* and its compounds, and also of the compounds of *moveo*, suffers a similar contraction; as, *nōrunt*, *nāsse*, *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*, *audivissem*, *audivisse*, &c. But most verbs of this conjugation have a second form in *ii*, which sometimes occurs in poetry, and, when an *r* follows, also in prose; as, *audīit*, *impediūt*, *abūisse*, for *audivīit*, *impedivīit*, *abivisse*, and (more frequently) *audieram*, *quaesierat*, *definierant*, instead of *audiveram*, &c.

d.) The syllable *is*, when preceded by an *s* or *x*, is sometimes syn-copated in the perfect tense of the third conjugation; as, *dixit*, *surrexe*, *evasti*, *divisse*, for *dixisti*, *surrexisse*, *erasisti*, *divisisse*, &c. But this contraction is antiquated, and used sometimes only by the poets.

e.) Antiquated forms of the perfect subjunctive are those in *assim*, *essim*, and *sim* (for *averim*, *uerim*, *erim*), which frequently occur in Plautus and Terence. E. g. *imperassit*, *licessit*, *occisit*, instead of *imperaverit*, *licuerit*, *occiserit*. Among these forms are included *fazit*, *fazint* (for *fecerit*, *fecerint*),† and *ausim*, *ausit* (for *ausus sim*, *ausus sit*), which have remained in use among the later writers.

Have you had my coat?
I have had it.

Habuiſtine méam tógam?
Hábui.

* All the compos. of *eo* have *tī* rather than *tri*.

† In invocations and wishes, as, *Fazit Deus*, God grant! *Dii immortales fazint!*

No, indeed, I have not had it.	Nōn vērō, ēgo ēam nōn hābui.
Have I had it?	{ An ēgo ēam hābui ?
Yes, you have had it.	{ Egōn' ēam hābui ?
Has he had any wine ?	Sāne quīdem, ēam habuīsti.
He has had a little.	Habuītne vīnum ?
He has had none.	Hābuit vērō aliquāntulum.
Have we had some books ?	{ Nullum hābuit.
Yes, you have had some.	{ Nōn hābuit.
Have they had anything ?	Habuimūsne aliquot librōs ?
They have had nothing.	Sāne quīdem, nonnullos habuīstis.
Has he been right or wrong ?	Nūm quid habuērunt ?
He has been correct.	Nihil habuērunt.
He has never been either right or wrong.	Ūtrum vērē locūtus est, an errāvit ?
	Vērē locūtus est.
	Ille nūquam nēque vērē locūtus est, nēque errāvit.
	{ Lōcum habēre.
<i>To take place.</i>	{ Lōcus est alicui rei.
	{ Lōcus datur alicui rei.
Does the ball take place this evening ?	Datūrne (éstne) lōcus saltatiōni hōdie vesp̄ri ?
It does take place.	Datur. Est.
When did the ball take place ?	{ Quādo fuit lōcus saltatiōni ?
	{ Quō tēpore datus est lōcus saltatiōni ?
It took place yesterday.	Hēri.
Yesterday.	Hēri; hesterno die.
The day before yesterday.	Nudius tertius.
The first time, the second time, the third time, &c.	Primum, it̄erum, tertium, quartum, &c. (<i>adverbs</i>).
The last time.	Postr̄mum, ultimum.
This time.	Nunc (<i>adv.</i>), hoc tēpore.
Another time.	Alias (<i>adv.</i>), alio tēpore.
Many times.	Saepius (<i>adv. comp.</i>), sexcenties.
Several times.	{ Diversis temporibus.
Time and again.	{ Non uno tempore.
	Iterum ac saepius, semel atque iterum.
<i>How many times ?</i>	Quoties ? Quotiens ? (<i>adv.</i>)
<i>So (as) many times.</i>	Toties, tollens. (<i>adv.</i>)
As many times (as often)	{ Quoties . . . toties.
. . . . as.	{ Toties . . . quoties.
Once, twice, three times, four times, &c. (Cf. Lesson XXI. F.)	Sēm̄el, bis, t̄er, quāter, quinquies, sexies, &c.
Sometimes.	Interim, nonnunquam. (<i>adv.</i>)
Formerly, once.	Ant̄ehac, ōlim, quondam.

To be accustomed, wont.

Solēo, ēre, solitus sum (ALIQUID FACERE).

It is lawful, right.

Licet, licuit, or licitum est (ALICUI ALIQUID FACERE).

Are you accustomed to go to the market sometimes?

Solēsne ire interdum in forum?

I am accustomed to go there sometimes.

Soleo eo ire nonnunquam.

Have you ever gone to the ball?

Ivistine unquam saltatum?

I have gone there several times.

Ego vero ivi diversis temporibus.

I have gone there time and again.

Ivi vero semel atque iterum (iterum ac saepius)

And I have never gone.

Ego autem nunquam ivi

Have I been wrong in buying books?

Num mihi libros emere non licuit?

You have not been wrong in buying.

Immo vero tibi quosdam emere licuit.

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 hadst 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:—

INDICATIV	SUBJUNCTIVE.
Amātus sum or fui, <i>I have been loved, or I was loved.</i>	Amātus sim or fuërim, <i>that I may have been loved.</i>
SING. amātus sum or fui amātus es or fuisti amātus est or fuit,	SING. amātus sim or fuërim amātus sis or fuëris amātus sit or fuërit,
PLUR. amāti sūmus or fuīmus amāti estis or fuistis amāti sunt or fuērunt.*	PLUR. amāti simus or fuerīmus amāti sitis or fueritis amāti sint or fuërint.

So inflect *monitus sum*, I have been admonished; *lectus sum*, I have been read; *auditus sum*, I have been heard. To these add *laceratus sum*, I have been torn; *latus sum*, I have been washed; *servatus sum*, I have been preserved; *laudatus sum*, I have been praised; *vituperatus sum*, I have been blamed; *ornatus sum*, I have been adorned; *doctus sum*, I have been taught; *habitus sum*, I have been held; *jussus sum*, I have been commanded;—*dilectus sum*, I have been cherished; *ductus sum*, I have been led; *fractus sum*, I have been broken; *missus sum*, I have been sent; *scriptus sum*, I have been written; *sublatus sum*, I have been taken away; *eruditus sum*, I have been instructed; *munitus sum*, I have been defended; *punitus sum*, I have been punished; *vestitus sum*, I have been clothed.

REMARKS.

1. The perfect participle employed in the formation of this tense is derived from the supine in *um*, 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. *ū* (*ēt*), 4. *ū*; as, *amātum, monitum (delētum), auditum*.

3. The third root of the third conjugation is formed by annexing *t* to the general root; as, *dictum, exūtum, lectum*. 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. *amāta sum, ēs, est*; Plur. *amāte sūmus, estis, sunt*; and when neuter, Sing. *amātum est*; Plur. *amāta 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* — *gestum*, *rumpo* — *ruptum*, *sperno* — *spretum*, *sterno* — *stratum*, *uro* — *ustum*, *vinco* — *victum*.
 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* — *esum*, *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* — *pulsum*, *premo* — *pressum*, *spargo* — *sparsum*, *verro* — *versum*.
 f.) Some verbs in *sco* drop *sc* before the *t* of the third root; as, *creresco* — *cretum*, *nosco* — *notum*, *quiesco* — *quietum*, *pasco* — *pastum*.
 g.) A number of verbs form their third root in *it* or *itum*, as, *bibo* — *bibitum*, *vomo* — *vomitum*, *pōno* — *positum*, *arcesso* — *arcessitum*, *cupio* — *cupitum*, *quaero* — *quaesitum*, &c.

4. The reduplication (p. 237, Rem. 6) does not extend to the third root. E. g. *do* — *dātum*, *stū* — *stātum*, *curro* — *cursum*, *mordeo* — *morsum*, &c.

5. Verbs which are irregular in the second root are generally likewise so in the third; as, *seco* — *sectum*, *lavo* — *lavatum* (but *lauius* or *lōtus*), *fero* — *latum*, *aperio* — *apertum*, *mitto* — *missum*, *salio* — *salsum*, *venio* — *ventum*, &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 ?	Esne (fuistine) amātus ?
I have been loved.	Amātus sum.
Has he been hated ?	Fuiste in odio ?
He was not hated.	In odio nōn fuit.
Has she been praised ?	{ Ecquid est laudāta ?
	{ Estne laudāta ?
Yes, truly, she has been praised.	Sāne quidem, laudāta est (fuit).
No, she has been blamed	Immo vērō vituperāta est.
Has any one been punished ?	{ Ecquis est punitus ?
	{ Nūmqvis est poenā affectus ?
	{ Nemo punitus est.
No one has been punished.	{ Nemo quisquam poenā affectus est.
Who has been rewarded ?	Quis est praemio ornātus ?
The young man has been rewarded.	Adolescēntulus praemio ornātus est.
Have we been despised ?	Nūm nōs contēpti sumus ?
We have not been despised.	Nōn sumus
Have they (sem.) been reprehended ?	Ān illae reprehensae sūnt ?
They have been reprehended.	Vērō quidem, reprehensae sūnt.
Have ye been sent ?	{ Estis missi ?
	{ Nūm estis missi ?
We have not been sent.	Missi nōn sumus.

PERFECT OF DEPONENT VERBS.

B. The perfect tense of deponent verbs is formed like that of the passive voice (cf. *A.*). Thus:—

INDICATIVE.	SUBJUNCTIVE.
<i>Hortātus sum or fui, I have exhorted, I exhorted.</i>	<i>Hortātus sim or fuerim, that I may have exhorted.</i>
SING. <i>hortātus sum or fui</i> <i>hortātus es or fuisti</i> <i>hortātus est or fuit,</i>	SING. <i>hortātus sim or fuërim</i> <i>hortātus sis or fuëris</i> <i>hortātus sit or fuërit,</i>
PLUR. <i>hortāti sūmus or fuīmus</i> <i>hortāti estis or fuistis</i> <i>hortāti sunt or fuerunt.</i>	PLUR. <i>hortāti simus or fuërimus</i> <i>hortāti sitis or fuëritis</i> <i>hortāti sint or fuerint.</i>

So *verītus sum or fui*, I have feared; *locūtus sum or fui*, I have spoken; *blandītus sum or fui*, I have flattered. To these add *arbitrātus sum*, I have thought; *comitātus sum*, I have escorted; *morātus sum*, I have delayed;—*merītus sum*, I have earned; *miserītus sum*, I have pitied; *tultus sum*, I have defended;—*lapsus sum*, I have fallen; *oblītus sum*, I have forgotten; *profectus sum*, I have departed; *secūtus sum*, I have followed;—*expertus sum*, I have experienced; *largītus sum*, I have lavished, &c. (Cf. Lesson XXXV.)

<i>Have you ever spoken Latin?</i> <i>I have never spoken it.</i>	<i>Locutūsne es inquam Latīne?</i> <i>Nūquam locūtus sum.</i>
<i>Has he been accustomed to write letters?</i>	<i>Solūtūsne est scribere epistolas?</i>
<i>He has been accustomed (to do so).</i>	<i>Sāne quidem, solitus est.</i>
<i>Who have obtained the preference?</i>	<i>Quis principātum consecūtus est?</i>
<i>Our friend (has obtained it).</i> <i>We have obtained it ourselves.</i>	<i>Noster amicus.</i> <i>Nōsmet ipsi principātum consecutī sūmus.</i>
<i>Whom have they flattered?</i> <i>They have flattered no one.</i>	<i>Cui * blanditi sūnt?</i> <i>Blanditi sūnt nemini.</i>
<i>Has he departed (for a journey)?</i> <i>He has not yet left.</i>	<i>Nūm est profectus?</i> <i>Nōndum profectus est.</i>
<i>Has she remained at home?</i> <i>Yes, she has (remained).</i>	<i>Moratāne est domi?</i> <i>Véro, morata est.</i>
<i>How much money has he lavished?</i> <i>He has lavished more than was proper.</i>	<i>Quāntum pecūniæ largītus est ille?</i> <i>Largītus est plūs (amplius) aëquo.</i>
<i>Have you spent more money than I?</i>	<i>Largītūsne es maiorem pecūniam quā́m ego?</i>

* *Blandiri* ALICUI is the usual construction.

No, I have (on the contrary) spent less.	immo véro minòrem largitus sù'm.
The king.	Rex, régis, <i>m.</i>
The successor.	Successor, òris,* <i>m.</i>
The lawyer, barrister, counsellor.	Patrònus (<i>i, m.</i>) causàrum; caustidicus, <i>i, m.</i> ; jurisconsultus, <i>i, m.</i>
The office, employment.	Mùnus, èris, <i>n.</i>
Learned.	Doctus, eruditus, <i>a, um.</i>
To succeed (one in office).	Succèdo, ère, cessi, cessum (IN ALI-CUJUS LOCUM, REGNO).
To grow sick, to be taken ill.	{ Aegresco, ère, —, —.† { Fio (fièri, factus sum) aegròtus.
To fall sick.	Incidò (ère, cidi, càsuni) in morbum.
To recover one's health, to grow well.	{ Convalesco, ère, lùì, —. { Fio (fièri, factus sum) sànus.
What has become of him?	{ Quid ex éo factum est? { Quid éo (de éo) fáctum ést?
He has become a doctor, a lawyer, a king.	Fáctus ést médicus, patrònus causàrum, réx.
He has turned soldier.	Fáctus ést miles.
He has enlisted.	Relátus † est inter mílites.
Have you become a lawyer?	Factúsne és consídicus?
No, I have become a merchant.	Nòn véro, fáctus sù'm mercàtor.
What becomes of children?	Quid fit ex líberis?
Children become men.	{ Líberi fiunt homines adúl'ti. { Fiunt ex líberis hómines adúl'ti.
Has he fallen sick?	Incidítne in mórbum?
He has fallen sick.	Véro quídem, incidit.
Have you recovered your health?	{ Factúsne és sànus? { Convaluístne ex mórbó?
I have not recovered.	{ Nòn factus sum. { Nòn conválui.
Whom has he succeeded (in office)?	{ Cújus in locum succéssit? { Cújus mún'is fáctus est succéssor?
He has succeeded the king (to the throne).	{ In locum régis succéssit. { Fáctus est succéssor régis.

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. Rein. G.*

‡ From *refiro, -erre, -tuli, -latum.*

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 (*tam sevère*) 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. — PENSUM 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, millo, missus sum, do, &c.* As,

<i>Êo cûbitum, saltâtum, venâtum, êsum.</i>	I go to sleep, to dance, to hunt, to eat.
<i>Âbeo exulâtum, pâtriam defêsum, pâcem petîtum.</i>	I go off into exile, to defend my country, to sue for peace.
<i>Vênio quêstum, sciscitâtum, gratulâtum.</i>	I come to complain, to inquire, to congratulate.
<i>Rêdeo spectâtum, obsecrâtum, hiemâtum.</i>	I return to see, to beseech, to winter.
<i>Missus sum bellâtum, còsultum.</i>	I have been sent to wage war, to consult.
<i>Dô âlicui âliquam nûptum.</i>	I give some one in marriage.

B. RULE. — Supines in *um* have an active sense, and govern the same cases as their verbs.* E. g.

<i>Divitiâcus Rômam ad senâtum vênit, auxîlium postulâtum.</i>	Divitiacus came to Rome to the senate, in order to ask for aid.
<i>Venerunt questum injûrias, et ex foedere rês repetîtum.</i>	They came to complain of injuries, and to demand restitution according to the treaty.
<i>Nôn êgo Graiis servitum matrîbus îbo.</i>	I shall not go to serve Grecian matrons.
<i>Hannibal invictus pâtriam defensum revocâtus est.</i>	Hannibal was recalled unconquered to defend his country.
<i>Côctum êgo, nôn vapulâtum conductus sũm.</i>	I was employed to cook, not to be flogged.
<i>Missus est sciscitâtum, quibus precibus supplicîisque decs pôssent placâre.</i>	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 perditum?* 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? *Fuere cives, qui seque remque publicam perditum 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* = *eripiunt*, they plunder; *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 petulantiam 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 spectatum, ad spectandum, spectandi causâ, spectaturus, ut spectem*, 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 *causâ*, or the future participle in *urus*. (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 hoc fâs est dictu.

If it is right to say so.

Nefas est dictu.

It is impiety to say so.

Ita dictu opus est.

Thus we must say.

Honestum, dignum, tûrpe, mirabile est dictu.

It is honorable, worthy, disgraceful, wonderful to tell or to be told.

Facile, difficile, melius, optimum est factu.†

It is easy, difficult, better, best, to do or to be done.

Quid est tam jucundum cognitu atque auditu, quam sapientibus sententiis gravibusque verbis ornata oratio?

Is there anything so delightful to know and to hear as a discourse replete with sage sentiments and weighty arguments?

Sapiens vitatu, quidque petitu sit melius, causas reddit tibi.

The philosopher will render you an account of what it is best to avoid, and what best to seek.

Hernici nihil usquam dictu dignum ausi sunt.

The Hernici never achieved anything worth mentioning anywhere.

* The passive infinitive *iri* in this connection is used impersonally.

† So likewise *dulce auditu*, sweet to hear; *mollissimum tactu*, of the softest touch; *facile inventu*, easy to find, or to be found; *speciosa dictu*, plausible to be said; *foedum inceptu*, foul 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*, *incentu*, *memorātu*.

2. The adjectives most frequently found in connection with this supine are *bonus*, *parvus*, *magnus*, *dulcis*, *gravis*, *levis*, *fidus*, *durus*, *deformis*, *speciosus*, *dignus*, *indignus*, *proclivis*, *facilis*, *difficilis*, *mirabilis*, and others in *is*; also *rārus*, *necessarius*, *acerbus*, *vehemens*, *turpis*, *foedus*, &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 eat*, Let him (the steward) be the first to rise and the last to go to bed. *Priusquam ego obsonātu redeo*, Before I return from the purchase of food.*

4. Instead of the supine in *u*, especially after *facilis* and *difficilis*, the following constructions frequently occur:—

a.) The infinitive present; as, *Facile est vincere non repugnantem*, It is easy to conquer where there is no resistance. *Id dicere obscœnum est*, It is obscene 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 dijudicatur amor verus et fictus*, Real love and feigned are not easily distinguished.

d.) Sometimes the present participle, and more rarely a supine in *um*; 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, *Iustae 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 *jucunda potui* (for *potui*), Delightful to drink. *Facilis divisui*, Easy to divide. *Erant rari aditus*, They were rarely to be seen (rare of access). *Cognitione dignum*, Worth knowing.

	INF.	PERF.	SUPINE.†
To do — done.	Agere	ēgi,	actum.
To make (do) — made.	Facere	fēci,	factum.

To make (manufacture) — made. Conficere — confēci, confectum.

To take off — taken off. Exuere — exūi, exūtum.

* In these cases the supine appears really as the ablative of a verbal substantive. But here the verbals in *io* are by far more common; e. g. *a frumentatione redire*, to return from a foraging expedition.

† The forms *actum*, *factum*, &c. may either be regarded as the supine "to act," "to do," or as the neuter of the perfect participle "acted," "done," &c.

To pull off — pulled off.	Detrahēre — detraxi, detractum.
To say — said.	Dicēre — dixi, dictum.
To speak — spoken.	Loqui — locūtus sum.
To converse with — conversed with.	Collōqui — collocūtus sum.
To dare — dared.	Audēre — ausus sum.
To cut — cut.	Secāre — secūi, sectum.
To mow — mowed.	Mētēre — messui, messum.
To burn — burnt.	{ Combūrēre — combussi, combustum.
To wash — washed.	{ Concremāre — āvi, ātum.
To pick up — picked up.	Lavāre — laui, lavātum (lautus, lōtus).
To preserve — preserved.	Tollēre — sustūli, sublātum.
To tear — torn.	{ Servāre — āvi, ātum.
	{ Seponēre — posui, positum.
	Lacerāre — āvi, ātum.
What have you done ?	Quid fecisti (egisti) ?
I have done nothing.	Ēgo nihil fēci.
Has the tailor made my coat ?	Confecitne sārtor meām tōgam ?
He has made it.	Confecit vērō.
He has not yet made it.	Ēam nōndum confēcit.
Have you taken off your clothes ?	Exuistine te vēstibus ?
I have taken them off.	Sic est, exui.
Have they taken off their boots ?	Detraxerūntne sibi cāligas pēdibus ?
They have not taken them off.	Nōn detraxērunt.
Have we taken off our hats ?	Nūm nōs cāpita nudāvimus ?
You have not taken off your hats.	Vōs cāpita nōn nudavistis.
Has he told you that ?	Dixitne tibi hoc ?
He has told me.	Dixit vērō.
Who has told him that ?	Quis hoc (illud) ei dixit ?
I have told him myself.	Ēgomet ipse.
Are you the brother of my friend ?	Ēsne tū frāter amīci mei ?
I am.	Sūm vērō.
With which man have you spoken ?	Cum quō hōmine locūtus es ?
I have spoken with that man.	Collocūtus sūm cum hōmine illo.
Have you spoken to your friend ?	Locutúsne és amīco tuo (ad amicum tuum) ?
I have spoken to him.	Locūtus sum (ei, ad eum).
Which gloves have you picked up ?	Quae digitābula sustulisti ?
I have picked up yours.	(Sústuli) tua.
Have you preserved my books ?	Servavistine (servastine) libros meos ?
I have not preserved them.	(Ēos) nōn servāvi.
Which books have you burnt ?	Quōs libros combussisti ?
I have burnt no books.	{ Nūllos (combussi).
	{ Ēgo nōn illos libros combússi.

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.
	{ Nulla lacerávit.
What have ye washed?	Quid lavístis?
We have washed our white handkerchiefs.	Muccínia nóstra cándida lávimus.
What have they cut?	Quíd secuérunt?
They have cut our canes.	Secuérunt 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 (*Rediitne*) 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 (*messuitne*) 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 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 DUODEQUINGAGESIMUM.

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*, *légere*, *audire*, 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*, *audiri*, to be loved, admonished, read, heard.*

3. The perfect infinitive active, formed from the second root by adding *isse*; as, *amāvisse* (*amāsse*), † *monūisse*, *lēgisse* *audivisse* (*audisse*), to have loved, admonished, read, heard.

4. The perfect infinitive passive, formed by combining *esse* or *fuisse* with the perfect participle; as, *amātum* (*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, *amātūrum* (*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, *amātum 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.

INFINITIVE ACTIVE.	INFINITIVE PASSIVE.
PRES. <i>amāre</i> , to love.	<i>amāri</i> , to be loved.
PERF. <i>amāvisse</i> (<i>amāsse</i>), to have loved.	<i>amātum esse</i> or <i>fuisse</i> , to have been loved.
FUT. <i>amātūrum esse</i> , to be about to love.	<i>amātum iri</i> , to be about to be loved.

SECOND CONJUGATION.

PRES. <i>monēre</i> , to remind.	<i>monēri</i> , to be reminded.
PERF. <i>monūisse</i> , to have reminded.	<i>monitum esse</i> or <i>fuisse</i> , to have been reminded.
FUT. <i>monitūrum esse</i> , to be about to remind.	<i>monitum iri</i> , to be about to be reminded.

THIRD CONJUGATION.

PRES. <i>lēgere</i> , to read.	<i>lēgi</i> , to be read.
PERF. <i>lēgisse</i> , to have read.	<i>lectum esse</i> or <i>fuisse</i> , to have been read.
FUT. <i>lectūrum esse</i> , to be about to read.	<i>lectum iri</i> , to be about to be read.

FOURTH CONJUGATION.

PRES. <i>audire</i> , to hear	<i>audiri</i> , to be heard.
PERF. <i>audivisse</i> (<i>audisse</i>), to have heard.	<i>auditum esse</i> or <i>fuisse</i> , to have been heard.
FUT. <i>auditūrum esse</i> , to be about to hear.	<i>auditum iri</i> , to be about to be heard.

* Compare Lesson XXXIII. *B.*

† See page 289, Remarks.

‡ And when it occurs in the nominative, *amātus* (*a*, *um*) *esse* or *fuisse*, &c.

§ And in the nominative *amāturus* (*a*, *um*) *esse*, &c.

REMARKS.

1. Instead of the future infinitive active or passive, the periphrastic forms *fore*,* *ut*, or *futūrum esse, ut*, with the subjunctive, are often employed, especially when the verb has no supine or participle in *urus*. E. g. *Spēro fore* (or *futūrum esse*), *ut venias*, for *Spēro te ventūrum esse*, I hope that you will come. *Crēdo fore ut epistola scribātur*, instead of *Crēdo epistolam scriptum iri*, I think that the letter will be written. So also in the past tenses: *Sperābam fore, ut venires*, I hoped that you might come. *Credēbam fore, ut epistola scriberetur*, I thought that the letter would be written. And of an act completed at some future time: *Spero fore, ut venēris* (perf. subj.), I hope that you will have come. *Sperābam fore, ut venisses*, I hoped that you might have come. *Crēdo (Credēbam) 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.

Īre,	ivisse,	Itūrum esse.
Vēnīre,	vēnisse,	ventūrum esse.
Esse,	fuisse,	futūrum esse.
Posse,	pōtuisse,	<i>fore, ut possim.</i>
Velle,	vōluisse,	<i>fore, ut velim, &c.</i>

	INF.	PERF.	SCPIE.
To drink — drink.	<i>Bibere</i> — <i>bibi</i> ,	—	—
To carry — carried.	{ <i>Ferre</i> — <i>tūli</i> ,	<i>lātum</i> .	
	{ <i>Portare</i> — <i>āvī</i> ,	<i>ātum</i> .	
To bring — brought.	{ <i>Afferre</i> — <i>attūli</i> ,	<i>allātum</i> .	
	{ <i>Apportare</i> — <i>āvi</i> ,	<i>ātum</i> .	
To send — sent.	<i>Mittere</i> — <i>misi</i> ,	<i>missum</i> .	
To write — written.	<i>Scribere</i> — <i>scripsi</i> ,	<i>scriptum</i> .	
To learn — learnt.	<i>Discere</i> — <i>didici</i> ,	—	
To see — seen.	<i>Videre</i> — <i>vidi</i> ,	<i>visum</i> .	
To give — given.	<i>Dare</i> — <i>dēdi</i> ,	<i>dātum</i> .	
To lend — lent.	{ <i>Commodare</i> — <i>āvi</i> ,	<i>ātum</i> .	
	{ <i>Credere</i> — <i>credidi</i> ,	<i>creditum</i> .	
To go — gone.	<i>Īre</i> — <i>ivi</i> ,	<i>itum</i> .	
To come — come.	<i>Vēnīre</i> — <i>vēni</i> ,	<i>ventum</i> .	
To know (to be acquainted with) — known.	{ <i>Nōsse</i> — <i>nōvi</i> ,	<i>nōtum</i> .	
	{ <i>Cognoscere</i> — <i>cognōvi</i> ,	<i>cognitum</i> .	
Did you drink some of my wine?	<i>Bibistine de vīno mēo?</i>		
I did not drink (any of it).	<i>Nōn bibi.</i>		
Has he brought me the book?	<i>Apportavitne (attulitne) mīhi lībrum?</i>		

* This is the present infinitive of the obsolete *fūo*, I am; but generally = *futurum esse*. The only remaining forms of *fūo* in actual use are the imperf. subj. *fōrem*, *fōres*, *fōret*, —, —, *fōrent*.

He has brought it.	Apportāvit (attūlit).
Did they send us letters?	{ Miserūntne nobis litteras ? Dederūntne litteras ad nōs ? Nōn miserunt. Dederunt nullas.
They have sent none.	{ Scripsimūsne schedūlas ? Scripsimus vēro nonnullas. Vidistisne hominem ? (Eum) nōn vidimus. An vidistis librum meum ? Vēro quidem, vidimus. Ubi nam eum vidistis ? (Vidimus eum) in cubiculo tuo. Nostine (cognovistisne) homines illos ?
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.	Sāne quidem, ego eos novī (cognōvi).
Have you known these men ?	Notine tibi fuerunt homines illi ?
I have not known them.	Nōn fuerunt.
Do you learn to write ?	Discisne scribere ?
Yes, I am learning it.	Ita est, disco.
I am learning the art of writing.	Ego artem scribendi edisco.
Have you learnt to read Latin ?	Didicistine legere Latīne (litteras Latīnas) ?
I have learnt it.	Didici.
Of whom ?	Apud quem (a quō) ?
Of my master.	Apud magistrum meum (a magistro meo).
When did you lend me that umbrella ?	Quādo mihi umbrāculum illud commodavisti ?
(I lent it to you) day before yesterday.	Nūdius tertius.
Did the man come to your father ?	Ivīne hōmo ad patrem tuum ?
He did come.	Ivit vēro.
Did your brother go out into the fields ?	Exiitne fraterculus tuus in āgros ?
He did go out.	Exiit.
At what time did you come into the city ?	Quō tempore venistis in urbem ?
(We came) yesterday evening.	(Vénimus) hēri vesp̄ri.
When did they come home ?	Quādo advenērunt (illi) dōnum suum ?
They came this morning.	Advenērunt hōdie mātne.
Where have you seen my cousin ?	Ubi (quō lōco) consobrinum meum vidisti (conspexisti) ?
I have seen him in the theatre.	Ego eum in theātro vidi (conspēxi).
To get, order (anything to be done). See page 170.	{ Jubēre — jussi, jussum. Curāre — āvi, ātum.

To get anything mended.	{ Aliquid reparāri jubēre.
	{ Aliquid reficiendum curāre.
To get anything washed.	{ Aliquid lavāri jubēre.
	{ Aliquid abluendum curāre.
To get anything made.	{ Aliquid confici jubēre.
	{ Aliquid conficiendum curāre.
Are you getting a coat made ?	{ Jubēsne tógam cónfici ?
	{ Curāsne tibi tógam conficiendam ?
I am getting one made.	{ Júbeo véro ūnam cónfici.
	{ Cúro ūnam conficiendam.
I have ordered (got) one made.	{ Jússi ūnam cónfici.
	{ Égo ūnam conficiendam curávi.
Has your brother had his shirt washed ?	{ Curavítne fráter tuus indúsiūm sūum lavándum ?
He has (had it done).	{ Curávit id faciéndum.
Have you ordered your stockings to be washed ?	{ Jussístine tú tibiália túa lavári ?
I have ordered them to be washed.	{ Jússi (éa lavári).
Have you had your shoes mended ?	{ Curavístisne cálceos véstros reficiéndos ?
We have not had them mended.	{ Reficiéndos éos nōn curávimus.
The cravat.	{ *Focāle, is, n.
To bind (a book).	{ Compingo, ĩre, pēgi, pactum.
Have you sometimes had cravats mended ?	{ Curávístine interdum focália reficienda ?
I have had some mended sometimes.	{ Curávi véro interdum nonnulla reficienda.
Have you ordered your book to be bound ?	{ Jussístine líbrum túum compingi ?
I have ordered it to be bound.	{ Sáne quídem, jússi éum compíngi.
By whom have you had your books bound ?	{ Cui líbros túos compingendos credísti ?
I have had them bound by our neighbor, the binder.	{ Égo éos vicíno nóstro, bibliopégo, compingendos crédíli.
The bookbinder.	{ *Bibliopegus, i, m.
	{ *Librórū 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 UNDEQUINQUAGESIMUM.

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* (*iens*), 4. *iens*.
 FUT. ACT. 1. *ātūrus*, 2. *ūtūrus*, 3. *tūrus*, 4. *ūtūrus*.
 PERF. PASS. 1. *ātus*, 2. *ītus*, 3. *tus*,* 4. *ītus*.
 FUT. PASS. 1. *andus*, 2. *endus*, 3. *endus* (*iendus*), 4. *iendus*.

B. The following paradigms exhibit the participles of the several conjugations in regular order: —

FIRST CONJUGATION.

ACTIVE.		PASSIVE.	
PRES.	<i>āmans, loving.</i>	PERF.	<i>āmātus, a, um, loved.</i>
FUT.	<i>āmātūrus, a, um, about to love.</i>	FUT.	<i>āmandus, a, um, to be loved.</i>

SECOND CONJUGATION.

PRES.	<i>mōnens, reminding.</i>	PERF.	<i>mōnītus, a, um, reminded.</i>
FUT.	<i>mōnītūrus, a, um, about to remind.</i>	FUT.	<i>mōnendus, a, um, to be reminded.</i>

THIRD CONJUGATION.

PRES.	<i>lēgens, reading.</i>	PERF.	<i>lectus, a, um, read.</i>
FUT.	<i>lectūrus, a, um, about to read.</i>	FUT.	<i>lēgendus, a, um, to be read.</i>

* On the irregularities of the third root of the second and third conjugations, see Lesson XLVI. A. Rem. 1 - 6.

PRES. *cāpiens, taking.*PERF. *captus, a, um, taken.*FUT. *captūrus, a, um, about to take.*FUT. *cāpiendus, a, um, to be taken.*

FOURTH CONJUGATION.

PRES. *audiēns, hearing.*PERF. *auditus, a, um, heard.*FUT. *audītūrus, a, um, about to hear.*FUT. *audiendus, a, um, to be 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. *hortans, vērens, sēquens, blandiens, exhorting, fearing, following, flattering.*PERF. *hortātus, verītus, secūtus, blandītus, having exhorted, feared, followed, flattered.*FUT. ACT. *hortatūrus, verītūrus, sectūrus, blandītūrus, about to exhort, fear, follow, flatter.*FUT. PASS. *hortandus, verendus, sequendus, blandiendus, to be exhorted, 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 XLI. 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*, *ementitus*, *emerītus*, *expertus* and *inexpertus*, *execrūtus*, *interpretātus*, *medītātus*, *metātus*, *moderātus*, *opinātus*, *pactus*, *partītus*, *perfunctus*, *periculātus*, *stipulātus*, *testātus*. E. g. *Depopulatus agrum*, Having devastated the field. *Depopulatum agrum*, The devastated field. *Partitus exercitum*, Having divided the army. *Partito exercitu*, The army having been divided.

5. The following perfect participles, though from active verbs, are also employed in an active sense: *iuratus*, having sworn; *pransus*,

* Compare page 118, note *.

having taken lunch; *coenātus*, having dined; *pōtus*, having drunk. To these add *ausus*, *gavisus*, *soltus*, *fisus*, *confisus*; *exōsus*, *perōsus*, and *pertaesus*.

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 exterminātis*, The kings having been exterminated. The latter is called the *Ablative Absolute*, on which see Lesson LXXIII.

7. The genitive plural of participles in *rus* rarely occurs, except that of *futurus*.

8. The present participle of the verb *sum* is wanting, the obsolete *ens* occurring only in the compounds *absens*, *praesens*, and *potens*. The present participle of *eo*, I go, is *iens*, gen. *euntis*.

CONJUGATIO PERIPHRASTICA.

D. The participles in *rus* 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 *rus* denotes an *intention*, and that in *dus*, *necessity* or *propriety*. (Cf. Lesson XXV. *C. D.*) E. g.

1. *Amātūrus sum, I am about to love (on the point of loving).**

INDICATIVE.		SUBJUNCTIVE.	
PRES.	amātūrus sum		amātūrus sim
IMP.	amātūrus eram		amātūrus essem
PERF.	amātūrus fui		amātūrus fuërim
PLUP.	amātūrus fuëram		amātūrus fuisset.
FUT.	amātūrus ero.†		

INFINITIVE.

PRES. amātūrum esse. PERF. amātūrum fuisse.

2. *Amandus sum, I am to be loved, or must be loved.‡*

INDICATIVE.		SUBJUNCTIVE.	
PRES.	amandus sum		amandus sim
IMP.	amandus eram		amandus essem
PERF.	amandus fui		amandus fuërim
PLUP.	amandus fuëram		amandus fuisset.
FUT.	amandus ero		
FUT. PERF.	amandus fuëro.		

INFINITIVE.

PRES. amandum esse. PERF. amandum fuisse.

* 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 Futura Perfect *amatus fuëro* 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, hominibus, nemini*, 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.*

- | | |
|--|---|
| <i>Hic adolescentulus est (erat, erit) jussis tuis obediens.</i> | This youth is (was, will be) obedient to your commands. |
| <i>Abiturae congregantur (congregabantur, congregabuntur) in loco certo.</i> | When about to leave (just before leaving) they collect (did collect, will collect) together in a particular place. |
| <i>Caesar hostem profligatum persequitur (persecutus est, persequetur).</i> | Cæsar pursues (has pursued, will pursue) the routed enemy. |
| <i>Caesar pontem in Arari faciendum curat (curavit, curabit).</i> | Cæsar orders (did order, will order) a bridge to be constructed over the Arar. |
| <i>Lex est recta ratio, imperans honesta, prohibens contraria.</i> | The law is plain reason, commanding what is just, and prohibiting the contrary. |
| <i>Jacet corpus dormientis, ut mortui.</i> | The body of one sleeping (asleep) is like that of a dead man. |
| <i>Proditionis insimulatus, ad omnia crimina respondit.</i> | Accused of treason, he replied to all the charges brought against him. |
| <i>Brundisium venimus, ubi tua felicitate navigandi</i> | Having had your own good luck on our voyage, we arrived at Brundisium. |
| <i>Magna pars hominum est, quae navigatura de tempestate non cogitat.</i> | There are many men, who never think of the weather, when they are about to sail. |
| <i>Magna pars peccatorum tollitur, si peccatoris testis assistat.</i> | A great many offences are prevented, if (where) there is a witness near those (who are) about committing them. |
| <i>Equidem beatos puto, quibus Deorum munere datum est, aut facere scribenda, aut scribere loquenda.</i> | 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. |

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.*

Plátó <i>scribens</i> mórtuus est.	Plato died <i>while</i> (in the act of) writing.
Dionýsius, Syracúsís <i>expúlsus</i> , Corinthí púeros docébat.	Dionysius, <i>after</i> having been expelled from Syracuse, was engaged in teaching at Corinth.
Tibérius, <i>trajectúrus</i> Rhénúm, comméatúm ómnem transmísit.	Tiberius, <i>when</i> about crossing the Rhine, sent over all his supplies.
Sunt divítiae cértae, in quá-cúnque sórtis húmánae levitáte <i>permansúrae</i> .	There are certain riches, <i>which will remain</i> in every vicissitude of human fortune.
Pisistrátus primus Homéri líbros, <i>confúsos</i> ántea, sic disposuísse dícitur, ut nunc habémus.	Pisistratus is said to have first arranged the poems of Homer, <i>which were confused</i> before, in the order in which we have them now.
Níhil affírmó, <i>dúbitans</i> plerúmque et míhi ípse <i>diffidens</i> .	I do not positively affirm anything, <i>since</i> I am myself uncertain and distrustful of myself.
Ut óculus, sic ánimus, sê <i>non vídens</i> , álía cérnit.	<i>Although</i> the mind, like the eye, <i>does not see</i> itself, it yet perceives other things.*
Sócratis mórti illacrimáre sóleo, Platónem <i>legens</i> .	I always weep over the death of Socrates, <i>as often as</i> (<i>whenever</i>) I read Plato.
Epicúrus <i>nón erubescens</i> volutátes perséquitur ómnes nominátim.	Epicurus enumerates the entire catalogue of pleasures <i>without blushing</i> .*

REMARKS.

1. Participles employed adjectively modify merely the noun, and not the entire sentence. *E. g.* *Terra sitiens*, The thirsting earth. *Bene tolerata paupertas*, Poverty well borne. *Metus magni mali impendentis*, The fear of a great impending evil. *Poenae merita remisso*, The remission of a merited punishment.

2. The perfect and future passive participles often supply the place of a verbal substantive. *E. g.* *Hac litterae recitatae*, The reading of this letter. *Ab urbe condita*, Since the founding of the city. *Post Christum natum*, After the birth of Christ. *Propter Africam deletam*, On account of the destruction of Africa. *Consilium urbis delendae*, The design for the destruction of the city.

* So also *non loquens*, without speaking, &c. But the English *without* (with verbs) is also expressed by the ablative of the perfect participle: as, *non expectato auxilio*, 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. *Catonem vidi in bibliothecā 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, oportet, 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 habēbat*, He kept the army subjected. *Missos faciant honores*, Let them resign their claim to places of trust or honor. *Inventum tibi curābo*, 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 proficiscitur, signa illaturus urbi*, 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 misere 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 *curāre* (to order or get anything done), and also after *dāre, tradere, mittere, concedere, permittere, accipere*, and *suscipere, locare, conducere*, and similar verbs. E. g. *Conon muros dirutos Athenarum reficiendos curavit*, 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 Castoris P. Junius habuit tuendam*, P. Junius had the temple of Castor to guard. *Patriam vel diripiendam vel inflammendam reliquimus*, 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 (*aperturus*) 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 (*daturus*) 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?

— It must be read by his friends and neighbors. — Must the fire be lighted? — It is not to be lighted (*accendendus*): 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 (*apertam*)? — 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 = *legendus*)? — 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 (*discindendus*)? — No; on the contrary, they have lent them to us to be read and remembered (*memoriā 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 (*tibi allaturus*) the tobacco you have bought of him. — Did that happen (*evenit*) before (*ante*) or after the building of the city? — It happened after (*post*). — Did Socrates live (*vixit*) 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 (*abeuntes*). — 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.

* *Proficiendumne 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,

<i>Amābam,</i>	{ I was loving (was engaged in loving).
	{ I loved, did love.*
<i>Scribēbam,</i>	{ I was writing (was occupied with writing).
	{ I wrote, did write.
<i>Amābar,</i>	{ I was (being) loved.
	{ I was the object of continued love.
<i>Litterae scribēbantur,</i>	{ A letter was being written.
	{ Some one was engaged in writing a letter.

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.

<i>Quīm Cæsar in Gálliam vēnit, altérius factiōnis principes erant Aëdui, altérius Sequáni.</i>	When Cæsar arrived in Gaul, the Aëdui were the leaders of the one party, and the Sequani of the other.
<i>Quā tempestāte Carthaginienses pleraëque Africæ imperitābant Cyrenenses quōque magni atque opulenti fuere.</i>	At the time when the Carthaginians were ruling nearly all Africa, the Cyrenians were also a great and opulent people.
<i>Cimon celèriter ad principatū pervēnit. Habēbat† enim sātis eloquentiæ, summam liberalitatem, magnam prudentiam.</i>	Cimon rapidly advanced to the highest office of the state. For he had sufficient eloquence, the highest degree of liberality, and great sagacity.

* The Latin imperfect always implies duration or continuance of action (in the indicative at least), and has consequently the sense of the English *I was loving*. Sometimes, however, it is convenient to render it like the perfect indefinite: *I loved, did love*.

† The imperfect here denotes a *permanent* quality or characteristic, in opposition to the momentary event indicated by the perfect *pervēnit*.

Aequi sē in oppida receperunt murisque sē tenebant.

The Æqui retreated into their towns, and kept themselves within their walls.

*Cæsar Alésiam circumvallare instituit. Erat oppidum in colle summo, cuius rādices duo duabus ex partibus flumina subleebant. Ante id oppidum planities patebat; reliquis ex omnibus partibus colles oppidum cingebant.**

Cæsar began to invest Alesia. The town was situate on the top of a hill, whose base was washed on two sides by two rivers. In front of this town a plain extended; on all the remaining sides the town was surrounded by hills.

II. To denote frequently repeated past action, as exhibited either in individual habits, or in manners, customs, and usages. E. g.

L. Cæsius identidem in causis quaerere solēbat, cui bono fuisset.

L. Cassius, in hearing causes, was accustomed to inquire frequently for whose advantage it had been.

Dicēbat melius, quam scripsit, Hortensius.

Hortensius was wont to speak better than he wrote.

Majores nostri libertis non multo secus ac servis imperabant.

Our ancestors were accustomed to command their freedmen very nearly like slaves.

Anseres Romæ publice alebantur in Capitolio.

It was customary at Rome to support geese at public expense in the Capitol.

Socrates dicēbat (= dicere solēbat), omnes in eo, quod scirent, satis esse eloquentes.

Socrates was accustomed to say, that all men were eloquent enough in what they knew.

III. To denote an event, in which the narrator participated as an eyewitness. E. g.

Uno die sex proeliis factis . . . ad duodrum milium numero ex Pompejanis cecidisse reperibamus.†

Six battles having been fought in one day, we found that nearly two thousand of Pompey's party had been killed.

Eodem fere tempore pons in Ibéro prope effectus nuntiabatur, et in Sicōri vadum reperiebatur.

About the same time it was reported (to us) that a bridge over the Ebro was nearly completed, and a ford over the Segre found.

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, subleebant, &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 Cæsar, who was himself engaged in the events described.

do interdum morēbant, The consuls were attempting to quell the insurrection, but in doing so they sometimes only excited it. *Cato pro lege, quae abrogabātur, ita disseruit*, 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 etiam data est elephantis, quia propter magnitudinem corporis 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 mediā nocte*, I wrote (= I write) this at midnight. *Novi nihil nunc erat apud nos. Quae ad eam diem, quum haec scribēbam, audiverāmus, inanis 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 ulla quiescere; neque loco neque mortali cuiquam aut tempori satis credere; cives, hostes juxta metuere; circumspectare omnia et omni metu pavescere; alio atque alio loco saepe contra decus regum noctu requiescere, &c.* Subsequently to that time Jugurtha 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 *Infinitivus 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. *īēbam*; and the imperfect subjunctive from the present infinitive, by adding *m*. E. g.

1. { IND. *amābam, lavābam, apportābam, dābam.*
SUBJ. *amārem, lavārem, apportārem, dārem.*
2. { IND. *mōnēbam, habēbam, studēbam, egēbam.*
SUBJ. *monērem, habērem, studērem, egērem.*
3. { IND. *legēbam, scribēbam, mittēbam, faciēbam.*
SUBJ. *legērem, scriberem, mitterem, facerem.*
4. { IND. *audiēbam, sciēbam, sitiēbam, esuriēbam.*
SUBJ. *audirem, scirem, sitirem, esurirem.*

INFLECTION OF THE IMPERFECT ACTIVE.

D. The inflection of the imperfect active is exhibited by the following paradigms : —

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Amābam, I was loving.</i>	<i>Amārem, that I might, could, would, should love.</i>
SING. <i>āmābām</i>	SING. <i>āmārēm</i>
<i>āmābās</i>	<i>āmārēs</i>
<i>āmābāt,</i>	<i>āmārēt,</i>
PLUR. <i>āmābāmūs</i>	PLUR. <i>āmārēmūs</i>
<i>āmābātis</i>	<i>āmārētis</i>
<i>āmābant.</i>	<i>āmārēnt.</i>

SECOND CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Mōnēbam, I was reminding.</i>	<i>Mōnērem, that I might, could, would, should remind.</i>
SING. <i>mōnēbām</i>	SING. <i>mōnērēm</i>
<i>mōnēbās</i>	<i>mōnērēs</i>
<i>mōnēbāt,</i>	<i>mōnērēt,</i>
PLUR. <i>mōnēbāmūs</i>	PLUR. <i>mōnērēmūs</i>
<i>mōnēbātis</i>	<i>mōnērētis</i>
<i>mōnēbant.</i>	<i>mōnērēnt.</i>

THIRD CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
(1.) <i>Lēgēbam, I was reading.</i>	<i>Lēgērem, that I might, could, would, should read.</i>
SING. <i>lēgēbām</i>	SING. <i>lēgērēm</i>
<i>lēgēbās</i>	<i>lēgērēs</i>
<i>lēgēbāt,</i>	<i>lēgērēt,</i>
PLUR. <i>lēgēbāmūs</i>	PLUR. <i>lēgērēmūs</i>
<i>lēgēbātis</i>	<i>lēgērētis</i>
<i>lēgēbant.</i>	<i>lēgērēnt.</i>
(2.) <i>Fācēbam, I was doing.</i>	<i>Fācērem, that I might, could, would, should do.</i>
SING. <i>fācēbām</i>	SING. <i>fācērēm</i>
<i>fācēbās</i>	<i>fācērēs</i>
<i>fācēbāt,</i>	<i>fācērēt,</i>
PLUR. <i>fācēbāmūs</i>	PLUR. <i>fācērēmūs</i>
<i>fācēbātis</i>	<i>fācērētis</i>
<i>fācēbant.</i>	<i>fācērēnt.</i>

FOURTH CONJUGATION.

INDICATIVE.

Audīebam, *I was hearing.*

SING. audīebām
audīebās
audīebāt,
PLUR. audīebāmūs
audīebātīs
audīebant.

SUBJUNCTIVE.

Audīrem, *that I might, could, would, should hear.*

SING. audīrēm
audīrēs
audīrēt,
PLUR. audīrēmūs
audīrētīs
audīrent.

So conjugate, — 1. *Apportābam*, I was bringing; *curābam*, I was ordering; *dābam*, I was giving; *lavābam*, I was washing; *secābam*, I was cutting. 2. *Audēbam*, I was daring; *egēbam*, I was needing; *habēbam*, I was having; *jubēbam*, I was commanding; *vidēbam*, I was seeing. 3. *Arcessēbam*, 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; *cupiēbam*, I was desiring; *fugiēbam*, I was fleeing. 4. *Aperiēbam*, I was opening; *esuriēbam*, I was desirous of eating; *salīēbam*, I was salting; *venīēbam*, 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, ērātīs, ērant.

SUBJ. S. essem, essēs, essēt; P. essēmūs, essētīs, essent.

2. *Potēram*, *I was able.* — *Possem*, *that I might be able.*

IND. S. pōtērām, pōtērās, pōtērāt; P. pōtērāmūs, pōtērātīs, pōtērānt.

SUBJ. S. possēm, possēs, possēt; P. possēmūs, possētīs, possent.

So the remaining compounds of *sum*, viz.: *adēram* — *adessem* and *interēram* — *interessem*, I was present; *prodēram* — *prodessem* (from *prōsum*), I was conducing; *praeērat* — *praeessem*, 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, ibātīs, ibant.

SUBJ. S. irēm, irēs, irēt; P. irēmūs, irētīs, irēnt.

So all the compounds of *eo*, viz.: *adībam* — *adīrem*, I was approaching; *antībam* — *antīrem*, I was going before; *inībam* — *inīrem*, I was going in; *praeiterībam* — *praeiterīrem*, I was going by; *subībam* — *subīrem*, I was undergoing; *transībam* — *transīrem*, I was going beyond. The compound *ambio* has *ambībam* or *ambīrem*.

4. *Völēbam, I was willing. — Vellem, that I might be willing.*

IND. S. *völēbām, völēbās, völēbāt*; P. *völēbāmūs, völēbātīs, völēbant.*

IND. S. *vellēm, vellēs, vellēt*; P. *vellēmūs, vellētīs, vellent.*

So the compounds of *volo*: *malēbam — mallem, I was preferring, and nolēbam — nollem, I was unwilling.*

5. *Fērēbam, I was bearing. — Ferrem, that I might bear.*

IND. S. *fērēbām, fērēbās, fērēbāt*; P. *fērēbāmūs, fērēbātīs, fērēbant.*

SUBJ. S. *ferrēm, ferrēs, ferrēt*; P. *ferrēmūs, ferrētīs, ferrent.*

In like manner the compounds of *fēro*: *affērēbām — afferrēm, I was bringing; aufērēbām — auferrēm, I was carrying off, &c.*

6. *Fiēbam, I was becoming. — Fīrēm, that I might become.*

IND. S. *fiēbām, fiēbās, fiēbāt*; P. *fiēbāmūs, fiēbātīs, fiēbant.*

SUBJ. S. *fīrēm, fīrēs, fīrēt*; P. *fīrēmūs, fīrētīs, fīrent.*

So also the compounds of *fio*, viz.: *calefiēbam — calefīrēm, I was (being) warmed; frigeſiēbam — frigeſīrēm, I was made cold; labefiēbam — labefīrēm, I was shaken, &c.* (Compare Lesson XXXIII. F. Remark.)

7. *Edēbam, I was eating. — Edērem, that I might eat.*

IND. S. *ēdēbam, ēdēbās, ēdēbat*; P. *ēdēbāmūs, ēdēbātīs, ēdēbant.*

SUBJ. S. *ēdērēm or essem, ēdērēs or esses, ēdērēt or esset*; P. *ēdērēmūs or essēmūs, ēdērētīs or essētīs, ēdērent or essent.*

8. The imperfect of *queo*, I can, and *nequeo*, I cannot, resembles that of a compound of *eo*. Thus, *quibam — quirem; nequibam — nequirem*. Of *āio*, I say, the indicative only occurs, *āiēbam, as, at, &c.* *Inquam*, I say, has only *inquēbam (inquibam) and inquēbant*.

9. The preteritives *ōdi*, I hate; *memīni*, I remember; *nōvi*, I know (am acquainted with); and *conſuēvi*, 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 — novissem, 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?

Quid nobis apportābat?

* The pluperfect is inflected like the imperfect of *sum*. Thus IND. *odēram, āis, at; amūs, ātis, ant.* SUBJ. *odissem, ēs, et; ēmus, ētis, ent.* So the rest.

He was bringing us wine, bread, and meat.	Apportábat nobis vinum, pánem, et cárnem.
Were ye opening the window?	Aperiebátisne fenéstram?
We were opening it.	Aperiebámus.
Were they sending us anything?	Númquid nobis mittébant?
They were sending (you) nothing (whatever).	(Vobis) nihil quidquam mittébant.

When, while (conjunction).	Quum, cum (c. Ind. and Subj.).
Do you listen when (while) I speak?	Auscultásne, quúm ego lóquor?
Does he stay at home when his father goes out?	Tenétne se dómi, quúm páter ejus in públicum pródit?
He does stay at home.	Ténét se véro dómi.
Did you write when (while) I was reading?	Scriptístine (éo témpore), quúm ego legébam?
I was writing when you were reading (when you read).	Égo véro scribébam, quúm tú legísti (légeres).

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?	Tenuítne se dómi, quúm tú in públicum prodíbas (prodíres*)?
He did remain at home.	Tenébát se dómi.
Did they study when they were at Leipsic?	Dederúntne óperam lítteris, quúm Lípsiae† dégerent (degébant)?
They did study.	Dedérunt.
What was he doing when you returned home?	Quíd faciébát, quúm domum revertísti?
He was playing.	Ludébat.
Were you at Berlin when I was there?	Erásne Berolíní eódem témpore, quum et ego ibi éram (éssem)?
I was not there then.	Égo ibi éo témpore nón fúi.
Was our friend sleepy when he came home?	Cupidúsne sómni érat amicus noster, quúm domum vénit (véneret)?
He was sleepy.	(Sómní cupidus) nón érat.
What did your brother intend to do?	Quíd fácere fráter tuus cogitábat?
He was intending to go into the country.	Rús ire cogitábat.

* 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 *F.*

† On the genitives *Lipsiae*, *Berolini*, *Lutetiae*, &c., see Lesson LVI. *B.*

Were they hearing what we said?	Núm éa, quae diximus, audiebant?
They were not hearing (them).	Nôn audiebant.
Where were those men going whom we saw yesterday?	Quô ibant víri illi, quôs héri vídimus?
They were going into the garden.	Íbant in hórto.
Was he accustomed to write better than he spoke? (Cf. B. II.)	Scribebátne mélius quám locútus est?
He did not write as well.	Scribēbat nōn aēque bēne.
What was Socrates wont to say?	Quíd dicere solēbat Sôcrates?
He was wont to say that we should know ourselves.	Dicēbat, nōs debēre nōsmet ípsos cognôcere.
Did our ancestors speak Latin?	Núm majôres nostri Latíne loquebántur (lóqui solēbant)?
No, they spoke English and German.	Nôn véro; Ánglice et Germánice loquebántur.
Did you come in order to see?	Venístine, ut víderes?

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 víderem.
Had he anything to eat?	Habúitne, quod éderet (éset)?
He had nothing either to eat or to drink?	Nôn habuit, quód éderet aut bíberet.
The boy fell from the roof, so as to break his leg.	Puer de tecto décidit, ut crûs frín-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 (*praeteribam*)? — 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 definite).

† The perfect *fregerit* 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."

Were you present at the ball? — I was not present. — Was the boy diligent? — He was both diligent and well behaved. — Was he able to walk out this morning? — He was not able. — Were you at home when I received my money? — I was not at home. — Did he desire to see his father? — He was desiring to see him very much (*valde*). — Was the coffee (being) warmed? — It was not being warmed. — Was he willing to learn Latin? — He was unwilling to do so. — Who was eating? — Our neighbor was eating and drinking. — Did he come to see you? — He came in order to see me, and to give me a new book. — Had you anything to write to your friend, when you were in the country? — I had many things to write to him. — Have you nothing to eat this morning? — I have nothing. — Were they accustomed to write as well as they spoke? — They were accustomed to write better. — Did you speak French when you were in Paris (*Lutetiae*)? — I spoke French and Latin.

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, dūrer.
2. { IND. monēbar, habēbar, jubēbar, delēbar.
SUBJ. monērer, habērer, jubērer, delērer.
3. { IND. legēbar, scribēbar, mittēbar, capīēbar.
SUBJ. legērer, scribērer, mittērer, capīrer.
4. { IND. audiēbar, aperiēbar, erudiēbar, puniēbar.
SUBJ. audīrer, aperīrer, erudīrer, punīrer.

B. The inflection of the imperfect passive is exhibited by the following paradigms: —

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Amābar, <i>I was loved.</i>	Amārer, <i>that I might be loved.</i>
SING. amābār	SING. amārēr
amābārīs or -rē	amārērē or -rīs *
amābātūr,	amārētūr,

* Compare page 162, note *.

PLUR. āmābāmūr
āmābāmīni
āmābantūr.

PLUR. āmārēmūr
āmārēmīni
āmārentur.

SECOND CONJUGATION.

INDICATIVE.

Monēbar, *I was reminded.*

SING. mōnēbār
mōnēbārīs or -rē
mōnēbātūr,
PLUR. mōnēbāmūr
mōnēbāmīni
mōnēbantūr.

SUBJUNCTIVE.

Monērer, *that I might be reminded.*

SING. mōnērēr
mōnērērē or -rīs
mōnērētūr,
PLUR. mōnērēmūr
mōnērēmīni
mōnērentūr.

THIRD CONJUGATION.

INDICATIVE.

(1.) Legēbar, *I was read.*

SING. lēgēbār
lēgēbārīs or -rē
lēgēbātūr,
PLUR. lēgēbāmūr
lēgēbāmīni
lēgēbantūr.

SUBJUNCTIVE.

Legērer, *that I might be read.*

SING. lēgērēr
lēgērērē or -rīs
lēgērētūr,
PLUR. lēgērēmūr
lēgērēmīni
lēgērentūr.

(2.) Cāpiēbar, *I was taken.*

SING. cāpiēbār
cāpiēbārīs or -rē
cāpiēbātūr,
PLUR. cāpiēbāmūr
cāpiēbāmīni
cāpiēbantūr.

Capērer, *that I might be taken.*

SING. cāpērēr
cāpērērē or -rīs
cāpērētūr,
PLUR. cāpērēmūr
cāpērēmīni
cāpērentūr.

FOURTH CONJUGATION.

INDICATIVE.

Audiēbar, *I was heard.*

SING. audiēbār
audiēbārīs or -rē
audiēbātūr,
PLUR. audiēbāmūr
audiēbāmīni
audiēbantūr.

SUBJUNCTIVE.

Audīrer, *that I might be heard.*

SING. audīrēr
audīrērē or -rīs
audīrētūr,
PLUR. audīrēmūr
audīrēmīni
audīrentūr.

So conjugate, — 1. *Apportābar*, I was brought; *dābar*, I was given; *lavābar*, I was washed; *secābar*, I was cut. 2. *Habēbar*, I was held (considered); *delēbar*, I was destroyed; *jubēbar*, I was commanded; *vidēbar*, I was seen (I seemed). 3. *Arcessēbar*, I was called; *diligē-*

bar, I was cherished; *frangēbar*, I was broken; *mittēbar*, I was sent; *ponēbar*, I was put; *scribēbar*, I was written. 4. *Aperiēbar*, I was opened; *erudīēbar*, I was instructed; *puniēbar*, 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 *eo*, the third person singular *ibātur*, *trētur* 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, *interficiēbar* — *interficērer*, while those which retain a generally take *fiēbam* — *fiērem*; as, *calefiēbam* — *calefiērem*. *Edo* has *edēbar* — *edērer* regularly, except in the third person singular subjunctive, where *essētur* may stand for *edērētur*.

Was I (being loved)?	Egōne amābar?
You were not loved, but your brother.	Tū nōn amabāris, sed frāter tuus.
Were you and he loved?	An tū atque ille amabāmini?
We were not loved.	Nōn amabāmur.
Were they despised?	Ecquid illi despiciatūi habebāntur?
They were despised.	Sāne quidem, habebāntur.
Was the book (being) read?	Legebaturne liber?
It was read.	Sic est; legebātur.
Did they give you the book to be read?	Dederūtne tibi librum, ut legerētur?
No, they gave it to me to be torn.	Immo vērō mihi eum dederunt, ut lacerarētur.
Was the bread brought to be eaten?	Apportatusne est pānis, ut ederētur (essētur)?
Did ye speak in order to be heard?	Estisne locūtī, ut audirēmini?
No, we spoke in order to be understood.	Nōn vērō; locūtī sumus, ut intelligerēmur.
Were they (being) killed?	Nūm illi interficiebantur?
They were (being) killed.	Nōn interficiebantur.
Was the coffee (being) warmed?	Calefiebatne coffea?
It was done.	Factum est 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.	
	Morābar — morārer, I was staying.	

* But the transitive compounds *adeo*, *anteo*, *inco*, *praetereo*, *subeo*, and *transco*, have a regular passive voice; as, *adībar* — *adīrer*, &c.

- 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. *Blandiēbar* — *blandirer*, *I was flattering.*
Experiēbar — *experirer*, *I was experiencing.*
Largiēbar — *largirer*, *I was lavishing.*
Mentiēbar — *mentirer*, *I was lying.*
Partiēbar — *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 ?	Quém hortabāris ?
I was exhorting my son.	Ēgo méum filium hortābar.
Was he escorting his friend ?	Núm ille amicum sūum comitabātur ?
He did not escort him.	Ēum nōn comitabātur.
Where were ye staying ?	Ūbi morabāmini ?
We were staying in Paris.	Morabāmur Lutētiæ.
Were you earning (gaining) any good ?	Merebarisne quidquam bōni ?
No, I was acquiring less favor than hatred.	Immo véro mínus égo favōris quàm odii merēbar.
Were we defending your brother ?	Ēcquid nōs frātre[m] túum tuebāmur ?
Ye were defending him really.	Vós éum tuebāmini profecto.
When did they speak to the tailor ?	Quò témpore cum sartōre colloquebāntur ?
They spoke to him last evening.	Loquebāntur cum éo héri vésperi.
Did ye follow any one ?	Núm quém (aliquem) sequebāmini ?
We did not follow any one.	Núllum (néminem) sequebāmur.
Were you flattering any one ?	Ēcquid alicui (cuiquam) blandiebāris ?
I was flattering no one.	Blandiēbar némini (nūlli).
Were those men lying ?	Núm viri illi mentiebāntur ?
Not at all, they were not lying.	Nōn véro ; mínime mentiebāntur.
Did he come in order to talk with us ?	Núm ille vénit, ut nobiscum loqueretur ?
No, he rather came to flatter us.	Immo véro vénit, ut nobis blandireretur.
Did he say when he would come ?	Dixitne, quò témpore ventret ?
He did say so.	Dixit véro.

<i>At first, in the beginning.</i>	<i>Primum ; primo, a primo, in primo.</i>
<i>Afterwards, then.</i>	<i>Deinde, post, postea.</i>
Hereupon, upon this.	Deinde, dein ; exinde, exin (<i>adv.</i>).
Did he say yes or no ?	Ūtrum dixit <i>etiam</i> an <i>nōn</i> ?
At first he said yes, afterwards no.	A primo dixit <i>etiam</i> , post <i>nōn</i> .
At first he worked, but afterwards he played.	Primum laborāvit, deinde autem lūsit.
He came afterwards.	Vēnit (<i>advēnit</i>) pōstea.
Upon this (when) he said.	Deinde (<i>exinde</i>) dixit.
Here is your book, and there your paper.	Hic est liber tuus, illic charta tua.
Now you must work.	Nunc est tibi laborandum.
To-day I do not go out.	Hodie ego in publicum nōn prodeō.
Yesterday my father departed.	Hēri pater meus profectus est.
<i>As soon as (conj.).</i>	{ <i>Simul ac (atque), simul ul.</i> <i>Ubi, quum primum.</i> (With the Perf. Indic.)
I am accustomed to drink as soon as I have eaten.	Ego, simul atque ēdi, bibere solēo.
As soon as I have taken off my shoes, I take off my stockings.	Simul ut mē excalceāvī, tibialia detraho pedibus.
As soon as he heard this, he departed.	Quum primum hæc audivit, profectus est.
What do you usually do after supper ?	Quid post cibum vespertinum facere solēs ?
Afterwards I sleep.	Deinde (pōstea) dormio.
<i>To sleep.</i>	<i>Dormio, ire, ivi (it), itum.</i>
To live ; to be alive.	{ <i>Vivo, ēre, xi, etum.</i> <i>In vitā esse. Vitā frūor (frūi, frui) or fructus sum).</i>
Is your father yet alive ?	{ <i>Vivītnē pater tuus etiāmnunc ?</i> <i>Estne pater tuus in vitā etiāmnunc ?</i>
He is yet (still) alive.	{ <i>Est in vitā etiāmnunc.</i> <i>Vitā frūitur etiāmnunc.</i>
He is no longer alive.	{ <i>In vitā est nōn iam.</i> <i>Vitā frūitur nōn amplius.</i>
Is our cousin still sleeping (yet asleep) ?	<i>Dormitne noster consobrinus etiāmnunc ?</i>
He does still sleep.	<i>Dormit vērō etiāmnunc.</i>
<i>To give away.</i>	{ <i>Abaliēno, āre, āvi, ātum.</i> <i>Dono (dat.) dāre (alicui aliquid).</i>
To cut off.	{ <i>Ampūto, āre, āvi, ātum.</i> <i>Abscido, ēre, idi, isum.</i> <i>Also, præcidēre, desecāre, &c.</i>

To cut off one's head.	{ Alicui cāput amputāre. Cāput abscidēre cervicibus alicū- jus.
To cut one's throat.	{ Jugulāre aliquem. Jugūlum alicui praecidēre.
To cut off one's ears.	Abscidēre (praecidēre) alicui au- res.
To cut one's (own) nails.	Resecāre (-sēcui, -sectum) unguēs.
What (injury) have they done to him?	Quid injūriae eī intulērunt?
They have cut off his ears.	Absciderunt eī aures.
Have they cropped the dog's ears?	Praecideruntne aures cāni?
They have cropped them.	Praeciderunt.
They have cut off his head.	Amputavērunt eī cāput.
They have cut his throat.	Praeciderunt eī jugūlum.
Were you cutting your nails?	Resecabāsne tibi unguēs?
I was not cutting them.	Nōn resecābam.
Has he given away anything?	{ Nūm quid abalienāvit? Nūm aliquid dōno dedit?
He has not given away anything.	{ Nihil abalienāvit. Dōno dedit nihil.
He has given away his coat.	Abalienāvit (dōno dedit) suām tō- gam.
To arrive.	Advēnio, ire, ēni, entum.
To go away, to go off (from a place).	{ Abeo, ire, ivi (ti), Itum. Discēdo, ēre, essi, essum. (AB ALIQUO, AB or EX ALIQUO LOCO.)
At length, at last.	Tandem, denique, postrēmo (<i>adv.</i>).
Without (prep.).	Sine (prep. cum abl.).
Without money, books, friends.	Sine pecūniā, libris, amicis.
Without any danger.	Sine ullo periculo.
Without any doubt.	Sine ulla dubitatione.
Without speaking.	{ Nihil dicens, tacens. Verbum non faciens.
Without saying a word.	Ne unum quidem verbum faciens.
Without having said a word.	Verbo omnino nullo facto.
He went away without saying a word.	Abiit verbum omnino nullum fa- ciens (verbo nullo facto).
Has he arrived at last?	Adventne tandem?
He has arrived.	Advēnit véro.
He has not yet arrived.	Nōndum advēnit.
Are they coming at last?	Tandēne veniunt?
They are coming.	Factum est.
Loud (<i>adv.</i>).	Clārē (<i>adv.</i>), clārā vōce.
Does your master speak loud?	Magistērne tuus clāre loquitur?

He does speak loud.
You must read louder.

Lóquitur véro cláre.
Legéndum ést tibi clárius (vóce clarióre).

In order to learn Latin, one must speak loud. Si quis Latíne ediscere vult, necesse est clárā vóce loquátur.

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 (*juberi*) 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 (*tuéri*) 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 LII. — 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 recteque vivere satis est ad bene beatæque vivendum.

Hoc exitiosius erat quàm Vespasianum sprevisse.

Apud Persas summa laus est pulchre vendari.

Invidere (= invidia) non cadit in sapientem.

Ignoscere amico humanum est.

Nihil est aliud, bene et beate vivere, nisi honeste et recte vivere.

Good sentiments and correct conduct suffice to constitute a well-regulated and a happy life.

This was more pernicious than to have despised Vespasian.

Among the Persians, to excel in hunting is a matter of the highest praise.

Envy is below the character of a philosopher.

To pardon one's friend is human.

To live well and happily is tantamount to living honorably and correctly.

II. The infinitive stands as the object accusative after transitive or auxiliary verbs, and sometimes after prepositions. E. g.

Vincere scis, Hannibal, victoriâ uti nescis.

Cupio te consulem videre.

Multum interest inter dare et accipere.

Quod crimen dicis, praeter amasse, meum?

A Graecis Galli urbes moenibus cingere didicerunt.

You know how to conquer, Hannibal, but not how 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.

<i>Solent diu cogitare omnes, qui magna negotia volunt agere.</i>	All who wish to accomplish great objects, are accustomed to deliberate long.
<i>Suos quisque debet tueri.</i>	Every one is bound to defend his own (friends, &c.).
<i>Sallustius statuit res gestas populi Romani perscribere.</i>	Sallust resolved to write the exploits (history) of the Roman people.
<i>Pompéium et hortari et orare et monere . . . non desistimus.</i>	We do not cease to exhort and to beseech and to admonish Pompey.
<i>Amicos neque armis cogere, neque auro parare queas; officio et fide pariuntur.</i>	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, cupio, studeo, opto*, &c.

b.) ABILITY OR INABILITY, KNOWLEDGE OR IGNORANCE; as, *possum, queo, nequeo; scio, nescio; valeo*; to which add *disco* and *debeo*.

c.) COURAGE OR FEAR; as, *audeo; dubito, metuo, paveo, timeo, vereor*.

d.) HABIT OR CUSTOM; as, *assuesco, consuesco, insuesco, soleo*.

e.) TO BEGIN, CONTINUE, CEASE, OR REFRAIN; as *coepi, incipio; pergo, persevero; desino, desisto, intermitto, praetermitto; recuso*, &c.

f.) PURPOSE OR ENDEAVOR; as, *curo, cogito, decerno, constituo, instituo, statuo, paro; aggredior, conor, contendo, maturo, nitor, tendo, tento*, &c.

g.) Passive verbs signifying TO BE SAID, REPORTED, CONSIDERED, BELIEVED, &c.; as, *audior, credor, dicor, existimor, feror, negor, nuntior, perhibeor, 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, quominus*, &c. With some of them the latter construction is even the most common. (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 continuari*

(= *continuandi*) *bellum*, The design was to continue the war by going into winter quarters. *Fuerat animus Cheruscis iuvare* (= *juvandi*) *Cattos*, The Cherusci had the intention of aiding the Catti.

b.) After the adjectives *parātus*, *insuētus*, *contentus*, and some others.* E. g. *Parātus audire*, Prepared to hear. *Vinci insuetus*, Unaccustomed to be conquered. *Contentus retinere*, Content to retain.

c.) After the verbs *habere*, *dare*, and *ministrare*, in expressions like *Nihil habeo ad te scribere*, I have nothing to write to you. *Ut bibere sibi iuberet dari*, That (something) should be given them to drink. *Ut Jovi bibere ministraret*, That he might give Jove to drink.

3. After the auxiliary verbs *volo*, *malo*, *nolo*, *cupio*, *incipio*, 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. *Volo et esse et haberi gratus*, It is my wish both to be grateful and to be considered so. *Vos liberi esse non curatis?* Do you not care to be free? *Judicem me esse, non doctorem, volo*, I wish myself to be a judge, and not a teacher. *Ego me Phidiam esse malle, quam vel optimum fabrum tignarium*, I would rather be a Phidias, than the best joiner in the world. *Timoleon maluit se diligi, quam metui*, 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.	<i>Nummus</i> , i, m.
The copper coin.	<i>Nummus cūprēus</i> , i, m.
The silver coin.	<i>Nummus argentēus</i> , i, m.
The gold coin.	(<i>Nummus</i>) <i>aurēus seu aurēolus</i> , i, m.
The as (a copper coin).	<i>As, gen. assis</i> , m.
The sesterce (silver).	<i>Sestertius</i> , i, m.
The denarius (silver).	<i>Denārius</i> , i, m.
The aureus (gold).	<i>Aurēus</i> , i, m.
The obole (Greek coin).	<i>Obōlus</i> , i, m.
The drachma “	<i>Drachma</i> , ae, f.
The mina “	<i>Mina</i> , ae, f.
The talent‡ “	<i>Talentum</i> , i, n.
Roman, Greek, English money.	<i>Pecūnia Romānōrum, Graecōrum, Anglōrum signo signāta.</i>

* Chiefly in imitation of the Greeks; as, *Dignus eligi*, Worthy of being chosen. *Peritus obsequi*, Skilled in the art of yielding. *Utilis aspirare et adesse*, Useful to join and assist.

† Compare Lesson L. A.

‡ The *obolus* — *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.	{ Contineo, ēre, nūi, tentum (ALIIQ- UID).
To be worth, to have the value of.	{ Efficio, i, -fectus sum (EX RE). Valeo, ēre, ūi, — (ALIIQUA RE).*
To estimate, reckon.	{ Valorem habere (ALICUJUS REI). Aestimo, āre, āvi, ātum.
An as is estimated the fourth part of a sesterce.	As quārta pars sestertii aestimātur.
The denarius contains four sestertii or sixteen asses.	Denārius quattuor sestertios vel sedecim asses continet.
The aureus consists of twenty-five denarii, or one hundred sesterces.	Aureus (nummus) efficitur ex quinque et viginti denariis vel centum sestertiis.
A drachma has the value of six oboles.	Ūna drachma valorem habet sex obolorum.
A hundred drachmas make a mina.	Centum drachmae minam unam efficiunt.
A talent contains sixty minas.	Talentum valet sexaginta minis.
How many groshes are there in a crown?	Ex quot grossis efficitur thalerus?
Twenty-four.	Ex quattuor et viginti.
The grosh (modern).	Grossus, i, m.
To receive — received.	Accipere — accēpi, acceptum.
How much money have you received?	Quantam pecuniam accepisti?
I have received thirty talents of gold.	Accēpi triginta talenta auri.
We have received a hundred sestertii.	Nos centum sestertios accēpimus.
Have you received letters?	Ecquid epistolas accepisti?
I have received some.	Accēpi vero nonnullas.
To promise.	{ Promitto, ēre, misi, missum. { Polliceor, ēri, citus sum. (ALICUI ALIQUID or INFIN.)
Have I promised you anything?	Promisistine tibi aliquid (quidquam)?
You have promised me nothing.	Tu mihi nihil rei promisisti (pollicitus es).
Do you promise to come to me?	Pollicerisne tē ad mē venturum?
I do promise it.	Sane quidem, polliceor.
Can he give us what he has promised?	Potestne nobis dare quod promisit?
He can give you all that he has promised you.	Potest vobis dare omnia, quae promisit.
To call.	{ Voco, āre, āvi, ātum (ALIQUEM). { Arceaso, ēre, ivi, itum (ALIQUEM).

* Verbs of valuing are followed by the Ablative.

To wear out.	{ Dētēro, ēre, trivi, tritum (ALIQUID).
To spell.	{ Usū conterere, trivi, tritum.
How? In what way or manner?	Ordināre syllābas litterārum.
Thus.	Quōmōdo, quō pacto, quemādmōdum, qui.*
In this manner.	Sic, itā (adv.).
Well.	Hōc mōdo, ad hunc modum, hōc pacto.
Badly.	Bēne, rectā (adv.).
So so, indifferently.	Mālē, nēquiter (adv.).
Does he already know how to spell?	Sic sātis, mediocriter, utcunque.
He does know how.	Scitne (didicēne) jam syllābas litterārum ordināre?
How (in what manner) did you learn Latin?	Scit vērō. Didicit.
I have learnt it so.	Quemādmōdum didicisti linguam Latīnam?
How did I write my letters?	Didici eām hōc pacto.
You have written them so so.	Quōmodo scripsi ego epistolas meas?
Has she washed the shirt well?	Scripsisti eas sic sātis.
She has washed it not badly.	Lāvīne illa indūsiūm bēne?
Whom do you call?	Lāvit id nōn mālē.
I am calling my little brother.	Quēm vōcas (citas)?
How (who) are you called?	Fratēculum meūm vōco (cito).
I am called a learner.	Quōmodo (quis) vocāris?
Has he worn out his coat?	{ Vōcor discipulus.
	{ Aūdīo discipulus.
	Detrivīne suām tōgam?
To lie, to be placed.	{ Jāceo, ēre, ūi, ūtum.
	{ Positum or situm esse.
	(IN or SUPER ALIQUA RE).
To lay place, put.	{ Pōno, ēre, pōsui, pōsitum.
	{ Imponēre, reponēre. †
	{ Collōco, āre, āvi, ātum.
	(ALIQUID IN or SUPER RE.)
To dry (neuter).	Siccesco, ēre, —, —. •
To dry, make dry.	Sicco, āre, āvi, ātum.
To put out to dry.	Expōnēre aliquid in sole siccandi causā (ut siccescat).
Where did you put the book?	Ūbi (quō lōco) librum imposuisti?
I have placed it upon the table.	Impōsui eūm mensae (in mensam). ‡
Where have they put my gloves?	Ūbi posuerunt mea 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 ALICUI REI, IN REM, or IN RE.

They have placed them (in order) upon the chair.	Collocavérunt éa in sēllā.
Where lies the book ?	Ūbi est pōsitus liber ?
It lies upon the table.	Pōsitus est in (super) mēnsā.
It has lain upon the table.	Pōsitus erat in (super) mēnsā.
Have you put wood upon the hearth ?	Reposuistine lignum súper fóco ?
I have put a little upon it.	Repōsui véro aliquántulum.
Do you put out your coat to dry ?	Exponísne túam tógam in sólē, ut siccéscat ?
I do put it out.	Íta ést, expóno.
Have they put their stockings to dry ?	Équid in sólē exposuérunt tibi álía súa, ut siccécérent ?
They have not.	Nōn 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 nummórum*) have you ? — I have asses, sesterces, denarii, and aurei. — How many asses are there in a sesterce ? — 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, groshes, and deniers. — How many groshes are there in a florin ? — A florin contains sixteen groshes, 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 my 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 poetam docet Aristoteles nunquam fuisse.

An nesciebam vitæ brevem esse cursum, gloriæ sempiternum?

Spéro nostram amicitiam non egere testibus.

Egône me audivisse aliquid et didicisse non 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.

<i>Lēgem brevem esse oportet, quō facilius ab imperitis teneātur.</i>	A law should be brief, so that it may be more easily remembered by the uneducated.
<i>Om̄nibus bonis expedit salvam esse rempublicam.</i>	It is for the advantage of all good citizens, that the republic should be safe.
<i>Fācinus est, vinc̄tri civem Romā- num; sc̄elus, verberāri; prope parricidium, necāri.</i>	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.
<i>Tēpus est, nōs de illā perpetuā jām, nōn de hāc exiguā vitā, cogitāre.</i>	It is time that we should already think of that perpetual life, and not of this brief one.
<i>Aliud est iracundum esse, aliud irātum.</i>	It is one thing to be irascible, and another to be angry.
<i>Necesse est lēgem haberi in rēbus optimis.</i>	The law must be reckoned among our best possessions.
<i>Victōrem parcere victis æquum est.</i>	It is just that the conqueror should spare the conquered.
<i>Constat profecto ad salutē civi- um inventas esse lēges.</i>	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*. *Lēgem brevem esse oportet* = *legum brevis necessaria est*, &c.

2. The predicates most frequently employed in this construction are: — *apertum, consentaneum, æquum, justum, verisimile*, &c. *est*, it is manifest, proper, fair, just, probable (i. e. that such a thing should happen or be done); — *tempus, mos, facinus, fūs*, &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; *oportet*, it behooves; *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.*

Vultis nos, si ita sit, privari spē beatioris vitæ. You see that, if that is so, we are deprived of the hope of a better life.

*Sentit animus se suā vi, non ali-
enā, moveri.* The mind feels that it is moved by its own energy, and not by an extraneous one.

*Pompeios desedisse terræ motū
audivimus.* We have heard that Pompeii was destroyed by an earthquake.

Eum te esse finge, qui ego sum. Imagine yourself to be the person, which I am.

*Ego illum periisse duco, cui perii
pudor.* I consider him lost, whose shame is gone.

*Sperant, se maximum fructum
esse capuros.* They hope that they will get the greatest advantage.

*Consciū mihi eram, nihil a me
commisum esse, quod boni cu-
juscumque offenderet animum.* I was conscious that nothing had been done by me to offend the mind of any honorable man.

*Meum factum probari abs te tri-
umpho gaudio.* I triumph with joy that my deed is approved by you.

*Doleo, non me tuis litteris certi-
orem fieri.* I am sorry that I am not informed by your letter.

*Minime miramur, te tuis prae-
claris operibus laetari.* 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 favemus, te tuā frui virtute
cupimus.* We favor you, and desire you to enjoy your virtue.

*Utrum corporis, an tibi mālles
vires ingenii dari?* Which would you prefer (to be given you), strength of body or of intellect?

Rem ad arma deduci studēbat. It was his endeavor that the matter should be decided by force.

Postulābimus nobis illud concēdi. We will demand that that should be conceded to us.

*Jūbet nos Pythius Apōllo nōscere
nōsmet ipsos.* Pythian Apollo commands us to know ourselves.

*Germani vinum ad se omnino im-
portari nō sinunt.* The Germans do not allow, on any account, the importation of wine among them.

*Aristoteles vērsum in oratiōe vē-
tat esse, nūmerum jūbet.* Aristotle prohibits the use of verse in a discourse, but commands the rhythm.

* As, for example, *audio, video, sentio, animadverto, cognosco, intelligo, percipio, disco, scio, duco, statuo, memini, recorder, obliviscor*, and in general all the *verba sensuum et affectuum*.

3. After *verba declarandi*, or those signifying to say, write, report, confess, deny, pretend, promise, prove, convince, &c.* E. g.

Thales Milesius *âquam dixit esse*
initium rerum.

Heródotos *scribit* Croesi *filium*,
cum *esset* infans, *locutum* (sc.
esse).

Solon *sê fûrere simulâvit*.

Confiteor, mē abs tē cupisse lau-
dâri.

Dicæarchus vult *efficere, ânimos*
esse mortâles.

Pollicetur Piso, *sese* ad Cæsarem
itûrum (sc. *esse*).

Mâgnum sôlem esse philosophus
probabit, quântus sit, mathemâ-
ticus.

Isocratem Plato . . . *laudâri fêcit*
a Sôcrate.

Thales, the Milesian, said that water
was the first principle of things.

Herodotus writes that the son of
Croesus spoke when he was an
infant.

Solon pretended to be a madman.

I confess that I desired to be praised
by you.

Dicæarchus wants to make out that
souls are mortal.

Piso promises that he will go to
Cæsar.

The philosopher will prove that
the sun is large, but the mathe-
matician (will show) how large
it is.

Plato represents Isocrates as com-
mended by Socrates.

C. The infinitive, either with or without a subject accusative, may stand as the *appositum* of a noun, adjective, or demonstrative pronoun. E. g.

Haęc benignitas etiâ rei publi-
cae est utilis, *redîmi* e servitû-
dine cãptos, locupletâri tenui-
ôres.

In cognitiône et sciéntiâ *excellere*,
pulchrum putâmus.

Illud sôleo mirâri, nōn *me* tóties
accipere tuas lîttêras, quôties a
frâtre meo afferântur.

Id injustissimum ipsum est, justî-
tiae mercêdem *quærere*.

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.

Mêne incepto *desistere* victum? 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, polliceor, promitto, spondeo, &c.* To these add *facere*, "to represent," and *efficere*, "to make out or prove."

Mē nōn cum bonīs esse?

I not among the good and patriotic!

Tūne hōc, Atti, dicere, tāli prūdētiā praeditum?

You say this, Attius, a man of prudence like your own!

O spectāculum miserum atque acerbū! Ludibrio esse urbis glōriam et pōpuli Romāni nōmen!

O wretched and mortifying sight! The glory of the city, the name of the Roman people, an object of 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 subjunctive, 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. *Mugire* (= *mugientem*) *videbis sub pedibus terram*, You will perceive the earth quaking beneath your feet. *Majores natu audivi dicere* (= *dicentes*), I have heard those older than myself say. *Incustoditam lente videt ire* (= *euntem*) *juvencam*, 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 scripsisse*, I saw that you had written. *Dixit Cajum laudari*, He said that Cajus was (then) praised. *Dixit Cajum laudatum esse*, He said that Cajus had been praised.

4. The verb *memini*, "I remember," is commonly followed by the present infinitive, even when the act denoted by the latter is already completed. E. g. *Memini Pamphilum mihi narrare*, I remember Pamphilus telling me (that Pamphilus told me). *Memini Catonem mecum disserrere*, I remember Cato discussing the question with me (to have discussed, &c.). — But also by the perfect: *Meministi 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 habeo*, *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. *Contenti simus, id unum dixisse*, Let us be content to have said (to say) this one thing. *Melius erit quiescere*, It will be better to have rested (= to rest). *Sunt qui nolint tetigisse*, There are those who are unwilling to have touched (= to touch). *Commisisse cavet*, He bows to commit, &c.

6. The present infinitive is sometimes put instead of the future. E. g. *Nervii, quae imperarentur, facere † dixerunt*, The Nervii said, that

* See Lesson XLIX. F. Rem. 3.

† Instead of *se facturos (esse)*.

† Cf. Lesson LIV. H.

they would do whatever they were commanded. *Cato affirmat, se vivo 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 persuadēri non potērat,* 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. *Credēbam fore, ut scribēres,* I thought that you would be writing. *Credo fore, ut scripsēris,* I think you will have written. *Credēbam fore, ut scripsisses,* 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) dicēris esse pater patriae.* Pass. Impers: *Dicitur, te esse patrem patriae* (It is said, that you are the father of your country). Pass. Personal: *Numa Pythagorae auditor fuisse creditur* (Numa is supposed to have been a hearer of Pythagoras). Impers.: *Creditur, † Pythagorae auditorem fuisse 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 Romānos vincere posse* (I say, that you can conquer the Romans, or that they can conquer you), loses its ambiguity in *Aio, te a Romanis vinci posse*, or *Aio, Romanos a te vinci posse*.

11. The infinitive *esse* is frequently left unexpressed, especially in the compound infinitives *amatum*, *amatūrum*, and *amandum esse*. (Cf. Lesson XLVIII. A. and B.) E. g. *Lycurgus auctorem* (sc. *esse*) *legum Apollinem Delphicum fingit*, Lycurgus 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 dicere* (= *me dicere*) *putētis*, I wish you to

* *Non triumphaturum.*

† Compare Lesson XLVIII. B. Rem. 1.

‡ The verbs of this class thus used impersonally are comparatively few. The most conspicuous of them are *nuntiātur*, *traditur*, *creditur*, *intelligitur*; *dicitur*, *narrātur*, *fertur*, *proditur*, *memoratur*, *cernitur*, *videtur*.

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 athlete, 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. *Negāto sane, si voles, pecuniam accepisse* (= *te accepisse*), 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 ball ? — 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 (*erravisse*) ? — It is not apparent. — It is agreed (*constat*) that you have been wrong, and I right. — Did it behoove you to work ? — It did not behoove 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 ita 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 (*vetāre 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 (*negāsne*) 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 infinitivo*, and sometimes by the subjunctive, with one of the conjunctions *ut* (*ut*), *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, *volo*, *nolo*, *malo*, *patior*, and *sino* are commonly followed by the accusative with the infinitive, and sometimes only by *ut*; but *opto*, *concedo*, and *permitto* may have either the infinitive or *ut*. Verbs of demanding or compelling (*posco*, *postulo*, *flagito*, and *cogo*) are more frequently construed with *ut*. E. g.

Volo, uti mihi respondeas (instead of *Volo te mihi respondere*). I wish you to reply to me.

Opto, te hoc facere, or ut hoc facias. I desire you to do this.

Augustus dominum se appellari ne a liberis quidem passus est. Augustus did not suffer it, even from his children, to be called master.

Tribuni plebis postulant, ut sacrosancti habeantur. The tribunes demand the privilege of being regarded sacrosanct.

Senatus P. Lentulum, ut se abdicaret praetura, coegit. The senate compelled Publius Lentulus to resign his praetorship.

REMARK. — *Volo ut* and *malo ut* may thus be employed instead of the infinitive; but *nolo ut* is never said. The verb *recusare*, 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 dūco* or *animum induco*. But *opēram do*, I endeavor; *id (hoc, illud) ago*, I aim at, strive; *nihil antiquius habeo* (or *dūco*), *quam*, I have (consider) nothing more important than; and *videō*, in the sense of *curo*, have commonly *ut* only. E. g.

<i>Statuit ad tē litteras dāre (or ut litteras ad tē dēt).</i>	He resolves to write to you.
<i>Statuit, ut filius ejus tibi responderet.</i>	He resolves that his son shall reply to you.
<i>Qui sapientes appellari volunt, inducant animum divitiis, honoris, opes contemnere.</i>	Let those who wish to be called philosophers make up their minds to despise wealth, honors, and influence.
<i>Opera danda est, ut verbis utamur quam usitatissimis et quam maxime aptis.</i>	It should be our study to employ the most familiar and (at the same time) the most suitable terms.
<i>Omne animal se ipsum diligit, ac simul ut ortum est, ut agat, ut se conservet.</i>	Every animal loves itself, and as soon as it is born aims at the preservation of itself.
<i>Id studuisti, isti formae ut mores consimiles forent.</i>	It has been your endeavor, that your character should be like your appearance.
<i>Vulendum est igitur, ut ea liberalitate utamur, quae prosit amicis, noceat nemini.</i>	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 *rogo*, *oro*, *precor*, *pelo*; *monēo*, *admonēo*, *commonēo*, *hortor*, *adhortor*, *cohortor*, *exhortor*; *suadeo*, *persuadeo*, *impello*, *perpello*, *excito*, *incito*, *impero*. So also *nuntio*, *dico*, *scribo*, when they imply an order or command. E. g.

<i>Tē et oro et hortor ut diligens sis.</i>	I beseech and exhort you to be diligent.
<i>Tē illud admoneo, ut quotidie meditare, resistendum esse iracundiae.</i>	I advise you to consider every day that passion must be resisted.
<i>Monēo obtestorque, uti hos, qui tibi genere propinqui sunt, caros habeas.</i>	I remind and conjure you to cherish those who are akin to you by birth.
<i>Senatus imperavit decemviris, ut libros Sibyllinos inspicerent.</i>	The senate ordered the committee of ten to inspect the Sibylline records.
<i>Caesar Dolabellae dixit, ut ad me</i>	Caesar told Dolabella to write to

scriberet, ut in Italiam quám primum venirem.
Themistocles *persuâsit* pópulo, *ut pecúnia públicâ clássis céntum návium aedificarétur.*

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. *Monëo*, *admonëo*, and *persuadëo*, 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. *imperäre*, *mandäre*, *praescribere*, *edicere*, *decernere*, &c.) that anything *should be done*, have generally *ut* according to the rule. The only exceptions are *jubeo* and *vëo*, which are commonly followed by the *accusative with the infinitive* (either active or passive). E. g. *Jubeo te scribere*, I command you to write. *Velat eum abire*, He tells him not to leave. *Librum lægi jussit*, He ordered the book to be read (i. e. that it should be read). *Vetuit castra muniti*, He prohibited that the camp should be fortified.*

E. Verbs signifying *to effect, cause, or bring about*, are regularly followed by the subjunctive with *ut* or *ne*.

Such are *facio*, *efficio*, *perficio*, *evinco*, *pervinco*, *impetro*, *assequor*, and *consequor*. E. g.

Fácito ut scíam.
Sol effícit, ut ómnia flóreant.

Let me know.
The sun causes all things to flourish.

Epaminóndas perfécit ut auxilió sociórum Lacedaemónii privaréntur.

Epaminondas caused the Lacedaemonians to be deprived of the aid of the allies.

A sólo ímpetrat, ut aliénas árbores álát.

He prevails upon the soil to grow exotic trees.

Quâ in rê níhil áliud assequêris, nísi út ab ómnibus audácia túa cognoscátur.

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 circumlocution for the same tense of the verb following it. E. g. *Fécit, ut dimitteret milites*, instead of *dimisit milites*, He dismissed his men.

2. *Fac*, in the sense of "imagine" or "suppose," and *efficere*, "to

* Yet *jubeo ut hoc facias* (or without the *ut*: — *jubeo tibi hoc facias*) and *velo ne hoc facias* likewise occur in harmony with the general rule.

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. *Facere*, "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 (proximum, prope, extremum, futurum) est*, and *sequitur*. To these may be added *accedit ut*,* "add to this, that."

2. Those signifying "it happens," "it comes to pass"; as, *accidit, incidit, fit, fieri non potest, evenit, usu venit, occurrit, contingit, est*, "it is the case," and *esto*, "grant it, that."

Restat, ut his respondeam.

It remains now for me to reply to these.

Si haec enuntiatio non vera est, *sequitur, ut* falsa sit.

If this proposition is not true, it follows that it is false.

Relinquitur, ut, si vincimur in Hispania, quiescamus.

If we are vanquished in Spain, the only thing left us is to keep quiet.

Forte evenit, ut in Privernate essemus.

It so happened that we were on the Privernan estate.

Fieri non potest, *ut* quis Romae sit, quum est Athenis.

It is not possible for any one to be at Rome when he is at Athens.

Quindo fuit, *ut, quod* licet, non liceret?

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 *nocum est, rarum, naturale, mirum, singulare, usitatum, necesse est, ut; verisimile, 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. I.)

2. *Mos* or *moris 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 fratrique meo destinari praetoribus contigit*, I and my brother happened to be chosen praetors.

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, malo, permitto, licet; oro, precor, quaeso, rogo, peto, postulo; suadeo, censeo, moneo, admoneo, hortor*. To these add *curo, decerno, jubeo, mando; the imperatives fac, "see that," and cave, "beware,"* and the impersonal *oportet* and *necesse est*.

* Compare page 290.

† Compare page 290, note.

<i>Velim fieri pòsset, ut, &c.</i>	I wish it were possible that, &c.
<i>Milo, te sapiens hostis metuat, quam stulti cives laudent.</i>	I prefer an intelligent enemy fearing you to stupid citizens praising you.
<i>Sine, te exorem, mi pater.</i>	Allow me to entreat you, my father.
<i>A te peto, me absentem diligas atque defendas.</i>	I ask of you to love and to defend me in my absence.
<i>Postulo, Appi, etiam atque etiam considera.</i>	I beseech you, Appius, to consider again and again.
<i>Suadeo vultas, tanquam si tua res agatur.</i>	I advise you to look, as if your own interests were at stake.
<i>Herus me iussit Pamphylum hodie observare.</i>	My master commanded to watch Pamphylus to-day.
<i>Fac sciam (= facito ut sciam).</i>	Pray let me know (inform me).
<i>Cave crelas.</i>	Do not believe.
<i>Frémant omnes licet</i>	Every one is allowed to murmur.
<i>Philosophiae servias oportet, ut tibi contingat vera libertas.</i>	You should serve philosophy in order to-acquire true liberty.
<i>Virtus voluptatis aditus intercludat necesse est.</i>	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, doleo, succenseo, angor, poenitet; miror, admiror, glorior, gratulor, grattas ago, queror, indignor, &c.* E. g.

<i>Gaudeo, quod te interpellavi.</i>	I am glad that I have interrupted you.
<i>Dolebam, quod consortem gloriosi laboris amiseram.</i>	I was sorry to have lost the sharer of the glorious enterprise.
<i>Mirari se aiebat, quod non rideret haruspex.</i>	He was accustomed to express his surprise, that the soothsayer did not laugh.
<i>Tibi ago gratias, quod me omni molestia liberas.</i>	I thank you for liberating me from inconvenience of every kind.
<i>Gratulor tibi, quod ex provincia saluum te ad tuos receptisti.</i>	I congratulate you for having safely returned from the province to your friends.
<i>Querere super hoc etiam, quod expectata tibi non mittam carmina.</i>	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, accēdū* (= "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. *Augebat iras, quod soli Judaei non cessissent*, The fact (or circumstance) that the Jews alone had not surrendered, augmented the indignation. *Inter causas malorum nostrorum est, quod vivimus ad exempla*, Among the causes of our miseries is the fact that we are living after the examples of others. *Quod victor victis pepercit, magnum est*, That the conqueror spared the conquered is great. *In Caesare mitis est clemensque natura*. *Accēdit, quod mirifice ingeniis excellentibus delectatur*, Cæsar 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 praestamus vel maxime feris, quod colloquimur inter nos, et quod exprimere dicendo sensa possumus*, 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 offenderat, quod patriae male consulērat, sed etiam quod amicitiae fidem non praestulerat*, 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 huc, 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. *Humaniter fecit, quod ad 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 sit reipublicae 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 gratulāris, minime miramur te tuo opere laetāri*, 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 poteris, ut adhuc fecisti, nos consilii juvābis*, 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 *quum*, "since." E. g. *Tertius dies est, quod audiui*, &c., It is now three days since I have heard, &c. To these may be added *tantum quod*, "scarcely." E. g. *Tantum quod ex Arpinati venēram, quum mihi litterae a te reddūtae 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 (*sinisne*) 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 (*munēre*)? — They were not able to compel me (*me cogere*). — 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 (*decrevitne*) 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 (*studēsne*) 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 ita se habuisse*)? — He reminded and persuaded me (*mihī*) that that was really (*re 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 (*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. — PENSUM 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. *Constat*, it is manifest; 2. *nocet*, it is hurtful; 3. *accidit*, it happens; 4. *convénit*, it is agreed upon. — *Constāre*, to be manifest; *tonūi*, it thundered; *nocēat*, 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 LII. A. 1; LIII. B.)

3. Impersonal verbs generally want the imperative, except *licet*, which has *licēto* (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; *poenitens*, penitent; — *licitūrus*, *poenitūrus*, *pulitūrus*, about to be lawful, to repent, to be ashamed; — *pigendus*, *pudendus*, *poenitendus*, to be regretted, ashamed of, repented of. To these add the gerunds *poenitendi*, *pudendo*, *aut pigendum*.

B. Impersonal verbs may be divided into several classes. They are: —

I. Those serving to designate the ordinary phenomena of nature, or the state of the weather. As, —

PRESENT.	PERFECT.*	INFINITIVE	
<i>Diluculat</i> ,	<i>diluculāvit</i> ,	<i>diluculāre</i> ,	<i>it dawns.</i>
<i>Fulgurat</i> ,	<i>fulgurāvit</i> ,	<i>fulgurāre</i> ,	<i>it lightens.</i>
<i>Fulminat</i> ,	<i>fulmināvit</i> ,	<i>fulmināre</i> ,	<i>it thunders.</i>
<i>Gelat</i> ,	<i>gēlāvit</i> ,	<i>gēlāre</i> ,	<i>it freezes.</i>
<i>Grandinat</i> ,	<i>grandināvit</i> ,	<i>grandināre</i> ,	<i>it hails.</i>

* Of some of these verbs the second root is not used.

PRESENT.	PERFECT.	INFINITIVE.	
Lapidat,	{ lapidāvit, lapidātum est,	lapidāre,	it rains stones.
Lucescit, } Luciscit, } Illucescit, }	luxit, illuxit,	{ luceſcere, luciſcere, illuceſcere,	it grows light.
Ningit,	ninxit,	ningere,	it snows.
Noctescit,	—,	noctescere,	it grows dark.
Pluit,	{ plūvit, plūit,	pluere,	it rains.
Regelat,	regulāvit,	regelare,	it thaws.
Rorat,	rōrāvit,	rōrare,	it dew, dew falls.
Tonat,	tōnūit,	tonare,	it thunders.
Vesperascit,	vesperāvit,	vesperare,	it becomes evening.
Advesperascit,	advesperāvit,	advesperare,	

REMARK. — These verbs sometimes (though rarely) occur in connection with a *personal* subject. E. g. *Jupiter tonat et fulgurat. Dies or coelum vesperascit. Lapides 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* : —

PRESENT.	PERFECT.	INFINITIVE.	
Miseret (me),	{ misērūit (rarely), misērītum est, misertum est,	misērere,	{ it moves me to pity, I have pity.
Piget (me),	{ pigūit or, pigītum est,	pigere,	it chagrins, irks.
Poenitet (me),	poenitūit,	poenitēre,	it repents me, I repent.
Pudet (me),	{ pudūit, or puditum est,	pudēre,	{ it shames me, I am ashamed.
Taedet (me),	{ taedūit (rarely), pertaesum est,	taedēre,	it wearies, disgusts.
Oportet (me),	oportūit,	oportēre,	it behooves.
Libet (libet),	{ libūit, or libitum est,	libēre,	it pleases.
Licet (mihi),	{ licūit, or licitum est,	licēre,	it is lawful, allowed.
Decet (me),	dēcūit,	dēcēre,	it becomes.
Dēdecet (me),	dēdēcūit,	dēdēcēre,	it misbecomes.
Liquet (mihi),	licūit,	liquēre,	it is manifest.

REMARKS.

1. The subject of the emotion denoted by some of the foregoing verbs is put in the accusative ; as, *Miseret me, te, illum*, It moves me,

you, him, to pity (i. e. I pity, you pity, &c.). *Pudet nos, ros, illos*, We, you, they are ashamed. So also *oportet 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:—

PRESENT.	PERFECT.	INFINITIVE.	
Accidit,	accidit,	accidēre,	} <i>it happens, occurs, comes to pass.</i>
Contingit,	contigit,	contingēre,	
Evēnit,	evēnit,	evēnīre,	
Fīt,	factum est,	fiēri,	} <i>it belongs to, pertains.</i>
Attīnet,	attīnūt,	attīnēre,	
Pertīnet,	pertīnūt,	pertīnēre,	
Accēdit,	accessit,	accēdēre,	<i>there is to be added.</i>
Conducit,	conduxit,	conducēre,	<i>it conduces.</i>
Constat,	constitit,	constāre,	<i>it is evident.</i>
Convēnit,	convēnit,	convēnīre,	<i>it is agreed on.</i>
Dēbet,	dēbūt,	dēbēre,	<i>it ought.</i>
Displicet,	{ displicūt, displicitum est,	displicēre,	<i>it displeases.</i>
Dōlet,	dōlūt,	dōlēre,	<i>it pains (grieves).</i>
Est (= licet),	fuit,	esse,	<i>it is lawful, one may.</i>
Expēdit,	expēdivit,	expēdire,	} <i>it is expedient, advantageous.</i>
Prōdest,	prōfuit,	prōdesse,	
Fallit (me),	fēfellit (me),	fallēre,	
Fūgit (me),	fūgit (me),	fūgēre,	} <i>it escapes my notice.</i>
Praetērit (me),	praetērit (me),	praetērire,	
Incipit,	incēpit,	incipēre,	<i>it begins.</i>
Interest,	interfuit,	interesse,	} <i>it concerns.</i>
Rēfert,	rētūlit,	rēferre,	
Jūvat,	jūvit,	jūvāre,	
Delectat,	delectāvit,	delectāre,	<i>it delights.</i>
Nōcet,	nōcūt,	nōcēre,	} <i>it hurts.</i>
Obest,	obfuit,	obesse,	
Pātet,	pātūt,	pātēre,	
Plācet,	{ plācūt, plācītum est,	plācēre,	<i>it pleases.</i>
Praestat,	praestitit,	praestāre,	<i>it is preferable, better.</i>
Restat,	restitit,	restāre,	<i>it remains.</i>
Sōlet,	sōlitum est,	sōlēre,	} <i>it is usual.</i>
Assōlet,	assōlitum est,	assōlēre,	
Stat,	stētīt,	stāre,	
Succurrit,	succurrit,	succurrēre,	<i>it suggests itself.</i>

PRESENT.	PERFECT.	INFINITIVE.	
Sufficit,	sufficit,	sufficere,	<i>it suffices.</i>
Suppedit,	suppedit,	suppeditare,	<i>there is on hand (left).</i>
Vacat,	vacavit,	vacare,	<i>there is leisure ; it pleases.</i>

REMARK. — The subject of these verbs thus used impersonally can only be an infinitive (either with or without a subject accusative) or an entire clause, but 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, <i>there is running.</i>	Dicitur, <i>it is said.</i>
Itur, <i>there is going.</i>	Traditur, <i>it is related.</i>
Aditur, <i>there is approaching.</i>	Scribitur, <i>it is written.</i>
Ventum est, <i>some one has come.</i>	Pugnatur, <i>there is fighting.</i>
Clamatur, <i>there is calling.</i>	Peccatur, <i>there is sinning.</i>
Favetur, <i>there is favoring.</i>	Persuadetur, <i>there is persuading.</i>
Flctur, <i>there is weeping.</i>	Certatur, <i>it is contended.</i>
Ridetur, <i>there is laughing.</i>	Sentitur, <i>it is perceived.</i>
Bibitur, <i>there is drinking.</i>	

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 hominibus*, &c.). It is most frequently to be inferred from the context. Thus: *Ubi eo ventum est* (sc. *ab eis*), When they had come there. *His persuaderi non proterat* (sc. *ab aliquo*), 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). *Pugnatur 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*, *hominibus*, &c.) is already known from Lesson XXV.

Does it thunder ?
It does thunder and lighten.
Does it not hail ?
It does hail.
Does it rain ?
It does not rain ; it snows.
Did it rain or snow ?
It rained very hard.
Is it growing light or dark ?

Tonitne ?
Ita est, tonat atque fulgurat.
Nonne grandinat ?
Grandinat vero.
Num pluit ?
Non pluit ; ningit.
Utrum pluit an nixit ?
Pluit vehementer.
Lucescitne an advesperascit ?

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.

Vesperāscit.

Ecquid fōris grāndinat?

Sic ēst, vāldē grāndinat.

Gelavītne nōcte prōximā?

Nōn gelāvit.

Estne coelum nebulosum?

Est (nebulosum).

Lucetne sōl?

Lucet.

Ūtimur sōlis lūmine.

{ Sōl nōn lūcet.

{ Sōlis lūmine nōn ūtimur.

{ Sōl mīhi ōculos nōcet.

{ Lūmen sōlis mīhi oculōrum āciem
praestringit.

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?

Tempestas, ātis, f.; coelum, i, n.

Tempestas bōna, serēna, māla, deterrīma.

Facies, ei, f.; ōs, ōris, m.; vultus, ūs, m.

Oculi, ōrum, m.; acies (ei, f.) oculōrum.

Tonitrus, ūs, m.

Fulmen, inis, n.

Nix, gen. nivis, f., or pl. nives.

Grando, inis, f.

Nebula, ae, f.

Pluvia, ae, f.; imber, ris, m., or pl. imbres.

Lūmen sōlis, or simply sōl, sōl calidus.

Umbella, ae, f.

Nebulosus, a, um.

Vāldē, vehementer (adv.).

Ūtor, ūti, ūsus sum (ALIQUA RE, ALIQUO).

Lūcēo, ēre, luxi, —.

{ Fulgēo, ēre, fulsi, —.

{ Splendēo, ēre, ūi, —.

Ventus, i, m.

Flō, āre, āvi, ātum.

Quiesco, ēre, ēvi, ētum.

Ōrior, iri, ortus sum.

Ventosus, a, um.

Nimbosus, a, um; procellosus, a, um.

Vehemens, tis, adj.

{ Estne tempestas ventosa?

{ Flātne vēntus?

It is windy. The wind does blow.	{ <i>Est tempestas ventōsa.</i> <i>Flāt vērō vēntus.</i>
Has the wind risen?	<i>Ortūsne est vēntus?</i>
No, it has ceased.	<i>Immo vērō quiēvit.</i>
It is not stormy.	<i>Coelum nōn est procellōsum.</i>
It is very windy.	{ <i>Tempestas vāde ventōsa est.</i> <i>Vāde flāt vēntus.</i>
The spring.	<i>Vēr, gen. vēris, n.</i>
The autumn.	<i>Auctumnus, i, m.</i>
In the spring, summer, autumn, winter.	<i>Vēre, aestāte, auctumno, hiēme.</i>
<i>To travel.</i>	<i>Iter, or itinēra facere; peregrinari</i> <i>(abroad).</i>
<i>To ride in a carriage.</i>	{ <i>Vēhor, vēhi, vectus sum.</i> <i>Invēhi (CURRU, IN RHEDA).</i>
<i>To ride on horseback.</i>	{ <i>Vēhi (invēhi) equo.</i> <i>Equito, āre, āvi, ātum.</i>
<i>To ride up, away, around.</i>	<i>Advēhi, abvēhi, circumvēhi.</i>
<i>To go (come, travel) on foot.</i>	<i>Pedibus or pēdēs* ire (vēnire, iter facere).</i>
<i>To travel (make a tour) on foot.</i>	<i>Iter pedestre facere or conficere.</i>
<i>To like, take pleasure in.</i>	<i>Delector, āri, ātus sum (ALIQUID FACERE).</i>
<i>Do you like riding in a carriage?</i>	<i>Delectarisne in vēhi currū (in rhedā)?</i>
<i>No, I prefer riding on horseback.</i>	<i>Nōn vērō; equo vēhi mālo.</i>
<i>Where did our friend ride to (on horseback)?</i>	<i>Quō equitāvit amicus noster?</i>
<i>He has ridden into the forest.</i>	<i>Equitāvit in silvam.</i>
<i>It is good (pleasant), bad (unpleasant) to do anything.</i>	<i>Jucundum, injucundum est aliquid facere.</i>
<i>Is it pleasant to go on foot.</i>	<i>Estne jucundum ire pēdibus (pēdes)?</i>
<i>It is very pleasant.</i>	<i>Est profecto perjucundum.</i>
<i>Did he go on foot or in a carriage?</i>	<i>Utrum ivit pēdibus an currū vectus est?</i>
<i>No, he went on horseback.</i>	<i>Immo vectus est equo.</i>

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)

* *Pēdēs, -itis, 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 (*quān 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 wine? — 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 lutulentae*). — 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 oftener 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 currunt*)? — 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

(*ridebaturne*) in the theatre? — There was laughing and shouting (*clamabatur*) there. — Is it said that he has arrived (*eum advenisse*)? — No, it is said that he 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 hórto, in theátrum, ad lócum públicum, ad urbem íre. To go into the garden, into the theatre, to the public square, towards the city.

In Itáliam, in Germániam, in Américam, Lésbum proficisci. To set out for Italy, for Germany, for America, for Lesbus.

Rôman, Lutétiam, Londinum, Cartháginem, Athénas contendere. To be on one's way to Rome, to Paris, London, Carthage, Athens.

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 hórto, in theátro, in lóco público, in úrbe ésse. To be in the garden, in the theatre, in the public square, in the city.

In Itáliā, in Germánia, in Áfricā demorári. To stay in Italy, in Germany, in Africa.

Rómac, Lutétiae, Londíni, Bero-líni, Lésbi vívere. To live at Rome, in Paris, London, Berlin, on Lesbus.

Athénis, Syracúsis, Carthágine, Neápoli nátum ésse. 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 before the proper names of cities the preposition is commonly omitted. E. g.

Ex hōrtis, ex theātro, a lōco pū- blico, ab ūrbe venire.	To come out of the garden, out of the theatre, from the public square, from the city.
Ex Italiā, ex Asiā, ab Āfrica fū- gere.	To flee out of Italy, out of Asia, from Africa.
Romā, Lutetiā, Athēnis, Carthā- gine expulsum ēsse.	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 Epidaurō Piræum advectus*, Conveyed from Epidaurus into the Piræus. 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 Trebiam*, The battle of (= near) Trevi. *Istos libros lēgū ad Misēnum*, He read these books near Misenum.

3. The names of countries rarely occur in the genitive, instead of in the ablative with *in*. E. g. *Graeciae, Lucaniae* = in Graeciā, in Lucaniā. *Romae Numidiaequē* = et Romae et in Numidiā.

4. If the name of the city has an *adjective* or an *appositum* 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. *Ipsā Samo*, From Samos itself. *De vitifērā Viennā*, 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* in all other cases. E. g. *In ipsā Alexandriā*, In Alexandria itself. *In Albā Helviā*.† But without *in*: — *Athenis tuis*, In your Athens. *Carthagine Novā*, 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: — *Terrā 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 *toto* or *tota*, "the entire or whole"; as *tota urbe*, *toto mari*, *totis campis*, and never *in tota*, &c. *Hoc libro*, *primo libro*, &c. are said when the entire book is meant; but in *hoc (primo, &c.) libro*, when a particular passage is referred to.

† And never *Albae Helvine*; rather without *in*, simply *Albā Helviā* like the *Albā Longā* of Virg. Aen. VI. v. 766. Hence also *In Nōvo Eborāco*, or simply *Nōvo Eborāco*, and not *Nōvi Eborāci*, New York, which is as unusual as the *Teani Apāsi* of Cic. pro Cluent. 9.

words are always in the Ablative. E. g. *Tarquinius*, in urbem *Etruriae florentissimam*, To Tarquinii, the most flourishing city of Etruria. *Neapōli*, in *celeberrimo oppido*, At Naples, a most celebrated town. But *Antiochiaē 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 Adrumēto* (not *Adrumēti*).

5. The poets frequently answer the inquiry *Whither?* by the simple accusative, where in prose a preposition is required. E. g. *Italiam Lavinaque vēnit litōra* (sc. *in*), He came to Italy and the Lavinian coast. *Speluncam eandem* (sc. *in*) *deveniunt*, They come into the same cave. *Verba refert aures* (= *ad aures*) *non perveniunt nostras*, You utter words which do not reach our ears.

So likewise the question *Where?* by the ablative without *in*. E. g. *Silvisque agrisque vūsque 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*, *Gabinā viā*, *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. *Rhodom*, *Cyprum*, *Corcyram*, to Rhodes, Cyprus, Corcyra. Thus also, *Chersonesum redire*, To return into the Chersonesus. *Chersonesi habitāre*, To live in the Chersonesus. To these add *Delos*, *Samos*, *Lesbos*, and *Ithaca*. But the larger islands (e. g. *Britannia*, *Creta*, *Euboea*, *Sardinia*, and *Sicilia*) are commonly construed like names of countries.

b.) By *domus* and *rūs*, on the construction of which see page 132 and page 157.

c.) By the words *hūmus*, *bellum* and *militia*, which, in answer to the question *Where?* stand in the genitive. Thus, *hūmi*, on the ground.* But *belli* and *militiae* (in war, in the field) occur thus only in connection with *domi*; e. g. *belli domique*, in war and at home; *domi militiaeque*, at home and in the field; *nec belli nec domi*, neither in the field nor at home. To these add *vicinae* for *in viciniā*, in the neighborhood; *foras* and *foris*, out of doors; the last of which, however, have assumed the character of adverbs.

Almost, nearly.

Fērē, fērēmē; prōpe, prōpēmōdum.
(Adverbs.)

About.

Circūter, circa; fērēm.

Scarcely, hardly.

Vix, paene. (Adverbs.)

* But in connection with a verb of motion, *in hūmum*, never *hūmum*, but rather *hūmū* instead of *in hūmum*. *Hūmo* occurs in the sense of *from* the ground. So also in *bellum*, *ex bello*.

How old are you (What is your age)?	{ Quotum annum ágis ? Quot ánnos hábés ?
I am ten years old.	{ Décimum annum ágo. Décem ánnos hábeo.
How old is your brother?	{ Quotum annum ágit fratérculus túus ?
He is six years old.	{ Séxtum annum ágit. Ánnos séx hábet.
He is scarcely two years old.	{ Vix dúo annôrum nātus est.
To be born.	Nascor, i, nātus sum.
The year.	Annus, i, m.
Older, younger.	Máior nātu,* mínor nātu.
The oldest, youngest.	Máximus, mínimus nātu.
Are you older than your sister?	Ésne máior nātu quám soror túa (soróre túā) ?
Yes, I am much older.	Súm véro múlto máior nātu.
How old are you?	Quot ánnos nātus és ? (Cf. Less. LVII. A. Rem. 2.)
I am almost twenty years old.	Viginti fere ánnos nātus sum.
How old is your sister?	Quotum annum hábet sóror túa ?
She is about twelve years old.	Duódecim círciter ánnos hábet (nātus est).
She is scarcely eight years old.	{ Vix ócto ánnos hábet. Ócto paéne ánnos nāta ést.
Of what age would you take me to be?	Quíd aetátis tibi vídeor ?
You seem to be about thirty.	Vidéris ésse annôrum círciter triginta.
To seem, appear.	Vidēor, ēri, visus sum.
The age (of life).	Aetas, átis, f.
I am <i>over</i> twenty years old (<i>older</i> than twenty years).	{ Máior (quam) viginti ánnos nātus sum. Máior (quam) annorum † viginti sum.
He is <i>under</i> thirty-three years old (<i>younger</i> than thirty-three years).	{ Mínor (quam) trēs et triginta ánnos nātus ést. Mínor (quam) annôrum tríum et triginta ést.
To understand, comprehend, seize.	{ Accipio, ére, cēpi, ceptum. Intelligo, ére, lexi, lectum. Comprehendo, ére, di, sum. Cūpio, ére, cēpi, captum.‡

* Lit. "greater by or with respect to birth." So also *grandior*, either with or without *nātu*.

† 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. *Máior (or minor) quam decem annis*, Over (or under) ten years of age. *Máior 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.

Nūm intelligis, quid dicam? (Lesson XXX. C. 2.)

Nōn intēllo (comprehēdo), quid dicas.

Intellexistne, id quod dixit hōmo?

Sāne quidem, intellēxi.

Intelligisne istum hōminem?

Pārum (mīnus) intēllo.

Accipio quidem ea quae dicis, sed minus comprehēdo.

Streptus, ūs, m.

Ventus, i, m.

Latro, āre, āvi, ātum.

Latrātus, us, m.; gannitio, ōnis, f.

Audire, percipere, excipere auribus (ALIQUID).

Percipisne ventōrum strēpitum?

Ēgo vērō percipio.

Audivistne latrātum cānum?

Audīvi.

Nūm exceperunt, quae nōs diximus?

Nōn exceperunt.

Capisne meam sententiā?

Cāpio vērō.

Cujus est cānis hūc?

Cānis est Angli.

Lēgo, ēre, lēgi, lectum.

Perlēgo, ēre, lēgi, lectum.

{ Māneo, ēre, nsi, nsum.

{ Permāneo, ēre, nsi, nsum.

{ Mōror, āri, ātus sum.

{ Dēmōrari, commorari.

{ Sūmo, ēre, mpsi, mptum.*

{ Cāpio, ēre, cēpi, captum.

{ Accipio, ēre, cēpi, ceptum.

{ Verbēro, āre, āvi, ātum.

{ Percūtto, ēre, cussi, cussum.

{ Fērio, ire, —, —.

{ Amitto, ēre, amisi, amissum.

{ Perdo, ēre, didi, ditum.

and *comprehendere*, "to understand or comprehend" anything said or done; *capere*, "to seize, take, comprehend clearly." All these have ALIQUID. — *Intelligere* ALIQUEM is to comprehend one's character, motives, style, meaning, &c., generally.

* *Sumere* = "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.

To know (anything).

To take away.

Perdere aliquid *ālĕa*.*

{ Scio, ire, ivi, itum.

{ Didici (= *I know, have learnt*).

{ Aufĕro, erre, abstŭli, ablĕtum.

{ Dĕmo, ĕre, mpsi, mptum.

{ Tollo, ĕre, sustŭli, sublĕtum.

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." *Demĕre aliquid alicui* or *de (ex, ab) aliquā re* = "to take away or to abstract from." *Tollĕre aliquid* or *aliquem*, "to remove out of the way," and sometimes secondarily "to destroy."

Has this man carried away anything?

He has not carried away anything at all.

Have I taken away anything from you?

You have taken away my book.

Has he taken away some of our bread?

He has not taken any of it.

What has the servant taken away?

He has taken away the wine from the table.

Did you order the table to be cleared off?

I have not yet done it.

Will you take away these books? I will.

Has he read through the book which you lent him?

Did he stay at his home, or at his father's?

He remained at his father's.

Did they take what you gave them?

They were unwilling to take it.

Who has beaten our dog?

No one has beaten him.

Have you lost anything?

We have lost nothing.

Nŭm hōmo iste quidquam abstulit?

Nōn vĕro; nŭhil quidquam abstulit.

Abstulĭne tibi aliquid?

Abstulĭsti vĕro mŭhi lĭbrum.

Dĕmpsitne (ille) aliquid de pāne nostrā?

Nŭhil dĕmpsit.

Quid sustulit sĕrvus?

Vinum de mĕnsā sustulit.

Jussistine mĕnsam tolli?

Nōndum jussi.

Ēcquid vīs tollere hōs lĭbros?

Nōn vŕlo.

Perlegĭtne librum, quem ĕi com-mōdāsti?

Suaĕne dōmī morātus est, an in patrĕnā?

Permānsit in patrĕnā.

Nŭm accepĕrunt, quod ĕis dedĭsti?

Accĕpere nolĕrunt.

Quis cānem nostrum verberāvit (percussit)?

Nĕmo ĕum verberāvit.

Nŭmquid amisĭstis?

Nŭhil amisĭmus.

* *Alĕa*, 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 ?	Quántum pecúniæ amicus tuus alicuam perdidit ?
He has lost a large amount.	Perdidit pecuniam grandem.
Is he not unhappy ?	Nónne est infelix ?
He is quite unhappy.	Est admodum infelix.
Do you know Latin ?	Scisne (didicistine) sermonem Latinum ?
I do not know it yet.	Nondum didici.
Do you know as much as this man ?	Esne tu aequè doctus atque hícce homo ?
I do not know as much.	Nón aequè doctus sum.
Did you know that ?	Fuístne hoc tibi notum ?
I did not know it.	Nón fuit.
How many books has your cousin already read ?	Quam multos libros consobrinus tuus jam perlêgit ?
He has already read five of them, and at present he is reading the sixth.	Perlêgit jam quinque, et nunc sextum lêgit.
Where did our friends remain ?	Ubi amici nostri commorati sunt ?
They have remained at home.	Commorati sunt domi.
They have kept themselves at home.	Tenuerunt se domi.
Will (does it please) your father give me anything to do ?	Placétne patri tuo mandare mihi aliquid faciendum ?
He desires to give you something to do.	Cúpit véro tibi quiddam faciendum mandare.

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 ætatis 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-

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 (*Revertdine*) 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. — PENSUM 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.

<i>Unum tantum diem vivere.</i>	To live for one day only.
<i>Duas hebdomades, tres menses in urbe demorari.</i>	To stay in the city for two weeks, three months.
<i>Tres horas, sex menses, per triennium cum aliquo habitare.</i>	To live with any one three hours, six months, for three (entire) years.
<i>Noctes diisque alicui assidere.</i>	To sit by one's side night and day.
<i>Annus jam tertium et vicésimum regnat.</i>	He is already reigning the twentieth year.
<i>Multa saecula vixit Pythagoreorum nomen.</i>	The name of the Pythagoreans was in vogue for many centuries.
<i>Urbs Vei decem aestates hiemesque continuas circumfessa est.</i>	The city of Vei 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. *Quattuordecim 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.

<i>Hoc die, hoc anno, hac hora, hac hebdomade.</i>	This day, this year, this hour, this week.
<i>Vere, aestate, autumnno, hieme.</i>	In the spring, summer, autumn, winter.
<i>Die, nocte, vesperi (vespere).</i>	By day, at night, in the evening.
<i>Anno post Christum natum milésimo octingésimo quadragésimo séptimo.</i>	In the year one thousand eight hundred and forty-seven after the birth of Christ.
<i>Pyrrhi temporibus jam Apollo versus facere desierat.</i>	In the times of Pyrrhus, Apollo had already ceased to make verses.
<i>Timoleon proelia máxima natali die suo fecit omnia.</i>	Timoleon won all his greatest victories on his birthday.

REMARKS.

1. In before the ablatives *anno, die, hora, &c.* rarely occurs. *In tempore* can only be said when *tempus* has the sense of "emergency"; as, *hoc in tempore*, in this emergency; *in tali 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 *temperius*, 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 noctuque*, 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 *initio* and *principio*, in the beginning; (*in*) *comitiis*, 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*, *gladiatōribus*, *Latinis* (sc. *ludis*), at the time of the Saturnalian, gladiatorial, 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.

Ūrbes Áfricæ ánnis prope quinquaginta nūllum Romānum exercitum viderant.	The cities of Africa had not seen a Roman army in nearly fifty years.
Quattuor tragoédias sexdecim diēbus absolvisti.	You have finished four tragedies in sixteen days.
Frētum Euripi septies diē recciprocet.	He makes the sound of Euripus ebb seven times a day.
In† hōrā sæpe ducētos vērsum dictābat.	He frequently dictated two hundred verses in an hour.
Intra dēcimum diēm, quam (= postquam) vénérat.	Within ten days after his arrival.

D. The question *How long ago?* is answered by the Accusative or Ablative, with *abhinc*, "before this time," and sometimes by the Accusative with *ante* and the pronoun *hic*. E. g.

Abhinc dies très.	} Three days ago. (Three days before this. <i>These</i> three days ago.)
Abhinc tribus diēbus.	
Ante hōs três dies.	
Abhinc ánnos sex.	Six years ago.
Abhinc viginti hōras.	Twenty hours ago.
Ante hōs sex mēses.	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 *Senensi proelio*, *pugna Cænensi*, without *in*. Thus also in *pueritiā*, in boyhood, but *pueritiā extremā*, towards the end of boyhood; *invenit adolescentiā*, 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.

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.

Ante sex menses. }	Six months before (any given event).
Sex mensibus ante. }	
Post quinque diebus. }	Five days after (that event).
Quinque diebus post. }	

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.

Ante très dies.
Ante tertium diem.
Très ante dies.
Tertium ante diem.
Post decem annos.
Post decimum annum.
Decem post annos.
Decimum post annum.

ABLATIVE.

Tribus diebus ante.
Tertio die ante.
Tribus ante diebus.
Tertio ante diē.
Decem annis post.
Decimo anno post.
Decem post annis.
Decimo post anno.

Fabius tertio anno ante consul fuerat.

Fabius had been consul three years before.

M. Volscius Fictor ante aliquot annos tribunus plebis fuerat.

A few years before that time Marcus Volscius Fictor had been tribune of the people.

Néque ita multo post Seleucus a Ptolemæo dolo interfectus est.

But a short time after that, Seleucus was treacherously killed by Ptolemæus.

Homérus annis multis fuit ante Rómulum.*

Homer lived many years before Romulus.

Consul factus est annis post Rómam conditam trecentis duode-nonaginta.

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*, *annis*, &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, antequam 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 discessisti*, 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 rapuere* (sc. *ante*). As they had plundered three years before. *Anno trecentesimo altero, quam* (= *postquam*) *condita erat Roma*, Three hundred and two years after the founding of Rome. *Pridie quam* (= *antequam*) *occideretur*, The day before he was killed. *Postridie ad me veni, quam* (= *postquam*) *expectaram*, 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 condita*, from the foundation of the city; *ab adolescentia*, from youth up; *ex eo tempore*, from (since) that time; *ex Metello consule* (= *ex consulatu 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. Abl. "at," "by," "during." E. g. *Ab hora octava usque ad vesperam collocuti sumus*, We conversed from the eighth hour until evening. *De nocte surgere*, To rise during the night. *De multa nocte vigilare*, To watch late at night. *Sub lucem*, Towards daylight. *Sub luce*, By daylight. *Sub exitu anni*, At the close of the year. *Sub tempus edendi*, Towards (near) dinner-time.

<i>To bite, to wound by biting.</i>	{ <i>Mordēo, ēre, mōmordi, morsum.</i> <i>Morsu vulnerāre (ALIQUEM).</i> <i>Cur? quāobrem? quāpropter?</i> <i>quā de causā?</i>
<i>Why? on what account?</i>	

* Thus the English "Two hours before (or after) he had died," may in Latin be expressed as follows: *Duabus horis antequam (postquam) decesserat* = *Ante (post) duas horas, quam decesserat* = *Alterā horā antequam (postquam) decesserat* = *Ante (post) alterā hōrā, quam decesserat*.

† Instead of *quam*, *ex quo* and *quum*, "since," may also be used, with *post* omitted; e. g. *Triduo, quum has dabam litteras*, Three days after writing this. So also the mere ablative of the relative; e. g. *Octo diebus, quibus has litteras dabam*, Eight days after the date of this.

What is the reason that ?	{ Quid est, cur ? (<i>cum. subj.</i>)
Why not ?	{ Quid (<i>causae</i>) est, quod ?
Because.	{ Cur non ? quin ?
	{ <i>Quòd, quia</i> (<i>cum ind. and subj.</i>).
	{ <i>Qui, quippe qui</i> (<i>cum subj.</i>).
For the reason — that (= because).	{ <i>Ob eam causam</i> or <i>propterea</i> —
	{ <i>quod.</i>
	{ <i>Ideo, idcirco, propterea</i> — <i>quia.</i>
Why do you beat the dog ?	{ Quaproppter canem verberas ?
I beat him because he has bitten me.	{ Ego eum verbero, quod me momordit.
	{ Ego eum concutio, quippe qui morsu vulneraverit.
Why do you not call for the doctor ?	{ Cur non (<i>quin</i>) medicum arcessis ?
I do not call for him, because I do not need him.	{ Eum non arcesso propterea, quia ejus non indigeo.
Why do they not read my book ?	{ Cur non librum meum legunt ?
	{ Non legunt, quippe qui eum intelligere non possint.
They do not read it, because they cannot comprehend it.	{ Eum ob hoc non legunt, quia intelligere non possunt.
Do you know the man who has lent me his cane ?	{ Novistine hominem, qui mihi baculum suum commodavit ?
I do know him.	{ Novi, vero.
Do you breakfast before you go out ?	{ Sumisne jentaculum priusquam in publicum prodis ?
Does the tailor show you the coat which he is mending ?	{ Ostenditne tibi sartor togam, quam reficit ?
He does show it.	{ Sane quidem, ostendit.
Do you see the man who is in the garden ?	{ Num vides hominem, qui est in hortulo ?
I do not see him.	{ Eum non video.
	{ <i>Oppertor, tri, peritus</i> or <i>pertus sum.</i>
	{ <i>Maneo, ere, nsi, nsum.</i>
	{ <i>Expecto, are, avi, atum.</i>
	{ <i>Praestolor, ari, atus sum.</i>
To wait, remain.	{ <i>Opperiri</i> or <i>manere</i> aliquem.
To wait for any one.	{ <i>Praestolari</i> alicui.
To expect any one or anything.	{ Expectare aliquem or aliquid.
To wait for anything.	{ <i>Opperiri</i> aliquid.
Are you waiting for your letters ?	{ Opperirisne epistolas tuas ?
I am waiting for them.	{ Ego vero (eas) opperior.
Is he waiting for his brother ?	{ Manetne (opperiturne) suam fratrem ?
Is the servant waiting for his master ?	{ Num servus hero suo praestolatur ?
He is not waiting for him.	{ (Ei) 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.

To owe.

Do you owe any one 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.

Ecquid amicos tuos expēctas?

(Eos) nōn expēcto.

Quid expēctant?

Quām ūs dēbes pecūniam expēc-
tant.

Debeo, ēre, ūi, itum (ALICUI ALI-
QUID).

Debēsne alicui aliquid?

Ego nūmmum dēbeo nēmini.

Quāntam mīhi dēbes pecūniam?

Dēbeo tibi cēntum thalēros.

Debeōne tāntam pecūniam quān-
tam tū?

Majōrem tū dēbes pecūniam quām
ēgo.

Nūm nobis quīdquam debuērunt?

Nōbis nīhil debuērunt.

Dēbeo tibi mūlta.

Hērus, i, m.

**Shillingus, i, m.*

Libra (ae, f.) pondo; or simply
pondo (indecl.).

Auri quinque pondo.

{ Redō, tre, ti (ivi), itum.

*{ Revertor, i, rsus sum.**

{ (ALIUO, AD ALIUOUM).

De, a (ab), ex (Prep. cum Abl.).

{ Inde, illinc istinc (adv.).

{ De (a, ex) eō (illō) locō.

Quā hōrā de fōro revērti sōles?

Sōleo revērti ūlinc hōrā duodē-
cimā.

Rediūtne (revertitne) dōmo? †

Nōndum inde revērtūt.

Revertitūrne sērvus ūlinc bēne
māne?

Revērti inde sōlet hōrā dēcimā
māne.

Revertērūtne ānte merīdiem?

Revertērunt vērō hōrā undēcimā.

Nōnā mānē (sc. hōrā).

* This verb is generally *revertor* in the present; but in the perfect *reverti* (from the active *revertor*), more frequently than *reversus sum*.

† See Lesson LVI. C.

At eight in the evening.	Octāvā vespēri (<i>sc. hōrā</i>).
Towards five o'clock in the morning (evening).	Sub hōram quintam māne (vespēri).
Towards noon, evening.	Sub meridiem, sub vespēram.
How long?	Quam diu?
Long, for a great while	Diu (<i>Adv.</i>); longum tempus; per diu (= very long).
Longer.	Longius, diutius.
Longer than a year.	Plus (amplius) anno; anno longius; amplius annum.
During, for (throughout).	Per; inter; super (<i>Prep. cum Acc.</i>); in (<i>cum Abl.</i>).
During the summer.	Per aestātem.
For an entire year.	Per annum intēgrum.
During (within) the few days.	In diēbus paucis.
During dinner-time (while at dinner).	Inter (super) coenam.
During play-time (while playing).	Inter ludendum.
For the space of two, three, four days.	Biduum, triduum, quadriduum (<i>Acc.</i>)
(For) three entire days.	Universum (totum) triduum (<i>Acc.</i>).
For three months.	Trēs menses.
During twenty days.	Dies viginti.
For many years.	Multos annos.
Now for the third year (already three years).	Tertium jam annum.
(Within) these twenty years.	His annis viginti.
Within the next three years.	Proximo triennio.
A minute.	*Hōrae sexagesima (<i>sc. pars</i>); momentum, <i>i, n.</i>
A day.	Dies, <i>m. & f.</i> (<i>Lesson VIII. B.</i>)
A year.	Annus, <i>i, m.</i>
A month.	Mensis, <i>is, m.</i>
The summer.	Aestas, <i>ātis, f.</i>
The winter.	Hiems, <i>emis, f.</i>
The age.	Aetas, <i>ātis, f.</i>
The century.	Saeculum, <i>i, n.</i>
Whole, entire.	Tōtus, <i>a, um</i> ; intēger, <i>gra, grum</i> ; universus, <i>a, um</i> .
How long did you speak with the man?	Quām diu cum hōmine collocūtus es?
I spoke with him three hours.	Collocūtus sūm cum eo trēs hōras.
How long did your brother remain in the country?	Quām diu frāter tuus rāre permānsit?
He stayed there the entire summer.	Permānsit ibi (per) aestātem intēgram.

Did you stay long in the city?	Moratusne es diu in urbe?
I stayed there for a great while.	Moratus sum ibi longum tempus.
How long do you wish to stay with us?	Quam diu commorari vis nobiscum?
I desire to remain with you an hour, a month, a year.	Cupio vobiscum commorari unam horam, unum mensem, annum.

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-

ing the summer. — How long have your brothers remained in town (*in urbe*)? — They have remained there during the winter. — How much do I owe you? — You do not owe me much. — How much do you owe your tailor? — I only owe him fifty crowns. — How much dost thou owe thy shoemaker? — I owe him already seventy crowns. — Do I owe you anything? — You owe me nothing. — How much does the Frenchman owe you? — He owes me more than you. — Do the English owe you as much as the Spaniards? — Not quite so much. — Do I owe you as much as my brother? — You owe me more than he. — Do our friends owe you as much as we? — You owe me less than they. — Why do you give money to the merchant? — I give him some because he has sold me handkerchiefs. — Why do you not drink? — I do not drink because I am not thirsty? — Why do you pick up this ribbon? — I pick it up because I want it. — Why do you lend this man money? — I lent him some because he is in want of some. — Why does your brother study? — He studies because he desires to learn Latin. — Are you thirsty? — I am not thirsty, because (*quippe* *qui*) I have drunk. — Has your cousin already drunk? — Not yet; he is not yet thirsty. — Does the servant show you the room which he is sweeping? — He does not show me that which he is sweeping now, but that which he swept yesterday. — Do you breakfast before you go out? — I go out before I breakfast. — What does your brother do before he writes his letters? — He buys paper, ink (*atramentum*), and pens, before he writes them.

Lesson LVIII. — PENSUM DUODESEXAGESIMUM.

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 amat.

The son loves the father.

Deus mundum aedificavit.

God created the world.

Miltiades Athénas totámque

Miltiades liberated Athens and en-

Graeciam liberavit.

tire Greece.

Glória virtútum tanquam umbra

Glory follows valor like a shade.

sequitur.

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 Multitudine 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 taedetque,* 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 viverem,* 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 mittere 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, se, eum, nos, &c.*

c.) In certain technical expressions, such as *movēre, sc. castra,* to decamp; *appellēre, conscendēre, solvēre, sc. navem,* to land, embark, set sail; *ducēre, sc. exercitum,* to march (an army); *merēre, sc. stipendia,* to serve as a soldier; *obire, sc. diem supremum,* to die; *agēre, sc. vitam,* to live. In the same manner the object-infinitive is often omitted; as, *In Pompejanum 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 dunce 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 *facere* may be supplied. *Nihil aliud (sc. fecit) quam bellum comparavit*, His only thought was the preparation of a war. *Illā nocte nihil aliud (sc. factum est) quam vigilātum 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 *aposiopesis*.* 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 facere* = *operāri*; *auxilium ferre* = *auxiliāri*; *lachrymas fundere* = *lachrimāri*; *navem agere* = *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 *tio*; as, *domum itio* or *reditio*, 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 somnii vanam speciem*, As if wondering at the fleeting visions of a dream. Sometimes also those in *lus*; as, *Facta consualaque ejus aemulus erat*.

c.) The verbals *ōsus*, *exōsus*, and *perōsus*, "hating," "detesting," and *pertaesus*, "weary of," "disgusted with." E. g. *Quum exosus arma in otio ageret*, When, from a dislike for war, he lived in retirement. *Pertaesus ignaviam suam*, Weary of his own want of energy.

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 currere*, *dolorem dolere*, *furorem furere*, *gaudium gaudere*, *jusjurandum jurare*, *insaniam insanire*, *pugnam* (or *proelium*) *pugnare*, *risum ridere*, *somnium somniare*, *saporem sapere*, *vitam vivere*. In all these instances, however, the object-accusative has generally an adjective connected with it, or is otherwise modified. E. g.

Mirum somniavi somnium.

I had a singular dream.

Juravi verissimum pulcherrimumque jusjurandum.

I have sworn most conscientiously and honorably.

Siccus Dentatus triumphavit cum imperatoribus suis triumphos novem.

Siccus 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 pugnare*, 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; *alĕam ludĕre*, to play at dice; *saltĕre Turnum* or *Cyclopa*, to dance the Turnus or the Cyclops; *Bacchanalia vivĕre*, to lead a Bacchanalian life; *Olympia vincĕre* or *coronĕri*, to conquer, to be crowned at the Olympic games; *judicium vincĕre*, 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. *dolĕre*, *erubescĕre*, *flĕre*, *gaudĕre*, *gemĕre*, *horrĕre*, *lamentĕre*, *lacrimĕre*, *lugĕre*, *moerĕre*, *plorĕre*, *quĕri*, &c., which, when followed by *ALIQUEM* or *ALIQUID*, then signify "to be grieved or to rejoice at," "to lament or weep over." Thus: *Flĕre 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 *olĕre*, *redolĕre*, *sapĕre*, and *resipĕre*, 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 *anhelĕre crudelitatem*, to breathe cruelty; *sitĕre sanguinem*, to thirst after blood; *sonĕre quiddam peregrinum*, to emit a strange sound.

3. A variety of others, of which the following are the most common: — *ambulĕre*, to walk, *act.* to walk upon; *dormire*, to sleep, *act.* to spend in sleep; *fastidire*, to be haughty, *act.* to disdain; *festinĕre* and *properĕre*, to make haste, *act.* to hasten or accelerate; *ludĕre*, to play (sport), *act.* to play a game, or to act; *manĕre*, to remain, *act.* to wait for; *navigĕre*, to sail, *act.* to navigate; *ridĕre*, to laugh, *act.* to deride; *vigilĕre*, to watch, *act.* to spend in watching; *vivĕre*, to live, *act.* to live = to spend.

4. The poets also say *pallĕre*, *pavĕre*, *tremĕre*, *trepidĕre* *ALIQUID*, instead of *timĕre* *ALIQUID*, "to dread anything"; and *ardĕre*, *calĕre*, *tepĕre*, *perire*, *deperire* *ALIQUAM*, instead of *amĕre* *ALIQUAM*, "to be in love with one."

REMARK. — Many neuter verbs admit of the accusative of a pronoun 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). *Habĕre* or *Domicĭlium habĕre* (*ALIQUO LOCO*).

To inhabit. *Incōlo, ĕre, ūi, cultum* (*ALIQUAM TERRAM, URBEM*).

To live on or near (a street, river). *Accōlĕre* (*viam, flumen*).

Where do you live ?	Ūbi hābītas ?
I live in the Via Sacra, number fifty.	Domicīlium hābeo in Vīā Sācrā, nūmero quinquagésimo.
What country did your father live in ?	Quām térram pāter tūus incolūit ?
He lived between the Rhine and the Alps.	Incoluit inter Rhēnum Alpēque.
What street do you live on ?	Quām vīam accōlis ?
I live on Frederick Street, number one hundred and twenty-five.	Accōlo vīam Fredericānam, nūmero centésimo vicésimo quinto.
<i>To live with or at the house of any one.</i>	<i>Apud aliquem (in dōmo alicujus) habūāre.</i>
<i>To stay (as guest) with any one.</i>	<i>In alicujus dōmo (apud aliquem) deversāri.</i>
Did you ever live in the country ?	Habitavistine ūnquam rūri ?
No, I always lived in the city.	Immo véro sēper in ūrbe habitāvi.
Do you live with your cousin ?	Habitāsne apud consobrinum (tūum) ?
I do not live with him, but with my father.	Apud patrē, nōn apud ūllum hābito.
Does your friend still live where I have lived ?	Habitātne amicus tūus étiam nūnc eōdem loci, ubi ego habitāvi ?
He lives no longer where you have lived ; he lives now on the great square.	Quo loco tū habitavisti, nōn ampli- us hābitat ; accollit véro hōc tē- pore cāmpum mágnum.
The street.	Vīa, ae, f. ; vicus,* i, m.
The number.	Nūmērūs, i, m.
<i>How long ? Up to what time ?</i>	<i>Quam dū ? Quō usque ?</i>
<i>Till, until (Prep.).</i>	<i>Ad, usque ad (cum Acc.).</i>
	<i>In, usque in “</i>
Until noon, evening, morning.	Usque ad meridiem, vespēram, māne (tempus matutinum).
Till to-morrow.	Usque ad diem crastinum ; in crastinum.
Till the day after to-morrow.	Usque ad diem perendinum.
Until late at night.	Ad multam noctem.
Till daylight.	Ad lucem.
Until this day.	Usque ad hunc diem.
Till the next day.	Usque ad diem postērum (sequen- tem).
Until this moment.	Usque ad momentum praesens.
Until now, hitherto.	Adhuc, adhuc usque.
Up to that time.	Ad id tempus ; ad id locōrum.

* *Vicus* is a street lined with houses.

Up to a certain time.	Ad tempus quoddam.
To this place, hither, thus far, as far as here.	Hucusque, hactenus (Adv.) ; ad hunc usque locum.
To that place, as far as there, so far, thither.	Eo usque, istuc (illuc) usque ; ad illum usque locum.
The week.	*Hebdōmas, ādis, <i>f.</i> , or hebdōmāda, <i>ae, f.</i>
Sunday.	*Dies sōlis ; dies dominicus.
Monday.	*Dies lūnae.
Tuesday.	*Dies Martis.
Wednesday.	*Dies Mercūrii.
Thursday.	*Dies Jōvis.
Friday.	*Dies Venēris.
Saturday.	*Dies Saturni.
Does your friend still live with you ?	Nūm amicus tuus apud tē etiā nūc (hōdie etiā) hābitat ?
No, he lives with me no longer.	Nōn vērō ; apud mē nōn āmplius hābitat.
How long (till when) did he live with you ?	Quō usque apud tē (dōmi tuae) habitāvit ?
He lived with me no longer than a year.	Habitāvit apud mē nōn āmplius ānnum.
How long were you at the ball ? (I was there) until midnight.	Quām dū interfuisti saltatiōni ? Ad mēdīam noctem. (Cf. Lesson XXXV. B.)
How long did you stay with my father ?	Quām dū (quō usque) apud patrem meum morātus es ?
I stayed with him till eleven at night.	Commorātus sūm apud eum usque ad undecimam noctis.
Till, until (conj.).	Dum, usque dum ; dōnec ; quoad (cum Ind. & Subj.)
Until I return.	Dūm (dōnec) redeo or redeam.
Until I bring you the book.	Dūm (quoad) tibi librum āfferō or āfferam.
Until my brother returns.	Dūm (dōnec) frāter revērtitur.
To be willing, to wish — been willing, wished.	Velle — vōlūi, —.
To wish, desire — wished, desired.	{ Cupere — cupivi, cupitum.
To be able, can — been able, could.	{ Optare — āvi, ātum.
	{ Posse — pōtūi, —.
	{ Quire — īvi, itum.
Has he been willing to go for the physician ?	Volūitne arcessere medicum ?
He has not been willing to go for him.	Arcessere eum nōluit.
Did he wish to go out this morning ?	Cupivisse hōdie mātne in publicum prodire ?
He did not wish (to go out).	Nōn cupivit.

Have they been willing to do this? Núm hóc fácere voluérunt?

They have not been willing. Nón voluérunt (noluérunt).

Could the book be found? Potuítne liber inveníri?

It could (be found). Véro, pótuit.

It could not be found. Reperíri nōn pótuit.

One, people, they, any one (the French on). Quis, aliquis; homines.

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 ventūrus*, 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, *Pulchrum 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? Calcene méi apportáti sunt?

They have not yet brought them. Nōndum apportáti sunt.

What have they said? Quid dixerunt?

They have said nothing. Nihil dixerunt.

What have they done? Quid factum est?

They have done nothing. Nihil factum est.

What news do they bring? { Quid nóvi affértur?

(What is there new?) { Quid tandem nóvi?

They say nothing new. { Nihil nóvi affertur.

(There is nothing new.) { Nihil nóvi est.

Is there anything new? Núm quídam nóvi?

Have you anything new? Habēsne áliquid nóvi?

I have something new. Hábeo véro quíddam nóvi.

I have nothing new to write you. Nóvi, quód ad té scribèrem, nñhil érat.

New.

My new garment.

His new clothes.

Novus, a, um; recens, tis.

Véstis méa recens or nóva.*

Vestimenta sua (ejus) recentia (nóva).

* *Recens*, not yet worn out, and *nova*, just made, or after the latest fashion.

My new friend.
The new soldiers.
The new law.
The brush.

To brush.

Amicus mōus nōvus.
Militēs nōvi.
Lex rēcens ac nōva.
Pēnicillus or pēnicūlus, i, m.

Penicillo extergere or detergere
(-tersi, -tersum).

Have you brushed my new coat? Extersistine (penicillo) tōgam mē-
am nōvam?

No, I have not yet brushed it. Nōn; ēgo ēam nōndum extērsi.
Will you not brush your hat? Nōnne pīseum tūum penicūlo de-
tērgere vis?

I have no time to brush it. Dēest mihi tempus ad eum deter-
gendum.

EXERCISE 112.

Where do you live? — I live in the large street (*in platēā*). —
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 viā Wilhelmianā*), 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 (*vivere*)? —
He lives a retired (*otiosus*) and a tranquil (*tranquillus*) one. — Who
was wont to dance the Turnus? — The Romans were wont to dance it.

EXERCISE 113.

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 *ire*, *meāre*, *cedere*, *gradi*, *radere*, *currere*, *ambulāre*, *volāre*, *fluere*, *labi*, *scandere*, *salire*, *vagari*, *venire*, &c. So also *loqui*,

latrâre, vigilâre, and a few denoting rest or situation ; as, *jacere, stare, sedere*, &c. The following may serve as specimens :—

ACTIVE.		NEUTER.	
<i>adire,</i>	<i>to approach,</i>	<i>from ire,</i>	<i>to go.</i>
<i>alloqui,</i>	<i>to address,</i>	" <i>loqui,</i>	<i>to speak.</i>
<i>antegredi,</i>	<i>to precede,</i>	" <i>gradi,</i>	<i>to walk.</i>
<i>circumsedere,</i>	<i>to surround,</i>	" <i>sedere,</i>	<i>to sit.</i>
<i>incredpare,</i>	<i>to chide,</i>	" <i>crepare,</i>	<i>to clatter.</i>
<i>irridere,</i>	<i>to deride,</i>	" <i>ridere,</i>	<i>to laugh.</i>
<i>interjacere,</i>	<i>to be situate between,</i>	" <i>jacere,</i>	<i>to lie.</i>
<i>obire,</i>	<i>to undergo,</i>	" <i>ire,</i>	<i>to go.</i>
<i>obsidere,</i>	<i>to besiege,</i>	" <i>sedere,</i>	<i>to sit.</i>
<i>percurrere,</i>	<i>to run (pass) through,</i>	" <i>currere,</i>	<i>to run.</i>
<i>præfluere,</i>	<i>to flow before,</i>	" <i>fluere,</i>	<i>to flow.</i>
<i>prætervolare,</i>	<i>to hurry by,</i>	" <i>volare,</i>	<i>to fly.</i>
<i>subire,</i>	<i>to undergo,</i>	" <i>ire,</i>	<i>to go.</i>
<i>subterlabi,</i>	<i>to glide under,</i>	" <i>labi,</i>	<i>to glide.</i>
<i>supereminere,</i>	<i>to overtop,</i>	" <i>eminere,</i>	<i>to project.</i>
<i>suprascandere,</i>	<i>to climb over,</i>	" <i>scandere,</i>	<i>to climb.</i>
<i>transcendere,</i>	<i>to cross,</i>	" "	"
<i>transvolare,</i>	<i>to fly (pass) over,</i>	" <i>volare,</i>	<i>to fly.</i>

EXAMPLES.

<i>Tē nunc alloquor, Africane.</i>	I address you now, Africanus.
<i>Cato allatrare Scipionis magnitudinem solitus erat.</i>	Cato had been in the habit of detracting from Scipio's greatness.
<i>Saguntum Carthaginienses circumsedent.</i>	The Carthaginians are besieging Saguntum.
<i>Amnis mare infudit.</i>	The river emptied into the sea.
<i>Euphrates Babyloniam mediam permeat.</i>	The Euphrates flows through the heart of Babylon.
<i>Populus solet nonnumquam dignos præterire.</i>	The people sometimes slight the meritorious.
<i>Qui venit hic fluctus, fluctus (Acc. pl.) supereminet omnes.</i>	The wave, which now approaches, overtops all others.
<i>Nun tuum nomen vel Caucasum transcendere potuit, vel Gangem transatâre ?</i>	Has your name passed beyond the Caucasus, or swum beyond the Ganges ?

REMARKS.

1. Of the verbs above enumerated, those compounded with *circum*, *per*, *præter*, *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. *Circumsedemur*, We are besieged. *Tamēsis transiri potest*, The Thames can be passed. *Fossa transitur*, The ditch is leaped over. *Societas initur*, A society is formed. *Mors pro patriâ obitur*, Death is suffered for the fatherland.

2. Those compounded with *ad*, *ante*, *in*, *inter*, *ob*, *præ*, *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 ingredior*, 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 abnuëre*, to decline an interview; *societatem coire*, to enter into association with; *edormire crapulam*, to sleep off the effects of drinking; *egredi veritatem*, to go beyond the limits of the truth; *convenire aliquem*, to meet any one (speak with one); *altitudinem excedere*, to exceed a certain height, &c.

4. *Transitive* verbs, compounded with the prepositions *ad*, *circum*, *prae*, and *trans*, are sometimes followed by two accusatives, of which one depends upon the verb and the other on the preposition. E. g. *Corcyram pedum mille secum advexerunt*, They brought along with them a thousand infantry to Corcyra. *Allobroges omnia sua praesidia circumduxit*, He led all his forces around the Allobroges. *Argesilaus Hellespontum copias trajecit*, Agesilaus sent his troops across the Hellespont.

B. The impersonal verbs *poenitet*, *piget*, *pudet*, *taedet*, *miseret*, and *veritum est* are followed by the accusative of the person affected by the emotions denoted by them. E. g.

Poenitet me (tê, eum).

I am (you are, he is) sorry.†

Piget me (tê, eum).

I am (you are, he is) chagrined.

Pudet nos (vôs, eos).

We (ye, they) are ashamed.

Taedet nos (vôs, eos).

We (you, they) are disgusted.

Miseret me (tê, eum).

I (you) pity, he pities.

Veritum est me.

I have been afraid.

REMARK.—The object of the emotion denoted by these verbs stands in the genitive. E. g. *Sapientiam nunquam sui poenitet*. — *Me tui pudet*. — *Te aliorum miseret*. (See Lesson LXVII. C.)

C. The impersonal verbs *juvat*, *delectat*, *fallit*, *fugit*, *praeterit*, *dêcet*, *lûet*, and *oportet* are likewise followed by the accusative of the person. E. g.

Juvat or delectat me, 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 subire*, *ad aures praecedere*. Hence many of these verbs are susceptible of several different constructions; as, *subire jugum*, to submit to the yoke; *subire montem* or *ad montem*, to come up (to) the mountain; *subire in coelum*, to rise up into the atmosphere; *subire 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*.

Fallit, fugit, praeterit mē.	It escapes my memory or notice, I do not know.
Mē nōn fugit, praeterit.	I know very well.
Nēminem vēstrum praeterit.	Every one of you is aware.
Tē hilāri ānimo esse, vāldē mē jūvat.	I am delighted that you are in good spirits.
Nōs, nīsi mē fāllūt, jacēbimus.	Unless I am mistaken, we shall fail.
Nōn mē fugit, vētera exēmpla pro fictis fābulis jam habēri.	I know very well, that the examples of antiquity are now regarded as fictions.
Nōn mē praeterit, usum ēsse optimum dicēdi magīstrum.	I am aware, that practice is the best teacher of oratory.
Quōs nōn vēritum est in voluptāte sūmmum bōnum pōnere.	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 *decet ira feras*, Gentle peace becomes men, ruthless ferocity wild beasts.

2. *Decet*, "it becomes," with its compounds, *condecet*, *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 respectful. *Oratorem simulare non dedecet*, It is not improper for an orator to dissemble. *Eum oportet amnem quaerere sibi*, He must seek a river. *Me ipsum ames oportet, non mea*, You must love me, and not my possessions. *Suis te oportet illecebris ipsa virtus trahat ad verum decus*, Virtue herself must attract you with her own charms to real honor.

3. *Decet* and *laet* are sometimes construed with the dative, but only by the older writers. Thus, *Ita nobis decet*, Thus it becomes us. *Laet mihi*, I am ignorant of the fact.

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 mōcat aūribus et trēmūt artus.	The horse moves its ears and trembles in its limbs.
Pontificem praetere jussit verba.	He ordered the pontifex to say the words before him.*
Ingénium placidā mollimur ab arte.	Our mind is rendered pliable and soft by placid art.†
Virgo inficitur téneras rubōre 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.

<i>Adversum fémur trágulā gráviter</i>	He fell, heavily wounded in the
<i>íctus cécidit.</i>	front of his thigh by a javelin.
<i>Tácitā cūrā ánimum incénsus.</i>	His mind inflamed with silent anxiety.
<i>Núdæ bráchia ac lacértos.</i>	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 generis*), of that kind; *omne genus* (for *omnis generis*), of every kind; *summum*, 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 ætatis* (= *hujus, ejus, illius ætatis*), of this, that age; *id temporis* or *id locorum* (for *eo tempore*), at that time; *id auctoritatis* (for *eâ 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 poeniteret*, Of which it might repent us. *A me consilium petis, quid* (= *cujus*) *tibi auctor sim*, You ask my advice as to what plan I would recommend to you. *Thebani nihil moti sunt, quamquam nonnihil succensebant Romanis*, The Thebans were moved in no respect, although they were somewhat displeased with the Romans.

To steal (<i>pilfer, abstract from</i>).	{	<i>Fūr, ōri, ōtus sum</i> (Dep.).
		<i>Clēpo, ĕre, clepsi, cleptum.</i>
To commit a theft.	{	<i>Surrĭpto, ĕre, ĭpti, eptum.</i>
		(ALICUI ALIQUID OR ALIQUID AB ALIQUO).
		<i>Furtum facĕre</i> (alicujus rei; alicui = on any one).

E. Obs. *Furāri* is to steal deliberately and maliciously; *clepĕre*, to take away clandestinely and meanly, to filch; *surrĭpere*, to take away secretly, or to abstract.

Has any one committed a theft on any one?	<i>Nūmquīs fŭrtum fĕcit ālicui?</i>
No one has stolen anything from any one.	<i>Nĕmo cuiquam fŭrtum fĕcit āliquod.</i>
What have they stolen from us?	<i>Quĭd a nobĭs furātī sŭnt?</i>
They have stolen our hay.	<i>Furātī sŭnt a nobĭs foĕnum.</i>
Has any one stolen your hat?	<i>Ėcquid tĭbi pŕeum clĕpsit ālicuīs?</i>
Some one has stolen it.	<i>Clĕpsit ĕum vĕro ālicuīs.</i>
What have they stolen from you?	<i>Quĭd ĕst tĭbi surrĕptum?</i>
They have stolen nothing from me.	<i>Surrĕptum ĕst a mĭhi nihil.</i>

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* (= *unus* and *versus*) is "all collectively," "the whole," "entire."

All his money.

Omnis ejus (sua) pecunia.

All this wine.

Omne hocce vinum.

All these children.

Omnes hi liberi.

All these good children.

Omnes hi liberi boni.

The entire people.

Cunctus populus.

All the citizens (as a body).

Cuncti cives.

The whole of the (the entire) family.

Familia universa.

For three entire days.

Triduum universum.

All as a mass, without exception.

Omnes universi.

All men.

Omnes homines; universi (homines).

Everything which; all that.

Omne quod (quodcunque); omnia quae (quaecunque).

All the good wine.

Omne vinum bonum.

All the good water.

Omnis aqua bona.

All the good children.

Liberi boni omnes (cuncti, universi).

To dye, color.

{ *Tingo, ēre, nzi, nctum.*
 { *Colore inficere (feci, factum).*

To color, paint.

Coloro, are, avi, atum.

To get anything dyed.

{ Aliquid colore aliquo inficiendum curare.
 { Aliquid colore aliquo tingi jubere.

Black — white.

Ater, atra, atrum — albus, a, um.

Green — red.

Niger, ra, rum — candidus, a, um.

Yellow — gray.

Viridis, e — ruber, rubra, rubrum.

Brown — blue.

Flavus, a, um — canus, a, um.

To dye anything black, white, green, &c.

Fuscus, a, um — caeruleus, a, um.

Aliquid colore atro, albo, viridi, &c. inficere.

What color do you wish to dye your coat?

Quo colore togam tuam inficere vis?

I wish to dye it black.

Cupio eum inficere colore atro.

Do you dye your cloth green?

Tingisne pannum tuum colore viridi?

No; I am dying it red.

Non vero; tingo eum colore rubro.

Did he get his hat dyed blue?

Curavitne pileum suum caeruleo colore inficiendum?

No; he has got it dyed white.

Immo vero eum colore albo tingi jussit.

The color.	Cōlor, ōris, <i>m</i> .
The dyer.	Tinctōr, ōris, <i>m</i> .
The word.	Verbum, <i>i, n.</i> ; vocabŭlum, <i>i, n.</i>
The speech.	Sermo, ōnis, <i>m</i> .
How is this word written?	Quōmodo scribitur hōcce vocabŭlum?
It is written thus.	Scribitur hōc pācto.
How is his name written?	Quōmodo scribitur nomen ejus?
It is written with a z.	Scribitur litterā z.
Germany.	Germānia; Alemannia, <i>ae, f</i> .
Holland.	{ Terra (<i>ae, f</i> .) Batāvōrum.
England.	{ *Hollandia, <i>ae, f</i> .
Spain.	*Anglia, <i>ae, f</i> ; Britannia, <i>ae, f</i> .
Italy.	Hispania, <i>ae, f</i> .
France.	Itālia, <i>ae, f</i> .
America.	*Francogallia, <i>ae, f</i> .
The Old World.	*America, <i>ae, f</i> .
The New World.	*Orbis antiquus.
The world.	*Orbis nōvus.
The country, land.	Mundus, <i>i, m</i> .
The globe.	Terra, <i>ae, f</i> .
The United States of America.	Orbis, <i>is, m.</i> ; orbis terrārum.
Switzerland.	Civitātes Americae foederatae.
Prussia.	Helvetia, <i>ae, f</i> .
Turkey.	*Borussia, <i>ae, f</i> .
Russia.	*Turcia, <i>ae, f</i> .
London.	*Russia, <i>ae, f</i> ; Ruthēnia, <i>ae, f</i> .
Paris.	Londinum, <i>i, n</i> .
New York.	Lutētia, <i>ae, f</i> (Parisii).
Rome.	*Nōvum Eborācum, <i>i, n</i> .
As far as my brother's.	Rōma, <i>ae, f</i> .
As far as England, Switzerland, America.	Ūsque in dōmum mei frātris.
As far as London, Paris, New York.	Ūsque in Angliam, Helvétiam, Americam.
As far as the vicinity of Rome.	Ūsque * Londinum, Lutétiam, Eboracum Novum.
	Ūsque ad Rōmam.
To travel; to make (undertake) a journey.	{ Iter fūcere — fēcī, factum.
	{ Peregrinātiōes suscipere — suscepī, susceptum.
To be on a journey, to be abroad.	{ Peregrinor, āri, ātus sum.
	{ Peregrinātum abesse — abfŭi.
To set out; to travel towards a place.	{ Proficiscor, i, fectus sum.
	{ Tendo, ēre, tētendi, tensum.
	{ Contendere (ALIQUO).

* The *ad* of *usque ad* is commonly omitted before the names of towns, unless it is intended to express mere approximation.

When do you intend to start for England ?	Quò tẽpore in Angliam proficisci cõgitas ?
I intend to start next summer.	Aestãte prõximã proficisci cõgito.
In what country is he abroad ?	Quã in terrã peregrinãtur ?
He is travelling in Holland.	Peregrinãtur in terrã Batavõrum.
How far did he travel ?	Quò usque fẽcit iter ?
He has travelled across the Atlantic as far as America.	Iter per mãre Atlãticum fẽcit usque in Americam.
Whither are you bound ?	Quò tẽdis ?
I am travelling to my brother, to Italy, to London.	Tẽdo ad frãtrem, in Italiã, Londinum.

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. — Dost thou steal anything ? — I steal nothing. — Hast thou ever stolen anything ? — I have never stolen anything. — 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 *docēre*, “to teach,” with its compounds *edocēre* and *dēdocēre*, and *celāre*, “to conceal,” admit of two accusatives, one designating the person and the other the thing taught or concealed. E. g.

<i>Quis mūsicam docuit Epaminondam?</i>	Who taught Epaminondas music?
<i>Catilina juventūtem, quam illēxerat mālā facinōra edocēbat.</i>	Catiline was instructing the young men, whom he seduced, in pernicious crimes.
<i>Demōcritus Polyænum geometriam vōluit dedocēre.</i>	Democritus wanted to make Polyænus unlearn geometry.
<i>Nōn tē celāvi sērmōnem Appii.</i>	I have not concealed from you the language of Appius.
<i>Antigonus iter omnes celat.</i>	Antigonus concealed his route from every one.

REMARKS.

1. These verbs occur frequently with one accusative only, and *docēre* sometimes without any case, like the English “to teach,” “to

instruct." Thus: *docēre edocēre, celāre aliquem, aliquid or aliquem aliquid*; — *dedocēre aliquem, or aliquem aliquid*.

2. When *docēre* and *edocēre* 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 *celāre aliquem de re*.

3. An infinitive may take the place of the accusative of the thing. E. g. *Dionysius tondere filias 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 militiæ artes edoctus*, Schooled in all the arts of war. *Et Graecis doctus litteris et Latinis*, 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 erudit*, In these things experience itself has already taught you. *Iphicrates exercitum omni disciplinā militari erudit*, Iphicrates 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, flagito*; *interrogo, exquiro, consulo, percontor*, &c. E. g.

Meco jure tē hoc beneficium rōgo.	I ask you for this favor, as one to which I am entitled.
Nūquam deos divitias rogavi.	I have never asked the gods for riches.
Orationes mē duas pōstulas.	You are demanding two orations of me.
Pacem tē omnes pōscimus.	We all ask (sue) you for peace.
Cæsar Aéluos frumentum quotidie flagitabat.	Cæsar was dunning the Æbui every day for supplies of corn.
İbo et cōsulam hanc rem amicōs.	I will go and consult my friends about this thing.
Sunt, quae tē vólumus percontari.	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 flagitent, tu videbis. See yourself, what your past life, your studies and science demand of you. Visne, ut te eisdem de rebus Latine interrogem? 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 *petere aliquid ab aliquo*, or *petere ab aliquo, ut* or *ne*, and *quaerere aliquid ab (de, ex) aliquo*. E. g. *Quod ne facias peto a te*, Which I beseech you not to do. *Eadem secreto ab aliis 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, nomino, nuncupo*, I call, name, nominate; — *duco, habeo, judico, existimo, puto, arbitror*, I hold, esteem, consider, think; — *intelligo, 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 praesto*, I show or prove myself, and others of similar import. E. g.

Iram bene Ennius initium insaniae dixit. Ennius has correctly called anger the beginning of madness.

Quas stellas Graeci cometas, nostri crinitas vocant. The stars which the Greeks call comets, are called long-hairs among us.

Octavium sui Caesarem salutabant. His adherents hailed Octavius as emperor.

Epaminondas philosophiae praeceptorum habuit Lysim. Epaminondas had Lysis as an instructor in philosophy.

Fulmen sinistrum auspiciis optimum habemus. We consider thunder from the left as the most auspicious omen.

Socrates totius mundi se incolam et civem arbitrabatur. Socrates considered himself an inhabitant and citizen of the entire world.

L. Muraenam consulem renuntiavi. I announced Lucius Muraena as consul.

Ancum Marcium regem populus creavit. The people created Ancus Marcius king.

Ciceronem universa civitas consulem declaravit. The entire state declared Cicero consul.

Caesar Cavarium regem constituerat. Caesar had appointed Cavarius king.

Pompeius se auctorem meae salutis exhibuit. Pompey has shown himself the author of my safety.

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 initium 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 meritis 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 certiores facere*, to inform any one (of anything, *alicujus rei* or *de aliquâ 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 nihilo putare* or *habere*, To consider anything as certain, as of no account. *Aliquem in numero deorum habere*, To consider one a divinity. *Aliquid beneficii loco numerare*, To regard anything as a kindness. So also *ad*, "as": *Trecentos armatos ad custodiam corporis habui*, He had a body-guard of three hundred men.

4. The accusatives are sometimes connected by *esse*. E. g. *Patriae sanctiora jura quam hospitii esse duxi*, He considered the rights of his country more sacred than those of hospitality.

D. THE ACCUSATIVE AFTER PARTICLES.

I. In exclamations the accusative is put after the interjections *o, heu, eheu, ecce, en, hem, pro, bene*, and frequently also without them. E. g.

<i>Heu (eheu) me miserum!</i> or <i>Mê miserum!</i>	Alas! Wo is me!
<i>O hominem fortunatum!</i>	O fortunate man!
<i>Populum vero praeclarum!</i>	O people truly great and noble!
<i>Ecce mê! En miserum hominem!</i>	Here I am! Behold an unhappy man!
<i>Pro deorum atque hominum fidem!</i>	For heaven and mercy's sake!
<i>Hem Davum tibi!</i>	There's Davus now for you!
<i>Et bene nós! bene tê!</i>	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 *hei* are commonly put with the dative. E. g. *Vae mihi misero!* Ah! wretched me! *Hei mihi!* Wo is me!

2. *En* and *ecce* 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 *ecce me, eccum* (= *ecce eum*), *eccos, eccillum, eccillam, eccistam*. (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, propter, 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. *Brundisium versus*, Towards Brundisium. *Ad oceanum versus*, Towards the ocean.

2. *Super* and *subter* 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 patrem atque omnes. Clam patris.*

<i>Up, above; in the upper part,</i>	{ <i>Supra; super</i> (adv.).
<i>on the top</i> (Rest).	{ <i>In summo,* in: superiori parte.</i>
<i>Up, upwards</i> (Motion).	{ <i>Sursum</i> (adv.); <i>ad summum.</i>
<i>Below, down, in the lower</i>	{ <i>Infra, subter</i> (adv.).
<i>part</i> (Rest).	{ <i>In imo, in inferiori parte.</i>
<i>Down, downwards</i> (Motion).	{ <i>Deorsum</i> (adv.); <i>ad imum.</i>
<i>From above down.</i>	{ <i>Desuper, superne</i> (adv.).
	{ <i>De superiori loco.</i>
<i>From top to bottom.</i>	<i>A summo ad imum.</i>
<i>From the foot (bottom) to the top.</i>	<i>Ab imo ad summum.</i>
<i>On the top of the hill.</i>	{ <i>In summo colle.</i>
<i>In the lower part (basement) of the house.</i>	{ <i>In superiori parte collis.</i>
	{ <i>In imā dōmo.</i>
<i>At the foot of the mountain.</i>	{ <i>In inferiori parte dōmūs.</i>
	{ <i>Sub radicibus montis.</i>
<i>To the top of the hill.</i>	{ <i>Ad summum collem.</i>
	{ <i>In superiorem partem collis.</i>
<i>Into the lower part of the house.</i>	{ <i>Ad imam dōmum.</i>
	{ <i>In inferiorem partem dōmūs.</i>
<i>To be up, below.</i>	{ <i>Supra</i> (in summo) <i>esse.</i>
	{ <i>Infra</i> (in imo) <i>esse.</i>

* Generally *summo, a, o*, in agreement with the noun; as, *in summo monte, in summa arbore*. So also *imus, a, um*. (Cf. page 176.)

To go upwards, downward.	Sûrsum, deórsum ire.
To come from above.	Désûper, supérne venire.
<i>To go up, to ascend.</i>	{ Ascendo,* ére, di, sum. Escendo, ére, di, sum.
<i>To come down, to descend.</i>	(MONTEM, IN, AD LOCUM). Descendère (ab, de, ex loco — in, ad locum).
To ascend (go up) a mountain.	Ascendère móntem.
To mount a horse, to embark in a ship.	Ascendère in équum, in nâvim.
To ascend (rise) to dignity, to honors.	Ascendere gradum dignitâtis, ad honóres.
To get into a carriage, upon the mast.	Escendère vehículum, in málum.
To descend from a more elevated region into the plains.	Ex superióribus lócis in planitiem descendere.
To ascend, descend a river.	Advérso flúmine, secundo flúmine vehi.
Where is your father going to?	Quò téndit páter túus?
He is ascending the mountain.	Ascéndit (in) móntem.
Has the boy ascended the tree?	Escendítne púer (in) árborem?
He has ascended it.	Escéndit véro.
Does he not wish to come down?	{ Nónne descendere cúpit?
Yes, he does wish it.	{ Nónne deórsum venire vult?
Are you on the top of the house?	Íta ést, cúpit.
No, I am in the basement.	Ésne in súmmâ dómo?
<i>On this side (Rest).</i>	Ímmo véro in ímâ súm.
<i>To this side (Motion).</i>	Citra (Prep. et Adv.).
<i>On that side, beyond (Rest).</i>	Cis, citra (Prep. cum Acc.).
<i>To that side, beyond (Motion).</i>	Trans, ultra (Prep. et Adv.).
To live (to be situate) on this, on the other side of the Rhine.	Trans, ultra (Prep. cum Acc.).
To come to this side of the river.	Cis, trans Rhénium incolère (situm esse).†
To go to that side (beyond, across) the hill.	Cis (citra) flúmen venire.
Is he on this side or on that?	Trans (ultra) cóllem abire.
He is beyond.	Útrum ést cítra án últra?
Hither, in this direction.	Últra ést.
Thither, in that direction.	{ Húc; horsum (adv.). { In hunc lócum.
	Illuc; illorsum, istorsum (adv.).

* Compounded of *ad* + *scando* (I climb). So *escendo* = *ex* + *scando*; *descendo* = *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 (*descendere*) is always neuter.

† This is sometimes expressed by a compound of *cis*; as *cisalpinus*, *cisrhéninus*, *cismontānus*, living or situate on this side of the Alps, Rhine, mountain. And again *transalpinus*, *transmarinus*, &c.

The hill, the mountain.	Collis, is, <i>m.</i> ; mons, tis, <i>m.</i>
The river, stream.	{ Amnis, is, <i>m.</i> ; flūmen, inis, <i>n.</i> Flūvius, i, <i>m.</i>
The present, gift.	{ Dōnum, i, <i>n.</i> ; mūnus, ěris, <i>n.</i> Mūnuscūlum, i, <i>n.</i>
The new-year's present.	Strēna, æ, <i>f.</i>
To make one a present of anything (To present one with anything).	{ Dāre alicui aliquid dōno (munĕri). Aliquem aliquid rē donāre. Alicui aliquid donāre.
To receive something as a present from any one.	Dōno (munĕri) accipĕre aliquid ab aliquo.
To give back again, to return, restore.	{ Reddo, ěre, dīdi, dītum. Restitūo, ěre, ūi, ūtum. (ALICUI ALIQUID).
Did he return you your book again?	Reddiditne (restituitne) tibi lībrum tūum?
He has returned it.	Rēddidit vĕro. Restituit.
From whom did your brother receive a new-year's present this year?	A quo accēpit hōcce ānno frāter tūus strēnam?
He received one from his father.	Accēpit ūnam a patrē.
Did he ever make you a present?	{ Deditne tibi ūquam aliquid dōno? Donavitne te ūquam aliquid rē?
He has already made many presents.	{ Dedit mihi jām multa mūneri. Donavit mihi vĕro jām multa.
Will you return (restore) me my little presents?	Nūm vis mihi munūscula mĕa restituĕre?
I am not willing.	Nōn vōlo. Nōlo.
Have you already commenced your letter?	Fecistine jam initium epistolae scribēndae?
I have not yet begun it.	Nōndum fĕci.
Must our presents be returned?	Nūmquid mūnĕra nōstra restituēda sūnt?
They are not to be returned.	Restituēda nōn sūnt.
Must I ascend the hill?	Ēstne mīhi cōllis ascendēndus?
It must be ascended.	Ēst vĕro ascendēndus.
Whence? Where from?	Unde? Ex (a) quō lōco?
Out of (an enclosed place).	Ex, e (Prep. cum Abl.).
Where do you come from?	Ūnde vĕnis?
I come from the garden.	Vĕnio ex hōrtulo.
Where did your brother come from this evening?	Ūnde (ex quō lōco) vĕnit frāter tūus hōdie vĕsperi?
He came from the theatre.	Vĕnit a theātro.
Where are those men coming from?	Ūnde hōmines illi vĕniunt?

* On this second dative ("for or as a present"), compare Lesson LXIII. B.

They have descended from the mountain. Descendérunt de mōnte.

To be worth.	{ <i>Vălëo, ẽre, ũi, ũtum</i> (ALIUO PRE- TIO).
To be worth so much, how (as) much, more, less.	{ <i>Alicũjus prẽtũ esse.</i> <i>Tanti, quanti, plũris, minũris</i> (sc. <i>pretũ</i>), <i>valẽre</i> .*
To be worth ten sesterces, two hundred pounds of gold.	<i>Decem sestertiis, ducentis† pondo</i> <i>auri valẽre.</i>
To be worth much, very much, most, little, least, nothing.	<i>Magno, permagno, plurĩmo, parvo,</i> <i>minĩmo, nihilo</i> (sc. <i>pretio</i>) <i>va-</i> <i>lẽre.</i>
How much may that horse be worth?	{ <i>Quanti circiter pretũ iste ẽquus est?</i> <i>Quanti fortasse valẽt iste ẽquus?</i>
It is worth about a hundred crowns.	{ <i>Cẽntum circiter thalẽrum est.</i> <i>Valẽt fortasse cẽntum thalẽris.</i>
This is worth more, less than that one.	<i>Hĩc plũris, minũris valẽt quam ille.</i>
The one is not worth so much as the other.	<i>Ille (alter) nõn tanti valẽt, quanti</i> <i>alter.</i>
How much is this thing worth?	{ <i>Quanti pretũ haẽc rẽs ẽst?</i> <i>Quanti haẽc rẽs valẽt?</i>
This is not worth much.	{ <i>Haẽc rẽs parvi pretũ est.</i> <i>Haẽc rẽs parvo valẽt.</i>
That is worth nothing.	{ <i>Hĩc nullius pretũ est.</i> <i>Hĩc nihilo valẽt.</i>
You are not worth it.	<i>Tanti nõn ẽs.</i>
To be better or worth more (To excel).	<i>Meliũrem or praeferẽdum esse.</i> <i>Praestare, antecellere</i> (ALICUI).
Am I not as good as my brother?	<i>Nõnne ẽgo tanti sum, quanti frater</i> <i>mẽus?</i>
You are better (worth more) than he.	<i>Immo vẽro melior (plũris) ẽs.</i>
I am not as good as you.	<i>Tanti nõn sũm ẽgo, quanti tũ.</i>
This is preferable (better).	<i>Hĩc praestat (preferẽdum ẽst).</i>
He excels all his fellow-students.	<i>Commilitonĩbus suis omnĩbus ante-</i> <i>cellit.</i>

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

* And so also *tantũdem*, just so much; *quantĩvis* and *quantũcũque*, whatever. But never *magni, parvi*, &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 (*praeceptores*).

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 aeque 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.

Pater filio librum dedit.

Dale panem pauperibus.

Pisistratus sibi, non patriae Megarenses vicit.

Tu tuas inimicitias ut reipublicae donares te viciisti.

Hannibalis bella gesta multi memoriae prodiderunt.

Zaleucus et Charondas leges civitatibus suis conscripserunt.

Quantum consuetudini famaëque dandum su, id curent vivi.

The father gave his son a book.

Give bread to the poor.

Pisistratus conquered the Megarenses 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.

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 seris, tibi eidem metis,*

* 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 panis pauperibus*, Let bread be given to the poor. *Megarenses a Pisistrato ipsi, non patriae victi 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.

<i>Mihi quidem esurio, non tibi.</i>	I am hungry on my own account, and not on yours.
<i>Nōn solum nobis divites esse volumus, sed liberis, propinquis, amicis, maximēque reipublicae.</i>	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.
<i>Civitas Romāna parum olim vacabat liberalibus disciplinis.</i>	The Roman nation formerly had but little leisure for the liberal arts and sciences.
<i>Plures in Asiā mulieres singulis viris solent nubere.</i>	In Asia several women are accustomed to get married to one husband.
<i>Nēque Caesari solum sed etiam amicis ejus omnibus supplicabo.*</i>	Nor will I supplicate Caesar alone, but all his friends besides.

REMARKS.

1. The pronominal datives *mihi, tibi, sibi, nobis, and vobis* often imply merely a remote interest or curiosity on the part of the speaker. E. g. *Quid mihi Celsus agit?* What, pray, is Celsus after? *Quid tibi ris, insāne?* What do you want, insensate man? *Quid sibi velit, non intelligo*, I do not understand what he is after. *Quid aut tandem nobis Sannio?* What has Sannio to say for himself?

2. After the verbs *esse, fore, suppetere, deesse, 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 homini cum Deo similitudo*, Man has a resemblance to the Deity. *An nescis, longas regibus esse manus?* Or are you not aware, that kings have long hands? *Si cauda mihi foret*, If I had a tail. *Si vita (mihi) suppetet*, If I have life left (if life remains). *Lac mihi novum non aestate, non frigore defit*, I have no lack of fresh milk either in summer or in winter. *Cui res non suppetat, (ei) verba non desint*, (The orator) who has a poor subject, should have words at his command.

* The verb *supplicare* = *supplex esse*. The *nubere* of the preceding example properly signifies "to put on the veil," and with *alicui viro*, "to put on the marriage-veil for a man," i. e. to marry him.

DATIVE 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 blandus, paucis familiaris, omnibus æquus.

You should be kind to every one, a flatterer of no one, intimate with few, just towards all men.

Publius dictátor leges secundissimas plebi, adversas nobilitati tulit.

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, dispar, æqualis; 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 æqualis fuit Livius,* Livy was contemporary with Ennius.*

2. USEFUL OR INJURIOUS: — *utilis, bonus, saluber, salutāris, fructuosus; inutilis, noxius, funestus, pestifer, damnosus, perniciosus, &c.* **E. g.** *Salubrior meliorque inopi, quam potenti,* More salutary, and better for poor than for rich men. *Ratio pestifera multis, admodum paucis salutāris est,* Reason is destructive to many, and advantageous to few. *Universae Graeciae utilis,†* Useful to entire Greece.

3. PLEASANT OR UNPLEASANT: — *grātus, acceptus, dulcis, jucundus, laetus, suavis; ingrātus, injucundus, molestus, grāvis, acerbus, tristis, &c.* **E. g.** *Scientiae suavitate nihil est hominibus jucundius,* Nothing is more agreeable to men than the sweetness of knowledge. *Romulus multitudini gratior fuit, quam patribus,* Romulus was more acceptable to the masses than to the senate. *Verebāris, ne mihi gravis esses,* You were afraid of becoming troublesome to me.

4. INCLINED, FRIENDLY, DEAR, and their opposites AVERSE, HOSTILE: — *amicus, benevolutus, carus, familiaris, æquus, fidus, fidēlis, propensus, propitius, secundus; adversus, aliēnus, inimicus, contrārtus, infensus, &c.* **E. g.** *Non fortunæ, sed hominibus amicus,* Friendly (= a friend) ‡ to men and not to fortune. *Uni æquus 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. *Cujus paucos pares hæc civitas tulit,* Like whom this state has produced but few. — *Æqualis,* in the sense of "contemporary," is more commonly followed by the genitive; as, *ejus æqualis.* Also substantively with an adjective; as, *meus æqualis.*

† But also *utilis* or *inutilis ad aliquid.* **E. g.** *Homo ad nullam rem utilis,* a man fit for nothing.

‡ *Amicus, inimicus, and familiaris* are properly adjectives, and stand as such

ejus amicis, Friendly to virtue alone, and to its friends. *Antonius Galliam sibi infestam inimicamque cognōvit*, Antonius learnt that Gaul was hostile to him. *Illi causae maxime est aliēnum*,* It is entirely irrelevant to that case.

5. NEAR OR ADJOINING:—*vicinus, finitimus, confinis, conterminus, propior, proximus*. E. g. *Proximus sum egomet mihi*, I am my nearest neighbor. *Aethiopia Aegypto est contermina*, Æthiopia is conterminous with Egypt. *Mala sunt vicina† bonis*, Adversity is next door neighbor to prosperity.

6. BELONGING TO ONE'S SELF OR TO ANOTHER:—*affinis, cognatus, propinquus, proprius, peculiāris, communis, sacer*; *alienus, contrarius*, &c. E. g. *Nobis propria est mentis agitatio atque sollertia*, There is peculiar to us a certain agitation and sagacity of mind. *Omni aetati mors est communis*, Death is common to every age. *Huic affines‡ scelēri fuerunt*, They were accomplices of this crime.

7. KNOWN OR UNKNOWN:—*nōtus, certus, ignōtus, obscurus, incertus, dubius, insolitus*, &c. E. g. *Magis historicis quam vulgo nōtus*, 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 et moribus veterum insolitum*, New and unknown (unusual) to the manners of the ancients.

8. FIT OR UNFIT, SUITABLE OR UNSUITABLE:—*aptus, idoneus, accommodatus, commōtus, necessarius, paratus, promptus, proclivis*;—*inconveniens, congruens, consentaneus, decōrus, honestus*; *turpis, foedus, indecōrus, absonus, absurdus*. E. g. *Aptum esse consentaneumque tempori et personae*, To be fit and suitable for the occasion and person. *Tibi erunt parata 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. *Rationi consentaneus*, In harmony with reason. *Absonum fidei*, At variance with credibility.§

9. EASY OR DIFFICULT:—*facilis, expeditus, commōdus*; *difficilis*,

in every degree of comparison; as, *Amictor libertati quam suae dominationi*.—*Homo mihi amicissimus, mihi familiarissimus*. But they frequently occur as substantives with a genitive or an adjective. E. g. *Amicus patris*.—*Noster amicus*. So also the superlative *amicissimus* or *familiarissimus meus*, A very great or most intimate friend of mine. *Inimicissimus tuus*, Your mortal foe. *Amicissimus nostrorum hominum*, A warm friend of our men (our party).

* The construction of *aliēnus* is either *alicui rei, alicujus rei, re* or *a re*. Thus, *alienum nostrā amicitia, a dignitate mea*, incompatible with our friendship, with my dignity. Several of these adjectives take also *erga, ad* or *in*; as, *benignus, benignus erga aliquem*;—*propensus ad* or *in aliquem*.

† *Vicinus* and *vicina* are also used substantively, and then followed by the genitive or adjective; as, *vicinus ejus, meus*.

‡ But *affinis* in this sense also has the genitive; as, *affinis hujus suspiciōnis, affinis rei capitalis*. So also *proprium oratoris*, peculiar to the orator; and *mea, tua propria*, peculiar to me, to you.

§ But also *ad naturam aptus* or *accommodatus*; *ad causam idoneus*; *paratus ad usum*; *promptus ad mortem, ad aliquem morbum proclivis*;—*conveniens, congruens, consentaneus cum re*; *absonus, absurdus a re*.

ardūus, incūus. E. g. *Juvēnis caecus, contumeliae opportunus, facilis injuriae*, A blind youth, exposed to contumelies and to injuries. *Id si tibi erit commodum*, If that will be convenient to you. *Invia virtūti nulla est via*, No way is impassable to virtue.

10. VERBALS in *blis*, and COMPOUNDS like *obnoxius, obvius, supplex, superstes*, &c. E. g. *Mors mihi non est terribilis*, Death is not terrible to me. E. g. *Obvium esse alicui*, To meet any one. *Supplicem esse alicui*, To be a suppliant to (to supplicate) any one. *Superstitem esse alicui*, To survive any one.*

To affirm, contend.

{ Affirmo, āre, āvi, ātum.
Contendo, ěre, di, tum.
(CUM ACC. ET INFIN.)
Nĕgo, āre, āvi, ātum.

To deny.

What do you say?

Quid āis?

I say that you have my book.

Āio, tē tenĕre mĕum lĭbrum. †

I say that I have not it.

Nĕgo, mē tenĕre lĭbrum tūum.

I assure you, that I have it not.

{ Ego tibi affirmo, mē ĕum nōn tenĕre.

Have you not had it?

Nōnne ĕum tenuistī?

I have had it, but I have it no longer.

Tĕnui vĕro, sed (ĕum) tĕneo nōn āmplius.

Do you contend that you have been correct?

Contendisne, tē vĕre locūtum (esse)?

I say that I have not been correct.

Nĕgo, mē vĕre locūtum.

I affirm that you have been wrong.

Affirmo, tē erravisse.

No more, no longer.

Non jam (or jam non). Non amplius.

Do you still love your brother?

Diligisne frātreē etiā nūc?

I love him no longer.

Diligo ĕum nōn āmplius.

Where have you put the pen?

Ubi pĕnnam posuistī?

I have laid it upon the table.

Impōsui ĕam mĕnsae (in mĕnsā).

Does it lie upon the table?

{ Sitāne ĕst super mĕnsā?

It does lie upon it.

{ Inpositāne est mĕnsae?

Is he still lying upon the ground?

Sita est. Impōsita est.

He is lying there no longer.

Jacĕtne hūmī etiā nūc?

{ Ibi nōn jam jacet.

{ Jacet ibi nōn amplius.

Some, a little.

Aliquantūlum, paulūlum, pauxillum.

Could you give me a little water?

Possisne mĕhi dāre aliquāntulum āquae?

I can give you some.

Ēgo tibi aliquāntulum dāre pōssum.

It is necessary, I must.

Necesse est, mē oportet, &c. (Cf. Lesson XXXIV. D.)

* Also *supplex* and *superstes alicujus*, which among the later writers is even more common than the dative.

† Compare page 290.

It was necessary, I was obliged. *Necesse fuit, me oportuit, &c.*

Is it necessary (for some one) to go to the market ?	{ Eundúmne est in fórum ?
It is necessary (for some one) to go there.	{ Necesse éne est ire in fórum ?
What must one do in order to learn Latin ?	{ Eúndum ést véro.
	{ Necesse est.
One must be very diligent.	{ Quid nôs faciámus necesse ést, ut línguam Latinam ediscámus ?
	{ Opórtet nôs símus imprímis díligéntes.
What must he do ?	{ Opus ést múltā indústriā ést díligéntiā.
He must go for a book.	{ Quid éúm fácere opórtet ?
	{ Necesse ést líbrum appórtet.
What must I do ?	{ Opus ést éúm appórtāre líbrum.
	{ Quid fácere míhi opus ést ?
You must sit still.	{ Quid opórtet fáciā ?
	{ Opus ést, ut sédeas quiétus.
	{ Necesse ést tibi sedére quiéte.
To sit.	Sedēo, ēre, sēdi, sessum.
Still, quiet.	Quiétus, a, um.
Silent, still.	Tacítus, a, um ; sílens, tis
The livelihood, subsistence, competency.	Víctus, ūs, m. ; copia víctūs ; íd, quod suppedítat ad víctum cultumque.
To have enough to live on, to have a competency.	{ Habēre ad sumptum.
	{ Habēre unde aliquis vivat.
Not to have enough to live on.	{ Non laborāre de víctu cultūque.
	{ Deest alicui in sumptum.
	{ Vix habēre unde aliquis vivat.
Have you a (comfortable) subsistence ?	{ Habēsne ad sumpťum ?
I have a comfortable one.	{ Habēsne unde commóde vívas ?
I have not a competency.	{ Égo de víctu cultūque nōn labóro.
I have scarcely anything to live upon.	{ Déest míhi in sumptum.
	{ Vix hábeo unde vívā.
To live.	Vivo, ēre, vixi, victum.
The expense.	Sumptūs, ūs, m.
Beef.	Bubŭla,* ae, f.
Mutton.	Vervecina, ae, f.
Veal.	Vitŭlina, ae, f.
Pork.	Porcina, ae, f.
Ham.	Perna, ae, f.
A piece of ham, &c.	Frustum pernae, &c.

* With *bubŭla* — *porcina*, the word *caro*, flesh, meat, is understood, and sometimes expressed.

What must I buy ?	{ Quid mīhi emēdum est ?
You must buy some beef.	{ Quid opus est, ut emam ?
	{ Emēda est tibi búbula.
	{ Opus est, ut emas búbulam
What must (should) I do ?	{ Quid mē facere opórtet ?
	{ Quid opórtet fáciam ?
You must (ought) to work.	{ Opórtet tē operári.
	{ Opórtet tū operēre.*
What ought we to have done ?	{ Quid nōs facere opórtuit ?
We ought to have attended to our studies.	{ Quid nos fecērēmus opórtuit ? †
	{ Opórtuit nōs óperam dáre stúdiis.
What do you wish ?	Quid vis ? Quid cupis ?
I want some money.	{ Opus est mīhi pecúniā.
	{ Egeo pecúniā
Do you want much ?	{ Estne tibi opus magnā.
I do want a large amount.	{ Opus est mīhi véro copíā magnā.
How much do you want (need) ?	{ Quantā eges ?
	{ Quantā est tibi opus ?
	{ Opus est mīhi non nísi unus thalērus.
I only want a crown.	{ Úno tantum thaléro egeo.
Is that all you want ?	{ Nōn est tibi opus nísi hōc ?
That is all I want.	{ Nōn est mīhi opus nísi hōc.
Do you not want more (money) ?	{ Nōn est tibi opus majóre (pecúniā) ?
I do not need any more.	{ Majóre nōn indígeo.
What does he (want) need ?	{ Quid (quā rē) indiget ?
He needs a new coat.	{ Toga novā indiget.
Have you what you want ?	{ Hábesne quod tibi opus sit ?
I have what I want.	{ Hábeo véro, quod mīhi opus est ?
Have they what they want ?	{ Hábéntne quod sis opus est ?
They have so.	{ Hábent véro.
Have you been obliged to work much to learn Latin ?	{ Fuitne tibi mágni labóris, † sermōnem Latinum edícere ?
I have been obliged to work very hard.	{ Fuit prorsus permágni labóris.

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, G.

† Lit. "Was it a matter of great labor?" &c. On this genitive compare Lesson LXVIII. B.

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 multā diligentia*). — 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 SEXAGESIMUM.

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.

Such are *prosum*, *auxilior*, *adminiculor*, *opitūlor*, *patrocīnor*, *subvenio*, *succurro*, *medeor*; *noceo*, *obsum*, *officio*, *incommodo*, *insulto*, *insidiōr*. — *Favēo*, *gratificor*, *indulgēo*, *ignosco*, *studēo*, *parco*, *adūlor*, *blandior*, *lenocīnor*, *palpo*, *assentior*, *assentor*, *respondēo*; *adversor*, *refragor*, *obsto*, *renūtor*, *repugno*, *resisto*, *invideo*, *aemulor*, *obtreco*, *convictor*, *maledico*. *Placēo*, *arridēo*, *displicēo*. — *Domīnor*, *impēro*; *parēo*, *cēdo*, *ausculta*, *obedīto*, *obsequor*, *obtempēro*, *morigeror* (= *morem gero*), *audiens sum*, *servio*, *inservio*, *ministro*, *famūlor*, *ancillor*, *praestolor*. — *Credo*, *fido*, *confido*, *diffido*. — *Imminēo*, *propinquo*, *appropinquo*, *impendeo*, *occurro*. — *Minor*, *commīnor*, *irascor*, *stomachor*, *succenseo*. The impersonal verbs *conducit*, *contingit*, *expedit*, *licet*, *placet*, &c. Examples:—

<i>Ipsi patriae conducit, pios cives habere in parentes.</i>	It is advantageous to the state itself, to have its citizens respectful towards their parents.
<i>Nihil Numantinis vires corporis auxiliatae sunt.</i>	Their physical strength was of no service to the Numantians.
<i>Non licet tui commodi causā nocere alteri.</i>	It is not lawful to injure another for the sake of personal advantage.
<i>Efficat hoc philosophia: medetur animis.</i>	Philosophy produces this effect: it cures the mind.
<i>Germani ab parvulis labori ac duritiae student.</i>	The Germans apply themselves to toil and hardships from their infancy.
<i>Trebatium objurgavi, quod parum valetudini parceret.</i>	I chided Trebatius for sparing his health too little.
<i>Alii Sullanis, alii Cinnanis partibus favēbant.</i>	Some favored Sulla's party, others that of Cinna.
<i>Nimium illi, Menedeme, indulges</i>	You indulge him too much, Menedemus.
<i>Probus invidet nemini.</i>	The honest man envies no one.
<i>Aliorum laudi atque gloriae maxime invideri solet.</i>	The reputation and glory of others are generally the object of envy.
<i>Nemo alterius, qui suae confidit, virtuti invidet.</i>	No one envies the excellence of another, who has any confidence in his own.
<i>Mundus Deo patet, et huic obediunt maria terraeque.</i>	The world is subject to God, and to him the seas and lands render obedience.
<i>Sto expectans, si quid mihi imperent.</i>	I stand waiting to see whether they have any commands for me.
<i>Omnino irasci amicis non temere soleo.</i>	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. *Imperare alicui aliquid*, To demand anything of any one; *credere alicui aliquid*, to entrust anything to any one; *minari* or *commi-*

nāri alicui 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. *Mihi parcitur, invidetur, obrectatur*, I am spared, envied, traduced. *Tibi incommodatur, maledicatur*, You are incommoded, reviled.

2. *Jubēre* is an exception to verbs of commanding, and occurs only with the Acc. cum Inf. (Lesson LIII. B. II. 2.) So *juvo* and *adjuvo*, "I aid, assist," always have *aliquem*, and not *alicui*, like *auxilio*, &c.

3. *Benedicere*, "to bless," generally has *alicui* (like *maledicere*), but sometimes *aliquem*. So *medicari alicui* (like *mederi*), to heal, cure, but *medicari aliquid*, to prepare chemically. The construction of *invidere* (to envy) is generally *alicui* or *alicui rei*, but may also be *alicui rem* or *aliquem aliquā re* (one on account of anything). E. g. *Honorem tibi invidet*, He envies you your honor.

4. A number of other verbs sometimes take the accusative or ablative instead of the dative. E. g. *Obrectare* (to produce) *alicui*, *alicui rei* or *rem*. *Auscultare* (to listen to) and *praestolari* (to wait for) *alicui* or *aliquem*. *Dominari* (to rule over) *alicui*, in *aliquem* or *in civitate*. *Fidere* and *confidere* (to trust, confide) *alicui*, *alicui rei* or *aliquā re*. *Cedo tibi, concēdo tibi*, "I yield, concede to you," are followed by an accusative or ablative of the thing; as, *cedo tibi locum, cedo tibi agri possessione*; and *concēdo tibi libertatem, loco, de victoria*, 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 aliquā 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 *tuā causā*), I wish for you (on your account). *Prospicio* and *provideo te*, I see you before, but *tibi*, I provide for you. *Tempero* and *moderor aliquid*, 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*, *prae*, *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.
Affero, I bring to.
Affigo, I attach to.
Adhibeo, I employ towards.

Adjicio, I add to.
Adjungo, I join to.
Admoveo, I bring near to.
Alligo, I tie to.

Applico, I attach to.
Circumjicio, I cast around.
Compāro, I provide for.
Compōno, I put together.
Confēro, I unite to.
Conjungo, I link to.
Immisceo, I mix with.
Impōno, I place upon.
Imprimo, I print upon.
Inclūdo, I include.
Incido, I cut into.
Infēro, I carry into.
Ingēro, I put or pour into.
Injiceo, I throw into.

Insēro, I implant.
Inūro, I brand, imprint upon.
Interjicio, I cast among.
Interpōno, I interpose.
Objicio, I throw before (to).
Ofūdo, I pour out to.
Oppōno, I place against.
Posthābeo, I esteem less than.
Postpōno, I value less than.
Praefēro, I bear before; I prefer.
Praeficio, I set over.
Praepōno, I place before.
Suppōno, I place beneath.
Substerno, I spread under.

2. Intransitive compounds, with the dative only.

Accēdo, I draw near to.
Acquiesco, I acquiesce in.
Adhaereo, I adhere to.
Allūdo, I allude to.
Annūo, I assent to.
Arrēpo, I creep to.
Assideo, I sit near to.
Aspiro, I breathe upon.
Antecello, I excel, surpass.
Collūdo, I play with.
Congrūo, I agree with.
Consentio, I accord with.
Consōno, I harmonize with.
Excello, I excel.
Inclūdo, I fall upon (into).
Incumbo, } I lie (sit) upon.
Incūbo, }
Indormio, I nod over.

Inhaero, I inhere in.
Inhilo, I gape at.
Immorior, I die in (upon).
Immoror, I linger in.
Innascor, I am born in.
Insisto, I tread upon.
Interjaceo, I am situate between.
Intervēnio, I fall in with.
Obrēpo, I steal upon.
Obstrēpo, I make a noise at.
Obversor, I move before.
Praeminēo, I surpass.
Praestidēo, I preside over.
Praevālēo, I am stronger than.
Succumbo, I yield to.
Supersto, I stand upon.
Supervivo, I survive.

3. To these add the compounds of *sum*: — *adesse*, to be present; *inesse*, to be in; *interesse*, to be among; *praesse*, to be before (at the head of); *subesse*, to be beneath; *superesse*, to remain over (left).

4. The compounds of *salis*, *bene*, and *male* are *satisfacere*, *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.

Natūra sēnsibus ratiōnem ad-
junxit.
Sthēnius est is, qui nobis assidet.

Nature has given us reason in ad-
 dition to our senses.
 He who is sitting by our side is
 Sthenius.

Quis pōtest inīquos aequis, im-
pious religiōsis anteferre?

Who can prefer the unjust to the
 just, the impious to the religious?

Natūra vi rationis hómīnem conciliat hómīni.	Nature conciliates man to man by force of reason.
Párva mágnis saepe rectissime conferuntur.	Small things are often correctly compared with great things.
Mágnus térror incidit Pompéii exercíui.	Great terror befell the army of Pompey.
Cui sermóni nós intervénimus?	What conversation did we fall in with?
Nón citius adoléscentiæ senéctus, quám pueritiæ adoléscentia obrépit.	Old age steals no faster upon youth than youth does upon boyhood.
Hánnibal Alexándro Mágnō nōn postponéndus est.	Hannibal cannot be put below Alexander the Great.
Déus ánimū præfécit córpori.	The Deity has put the mind over the body.
Júdicis ést, innocéntiæ subvenire.	It is the duty of a judge to help (protect) innocence.
Néque déesse, néque superesse reipúblicæ vólo.	I desire neither to be remiss towards the republic, nor to be above it.
Cuí Gélius benedixit únquam bono?	What patriotic man did Gellius ever speak well of?
Satisficere omnibus nōn pōssum.	I am not able to satisfy every one.
Tú vérbis sólves núnquam, quód mi (= míhi) malefécéris.	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 communicávit*, He communicated his designs to me. In *omnium animis dei notionem impressit ipsa natūra*, 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 abjudicāre*, to take away one's liberty; *alicui imperium abrogāre*, to deprive one of his command. *Alicui aliquid derogāre, detrāhēre*, to derogate, to detract from. *Alicui virginem despondēre*, to betroth a maiden to any one. *Eripere alicui 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).	{	<i>Posco, ēre, poposci, —.</i>
		<i>Postulo āre, āvi, ātum.</i>
		<i>Peto, ēre, tvi, tūm.</i>
		(ALIIQVĀD AB ALIIQVŌ.)

To ask, request (as a favor).	{ Rôgo, âre, âvi, âtum. Ôro, âre, âvi, âtum. (ALIQUEM ALIQUID.)*
To ask (or demand) money of any one.	Pecuniam ab aliquo petere (poscere, postulâre).
To ask (entreat) any one for money.	Aliquem pecuniam rogâre, orâre.
To beg money of any one	Aliquem pecuniam mendicâre.
To ask any to come (to write, to hear, &c.).	Petere ab aliquo, ut veniat, ut scribat, ut audiât. (Cf. page 295.)
To entreat any one by letter to come.	Petere precibus per litteras ab aliquo, ut veniat.
To request, beseech any one to come.	Rogâre, orâre aliquem, ut veniat.
I request you most earnestly to do so.	Id ut facias, tē etiam atque etiam rôgo.
I ask and beseech you most earnestly to help him.	Etiam atque etiam tē rôgo atque ôro, ut eum jûves.
What do you ask (want) of me ?	{ Quid a mē postulas (pétis) ? Quid mē facere vis ?
I do not ask (you for) anything.	Nihil postulo.
Nor do I ask you for anything.	Néque ego abs tē quidquam postulo (péto).
Did he ask (beg) you for (some) money ?	Rogavitne tē pecuniam ?
He did ask (me for some).	Rogâvit.
Did he beg some bread of us ?	Mendicavitne pânem a nobis ?
He begged and entreated us for a little bread.	Nos aliquântulum pânis etiam atque etiam rogâvit atque orâvit.
Do you ask (beg) him for some money ?	Rogâsne eum pecuniam ?
I ask (beg) him for some.	Rôgo eum aliquântulum.
Do you ask me for anything ?	{ Petisne aliquid a mē ? Rogâsne me aliquid ? Péto a tē librum. Rôgo tē librum.
I ask you for my book.	{
Do they ask us for the hat ?	Nûm pileum a nobis postulant ?
They do not ask us for it.	Nôn postulant.
To speak of any one or anything.	De aliquo seu aliqua rē lôqui, collocûi.
Do they speak of this man.	Loquuntúrne hōc de víro ?
They are speaking of him.	Loquúntur (de éo).
They do not speak of him.	(De éo) nōn loquúntur.
Do ye speak of my book ?	Lóquiminine de libro méo ?
We do speak (of it).	Sic ést. Lóquimur.
Do people speak of it ?	Ecquid de éo hómīnes loquúntur ?

* On the government of these verbs see Lesson LX. B.

They speak much of it.
What do you say to it?
I say that it is a good book.

Loquúntur de éo mltum.
Quid tú de éo cénse (júdicar) ?
Ego éum líbrum bónum ésse cén-
seo (júdico).

To judge, think (say).

{ Judico, áre, ávi, átum.
Censeo, ére, úi, —.
(ALIQUID DE ALIQUO.)

Is it your opinion that he was right?

Censésne, éum vére locútum (és-
se) ?

No, I think he was wrong.

Ímmo véro éum erravísse cénseo.

Content, satisfied.

Contentus, a, um.

To be contented (satisfied)
with anything.

{ Aliquā rē contentum esse.
In aliquā rē acquiescere (—vi,
—tum).

To be content with any one.

Aliquem probāre, approbāre.

Are you satisfied with your new umbrella?

Ésne umbráculo túo nóvo contén-
tus ?

I am contented with it.

Súm éo conténtus.

I am not (at all) satisfied with it.

Haúd súm éo conténtus.

Of what do they speak?

Quā de rē loquúntur ?

They speak of peace, of war, of your book.

Loquúntur de páce, de bélio, de
líbro túo.

With what are you contented?

{ Quā rē és contentus ?
Quā in rē acquiescis ?

I am contented with my new coat.

Conténtus sum tógā meā novā.

Are you satisfied with your master?

Écquid magístrum túum probas ?

I am quite satisfied with him.

Próbo véro éum válde.

Are ye satisfied with him?

{ Satín' vóbis probátur ?
Núm vóbis satisfácit ?

Are you satisfied with this man?

Satisfacítne tibi hícce hómo ?

I am satisfied.

Sic ést ; míhi satisfácit.

To study — studied.

{ Studēre, studíi, —.
Opēram dāre (ALICUI REI).

To correct — corrected.

{ Emendāre — ávi, átum (ALIQUID).
Corrigēre — rexi, rectum.

To ask, interrogate.

Interrogō, áre, ávi, átum (ALIQUEM
ALIQUID, DE ALIQUA RE).

To inquire (carefully and minutely).

{ Sciscitor, ári, átus sum.
Percunctor, ári, átus sum.

Have you asked him about the play?

Núm éum de spectáculo interroga-
vísti ?

I have not asked him.

Éum nōn interrogávi.

Did he inquire who I am?

Sciscitatúsne est, quis sim ?

Do you inquire after the price of this book?

Percunctariúsne de pretío líbri ?

Does your brother study literature?	{ Dát fráter tuús óperam litteris ? Sequitúrne fráter tuús stúdi- um litterarum ?
He does study it.	Óperam dát. Séquitur.
Do you study to become a doctor?	Núm óperam dás fieri médicus ?
To pay.	{ Solvo, ěre, i, sölútum. Numéro, are, avi, átum.
To pay any one (in general).	Aliquem solvère, alicui satisfacère.
To pay for anything.	Solvère (aliquid) pro aliquā rē.
To pay any one for anything.	Solvère alicui pretium rei.
To pay money to creditors.	Solvère pecúnias creditoribus.
To pay a debt.	Aēs aliénium (pecúniam débítam) solvere vel dissolvere.
To be able to pay, solvent.	Ěsse solvendo (<i>Dat.</i>), ad solvendum.
I have paid him.	Ěgo éum sölvi (ei satisfeci).
They have not yet paid for the book.	Pro libro nóndum solvérunt.
How much have you paid for your horse?	Quántam pecúniam pro équo solvísti ?
I have paid two hundred crowns for it.	(Sölvi pro eo) ducéntos thaléros.
Did he pay the tailor for the coat?	Númquid sartóri pretium véstis sölvit ?
He has not paid him (for it).	(Ěi) nóñ sölvit.
Do you pay the shoemaker for the shoes?	Solvísne sutóri pretium calceórum ?
I do pay him.	Ěgo véro solvo.
What did they pay you for the knives?	Quíd tibi pro cúltris solvérunt ?
They paid me a large sum for them.	Solvérunt mñhi (pro sis) pecúniam grándem.
They have nothing for them.	Nihil pro sis solvérunt.
Have you paid for your book?	Solvístine pro libro tuo ?
I have paid (for it).	Sölvi.
I have not yet paid for it.	Ěgo pro eo nóndum sölvi.
Can you pay what you owe?	Potésne solvere, quod debes (or débítum, débíta) ?
I cannot pay what I owe.	Solvere débíta haúd possum.
Did we pay our debts?	Solvimúsne aēs aliénium (débíta nóstra) ?
We have paid them entirely.	Id (ea) pláne (omnínó) dissolvimus.
Entirely, wholly.	Prorsus, omnino, pláne (adv.).
Entirely or for the most part.	Omnino aut magnā ex parte.

The uncle.	Patrūs, <i>i. m.</i> ; avuncūlus, <i>i. m.</i>
The wages, fee.	Merces, <i>ēdis, f.</i> ; prētium opērac, <i>i. n.</i>
The honorarium; salary.	*Honorārium, <i>i. n.</i> ; salārium, <i>i. n.</i>
The lesson (to be learnt).	Pensum, <i>i. n.</i> ; discenda, <i>n. pl.</i>
The exercise, task (to be written).	Pensum imperātum, <i>i. n.</i> ; exercitium, <i>i. n.</i>
The exercise, practice, e.g. in writing, speaking, &c.	Exercitatio (ōnis, <i>f.</i>) scribendi, dicendi, &c.
To do (write) one's exercises.	Pensum imperātum absolvēre (absolvi, absolutum).
The lecture or lesson (given by the teacher).	Schōla, <i>ac, f.</i>
To deliver a lecture on any subject.	Schōlam habēre de aliquā rē.
To be present at the lectures of any one.	Schōlis alicujus interesse.
To attend or frequent lectures.	Doctōres auditionēsque obire (-ivi, itum).
The teacher, preceptor.	Doctor, praeceptor, ōris, <i>m.</i> ; magister, <i>ri, m.</i>
The scholar, pupil.	Discipulus, alumnus, <i>i. m.</i>
The gentlemen, lord, sir.	Dominus, <i>i. m.</i> ; vir amplissimus, illustrissimus, &c. (<i>in addresses, &c.</i>)
Have you (written) your exercises?	Absolvistine tuā pēnsa imperāta?
I have not yet done them.	(Ēa) nōndum absolvi.
To receive a present from any one.	{ Accipere aliquid ab aliquo in mūnere. { Dōnum ab aliquo accipere.

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

(with the dative) the baker? — I have paid him. — Has your uncle paid the butcher for the meat? — He has paid him for it. — Have you paid your servant his wages? — I have paid them to him. — Has your master paid you your wages? — He has paid them to me. — When did he pay them to you? — He paid them to me the day before yesterday. — What do you ask this man for? — I ask him for my book. — What does this boy beg of me? — He begs of you some money. — Do you ask me for anything? — I ask you for a crown. — Do you ask me for the bread? — I ask you for it. — Do the poor beg money of you? — They beg some of me. — Which man do you ask for money? — I ask him for some whom you ask for some.

EXERCISE 120.

Whom have you asked for some sugar? — I have asked the merchant for some. — Of whom have the poor begged some money? — They have begged some of the noblemen. — Of which noblemen have they begged some? — They have begged some of those whom you know. — Whom do you pay for the meat? — I pay the butchers for it. — Whom does your brother pay for his boots? — He pays the shoemaker for them. — Whom have we paid for the bread? — We have paid our baker for it. — Of whom have they spoken? — They have spoken of our friend. — Do men speak of my book? — They do speak of it. — Of what do we speak? — We speak of war (*de bello*). — Do you not speak of peace? — We do not speak of it. — Are you content with your scholars? — I am content with them. — How old are you? — I am not quite ten years old. — Does your brother know Latin? — He does not know it. — Why does he not know it? — Because he has not learned it. — Why has he not learned it? — Because he has not had time. — Is your father at home? — No, he is gone to England. — Do you intend going to Italy this summer? — I do intend going thither. — Have you the intention of staying there long? — I have the intention of staying there during the summer. — How long does your brother remain at home? — Till twelve o'clock. — Have you had your gloves dyed? — I have had them dyed. — What have you had them dyed? — I have had them dyed brown. — Will you tell your father that I have been here? — I will tell him so. — Will you not wait until he comes back again? — I cannot wait.

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.* E. g.

* Compare Lesson XXV. D.

<i>Legendus mihi sæpius est Cato maior.</i>	I must read Cato the elder oftener.
<i>Nihil est homini tam timendum, quam invidia.</i>	Nothing is to be feared by men so much as envy.
<i>Non paranda nobis solum, sed fruenda etiam sapientia est.</i>	Wisdom should not only be acquired by us, but also enjoyed.
<i>Recto tibi invictoque moriendum est.</i>	You must die firm and unconquered.
<i>Ut tibi ambulandum et ungendum, sic mihi dormiendum est.</i>	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. *Non majores nostros venerandos a nobis putatis?* 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 literis*, It will be necessary to use Greek letters. *Consensio omnium gentium lex naturae pulanda est*, The consent of all the races of men is to be considered the law of nature. *Orandum est* (sc. nobis),* *ut sit mens sana in corpore sano*, 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 nobis* (= a nobis) *Laeliae saepe sermo*, We have often heard the conversation of Lælius. *Mihi* (= a me) *consilium captum jam diu est*, The plan has been formed long ago by me. *Barbarus hic ego sum, quia non intelligitur ulli* (= ab ullo), 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. *Hoc est mihi curae.*

I take care of this (It is my care, I attend to it).

Est tibi honori.

It is an honor to you.

Nobis est voluptati.

It is a pleasure to us.

Est argumento.†

It serves as an argument.

Ampla domus dedecori domino saepe fit.

An ample mansion often becomes a dishonor to its master.

* The dative thus suppressed is generally *mihi*, *tibi*, *nobis*, *vobis*, *hominibus*, &c., and easily supplied from the context.

† See Remark 1.

Attalus régnum síum <i>Románis</i> <i>dóno</i> <i>dédit</i> .	Attalus gave his kingdom to the Romans as a present.
Cæsar quinque cohórtes <i>cástris</i> <i>praesídio</i> relínquit.	Cæsar leaves five cohorts as a guard for the camp.
Pausánias vénit <i>Atticis</i> <i>aurílio</i> .	Pausanias came to the assistance of the Athenians.
Virtus sóla néque <i>dátur</i> <i>dóno</i> , néque <i>accipitur</i> .	Virtue alone can neither be offered nor received as a gift.
Nímia fidúcia <i>calamitatí</i> <i>sólet</i> <i>esse</i> .	Too much confidence is wont to be a source of calamity.
Incumbite, ut et <i>vóbis</i> <i>honóri</i> , et <i>amícis</i> <i>utilitatí</i> et <i>reipublicae</i> <i>emolumentó</i> <i>esse</i> possitis.	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 honori, laudi*, This is an honor, laudable. *Vitam rusticam tu probro et crimini 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 aliquid munéri, dono, praemio*; — *relinquere aliquid custodiae, praesidio*; — *aliquid est* or *putatur vitio, crimini, probro, opprobrio, laudi, salutí, utilitatí, emolumento*; — *aliquid est curae, cordi, derisui, usui*. So also *canere receptui*, to sound the retreat; *opponere pignori*, 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, indicium est*, This is proof, an indication (evidence). *Dedit mihi aliquid donum* (for *dono*). *Exercitum ad praesidium* (for *praesidio*) *reliquit*. *Dare aliquid in dotem*, To give anything as a dowry. So also *pro argumento est*.

C. After expressions like *mihi est nomen* or *cognomen*, the name of the individual is either in the nominative or dative, but sometimes in the genitive. E. g.

*Est mihi nomen Balbus, Balbo,** My name is Balbus.
or Balbi.

Nomina his Lacumo atque Aruns The names of these (sons) were
fuérunt. Lacumo and Aruns.

Cui postea Appio Claudio fuit Whose name was afterwards Appi-
nomen. us Claudius.

* The dative stands by *attraction* in the same sense as the pronoun *mihi* (*cui, alteri, &c.*).

Quòrum *alteri Capiti* fuit co- One of whom was surnamed Capito.
gnomen.

Nomen *Mercurii* mihi est. My name is Mercury.

REMARK. — After the expressions *dare*, *addere*, *indēre*, *dicēre*, *pōnēre*, *impōnēre* or *tribuēre 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 dixēre nomen*, Whom the parents called Ascanius. And in the passive: — *Quibus nomen histrionibus inditum est*, Who have received the name of histrions. *Cui cognomen superbo ex moribus datum*, Who was surnamed "the proud," from his manners.

D. The verbs *aspergo* and *inspergo*, *circumdo* and *circumfundo*, *dono* and *impertio*, *induo* and *exuo*, are construed either with the dative of the person and the accusative of the thing (*alicui aliquid*), or with the accusative of the person and the ablative of the thing (*aliquem aliquā re*). E. g.

Aspergit aram sanguine (or *aræ sanguinem*). He besprinkles (stains) the altar with blood.

Dés animum circumdedit corpore (or *corpore animo circumdedit*). The Deity surrounded the soul with a body.

Dono tibi pecuniam (or *tē pecuniā*). I make you a present of money.

Terentia impertit tibi multam salutem. Terentia sends you greeting.

Plurimā salutē Parmenōnem impertit Gnātho. Gnatho presents his best compliments to Parmeno.

Induit (exuit) sibi vestem. He puts on (takes off) his dress.

Cæsar hostes omnes armis exuit. Cæsar deprived all his enemies of their arms.

REMARKS.

1. So also *intercludēre alicui aliquid* or *aliquem aliquā re* and *ab aliquā re*, to cut one off from anything; and *interdicēre alicui aliquid* or *alicui* (but not *aliquem*) *aliquā re*. E. g. *Intercludit hostibus fugam, milites intinēre* 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 aspergitur sanguine* or *sanguis aræ aspergitur*. — *Duabus quasi a naturā induti sumus personis*, We are by nature furnished as it were with two persons. *Doctrinis ætas puerilis impertiri debet*, The age of boyhood ought to be furnished with instruction. *Interdicāmur 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*, *cominus*, *obviam*, *praesto*; *convenienter*, *congruenter*, *constanter*, *amice*, &c. E. g. *Propius Tiberi, quam Thermopylis*, 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. *Convenienter 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. { *Ēdo, ēre, ēdi, ēsum.*
Cibum sūmere (capere, capessere),
manducare.

PRES. IND. SING. *ēdo, ēlis or ēs, ēdit or ēst*; †
 PLUR. *ēdimus, ēditis or ēstis, ēdunt.*

PRES. SUBJ. SING. *ēdam or ēdim, ēdas or ēdis, ēdat or ēdit*;
 PLUR. *ēdāmus or ēdimus, ēdātis or ēditis, ēdant or ēdint.*

To eat or to consume anything as food (*trans.*). *Edere, manducare aliquid.*

To taste (anything as food or drink). *Gusto, are, āvi, ātum (ALIQUID).*

To feed or live upon. *Vescor, i, — (CARNE, LACTE, &c.).*

The breakfast. *Jentāculum, i, n.*

The lunch. *Prandium, i, n.*

The dinner. *Coena, ae, f.*

The supper. *Cibus vespertinus, i, m.*

To breakfast. *Jento, are, āvi, ātum.*

To eat a lunch. *Prandeo, ēre, prandi, pransum.*

To dine. *Coeno, are, āvi, ātum.*

To sup. *Cibus vespertinum sūmere.*

At what time do you dine? *Quotā (sc. hōrā) coēnas?*

I dine at five. { *Quintā coēno.*

{ *Horā quintā coēno.*

Have you already dined? *Ecquid jam coenavisti?*

I have dined long ago. *Coenavi profecto jam dūdum.*

* See page 344.

† Several other syncopated forms of this verb resemble those of *esse*, but have *e* long by nature. E. g. *edere* or *ēse*; *editur* or *estur*; *ēderem* or *ēssem* (Imperf. Subj.); *ēie, ēdite* or *ēs, ēste* (Imperat.), &c. The tenses derived from the second and third roots are regular.

I have dined earlier than you.	<i>Ēgo matūrius coenāvi quān tū.</i>
Will you take a lunch with me?	<i>Visne prāndium sūmere apud mē (mēcum)?</i>
I cannot; I have already eaten my lunch.	<i>Nōn pōssum; jān diu prāndi.</i>
Do you sup late?	<i>Sūmīsne cibum vespertīnum sēro?</i>
I sup later than you.	<i>Ēgo cibum vespertīnum sūmo sērius quān tū.</i>
<i>Before me, you, him, us, &c.</i>	<i>Ante mē, tē, eūm, nōs, &c.</i>
<i>After me, you, him, us, &c.</i>	<i>Post mē, tē, eūm, nōs, &c.</i>
Did you breakfast before your brother or after him?	<i>Ūtrum jentavīsti ante an post frā-trem tūum?</i>
I breakfasted after him.	<i>Post eūm jentāvi.</i>
Do you wish to taste our wine?	<i>Nūm vīs vinum nōstrum gustāre?</i>
I do not wish to taste it.	<i>Gustāre nōn cūpio.</i>
On what do they live?	<i>Quō cibo vescūntur?</i>
They live upon bread and milk.	<i>Vescuntur pāne atque lacte.</i>
<i>To try, to make an attempt.</i>	<i>{ Tēto, āre, āvi, ālum. Experiō, iri, pertus sum.</i>
To try, endeavor (to do anything).	<i>Conor, āri, ātus sum (ALIQUID FACERE).</i>
Will you try (see) what you can do?	<i>Visne tentāre (experiiri), quid pōsis?</i>
To try the fortunes of war.	<i>Fortūnam belli tentāre seu experiiri.</i>
Does your brother try to write a letter?	<i>{ Tentātne frāter tūus epistolam scribere (or ut epistolam scribat)?</i>
He is trying.	<i>Tēntat vērō.</i>
Are ye endeavoring to see?	<i>Nūmquid spectāre conāmini?</i>
We are not endeavoring.	<i>Nōn conāmur.</i>
Will you try to do this?	<i>Visne tentāre hōc facere (ūt hōc fācias)?</i>
I have already tried (endeavored) to do it.	<i>Id fācere jān tentāvi (conātus sum).</i>
You must try to do it better.	<i>Tentāndum est, ut rēm mēlius fācias.</i>
Have you tried (i. e. tasted) this wine?	<i>Gustavistine istud vinum?</i>
I have tasted it.	<i>Gustāvi.</i>
Whom are you looking for?	<i>Quēm quāeris?</i>
I am looking for one of my brothers.	<i>Ūnum ex mēis frātribus (quāero).</i>
<i>An uncle of mine.</i>	<i>Ūnus ex (de) mēis patrūis.</i>
<i>A neighbor of ours.</i>	<i>Ūnus ex (de) nōstris vicinis.</i>
<i>A relation of yours.</i>	<i>Ūnus ex (de) tūis cognātis.</i>
<i>(Some) one of his cousins.</i>	<i>Aliquis ex (de) ejus consobrīnis.</i>
<i>(Some) one of their friends.</i>	<i>Aliquis ex (de) eōrum amicis.</i>
<i>A certain friend of ours.</i>	<i>Quīdam ex nōstris amicis.</i>

To inquire or look after some one.	Quaero, ĕre, quaesivi, quaesitum aliquem.
To inquire after something.	Quaerĕre seu exquirĕre aliquid (de aliquā rē).
Do they inquire after any one?	Quaeruntne aliquem?
They are inquiring after one of our relations.	Quaerunt vĕro ūnum ex cognātis nōstris.
Whom are ye looking for?	Quĕm quaerītis?
We are looking for one of your friends.	Quaerimus aliquem (quēdam) de familiāribus tuis.
Are you looking for anything?	Quaerisne aliquid?
I am inquiring for the way.	Quaero (exquiro, rōgo) viam (iter).
Does he try to see me?	{ Tentātne mē vidĕre? Ēcquid mē visĕre tēntat?
He is trying to see you.	Sāne, te vidĕre (visĕre) tēntat.
The parents.	Parentes, um, <i>m. pl.</i>
The acquaintance.	Nōtus, i, <i>m.</i> ; amicus, i, <i>m.</i>
A piece of bread.	Segmētum (frústum) pānis.
A glass of water.	Scŷphus aquae.
A sheet of paper.	Plūgŭla (ae, <i>f.</i>) chārtae.
The piece, fragment, bit.	{ Fragmentum, i, <i>n.</i> (broken off). Segmentum, i, <i>n.</i> (cut off). Frustum, i, <i>n.</i> (bit).
The small piece, bit.	Frustŭlum, i, <i>n.</i> *
The little book.	Libellus, i, <i>m.</i>
The little house.	Domuncŭla, aedicŭla, ae, <i>f.</i>
The little heart.	Corcŭlum, i, <i>n.</i>
The little picture.	Imagiuncŭla, ae, <i>f.</i>
The little child, the baby.	Infantŭlus, i, <i>n.</i>
The little boy.	Puercŭlus, pupŭlus, i, <i>m.</i>
The suckling.	(Infans) lactens, tis, <i>m.</i>
The favorite, darling.	Deliciae, ārum, <i>pl. f.</i> ; amōres, um, † <i>pl. m.</i>
The apprentice.	Tiro, ōnis, <i>m.</i> ; discipulus (artīf- cis), i, <i>m.</i>

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 (*Carolus*). — What is the name of your father? — His name is William (*Wilhelmus*). — Is his name not Frederic (*Fredericus*)? — No, it is James (*Jacobus*). — 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 (*scyphulus*) 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.

<i>Dómus Cæsarís. Árbores silvâ- rum. Belli calamitas. Flúmi- na néctaris.</i>	The house of Cæsar. The trees of the forests. The calamity of war. Rivers of nectar.
<i>Ámor virtútis. Lectio librórum. Desidérium otii. Spês salutis.</i>	The love of virtue. The reading of books. The desire of ease. The hope of safety.
<i>Cústos virtútum ómnium verecún- dia ést.</i>	Reverence is the guardian of every virtue.
<i>Singulórum facultátes et cópiæ divitiæ súnť civitátis.</i>	The property and resources of in- dividuals constitute the wealth of the state.
<i>Núma divíni auctor júrís fúit, Sérvius cónditor ómnis in civi- táte discriminis ordínisque.</i>	Numa was the institutor of divine law, Servius the founder of all the distinctions and orders in the state.
<i>Vita mórtuum in memóriâ vivó- rum ést póstita.</i>	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 filium*, to the objective *amor filii*, the (father's) love of (i. e. towards) his son. So also *hominum facta*, the deeds of men, and *lux solis*, the light of the sun (subjective); but *remedium doloris*, the remedy against pain; *taedium laboris*, disgust for labor.* Sometimes, though rarely, both these genitives occur in the same construction; as, *Cæsarís translatio pecuniarum*, Cæsar's transfer of the funds. *Attici mêmor officii*, Mindful of the favor of Atticus. *Multa Theophrasti orationis ornamenta*, 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. *Inexplebilis* honorum Marii *fames*, 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 republica*, 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 sui*, 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 appositum. So frequently after *vox*, *nomen*, *verbum*, and *vocabulum*; as, *Haec vox voluptatis*, This word "pleasure." *Appellatio domini, patris*, The appellation "master," "father." *Ex amore nomen amicitiae ductum est*, The name of friendship is derived from love. *Triste est nomen ipsum carendi*, The very name of "want" is painful. Thus also *Arbor fici*, The fig-tree. *Promontorium Misēni*, The promontory Misenum.

6. An adjective sometimes supplies the place of the genitive. E. g. *Aliēna* (= *aliōrum*) *vita*, The life of others. *Venus Praxiteles* (= *Praxitelis*), The Venus of Praxiteles. *Hercules Xenophonēus* (= *Xenophontis*), The Hercules delineated by Xenophon. *Vis hiemālis* (= *hiemis*), The severity of winter. *Hostilis* (= *hostis*) *libido*, The wantonness of the enemy.

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 libertati*, A bulwark of (to) liberty. *Legātus fratri*, The lieutenant of his brother. *Caput Latii*, the capital of Latium. *Ego huic causae patronus exstiti*, I have come out as the defender of this cause. *Naturā tu illi pater es, consiliū 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, —

* Yet this rule is sometimes reversed, the possessive pronoun being put instead of the genitive, and the latter for the former. E. g. *Origo sui* (= *sua*), His origin. *Conspectus vestri* (= *vester*) *venerabilis*, Your venerable aspect. And on the other hand, *invidia, fiducia tua* (for *tui*), Envy towards, confidence in you. *Injūriæ meae* (for *mei*), Injuries done to me. So always *meū, tuū, suū, nostrū, vestrū causā* (never *mei causā*, like *hominis causā*), For my (your, &c.) sake, on my account.

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 quaestor 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.

b.) When it is one of the words *aedes, homo, civis, servus, libertus, uxor, filius, filia, discipulus, sententia*, or the ablative *causā*. E. g. *Ad Vestae, Jovis Statōris* (sc. *aedem*), To the temple of Vesta, of Jupiter Stator. *Verania Pisōnis* (sc. *uxor*), Verania, the wife of Piso. *Hasdrūbal Gisgōnis* (sc. *filius*). *Caecilia Metelli* (sc. *filia*). *Hujus video Byrrhiam* (sc. *servum*). *Flaccus Claudii* (sc. *libertus*). *Vitandae suspiciōnis* (sc. *causā*), For the sake of avoiding suspicion. *Contra Philōnis* (sc. *sententiam*), Against the opinion of Philo.

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.

<i>Vir et consilii magni et virtutis.</i>	A man of great judgment and virtue.
<i>Oppidum maximae auctoritatis.</i>	A town of distinguished authority.
<i>Puer decem annorum.</i>	A boy of ten years.
<i>Fossa quindecim pedum.</i>	A ditch of fifteen feet.
<i>Classis septuaginta navium.</i>	A fleet of seventy ships.
<i>Claudius erat somni brevissimi, sc. homo.</i>	Claudius was a man of very little sleep.
<i>De lingua Latinā securi es animi.</i>	You are unconcerned about the Latin language.
<i>Juvenis evāsīt vere indolis regiae.</i>	He turned out really a youth of royal disposition.
<i>Classis mille et ducentarum navium longarum fuit.</i>	The fleet consisted of a thousand and two hundred galleys.

REMARKS.

1. The quality may also be expressed by the ablative with *praeditus, instructus*, or *ornatus* understood, and the extent of time or space by the accusative, with *natus, latus*, or *longus* expressed. E. g. *Vir summo ingenio* (sc. *praeditus*), A man of (endowed with) the highest genius. *Fossa quindecim pedes lata*, A ditch fifteen feet wide. *Puer decem annos natus*, A boy twelve years of age.

2. The accusatives *secus, genus, pondo*, and *libram* (or *pl. libras*), occur instead of the genitive in expressions like *liberi virile secus*, Male children. *Aliquid id genus* (= *ejus generis*), Something of that kind. *Aves omne genus* (= *omnis generis*), Birds of every species. *Corona aurea libram pondo*, A golden crown of a pound in weight.

Willingly (gladly, with fondness).	{ <i>Cūptidē, libenter, libenti animo.</i> <i>Lūbens, tis; non invitus, a, um.</i>
More willingly (eagerly, gladly).	<i>Libentius, pōtius; libentiōri animo.</i>
Very (or most) willingly, &c.	<i>Libentissimē, libentissimo animo.</i>
Unwillingly, with reluctance.	{ <i>Invito animo, grāvāte.</i> <i>Invitus, a, um.</i>
To do anything willingly (to like to do it).	<i>Fācere āliquid libenter, libenti animo, lūbens, &c.</i>
To like, take pleasure in anything.	{ <i>Delector, āri, ātus sum.</i> <i>Gaudēo, ēre, gavisus sum.</i> <i>(ALIQUA RE.)</i>
To love, to be fond of anything.	{ <i>Amāre aliquid.</i> <i>Appetere (-ivi, itum) aliquid.</i>
I like to see (look on).	<i>Delector spectāre.</i>
I like to have (possess).	{ <i>Jūvat* mē spectāre.</i> <i>Delēctor (mē jūvat) habere (posidere).</i>
I like to study (am fond of my studies).	{ <i>Gāudeo studiis litterarum.</i> <i>Ēgo litteris studere delektor.</i>
I like to eat, drink.	{ <i>Jūvat mē edere, bibere.</i> <i>Delēctor edere, bibere.</i>
I like to be called diligent.	<i>Amo vocari dīligens.</i>
Do you like (are you fond of) wine?	{ <i>Delectarisne bibere vinum?</i> <i>Appetisne vinum?</i>
I do like it. I am very fond of it.	<i>Delēctor vērō. Māxime appeto.</i>
Is he fond of fish?	{ <i>Juvātne eum comedere pisces?</i> <i>Appetisne pisces?</i>
He is fond of them.	<i>Jūvat. Appetit.</i>
Do you like a large hat?	<i>Nūm pīleo amplo delectaris (gaudes)?</i>
No, I like a small (a tight) one.	<i>Immo vērō arcto gaudeo (delector).</i>
Do you like to hear my brother?	<i>Ēcquid frātre mēum audis libenti animo?</i>
I do like to hear him.	<i>Audio eum nōn invitus.</i>
I do not like to hear him.	<i>Ēgo eum invito animo audio.</i>
I am extremely fond of hearing him.	<i>Audio eum libentissime.</i>
I am extremely anxious to see him.	<i>Flāgro cupiditate ejus videndi.</i>
Do they like to do it?	<i>Faciuntne id (hoc) libenter?</i>
They do not dislike to do it.	<i>Id nōn inviti faciunt.</i>
Chicken.	<i>(Cūro) gallinācea.</i>
Fowl.	<i>Altiles, f. pl. or altīlia, n. pl.</i>

* An impersonal verb: "It pleases, delights me." Perfect: *Jūvit mē, tē, eum, &c.*

Fish.	Pisces, ium (<i>pl. of piscis, is, m.</i>).
Pike.	Esôces, <i>pl. of esox, ôcis, m.</i>
Salmon.	Salmônes, <i>pl. of salmo, ônis, m.</i>
Trout.	*Truttae, <i>pl. of trutta, ae, f.</i>
Do you like (are you fond of) chicken, fowl, pike?	Delectariſne comêdere gallinâccam, altília, esôces?
I like all these things very well.	Êa ômnia máxime appeto.
I do not like them.	Comêdere nôn delector. Ômnia hæc nôn comedo nisi invitatus.
By heart; from memory.	Memôriter (<i>Adv.</i>); <i>ex memoriâ.</i>
To learn by heart, to commit to memory.	Edisco, ère, edulci, —. Memoriæ mandâre, or committêre (<i>ALIQUID</i>).
To commit verbally, in part.	Ediscêre aliquid ad verbum, per partes.
To know by heart.	Memoriâ tenêre, in memoriâ habêre (<i>ALIQUID</i>).
Have you learnt your exercises by heart?	Edidicistiſne pênſa imperâta?
We have learnt them.	Edidicimus profecto.
We have faithfully committed them to memory.	Memoriæ êa fidêliter mandâvimus (<i>commisimus</i>).
Do you know them by heart?	Tenêſne êa memoriâ?
I do not know them.	Nôn téneo.
Do your scholars like to learn by heart?	Êcquid diſcípuli túi memoriæ committere delectântur?
They do not like it.	Nôn delectântur.
Does he learn his lesson by heart?	Ediscitne pênſum súum?
He does commit it word for word.	Ediscit véro ad verbum.
How often? How many times?	Quâm sæpe? Quôties? Quôtens?
Six times a day, a month, a year.	Sexies in diê, in mense, in anno.
Once, twice, three, four, five times a week. (<i>Cf. page 317, note †.</i>)	Sêmêl, bis, tês, quâter, quinquies in hebdomâde.
How many times do you eat a day?	Quôties in diê cibum súmere sóles?
I eat three times a day.	Êgo tér in diê cibum cápere sóleo.
Does he eat as often as I?	Ediſtne (êſtne) tám sæpe quam êgo?
He eats oftener; he eats five times a day.	Saêpius edit quâm tú; cibum súmit quinquies in diê.
What time (of the day) do you go out?	Quô témpore in públicum prôditis?

We go out early in the morning. Prodimus in públicum primā lúce máne.

If (conjunction).

Si (cum Indic. & Subj.).

I intend to pay what I owe you, if I receive my money.

Égo quód tibi débeo sólvère cógito, si pecúniám meám accipio.

Do you intend to buy wood?

Cogítasne émere lígnum?

I do intend to buy some, if they pay me what they owe me.

Cógito véro aliquántum émere, si mihí pecúnias débítas sólvunt.

Do you reply, if (when) you are asked (questioned).

Respondésne, si (cum) interrogáris?

I do reply.

Respóndeo.

The weather (= sky, state of the weather).

Tempestas, átis, f.; coelum, i, n.; coeli státus, ús, m.

Good, clear, favorable weather.

Tempestas bóna, serēna, opportúna.

Bad, windy, unfavorable weather.

Tempestas mála, ventósa, adversa.

Warm, cold, very cold weather.

Tempestas calída, frigída, perfrígída.

Severe, stormy, cloudy weather.

Tempestas véhēmens, turbulenta, nebúlósa.

Dark, moist, dirty, rainy weather.

Tempestas turbída, húmída, spurca, pluviósa.

Steady, excellent weather.

Tempestas certa, egregia.

A dry state of the atmosphere.

Sicca coeli quálitás; siccítas, átis, f.

A fine, clear, serene sky (weather).

Súdum coelum; coelum serēnum.

Changeable, inconstant weather.

Várium coelum; varietás coeli.

What sort of weather is it? How is the weather?

{ Quális tempéstas est? Quae est coeli quálitás?

It is fine weather at present.

{ Tempéstas núnc est bóna (serēna).

What sort of weather was it yesterday?

{ Quális érat tempéstas hestérna (héri)?

The weather was bad yesterday.

{ Málus érat coeli státus héri.

How is the weather to-day?

{ Quális est coeli státus hodiérnus?

It is fine, clear weather to-day.

{ Súdum (serēnum) hódie est coelum.

It is neither very cold nor very warm to-day.

{ Tempéstas hodiérna néque perfrígída néque praecalída est.

Is the weather damp (moist)?

{ Estne coeli státus úvidus?

The weather is too dry.

{ Nímia est siccítas.
{ Coeli quálitás nímis sícca est.

Dark, obscure.

{ Tenebrícósus, a, um.
{ Coecus, a, um.
{ Caliginósus, a, um.

Obscure, dusky, gloomy.	{ Obscūrus, a, um. Subobscūrus, a, um.
Clear, light.	{ Clārus, a, um. Illustris, is, e.
Dry.	{ Siccus, a, um.
Is it gloomy in your room?	Ēstne cubīculum tūum obscūrum?
It is somewhat gloomy in it.	Ēst véro subobscūrum.
No, it is quite light in it.	Immo véro admodum est clārum (illūstre).
Is the night a dark one?	Ēstne nōx caliginōsa?
Is it moonlight?	{ Ēstne lūmen lūnae? Lucētne lūna?
It is.	Est. Lūcet véro.
There is no moonlight to-night.	Nōx est illūnis. Lūna aīet.
We have too much sun.	Nīmīs est sōlis.
We have no rain.	Tērra est expers īmbrium.
To perceive (to notice, mark, see).	{ (Ocūlis) percīpio, ēre, cēpi, ceptum. Cerno, ēre, crēvi, crētum. Notāre. Vidēre. Observāre.
Have you perceived any one?	Ēquem (num quē) notavīstī?
I have perceived no one.	Nūllum (nēmīnem) notāvī.
Do you perceive the soldiers who are going into the storehouse?	Cernīsne mīlites īllos hōrreum īn- troeūntes (qui īn hōrreum īn- eunt)?
I perceive those who are going in.	Cērno véro eos, qui īntro eūnt.
I see the child which plays (played).	Ēgo īnfāntulum ludēntem vīdeo.
I see the man who has my money.	Vīdeo hōīnem, qui pecūniam mēam tēnet.
I perceive him, who is coming.	Ēgo eūm, qui vēnit, percīpio.
I see also him, who owes me money.	Vīdeo et eūm (eūm quōque), qui mīhi pecūniam dēbet.
The soldier.	Miles, Itis, m.
Also (likewise).	Quōque (<i>put after the emphatic word</i>), 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. — PENSUM 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, *medimnum*, *modius*, *concha*; *amphora*, *congius*; *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*, *acervus*, *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*, *nimum*, *dimidium*, *reltquam*, *altud*.

3. The nominative and accusative of the neuter pronouns *hoc*, *id*, *illud*, *idem*, *quod*, *quid*, with their compounds *aliquid*, *quidquam*, *quidam*, *quidquid*, &c.

4. The adverbs *sat*, *satis*, *abunde*, *affatim*, *parum*, *partim*, and *nimis*.

EXAMPLES.

Conon *pecuniae quinquaginta talenta* civibus suis donavit. Conon made his fellow-citizens a present of fifty talents.
Caesar *poppulo praeter frumenti* In addition to ten measures of corn

* Which in this construction are, however, always employed substantively.

<i>dénos mólios ac tóideu olei líbras, trecénos quóque númmos virtim divisit.</i>	and as many libras of oil, Cæsar also divided among the people three hundred sesterces to each.
<i>In júgere Leontini ágri medímnum fére trítici sérítur.</i>	At Leontini nearly a medimnum of wheat is usually sown on an acre of land.
<i>Flúmína jám láctis, jám flúmína néctaris sbant.</i>	Now streams of milk, now streams of nectar flowed.
<i>Iústítia níhil éxpetit préti.</i>	Justice seeks no reward.
<i>Úndique ad ínferos tantúndem víæ ést.</i>	The distance to the other world is the same from every place.
<i>Rómáni ab sóle orto in múltum dícti stetère in ácie.</i>	The Romans stood in battle array from sunrise till late in the day.
<i>Gállí hoc síbi solátii proponébant.</i>	The Gauls proposed this consolation to themselves.
<i>Id tántum hóstium, quód ex advérso érat, conspéxit.</i>	He saw only so much of the enemy as was in front of him.
<i>Tíbi ídem consúlii dō, quód míhimet ípsi.</i>	I give you the same advice as I do to myself.
<i>Quíd cáusæ ést, cúr philósophos nóñ légant?</i>	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 gravior?*

2. The genitives *genitum, terrarum, loci, and locorum* after the adverbs *ubi, ubique, ubicunque, usquam, nusquam, unde, hic, huc, eo, eodem, quo, quocunque, quoquo, aliquo, and longe* serve to add emphasis to the expression. E. g. *Ubi genitum? Ubi terrarum?* Where in the world? *Aliquo terrarum,* Somewhere, in some place or another. *Quo loci* for *quo loco*; *eodem loci* for *eodem loco*. To these add the expressions of time, *ad id locorum*, up to that time; *adhuc locorum*, up to this time; *interea loci*, meanwhile; *postea 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 arrogantiae,* To this degree of arrogance. *Eo insolentiae,* To that extent of insolence. *Quo amentiae?* To what degree (extent) of folly?

4. Other adverbs construed with the genitive are *pridie* and *postridie*, 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 memorabilis; quidquam, non dico civilis, 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.

diēi, on the day before (that); *postridie ejus diei*, on the following day; * *tum (tunc) temporis*, 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. *Reliquum noctis*, The rest of the night. *Medium and serum diēi*, The middle of, late in, the day. *In medio aedum*, 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 difficilima*, The most difficult parts of every art. *In occultis reconditisque templi*, In the secret recesses of the temple. *Subita belli*, The surprises of war. *Incerta casuum*, The uncertainties of chance. *Infrequentissima urbis*, The most unfrequented parts of the city.

6. When the adverbs of quantity *sat*, *satis*, *abunde*, *affatim*, *pārum*, *partim*, and *nimis* are followed by the genitive, they may be regarded as substantives of the neuter gender. E. g. *Satis honorum, satis superque vilae 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. *Nimis insidiarum*, Too many stratagems. *Eōrum 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. *Medico mercēdis quantum‡ poscet, promitti jubēto*, Let the doctor be promised as large a fee as he demands. *Romānus exercitus, quod inter Palatinum Capitolinumque 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. *Pectoris tenus*, Up to the chest. *O mihi nuntii beati!* O blessed harbinger to me! *Foederis heu taciti!* 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, *pridie* or *postridie eum diem*.

† 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*, *cóhors*, *manipulus*; also *pars*, *decima* or *decima*, *nilil*, &c.

2. The pronouns *uter*, *alter*, *neuter*, *uterque* *alteruter*, *alius*, *sólus*, *nullus*, *nemo*, *ille*, *hic*, *quis*, *qui*, and their compounds *quicunque*, *quisquis*, *aliquis*, &c. So also *multi*, *plurimi*, *plerique*, *pauci*, *quot*, *quotcunque*, *quóvus*, *quóvus* *quisque*, *aliquot*, *tot*, *celéri*, and *religui*.

3. Comparatives and superlatives, inclusive of a few adjectives of superlative signification, like *unus* (the only one), *medius*, *princeps*.

4. Numerals, both cardinal and ordinal. Examples of all these are:—

Sérvius Túllius éqúitum duódecim scripsit centúrias.

Níhil ómnium rerum melius, quám ómnis múnus administrátur.

Piscium féminae majóres quám máres sunt.

Promulgavére légem, ut cónsulum álter ex plébe crearétur.

Animálium álía ratiónis expértia súnť, álía ratióne uténtia.

Utrque nóstrum ad síuum stúdiúm libéllos evolvébat.

Cum nullo hóstitium ínquam congressus ést.

Nemo mortálium ómnibus hóris sápit.

Múltae, céterae istárum árbórum. Par cuilibet supértórum regum.

Quóvus quisque philosophórum?

Néque stultórum quisquam beátus, néque sapiéntium nón beátus.

Prior hórum in proelio cécidit.

Máior Nerónum. Senióres Pátrum.

Gallórum ómnium fortíssimi súnť Belgae.

Aristides ánus ómnium justíssimus fuisse tráditur.

Quórum quáttor cónsúles, dúo dictátor ac magister éqúitum 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.

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 injustitiae 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. *Veteres Romanorum ducum*, The older Roman generals. *Degeneres canum*, Dogs of degenerate breed. *Pennatorum animalum bubo et otus*, Of the winged animals the owl and the horn-owl. — So also the perfect participle: *Delecti equitum*, The select of the horsemen. *Expediti militum*, 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 Tarquini 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. *Hordæum frugum omnium molissimum* est*, Barley is the softest of all grain. (*Ego*), *qui plurima mala omnium Graecorum in domum tuam intuli*, 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*, Cæsar speaks the most elegant Latin of nearly all the orators. *Gallus maxime omnium nobilium Graecis 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. *Acerrimus ex omnibus nostris sensibus*, The acutest of all our senses. *Unus ex (or de) multis*, One out of many. *Acerrimus inter recusantes*, The most violent among those refusing. *Sapientissimus in septem*, The wisest among the seven (sages of Greece). *Ex quibus (sc. filiis) reliquit 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. *Numerate, quot ipsi sitis*,

* Superlatives thus frequently prefer the gender of the noun in agreement with them.

Count how many there are of you in all. *Nostri (poss. pron.) septuaginta ceciderunt*, Our men, seventy in number, fell. *Neque hi admodum 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 Rōmānus, multi, pauci, aliquot homīnes, tot annos, quot habet, &c.* In this respect the English is generally a safe guide.

To speak of anything to any one.

De aliquā rē lōqui (sermōnem habēre, verba facēre) cum aliquo (ad aliquem).

Do you see the man, of whom I have spoken to you?

Vidēsne hōminem, de quō ego tēcum locūtus sum?

I do not see the paper, of which you speak.

Ēgo chārtam, de quā lōquēris, nōn vīdeo.

I have purchased the horse, of which you have spoken to me.

Ēgo ēquum, de quō mēcum sermōnem habuisti, pecūniā comparāvī.

Has your father the books, of which I am speaking?

Habetne pāter tūus lībros, de quibus lōquor?

I see the boy whose brother has killed my dog?

Vidēsne puērū, cūjus frāter cānem mēum necāvit?

I see the child, whose father set out yesterday.

Vīdeo infāntem, cūjus pāter hēri profēctus est.

I see the man, whose dog you have killed.

Vīdeo hōmīnem, cūjus cānem necavīsti.

Do you see the people, whose horse I have bought?

Vidēsne hōmīnes, quōrum ēquum ego ēmī.

I have seen the merchants, whose shop you have taken.

Vīdī mercatōres, quōrum tabērnā condūxīsti.

To take (hire, rent).

Condūco, ēre, dūzi, ductum.

To burn down (to be destroyed by fire).

Deflagro, āre, āvi, ātum. Igni absumēre. Flammā delēri.

Do you wish to take (rent) my house?

Visne mēas aēdes condūcēre?

I do not wish to take it.

Nōlo ēas condūcēre.

Do you see the man, whose house (home) is burnt down?

Vidēsne hōmīnem, cūjus domus deflagrāvit (igni absumpta or delēta est)?

I do see him.

Vīdeo.

I have had a talk with the man, whose library has been burned.

Ēgo cum hōmīne, cūjus bibliothēca flāmmis delēta est, collōquium habui.

Have you read the book, which I have lent you.

Legīstine lībrum, quē tibi commodāvī?

* Except *uterque*, which is always *horum, illorum, quorum uterque*. But also *quod utrumque exemplum*, both of which examples.

I have read it.	Fáctum est.
Have you the paper which you want (need)?	Habésne chártam, quæ tibi ópus est?
I have that which I want (need).	Hábeo quæ mihi ópus est.
I have what I want (need).	Hábeo quód mihi ópus est.
Which book have you?	Quém librum hábes?
I have that which I want.	Éam, quæ mihi ópus est.
Which nails has the man?	Quós clávos hómo hábet?
He has those which he needs.	Éos, quibus índiget (qui éi ópus sùnt).
Which gloves has he?	Quæ digitábula hábet?
He has those of his brother.	Digitábula frátris hábet.
I see the children to whom you gave apples.	Video liberos, quibus mála dedísti.
Of which men do you speak.	De quibus homínibus loquéris?
I speak of those whose children have been assiduous.	Lóquor de sis, quórum libéri diligétes fuérunt.
Towards (to).	Versus (prep.).
Towards the south.	Ad meridiem vérsus.
Towards Italy.	In Itáliam vérsus.
Towards Dresden, Rome.	Drésdam, Rómam vérsus.*
The way to Berlin.	Vía (íter) Berolinum (vérsus).
The way from Berlin to Dresden.	Vía (íter) a Berolino Drésdam vérsus (or ad Drésdam).
To take the way (to direct one's course towards).	{ Íter álquo movère (móvi, mótum). Cúrsus súm álquo dirigère (rexi, rectum).
To enter upon (to take) a way (road).	Víam or úter íntre or ingrēdi.
Which way has he taken?	Quórsus íter móvit (cúrsus súm diréxit).
He has taken the way to Leipzig.	{ Íter móvit Lípsiam vérsus. Cúrsus súm Lípsiam diréxit.
Which way will you take?	{ Quórsus íter movère vis? Quám víam íntre vis?
I will take (enter upon) this way.	Égo hánc íntre (íngredi) cogíto.
And I that one.	Et égo íllam.
So that.	Ut (conj. with the subj.).
I have lost my money, so that I cannot pay you.	Pecúniam meám pérdidi, ut tibi sólvère non póssim (nón quéam).
He is sick, so that he cannot go out.	Aegrótus est, ut in públicum prodíre nón póssit.
He was also eloquent, so that no one excelled him in eloquence.	Fúit et disértus, ut nemo éi pár éset eloquéntiã.
So (to such an extent or degree) — that.	Ita (sic, tam, éo, adéo, usque éo) — 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.).

Eiher — *or*.

Eum sic diligēbat, ut is ejus vūlgo haberētur fīlius.

Adeōne erat stultus, ut illam vitam esse arbitrarētur?

Nam; enim (with the indic.).

Ēgo tibi debitum solvere nequeo.

Nam pecuniā careo.

Dōmum tuam venire nōn potest.

Nam otium ei dēest.

*Vīdeo difficile esse consilium. Sūm enim * sōlus.*

Aut, vĕl, -vĕ.

Aut — *aut.*

Vĕl — *vĕl.*

Sive — *sive.*

O. 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? *Tibi ego, aut tū mihi servus sum?*

Enough of our affairs, or (and) even too much. *De nostris rebus satis, vel etiam nimium multa.*

I maintain that things which can be seen or touched are real. *Esse ea dico, quae cerni tangere possunt.*

Either no one was ever a wise man, or if any one, Cato was. *Aut nemo, aut, si quisquam, Cato sapiens fuit.*

Every body is either water, or air, or fire, or earth, or some mixture of these, or a part of them. *Omne corpus aut aqua, aut aer, aut ignis, aut terra est, aut aliquid, quod est concretum ex his, aut ex aliqua parte eorum.*

The poets were recognized or received by the Romans at a comparatively late period.† *Serius a Romanis poetae vel cognitū vel recepti sunt.*

The laws of the Cretans, which either Jove or Minos established, inured their youth to hardships. *Creteum leges, quas sive Jūpiter, sive Mīnos sanxit,† laboribus erudiunt juventutem.*

* *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 Bâle (*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. — PENSUM 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.

Graeculi sũnt contentiõnis cupidiores, quam veritatis.

The paltry imitators of the Greeks are fonder of contention than of the truth.

Graecarum litterarum Cato perstudiosus fuit.

Cato was very much devoted to the study of Greek literature.

Conscia mens recti fama mendacia ridet.

A mind conscious of rectitude laughs at the false reports of fame.

Cato et reipublicae peritus et juris consultus fuit.

Cato was experienced in public affairs and learned in the law.

Omnes immemorem beneficii odérunt.

Every one hates the man who is forgetful of benefits received.

Cyri et Alexandri similis esse voluit.

He wished to be like Cyrus and Alexander.

Viri propria est maxime fortitudo.

Courage is pre-eminently characteristic of man.

Memoria communis est multarum artium.

Memory is common to many arts.

Galli sūnt hómīnes insueti labó- ris.	The Gauls are men unaccustomed to labor.
Ūtinam tē, frāter, nōn solum vī- tae, sed etiā dignitātis meae superstitem reliquissem!	Would that I had left you, my brother, a survivor not only of my life, but also of my rank!
Referta quondam Italia Pythago- reorum fuit.	Italy was formerly full of Pythago- reans.
Inops senatus auxilii humani ad deos populum ac vota vertit.	Destitute of human help, the sen- ate directed the people and its prayers to the gods.

The adjectives thus followed by the genitive are those signi-
fying, —

1. DESIRE OR DISGUST: — *avidus, cupidus, studiosus, fastidiosus*. So also *aemulus, amicus, inimicus, invidus*, which sometimes, however, have the dative.* E. g. *Cupidus, avidus contentiōnis*, Fond of conten-
tion. *Amicus, inimicus veritatis*, Friendly, hostile towards the truth. *Aemulus, invidus laudis*, Emulous, envious of praise. *Litterarum Latinarum fastidiosus*, Averse to Latin literature.

2. KNOWLEDGE, SKILL, OR IGNORANCE: — *consciūs, gnārus, cer-
tus, consultus, peritus, mēmor, provītus, prudens*; — *insciūs, nesciūs,
ignārus, imperītus, imprudens, rūdīs, immēmor*. E. g. *Ejus rei consci-
us, gnārus, certior*, Conscious of, acquainted with, informed of, that
thing. *Consilii certior factus*, Informed of the design. *Juris consultus,
prudens or peritus*, Learned, skilled, experienced in the law. *Mēmor,
immēmor beneficii*, Mindful, forgetful of kindness. *Imprudens legis*,
Ignorant of the law. *Imperītus belli*, Unskilled in warfare. *Rudis
artium*, Ignorant of the arts.†

3. LIKENESS OR UNLIKENESS of mind, disposition, or character‡: —
similis, consimilis, dissimilis, aequalis, par, dispar; *proprius, publicus,
sacer, affinis, communis, socius, vicinus, alienus, insuetus*; to which
add *superstes* and *supplex*. (All these also with the dative.) — E. g.
Similis hominis, Like man (in character). *Dissimilis Alexandri*, Un-
like Alexander. *Par, dispar alicujus*, Equal, unequal to any one.
Aequalis temporum illorum, Contemporary with those times. *Proprium
Romani generis*, Peculiar to the Roman nation. *Insula eorum deorum
sacra*, An island sacred to those gods. *Communis utriusque nostrum*,
Common to both of us. *Affinis alicujus culpaē*, An accomplice to
some crime. *Alienum suae dignitatis*, Foreign to his dignity. *Super-
stes aliorum*, Surviving others. *Supplex Dei*, Supplicating God.

4. PLENTY OR WANT: — *plenus, refertus, fertilis, inops, inānis, jeju-*

* Compare page 351.

† *Peritus consultus* and *rūdīs* also occur with the ablative. E. g. *Omni genere
litterarum peritus*, Familiar with every kind of literature. *Jureperitus* or *con-
sultus* instead of *juris peritus*, &c. The adjective *consciūs* may have either the
genitive or dative of the thing, but the person is always in the dative. E. g.
consciūs facinoris or *facinori*, privy to a crime; but *alicui conscius esse faci-
noris*, to be in the secret of a crime with any one. *Sibi conscius esse alicujus
rei*, to be conscious of anything.

‡ Compare page 351.

nus; *compos*, *particeps*, *expers*, *exheres*; *potens*, *impotens*, *consors*, *princeps*, many of which are also construed with the ablative.* E. g. *Plēnus metus*, Full of fear. *Referta negotiōrum*, Full of merchants. *Fertilis frūgum hominumque*, Abounding in produce and in men. *Inops auxilii*, Destitute of help. *Virtūtis, mentis compos*, Possessed of virtue, master of one's intellect. *Ratiōnis particeps, expers*, A partaker of reason, destitute of it. *Patērnōrum bonōrum exheres*, Disinherited of one's patrimony. *Sui potens*, Master of one's self. *Consors imperii*, Sharing command. *Eloquentiæ princeps*, The first in eloquence.

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 consilii*, *auxius futūri*, *benignus vini*, *certus scelēris*, *dubius viae*, *impiger militiæ*, *integer vitæ*, *interritus leti*, *incautus futūri*, *incertus sententiæ*, *laetus laboris*, *modicus voluptātum*, *pervicax iræ*, *piger periculi*, *secūrus futūri*, *segnis occasiōnum*, *socors futūri*, *timidus lucis*, &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 vitæ*, Irreproachable in life.

2. The genitive *anīmi* frequently serves as a sort of complement to adjectives of every kind, especially in the prose of a later date. E. g. *aeger*, *anxius anīmi*, sick, anxious in mind; *atrox*, *caecus anīmi*, of a ferocious, blind mind; *confusus*, *incertus anīmi*, &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 publicā re socius*, *in privātis 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*, *appēlens*, *colens*, *fugiens*, *intelligens*, *metuens*, *negligens*, *observans*, *rellnens*, *tolērans*, *patiēns* and *impatiens*, *tempērans* and *intempērans*, &c.

Examples are: *Amans patriæ*, Attached to one's country. *Aman-tissimus fratris*, Most affectionate towards his brother. *Religiōnis colens*, *negligens*, *contemnens*, An observer, neglecter, contemner of religion. *Patiens* or *impatiens inediæ*, *frigōris*, 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 referta divitiis*, an island abounding in wealth.

of enduring hunger, cold. *Appetens laudis*, Eager for praise. *Sui despiciens*, Despising one's self. *Deorum metuens*, Fearing the gods. *Sitens virtutis*, Thirsting after virtue. *Imminentium intelligens*, Aware of coming events. *Omnium rerum abundans*, Abounding in all things. *Insolens belli*, Unaccustomed to warfare.

Quis famulus amantior domini, Is there any servant more attached
quam canis? to his master than the dog?

Sumus naturā appetentissimi honestatis. We are by nature covetous of honor.

Virtutem ob eam rem laudarunt, They lauded virtue merely because
quod efficiens esset voluptatis. they considered it productive of pleasure.

Equus Romanus est, sui negotii bene gerens. He is a Roman knight, who manages 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, laborem*, (actually) enduring cold, hardship; but *patiens frigoris, laboris*, capable of enduring cold, hardship. (As participles proper, they denote a transient condition with reference to some particular time; as adjectives, a permanent capacity or quality.)

2. Verbals in *as* likewise govern the genitive. E. g. *Capax imperii*, Capable of command. *Iustitiae tenax*, Tenacious of justice. *Terra ferax arborum*, A land abounding in trees. *Tempus edax rerum*, 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, ĕre, cŭcurri, cursum.*
{ *Cursu tendere* (ALIUO).

To run up (to), down, out, *Accurrere, decurrere, excurrere,*
through, forth, &c. *percurrere, prŕcurrere, &c.*

To run away (flee).

{ *Aufugio, ĕre, fugi, —.*
{ *Profugio, ĕre, fugi, —.*

Behind.

Post, pŕne (Prep. cum Acc.).

Behind the door.

Post (pŕne) fores.

Behind the stove.

Post (pŕne) fornacem.

Behind the ear.

Post (secundum)† aurem.

Behind one's back.

Post tergum, post, &c.

To stand behind the door.

Pone fores assistere.

To run behind the house.

Post aedes currere.

Where is he running to?

Quŕ currit? Quŕsum cursu tendit?

He is running behind the stove.

(Tendit, currit) post (pone) fornacem.

* Cf. Lesson LXIX. E.

† *Secundum* = "close behind," "next to."

Where did they run to ?	Quorsum cucurrerunt (cursu contendérunt) ?
They ran behind the house into the woods.	Cucurrerunt pone aëdes in silvam.
Did they run away behind (towards) the trees ?	Núm pone versus árbores aufugiébant ?
They did not run away.	Nón aufugiébant.
Where was he sitting ?	Úbi sedēbat (considēbat) ?
He was sitting behind the stove.	Sedēbat post (ad) fornācem.
The stove.	Fornax, ācis, <i>f.</i> ; caminus, <i>i, m.</i>
The fireplace.	Fōcus, <i>i, m.</i>
The oven.	Furnus, <i>i, m.</i>
The blow, knock.	Ictus, ūs, <i>m.</i> ; verber, ěris, <i>n.</i> ; plāga, <i>ae, f.</i>
The push; the kick.	Pulsus, ūs, <i>m.</i> ; ictus calcis seu pēdis.
The stab.	Ictus, ūs, <i>m.</i> ; plāga, <i>ae, f.</i>
The sting.	Punctum, <i>i, n.</i>
The blow with a stick.	Ictus bacūli or fustis.
The stab with a knife.	Ictus cultri (cultelli).
The fisticuff.	Pugni ictus; colāphus, <i>i, m.</i>
The sword stab.	Ictus gladii or ensis.
The sword.	Gladius, <i>i, m.</i> ; ensis, <i>is, m.</i>
The broadsword, spade.	Spātha, <i>ae, f.</i>
The sabre.	Acināces, <i>is, m.</i>
The point of a sword.	Mucro, ōnis, <i>m.</i>
To draw the sword.	{ Ensem (e vaginā) edūcēre. Gladium stringēre (strinxi, strictum).
To sheath (put up) the sword.	Gladium (ensem) in vaginam recondēre (-condidi, conditum).
To be begirt with a sword, spade, sabre, &c.	Gladío, ense, spāthā, acināce succinctum esse.
To push (any one with anything).	{ Offendo, ěre, di, sum. Fōdō, ěre, fōdi, fossum. (ALIQUEM ALIQUA RE.)
To push, shove (any one out of doors, &c.).	{ Trūdo, ěre, si, sum. Prōtrūdēre (ALIQUEM FORAS, &c.).
To strike.	{ Fūro, ire, —, —. Percūtō, ěre, ussi, ussum. Pulso, āre, āvi, ātum.
To beat.	{ Caedo, ěre, cecidi, caesum. Verbēro, āre, āvi, ātum.
To give one a beating.	Aliquem verberāre, pulsāre, or verbēribus caedēre.
To castigate, punish one with a lashing.	{ Aliquem verbēribus castigāre. Verbēribus in aliquem animadvertere (-ti, -sum).

To give one a blow, inflict a blow upon one.	Plāgam alicui inferre <i>or</i> infligere (-xi, ctum).
To give one a blow with the fist.	Alicui pugnum <i>or</i> colaphum, impingere (-pēgi, pactum).
To strike one into the face.	Alicui alāpam ducere.
To strike one with fisticuffa.	Aliquem pugnis caedere (colaphis pulsare).
To beat one with a stick.	Aliquem fusti verberare.
To beat one with lashes (whip one).	Aliquem verberibus pulsare (percutere).
To beat one to death.	Aliquem usque ad mortem mulcare.
To be beaten, punished with a beating.	{ Vapulō, āre, āvi, ātum.* Tergo plector. Pulsari et verberari.
To wound one with a sword-cut.	Gladio aliquem caesim vulnerare.
To wound one with a sword-stab.	{ Gladio aliquem punctim vulnerare. Gladii ictu aliquem vulnerare.
To stab one.	Ictum alicujus corpōri infigere (-fixi, -fixum).
To stab one to one's heart.	Alicujus pectus ictu confodere.
To give one a kick.	{ Pēdis verbere aliquem ferire. Calce aliquem percutere (castigare).
Did you give this man a blow?	Infixistine (intulistine) hōmini isti plāgam?
I did give him one.	Sāne quidem; ego ei inam infixi (intuli).
Did that boy strike his fellow with the flat of the hand?	Duxitne puer ille condiscipulo suo alāpam?
No, he struck him with the fist.	Nōn vērō; impēgit ei colāphum.
He gave each of them ten fisticuffs.	Impēgit eis dēnos colāphos.
Did they punish him with stripes?	{ Eūmne verbēribus castigābant? In eūmne animadvertēbant verbēribus?
He did punish him (It is he that was punished).	Eūm. In eūm.
What was beaten?	Quis vapulāvit (verberātus est)?
The soldier was beaten with a stick.	Verberātus est miles fūsti.
Was he beaten hard?	Pulsātusne est acērbe?
Yes, he was beaten to death.	Verberātus est vērō ūsque ad mōrtē.
Were you wounded with the point of the sword?	Vulnerabārsne glādio punctim?
No; I was wounded with the edge.	Nōn vērō; vulnerābar caesim.

* On *vapulō*, see Lesson XXXIII. A. Rem. 3.

Did they kick him ?	Percusseruntne eum calce (pédis verbéribus) ?
They did not kick him.	Nôn percusserunt.
The (military) officer.	Praefectus militaria.
The firelock.	*Télum (i, n.) igniférum.
The gun.	*Sclopétum, i, n.
The rifle.	*Bombarda, ae, f.
The cannon.	*Tormentum (i, n.) bellicum.
The pistol.	{ *Sclopétum minôris modi. *Sclopétus minor.
The powder.	*Pulvis (-ëris, m.) pýrius.
The ball, bullet.	*Glans, -dis, f.
The cannon-ball.	*Glôbus (i, m.) tormentis missus.
The shot; the report of a firelock.	Ictus, ūs, m.; frâgor (ôris, m.) tēli igniféri.
The shot of a gun, pistol, cannon, &c.	Ictus sclopēti, sclopēti minôris, tormenti, &c.
The thunder-clap.	Fulminis ictus, or simply fulmen, Inis, n.
To load a gun.	Pulvêrem cum glande in sclopétum indère (didi, ditum).
To load a cannon.	Pulvêrum cum glôbo in tormentum indère.
To shoot, fire (with fire-arms).	{ Emittère ictum télô igniféro. Sonum edère (insonâre) télô igniféro.
To shoot with a gun.	{ Glandes e sclopêto mittere. Plumbum mittere.
To shoot with a pistol (for pleasure).	Sonum edère (insonâre) sclopêto minoris modi.
To fire with cannons.	Tēla tormentis mittere.
To shoot or discharge arrows.	Sagittas mittere.
To shoot at (some one or something).	Peto, ère, vi, ūm (ALIQUEM seu ALIQUID TELO).
To fire at some one or something.	Télô igniféro petère aliquem seu aliquid.
To hurl a number of weapons (missiles) at one.	Tēla coniecère (-jēci, -jectum) in aliquem.
Are you firing at any one ?	Petísne aliquem télô igniféro ?
I am firing at a bird.	Véro, volūcrem pétô.
How many times did he fire at that bird ?	Quóties illum volūcrem sclopéto petivit ?
He fired at it several times.	Petivit eum plúribus temporibus.
How many times did the boy fire ?	Quóties sônum púer édedit télô igniféro ?

He has fired twice with a pistol.	Sónum hús éddit scolpéto minôris modi.
He has fired five times with a gun.	Sónum éddit (insónuit) quínquies scolpéto.
Did you shoot with a gun?	Mittebásne glándes e scolpéto?
No, I fired with a cannon.	Ímmo véro tēla mittēbam torménto.
Did you ever shoot with arrows?	Misistíne únquam sagíttas?
I have shot with them several times.	Mísi véro diversis tempóribus.
They have discharged all their missiles on him.	Tēla in éum ómnia conjecérunt.
Do you hear the report of a gun?	Audísne fragórem scolpéti?
No; but I hear the report of a cannon.	Nón véro; aúdio autem fragórem torménti bélici.
Did ye hear the report of thunder?	Audivistíne fragórem fúlminis?
It is so; we heard a thunder-clap.	Íta est; fúlmen (fúlminis íctum) audívimus.
What are they doing?	Quíd águnt?
They are bombarding the city with cannons.	Úrbem torméntis bélicis vérberant.
Why are you pushing him?	Cúr éum offéndis (fódís)?
I push him because he has pushed me.	Égo éum ob éam rém offendo (fódio), quód mē offéndit (fódit).
Did you push him out of doors?	Tradístíne éum fóras?
I did not push him out.	(Éum) nón protrúsi.

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 (*jūris peritus*)? — He is not skilled in it. — Is the city full of (*referta*) 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 (*appetitissimus*) for it. — What does it behoove us to be? — It behooves us to be thirsting after knowledge (*intelligentia*) and virtue.

Lesson LXVII. — PENSUM 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*, *facio*, *pendo*, *dūco*, *pūto*, *habēo*; *aestimator*, *fit*, *pendor*, and *sum*; — *emo*, *mercor*, *vendo*, *venēo*, *licēo*, *tazo*; *stāre*, *constāre*, &c.

The genitives representing the indefinite price or value are, — a) Substantives like *nihi*, “(for) nothing”; *floci*, *nauci*, *pili*, *pensi*, *teruncii*, *assis*, “for a trifle,” “a mere song.” b) The neuter adjectives *magni*, highly; *permagni*, very highly; *plūris*, more highly; *plūrimi*, very highly, or the most; *parvi*, but little (of little account); *minōris*, less; *minīmi*, very little or least; and so *tanti*, *tantūdem*, *quanti*, *quantūvis*, *quanticunque*, so much, just so much, as much, &c. Sometimes with *prēti* expressed. Examples are: —

<i>Cōmii rēgis auctōritas māgni habebātur.</i>	The authority of King <i>Commius</i> was held in high esteem.
<i>Nūlla vis auri et argenti plūris, quam virtus aestimānda est.</i>	No amount of gold or silver should be estimated higher than virtue.
<i>Sūmmum bōnum plūrimi aestimāndum est.</i>	We must (should) attach the highest value to the summum bonum.

Prævi homines suâ parvi pendere, aliênâ cupere solent.	Bad men are accustomed to under- value their own possessions and to covet those of others.
Nôli spectare, quanti homo sit; parvi enim prælii est, qui jam nihili sit.	Never mind how much the man is worth, for he is worth but little who is already worthless.
Emit Canius hortos tanti, quanti Pythius voluit.	Canius has bought the garden for the price which Pythius de- manded.
Vendo meum frumentum non pluris, quam ceteri.	I sell my grain no higher than others.
Tanti quodque malum est, quanti illud taxavimus.	Every misfortune is of as much account as we have rated that.
Nulla pestis humano generi plu- ris scilicet, quam ira.	No pest has cost the human family more than resentment.
De Drusi hortis quanti licuisse tibi scribis.	With reference to Drusus's garden you write, how much it was of- fered for.
Ego a meis me amari et magni pendi postulo.	I want myself to be loved and es- teemed by my friends.

REMARKS.

1. The *definite* value or price after the above verbs is expressed by a substantive in the ablative; as, *aestimare aliquid pecuniâ, tribus denariis; vendere aliquid quinquaginta talentis*, &c. (Cf. Lesson LXXI. A.)

2. To the genitives of the price or value add *hujus, boni*, and *aequi bonique* in expressions like *Rem hujus non facio*, I do not care *that* * for it. *Rem boni facio*, 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 *habito* likewise occur with the genitive of the price. E. g. *Quanti habitas?* What do you pay for your lodgings? *Tantæ coenas, quanti habitas?* Do you pay as much for your dinner as you do for your lodgings?

4. *Aestimare* also admits the ablatives *magno, permagno, plurimo, parvo, minimo*, and *nihilo*; and after the verbs of *buying* and *selling*, these six ablatives are *always* put instead of their respective genitives. *Pro nihilo* may stand instead of *nihili* after *putare, ducere, and esse*. E. g. *Aliquid magni* or *magno* (*nihili, nihilo* or *nihil*) *aestimare*; — *emere* or *vendere aliquid magno, parvo, plurimo, minimo* (*pretto*); — *aliquid pro nihilo ducere, putare*, to consider anything of no account.

5. The price or value may also be expressed by an adverb; as *cære, bene, male, gratis*, &c. E. g. *Hoc mihi gratis* (= *nihilo*) *constat*, This costs me nothing. *Aves pingues care veniunt*, 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 forgotten.

Such verbs are *monēo*, *admōnēo*, *commonēo*, *commonefacio*, *aliquem*; * — *memīni*, *reminiscor*, *recordor*, *obliscor*.

Mēdicus rēgem mōdo mātis sororūque, mōdo tantae victōriae appropinquantis admonēre nōn dēstitit.

The physician did not cease to remind the king, now of his mother and sisters, now of the magnitude of the approaching victory.

Mīlites hortātus ēst, ut reminiscerentur priusinae virtutis suae, nēve mulierum liberūque obliviscerentur.

He exhorted his soldiers to remember their prowess exhibited on former occasions, nor to forget their wives and children.

Grammaticos officiū suū commonēmus.

We remind the philologists of their duty.

Discipulos ūl unum mōneo, ut praeceptōres suos nōn minus, quam ipsa stūdia ament.

I remind learners of one thing only, which is, that they should love their teachers as they do their studies.

Somno animus mēmnit praeteritorum, praesentia cernit, futura praevīdet.

In sleep the mind recalls the past, beholds things present, and foresees the future.

Vivōrum mēmini, nec tamen Epicuri licet oblivisci.

I mention living authorities; nevertheless, Epicurus must not be forgotten.

Bōni sūnt cives, qui patriae beneficia meminērunt.

They are good citizens, who are mindful of the benefits of their country.

Hōmines interdum res praecclarissimas obliviscuntur.

Men sometimes forget the most remarkable things.

Nūquam liberos meos adspicio, quin Plancii meritum in me recorder.

I never look at my children but what I call to mind my obligations to Plancus.

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 admōnēo*, 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 forgetting; as, *beneficia, mandata tua memini* or *oblitus sum*.

2. *Memini* (in the sense of "I think of," or "I make mention"), *recordor*, and *moneo*, with its compounds, also take the ablative with *de*. E. g. *De homine importunissimo ne meminisse quidem volo*, I do not even wish to mention the importunate man. *De Herode et de*

* Verbs of reminding have thus also an accusative of the person reminded. (Lesson LX. C.)

Mettio meminero, I will bear in mind Herod and Mettius. *Velim scire*, *quid de te recordere*, I should like to know what you recollect with reference to yourself. *Terentiam moneatis 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 *venit mihi in mentem* (*aliquid* or *alicujus res*), "something occurs to me." Thus, *Venit mihi Platōnis in mentem*. — *Tibi tuarum virtutum venit in mentem*. But also, *Res mihi in mentem veniebat*. — *Omnia mihi in mentem venerunt*.

C. The impersonal verbs *poenitet*, *piget*, *pudet*, *taedet*, *miscret*, *veritum est*, *miscretur*, 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.

Sapientiam† nunquam sui poenitet.
Mē civitatis morum piget taedetque.

Sunt homines, quos libidinis infamiaque suae neque pudeat, neque taedeat.

Nunquam Atticum suscepti negotii pertaesum est.

Miseret te aliorum, tui nec miseret, nec pudet.

Cave te fratrum, pro fratris salute obsecruntum, misereatur.

Inopis nunc te miserescat mei.

Nihilne te populi veretur, qui vociferare in via?

Wisdom never repents of itself.

I am wearied and disgusted with the morals of the state.

There are men who are neither ashamed nor disgusted by their own licentiousness and disgrace.

Atticus never grows weary of an undertaking once begun.

You pity others, but for yourself you have neither compassion nor shame.

Beware of being moved to pity by the brothers beseeching you for the safety of their brother.

Let my poverty now move you to pity.

Are you not afraid of the people, for vociferating in the street?

REMARKS.

1. The personal verbs *miseror* and *miseresco*, "I pity," adopt the construction of *miscret*; but *miserari* and *commiserari* are followed by the accusative. E. g. *Nihil nostri misere?* Have you no compassion

* Compare page 334.

† Wisdom is here personified.

for us? *Miserescite regis*, Pity the king. *Commiseratus est fortunam Graeciae*, He commiserated the fate of Greece.

2. The accusative of neuter pronouns may stand instead of the genitive. E. g. *Sapientis est proprium, nihil, quod (= cujus) poenitere possit, 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 fatēri nescire, quod nesciam*, I am not ashamed to confess, that I am ignorant of what I do not know. *Quintus poenitet, quod animum tuum offendit*, Quintus is sorry that he has offended you. *Non poenitet me vixisse*, 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 tui, 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.) pudent?*

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?

Obliviscor, i, oblitus sum (ALICUJUS, ALICUJUS REI OR ALIQUID).

Obliviscēris — obliviscitur.
Obliviscimini — obliviscuntur.
Ecquid mēi, tui, nostri, illōrum obliviscitur?
Tui, mēi, nostri, illōrum nōn obliviscitur.
Obliviscerisne aliquid (alicujus rei)?
Obliviscor vērō mēam pēnnam, chartam, librum (or mēae pēnae, chartae, libri).
Oblitusne est tibi librum apportāre?
Vērō; eum mihi apportāre oblitus est.
Oblitusne es, eum advenisse?

Nōn oblitus sūm.
Potēsne oblivisci diē illius?
Ego ejus nūquam oblivisci possum.

Obliviscendūne est offensarum?
Obliviscendum est prorsus.
Oblitusne est, quod (quae) ei dixi?

He has by no means forgotten it. *Nōn vĕro; mīnime oblītus est.*
 You have forgotten to write to me. *Litteras ad mē dāre oblītus ēs.*

You are forgetting to speak to him. *Colloqui cum eo oblivisceris.*

To belong to (any one).

{ Est aliquid alicujus.
Est meus, tuus, ejus, &c.

Does this horse belong to your brother? *Ēstne hīc ēquus frātis tui?*

It does belong to him. *Ēst ejus.*

To whom does that table belong? *Cujus ēst illa mēsa?*

It belongs to us, to you, to them. *Nostra, vestra, illōrum (mēsa) est.*

To whom do these gloves belong? *Cujus sunt haec digitābula?*

They belong to me, to you, to him. *Mēa, tua, ejus (illius) sūnt.*

They belong to the captains. *Centuriōnum (digitābula) sūnt.*

Whose book is this? *Cujus est hīc liber?*

It is mine. *Mēus ēst.*

Whose shoes are these? *Cujus sūnt hī cālcei?*

They are ours. *Nōstri sūnt.*

To fit (suit, become).

{ Aptum (am, um) esse.
Bēne convenire (-vĕni, -ventum).
(ALICUI, ALICUI REI, AD ALI-
QUID.)

These shoes fit very well. *Hī cālcei ad pēdes (pēdibus) admodum apti sūnt (ad pēdes optime convēniunt).*

Do these boots fit those men? *Aptaēne sūnt illis vīris istae cāligae?*

They do not fit them. *Nōn aptae sūnt. Iis nōn bēne convēniunt.*

Does this garment fit me? *Vestisne haec mīhi apta est (bēne cōnvenit)?*

It fits (suits) you very well. *{ Tibi ut quae optissima est.*

How does this hat sit? *Tibi quā optime cōvenit.*

It sits very well. *Quōmodo hīc plēus sēdet?*

It becomes you very well. *Admodum bēne sēdet.*

See, whether this dress becomes me. *Tē quā optime dēcet.*
Contēpla, satīn' haec mē vēstis dēceat.

To suit, please (any one).

{ Convenire alicui.
Placēre (-cui, -citur) alicui.
Probāri alicui.

Does that cloth suit (please) your brother? *Convenitne (placēne) frātri tuo iste pānnus?*

It does suit him. *Plācet. Probātur.*

Do these boots suit (please) your friends? *Ecquid hae cāligae amicis tuis plācent (convēniunt)?*

They do suit them.

Placent. Probantur.

They do not suit them.

{ (his) minus placent.

{ Non probantur (his).

Does it suit you to do this?

Convenitne tibi hoc facere?

It does suit me to do it.

Id facere mihi convenit.

To become (morally).

It becomes, is morally proper.

{ *Decet, decuit, decēre* (Impers.).

{ (ALIQUEM FACERE ALIQUID).

{ Est alicujus, est meum, tuum, &c.

{ (ALIQUID FACERE).

Does it become you to do this?

{ Decetne tē hoc facere?

{ Tuumne est hoc agere?

It does not become me to do it.

Id facere mē nōn decet (mē dē-
deceat).

Did it become him to write?

{ Eumne scribere decēbat (decuit)?

{ Ejusne erat scribere?

It did become him.

Decēbat. Erat ejus.

Does it become you to go on
foot?

Decetne tē (tuumne est) ire pē-
dibus?

It does not become me.

Mē nōn decet. Mēum nōn est.

It does not become an orator to
be angry.

Oratōrem irāsci minime decet.

It is proper, just.

Pār est, justum est (ALIQUEM FA-
CERE ALIQUID).

Is it proper for him to say so?

Estne pār (jūstum), eum hoc dī-
cere?

It is proper, just.

Pār est. Jūstum est.

It is not proper.

Pār nōn est. Nēfās est.

*To please, to be one's pleas-
ure (It pleases).*

{ *Libet, libitum est, libēre.*

{ *Collibet, collibitum est, &c.*

{ *Placet, placuit, placēre.*

{ (ALICUI FACERE ALIQUID.)

Does it please your brother to
accompany us?

Libetne (collibetne) frātri tuo séqui
(comitāri) nōs?

Does it suit your brother to go
along with us?

Convenitne frātri tuo nobiscum
unā simul ire?

It does not please him to go with
you.

Ei nōn placet (libet) vobiscum unā
ire.

It does not suit him to go with
you.

Simul (unā) vobiscum ire ei nōn
convenit.

Did it please him to write to
you?

Collibitumne (placitumne) est ei
litteras dāre ad tē?

It did please him.

Collibitum est.

What is your pleasure?

Quid tibi collibet?

What do you wish?

Quid vis (impēras)?

I wish you to bring me the
book?

Volo, tē mihi apportāre librum.

Do you want anything?

Nūm quid vis? Nūm quid im-
pēras?

Do you want anything else ?

Núm quid céterum vis ?

As you please.

Ut placet. Ut júbes.

But concerning the republic, it does not please me to write any more.

Sed de repúblicā nōn mñhi libet plúra scribere.

To please (to like).

{ Pláceo, ére, úi, útum.
Pröbor, äri, ätus sum.
Arridéo, ére, isi, isum (ALICUI).

Does this book please you (do you like this book) ?

Probatúrne (placétne) tibi hícce líber ?

I like it very much.

Pérplacet. Váldé mñhi probátur.

I dislike it extremely (it displeases me very much).

{ Veheménter mñhi dísplicet.
Ab éo abhórreo.

Do you dislike these books ?

Núm líbri illi tñbi dísplicent ?

They do not displease me (I do not dislike them).

Mñhi nōn dísplicent (nōn improbántur).

I do not like them very well.

{ Mínus mñhi probántur.
Mínus mñhi arrident.

How do you like it here (i. e. this place) ?

Quómodo híc lócus tñbi placet (probátur) ?

I like it very well.

Híc lócus mñhi arridet (mñhi váldé placet, probátur).

I like this place extremely.

Híc lócus mñhi praeter ómnes arridet.

It is my delight.

Est in delíciis méis.

To displease (to dislike).

{ Díspliceo, ére, úi, útum.
Improbör, äri, ätus sum.

Ready money, cash.

Pecunia praesens seu numerāta.

To pay down (cash).

Solvere pecuniam praesentem (numerātam).

To buy anything for cash.

Emere aliquid pecuniā numeratā (die oculatā).

To sell anything for cash.

Vendere aliquid pecuniā praesenti (die oculatā).

On credit.

Pecuniā nōn praesenti seu numeratā. Díe caecā.

To buy, sell anything on credit.

Emere, vendere aliquid pecuniā nōn praesenti seu díe caecā.

Do you wish to buy on credit ?

Vísne emere pecuniā nōn praesenti (die caecā) ?

No, I wish to buy for cash.

Immo véro pecuniā numeratā emere cúpio.

I prefer to buy for cash.

Díe oculatā emere málo.

Does it suit you to sell me on credit ?

Convenítne tñbi véndere mñhi pecuniā nōn praesenti (die caecā) ?

It does not suit me.

Nōn cónvenit.

To succeed, prosper, turn out well (of things).

{ Cedo, ére, cessi, cessum.
Procédère. Succédère.

<i>To succeed (in an attempt, of persons).</i>	{ <i>Procēdit, -cessit, -cedere.</i> <i>Contingit, contigit, contingere.</i> (MIHI, UT SUBJ.)
The thing succeeds well, is very successful.	<i>Ēa res cēdit (procēdit, succēdit) bene, prospere, feliciter, fauste.</i>
My undertaking succeeded, was successful.	<i>Incēptum mihi bene cēssit, procēssit, succēssit.</i>
My designs were not succeeding very well.	<i>Consilia mihi minus (parum) cedebant (procēdebant succēdebant).</i>
Do you succeed in learning Latin?	{ <i>Procēditne tibi, ut linguam Latinam discas?</i> { <i>Procēdisne in linguā Latinā?</i> { <i>Procēdit vērō feliciter.</i> { <i>Procēdo vērō prospere.</i>
I do succeed (in it).	<i>Mihi nōn contingit, ut eam ediscam.</i>
I do not succeed in learning it.	<i>Parum (minus) procēdo.</i>
Did those men succeed in selling their horses?	<i>Contigitne viris illis, ut equos suos venderent?</i>
They did not succeed.	<i>Nōn contigit.</i>
If my attempts should succeed.	{ <i>Si incēptis succēderet.*</i> { <i>Si incēpta mihi succēderent.</i>
He succeeded in liberating his country from slavery.	<i>Huc contigit, ut patriam ex servitute in libertatem vindicaret.</i>
<i>There is. There are.</i>	<i>Est. Sunt.</i>
<i>He is here, present, at hand.</i>	<i>Ādest. Ad manum est.</i>
<i>There are here, present, at hand.</i>	<i>Ādsunt. Ad manum sunt.</i>
Is there any wine?	<i>Ēstne (adēstne) vinum?</i>
There is some.	<i>Ēst. Ādest. Ad manum est aliquantulum.</i>
There is none.	<i>Nōn est. Nullum ādest.</i>
Are there any apples?	<i>Ādsuntne mēla?</i>
There are some.	<i>Sunt (ādsunt) aliquot.</i>
There are none.	<i>Nōn sunt. Nulla ādsunt.</i>
Are there any men (here)?	<i>Ādsuntne hōmines?</i>
There are some.	<i>Ādsunt nonnulli.</i>
Is any one present?	<i>Adēstne aliquis (quisquam)?</i>
There is no one.	<i>Nemo ādest.</i>
Was there any one here?	<i>Ādfuitne aliquis?</i>
There was some one here.	<i>Ādfuit vērō nōn nemo.</i>
Were there many there?	<i>Āderantne multī (hōmines)?</i>
	<i>Āderant permultī.</i>
There were a great many there.	{ <i>Āderat vis (cōpia, multitudo) magna.</i> { <i>Suntne hōmines, qui litteris studere nōlunt (nōlint)?</i>
Are there men who will not study?	

* On the personal and impersonal use of these verbs, compare Lesson LV. B. III.

There are many who will neither work nor study.	Permúlti súnť, qui nēve laborāre nēve litteris studere vólunt (vélint).
There are those whom it delights to cultivate the arts and sciences.	Súnť quos artes studiáque colere júvat.
There are many who are fond of being engaged in the liberal arts and sciences.	Múlti súnť, qui in ártibus ingénuis versári delectántur.
<i>To keep, retain.</i>	{ <i>Tēnēo, ēre, ūi, ntum.</i> <i>Retinēo, ēre, ūi, ntum.</i>
<i>To clean, cleanse.</i>	{ <i>Mundo, āre, āri, ātum.</i> <i>Mundum facere, emundāre.</i>
<i>Directly, immediately.</i>	<i>Sūtim, e vestigio, actūtum.</i>
<i>This instant.</i>	<i>E vestigio, hōc in vestigio temporis, confestim.</i>
<i>Clean.</i>	<i>Mundus, a, um.</i>
<i>The inkstand.</i>	* <i>Atramentārium, i, n.</i>
<i>Instantly, in a moment, suddenly.</i>	<i>Puncto (momento) temporis; extemplo.</i>
<i>Will you keep the horse?</i>	<i>Visne retinere equum?</i>
<i>I will (keep it)</i>	<i>Volo.</i>
<i>I do not desire to keep it.</i>	<i>Retinere eum non cupio.</i>
<i>You must not keep my money.</i>	{ <i>Pecunia mea tibi non retinenda est.</i> <i>Pecuniam meam tenere te non oportet.</i>
<i>Will you clean my inkstand?</i>	<i>Visne mihi emundare atramentarium?</i>
<i>I will clean it.</i>	<i>Facere non nolo.</i>

EXERCISE 128.

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 DUODESEPTUAGESIMUM.

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 *arguere*, *coarguere*, *insimulare*, *incredere*, *incredulare*, *urgere*, to charge (accuse); — *accusare*, *incusare*, *agere*, *deferre*; *arcessere*, *postulare*, to accuse, arraign; summon; — *interrogare*, to call to an account; — *se alligare*, *se adstringere*, to become guilty of; — *teneri*, *obstringi*, *obligari*, to be guilty of; — *convincere*, *captare*, to convict; — *judicare*, *damnare*, *condemnare*, to condemn; — *absolvere*, *solvere*, *liberare*, *purgare*, to acquit, absolve. E. g.

Cicero Verrem avaritiae nimiae Cicero charged Verres with excessive avarice.

Cannensem quisquam exercitum Cannensem quisquam exercitum Can any one accuse the army, fugae aut pavoris insimulare which fought at Canna, of flight potest? or cowardice?

Galba etiam saevitiae populum Galba, in an edict, reproved the inceptis edicto. people for cruelty even.

Miltiades accusatus est proditiois. Miltiades was accused of treason.

Qui alterum incusat probri, eum He who charges another with dishonor should look into his own ipsum se intueri oportet. breast.

Caesar Dolabellam repetundarum * postulavit. Caesar arraigned Dolabella on the charge of extortion.

Furti se obligavit. He was guilty of theft.

Themistocles absens proditiois Themistocles, in his absence, was est damnatus. condemned for treason.

Judex eum injuriarum absolvit. The judge acquitted him of the charge of personal injury.

Senatus nec liberavit ejus culpa regem, neque arguit. The senate neither absolved the king from that charge, nor accused him of it.

REMARKS.

1. The genitive of the crime may be explained by *crimine* or *nomine*† understood. These ablatives are sometimes actually put. E. g. *Ne absens invidiae crimine accusaretur*. — *Nomine sceleris conjurationisque damnati sunt*.

2. Genitives of the crime are *peccati*, *maleficii*, *sceleris*, *caedis*, *furti*, *veneficii*, *parricidii*, *peculatus*, *falsi*, *injuriarum*, *repetundarum*, *proditionis*, *majestatis*; — *proberi*, *avaritiae*, *audaciae*, *temeritatis*, *ignaviae*, *impietatis*, and others.

3. Instead of the genitive, the ablative with *de* or *in* is sometimes put. E. g. *De pecuniis repetundis accusatus est*. — *Rosclum de luxuria purgavit*. — *In crimine incendii convicti sunt*. — *In manifesto peccato tenebatur*. So also: *Inter sicarios damnatus 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.‡ Thus

* *Sc. pecuniarum*, 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 aeris est damnatus*.

mortis, capitis, multae, pecuniae, quadrupli, octupli, or morte, capite, multa, pecuniâ damnâri. Sometimes also by *ad* or *in*; as, *ad poenam, ad bestias, ad metalla, in metallum, in expensas damnâri.* E. g. *Miltiades capitis absolutus,* pecuniâ multatus est.* — *Tertiâ parte agri damnati sunt.* — *Multos ad metalla, aut ad bestias damnârunt.* The poets put also the dative; as, *morti damnatus.*

5. The construction of the above verbs extends to several adjectives; as *reus, compertus, noxius, innoxius, insons, manifestus, &c.* E. g. *Reus est injuriarum,* He is accused of trespass. *Manifestus rerum capitalium,* Clearly convicted of a capital offence. *Noxius conjunctionis,* Guilty of conspiracy. *Sacrilegus compertus,* Found guilty of sacrilege.

B. After *esse* and *fiēri* the genitive often stands elliptically, *res, negotium, munus, officium, proprium,* or some other word signifying *part, business, duty, office, property, &c.,* being understood. E. g.

Nēque hoc tanti laboris est, quāti videtur (sc. esse).

Est iudicis, nōn quid ipse velit, sed quid lēx et religiō cōgat, cogitare.

Est adolescētis, majōres natū vereri.

Hōc doctōris intelligentis est, videre, quō fērat natūra sua quēmq̃ue.

Tūrdi ingēniū est, rivūlos connectāri, fōntes rerū nōn videre.

Cujusvis hominis est errare; nullus, nisi insipientis, in errore perseverare.

Ars earum rerum est, quae sciuntur.

Petulantia magis est adolescentium, quam senum.

Omnia, quae mulieris fuerunt, viri fiunt.

Thebae populi Romani jure belli factae sunt.

Nor is this a matter of as much difficulty 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 respect those older than himself.

It is the part of an intelligent instructor, 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 cognition.

Petulance is characteristic rather of young than of old men.

Everything, which belonged to the woman, becomes the property of the husband.

Thebes became the property of the Romans by right of war.

* "Released from capital punishment." Thus also *capitis accusare* or *arcessere*, to arraign one on a capital charge; *capitis* or *capite acquirere, damnare, condemnare*, to doom or condemn one to death. A similar idiom is *voti* or *votum damnare*, to have one's wish fulfilled or granted (*lit.* to be condemned to redeem one's vow).

Jam mē Pompēiū tōtū esse scis.	You know that I am already entirely for Pompey.
Famīlia pecuniāque agnatōrum gentiliūque esto.	The slaves and money shall become the property of the relations and members of the gens.

REMARKS.

1. The ellipsis of *negotium*, &c., which is commonly assumed to explain this construction, is sometimes expressed. E. g. *Non hōrum temporū negotium est.* — *Sapientis est proprium.** — *Id judicis, viri, praeceptoris munus est.* — *Officium libērī 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 mentiri meum*, Lying is not my business (not characteristic of me). *Est tuum, vidēre, quid agatur*, 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. *Tutelaē nostrae duximus*, sc. *esse*, We considered it a matter subject to our intervention. *Duri hominis videtur*, sc. *esse*, It seems to betray a cruel man. *Tempōri cedere, semper sapientis est habitum*, 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 conduce to." E. g. *Regium imperium initio conservandae libertatis atque augendae 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 more, est in more positum*), or *consuetudinis est*, It is a characteristic feature of the manners and customs (e. g. of the Greeks, &c.); *est opērae* (= *est opērae pretium*), it is worth while, &c.; instead of which *mos est, consuetudo est* (e. g. *Gallorum, Graecorum*), may also be employed.

C. The impersonal verbs *interest* and *refert* 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 *cujā*.‡ E. g.

* Compare page 352, note †.

† So also other adjectives in place of the genitive. E. g. *Hoc patrium* (= *patriis*) *est.* — *Et agere et pati fortia Romanum est*, &c.

‡ With these ablatives *causā* or *re* 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.

<i>Magni interest Cicerónis, vél meā pótius, vel mehércle utriúsque.</i>	It is a matter of great importance * to Cicero, or rather to me, or, by Hercules, to both of us.
<i>Quis ést hódie, cújus intersit, istam légem manére ?</i>	Who is there to-day (= now) that is at all concerned in the permanence of this law ?
<i>Vestra, júdices, hóc máxime interest.</i>	This is a matter of the highest importance to you, judges.
<i>Nón adscripsi, quód tuá nihil referébat.</i>	I have not added what does not concern you.
<i>Humanitátis plúrfimum réfert.</i>	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, plúris, tanti*, and *quanti*, &c., or by adverbs or neuter accusatives used adverbially; as, *multum, plus, magis, maxime, parum, paulum, minus, minime, valde, magnópere, nihil*, &c. The genitive of the person is often omitted. E. g. *Magni refert, hic quod veli*, It is a question of great consequence what this man wants. *Quod permagni interest, pro necessario habetur*, That which is of great importance is often deemed a matter of necessity. *Hoc non plúris réfert, quam si imbrem 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, qualis, quam*, &c.); and c) sometimes by the neuter pronouns *hoc illud*, &c.; but never by a substantive. E. g. *Interest omnium recte facere*, It concerns all to do right. *Quid nostrā refert, victum esse Antonium?* What do we care for the defeat of Antonius? *Reipublicae interest, uti salvus esset*, It is important to the commonwealth that he should be safe. *Non refert, quam multos 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 assimilāre retúlit?* What advantage was it to you to pretend that? *Magni ad honórem nostrum interest*, It contributes greatly to our honor.

To cast, throw.

{ *Jácio, ére, jécí, jactum.*
Jacto, áre, ávi, álum.
Míto, ére, mísi, missum.

To cast or throw at, upon, Adjicere, conjicere, injicere, pro-
in, forth, &c. jicere, &c.

To throw stones at some Lapidés mittère or conjicere in
one. aliquem.

Petère aliquem lapidibus.

* *Interest* = "it concerns, it imports, it is of importance to." *Réfert* = "it concerns, serves, profits, is the interest of."

To cast an eye upon some one or something.	Ocūlos in aliquem <i>or</i> aliquid con-jicere.
To cast one into prison (chains).	{ Aliquem in carcērem con-jicere. Dare aliquem in vincūla.
To throw the blame upon some one.	Culpam in aliquem con-jicere <i>or</i> conferre.
To throw (prostrate) one's self at the feet of some one.	Projicere (sternere)* se ad pēdes alicujus.
Have you thrown a stone into the river?	Injecistine lapidem in flūmen?
I have thrown one in.	Injici véro ūnum aliquem.
Does he throw the blame upon me?	Nūm culpam in mē con-jicit (con-fert)?
He does not throw it upon you.	Nōn in tē con-jicit (confert).
Did you cast an eye upon that book?	Conjecistine oculos illum in librum?
I did (cast an eye upon it).	Conjici profecto.
Was he casting a glance at the paper?	Adjiciebātne oculos ad chārtam (<i>or</i> chārtæ)?
He was not.	Nōn adjiciebat.
Were they throwing stones at you?	Nūquid lapides in tē jactābant (con-jiciebant)?
They were not.	Nōn jactābant.
Did he throw himself at the feet of the king?	Projecitne (prostravitne), sē ad pēdes rēgis?
He did not prostrate himself.	Sē nōn prostravit.
Was he thrown into prison?	{ Conjectusne est in carcērem? Datusne est in vincūla?
He was.	Factum est.
Where does the stone lie now?	Ūbi nūc jacet lapis?
It lies in the river.	In flūmine.
Where did the book lie?	Ūbi jacuit liber?
It was lying on the table.	Jacebat super mēnsam (in mēnsā).
To draw, pull.	{ Trāho, ēre, xi, ctum. Dūco, ēre, xi, ctum.
To drag; to seize (hurry off).	{ Trāho, ēre, xi, ctum. Rāpio, ēre, pūi, ptum.
To draw the wagon.	Curram trāhere (<i>or when slowly or gently, ducere</i>).
To draw the sword.	Gladium (e vaginā) educere <i>or</i> distringere.
To drag one into the street.	Extrāhere aliquem in publicum.
To drag one into servitude.	Abstrāhere aliquem in servitūdinem.
To drag one to punishment, to death.	Rāpere aliquem ad supplicium, ad mortem.
To hurry one off into prison, chains.	Abripere aliquem in carcērem, in vincūla.

* Sterno, ēre, strūci, strūtum.

Where did they drag him to?	Quô éum rapuérunt?
They dragged (hurried) him into prison.	Abripuérunt éum in cárcërem (in vincula).
Did they not drag (hurry) him into slavery?	Nónne éum in servitúdinem abstraxérunt?
They did.	Fáctum ést véro.
Does the horse draw the carriage?	Equúsne tráhit (dúcit) currum?
The horse does it.	Équus.
The pain (of body or mind).	Dôlor, ôris, <i>m.</i>
The evil, ill.	Málum, <i>i, n.</i>
The trouble, inconvenience.	Molestia, <i>ae, f.</i>
The injury (injustice).	Injúria, <i>ae, f.</i>
The detriment, loss.	Detrimentum, damnum, <i>i, n.</i>
The loss.	Jactúra, <i>ae, f.</i>
To pain (bodily or mentally — of things).	Dôlet, dôlûi, dôlere (MIHI ALIQUID).
To cause pain, to hurt (of things).	{ Dôlörëm fácëre or effícëre alicui (bodily). Dôlôrem afferre alicui (mentally).
To pain, hurt one (of persons).	{ Alicui dôlôrem fácëre or effícëre (mentally and physically). Aegre fácëre alicui (mentally).
To injure (hurt) one.	{ Injúriam alicui inferre. Nôcëo, ère, cûi, citum (ALICUI).
To offer violence to one.	{ Violäre aliquem. Alicui vim afferre.
To offer violence to one's self.	Vim (mānus) sibi inferre.
To molest any one.	Alicui molestiam exhibëre.
To injure one's interest, (cause injury or loss).	Damnum (detrimentum) alicui inferre (afferre).
To be a loss or injury to one.	Damno or detrimento (<i>dat.</i>) esse alicui.
To suffer or sustain loss by anything.	Damnum (jactûram) fácëre aliquā rē.
Does this pain you?	Dolétne tibi hóc?
It does pain me.	Dólet mhi profécito.
That pains (grieves) me very much.	{ Íd mhi mágnum dôlôrem áffert. Dólet mhi magnópere.
Does anything pain you?	Facítne (effícítne) tibi aliquid dôlôrem?
My finger pains me.	Dolôrem mhi effícit dígitus.
It pains me, when I am whipped.	Míhi dólet, quum égo vápulo.
My feet and head pain me.	Dólent mhi pédes atque cápút.
Have you hurt any one?	Núm cuiquam aliquid dôlôres fecísti (effecísti)?
I have hurt no one.	Égo dôlôrem féci nénini.

Has he hurt your feelings?	{ Aegrēne tibi fēcit ? Attulitne tibi dolōrem ?
He has not only hurt my feelings, but my person even.	Is mihi nōn solum dolōrem, sed vim etiā attulit.
Has any one injured you?	Nūmqvis tibi nocuit (injūriam in- tulit) ?
No one (has injured me).	Nemo.
Were they molesting any one?	Eccei molestias exhibebant ?
They were molesting no one	Nēmīni (nūlli).
Was that a loss to you?	Fuistne tibi illud dāmno (detrimē- to) ?
Yes, I sustained a heavy loss by it.	Ego vērō dāmnum eo fēci māgnū.
Have I ever done you any harm (injury) ?	Egōne tibi unquam quidquam in- jūriæ intuli ?
No, on the contrary, you have done me good.	Immo vērō mihi beneficia tribuisti.
<i>No, on the contrary</i>	<i>Immo, immo vērō, immo potius, im- mo enim vērō.</i>
<i>To do one good, to show one kindness.</i>	{ Beneficia alicui dāre or tribuere (-būi, būtum). Beneficiis aliquem afficere or or- nare.
To overload me with bene- fits or kindness.	Beneficiis aliquem cumulāre.
To show one civilities, at- tentions.	{ Officia alicui tribuere. Officia in aliquem conferre.
On the contrary, you have shown me nothing but civilities.	Immo enim vērō mihi nōn nisi offi- cia tribuisti.
You have on the contrary over- loaded me with many and great benefits.	Immo potius mē multis et māgnis beneficiis cumulāsti.
It is a pity.	Dolendum est.
His death is to be lamented.	Mors ejus dolēda est.
It is a pity, that he is not alive.	Dolendum est, quod nōn in vitā est.
It is a pity, they did not come sooner.	Dolendum est, quod nōn maturius venērunt.
<i>To be useful (to any one).</i>	{ Utilem (e) esse (ALICUI). Usū esse (ALICUI).
To be wholesome, good for one's health, to do one good.	{ Prodest, profuit, prodesse. Conducit, conduxit, conducere. Salutārem (salūti) esse. (All with ALICUI.)
Does this do you good?	{ Conductne tibi hoc ? Estne tibi hoc salutū ?
It does do me good.	Conducit. Salūti est profecto.
This is excellent for me (does me much good).	Hoc mihi maxime conducit.
What is the servant doing with his broom?	Quid scōpis suis facit (incēptat) sērvus ?

He sweeps the room with it.	Púrgat (iis) cubículum.
What do you wish to make out of this wood?	Quid hóc ex ligno fícere vis?
I wish to make nothing at all out of it.	Égo ex éo níhil quídquam fícere cúpio.
Have they done anything with him?	Númquid de éo (éi) fecérunt?
They have done nothing.	Níhil fecérunt.
To pass by or before (any one or any place).	Praeterire, transire (ALIQUEM, ALI- QUEM LOCUM).
To walk by or before.	Praetergrédior, di, gressus sum.
To ride by or before.	Praetervéhor, i, vectus sum (ALI- QUEM, ALIQUEM LOCUM).
When did you pass by my house.	Quándo dómum méam praeteri- vísti?
I passed it on the day before yesterday.	Praeterívi éam núdius tértius.
What place were they passing?	Quém lócum praeteribant?
They were passing by the public square of the city.	Praeteribant (transibant) lócum úr- bis públicum.
Was it my brother whom you passed?	Fratremne méum praeteribas?
It was your brother.	Véro, frátre[m] túum.
Who is passing by us?	Quis nós praeterit?
Our tailor with his son is passing us.	Sátor nóster cum filio nós praetér- eunt.
Who is driving by the theatre?	Quis theátrum praetervéhitur?
(It is) the doctor.	Médicus.
To throw away.	Abjicere, ére, jéci, jectum.
To lavish, squander.	{ Effundo, ére, fudi, fúsum. Dilapidare, áre, ávi, átum.
Did they throw away anything?	Abjiciebántne áliiquid?
They threw away all their arms and weapons.	Abjiciebant véro arma atque tēla sua omnia.
How much money has he squandered?	Quántam pecúniám dilapidávit ille?
He has squandered his entire fortune.	Facultátes suas omnes profudit.
I have thrown away (lost) an entire hour.	Pérdidi tótam hóram.

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 (*obligantne 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 (*tuus*)? — No, it became (*factus est*) the property of my brother. — Is it important to you, that I should write (*me litteras 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

2 A

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.

Mâri supero inferôque Itâlia insulae môdo cingitur.

Quaë dômus tam stâbilis est, quaë nôn ôdiis atque dissidiis funditus pôssit evêrti?

Etesiarum flâtû nîmii temperântur calôres.

Darius senectute diem ôbiû suprêmum.

Delicto dolêre, correctiône gaudêre nôs opôrtet.

Concórdiâ res pârvæ crescunt, discordiâ máximæ dilabuntur.

Múltis in rêbus negligentiâ† plêctimur.

Miltiades aêger érat vulnéribus, quaë, &c.

Minturnenses Márium fêssum inédiâ fluctibusque recreârunt.

Si fructibus et emolumentis‡ amicitias colémus.

In culpâ sùnt, qui officia désêrunt molliââ ânimi.

Diversis duôbus vitiis, avaritiâ et luxuriâ, civitas Româna laborabat§.

Italy is bounded by the upper and the lower sea, like an island.

What house is there so firm, that could not be destroyed to 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 reinvigorated 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.*

† = *propter negligentiam.*

‡ = *propter fructus et emolumenta, or fructuum et emolumentorum gratiâ.*

See note 5.

§ Compare note 2.

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 longā standi mōrē*, Weary (i. e. having been made weary) from long standing. *Interiit fame* = *consumptus est fame*, He died of hunger. *Gaudeo tuo honōre* = *delector tuo honōre*, I rejoice in your honor. *Expectatio rumore crēvit* = *aucta est rumore*, 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 *prae* with the ablative. E. g. *Ob merita sua carus*, Beloved on account of his merit. *Propter metum, prae lacrimis non scribere possum*, I am unable to write from fear, on account of the tears I shed. *Per valetudinem id bellum exsequi nequiverat*, He had been unable to finish that war, on account of his health.* *Ex intestinis, ex pedibus laborare*, To suffer from the diarrhoea, from the gout.

4. The accusative *vicem*, "on account of," often occurs in connection with a genitive, or the possessives *meam*, *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 periclitantium 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 *causā*, *gratiā*, *ergō*, or *nomine*, with the genitive. E. g. *Multi ex urbe amicitiae causā* (= *propter amicitiam*) *Caesarem secuti erant*, Many from the city had followed Caesar out of friendship. *Coronā aureā donatus est virtutis ergō 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 *amōre*, *irā*, *odio*, *laetitia*, &c., in connection with some participles like *ductus*, *adductus*, *incensus*, *incitatus*, *mōtus*, &c. E. g. *irā incensus*, from feelings of revenge; *inopiā adductus*, induced by want; *coactus metu*, driven by fear. *Classē ea mente comparāvit, ut Italiā peteret*, He raised a fleet with the intention of invading Italy.

THE ABLATIVE OF THE MEANS OR INSTRUMENT.

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 ēcuisset*, If I had given permission. *Propter quos viri*, 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 auctoritáte	Lycurgus established his laws by
Apóllinis Dêlphici confirmâvit.	the authority of Delphic Apollo.
Córnis tauri, ápri déntibus,	Bulls defend themselves with their
mórsu leónes sê tutântur.	horns, boars with their tusks,
	lions with their jaws.
Benevoléntiam civium blanditiis	It is disgraceful to solicit the favor
colligere túrpe est.	of the people by means of flat-
	tery.
Natúram expéllas fúrcâ, tamen	You may drive out nature with a
úsque recúrret.	pitchfork, yet it will incessantly
	return again.
Británni interiôres lácte et cárne	The Britons of the interior live on
vivunt.	milk and flesh.
Hannibal Sagúntum vi expugnâvit.	Hannibal took Saguntum by force.
Injúria fú duôbus módis, aut vi,	Injustice is done in two ways,
aut fráude.	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 operâ, beneficio, consilio, culpâ*, &c. E. g. *Per te salvus sum*, I am safe through your instrumentality. *Detriménta per homines eloquentissimos importâta*, Evils introduced by the most eloquent men. *Quorum operâ* (= *per quos*) *plebem concitâtam existimâbant*, By whom they supposed the people to have been roused. *Equitem Romanum beneficio tuo conservâvi*, I have saved a Roman knight through your kindness. *Cujus indicio* (= *per quos*) *hæc cognovêrant*, 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 aliquem certiores facere*, To inform any one by letter. *Per simulationem amicitiae me perdiderunt*, They have ruined me under the pretence of friendship. But the material instrument is always expressed by the ablative. E. g. *Vulnerâre aliquem gladio, cultro, sagittis*, To wound any one with the sword, with a knife, with arrows.

To spend, consume (time in anything).	{	<i>Ago, êre, êgi, actum.</i>
		<i>Consumo, êre, mpsi, mptum.</i>
		<i>Contêro, êre, trivi, tritum.</i>
		(TEMPUS (in) ALIQUÂ RÊ).
To devote time to anything.		Tempus pônere in aliquâ rê.
To spend imperceptibly, to beguile time with anything.		Fallo, êre, fêfelli, falsum (TEMPUS ALIQUÂ RÊ).
What do you spend your time in?		Quâ in rê témpus consumis (côn-teris)?

I spend my time in studying (in studies).	Tēpus in studiis litterarum cōterō (consumo).
How has he spent his life?	Quōmodo vitam (aetātem) suā consumpsit?
He has spent his life in perpetual travelling.	Aetātem suā in perpētua peregrinatione consumpsit.
He has spent his life uselessly in idleness and feasting.	Vitam in otio et conviviis absumpsit.
He was in the habit of spending entire days by the fireside.	Tōtos dies juxta focum atque ignem agēbat (= agere solēbat).
He was in the habit of wearing out entire nights in reading and writing.	Tōtas noctes legēdo et scribēdo conterēbat (= conterere solēbat).
Is he spending a pleasant life?	Agitne vitam jucūde (hīlare)?
On the contrary, he is having a hard life of it.	Immo pōtius pāce ac dūriter agit vitam.
How did he spend the night?	Quōmodo contrivit (consumpsit) noctem?
He was beguiling the hours with pleasant conversation.	Hōras fallēbat jucūdis sermōnibus.
He has spent the livelong night in banqueting.	Fefellit spatiōsam noctem conviviis.
Where did he spend his vacation?	Ūbi (quō loco) fērias suas exigēbat?
He spent them in the country, in the city, at home.	Exigēbat eas rūri, in ūrbe, dōmi.
Does it behoove us to spend this day pleasantly?	Oportetne nōs hūc diē hīlare consumāmus?
By all means.	Māxime opōrtet.
The vacation.	Fēriae, ārum, f.
Travelling.	Peregrinātiō, ōnis, f.
The banquet.	Convivium, i, n.
To miss anything.	{ Amittēre rem aliquā. Deerrāre aliquā re.
To miss (not find) any one.	{ Aliquem non inventre. Ab aliquo deerrare or aberrāre (on the road).
To miss one's aim.	{ Propōsitum non assequi (-cūtus sum).
To miss one's turn.	{ Fine excidēre (-cidi, —). Ordinem non servāre.
Has the blow missed?	Suis partibus deesse.
It has missed.	Deeravitne ictus?
Are you missing your way?	Fāctum est.
I am not missing it.	Deerrāsne itinere?
I have missed (not found) him.	Nōn deerro.
You have missed your turn.	Eum nōn invēni.
He has missed his aim.	{ Ordinem non servāsti. Defuisti tuis partibus.
	Fine excidit.

The turn (part, rôle).	Ordo, inis, <i>m.</i> ; partes, ium, <i>f. pl.</i> ; vicis, <i>gen. f.</i>
In turn, in order.	Ex ordine, ordine, per ordinem.
It is my, thy, his, our, &c. turn.	{ Ordo mē, tē, eum, nōs vocat. Mēae, tuāe, ejus, nostrae partes sūnt. Ex ordine (per ordinem) aliquid agere.
To take one's turn.	{ Praetermitto, ēre, misi, missum. Nēgligo, ēre, lexi, lectum. (ALIQUID FACERE).
To fail, neglect (to do any-thing).	
The merchant has failed to send me the money due (me).	Mercātor mīhi pecūniam dēbitam mittere praetermisit.
You have failed to come to me this morning.	Venire ad mē hōdie māne neglexisti.
You have neglected to perform your duties and obligations.	Officia tuā et mīnēra obire praetermisisti.
Am I neglecting any one?	Nūm ego quēquam nēgligo?
To hear anything of (concerning) any one.	Aliquid de aliquo audire, accipere.
To hear anything from any one	Aliquid ab (ex) aliquo audire, accipere, cognoscere (-nōvi, nītum).
To receive news from (concerning) any one.	Nuntium accipere ab (de) aliquo.
Have you heard from your friend?	Accepistne nūntium ab amīco tuo?
I have heard.	Accēpi.
Have you heard (learnt) anything new?	Nūm quidquam nōvi cognovisti?
I have heard nothing at all.	Nihil quidquam audīvi (accēpi).
Of whom have you heard (news)?	De quō cognovisti (nūntium accepisti)?
I have heard from my father.	Nūntium accēpi a patre.
I hear (learn) that your brother has arrived.	Accipio (audīo, discō), tūum frātre[m] adventasse.
To assure (one of any-thing).	{ Confirmo, āre, āvi, ātum. Affirmāre (ALICUI, ALIQUID).
To persuade.	Persuādēre, ēre, si, sum (ALICUI DE ALIQUA RE).
I assure you sacredly of this.	Hōc tibi sanctē affirmo.
I wish you to be persuaded of this.	Hāc de rē tibi persuaderi velim.
I assure you (be assured).	{ Persuādeas tibi vōlo (velim). Persuāsum tibi sit.
I assure you of my assistance (in your plans).	Persuādeas tibi velim, mē tuis consiliis non defutūrum.
Did he assure you of his assistance?	Voluitne tibi persuaderi, sē tuis consiliis nōn defutūrum?
To happen, occur, take place (generally).	{ Fio, fieri, factus sum. Eveniō, ire, vēni, ventum.

To happen to one (to meet with).	Accido, ēre, cidi, —. Contingo, ēre, tigi, tactum. (MIHI, TIBI, SIBI — ALICUI.)
A most serious calamity has happened.	Fācta ēst (accidit) calāmitas gravissima.
He has met with a great misfortune.	Rēs pessimae acciderunt. Accidit ei malum pessimum.
I have met with a most serious injustice.	Māgnam in calamitatem incidit. Fācta ēst mihi injūria gravissima.
I have (meet with) the good fortune.	Contingit mihi felicitas.
The good fortune; happiness.	Fortūna secunda; casus secundus; felicitas, ātis, f.
The bad fortune, misfortune; calamity.	Fortūna adversa; malum, i, n.; calamitas, ātis, f.
To meet (any one by chance).	Occurro, āre, ri, sum. Obviam venire (ALICUI).
Did you meet with any one?	Occurristine alicui?
I have met with your brother.	Venistine alicui obviam?
I met a large number of men.	Obviam veni fratri tuo. Obviam veniebam multitudini hominum.
To be, to exist, to be found.	Esse, inveniri, reperiri.
There, in that place.	Ibi, illic; ibidem (adv.).
Not even.	Nō — quidem.
Not even a book.	Nō liber quidem.
Not even one (not a single one).	Nō ūnus quidem.
Not even once.	Nō sēmel quidem.
Not even the people.	Nō pōpulus quidem.
The village.	Vicus, pāgus, i, m.
Are there many horses in this village?	Sūntne (inveniuntur) multī equi hōc in vico? Estne (invenitur) cōpia equōrum hōc in vico?
There are a good many (here).	Inveniuntur (sunt) vērō multī (permulti).
There is not a single good horse (to be found) there.	Nō ūnum quidem equum bonum ibidem invenias.
Is there much wine this year?	Estne hōc ānno cōpia vīni?
There is an abundance of it.	Est ejus vērō cōpia magna.
There are no apples this year.	Pōma hōc ānno nulla sunt (reperiuntur).
Are there many learned men in France?	Inveniuntur multī dōcti in Francogallia?
There are a great many there.	Inveniuntur (reperiuntur) ibi permulti.
To be of use (good, useful).	Utilem or bonum esse (alicui rei, ad rem) usū esse ad rem.

Of what use is that ?	Cui usui est hoc ?
It is good to eat.	Usui est ad vescendum.
It is useful against bodily pain.	Útile est contra dolores corporis.
It is of no use (worth nothing).	Nhili est. Nullus pretii est.
This is of no use (entirely useless).	Hoc nulli usui est (plane inútile est).
What is this man good for ?	Quam ad rem útilis (idóneus) est hícce ?
He is not fit for anything.	Útilis (idóneus) est ad nullam rem.
He is a good-for-nothing fellow.	{ Hómo est nequíssimus. Hómo nhili est.
Are there any faults in his little book ?	Reperiuntúrne vitia in ejus libélló ?
There are none in it.	Reperiuntur nulla.
Is the stuff, which you have bought, good ?	Estne téxtum, quód emísti, bónum ?
No, it is good for nothing.	Nón véro ; inútile est (nullus pretii est).
The fault, defect.	Vitium, i, n.
The material, stuff.	Textum, i, n. ; pannus, i, m.

EXERCISE 131.

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 (*morbis*) 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 132.

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. — PENSUM 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 diligentique scriptae.	A letter written with care and diligence.
Cum dignitate potius cadere, quam cum ignominia servire nos oportet.	We should rather fall with honor, than serve with dishonor.
Cum ira nihil recte fieri potest.	Nothing can be done properly with anger.
Cum clamore in forum curritur.	There is a rush towards the forum with clamors.
Cum silentio auditi sunt.	They were heard in silence.
Ipse magna cum cura et diligentia scripsit.	He himself has written with great care and diligence.

Id <i>æquo animo</i> nōn fēret cīvi- tas.	The state will not submit to that patiently.
Sidēra cūrsus suos cōficiunt <i>māximā celeritatē</i> .	The stars perform their revolutions with the utmost celerity.
<i>Cum māximā offensōne</i> Pātrum consulātū abiit.	He resigned his consulship to the great dissatisfaction of the senate.
Dēos sēmp̄r <i>pūrā, integrā, in- corruptā</i> et <i>mēnte</i> et <i>vōce</i> ve- nerēmur.	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 curā*, i. e. *diligenter*; *cum silentio*, i. e. *tacite*, *clam*; *cum fide*, i. e. *fideliter*; *cum voluptate*, i. e. *libenter*; *cum bonā gratiā*, i. e. *benigne*, &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, injuriā 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 præterire*, 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 solis copias educere*, To lead out one's forces at sunset. *Cum nuntio exire*, 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 febre 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.

<i>Natiōne</i> Medus est.	With respect to his nationality he is a Mede.
<i>Hamīlcar cognōmīne</i> Bārcas.	Hamilcar surnamed Barcas.
<i>Dōmo</i> Carthaginiēnses sūnt.	They are Carthaginians (inhabi- tants of Carthage).
<i>Pauci</i> (cētum, mīlle) <i>nūmero</i> ho- mīnes.	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, scelēre conjuncta*, Nefarious licentiousness connected with dishonor, with crime, &c.

<i>Grândis nâtu,* aetâte provectus est.</i>	He is of full age, advanced in life.
<i>Quiêti, alâcres ânimo sùmus.†</i>	We are calm, cheerful in mind (= of a calm, cheerful mind).
<i>Mêmbris ômnibus câptus ac débilis est.</i>	He is nerveless and feeble in every limb.
<i>Scélère pâr est illi, îndûstriâ infêrior.</i>	He is equal to him in crime, inferior to him in industry.
<i>Agésilâus fuit clatûdus âltero pède</i>	Agasilaus was lame in one of his feet.
<i>Sôcrates lônge lepôre et humanitâte ômnibus præstitit.</i>	Socrates was far superior to every one in point of wit and humanity.
<i>Péricles et Themistocles grândes érant vêrbis, crébri sententiis, comprehensióne rêrum brèves.</i>	Pericles and Themistocles were grand in the use of words, abounding in apothegms, and brief in the comprehension of things.
<i>Nôn solum commoveor ânimo, sed étiam tôlo corpôre perhorresco.*</i>	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. *meâ sententiâ, meâ opiniône, meo judicio*, in my opinion or judgment; *re*, in reality; in fact; *nomine*, in (or by) name; *genère*, by birth; *domo*, by residence; *eloquentiâ*, 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*) *labore*, Disabled in his limbs from labor. *Humeros* (= *humeris*) *oleo perfusus*, Anointed as to his shoulders with oil. *Vile caput* (= *capite*) *tegitur*, He is covered as to his head with vine-leaves. *Tremet artus* (= *artibus*), He trembles in his limbs. *Os humerosque deo similis*, In countenance and shoulders like a divinity † So also in ordinary prose even, *id temporis* for *eo tempore*; *id aetatis* for *eâ aetate*; *cetera* and *reliqua* for *ceteris* 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

* So also *major, minor nâtu*; and *maximus, minimus nâtu*.

† This differs very little from the genitive or ablative of quality: — *quiêti, alâcres ânimi sùmus*; *quiêto, alâcri ânimo sùmus*.

‡ 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. *Induor vestem* (= *veste*), I am (being) clothed in a garment. *Induitur faciem vultumque Dianæ*, He puts on the form and countenance of Diana. *Induit ferrum cingitur*, He girds himself with the useless sword. *Pueri lævo suspensi loculos tabulamque lacerto*, 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.

Agasiläus statūra fuit hūmili et corpore exiguo.

Rēs est insigni infāmiā.

Murēna mediocri ingenio, sed magno studio rerum veterum, multae industriae et magni laboris fuit.

Theophrastus auctor est, ebur fossile candido et nigro colore inventi.

In recentiore Academiā exstīti divina quādam celeritate ingenii Carneades.

Magno timore sum : sed bene speramus.

So also without *esse* : —

*Fuit quidam, summo ingenio vir, Zēno.**

Pompēium, praestantissimā virtute virum (acc.).

Est spelunca quaedam, infinita altitudine.

Difficili transitu flumen, riptisque praeruptis.

Agasiläus 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*, *praeditus*, *ornatus*, "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 mediocri ingenio*, &c.

How long ?

Long, a long time.

Very long.

For a long time, a great while (past).

{ *Quam longum (tempus) ?*
 { *Quā diu ? Quā diū ?*
Diu, longum tempus.
Per diu, longissime.
Jam diu, jam pridem.

* These examples may be explained by a relative with *est*, *fuit*, &c., or by the hypothetical *ens* ("being"). E. g. *Zēno, qui vir erat summo ingenio. Spelunca, ens or quae est infinita altitudine*, &c.

† Compare Lesson LVII. A.

‡ See Lesson LVII. A.

For some time (past).	Jam dūdum.
Longer (than, I, you, we, &c.).	Longius, diutius (quam ego, tū, nōs).
<i>How long is it since?</i>	{ <i>Quām longum est, ex quō?</i> <i>Quām diu est, quūm (or ex quō, sc. tempore)?</i>
<i>It is (already) long since.</i>	{ <i>Jām longum est, ex quō.</i> <i>Jām diu est, quūm (ex quō).</i>
It is now some time since.	Jām dūdum est, ex quō (or quum).
It is not long since.	Nōn longum (hāud diu, hāud dūdum) est, ex quō.
Is it long since you have breakfasted?	{ <i>Estne jam longum, ex quō jentavisti?</i> <i>Estne jam diu, quum jentavisti?</i>
It is not long since I have breakfasted.	{ <i>Hāud longum est, ex quō (quūm) jentāvi.</i> <i>Jām dūdum est, ex quō (quūm) jentāvi.</i>
It is some time since I have breakfasted.	Jām dūdum est, ex quō (quūm) jentāvi.
It is a great while since I breakfasted.	Jām pérliu est, ex quō témpore jentāvi.
It is an hour since I have breakfasted.	Tóta jām hōra est, ex quō jentāvi.
I breakfasted an hour ago.	Jentāculum sumpsī abhinc hōram (unā hórā ábhinc).
<i>Two hours ago (within two hours).</i>	{ <i>Ábhinc dúas hōras.</i> <i>Duābus hōris ábhinc</i>
<i>Three years ago (within three years).</i>	{ <i>Ábhinc trēs ánnos.</i> <i>Tribus ánnis ábhinc.*</i>
An hour and a half ago.	{ <i>Ábhinc sesquihōram.</i> <i>Sesquihórā ábhinc.</i>
Two hours and a half ago.	{ <i>Dúas abhinc hōras et dimídiam.</i> <i>Duābus hōris ábhinc et dimídiā.</i>
Is it long since you saw him?	{ <i>Estne témpus longum, ex quō eum vidisti?</i> <i>Estne jam diu, cum eum nōn vides?</i>
It is a great while.	{ <i>Témpus jam est longum.</i> <i>Jām pérliu est.</i>
How long is it since you saw him?	{ <i>Quāmdiu est, ex quō eum vidisti?</i> <i>Quām longum est témpus, cum eum non vidisti?</i>
I saw him a year ago (within a year).	{ <i>Ego eum vídi ábhinc ánnum (unō ánnō ábhinc).</i> <i>Estne jam longum témpus, ex quō hāc in térra dégis?</i>
Is it long since you are living in this country?	{ <i>Hāc in térra dégis?</i> <i>Degisne jam diu hāc in térrā?</i>
Have you lived long in this country?	

I have lived here for three years.	Annus jám ést tértius, ex quó (quúm) hic dégo.
I have lived at Rome these three years.	Trés ánni súnť, ex quó Rómae hábito. Tértius jám ánnus ést, ex quó (quúm) Rómae hábito.
He has lived in America these twenty years.	Vigínti ánni súnť, ex quó in Améri- cā incolit. Vicésimus jám ánnus ést, cum in Améri- cā incolit.
How long is it since he was here?	Quám díu ést, ex quo témpore áderat?
He was here a fortnight ago.	Áderat (ádfuit) hác regiōne ábhinc quíndecim díes.
It is but a year since you were in these parts.	Nón ámplius áнно ést (ánnus tán- tum ést), ex quó hác regiōne áderas.
<i>It is more than a year since.</i>	<i>Ámplius jam áнно (ánnum) ést, ex quó or quúm.</i>
It is scarcely six months since.	Vix sex menses súnť, ex quó or quúm (cum).
It is nearly three years since.	Trés própe ánni súnť, ex quó or quúm. Tértius própe ánnus ést, ex quó or cum.
It is now almost a year since.	Jám fere ánnus ést, ex quó or cum.
Almost, nearly.	Prope, fere, paene (<i>adv.</i>).
Scarcely.	Vix (<i>adv.</i>).
A few hours ago.	Ábhinc áliquot hóras. Áliquot hóris ábhinc.
Half an hour ago.	Ábhinc semihóram. Dimídiā hórā ábhinc.
A quarter of an hour ago.	Ábhinc quadrántem hórae. Quadránte hórae ábhinc.
I have been living in this region these ten years.	Décem jám ánni súnť, ex quó hác regiōne hábito.
How long have you had the horse?	Quámdiu (quám lóngum témpus) équum habuísti?
I have had it nearly these five years.	Quíntus paene ánnus ést, ex quó éum hábeo.
It is now a year since I have seen him.	Ūnus, jam ést ánnus, cum éum nōn vídi.
It is more than a year since you have seen your brother.	Ámplius áнно (ánnum) ést, ex quó frátrem túum nōn vidísti.
How often have you heard him?	Quám saepe éum audivísti?
I have heard him more than twenty times.	Ego éum saepius quam viciś audívi.
I have seen them more than a hundred times.	Vídi éum saepius quam cénties.

*How long? since what time?**Ex quò témpore? Ex quò? Quam diu?*

Since childhood.

A pueritiâ, a pûero.

Since the memory of man.

Post hóminum memóriam.

From time indefinite.

Infinito ex témpore.

How long has he been dead?

Ex quò témpore (quám diu) mórtuus est?

He has been dead this great while.

Mórtuus ést jám diu (já m pridem).

He has been dead (for) these ten years.

Mórtuus ést já m décem ánnos (decénium).

These three days (for three days).

Três dies.

This month (for a month).

Ūnum mensem.

These two years.

Dúos ánnos, biénium.

How long is it since you are here?

Quám lóngum témpus ést, cú m híc ádes?

It is three days since I am here.

Tértius já m dies ést, cú m ádsum.

I am here since yesterday.

Três dies ádsum.

How long is it since he is at home?

Ádsum ex hestérno dñe.

Since this morning.

Ex quò témpore dómi est?

This long time.

Ex máne hodiérno.

It is already a month since he is here.

Ex lóngo témpore (longíssime).
*Ūnus já m est ménsis, cú m híc ést (ádest).**To cost.**{ Stô, stâre, stěi, stâtum.*
Consto, âre, slîi, slâtum.
(ALICUI ALIQUÂ RĚ.)

How much does this book cost you?

Quánti híc líber tîbi stát?*

It costs me three dollars and a half.

Stát mîhi trîbus thaléris et dimídio.

It costs me five shillings and a quarter.

Cónstitit mîhi quínque shillingis et quadránte.

Did it cost you any more than mine?

Stetitne tîbi plûris, quám méus?

It cost me as much as yours did you.

Cónstitit mîhi tánti, quánti tîbi túus.

It cost me a high price, not much, nothing.

*Cónstitit mîhi mágno, pá rvo, níhilo (sc. prétio).†**To purchase, buy.**{ Êmo, êre, êmi, emptum.*
Coëmêre (several things together).
Compáro, âre, âvi, âtum.

What have you purchased to-day?

Quíd emísti (comparásti) hódie?

* 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.	Ēgo tria pária calceórum et dúo pária caligárum coëmi (comparávi).
Did you purchase anything yesterday?	Comparavistine áliquid hestérno díe?
I brought three quires of paper and a picture.	Ēgo trēs scápos chártæ cum tabulā pictā coëmi (comparávi).
The pound (weight).	Libra, æ, f.; libra pondo, or simply pondo (<i>indecl.</i>).
The half-pound.	Selibra, æ, f.; selibra pondo.
The dozen.	Duodécim (<i>as numeral</i>).
The foot (measure).	Pēs, <i>gen.</i> pēdis, <i>m.</i>
The inch.	Digitus, <i>i, m.</i>
The quire (of paper).	Scāpus, <i>i, m.</i> (chartæ).
The regiment (of soldiers).	{ • Légio, ōnis, <i>f.</i> (of foot). • Turma, æ, <i>f.</i> (of horse).
The ring.	Anŭlus, <i>i, m.</i>
The picture.	Tabŭla picta, æ, <i>f.</i> ; imāgo (-inis) picta; pictŭra, æ, <i>f.</i>
The small picture.	Tabella picta, æ, <i>f.</i>
The pair.	{ Pār, <i>gen.</i> páris, <i>n.</i> Bini, æ, <i>a.</i>
A pair of doves.	Pār columbárum.
A pair of gloves.	{ Pār digitabŭlŭrum. Bina digitábŭla.
Two pairs of gloves.	Dúo pária digitabŭlŭrum.
A noble pair of brothers.	Pār nóbile frátrum.
A pair of oxen, horses.	Júgum bóum, equŭrum.
A pound of sugar.	(Libra) pŏndo sáccĥari.
Five pounds of sugar.	Quínque pŏndo sáccĥari.
A bowl consisting of five pounds of gold.	Pátĕra ex quínque aŭri pŏndo.
How many pounds of meat did you buy?	Quám mŭlta comparásti pŏndo cárnis?
I have bought (purchased) ten pounds of meat, five pounds of tobacco, and twenty quires of paper.	Ēgo cárnis pŏndo décem, tabŭci pŏndo quínque, chártæ scápos viginti comparávi.
I have bought two dozen pens.	Ēgo bís duodénas pénnas coëmi.
I gave them each a dozen books.	Dédi éis duodénos líbros.

EXERCISE 133.

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 (*quatuordecim 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.

Spem prædii non émo.
Viginti talentis unam orationem
Isocrates vendidit.

Lis ejus aestimatur centum talentis.

Quinta civium classis undecim
millibus assium censebatur.

Scrupulum auri valebat sestertius
vicenis.

Multo sanguine et vulneribus Poë-
nis victoria stetit.

Quod non opus est, asse carum
est.

Magnos homines virtute metimur,
non fortunâ.

Haec res, non verbis ponderantur.

Quod rectum est, nec magnitudine
aestimatur, nec numero, nec
tempore.

I do not purchase hope with money.
Isocrates sold one of his orations for
twenty talents.

His fine was estimated at a hundred talents.

The fifth class of citizens was rated
at eleven thousand asses each.

A scruple of gold was worth twenty sesterces.

The victory cost the Carthaginians
much blood and many wounds.

What one does not need is (too)
dear for a penny.

We measure great men by their
moral worth, and not by their
fortune.

These things are judged of from the
reality, and not from words.

That which is morally right is estimated
neither by size, nor by
number, nor by time.

REMARKS.

1. Verbs of buying and selling are also followed by the ablatives *magno*, *permagno*, *plurimo*, *parvo*, *minimo* (sc. *pretio*), but other verbs of this class more commonly take the genitives *magni*, *permagni*, &c. (Cf. Lesson LXVII. A.)

2. The ablative of price occurs in connection with many other verbs, besides those of buying and selling. E. g. *Triginta milibus (sestertium)*,

habitat, He pays thirty thousand sesterces for a house (lodgings). *Docet talento*, He charges a talent for his instruction. *Vix drachmis est olsonatus decem*, He purchased provisions for scarcely ten drachmas. *Parvo aere merëo*, I serve for small pay. *Lavor quadrante*, I am washed (I bathe) for a quadrans. So *est* in the sense of "it is worth"; as, *Sal in Italia est sextante*, 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*, *redundo*, *sateo*, *vigeo*; *careo*, *egeo*, *indigeo*, *vaco*, &c.

Verbs of filling, enduing, depriving, &c. are *compleo*, *expleo* and *impleo*, *cumulo*, *imbuo*, *refercio*, *satio* and *exsatio*, *satio*, *stipo* and *constipo*; *afficio*, *dono*, *remuneror*, *locupletor*, *orno*, *augeo*; — *privo*, *spolio*, *orbo*, *fraudo* and *defraudo*, *nudo*, *exuo*, &c. E. g.

Abundarunt semper auro regna Asiae. The kingdoms of Asia always abounded in gold.

Antiochia eruditissimis hominibus, liberalissimisque studiis affluëbat. The city of Antioch abounded in learned men and liberal pursuits of the highest order.

Régno carëbat Tarquinius, quum régno esset expulsus. Tarquin was without royal authority when he had been expelled from his realm.

Mulier abundat audaciâ, consilio et ratione deficiit. Woman has an abundance of audacity, but is deficient in deliberation and method.

Vacare culpâ magnum est solatium. To be free from guilt is a great consolation.

Dëus bonis omnibus explëvit mundum.* God has filled the world with good things of every kind.

Tëmplum Junônis egrégiis picturis locupletare voluerunt. They wanted to enrich the temple of Juno with choice paintings.

Natûra Germaniam decoravit altissimorum hominum exercitibus. Nature has adorned Germania with armies of the tallest men.

Democritus dicitur oculis se privasse. Democritus is said to have deprived himself of his eyes.

Consilio et auctoritatë non modo non orbâri, sed etiam augeri senectus solet. Old age is commonly not only not deprived of counsel and authority, but even advanced in it.

REMARKS.

1. The verbs *egeo*, *indigeo*, *compleo*, and *impleo* sometimes take the genitive instead of the ablative. E. g. *Aliquem temeritatis implere*, 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 *afficere* and *remunerari*, in expressions like *afficere aliquem beneficio, honore, praemio*, to bestow a kindness, an honor, a reward upon any one; *afficere aliquem ignominia, injuria, poena, morte*, to inflict a dishonor, an injury, punishment, death upon any one; *remunerari aliquem praemio*, to requite any one with a reward.

3. To this rule may also be referred the adjectives *orbis*, helpless, bereaved; *vacuus*, empty; and *refertus*, full, replete. E. g. *Orbis liberis*, Bereaved of children. *Mare portibus orbum*, A sea without ports. *Vacuae vites 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*. — *Auctoritate tua nobis opus est, et consilio*. — 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. *Temporis opus est*, There is need of time. *Quid opus est plura* (sc. *proferre*)? What need is there of saying more? *Nunc opus est te animo valere*, Now you must be strong in mind. *Longius, quam quod scitu 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 lavem*, 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 rapidis usus est*. — *An cuiquam est usus homini, se ut cruciet?* 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*, *moveo*, *amoveo*, *demoveo*, *removeo*: *abeo*, *exeo*, *cedo*, *cededo*, *discedo*, *desisto*, *evado*, *abstineo*: *libero*, *expedio*, *solco*, *exsolvo*, *exonero*, and *levo*: — *alieno* and *abalieno*, *distingo*, *discerno*, *seccerno*, *differo*, *discrepo*, *dissideo*, *disto*, *abhorreo*, &c. E. g.

Censores omnes, quos (de) senatu moverunt. All the censors, whom they have removed from the senate.

Ne opifex quidem se (ab) artibus suis removerunt. Not even the artisans withdrew from their trades.

* On *ego* and *indigeo* compare page 113.

† But also *mare vacuum ab hostibus*. — *Referta Gallia negotiatorum*, according to Lesson LXVI. A.

‡ Compare pages 183 and 288.

Apud Germānos quemcūque mortālium arcēre (a) tēto nēfas habētur.	Among the Germans it was considered wrong to drive away any human being from a roof.
Pōpulus Atheniēnsis Phociōnem pātria pēpūlit.	The Athenian people expelled Phocion from his country.
U <u>s</u> u urb <u>i</u> s p <u>ro</u> hibēre peregrīnos inhumānum est.	It is inhuman to prevent strangers from the use of the city.
Brūtus civitatē dominātū regiō liberāvit.	Brutus delivered the country from royal domination.
Pētiit Flāccus, ut lēgibus solveretur.	Flaccus petitioned to be released from the laws.
Exōnera civitatē vāno fōrsitan mētu.	Release the state from perhaps a groundless apprehension.
Levāmur superstitiōne, liberāmur mōrtis mētu.	We are relieved from superstition, we are delivered from the fear of death.
Sōl ex aequo mēta distābat utrāque.	The sun was equally distant from the east and west.

REMARKS.

1. The verbs *exsolvere*, *exonerare*, and *levare* are always followed by the ablative, while *liberare*, *expedire*, *solvere*, and the adjective *liber*, may have either *aliquā re* or *ab aliquā re*.

2. The verbs *alienare*, *abalienare*, *distinguere*, &c. commonly have *ab*, and the ablative only among the poets. But *differre*, *discrepare*, &c., and the adjective *diversus*, sometimes have the dative instead of *ab*.

3. The verb *separare* commonly takes *ab*. The construction of *prohibere* and *defendere* is *aliquem re*, *ab re* or *ab aliquo*. That of *interdicere*, *alicui aliquā re*, as in the formula *alicui aquā et igni interdicere*, 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 scelēris*, Pure from guilt.

The host, inn-keeper.	Hospes, Itis, <i>m.</i> ; caupo, ōnis, <i>m.</i>
The property, fortune.	Facultātes, <i>f. pl.</i> ; bōna, ōrum, <i>n.</i> ; rēs familiāria.
The patrimony.	Patrimōnium, <i>i. n.</i>
The entire, whole : all.	{ Tōtus, <i>a. um.</i> { Intēger, <i>gra. grum.</i> { Omnis, <i>is, e.</i>
To spend, expend.	{ Expendo, ēre, <i>di, sum.</i> { Erōgo, āre, āvi, ātum.
To draw and spend (out of the public treasury).	{ Deprōmo, ēre, <i>mpsi, mptum.</i> { Diffundo, ēre, <i>fudi, fustum.</i> { Dilapido, āre, āvi, ātum.
To squander.	{ Comēdo, ēre, <i>ēdi, ēsum.</i> { Consūmo, ēre, <i>mpsi, mptum.</i> { Conficio, ēre, <i>feci, fectum.</i>
To spend, consume (in eating, &c.).	

How much have you spent to-day?	Quántam pecúniā hódie expendísti?
I have spent only ten dollars.	Décem tantum thaléros expéndi.
Have I spent more money than you?	Egóne majórem pecúniā expéndi quam tú?
You have, on the contrary, spent less than I.	Immo pótius minórem, quam égo, expendísti.
How much am I to pay? (What expense have I made?)	Quántum (pecúniæ) comédi? Quíd sumpťus fêci? Quántum tibi débeo?
You have spent nearly a hundred dollars.	Ad centum thaléros consumpsísti.
How much has he spent at the inn?	Quíd pecúniæ confêcit (quid sumptus fêcit) apud hóspitem?
He has spent nearly all the money he has.	Pecúnias suas fêre ómnes consumpsit et confêcit.
Has he much property (large means)?	Tenétne facultátes mágnas?
He has nothing more, for he has squandered his entire patrimony.	Nón ámplius; nám patrimonium súum íntegrum dilapidávit.
Did he squander what he had?	Profudítne súum?
He has squandered both his own and other people's money.	Profudít véro et súum et aliéna.
<i>Just now.</i>	<i>Módo, commódlum; proxime (adv.); recens, tis, adj.</i>
The infant just born.	Ínfans módo nátus (recens a nátu).
The stranger just arrived.	Récens ádvēna.
The men, who have just arrived.	Hómines, qui módo (próxime) advenérunt.
He just now writes.	Módo scribit.
Have you just come?	Ádvenis módo?
He has just written.	Scripsit módo.
I have just now seen your brother.	Égo frátre m tuum módo vidébam.
What countryman are you?	Cujas (cujátis) és?
I am an American, an Englishman, a Russian.	Americānus, Ánglus, Rússus sum.
Where do you come from?	Únde vénis?
I am from London, Rome, Leipzig, Paris.	Vénio Londíno, Rómā, Lípšiā, Lutetiā Parisiórū. (Cf. Lesson LVI. C.)
I am a Londoner, Roman, from Leipzig, a Parisian.	Dómo Londinénsis, Romānus, Lipsiénsis, Parisiénsis sūm. (Cf. page 195.)
From Sparta.	Spartānus, i, m. (a, æ, f.).
From Athens.	Atheniénsis, is, m. & f.
From Venice.	Venētus, i, m.
From Dresden.	*Dresdensis, is, m. & f.
From Berlin.	*Berolinénsis, is, m. & f.

From Vienna.	*Vindobonensis, is, m. & f.
From New York.	*Neo-Eboracensis, is, m. & f.
From Cambridge.	*Cantabrigiensis, is, m. & f.
Are you from Athens?	Núm dómo Atheniēnsis és?
No, I am from Venice (a Venetian).	Nôn véro; égo Venētus súm.
To serve (any one).	Servio, ire, ivi (fi), itum (ALICUI).
To wait upon, attend on one.	Ministrāre alicui.
To attend one professionally.	Apparēre alicui (<i>officially</i>).
	Opēram dāre (adesse) alicui.
	In famulātu esse apud aliquem.
	In ministério alicujus esse.
	Servire apud aliquem.
To be in one's service.	Erátne in ministério túo (in famulātu apud tè)?
Was he in your service?	Érat apud mē in famulātu viginti ánnos.
He was in my service twenty years.	Ministrátne tibi béne (paráte)?
Does he serve (attend on you) well (promptly)?	Ministrat mñhi véro ádmodum béne (paráte).
He does serve me very well.	Deditne tibi opēram hódie médicus?
Did the doctor attend you to-day?	No; opēram mñhi dāre hódie prætermisit.
No, he has neglected to attend me to-day.	Perdo, ēro, didi, dñtum.
To spoil, damage, corrupt.	Corrumpto, ēre, rūpi, ruptum.
	Vitio, āre, āvi, ātum.
To soil.	Inquino, āre, āvi, ātum.
He has soiled his handkerchief.	Muccínium súm inquināvit.
Has any one spoiled your hat?	Écquis (númquis) pñleum túm pérdidit?
No one (has spoiled it).	Némo.
Is your dress spoiled?	Vestisne túa vitiāta ést?
My dress is not spoiled, but my book is.	Nôn véstis méa, sed liber vitiātus est.
Is the sugar spoiled (damaged)?	Éstne sácccharum vitiātum (corruptum)?
It is. It is not.	Ést profecto. Nôn est.
To dress, clothe.	Vestes parāre alicui.
	Vestio, ire, ivi, itum.
To dress, fit, become (any one)	Convenire (alicui).
	Decēre (aliquem).
	Dignum esse (aliquo).
Most beautifully, charmingly.	Pulcherrime, optime.
Admirably.	Mirífice.
This coat fits you very well.	Haęc tóga tibi óptime cónvenit.
How does this hat fit (become) me?	Quómodo mñhi sédet (cónvenit) hícce pñleus?
It fits you charmingly, admirably.	Sédet tibi pulcherrime, mirífice.

It does not become you very well.	Tibi minus cónvenit.
It misbecomes you.	{ Tè nòn est dignus.
	{ Tè délécet.
That garment becomes him admirably.	Vestis illa eum decet mirifice (eo dignissima est).
Does the father clothe his children?	{ Vestitne pater liberos suos?
	{ Parátne pater vestes liberis?
He does clothe them.	Vestit. Parat.
Does your father clothe you?	Patérne tibi vestes novas parat?
He does.	Páter.
God himself is said to clothe the needy.	Déus ipse egénos vestire dicitur.
How was the boy clothed?	Quemádmódum erat púer vestitus?
He was dressed in green.	Indútus erat veste viridi.
The girl was dressed in blue.	Puella indúta erat veste caerulea.
To be dressed in.	Indútum (am, um) esse (veste ali-quá).
How large, of what size?	{ Quam magnus, a, um?
	{ Quantus, a, um?
How high?	{ Quam altus (celsus), a, um?
	{ Cújus magnitudinis?
How deep?	{ Quam altus, a, um?
	{ Quam profundus, a, um?
	{ Cújus profunditátis?
How high is his house?	Cújus altitudinis est ejus domus?
It is about thirty feet high.	{ Alta ést circiter triginta péles (acc.).
	{ Est pedum 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?	Quám altus (profundus) púteus ést?
It is twenty feet deep.	Altus (profundus) ést viginti pédes.
He had two ditches made, fifteen feet deep. Behind these he constructed a rampart of twelve feet.	Dúas fossas quíndecim péles láticas perdúxit. Post eas vállum duódecim pedum extrúxit.
We have not gone a foot beyond.	Pédem nòn egréssi sumus.
The plain of Marathon is about ten thousand paces (ten miles) from Athens.	Cámpus Maráthon ab Athénis circiter mília passuum decem ábest.
The army was about a three days' journey from the river Tenais.	Exércitus tridui úinère ábfuit ab ámne Ténai.
He encamped three miles from the city.	Tría mília passuum ab úrbe cástra pósuit.

* This construction is consequently the same as that of Time, in answer to *How long?* on which compare Lesson LVII. A.

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.).

Milibus passuum *sex* a *Caesāris* castris consēdit.

Vērus, *a*, *um*.

Vēra virtus, amicitia, religio.

Vērus et sincērus amicus.

Vīr vēre dōctus.

Verūmne est? *Estne* vērum?

Vērum est. *Rēs* ita (*sic*) *sē* hābet.

Nōne? *Āin' tū*?

Nōn nēgo. *Concedo*.

Verūmne est, dōmum *ejus* deflagratam esse?

Estne vērum, eum dōmum suam vi flammārum amisisse?

Rēs prorsus ita *sē* hābet.

Nōn vērum est.

Falsum est.

Nōne vērum est, tē patrimonium dilapidare?

Rēm ita *sē* habere *nōn* nēgo. (Lesson LIII. B. 3.)

Ita vivam, ut scio, rēm sic *sē* habere.

Nā vivam, si scio, an vērum sit (ita *sē* hābeat).

Philosōphus, *i*, *m*.

Clāvia, *is*, *f*.

Clastrum, *i*, *n*.

Ostium, *i*, *n*.

Fāber (*ri*, *m*.) *claustrārius*.

Sella *equāria*, *ae*, *f*.

• *Ephippium*, *i*, *n*.

Ephippiōrum artifex (*icis*, *m*.).

Habētne, unde cōmmodē vivat?

Hābet. *Nōn* hābet.

Quāntus est *ei* rēditus pecūniae?

Annua hābet mīlle aureōrum.

Rēditum mēstruum hābet quinquaginta thalērum.

Visne (optāsne) aliquāntulum de hoc (cibo)?

Opto vēro aliquāntulum.

Mīhi *nōn* libet.

Mīhi *nōn* prōdest.

Hoc *mīhi* *nōn* *usui* est.

Rēditus, *ūs*, *m*. (*reditus* pecūniae).

Annūm, *i*, *n*., or *pl. annua*, *ōrum*.

Annual.
Monthly.

Annuus, a, um.
Menstruus, a, um.

To board (with any one).

{ Alor, āli, altus* sum (ab aliquo).
{ Alicujus victu ūtor, ūti, ūsus sum.
{ Alebarisne ab illo?
{ Usisne ēs ejus victu?

Did you board with him?

Alēbar. Ūsus sum.

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 (*tantidem*); 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 (*quanti 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, alāi, altum* or *alum*, to nourish, support.

take this servant? — You can take him, for he has served me very well. — How long is it since he (first) served you? — It is but two months since. — Has he served you long? — He has served me (for) six years. — How much did you give him a year? — I gave him a hundred crowns. — Did he board with you? — He did board with me. — What did you give him to eat? — I gave him whatever I ate. Were you pleased with him? — I was much pleased with him. — Is he free from (*vacatne*) guilt? — He is entirely (*prorsus*) free from it. — Does this country abound in gold? — It does not abound (in it). Has he filled his glass with wine? — He has filled it with pure wine (*mērum*). — Does he adorn his house with pictures? — He is adorning it. — Will you release us from fear (*metu*)? — I cannot release you (from it). — Were they expelled (*expulsus*) from their country? — They were not expelled.

Lesson LXXII.—PENSUM ALTERUM ET SEPTUAGESIMUM.

ABLATIVE AFTER VERBS AND ADJECTIVES.

A. The deponent verbs *ūtor*, *frūor*, *fungor*, *potior*, *vescor*, *dignor*, *laetor*, *glorior*, *nitor*, and the compounds *abūtor*, *perfrūor*, *defungor*, and *perfungor* are generally followed by the ablative. E. g.

Navis optime cūrsū cōficīt ēa, quae scientīssimō gubernatōre ūtītur.

That ship makes the best passage which has the most skilful helmsman.

Id ēst cuiusque prōpriū, quō quisque frūītur atque ūtītur.

The property of every one is that which he enjoys and uses.

Qui adipisci vēram glōriam vōlet, iustitiae fungātur officiis.

Let him, who desires to acquire real distinction, attend to the requirements of justice.

Defuncti bēllo Pūnico, Romāni arma Macedōniae intulērunt.

Released from the Punic war, the Romans directed their arms against Macedonia.

Eadem pericūla, quibus nos perfīncti sūmus.

The same dangers which we have undergone.

Impedimētis castrisque nōstri potili sūnt.

Our soldiers made themselves masters of the baggage and the camp.

Helvétis persuāsīt, perfācile esse, totius Galliae impērio potiri.

He persuaded the Helvetii, that it was very easy to get possession of entire Gaul.

Númidae plerūmqe lacte et ferinā carne vescēbāntur.

The Numidians subsisted principally upon milk and the flesh of wild beasts.

<i>Omne, quô vescuntur homines, pênus est.</i>	Everything, which men live upon, is food (provisions).
<i>Haud équidem tãî mē dignor honore.</i>	I do not consider myself worthy of such an honor.
<i>Núllā rē tãm lætãri sôleo, quam meôrum officiôrum consciëntiã.</i>	There is nothing in which I am wont to take so much delight, as in the consciousness of my duties.
<i>Núllā rē nûi decet sapiëntem, nisi virtûte animique consciëntiã.</i>	The philosopher ought to rely on nothing, except on virtue and the consciousness of intellect.

REMARKS.

1. The verbs *utor*, *frûor*, *fungor*, *potior*, and *vescor* sometimes also occur with the accusative. E. g. *Rem medici utuntur.* — *Argentum abutor.* — *Frui ingentum.* — *Militãre munus fungens.* — *Potiri administrationem regni.* — *Absinthium vescuntur.*

2. *Potior* also governs the genitive; as, *potiri rërûm, imperiî, dominationis*, to obtain the chief command. The construction of *glorior* is either *RE, DE RE, OR IN RE*; that of *nûtor* and *innûtor*, *RE, IN RE, AD OR IN REM.* E. g. *In virtûte jure gloriãmur*, We justly seek our honor in virtue. *Pompeiî in vitã nûebãtur salus civitatîs*, The salvation of the state depended upon the life of Pompey. *Ad immortalitatem gloriæ nûttur*, He is striving after an immortality of glory.

3. *Fido* and *confido* either take the ablative, like *nûtor*, or the dative. E. g. *Nemo alterius, qui suae confidit, virtutî inridet*, No one envies the virtue of another, who has any confidence in his own. *Nemo potest fortunæ stabilitate confidère*, No one can rely upon the stability of fortune. — *Stare*, "to abide by," has either the ablative or in; as, *Stant sententiã*, They abide by their opinion. *Stare in fide*, To remain true, faithful.

B. The preceding rule includes the adjectives *dignus*, *indignus*, *frêtus*, *aliênus*, *praedûtus*, and *contentus*, which are likewise followed by the ablative. E. g.

<i>Nãtus sũm ad agendum sēper aliquid dignum vîro.</i>	I am born for the constant performance of something worthy of the character of man.
<i>Excellētium civium virtus imitãtiōe, nōn invidiã digna est.</i>	The virtue of eminent citizens deserves imitation, and not envy.
<i>Quam multî lucē indigni sũnt, et tãmen diēs oritur.</i>	How many are unworthy of the light of day, and yet it rises!
<i>Haec ad tē scripsi libérus, frêtus consciëntiã officiî mei.</i>	I have written you this somewhat frankly, relying on my consciousness of duty.
<i>Dî sũnt benefîci, néque hoc aliénus dúcunt majestãte suã.</i>	The gods are beneficent, nor do they consider this attribute at variance with their majesty.
<i>Epicûrus confirmat, déos mēmbriß humanis esse praedûtos.</i>	Epicurus asserts, that the gods are possessed of human limbs.

<i>Mens est prædita motu sempiterno.</i>	The mind is endued with eternal motion.
<i>Parvo est natura contenta.</i>	Nature is content with little.
<i>Quod cuique temporis ad vivendum datur, eo debet esse contentus.</i>	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 literis*, 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 impèret*, 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 *lòco*, *genère*, *stirpe*, *familiâ*, *parentibus*, frequently in connection with an adjective.

<i>Vir summo loco natus.</i>	A man of high rank by birth.
<i>Virgines honesto ortae loco.</i>	Maidens of respectable descent.
<i>Adolescentes amplissimâ familiâ nati.</i>	Young men of illustrious descent.
<i>Archias natus est loco nobili.</i>	Archias was of noble origin.
<i>Hunc Fauno et nymphâ genitum accepimus.</i>	The tradition is, that he was engendered by Faunus and a nymph.
<i>Non sanguine humano, sed stirpe divina satus.</i>	Not begotten of human blood, but of divine pedigree.
<i>Qualis tibi ille videtur, Tantalò prognatus, Pelopè natus?</i>	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 orti*, &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 *tenuis*. (Cf. Lesson XCIV.)

REMARK. — *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.

Tū ēā mē abesse urbe mirāris, in quā summum sit odium hominum? Do you wonder at my being absent from a city, in which the hatred of men is carried to the utmost extremes?

Decedere provincia praetor jussus est. The praetor was ordered to leave the province.

Ad eos, qui vix excesserunt, revertamur. Let us now return to those who are already dead.

Amicitia nullo loco excluditur. Friendship is excluded from no place.

Neminem a congressu meo junctor meus absterruit. My porter never deterred any one from meeting me.

Ut ex his regionibus Barbarorum praesidia depelleret. That he might expel the troops of the Barbarians from these regions.

Rēs e memoria, de manibus elabuntur. Things slip out of our memory, away from our hands.

REMARK. — 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*.

Such verbs are *pōno*, *lōco*, *collōco*, *statūo*, *constituō*, *consido*, *habeo*, *duco*, *numēro*, *defigo*, *mergo*, *incido*, *insculpo*, *inscribo*, &c. Verbs of motion: *eo*, *venio*, *advenio*, *advento*, and many others. E. g.

Plato rationem in capite, velut in arce posuit; iram in pectore locavit. Plato has put the reason in the head, as in a citadel, and passion in the heart.

Conon nunquam in hortis suis custodem imposuit. Conon never set a watch over his garden.

Stellas in deorum numero reposerunt. They put the stars among the number of the gods.

Dolor in maximis malis ducitur. Pain is considered one of the greatest of evils.

Avēs quaedam se in mari mergunt. Some birds dive into the sea.

Legati in vultu regis defixerunt oculos. 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.

Decemviri léges in duodecim tabulis scripserunt. The decemviri wrote the laws upon twelve tables.

In Italiám, in provinciam advénit. He arrived in Italy, in the province.

Proféctus ést Rômam, Délphos.* He has gone to Rome, to Delphi.

REMARK. — *Impônere, insculpère, inscribere, inserere*, 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 alicuâ re*, &c.

To pity, commiserate.

To lament, mourn or weep over.

With all one's heart.

Do you pity me, him, us, them?

I do pity thee (him, you, them) with all my heart.

Do ye commiserate this man?
We commiserate him very much.
I have pitied your misfortunes.

I have lamented over lost hope.
I have wept over his untimely death.

To confide or trust in (or rely on any one or thing).

To trust with, intrust, commit (anything to any one).

To confide (commit) anything to the care of any one).

To intrust one's plans, one's secrets, to one.

To commit (unbosom) one's self to one.

Miseror, ari, atus sum.
Commiserari (ALIQUEM, ALIQUID).
Mê miseret (miserui, miseritum est) ALICUIUS.†

Deplo-ro, are, avi, atum.
Defleo, ere, evi, etum.
(ALIQUEM, ALIQUID.)

Ex animo, toto pectore (animo).

Commiserarisne mê, illum, nôs, eos?
Miseretne te mêi, illius, nostri, eorum?

Ego véro tē (illum, vós, eos) ex animo commiseror.
Mê véro tui (illius, vestri, eorum) miseret toto pectore.

Miseramini hunc hominem?
Commiseramur eum vehementer.
Mê miseritum ést tuarum fortunarum.

Deploravi spem perditam.
Deflevi mortem ejus praematuram.

Fido, ere, fides sum.
Confidere (ALICUI, ALICUI REI).
Fretum (am) esse (ALIUO, ALIQUA RE).

Cre-do, ere, didi, ditum.
Concredere, committere, mandare.
(ALICUI ALIQUID.)

Committere (permittere) aliquid fidei alicujus.

Tradere aliquid in alicujus fidem.
Consilia, occulta sua alicui credere.

Sē (animum suum) alicui credere.

* On these 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.	In alicujus fidem sē trādere, permittere.
To give one's self up to one.	Sē dare (dēdere) alicui.
To give one's self up entirely to one.	Tōtum sē dēdere alicui.
Did he intrust you with anything?	Crediditne (commisitne) tibi aliquid?
He intrusted his money to me.	Crēdidit (commissit) mīhi pecūnias suas.
He has deposited his money with me (for safe-keeping).	Pecūnias suas apud mē deposuit. Pecūnias suas mīhi mandāvit (demandāvit).
What have you intrusted (committed) to his protection?	Quid in ejus fidem tradidisti?
I have intrusted my only son to his protection.	Fidēi ejus filium meum unicum commisi.
I have intrusted all my sons to the care of one master.	Ēgo filios meos omnes unius magistri cūrae demandāvi.
He trusted him with all his plans and secrets.	Crēdebat ei consilia atque occulta sua omnia.
He has unbosomed himself to me.	Sē (ānimum suum) mīhi crēdidit.
He has surrendered himself entirely to me.	Tōtum sē mīhi dēdidit.
Do you confide in me, him, us, them?	Confidīsne mīhi, ei, nobis, illis? —
Do you rely on me, him, us, them?	Fretūsne es mē, eo, nobis, illis?
I do trust, rely on.	Confido. Frētus sum.
The plan.	Consilium, i, n.
The secret.	Res secrēta, occulta, arcāna, f. sing.
Secrets.	Occulta, arcāna, secrēta, ōrum, n. pl.
The mystery.	Mystērīum, i, n.
To keep anything secret.	Aliquid tātūm (occultum) tēnere, or hābēre.
To keep still (silent) about anything.	Rēticeō, ēre, cūi (ALIQUID, DE ALIQUA RE).
To conceal (anything from any one).	Cēlo, āre, āvi, ātum (ALIQUEM ALIQUID,* DE ALIQUA RE).
To publish, divulge.	Pālām facere aliquid.
Did he conceal the mystery from you?	Celavitne tē mystērīum?
No, on the contrary, he communicated it to me.	Immo pōtius id mēcum communicāvit.
Did you keep the matter secret?	Tenuistine rēm occultam?
No, I imprudently divulged it.	Reticuistine rēm (de rē)? Nōn vērō; rēm pālām tēci ēgo inconsiderātus.
To offer.	Offēro, ferre, obtūli, oblātum. Deferre (ALICUI ALIQUID).

- To offer (promise) one's services to one. *Alícuí opĕram suám offĕrre or pollicĕri.*
 To offer one's self to one. *Sĕ (semetĭpsum) alícuí offĕrre.*
 Did he offer you his services (assistance)? *Obtulitne (pollicitusne est) tibi opĕram suám?*
 He has offered himself to me. *Is semetĭpsum mĭhi obtulit.*
 I offer and promise you all in my power. *Quidquid pōsum, tibi polliceor ac dĕfero.*
 The gods have offered (granted) you all you desired. *Dĭi tibi omnia optāta detulĕrunt.*
 He offered him all his influence for the accomplishment of this end. *Ōmnem eī suám auctoritātem ad hĕc negŏtĭum conficiĕndum dĕtulit.*
 Did he offer (proffer) us his help in the matter? *Nŭm opĕram suám ad rĕm profĕssus est?*
 He has offered us his services of his own accord. *Opĕram suám nobis ũltro obtulit (pollicitus est).*
Voluntarily, of one's own accord. *Ŭltro (adv.), suā (tuā, &c.) sponte, sponte et ũltro.*
 Unwillingly. *Invitus, a, um.*
 Did he leave unwillingly? *Discessitne invitus?*
 No, he left of his own accord. *Nŏn vĕro; suā sponte et ũltro discessit.*
- The Roman citizen. *Civis Romānus.*
 The American citizen. *Civis Americānus.*
 The citizen (inhabitant) of London, Paris, New York. *Incŏla (ae, m.) Londini, Lutĕtiae, Eborāci Nŏvi.*
 The Hamburg merchant. *Mercātor Hamburgensis.*
 The Strasburg beer. *Cervisia Argentoratensis.*
 The student of Leipsic, Paris, Cambridge. *Civis academię Lipsiensis, Parisiensis, Cantabrigiensis.*
 The inhabitant of a city. *Oppidānus, i, m.*
 The inhabitant of the country. *Rustĭcus, rusticānus, i, m.*
- To take care of, to be careful of anything. { *Curāre or sibi curę (dat.) habĕre aliquid.*
Ratiŏnem alicujus rĕi habĕre.
Respicĕre (spezi, spectrum) aliquid.
- Does he take care of his clothes? { *Curātne vĕstem suám?*
Habĕtne sibi curę vĕstem?
 He does take care of them. *Curat. Habet.*
 Do you take care of your hat? *Habĕsne tibi curę pileum?*
 I do not. *Nŏn habeo.*
- Do ye take care of your health? { *Curātisne valetudinem?*
Habetisne ratiŏnem valetudinis?
 We do take care of our health and property both. *Hebĕmus vĕro ratiŏnem et valetudinis et rĕi familiāris.*
 Did he regard his own interest? *Nŭm cōmmoda suā ipsius respiciĕbat?*

He regarded his own advantage less than that of others. *Sua ipsius comoda minus, quam aliena respiciebat.*

To take care of, provide for, attend to. { *Curare (ALIQUEM ALIQUID).*
Providere or consulere (ui, tum)
(ALICUI).

Will you take care of my horse? { *Visne meum equum curare?*
Visne meo equo providere?
 I will (am not unwilling). *Volo. Providere ei non nolo.*

He is providing for his life and health in the best possible manner. *Vitae suae salutique quam optime consulit et providet.*

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 (*patria*)? — 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 (*ducisne*) that at variance (*aliénum*) with your dignity (*dignitas*)? — I do not consider (it so). — Does he attend to (*fungitur*) the duties of justice? — He does attend to them. — Have you experienced (*perfunctus*) 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 (*poteri*) 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 LXXIII. — 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*, *quameis*, &c. Thus, *Sole oriente* (= *quum sol oritur*), 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.

Crástino dte, *oriénte sóle*, redito To-morrow, when the sun rises, re-
turn 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 tonante, cum pópulo agi nōn est fās.

Quaeritur, útrum múnus terrā stāte circúmēat, an múnus stāte térra vertātur.

Sólō et Pisistrātus Sērvio Túllio regnāte viguērunt.

Vidēmus áquam spumāre, igni subjēcto.

Diōne interfēcto, Dionýsius rúrsus Syracusárum potitus est.

Régibus exáctis, cónsules creati sūnt.

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 percussorem meum securum ambulare patiar* me sollicito? Shall I allow my murderer to walk secure, while I am anxious? *Galliam Italianque tentari se absente nolēbat*, He was not willing that Italy should be invaded in his absence. *Inviso sēmel 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 migratūro agmīne foras non procēdit*, The king of the bees never comes out, unless the hive is about to migrate. *Itūro in Armeniam majore filio*, The elder son being about to go into Armenia. *Tanquam non transitūris in Asiam Romanis*, As if the Romans were not on the point of passing into Asia. *Quis est, qui, nullis officii praeceptis tradendis, philosophum se audeat 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, captis Hierosolymis, victor ex illo fano nihil tetigit*, 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, hanc adepti victoriam* (= *hac victoria adepti*), *in perpetuum se fore victores confidebant*, 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. *Partitis copiis*, 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 innumerabiles repertae sunt, docente natura.

The arts are innumerable, since nature teaches them.

Anxur brevi receptum est, neglectis die festo custodiis urbis.

Anxur was retaken in a short time, the watch of the city having been neglected on the day of a festival.

Flaminius Caelius religione neglecta cecidisse apud Trasimenum scribit.

Caelius writes that Flaminius fell near Trasimenum in consequence of having neglected† the usual religious rites.

Natura reluctante, irritus labor est. Quae potest esse jucunditas vitae, sublatis amicitiiis?

Effort is fruitless, if nature opposes. What pleasure can life possess, if friendship is banished from it?

Quaenam sollicitudo vexaret impios, sublato suppliciorum metu?

What anxiety would harass the wicked, if the fear of punishment were removed?

Peditis rebus omnibus, tamen ipsa virtus se sustentare potest.

Though everything be lost, yet virtue is all-sufficient to sustain herself.

Proposita invidia, poena, morte, qui nihilo scius rempublicam defendit, is vir vere putandus est.

He who, in spite of odium, punishment, or death before him,‡ nevertheless defends the common interest, must be considered really a man.

REMARK.—The ablative absolute thus employed is sometimes linked to the preceding clause by one of the conjunctions *ut*, *velut*, *tanquam*, *etsi*, *quamquam*, or *quavis*. E. g. *Velut Diis quoque simul cum patria relictis*, As if the gods had been relinquished together with their country. *Tanquam non transisturis in Asiam Romani*, 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

* 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.

<i>Natura duce</i> , errari nullo pacto potest.	Where nature guides, it is impossible to err.
<i>Bellum Gallicum C. Caesare imperatore gestum est.</i>	The Gallic war was carried on under the command of Cæsar.
<i>Natus est Augustus M. Tullio Cicerone et Antonio consulis.</i>	Augustus was born during the consulship of M. Tullius Cicero and Antony.
<i>Ascanius Creusæ matre, Illo incolûmi, natus est.</i>	Ascanius was born of Creusa, when Troy was still uninjured.
<i>Romani, Hannibale vivo, nunquam se sine insidiis futuros existimabant.</i>	The Romans thought that they never would be exempt from snares while Hannibal was alive.
<i>Cæsare ignaro magister equitum constitutus est.</i>	He was made master of horse without the knowledge of Cæsar.
<i>Lupus magno consectantium tumultu evasit.</i>	The wolf escaped amid the great commotion of those in pursuit of him.
<i>Secundis rebus suis völet etiam mori.</i>	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 *adjutor*, *adjutrix*, *auctor*, *comes*, *dux*, *interpres*, *judex*, *magister*, *magistris*, *praeceptor*, *praeceptrix*, *testis*,† &c. b) The names of certain offices or dignities, such as *consul*, *imperator*, *praetor*, *rex*, *dominus*, *magistratus*, &c. E. g. *Eo adjutore*, With his assistance. *Licinio quodam auctore*, At the instigation of a certain Licinius. *Se duce*, Under his own conduct. *Me rege*, With me for a king. *His magistratibus*, Under the administration of these consuls. So also, *Puero Cicerone*, When Cicero was a boy. *Nobis puëris*, When I was one.

2. Additional examples of adjectives are:—*Deo propitio*, If God is propitious. *Invita Minerva*, Against the will of Minerva, i. e. with bad success. *Sereno coelo*, The sky being clear. *Iis invitis*, They being unwilling (i. e. against their will). *Tactis nobis*, When (while) we are silent. *Illis consciis*, They being accessories,† &c.

3. This construction is sometimes represented by an adjective alone.

* Such a participle does not exist in Latin, but is usually supplied in English. E. g. *Natura duce*, nature being our guide; *Cæsare imperatore*, Cæsar being commander; *Illo incolûmi*, Illium being yet safe, &c.

† Substantives of this class may frequently be resolved into a participle; as, *Eo adjutore*, i. e. *adjuvante*. — *Natura duce*, i. e. *ducente*. — *Fortuna comite*, i. e. *comitante*. — *Polybio iudice*, i. e. *judicante*, &c.

‡ But sometimes these ablatives absolute may also be referred to the ablative of mode or manner. E. g. *Bono gubernatore*. The pilot being good, i. e. with a good pilot. *Probo navigio*, With a proper vessel (ship).

E. g. *Serēno per totum diem*, The sky being serene all day long.
Tranquillo pervectus Chalcidē, Conveyed to Chalcis while the sea was calm.*

E. The ablative absolute is sometimes represented by the perfect participle alone, its subject being an entire clause.
 E. g.

Cæsar temeritatem militum reprehendit, expōsīto quid iniquitas loci posset.

Cæsar, after having explained what the disadvantage of the ground might lead to, reprehended the rashness of his soldiers.

Alexāder, audīto Darēum appropinquāre cum exercitu, obviam ire constituit.

Alexander, having heard that Darius was approaching with an army, resolved to meet him.

Excēpto quod nōn simul eses, cetera lætus.

Happy in every respect, except that you were not present.

Hannibal, cognīto insidias sibi parari, fugā salutem quaesivit.

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 *audīto*, *cognīto*, *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*) *præ tenebris quid peterent aut vitarent, 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 cuius amnis transgressu, multum certato, pervicit 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, quæque, quodque or *quidque*, gen. *cujusque*.

Any (one) you please.

{ *Quivis, quævis, quodvis* or *quidvis*,
 gen. *cujusvis*.
Quilibet, quaelibet, quodlibet or *quidlibet*,
 gen. *cujuslibet*.

* These may be resolved into *Quum coelum serēnum, mare tranquillum fuisset*.

† Lit. "It being uncertain (a matter of uncertainty and doubt)."

‡ In these examples *multum certato* and *palam facto* stand impersonally.

Every one, everybody.	{ Unusquisque, <i>gen.</i> unuscujusque. Singuli (<i>each individually</i>). Nemo (nullus) non, unus quilibet. Omnes.
Every man.	Omnis homo, omnes.
Every child.	Omnis infans.
Everything.	Omnia, <i>lum, n. pl.</i> , nihil non. { Singulis mensibus, annis. In singulos menses, annos.
Every month, year.	{ Quot mensibus, annis. Omnes homines.
All the world.	Nemo non scit. Omnes sciunt.
Every one knows.	{ Nemo non videt.
Every one sees.	{ Nemo est, quin (<i>but what</i>) videat.
It is in the mouth of every one (of all).	Hoc in ore omnium est.
He knows (can do) everything.	{ Ille omnia potest. Nihil non potest.
I have seen everything.	{ Ego omnia vidi. Nihil est, quod non viderim.
Let every one keep what has fallen to his lot.	Quod cuique obtigit, id quisque teneat.
A man's mind is the man himself.	Mens cuiusque, is est quisque.
I give him any name I please.	Dò nomen quodlibet illi.
At all times (at any time you please).	Quibuscumque temporibus.
I myself, as well as any one of you.	Ego non minus, quam vestrum quisvis.
A pleasure tour to Corinth is not everybody's privilege.	Non cuivis homini contingit, adire Corinthum.
It belongs to a great judge to decide what every one should render to every one (i. e. to his neighbor).	Magni est iudicis statuere, quid quemque cuique praestare debeat.
He is fit for anything (every- thing).	{ Idoneus est arti cuique. Omnium horum homo est.
Every one, who ; everything which (whoever, whatever ; whosoever, whatsoever).	{ Quisquis, quaequae, quodquod or quidquid, <i>gen.</i> cuiuscujus. Quicumque, quaecumque, quodcum- que or quidcumque, <i>gen.</i> cuius- cumque. (Cf. Lesson XII. C.)
Whoever (whosoever) he is (may be).	{ Quisquis ille est. Quicumque is est.*
Whoever you are (may be).	Quisquis es.
However that may be.	Quocumque modo res se habet (habeat).
Whatever there is of gain (= all the gain).	Quodcumque lucri est.

* *Quisquis* and *quicumque* are generally put with the indicative in Latin.

Whatever benefit (= all the benefit).	Quidquid beneficii.
Whatsoever we (may) write (all that we write).	Omnia, quaecúmque scribimus.
In whatsoever place one may be.	Quocúmque* in loco quisquis est.
He can do whatsoever (anything) he pleases.	Quodcúmque velit, licet facere.
The whole, entire.	{ <i>Intèger, gra, grum.</i> <i>Tòtus, a, um, gen. totius.</i> <i>Universus, a, um.</i>
The full (entire, complete).	Plenus, a, um.
The entire (unbroken).	Solidus, a, um.
A whole (entire) year.	Annus intèger.
A whole number.	Númerus intèger (plenus).
A full (and entire) year.	Plenus annus atque intèger.
Full (complete) liberty, joy.	Libertas sólida; gaudium solidum.
The whole (entire) city.	{ <i>Univèrsa civitas.</i> <i>Univèrsitas urbis.</i> <i>Univèrsa societas.</i>
The entire society.	Facultates suas (ejus) omnes.
His entire property.	Patrimónium suum (ejus) integrum.
The whole of his patrimony.	Mundus hic totus (omnis).
The whole (of this) world.	Univèrsitas rerum.
The universe.	{ <i>Tòtos trës annos.</i> <i>Trës ipsos annos.</i> <i>Tòtum triënnium.</i> <i>Solidus áper, bõs.</i>
For three entire years.	
An entire boar, ox.	
The walk, promenade (act).	<i>Ambulatio, deambulatio, õnis, f.; spatium, i, n.</i>
The short walk.	<i>Ambulatiuncula, ae, f.</i>
The walk, promenade (ground).	<i>Ambulacrum, i, n.; spatium, ambulatio.</i>
To take a walk.	<i>Ambulatiõnem conficere.</i>
To be on the walk (promenade).	<i>In ambulacro esse.</i>
The concert.	{ * <i>Concentus, ùs, m.</i> * <i>Symphõnia, ae, f.</i>
To go to the concert.	<i>Concentum obire (ivi, itum).</i>
To be (present) at a concert.	<i>Concèntui (symphõniac) adesse.</i>
To give a concert.	<i>Concèntum edere (didi, ditum).</i>
The concert-room.	* <i>Odëum, i, n.</i>
Has he gone to the concert?	<i>Obivítne concèntum?</i>
Were there many at the concert?	<i>Aderántne múltì (hómìnes) concèntui?</i>
There was a large crowd there.	<i>Adèrat véro vis hómìnum mágna.</i>
Did you find many out walking?	<i>Invenístne múltos in ambulacro (ambulántes)?</i>

* So also sometimes separately *cum quibus erat cumque; quã re cumque.*

I found but a few.	Inveni nōn nisi paucos.
To cut, wound.	Secāre, vulnerāre.
To cut off.	{ Abscūdo, ēre, scidi, scisum. Ampūto, āre, dci, atum.
To cut into (make an incision).	Incido, ēre, cidi, cisum (ALIQUID).
Entirely.	Omnino, prorsus, plāne.
He has cut off his finger.	Digitum ejus amputāvit.
He has had his finger cut off (amputated).	Is digitum suum amputandum curāvit.
Have you cut (wounded) his finger?	Ecquid digitum ejus vulnerāsti?
I have not cut (wounded) his finger, but his foot.	Ēgo nōn digitum, sed pedem ejus vulnerāvi.
He has cut my leg.	Crūs meum secuit (incidit).
Alone (all alone).	{ Sōlus, a, um, gen. sōlitus. Ūnus, a, um, gen. ūnitus. Ūnus sōlus.
To bring (carry) along.	(Sēcum) afferre, apportāre (ALIQUID ALICUI OR AD ALIQUEM).
To bring (lead) along.	{ Sēcum dūcere (duxi, ductum). Sēcum addūcere, dedūcere. (ALIQUEM AD ALIQUEM.)
To bring along (by conveyance).	Advēho, ēre, vexi, vectum (ALIQUID AD ALIQUEM).
Have you come quite alone?	Venistine ūnus sōlus?
No, I have brought all my friends with me.	Nōn vērō; amīcos meos omnes mēcum dedūxi.
He has brought all his men along.	Omnes suos sēcum addūxit.
Does he bring anything new with him?	Afferne sēcum aliquid nōvi?
He brings nothing.	Nihil affert.
They have brought us some grain along.	Frumētum nobis sēcum advēxerunt.
Did you bring your brother along?	Duxistine tēcum frātre?
I have brought him.	Dūxi.
To fall.	Cado, ēre, cecidi, cāsum.
To fall gliding, to slip.	Lābor, lābi, lapsus sum.
To fall down, out, in.	Dēcidere, excidēre, incidere (-cidi, -cāsum).
To slip down, out, in.	Dēlābi, elābi, illābi.
To let fall, drop (inadvertently) anything out one's hands.	{ Excidit mihi aliquid mānu or de mānibus. Delābitur mihi aliquid de mānibus.

To drop (from negligence).	Amittere aliquid de manu (or mānibus).
To drop (intentionally).	Dimittere aliquid de mānibus.
Has he fallen?	Ceciditne? Lapsusne est?
Yes, he has fallen into the well.	Incidit véro in puteum.
He has fallen from the horse.	Lapsus est ex equo.
The fruit falls from the trees.	Ex equo decedit.
	Poma ex arboribus cadunt, decidunt.
Has he dropped anything?	Amisitne aliquid de mānibus?
Yes, he has dropped his pen.	Dimisit véro pēnnam de mānibus.
He has dropped his ring.	Excidit ei anulus de manu.
The ring dropped of its own accord from my finger.	Anulus mhi suā sponte de digito delapsus est.
You have dropped your gloves.	Exciderunt tibi de manu digitābula.
She is dropping her handkerchief.	Mucclnium ei de mānibus delābitur.
Near, close by.	Apud, juxta, prope (Prop. c. Acc.).
Near (not far from).	Nōn longe, haud procūl (aliquo loco, ab aliquo loco).
Near me, you, him.	Juxta mē, tē, illum.
Near the fire, by the fire.	Ad (apud, juxta) focum.
Near (not far from) his castle.	Apud (prope) carbōnes.
	Nōn longe (haud procūl) ab ejus castēllo.
Near that spot.	Prope illum locum.
	Prope ab illo loco.
What are you doing by the fire?	Quid agis apud carbōnes?
I am engaged in writing and thinking.	In scribēdo et cogitādo occupātus sum.
Where do you live?	Ūbi hābitas?
I live close by the castle.	Juxta (prope) castēllum hābito.
He lived not far from the king's residence.	Habitābat nōn longē a dōmo regiā.
He fell not far from the river.	Cecidit hūid procūl (a) flūvio.
The groom.	Stabulārius, i, m.; agāso, ōnis, m.
Did you tell the groom to bring me the horse?	Dixistne stabulārio, ut addūceret mhi equum?
I have told him.	Fāctumst (= fāctum est).
I have ordered him to do so.	Jūssi eum fācere hōc.
To prevent, hinder.	Impēdīto, ire, iui (ii), itum (ALIQUEM (AB) ALIQUA RE).
	Retardo, āre, āvi, ātum (ALIQUEM IN ALIQUA RE).
To hinder (prevent) any one from sleeping, writing.	Impedire āliquem quōmīnus (or ne) dōrmiat, scribat.
	Retardāre āliquem a dōrmiēdo, scribēdo (or ad dōrmiēdum, scribēdum).

Does he prevent you from reading?	Retardátne tē a legéndo (ad legéndum) ?
He does prevent me.	Impeditne te, quóminus (or ne) légas ?
Or did I prevent you from sleeping?	Retárdat. Impedit. An égo tē ad dormiéndum retardávi ? An égo tē impediúi, quóminus dormires ?
You have not prevented me.	Mē nōn retardásti (impedísti).
Was he hindering him from flight?	Impediébátne (retardabátne) eum a fugā ?
He was not.	Nōn impediébat.

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 (*salvus*)? — 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

cousin. — Has your father arrived? — Everybody says that he has arrived; but I have not seen him yet. — Has the physician hurt your son? — He has hurt him, for he has cut his finger. — Have they cut off this man's leg? — They have cut it off entirely. — Are you pleased with your servant? — I am much pleased with him, for he is fit for anything. — What does he know? — He knows everything. — Can he ride on horseback? — He can. — Has your brother returned at last from Germany? — He has returned thence, and has brought you a fine horse. — Has he told his groom to bring it to me? — He has told him to bring it to you. — What do you think of that horse? — I think that it is a fine and good one, and (I) beg you to lead it into the stable. — In what did you spend your time yesterday? — I went to the public walk, and afterwards to the concert. — Were there many people in the public walk? — There were many people there. — When did your brother return home? — He returned at sunrise. — When was Augustus born? — He was born during the consulship of Cicero. — Do you desire to learn Latin? — I am not unwilling to learn, with you for a guide and instructor. — Having heard (*audito*) that our friend was about to arrive, I immediately resolved to go to meet him. — Why were these men punished? — They were punished on account of neglected duties (*officiis neglectis*).

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.

Irruérant Dánai, et tectum ómne tenébant.

The Greeks had forced their way in, and were in possession of the entire house.

Pausánias eódem lóco sepúltus ést, úbi vitam *posuérat*.

Pausanias was buried in the very spot on which he had lost his life.

Quum dómum *intrássel*, díxit amíco súo.

When he had entered the house, he said to his friend.

Cum vér ésse *coépérat*, dábat sê labóri átque itinéríbus.

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 puërum conspexisset, exclamavit.*

B. FORMATION OF THE PLUPERFECT TENSE.

1. The pluperfect active is formed from the perfect by changing the final *i* into, Indic. *eram*, Subj. *issem*. As, —

1. Amāvi — amāvēram, amavissem, *I had loved.*
2. Monui — monuēram, monuissem, *I had reminded.*
3. Lēgi — lēgēram, legissem, *I had read.*
4. Audivi — audivēram, audivissem, *I had heard.**

2. The pluperfect passive is formed from the perfect participle, by adding, Indic. *eram* or *fuēram*, Subj. *essem* or *fuissem*. As, —

INDIC. Amātus, monitus, lectus, auditus *eram* or *fuēram*, *I had been loved, reminded, read, heard.*

SUBJ. Amātus, monitus, 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, veritus, secūtus, blanditus *eram* or *fuēram*, *I had exhorted, feared, followed, flattered.*

SUBJ. Hortātus, veritus, 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>I had loved.</i>		Amāvissem, <i>that I might have loved.</i>	
SING.	āmāvērām	SING.	āmāvissem
	āmāvērās		āmāvisse
	āmāvērāt,		āmāvisset,
PLUR.	āmāvērāmūs	PLUR.	āmāvissemūs
	āmāvērātīs		āmāvissetīs
	āmāvērant.		āmāvissent.

* SUBJ. *that I might have loved, reminded, read, heard.*

So conjugate *monuëram* — *monuisssem*, *lëgëram* — *lëgissem*, *audivëram* — *audivisssem*. To these add *apportävëram*, I had brought; *laborävëram*, I had labored; *lavëram*, I had washed; *dëdëram*, I had given; *stëtëram*, I had stood; — *habuëram*, I had had; *studuëram*, I had studied; *jussëram*, I had commanded; *secuëram*, I had cut; *vidëram*, I had seen; — *attulërum*, I had brought; *dilexëram*, I had cherished; *misëram*, I had sent; *arcessivëram*, I had called; *cupivëram*, I had desired; *quaestivëram*, I had sought; *ussëram*, I had burned; — *aperuëram*, I had opened; *ivëram*, I had gone; *scivëram*, I had known; *süivëram*, I had been thirsty; *vënëram*, I had come; — *voluëram*, I had wished; *notuëram*, I had been unwilling.

The verb *sum* has regularly *fuëram* — *fuissem*. And so its compounds, *abfuëram* — *abfuissem*; *afuëram* — *adfuissem*; *interfuëram* — *interfuissem*; *profuëram* — *profuissem*, &c.

REMARKS.

1. Verbs of the fourth conjugation (and generally those whose perfect ends in *iri*) frequently reject the *v* before the final *ëram* of the pluperfect indicative; as, *audieram*, *prodiëram*, *quaesieram*,* &c., and *irisssem* is sometimes contracted into *issem*; as, *audissem*, *prodisssem*, *quaesisssem*, for *audivisssem*, &c. (Compare page 239, Remarks.)

2. *Odëram*, I hated; *meminëram*, I remembered; *novëram*, I knew, was acquainted with; *consuëvëram*, I was wont, have the force of the imperfect, as *odi*, *memini*, &c. that of the present.

Had I loved ?	<i>Egón' amávëram ?</i>
By no means; you had not loved.	<i>Míntíme géntium ; nòn amávëras.</i>
Had we given you a book ?	<i>Núm nòs tíbì líbrum dëderámus ?</i>
You had not given me one.	<i>Nòn dederátis.</i>
Had he stood by the fire ?	<i>Steterátne apud carbónes ?</i>
He did. He had stood there.	<i>{ Fátumst (= factum est).</i>
	<i>{ Stëtúrat.</i>
Had you called the physician ?	<i>Arcessivërásne médicum ?</i>
Yes, I had called him.	<i>Sáne, éum arcessivëram.</i>
Had they seen our friend ?	<i>Nostrúmne amicum vídërant ?</i>
They had not seen ours, but their own ?	<i>Nòn nóstrum, sed suúmmet vídërant.</i>
When I had found the letter.	<i>Quum líttèras inveníssem.</i>
If we had studied our lesson, would you not have rewarded us ?	<i>Sì pénso imperátò óperam dedissëmus, nóne nòs præmiis affecísset ?</i>
I should have done so.	<i>Fátum éssset.</i>
What did he say when he entered your house ?	<i>Quíd díxit, quum dómum túam intrásset (= intravísset) ?</i>
He wished me a good morning.	<i>Mò sálvum ésse jússit.</i>

* These, however, may be referred to the secondary form in *tí*, as *audíi*, *prodíi*, &c.

THE PLUPERFECT PASSIVE.

D. The Pluperfect Passive is thus inflected:—

INDICATIVE.	SUBJUNCTIVE.
Amātus ēram or fuēram, <i>I had been loved.</i>	Amātus essem or fuissem, <i>that I might have been loved.</i>
SING. amātus ēram or fuērām amātus ērās or fuērās amātus ērāt or fuērāt,	SING. amātus essēm or fuissēm amātus essēs or fuissēs amātus essēt or fuissēt,
PLUR. amāti ērāmūs or fuērāmūs amāti ērātis or fuērātis amāti ērant or fuērāt.*	PLUR. amāti essēmūs or fuissēmūs amāti essētis or fuissētis amāti essent or fuissent.

So conjugate *monitus, lectus, auditus ēram or fuēram*, I had been reminded, read, heard; SUBJ. *monitus, lectus, auditus essem or fuissem*, that I might have been reminded, read, heard. To these add *allātus, dātus, dilectus, habitus, iussus, missus, quaesitus, ustus ēram or fuēram*, I had been brought, given, cherished, considered, commanded, sent, sought, burned; and SUBJ. — *essem or fuissem*, 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.

Erāsne (fuērāsne) monitus?
Factumst. Monitus eram (fueram).
Auditusne erat sapiens?
Auditus non erat.
Num vos missi eratis (fuertis)?
Nos non missi eramus (fuerramus).
Datane tibi fuerat taenia?
Data non fuerat.
Erantne epistolae lectae?
Factum est. Erant.
Si liber lectus esset (fuisset).
Quum litterae traditae essent (fuissent).
Utinam nos missi essemus (fuissemus)!
Quod non delicti essent (fuissent).

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: *amata ēram or fuēram*, Plur. *amatae erāmūs or fuērāmūs*; SUBJ. Sing. *amata essem or fuissem*, Plur. *amatae essēmūs or fuissēmūs*. When it is neuter: *amatum erat or fuerat*, Plur. *amata erant or fuerant*; SUBJ. Sing. *amatum esset or fuisset*, Plur. *amata essent or fuissent*.

INDICATIVE.	SUBJUNCTIVE.
Hortātus ēram or fuēram, <i>I had exhorted.</i>	Hortātus essem or fuissem, <i>that I might have exhorted.</i>
SING. hortātus ērām or fuērām hortātus ērās or fuērās hortātus ērāt or fuērat,	SING. hortātus essēm or fuissēm hortātus essēs or fuissēs hortātus essēt or fuisset,
PLUR. hortāti ērāmus or fuērāmus hortāti ērātis or fuērātis hortāti ērant or fuērant.*	PLUR. hortāti essēmus or fuissēmus hortāti essētis or fuissētis hortāti essent or fuissent.

So conjugate *veritus, secutus, blanditus ēram* or *fuēram*, I had feared, followed, flattered; SUBJ. *veritus, secutus, blanditus essem* or *fuissem*, that I might have feared, followed, flattered. To these add *arbitratus, comitatus, moratus, locutus, oblitus, profectus, largitus, expertus ēram* or *fuēram*, I had thought, escorted, delayed, spoken, forgotten, departed, squandered, experienced; and SUBJ. — *essem* or *fuissem*, that I might have thought, &c.

Had you escorted any one?
I had escorted no one.
Had they not lavished their money?

Comitatusne eras aliquem?
Ego neminem comitatus eram.
Pecunias suas nonne largiti erant?

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.

Ita est, ut dicis.
Tibine blanditus erat?
Non hercle vero.
An tã adveniẽte profecti erãmus?
Ita plane.
Ecquid tã domi tenuisses, si profectus esset ille?
Ita enim vero.

After having read the book (= When I had read the book; The book having been read).

{ Quum librum perlegissem.
Postquam (ut) librum perlegi.
Libro perlẽcto.

After having cut the bread, (when he had cut, &c).

{ Quum panem secuisset.
Postquam (ubi, ut) panem secuit.
Pãne in frusta dissecto.

After having eaten (when we had eaten).

{ Cum manducavissẽmus.
Postquam (ubi, ut, simul ac) manducãvĩmus.

After (when) you had cut yourself (after having cut yourself).

{ Quum tẽ cultro vulneravisses.
Postquam (ubi, ut) tẽ cultro vulneravĩsti.
(Tũ) cultro vulnerãtus.

After dressing yourselves (when you had dressed yourselves).

{ Quum vobis vẽstem induissẽtis.
Postquam (ubi, ut) vobis vẽstem induĩstis.
(Võs) vẽste indũti.

* And when the subject is feminine: *amãta* — *amãtae*; when neuter: *amãtum* — *amãta*.

After withdrawing from the fire (when he had withdrawn, &c.).	{ Quum a fóco discessisset. Póstquam (ubi, út) a fóco discessit.
After (when) thou hadst shaved.	{ Quum tibi bárbam totondísses. Postquam (ubi, ut) bárbam toton- dísti. Barbā tuā tonsā.
After (when) he had warmed himself.	{ Quum cōrpus calefécisset (refovís- set). Postquam (ubi) cōrpus calefēcit (refōvit). Cōrpore ejus calefacto (refoto).
When I had read the newspaper, I breakfasted.	{ Quum acta pública legíssem (actis públicis lécitis), jentáculum sump- psi.
As soon as I had dressed myself, I went out.	{ Simul ac mibi véstem índui (= véste or véstem indútus), in públicum prodívi.
When he had read the letter, he said.	{ Litteris recitátis (lécitis), díxit.
When he had cut the bread, he cut the meat.	{ Quum pānem secuisset, cárnem sécut.
What did he do when he had eaten?	{ Quid égít (fēcít) ille, quum mandu- cavisset?
He went to bed.	{ Ivit cúbitum.
Before I set out.	{ Antequam (priúsqvam) profíscar ; or simply profectúrus.
<i>F. Obs.</i> <i>Antequam</i> and <i>priúsqvam</i> , 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.	{ Priúsqvam profíscar, líberos méos íterum nunc vidére cúpio.
The storm threatens, before it rises.	{ Tempestas minátur, ántequam súr- gat.
The newspaper.	{ Acta diurna or publica, <i>n. pl.</i>
The accident.	{ Cásus, <i>us, m.</i>
The death.	{ Mors, <i>tis, f.</i>
To go to sleep.	{ Cubitum íre.
To rise, get up.	{ (E lecto) surgo, ére, surrexi, sur- rectum.
To die.	{ Morior, íri, mortuus sum. Diem suum (or suprénum) obíre (or simply obíre).
To be afflicted or grieved at (anything).	{ Doléo, ére, úi, ítum (ALIQUA RE or QUOD). Aliquid est mibi dolóri.
Are you afflicted at the death of our friend?	{ Dolésne amíci nóstri mórtē?
I am very much afflicted at it.	{ Dóleo véro veheméntér. Est mibi prórsus permágnō dolóri.

At what is your father afflicted ?	Quam ob rem vîr optimus, pater tuus, in dolore est ?
He is afflicted because he has lost his dearest friend.	Dolore affectus est, quod hominem sui amicissimum perdidit.
To complain of some one or something.	Quëror, i, questus sum. Conquëri (ALIQUEM, DE ALIQUO, REM, DE RE, QUOD, &c.)
To wonder, to be astonished or surprised at.	Mîror, âri, âlus sum. Demîrâri (ALIQUEM, REM, Acc. cum Inf. or QUOD).*
Whom do you complain of ?	Quém (de quò) quërëris ?
I complain of my friend.	Ego amicum meum (de amico meo) quëror.
Of what does your brother complain ?	Quid (quâ de re) quëritur frater tuus ?
He complains of your not sending the book.	Quëritur super hoc, quod non mîttas librum.
They complained of their brother.	Frâtre[m] suum conquerebantur.
Let them not complain of having been deserted.	Ne querantur, sê relictos esse.
He complained of the injustice of his adversaries.	De injûriis adversariôrum quëstus est.
We have no right to complain of everything that afflicts us.	Nôn omnia, quæ dolëmus, eodë[m] jûre quëri possûmus.
At what are you surprised ?	Quid mirâris ?
I am surprised that you have arrived.	Mîror tē advenisse (quod advenisti).
I wonder what may have been the cause.	Mîror, quid causæ fûerit.
I am surprised that you should have despised this.	Mîror, tē hæc sprevisse.
We wondered why you should prefer the Stoics to us.	Admirâti sumus, quid esset, cur nobis Stóicos antefërres.
I was surprised that you should have written with your own hand.	Admirâtus (mirâtus) sum, quod tuâ manû scripsisses.
Do you wonder at what I have done ?	Demirârisne factum meum ?
I do wonder at it.	Prorsus demîror.
Your fortune (lot) is to be pitied.	Fortûna tua querënda est.
To be glad.	Gaudeo, êre, gavisus sum. Laetor, âri, âlus sum. (RE, DE RE, IN RE, Acc. cum Inf. or QUOD).
To be sorry.	Dôlëre (RE, Acc. cum Inf. or QUOD). Dôlet, piget, poenûlet, misêret (ME ALICUJUS REI, HOMINIS).†

* Compare Lesson LIV. H.

† On the construction of these verbs, see pages 289 and 298.

I am glad of it.	Gaudeo hoc. Hóc est mñi jucúndum. Óptime ést.
I am sorry for it.	{ Moléstum ést. Mále dñcis.
I am glad to see you.	{ Dóleo, quód ita ést.
I never was more rejoiced to see any one.	{ Núnc tē conspício libens.
I am sorry for your misfortune.	{ Nihil vídi quídquam lætíus.
I am sorry for you.	{ Dóleo túum casum.
Are you sorry for this injustice?	{ Mísēret mē tui.
I am sorry for it.	{ Pígetne tē hujus injúriæ?
Were you grieved at the death of your friend?	{ Píget mē véro.
I was grieved in my inmost soul.	{ Dolebásne, cum amicum túum mór-tuum conspíceres?
I am glad to hear that your father is well.	{ Dolēbam ex íntimis sēnsibus.
	{ Patris tui valetúdinem cognóscere gaúdeo.
	{ Gaúdeo, mē de valetúdine patrís tui certiórem fíeri.
To hear (learn, understand).	{ Comperio, íre, pēri, pertum.
	{ Cognóscere (ALIQUID).
	{ Certiórem fíeri (DE ALIQUÁ RE).
To pronounce.	{ Enuncio, āre, āvi, ātum.
	{ Effēro, ferre, extūli, elātum.
Can the boy pronounce these words?	Potéstne puer vérba hæc enunci-äre (efférre)?
He cannot do it yet.	Nóndum póstest.
Did he pronounce the letters correctly?	Rectēne líttēras enunciávit?
No, he pronounced them very badly.	Ímmo pērpēram enunciávit.
Could the Austrian pronounce my name?	Potuístne Austríacus nōmen méum - efférre?
He could not.	Nōn pótuit.
There are several words which are pronounced alike in the same cases.	Plúra sunt vérba, quæ simíliter íisdem cásibus effēruntur.
Dear.	Cārus, a, um.
Grateful, acceptable.	Grátus, acceptus, jucundus, a, um.
Sad, sorrowful.	Tístitis, is, e; moéstus, a, um.
Disagreeable.	Injucundus, ingrátus, a, um.
The prince.	Princeps, cipis, m.
The count.	Cōmes, itis, m.
The baron.	Bāro, ōnis, m.
The Saxon.	Saxo, ōnis, m.
The Prussian.	Borussus (Prussus), i, m.
The Austrian.	Austríacus, i, m.
The Christian.	Christiānus, i, m.
The Jew.	Judæus, i, m.

The negro, Moor.	Hömo niger, <i>gen. nigri, m.</i> ; Aethi- ops, <i>öpis, m.</i>
The Indian.	Indus, <i>i, m.</i>
The Aborigines.	Autochthönes, <i>um, pl. m.</i>

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 to-morrow; 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 supped? — 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*.

<i>Ipse se quisque diligit, quod per se sibi quisque* carus est.</i>	Every one cherishes himself, because every one is naturally dear to himself.
<i>Themistocles domicilium Magnésiae sibi constituit.</i>	Themistocles fixed his abode at Magnesia.
<i>Justitia propter sese colenda est.</i>	Justice should be cultivated on its own account.
<i>Lento gradu ad vindictam sua divina procedit ira.</i>	Divine indignation advances slowly (with slow step) to its own defence.
<i>Etiam ferae sibi injecto terrore mortis horrescunt.</i>	Wild beasts even shrink with horror when subjected to the fear of death.
<i>Suum quisque ingenium noscat.</i>	Every one should make himself acquainted with his own abilities.
<i>Verres solus cum sua cohorte reliquitur.</i>	Verres alone is left with his cohort.
<i>Bellum est, sua vitia nosse.†</i>	It is proper to know one's own faults.
<i>Bestiis homines uti ad utilitatem suam possunt sine injuria.</i>	Men may use animals for their own convenience, without any injustice.

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 *sui*, &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 Italia fuit, nemo ei in acie resistit, 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 ornaverunt, eorumque magnificentiam mirata est posteritas.* The Athenians adorned their city with the temple of Minerva, and posterity has admired their magnificence.

B. The reflexives *sui*, *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.

<i>Hannibalem sui cives e civitate ejecerunt.</i>	Hannibal was banished by his own countrymen.
<i>Caesarem sua natura mitiorem facit.</i>	His natural disposition makes Caesar more humane.

* When *quisque* is thus connected with the reflexive, the latter commonly precedes; as, *se quisque, sibi quisque, suum cuique*, &c.

† I. e. *aliquem nosse*, "that one should know his own faults."

‡ This may be resolved into *Tiberius Gracchus occisus est, ejusque frater occisus est*. So also, *Antigonus et hujus filius Demetrius*, &c.

<i>Sui cuique</i> mōres fingunt fortū- nam.	Every man's lot in life is shaped by his own character.
Rēcte dici pōtest sciēntiam <i>sūam</i> <i>cujusque</i> artis esse.	Every art may correctly be said to have a science of its own.
Conserva <i>tuis</i> <i>suis</i> .	Preserve the lives and happiness of those dear to your friends.
<i>Apibus</i> fructum restituo <i>suum</i> .	I return (restore) their produce to the bees.
<i>Volaterrānos</i> in <i>sua</i> possēssione retinēbam.	I kept the Volaterrani in the pos- session of their own.
Ratio et oratio conciliat inter <i>sē</i> <i>hōmines</i> .	Reason and language conciliate men among themselves.
Justitia <i>suum</i> <i>cuique</i> tribuit.	Justice gives (to) every one his own.
Cōsules <i>hostem</i> in <i>sua</i> sēde in Algido invēniunt.	The consuls found the enemy in his own residence at Algidum.
Multa sūnt <i>civibus</i> inter <i>sē</i> com- mūnia.	Citizens have many things in com- mon with each other.
Quid est aliud, <i>aliis</i> <i>sua</i> eripere, <i>aliis</i> dare <i>aliena</i> ?	What else is giving to others what is not one's own, but robbing others of their own?

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 moriens anulum suum dedērat Perdīcae; ex quo omnes conjecerant, eum regnum ei commendasse, quoad liberi ejus in suam tutelam pervenissent.* The dying Alexander had given his ring to Perdīcas, 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, <i>qui sē</i> Demo- sthenis similem esse nōlit.	No one is an orator who is unwill- ing to be like Demosthenes.
Homērum Colophōnii <i>civem</i> esse dicunt <i>suum</i> , Smyrnæi vērō <i>suum</i> esse confirmant.	The inhabitants of Colophon say, that Homer is their citizen, but those of Smyrna prove him to be theirs.
Mēus mē orāvit <i>filius, ut</i> tuam sorōrem pōcerem uxōrem <i>sibi</i> .	My son has charged me to demand your sister in marriage for him.
Pætus omnes libros, <i>quos</i> frāter <i>suius</i> reliquisset, mīhi donāvit.	Pætus has made me a present of all the books which his brother had left him.

* This may be resolved into *Omitto Isocratem, discipulosque ejus omitto.*

Quid est amare, nisi velle bonis
aliquem affici quam maximis,
etiāsi 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.

Agrippa besought Atticus to save
himself for himself and his
friends.

Scythae petebant ab Alexandro,
ut regis sui filiam matrimonio
sibi† jungeret.

The Scythians besought Alexander
to unite himself in marriage to
the daughter of their king.

Quod sibi Caesar denuntiaret, se
Aeduorum injurias non ne-
glecturum; neminem secum
sine sua‡ perniciē 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 contrasted with another, or its property with that of another (*i. e.* *himself*, *his own*, as opposed to *alius*, *alienus*). 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 nati filii gemini duo, ita foras similes pueri, ut mater sua (for eorum) non internosce posset, sc. eos.* He had two twin boys, so like each other, that *their own* mother could not distinguish them. *Placene a Carthaginiensibus captivos nostros, redditus suis (sc. iis), recuperari?* 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 emit rex, sed prius quam tu suum sibi vendēres, ipse possedit.* 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 Caesar, and *sua* to *neminem*.

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. *Pisōnem nostrum merito ejus amo plurimum*, I love Piso dearly, as he deserves. *Achaei Macedōnum regem suspicātum habēbant pro ejus crudelitāte*, The Achæans suspected the king of the Macedonians on account of his cruelty. *Oratio principis per quæstōrem ejus audita 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. *Judaei jussi a Caesāre, effigiem ejus in templo locāre, arma potius sumere*, When the Jews were commanded by Cæsar to place his image in their temple, they preferred to resort to arms. *A Curione mihi nuntiātum 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 *ipsius* are often used, especially when it becomes necessary to distinguish subjects different from those represented by *is* or *sui*. E. g. *Aedui contendunt, ut ipsis summa imperi transdātur*, The Ædui beg that the chief command might be transferred to themselves. *Parvi de eo, quod ipsis supererat, aliis gratificārī volunt*, Children wish to gratify others with what they themselves do not want. *Caesar milites suos incusāvit: cur de suā virtute, aut de ipsius diligentia desperārent*, Cæsar blamed his soldiers (by asking them), why they despaired of *their own* valor or *his* personal assiduity.

Far, distant.

{ *Longus, longinquus, a, um* (adj.).
{ *Longe, procul* (adv.).

A long way or journey.

Longa via; *longum iter*.

From afar.

Procul, e longinquo, eminus (adv.).

How far?

Quam longe? *Quousque?*

To be far or distant from any place.

Longe or procul ab aliquo loco abesse.

To be far apart.

Multum distāre.

To be equally far apart.

Paribus intervallis distāre.

To be equally far.

Tantundem viae esse.

To be farther.

Longius esse or abesse.

How far is it from here to the city?

Quām lōnge est hīc in urbem?

It is very far.

Perlōnge est.

It is not far.

Nōn est lōnge (lōngūle).

It is ten miles.

Lōnge est mīlia pāssuum dēcem.

Is it far from here to Berlin?

Estne lōnge hīc Berolīnum?

It is not far.

Haūd lōnge est.

How many miles is it?

Quōt mīlia pāssuum sūnt?

* Instead of *Curio mihi nuntiāvit, se ad me venire*.

It is twenty miles.	Viginti circiter milia passuum sunt.
How many miles is it from Boston to New York?	Quot milia passuum a Bostoniâ abest Novum Eboracum?
It is about two hundred and fifty miles.	Abest (distat) milia passuum circiter ducenta et quinquaginta.
It is nearly a hundred miles from Berlin to Vienna.	Vindobona a Berolino circiter milia passuum centum abest.
How far did the boy go?	Quam longe ivit puer?
He went three steps.	Ivit longe tres passus.
He went about far and wide.	Perambulavit longe lateque.
He said, that he had been two hundred miles from the city.	Dixit, se ab urbe abfuisse milia passuum ducenta.
Did he advance too far?	Estne progressus nimis longe (or longius)?
Not as far as you.	Non tam longe, quam tu.
How far has your brother advanced in his studies?	Quousque frater tuus in doctrinâ processit?
He has not advanced very far.	Haud perlonge processit.
The distance.	Distantia, ae, f.; intervallum, i, n.
The mile.	Mille passuum (pl. milia passuum), miliarium, i, n.
The step, pace.	Passus, us, m.
<i>To prefer, like better.</i>	<i>Malo, malle, malui (cum Inf.).</i>
	<i>Anteponere, anteferre, praeferre (REM REI).</i>
	<i>Aliquid libentius (potius) facere, quam.</i>
Do you like to write better than to speak?	Mavisne scribere quam loqui?
I like to speak better than to write.	Scribisne libentius quam loqueris?
	Malo (potius) loqui quam scribere.
	Ego libentius loquor quam scribo.
Does he like to play better than to study?	Ludistne libentius quam operam dat studiis?
	Mavultne ludere (potius) quam operam dare studiis?
He likes to do both.	Utrumque libenti animo facere solet.
Do you like bread better than cheese?	Mavisne edere panem quam caseum?
I like both, neither equally well.	Ego utrumque, neutrum pariter amo.
Do you like tea as well as coffee?	Bibisne theam aequè libenter quam coffeam?
I like coffee better.	Malo coffeam.
He likes beer better than wine.	Cervisiam libentius quam vinum bibit.
	Ego bubulam vitulinae antefero, antepono, &c.
I prefer beef to veal.	Ego bubulam vitulinâ potiorem habeo.

I prefer reading to writing.	Praeopto legere potius quam scribere.
The calf.	Vitulus, i, m.; vitula, ae, f.
Quick, fast.	Celeriter, cito, festinanter (adv.).
Slow, slowly.	Tarde, lente (adv.).
Do you learn as fast as I?	Discisne tam celeriter, quam ego?
I learn faster than you.	Ego citius (facilius) disco, quam tu.
He eats faster, slower than I.	Manducat citius, lentius, quam ego.
I do not understand you, because you speak too fast.	Verba tua non intelligo, propterea, quod nimis celeriter (celerius) loqueris.
He arrived sooner than was expected.	Advenit celerius opinione.
Can you answer slowly?	Potesne respondere lente?
I can.	Possum.
Does he sail as slowly as I?	Navigatne tam tarde quam ego?
He sails slower.	Tardius navigat.
I trust that you will be strong soon.	Confido, cito te firmum fore.
Advance slowly!	{ Procède lente ! { Festina lente !
Cheap.	{ Adj. Vilis, parvi pretii; non magno parabilis. { Adv. Parvo pretio, aere paucio; parvo sumptu.
Dear.	{ Adj. Carus, a, um; magni pretii. { Adv. Care, magno (pretio).
Does the merchant sell as dear as I?	Venditne mercator tam care, quam ego?
He does not sell as dear.	Minus care vendit.
He sells dearer than you.	Carius vendit quam tu.
Did you buy the horse cheap?	Emistne equum vili (parvo pretio)?
I have bought it quite cheap.	Ego eum aere paucio emi.
He has bought the book at the lowest possible price.	Librum quam minimo pretio emit.
I have bought my hat cheaper than you yours.	Pileum meum ego minoris euni, quam tuum tu.
This man sells everything so dear, that no one can buy anything of him.	Hic vir omnia tam care vendere solet, ut nemo ab eo quidquam emere possit.*
I do not know what you wish to say.	Haud scio (nescio), quid tibi velis.
You speak so fast, that I cannot understand you.	Tam celeriter loqueris, ut intelligere non possim.
I assure you that he wishes to speak with you.	Affirmo tibi, eum tecum colloquendum cupidum esse.

* Ut preceded by tam, talis, tantus, &c., requires the subjunctive. (Cf. Lesson LXXXVIII. A. I.)

Be so good as to speak a little slower. *Sis tam benīgus, ut aliquāto lēn-tius loquāris.*
 Will you be kind enough to give me the book? *Visne esse tam benīgus, ut mihi librum dēs?*

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 nocere*, 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 ; *profiscior*, I get myself under way ; *laetor*, I rejoice ; *vehor*, I ride, &c.

3. The impersonal verbs *me taedet, piget, pulet, poenitet, miscret*, 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.

Fallor, I deceive myself (I am deceived).

Fëror, I am impelled.

Grävor, I hesitate.

Inclinor, I am inclined.

Lavor, I wash myself, I bathe.

Laetor, I rejoice.

Movëor,

Commovëor, } I am moved, excited.

Mutor, I change, am changed.

Pascor, I support myself by, I feed upon.

Proficiscor, I get myself under way.

Vehor, I am conveyed, I ride.

Veacor, I live upon, eat.

To disguise one's self.	{ <i>Alienam formam capere.</i> <i>Larvam sibi aptare.</i> <i>Mentiri.</i>
To represent to one's self (to imagine, suppose).	{ <i>Propōnere sibi (aliquid).</i> <i>Cogitatione sibi fingere.</i> <i>Animo concipere aliquid.</i>
To rejoice.	{ <i>Laetor, āri, ātus sum.</i> <i>Gaudeo, ēre, gavisus sum.</i> <i>(RE, DE RE, IN RE, QUOD).</i>
To be ashamed.	{ <i>Pudet (ēre, puduit) me, te, eum.</i> <i>(ALICUJUS REI).</i>
To flatter any one.	<i>Blandiri alicui; adulāri aliquem.</i>
To flatter one's self.	{ <i>Sibi ipsi blandiri.</i> <i>Spem habere or in spe esse (cum</i> <i>ACC. et INF.).</i>
To fear, to feel afraid of.	{ <i>Timeo, ēre, ūi, —.</i> <i>Metuo, ēre, ūi, —.</i> <i>Vereor, ēri, veritus sum.</i> <i>(ALIQUEM, REM, NE, UT, &c.)</i>
To look back or behind one's self.	<i>Respicio, ēre, spexi, spectrum (AD</i> <i>ALIQUEM, REM).</i>
Dost thou see thyself?	<i>Vidēsne tē?</i>
I do not see myself.	<i>Ēgo mē nōn vīdeo.</i>
Have you cut yourselves?	<i>Vulneravistisne vōs cūlτρο?</i>
We have cut ourselves.	<i>Vēro, nōs vulnerāvīmus.</i>
Do we flatter ourselves?	<i>Nūmquid nōbis īpsi blandīmur?</i>
We do not.	<i>Nōn blandīmur.</i>
Does he not disguise himself?	<i>Nōne sibi lārvam aptat?</i>
He does do it.	<i>Fāctum est.</i>
Of whom are you afraid?	<i>Quēm mētuis (tīmes)?</i>
I am not afraid of any one.	<i>Nēmīnem mētuo.</i>
I am not afraid of him.	<i>Ēgo eūm nōn tīmeo.</i>
We must fear (reverence) the deity.	<i>Dēum nōs vereāmur opōrtet.</i>
I am afraid of hurting myself.	<i>Tīmeo, ne mīhi nōceam.</i>
He is afraid of cutting his finger.	<i>Mētuit, ne sibi dīgitum vūlneret.</i>
We were afraid that you would not come.	<i>Metuīmus, ne nōn (or ut) * venīres.</i>
You were afraid that I would not write.	<i>Tīmēbas, ut scribērem.</i>
We are not afraid.	<i>Sine timōre sūmus.</i>

* 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.)

<i>To pass away the time (in anything).</i>	<i>Tempus (otium) tradūcere, consumere, or lēre (ALIQUA RE).</i>
<i>To enjoy something, to amuse one's self with anything.</i>	<i>Tempus or hōras fallere (sefelli, falsum) aliquā re.</i>
<i>The pastime, diversion.</i>	<i>Lūdus, i, m.; oblectatio, ōnis, f.; oblectamentum, i, n.</i>
<i>In what do you amuse yourself?</i>	<i>Quā rē tēmpus fallis?</i>
<i>I amuse myself in reading, in conversation.</i>	<i>Quā rē taedium tēmporis mēnūs? Hōras fallo legendo, sermōnibus.</i>
<i>He diverts him with playing, with writing.</i>	<i>Tēmpus (otium) fallit ludēdo, scribēdo.</i>
<i>They amused themselves in banqueting and feasting.</i>	<i>Otium convīvis commissationībūque inter sē terēbant.</i>
<i>Each, each one; every, every one.</i>	<i>Quisque, unusquisque; omnes, nemo non.</i>
<i>Each one of you.</i>	<i>Quisque or unusquisque vestrum.</i>
<i>Each of you two.</i>	<i>Quisque or uterque vestrum.</i>
<i>Every one spends his time as he pleases.</i>	<i>Tēmpus sūum quisque tērit, ut sibi placeat.</i>
<i>Every one amuses himself in the best way he can.</i>	<i>Otium sūum quisque fallit quā optime pōtest.</i>
<i>Everybody speaks of it.</i>	<i>Omnes de rē loquūntur.</i>
<i>Every one knows.</i>	<i>In ore ōmnium est.</i>
<i>Everybody thinks.</i>	<i>Nemo est, qui nesciat.</i>
<i>Every man is liable to err.</i>	<i>Nemo est; quin (= qui nōn) existimet.</i>
<i>I have nothing to amuse myself with.</i>	<i>Nemo nōn errat.</i>
<i>It is for amusement, for pastime.</i>	<i>Humānum est errare.</i>
<i>The taste.</i>	<i>Non habeo, quō fallam tēmpus.</i>
<i>A man of taste, of none.</i>	<i>Est ad tēmpus fallēndum.</i>
<i>To have taste.</i>	<i>Est animi causā.</i>
<i>To have no taste.</i>	<i>Gustus (gustātus), ūs, m.; sensus, ūs, m.; iudicium, i, n.</i>
<i>To mistake, to be mistaken.</i>	<i>Homo elegans, inelegans.</i>
<i>To soil, stain.</i>	<i>Esse intelligentem; esse praeditum sapōre.</i>
<i>To deceive, cheat.</i>	<i>Esse inelegantem, nōn sapōre.</i>
<i>To cheat, defraud any one of anything.</i>	<i>Erro, āre, āvi, ātum.</i>
	<i>Fallo, i, falsus sum.</i>
	<i>Inquino, āre, āvi, ātum.</i>
	<i>Maculo, āre, āvi, ātum.</i>
	<i>Fallo, ēre, sefelli, falsum.</i>
	<i>Decipio, ēre, cēpi, ceptum.</i>
	<i>Fraudare or defraudare aliquem aliquā re or rem.</i>

<i>To believe.</i>	{ <i>Crēdo, ēre, dīdi, dītum.</i> <i>Arbitror, āri, atus sum.</i> <i>Pūto, āre, āvi, ātum.</i>
To believe anything or any one.	{ <i>Alicui rei or alicui crēdere.</i> <i>Alicui or alicui rei fidem habēre or tribuere.</i>
To believe in dreams.	<i>Somniis credere or fidem tribuere.</i>
To believe in ghosts.	<i>Credere de umbria.</i>
To believe one's eyes rather than one's ears.	<i>Oculis magis quam auribus credere.</i>
To believe in God.	<i>Deum esse credere; Deum putare.</i>
The God.	<i>Dēus, i, m.; nūmen, inis, n.</i>
To utter a falsehood, to lie.	{ <i>Mentior, iri, itus sum.</i> <i>Mendacium dicere.</i>
The liar, the story-teller.	<i>Mendax, ācis, m. & f.</i>
Do you believe that man?	<i>Credisne (tribuísne fidem) illi homini?</i>
I do not believe him.	<i>Nōn crēdo. Fidem non tribuo.</i>
Do you believe what I am telling you?	<i>Putāsne vērū, quod tibi dico?</i>
I do believe it.	<i>Pūto.</i>
Am I mistaken?	<i>Egōne fallor?</i>
You are not mistaken.	<i>Nōn fallēris.</i>
Did he cheat you out of anything?	<i>Fraudavítne tē aliquā rē?</i>
He has cheated me out of my pay.	<i>Véro, mē honorário fraudávit.</i>
Do you believe that he has soiled your book?	<i>Credisne eūm librum tuum inquinávisse?</i>
I do not believe it.	<i>Mínimi crēdo.</i>
Is he a man of taste?	<i>Praeditúsne est sapóre?</i>
He is not (a man of taste).	<i>Nōn sápit. Hómo elegans nōn est.</i>
Every man has his taste.	{ <i>Suum cuique iudiciū est.</i> <i>De gustibus nōn disputándū est.</i>
My taste is (= I like) to study and to ride on horseback.	<i>Ego óperam lītteris dare atque equitare deléctor.</i>
<i>To rejoice at anything.</i>	<i>Gaudere, laetāri aliquā re, de or in aliquā re.</i>
I rejoice at your happiness.	<i>Gáudeo tuā felicitāte.</i>
At what does your uncle rejoice?	<i>Quā rē patrūus tuus laetātur?</i>
He is delighted and rejoiced at my recovery.	<i>Gáudet vehementérque laetātur valetúdine meā confirmatā.</i>
I am greatly rejoiced at your diligence and industry.	<i>Mágnae laetitiae mīhi est diligéntia tua et indústria.</i>
<i>To go to bed.</i>	<i>Cubitum ire; dare se somno; conferre se in lectum.</i>
<i>To get up, rise.</i>	<i>(E lecto) surgo, ēre, surrexi, surrectum.</i>
The bed.	<i>Lectus, lectulus, i, m.</i>
Sunrise.	<i>Ortus solis, sol oriens, prima lux.</i>

Sunset.	Occasus sōlis, sol occidens.
Early (in the morning).	Bēne mātne, matutine, matūre.
Late (at night).	Sero, tarde; multā nocte.
At midnight.	Mediā nocte.
At a quarter past eleven.	Circiter quadrāntem hōrae post undécimam.
Do you rise early?	{ Surgisne bēne mātne? Solēsne bēne mātne e lécto surgere?
I rise at sunrise.	{ Égo sōle oriēte surgere sōleo. E lécto surgō cum ortu sōlis.
At what time do you go to bed?	Quā hōrā tē dās sōmno (tē in léctum cōfers)?
I usually go to bed at midnight.	Égo mediā nocte cūbitum ire sōleo.
He goes to bed at sunset.	Léctūlum sē cōnfert cum occāsu sōlis.
At what time did you go to bed last night?	Quō tēpore sōmno tē dedisti hēri vēsperi?
I went to bed at ten.	In léctum me contūli hōrā décimā.
Did he rise earlier than you.	Surrexitne matūrius quam tū?
No, he rose later.	Immo véro tārdius surrexit.
The hair (of the head).	Pilus, i, m.; or pl. pilī; crīnes, pl.
To cut one's hair.	{ Pilos recidere (cidi, cisum). Pilos tondere (totondi, tonsum).
To pull out any one's hair.	Alicui pilos evellere (velli, vulsum).
He is pulling out his hair.	Pilos sibi evellit.
He has cut his hair.	Pilos sibi recidit (totōndit).
I have had my hair cut.	{ Égo mīhi pilos recidēdos curāvi. Pili mīhi tōnsi sunt.
Nothing but.	{ Nihil praeter (cum Acc.). Non nisi.
He drinks nothing but water.	Nihil praeter aquam bibet (bibere sōlet).
He has nothing but enemies.	{ Neminem nisi sibi inimicum habet. Praeter inimicos habet nēminem.
I saw no one but him.	Praeter illum vidi nēminem.
To run away, flee.	{ Aufugio, ēre, fugi. Profugere (ALIQUO).
Are you afraid to remain?	Timēsne manēre?
I am not afraid.	Nōn timeo.
Is he afraid to write to you?	Timétne (metuítne) lītteras dāre ad tē?
He is not afraid.	Nōn timet.

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*. *Inanimate* 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 mons, 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 umbracŭlum*.

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, mater*.

REMARKS.

1. *Patrials* and *gentiles* of the plural number are considered *masculine*; as, *Romani, Carthaginienses*, &c. So also *lemŭres*, ghosts, and *mānes*, 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; *opŕae*, operatives; *vigiliae, excubiae*, watch, sentinels. *NEUT. auxilia*, auxiliary troops; *servitia*, servants; *mancipium*, a slave; *acroama*, a jester.*

C. The natural gender of living beings of the same species is indicated in three different ways:—

I. There is a separate word for each gender. E. g. *vir* —

* But *optio*, a lieutenant, is masculine, though derived from *optio*, f., choice.

mulier, pater — *māter, frāter* — *sōror, patrūus* — *amīla, marītus* — *uzor, 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. *fīlius* — *fīlia*, *amicus* — *amīca*, *magister* — *magistra*, *servus* — *serva*, *praeceptor* — *praecep̄trix*, *lūpus* — *lūpa*.

REMARK. — Substantives thus admitting of two terminations are called *mobilia*, and are most commonly of the first and second declensions (MASC. *er* or *us*, FEM. *a*). *Mobilia* of the third declension form their feminines in *a*, *trix*, *ina*, *issa*, and *is*; as, *caupo* — *caupōna*, inn-keeper, hostess; *lēno* — *lēna*, pander, procuress; *lēo* — *lēaena*, lion, lioness; *tibicen* — *tibicīna*, flute-player (male and female); *canlor* — *cantrix*, singer; *rex* — *regīna*, king, queen; *gallus* — *gallina*, cock, hen; *Threx* — *Threissa* (or *Thressa*), a Thracian (man and woman); *nēpos* — *neptis*, 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 cīvis*, this citizen (male or female); *hic* or *haec hērēs*, 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).	Incōla, inhabitant.
Artifex, artist.	Index, informer.
Auctor, author.	Judex, judge.
Augur, augur.	Martyr, witness.
Civis, citizen.	Miles, soldier.
Comes, companion.	Municeps, burgess.
Conjux, spouse.	Parēs, parent.
Custos, keeper.	Praesul, chief priest.
Dux, leader.	Sacerdos, priest (or -ess).
Exul, exile.	Satelles, attendant.
Haeres, heir.	Testis, witness.
Hospes, guest.	Vates, prophet (or -ess).
Hostis, enemy.	Vindex, avenger.

Among these are included adjectives of one termination used substantively; as, *adolescens*, *affinis*, *juvēnis*, *patrueis*, *princeps*, &c.

2. Many names of animals; as,

Anser, goslin or goose.	Cānis, dog or bitch.
Bōs, ox or cow.	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, *fīnis*, m. & f.

Grūs, crane.	Perdix, partridge.
Lēpus, hare.	Serpens, snake.
Limax, 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* — *antistēta*, *cliens* — *clienta*, *hospes* — *hospita*.

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. *hi libēri*, children; *fili*, sons and daughters; *frātres*, brothers and sisters; *rēges*, the royal family; *parentes*, parents.

b) *Epicoena*, 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; *milvus*, 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 amicus*, *equus*, *canis*, *civis*, &c. Exceptions are *sus*, *grus*, *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, north-east wind, the Etesian winds, south wind.
Januārius, Aprilis, Iulius, Novēber.	January, April, July, November.
Euphrātes, Ister, Tanēsis, Tigris.	The Euphrates, the Danube, the Thames, the Tigris.
Āthos, Ēryx, Hēlicon, Pangaeus.	Mount Athos, Ēryx, Helicon, Pangaeus.

* When it becomes important to distinguish sex, it is customary to add *mas* or *masculus* and *femina*; as, *felis mas*, *vulpes mascula*, *porcus femina*.

† Because the generic terms *ventus*, *mensis*, *fluvius* (*ammis*), and *mons* are of that gender.

EXCEPTIONS.

1. Of the names of rivers, *Albula*, *Allia*, *Duria*, *Matrōna*, *Sagra*, *Sura*, *Syz*, and *Lethe* are feminine; *Eläver*, *Jader*, *Muthul*, and others of barbarous origin, neuter.

2. Of the names of mountains, *Aetna*, *Alpis*, *Calpe*, *Carambis*, *Cyllene*, *Ida*, *Oeta*, *Rhodōpe*, 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*, *Persia*, *Trōas*. Egypt, Gaul, Persia, Troas.
Dēlos, *Rhōdus*, *Salāmis*, *Sicīlia*. The island of Delos, Rhodes, Salamis, Sicily.

Carthāgo, *Corinthus*, *Pŷlos*, *Rōma*, *Troezen*. The city of Carthage, Corinth, Pylus, Rome, Troezen.

Abies, *pirus*, *quercus*, *papŷrus*, *rōsa*. The fir-tree, pear-tree, the oak, the papyrus, the rose.

EXCEPTIONS.

1. Of the names of countries and islands, *Pontus*, *Hellespontus*, *Bospōrus*, *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 *ur*, *i*, in *o* and *on*, are masculine; as, *Seltnus*, *Delphi*, *Canopus*, *Croto*, *Marathon*, &c. Those in *um*, *on*, *e*, *ur*, and plurals in *a*, are neuter; as, *Tarentum*, *Illion*, *Praeneste*, *Tibur*, *Arbēla*, &c. So are also a number of indeclinable barbarous names; as, *Gadīr*, *Hispal*, *Nepet*, &c.

3. Of the names of trees and plants, *oleaster*, *pinaster*, *styrax*; *acanthus*, *asparagus*, *asphodēlus*, *calamus*, *carduus*, *hellebōrus*, *intūbus*, *juncus*, *rhamnus*, and *scirpus* are masculine; *amarācus*, *cytīsus*, *lapathus*, *raphanus*, *rubus*, *spinus*, *larix*, *vepres*, and *sentis*, common. All of the second declension ending in *um*, and those of the third in *er*, are neuter; as, *balsāmunum*, *ligustrum*; *acer*, *papāver*, *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 LXXXVIII. 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

* Because the generic terms *terra*, *insula*, *urbs*, *arbor*, are so.

† With the exception of indeclinable names of persons; as, *Adam*, *Euth*, &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).

<i>To take a walk.</i>	<i>Spāttor, āri, ātus sum.</i>
<i>To go out to take a walk.</i>	<i>Ambulāre, deambulāre.</i>
<i>To take any one a walking.</i>	<i>Ire or abire deambulātum.</i>
<i>To take a drive out of the city.</i>	<i>Aliquem deambulātum ducere.</i>
<i>To take a ride on horseback through the city, into the country.</i>	<i>Vehiculū extra urbem vectāri.</i>
<i>To take a pleasure excursion into the country.</i>	<i>Equo per urbem, rūs vectāri.</i>
<i>Do you wish to take a walk with me?</i>	<i>Excurrere rūs animi causā.</i>
<i>I am not willing to go with you.</i>	<i>Visne mēcum deambulātum ire?</i>
<i>I would rather take a drive out of the city with you.</i>	<i>Nōlo tēcum abire.</i>
<i>Where was your master accustomed to walk?</i>	<i>Ēgo tēcum vehiculū extra urbem vectāri mālim.</i>
<i>He was accustomed to walk in the garden every morning before breakfast.</i>	<i>Quō loco magister tuus spatiāri solēbat?</i>
<i>Do you often walk?</i>	<i>Quotīdie māne ante jentāculum in hōrtulo deambulāre solēbat.</i>
<i>I take a walk every morning.</i>	<i>Ambulāsne saepe?</i>
<i>Do you take your children a walking?</i>	<i>Ēgo vērō quotīdie māne ambulātum ābeo.</i>
<i>I take them a walking every evening.</i>	<i>Ducīsne liberos tuos ambulātum?</i>
<i>He takes a walk every day.</i>	<i>Dūco eos ambulātum quotīdie vēsperi.</i>
<i>Is he taking a drive or a ride?</i>	<i>Nūllō nōn diē spatiātur.</i>
<i>He is taking a drive.</i>	<i>Ūtrum carpēnto vectātur an ēquo?</i>
<i>Where do you intend to go to-morrow morning?</i>	<i>Carpēnto.</i>
<i>I intend to take an excursion into the country.</i>	<i>Quo ire crās māne cōgitas?</i>
<i>Do you wish to see your brother work?</i>	<i>Excūrrere rūs cōgito.</i>
<i>I do.</i>	<i>Cupīsne vidēre frātre m tuū operārī?</i>
<i>When do you take a walk?</i>	<i>Cūpio.</i>
<i>I take a walk whenever I have nothing to do at home.</i>	<i>Quō tēpore ābis ambulātum?</i>
	<i>Ambulātum ēgo ire solēo, quando-cūnque dōmī nīhil faciēndum invēnio.</i>
<i>To teach.</i>	<i>Dōceo, ēre, ūi, doctum (ALIQUEM ALIQUID).</i>

To instruct (any one in anything).	{ Erûdîo, ire, îvi, îtum. Instîtûo, ěre, ũi, ũtum. (ALIQUEM ALIQUA RE).*
To give one lessons (in an art).	Trâdo, ěre, didi, dîtum (ALICUI ALIQUAM ARTEM).
To take lessons, to receive instruction (from any one).	Docĕri, erudiri, insîtui (AB ALIQUO).
What does your master teach you?	Quid tĕ magister docet?
He teaches me to read and to write.	Docet mĕ lĕgere et scribere.
Did he teach you the Latin language?	Docuitne tĕ lînguam Latinam?
He did teach me.	Docuit.
Do you give lessons in dancing?	Tradisne tû artem saltândi?
No, on the contrary, I give lessons in writing.	Immo pôtius scribĕndi artem trâdo.
Who is instructing your little brother?	Quis fratĕrculum túum instîtuit?
His master, the Englishman, is instructing him in the liberal arts.	Ējus magister, Ânglus, éum ártebus libĕrálisibus instîtuit atque érudit.
He is taught grammar, the art of dancing.	Docĕtur grammáticam, ártem saltândi.
Are you taking lessons in elocution?	Instîtuerísne árte dicĕndi?
I am not taking any.	Non instîtuo.
The instruction.	Instîtutio, ōnis, f.; disciplina, æ, f.
The art, science.	Ars, gen. artis, f.
To dance.	Saltāre, saltationem agĕre.
To reckon, cipher.	Ratiocināri; numĕros tractāre.
Ciphering (act of).	Ratiocinatio, ōnis, f.
Arithmetic.	Ars ratiocinandi, arithmĕtica, æ, f.
The Latin master.	Lînguæ Latînae doctor seu magister.
The dancing-master.	Magister saltandi.
The clergyman.	Clericus, ecclesiasticus, i, m.
The scholar, savant.	(Vir) eruditus, doctus.
To remember, recollect.	{ Mĕmîni, meminisse. Rĕcôrdor, âri, âtus sum. Reminiscor, i, —.
To remember, recollect (any one).	Meminisse alicûjus or aliquem.†
To remember or recollect anything.	Meminisse, recordâri or reminisci alicûjus rei or rem.‡

* On the government of these verbs, see Lesson LX. A.

† On the construction of these verbs, compare Lesson LXVII. B.

‡ *Meminisse* is "to have still in one's memory," *reminisci*, "to recollect upon reflection what had already been supplanted in the memory," *recordâri*, "to remember or think of with interest and sympathy."

To remember (recollect) anything very well.	{ Commemínisse alicujus rei. Bène, praecláre meminisse alicujus rei.
Something occurs to me, comes to my mind.	Vénit mihi in mentem alicujus rei or res.
Do you still remember that man?	Memínistine illum hóminem (illius hóminis)?
I still remember him very well.	Mémini éum bène.
Does he recollect his promise?	Recordatúrne sua promissa (suorum promissórum)?
He does not recollect them.	Éa (eórum) nón recordátur (remíniscitur).
I remember my reading, seeing, hearing.	Mémini me légere, vidére, audire.
I remember having suffered the same.	Recordór me eadem perpéssum.
I wish to know, whether you remember anything concerning yourself?	Velim scire, écquid de té recordére?
Remember me.	{ Memíneris méi. Fácito, ut me memíneris.
Do you recollect that?	Remíniscerísne hoc?
I do not remember it.	Haud remíniscor.
I remember you.	Mémini té or túi.
I remember them very well.	Praecláre éos mémini.
He recollects us.	Nóstri remíniscitur.
I have remembered him.	Recordátus súm (mémini) éjus.
One must love and praise one's friend.	Amicus síus cuique amándus atque laudándus est.
Whom must we despise and punish?	Quém nós dispiciámus atque puniámus 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 it 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 libet* or *collibet*). — 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 DUODEOCTOGESIMUM.

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 *ūs* and *ēs* masculine.

E. g. *Aula*, a hall; *stella*, a star; *aloē*, aloes; *epitōme*, an abridgment; *tiāras*, a turban; *dynastes*, a ruler.

EXCEPTIONS are *dama*, m. & f., a doe, deer; *talpa*, f. & m., a mole; *Hadria*, m., the Adriatic Sea; and *planetæ*, m. pl., the planets. *Pandectæ*, 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 *ūs* (*ōs*, *ōs*, *ūs*) and *ēr* are masculine, and those in *īm* and *ōn* * neuter.

E. g. *animus*, the mind; *scorpius*, a scorpion; *Athōs*, a mountain; *peripūs*, circumnavigation; *ager*, a field; — *antrum*, a cave; *colōn*, the colon.

EXCEPTIONS.

1. Feminine are *alvus*, *carbāsus*, *colus*, *domus*, *humus*, and *vannus*. So also the Greek *arctus*, *apostrophus*, *dialectus*, *diametrus*, *diphthongus*, *exōdus*, *methōdus* (and other compounds of ἡ ὁδός), *lecgthus*, *milus*, and *paragraphus*.

2. Common, but more frequently feminine, are *atōmus*, an atom; *barbitus*, a lute; *figus*, the fig; *grossus*, an unripe fig; *lōtus*, the lotus-flute; *phārus*, a lighthouse. Sometimes also *fasēlus*, a sort of boat, and *pampinus*, 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; *virus*, juice, poison; and *vulgus*, the vulgar.†

C. THIRD DECLENSION. — The third declension exhibits the greatest variety of terminations, and includes nouns of every gender.

I. Nouns of the third declension ending in *ō*, *ōr*, *ōs*, *ēr*, or *n* are MASCULINE.

* Those in *ōs*, *ōs*, *ūs*, and *ōn* 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*, *cōs* and *dos* are feminine; *ōs*, *ōris* and *ōs*, *ossis* are neuter. So are also the Greek nouns *cetos*, *chaos*, *epos*, and *melos*.

4. Of those in *er*, *cadaver*, *iter*, *spinter*, *tuber*, *uber*, *ver*, and the plural *verbēra* are neuter. *Linter* is more frequently feminine than masculine.

5. Of those in *n*, *aēdōn*, *halcyōn*, *sindōn*, and *icōn* are feminine. *Gluten*, *inguen*, *ungen*, *sanguen*, *carmen*, and others in *men*, are neuter.

II. Nouns of the third declension ending in *ās*, *ēs*, *īs*, *aus*, *ys*, *x*, and *s* preceded by a consonant, are FEMININE.

E. g. *pietas*, piety; *rupes*, is, a rock; *quies*, *ētis*, rest; *iris*, the rainbow; *laus*, praise; *chelys*, a cithern; *pax*, peace; *hiems*, 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*, *ātis*; as, *erysipēlas*, &c.

2. Nouns in *es*, *itis*, and Greek nouns in *ēs*, *ētis*, are masculine; as, *limes*, *limūs*, a cross-road; † *lēbes*, *lebētis*, a caldron. So are also *acindēces*, *cōles*, *gausāpes*, *paries*, *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*, *fustis*, *ignis*, *mensis*, *orbis*, *panis*, *piscis*, *sanguis*, *unguis*, *vomis*, and others. Common are *aqualis*, *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 *volūcris*.

4. Masculines in *x* are Greek nouns in *ax*, and many in *ex*; as, *thorax*, *judez*, *pontifex*, *rez*, &c. So also *calix*, *fornix*, *phoenix*, *saurix*, *varix*; *diox*, *esox*, *volvox*, *calyx*, *coccyx*, and *oryx*. Common are *imbrex*, *obex*, and *bombyx*. More frequently masculine are *grex*, *irpex*, *latex*, and *tradux*. More frequently feminine, *lodix*, *hystrix*, *perdir*, *natrix*, *sandyx*, and *calx* (the heel, and lime).

* Masculine are also all the parts of this weight; as, *sextans*, *quadrans*, *triens*, *quincunx*, *semis*, &c.

† But *merges*, *itis*, "a sheaf," 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*, *scobs*, *stirps*, and *serpens*. Neuters are the philosophical terms *ens*, *accidens*, *antecedens*, *consequens*, *animans*.

III. Nouns of the third declension ending in *ă*, *ě*, *i*, *y*, or in *c*, *l*, *t*, *ăr*, *ŭr*, *ŭs*, are NEUTER.

E. g. *diadēma*, a crown; *sedŭle*, a seat; *hydromēli*, mead; *misŭy*, mushroom; *lac*, milk; *mel*, honey; *caput*, the head; *par*, a pair; *fulgur*, lightning; *corpus*, a body.

EXCEPTIONS. — Masculine are *sŏl*, *mugŭl*, *sŏl*; *furfur*, *turtur*, *vultur*; *lěpus*, *mŭs*, *tripŭs*, and other compounds of *poŭs*. Feminine are those in *us*, gen. *ŭdis* or *ŭtis*; as, *palus*, *ŭdis*; *salus*, *ŭtis*; to which add *tellus*, *ŭtis*; and *pecus*, *ŭdis*. 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 *ŭs* are masculine, those in *ŭ* neuter.

E. g. *fructus*, fruit; *cantus*, a song; *cornu*, a horn; *gēlu*, ice.

EXCEPTIONS. — Feminine are *acus*, *manus*, *porticus*, *tribus*, and the plurals *Idus* 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.

<i>To be cold, to feel cold.</i>	{ <i>Frigeo</i> , ěre, <i>frizi</i> , —.
	{ <i>Algeo</i> , ěre, <i>alsi</i> , —.
	{ <i>Frigus</i> <i>patior</i> .
My feet, hands, are cold.	{ <i>Frigeo</i> <i>pēdibus</i> , <i>mānibus</i> .
	{ <i>Pēdes</i> , <i>mānus</i> <i>mibi</i> <i>frigēnt</i> .
<i>To be warm, to feel warm,</i> <i>hot.</i>	{ <i>Cŭleo</i> , ěre, <i>ŭi</i> , —.
	{ <i>Aestum</i> <i>sentio</i> , <i>aestuāre</i> (to be hot).
The cold.	<i>Frigus</i> , ōris, n.
The heat.	<i>Aestus</i> , ŭs, 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?

I am very cold.

I am not at all cold.

Was your father cold?

Frigēsne (algēsne)?

Vēro, *vāldē* *álgeo*.

Nihil *frīgōris* *pátior*.

Alsítne *páter* *tŭus*?

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.

Nōn ālāt.

Calētne (aestuātne)?

Cālet. (Aēstūiat.)

Ūtrum aēstuant ān frīgēt?

Nēque aēstuant nēque frīgēt

Quīs ālget?

Frāter mēus ālget.

Mānus mīhi frīgēt.

Aūres ēi frīgēt.

{ Dīgiti mīhi cālēt.

{ Cāleo dīgitis.

Pūer tūus aēstūābat.

Quīs frīxit (ālāt)?

Sutor frīxit (ālāt).

Erūdiunt iuventūtem venādo, currēdo, esuriēdo, sitiēdo, algēdo, aestuādo.

{ Ūtor, ūti, ūsus sum (RE).*

{ Usūari (RE), usurpare (REM).

Uterīsne mēo librō?

Ūtor.

Usūsne ēst ēo pāter tūus?

Nōn ūsus ēst.

Licētne mīhi ēquum tūum usurpare ad equitāndum in urbem?

Licet.

Usurpāvitne tūos libros ad legēdum?

Non usurpāvit.

Atramēto, pennā atque chārtā mēis ad scribēndum usitabātur.

{ Prope accēdo, ēre, cessi, cessum (REM, AD REM).

{ Appropinquāre (REI, AD REM).

{ Discēdo, ēre, cessi, cessum (RE, DE RE, EX LOCO).

{ Abire (AB ALIQUO, A RE, EX LOCO).

Accedisne ad fōcum (ad carbōnes)?

Accēdo.

Appropinquāvit fōco (ad fōcum).

De fōco discēsserunt.

Quāmobrem vīr ille a fōco discēdit (ābit)?

De fōco discēdit proptērea, quod nōn ālget.

* On the government of *utor*, see Lesson LXXII. A.

What do you recollect ?

Quid recordāris ?

I recollect nothing.

Nihil recordor.

For what ? Whereto ? For
what purpose ?

{ Quo ? Quorsum ? (Ad) quid ?
Ad quamnam rem ? Cuiam
rei ?

What am I to do with so much
money ?

Quō mīhi tāntam pecūniam ?

For what purpose do I engage in
this discussion ?

Quōrsūm igitur hæc disputo ?

What do you want (need) money
for ?

Quid (cuiam rei) tibi opus est
pecuniā ?

I want it for buying a carriage.

Opus est mīhi ad emēdam rhēdam.

What do you wish wine for ?

Ad quid vis vinum ?

(I want some) to drink, to sell.

Ad bibēndum, ad vendēndum.

What does this horse serve you
for ?

Ad quid (cui ūsui) est tibi hīcce
ēquus ?

I make use of it for riding.

Adhibeo eum ad equitāndum.

What use is it to philosophize
about the matter ?

Quid opus est in hōc philosophāri ?

Many things are not applied to
the use for which they were
intended.

Multa nōn ad eum ūsum adhibēntur,
cui destināta sūnt.

A quill does not subserve the
purpose of a knife.

Cui ūsui cūlter, ei nōn est pēnna.

To employ, use (for a certain
purpose).

Adhibeo, ēre, ūi, Itum (ALIQUID
AD REM).

To ride out.

{ Avēhi or ēvēhi equo.

{ Equo vectāri extra urbem.

To drive out.

{ Carpentō (vehiculō) vectāri or ge-
stāri. Excurrere.

EXERCISE 148.

Which is the nearest way (*via proxima* 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 mīhi*) 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 father 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 recollects 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 fere*) 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 UNDEOCTOGESIMUM.

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 declension 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: —

Crambe, cabbage, *f.*; *Borēas*, the north-wind, *m.*; *dynastes*, a ruler, *m.*

NOM.	crambē	Borēās	dynastēs
GEN.	crambēs	Borēae	dynastae
DAT.	crambae	Borēae	dynastae
ACC.	crambēn	Borēām or -ān	dynastēn
VOC.	crambē	Borēā	dynastē
ABL.	crambē.	Borēā.	dynastē.

Like *crambē*, decline *aloē*, aloes; *epiūmē*, an abridgment; and the proper names *Circē*, *Danaē*, *Phoenicē*; — like *Boreas*: *tiāras*, a turban, and the proper names *Aenēas*, *Andreas*, *Midas*, *Perdiccas*; — like *dynastes*: *comētes*, the comet; *pyrites*, a species of stone; *satrāpes*, a satrap; and the proper names *Archises*, *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. *musica* or *musicē*, *Europa* or *Europe*, *Marsyas* or *Marsya*, *Sophistes* or *Sophista*.*

2. The genitive *ēs* (from the nom. *ē*) belongs especially to proper names; as, *Arachnēs*, *Penelopēs*. So also *musicēs*, *rhetoricēs*. But with common nouns the genitive in *ae* is more frequent.

3. The accusative of those in *as* is sometimes *an* instead of the more common *am*: as, *Aenean*, *Pythagōran*. So that of nouns in *e* and *es* is occasionally *am* instead of *en*; as, *Andromācham*, *Anchisam*, &c.

4. The vocative of proper names and patronymics in *es* is sometimes (though rarely) *a* instead of *ē*; as, *Anchisā*. Sometimes also the Latin termination *ā*; as, *Atridā*, *Polydectā*.

5. The ablative of words in *e* and *es* is sometimes *a* instead of *ē*. E. g. *Semelā*, *Anchisā*.

6. Geographical names sometimes form their genitive plural in *ōn* (instead of *ārum*); as, *Adulōn*. — Patronymics often have *um* instead of *ārum*; as, *Ausontidum*, *Dardanidum*.

7. Many nouns in *es*, especially those which were originally patronymics, pass over into the third declension; as, *Alcibiades*, *Euripides*, *Miltiades* (gen. *is*), &c.

C. SECOND DECLENSION. — Greek nouns of the second declension end in *ōs* or *ōs* masculine, and in *ōn* neuter. They are thus declined: —

Scorpions, m., a scorpion; *Athōs*, m., Mount Athos; *symposion*, n., a banquet.

			SINGULAR.	PLURAL.
NOM.	scorpīos	Athōs	symposion	symposia
GEN.	scorpīi	Athō	symposi	symposiōn
DAT.	scorpīo	Athō	symposio	symposiis
ACC.	scorpion	Athōn or -ō	symposion	symposia
VOC.	scorpī	Athōs	symposion	symposia
ABL.	scorpīo	Athō.	symposio,	symposiis.

So decline *barbūlos*, a lute; *phasēlos*, the phasel (bean); and the proper names *Andros*, *Parōs*, *Tityōs*; *Ceās*, *Tebōs*; *Ilion*, *Pelton*, &c.

* The older Roman authors, Cicero included, prefer the Latin form of the most current of these words. E. g. *grammatica*, *dialectica*, *rhetorica*; *Hecuba*, *Sophista*, *Philocteta*. Yet Cicero has also *Archias*, *Epanimondus*, *Pythagoras*, *Persea*, and *Scythea*. The Greek forms *Europe*, *Helena*, *Penelope*, rather belong to poetry.

REMARKS.

1. Many of the Greek nouns become Latinized, and assume the regular terminations *us* and *um*. E. g. *camīnus*, *cycnus*; *theatrum*, *antrum*; *Aeschylus*, *Coītrus*, *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*, *Noton*, instead of *Menelaum*, &c.

3. The genitive plural of these nouns is generally the Greek *ōn*, which sometimes occurs even in those otherwise inflected like Latin words. E. g. *Epodōn*, *Georgicōn*, *Satyricōn*, &c. The genitive singular sometimes ends in *u*, and the nominative plural in *oe*; as, *Mēnandri* (= *Menandri*); *Canephōroe* (= *Canephōri*).

4. Greek nouns in *ōs* generally retain this *ōs*, but sometimes change it into *ūs*; as, *Athōs*, *Androgeōs*, or *Androgeūs*, *Tyndarēus* (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 *oos*, contracted *ōus*, have in Latin sometimes *ōus* and sometimes *ūs*; as, *Alcinōus*, *Panthūs*, *periplus*. Hence the vocative *Panthū* of Virgil.

6. Nouns in *eus* are often inflected according to the second declension (as if they ended in the dissyllable *ēus*); as, *Orpheus*, *i*, *o*, *um*, *eu*, *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*, *ān*, *īn*, *ōn*, *ēr*, *y*, *yn*, *yr*, *ys*, *eus*, *yx*, *inx*, *ynx*, and plurals in *ē*.

E. g. *poēma*, a poem; *hydromēli*, mead; *Paedān*, Apollo; *delphin*, a dolphin; *agōn*, a contest; *cratēr*, a basin; *misj*, vitriol; *Phorcyn*; *martyr*, a witness; *chlāmys*, a cloak; *Orpheus*; *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. *lampas*, a torch; *Demosthenes*; *basis*, a pedestal; *Minōs*; *rhinocērūs*; *echō*; *attagēn*, a woodcock.

3. The majority of these words follow the declension of those of Latin origin. E. g. *canōn*, *canōnis*; *calyx*, *calycis*; *chlāmys*, *chlāmýdis*; *poēma*, *poēmātis*; * *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 *poēmatīs* than *poēmatibus*.

Lampas, f., a torch; lamp.

	SINGULAR.	PLURAL.
NOM.	lampas	lampādes
GEN.	{ lampādis }	lampādum
	{ lampādos }	
DAT.	lampādi	lampadibus
ACC.	{ lampādem }	lampādes
	{ lampāda }	lampādas
VOC.	lampas	lampādes
ABL.	lampāde,	lampadibus.

Heros, m., a hero.

	SINGULAR.	PLURAL.
NOM.	heros	herōes
GEN.	herōis	herōum
DAT.	herōi	herōibus
ACC.	{ herōem }	herōes
	{ herōa }	herōas
VOC.	heros	herōes
ABL.	herōe,	herōibus.

Chēlys, f., a cūhern.

	SINGULAR.	PLURAL.
NOM.	chēlys	chalýes
GEN.	{ chēlyis }	chalýum
	{ chēlyos }	
DAT.	chēlyi	chalýbus
ACC.	{ chelym }	chalýes
	{ chelyn }	chalýas
VOC.	chely	chalýes
ABL.	{ chelye }	chalýbus.
	{ chely, }	

Poësis, f., poetry. Aër, m., the air.

	SINGULAR.	PLURAL.
NOM.	poësis	aër
GEN.	{ poësis }	aëris
	{ poëseos }	
DAT.	poësi	aëri
ACC.	{ poësim }	aëra
	{ poësin }	
VOC.	poësi	aër
ABL.	poësi.	aëre.

	Achilles, m.	Orphëus, m.	Chremes, m.	Dido, f.
NOM.	Achilles	Orphëus	Chremes	Dido
GEN.	{ Achillis }	{ Orphëos }	{ Chremis }	{ Didūs }
	{ Achillëos }	{ Orphëi or i }	{ Chremētis }	{ Didōnis }
DAT.	Achilli	Orphëi or o	Chremi or eti	Dido or òni
ACC.	{ Achillem or en }	{ Orphëa }	{ Chremem or en }	{ Dido }
	{ Achillëa }	{ Orphëum }	{ Chemëtem or ta }	{ Didōnem }
VOC.	Achilles or e	Orpheu	Chremes or e	Dido
ABL.	Achille or i.	Orpheo.*	Chreme or ète.	Dido or òne.

REMARKS.

1. The genitive in *os* belongs chiefly to roots in *d*, *y*, and *i*; as, *Pallādos*, *Tethyos*, *basēos*, *mathesēos*. But it occurs far less frequently than the Greek accusative, and rather in poetry than in prose. With roots in *o* the *os* of the genitive becomes *ūs*; as, *Echūs*, *Clūs*, *Didūs*, *Sapphūs*, from *echo*, &c. A number of proper names in *es* form their genitive in *is* or *i*; as, *Demosthenis* or *i*, *Neoclis* or *i*, *Periclis* or *i*, from *Demosthenes*, &c. So also *Achilli*, *Ulyxi*.

2. The Greek accusative singular exhibits the terminations *a*, *in*, *yn*, *en*, instead of the common Latin *em* or *in*.

a) The accusative in *a* occurs in the words *aër* — *aëra*, *aether* — *aethëra*, and in proper names; as, *Pan* — *Pana*, &c. Some words have either *a* or *em*; as, *Babylona* or *Babylonem*.

b) The terminations *in*, *yn*, and *en* are often used by the poets, to

* Proper names in *eus* frequently pass over into the second declension.

avoid a hiatus; as, *basin, Italyn, Zeuzin*, instead of *basim, Halym, &c.* Some nouns in *is, idos* have *im* or *idem*, and feminines also *ida*: as, *Paris* — *Parim* or *Paridem*; *Doris* — *Dorim, Doridem*, or *Dorida*.

c) The termination *en* belongs to nouns in *ēs*, as, *Aeschinēn, Achillēn, 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, Attā, Calchā*, from *Pallas, &c.* b) Those in *is* and *ys* have *i* and *y*, as, *Philli, Tiphys*, from *Phillis, Tiphys*. c) Those in *eus* have *eu*; as, *Orpheu*, from *Orpheus*. d) Those in *es* have *e*; as, *Achille, Socrate, Pylaule*.

4. In the ablative singular roots in *i* generally have *i*; as, *basi, Neapoli*; those in *id* have *ide*, and sometimes *i*; as, *Adonide, Paride*; *Osiri*, from *Adonis, idis, &c.*

5. The nominative plural of neuters in *os* is *ē*; as, *melos* — *melē*; *epos* — *epē*. To which add the indeclinable plural *Tempē*.

6. The genitive plural in *ōn* occurs only in names of nations and titles of books; as, *Chalybōn, metamorphoseōn libri*.

7. The termination *si* and *sin*, for the dative and ablative plural, rarely occurs, and only in the poets; as, *Charisin, Lemniūsi*, from the nominative *Charites, Lemniūdes*.

8. The accusative plural in *ās* (instead of *ēs*) is often used in poetry, sometimes also in prose; as, *phalangas, Macedōnas, Allobrogas, &c.*

To shave, shave off (any one's beard).	{ <i>Rādo, ēre, si, sum.</i> <i>Tondēo, ēre, totondi, tonsum.</i> (ALICUJUS BARBAM).*
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To shave one's self.	Barbam rādēre or tondēre; barbam pōnēre.
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To get shaved (by any one).	Rādi, tondēri (ab aliquo).
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To get shaved commonly.	Tonsōri opēram dāre.
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To shave every day.	Faciem quotidie rāsītāre.
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When is your father in the habit of shaving?	Quō tēpore bārbam abrādere sōlet pāter tuus?
--	--

He shaves every morning, as soon as he gets out of bed.	Bārbam pōnit quotidie māne, simul ac sūrgit.
---	--

Do you get shaved by the barber?	Tonderisne a tonsōre?
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No, I am in the habit of shaving myself.	Nōn vērō; ēgo ipse bārbam tondēre consuēvi.
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The razor.	Novacūla, ae, f.; culter tonsōrius.
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The barber's shears.	Forfex, icis, f.
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To dress, put on clothes.	{ <i>Induēre se or aliquem vestibus.</i> <i>Induēre sibi or alicui vestes.</i>
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To undress, put off clothes.	Exuēre sibi or alicui vestes.
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* *Rādēre* or *abrādēre* is "to shave with the *novacūla* or razor," or "to shave," in the modern sense; *tondēre* is "to take off the beard with the *surfex* or shears."

To wake, wake up (any one).	{ Expergefacio, ěre, fěci, factum. Excito, āre, āvi, ātum. (ALIQUEM E SOMNO).
To awake (out of sleep).	{ Expergefio, fiŕi, factus sum. Expergiscor, i, experrectus sum. Somno solvor, solvi, solŕtus sum.
Have you dressed yourself?	Induistine tibi věstes (tě věstibus) ?
I have not yet dressed myself.	Nŕndum indui.
Who has dressed the child ?	Quis infānti věstes induit ?
Its mother has dressed it.	Māter ějus ěi věstes induit.
When do you undress ?	Quŕ těmpore tibi věstes ěxuis ?
I undress before I go to bed.	Věstes mihi ěxuo, ante quam mě in lěctum cŕnfěro.
Have you waked up your brother this morning ?	Expergefecistine frātreŕ tŕum hŕ- die mĀne ?
I did not wake him up.	ěum nŕn expergefěci.
At what time do you wake up in the morning ?	Quŕ těmpore mĀne expergěcěris ?
I wake up at daybreak.	ěgo primā lŕce expergěscor.
Did I wake up earlier than you this morning ?	Experrectŕsne sum ěgo hŕdie mĀne matŕrius quāŕ tŕ ?
You woke up later than I.	Immo věro tārlius experrěctus ěs.
Were you waked at eight ?	Expergefactŕsne ěs hŕrā octāvā ?
I was.	Fěctum est.
I wake up at seven every morn- ing.	ěgo quotidie mĀne sŕmno solvor hŕrā sěptimā.
Do not wake me up so early !	Ne mě tām běne mĀne ěxcites e sŕmno !
Stop making a noise, lest you wake me out of sleep !	Desiste tumultuāri, ne mě experge- fěcěres !
To behave, conduct one's self.	Gěro, ěre, gessi, gestum (SE BENĒ, MALE, &c.).
To behave like, to show or prove one's self (a man, &c.).	{ Præbeo, ěre, ũi, Itum. Præsto, āre, stĭti, stĭtum. (SE VERUM, PROBUM, &c.)
Towards.	Erga, in, adversus. (Prep. c. Acc.)
How does he behave (conduct himself) ?	{ Quŕmodo sě gěrit ? Quālem sě præbet ?
He behaves well, respectably.	Běne, honěste sě gěrit.
They behave badly, very badly, impudently.	Māle, pěrperam, contumāciter sě gěrunt.
Did the boy behave well towards his master ?	Gessistine sě pŕier honěste ěrga prae- ceptŕrem ?
No, on the contrary, he behaved very badly.	Immo pŕtius pěrperam sě gěssit.
How did he behave to his fellow- scholars ?	Quŕmodo sě gerěbat advěrsus con- discĭpulos ?
He did not behave any better.	Gerěbat sě nŕn mělius.
He behaved too impudently.	Gerěbat sě contumācius.

He conducts himself like a citizen.	Sê pro cive gërit.
He showed himself a man.	Præbuit sê vîrum.
He has shown himself a scholar.	Præstitit sê dóctum.
To come down, to descend.	Descendêre (de or ex aliquo loco).
To ascend, mount, embark, &c.	Ascendêre (locum, in or ad locum).
To alight, dismount from a horse.	Descendêre ex equo.
	Ex equo deailire (-silûi or silii, sultum).
To alight from a carriage.	Descendêre ex curru.
	Degrêdi ad pëdes.
To disembark.	Descendêre or egrêdi e nave.
To descend (sail down) the river.	Dëvêhi nave per fluvium.
To come down the hill.	Descendêre de colle.
To ascend the hill.	Ascendêre collem, in collem.
To embark.	Ascendêre navem, in navem.
To mount a horse.	Ascendêre (in) equum.
To mount the rostrum.	Escendêre in rostra.
The dream.	Somnium, i, n.
The beard.	Barba, æ, f.
A long, large beard.	Barba longa, promissa, magna.
A rough, grisly beard.	Barba horrida, hirsûta.
To have a strong beard.	Bëne barbâtum esse.
The garret.	Tabulâtum suprêmum; coenaculum, i, n.
Where is your brother?	Úbi ést frâter túus?
He is in the garret.	In coenáculo est.
Will you ask him to come down?	Visne éum rogâre, ut descendat?
Who has ascended the walls?	Quis muros ascendit?
The soldiers have ascended (scaled) them with ladders.	Mílites éos scâlis ascenderunt.
Did you ever go on board ship?	Ascendistine únquam in navem?
I have never gone on board.	Núnquam ascendi.
Do you not wish to get upon the horse?	Nónne in équum ascendêre vis?
It is so.	Ita ést.
You must ascend (rise) higher.	Tê ad majôra ascendêre opórtet.
He can rise to the highest honors of the state.	In súmmum locum civitâtis ascendere pótet.
Let us go down to our boats.	Descendâmus ad nóstras naviculas.
Did your cousin go down into the well?	Núm patruëlis túus in púteum descendit?
He did not do it.	Nôn fáctum ést.
What time was your father in the habit of going down to the market?	Quô tempóre ad fórum descendebat páter túus?
He usually went down there at eleven o'clock.	Descendere solêbat hórâ undécimâ.

They dismounted.	Ex équis descendérunt.
The queen dismounted from her charger.	Ab équo regina desiluit.
From heaven descended the injunction, " Know thyself."	Ex coelo descendit nóscé tē ípsū.
To be worth while.	{ <i>Esse op̄eræ pretium.</i> <i>Est pretium.</i>
It is better.	<i>Mélius or salius est, praestat.</i>
Is it worth while to do this ?	Éstne op̄eræ pretium hóc fácere ?
It is not worth while.	Nōn ést op̄eræ pretium.
Is it worth while to write to him ?	Éstne pretium dáre litteras ad eum ?
It is.	Est.
Is it better ?	Éstne mélius ? Satiúsne ést ? Praestátne ?
It is better.	Ést mélius, &c.
It is better to do this than that.	Mélius (sátius) ést fácere hóc, quam illud.
It is better to stay here than to go a walking.	Praestat híc manére, quam ambulatū 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 quòque 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; puerilis, 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 *bundus, cundus, idus, ūus, īlis, bīlis, ax*, and *ūlus*.

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*, *populatri*). 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 *idus* 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 *calere*, *algere*, *rubere*, *rapere*). A few in *ius* have a similar signification; as, *assidius*, *congruus*, *nocuus* (from *assidere*, *congruere*, *nocere*). But those in *ius* from transitive verbs have a passive sense; as, *conspicius*, visible; *individius*, indivisible.

3. Those in *ilis* and *bilis* have a passive sense, and denote possibility or capacity. E. g. *facilis*, easy (to be done); *fragilis*, fragile; *amabilis*, amiable; *delebilis*, easy to destroy; *placabilis*, easily appeased. Some of them, however, are active; as, *horribilis*, *terribilis*, *fertilis*, &c.

4. Those in *ax* denote an inclination or propensity, frequently a vicious one. E. g. *edax* and *vorax*, voracious; *furax*, thievish; *audax*, audacious; *rapax*, rapacious (from *edere*, *vorare*, &c.). The few in *ilus* are analogous; as, *bibulus*, given to drinking; *credulus*, credulous; *querulus*, 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 *eus*, *icus*, *ilis*, *aceus* or *icius*, *alis*, *atilis*, *ius*, *inus* (*inus*), *arius*, *osus* (*nosus*), *lentus*, *ivus*, *ernus*, *urnus*, *itimus*, *ster*, *atus*, *itus*, and *itus*.

1. The termination *eus* designates the material of which anything consists or is made, and sometimes also resemblance. E. g. *aurëus*, *ferreus*, *plumbëus*, made of gold, iron, lead; *igneus*, *vitrëus*, igneous, glassy. Some of this class end either in *neus* or *nus*; as, *eburneus* or *eburnus*, of ivory; *querneus* or *quernus*, of oak.

2. Those in *icus* and *ilis* 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; *puerilis*, *senilis*, *virilis*, belonging (peculiar) to the age of boyhood, old age, manhood. Sometimes both from the same noun; as, *civicus* and *civilis*, *hosticus* or *hostilis*.

3. The terminations *aceus* and *icius* sometimes denote the material, and sometimes descent. E. g. *chartaceus*, *membranaceus*, *cementicius*, made of paper, membrane, cement; *patricius*, *tribunicus*, patrician, tribunitian.

4. Those in *alis*, *aris*, and *atilis* are formed not only from nouns in *a*, but also from those of other terminations. E. g. *ancorâlis*, relating to an anchor; *convivâlis*, convivial; *regâlis*, royal, regal; *virginâlis*,

virginal.* The termination *āris* is generally put when the letter *l* precedes; as, *consularis*, *puellāris*, *vulgāris*, *Apollināris*; — *atilis* conveys the sense of fitness; as, *aquātilis*, *volātilis*.

5. The termination *ius* belongs principally to substantives in *or*; as, *amatorius*, *consortius*, *imperatorius*, pertaining to love (or lovers), to the censor, to a commander. Sometimes also to other substantives; as, *regius*, *patrius*, royal, fatherly.

6. Adjectives in *inus* are chiefly derived from names of animals, especially to denote the flesh of the same. E. g. *anatinus*, *anserinus*, *asininus*, *caninus*, *equinus*, *ferinus*, *taurinus*, of a duck, goose, ass, dog, horse, wild beast, bull.† Sometimes also from names of other beings; as, *masculinus*, *femininus*, *divinus*, *libertinus*. Those in *inus* are derived either from names of plants or minerals, or from words denoting time; as, *cedrinus*, *faginus*, *adamantinus*, of cedar, beech, adamant; *crastinus*, *annotinus*, *hormotinus*, of to-morrow, of last year, of this year.

7. Those in *artus* properly denote a trade or profession, sometimes also a more general relation. E. g. *carbonarius*, *coriarius*, *ostiarius*, *statuarius*, a collier, tanner, porter, statuary; ‡ *aerarius*, *argentarius*, relating to copper, to silver (or money).

8. The terminations *osus* and *lentus* express fulness or abundance. E. g. *aerumnosus*, *artificiosus*, *tenebriosus*, full of misfortune, of skill, of darkness; *corpulentus*, *fraudulentus*, *pulverulentus*, &c. Nouns of the fourth declension commonly have *uosus*; as, *actuōsus*, full of action; *portuosus*, *saltuosus*, abounding in ports, in woods.

9. The terminations *ivus*, *ernus*, *urnus*, *ilvus*, and *ster* denote quality, manner, descent, time, place, &c. E. g. *furtivus*, *aestivus*, *nativus*, secret, of the summer, native; *externus*, *maternus*, *paternus*, external, maternal, paternal; *diurnus*, *nocturnus*, *hibernus*, *vernus*, of the day, night, winter, spring; — *legitimus*, *maritimus*, legitimate, maritime; — *campester*, of the plain; *pedester*, pedestrian.

10. An extensive class of adjectives, ending in *atus* (sometimes *ivus* or *ilvus*), have the form and sense of the perfect participle, but are derived from nouns. E. g. *barbatus*, *dentatus*, *galeatus*, *falcatus*, furnished with a beard, with teeth, with a helmet, with scythes; *auritus*, provided with ears; *pellitus*, covered with skins; *cornutus*, horned; *nasutus*, 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 *ianus*, *ānus*, *ēus*, and *inus*; as, *Caesariānus*, *Catonianus*, *Ciceronianus*; *Cinnānus*, *Sullānus*; *Caesarēus*, *Herculēus*; *Jugurthinus*, *Plautinus*, &c. The last

* So also from proper names; as, *Augustālis*, *Flaviālis*, *Trajanālis*, &c.

† When these adjectives denote the flesh of animals, the feminine is used with *caro* understood; as, *anserina*, *anatina*, *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*, *Plautina*, &c.

To these add the adjectives in *eus*, *ius*, *icus*, and *iäcus*, derived from Greek names of men. E. g. *Achillëus*, *Sophoclëus*; *Antiochius*, *Aristotelius*; *Homericus*, *Isocratëus*; *Archidäcus*. Sometimes there are two of them (one in *ëus*, the other in *icus*) from the same noun; as, *Philippëus* and *Philippicus*, *Pythagorëus* and *Pythagoricus*.

2. Adjectives derived from names of cities end in *ensis*, *inus*, *as*, and *änus*. E. g. *Cannae* — *Canensis*, *Antiochia* — *Antiochensis*; *Florentia* — *Florentinus*, *Latinum* — *Latinus*; *Arpinum* — *Arpinas*, *Privernum* — *Privernas*; *Roma* — *Romänus*, *Sparta* — *Spartänus*. To these add those in *ius* and *aëus* derived from Greek names of cities; as, *Corinthus* — *Corinthius*, *Ephesus* — *Ephëstus*; *Larissa* — *Larissæus*, *Smyrna* — *Smyrnaeus*.

3. Primitive names of nations give rise to adjectives in *icus* and *ius*. E. g. *Afer* — *Africus*, *Gallus* — *Gallicus*, *Scytha* — *Scythicus*; *Syrus* — *Syrëus*, *Thrax* — *Thracius*, &c. Some of them are patril 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 *änus*; as, *Graeciensis*, *Hispaniënsis*; *Africänus*, *Germanicänus*, &c. To these add two in *iäcus*: *Aegyptidäcus*, *Syridäcus*.

D. Derivatives from other adjectives end in *ülus*, *ölus*, *cülus*, *ellus*, and *änëus*.

1. All of these except those in *änëus* are diminutives. E. g. *parvulus*, *primulus*; *paupercülus*, *levicülus*; *novellus*, *pulchellus*; some have even a double diminutive; as, *paucus* — *paulus* and *paululus* (*pauxillus* and *pauxillulus*), *bonus* — *bellus*, *bellulus*.

2. Those in *änëus* are formed from adjectives in *us*, and denote similarity of quality. E. g. *rejectanëus*, to be rejected; *collectaneus*, collected; *subänëus*, sudden. And after the analogy of these, *consentaneus*, *praedicaneus*, *succidaneus*.

To hire, rent.

To hire a house, a room.

To live in a hired house.

The rent.

To let, rent.

To part with any one or any thing.

To get rid of any one.

{ *Conducō*, *ëre*, *duzi*, *ductum*.
Mercēde conducēre (ALIQUID AB ALIQUO).

Domicellium, *concläve* (*mercēde*) *conducēre*.

In *conducto habitäre*.

Pretium conducti, *pretium habitatiōnis*.

Locäre, *elocäre* (ALICUI ALIQUID).

Demittēre, *missum facēre*, *vendēre aliquem* or *aliquid*.

Absolvēre, *dimittere aliquem*.

To get rid of anything.

Extrūdĕre (trūsi, trūsum) aliquid ;
vendĕre.

To get rid of debts.

Debĭta dissolvĕre.

Have you already hired a room ?

Conduxistine jam conclāve ?

Yes, I have hired one.

Vĕro, condūxi ūnum.

Does he live in a hired house ?

Nūm in conducto hābitat ?

He does not.

Nōn in conducto hābitat.

Have they paid their rent ?

Solverūntne prĕtĭum habitatiōnis ?

They have not yet paid it.

Nōndum solvĕrunt.

Have you a room to let ?

Habēsne cubiculum ad locāndum ?

I have none.

Nōn hābeo.

Do you intend to part with your horses ?

Cogitāsne submovĕre (vĕndere) ēquos ?

I have already parted with them.

Ēgo eos jam pridem submōvi (vĕndidi).

He has parted with his carriage.

Pilĕntum sūum dimisit (vĕndidit).

We have parted with our servant.

Sĕrvum nōstrum mĭssum fĕcimus.

Did you get rid of your damaged sugar ?

Extrusistine sacccharum tūum de-
pĕrditum ?

I did get rid of it.

Extrūsi.

Did he get rid of his old horse ?

Vendiditne ēquum sūum vĕtulum ?

He did not get rid of it.

Nōn vĕndidit.

To hope, expect.

Sperāre, spem habĕre, in spe esse.

I hope.

Spĕro, spĕs mĕ tĕnet.

As I hope.

Ut spĕro, spĕro.

To wait, tarry.

Exspectāre ; spem pōnĕre (in ali-
quo or in aliquā re).

Do you expect (hope) to find him there ?

Sperāsne, tĕ eum sibi invenire (in-
ventūrum esse) ?

I do expect it.

Spĕro. Spĕs mĕ tĕnet.

I hope that my father will come.

Spĕro, patrĕm esse ventūrum.

Spĕro, fōre, ut pater veniat.

Our brother will come, I hope.

Frāter, ut spĕro, vĕniet.

Frāter, spĕro, vĕniet.

I hope that our friendship will last for ever.

Spĕro, aetĕrnā inter nōs amicit-
iā fōre.

I hope that I may meet you.

Spĕro, fōre, ut ĕgo tibi ōbviam
vĕniam.

Spĕro, mĕ tibi ōbviam venire (ven-
tūrum esse).

Do you put your trust in God ?

Ponīsne spĕm in Dĕo ?

I do.

Pōno.

I hope no longer.

Spĕro nōn āmplius.

You have no reason to hope.

Nōn ĕst, quōd spĕras.

To change.

Mutā, āre, āvi, ātum.

To exchange, change.

Commūtāre, permutāre.

To change, exchange one thing for another.	{ Mutāre or permutāre aliquid (cum) aliquā re.
To exchange (mutually).	{ Commutāre aliquid cum aliquā re.
To change masters.	Res inter se mutāre or permutāre.
To exchange names.	Dominos permutāre.
To change one's clothes, one's hat, &c.	Nomina inter se permutāre.
	Mutāre vestem, pileum, &c.
To change one's horse.	{ Mutāre equum.
	{ Altēri equo injici.
To change (draught-) horses.	Jumenta mutāre.
To change money.	Pecuniam (nummum) permutāre.
To exchange letters, to correspond with any one.	{ Litteras dāre et accipere.
	{ Litterarum commercio uti.
	{ Per litteras cum aliquo colloqui or agere.
To put on one's hat.	{ Pileum impōnere capiti.
To put on linen.	{ Caput tegere (texi, tectum) pileo.
	{ Induere sibi lintea (se linteis).
To put on a cravat.	{ Induere collum focāli.
The linen.	{ Circumligare collum focāli.
	{ Lintea, n. pl.
The cravat, neckcloth.	{ Focāle, is, n.; pannus colāris.
Will you change your clothes?	Visne mutāre vēstem?
I do not wish to change them.	Nōlo mutāre.
Has he changed his linen, hat, cravat?	Mutavītnē suā lintea, pileum, focāle?
He has changed it.	Mutāvit.
Must I change my shirt?	Oportētne me mutāre indūsium?
It is proper that you should do so.	Opórtet tū hoc faciās.
Have they exchanged anything?	Commutaverūtnē aliquid?
They have exchanged wine for oil, and oil for wine.	Commutaverunt vinum pro oleo et oleum pro vino.
They have exchanged a correct state of the republic for a false one.	Commutaverunt státum reipublicæ ex véro in falsum.
They are bartering away honor and religion for money.	Fidē et religiōnem pecuniā commutant.
Do you wish to change hats with me?	Visne pileos mēcum permutāre?
I am not unwilling.	Nōn nōlo.
They have exchanged gloves.	Digitābula inter se permutaverunt.
Can you change me an aureus?	Potēsne mibi permutāre aureum?
I cannot.	Nōn pōsum.
I have exchanged a florin for sixty kreutzers.	Ego florēnum sexaginta kreützeris permutāvi.
The color has changed from black to white.	E nigro color ejus mutātus est in album.

Everything undergoes change.	Omnia mutantur.
Has he changed his horse ?	{ Mutavitne equum ? Injectusne est alteri equo ?
He has not changed it.	Nōn mutāvit.
Do you exchange letters (correspond) with your friend ?	Agisne (colloquerisne) per litteras cum amico tuo ?
I do correspond with him.	Véro, ago (colloquor).
I correspond with all my friends.	Ēgo litterarum commercio cum amicis meis omnibus ūtor.

To mix, mingle.

To mix or mingle among men.	{ Misceo, ēre, miscui, mistum or mixtum. Insēro, ēre, ūi, rtum.
To mix, meddle with anything.	Se immiscere or inserere hominibus (dat.).
Not to meddle with, to refrain from anything.	Se admiscere or interponere alicui rei.
Does he meddle with your affairs ?	Abesse or se abstinere ab aliqua re.
He never meddles with other people's affairs.	Admiscetne se negotiis tuis ?
Have you mixed much among men ?	Nūquam ille se negotiis alienis admiscet (interpōnit).
I have mixed much and often among them.	Immiscuistine tē multum hominibus ?
He mixes with the soldiers.	Ita est, me multum ac saepe immiscui.
	Miscet se militibus.

To recognize ; to acknowledge.

Do you recognize this man ?	{ Recognosco, ēre, nōvi, nŭtum. Agnoscere (ALIQUEM, REM).
It is so long since I saw him, that I do not recollect him.	Recognoscisne hunc hominem ?
We ought to recognize God from his works.	Tam diu est, ex quo eum nōn vidi, ut (eum) nōn recognoscā.
I acknowledge my error.	Nōs Deum ex operibus suis agnoscere oportet.
	Errorem meum agnōsco.

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 nummorum*) 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 (*fere*) forgotten it all (*omnino*).

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).*
Amābitur, He will be loved (will be the object of love).
Scriptūro, I shall have written.
Amātus erit, 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. *ābo*, 2. *ēbo*, 3. *am* (*iam*), 4. *iam*. As,

1. *āmo* — *āmābo*, *I shall or will love.*
2. *mōnēo* — *mōnēbo*, *I shall or will remind.*
3. *lēgo* — *lēgam*, *I shall or will read.*
- (3.) *cāpio* — *cāpiam*, *I shall or will take.*
4. *audīo* — *audiam*, *I shall or will hear.*

2. The first future passive is formed from the active, by changing the final *m* into *r*. As,

1. *amābo* — *amābor*, *I shall or will be loved.*
2. *mōnēbo* — *monēbor*, *I shall or will be reminded.*
3. *lēgam* — *lēgar*, *I shall or will be read.*
- (3.) *cāpiam* — *cāpiar*, *I shall or will be taken.*
4. *audiam* — *audiar*, *I shall or will be heard.*

3. The future of deponent verbs follows the analogy of the passive. As,

1. *hortor* — *hortābor*, *I shall or will exhort.*
2. *verēor* — *verēbor*, *I shall or will fear.*
3. *loquor* — *loquar*, *I shall or will speak.*
4. *blandior* — *blandiar*, *I shall or will flatter.*

REMARK. — The subjunctive mood wants both the future tenses. On the manner of indicating future contingent action, see *F*.

INFLECTION OF THE FIRST FUTURE.

C. The following paradigms exhibit the inflection of the first future, active and passive.

ACTIVE.		PASSIVE.	
FIRST CONJUGATION.			
<i>Amābo, I shall or will love.</i>		<i>Amābor, I shall or will be loved.</i>	
SING.	āmābō	SING.	āmābōr
	āmābīs		āmābēris or -rē
	āmābīt,		āmābītūr,

ACTIVE.
PLUR. *āmābimūs*
āmābītis
āmābunt.

PASSIVE.
PLUR. *āmābimūr*
āmābimīni
āmābuntur.

SECOND CONJUGATION.

Mōnēbo, I shall or will remind. Mōnēbōr, I shall or will be reminded.

SING. *mōnēbō*
mōnēbis
mōnēbīt,

PLUR. *mōnēbimūs*
mōnēbītis
mōnēbunt.

SING. *mōnēbōr*
mōnēbēris or -rē
mōnēbītūr,

PLUR. *mōnēbimūr*
mōnēbimīni
mōnēbuntūr.

THIRD CONJUGATION.

Lēgām, I shall or will read. Lēgār, I shall or will be read.

SING. *lēgām*
lēgēs
lēgēt,

PLUR. *lēgēmūs*
lēgētis
lēgent.

SING. *lēgār*
lēgēris or -rē
lēgētūr,

PLUR. *lēgēmūr*
lēgēmīni
lēgentūr.

FOURTH CONJUGATION.

Audīām, I shall or will hear. Audīār, I shall or will be heard.

SING. *audīām*
audīēs
audīēt,

PLUR. *audīēmūs*
audīētis
audient.

SING. *audīār*
audīēris or -rē
audīētūr,

PLUR. *audīēmūr*
audīēmīni
audientur.

So conjugate *apportābo, I shall bring; curābo, I shall order; dābo, 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; gaudēbo, I shall rejoice; habēbo, I shall have; jubēbo, I shall command; studēbo, I shall study; tenēbo, I shall hold; — agam, I shall act (do); faciam, I shall make (do); mittam, I shall send; pōnam, I shall place (put); scribam, I shall write; sumam, I shall take; — apertam, I shall open; finitam, I shall finish; puntam, I shall punish; repertam, I shall find; sentiam, I shall feel; veniam, I shall come; inveniam, I shall find, &c.*

To the above add the impersonal futures: *constābit, fulgurābit, gelābit, grandinābit, juvābit, praestābit, restābit; — apparebit, attinebit, debēbit, dolēbit, nocēbit, pertinēbit, placēbit, solēbit; — accidet, incipiet, lucecet, niget, pluet, refēret; — conveniet, expedit, &c.* (Cf. Lesson I.V.)

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. hortābōr
hortābēris or -rē
hortābītūr,
PLUR. hortābīmūr
hortābīmīni
hortābuntūr.

SING. lōquār
lōquēris or -rē
lōquētūr,
PLUR. lōquēmūr
lōquēmīni
lōquentūr.

Verēbor, I shall or will fear. Blandiār, I shall or will flatter.

SING. verēbōr
verēbēris or -re
verēbītūr,
PLUR. verēbīmūr
verēbīmīni
verēbuntūr.

SING. blandiār
blandiēris or -rē
blandiētūr,
PLUR. blandiēmūr
blandiēmīni
blandientūr.

So *arbitrābor*, I shall think; *comitābor*, I shall escort; *morābor*, I shall delay; — *merēbor*, I shall earn; *miserēbor*, I shall pity; *tuēbor*, I shall defend; — *lābar*, I shall glide (fall); *obliviscar*, I shall forget; *proficiscar*, I shall depart; *sequar*, I shall follow; — *experīar*, I shall experience; *lurgīar*, I shall lavish, &c.

FUTURE OF IRREGULAR VERBS.

E. The future of *sum* is irregular; *volo*, *fero*, *edo*, and *fiō* follow the analogy of the third conjugation, *ēo* and *quēo* that of the fourth. E. g.

1. *Ēro, 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. vōlēmūs, vōlētis, vōlent.

So *mālām*, I shall prefer, and *nōlām*, I shall be unwilling.

3. *Fēram, I shall bear (carry), ēlam, I shall eat, and fīam, I shall become*, are regularly inflected like *lēgam*. So also their compounds; as, *affēram*, *comēdam*, *calefīam*, &c.

4. *Ibo, I shall or will go.*

SING. ibo, ibis, ibit; PLUR. ibīmus, ibītis, ibunt.

So all its compounds; as, *adībo*, *inībo*, *praeterībo*, *subībo*, *transībo*, &c. And in the passive impersonally *ibītūr*, *inibītūr*, &c.

5. The future of *queo* and *nequeo* is defective, *quibo*, *quibunt*, and *nequibunt* being the only persons in use.

Shall you love ?	Amabísne ? Num amábis ?
I shall not love.	Nón amábo.
Will he have money ?	Habebítne pecúniám ?
He will not have any.	Nón habébít.
Shall you command him to leave ?	Jubebísne éum abire ?
I shall command him.	Jubébo.
Shall you send me the book ?	Mittésne mibi líbrum ?
I shall send it.	Mittam.
Shall ye write letters ?	Scribetísne epístolas ?
We shall write some.	Véro, scribémus nonnullas.
Will they come or go away ?	Utrum illi vénient an abibunt ?
They will come.	Vénient.
Will he be contented ?	Eritne conténtus ?
He will.	Erit.
They will not be contented.	Nón érunt conténti.
Will it rain or snow to-day ?	Pluétne hódie an nínget ?
Shall you exhort him to speak ?	Hortaberísne éum, ut vérba fáciat ?
I shall exhort him.	Hortábor.
Will he defend us ?	Núm nós tuébítur ?
He will not defend us.	Nós nón tuébítur.
Will they forget their duty ?	Obliviscéntúrne officia sua ?
He will not forget them.	Nón obliviscéntur.
Shall ye squander any money ?	Númquid pecúniæ largiémíni ?
We shall not squander any at all.	Núllam omnino largiémur.
Will we be loved ?	Amabimúrne ? Nónne amábimur ?
You will not be loved.	Nón amabímíni.
Will our books be read ?	Legéntúrne líbri nóstri ?
They will certainly be read.	Legéntur sine ullá dubitatíone.

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 beneficium mibi tribuas, me magnopere gavisurum.	If you will do me this favor, I assure you that I shall be greatly delighted.
Affirmabam tibi, si illud beneficium mibi tribueres, magnopere me gavisurum.	I assured you that I should be greatly delighted, if you would do me that favor.
Affirmo tibi, si hoc beneficium mibi tribuatur, me magnopere gavisurum.	I assure you, that, if this favor is done me, I shall be greatly delighted.

Eum, ni páreat pátri, habíturum infortúnium esse dixit.

He said that he (i. e. the son) would be unfortunate, unless he obeyed his father.

Ex his quidam dixisse díctur, fóre, ut brévi a Gállis Róma caperétur.

One of these is reported to have said, that Rome would in a short time be taken by the Gauls.

Tú si quíd fórtē ad mē scrípsēris, perficiam, ne tē frustra scrípsisse arbitrēre.

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 *essem*, is employed. E. g.

Nón dubito, quín reditúrus sit.

I do not doubt but that he will return.

Nón dubitábam, quín reditúrus esset.

I did not doubt but that he would return.

His de rébus, quíd actúrus sis, rescribas mihí vélím.

I wish you to write to me, what you intend to do about these matters.

Nón debes dubitáre, quín sis futúrus, qui esse debes.

You should not doubt but that you will be what you ought to be.

Nón dubito, quín futúrum sit, ut laudétur.

I do not doubt but he will be praised.

Múlti non dubitábant, quín futúrum esset, ut Cæsar a Pompéjo vincerétur.

Many were convinced (did not doubt) that Cæsar would be conquered by Pompey.

Nescio, num futúrum sit, ut crás hóc ipso témpore jam redierit.

I do not know whether he will have returned to-morrow at this time.

The dust; the mud; the smoke.

Pulvis, éris, m.; lútum, i, n.; fúmus, i, m.

Dusty.

Pulverulentus, a, um.

Muddy.

Lutósus, lutulentus, a, um.

Smoky.

Fumósus, a, um.

Is it dusty?

Ortusne est pulvis?

It is dusty.

Ortus est.

It is very dusty.

Vis pulvëris magna est.

Is it muddy out of doors?

{ Ecquid ést fóris lútum?

{ Súntne viæ lutósæ?

It is very muddy.

{ Súnt véro édmódum lutósæ.

{ Vis lúti permágnæ est.

Does it smoke?

{ Ortusne ést fúmus?

It is quite smoky (it smokes much).

{ Fumátne dómus?

It is too smoky (it smokes too much).

{ Orta ést vis fúmi mágnæ.

Ést nímis fúmi.

<i>To go in or into</i> (any place).	<i>Intr̃e, introire, ingr̃ēdi (ingressus sum) (IN, AD LOCUM, LOCUM).</i>
<i>To enter.</i>	<i>Intr̃āre, introire (LOCUM).</i>
<i>To sit.</i>	<i>S̃ēdeo, ēre, s̃ēdi, sessum (IN RE, AD REM).</i>
<i>To sit down, to take a seat.</i>	<i>Assido, ēre, s̃ēdi, sessum.</i>
<i>To sit down by the side of any one.</i>	<i>Consido, ēre, s̃ēdi, sessum.</i>
<i>To be seated by the side of any one.</i>	<i>Resid̃ere, subsid̃ere.</i>
<i>To sit still, keep one's seat.</i>	<i>(IN SELLA, HUMI, &c.)</i>
<i>To be over, left.</i>	<i>Assid̃ere aliquem.</i>
<i>To have left.</i>	<i>Assid̃ere alicui.</i>
<i>It remains (sc. that I should do this).</i>	<i>Resid̃ere, quiētum sed̃ere, non surg̃ere (surrexi, surrectum).</i>
<i>To fill.</i>	<i>Rest̃are, relinqui, reliquum esse.</i>
	<i>Reliquum hab̃ere.</i>
	<i>R̃estat, reliquum est, ut hoc faciā.</i>
	<i>{ Impleo, ēre, ēvi, ētum.</i>
	<i>{ Compl̃ere, expl̃ere, repl̃ere.</i>
	<i>{ (ALIQUID ALIQUA RE.)</i>
Shall you go in?	<i>Ibisne intro?</i>
I shall not go in.	<i>Nōn ibo.</i>
I shall sit down upon this chair.	<i>Ēgo h̃ac in sellā assid̃am.</i>
Will you sit down by my side?	<i>Visne m̃e assid̃ere?</i>
Let me sit down upon the ground.	<i>Consid̃amus hūmo.</i>
Will you please to sit down in the chair?	<i>Plac̃etne tibi assid̃ere in sellā?</i>
No, I have no time to sit down.	<i>Nōn, ōtio ad assidendum cāreo.</i>
Where is your scholar sitting?	<i>Ūbi s̃edet discipulus t̃uus?</i>
He is sitting over his books in school.	<i>Assid̃et libris in scholā.</i>
We sat down in the library.	<i>In bibliothecā cons̃ēdimus.</i>
Will you sit down by the fire?	<i>Visne assid̃ere apud carbōnes?</i>
No, I am not cold.	<i>Nōlo; nam nōn ālgeo.</i>
Will your boy come into the house?	<i>Veniētne puer t̃uus intro?</i>
He will (shall) come in immediately.	<i>Sāne, veniet intro e vestigio.</i>
Shall you go into the city with me?	<i>Inibisne m̃ecum in urbem?</i>
I shall not go.	<i>Nōn intro.</i>
How much money have you left?	<i>Quanta tibi pecunia reliqua est?</i>
I have three florins left.	<i>Reliqui sunt m̃ihi tr̃ēs florēni.</i>
I have but one florin left.	<i>Ūnum tantum florēnum reliquum hab̃eo.</i>

If I pay him, I have but little left. Si illi debitum solvam, reliquum non 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. and LXXXVI.)

If he comes, I shall speak to him. Si véniet (vénit or véniat), cum éo colloquar.

If the weather is fine to-morrow, I shall take a walk. Si tempestas crástina est (= érit) bóna, sbo ambulátum.

I shall pay you, if I receive my money. Solvam tibi débíta, si pecúnias meas accipiam.

If he addresses (speaks to) me, I shall answer him. Si mé alloquétur, respondébo.

If you will promise me to keep it secret, I shall tell it to you. Si mihi pollicébëris rém tacère, té-cum comunicábo.

I have spent all my money, so that I have none left. Pecúniam meám ómnem expéndi, ut nùlla relinquatur.

Do you fill your goblet with wine? Implésne póculum túum víno?

I do fill it with pure wine. Impleo íd méro.

Did he fill his purse with money? Explevitne marsúpium síum pecú-niā?

He was not able to fill it. Explère nòn pótuit.

Shall you fill the bottle with wine? Ecquid lagénam implébis víno?

No, I shall fill it with pure wa-ter. Immo pótius éam équā purā im-plébo.

EXERCISE 153.

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 (*vehementer*) 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 *ěro*. E. g.

1. amāvi — amāvěro, *I shall have loved.*
2. monŭi — monuěro, *I shall have reminded.*
3. lěgi — lěgěro, *I shall have read.*
4. audiŭi — audivěro, *I shall have heard.*

II. The future perfect passive is compounded of the perfect participle and *ěro*, “I shall be.” E. g.

1. amātus ěro or fuěro, *I shall have been loved.*
2. monŭtus ěro or fuěro, *I shall have been reminded.*
3. lectus ěro or fuěro, *I shall have been read.*
4. auditus ěro or fuěro, *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.

Amāvěro, *I shall have loved.* Amātus ěro, *I shall have been loved.*

SING. amāvěrŭ
amāvěrŭs
amāvěrŭt,

SING. amātus ěro or fuěro
amātus ěris or fuěrŭs
amātus ěrit or fuěrŭt,

ACTIVE.

PLUR. amāverimtis
amāveritis *
amāverint.

PASSIVE.

PLUR. amāti erimus or fuerimus
amāti eritis or fueritis
amāti erunt or fuerint.

SECOND CONJUGATION.

Monuēro, *I shall have reminded.* Monitus ēro, *I shall have been reminded.*

SING. monuērō
monuēris
monuērit,
PLUR. monuērimus
monuēritis
monuērint.

SING. monitus ēro or fuēro
monitus eris or fueris
monitus erit or fuerit,
PLUR. moniti erimus or fuerimus
moniti eritis or fueritis
moniti erunt or fuerint.

THIRD CONJUGATION.

Lēgēro, *I shall have read.* Lectus ēro, *I shall have been read.*

SING. lēgērō
lēgēris
lēgērit,
PLUR. lēgērimus
lēgēritis
lēgērint.

SING. lectus ēro or fuēro
lectus eris or fueris
lectus erit or fuerit,
PLUR. lecti erimus or fuerimus
lecti eritis or fueritis
lecti erunt or fuerint.

FOURTH CONJUGATION.

Audivēro, *I shall have heard.* Auditus ēro, *I shall have been heard.*

SING. audivērō
audivēris
audivērit,
PLUR. audivērimus
audivēritis
audivērint.

SING. auditus ēro or fuēro
auditus eris or fueris
auditus erit or fuerit,
PLUR. auditi erimus or fuerimus
auditi eritis or fueritis
auditi erunt or fuerint.

So conjugate *apportāvēro*, 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; *stēlēro*, I shall have stood; — *docuēro*, I shall have taught; *habuēro*, I shall have had; *jussēro*, I shall have commanded; *tenuēro*, I shall have held; *egēro*, I shall have acted; *fēcēro*, I shall have done (made); *misēro*, I shall have sent; *posuēro*, I shall have put; *scripsēro*, I shall have written; *sumpsēro*, I shall have taken; — *finivēro*, I shall have finished; *punitvēro*, I shall have punished; *sitivēro*, I shall have thirsted; *aperuēro*, I shall have opened; *reperēro*, I shall have found; *venēro*, I shall have come, &c.

* The *i* of the *imus* and *itis* of this tense (as of the perfect subjunctive) is either long or short, perhaps more frequently long. The *is* of the second person singular is sometimes long.

To these add the irregular verbs *fuëro*, I shall have been; *potuëro*, I shall have been able; *voluëro* (*noluëro*, *maluëro*), I shall have been willing (unwilling, more willing); *tulëro*, I shall have carried; *ivëro* (*abivëro*, *prodicëro*, &c.), I shall have gone (gone away, gone out).

REMARK. — The future perfect active is liable to syncopation, like the perfect (cf. page 239). E. g. *amäro*, *delëro*, *consuëro*, instead of *amävëro*, *delëvëro*, *consuëvëro*. That of the fourth conjugation is frequently derived from the secondary perfect in *ü*; as, *audiëro*, *finiëro*, *puniëro*, *prodiëro*, &c.

Will you have loved?

I shall have loved.

If you and I shall have loved.

Will you have reminded?

We will not have reminded.

Will they have read the book?

He will have read it.

Shall we have heard?

You will not have heard.

Shall I have been loved?

You will not have been loved.

Shall we have been punished?

You will not have been punished.

Will the letters have been written?

They will not have been written.

Amaverisne?

Vëro, amävero.

Si égo et tú amaverimus.

Núm vós monueritis?

Nös nön monuerimus.

Legerintne librum?

Légerint.

Audiverimusne?

Nön audiveritis.

Egon' éro amätus?

Nön éris amätus.

Erimüsne puniti?

Puniti nön éritis.

Scriptaëne érunt epistolae?

Nön érunt scriptae.

FUTURE PERFECT OF DEPONENT VERBS.

C. The future perfect of deponent verbs is the same as that of the passive voice. E. g.

Hortätus ëro, I shall have exhortet.

Blanditus ëro, I shall have flattered.

SING. *hortätus ëro* or *fuëro*

SING. *blanditus ëro* or *fuëro*

hortätus ëris or *fueris*

blanditus ëris or *fuëris*

hortätus ërit or *fuërit*,

blanditus ërit or *fuërit*,

PLUR. *hortäti erimus* or *fuerimus*

PLUR. *blanditi erimus* or *fuerimus*

hortäti eritis or *fueritis*

blanditi eritis or *fueritis*

*hortäti érun*t or *fuërint*.

*blanditi érun*t or *fuërint*.

So, 2. *verütus ëro*, I shall have feared; 3. *locütus ëro*, I shall have spoken. To these add, according to the respective conjugations: *arbiträtus ëro*, I shall have thought; *comitätus ëro*, I shall have escorted; *morätus ëro*, I shall have delayed; — *merütus ëro*, I shall have earned; *miserütus ëro*, I shall have pitied; *tuütus ëro*, I shall have defended; *lapsus ëro*, I shall have glided; *oblütus ëro*, I shall have forgotten; *profectus ëro*, I shall have departed; *secütus ëro*, I shall have followed; — *expertus ëro*, I shall have experienced; *largütus ëro*, I shall have lavished.

Will he have exhorted?	Eritne hortátus?
He will not have exhorted.	Nõn erit hortátus.
Will you have departed?	Erisne profectus?
Yes, I shall have departed.	Véro, profectus ero.
Shall we have flattered?	Núm nõs blandíti érimus?
You will not have flattered.	Blandíti nõn éritis.
Will they have forgotten their duties?	Oblitine érant officiõrum suõrum?
They will not have forgotten them.	(Eõrum) nõn óbliti érant.

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 ómnibus innocens <i>fuero</i> , quid mñi inimicitiae <i>nocebunt</i> ?	If I am (shall have been) innocent in everything, what harm can enmity inflict on me?
De Carthágine vereri nõn ante <i>désinam</i> , quam illam excisam <i>cognóvëro</i> .	I shall not cease to be afraid of Carthage, until I shall have heard of its destruction.
Morati mélius <i>érimus</i> , quum <i>didicerimus</i> , quae natúra <i>desideret</i> .	We shall be better men, when we shall have learnt what nature requires of us.
<i>Respondëo</i> ad éa, quae de tã ipso <i>rogáro</i> .	Reply to what I ask (shall have asked) with reference to your- self.
<i>Dã</i> mñi hoc, jím tñi máximam partem defénsionis <i>praecideris</i> .	Grant me this one point, and you will have cut off the best part of your defence.
<i>Égo</i> de venditiõne villae meae nihil <i>cógito</i> , nisi quid, quod mágis mē <i>deléctet</i> , <i>invénëro</i> .	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. *Sí invénëro, tecum comunicábo*, 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 voluëro, si potuëro, si licuërit, si placuërit, si otium habuëro*, 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 pergis, abiéro*, If you proceed, I am off. *Quid inventum sit, paulo post vidéro*, I shall see presently what has been found. *Respiráro, si te vidéro*, I shall breathe again, if I have seen you. *Pergrátum mihi fecéris, si dedéris operam, ut, &c.*, You will oblige me very much, if you see to it that, &c. *Qui Antonium oppresserit, is hoc bellum teterimum confecérit*, He who puts down (shall first have put down) Antonius, 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.

Affirmo tibi, si hoc beneficium mihi tribuéris, me quancúnque possim grátiam tibi relatúrurum.

I assure you, that, if you shall have done me this favor, I shall render you all the thanks in my power.

Affirmábat mihi, si illud beneficium ipsi tribuíssem, se quancúnque posset grátiam mihi relatúrurum.

I assured you, that, if you should have done me that favor, I would render you all the thanks in my power.

Quis hoc non perspícit, praecláre nobiscum áctum íri, si pópulus Románus istius unius supplicio conténtus fuérit?

Who does not see, that we shall fare nobly, if the Roman people shall have been contented by the punishment of this one individual.

De Rosciórum audácia túm me dictúrurum pollicéus sum, quum Erúcií crimína díuíssem.

I have promised to discourse on the audacity of the Roscii, as soon as I shall have refuted the charges preferred against Erucius.

I shall have written my letters before you return.

Epístolas meas, ántequam redibis, scrípsero.

When I shall have paid for my horse, I shall have but ten florins left.

Quum équi prétium persólvero, décem tantum florénos reliquos habébo.

What will you do when you shall have dined?

Quíd fácies, quum coenávëris?

I shall go out.

In públicum prodíbo.

When I shall have spoken to your brother, I shall know what I have to do.

Quum ad frátre[m] túum locútus éro, tum scíam, quíd mihi faciéndum sit.

Before (sooner).

Priusquam, antequam, antea quam.

Not until, not before.

Non prius quam, non ante (antea) quam.

Sooner (rather) than.

Potius quam.

* Thus frequently, when another clause already contains a future perfect, as in several of the examples given. — The future perfect *vidéro* appears in the same sense in expressions like *mox, post, alias, alio loco vidéro*, I shall see (or examine) presently, hereafter, elsewhere, in another place.

I shall not do it, before you tell me (shall have told me).	Id nōn prius faciā, quam iussūris.*
I shall not see him, until I go (shall have gone) thither.	Eūn non vidēbo, antequam illuc iero.
Did you see him before he left?	Vidistine eūm, antequam discessit?
I did see him.	Factum (est).
<i>Outside of, out of, without.</i>	<i>Extra (Prep. cum Acc.).</i>
Outside of the town, city.	Extra oppidum (urbem).
The church stands outside the city.	Tēplum extra urbis muros situm est.
I shall wait for you before the city gate.	Tē extra urbis portam expectābo.
The city gate.	Porta, ae, f. (sc. urbis, oppidi).
To go out.	{ Exire, egrēdi (e. g. per portam), foras ire.
To come out.	Exire, egrēdi, prodire.
Seldom, rarely.	{ Rāro, nōn saepe; perrāro (<i>very rarely</i>).
To continue, proceed with.	{ Pergo, ěre, perrexī, perrectum (IRE, FACERE REM). Persēqui, continuāre (REM).
Will you continue as you began?	Visne pĕrgere, ut coepisti?
I will.	Volo.
He continues (proceeds) with his speech, with his inquiry.	Persēquitur dicēdo, quāerēdo.
You must continue to speak loud.	Clārā vōce loqui pĕrgas opōrtet.
The appetite.	Cibi appetentia or cupiditas (ātis, f.).
A keen appetite.	Edacitas, ātis, f.
A want of appetite.	Fastidium, i, n.
To have an appetite.	{ Cūbūm appetēre. Alicui cibi cupiditas est.
To have a good appetite.	Cūbūm libenter sumēre, libenter
To have no appetite.	Cūbūm fastidire. [coenāre.
Have you an appetite?	{ Appetisne cūbūm? Esne āppetens edūndi?
I have one.	Appeto. Appetens sūm cibi.
He had no appetite at all.	Cūbūm fastidivit.
The narrative, tale.	Narratio, ōnis, f.; expositio, ōnis, f.; fabella, ae, f.
The shore (coast).	Lītus, ōris, n.
The bank, shore.	Ripa, ae, f.
On the bank, shore.	Juxta ripam, ad (apud, juxta) litus.
Is he still sitting under the tree by the sea-shore?	Residētne etiā nūnc sub arbore juxta litus?
He is sitting there no longer.	Rēsidet ibi nōn āmplius.
The same.	Idem, eādem, idem.
The very same.	Idem ipse, is ipse, eadem ipsa, &c.

* Compare Lesson LXXXIX. A. vii.

<i>One and the same.</i>	<i>Unus et idem.</i>
The same thing, things.	Idem ; eādem.
Of the same kind.	Ejusdem genēris.
Of the same color.	Ejusdem colōris.
To be the same (to make no difference).	{ Nihil differre.
It is all one (the same).	{ Nihil interesse.
It is all one (makes no difference) to me.	{ Nihil interest (differt).
It makes no difference, whether you go or stay.	Mēā nihil interest, refert. (Cf. page 411, C.)
I am constantly obliged to hear the same thing.	Nihil interest, ūtrum ābeas an morēris.
He is constantly driving at the same thing.	Sēmp̄r ista audire ēādem coactus sum.
<i>Such.</i>	Ūno op̄ere eādem incūdē dīem noctēmque tūdīt.
Such a man, woman, child.	Tālis, e; hujusmōdi, ejusmōdi.
Such men deserve esteem.	Tālis homo, mulier, infans, hōmo hujusmōdi, &c.
	Tāles hōmīnes (hōmīnes ejusmōdi) observantiā dīgni sunt.
<i>There is — there are.</i>	{ Ibi (istic, illic) est — ibi sunt; en, ecce (cum Nom. or Acc.).
<i>Here is — here are.</i>	{ Hic est, adest — hic sunt, adsunt; en, ecce (cum Nom. or Acc.).
Here I am!	Adsum. Ecce mē!
Here he is.	Eccecum* adest. En hic est ille.
Here is your letter.	Ecce tuāe litterae.
Here they are.	Eccos adsunt. En hic sunt illi.
Here is my book.	En tibi liber mēus.
Therefore, for that reason, on that account.	{ Eo, eā re, ob eam rem, ob eam causam.
For which reason, on which account.	{ Ideo, idcirco, propterēa.
For the reason, that; because.	{ Quocirca, quapropter.
Why do you complain?	{ Eo, quod; ideo, quod; propterēa, quod.
This is the reason why I complain.	{ Quid est igitur, cur querāre?
You see the reason why he left.	{ Haec est cāsa, cur (propter quam) queror.
Here is the reason why he has changed his opinion.	{ Quāmobrem abierit, cāsam vīdes.
Therefore I say so.	{ En cāsa, cur sententiā mutāvit.
<i>I have cause for laughing, weeping, &c.</i>	{ Fā de cāsā hōc dīco.
	{ Est quod rīdeam, flēam.
	{ Est mīhi cāsa rīdēdi, flēdi.

* Compare pages 37, Rem. 2, and 344.

The father has no cause for weeping.	Nōn est, quod pater flet.
My sister's hands are cold.	{ Sōror mea alget manibus. Frigent sorōris meae manus.
His feet are cold.	{ Alget pedibus. Pedes ejus frigent.
To hunt.	Venāri, in venatiōne esse.
To go a hunting.	Venātum ire.
To send back.	Remitto, ēre, misi, missum.
To read again.	{ Relēgo, ēre, lēgi, lectum. Rursus, itērum legere.
Again (once more), a second time, anew.	Rursus (rursum), itērum, denūo, de intēgro.
The mistake, error.	Mendum, errātum, peccātum, vitium, i, n.
To make a mistake or mistakes (in anything).	{ Pecco, āre, āvi, ātum. Offendo, ēre, di, sum. (IN ALIQUA RE.)
Full of errors.	Mendōsus, vitiōsus, a, um.
Free from errors.	Vitiis cārens, vitio pūrus, a, um.
To be free from mistakes or errors.	Vitiis carere; sine vitiis esse.

EXERCISE 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 parte*) 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 ludēbam, hodie scribo, cras mane autem, quum litteras ad te dēdēro, 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 temporum*, 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.

Vídeo (vídi, vidébo, vidéro), *quid ágas* or *quid egēris*. I see (have seen, shall see, shall have seen) what you are doing, or what you have done.

Dic mihi, *quid ágat* or *quid egērit*. Tell me what he is doing, or what he has done.

Rógo (rogávi, rogábo, rogávero), *ut scribas*. I beg you (have begged, shall beg, shall have begged you) to write.

Hóc ideo fácio (féci, faciám, fácero), *ut intélligas*. I do (have done, shall do, shall have done) this, in order that you may understand.

Némo ita caecus ést (fúit, érit, fúerit), *qui nón intélligat* or *intéllixerit*. No one is (has been, will be, will have been) so blind, as not to comprehend or to have comprehended.

Némo ést (fúit, érit, fúerit), *qui nón intélligat* or *intéllixerit*. There is (has been, will be, will have been) no one, but what comprehends or has comprehended.

Némo ést, *qui nón intellectúrus sit*. There is no one, but what will comprehend.

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.

Vidébam (vídi, vídēram), *quid ágeret* or *egisset*. I was seeing (I saw, had seen), what he did, what he had done.

Rogábam (rogávi, rogávēram), *ut scribēres*. I begged (did beg, had begged) you to write.

Hóc ideo faciēbam (féci, fécéram), *ut intélligeres*. I was doing (I did, had done) this, that you might understand.

Némo ita caecus érat (fúit, fúerat), *ut nón intélligeret* or *intéllixisset*. No one was (had been) so blind, as not to comprehend or to have comprehended.

Némo érat (fúit, fúerat), *qui nón intélligeret* or *intéllixisset*. There was (had been) no one, but what comprehended or had comprehended.

Némo érat, *qui nón intellectúrus esset*. There was no one, but what would comprehend.

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*, *quoniam*, *quominus*, &c. The following examples will illustrate this still further: —

Quaeritur, Corinthiis bellum indicamus, an nón. The question is, whether we shall declare war against the Corinthians, or not.

Quaestvi, <i>écquis esset ventûrus.</i>	I inquired, whether any one was about to come.
Difficile dictu est, <i>ûtrum hôstes mágis virtûtem ejus pugnântes timûerint, an mansuetûdinem victi dilêzerint.</i>	It is difficult to say, whether his enemies dreaded his valor more in battle, than they cherished his clemency after being conquered.
Tê hortor, <i>ut oratiônes méas studiôse lêgas.</i>	I exhort you to read my orations carefully.
Obsecro vôs, <i>ut diligênter attendâtis.</i>	I beseech you to attend diligently.
Mihi opus est, <i>ut lavem.</i>	It is necessary for me to wash.
Equidem velle, <i>ut aliquândo redîres.</i>	I could wish, that you might return at last.
In eo erat, <i>ut in mûros evâderet miles.</i>	The soldier was on the point of escaping within the walls.
Mê obsecras, <i>ne obliviscar vigilare.</i>	You conjure me, not to forget to watch.
Timoleon orâvit ômnes, <i>ne id fûcêrent.</i>	Timoleon requested them all, not to do that.
Decrêvit senâtus, <i>ut cónsul vidêret, ne quid respûblica detrimênti câperet.</i>	The senate decreed, that the consul should see that the republic sustained no injury.
Ex his delêcti Dêlphos deliberâtam mîssi sûnt, <i>qui consûllêrent Apôllinem.</i>	A select number of these were sent to Delphi, for the purpose of consulting Apollo.
Stûlli sûmus, <i>qui Drûsum cum Clôdio confêrre auleâmus.</i>	We are fools for venturing to compare Drusus with Clodius.
Tenêri nôn pôtuî, <i>quin declarârem.</i>	I could not be prevented from declaring.
Nîhil impêdit, <i>quo mínus id, quôl máxime plâceat, fâcere possimus.</i>	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 *fuêrim*; 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 quosdam Melitenses, ut ea vasa perquirant*, He writes (wrote) to certain inhabitants of Malta, to inquire after those vases. *Nulli, quid scriptum esset, enunciat* (= enuntiavit), He discloses (disclosed) to no one what had been written. *Ad propinquum suum scribit* (= scripsit), *ut iis, qui a Verre venissent, responderet*, He writes to his relative to reply to those who had come from Verres.

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 praecepti tanta vis, tanta sententia est, ut ea non homini cupiam, sed Delphico deo tribueretur*, The force and moral weight of this injunction are so great, that it was attributed not to any man, but to the Delphic deity. *Sciōte, oppidum esse in Sicilia nullum, quo in oppulo 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 cupiditate dicendi sic, ut in nullo unquam flagrantius studium vidērim*, 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 novitatis habēres, et habere posses, exposui, nunc de magnitudīne petitiōnis 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 extēris nationibus possētis*, 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 inolescere*, No additions were made to the former conditions, Africanus 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 vestram suscipiant causam*, Begin then to wonder why so few now defend your cause. *Ipse metuere incipies, ne innocentī periculum facessēris*, You will yourself begin to be afraid of having accused an innocent man. *Praedixerat his, ut parati essent facere, quod ipsum vidissent*, 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 fecisse videor, quare esset hoc bellum necessarium*, I think I have said enough to show why this war is necessary. *Nisi docet, ita se possedis, ut nec vi, nec clam, nec precario possederit*, 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 difficultate rei frumentarii affecto exercitu . . . usque eo, ut complures dies milites frumento caruerint, et extremam famem sustentarent, nulla tamen vox est ab iis 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). Se habere, valere; agere.

How do you do?

{ Quomodo te habes?

I am very well.

{ Quomodo vales?

How was your cousin?

{ Ego me admodum bene habeo.

He was not very well.

{ Quomodo patruelis tuus se habebat?

Is your father well?

{ Male se habebat.

No, he is in bad health.

{ Parum valibat.

How goes it with him, her?

{ Habetne se pater tuus bene?

It goes badly with him.

{ Non; mala conditio est.

All is well with me.

{ Conditio ejus mala est.

{ Quid agitur cum eo, cum ea?

{ Male agitur cum eo.

{ Bene agitur mecum.

To stay, sojourn (in any place, with any one).

Morari, commorari, deversari, habitare (ALIQUO LOCO, APUD ALIQUEM).

At present, now.

Nunc, in praesenti.

To censure, criticise, carp at (any one or anything).

{ Carpo, ere, carpsi, carptum (ALIQUEM).

{ Cavillari aliquem or aliquid; — vellicare aliquem.

To laugh at, deride, ridicule any one.

{ Illudo, ere, lusi, lusum (REM, REI, ALIQUEM, IN ALIQUEM).

{ Deridere aliquem; — aliquem ludibrio habere.

Did you stay long in Vienna?

Moratusne es diu Vindobonae?

No, I stayed there only three days.

Immo tres tantum dies moratus sum.

Where is your brother staying now?

Ubi in praesenti deversatur frater tuus?

He is staying in London at present.

Deversatur nunc Londini.

How long did you remain with your uncle in New York?

Quam diu apud patruum tuum Novo in Eboraco commoraberis?

I stayed with him for two years.

Commorabar apud eum per biennium.

Did he censure (carp at) any one?

Carpebatne aliquem?

He carped at no one.	Nūllum carpēbat.
Why do you not deride this man a little?	Cur nōn istum aliquantisper lūdis (illūdis)?
I have already laughed at him enough.	Ēum jam lūsi jocōse sātis.
Are we derided by our accusers?	Illudimūrne ab accusatōribus?
We are not.	Nōn illūdīmur.
Was he accustomed to make light of the precepts of his master?	Solebātne illūdēre praecepta magistri?
He was not.	Fācere nōn solēbat.
You derided what I said.	Illūseras id, quod dixeram.

To gain, win.

{ *Lucrum* or *quaestum* facēre (EX RE).
Lucrāri, lucrifacēre (REM).
 Consēqui, naucisci (nactus sum)
 ALIQUID.

To earn, get.

{ Mereō, ēre, ūi, Itum (REM).
 Mereor, ēri, Itus sum.

To procure, get.

Parāre, comparāre (ALIQUID).

To earn one's bread, get one's living by.

Victum sibi parāre or quaeritāre (aliquā re faciendā).

How does he get his living?

Quā rē sibi victum parat?

He supports himself poorly by working.

Victum sibi aēgre quēritat laborādo.

They supported themselves by writing.

Victum sibi scribēdo quaeritavērunt.

Has your brother earned anything?

Meruitne frāter tuus aliquid?

He has earned a large sum of money.

Grāndem pecūniam mēruit.

He has won immortality.

Immortalitātem mēruit (mēritus est).

To spill, pour out.

{ Effundo, ēre, fūdi, fūsum.
 Profundēre (ALIQUID).

To stand, to be standing.

{ Sto, stāre, stēti, stātum esse (ALIQUO).

Ready.

Parātus, promptus, a, um (ad rem, in rem, re).

To make ready, to prepare.

Parāre, praeparāre (ALIQUID).

To prepare one's self, get one's self ready.

Se parāre (rei, ad rem).

To keep one's self ready.

Se tenēre parātum (ad rem).

What did he spill?

Quid effūdīt?

He spilt wine upon the table.

Vinum super mēsam effūdīt.

His father was shedding tears.

Pāter ejus lāchrimas profundēbat.

Our servant is spilling water under the table.

Fāmulus nōster āquas sub mēsas profundīt.

The Ganges empties into the Eastern Ocean.

Gānges se in Eōum océanum effūdīt.

Is there any wine on the table ?	Estne vinum super mēsam ?
There is none.	Nōn est.
Is he preparing to speak ?	Parātne sē ad dicēdum ?
He is preparing.	Párat.
They prepared themselves for battle and for death.	Paravérunt se proēlio et mórti.
Is he preparing war against any one ?	Parātne bellum alicui ?
He is preparing to command all Russia.	Párat imperāre ómni Rússiae.
Are you getting ready to set out ?	Parásna proficisci ?
I am preparing to go into the woods.	Égo in silvam ire páro.
Is he ready to depart ?	Estne parátus ad proficiscēdum ?
He is ready.	Parátus est.
I am ready for every emergency, to undergo every danger.	Égo ad ónnem evéntum, ad ómnia perícula subeúnda parátus sum.
<i>To split, cleave.</i>	<i>Findo, ěre, fidi, fissum.</i>
	<i>Diffindere (ALIQUID).</i>
<i>To pierce, transfix.</i>	<i>Transfigo, ěre, fixi, fixum.</i>
	<i>Transfodio, ěre, fodi, fossum (ALI- QUEM, REM).</i>
To break any one's heart.	Pectus or animum alicujus vulne- rāre, percutere.
To hang, suspend.	Suspendo, ěre, di, sum (ALIQUID REI or DE RE).
To hang any one.	Affigere aliquem patibulo.
To hang one's self.	Suspendere aliquem arbōri infelici. Se suspendere, induere se in la- queam.
To hang, to be suspended.	Pendo, ěre, pependi, — (AB, EX, IN, DE RE).
The thief.	Fūr, gen. fūris, m.
The robber, highwayman.	Praedo, ōnis, m., latro, ōnis, m.
The patient.	Aeger, gen. aegri, m., agrotus, i, m.
Tolerably well.	Mediocriter, modice, sic satia.
It is rather late.	Séro, sérius est.
He is rather severe.	Sevrior est.
She is rather tall.	Grandiúscula est.
It is rather far.	Longiúsculum est.
Was my hat hanging on the nail ?	Pendebátne de clávo plūs méus ?
It was hanging on it.	Sáne quidem, pendēbat.
Who has hung the basket on the tree.	Quis cōrbem suspendit arbōri (de arbore) ?
No one.	Nemo.
The thief has been hanged.	Fūr est patibulo affixus (arbōri in- felici suspēsus est).

I hang my coat on the nail.	<i>Ēgo tógam méam clávo (de clavo) suspéndo.</i>
You are breaking this man's heart.	<i>Péctus hujúsce vulneras.</i>
The basket.	<i>Corbis, is, f. & m.; dim. corbūla, ae, f.</i>

EXERCISE 156.

How is your father? — He 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 livelihood 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 anything, 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, ut*) escaping? — He was not. — He could not be prevented from escaping (*evadère*). — Nothing could prevent him from escaping.

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-

thing really takes place, has taken place, or will take place hereafter. E. g.

Nihil est amabilius virtute.

Nothing is worthier of esteem than virtue.

Omnia mutantur; nihil in ætère.

Everything changes; nothing is lost.

Ut vòles me esse, ita ero.

I shall be what you desire me to be.

Ecce lèges, quas Cæsar recitavit, pronuntiavit, tulit, nòs evertendas putabimus?

Shall we imagine, that the laws, which Cæsar has read, proclaimed, and enacted, are to be abolished?

Ecce bibit arcus; pluit, credo, hodie.

Behold the rainbow drinks (draws up the water), I think it will rain to-day.

Quàm non est facillilis virtus!

How easy the practice of virtue is!

Ut sæpe summa ingénia in occulto latent!

How often the most distinguished talents lie buried in obscurity!

II. In direct questions, i. e. in those which require an immediate answer. E. g.

Cujus hic liber est? — Méus.

Whose book is this? — Mine.

Quis homo es? — Ego sum Pámpphilus.

Who are you? — I am Pámpphilus.

Unde dejectus est Cinna? — Ex urbe.

From what place was Cinna expelled? — Out of the city.

Quis Aristidem non mortuum diligit? — Nemo.

Who does not love Aristides, though dead? — No one.

REMARK. — In indirect questions, on the other hand, the verb is in the subjunctive. E. g. *Dic mihi, cujus hic liber sit*, Tell me whose book this is. *Nescio, 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.

Poma ex arboribus, si crûda sùnt, vi avellúntur; si matúra et còcta, decidunt.

Unripe fruit is plucked from the trees by force; if ripe and mellow, it falls of its own accord.

Si quis oriénte Caniculā natus est, in mári non moriétur.

If any one is born when the dog-star rises, he will not die at sea.

Ista véritas, etiámsi jucúnda non est, mihi támen gráta est.

This truth, although it is not a pleasant one, is nevertheless agreeable to me.

Qui possum putare me restitutum, si distrahor ab his, per quos restitutus sum?

How can I consider myself restored, if I am distracted by those through whom I was restored?

Nulla aliá in civitate, nisi in quá pópuli potestas summa est, ullum domicilium habet libertas.

Liberty can have no abode in any state, except where the power of the people is supreme.

Égo, ni pugna restituitur, fortunam cum omnibus, infamiam solus sentiam. 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, necesse est; longum, aequum, par, consentaneum, satis, satius, melius, optimum est, erat, fui, fuerat*, 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.

Póssum pórsequi mólta oblectaménta rérum rusticárum, sed &c. I *could* enumerate the many pleasures of agriculture, but, &c.

O quám fáçile érat órbit impérium occupáre! O how easy it *would have* been to obtain the command of the entire world!

Perturbatiónes animórum póteram égo mórbos appelláre; sed nóñ conveniret ad ómnia. I *might have* called the disorders of the mind diseases, but the name would not have been applicable to all cases.

Oh, régem mé ésse opórtuit. I *ought to have* been king.
Jéçi fundaménta reipúblicæ, sérius omnínó, quám décuít. I have laid the foundation of the republic, later doubtless, than I *should have* done.

Líbreros tíos institúere atque eruditre debuísti. You *ought to have* instructed and educated your children.

Hóc fáçere debébas. You *should have* done this.

Lónge utilíus fúit, angústias ádltus occupáre. It would have been far better to occupy the defile.

Hæc vía tibi érat ingrediéndá. You should have entered upon this road.

Nón Ásiæ nómen objiciéndum Murénæ fúit, ex quá laus famíliæ constitúta ést. Murena *ought not to have* been taunted with the name of Asia, from which the glory of his family is derived.

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* (= *fuisset*), *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*) *monēre, nisi fieret*, It would be folly to admonish, unless your advice were heeded. *Omnino supervacua erat* (= *esset*) *doctrina, si natūra sufficeret*.

II. In general relative expressions, i. e. in those introduced by *quisquis*, *quotquot*, *quicumque*, *quantuscunque*, *quantuluscunque*, *utut*, *utcunque*, and other compounds of *cunque*, the verb is more commonly in the indicative than in the subjunctive. E. g.

<i>Quidquid id est.</i>	Whatever that may be.
<i>Quoquo modo res se habet; or</i> <i>Uicunque se habet res.</i>	However that may be.
<i>Quicumque is est.</i>	Whoever he may be.
<i>Quidquid habuit, quantumcunque</i> <i>fuit, illud totum habuit ex dis-</i> <i>ciplinā.</i>	Whatever property or greatness he possessed, he owed it all to his discipline and skill.
<i>Quem sors diurnum cunque dabit,</i> <i>lucro appone.</i>	Mark as clear gain, whatever day your destiny may grant you.
<i>Quidquid ul est, timeo Danaos et</i> <i>dona ferētes.</i>	Whatever that may be, I dread the Greeks, even when they offer presents.
<i>Homines benēvolos, qualescunque</i> <i>sunt, grāve est insequi contu-</i> <i>meliā.</i>	It is hard to pursue benevolent men of any description with insults.
<i>Uicunque sese res habet, tua est</i> <i>cūlpa.</i>	However that may be, the fault is yours.

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 sit 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.

<i>Sive tacēbis, sive loquēris, mihi</i> <i>perinde est.</i>	Whether you are silent, or whether you speak, it is all the same to me.
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Sive verum est, sive falsum, mihi quidem ita renuntiatum est.

Veniet tempus mortis, et quidem celeriter, et sive retractabis, sive properabis.

Whether it is true or false, it has been so reported to me.

The time of death will come, and that quickly, whether you resist it or accelerate it.

REMARK. — Instances of the subjunctive also occur. E. g. *Nam sive illa defensione uti voluisses, sive hæc, quæ uteris, condemnæris necesse est*, 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.

Dubitare, dubium or in dubio esse.

To doubt, question anything.

{ *Dubitare de aliquâ re or aliquid.*

I doubt whether.

{ *Rem in dubium vocare.*

{ *Dubito, in dubio sum, num (with the subj.).*

I doubt, whether . . . or.

{ *Dubito, utrum . . . an (with the subj.).*

I do not doubt, that (but that).

{ *Nôn dubito, quin (with the subj.).*

Do you doubt that ?

{ *Dubitâsne hoc ?*

{ *Vocâsne rem in dubium ?*

I do not doubt it.

{ *Nôn dubito.*

{ *Rem in dubium nôn voco.*

It is not to be doubted.

{ *Dubitari nôn potest.*

What do you doubt ?

{ *Quid dubitas ?*

I doubt what that man has told me.

{ *In dubium voco id, quod ille mihi narrâvit.*

I doubt whether he has arrived.

{ *Dubito, num advenerit.*

Who doubts that my father has left ?

{ *Quis dubitat, quin pater meus profectus sit ?*

I do not doubt but that he will come.

{ *Nôn dubito, quin venturus sit.*

{ *Nôn dubito, eum venturum esse.*

He is sure that he will not come.

{ *Nôn dubitat, quin nôn venturus sit.*

Who doubts that man is mortal ?

{ *Quis dubitat, hominem mortalem esse ?*

No one can question it.

{ *Nemo rem in dubium vocare possit.*

It is doubtful whether the judges or the lawyers are to blame.

{ *Dubium est, utrum iudices an jurisconsulti vituperandi sint.*

I am inclined to, perhaps, probably.

{ *Dubito an, haud scio an, nescio an (with the subj.).*

I am inclined to give him the first place.

{ *Dubito an hunc primum omnium ponam.*

A man of consummate wisdom, and perhaps the most distinguished of them all.

{ *Vir sapientissimus atque haud scio an omnium præstantissimus.*

It is perhaps enough.

{ *Haud scio (nescio) an satis sit.*

To agree or consent to a thing.

{ *Consentio, ire, sensi, sensum.*

{ *Convēnit mihi (CUM ALIQUO DE ALIQUA RE).*

To disagree, differ.	Discrepāre, dissentire.
We agree.	{ Convēnit inter nōs. Nōs convēnimus.
Peace has been agreed upon.	Pāx convēnit.
To admit, confess.	{ Fateor, ēri, fessus sum. Confitēri (ALIQUID ALICUI).
To concede, grant.	Concedo, ēre, cessi, cessum (ALICUI ALIQUID).
To agree, or to compose a difference.	{ Compōnere. In gratiam redire. De controversiis transigere (ēgi, actum).
To become reconciled to one.	Cum aliquo in gratiam redire.
To consent (to do anything).	Consentire, assentiri (FACERE, REM FIERI, UT FIAT).
Did you agree about the price?	{ Convenitne tibi eum eo de pretio? Convenitne tibi pretium?
We did agree.	{ Convēnit mihi cum eo. Convēnit pretium.
What did you agree upon?	Quā de re consensistis inter vōs?
We were agreed upon the safety of the republic.	De reipublicae salute consensimus.
Did you agree in praising him?	Vōs in illo laudādo consensistis?
We did not agree.	{ Nōn consensimus. Immo vērō dissensimus.
The age of Homer is not agreed upon.	Super Homēri aetate nōn consentitur.
Do you consent to my doing that?	Consentisne, ut hoc faciam?
I do consent.	Nōn dissentio.
Do you confess (admit) that to be a fault?	Faterisne illud esse vitium?
I admit it.	Fateor.
Do you confess your error?	Confiterisne tuum errorem?
I do confess it.	Confiteor.
How much did you pay for that hat?	Quātam pecuniam isto pro pileo solvist?
I paid three dollars for it.	Trēs thalēros.
At what price did he buy the horse?	Quāti emit ille equum?
He bought it for* five hundred dollars.	(Emit eum) quingētis thalēris.
Did they compose their difference?	Transegeruntne de controversiis?
They have composed it.	Composuerunt et transegerunt.
They have become reconciled.	In gratiam inter se redierunt.
He has become reconciled to me.	In gratiam mecum rediit.

* "For" with the price is not expressed, according to Lesson LXXI. A.

<i>To wear (clothes, a ring, &c.).</i>	{ <i>Gēro, ěre, gessi, gestum.</i> <i>Gestāre (VESTEM, ANULUM, &c.).</i> <i>Indūtum esse veste, &c.</i>
<i>To wear a coat, a cloak.</i>	<i>Amictum esse togā, pallio.</i>
<i>To wear a sword.</i>	<i>Cinctum esse gladio.</i>
<i>Did he wear black or white clothes?</i>	<i>Ūtrum vēstem gerēbat nigram an cādidam?</i>
<i>He wore white ones.</i>	<i>Cādidam gerēbat.</i>
<i>Had he boots or shoes on?</i>	<i>Caligīsne an cālceis indūtus erat?</i>
<i>He had shoes on.</i>	<i>Indūtus erat cālceis.</i>
<i>He habitually wore a gem on his finger.</i>	<i>Gestābat gēmmam dīgito.</i>
<i>The custom, habit.</i>	<i>Consuetudo, ĩnis, f.; mōs, gen. mōris, m.</i>
<i>Against my custom.</i>	<i>Contra meam consuetūdinem.</i>
<i>It is against my custom.</i>	<i>Nōn est meae consuetūdinis.</i>
<i>It is customary.</i>	{ <i>Mōs est. Est mōris (ut . . .).</i> <i>Consuetūdo obtinet (faciendi aliquid).</i>
<i>As is customary.</i>	{ <i>Ut est mōris (consuetūdinis), ut solet.</i>
<i>According to custom.</i>	<i>Pro (ex) consuetūdine, ex mōre.</i>
<i>To observe, take notice of, perceive something.</i>	<i>Vidēre, cernēre, animadvertēre, observāre, perspicēre (ALIQUID).</i>
<i>Do you perceive that?</i>	<i>Perspicīsne hoc?</i>
<i>I do perceive it.</i>	<i>Vēro, perspicio.</i>
<i>Did you take notice of that?</i>	<i>Observastine (persexistine) hoc?</i>
<i>I did not observe it.</i>	<i>Nōn observāvi (perspēxi).</i>
<i>Did you notice what he did?</i>	<i>Animadvertistine, quod ille fēcērit?</i>
<i>I did notice it.</i>	<i>Animadverti.</i>
<i>To expect, hope.</i>	<i>Exspectāre, sperāre (ALIQUID, ACC. cum INF.).</i>
<i>Do you expect to receive a letter from your uncle?</i>	{ <i>Exspectāsne litteras a patrūo tuo?</i> <i>Sperāsne fore, ut litteras a patrūo accipias?</i>
<i>I do expect it.</i>	<i>Exspecto (spéro).</i>
<i>Did we expect it?</i>	<i>Nūm nōs expectāvimus?</i>
<i>We did not expect it.</i>	<i>Nōn expectāvimus (minime sperāvimus).</i>
<i>To procure, get.</i>	<i>Parāre, comparāre (SIBI, ALICUI ALIQUID).</i>
<i>To acquire (procure).</i>	<i>Acquirēre, ěre, sivi, sīlum (ALIQUID).</i>
<i>Can you get me some money?</i>	<i>Potēsne mīhi parāre pecūniam?</i>
<i>I cannot do it.</i>	<i>Fācere nōn possum.</i>
<i>Has he been able to procure the necessities of life?</i>	<i>Potuitne acquirēre, quod ad vitae usum pertineat?</i>
<i>He has been able.</i>	<i>Potuit.</i>
<i>I cannot get anything to eat.</i>	<i>Ēgo, quod edam, comparāre nēqueo.</i>
<i>He has acquired wealth, honor, and influence.</i>	<i>Divitias, honores, auctoritatemque acquisivit.</i>

EXERCISE 157.

What have you gained that money by? — I have gained it by working. — What have you done with your wine? — I have spilt it on the table. — Where is yours? — It is on the large table in my little room; but you must not drink any of it, for I must keep it for my father who is ill. — Are you ready to depart with me? — I am so. — Why are you laughing at that man? — I do not intend to laugh at him. — I beg of you not to do it, for you will break his heart if you laugh at him. — Why have they hanged that man? — They have hanged him, because he has killed somebody. — Have they hanged the man who stole a horse (from) your brother? — They have punished him, but they have not hanged him: they only hang highway-men in our country. — Where have you found my coat? — I found it in the blue room; it was hanging on a nail. — Will you hang my hat on the tree? — I will hang it thereon? — Do you doubt what I am telling you? — I do not doubt it. — Do you doubt what that man has told you? — I do doubt it, for he has often told me what was not true. — Why have you not kept your promise? — I know no more what I promised you. — Did you not promise us to take us to the concert (on) Thursday? — I confess that I promised you; but the concert did not take place. — Does your brother confess his fault? — He does confess it. — What does your uncle say to that letter? — He says that it is written very well; but he admits that he has been wrong in sending it to the captain. — Do you confess your fault now? — I confess it to be a fault. — Have you at last bought the horse which you wished to buy? — How could I buy the horse, if I am unable to procure money? — Unless you pay me what you owe me, I shall not be able to go. — Ought I to have gone into the country yesterday? — You ought to have done it. — You ought to have educated and instructed your son. — This letter ought to have been written by you. — O how easy it would have been to learn your lesson! — It would have been far better to remain at home. — Do you know that man? — Whoever he may be, I do not wish to know him. — However that may be, you have not done your duty (*officium tuum non servasti*). — Whether you go or stay, it is all the same to me. — I shall have to write, whether I am sick or well.

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; *sane*, *profecto*, really; *utique*, to be sure; *věro*, in truth, truly; to which add the (generally) ironical *scilicet*, *videlicet*, *nimirum*, *nempe*, and *quippe*, of course, certainly, forsooth. E. g.

Nae illi vehemēter errant, si illam meam pristinam lenitatem perpetuam sperant futuram.
Terra profecto mundi pars est.

They are certainly very much mistaken, if they expect that former lenity of mine to be perpetual.
The earth is doubtless a part of the universe.

Estne ipse an non est? — Is est, certe is est, is est profecto.

Is it he himself or not? — It is he, certainly it is, it is the very man.

Illud scire utique cupio.

I desire to know that at all events.

Ego vēro cupio, tē ad mē venire.

I certainly wish you to come to me.

Ego istius pēcūdis consilio scilicet aut praesidio ūti volēbam?

Did I forsooth desire to use the advice or help of a beast like this?

Hic de nostris verbis errat videlicet.

He is manifestly mistaken about our language.

Demosthenes apud alios loqui videlicet didicerat, non multum ipse secum.

Demosthenes had learnt to speak with others, I suppose, not much by personal effort privately.

Non omnia nimirum eidem dū dedere.

The gods have certainly not granted everything to one man.

Quos ego ōrno? — Nempe eos, qui ipsi sunt ornamenta rei publicae.

Whom do I honor? Those certainly who are themselves the ornaments of the republic.

Sol Democrito magnus videtur, quippe homini erudito, in geometriāque perfecto.

The sun seems large to Democritus, 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*, *nolo*, *nego*, and *velo*. E. g.

Nives in alto mari non cadunt.

Snow does not fall on the main sea.

Pausanias haud ita magnā manu Graeciā fugātus est.

Pausanias was put to flight by not so very large a Grecian band.

Potēstis efficere, ut male moriār: ne moriār, non potēstis.

You can make me die a cruel death, but you cannot prevent my dying.

Ita sum afflīctus, ut nemo unquam.

I am so distressed as no one ever was before.

Nōn ūnquam alias ante tāntus
tērror senātum invāsit.

Nemo vir magnus sine aliquo af-
flatu divīno *ūnquam* fuit.

Epicūrus negat, ullum esse tēmp-
us, quō sapiens nōn beātus
sit.

Flētum duodēcim tabūlae in fu-
neribus adhiberi *vetuerunt*.

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.

III. When two negations occur in the same sentence, the first or emphatic one generally destroys the second.

Such are *non nemo*, some one; *non nihil*, something; *non nunquam*, sometimes; *non nisi*, not except, i. e. only; *non ignoro*, I know very well; *non possum non loqui*, I cannot but speak. So also *nemo non*, every one; *nihil non*, everything; *nullus non*, each, every; *nunquam non*, always; *nusquam non*, everywhere. E. g.

Hōstis est in ūrbe, in fōro; *nōn*
nemo etiā in illo sacrārio rei
publicae, in ipsā, inquam, cū-
riā *nōn nemo* hōstis est.

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.

Mihi liber esse nōn vidētur, qui
nōn aliquādo *nihil* agit.

He does not seem to me to be a
free man, who is not sometimes
disengaged from business.

Nōn sūm *nescius*, quāto pericu-
lo vivam in tāntā multitudine
improbōrum.

I am not unaware of the great dan-
ger in which I live, in the midst
of such a multitude of rascals.

Nōn ū *nemini*, sed *nōn* sēmp̄r
ūni parēre voluerunt.

It was not their wish to obey no
one, but not perpetually the same
individual.

Qui mōrtē in malis pōnit, *nōn*
pōtēst eā *nōn* timēre.

He who considers death an evil
cannot avoid fearing it.

Nemo pōtēst *nōn* beatissimus esse,
qui in sē ūno sua pōnit omnia.

No one can avoid being the happi-
est man in the world, who makes
everything depend upon himself
alone.

Atheniēses Alcibiādem *nihil* *nōn*
efficere pōsse ducēbant.

The Athenians thought that Alci-
biades could do everything.

Nihil agere animus *nōn* pōtēst.

The mind cannot be inactive.

Alexādro *nullius* pūgnae *nōn*
secūda fortūna fuit.

Alexander had fortune in his favor
in every battle fought by him.

Diūtius *nescire* *nōn* pōssum.

I can be ignorant no longer.

Nūquam esse *nūn* pōssunt.

They cannot be nowhere (= they
must be somewhere).

INTERROGATIVE SENTENCES.

B. A sentence becomes interrogative, when the speaker asks another 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.

Scis Appium censorem hic ostenta facere?

Nōn patrem ego te nōminem, ubi tu tuam me appelles filiam?

En unquam cuiquam contumeliosius audistis fictam injuriam, quā hanc est mihi?

Quid? Si te rogāvero aliquid, nōn respondēbis?

Infelix est Fabricius, quod rūs suū fodit? — Nōn.

Nōn vobis videor cum aliquo declamatōre disputāre? — 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 farm? — 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.

Such are *quis*, *qui*, who? *quid*, *quod*, what? *quantus*, how great? *quot*, how many? *quōtus*, which, what (of a certain number)? *quālis*, what kind of? *quoties*, how many times? *quam*, *ut*, how? *quando*, when? *ubi*, where? *quo*, whither? *quā*, which way? *unde*, whence? To these add *cur*, why? *quāre*, wherefore? *qui*, or *quomodo*, how? *quin*, *quidni*, why not? &c. E. g.

Quis homo est? — Ego sum Pānphilus.

Qui stātus, quod discrimen, quae fuerit in rē publicā tempēstas illa, quis nescit?

Hecus, ēcquis in villā est? Ecquis hoc reclūdīt?

Quālis est istōrum oratio?

Quālis oratōris et quānti hōminis in dicēdo putās esse, histōriam scribēre?

Unde iste amor tam improvīsus ac tam repentinus?

Cur Africānum domēstici parietes nōn texērunt?

Dēus falli quī potest?

Quin, quod est ferēndum, fers?

Quidni pōssim?

Who is the man? — I am Pānphilus.

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.

P'ergisne eam artem illudere, in qua excellis ipse?

Ubi aut qualis sit tua mens?

Potésne dicere?

Quam rem agis? — *Egône*? Argentum cuido, quod tibi dēm.

Satisne est, nobis vós timēdos esse?

Ain' tū? — *Mēn'* rōgas? — *Itāne* (sc. est)?

Quid nunc? Quā spē aut quō consilio hūc inus? Quid cōēptas, Thrāso? — *Egône*?

Nōne animadvertis?

Num quidnam, inquam, nōvi?

Num negare auides?

Numquid duas habētis patrias?

*Ecquid** sentitis, in quāto contēmtu vivātis?

Quid? Dēum ipsum *nūnnue* vidisti?

An quisquam potest sine perturbatione mentis irasci?

An est ullum majus malum turpitudine?

Anne est intus Pāmphilus?

An nōn dixi esse hoc futurum?

An nōn est omnis mētus sērvitus?

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?

Pamphilus 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*, *vērūm*, *vēro*, *ita*, *ita est*, *ita enim vērō*.

3. "No," by *non*, *non vērō*, *minime*, *minime vērō*, *nihil minus*. E. g. *Estne* pōpulus Collatinus in suā potestate? — *Est*. Is the people of Collatia master of itself? — It is.

* After *numquid* and *ecquid* the answer is generally "no"; after *ecquid*, sometimes "yes."

Dāsne hōc nōbis ? — <i>Dō sâne.</i>	Do you concede this to us ? — I do.
Tūne négas ? — <i>Négo hércle véro.</i>	Do you deny it ? — I verily deny it.
Virtútes nárro. — Méas ? — <i>Túas.</i>	I report virtues. — Mine ? — Yours.
Ábiit Clítipho. — Sólus ? — <i>Sólus.</i>	Clitipho has left. — Alone ? — Alone.
Nōn irāta és ? — <i>Nōn sūm irāta.</i>	Are you not angry ? — I am not angry.
Éstne frāter intus ? — <i>Nōn ést.</i>	Is your brother in ? — He is not.
Nōn existimas, cādere in sapiētem aegritúdinem ? — <i>Prórsus nōn árbitror.</i>	You do not suppose that a philosopher can be affected by misfortune ? — I do not think it possible.
Haecceine túa dómus ést ? — <i>Íta, inquam.</i>	Is this your house ? — It is.
Fácies ? — <i>Vérum.</i>	Shall you do it ? — Yes.
Vísne sermóni réliquo dēmum óperam sedéntes ? — <i>Sâne quídem.</i>	Is it your wish that we attend to the rest of the discussion sitting ? — Certainly.
Cur nōn intróeo in nóstam dómum ? — <i>Quid dómum véstram ? — Íta enim véro.</i>	Why do I not go into our house ? — What, into your house ? — Ay, to be sure.
Dic mihi, cújum pécus ? an Moeliboei ? — <i>Nōn, vérum Aegónis.</i>	Tell me, whose flock this is ? that of Mælibæus ? — No, but of Ægon.
Nōn ópus est ? — <i>Nōn hércle véro.</i>	It is not necessary ? — No, by my troth, no.
An tú hōc nōn crédis ? — <i>Míni-me véro.</i>	Or do you not believe this ? — By no means.
An Gállos existimátis hic versári ánimo demísso útque hūmili ? — <i>Nihil véro mínus.</i>	Do you think the Gauls remain here humble and submissive ? — Far from it.

REMARKS.

1. *Recte* and *optime* are either "yes" or "no," according to the nature of the question. *Scilicet*, "doubtless," "to be sure," affirms ironically. E. g. *Satin' salve ? dic mihi.* — *Recte*, Are you very well ? tell me. — I am. *Quid est ? — Nihil, recte perge,* What is it ? — Nothing. *Thucydidem, inquit, imitamur.* — *Optime*, We imitate Thucydides, he says. — Very well. *Ego tibi irascērer ? tibi ego possem irasci ? — Scilicet !* I angry with you ? Could I be angry with you ? — Forsooth !

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. *Credisne ? — Imo certe* (Ay, to be sure). — *Non patria præstat omnibus officiis ? — Immo véro* (certainly). — *Tenaxne est ? — Imo pertinax* (Nay, even pertinacious). — *Silebius filius ?*

Immo vero (on the contrary) *obsecrabit patrem, ne faciat.* — *Dic, me orare, ut veniat.* — *Ad te?* — *Imo ad Philumenam* (No, but to Philumena).

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 :—

<i>utrum</i> ,	<i>utrumne</i>	—	<i>an</i> ,	<i>anne</i> ,	<i>annon</i> .
<i>num</i> ,	<i>numquid</i>	—	<i>an</i> ,	<i>annon</i> .	
— <i>ne</i>		—	<i>an</i> ,	<i>annon</i> .	
—		—	<i>an</i> ,	<i>annon</i> .	
—		—	— <i>ne</i> ,	<i>necne</i> .	

EXAMPLES.

Num tabulas habet, *annon?*

Has he the pictures, or not?

Utrum animos sociorum ab re publica abalienabas, *an nōn?*

Did you alienate the minds of our allies from the republic, or not?

Isne est, quem quaero, *annon?*

Is it he whom I am looking for, or not?

Sunt haec tua verba, *necne?*

Are these your words, or not?

Dicam huic, *an nōn dicam?*

Shall I tell him, or shall I not tell?

Utrum igitur hās corporis, an Pythagorae tibi mālīs vires ingēnii dāri?

Which would you then rather have, physical strength like this, or the intellectual powers of Pythagoras?

Utrum tandem perspicuae dubia aperiuntur, an dubiis perspicua tolluntur?

Are doubtful things elucidated by those that are clear, or are the clear corrected by the doubtful?

Nunquid duas habētis patrias, an est illa patria communis?

Have you two countries, or is that your common country?

Aristoteles ipse ne errat, an alios vult errare?

Is Aristotle himself mistaken, or does he wish others to be so?

Recto itinere duxisti exercitum ad hostes, an per anfractus viarum?

Did you march the army directly against the enemy, or by a circuitous route?

Utrum hoc tū parum commemorasti, an ego non satis intellexi, an mutasti sententiam?

Do you not recollect this very well, or did I not sufficiently comprehend it, or have you changed your opinion?

Romamne venio, an hic maneo, an Arpinum fugio?

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 matre in castris tuis sim*, I wish to know whether I am a captive or your mother in your camp. *Albus aterne fueris, 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 mihi servus es? — Voluptas melioremne efficit aut laudabiliorem 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 videbit in scena, non videbit vir sapiens in vita?* Will the actor see this on the stage, and the philosopher not in life? *Hujus vos animi monumenta retinebis, corporis in Italia nullum sepulcrum esse patiemini?* Will you retain the monuments of his genius, and not suffer a sepulchre for his body in Italy?

The form, figure.

The woman

The wife.

The married woman.

Forma, figura, ae, f. Species, ei, f.

Femina, ae, f. : muller, ōris, f.

Conjux, ugis, f. : uxor, ōris, f.

Nupta, marita, ae, f.

The lady of the house, mistress.	Materfamilias, <i>f.</i> ; hēra, domīna, <i>ae, f.</i>
The mother.	Māter, tris, <i>f.</i>
The daughter.	Filia, nāta, <i>ae, f.</i>
The girl.	Puella, <i>ae, f.</i>
The door.	Ostium, <i>i, n.</i> ; janua, <i>ae, f.</i>
The bottle.	Lagēna, <i>ae, f.</i>
The phial.	Ampulla, <i>ae, f.</i>
The fork.	Furca, <i>ae, f.</i>
The spoon.	Cochlēar, <i>is, n.</i>
The plate.	Catillus, <i>i, m.</i> (<i>pl. catilla, n.</i>); discus, <i>i, m.</i> (<i>large plate</i>).
The cup.	Pocillum ansātum (<i>i, n.</i>).
The saucer.	Scutella, <i>ae, f.</i>
The towel.	Mantēle, <i>is, n.</i> ; mantēlium, <i>i, n.</i>
The napkin.	Mappa, mappula, <i>ae, f.</i>
The soup.	Juscūlum, <i>i, n.</i>
The butter.	Butyrum, <i>i, n.</i>
The dessert.	Mensa secunda (<i>ae, f.</i>); bellaria, ōrum, <i>n.</i>
To serve the dessert.	Mensam secundam apponere.
To eat (sip) soup.	Juscūlum sorbere (-bui).
To wipe.	{ Tergere, ēre, tersi, tersum. Extergere (ALIQUAM REM).
To speak through the nose.	De nāribus loqui.
The nose.	Nāsus, <i>i, m.</i> ; nāres, <i>ium, f. pl. (nostrils)</i> .
The silk.	Bombyx, ūcis, <i>m.</i> ; serica, ōrum, <i>n.</i>
Made of silk.	Sericus, bombycinus, <i>a, um.</i>
The silk stuff.	Serica, bombycina, ōrum, <i>n.</i>
The silk stocking, cravat, &c.	Tibiāle sericum, focāle bombycinum.
My good linen.	Lintea mēa bona (<i>pl.</i>).
His beautiful linen shirts.	Indusia ejus lintea pulchra.
The room (parlor).	Diaeta, <i>ae, f.</i>
The sleeping-room.	Cubiculum, <i>i, n.</i>
The closet, chamber.	Conclāve, <i>is, n.</i>
The wardrobe.	Conclāve vestiārium.
The dining-room.	Coenaculum, triclinium, <i>i, n.</i>
The front-room.	Cubiculum anticum.
The back-room.	Cubiculum posticum.
The study.	Musēum, <i>i, n.</i> ; bibliothēca, <i>ae, f.</i>
To live in, occupy.	{ Habitare (in) aliquo loco. Tenere locum.
To live in the front (or first part of the house).	Primum locum aedium tenere.
The sister.	Sōror, ōris, <i>f.</i>
The young lady (virgin).	Virgo, inis, <i>f.</i>
The tongue.	Lingua, <i>ae, f.</i>
The language.	Lingua, <i>ae, f.</i> ; sermo, ōnis, <i>m.</i>

The street.	Via, via publica (ac, f.); platēa, ae, f. (<i>wide street</i>).
The city, town.	Urbs, gen. urbis, f.; oppidum, i, n.; civitas, ātis, f. (<i>inhabitants</i>).
The hand.	Mānus, ūs, f.
The right hand.	Dextra, ae, f.
The left hand.	Sinistra, laeva, ae, f.
The nut.	Nux, gen. nūcis, f.
The father and his son or his daughter.	Pāter et ejus filius vel fīlia.
The mother with her son or daughter.	Māter cum ejus fīlio seu fīliā (nātā).
The child and its brother or its sister.	Infāns ejusque frāter sive sōror.
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 iri.
I hope that I shall be loved.	Spēro, mē amātum iri.

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 (*agere* or *festum habere*)? — 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 sēper optima tenēre possēmus, haud sāne consilio multum egerēmus.

If we were always able to keep what is best, we surely would not stand in need of much deliberation.

Nōn possem vivere, nisi in litteris vivērem.

I could not live, unless I lived in letters.

Si Neptūnus, quod Thēseo promiserat, nōn fecisset, Thēseus filio Hippolyto nōn orbātus esset.

If Neptune had not done what he had promised Theseus, Theseus would not have lost his son Hippolytus.

Aurum et argentum, aēs, ferrum frūstra natūra divīna genuisset, nisi eādem docuisset, quemadmodum ad eōrum vēnas pervenirēt.

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.

Nec tū, si Atheniēnsis ēsses, clārus unquam fuisses.

Nor would you ever have been a distinguished man, if you had been an Athenian.

Id, nisi hic in tuo rēgno essēmus, nōn tulissem.

We would not have submitted to that, unless we were here in your kingdom.

Nōn, si redisset filius, ei pater vēniam dāret?

If the son had returned, would not his father give him leave?

Hāc, si, his bina quōt ēssent, didicisset, cēte nōn diceret.

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 imperfect or the pluperfect subjunctive. The imperfect, however, frequently 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 fecisset, si suum numerum navium naves haberent* (= *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 agmine urbem petissent, grande discrimen esset* (= *fuisset*), 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 pulor in te fuisset, 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 prius esset hoc tempore, tamen erat militandus*, Even if Pompey were at

this time a private man, it would still be necessary to send him. *Jamque castra excindere parabant* (= *pararissent*), *ni Mucianus sextam legionem opposuisset*, And now they would have already begun to destroy the camp, unless Mucianus had opposed the sixth legion to them. *Praeclare viceramus* (= *vicissimus*), *nisi Lepidus recipisset 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. E. g.

Memoria minuitur, nisi eam exerceas, aut si sis naturā tardior.

Your memory grows weaker, unless you exercise it, or if you by nature are somewhat slow of comprehension.

Aequabilitatem vitae servare non possis, si aliorum virtutem imitans omittas tuam.

You cannot preserve consistency of life, if while imitating the virtues of others you neglect your own.

Dies deficiat, si velim numerare, quibus bonis male evenerit.

The day would fail me, if I wished to enumerate the good men that have suffered evil.

Si injuriæ non sint, haud sæpe auxilii egeas.

If there were no injuries (inflicted), you would not often stand in need of help.

Si exsistat hodie ab inferis Lycurgus, gaudeat murorum Spartaë ruinis.

If Lycurgus were to-day to rise from the dead, he might rejoice in the ruins of the walls of Sparta.

Sin imprudens, si plūs pōstūlem, quam hōmini a rērum naturā tribui pōtest.

I would be imprudent, if I demanded more than can be conceded to man from the nature of things.

Thucydidis orationes ego laudare soleo; imitare neque possim, si velim, nec velim fortasse, si possim.

I am accustomed to praise the orations of Thucydides, but imitate them I neither could, if I would, nor would I perhaps, if I could.

Si scieris aspidem occulte latere aspiciam, improbe feceris, nisi monueris alterum, ne assideat.

If (for example) you should know of an asp lying concealed anywhere, you would do wrong, if you did not caution another not to sit down there.

Nemo de nobis unus excellat; sis quis exultet, alio in loco et apud alios sit.

Let no one of our number excel alone; but if any one has won distinction, let him be among others and in another place.

Si a coronā relictus sim, non quæm dicere.

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 tecum patria loquatur, nonne impetrare debeat?* 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 loqui posset, hac voce uteretur*, 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 sobrius, nisi forte insanit*, No one scarcely ever dances when he is sober, unless perchance he is insane. *Erat autem nihil novi, quod scriberem, nisi forte hoc ad te putas pertinere*, 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.

<i>If, (conj.).</i>	<i>Si (cum IND. or SUBJ.).</i>
<i>If not, unless.</i>	<i>Nisi, ni: si non.</i>
But if.	<i>Sin, sin autem, si vero.</i>
But if not.	<i>Si non, si minus, si aliter.</i>
If indeed.	<i>Si quidem.</i>
If (unless) perchance.	<i>Si (nisi) forte.</i>
If any one.	<i>Si quis (or aliquis).</i>
If anything.	<i>Si quid (aliquid).</i>
If at any time.	<i>Si quando (aliquando).</i>
If I had money.	<i>{ Si mihi esset pecunia.</i>
If I saw him.	<i>{ Si pecuniam suam habërem.</i>
If I were not.	<i>Si eum vidërem.</i>
If he should do this.	<i>*Nisi ego essem.</i>
	<i>Si hoc (or hoc si) faceret (ficeret).</i>
If any one should say this.	<i>Si quis hoc dicat (diceret).</i>
If perchance he were to lose his money.	<i>Si pecuniam suam forte perdat (perderet).</i>
Were he at any time to beat his dog.	<i>Si aliquando canem suam percütëret (percütat).</i>
If you were rich.	<i>Si tu dives esses.</i>
If he is not ill, why does he send for the physician?	<i>Si aëger non est, quid causae est, cur medicum accësat?</i>

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.

Litteras meas si hodie etiam accipias, a te quaeso et peto, ut statim ad me venias.

Si esuriat, dandum est ei aliquid ad manducandum.

Facerem.

Fecisset.

Nos eo iremus.

Eo ivissent.

Litteras ad nos dedissent.

Gratias mihi aliquando ageres (agas).

Emirem hoc, si pecunia mihi esset.

Si mihi esset pecunia, emirem hoc.

Si pecunia mihi sufficeret, solverem pro hoc.

Si mihi esset pecunia, tibi de ea darem.

Si eo irem (eam), eum vidirem (videam).

Hoc, si ei darem, teneret.

Istud, si ei darem, mihi non restitueret.

Si aliquantulo maturius venisses, fratrem meum venisses.

Ille si sciret factum tuum, tibi increparet.

Si lignum adesset, ignem accenderet.

Ego, si pecuniam mihi debitam accepissem, novum calceorum par emissem.

Disceresne sermonem Latinum, si ego discerem?

Discerem, si tu disceres.

Didicissesne Anglice, si ego didicissem?

Didicissem, si tu didicisses.

Faceresne iter in Germaniam, si ego tecum proficiscerer?

Facerem sane, si tu mecum proficiscereris.

Fecissesne iter in Italiam, si ego profectus essem?

Vero, fecissem.

Would you write a note, if I had written a letter?	Scriberēsne schēdūlam, si ēgo lītteras scripsissem?
I should write a book, if you had written a letter.	Scribērem ēgo librum, si tū lītteras scripsisses.
Would you remain at home, if I went out?	Tenerēsne tē dōmī, si ēgo in públicum prodirem?
I should remain at home.	Sāne, tenērem mē dōmī.
The (pair of) spectacles.	*Perspicillum, i, n.
The old man.	Sēnex, gen. sēnis, m.
Optics.	Opticā, ēs, f.
The optician.	Opticēs gnārus.
The son-in-law.	Gēner, ēri, m.
The daughter-in-law.	Nūrus, ūs, f.
The step.	Grādus, ūs, m.; passus, ūs, m.
To make a step.	Grādum facere.
The progress.	Progressus, ūs, m.; progressio, ōnis, f.
To make progress (in anything).	Procēdere. Progrēdi. Proficēre. Progressus facere. (IN ALIQUA RE.)
To progress in virtue.	{ Progressiōnem facere ad virtūtem.
To make great progress.	{ Procēdere et progrēdi in virtūte.
To make but little progress.	Multum proficere (in aliquā re).
Does he make progress in learning Latin?	Pārum proficere.
Really.	Proficitne in linguā Latīnā ediscendā?
Once, at some future time.	Vere (adv.); rē verā, rē.
I should like to know.	Aliquando, olim (adv.).
Would you have the goodness?	Scire vēlim.
Would you be so good?	Vellsne esse eā benignitāte (ut . . .)?
Would you do me the favor?	Vellsne esse tam benignus (ut . . .)?
He might fall.	Vellsne mīhi dare (tribuere) hoc?
He might do it.	{ Cādat (cādēret).
To ask any one about anything.	{ Fieri potest, ut cādat.
To keep one's bed.	Fācere hōc pōssit.
Perhaps you are mistaken.	Interrogāre aliquem aliquid or de aliquā re.
	Lecto tenēri, lecto affixum esse.
	{ Nescio (dubito) an erras.
	{ Fortasse erras.

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.

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.

Förstän *quaerätis.*
Quis *dubüet?*

You may perhaps inquire.
Who can doubt?

Velim (nōlim, mālim) sic existimēs.

I wish you to (I do not wish you to, I would rather you would) think so.

Nemo istud tibi concedat.

No one can concede this to you.

Foraitan témere fécerim.

I may perhaps have acted rashly.

Illic quærat quispiam, cuiusnam causâ tanta rerum molitio facta sit.

Here some one may inquire, on whose account so great exertions were made.

Ita facillime sine invidiâ laudem invenias et amicos pares.

You may thus easily win glory without any envy, and gain friends.

Faveas tû hosti? bonorum spém virtutémque debîlles? et te consulârem, aut senatôrem, aut dénique civem pûes?

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?

At nōn históriâ cēssērim Græciis, nec oppōnere Thucydidi Sallustium véreor.

But still I cannot surrender the palm in history to the Greeks, nor am I afraid to oppose Sallust to Thucydides.

Hoc sine dubitatioe confirmáverim, eloquentiam rém esse ómnium difficillimam.

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 illi quidem se nobis merito prætulérint gloriatique sint*, 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: *Vellem*, I could wish; *nollem*, I should be unwilling; *mallem*, I should rather wish. To these add the second and third persons singular of *dico*, *pûto*, *crêdo*, *video*, *cerno*, and *discerno*, which frequently occur in a potential sense, instead of the *pluperfect* subjunctive. E. g. *Reos dicêres*, You would have called them guilty (i. e. if you had seen them). *Signum datum credêres, ut vasa colligêrent*, You would have supposed that a signal had been given to collect vases. *Haud facile discerêres*, You could not have easily distinguished. *Quis unquam credêret* (or *arbitrarêtur*)? 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.

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.

<i>Dñi béne vértant !</i>	May the gods grant success to it !
<i>Dñi prohibéant a nobis ímpias mētes !</i>	May the gods defend us against impious minds !
<i>Váleant cives méi, váleant ; sint incólumes, sint floréntes, sint beáti !</i>	Farewell to my fellow-citizens, farewell ! May they be safe, may they be prosperous, may they be happy !
<i>Stet hæc úrbs præclára, mihl-que pátria caríssima !</i>	Let this noble city remain unshaken, and my dearest fatherland !
<i>Ne sálvus sim,* si áliter scribo, ac séntio.</i>	Let me perish, if I write differently from what I think.
<i>Vélim mhi ignóscas.</i>	I wish you to pardon (or excuse) me.
<i>Quídquid véniat in méntem, scribas vélim.</i>	I want you to write whatever comes into your mind.
<i>Essédum áliquod suádeo cápías.</i>	I advise you to take some travelling conveyance.
<i>Tréviros vítes, cénseo ; audío capitáles ésse.</i>	I think you should avoid the Treviri ; I hear that they are mortal against us.
<i>Fácias. Relínquas. Ad nos vé-nias.</i>	Do so. Relinquish. Come to see us.
<i>Aúdiat, víleat. Désinant.</i>	Let him hear, let him see. Let them cease.
<i>Hóc ne fúceris. Nihil ignóvëris.</i>	Do not do this. Do not pardon anything.
<i>Misericórdiâ ne commótus sis.</i>	Do not be moved by compassion.
<i>Nihil incómodo valetúdinis túæ fécëris.</i>	Do not do anything to the detriment of your health.
<i>Émas, nòn quód ópus ést, sed quód necesse ést.</i>	Buy not what you want, but what is absolutely necessary.
<i>Immitémus nóstros Brútos, Camillos, Décios ; amémus pátri-am, paréámus senátui, consu-lámus bónis.†</i>	Let us imitate our Brutuses, our Camilli, our Decii ; let us cherish our country, obey the senate, and provide for the patriotic.
<i>Meminérímus étiam advérsus ín-fimos justítiam ésse servándam.</i>	Let us remember, that the requirements of justice must be observed towards the humblest even.
<i>Ne desperémus ; a légibus nòn recedámus.</i>	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, *dícat*, *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; *nunc, now*, pray; and *sis* (= *si vis*), please. E. g. *Quaeso, parcas mihi*, I beg you to spare me. *Taceas* (*tace*), *sis*, Please be silent.

2. In prescriptions which relate to the past, the imperfect and pluperfect subjunctive are employed. E. g. *Pater ejus fortasse aliquando iniquior erat*; *pateretur*, His father was perhaps at times unjust; he was obliged to bear it. *Forsitan non memo vir fortis dixerit, resistisses*, 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 *dubitative*.

Quid <i>fá</i> ciam?	Quô <i>é</i> am?	What can I do? Where can I go?
Quid <i>fá</i> cërem?	Quô <i>i</i> rem?	What could I do? Where could I go?
Quid <i>fá</i> ciam?	<i>rô</i> ger, <i>anne rô</i> gem?	What shall I do? Shall I ask or be asked?
Quém <i>tê</i> <i>app</i> ëllem?		What shall I call you?
Quid <i>fá</i> ceret <i>á</i> liud?		What else could he do?
Cur <i>fort</i> ünam <i>peric</i> litarëtur?		Why should he try his fortune?
Nam, quém <i>fér</i> ret, <i>si</i> <i>par</i> entem <i>nôn</i> <i>fér</i> ret <i>sü</i> um?		Who could he bear, if he could not bear his own parent?
Cum <i>tempest</i> âte <i>pü</i> gnem <i>peric</i> ulöse <i>pó</i> tius, quam <i>illi</i> <i>ob</i> tinpe-rem et <i>pár</i> ëam?		Shall I fight with the storm at my own peril, rather than yield to and obey it?
Apud <i>exér</i> citum <i>mí</i> hi <i>fú</i> eris, inquit, <i>tót</i> <i>á</i> nnos? <i>fó</i> rum <i>nôn</i> <i>ab</i> füeris? <i>ab</i> füeris <i>tú</i> ndiu?		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 *quis, quid; qui, quae, quod; quot, quantus, quam, ubi, unde, quare, cur, uter, 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, <i>quid faciendum sit.</i>	The question is, what is to be done.
Mors ipsa <i>quid sit</i> , primum est videndum.	We must first see what death itself is.
Qualis sit animus, ipse animus nescit.	The mind itself is ignorant of what mind is.
Disce, <i>quid sit vivere.</i>	Learn what it is to live.
Quid quæque nox aut dies <i>ferat</i> , incertum est.	It is uncertain what every night or day may bring.
Quaeritur, <i>cur doctissimi homines de maximis rebus dissentiunt.</i>	The question is, why the most learned differ on the most important points.
Difficile dictu est, <i>quaenam causa sit.</i>	It is difficult to say, what the reason is.
Nôn, <i>quantum quisque possit</i> , sed <i>quanti quisque sit</i> , ponderandum est.	We are not to consider what any one can do, but what he is morally worth.
Nôn est, <i>cur spes eorum infringatur.</i>	There is no reason why their hope should be defeated.
Videamus primum, <i>deorûne providentiâ mundus regatur.</i>	Let us see first, whether the world is governed by the providence of the gods.
Inter se rogabant, <i>num* quem plebei consulis poeniteret.</i>	They inquired of each other, whether any one was tired of the plebeian consul.
Antigonus nōndum statuerat, <i>conservaret Eumenem, nec ne.</i>	Antigonus had not yet determined whether he would save Eumenes or not.
Delibērat senātus, captivos ab hostibus <i>redimat, an nōn.</i>	The senate is deliberating, whether to redeem the captives from the enemy, or not.
Ipsē qui sit, <i>utrum sit, an nōn sit</i> , id quōque nescit.	He himself does not know what he is, nor whether he is or is not.
Quod nescire malum est, agitemus, <i>utrumne divitiis homines, an sint virtute beati.</i>	Let us discuss what it is a misfortune not to know: whether men are made happy by riches, or by virtue.

* The particle *num* in indirect questions does not imply a negative answer, as in direct questions.

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? *Quaeramus, 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 (= paululum) turbatus esse mihi videris*, You seem to me to be somewhat agitated.

<i>To propose.</i>	{ <i>Ānimum inducere</i> (ut . . .). <i>Cogitare</i> (facere aliquid).
I have made up my mind to do this.	Stat mihi sententia (or simply stat mihi) facere hoc.
I propose going on that journey.	Iter illud facere cogito.
I have made up my mind to leave here.	Stat mihi abire hinc.
He proposes to write.	Ānimum inducit scribere or ut scribat.
<i>To endeavor, strive.</i>	{ <i>Opēram dare</i> or <i>navāre</i> . <i>Niti</i> or <i>eniti</i> (<i>nisus sum</i>). <i>Laborāre, contendere</i> . (All with <i>ut</i> . . .)
To make great effort.	{ <i>Omnibus viribus contendere</i> . <i>Omnibus nervis conniti</i> .
To make a fruitless effort.	<i>Opēram et olēum perdere</i> ; frustra niti.
I wish you would endeavor to do this.	<i>Opēram dēs velim, ut hoc fācias</i> .
I shall endeavor to accomplish it.	<i>Id ut perficiam, enitar et contēdam</i> .
Take care of your health.	<i>Da opēram, ut vāleas</i> .
I endeavor to succeed in it.	{ <i>Rēm eo perlūcere labōro</i> . <i>Ego, ut rēm prospere āgam, contēdo</i> .
<i>To aspire after</i> (anything).	{ <i>Niti, anniti, or aspirāre</i> (AD REM). <i>Petere</i> or <i>appetere</i> (REM).
To aspire after honors, riches, pleasure.	<i>Petere honōres, divitiās, voluptātem</i> .
To aspire after praise, after one's money.	<i>Ad laudem, ad alicujus pecuniam aspirāre</i> .
The honor.	<i>Honor, ōris, m.</i>
Places of honor.	<i>Honōres, munera honorifica</i> .
For the sake of honor (honorary).	<i>Honōris causā</i> .
The riches.	<i>Divitiæ, ārum, f.</i>

The title.	Appellatio, ōnis, <i>f.</i> ; nōmen, inis, <i>n.</i> ; dignitas, ātis, <i>f.</i>
The reputation.	Existimatio, ōnis, <i>f.</i> ; dignitas.
To be for (redound to) one's honor or reputation.	Honōri esse alicui.
To injure any one.	{ Nocēre (cūi, ctum) alicui. Damnum inferre alicui.
To be an injury to any one.	Danno seu detrimento esse alicui.
To plunge, precipitate.	Praecipitāre, dejicēre (ALIQUEM DE LOCO, IN LOCUM).
To throw any one into the sea.	Dejicēre aliquem in mārē.
To plunge any one into a pit, into destruction, into misery.	Praecipitāre aliquem in fovēam, in exitium, in mālā (miseriās).
To tie, bind.	Ligāre; alligāre, deligāre, illigāre.
To tie a handkerchief a- round the neck.	Sudārium ligāre circum collum.
To tie the horse to the tree.	Equum ad arbōrem alligāre.
To oblige (any one), to lay one under obligations.	{ Alligāre or obligāre (SIBI ALI- QUEM). Obstringo, ēre, nxi, ctum. Devincio, tre, vinxi, vinctum. (SIBI ALIQUEM ALIQUĀ RE.)
To oblige any one by kind offices.	Obligāre or obstringēre aliquem officiis.
To oblige any one greatly.	Pergrātum seu gratissimum facēre alicui.
To lay one under perpetual obligations.	Aliquem sibi in perpetuum devin- cire.
To render a service to any one.	Grātum facēre alicui; officia alicui praestāre.
The obligation (duty).	Officium, i, <i>n.</i>
The use.	Usus, ūs, <i>m.</i>
You would oblige me very much, if you would do me this favor.	Gratissimum mīhi faciēs, hōc si beneficium mīhi tribuās.
If you would render me this ser- vice, you would lay me under lasting obligations.	Hōc si mīhi officium praestes, mē tibi in perpetuum devincies.
Since you are happy, why, pray, do you complain?	Quoniam fēlix es, quid, quaeso, querēris?
I should not have complained of what he has done, if he had injured me alone; but in do- ing it, he plunged many fami- lies into misery.	Nihil de eo, quod fecerit, conquē- stus essem, si mīhi soli nocuisset, sed hōc faciēs multas familias in mālā praecipitāvit.
What do you wish to say with this (= what do you mean)?	{ Quidnam hōc dīcis? Quidnam hōc vis intēlligi?
Since you have nothing to tell	Quoniam, quod 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 pecuniâ suâ usus est sapientissime.
 Facerem hoc, si fieri posset.
 Si tuo loco essem.
 Si ego essem, qui tu es.
 Cræsi divitiæ si mihi essent.
 Felicior esset ille, si missam faceret aleam.
 Felicior fuisset, si missam fecisset aleam.
 Id non fecisset, si exitum praevidisset.
 Ingratum me putarem esse, nisi te mihi beneficiorum auctorem judicarem.
 Francogalli in proelio non vicerent, ni hostibus numero superiores fuissent.
 Velim, ut hoc facias.
 Velim, ut illuc eas.
 Vellem, ut illud fecisses.
 Vellem, ut eo ivisses.
 Convenire eum voluissem, si fieri potuisset.
 Legerem ego libentissime, si modo mihi otium esset.
 Facerem hoc, si possem.
 Illam, si amabilis esset, uxorem sibi sumeret.
 Si tacuisses, philosophus fuisses.
 Urbanus; modestus; benignus, a, um.
 Inurbanus, a, um.
 Surdus, a, um.
 Timidus, a, um.
 Cum curâ; accurâte, diligenter.
 Occasio, ònis, f.; locus, i, m.
 Opportunitas, potestas, âtis, f.
 Est mihi occasio, potestas faciemli aliquid.
 Inhumanitas, immanitas, âtis, f.
 Preces, pl.; flagitatio, ònis, f.
 Vitæ curriculum.

To follow one's advice.

To experience misery.

{ Sequi alicujus consilium.
 Alicujus consilio temperare.
 In miseriâ 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 (*necesse* 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.

Lesson LXXXVIII.—PENSUM DUODENONGESIMUM.

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*, *tālis*, *tantus*, *ejusmodi*, &c. E. g.

Lēgum idcirco sērvī sūmus, *ut* liberī ēsse possimus.

We are therefore the servants of the law, that we may be able to be free.

Esse opōrtet *ut* vivas, nōn vivēre, *ut* ēlas.

You should eat to live, and not live to eat.

Romāni eūm ab arātro abduxērunt, *ut* dictātor ēset.

The Romans called him from the plough, that he might be dictator.

Pylades quum sis, dīces tē ēsse Orēstem, *ut* moriāre pro amico?

Since you are a Pylades, will you say that you are Orestes, in order to die for your friend?

Sī ōmnia fēcit, *ut* sanāret, perēgit mēdicus pārtes suas.

If the doctor has done everything (he could) to cure, he has performed his duty.

Cum Antōnio *sic* agēmus, *ut* perspiciat, tōtum mē futūrum sūum.

Let us treat with Antonius in such a manner, that he may see that I will be entirely in his favor.

Siciliam Vērres ita vexāvit, *ut* ea restitui in pristinum stātum nūllo mōdo pōssit.

Verres has harassed Sicily to such an extent, that it cannot by any means be restored to its former condition.

Adeo aēqua postulātis, *ut* ūltro vōbis deferēnda fūerint.

Your demands are so reasonable, that it was necessary to accede to them voluntarily.

Pompēius ea est virtūte ac fortūna, *ut* ea potuerit sēmp̄r, quae nemo praeter illum.

Pompey's valor and success is such, that he has always been able to accomplish what no one else could.

Tālis est ōrdo actiōnum adhibēndus, *ut* in vitā ōmnia sint apta inter se et conveniētia.

We should observe such an order of our actions, that everything in life may be harmonious and consistent.

REMARKS.

1. The adverbs *ita*, *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 *ita*, 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.

Cúra, ne denuo in morbum incidas. See that you do not fall sick again.

Efficio, ne cui molesti sint. I see to it, that they do not become troublesome to any one.

Ne id fieri posset, obsidióne fiebat. The possibility of that was prevented by the blockade.

Timoleon orávit omnes, ne id facerent. Timoleon begged them all not to do that.

Mê obsecras, ne obliviscar vigilare. You beseech me not to forget to watch.

Hortátur eos, ne ánimo deficiant. He exhorts them not to lose their courage.

Quod potuisti prohibere, ne fieret. 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 aegrotabam, ut ad nuptias tuas venire 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 invitatus ad tuos esse 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 accusarétur neve multarétur*, 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. *Persuadent, ut paterentur, neo ultima experiri vellent*, 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 ignoret, 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.

<i>Tímeo, ne plúat.</i>	I am afraid that it will rain.
<i>Tímeo, ut plúat.</i>	I am afraid that it will not rain.
<i>Tímeo, ne nōn * plúat. }</i>	
<i>Véreor, ut ápte dicam.</i>	I fear I do not speak correctly.
<i>Véreor, ut matúre vénias.</i>	I fear you will not come in proper time.
<i>Métuo, ne frustra labórem suscéperis.</i>	I am afraid that you have worked in vain.
<i>Timébam, ne evenírent éa, quae accídérunt.</i>	I was afraid that that would come to pass, which (actually) has occurred.
<i>Veréndum est, ne brévi témpore fámies in úrbe sít.</i>	It is to be feared that in a short time there will be a famine in the city.
<i>Omnes labóres tâ excípere vídeo.</i>	I perceive that you are undertaking the whole of the labor.
<i>Tímeo, ut sústineas.</i>	I am afraid that you will not hold out.
<i>Verétur Híempsal, ut sátis firmum sít (foédus) et rítum.</i>	Hiempsal was afraid that the compact would not be sufficiently firm and safe.
<i>Verebámini, ne nōn id fácírem, quód recepíssem sémcl.</i>	Ye were afraid that I would not perform what I had undertaken.
<i>Metuébat scílicet, ne indicárent, ne dolórem férre nōn póssent.</i>	He was afraid perhaps they might declare, that they would be unable to endure the pain.
<i>Pávor céperat mílites, ne mortíférum éssét vúl nus Scipiónis.</i>	The terror had invaded the soldiers, that Scipio's wound might be mortal.

REMARKS

1. This construction includes also substantives denoting fear, apprehension, or danger (as the *pavor* of the last example). So also the causative verbs *terrère*, *conterrère*, and *deterrière*. To these add *cavère*, to beware, and *vidère* and *observare*, in the sense of "to see, reflect, consider." E. g. *Cavendum est, ne assentatoribus patefaciámus 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, *Vide ne* = "See whether not or that," and *Vide ne non* =

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.

Āger nōn sēmel arātur, sed novātur et iterātur, quō meliōres fētus possit et grandiores ēdēre.

The land is not ploughed once only, but a second and a third time, in order that it may produce better and larger crops.

Cohortārer vōs, quō ānimo fortiore essētis.

I should exhort you to be more resolute in mind.

Lēgem brevem ēsse oportet, quō facilius ab imperitis teneātur.

A law should be brief, in order that it may be the more easily remembered by the simple.

Ad tē lītteras dēdi, nōn quō habērem magnōpēre, quod scribērem, sed ut loquērer tēcum absens.

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 plūres 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 ornent, sed quod excellent*, Not that they are the only ornaments, but because they excel as such. *Non quin pari virtute et voluntate alii fuerint*, 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 (quae, 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 venit, 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 satis sit*, See whether this is enough.

2. In the sense of *ut non* it occurs after expressions like *facere non possum, quin; fieri non potest, quin; nulla causa or nihil causae est, quin, &c.* E. g. *Facere non possum, quin mittam*, I cannot but send (cannot do otherwise than send). *Nulla causa est, quin 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, quin; non abest, nihil* (or *paucum, non procul, haud multum*) *abest, quin; non* (*viz, aegre*) *abstineo, quin; temperare mihi* (or *tenere me*) *non possum, quin; non impedit, non recuso, non* or *nihil praetermitto, quin, &c.* E. g. *Non dubito, quin profectus sit*, I do not doubt that he has left (his having left). *Nihil abest, quin miserimus sim*, I lack nothing of being a most unhappy man.

4. Additional examples of all these constructions of *quin* are the following:—

<i>Nihil est, quin possit depravari.</i>	There is nothing but what can be corrupted.
<i>Quis est, quin cernat, quanta vis sit in sensibus?</i>	Who is there that does not perceive what a power there is in our senses?
<i>Nihil tam difficile est, quin quaerendo investigari possit.</i>	There is nothing so difficult that cannot be investigated by examination.
<i>Nulla mora fuit, quin decernerent bellum.</i>	There was no delay about their finishing the war.
<i>Facere non potui, quin tibi sententiam meam declararem.</i>	I could not refrain from declaring to you my opinion.
<i>Non dubito, quin domi su.</i>	I do not doubt but that he is at home.
<i>Non est dubium, quin Helvetii plurimum possint.</i>	There is no doubt but that the Helvetii are the most powerful and influential.
<i>Haud multum absuit, quin ab exilibus interficeretur.</i>	He had a narrow escape from being murdered by the exiles.
<i>Tenere non potui, quin (hoc) tibi declararem.</i>	I could not refrain from declaring this to you.
<i>Impediri non potest, quin progrediatur.</i>	He cannot be prevented from advancing.
<i>Non possumus, quin alii a nobis dissentiant, recusare.</i>	We cannot refuse to allow others to dissent from us.
<i>Dubitandum non est, quin nunquam possit utilitas cum honestate contendere.</i>	It is not to be doubted, that utility can never pretend to compete with honor.

REMARKS.

1. *Quin* in the sense of *qui, quae, quod non* commonly is used only for the nominative; and where it seems to stand for *quo non* or *cui non*, it may be resolved into *ut non*. Yet it is also found for *quod non*

acc. E. g. *Nego in Sicilia quicquam fuisse, quin (= quod non) conquisierit*, 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? *Fieri non potest, ut eum tu in tuâ provinciâ non cognôrâs*, 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, quæ de republicâ nunc sentiat, mihi valde 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 dubitâri, id a te per litteras petere*, I did not hesitate (or scruple) to ask that of you by letter. *Dubitâtis, iudices, quin hunc vindicetis*, 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 experiamur*, Let us make the attempt at once!

VI. *Quôminus* (= *ut eo minus*, "that not") is generally put only after verbs denoting prevention or hinderance, and which may likewise be followed by *ne*, or, where a negative precedes, by *quin*.

The principal verbs of this class are *defendere*, *detertere*, *impedire*, *intercedere*, *obstere*, *obtare*, *officere*, *prohibere*, *recusare*. To these add *stat* or *fit per me*, *quominus*; *non pugno*, *nihil moror*, *non contineo*, *quominus*, and many others. E. g.:—

Aetas non impedit, quô minus litterarum studia tenemus, usque ad ultimum tempus connectitis. Age does not prevent us from adhering to the study of letters, even to the very end of our life.

Rêbus terrénis multa extérna, 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*).

<i>quominus perficiantur, possunt obsistere.</i>	act as obstacles to the accomplishment of earthly things.
<i>Quid obstat, quominus deus sit beatus?</i>	What prevents God from being happy?
<i>Epaminondas non recusavit, quominus legis poenam subiret.</i>	Epaminondas did not refuse to submit to the penalty of the law.
<i>Cæsar cognovit, per Afranium stare, quo minus proelio dimicarent.</i>	Cæsar was informed, that it was owing to Afranius, that they did not engage in battle.
<i>Êgo tecum in eo non pugnabo, quominus, utrum velis, eligas.</i>	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 *quominus*. E. g. *Pulor impedit exquirere*, Shame prevents further inquiry. *Prohibentur exire*, They are prohibited from going out. *Quæ facere ipse recuso*, Which I myself refuse to do.

2. *Quo secius* may take the place of *quominus*. E. g. *Impedimento est, quo secius lex feratur*, 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.

To go to church.

To be at church.

To go to school.

To be at school.

To go to the play.

To be at the play.

To be fond of the play.

To act a play.

To go to the opera.

To be at the opera.

To go a fishing.

Culina, æ, f.

Aedes, is, f.; templum, i, n.; ecclesia, æ, f. (*the assembly*).

Sacra publica, n. pl.

Schola, æ, f.; ludus, i, m.

Acadēmia, æ, f.; gymnasium, i, n.

Universitas litterarum.

Ludus saltatorius.

Ludus pugnatorius.

Comœdia, æ, f.; fabula, æ, f.

Drama, atis, n.

Drama musicum.

Curia mercatorum.

Aerarium publicum.

{ In templum ire.

{ Sacra publica adire.

{ In templo esse.

{ Sacris publicis adesse.

{ In ludum litterarum ire or itare.

{ Scholam frequentare.

In ludo (schola) esse.

Ire spectatum comoediam (fabulam).

Fabulae adesse.

Libenter fabulam spectare.

Fabulam agere (ludere).

Drama musicum auditum ire.

Dramati musico adesse.

Piscatum ire, piscari.

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 entire 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.

Piscatio, ōnis, *f.*: piscātus, ūs, *m.*
 Ubi est sartōris ūxor ?
 In culinā est.
 Cujus scholam frequentābat ?
 Scholam publicam frequentābat.
 Visne auditum ire drāma mūscum ?
 Auditum ire nōn nōlo.
 Adfuistine hōdie māne sācris publicis ?
 Nōn adfui.
 Delectariſne venatiōnibus ?
 Nōn delēctor.

Tōtum diem (*Acc.*)
 Annum intēgrum.
 Hebdomādem intēgram.
 Tōtum māne.
 Tōtum vespērum.
 Tōtam noctem.
 Tōtos trēs dies, trēs ipsos dies, tōtum triduum.
 Tōtos sex menses.
 Tōtus (universus) conventus *or* circūlus.
 Hāc hebdomāde.
 Hōc anno.
 Hebdomāde proximā.
 Hebdomāde praeteritā *or* proxime elapsā.

Persōna, ae, *f.*
 Tormīna, ōrum, *n. pl.*
 Dōlor stomāchi.
 Pōma, ōrum, *n.*
 Mālum Persicum.
 Cerāsum, i, *n.*
 Frāgum, i, *n.*
 Prūnum, i, *n.*
 Pirum, i, *n.*
 Bulbus (i, *m.*) solāni.
 Olus, ēris, *n., or pl. olēra.*
 Legūmen, inis, *n.*

{ Opus pistōrium.
 { Crustūla, ōrum, *n. pl.*
 Scriblita, ae, *f.*
 Patina, ae, *f.*; lanx, *gen. lancis, f.*
 Patella, scutūla, ae, *f.*
 Mantēle, is, *n.*
 Ancilla, ae, *f.*
 Cognāta; amita (*paternal*); matertēra (*maternal*), ae, *f.*

The cousin.	Amitina; consobrina, <i>ae, f.</i>
The niece.	Fratris (<i>or sororis</i>) filia.
The neighbor (female).	Vicina, <i>ae, f.</i>
The actor.	Histrion, <i>onis, m.</i> ; actor scenicus.
The actress.	Scenica, <i>ae, f.</i>
The countess.	*Comitissa, <i>ae, f.</i>
The country woman.	Rustica, <i>ae, f.</i>
The cook.	Cōqua, <i>ae, f.</i>
The foolish woman.	Stulta, inepta, <i>ae, f.</i>
The sister-in-law.	Affinis, <i>is, f.</i> ; <i>glos, gen. glōris, f.</i>
The merchandise, goods.	Merx, <i>gen. mercis, f.</i> ; <i>pl. merces.</i>
The power, might.	Potentia, <i>ae, f.</i> ; potestas, <i>ātis, f.</i>
The gazette, newspaper.	Acta publica <i>or</i> diurna, <i>ōrum, n.</i>
The cold (in the head).	Gravēdo, <i>inis, f.</i>
To have a cold.	Gravedine laborāre.
To take a cold.	Gravedine affici.
To have a cough.	Laborāre tussi.
To make one sick.	{ Morbum alicui afferre.
	{ Aliquem valetudine tentāre.
	{ Hōc mīhi affert morbum.
	{ Hōc mē dolōre afficit.
This makes me sick.	Tussis, <i>is, f. (acc. im).</i>
The cough.	Grāvis, <i>is, e.</i>
Violent.	Valde, graviter.
Violently.	Subito, repentino, derepentine
All at once, suddenly.	(<i>adv.</i>).
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 (*apud*) 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 (*facilius*). — I give you this advice, not that I think you need it, but in order to encourage (*animum alicui 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. — PENSUM UNDENONAGESIMUM.

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*, *utinamne*, *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 habuerit!* O that I may have! I wish that he may have had!

<i>Ūtinam habērem ! Ūtinam habu- isset !</i>	Would that I had ! O that he had had !
<i>Ūtinam mōdo conāta efficere pōssim !</i>	May I but be able to accomplish my endeavors !
<i>O mīhi praetērītōs rēferat si Jūppiter ānnos !</i>	O that Jupiter may restore to me my past years !
<i>Illud ūtinam ne vēre scrībērem !</i>	Would to God that what I have written were no reality !
<i>Ūtinam mīnus vītāe cūpidi fuī- sēmus !</i>	O that we had been less desirous of preserving life !
<i>Ut tē dī pērdunt !</i>	May the gods destroy you !

REMARK. — The particle is sometimes omitted. E. g. *Tecum ludere sicut ipsa possem !*

II. After the particles of comparison *quasi*, *quam si*, and after *tamquam*, *ut*, *velut*, *similiter ac*, *idem ac*, *aeque ac*, *perinde ac*, *proinde ac*, with or without *si*, and *ceu*, "as if," "just as if," the verb is always in the subjunctive. E. g.

<i>Sed quid ego his tēstibus ūtor, quasi rēs dūbia aut obscūra sūt !</i>	But why do I use witnesses like these, as if the case were a doubt- ful or an obscure one ?
<i>Quaestor est factus, quam si es- set sūmmo lōco nātus.</i>	He was made questor, as if he had been of the highest rank by birth.
<i>Parvi primo ōrtu sic jācent, tām- quam omnīno sine ānimo sint.</i>	Infants, when they are just born, lie as if they were entirely with- out life.
<i>Cruditātē ejus, vclut si coram adēset, horrēbant.</i>	They shrunk from his cruelty, as if he were present before them.
<i>Similiter faciō, ac si mē rōges.</i>	You act just as if you were asking me.
<i>Delēta est Ausōnum gens, per- inde ac si internecivo bēllo certāset.</i>	The Ausonian nation has become extinct, as if it had engaged in internecine warfare.

III. The particles *non quod*, *non eo quod*, *non ideo quod*, and *non quia*, "not because," *non quo*, "not as if," and *non quia*, "not but that," are followed by the subjunctive, but the *sed quod* or *sed quia* of the subsequent clause requires the indicative. E. g.

<i>Nōn idcirco quorūdam amicō- rum ūsum dimisēram, quod iis succēnsērem, sed quōd eōrum me suppuēbat.</i>	I had given up the acquaintance of certain friends, not because I was angry with them, but be- cause I was somewhat ashamed of them.
<i>Nōn quō vērba ūnquam pōtius, quā rēs, exercūerim, sed quia assuēvēram militāribus ingē- niis.</i>	Not that I have ever dealt in words rather than in substance, but be- cause I had become accustomed to military minds.

Crasso commendationem non sum pollicitus, non quin eam valituram apud te arbiträrer, sed (quod) mihi egere commendatione non videbatur.

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 *dummōdo*, "provided," and *dum ne*, *mōdo ne* or *dummōdo 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 regnum pararet, quidquam pensi habebat.

Nor did he have a regard for anything, provided he might win royal authority.

Cicero omnia postposuit, dummōdo praeceptis patris pareret.

Cicero disregarded everything, provided he might obey the instructions of his father.

Dum ille ne sis, quem ego esso nolo, sis mea causā, qui lubet.

So long as you are not what I do not wish to be, you may be what you please, for aught I care.

Ut desint vires, tamen est laudanda voluntas.

Although the strength be wanting, yet the wish is to be commended.

Verum ut hoc non sit, tamen servet rempublicam.

Though this be not so, it may nevertheless save the republic.

Ne sit summum malum dolor, malum certe est.

Although pain is not the greatest evil, it is still unquestionably an evil.

Nunquam sufferre ejus sumptus queat, nēdum tu possis.

He never can defray his expenses, much less can you.

Vix in ipsis tectis frigus vitatur, nēdum in mari et in via sit facile abesse ab injuriā temporis.

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.

Quippe secundae res sapientium animos fūtigant; ne illi corruptis moribus victoriæ temperarent.

Since prosperity tries the minds of the wise even, much less could they who are men of corrupt morals restrain themselves from an abuse of the victory.

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 strenuum metum putes esse, velocior tamen spes est.

Although you may consider fear rapid in its operation, yet hope is quicker.

Quámvis licet Ménti delúbra et Virtúti et Fídei consecrémus, támen hæc in nobis ípsis sita vidémus.

Although it be true, that we dedicate shrines to the Intellect, to Virtue, and to Faith, we nevertheless perceive that they reside in ourselves.

Quód túrpe ést, íd, quámvis occultétur, támen honéstum fieri nullo módo pótest.

That which is morally disgraceful, however it may be concealed, can never by any means become honorable.

Vítia méntis, quantúmvis, exígua súnť, in május excéľunt.

The vices of the mind, however small they may be, increase and spread.

Úťui hæc súnť, támen hóc fáciám.

However these things may be, I shall nevertheless do it.

Quámquam excellébat abstinentiá, támen exsílio décem annórum multátus ést.

Although he was noted for his moderation, he yet was punished with an exile of ten years.

REMARK. — Tacitus uses the subjunctive after *quamquam* as after *quamvis*. Cicero only occasionally. Later authors reverse the rule, and put *quamquam* with the subjunctive, and *quamvis* with the indicative.

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 ést, spés ésse dicitur.

As long as the patient keeps up his spirits, there is said to be hope.

Cáto quoad víxít, virtútum laúde crêvit.

Cato advanced in renown for virtue as long as he lived.

Delibéra hóc, dum égo réleo.

Think this over until I return.

De comítiis, donec rediit Marcellus, siléntium fúit.

Respecting the election, there was nothing said until Marcellus returned.

Expectáte, dum cónsul aut dictátor fiat Kaeso.

Wait, until Kaeso becomes consul or dictator.

Quoad pervéntum sú eo, quo súmpta návis ést.

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.

Tragoédi quotidie, antequam pronúntient, vócem sénsim excítant.

Tragic actors gradually tune their voice every day, before they begin to declaim.

Ante videmus fulgurationem, quam sonum audiamus.

We perceive the lightning before we hear its voice.

In omnibus negotiis prius, quam aggrediare, adhibenda est preparatio diligens.

You should make diligent preparations in every transaction, before you set to work at it.

Caesar ad Pompeii castra pervenit prius, quam Pompeius sentire posset.

Cæsar arrived at Pompey's camp before Pompey could perceive it.

Saepe magna indoles virtutis, priusquam rei publicae prodesset potuisset, extincta fuit.

It has often been the case, that a great natural capacity for virtue was lost, before it could become an advantage to the republic.

Dabo operam, ut istuc veniam ante, quam plane ex tuo animo effluo.

I shall endeavor to come to your place, before I am entirely forgotten by you.

*Membris utimur prius, quam dicimus, cujus ea utilitatis causa habeamus.**

We use our limbs, before we have learnt the end for which we have them.

OF THE CONSTRUCTION OF "QUUM."

B. *Quum* or *cum* expresses either a relation of time, and is equivalent 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 temporale*, and is generally followed by the indicative, the latter the *quum causale*, and is followed by the subjunctive.

I. The clause introduced by *quum temporale* may either be the leading or a subordinate one, and the verb may be in any tense of the indicative.

Facile omnes, quum valemus, recta consilia aegrotis damus.

When we are well, we all of us can easily give advice to those who are sick.

Ager quum multos annos quievit, uberiores efferre fructus solet.

When land has been left fallow for many years, it usually yields more abundant crops.

Qui non defendit injuriam, neque propulsat a suis, quum potest, injuste facit.

He who does not repel injustice, nor protect his friends against it, when he can, acts unjustly.

Quum haec in Hispania gerebantur, comitiurum jam appropinabat dies.

While these things were carried on in Spain, the day of the elections was approaching.

Vos tum parvistis, quum parui nemo, qui noluit.

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 dicentur, tum in Epirum ibo.

When our enemies will be reported as coming, then I shall go into Epirus.

Jam vēr appetēbat, quūm Hannibal ex hibernis movit.

Spring was already approaching, when Hannibal moved out of his winter-quarters.

Vix annus intercesserat, quum Sulpicius accusavit C. Norbanum.

A year had scarcely elapsed when Sulpicius preferred an accusation against Norbanus.

*Multi anni sunt, quum Fabius in aere meo est.**

It is many years since Fabius is my debtor.

Triginta dies erant ipsi, quum has dabam litteras.

There were thirty entire days, since the date of this letter.

REMARK. — On the imperfect and pluperfect subjunctive after *quum temporale*, see III.

II. *Quum causale* is rendered by the English *since, because, although*, and is followed by the subjunctive. E. g.

Quae cum ita sint.

Since these things are so.

Quum sciam, scirem.

Since I know, though I knew.

Quum intellexerin, intellexissem.

Since I have understood, had understood.

Socratis ingenium variisque sermones immortalitati scriptis suis tradidit Plato, quum litteram Socrates nullam reliquisset.

Plato in his writings has bequeathed us an immortal record of the genius and various discourses of Socrates, though Socrates himself had not left a syllable.

Dionysius quum in communibus suggestis consistere non aularet, concionari ex turri alta solebat.

Dionysius was in the habit of haranguing the people from a high tower, as he did not dare to stand upon the usual platforms.

Coelo sereno interdiu obscurata lux est, quum luna sub orbem solis subisset.

Daylight has sometimes been darkened, even under a clear sky, on account of the moon having passed beneath the orbit of the sun.

Druentia, quum aquae vim vehat ingentem, non tamen navigium patiens est.

The (river) Durance, although it carries a large quantity of water, is yet unfit for navigation.

Ego me saepe nova videri dicere intelligo, quum pervetora dicam.

I know that I have often the appearance of saying new things, when (i. e. although) I say something that is quite old.

Phocion fuit perpetuo pauper, quum divitissimus esse posset.

Phocion was perpetually poor, when (i. e. although) he might have been very rich.

III. In narration *quum* is commonly followed by the imperfect and pluperfect subjunctive, though generally rendered by the English *when* or *after*. E. g.

* On this use of *quum*, compare Lesson LVII.

- Zenōnem, *quūm* Athēnis *ēssem*, I frequently heard Zeno's discourses, when I was at Athens.
 audiēbam frequēter.
- Fuit tēpus, *quūm* rūra *colērent* There was a time when men inhabited the country, and had no
 hōmīnes, *neque* * *urbem habē-* cities.
rent.
- Ibi *ēum* *quūm* Cæsar *vidisset*, When Cæsar saw him there, he
 nīhil *aspere*, nīhil *acerbe* dixit. said nothing that was harsh, nothing that was bitter.
- Thucydīdes libros suos tūm scripsisse dicitur, *quūm* a repūblica *remōtus* atque in exsiliū *pūlsus* *ēsset*. Thucydides is said to have written his books after he had been removed from public life and driven into exile.

REMARKS.

1. The subjunctive sometimes stands after *quum* where we might expect the indicative. E. g. *Si tibi tum, quum peteres consulatum, affui*, If I assisted you at the time you were a candidate for the consulate, &c. But in most such cases there are generally other reasons for the subjunctive. E. g. *Qui dies est, quae nox, quum ego non ex istorum insidiis divino consilio 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 historical infinitive. E. g. *Nec multum erat progressa navis, quum dato signo rueret tectum loci*, Nor had the ship advanced far, when at the given signal the deck fell in.

To march.

{ *Ambulāre, incēdēre.*
Castra movēre, movēre.
Iter facēre.

To walk, to go on foot.

Incēdēre, pedibus ire, ambulāre

To step.

Gradior, i, gressus sum.

To advance.

Prōgrēdi, pergrēre.

To travel.

{ *Proficisci, iter facēre.*
Tendēre, contendēre (AD LOCUM).

To travel abroad.

Peregrināri.

To travel through a place.

Transire, iter facēre per locum.

To travel or pass by a place.

Aliquem locum praetergrēdi, praetervēhi, non attingēre.

To go (leave for) abroad.

Abire, discēdēre, proficisci.

The traveller.

Peregrinator, peregrinus.

The wanderer (traveller on foot).

Viator, oris, m.

To travel a mile.

Mille passuum emetiri (emensus sum) or conficēre.

To make a step.

Gradum or passum facēre.

To take a step (i. e. measures).

Agēre et moliri; consilium inire.

* *Neque* here, as frequently, = *et non*.

† The subjunctive here depends upon the indefinite general question.

To enter on a journey.	Se dāre in vīam; proficisci.
To make <i>or</i> deliver a speech.	Verba facere; orationem habere; dicere.
To transact business.	Rem gerere; negotiari, mercatūram facere.
Business, a piece of business, an affair.	Negotium, <i>i, n.</i> ; rēs, rei, <i>f.</i> ; opus, eris, <i>n.</i>
To be engaged in anything.	Occupatum esse aliquā rē.
To be at leisure.	Otiōsum esse, vacare.
Where is the traveller going to?	Quō tendit viator?
He is going towards Vienna.	Vindobonam versus tendit.
Is the merchant occupied with business?	Occupatusne est mercator negotiis?
He is very much occupied (with it).	Est vērō occupatissimus.
He is distracted with business.	Distentus est negotiis.
How many miles did he travel?	Quōt milia passuum emensus est?
He has travelled twenty.	Viginti.
Did the clergyman speak?	Fecitne verba clericus?
He did not.	Nōn fecit.
Did I transact the business well?	Gessine rem bene?
You have transacted it in the best possible manner.	Sāne, eam quam optime gessisti.
Was the master at leisure?	Vacavitne praeceptor?
He was not at leisure.	Nōn vacavit.
<i>To salt, season with salt.</i>	{ Salire, sāle condire (REM). { Sālem aspergere (REI).
Salt meat.	Caro sāle condita.
Salt fish.	Salsamenta, ōrum, <i>n.</i>
Fresh meat.	Caro recens (<i>gen. carnis recentis</i>).
The food, victuals.	Cibus, <i>i, m.</i> ; esca, <i>ae, f.</i> ; cibaria, ōrum, <i>n.</i>
The dish, mess.	Cibus, <i>i, m.</i> ; ferculum, <i>i, n.</i>
The milk.	Lac, <i>gen. lactis, n.</i>
The milk-food.	Cibus lactens; lactentia, <i>ium, n. pl.</i>
Milk soup.	Jūs lactens.
Salt meats.	Cibaria salsa, <i>n. pl.</i>
To partake of food, to eat.	Cibum capere <i>or</i> sūmere.
<i>To attract.</i>	{ Attrahere, traxi, tractum. { Ad se trahere (ALIQUID, ALI- QUEM.)
To allure, entice.	{ Allicto, ēre, lexi, lectum.
To excite, to delight.	{ Allectare (ALIQUEM AD SE). { Delectare; oblectare.
To charm, enchant.	{ Rapio, ēre, pui, ptum.
	{ Permulceo, ēre, si, sum.
	{ Admiratiōne afficere.
To enrapture, ravish.	{ Suavissime afficere. { Voluptate perfundere.

The beauty.	Pulchritudo, <i>inis, f.</i>
The harmony.	Harmonia, <i>ae, f.</i> ; <i>concentus, ūs, m.</i>
The voice.	Vox, <i>gen. vocis, f.</i>
The power, force.	Vis, <i>plur. vires, f.</i>
The power, authority.	Potestas, <i>ātis, f.</i>
To have power (influence) over any one.	Multum (<i>or plurimum</i>) <i>apud aliquem posse or valere.</i>
To occupy one's self with anything.	Versari <i>or occupari</i> in aliquā re.
To meddle with anything.	Se immiscere (<i>ui, mixtum or mistum</i>) <i>alicui rei.</i>
To trouble one's head about anything.	Curare rem; laborare de re; se immiscere rei.
The quarrel, contest.	Lis, <i>gen. litis, f.</i> ; <i>rixa, ae, f.</i>
The commerce, traffic.	Mercatura, <i>ae, f.</i> ; <i>negotia, ōrum, n.</i>
I do not meddle with other people's business.	Ēgo mē aliēnis negotiis nōn immisceo.
It is strange.	Mirabile dictu est.
The art of painting.	Ars pingendi, <i>ars pictoria.</i>
Chemistry.	Chymica, <i>ae, f.</i>
The chemist.	Chymicus, <i>i, m.</i>
The art.	Ars, <i>artis, f.</i>
To look at some one.	Adspicere, <i>adspectare, intuēri aliquem.</i>
	{ Attingo, <i>ēre, tigi, tactum (ALI-QUEM).</i>
To concern (some one).	{ Pertinere (<i>AD ALIQUEM or REM</i>).
	{ Spectare <i>ad rem.</i>
What is that to me?	{ Quid ad mē?
	{ Quid id mēā refert <i>or</i> interest?
What is that to you?	{ Quid tibi cum illā rē?
	{ Quid id tuā refert?
I have nothing to do with that.	{ Id nihil ad mē attinet.
	{ Id mēā nihil interest.
As far as I am concerned.	{ Quod ad mē attinet.
This concerns (has reference to) you.	{ Res ad tē spectat.
	{ De tē fabula narratur.
What has that to do with the matter?	{ Quid hoc ad rēm?
I do not like to meddle with things that do not concern me.	Ēgo mē aliēnis litibus nōn nisi invitus immisceo.
Did the song of the maiden attract you?	Allexit te cāntus puellae?
It truly enchanted me.	Immo mē suavissime affecit.
The magnet attracts iron.	Mignes ferrum ad sē illicet et trahit.
Is he engaged in the art of painting?	Versaturne in arte pingendi?
No, he occupies himself with chemistry.	Nōn; in chymicā versatur.

The singing (song).	Cantus, <i>m.</i>
To repeat.	{ Repēto, ēre, tri (II), <i>num.</i> Iterāre, retractāre (ALIQUID).
The repetition.	Repetitio, iteratio, ōnis, <i>f.</i>
The beginning, commencement.	Initium; principium, <i>i, n.</i>
The wisdom.	Sapientia, <i>ae, f.</i>
The study, application to letters.	{ Tractatio litterarum. Litterarum studia, ōrum, <i>n.</i>
The goddess.	Dēa, diva, <i>ae, f.</i>
The nightingale.	Luscinia, <i>ae, f.</i>
The Lord.	Dominus, Deus, <i>i, m.</i>
The Creator.	Creātor, auctor, ōris, <i>m.</i>
To create.	Creāre, efficiere.
The creation.	{ Creatio, ōnis, <i>f. (act.).</i> Mundus, <i>i, m.</i> ; rerum natura (<i>cf. sect.</i>)
The heaven.	Coelum, <i>i, n.</i>
The earth.	Terra, <i>ae, f.</i>
The solitude.	Solitudo, <i>inis, f.</i>
The goodness.	Benignitas, humanitas, ātis, <i>f.</i>
The cleanliness.	Munditia, <i>ae, f.</i> , or mundities, <i>ei, f.</i>
The uncleanness.	Immunditia, <i>ae, f.</i>
The government.	Magistrātus, ūs, <i>m.</i> , or <i>pl. magistrātus; senātus, ūs, m.</i>
Sensible, reasonable.	Sānus, prūdens, molestus.
For my, thy, our sake; on my, thine own account.	Meā, tuā, nostrā causā or gratiā.
On his, on the father's account.	Ejus causā, patris causā or gratiā.
Not only — but also.	{ Non mōdo — sed (or rerum) etiam. Non tantum — sed etiam. Non solum — sed etiam.
Not only not — but not even.	Non modo (non)* — sed ne . . . quidem.
He was not only unlike the preceding king, but even more cruel than Romulus.	Non solum proximo regi dissimilis, sed ferocior etiam Romulo fuit.
Such a man will never venture not only to do, but not even to think, anything that is not honorable.	Talis vir non mōdo facere, sed ne cogitare quidem quidquam audēbit, quod non honestum 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 *etiam 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 (*ultimo in itinere tuo 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 (*facienti*) 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 tristis 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 assolet*); 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 (*tantopere*), 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 (*vitare*) 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 subjunctive, 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*, *tantus*, *ejusmodi*, *hujusmodi*, *adeo* or *tam*, so as to denote a consequence 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*, *illius*, *ejus*; — *cui* to *ut mihi*, *tibi*, *sibi*, *ei*, *illi*, and so through all the cases. E. g.

*Égo is sūm, qui nūhīl ūnquam
mēā pōtius, quā meōrum cī-
vium causā fēcērīn.*

My character is such, that I have never done anything on my own account rather than on that of my fellow-citizens.

*Éa est Romāna gēns, quae victa
quiescere nēsciat.*

Such is the character of the Roman race, that it cannot rest when conquered.

Nōn tū is es, qui, qui sis, nēscias.

You are not such a man as to be ignorant of what you are.

*Nōn égo sūm ille férreus, qui frā-
tris moerōre nōn mōvēar.*

I am not so heartless a man as not to be moved by the sorrow of my brother.

*Innocētia est affēctio tālis āni-
mi, quae nōceat nēmīni.*

Innocence is that disposition of the mind which does nobody any harm.

*Est hujusmodi réus, in quō hōmī-
ne nūhīl sit, praeter sūmma
peccāta.*

He is so guilty, that there is nothing in the man but the most culpable offences.

*In corpōre si quid ejusmodi est,
quod reliquō corpōri nōceat,
ūrī secarique pātīmur.*

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 gens tam fēra, nemo omnium tam immanis est, cujus 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 commodo tuo fiat*, So far as it can be done without inconvenience to you. *Quod sine alterius injuriā fiat* or *fieret*, As far as it can be done without injury to another. *Quod salvā fide possim*, So far as I can honorably.*

3. When a comparative precedes, the clause introduced by *quam* qui (*quam* *cujus*, *cui*, *quorum*, &c.) requires the subjunctive. E. g. *Majior sum, quam cui possit fortuna nocere*, I am superior to the injuries of fortune. *Majora deliquerant, quam quibus ignosci 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, inveniuntur, reperiuntur* (with *homines* understood); — *nemo, nullus, nihil est*; — *quis est? quid est? qui, quae, quod* (sc. *negotium*, &c.) *est? quantum est? quotusquisque est? &c.* E. g.

Sunt, qui dicant, censeant.

There are those who say, those who suppose.

Sunt, qui dixerint, viderint.

There are those who have heard, those who have seen.

Inventus est, qui flammis imponeret manum.

There was one found who put his hand into the flames.

Fuerunt, qui dicerent.

There were those who said.

Est aliquid, quod non oporteat, etiamsi licet.

There is something which does not behoove us, although not unlawful.

Multi erunt, quibus recte litteras dare possis.

There will be those whom you can properly trust with letters.

Nemo est orator, qui se Demosthenis similem esse nolit.

There is no orator who is unwilling to be like Demosthenes.

Non deerunt, qui Cassii et Brutii meminerint.

There will not be wanting those who remember Cassius and Brutus.

* So frequently with *quidem*; as, *Quos quidem aut inveniri aut legere*, As far at least as I have been able to find or read. But *quantum* in this construction has the indicative; as, *Quantum possum*, 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 longior fui, quam aut vellem* (instead of *velle*), *aut quam me pulchri fore*.

Helvétiiis dómi <i>nihil erat, quó fá-</i> <i>mem tolerárent.</i>	The Helvetii had nothing at home, wherewith to still their hunger.
<i>Quis ést, qui utilia fúgiat?</i>	Who is there that seeks to avoid the useful?
<i>Quótus quisque ést, qui voluptá-</i> <i>tem néget ésse bónum?</i>	How many are there among men, that deny pleasure to be a good?
<i>Plúres auctóres invénio,* qui Ro-</i> <i>mános Horátios vócent.</i>	I find several authors who call the Horatii Romans.
<i>Núm ámplius quid désideras,</i> <i>quod respóndeas?</i>	There is nothing else that you de- sire to reply?
<i>Nihil habébam nóvi, quód post</i> <i>accidisset, quam dedissem ad</i> <i>tê litteras.</i>	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, nihil 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 gaudeas*, You have reason to rejoice. *Non est, quod te pudeát*, You need not be ashamed. *Nihil est, quod pertimescat*, He has no cause to dread. *Non est, cur eorum spes infringátur*, There is no reason why they should be dejected. *Ille erat ut odisset defensorem salutis meae*, He had reason to hate the defender of my safety. *Non est igitur ut mirandum sit*, There is consequently nothing to be wondered at. *Quid est, cur virtus 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 reprehendas?* What fault have you to find? *Non habeo, qui (= quá re) utar*, I have nothing to live on. *Quo se vertéret, non habébat*, 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 aliquid simile virtutis*, 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 common construction, and the indicative in these cases is generally employed 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, nanciscor, desidero, quaero*, and *relinquo*, after all of which the relative may take the subjunctive. Cf. note 2.

† But this last example more properly belongs to Lesson LXXXVII. *D.* So likewise, *Non habeo quid dicam*, I know not what to say. *Quid faceret, non habébat*, He knew not what to do. These are indirect questions.

The relative is then either *qui* in the sense of *ut is*, or *quo*, "in order that" (before a comparative), or *quâ*, *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.

Litterae posteritatis causâ repertae sunt, quae subsidio oblivioni esse possent.

Letters were invented for the benefit of posterity, as a protection against oblivion.

Dolabella venerat ipse, qui esset in consilio, et primus sententiam diceret.

Dolabella had appeared in person, so that he might take a part in the deliberation, and gave his opinion first.

Sunt multi, qui eripiunt aliis, quod aliis largiantur.

There are many who rob some of that which they wish to lavish upon others.

Cohortarer vobis, quô animo fortiores essetis.

I should exhort you to be more resolute.

Darius pontem fecit in Istro flumine, quâ copias traduceret.

Darius constructed a bridge, over the Danube, over which he might lead his forces.

Themistocli Artaxerxes Lampsaecum urbem donarat, unde vinum sumeret.

Artaxerxes made Themistocles a present of the city of Lampsaecum, 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.

Magna est Pelôpis culpa, qui non eruditum filium, nec docuerit, quatenus esset quidque curandum.

The great fault of Pelops is, that he did not educate his son, nor teach him to what extent to carry everything.

Actio malumus iter facere pedibus, qui incômmode navigassimus.

We preferred to start from Actium on foot, *because* we had had a bad passage at sea.

Solis candor illustrior est, quippe qui in immenso mundo tam longe latèque colluceat.

The light of the sun is brighter (than any other), inasmuch as it shines so far and wide in the immensity of the universe.

Sunt homines naturâ curiosi, ut qui sermunculis etiam fabellisque ducantur.

Men are naturally curious, since they are influenced even by idle talk and fables.

A Catilinâ Antonius non procul aberat, utpote qui in fugâ sequeretur.

Antonius was not far from Catiline as he pursued him in his flight.

O fortunâte adolescens, qui tuiâ
virtutis Homêrum præcônem
invenêris!

Mê infelicem, qui per tôt annos
tê vidêre nôn potuêrim! *

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*, *aptus*, 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 amêtur.

Idôneus est, qui imperet.

Qui modêste paret, vidêtur, qui
aliquândo impêret, *dignus* êsse.

Liviânæ fâbulæ nôn sâtis *dignæ*
sunt, quæ itêrum legântur.

(Méntem) sôlam censêbant *idô-*
neam (êsse), cui crederêtur.

Nûlla videbâtur âptior persôna,
quæ de ætâte loquerêtur.

Lyrîcôrum Horâtius fêre sôlus
lêgi *dignus* est.

Utêrque ôptimus erat, *dignusque*
âlter êlîgi âlter êlîgere.

He is worthy, unworthy of being
loved.

He is competent to command.

He who modestly obeys seems to
be worthy of commanding at
some future time.

The dramas of Livy are scarcely
worth reading a second time.

They held that the intellect alone
was fit to be relied upon.

There seemed to be no person bet-
ter qualified to discourse on old
age.

Of the lyrical poets Horace is al-
most the only one worth reading.

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.*

Elephânti tûtum ab hôstibus,
quacûmq; incêderent, âgmen
præbebânt.

Domitiânus, quôties ôtium êssel,
âlêâ sê oblectâbat.

Sôcrates quam sê cûnque in pâr-
tem dedisset, ômnium fâcile
fuit princeps.

Nêc quîsquâ Pyrrhum, quâ tu-
lisset impêtum, sustinêre vâ-
luit.

The elephants formed a safe pro-
tection against the enemy, wher-
ever they might march.

Domitian amused himself with dice-
playing, whenever he was at
leisure.

Socrates was confessedly the first
in everything to which he had
applied himself.

Nor could any one stand against
Pyrrhus, 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. *Il 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.

Varicellæ, ærum, pl.

The fever.

Febris, is, f.

The intermittent, tertian, quartan, continual fever.

Febris remittens, tertiana, quartana, quotidiana.

To get the fever.

In febrem incidere (incidi, incisum).

To have the fever.

Febri laborare, febrem habere.

An attack of fever; a fit.

Accessus febris; motus febriculosis.

The fever comes on.

Febris accedit.

The fever stops.

Febris decedit.

The apoplexy.

Apoplexia, æ, f.

To be struck with apoplexy.

Corripior (i, repton sum) apoplexiâ.

To open (active).

{ *Aperio, ire, erui, ertum.*
Patefacio, Ære, feci, factum.

To unlock, unbolt.

{ *Recludo, Ære, si, sum.*
Rësëro, Ære, Ævi, Ætum.

To open, be open (*neut.*).

{ *Aperior, iri, ertus sum.*
Recludi, reserari.

To stand or lie open.

Patëo, Ære, patui, —.

To close, shut (act.).

{ *Claudo, Ære, si, sum.*
Obsëro, Ære, Ævi, Ætum.

To cover (shut).

Operio, ire, ui, rtum.

To shut, close (*neut.*).

Claudi, obserari; operiri.

To sell well, readily (*of goods*).

{ *Vendibilem (or -bile) esse.*
Emptores facile invenire.

Of what disease did your sister die?

Quo morbo mortua est soror tua?

She died of the small-pox.

Mortua est varicellis.

Did you ever get the fever?

Incidistine unquam in febrem?

Yes, I had the tertian fever once.

Sane; in febrem tertianam quondam incidi.

Was the old man struck with apoplexy?

Corruptusne est senex apoplexiâ?

He was struck.

Corruptus est.

Did the wine sell well last year?

Invenitne vinum facile emptores anno proximo elapso?

I do not know how it sold.

Haud scio, quomodo venderetur.

Will you shut the door?

Visne ostium claudere?

No, I will open it (wide).

Immo id potius patefacere malo.

Has he already locked (bolted) the door?	Obseravítne jam óstium?
He has not yet bolted it.	Nôndum obserávit.
The key opens the door (fits the lock).	Clávis óstium áperit.
The door opens easily.	Óstium fáciie aperitur.
The door does not shut.	Fóres híant.
The window shuts well.	Fenéstia ex tóto cláusa ést.
The window does not shut easily.	Fenéstia nôñ fáciie operitur.
The door of the temple stood open.	Jánua témpli patébat.
Nature opened the way.	Natúra íter patefécit.
They opened their ears to flatterers.	Aúres súas assentatóribus patefecérunt.
Letters can either be lost, or opened, or intercepted.	Litterae aut interire, aut áperiri, aut intércipi póssunt.
From afar, afar off.	E longinquo; procul; emínus.
Summer clothes.	Vestes aestivae.
To conceive, comprehend.	{ Comprehendo, ére, di, sum.
That is not said.	{ Mente complector (i, plexus sum).
That cannot be comprehended.	{ Hóc nôñ dicitur.
	{ Hóc comprehéndi nôñ póstest.
	{ Hóc in intelligéntiam nôñ cádit.
	{ Est plánum, evidens, manifestum, in aperto.
It is evident, manifest, clear.	{ Constat, lúcet, líquet.*
According to the circumstances of the case.	Pro rê, pro rê náid.
According to circumstances.	Ex tempóre, pro tempóre.
Under these circumstances.	His rêbus; quae cum íta sint.
To proceed according to circumstances.	Ex rê consúlère (ui, tum).
According as, as.	Pro eo ut, prout (cum Indic.).
As the circumstances admitted.	Próut facultátes homínis ferébant.
As the case may demand.	Próut rês póstulat.
As far as the difficulty of the case admitted.	Pro éo ut difficúltas témporis tulit.
As far as I can.	Quántum in mē sítum est. Ut pó- téro.
According as I deserve.	Pro éo ut mérëor.
It depends upon circumstances.	Hóc ex rê et ex témpore péndet.
Everything depends upon you alone.	In té úno pósita súnť ómnia.
It all depends on this.	{ Hóc cápút réi ést.
	{ Ómnia húc rédéunt.
To put, place, lay, set.	Pónère, locäre, statuère (ALIQUID IN ALIQUO LOCO).

* On the construction of these expressions, see Lesson LIII. B. Rem. 2.

To put anything before the fire.	Appōnere or propōnere aliquid igni (ad ignem).
To put, or place upon.	{ Impōnere aliquem or aliquid in rem. Collocāre aliquid in re.
To put anything in its proper place.	Aliquid suo loco pōnere.
To put (seat) the boy upon the horse.	Impōnere puerum in equum.
To set the glass upon the table.	Scyphum in mensā statuere (ūi, ūtum).
To put back anything to its place.	Aliquid suo loco repōnere.
To stick, fix, insert.	{ Infigo, ere, fixi, fixum. Insēro, ere, serui, sertum. (ALIQUID REI or IN REM.)
To insert the thread into the needle.	Inserere filum in acum.
To put the ring on the finger.	Anulum digito 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 mensā statuas. Nam frangetur.
To be angry (at some one).	{ Irascor, i, iratus sum. Succenseo, ere, ūi, sum. Iratum esse (ALICUI).
To be angry (about anything).	Graviter or moleste ferre (ALIQUID).
To pretend to be angry with any one.	Se simulare alicui iratum.
What are you angry about?	Quid succenses (irasceris)?
I am angry with you, for having carried away my book.	Tibi succenseo, quod mihi librum abstulisti.
He has done nothing for you to be angry about.	Nihil fecit, quod succenseas.
I am angry that he did not come.	Iratus sum, eum non venisse (or quod non venit).*
Are you sorry for having done it?	{ Poenitēne tē facti? Poenitēne tē hoc fecisse?
I am sorry for it.	{ Id mē poenitet. Dolet mihi valde.
I do not regret having lived.	Nō poenitet mē vixisse.
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?	{ Cujus est illa? Unde venit?
She is from France.	{ Domo Francogallia est. Ex Francogallia venit.

* On the government of these verbs, see Lesson LIV. II.

What sort of a pen have you lost?	Qualem pënnam (quid pënnæ) amisisti?
A gold one.	Aurëam.
What sort of pens has your sister made?	Quales pënnas fudit sörör tua?
Good ones.	Bónas.
To cut a pen.	Pënnam <i>or</i> calämmum findere (fidi, fissum).
To mend a pen.	Pënnam <i>or</i> calämmum temperare.
To put pen to paper.	Calämmum sumere; se ad scribendum conferre.
Happy.	Fëlix, icis; beätus, a, um.
Unhappy, miserable.	Infëlix, icis; miser, a, um.
Polite, courteous.	Urbänus, benignus, modestus, a, um.
Impolite, uncivil.	Inurbänus, 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 of ague the day before yesterday, and this morning the fever has returned. — Has she the intermitting 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 (*idoneus*) 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. — PENSUM 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.

Thales, qui sapientissimus in séptem fuit, homines existimare dixit oportere, omnia, quae cernerentur, deorum esse plena.

Caesar hortatus est milites, ne éi, quae accidissent, graviter ferrent.

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.

Caesar exhorted 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, deorum plena sunt.*" — "*Ne ea, quae acciderunt, ferre graviter*" (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 acciderunt* instead of *quae accidissent*; *quae cernuntur* instead of *quae cernerentur*, and the imperative *ne — ferre* instead of *ne — ferrentur*.

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 concione eos, qui sint in proeliis interfecti.*

Sōcrates dicere solēbat, *omnes in eo, quod scirent, satis esse eloquentes.*

Elēus Hippias, quum Olympiam venisset, gloriātus est, *nihil esse ullā in arte rerum omnium, quod ipse nesciret; nec solum hās artes, quibus liberales doctrinae atque ingenuae continerentur; sed anulum, quem haberet, pallium, quo amictus, soccos, quibus indutus esset, se suā manu 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 one 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.

Prīncipes Aeduōrum, nōn dubitare se, dicebant, *quin, si Helvetios superāvērint Romāni, unā cum reliquā Galliā Aedulis libertatem sint erepturi.*

The leaders of the Aedui said, that they had no doubt but that, if the Romans conquered the Helvetii, they would deprive the Aedii, 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. *Cave tibi amicos esse credas*, quos viciisti, 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. *Caesar per exploratores certior factus est, ex ea parte vici, quam Gallis concesserat, omnes noctu 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 habetote, magistratibusisque, qui praesunt, rempublicam contineri*, 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.

Ūbii orābant, *ut* sibi Cæsar auxilium *ferret*; vel, *si* id facere *prohiberetur*, exercitum modo Rhenum *transportaret*.

Rex imperavit, *ut*, *quæ* bello opus *essent*, *pararentur*.

Eo simus animo, *ut* nihil in malis *ducamus*, *quod* sit vel a deo immortalis vel a natura *constitutum*.

The Ubii besought Cæsar 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, ita, talis,** &c.), the verb of the interjected clause is in the indicative. E. g. *Eloquendi vis efficit, ut ea, quæ ignoramus, discere, et ea, quæ scimus, alios 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 optima est et fertilis, ut multitudine earum rerum, quæ exportantur, 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. *Xerxes litteris certiores 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* immortalitas *consequatur*.

Socrates accusatus est, *quod* corrumpere juventutem et novas superstitiones *induceret*.

Noctu ambulabat in publico Themistocles, *quod* somnum capere non *posset*.

Plinius major perire omne tempus arbitrabatur, *quod* studiis non *impertiretur*.

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.

Aristides nōne ob eā causam Was not Aristides expelled from
 expulsus est patriā, *quod* prae- his country, because (it was al-
 ter modum iustus esset? leged) 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 dicēret, quod arbitrārētur*, "because he said," "because he thought," are sometimes put, and the verb is made dependent upon these. E. g. *Ab Atheniensibus, locum sepulturae intra urbem ut darent, impetrare non potui, quod religione se impediri dicērent,** 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.
The advantage.

Utilitas, utis f.; usus, ūs, m.
Commōdum, emolumentum, lucrum,
i, m.

To be of use.

{ Utilitatem or ūsum afferre (ALI-
 CUI):
 Usū esse, prodesse, conducere
 (ALICUI).

To be of great use.

Magnam utilitatem afferre; valde
 or plurimum prodesse; magnae
 utilitati esse (ALICUI).

To be of little use.

Pārum utilitatis afferre; parvae
 esse utilitati; pārum (non mul-
 tum) prodesse (ALICUI).

To be of no use.

Nihil prodesse (ALICUI); longe
 abesse (AB ALIQUO).

To profit by, derive profit from
 anything.

Utilitatem, fructum, commōdum ca-
 pēre or percipere ex aliquā re.

To turn anything to one's advan-
 tage or profit.

Aliquā rē ūti; aliquid in rem suam
 convertēre; lucri facere aliquid.

To turn everything to one's own
 profit.

Omnia ad suam utilitatem referre.

To look to one's own advan-
 tage.

Commōdis suis consulere or servire.

To benefit (be useful) to any
 one.

Alicujus commodis consulere or
 servire.

Of what use is this?

{ Cui ūsū est hoc?
 Quid refert? Quid prodest?

* Instead of the *quod religione se impediretur* of the rule, or the *quod religione se impediri dicebant*, 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.	{ Hóc est nūlli úsui.
	{ Hóc nihil pródest.
It is of use to me ; it is to my advantage.	{ Hóc mīhi pródest (mīhi útile est).
	{ Est e rē meā ; est in rēm meām.
It is for the advantage of the state.	{ Hóc est e rē publicā.
Of use, of advantage.	Ex úsu, e rē, in rem (alicūjus).
Useful ; advantageous.	Útilis ; salutāris ; fructuōsus.
Useless ; of no use.	Inútilis ; sine utilitāte ; carens fructu.
<i>It is well, right, fair, just, proper (to do anything).</i>	<i>Aequum, pār, jus, fas est (ALIQUID FACERE).</i>
It is not well, unjust, wrong (to do anything).	Injustum, iniquum, nēfas est (ALIQUID FACERE).
I consider it proper, right, fair.	Aequum esse censeo (e. g. te hoc facere, &c.).
Is it right to do this ?	Aequúmne est fácere hóc ?
Is it not right ; it is wrong.	Nōn aequum est ; nēfas est.
Is it useful to write much ?	Estne útile (prodéstne) multum scribere ?
It is very useful, of great use.	{ Est sáne máxime útile.
	{ Plúrium pródest.
Did he derive much advantage from his books ?	Cepítne multum fructum ex líbris súis ?
He derived not much from them.	Immo eí nōn multum profuerunt.
Is it for your advantage ?	Estne e rē tuā ?
It is not ; it is for my father.	Nōn est ; est e rē patrís.
What is your name ?	{ Quód est tibi nōmen ?
	{ Quínam vocāris ?
	{ Est mīhi nōmen Carólus (Caróli, Carólo).*
My name is Charles.	{ Appéllor Carólus.
What do you call this (how is this called) in Latin ?	Quíd est (dícitur, vocátur) hóc Latíne ?
What does this signify in French ?	Quíd est (sónat, significat) hóc Francogállice ?
This signifies <i>parler</i> in French.	Hóc Francogállice <i>parler</i> est (sónat, significat).
It is not easy to tell.	Nōn fácite est dictu.
Do they call him king, philosopher, Frederic ?	Appellántne eúm régem, philosophum, Frédéricum ?
They do.	Fáctum.
To name, call.	Nomināre, appellāre, vocāre, dicere.
To give one a name.	Nōmen alicui dāre (indere, imponere).
The name, appellation (of a person or object).	Nōmen † ; appellatio ; vocabulum.

* Compare page 367.

† The *nomen* is properly the middle of the three names of a free Roman citi-

The name of emperor.	Nomen imperatōria.
Called William; William by name.	Qui dicitur (vocatur) Guilielmus.
William.	Nomine Guilielmus.
Francis.	Wilhelmus (Guilielmus), i, m.
James.	Franciscus, i, m.
Elizabeth.	Jacobus, i, m.
Eleanor.	Elisabetha, ae, f.
Wilhelmine.	Leonora, ae, f.
Schiller.	Wilhelmina, ae, f.
Goethe.	Schillerus, i, m.
Euripides.	Goethius, i, m.*
Plato.	Euripides, is, m.
George the Third.	Plato, ōnis, m.
Henry the Fourth.	Georgius Tertius.
Charles the Great.	Henricus Quartus.
Louis the Fourteenth.	Carolus Magnus.
To speak a language.	Ludovicus Quartus Decimus.
Fluently, with facility.	Aliqua lingua loqui or ūti.
	Expedite, facile; profuente celeritate.
He speaks Latin fluently.	Lingua Latinā facile loquitur.
Charles the Fifth spoke several European languages fluently.	Linguae Latinae peritus est.
	Carolus Quintus linguarum Europensium pluribus profuente celeritate utebatur (loquebatur).
Have you ever heard such a thing?	Audivistine unquam tale quid?
Never.	Nūquam.
I have never seen or heard such a thing.	Nūquam ego aliquid tale neque vidi neque audiui.
Such a thing.	Aliquid tale, tale quid.
The army.	Exercitus, ūs, m.
The camp.	Castra, ōrum, n.
Europe. — European.	Eurōpa, ae, f. — Eurōpensis, e; Eurōpaeus, a, um.
The works (of an author).	Opēra; scripta, ōrum, n.
Sooner — than.	Prius (cilius, ante) — quam.
Rather — than.	Prius (potius, cilius) — quam.
He arrived sooner than.	Cilius, quān ego, advēnit.
I will rather pay him than go thither.	Dēbitum ei sōlvēre pōtius, quam eo ire, malo.
I will rather burn the coat than wear it.	Combūram pōtius, quam gestābo, vēstem.
Rather than squander my money, I will throw it into the river.	In flūvium cōjicere praeopto, quam dilapidāre pecūniam.

zen, who had a *praenomen*, *nomen*, and *cognomen* (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, explorātus, a, um.

To be sure of a thing.

{ *Rem explorātam habere.*{ *Certo or pro certo scire.*{ *Explorātum mihi est.*

Are you quite sure of it ?

{ *Satīn' hōc tibi explorātum 'st ?*

I am sure of it.

{ *Explorātum habeo.*{ *Pro certo scio hōc.*

I am sure that he has arrived.

{ *Hōc certo scio, eum advenisse.**To repair (or go) to any place.**Se conferre aliquo.**Ire, proficisci aliquo.*

To withdraw, retire anywhere.

Concedere aliquo.

I went to my room.

Ego mē in conclāve meum contuli.

He repaired to that town.

Ūrbem in illam se contulit.

He repaired to his army.

Ad exercitum suum profectus est.

I repaired to that place.

In locum illum profectus sum.

He retired into the country to live.

Rūs habitatum concessit.

Go where you please.

I, quō tibi collibeat.

To go to any one, to meet any one.

{ *Accedere, se conferre ad aliquem.*{ *Adire, convenire aliquem.*

EXERCISE 165.

When did you see my father's castle ? — I saw it when I was travelling last year. 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 vis apparare*) 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.

Lesson XCII. — PENSUM ALTERUM ET NONAGESIMUM.

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. Discēde!* Leave (be off)!

Discēdīte! Leave ye! FUT. *Quum legēris, tum discedīto!* 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* — *mōnē*, remind thou.
3. *legēre* — *lĕgē*, read thou.
- (3.) *capēre* — *cāpē*, 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. *ĕ*, 4. *ī*, into, 1. *āto*, 2. *ēto*, 3. *ĭto*, 4. *ito*, and the passive, by adding *r* to these terminations of the active As, —

1. *amā* — *amāto*, *amātor*, thou shalt love, be loved.
2. *mōnē* — *mōnēto*, *mōnētor*, thou shalt remind, be reminded.
3. *lĕgē* — *lĕgĭto*, *lĕgĭtor*, thou shalt read, be read.
- (3.) *cāpē* — *capĭto*, *capĭtor*, thou shalt take, be taken.
4. *audi* — *audito*, *auditor*, thou shalt hear, be heard.

INFLECTION OF THE IMPERATIVE.

C. The following paradigms exhibit the inflection of the imperative, active and passive.

FIRST CONJUGATION.

ACTIVE.		PASSIVE.	
Present.		Present.	
S.	<i>amā</i> , love (thou).	S.	<i>amāre</i> , be thou loved.
P.	<i>amāte</i> , love ye.	P.	<i>amāminī</i> , be ye loved.
Future.		Future.	
S. 2.	<i>amāto</i> , thou shalt love.	S. 2.	<i>amātor</i> , thou shalt be loved.
S. 3.	<i>amāto</i> , let him love.	S. 3.	<i>amātor</i> , let him be loved.
P. 2.	<i>amatōte</i> , ye shall love.	P. 2.	<i>amāminor</i> , ye shall be loved.
P. 3.	<i>amanto</i> , let them love.	P. 3.	<i>amantor</i> , let them be loved.

SECOND CONJUGATION.

ACTIVE.		PASSIVE.	
Present.		Present.	
S.	monē, remind (thou).	S.	monēre, be thou reminded.
P.	monēte, remind ye.	P.	monēminī, be ye reminded.
Future.		Future.	
S. 2.	monēto, thou shalt remind.	S. 2.	monētor, thou shalt be reminded.
S. 3.	monēto, let him remind.	S. 3.	monētor, let him be reminded.
P. 2.	monetōte, ye shall remind.	P. 2.	monēminor, ye shall be reminded.
P. 3.	monento, let them remind.	P. 3.	monentor, let them be reminded.

THIRD CONJUGATION.

Present.		Present.	
S.	legē, read (thou).	S.	legēre, be thou read.
P.	legite, read ye.	P.	legimīni, be ye read.
Future.		Future.	
S. 2.	legīto, thou shalt read.	S. 2.	legītor, thou shalt be read.
S. 3.	legīto, let him read.	S. 3.	legītor, let him be read.
P. 2.	legītōte, ye shall read.	P. 2.	legimīnor, ye shall be read.
P. 3.	legunto, let them read.	P. 3.	leguntor, let them be read.

FOURTH CONJUGATION.

Present.		Present.	
S.	audī, hear (thou).	S.	audīre, be thou heard.
P.	audite, hear ye.	P.	audimīni, be ye heard.
Future.		Future.	
S. 2.	audito, thou shalt hear.	S. 2.	auditor, thou shalt be heard.
S. 3.	audito, let him hear.	S. 3.	auditor, let him be heard.
P. 2.	auditōte, ye shall hear.	P. 2.	audimīnor, ye shall be heard.
P. 3.	audiunto, let them hear.	P. 3.	audiuntor, let them be heard.

So conjugate *apportā*, bring; *dā*, give; *laudā*, praise; *regnā*, rule; — *audē*, dare; *gaudē*, rejoice; *habē*, have; *jubē*, command; *studē*, strive; — *agē*, come on (stir); *mīte*, send; *pōne*, put; *scribe*, write; *sūme*, take; — *apēri*, open; *puni*, punish; *repēri*, find; *sentī*, feel; *veni*, come.

IMPERATIVE OF DEPONENT VERBS.

D. The imperative of deponent verbs follows the analogy of the passive voice. Thus:—

FIRST CONJUGATION.

Present.

S. hortāre, exhort (thou).

P. hortāmini, exhort ye.

Future.

S. 2. hortātor, thou shalt exhort.

S. 3. hortātor, let him exhort.

P. 2. hortāminor, ye shall exhort.

P. 3. hortantor, let them exhort.

SECOND CONJUGATION.

Present.

S. verēre, fear (thou).

P. verēmini, fear ye.

Future.

S. 2. verētor, thou shalt fear.

S. 3. verētor, let him fear.

P. 2. verēminor, ye shall fear.

P. 3. verentor, let them fear.

THIRD CONJUGATION.

Present.

S. loquēre, speak (thou).

P. loquimini, speak ye.

Future.

S. 2. loquitor, thou shalt speak.

S. 3. loquitor, let him speak.

P. 2. loquimīnor, ye shall speak.

P. 3. loquuntor, let them speak.

FOURTH CONJUGATION.

Present.

S. blandire, flatter (thou).

P. blandimini, flatter ye.

Future.

S. 2. blanditor, thou shalt flatter.

S. 3. blanditor, let him flatter.

P. 2. blandimīnor, ye shall flatter.

P. 3. blandiuntor, let them flatter.

So inflect *comūāre*, escort; *morāre*, delay (stay); *laetāre*, rejoice; *recordāre*, remember; — *merēre*, earn; *miserēre*, pity; *tuēre*, defend; — *fruēre*, enjoy; *morēre*, die; *obliviscēre*, forget; *ulciscēre*, revenge; *utēre*, use; — *experire*, experience (try); *largire*, spend; *opperire*, wait for (expect); *ordire*, begin; *partire*, divide.

IMPERATIVE OF IRREGULAR VERBS.

E. Of the irregular verbs, *possum*, *volo*, *malō*, *queo*, *nequeo*, and *fiō* want the imperative mood. That of the rest is as follows:—

1. *Esse*, to be. — PRES. *ēs* — *este*, be thou, be ye. FUT. 2. *esto* — *estōte*, 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. *Edēre*, to eat. — PRES. *ede* or *ēs* — *editē* or *este*. FUT. 2. *edito* or *esto* — *editōte* or *estōte*; 3. *edito* or *esto* — *edunto*.

So the compounds *adēde*, *ambēde*, *comēde*, &c.

3. *Ferre*, to bear. — ACT. PRES. *fēr* — *ferēte*. FUT. 2. *ferto* — *fertōte*; 3. *ferto* — *ferunto*. — PASS. PRES. *ferre* — *ferimini*. FUT. 2. *fertor* — *feriminor*; 3. *fertor* — *feruntor*.

So also *affer*, *confer*, *perfer*, &c.

4. *Nolle*, to be unwilling. PRES. *nōli* — *nolite*. FUT. 2. *nolito* — *nolitōte*; 3. *nolito* — *nolunto*.

5. *Ire*, to go. — PRES. *i* — *ite*. FUT. 2. *ito* — *itōte*; 3. *ito* — *eunto*.

So the compounds *abi*, *exi*, *peri*, *prodi*, *redi*, &c.

6. *Inquam*, I say. — PRES. *inquē* — *inquite*. FUT. *inquito*. — The rest is wanting. That of *aio*, I say, is *ai*, but obsolete.

7. *Memîni*, *I remember*, has only the forms *memento* — *mementote*, remember thou, ye.

8. A few verbs occur in the imperative alone. They are *ap̄t̄ge*, away, begone! *ave*, hail! *salve*, hail (good morning, &c.); *vale*, farewell; and *cedo*, say, tell me, let see. The remaining forms of these are *avete*, *aveto*; *salvete*, *salveto*; *valete*, *valeto*.

REMARKS.

1. The verbs *dico*, *dūco*, *facio*, and *f̄ero* drop the final *e* of the imperative present singular, and have *dic*, *duc*, *fac*, *fer*. So also the compounds of those verbs; as, *educ*, *calefac*, *eff̄er*, *perfer*, &c. The only exceptions are the compounds of *facio*, which change the radical *a* into *i*; as, *confice*, *perfice*, &c. — Of the verb *scire*, it is customary to say *scito* — *scitote* instead of *sci* — *scite*.

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 audeto accedere 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 *curato*) *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 forti magnōque sis*, Be brave (strive to be brave) and magnanimous. So also in prohibitions, *fac ne*, *cave ne* (or *cave* without *ne*), with the subjunctive, and *noli* with the infinitive. E. g. *Fac ne venire praetermittas*, Do not fail to come. *Cave (ne) putes*, Do not suppose (Beware of supposing). *Noli existimare*, Do not think. *Nolite dubitare*, 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* (= *facito*), *ut sciam*, Let me know. *Sed valēbis* (= *vale*), *meaque negotia vidēbis* (= *vide*), But farewell, and attend to my interests. *Tu non cessabis* (= *ne cessa*) *nosque diliges* (= *dilige*), 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 confirmāris, ad nos venias* (= *venito*), When you shall have properly established your health again, you must come to see us. *Tuā quod nihil refert, ne cures* (= *ne cura*), Do not meddle with things that do not concern you. *Quod boni datur, fruāre* (= *fruere*), *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. *Destinant furere*, Let them cease to rage. *Donis impiū 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.

d) The second person of the perfect subjunctive, chiefly in negative commands with *ne*. E. g. *Hoc ne feceris* (= *ne facias*), You shall not do this. *Nihil ignoveris* (= *ignoscito*), Do not pardon anything. *Misericordiā commōtus 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.

<i>Serva, obsecro, hæc nobis bona.</i>	Preserve these blessings unto us, I pray thee.
<i>Iustitiam cole et pietatem.</i>	Cultivate justice and piety.
<i>Subvenite misero; ite obviam injuriae.</i>	Come ye to the rescue of an unhappy man; face the injustice.
<i>Procul, o procul este, totòque absistite lūco!</i>	Away! away! Keep off from the entire grove!
<i>Nimium ne crede colori.</i>	Do not trust beauty too much.
<i>Quaeso, animum ne desponde.</i>	Do not, I pray you, give up your courage.
<i>Cura, ut valeas.</i>	Farewell!
<i>Magnum fuc animum habes et spem bonam.</i>	Keep up your courage and hope.
<i>Fac, ne quid aliud cures, nisi ut quam commodissime convalescas.</i>	See that you attend to nothing else, except the most suitable recovery of your health.
<i>Cave, si me amas, existimes, me abjecisse curam reipublicae.</i>	Beware, I beseech you, of supposing that I have thrown aside the cares of public life.
<i>Noli te oblivisci Ciceronem esse.</i>	Do not forget that you are Cicero.
<i>Nolite id velle, quod fieri non potest.</i>	Do not desire that which is impossible.
<i>Tu nihil invitā dices faciēve Minervā.</i>	Say or do nothing but what you are fit for.
<i>Si certum est facere, facias: verum ne post culpam confēras in me.</i>	If you are determined to do it, do so; but do not afterwards cast the blame on me.
<i>Ne quaeras; efferant, quae secum huc attulerunt.</i>	Do not ask me; let them take away what they have brought here with them.
<i>Quod dubitas, ne feceris.</i>	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.

Amicitia his legibus esto: — Excedito urbibus, agris, vicis, ca- There shall be peace on these conditions: let him evacuate the

stellis cis Taurum usque ad Tánñim ánnem.	cities, fields, villages, and forts on this side of the Taurus as far as the river Don.
Régio império dúo <i>súnto</i> , ilque Cónsules <i>appellántor</i> , militíae súmmum jús <i>habénto</i> , némini <i>parénto</i> ; illis sálus pópuli suprema lénx <i>éstó</i> .	There shall be two persons of royal authority, and they shall be called Consuls; they shall have the chief command in war, shall be obedient to no one; the welfare of the people shall be their highest law.
Impius <i>ne audéto</i> placáre dónis íram deórum.	No impious man shall dare to appease the anger of the gods with presents.
Hóminem mórtuum in úrbe <i>ne sepélúto, nére úrúto</i> .	Thou shalt bury or burn a dead man in the city.
Nón sátis <i>ést</i> pulchra <i>éssé</i> potémáta; dúlcia <i>súnto</i> , et quocúnque volúnt, ánimum audítóris <i>agúnto</i> .	It is not enough that poems be beautiful; they must be sweet, and must carry the minds of the hearer wherever they list.
Coeléstia sémper <i>spectáto</i> , illa húmána <i>contémnúto</i> .	You should always observe celestial things, and despise the things of earth.
Quum valetúdini tuæ consulúris, tum <i>consúlúto</i> navigatióni.	When you shall have provided for your health, then provide for your voyage.
Ubi nós lavérimus, si vóles, <i>laváto</i> .	You shall wash, if you choose, where we have washed.
Pýthio Apóllini dónum <i>mittúto</i> , lascíviám a vóbis <i>prohibetóte</i> .	Send a gift to Pythian Apollo, guard against insolence.
Si quó híc gradiétur, páriter <i>progredímñor</i> .	If this man advances anywhere, proceed ye at the same time.
Jácta álea <i>esto</i> (= Jácta <i>sút</i> álea)!	Let the die be cast!
To obey, to render obedience.	{ <i>Pareo, ére, úi.</i> { <i>Obedio, íre, íi, útum.</i> { <i>Obtemperáre</i> (ALICUI).
To obey any one.	Alicui parére, obtemperáre.
To obey any one's commands.	{ Alicui parére atque imperáta fá- cère. { Alicui dicto audientem esse.
To obey any one's precepts.	Alicujus praeceptis parére or obedire.
To comfort, console any one.	{ Consolári alicquem. { Solatfum alicui praebère or afferre.
To offend any one.	{ Alicquem injuriá afficère. { Alicquem offendère, laedère.
To borrow (anything of any one).	Mutuári, mutúum súmère (ALIQUID AB ALIQUO).

To lend (anything to any one).	Mutuum dare, commodare (ALICUI ALIQUID).
To lend money to any one (on interest).	Pecuniam alicui foenori dare.
To borrow money (of any one).	Pecuniam mutuam sumere, pecuniam petere (AB ALIQUO).
The patience.	Patientia, ae, f.; aequus animus.
The impatience.	Impatientia morae or sp̄i.
To have patience.	Patientiā ūti; aequo animo esse.
Have patience!	Aequo sis animo!
Be patient (wait)!	Exspecta! Māne!
Be attentive! (pl.)	Attēdite! Adestōte animis!
Go thither!	I illo! Ite illōrum!
Give it to me!	Dā mīhi hōc!
Lend me the book!	Cōmmōda mīhi librū!
Lend me some money!	Dā mīhi mutūam pecūniā!
Be (ye) good.	Estē boni.
Know (ye) it.	Scitōte hōc.
Obey your instructors and never give them any trouble.	Praeceptōribus vēstris paretōte, nēque sis unquam molestiam exhibētōte.
Pay what you owe, comfort the afflicted, and do good to those that have offended you.	Dēbita sōlves, eos, qui aēgri animi sint, consolābēris, iisque, qui tē injūriis affēcerint, benigne facies.
Love God, and thy neighbor as thyself.	Dēum āma, proximūque tuū tūnquam temetipsū.
Let us always love and practise virtue; and we shall be happy both in this life and in the next.	Virtutē sēper colāmus et exercitēmus; hāc quum sūnt, beātī erimus et in hāc et illā in vērā vitā.
Let us see which of us (two) can shoot the best.	Videāmus, ūter nōstrum sciētius mittat sagittas.
Sadness.	Tristitia, moestitia, ae, f.
The creditor.	Creditor, ōris, m.
The watch.	Horologium portabile.
The snuffbox.	Pyxis, idis, f.
To add.	{ Addo, ēre, didi, ditum. Adjicio, ēre, jeci, jectum. (ALIQUID REI, AD REM.)
To build, construct.	{ Aedifico, āre, āvi, ātum. Exstruo, ēre, xi, ctum.
To embark, to go on board ship.	Conscendere navem (or simply conscendere).
I embark for Europe.	{ Conscendo, ut in Eurōpam transmittam. In Eurōpam conscendo.
To set sail.	{ Velum in altum dare. Solvere (i, solutum), sc. navem.

To set sail for any place.	{ Vēla (navem, cursum) dirigere aliquo. Navigare ad locum.
He is sailing for America.	Cursum in Americam dirigit.
To sail with full sails.	Plenissimis velis navigare or vehi.
He embarked on the sixteenth of last month.	Navem conscendit sexto decimo mensis proximi.
He set sail on the third instant.	Vēla dedit tertio hujus mensis.
I am out of danger.	In portu navigo.
Flee with thy utmost speed!	Remigio veloque fuge!
We must do our utmost to avoid that.	Res remis velisque fugienda est.
To execute a commission.	Mandatum exsequi or perssequi (secutus sum).
To give one a commission.	{ Mandare alicui aliquid. Alicui negotium dare.
I have executed your commission.	Mandatum tuum fideliter executus sum.
To do (or fulfil) one's duty.	Officium facere. Officio fungi. Officio suo non deesse.
To neglect one's duty.	{ Officio suo deesse. Officium praetermittere or negligere.
To set one a task.	Pensum alicui praescribere or imperare.
To do (or perform) one's task.	{ Opus suum facere (conficere). Pensum imperatum absolvere or peragere.
It is my duty.	Méum officium (or minus) est.
I deemed it my duty.	Méum esse putavi.
This man always fulfils his duty.	Hic vir officium suum semper exsequitur.
He never swerves from his duty.	Ab officio nunquam discedit (recedit).
Have you done your task?	Absolvistine pensum imperatum?
Not yet.	Nondum absolvi.
To rely or depend upon something.	{ Fulo, ere, fissus sum. Confidere (ALICUI, REI or RE). Nitor, i, nixus sum (RE).
Relying or depending upon anything.	Frētus or nixus aliquā re.
I rely upon you.	{ Confido tibi. In fide tua requiesco.
I rely upon your humanity.	In humanitate tuā causam meam repōno.
You may rely upon him.	{ Confidere ei possis. In ejus fide requiescere tibi licet.
He relies upon it.	Confidit hoc.

You may depend upon it.	Ne dubita. Factum puta.
To suffice, to be sufficient.	Satis esse. Sufficere, feci, factum. (AD REM, QUOD . . .)
To be contented with something.	Contentum esse aliquā rē; nihil ultra desiderare.
It is sufficient for me.	Hoc mihi satis est (sufficit).
It is abundantly sufficient for me.	Mihi abunde est. Mihi abunde sufficit.
Will this money be sufficient for that man?	Sufficiēne illi pecunia hæc?
It will.	Sufficiet. Satis erit.
Has this sum been sufficient for him?	Nūm hæc sūmma ei sufficit?
It was not.	Nōn sufficit.
He was contented with it.	{ Fuit eā contentus. Nihil ultra desiderabat.
He would be contented, if you only add a few imperials.	Contentus esset, si paucos tantum adderes imperiales.
Little wealth suffices for the wise.	Parvo (paucis) sapiens contentus est.
That is to say (i. e.).	Hoc est; id est: scilicet, nempe.
And so on, and so forth (ȝc.).	Et cetera, cetera; et sic de ceteris.
Say on, go on.	Age! Perge!
Otherwise, differently.	Aliter, secus (followed by ac, atque, quam).
In another manner.	Alio modo, aliter.
Else, otherwise.	Aliter, aut; alioqui.
If not.	Sin aliter, sin minus.
What else?	Quid aliud? Quid præterea?
Have you anything else to say?	Num quid præterea tibi dicendum est?
If I knew that, I should behave differently.	Id si scirem, me aliā ratione (ulio modo) gererem.
If I had known that, I should have behaved differently.	Id si cognitum habuissem, me aliter gessissem.
I cannot do it otherwise.	Aliā ratione facere hoc nōn possum.
Mend, else you will be punished.	Resipisce, sin minus, punieris.
If you go, very well; if not, I shall command you.	Si abis, bene est; sin minus, tibi mandabo.
To mend, reform.	{ Resipisco, ere, pui (pui). In meliorem frugem redire.
A man polite towards every one.	Homo erga omnes humanus (officiosus).
A father who loves his children most affectionately.	Pater filiorum suorum amantissimus.
You have to learn the twentieth lesson, and to translate the exercises belonging to it.	Ediscendum est tibi penum vicessimum, et vertenda sunt Latine ad id pertinentia dictata.

I have received with the greatest pleasure the letter which you addressed to me, dated the 6th instant.	Litteras, quas sexto hujus mēsis ad mē dedisti, cum maximā voluptate accēpi.
I think he must have been sick, otherwise he would not look so pale.	Crēdo eum aegrōtum fuisse, aliōquin spēcīem tam pallidam nōn praeberet.
To translate.	Vertēre, convertēre, reddēre.*

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 (*mango, ōnis*) 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 (*licēne 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 snuffbox, 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 dīrtina*) has given you, and

* Thus, in *Latinum convertēre*, *Latine reddere*, ex *Graeco in Latinum sermōnem convertere*, &c.

consider (*et repūta*) that there are many men who have not what you have. — Life being short, let us endeavor to make it as agreeable as possible. — Have you done your exercises? — I could not do them, because my brother was not at home. — You must not get your exercises done by your brother, but you must do them yourself.

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 ratioque cāvet, ne quid hōmo indecore effeminateque faciat.

Nature and reason enjoin that man should do nothing that is unbecoming or effeminate.

C. Flaminius, cōsul iterum.

C. Flaminius, a second time consul.

Nimis multa. Valde magnus. Maxime idoneus.

Too many things. Very great. Most competent.

In odium adducēntur adversārii, si quod eōrum superbe, crudeliter, malitiose factum proferētur.

Our adversaries will incur odium, if anything haughty, cruel, or malicious shall be alleged of them.

Nimis ferociter legātos nōstros inērēpant.

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; *subtus*, below; *alibi*, elsewhere; — *intro*, in, into the house; *retro*, backwards; *porro*, farther; *protēnus*, forward; *sursum*, upwards; *rectā*, right on; *ultrō citrōque*, up and down; — *desūper*, down, from above; *indulēm*, from the same place; *utrimque*, from both sides; — *prope*, near; *longe*, *procul*, far; *passim*, here and there; *praesto*, at hand; — *usquam*, somewhere; *nusquam*, nowhere.

2. QUANTITY, DIMENSION, or MEASURE. E. g. *multum*, much; *paulum*, little; *parum*, but little, too little; *nimis*, *nuntum*, too much; *satis*, enough; — *longe*, long; *late*, wide; *alte*, high; *crasse*, thick; *arte*, tight; — *modice*, moderately; *largiter*, abundantly; *breuiter*, shortly.

3. ORDER or RANK. E. g. *primo*, *secundo*, *tertio*, *quarto*, &c., in the first, second, third, fourth, &c. place; * *postrēmo*, 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. *dū*, 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*, *antea*, before; *post*, *postea*, afterwards; *interdum*, sometimes; *interim*, *interea*, meanwhile; *diuturnum*, long since; *unquam*, ever; *nunquam*, never, &c. To these add the correlatives 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*, *quater*, *quingies*, *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*, *postrimum*, for the first, second, third, fourth, last time; * — *dupliciter*, doubly; *bifariam*, in two parts, on two sides; *trifariam*, threefold, on three sides; *quadrifariam*, fourfold, on four sides; *multifariam*, *plurifariam*, *omnifariam*, on many, on several, on all sides; — *bipartito*, *tripartito*, *quadripartito*, 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; *perperam*, incorrectly; *frustra*, in vain; *gratis*, for nothing; *seculo*, busily; *subito*, suddenly; *tuto*, safely; *certo*, certainly; *raro*, seldom; *crebro*, frequently; *vulgo*, generally; *plerumque*, for the most part, &c.

2. MANNER. E. g. *facile*, easily; *docte*, learnedly; *elegantē*, 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; *precipue*, especially; *saltem*, at least; *dumtaxat*, only; *vix*, scarcely; *quidem*, indeed, at least; *ne* — *quidem*, not even; *prorsus*, entirely; *omnino*, 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; *humanitus*, after the manner of men (and others in *itus*); — *simul*, *una*, together.

5. ASSENT, AFFIRMATION, or NEGATION. E. g. *ita*, *etiam*, yes;

* And so on from all the ordinals.

non, no; *haud*, not at all; *nae*, surely; *sane*, *profecto* (= *pro facto*), really, indeed; *utique*, undoubtedly; *vero*, truly, really; *nimirum*, *scilicet*, *videlicet*, *nempe*, of course, certainly, forsooth, namely; *quippe*, indeed, to wit; *alioquin*, otherwise, if not; *imo* (*inmo*), nay, rather; *nequāquam*, *haudquāquam*, by no means; *neutiquam*, *minime*, not at all.

6. INTERROGATION. E. g. *num*, whether? *an*, perhaps? *-ne*, then? *cur*, why? *quid*, *quidni*, why not?

7. POSSIBILITY, REALITY, NECESSITY. E. g. *forte*, by chance, perchance; *forsan*, *fortan*, *forsitan*, *fortassis*, *fortasse*, perhaps; *utinam*, would that! *certo*, 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:—

DEMONST.	RELAT.	INTERR.	INDEF.	GENERAL
<i>hic</i> , <i>ibi</i> , <i>istic</i> , <i>illic</i>	} <i>ubi</i>	} <i>ubi</i> ?	<i>sicubi</i> , <i>necubi</i> , <i>ali-</i> <i>cubi</i>	} <i>ubicunque</i> , <i>ubiubi</i>
<i>huc</i> , <i>eo</i> , <i>istuc</i> , <i>illuc</i>			<i>siquo</i> , <i>nequo</i> , <i>ali-</i> <i>quo</i>	
<i>hac</i> , <i>eā</i> , <i>istac</i> , <i>illac</i>	} <i>quā</i>	} <i>quā</i> ?	<i>siquā</i> , <i>nequā</i> , <i>ali-</i> <i>quā</i>	} <i>quacunque</i> , <i>quāquā</i>
<i>hinc</i> , <i>inde</i> , <i>istinc</i> , <i>illinc</i>			<i>sicunde</i> , <i>necunde</i> , <i>alicunde</i>	
<i>tum</i> , <i>tunc</i> , <i>dum</i> , <i>etiam-</i> <i>nunc</i> , <i>nunc</i>	} <i>quum</i>	} <i>quando</i> ?	<i>siquando</i> , <i>nequan-</i> <i>do</i> , <i>aliquando</i>	} <i>quandoque</i> , <i>quandocun-</i> <i>que</i>
<i>toties</i>			<i>quoties</i>	
<i>tam</i> (<i>dam</i> , <i>nam</i>)	<i>quam</i>	<i>quam</i> ?	<i>aliquam</i>	<i>quamquam</i>
<i>ita</i> , <i>sic</i>	<i>ut</i> , <i>uti</i>	<i>ut</i> ?	—	<i>utcunque</i> , <i>utut</i> .

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 voluptate* = *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 *o* (C. 6), are susceptible of comparison like adjectives. E. g. *docte*, *doctius*, *doctissime*; *fortiter*, *fortius*, *fortissime*; *tuto*, *tutius*, *tutissime*. (See Lesson XLII.) Among comparatives may be included a few diminutives; as, *longe* — *longiule*, somewhat far off; *saepe* — *saepepi-cule*, *saepeiuscule*, somewhat often, oftener; *melius* — *meliuscule*, a little better; *primum* — *primiule*, 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*, *his*, *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; *elegantē*, elegantly; *fideliter*, faithfully; *prudenter*, prudently, &c. Hence redundant adjectives give rise to adverbs of both these terminations. E. g. *hilarē* and *hilariter*, from *hilarus* and *hilaris*; — *luculente*, *opulente*, *turbulente*, and *luculenter*, *opulenter*, *turbulenter*, from *luculentus* and *luculus*, &c. So also *humānē* and *humaniter*, *firmē* and *firmiter*.* &c.

Irregular are *benē*, *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. *multum*, *paulum*, *parvum* (from *parvus*), *primum*, *secundum*, &c.; — *impunē*, *sublimē*, *facilē*, *difficilē* (instead of the more common *faciliter*, *difficiliter*), &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*, *radicibus*, *stirpibus*, from the foundation, by the root, root and branch; *divinitus*, 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*, *ordinatim*, *separatim*, *strictim*, conjunctly, in short clauses, in regular order, separately, closely (briefly); — *gregatim*, in flocks; *acervatim*, in heaps; *furtim*, stealthily; *virum*,

* Only a few adjectives in *us*, *a*, *um* have thus a double adverb, like those which are redundant.

† So, after the analogy of these, *cominus*, close at hand; *eminus*, from a distance; *intus*, within; *subtus*, below, from below; to which add *extrinsecus*, *intrinsecus*, and *mordicus*.

man by man; *singulātim*, singly; *paulātim*, by degrees; *privatim*, privately. So also *stātīm*, at once; *raptim*, rapidly; *cautim*, cautiously; *carplim*, by parts or bits; *caesim*, with the edge (opposed to *punctim*, with the point); *divisim*, separately; *sensim*, gradually, &c.

5. An extensive class of adverbs are accusatives (singular or plural) of nouns, pronouns, adjectives, and participles. E. g. *bifuriam*, *omnisfarian* (sc. *partem*), in two parts, on all sides; *partim* (= *partem*), partly, in part; *examussim*, exactly; *affātīm*, abundantly; — *foras*, (= *fores*), out of doors (motion); *alias*, elsewhere; — *versum* (or *-us*), towards, in that direction; *rursum* (or *-us*), again.* Pronominals are *hinc*, *istinc*, *illinc*, hence, thence; *huc*, *istuc*, *illuc*, hither, thither; *utrinque*, on both sides; *intērim*, 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 *fors*), perchance, perhaps; *pridie* (from *pris* — *dies*), *postridie*, *perenchie*, on the day before, the day after, the day after to-morrow; *heri*, yesterday; *luci*, by day; *temperi*, in time; *rite* (= *ritu*), properly; *frustrā*, in vain; *dextrā* (sc. *manū*), on the right hand; *laerā*, *sinistra*, on the left; *certo*, with certainty; *crebro*, repeatedly; *oppido*, very, exceedingly; *merito*, deservedly, &c. Pronominal ablatives are *hic*, *istic*, *illic*, here, there; *ibi*, there; *alibi*, elsewhere; *ubi*, where; *ubique*, everywhere; *utroque*, on both sides; *qui*, how? †

7. Adverbs derived from verbs are *dumtaxat* (= *dum* + *taxat*), merely, at least; *scilicet* (= *scire* + *licet*), it is plain, verily; and *videlicet* (= *vidēre* + *licet*), you can see, plainly. To these add *mordicus*, 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? *jamdudum*, long ago; — *alicubi*, elsewhere; *nequidquam*, by no means; — *undelibet*, from any place you please; *ubivis*, wherever you please; *adhuc*, thus far; *deinde*, thence, then; *necubi*, lest anywhere.

b) By the union of other parts of speech. E. g. *hodie*, to-day; *postridie*, the day after; *quomodo*, how; *denuo* (= *de novo*), again; *scilicet*, forsooth; *postea*, afterwards; *alioqui*, otherwise, &c.

Sweet.

{ *Dulcis*, e : *suavis*, e. Adv. *dulciter*,
suaviter.

Mild, soft, gentle, placid.

{ *Lēnis*, *mitis*, *mollis*, e; *placidus*, a,
um.
{ Adv. *leniter*, *molliter*; *placide*.

* To these may be added *multum*, *tantum*, *solum*, *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; *huc*, *isto*, *istuc*, *illo*, hither, thither; *quo*, whither; *aliquo*, somewhere; *alio*, in another direction.

Agreeable, grateful.	{ Grātus, jucundus, a, um; suāvis.
Sweet wine, honey.	{ Adv. jucunde, suaviter.
A sweet song; a sweet voice;	Vinum, mel dulca.
sweet flowers.	Suāvis cantus; suāvis vox; suāvae
A mild air, breeze.	flōres.
A gentle zephyr.	Aēr mollis; ventus lēnis; aura, ae, f.
A soft (placid) sleep.	Zephyrus (i, m.) mollis.
	Somnus placidus (suāvis)
<i>Sour, acid.</i>	{ Acūlus; acerbus, a, um.
	{ Acidūlus (= sourish).
Nothing can make life more agreeable than the society of and intercourse with our friends.	Vitae nostrae suavitati melius consilere nihil possit, quam usus consuetudōque cum amicis nostris.
<i>To cry, scream, shriek.</i>	{ Clamāre; conclamāre (of several).
	{ Clamōrem edēre or tollere.
	{ Vociferari.
To raise a great clamor.	{ Altum clamōrem tollere.
To cry out for help.	{ Maximā voce clamāre (clamitāre).
	{ Vocare aliquem in auxilium.
<i>To help, aid (any one in anything).</i>	{ Juvo, āre, jūvi, jūtum.
	{ Adjuvāre, opitulāri.
	{ (ALIQUEM IN ALIQUA RE.)
To help, succor (any one in distress).	{ Succurrere (curri, cursum).
	{ Subvenire, praesidio venire (ALICUI).
To assist one in doing anything.	Operam suam alicui commodare or praebere (AD REM, IN RE FACIENDA).
I will help you to do it.	Adjuvābo tē facere hoc (hoc in faciēdo).
He assists me in writing.	Operam suam mihi praebet in scribēdo.
Shall I help you to work?	Adjuvābone te in laborādo (laborare)?
<i>To inquire after some one.</i>	Quaerere percontari, sciscitari de aliquo.
To reach, hand (anything to any one).	{ Porrigere, rexi, rectum.
	{ Praebere, ūi, itum.
	{ (ALICUI ALIQUID.)
To offer (proffer).	{ Offero, erre, obtuli, oblātum.
	{ Deferre (ALICUI ALIQUID).
Complaisant, pleasing.	Benignus, officiosus, liberalis, humanus.
To be so good, as, . . .	Esse tam benignum, ut . . .
Be so good as to hand me that plate.	Sis tam benignus, ut mihi scutulam illam porrigas.
Will you be so good as to come early in the morning?	Vis (visne) esse tam benignus, ut bene mane venias?

Do me the favor to write, as soon as you can.	Dā mīhi hōc, ut quam primum potes scribas.
Please return as soon as you can.	Quam primum pōtes rēdeas quaeso.
Please hand me the book.	Quaeso mīhi dēs librū.
Be pleased to spare me.	Quaeso, parcas mīhi.
If you please.	Si tibi placet; sis (= si vis).
As you please.	{ Prout tibi libet.
	{ Ex tuā voluntate.
<i>I ask, beseech you (= please).</i>	<i>A te quaeso, a te quaeso et peto, peto quaesoque</i> (UT, or SUBJ. without UT).
To knock at the door.	Pulsāre januam (fores, ostium)
Somebody is knocking at the door.	Pulsantur fōres.
To come to pass, to occur, happen.	Evenio, ire, vēni, ventum.
To happen, to befall (any one).	{ Accido, ēre, idi, —.
	{ Contingo, ēre, tigi, tactum.
	{ (ALICUI ALIQUID; UT, NE.)
It came to pass, happened by chance, that, &c.	Fōrte evēnit, ut . . .
It commonly happens, that, &c.	{ Plerūque evēnit, ut . . .
	{ Ūsu venire solet, ut . . .
Did anything happen?	Acciditne aliquid? Numquid accidit?
Nothing (has happened).	Nihil.
A great misfortune has happened.	Accidit (evēnit) magna calāmitas.
A misfortune has happened to him.	Accidit ei malum.
I had a misfortune.	{ Accidit mīhi malum.
	{ Accēpi calamitatem.
One misfortune happened after another.	Accidēbat aliud ex alio malo.
If anything serious should happen to me (to you, to him), what will you do?	Si mīhi (tibi, ei) aliquid humanitus accidat, quid facies?
If my life should be spared.	Si mīhi vita contigērit.
We have now more leisure than we have had for a great while.	Tantum habemus otii, quantum jam diu nobis non contigit.
Is any one knocking at the door?	Pulsatne aliquis ostium?
No one is knocking.	Nemo pulsat.
<i>To pour.</i>	{ Fundo, ēre, fudi, fūsum (REM EX RE, IN REM).
<i>To pour into.</i>	Infundere (aliquid rei).
<i>To pour away; to shed.</i>	Effundere, profundere (sc. aquam, sanguinem).
<i>To fill one's cup.</i>	{ Poculum alicui infundere.
	{ Poculum alicui temperare, vino implere.

To shed tears ; to weep.	{ Lacrimas effundere. Lacrimare, flere.
With tears in one's eyes.	Lacrimans; oculis lacrimantibus.
I cannot refrain from tears.	Lacrimas tenere non possum.
What are you pouring into the cup?	Quid fundis in poculum?
Wine.	Vinum.
He was pouring grain into the sack.	Fruméntum sacco infundebat.
Will you fill my glass?	Visne mihi poculum temperare (infundere)?
Yes, I shall (will) fill it with pure wine.	Sane, id méro implebo.
I pour away the wine; for it is good for nothing.	Vinum effundo. Nam nihili est.
Who is crying?	Quis lacrimat?
The mother has been crying all day long.	Máter totum diem lacrimas effudit.
Full (of anything).	{ Plenus (alicujus rei or re). Repletus (aliqua re).
Full, entire, whole.	Plenus, integer, totus.
A full glass of wine.	{ Scyphus vini plenus. Integer scyphus vini.
A book full of errors.	Libër scâten's vitia.
To taste, to have a certain taste or relish.	{ Sâpîre, ère, iiri (iri). Aliquo sapore esse.
To have a pleasant taste.	{ Jucunde sâpère. Suâvi esse sapore.
To have a bitter taste.	Amâro esse sapore.
Not to taste well.	Voluptâte carère.
To like, relish anything.	Libenter sũmere (edère, bibère) aliquid; appetère.
To dislike (the taste of) anything.	Aliquid fastidire.
How does this wine taste? } How do you like this wine? }	Quómmodo hóc vinum sâpît?
I like it very well.	{ Jucundissime (sâpît). Suavissimo est sapore.
It tastes bitter.	Amâro sapore est.
I never tasted any better.	Êgo nũquam jucundius bĩbi.
He dislikes cheese.	Câseum fastidit.
I have no relish for food or drink.	Cĩbum potũque fastidio.
He knows what is good.	Sâpît ei palâtum.
The lady, mistress.	Domina, hêra, æ, f.
The means.	Facultâtes, um, f.
To have the means, to be able, to afford.	Habère facultâtes. Sunt mihi facultates (AD ALIQUID PERFICIENDUM).

I have not the means (I cannot afford).	Facultates mihi desunt.
Can you afford to buy a horse?	Suntne tibi facultates ad equum comparandum?
I cannot.	Nón sunt.
I have the means to live.	Habeo unde vivam.
He has not the means to live.	Nón habet unde vivat.
<i>To laugh (at anything).</i>	<i>Rideo, ěre, risi, risum (ALICUI, DE RE).</i>
To laugh at, deride any one.	Riděre, deriděre, irriděre; risum haběre aliquem.
I am laughed at.	Rideor. Risui sum.
They are laughing at something.	Ridětur aliquid.
You are laughed at.	Riděris.
Do you laugh at that?	Riděsne hoc?
I do.	Rideo.
What are you laughing at?	Quid riděs?
I am laughing at you.	Tĕ irrideo.
<i>To meet with, meet; to find.</i>	<i>{ Offendo, ěre, di, sum.</i> <i>{ Incido, ěre, di, —.</i> <i>{ Invenire, reperire.</i>
To meet with any one (by chance).	Offenděre aliquem; inciděre in aliquem.
To find or catch any one in anything.	Deprehenděre aliquem in aliqua re.
He was caught in theft.	In fúrto deprehěsus est.
When have you met him?	Ubi eum offendisti?
I met him in the market.	In fóro in eum inveni.
We met them going to church.	Offendimus eos ad templum euntes.
I do not know what to do.	Něscio, quod faciam.
I do not know where to go.	Něscio, quò mĕ convertam.
He does not know what to answer.	Něscit (nón habet), quod respondeat.
We do not know what to buy.	Nescimus (nón habemus), quod emamus.
<i>To trust one.</i>	<i>{ Fido, ěre, físus sum.</i> <i>{ Confiděre (ALICUI).</i>
To confide, rely on any one.	{ Fiduciam pōněre in aliquo. Frĕtum esse aliquo.
To unbosom one's self to any one.	{ Se tótum alicui committěre. Omnia consilia alicui creděre.
To distrust, mistrust any one.	Diffiděre alicui.
Do you trust this man?	Confidisne huic hómini?
I do not trust him.	Nón confido.
He trusts me.	Míhi confidit.
We must not trust everybody.	Nón cuivis confiděre lícet.
Let this be said in confidence!	{ Hóc tibi sólí dictum púta! { Hóc lapídi dixěrim!

A word with you in confidence.	<i>Tribus verbis tē volo.</i>
As to, as for, with respect to.	<i>Quod attinet ad.</i>
As to me, you, him, the book.	<i>Quod ad mē, ad tē, ad illum, ad librum attinet.</i>
With respect to the book which you demand, I do not know what to write you.	<i>Quod ad librum, quem pōscis, attinet, nōn habeo quod tibi scribam.</i>
To speak Hungarian, Bohemian.	<i>Hungarice, Bohemice loqui</i>
The goose.	<i>Anser, ōris, m.</i>
The devil.	<i>•Diabōlus, i, m.</i>

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 (*amīcūla*), 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 tribuerat*), 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 XCIV. — 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.
extra, without, beyond.
infra, below.
intra, within.
inter, between, among.

juxta, near, close by.
 ob, for, on account of.
 penes, with, in the power of.
 per, through, by, during.
 pone, 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.
 absque, without.
 coram, before, in the presence of.
 cum, with, together with, beside.
 de, from, down from, concerning.
 e, ex, out of, from, after, since.

prae, 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.
 sub, under, near, towards.

subter, under, beneath.
 super, 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*. — *A* is seldom used except in composition and before words beginning with *c, t, q*. E. g. *abscondo, abstrāho, absque*.

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 *circum circa*, all around; *desuper*, from above; *insuper*, above, besides; *praeter propter*, about, more or less; *protinus*, onward, further on.

4. *Prope* is the only preposition compared, and retains its case after the comparative and superlative. E. g. *propius urbem*, nearer the city; *proxime Italiam*, 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 are *ante*, before, in front; *circum* or *circa*, around; *citra*, on this side; *contra*, on the opposite side; *extra*, on the outside; *intra*, within; *infra*, below; *juxta*, close by; *post* or *pōne*, behind; *prope*, near. E. g. *Ante et post moveri*, To be moved forward and backward. *Ingrēdi ante, non retro*, To enter forward, and not backward. *Prope, propius accēdere*, To approach near, nearer. *Ut supra, infra scripsi*, As I have shown above (i. e. before), below. *Juxta consistere*, To stand near.

* On the exceptions to this rule, see Lesson XCVII. B. VII.

6. Poets and later prose-writers employ also the adverbs *clam*, *palam*, *simul*, and *procul* as prepositions with the ablative. E. g. *Clam vobis*, Without your knowledge. *Palam populo*, Before the eyes of the people. *Simul his*, Together with these. *Procul urbe*, Far from the city. *Procul 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; *prae*, before, very (with adjectives); *praeter*, past, by, beyond, besides; *super*, above, over, left, remaining; *subter*, beneath, under, privately. E. g. *advenio*, I arrive; *adduco*, I fetch, adduce; *antepōno*, I prefer; *circumduco*, I lead around; *post-habeo*, I esteem less; *praecēdo*, I go before; *praecūrus*, very celebrated; *praetervēhor*, I ride by; *praeterquam*, 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; *abscido*, I cut off; *depello*, I drive down, away; *descendo*, 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; *intercādo*, I interpose, insert between; *intersio*, I stand between or among; *oblendo*, I spread before or against; *oblūro*, I stop or close up; *occumbo*, I sink down, fall into; *perfero*, I carry through; *perficio*, I accomplish, carry to an end; *procēdo*, I go forth; *prodico*, I foretell; *proconsul*, a proconsul; *subeo*, I undergo; *surrigo* (or *surgō*), I lift or raise up; *subrāfus*, somewhat red, reddish; *transcendo*, I pass over, I cross; *transversim*, 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 ; *intramundanus*, 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 ; *amplector*, I embrace ; *anquiro*, I send after ; *anfractus*, a bend (in a road).

2. *Dis* (or *di*), asunder. E. g. *discēdo*, I leave ; *dissipo*, I scatter, disperse ; *dimitto*, I dismiss ; *dirimo*, I part, separate.

3. *Re* (*red*), re-, again, back. E. g. *redeo*, revertor, I return ; *reclūdo*, I unlock, unbolt ; *rejicio*, I reject ; *remitto*, I send back again.

4. *Se* (for *sine*), aside, apart. E. g. *secēdo*, I step aside, retire ; *sedūco*, I lead aside, astray ; *sepōno*, I lay aside or apart ; *secūrus*, secure, without care.

5. *Sus*, upward. E. g. *suscipio*, I undertake ; *suscīto*, I raise up, I rouse ; *suspendo*, I hang up ; *sustineo*, I hold up, sustain.

6. To these may be added *ve*, which denotes a faulty excess or deficiency (= *male*). E. g. *vegrandis*, ill-grown, diminutive ; *vecors*, heartless ; *vesānus*, insane, frantic. So also the negative prefixes *ne* and *in*, in compounds like *nefūs*, not right, wrong ; *inhumānus*, inhuman, 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 honored me most frequently.

Quis hic est ? Quis adest ?

Ego sum.

Tū' es ? Numquid tū es ?

Nōn ego sum.

{ Numquid ego sum ?

{ Ego ne sum ?

Dixisti : tū es.

Is est, ea est.

Illi (ī, illi) sunt.

Suntne illi fratres tui ?

Sunt.

Num hi libri tui sunt ?

Nōn sunt.

Est hūc pater meus ?

Est.

Is est, an nōn est ?

Quaeso, an tū is es ?

Is sum enimvero.

Esne tū is, qui medicus appellaris ?

Tū es is, qui me saepissime orna-
sti.

- I am the same that I was as an infant, as a boy, and as a young man. *Égo idem sum, qui et infans fui, et puer, et adolescens.*
- It will be agreeable to us at least, who love you. *Nobis quidem, qui te amamus, erit gratum.*
- Is it you who laugh? *Tū' (is) es, qui rides?*
- It is you who have done this. *Tū es is, qui hoc fecisti.*
- It is you, gentlemen, who have said that. *Vos estis ii, viri nobiles, qui hæc dixistis.*
- It is I who speak. *Égo sum is, qui loquor.*
- Is it they who speak? *Nūquid si sunt, qui loquuntur?*
- I have done this, who was a companion. *Hæc is feci, qui sodalis eram.*
- I am towards him what you wish me to be. *Is in illum sum, quem tū me esse vis.*
- Do you give me that advice? *Idne estis auctores mhi?*
- We are not of the number of those who hold to no truth. *Nō sumus ii, quibus nihil verum videatur.*
- Nor are you such a man as not to know who you are. *Nēque tū is es, qui, quia sis, nescias.*
- I and my brother are going to write letters. *Égo et frater meus litteras daturi sumus.*
- You and your sister were at church. *Tū et soror tua sacris publicis adfuistis.*
- You and I have written this. *Égo et tū hæc scripsimus.*
- Lycurgus, the Spartan legislator. *Lycurgus, Spartanorum legum sanctor.*
- Religion, that daughter of heaven, is the most faithful companion of men. *Coelostilla nata, religio, hominum est comes fidelissima.*
- The duty of a father, as the natural tutor of his children, is to provide for them. *Officium patris est, quippe tutoris filiorum naturalis, salutis suorum consulere.*
- This honor is due to my friend, who is a brave man. *Hic honor amico meo, viro egregio, debetur (tribuendus est).*
- I gave the father, the honest old man, the model of his family, that advice. *Dedi hoc consilii patri, seni illi probissimo, familiaeque suae exemplari egregio.*
- That happened under Constantine the Great, the first Christian emperor. *Evenerunt hæc sub Constantino Magno, Christianorum illo imperatore primo.*
- It concerns my friend, the Counsellor N. *Refert (interest) familiaris mei, consilarii N.*
- I have been well acquainted with him, who was the father of his country. *Égo illo, qui patriae suae pater fuit, familiariter usus sum.*
- To thee, my dearest friend, I give this ring. *Tibi, amico mhi carissimo, hunc ego anulum tribuo.*
- Of me, who am his nearest relation, he asks nothing. *A me, qui propinquissima ei cognatione conjunctus sum, nihil postulat.*

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 vitiōrum.

Officium, i, n.; partes, ium, f. pl.; munus, ēris, n.

Tuum hoc est munus, tuae partes.

{ Comes, Itis, m. & f.; socius, i, m.; socia, ae, f.

Tutor, ōris, m.

Exemplum, i, n.; exemplar, āris, n.; specimen, inis, n.

Vir recti exempli.

Uxor singularis exempli.

Temperantiae prudentiaeque specimen.

Auctor (exemplar) omnium virtutum.

Familia, ae, f.; domus, ūs, f.

Natio, ōnis, f.; genus, ēris, n.; populus, i, m.

Probus, bonus, a, um.

Fidelis, fideli animo.

Servus fidelis domino.

Filii pfi (officii memores).

Pictura veritati similis.

{ Aliquam (alicujus) speciem habere, praebere or prae se ferre.

Aliqua specie esse.

Alicujus (or alicui) similem esse.

Albo, nigro, rubro, pallido esse colore.

Plenum et speciosum et coloratum esse.

Decoro habitu esse.

Forma esse honesta et liberali.

Quali est specie?

Quam formam prae se fert?

Speciem hilaris, tristis, contenti praebet.

Modestiam prae se fert.

Virginis os habitumque gerit.

Terribili es facie.

Apparet hunc servum esse.

Speciem praefers medici.

Speciem viri boni prae se fert.

Praeter speciem stultus es.

Cerevisia haec aquae similis est.

<i>My (his, our) equals.</i>	{ <i>Homīnes mei (sui, nostri) genēris or ordīnis.</i> <i>Homīnes meae (suae, nostrae) farinae.</i> <i>Aequi et pāres mei (sui, nostri).</i>
One of our number.	Ūnus e nobis.
He has not his equal.	Pārem habet nēminem.
<i>To resemble any one.</i>	<i>Similem (consimilem) esse alicui or alicūjus.</i>
To resemble one in features.	{ <i>Facie alicūjus similem esse.</i> <i>Os vultumque alicujus referre.</i>
To resemble one in manners.	{ <i>Mores alicūjus referre.</i> <i>Alius alii or alium.</i> <i>Alter alteri or alterum.</i> <i>Inter se; inter ipsos.</i> <i>Invicem; mutuo.</i>
<i>Each other; mutually.</i>	{ <i>Alter alterum amat.</i> <i>Inter se amant.</i> <i>Alius alium increpabant.</i> <i>Amamus inter nos.</i> <i>Alter alterum adiuvat.</i> <i>Alius alii subsidium ferunt.</i> <i>Inter se aspiciēbant.</i> <i>Inter se (invicem, mutuo) dissentiunt.</i> <i>Alter alterum verbēribus caecidistis.</i> <i>Neutri alteros cernēbant.</i>
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>Facie mihi similis est.</i>
I resemble your brother.	<i>Ego frātri tuo similis sum.</i>
You resemble me.	<i>Tū mihi similis es.</i>
They resemble each other.	<i>Inter se consimiles sunt.</i>
We resemble each other.	<i>Inter nos consimiles sumus.</i>
He resembles him, as one egg does the other.	<i>Nōn ovum tam simile ovo, quān hic illi est.</i>
The brother and the sister love each other.	<i>Frāter et sōror inter se amant.</i>
Are you pleased with each other?	<i>Estisne inter vōs contēnti?</i>
We are so.	<i>Sumus.</i>
<i>To drink to any one.</i>	{ <i>Propināre alicui.</i> <i>Provocāre aliquem bibendo (or ad bibendum).</i>
To drink anything to any one.	{ <i>Propināre (or praebibere) alicui aliquid.</i> <i>Poculum alicui tradere.</i> <i>Alicui salutem propināre.</i>
To drink to any one's health.	

I drink to your health.	Salûtem tibi propino.
He drank a cup to him.	Calicem suam ei propinavit.
He challenged him repeatedly to drink.	Crëbris eum propinatiônibus lacesivit.
To make the acquaintance of any one.	{ Nosco, ãre, nôvi, nôtum. Cognosco, ãre, ôci, ùtum. (ALIQUEM.)
To have made any one's acquaintance; to know one.	Aliquem nosse, cognosse, vidisse.
To know any one very well, intimately.	Aliquem bene, probe, pulchre, optime, penitus nosse or cognosse.
To know each other.	Se inter se nosse.
To have (or enjoy) the acquaintance of any one.	{ Usus mihi et consuetúdo est (intercëdit) cum aliquo. Familiaritas mihi intercëdit cum aliquo.
I have made his acquaintance.	Ëgo eum cognôvi (vidi).
I was glad to make his acquaintance.	Perlibenter eum vidi, eum cognôvi.
They know each other.	Nôti sunt inter sê.
They know each other very well.	Notissimi sunt inter sê.
He knows himself thoroughly.	Pénitus ípsum sê nôvit.
To know any one by sight.	Aliquem de facie nosse.
Not to know any one.	{ Aliquem non nosse (or ignorãre). Aliquis mihi est ignôtus.
Do you know him?	Novistine eum?
I do not know him.	{ Eum ignôro. Ëst mihi ignôtus.
I am intimately acquainted with him.	{ Familiaritas mihi cum eo intercëdit. Ûtor eo familiãriter.
He is an acquaintance of mine.	Nôtus est mihi.
He is an old acquaintance of mine.	Ûsus mihi vétus et consuetúdo cum eo intercëdit.
He is not a friend, he is but an acquaintance.	Nôtus tantum, nôn amicus, est.
She is an acquaintance of mine.	Nôta est mihi.
The acquaintance (knowledge of each other).	{ Notitia; ùsus, ùs, m. Consuetúdo, inis, f.
Our acquaintance is quite recent.	Notitia inter nôs nuper admôdum ést.
Again, once more.	Iterum, denuo, rursus (adv.).
Since, seeing that, as.	Quoniam (conj. c. Ind. or Subj.).
Since you have not done your exercises well, you must do them again.	Quóniam pénsa túa pérperam absolvisti, absolvénda sunt tibi itêrum.
As he did not come, I sent for him.	Quóniam nôn vénerat, eum arcessívi.
As it is already night, go ye to your homes.	Vôc, quóniam jám nóx ést, in véstra técta discédite.

EXERCISE 169.

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 (*qualités*). “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 naughty, 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 (*deversorium*); 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, quôque*, also ; *nec, neque*, and not, nor.

2. DISJUNCTIVES, or those which separate or disjoin :—*aut, vel, -re* (enclitic), *sive, seu*, or ; *aut* — *aut*, either — or ; *neve* — *neve, neu* — *neu*, neither — nor.

3. ADVERSATIVES, or those which indicate opposition :—*at, ast, vērū, vērō, enimvērō, 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, dummodo*, provided, so that ; *dumne, dummodo 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, siquidem*, since.

3. FINALS, or those denoting an object, end, or purpose :—*ut, uti*, that, in order that ; *quo*, that, 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 ; *quanquam, quamvis*, although, however ; and their corresponding adversatives, *tāmen*, yet, still ; *attāmen, veruntāmen*, yet, nevertheless.

6. ILLATIVES, or those which denote an inference or conclusion :—*ergo, igitur, itaque*, therefore ; *ideo, idcirco, proinde, propterea*, 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*, *simulacque* (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*, *præut*, the poetical *ceu*, *quam*, *tanquam* (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*.

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.

<i>Mâter tua et soror a me diligitur.</i>	Your mother and sister are loved by me.
<i>Cur tibi fasces ac securæ, et tantam vim imperii tantæque ornamenta data censes?</i>	Why do you suppose the fasces and the axes,* and such great power of office, with so many marks of honor, were given you?
<i>Ea esse dico, quæ cerni tangive possunt.</i>	I maintain the existence of those things, which can be seen or touched.
<i>Vive diu ac feliciter.</i>	Live long and happily.
<i>Nôn modo princeps, sed et sùlus bellum indixit.</i>	He was not only the principal man that declared the war, but even the only one.
<i>Petres vel potius rogares, stuporem hominis vel dicam pecûdis videte.</i>	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

* These were the emblems of office of the Roman consuls, &c.

to the general construction of the sentence. E. g. *Meā et patris causā*. — *Tuā 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, custodiri, ad senātum addūci 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),	}	both — and, as well — as, at once — and.
et — -que,		
-que — et,		
-que — -que.*		
nec — nec,	}	neither — nor.
neque — neque,		
neque — nec,		
nec — neque.†		
et — nec (neque).	}	both — and not.
neque (nec) — et,		
nec (neque) — -que.		
aut — aut,		
vel — vel.	}	either — or.
sive — sive,		
seu — seu.		

EXAMPLES.

<i>Tē et mōneo et hōrtor.</i>	I (both) admonish and exhort you.
<i>Et māri et terrā.</i>	Both by sea and by land.
<i>Officia et servāta praetermissā-que.</i>	Duties both observed and omitted.
<i>Militiā&que domi&que.</i>	Both abroad and at home.
<i>Nōn possum reliqua nec cogitare nec scribere.</i>	The rest I can neither think of nor write.
<i>Et rēm agnōscit, nec hōminem ignōrat.</i>	He not only knows the thing, but is besides not ignorant of the man.
<i>Nec miror et gaudeo.</i>	I not only do not wonder, but rejoice.
<i>Nec tū interfuisti, et ego id ēgi.</i>	Nor had you anything to do with the affair, but I did it.

* In poetry only.

† Rarely used.

Aut discere aut discēde.

Either learn or leave (one of the two).

Vel imperatōre vel mīlite mē utīmini.

Use me either as your commander or as a soldier (as you please).

Sive cāsū sive consilio deōrum.

Either by chance or by divine appointment (I know not which).*

D. Adverbs are sometimes doubled in the same way, and used to connect words or clauses like conjunctions. Such are,—

mōdo — mōdo, }	now — now, now — then again, at one time —
nunc — nunc. }	at another.
partim — partim. }	partly — partly.
simul — simul, }	both — and, as well — as.
quā — quā. }	
tum — tum. }	both — and ; at one time — at another.
quum — tum. }	as — so especially ; not only — but especially.

EXAMPLES.

Mōdo hōc, mōdo illud dicit.

He at one moment says one thing, and then again another.

Mōdo hūc, mōdo illuc vōlat.

He now flies hither, now thither.

Nūc singulos provōcat, nūc omnes incrēpat.

He sometimes challenges them individually, and sometimes provokes them as a mass.

Simul sui purgāndi causā, simul ut, si quid pōssent, de indūciis impetrārent.

Both in order to excuse themselves, and that they might, if possible, obtain some concessions respecting an armistice.

Partim mē amici deseruērunt, partim prodidērunt.

My friends have partly deserted and partly betrayed me.

Quā dōminus, quā advocātī sibi-lis conscīssi.

Both the master and the advocates were put down with hisses.

Tum Græce tum Latīne.

Both Greek and Latin.

Fortūna quum in reliquis rēbus, tum præcipue in bello, plurimum pōtest.

The power of fortune is supreme, as in other things, so more especially 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, quamquam, quamvis — tamen, attamen, veruntamen, nihilominus. }	although — yet, nevertheless.
non mōdo, non solum, non tantum — sed etiam, verum etiam. }	not only — but also.
non dicam (or dico) — sed.	I will not say — but only.

* The student will notice here the distinction between the words *aut*, *vel*, and *sive*. Cf. page 388.

non mōdo (non) — sed ne	} not only not — but not even.
— quidem.	
non mōdo — sed vix.	
non minus — quam.	
non magis — quam.	no less — than ; as much — as.
	no more — than ; as much — as.

EXAMPLES.

<i>Tamēsi vicisse dēbeo, tamen de mēo jūre decēdam.</i>	Although I ought to have conquered, I will nevertheless surrender part of my right.
<i>Uī dēsint vīres, tamen est laudanda volūtas.</i>	Though the ability be wanting, yet the will is to be commended.
<i>Tullus Hostilius nōn solum prōximo rēgi dissimilis, sed ferōcior etiam Rōmulo fuit.</i>	Tullus Hostilius was not only unlike the preceding king, but even more warlike than Romulus.
<i>Ego nōn mōdo tibi nōn irāscor, sed ne reprehēndo quidem factum tuum.</i>	I am not only not angry with you, but I do not even reprehend what you have done.
<i>Vērūm haec gēnera virtūtū nōn solum* in mōribus nōstris, sed vix jam in libris reperiuntur.</i>	But virtues of this description are not only not found in our practice, but scarcely now in books.
<i>Quid est enim minus nōn dico oratōris, sed hōminis ?</i>	For what is less becoming, I will not say to an orator, but to a man ?
<i>Alexānder nōn dūcis magis quam miltis mūnia exequebātur.</i>	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 inceptāre.*
Rixas in se constāre.
In angustum venire.

To bring or get one into a scrape.

{ *Aliquem jurgius (or rixis) implicāre*
or illaqueāre.
Ad incitas redigere.

To be involved in a scrape.

Rixis implicāri or illigāri.

To get out of a scrape (any one, one's self).

Expedire, extricāre (aliquem, se) angustis.

The quarrel, scrape.

Jurgium, i, n. ; rixa, ae, f.

The snare.

Laqueus, i, m.

Always, perpetually.

Semper, perpetuo.

I have got out of the scrape.

{ *Mē expediri.*
Sālvus evāsi.

He is getting into a scrape.

Rixas in se cōnflāt.

He is in a bad scrape.

Ad incitas redactus est.

That man perpetually gets into bad scrapes ; but he always helps himself out again.

Hōmo ille perpetuo fere jurgis se implicat, semper tamen se rursus expedit.

* Instead of *non solum non*. Cf. page 584.

<i>Between.</i>	<i>Inter (Prep. cum Acc.).</i>
There is a difference between.	Est (intercēdit) discrimen inter . . .
The appearance, form, aspect.	{ Aspectus, visus, ūs, <i>m.</i> ; species, cī, f.; forma, ae, <i>f.</i>
The face, sight.	Os, ōris, <i>m.</i>
The mien, look.	Vultus, ūs, <i>m.</i>
The countenance, physiognomy.	{ Oris habitus or lineamenta. Os vultusque.
To have the appearance, to appear, seem.	Vidēor, ēri, visus sum.
To look, appear.	{ Speciem aliquam habēre, praeberē or pre se ferre. Aliquā specie or formā esse. Vi- dēri.
To look well (healthy).	{ Vigōris speciem prae se ferre. Valetudinem vultu prodere.
To look sad.	Tristi esse vultu.
To look ugly.	Deformem habēre aspectum.
To look good.	{ Vidēri esse bonum, benignum. Speciem boni viri prae se ferre.
To look angry, contented, pleased.	Speciem irāti, contenti, hilāris prae se ferre.
To look pleased with one.	Arridēre alicui.
To look cross at one.	Torvis oculis aliquem intueri.
To receive one kindly.	Accipere (excipere) aliquem hu- maniter, comiter, benigne.
A good-looking man.	Vir formā honestā (specie insigni).
A bad-looking man.	Homo specie tenui.
Bad-looking people.	Homines specie tenui (or humili).
You look very well.	{ Spēciem bonam praebeas. Vigōris spēciem prōdis.
He looks angry.	Vultum iratum prae se fert.
She appears to be angry.	Videtur esse irata.
They appear to be contented.	Contenti esse videntur.
They look pleased.	Vultu hilari atque laeto sunt.
When I go to see that man, in- stead of receiving me with pleasure, he looks displeased.	Cum istum visito, tantum abest, ut benigne me excipiat, ut torvis oculis me intueri solēat.
The man whom you see appears desirous of approaching us.	Ille, quem vides, nos adire velle videtur.
To visit, to go to see some one ; to pay one a visit.	{ Aliquem visere (st, sum). Invisere, visitare aliquem. Ad aliquem ire visere (ire et visere).
To visit one on business.	Aliquem adire or convenire.
To frequent, visit (a place).	Obire, adire, frequentare, cele- brare.
To visit a sick person.	{ Aegrotum visere (or visitare). Ad aegrum ire visere.

To frequent any one's house.	Alicujus dñm frequentāre <i>or</i> celebrāre.
To frequent a society.	Conventum (circulum) celebrāre.
The society; assembly.	Conventus, ūs, <i>m.</i> ; circulus, <i>i</i> , <i>m.</i>
To be in society.	{ Circulos frequentāre.
We have society to-day.	{ Multum inter hōmīnes esse.
	Conventus visitantium (salutantium) apud nōs est hōdie.
To associate with some one.	{ Aliquo multum <i>or</i> familiariter ūti (usus sum).
	{ Est mihi cum aliquo consuetudo (familiaritas).
To imagine.	Opinari, putāre; in opiñōnem venire.
He imagines that you will not come.	In opiñōnem vēnit, fōre, ut nōn vēnias.
Does he often visit you?	Venitne sæpe ad tē visere?
He visits me every day.	Immo mē quotidie visitat.
Did you ever associate with that man?	Fuitne tibi cum illo ūquam consuetudo?
Yes, I have associated much with him.	Sane; eo multum et familiariter ūsus sūm.
Did you frequent society, when you were in the city?	Celebrabāsne conventus (circulos), quum in ūrbe esses?
I did frequent it.	Vero, celebrābam.
He is perpetually in society (among men).	Perpetuo fere inter hōmīnes est.
It is all over with me! I am undone!	Actum est de mē! Perii!
It is all over!	Actum est! Actum jam de isto est!
It is too late to consult to-day about what was done yesterday.	Factum fieri infectum nōn pōtest.
<i>The spite, displeasure.</i>	<i>Stomachus, i, m.; molestia, ae, f.</i>
<i>The grief, sorrow.</i>	{ <i>Dolor, ōris, m.; aegritudo, inis, f.; sollicitudo, inis, f.</i>
To vex, spite, irritate one.	{ Molestiam exhibere alicui.
	{ Stomachum alicui movere.
	{ Vexare, irritare aliquem.
To hurt any one's feelings.	{ Aegre facere alicui.
	{ Aliquem (<i>or</i> alicujus animum) offendere (IN ALIQUA RE).
To wound any one's feelings.	Aliquem mordere.
To hurt any one's honor.	Alicujus existimationem offendere.
To detract from any one's reputation.	De famā alicujus detrahere.
To feel hurt.	{ Dolere, in maerore esse.
	{ Aegre <i>or</i> moleste ferre (aliquid).

This hurts my feelings.	{ Hóc mñhi aëgre ést.
You have vexed that man.	{ Hóc mē mórdet.
You have hurt that man's feelings.	Moléstiam exhibuisti illi.
	Vírum ístum offendísti.
You have detracted from his honor.	{ Existimatióem ejus offendísti.
	{ Dignitátem ejus labefactavísti.
You have wounded him with words.	Tú eúm vóce vulneravísti.
I did not wish to offend you.	{ Tē offensum nóli.
	{ Páce tuá díxerim.
He takes it ill that you did not come.	Aëgre fert, tē nōn venísse.
You should never offend against any one's honor or liberty.	Níhil ex cujúsquam dignitáte, níhil ex libertáte decérperis.
To swim.	{ Nō, nāre, nāvi, —.
	{ Nāto, āre, āvi, ātum.
The art of swimming.	Ars nandi.
A good (fit) place for swimming.	Lócus ad nandum idoneus (or opportunus).
I know a good place for swimming.	Lócum ad nandum idoneum cognitum hábeo.
To experience.	Experior, tri, pertus or peritus sum.
	{ Pallor, pati, passus sum.
	{ Perpetior, i, pessus sum.
	{ Perferre, tolerāre (ALIQUID).
To feel (experience).	Sentio, ire, si, sum.
To suffer, experience pain.	Dolēre, sentire dolōrem.
I have experienced (suffered) a great deal.	Multa égo expértus sūm.
I have experienced a great many misfortunes.	Mála égo permulta perpéssus sūm.
He endures and suffers everything easily.	Pérfert et pátitur ómnia fácte.
His sick mind can neither suffer nor endure these things.	Animus ejus aëger hæc néque páti, néque pépeti pótest.
We can endure neither our vices nor their remedies.	Néc vítia nostra, néc remédia páti póssumus.
I know this rather from experience than from instruction.	Hóc mágis experiéndo quam discéndo cognóvi.
I had the misfortune to fall.	Accidit mñhi, ut cádērem.
He had the misfortune to lose all his children.	Accidit ei, ut líberos suos ómnes amíttet.
I feel a pain in my head, in my heart.	{ Dólet mñhi caput, pēs.
	{ Cápito, péde labóro.
	{ Nōn curāre (ALIQUID).
To neglect,	{ Neglĭgo, ěre, lexi, lectum (ALIQUID, FACERE ALIQUID).

To miss (neglect).	Negligĕre, praetermittĕre (rem, opportunitātem, &c.).
To omit.	Omittĕre, praetermittĕre, praeterire (ALIQUID).
You have neglected your promise.	Promissa tua neglexisti.
You have neglected to come to your lesson.	In scholam venire neglexisti (praetermisisti).
He never neglects or omits anything.	Nihil unquam negligit, nec praetermittit.
Did he neglect the opportunity of defending himself?	Nūquid occasiōnem suā defendēdi praetermisit?
So far from neglecting it, he has seized it eagerly.	Tantum abest, ut praetermisērit, ut avidissime amplexus sit.
To yield.	Cēdo, ĕre, cessi, cessum (ALICUI DE RE).
To yield to any one.	Cēdere, mōrem gerĕre, obsĕqui alicui (aliquā re).
To yield, give up one's place.	Cēdere loco or ex loco.
To yield to something; to acquiesce in it.	Cēdere rei; se accommodāre rei; acquiescĕre (ēvi, ētum) re, in re.
To yield to necessity.	{ Necessitati parĕre (cēdere). Veniam dāre necessitati.
To make a virtue of necessity.	Errōres in consilium vertĕre.
We must yield to necessity.	Cedendum ēst necessitati.
Did his brother acquiesce in his fate?	Nūm frāter ejus fortunā suā acquiēvit?
He did not acquiesce; but he has resolved to yield to necessity.	Nōn acquiēvit; nihilōmīnus veniam necessitati dāre statuit.
Did the copyist omit anything?	Omisitne transcriptor aliquid?
He has omitted only a few words.	Pauca tantum verba omisit (praeteriit).

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 habere*). — 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 (*pervicit*)? — Caesar has conquered both by sea and by land. — He has not only conquered, but even triumphed (*trumphare*). — 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, euoë* or *evoe, hurrah!* huzzah!
2. LAUGHTER; as, *ha ha, ha ha he, ha! ha!*
3. GRIEF, PAIN; as, *ah, ah! alas! au, hold! stop! hei, heu, cheu, 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! papae, strange! indeed! tatae, strange! wonderful! vah, hah! zounds!*
5. DERISION; as, *hem, ha! there! bravo! vah, vaha, iohia, ha! bravo!*
6. PRAISE, APPLAUSE; as, *euge, euepae, heia, well done!*
7. ENCOURAGEMENT; as, *eia, up! come! on! and the imperatives age, agēdum, pl. agēte, come on! come now!*
8. CALLING; as, *heus, eho, ehodum, ho! soho! hark you (ye)!*
9. ANSWERING; as, *hem,* ehem, well! very well!*
10. IMPRECATION; as, *vae, woe!*
11. DIRECTING ATTENTION; as, *en, ecce, lo! behold!*
12. AVERSION; as, *apāge* (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, misērum, miserabile!* 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? *agesis, agēdum, agētedum*, come on! well! *sōdes* (= *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 me 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 *mehercule, hercūle, mehercle, hercle, mehercules, hercules*, by Hercules! so help me Hercules! *pro Iuppiter, per Jovem*, by Jupiter! *pol, edepol*, by Pollux! *ecastor, mecastor*, by Castor! *medius 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 *mehercules* may be resolved into, *Ita me Castor* or *Hercules juvet*, So help me Castor or Hercules! and *mehercule* into, *Ita me Hercule* (vocate) *juves*, So help thou me, Hercules!

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.*

<i>Sed ecce nuntii, ecce litterae!</i>	Behold the messengers! See the letter!
<i>En dextra fidēque!</i>	There is our right hand and our plighted faith!
<i>O fortunāta mors, quae pro patriā est potissimum reddita!</i>	Happy the death incurred especially for one's fatherland!
<i>En miserum hominem!</i>	Lo there a wretched man!
<i>Eheu me miserum!</i>	Wretch that I am!
<i>O hominem fortunatum, qui ejusmodi nuntios habeat!</i>	O lucky man, to have messengers like those!
<i>Sed bene Messalam! sua quisque ad pocula dicat.</i>	The health of Messala! Let each one say so to his cup!
<i>Hei (or vae) misero mihi!</i>	Woe is me!
<i>Vae victis esse!</i>	Woe to the conquered!
<i>O mihi nuntii beati (gen.)!</i>	O blessed harbingers to me!
<i>O paterni generis oblite (voc.)!</i>	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.

<i>O dii boni! quid est in hominis vita diu?</i>	Good gods! What can be said to last in human life?
<i>Quae res unquam, pro sancte Juppiter! non modo in hac urbe, sed in omnibus terris est gesta maior?</i>	What greater exploit, O holy Jupiter! was ever achieved, not only in this city, but in any land?
<i>Vincere scis, Hannibal; victoria uti nescis!</i>	You know how to conquer, Hannibal, but not to use your victory!
<i>Equo ne credite, Troici!</i>	Do not trust the horse, Trojans!
<i>Quinctili Vare, legiones redde!</i>	Return the legions, Quinctilius Varus.
<i>Urbem, urbem, mi Rufe, cōle et in istā luce vive!</i>	Keep to the city, my Rufus, to the city, and live in that sun of yours!
<i>Rufe, mihi frustra ac nequidquam credūe amice!</i>	O Rufus, in vain and to no purpose called my friend!

Primus nūte méo nómine dicte
púer!

Salve primus ómnium párens pá-
triae appellâte; primus in tógâ
triúmphum linguaeque laúre-
am mérite!

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. *Primâ dicte mihi, summâ dicende Camená*, (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 vocative of participles and adjectives where we might expect the nominative. E. g. *Quo moritûre mis?* Whither art thou hastening so precipitately, ready to perish? *Sic venias hodiernæ!* Thus may you come to-day! So the common expression: *Macte virtute 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. *Degēner o populus!* O degenerate people! *Salve, urbis genius!* Hail, genius of the city! *Jane, veni; novus anne, veni!* 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!

Qui dōlor! Quód gaudium!
Qui vír! Quántus (quâlis) vír!
Quam béne fecísti!
Quam miser ést hómo!

E. Obs. In exclamations, the Latin *qui, quae, quod*, or *quid* corresponds to the English "what a!" or "what!" *Quomodo, ut* or *quam* (with verbs and adjectives), to the English "how!" Sentences of this kind may also be introduced by *quantus, qualis, 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 hómines!
Quid hóminum!
Quam púlcher líber!
Quam síli súnť benévôli!
Quánta felícitas!
Quam felix! Quam fortunátus!
Quam bónus és!
Quam stúlta ést!
Quam dives iste ést!
Quam formósa ést múlíer síla!
Quám és erga mē benévólus!
Quam felix és!
Qui móeror affligit ánimum méum!
Qui sérmo, quae praecépta, quanta
notitia antiquitátis!
Quót, quántus, quam increíbles
háusit calamitates!

To what a friend I have intrusted my property!	Qualine amico meâ commendâvi bonâ!
How much is conveyed in so few words!	Quam multa quam paucis!
How insignificant man is!	Quam nihil est totus homuncio!
How really troublesome the affair is!	Quam véro moléstâ ést rês!
How minute you are in imparting advice!	Quam nihil prætermittis in consilio dâdo!
How changed!	Quântum mutâtus!
How much she wept on the bosom of her daughter!	Quântum in sinu filiae flêvit!
How those who are fond of praise are unwilling to accuse themselves!	Ut sê accusâre nólunt, qui cúpiunt laudâri!
How blind I was not to see that before!	Mê caecum, qui hæc ántea nôn vidêrim!
How much I am indebted to you!	Quam multa tibi débito!
How much I am obliged to you!	Quântum tibi sũm devinctus!
How many obligations I am under to you!	Quam multis beneficii vinculis tibi sum devinctus!
See how the matter has changed!	Vide, quam convêrsa rês ést!
You remember how popular the law seemed.	Meministis, quam populâris léx videbâtur.
Think of the shortness of life!	Vita quam sit brevis, cõgita!
How valuable knowledge is!	Quântũ est sâpère!
To run up to or towards (any one).	Accurro, ère, accurri (or accucurri), accursum (AD ALIQUEM, IN LOCUM).
To hasten up.	Appropriâre, advolâre (AD ALIQUEM, IN LOCUM).
To run to the assistance of any one.	In alicujus auxilium currere, appropiâre, advolâre.
To save, preserve.	Servâre, conservâre.
To deliver, rescue.	Eripio, ère, pui, eptum (ALIQUEM A RE, EX RE).
To liberate, free, save any one from anything.	Liberâre aliquem ab aliquâ re.
To try to save one's self.	Salutem petère; saluti suae consulère.
To wish any one safe.	Aliquem salvum esse vello.
To hasten, hurry.	Festinâre, properâre, maturâre (REM, or NEUT.).
To plunder, rob.	{ Prædâri (IN GENERAL).
Deliver us from misery!	{ Pilâre, expilâre (ALIQUEM, REM).
Save me from danger, from death!	{ Eripite nôs ex miseriis!
Hurry slowly!	{ Éripe mê a pericûlo!
	{ Sérvâ mê a mórte!
	{ Festína lénte!

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.

Tē sālūm ēsse vult.
Salūtem suā fugā petiverunt.
Mūlti advolāvērunt; flāmmas vēro
pēditi nōn mōlo nōn extinxē-
runt, sed praedāri etiā coēpe-
rant.

To begin, commence (anything).

{ Incipere, coepisse, inchoare (ALI-
QUID).
Initium facere (REI).

To set about something.

Aggredior, i, gressus sum (REM,
AD REM, FACERE REM.)

I begin to work.

Incipio (coēpi) laborare.

He has commenced to write.

Initium fecit scribendi.

He has set himself to writing.

Aggressus est ad scribendum.

I am beginning to speak.

Dicere aggredior.

Have they been able to extin-
guish the fire?

Num extingui potuerunt flammae?

Have they succeeded in extin-
guishing the fire?

Contigitne sis, ut flammae extin-
guerent?

They have not succeeded.

Non contigit.

To indicate, show.

Indicare, ostendere, significare.

To quarrel (with any one, with
each other).

Rixari, iurgare; altercari; litigare
(CUM ALIQUO, INTER SE).

To chide, reprove (any one).

Obiurgare, reprehendere (ALI-
QUEM).

To scold one.

{ Increpare aliquem.
Aliquem asperioribus verbis casti-
gare.

To dispute, contend about any-
thing.

Certare, disputare, dimicare, con-
tendere (CUM ALIQUO, INTER
SE DE RE.

The quarrel, dispute.

Rixa, ae, f.; iurgium, i, n.; lis, li-
tis, f.

Did your master ever scold you?

Num te magister tuus unquam in-
crepuit?

Never.

Nunquam.

What are they quarrelling a-
bout?

Quam ob rem inter se rixantur?

They are quarrelling about a
slave.

De servo inter se rixantur.

They are disputing about who
shall go first.

Disputant, quis eorum primus ire
debeat.

By all means, obstinately.

{ Obstinato animo, pertinaciter, prae-
fracte.

By every means in one's power,
with might and main.

Omni vi; summa ope; manibus pe-
dibusque.

To pursue (any one).

Perssequi, inssequi; consectari, in-
sectari (ALIQUEM).

To follow (any one, or <i>neut.</i>).	Sēqui, consēqui (ALIQUEM).
To come next in order.	Sēqui, excipere (rem).
The following words.	Haec verba.
It follows from this, that, &c.	Hinc sēquitur (or consēquitur), ut
To lose one's wits.	{ Mente cāpior (captus sum). De mentis potestate exire. Insānum fieri.
The proverb.	Verbum, proverbium, adagium, i, n.
The difference.	Discrimen, Inis, n.; differentia, ae, f.
There is a difference between.	{ Aliquid interest (or differt) inter Est quod differrat inter
What a difference !	Quāntum differt !
The officer.	Praefectus militāris.
The ass.	Asinus, i, m.
The hare.	Lepus, ōris, m.
To accept anything from any one.	Accipere (cēpi, ceptum) aliquid ab aliquo.
To our disgrace.	Cum ignominia nostra.
To my misfortune (ill luck).	Cum mea calamitate (or pernicie).

EXERCISE 171.

Ah, it is all over with me! — But, bless me! (*pro Jupiter!*) 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 consult 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 (*utique*) 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 difference 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, seeing several in Germany, said: "Lord (*mehercule*), 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 determined 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 construction. 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.
Ratio præcæst, appetitus obtémperat. Reason commands, desire obeys.

Habet res pública adolescentes nobilissimos, parátos defensóres. The republic has noble young men, ready for its defence.

Sémper oratórum eloquentiæ moderátrix fuit auditórum prudéntia. The intelligence of the audience has always been the regulator of the eloquence of orators.

<i>Lacedaemone</i> fuit honestissimum domicilium senectutis.	At Lacedaemon there was the most honorable home for old age.
<i>Bellum sociale</i> . Senatus populusque Romanus.	The social war. The senate and people of Rome.
D. Brutus Imperator, Consul designatus, S. D.* Ciceroni.	D. Brutus commander, consul elect, to Cicero greeting.
<i>Jus gentium</i> . Lex naturae. Peritus rei militaris. Paratus ad periculum.	The law of nations. The law of nature. Skilled in military affairs. Ready for danger.
Divina natura dedit agros, ars humana 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 fuerant; ré-gibus exáctis creati sunt. There had never been any consuls; they were created after the expulsion of the kings.

Vidi Catónem in bibliothecá sedéntem. I saw Cato sitting in the library.

Hábent opiniónem, Apóllinem mórbos depéllere, Jóvem impérium coeléstium tenére, Mártem bélla régere. They believe that Apollo cures diseases, that Jupiter is the ruler of the gods, that Mars presides over battles.

Hóminem nátura nón solum celeritate méntis ornávit, sed étiam sènsus tanquam satéllites attribuit ac núnctios, figurámque córporis hábilem et áptam ingénio húmáno 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 creatus est.* — *Patres fuere auctores.* — *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.

* I. e. *Salutem 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: *Cicero Trebatio S. D.* Among the later writers, however, the order is reversed, and the person addressed is put first.

Vir *óptimus*. Cívís *bónus*. Poë-
na *méri*ta. Dii *immortá*les.
Júpiter *Óptimus Máximus*.

Magíster *équ*itum.
Curatóres *viá*rum.*
Ornaméntum *civ*itátis.
Auditor *Platónis*.

Bónus vir or *cív*is. *Súm*ma res
pública. *Tuum cons*ilium.
Atheniensis Demosthenes.

*Senátus cons*ultum. *Persá*rum
rex Darius. Eudóxus, *Platónis*
auditor. Miltiades, *Cimónis*
filius.

A most excellent man. A good
cívizen. Merited punishment.
The immortal gods. Jupiter
the Supreme.

The master of cavalry.
The inspectors of roads.
The ornament of the state.
A hearer of Plato.

A good man, cívizen.† The whole
state. *Your* advice. The Athe-
nian Demosthenes.

A decree of the senate. The king
of the Persians, Darius. Eudox-
us, the hearer of Plato. Mil-
tiades, 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 incommúdo detrimen-
taque doleámus*, Let us lament over our misfortune and loss. *Zeno
non tam rerum inventor fuit, 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. *Bre-
vissimus* 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.

Hic vir. *Haec mensa*. *Hoc bá-*
*cú*lum. *Ílla* princípia et *hi*
recéntes rerum *éx*ítus.

Haec est *méa* et *hújus frá*tris
méi germána pátria.

*Virgí*nem *égo hánc* sum ductúrus.

Caedem hánc ípsam contra rem-
públicám *senátus fáctam* ésse
decrévit.

Tínulus is *ípsae*, in *quó* *cóndita*
úrbs est.

This man. This table. This staff.
Those beginnings and this re-
cent 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 op-
posed to *malus*.

<i>Sua cuique</i> virtuti laus propria debetur.	Every virtue is entitled to its proper praise.
<i>Sua cuiusque</i> animantis natura est.	Every animal has its peculiar nature.
<i>Mínime sibi quisque</i> notus est, et difficillime de se <i>quisque</i> sentit.	Every one knows least of himself, and every one experiences the greatest difficulty in observing himself.
<i>Epicuræos doctissimus quisque</i> contemnit.	The wisest men all despise the Epicureans.
<i>Décimus quisque</i> fústi necatur.	Every tenth man was beaten to death.
<i>Óptimi quisque</i> expetébant a me doctrinam.	The best men have all sought instruction from me.

REMARK. — *Sibi* and *suus* before *quisque* thus acquire a distributive signification. When the distribution is already contained in other words of the sentence, *quisque* precedes the reflexive. E. g. *Quanti quisque se ipse facit, tanti fiat ab amicis.* — *Gallos Hannibal . . . in civitates quemque suas dimisit.* — The same order is observed in *alius ullus*; e. g. *Negue alia ulla fuit 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.

<i>Bene facta male locata male facta</i> arbitror.	I consider ill-bestowed acts of kindness injuries.
<i>Accidit, ut reliquæ (sc. naves)</i> fere omnes rejicerentur.	It happened that nearly all the rest of the ships were driven back.
<i>Flumen Dubis paene totum oppidum</i> cingit.	The river Dubis surrounds nearly the entire town.
<i>História exiguo tempore</i> absolvi non potest.	History cannot be despatched in a short time.
<i>Laelius semper fere cum Scipione</i> solébat rusticari.	Laelius generally was accustomed to rusticate with Scipio.
<i>Legem eisdem prope verbis</i> in decimam tabulam coniecerunt.	They have expressed the law in nearly the same words in the twelfth table.
<i>Quodsi Cneus Italiâ</i> relinquet, faciet omnino male.	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.

<i>Médici ex quibusdam rebus et advenientes et crescentes morbos</i> intelligunt.	Physicians understand both approaching and growing diseases from certain symptoms.
<i>Epédorix et Viridómārus,</i> insi-	Epédorix and Viridomarús, having

mulati proditiōnis ab Romānis indictā causā interfēcti sūnt.	been accused of treason, were killed by the Romans without any trial.
Ingénia humāna sūnt ad suam cuique levādam culpam nímio plus faciūda.	Men are naturally too eloquent in palliating every one his own guilt.

VII. Prepositions, as their name implies, are generally placed before the cases governed by them. *Tēnus* and *versus* alone follow them. So also *cum* in *mēcum*, *tēcum*, *sēcum*, *nobiscum*, *vobiscum*, *quōcum*, *quibuscum*. E. g.

Ab hóste ótium fuit.	There was rest from the enemy.
Mánus de tábulā!	Hands off from the picture!
Germáni statim e sómno lavántur.	The Germans bathe immediately after sleep.
Vix sum apud mē.	I am scarcely in my senses.
Póst móntem sē occultāvit.	He concealed himself behind the mountain.
Antiochus Taúro tenus regnāre júsus est.	Antiochus was commanded to rule as far as the Taurus.
A Pompéio dissidēbat, quōcum junctissime víxerat.	He was at variance with Pompey, with whom he had been on terms of intimacy.
Curāndum est, ut eos, quibuscum sermōnem conferēmus, et verēri et dilígere videāmur.	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*. — *Quā in urbe*. — *Hanc ob causam*. — *Quem ad modum*. — *Nullā in re*.

2. Relatives, and sometimes also the demonstrative *hic*, are frequently put before their preposition, although no substantive follows. E. g. *Socii putandi*, quos inter (= inter quos) *res communicāta est*. — *Res, causa*, quā de (= de quā) *agitur*. So also: *Hunc adversus*; *hunc circum*; *hunc juxta*; *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*. — *Propter vel gratiam, vel dignitatem*. — *Honore 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 erga*; *te propter*; *me penes*; *te sine*; *Scythas inter*; *Misenum apud* et *Ravennam*; *thalamo sub fluminis*.

† Poets extend this liberty much further. E. g. *Per ego te deos oro*. — *Via animi perviciti et extra processu longe flammantia moenia mundi*, &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.* — *Aliis aliunde est periculum.** Or else two different terms may form an antithesis to each other; as, *Fragile corpus animus sempiternus movet.*

Húmínes homínitus máxime úti-
les ésse póssunt.

Árma ármis propulsántur.

Níhil ést ún timer tam símile,
tam pár, quam ómnes inter
nosmetipsos símus.

Nóxií ámbó, álter in álterum
caúsam cónférunt.

Utrúque utrúque ést córdi.

Áliud álíus vídétur óptímum.

Trés frátres vídère vídeor.

Quæ mé movérunt, movísseut éa-
dem té profécto.

Mortáli immortaliútatem nón árbi-
tror contemnéndam.

Rátio nóstra conséntit, púgnat
orátio.

Est génuş hómínium fallácium,
ad voluntátem loquéntium óm-
nia, níhil ad veritátem.

Men can become eminently ser-
viceable to each other.

Arms are repelled by arms.

Nothing resembles another so close-
ly 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, an-
other 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 ac-
cording to the truth.

REMARK. — This rule includes formulas like *Dii deaeque.* — *Dies noctesque.* — *Die ac nocte.* — *Domi bellicue.* — *Domi militiaeque.* — *Terra marique.* — *Utro citroque, &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. *tantus — 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 íis amícis, quós nô-
vit víta commúnis.*

*Cónsul, qui únus supérrat, mó-
ritur.*

*Hánnibal trës exércitus máximos
comparávit. Ex his únum in
Áfricam misit.*

*Tántum cuique tribuéndum,
quántum ipse efficere pössis.*

*Némo orátor tam múlta scrípsit,
quam múlta nóstra súnť.*

*Furor in sapiéntem cádere pó-
test, non pótest insánia. Sed
haec ália quaéstio ést.*

*Nón ést in paríetibus rës públi-
ca, at in áris et sócis.*

*Alcíbiades ad ómnes rës áptus
consilique plénus. Namque
imperátor fúit súmmus mári et
térri.*

*A tē péto, ne témere návigēs.
Sólent náutae festináre quéstus
súi causā.*

*Pausánias nōn móres pátrios só-
lum, sed étiam cúlťum vestítum-
que mutávit. Apparátu régio
utebátur, véste Médiā; satél-
lites Médi et Aegýptii seque-
bántur; epulabátur móre Per-
sárum . . . supérbe respondé-
bat et crudéliter imperábat.
Spártam redire nolébat.*

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.

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.

Pausanias 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. Medes and Egyptians constituted his retinue; he dined after the fashion of the Persians; his replies were haughty; his commands cruel. He was unwilling to return to Sparta.

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 omnia videbat.

Quid est enim libertas? Potestas vivendi, ut velis.

Sensit in se tri Brutus. Avidè utaque se certamini offert.

Nulli est igitur naturæ obediens aut subiectus Deus.

Illic homini parcetis igitur, iudices, cuius tanta peccata sunt?

Scimus musicen nostris moribus abesse a principis personā; saltare vero in vicio poni.

Scire velim, quid cogites, de totaque re quid existimes.

Quid sapiente possit esse praestantius, quum utatur tot, tam variisque virtutibus?

Nostra corpora vertuntur, nec quod sumusve, sumusve, cras erimus.

Gyges was not visible to any one.

But he himself saw everything.

For what is liberty? The power of living as you please.

Brutus perceived that he was assailed. Hence he at once offered to engage in the contest.

God is therefore obedient or subject to no nature.

Will you then spare this man, O judges, whose crimes are so great?

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.

I should like to know what your plans are, and what you think of the entire business.

What can be superior to the philosopher, when he enjoys so many and such a variety of virtues?

Our bodies undergo perpetual change, nor will we be to-morrow what we have been or are at present.

III. In quotations, the formulas *inquam*, *ait*, *dico*, *nego*, *quaeso*, *obsecro*, *censeo*, *credo*, *spero*, *opinor*, *existimor*, and *arbitror* are placed after the emphatic words. So also the vocative.

E. g.

Cæsar, prolapsus in egressu navis, Teneo te, inquit, Africa!

Virtus, virtus, inquam, Caii Fannii, et conciliat amicitias, et conservat.

Vide, quaeso, satisne rectum sit, nos in istis locis esse.

Attica mea, obsecro te, quid agit?

In eandem solitudines tu ipse, arbitor, venies, in quibus nos consedisse audies.

Cæsar, advancing from the ship, exclaimed: Africa, I have you!

Virtue, virtue, I say, Caius Fannius, is at once the conciliator and the preserver of friendships.

Pray see whether it is exactly right, that we should be in places like these.

Pray tell me, what is my Attica doing?

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 sometimes supplanted by the emphatic word. E. g.

Nemo est, tibi qui suadere, sapientius possit te ipso.

Non quæo, vëlêra illa pòpuli Romani gaudia quanta fûerint, judicare.

Quid? liberalitas gratuidne est, an mercenaria?

Sic profecto res se habet, nullum ut sit vitæ tempus, in quò non deceat leporem humanitatemque versari.

Tu quum ipse tantum libròrum habéas, quòs hic tandem requiris? — *Commentários quòdam, inquam, Aristotelios, quòs hic sciëbam esse, veni ut auferrem, quòs légerem, dum essem otiosus.*

REMARK. — So frequently *quod si, quod etsi, quod nisi, quod quoniam, quod quia, quod quum, &c.* E. g. *Sunt qui dicant, a me in exilium ejectionem esse Catilinam. Quod ego si verbo assequi possem, istos ipsos ejicerem qui hæc loquuntur.*

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 virtutum.

Aedui equites ad Caesarem omnes revertuntur.

In hac sunt insulae domicilia Aegyptiorum.

Recepto Caesare Orico, nulla interposita mora, Apollonium proficiscitur.

Cimon barbarorum uno concursu maximam vim prostravit.

Insula est Melita satis lato ab Sicilia mari, periculosoque disjuncta.

Sit hoc a principio persuasum civibus, dominos esse omnium rerum ac moderatores deos.

Quis potione uti aut cibo dulci diutius potest?

Hanc perfectam philosophiam

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 pleasantries 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.

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.

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 Oricum, 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

<i>semper iudicavi, quæ de maximis questionibus copiose posset, ornatièue dicere.</i>	be perfect philosophy which can discourse with copiousness and elegance on questions of the highest interest.
<i>Hoc melius, quam tu, facere potest nemo.</i>	No one could do this better than you can.
<i>Hoc tempore data est Eumèni Cappadocia.</i>	At this time Cappadocia was given to Eumenes.
<i>Propterea quod aliud iter haberent nullum:</i>	Because they had no other road.
<i>Omnes mundi partes undique medium locum capessentes nituntur æquâliter.</i>	All parts of the world tend from every direction towards the central 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, adjective, 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.

<i>Homines imperiti facilius, quod stulte dixeris, reprehendere, quam, quod sapienter taceris, laudare possunt.</i>	Ignorant men can more easily find fault with a foolish remark of yours, than they can praise the wisdom of your silence.
<i>Laudare eloquentiam, et, quanta vis sit ejus, exprimere, quantumque his, qui sint eam consecuti, dignitatem afferat, neque propositum nobis est hoc loco, neque necessarium.</i>	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.
<i>Profecto studia nihil prosunt perveniendi aliquo, nisi illud, quod eo, quo intendas, ferat deducique, cognoscis.</i>	Your studies are of no avail in arriving 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 applies to clauses containing a comparison or an indirect question.
E. g.

<i>Non fecissem hominis paene infimi mentionem, nisi iudicarem, qui suspiciosius aut crimi-</i>	I should not even mention the well-nigh lowest man, unless I thought that I had never heard
---	---

*nósius diceret, audivísse mē
nēmīnem.*

*Tēpus est hujúsmodi, ut, ubi
quisque est, ibi esse mínime
velit.*

*Fráter tuus quánti mē faciát
sempérque fécerit, esse hómi-
nem, qui ignórat, árbítror né-
minem.*

*Quemádmódlum córam quí ad nós
intempestive ádeunt, moléstí
saepe sūnt, sic epístolae offén-
dunt, nōn loco réddítæ.*

*Quó májor est in ánimis præstán-
tia et divínior, eo májore índi-
gent diligéntiâ.*

*Vérres ita sē gessit in hīs rébus,
quási réus nūquam esset futū-
rus.*

any one that spoke more suspi-
ciously and criminally.

The times are such now, that every
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-
livered 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.

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 interemísset
Clítum, familiárem súum, vix
a sē mánus abstínuit.*

*Cogítare debébas, ubicúnque es-
ses, tē fóre in ejus ipsius,
quém fúgis, potestáte.*

*Ut consuetúdinem dicéndi mutá-
rem, éa causá mihí in Ásiam
proficiscéndi fúit.*

*Fábula étiam nonnúnquam, etsi
est incredíbílís, támen hómines
cómmovet.*

*Conténdi cum Clódio, quum ego
públicam causam, ille súam de-
fenderet.*

*Scipióni érat mágna glória pro-
pósita,* si Hannibalem in Afri-
cam retraxisset.*

When Alexander had killed Cli-
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 *erat proposita*, compare Lesson LXXXIV. A. III.

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 meâ in tã voluntâte sic vélím
júdices, mē, quibuscúnque rê-
bus ópus ésse intélígám, quán-
quam vídeám, qui sim hóc
têmpore et quid póssim, óperã
támen et consílio, stúdio quí-
dem cërte, réi, fámac, salúti
tuæ præsto futúrum.

With respect to my disposition to-
wards 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.

The witness.

An important witness.

The guest (host).

The intimate friend.

The tub.

The bath.

To depart this life.

To recommend any one.

To recommend any one ear-
nestly.

The recommendation.

To report anything to any one.

It has been so reported to me.

To hold, possess.

To hold openly or publicly.

Under another name.

To esteem or think much of any
one.

To treat any one generously.

To write more fully and more
frequently.

To be affected by anything.

I think I shall come to Rome.

I suppose you are aware.

See that you take proper care of.

Take care of your health.

Out of respect for me.

You will do me a very great favor.

I most earnestly request you.

Adieu.

Testis, is, m.

Testis gravis.

Hospes, Itis, *m.*

Necessarius, *i, m.*

Labrum, *i, n.*

Balneum, *i, n.*

A vitã discēdere.

Aliquem commendare (ALICUI).

Aliquem in majorem modum com-
mendare.

Commendatio, ōnis, *f.*

Alicui aliquid deferre.

Ita ad me delata res est.

Possideo, ēre, ēdi, essum.

Publice possidere (ALIQUID).

Alieno nomine.

Aliquem magni facere.

Aliquem liberaliter tractare.

Et pluribus verbis et saepius scri-
bere.

Affectum esse aliquā re.

In Rōmam me venturum puto.

Tē scire arbitror.

Fác, ut cures (*cum Acc.*).

Dã opẽram, ut valeas.

Honõris meae causã.

Id mihi vehementer grátum erit.

Tē vehementer etiã atque etiã
rõgo.

Vale.

EXERCISE 172. — (LETTERS.)

1. MARCUS TULLIUS CICERO TO * * * GREETING.*

I am deprived of an important witness of my high regard (*amoris summi*) for you, — of your father, of distinguished memory (*clarissimo viro*), 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 (*fortunare*) your patrimony! You will at any 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 Cæsar'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 (*certiorem facere*) 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 (*postrulie*). 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 (*diutius*). If the tub is not in the bath, let it be (put) there (*ut sit*). So also whatever else may be (*Item cetera, quæ 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 (*Calactinus*), 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 æquitate tuâ . . . impetrare debet*), that you should help (*subvenire*) him. But however that may be, I ask of you to relieve him (*expedire*) out of respect for me, and to render him such assistance (*tantumque ei commodex*), both in this matter and in other respects (*et in ceteris*), as (*quantum*) your honor (*fides*) and dignity will admit (*patietur*). You will do me a very great favor.

* For greeting put either S. D., i. e. *Salutem dicit*, or S. P. D., *Salutem plurimam dicit*. The name of the person addressed in the dative. E. g. *Planco, Trebatio, Metello, Curioni, Terentiae suæ*.

† The Romans called the fifth day of the month *Nōnæ, diem*. 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 (*sic*) as I can recommend any one (*ut majore studio nullos commendare possim*). Caius Avianus is in Sicily. Marcus is with us. My desire is (*te rogo*), that you should honor (*ornare*) the merit (*dignitas*) of the one present with you (*illius 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 autem quomodo*) affected, you will be able to ascertain (*cognoscere*) 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 Cæsar 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 (*aliquid sapere*). But if (*quodsi*) you had also gone into Britannia, there certainly would have been no one in that great island more experienced (*peritior*) 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 audio*) 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 timeram*). But you are more cautious in military affairs than in the law (*in ad-vocationibus*), since you desired neither to swim in the ocean, (though) extremely fond (*studiosissimus homo*) of swimming, nor to see the esse-

larii,* (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 Cæsar about you; how often (I have done so), I (myself know). But I had already ceased to do so (*jam intermiseram*), 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 commonendum*) 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 discessum 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 absentment 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.

PRES.	INFIN.	PERF.	SUPINE.
1. Amo,	amāre,	amāvī,	amātum, <i>to love.</i>
2. Monēo,	monēre,	monuī,	monitum, <i>to admonish.</i>
3. Lēgo,	lēgere,	lēgi,	lectum, <i>to read.</i>
4. Audio,	audire,	audiī,	audītum, <i>to hear.</i>

INDICATIVE MOOD.

PRESENT, *I love, admonish, read, hear.*

1. S. am-o, ās, at; P. āmus, ātis, ant.
2. S. mon-ēo, ēs, et; P. ēmus, ētis, ent.
3. S. lēg-o, is, it; P. imus, itis, unt.
4. S. aud-iō, is, it; P. imus, itis, iunt.

IMPERFECT, *I loved, admonished, read, heard.*

1. S. am-ābam, ābās, ābat; P. abāmus, abātis, ābant.
2. S. mon-ēbam, ēbās, ēbat; P. ebāmus, ebātis, ēbant.
3. S. lēg-ēbam, ēbās, ēbat; P. ebāmus, ebātis, ēbant.
4. S. aud-iēbam, iēbās, iēbat; P. iebāmus, iebātis, iēbant.

PERFECT, *I have loved, admonished, read, heard.*

1. S. amāv- 2. monu- { i, isti, it; P.
3. lēg- 4. audiv- { imus, istis, ē-

PLUPERFECT, *I had loved, admonished, read, heard.*

1. S. amāv- 2. monu- { eram, erās, erat;
3. lēg- 4. audiv- { P. erāmus, erātis, erant.

SUBJUNCTIVE MOOD.

PRESENT, *that I may love, admonish, read, hear.*

- S. am-em, es, et; P. ēmus, ētis, ent.
- S. mon-ēam, ēās, ēat; P. ēāmus, ēātis, ēant.
- S. lēg-am, as, at; P. āmus, ātis, ant.
- S. aud-iam, iās, iat; P. iāmus, iātis, iant.

IMPERFECT, *that I might love, admonish, read, hear.*

- S. am-ārem, ārēs, āret; P. ārēmus, ārētis, ārent.
- S. mon-ēram, ērēs, ēret; P. ērēmus, ērētis, ērent.
- S. lēg-ērem, ērēs, ēret; P. ērēmus, ērētis, ērent.
- S. aud-irēm, irēs, iret; P. irēmus, irētis, irent.

PERFECT, *that I may have loved, admonished, read, heard.*

1. S. amāv- 2. monu- { erim, eris, erit;
3. lēg- 4. audiv- { P. erimus, eritis, erint.

PLUPERFECT, *that I might have loved, admonished, read, heard.*

1. S. amāv- 2. monu- { issem, isset, is-
3. lēg- 4. audiv- { set; P. issemus, issetis, is-

FUTURE TENSES INDICATIVE.

FUTURE I., *I shall love, admonish, read, hear.*

1. S. am-ābo, ābis, ābit; P. abīmus, abitis, ābunt.
2. S. mon-ēbo, ēbis, ēbit; P. ebīmus, ebitis, ēbunt.
3. S. lēg-am, es, et; P. ēmus, ētis, ent.
4. S. aud-iam, iās, iet; P. iēmus, iētis, ient.

FUTURE II., *I shall have loved, admonished, read, heard.*

1. S. amāv- 2. monu- { ero, eris, erit; P. erimus, eritis, erint.
3. lēg- 4. audiv- { }

ACTIVE VOICE. — *Continued.*

IMPERATIVE MOOD.

PRESENT.

1. S. *ām-a*; P. *āte*, *love thou, love ye.*
2. S. *mōn-ē*; P. *ēte*, *admonish thou, admonish ye.*
3. S. *lēg-t*; P. *ite*, *read thou, read ye.*
4. S. *aud-i*; P. *ite*, *hear thou, hear ye.*

FUTURE.

1. S. *ām-āto*, *āto*, *thou shalt, let him, love.*
P. *ām-ātōte*, *anto*, *ye shall, let them, love.*
2. S. *mōn-ēto*, *ēto*, *thou shalt, let him, admonish.*
P. *mōn-ētōte*, *ento*, *ye shall, let them, admonish.*
3. S. *lēg-ito*, *ito*, *thou shalt, let him, read.*
P. *lēg-ītōte*, *unto*, *ye shall, let them, read.*
4. S. *aud-ito*, *ito*, *thou shalt, let him, hear.*
P. *aud-ītōte*, *unto*, *ye shall, let them, hear.*

INFINITIVE MOOD.

PRESENT.

1. *ām-āre*, *to love.*
2. *mōn-ēre*, *to admonish.*
3. *lēg-ere*, *to read.*
4. *aud-ire*, *to hear.*

PERFECT.

1. *amāv-isse*, *to have loved.*
2. *monit-isse*, *to have admonished.*
3. *lēg-isse*, *to have read.*
4. *audiv-isse*, *to have heard.*

FUTURE.

1. *amāt-ūrum esse*, *to be about to love.*
2. *monit-ūrum esse*, *to be about to admonish.*
3. *lect-ūrum esse*, *to be about to read.*
4. *audit-ūrum esse*, *to be about to hear.*

PARTICIPLES.

PRESENT.

1. *ām-ans*, *loving.*
2. *mōn-ens*, *admonishing.*
3. *lēg-ens*, *reading.*
4. *aud-iens*, *hearing.*

FUTURE.

1. *amāt-ūrus*, *about to love.*
2. *monit-ūrus*, *about to admonish.*
3. *lect-ūrus*, *about to read.*
4. *audit-ūrus*, *about to hear.*

GERUNDS.

1. *am-andi*, *of loving.*
2. *mōn-endi*, *of admonishing.*
3. *lēg-endi*, *of reading.*
4. *aud-lendi*, *of hearing.*

SUPINES.

1. *amāt-um*, *to love.*
2. *monit-um*, *to admonish.*
3. *lect-um*, *to read.*
4. *audit-um*, *to hear.*

PASSIVE VOICE.

PRES.	INFIN.	PERFECT.
1. Amor,	amāri,	amātus sum, <i>to be loved.</i>
2. Monēor,	monēri,	monitus sum, <i>to be admonished.</i>
3. Lēgor,	lēgi,	lectus sum, <i>to be read.</i>
4. Audior,	audiri,	auditus sum, <i>to be heard.</i>

INDICATIVE MOOD.

PRESENT, *I am loved, admonished, read, heard.*

1. S. am-or, āris or re, ātur; P. amar, āmini, antur.
2. S. mōn-ēor, ēris or re, ētur; P. ēmur, ēmini, entur.
3. S. lēg-or, ēris or re, itur; P. imur, imini, untur.
4. S. aud-ior, īris or re, itur; P. imur, imini, untur.

IMPERFECT, *I was loved, admonished, read, heard.*

1. S. am-ābar, ābāris or re, ābātur; P. ābāmur, ābāmini, ābantur.
2. S. mōn-ēbar, ēbāris or re, ēbātur; P. ēbāmur, ēbāmini, ēbantur.
3. S. lēg-ēbar, ēbāris or re, ēbātur; P. ēbāmur, ēbāmini, ēbantur.
4. S. aud-īēbar, īēbāris or re, īēbātur; P. īēbāmur, īēbāmini, īēbantur.

PERFECT, *I have been loved, admonished, read, heard.*

1. amātus, 2. monitus, { sum or fui, es
or fuisti, est
3. lectus, 4. auditus, { or fuit, &c.
(Cf. p. 248.)

PLUPERFECT, *I had been loved, admonished, read, heard.*

1. amātus, 2. monitus, { ēram or fuē-
ram, ērās or
3. lectus, 4. auditus, { fuērās, ērat
or fuērat, &c.
(Cf. p. 464.)

SUBJUNCTIVE MOOD.

PRESENT, *that I may be loved, admonished, read, heard.*

1. S. am-or, āre or ris, ātur; P. ēmur, ēmini, entur.
2. S. mōn-ēar, ēāre or ris, ēātur; P. ēāmur, ēāmini, ēantur.
3. S. lēg-ar, āre or ris, ātur; P. āmur, āmini, antur.
4. S. aud-iar, īāre or ris, īātur; P. īāmur, īāmini, iantur.

IMPERFECT, *that I might be loved, admonished, read, heard.*

1. S. am-ārer, ārere or ris, āretur; P. āremur, āremini, ārentur.
2. S. mōn-ērer, ērere or ris, ēretur; P. ēremur, ēremini, ērentur.
3. S. lēg-ērer, ērere or ris, ēretur; P. ēremur, ēremini, ērentur.
4. S. aud-īrer, īrere or ris, īretur; P. īremur, īremini, īrentur.

PERFECT, *that I may have been loved, admonished, read, heard.*

1. amātus, 2. monitus, { sim or fuērim,
als or fuēris,
3. lectus, 4. auditus, { sit or fuērit,
&c.

PLUPERFECT, *that I might have been loved, admonished, read, heard.*

1. amātus, 2. monitus, { essem or fuis-
sem, esēs or
3. lectus, 4. auditus, { fuissēs, esset
or fuisset, &c.

FUTURE TENSES INDICATIVE.

FUTURE I, *I shall be loved, admonished, read, heard.*

1. S. am-abor, ābēris or re, ābitur; P. ābimur, ābimini, ābuntur.
2. S. mōn-ēbor, ēbēris or re, ēbitur; P. ēbimur, ēbimini, ēbuntur.
3. S. lēg-ar, ēris or re, ētur; P. ēmur, ēmini, entur.
4. S. aud-iar, īris or re, ītur; P. īmur, īmini, iantur.

FUTURE II, *I shall have been loved, admonished, read, heard.*

1. amātus, 2. monitus, { ero or fuēro, ēris or fuēris, ērit or fuērit, &c.
3. lectus, 4. auditus, { (Cf. p. 519.)

PASSIVE VOICE.—Continued.

IMPERATIVE MOOD.

PRESENT.

1. S. *ām-āre*; P. *āmlni*, *be thou, be ye, loved.*
2. S. *mōn-ēre*; P. *ēmlni*, *be thou, be ye, admonished.*
3. S. *lēg-ēre*; P. *lmīni*, *be thou, be ye, read.*
4. S. *aud-īre*; P. *imīni*, *be thou, be ye, heard.*

FUTURE.

1. S. *ām-ātor*, *ātor*, *thou shalt, let him, be loved.*
P. *ām-āmlnor*, *antor*, *ye shall, let them, be loved.*
2. S. *mōn-ētor*, *ētor*, *thou shalt, let him, be admonished.*
P. *mōn-ēmlnor*, *entor*, *ye shall, let them, be admonished.*
3. S. *lēg-ītor*, *ītor*, *thou shalt, let him, be read.*
P. *lēg-lmīnor*, *untor*, *ye shall, let them, be read.*
4. S. *aud-ītor*, *ītor*, *thou shalt, let him, be heard.*
P. *aud-lmīnor*, *īuntor*, *ye shall, let them, be heard.*

INFINITIVE MOOD.

PRESENT.

1. *ām-āri*, *to be loved.*
2. *mōn-ēri*, *to be admonished.*
3. *lēg-i*, *to be read.*
4. *aud-īri*, *to be heard.*

PERFECT.

1. *amāt-um esse*, *to have been loved.*
2. *monit-um esse*, *to have been admonished.*
3. *lect-um esse*, *to have been read.*
4. *audit-um esse*, *to have been heard.*

FUTURE.

1. *amāt-um īri*, *to be about to be loved.*
2. *monit-um īri*, *to be about to be admonished.*
3. *lect-um īri*, *to be about to be read.*
4. *audit-um īri*, *to be about to be heard.*

PARTICIPLES.

PERFECT.

- | | |
|---|------------------------------------|
| 1. <i>amāt-us</i> , <i>loved.</i> | 3. <i>lect-us</i> , <i>read.</i> |
| 2. <i>monit-us</i> , <i>admonished.</i> | 4. <i>audit-us</i> , <i>heard.</i> |

FUTURE.

- | | |
|--|--|
| 1. <i>am-endus</i> , <i>to be loved.</i> | 3. <i>lēg-endus</i> , <i>to be read.</i> |
| 2. <i>mon-endus</i> , <i>to be admonished.</i> | 4. <i>aud-lendus</i> , <i>to be heard.</i> |

SUPINES.

- | | |
|--|---|
| 1. <i>amāt-u</i> , <i>to be loved.</i> | 3. <i>lect-u</i> , <i>to be read.</i> |
| 2. <i>monit-u</i> , <i>to be admonished.</i> | 4. <i>audit-u</i> , <i>to be heard.</i> |

B. ANOMALOUS VERBS.

The anomalous verbs of the Latin language are *sum*, *possum*, *volo*, *nolo*, *malo*, *edo*, *fero*, *fio*, *eo*, *quæro*, and *nequæro*.

1. *Sum*, *esse*, *fui*, *futurus*, *to be*.

INDICATIVE.		SUBJUNCTIVE.	
		PRESENT.	
SING.	<i>sum</i> , <i>I am</i> <i>ēs</i> , <i>thou art</i> <i>est</i> , <i>he is</i> .	SING.	<i>sim</i> , <i>that I may be</i> <i>sis</i> , <i>that thou mayst be</i> <i>sit</i> , <i>that he may be</i> .
PLUR.	<i>sūmus</i> , <i>we are</i> <i>estis</i> , <i>ye are</i> <i>sunt</i> , <i>they are</i> .	PLUR.	<i>simus</i> , <i>that we may be</i> <i>sitis</i> , <i>that ye may be</i> <i>sint</i> ,* <i>that they may be</i> .
		IMPERFECT.	
SING.	<i>eram</i> , <i>I was</i> <i>erās</i> , <i>thou wast</i> <i>erat</i> , <i>he was</i> .	SING.	<i>essem</i> , <i>that I might be</i> <i>essēs</i> , <i>that thou mightst be</i> <i>esset</i> , <i>that he might be</i> .
PLUR.	<i>erāmus</i> , <i>we were</i> <i>erātis</i> , <i>ye were</i> <i>erant</i> , <i>they were</i> .	PLUR.	<i>essēmus</i> , <i>that we might be</i> <i>essētis</i> , <i>that ye might be</i> <i>essent</i> ,† <i>that they might be</i> .
		PERFECT.	
SING.	<i>fui</i> , <i>I have been</i> <i>fuisti</i> , <i>thou hast been</i> <i>fuit</i> , <i>he has been</i> .	SING.	<i>fuērim</i> , <i>that I may have been</i> <i>fuēris</i> , <i>that thou mayst have been</i> <i>fuērit</i> , <i>that he may have been</i> .
PLUR.	<i>fuimus</i> , <i>we have been</i> <i>fuistis</i> , <i>ye have been</i> <i>fuērunt</i> (<i>fuēre</i>), <i>they have been</i> .	PLUR.	<i>fuērīmus</i> , <i>that we may have been</i> <i>fuēritis</i> , <i>that ye may have been</i> <i>fuērint</i> , <i>that they may have been</i> .
		PLUPERFECT.	
SING.	<i>fuēram</i> , <i>I had been</i> <i>fuērās</i> , <i>thou hadst been</i> <i>fuērat</i> , <i>he had been</i> .	SING.	<i>fuissem</i> , <i>that I might have been</i> <i>fuissēs</i> , <i>that thou mightst have been</i> <i>fuisset</i> , <i>that he might have been</i> .
PLUR.	<i>fuērāmus</i> , <i>we had been</i> <i>fuērātis</i> , <i>ye had been</i> <i>fuērant</i> , <i>they had been</i> .	PLUR.	<i>fuissēmus</i> , <i>that we might have been</i> <i>fuissētis</i> , <i>that ye might have been</i> <i>fuissent</i> , <i>that they might have been</i> .
FUTURE TENSES INDICATIVE.			
FUTURE I.		FUTURE II.	
SING.	<i>ero</i> , <i>I shall be</i> <i>eris</i> , <i>thou wilt be</i> <i>erit</i> , <i>he will be</i> .	SING.	<i>fuēro</i> , <i>I shall have been</i> <i>fuēris</i> , <i>thou wilt have been</i> <i>fuērit</i> , <i>he will have been</i> .
PLUR.	<i>erimus</i> , <i>we shall be</i> <i>eritis</i> , <i>ye will be</i> <i>erunt</i> , <i>they will be</i> .	PLUR.	<i>fuērīmus</i> , <i>we shall have been</i> <i>fuēritis</i> , <i>ye will have been</i> <i>fuērint</i> , <i>they will have been</i> .
IMPERATIVE.			
PRESENT.	SING. <i>ēs</i> , <i>be thou</i> . <i>este</i> , <i>be ye</i> .	PLUR.	FUTURE. SING. <i>esto</i> , <i>thou shalt be</i> ; <i>esto</i> , <i>let him be</i> . PLUR. <i>estote</i> , <i>ye</i> <i>shall be</i> ; <i>sunto</i> , <i>let them be</i> .

* Obsolete forms are *sien*, *sies*, *siet*, *sient*, and *suam*, *suas*, *suat*, *suant*.

† Another form for the imperfect subjunctive is *fōrem*, *fōres*, *fōret*, &c.

INFINITIVE.

PRESENT. *esse, to be.* PERFECT. *fuisset, to have been.* FUTURE. *futūrum*
(am, um) *esse or simply fore, to be about to be.*

PARTICIPLES.

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, intersum, obsum, praesum, subsum, and superum*. The preposition *pro* of *prosum* becomes *prode* when an *s* follows; as, *prodes, prodest, prodēram, prodēro, prodes, &c.*

2. Possum, posse, potui, *I am able, I can.*

INDICATIVE.

S. possum, potēs, potest;
P. possumus, potestis, possunt.

PRESENT.

S. possim, possis, possit;
P. possimus, possitis, possint.

SUBJUNCTIVE.

IMPERFECT.

S. potēram, potēras, potērāt;
P. poterāmus, poterātis, potērānt.

S. possem, posses, posset;
P. possemus, possētis, possent.

PERFECT.

S. potūi, potuisti, potūit;
P. potuimus, potuistis, potuērānt.

S. potuērim, potuēris, potuērīt;
P. potuerimus, potueritis, potuērīnt.

PLUPERFECT.

S. potuēram, potuēras, potuērāt;
P. potuerāmus, potuerātis, potuērānt.

S. potuissē, potuisses, potuisset;
P. potuissēmus, potuissētis, potuissent.

FUTURE TENSES INDICATIVE.

FUTURE I.

S. potēro, potēris, potērīt;
P. poterimus, poteritis, potērunt.

FUTURE II.

S. potuēro, potuēris, potuērīt;
P. potuerimus, potueritis, potuērīnt.

IMPERATIVE (wanting).

INFINITIVE.

Pres. posse. Perf. potuisse.

PARTICIPLE Pres. potens (only used adjectively).

3. Volo, velle, volūi, *I am willing, I wish.*

4. Nolo, nolle, nolūi, *I am unwilling.*

5. Mālo, malle, malūi, *I would rather, I prefer.*

INDICATIVE MOOD.

PRESENT.

S. volo, vis, vult;
P. volumus, vultis, vōlunt.

nōlo, non vis, non vult;
nōlumus, non vultis, nōlunt.

mālo, māvīs, māvult;
mālumus, mavultis,
mālunt.

IMPERFECT.

S. volēbam, as, at;
P. volebāmus, &c.

nolēbam, as, at;
nolebāmus, &c.

malēbam, as, at;
malebāmus, &c.

PERFECT.		
S. volui, isti, it;	nolui, isti, it;	malui, isti, it;
P. voluimus, &c.	noluimus, &c.	maluimus, &c.
PLUPERFECT.		
S. voluēram, as, at;	noluēram, as, at;	maluēram, as, at;
P. voluerāmus, &c.	noluerāmus, &c.	maluerāmus, &c.
FUTURE I.		
S. vōlam, ēs, et;	nōlam, ēs, et;	mālam, ēs, et;
P. volēmus, &c.	nolēmus, &c.	malēmus, &c.
FUTURE II.		
S. voluēro, is, it;	noluēro, is, it;	maluēro, is, it;
P. voluerimus, &c.	noluerimus, &c.	maluerimus, &c.
SUBJUNCTIVE MOOD.		
PRESENT.		
S. vēlim, is, it;	nōlim, is, it;	mālim, is, it;
P. vellimus, itis, int.	nollimus, itis, int.	mallimus, itis, int.
IMPERFECT.		
S. vellem, ēs, et;	nollem, ēs, et;	mallem, ēs, et;
P. vellēmus, &c.	nollēmus, &c.	mallēmus, &c.
PERFECT.		
S. voluērim, is, it;	noluērim, is, it;	maluērim, is, it;
P. voluerimus, &c.	noluerimus, &c.	maluerimus, &c.
PLUPERFECT.		
S. voluissē, es, et;	noluissē, es, et;	maluissē, es, et;
P. voluissēmus, &c.	noluissēmus, &c.	maluissēmus, &c.
IMPERATIVE MOOD.		
(<i>Wanting.</i>)	nōli — nolite nolito — nolitōte nolito — nolunto.	(<i>Wanting.</i>)
INFINITIVE MOOD.		
PRES. velle	nolle	malle
PERF. voluisse.	noluisse.	maluisse.
PARTICIPLE.		
vōlens.	nōlens.	(<i>Wanting.</i>)
GERUND.		
volendi	nolendi.	(<i>Wanting.</i>)
volendo.		

6. Edo, ēre or esse, ēdi, ēsum, *I eat.*

PRES. INDIC. S. ēdo, ēdis or ēs, ēdit or est; P. edimus, editis or estis, edunt.
IMPERF. SUNJ. S. edērem or essem, edēres or esses, ederet or esset; P. edērēmus or essēmus, ederētis or essētis, ederent or essent.

IMPERAT. PRES. S. ēde or ēs; P. edite or este.

IMPERAT. FUT. S. edito or esto, edito or esto; P. editōte or estūte, edunto.

INFIN. edere or esse.

PASSIVE FORMS. editur or estur; —
ederētur or essētur.

The remaining tenses of this verb are regular.

The compounds of *edo*, inflected like it, are *adēdo*, *ambēdo*, *comēdo*, *exēdo*, *perēdo*.

7. *Fĕro, ferre, tŭli, lĕtum, I carry, bear.*

ACTIVE VOICE.

PASSIVE VOICE.

INDICATIVE.

PRES. S. *fĕro, fere, fert*;
P. *ferimus, fertis, ferunt*.
IMPERF. *ferĕbam, as, at, &c.*
PERF. *tŭli, isti, it, &c.*
PLUPERF. *tulĕram, as, at, &c.*
FUT. I. *fĕram, es, et, &c.*
FUT. II. *tulĕro, is, it, &c.*

S. *fĕror, ferris or re, fertur*;
P. *ferimur, ferimini, feruntur*.
ferĕbar, āris or re, ātur, &c.
lĕtus sum or fui, &c.
lĕtus ĕram or fuĕram, &c.
fĕrar, ĕris or re, ĕtur, &c.
lĕtus ĕro or fuĕro.

SUBJUNCTIVE.

PRES. *fĕram, as, at, &c.*
IMPERF. *ferrem, es, et, &c.*
PERF. *tulĕrim, is, it, &c.*
PLUPERF. *tulĕssem, es, et, &c.*

fĕrar, are or ris, ātur, &c.
ferrer, ĕre or ris, ĕtur, &c.
lĕtus sim or fuĕrim, &c.
lĕtus essem or fuĕssem, &c.

IMPERATIVE.

PRES. S. *fer*; P. *ferte*.
FUT. S. *ferto, fertor*; P. *fertōta, fĕ-*
runtor.

S. *ferre*; P. *ferimini*.
S. *fertor, fertor*; P. *ferimīnor, ferun-*
tor.

INFINITIVE.

PRES. *ferre*. PERF. *tulisse*.
FUT. *latŭrum esse*.

PRES. *ferri*. PERF. *lĕtum esse or*
fuisse. FUT. *lĕtum iri*.

PARTICIPLES.

PRES. *ferens*. FUT. *latŭrus*.
GERUND.

PERF. *lĕtus*. FUT. *ferendus*.
SUPINES.

ferendi, do, dum, do.

lĕtum. — lĕtu.

So also the compounds *affĕro, antefĕro, aufĕro* (= *ab + fĕro*), *circumfĕro, confĕro, defĕro, diffĕro*, &c. — Instead of *sustŭli*, the proper perfect of *auffĕro*, the form *sustinŭi* (from *sustineo*) is commonly employed, and *sustŭli*, as well as the supine *sublĕtŭm*, are considered parts of the verb *tollo*, I pick up, take away.

8. *Fio, fieri, factus sum, I become, am made.*

INDICATIVE.

SUBJUNCTIVE.

PRESENT.

S. *fio, sis, fit*;
P. *sumus, sitis, fiunt*.

S. *fiam, fias, fiat*;
P. *fiamus, fiātis, fiant*.

IMPERFECT.

S. *fiĕbam, as, at*;
P. *fiĕbamus, ātis, ant*.

S. *fiĕrem, es, et*;
P. *fiĕrĕmus, ĕtis, ent*.

FUTURE.

INFINITIVE.

S. *fiam, es, et*;
P. *fiamus, ĕtis, ent*.

PRES. *fieri*. PERF. *factum esse*.
FUT. *factum iri*.

The remaining parts of this verb are from *facĕre*. Such are *factus, facien-*
das, factus sum, eram, ero, &c.

Among the compounds of *fio* are the defective *infi*, he begins; *defit* (*defiunt, defiat, defĕri*), there is wanting, and *confit* (*confĕri*), there is made.

9. *Eo, ire, ivi (ii), itum, I go.*

INDICATIVE.

SUBJUNCTIVE.

PRESENT.

S. *ĕo, is, it*;
P. *imus, itis, eunt*.

S. *ĕam, eas, eant*;
P. *eāmus, eātis, eant*.

IMPERFECT.

S. *ibam, ibas, ibat;*
P. *ibāmus, ibātis, ibant.*

S. *irem, irēs, irēt;*
P. *irēmus, irētis, irēnt.*

PERFECT.

S. *ivi, ivisti, ivit;*
P. *ivimus, &c.*

S. *ivērim (iērim), ivēris, &c.*
P. *iverimus, &c.*

PLUPERFECT.

S. *ivēram (iēram), as, at;*
P. *ivērāmus, &c.*

S. *ivissem, ivisses, ivisset;*
P. *ivissēmus, &c.*

FUTURE TENSES INDICATIVE.

FUTURE I.

S. *ibo, ibis, ibit;*
P. *ibimus, ibitis, ibunt.*

FUTURE II.

S. *ivēro, ivēris, ivērit;*
P. *iverimus, &c.*

IMPERATIVE.

PRES. S. I — P. *ite.*
FUT. { S. *ito* — P. *itōte*
 { S. *ito* — P. *eunto.*

INFINITIVE.

PRES. *ire.*
PERF. *ivisse* or *isse.*
FUT. *itūrum (am, um), esse.*

GERUND.

eundi, do, dum, do.

PARTICIPLES.

PRES. *iens, gen. euntis.*
FUT. *itūrus, a, um.*

SUPINES.

ACT. *itum.* PASS. *itu.*

So the compounds *abeo, adeo, cōeo, exeo, in eo, intereo, pereeo, praetereo, prodeeo, redeo*. But all these have generally *ii* instead of *ivi* in the perfect; as, *abii, exii, perii, prodii, &c.* To these add *veneo* (= *venum + eo*), I am sold. *Ambio*, I go around, is the only compound regularly conjugated like *audio*, and has consequently *ambiēbam, ambiens, ambiendi, &c.*

The only passive forms of *eo* are the impersonal *itur* and *itum est*. But the compounds of *eo* which have acquired a transitive sense have a regular passive voice; as, *adeo, in eo, praetereo*.

A future in *eam, ies, iet, ient* (instead of *ibo, ibis, &c.*), occurs only in later authors, and is confined to the compounds.

10. *Quēo, quīre, quīvi, quītum, I can.*

11. *Nequēo, nequīre, nequīvi (nequī), nequītum, I cannot.*

PRESENT INDICATIVE.

S. *quēo, quis, quīt;*
P. *quimus, quītis, quēunt.*

S. *nequēo, nequīs, nequīt;*
P. *nequimus, nequītis, nequēunt.*

IMPERFECT.

S. *quēbam, as, at;*
P. *quēbāmus, &c.*

S. *nequēbam, as, at;*
P. *nequēbāmus, &c.*

PERFECT.

S. *quīvi — quīvit;*
P. — — *quīvērunt.*

S. *nequīvi, nequīsti, nequīvit (nequīti);*
P. — — *nequīvērunt (nequīērunt).*

PLUPERFECT.

S. — — *nequīlērat.*
P. — — *nequīlērant.*

FUTURE.

S. *quībo — —;*
P. — — *quībunt.*

S. — — —
P. — — *nequībunt.*

PRESENT SUBJUNCTIVE.

S. *quēam, quēas, quēat;*
P. *quēāmus, quēātis, quēant.*

S. *nequēam, nequēas, nequēat;*
P. *nequēāmus, &c.*

IMPERFECT.

S. *quārem* — *quāret*;
P. — — *quārent*.

S. *nequārem* — *nequāret*;
P. *nequāremus* — *nequārent*.

PERFECT.

S. — — *quiverit*.

S. *nequivērim* — *nequērīt*;
P. — — *nequērīnt*.

PLUPERFECT.

S. — — —;
P. — — *nequissent*.

S. — — *nequisset*;
P. — — *nequissent*.

INFINITIVE.

PRES. *quāre*. PERF. *quāvisse*
(*quisse*).

PRES. *nequāre*. PERF. *nequāvisse*
(*nequisse*).

PARTICIPLE.

PRES. *quāns*, *gen. quāntis*.

PRES. *nequāns*, *gen. nequāntis*.

These verbs are both conjugated like *eo*. Many of the forms, however, are seldom used, except those of the present. *Nepos* and *Cæsar* never employ any of them. Instead of *nequeo* *Cicero* frequently puts *non queo*.

Passive forms are *quitur*, *nequitur*, *quāta est*, *nequītum est*, but these are rarely used, and only in connection with an infinitive passive. E. g. *Forma nosci non quāta 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 *inquā*, I say; *fāri*, to speak; the præteritives *coeipi*, I have begun; *memīni*, I remember; *nōvi*, I know; *odī*, I hate; the imperatives *apāge*, *āve*, *salve*, and *vīle*. So also *cēdo*, *quāeso*, and *fōrem*.

1. *Aio*, I say.

INDIC. PRES. *āio*, *āis*, *āit*; P. — — *āiunt*.

" IMPERF. *āiebā*, *as*, *at*; P. *āiebāmus*, *ātis*, *ant*.

" PERFECT. — — *āit*.

SUBJ. PRES. — *āias*, *āiat*; P. — — *āiant*.

IMPER. *ai* (*obsolete*).

PART. *aiens* (*only as adject.*).

Instead of the interrogative *aiens* the contracted *ain'* frequently occurs.

2. *Inquā*, I say.

INDIC. PRES. *inquā*, *inquis*, *inquit*; P. *inquāmus*, *inquātis*, *inquānt*.

" IMPERF. *inquiebā*, &c. P. *inquiebāmus*, &c.

" PERF. — *inquisti*, *inquit*; P. — *inquistis*, —.

" FUTURE. — *inquies*, *inquiet*; P. — — —.

SUBJ. PRES. — *inquias*, *inquiat*; P. — *inquīntis*, *inquiant*.

IMPERAT. S. *inque*, *inquit*; P. *inquitte*.

The present *inquā* sometimes supplies the place of the first person perfect, which is wanting.

3. *Fāri*, to speak, say.

INDIC. PRES. — — *fātur*; P. — — *fāntur*.

IMPERAT. *fāre*.

PART. *fātus*, *a*, *um*.

GER. *fāndo*.

So the compound forms *affāmur*, *affāntini*, *affābar*, *effābor*, *effāberis*. This verb rarely occurs except in poetry. The first person *fūr*, and the subj. *fētur*, are never used.

4. Coepi, coepisse, coeptūrus, *I have begun.*
 5. Memini, meminisse, —, *I remember.*
 6. Nōvi, novisse, —, *I know.*
 7. Ōdi, odisse, osūrus, *I hate.*

INDICATIVE PERFECT.

S. coepi	memini	nōvi	ōdi
coepisti,	meministi	novisti (nōsti)	odisti
coepit,	meminit,	nōvit,	ōdit,
P. coepimus	meminimus	novimus	odimus
coepistis	meministis	novistis (nōstis)	odistis
coeperunt.	meminerunt.	novērunt (nōrunt).	odērunt.

PLUPERFECT.

coepēram,	meminēram,	novēram (nōram),	odēram,
as, at, &c.	as, at, &c.	as, at, &c.	as, at, &c.

FUTURE.

coepēro,	meminēro,	novēro,	odēro,
is, it, &c.	is, it, &c.	is, it, &c.	is, it, &c.

SUBJUNCTIVE PERFECT.

coepērīm,	meminērīm,	novērīm (nūrīm),	odērīm,
is, it, &c.	is, it, &c.	is, it, &c.	is, it, &c.

PLUPERFECT.

coepissem,	meminissem,	novissem (nossem),	odissem,
es, et, &c.	es, et, &c.	es, et, &c.	es, et, &c.

IMPERATIVE.

(Wanting.)	S. memento,	(Wanting.)
	P. mementōte.	

INFINITIVE.

coepiasse.	meminiasse.	noviasse.	odiasse.
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PARTICIPLES.

PERF. PASS. coeptus.	—	—	peritus, exōsus (active).
FUT. ACT. coepturus.	—	—	osurus.

Of the above verbs *memini*, *nōri*, and *ōdi* 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 *coeptus est* is also used, especially in connection with the infinitive passive. E. g. *Oppugnāri coeptum est oppidum*, The town began to be besieged.

8. Apāge, away! Ave, Salve, hail. Vale, farewell.

Apāge has sometimes an accusative after it : as, *Apāge te*, Away with you!

Salve also occurs in the present indic., *salveo*. *Vale* and *ave* are regular imperatives of the verbs *valeo*, I am well, and *aveo*, 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,

S. ave.	F. avēto.	P. avēte.
S. salve.	F. salvēto.	P. salvēte.
S. vale.	F. valēto.	P. valēte.

FUTURE forms with the imperative force are *salvēbis*, *valēbis*.

INFINITIVES are *salvère*, *valère*.

9. Cēdo, give me, or say, tell.

This verb may stand either as the singular or plural. Special plural forms are *cedite* and *cette*. Its sense is similar to that of the French *tenez*.

10. *Quaeso, I pray, pray.*

This verb is most commonly interjected in the sentence, like the English "pray," "please." Its plural is *quaesumus*.

11. *Fōrem, I might be.*

From the obsolete root *fāo*, and contracted for *fuērem*. It is otherwise regular, and the infinitive is *fōre*, "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 tenses, which frequently assume the characteristics of another conjugation. These will be enumerated and examined in the following lists, according to their respective conjugations.

L. FIRST CONJUGATION.

Regular verbs of the first conjugation end in *o*, *āre*, *āvī*, *ātum*. E. g.

Ambūlo, ambulāre, ambulāvī, ambulātum, to walk.

Celo, 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 *ūi* and the supine in *ūtum*. A few more are otherwise irregular in these parts. They are:—

Crēpo, āre, crepūi, crepītum, to ring, clatter, resound.

Compounds are *concrepāre, discrepāre, and increpāre*.

Cūbo, āre, cubūi, cubītum, to lie, recline.

So the compounds *accūbo, excūbo, incūbo, secūbo*, and others. But the compos. of *cūbo* which take an *m* before *b* are of the third conjugation (e. g. *discumbēre*).—The regular perfects *cubāvī* and *incubāvī* also occur.

Dō, dāre, dedī, dātum, to give.

So *circumdāre, pessumdāre, satisdāre, and venumdāre*. But the remaining compos. belong to the third conjugation; as, *addēre, condēre, reddēre, &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 frictum, to rub.

So the compos. *defricāre, infricāre, perfricāre, and refricāre*.

Jūvo, āre, jūvi, jūtum, juvatūrus, to assist, help.

So also *adjuvāre, adjūvi, adjūtum, adjutūrus or adjuvatūrus*.

Lāvo, āre, lāvī, lavātum, lautum, and lōtum, to wash.

An infinitive *lavēre* occurs in the older Latinity and in poetry.

Mīco, āre, micūi, —, to glitter, shine.

So *emīco, āre, emicūi, emicātum*. But *dimīco*, I contend, fight, has the regular perfect *dimicūi*.

Nēco, āre, āvi, ātum, to kill, is regular, but the

Compos. *enēcāre* has *ēvi, ātum* and *enecūi, enectum*. The participle is commonly *enectus*; *internēcāre* has *internecātus*.

Plico, āre, āvi and ūi, ātum and itum, to fold.

So the compos. *applicāre, complicāre, explicāre, and implicāre.* But *duplico, multiplico, and supplico*, which are derived from adjectives in *plex*, have regularly *āvi, ātum*.

Pōto, āre, āvi, potātum and more commonly pōtum, to drink.

The participle is *pōtus*, which is both passive, "drunk," and active, "having drunk." The compos. *appōtus* is active, "having drunk sufficiently"; and *epōtus*, passive, "emptied by drinking."

Sēco, āre, sēcui, sectum, secatūrus, to cut.

Compos. *desecāre, dissecāre, persecāre.* But *praesecāre* and *resecāre* have *cātum* or *ctum* in the supine.

Sōno, āre, sonūi, sonitum, sonatūrus, to sound.

So *consonāre, dissonāre, personāre, resonāre.*

Stō, stāre, stēti, stātum, to stand.

So *antestāre, circumstāre, interstāre, and superstāre.* But the remaining

compounds have *ŭi* in the perfect; as, *adstāre, constāre*, perf. *adstīti, constīti*; so *existāre, instāre, obstāre, perstāre, praestāre, and restāre.* Some of these compounds want the supine. *Distāre* has neither perf. nor supine. *Praestāre* has (in later authors only) sup. *praesūtum*, but very frequently *praestātūrus*.

Tōno, āre, tonūi, (tonitum,) to thunder.

So *attonāre* (part. *attonitus*), *intonāre* (part. *intonitus*); but *circumtonāre* wants the third root.

Vēto, āre, vetūi, vetitum, to prohibit, forbid.

Among the irregularities of the first conjugation may be included the perfect participles of the verbs *coenāre* and *jurāre*, which are used in an active sense; — *coenātus*, "having dined"; *jurātus*, "having sworn." So the compounds *conjurātus*, "having conspired," and *injurātus*, "one who has not sworn." Among later authors *conspirātus* is used actively like *conjurātus*, and in the same sense.

II. SECOND CONJUGATION.

Regular verbs of the second conjugation end in *ēo, ēre, ūi, ūtum.* E. g.

Dēbēo, debēre, debūi, debītum, to owe.

Habēo, habēre, habūi, habitum, to have.

Mērēo, merēre, merūi, meritum, to earn.

Tācēo, tacēre, tacūi, tacītum, 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 *vīi*, or *ēvi* instead of *ūi*, in the perfect.

Cāvēo, ēre, cāvī, cautum, to beware. *Connīveo, ēre, nīvi and nixi, —, to close the eyes, to wink.*
So *praecavēre.*

Deleo, ēre, delēvi, delētum, *to extinguish, destroy.*

Fāveo, ēre, fāvi, fāutum, *to favor.*

Ferveo, ēre, fervi and ferbui, —, *to glow, to be hot.*

Obsolete are the forms *fervit, fervat, fervēre*, according to the third conj. The double perfect (in *vi* and *bui*) extends also to the inchoatives *deservescere, effervescere, and reservescere*. But *confervescere* has generally *confervui*.

Flēo, flēre, flēvi, flētum, *to weep.*

Fōveo, fōvēre, fōvi, fōtum, *to cherish.*

Mōveo, ēre, mōvi, mōtum, *to move.*

So the compos. *amovēre, admovēre, commovēre, permovēre, &c.*

The root OL, *to grow*, gives rise to the compos. *abolēo*, I abolish;

b) Those which have *tum* or *sum* instead of *itum* 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*, *successurus*; and *recenseo*, two supines *recensum* and *recensitum*.

Dōceo, ēre, docui, doctum, *to teach.*

So the compos. *dedocēre, edocēre, and perdocēre*.

Misceo, ēre, miscui, mistum or mixtum, *to mix.*

c) Those which have *ui* in the perfect regularly, but no supine.

Arceo, ēre, arcui, *to drive away.*

But the compos. *coercēre* and *exercēre* have a supine in *itum*.

Calleo, ēre, callui, *to be callous.*

Candeo, ēre, candui, *to shine, to glow.*

Egeo, ēre, egui, *to want, need.*

Compos. *indigēre*.

Emineo, ēre, eminui, *to project, rise aloft.*

Floreo, ēre, florui, *to bloom, flourish.*

Frondeo, ēre, frondui (and effrondui), *to have leaves.*

abolesco, I cease; *adoleo* and *adolesco*, I grow up; *exoleo* or *exolesco* and *obsolēo* or *obsolesco*, I grow out of use; all of which have *ēvi* in the perfect.

The supine of *aboleo* is *abolitum*. The rest want this part entirely, but have given rise to the adjectives *adultus, exolitus, and obsolētus*.

Pāveo, ēre, pāvi, —, *to fear, tremble.*

From this the inchoative *expaveo, ēre, expāvi*, 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. *devovēre*, to curse.

The supine *mixtum* is the more common and correct. Compos. are *admiscēre, commiscēre, immiscēre, permiscēre*.

Tēneo, ēre, tenui, (tentum,) *to hold.*

Compos. *abstinēre, atinēre, continēre, delinēre, distinēre, retinēre*, and *sustinēre*, all of which have *tentum* in the supine. *Pertinēre* wants the supine, and the simple *tentum* rarely occurs.

Torreo, ēre, torrui, tostum, *to roast.*

Horreo, ēre, horrui, *to shiver, shudder.*

So *abhorrēre* and a number of inchoatives.

Langueo, ēre, langui, *to languish.*

Lūteo, ēre, lūtui, *to be concealed, to be hid.*

Compos. *interlatēre, perlatēre, and sublatēre*.

Mādeo, ēre, mādui, *to be wet.*

Niteo, ēre, nitui, *to shine.*

Compos. *enitēre, internitēre, and praeinitēre*.

Oleo, ēre, olūi, *to smell.*

Compos. *obolere, redolere, and subolere.*

Paleo, ēre, pallui, *to be pale.*

Pāteo, ēre, patūi, *to stand open.*

Rigeo, ēre, rigui, *to be stiff.*

Rūbeo, ēre, rubui, *to be red.*

Sileo, ēre, silui, *to be silent.*

Sorbeo, ēre, sorbui, *to sip.*

The perfect *sorpsi* rarely occurs.

Compos. are *absorbere* and *exsorbere.*

Sordeo, ēre, sordui, *to be filthy.*

Splendeo, ēre, splendui, *to shine.*

Stūdeo, ēre, studui, *to strive.*

Stūpeo, ēre, stupui, *to be astonished, amazed.*

Timeo, ēre, timui, *to be afraid.*

Torpeo, ēre, torpui, *to be torpid.*

Tūmeo, ēre, tumui, *to be tumid, to swell.*

Vigeo, ēre, vigui, *to be lively, strong.*

Vireo, ēre, virui, *to be green.*

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, ēre, momordi, morsum, *to bite.*

Pendeo, ēre, pependi, pensum, *to hang.*

The compos. *dependeo* and *impendeo* lose the reduplication: *dependi, impendi.*

Prandeo, ēre, prandi, pransum, *to dine.*

The participle *pransus* has an active sense, "having dined."

Sēdeo, ēre, sēdi, sessum, *to sit.*

So the compos. *assidere, circumassidere* or *circumssidere, desiderē, insidere, obsidere, possidere, and supersedere.* But *dissidere* and *praesidere* want the supine.

Strideo, ēre, stridi, —, *to hiss.*

This verb wants the supine. In poetry the infinitive is often *stridere.*

Spondeo, ēre, sponodi, sponsum, *to vow, promise.*

Compounds drop the reduplication; as, *despondeo, desponi; respondeo, respondi.*

Tondeo, ēre, totondi, tonsum, *to shave.*

Compounds without reduplication are *attondeo, attondi; detondeo, detondi.*

Video, ēre, vidi, visum, *to see.*

So the compos. *invidere, pervidere, praevidere, and providere.*

b) Those which have *si* in the perfect and *sum* in the supine.

Ardeo, ēre, arsi, arsum, *to be on fire, to burn.*

Denseo, ēre, densi, densus (*adjective*), *to thicken.*

Haereo, ēre, haesi, haesum, *to adhere, stick.*

Compos. are *adhaerere, cohaerere, inhaerere.*

Jubeo, ēre, jussi, jussum, *to command, bid.*

Maneo, ēre, mansi, mansum, *to remain.*

Compos. *permanere, remanere.*

Mulceo, ēre, mulsi, mulsum, *to soothe, caress.*

Compos. *demulcere* and *permulcere.* The participle *permulctus* for *permulcus* is doubtful.

Mulgeo, ēre, mulsi, mulsum, *to milk.*

Comp. part. *emulsus.*

Rideo, ēre, risi, risum, *to laugh.*

Compos. *arridere, deridere, irridere, subridere.*

Suadeo, ēre, suāsi, suāsum, *to advise.*

Compos. *dissuadere, persuadere.*

Tergeo, ēre, tersi, tersum, to wipe.

This verb is even more frequently of the third conj., *tergo, ēre, si, sum*. But

the compos. *abstergēre, detergēre, extergēre*, are more commonly of the second.

c) Those which have *si* or *xi* in the perfect, and *tum* in the supine, or supine wanting.

Augeo, ēre, auxi, auctum, to increase.

Frigeo, ēre, frixi, —, to be cold.

Indulgeo, ēre, indulsi, indultum, to indulge.

Lūceo, ēre, luxi, —, to shine.

Lūgeo, ēre, luxi, —, to mourn.

Torqueo, ēre, torsi, tortum, to turn, twist.

Compos. *contorquēre, distortquēre, extorquēre*.

d) Those which have *si* in the perfect, but no supine.

Algeo, ēre, alsi, to be cold.

The supine is wanting, but an adjective *alsus, a, um*, cool, cold, exists.

Fulgeo, ēre (in poetry also fulgēre), fulsi, to glitter.

Turgeo, ēre, tursi (rarely), to swell.

Urgeo (urgueo), ēre, ursi, to urge, impel.

3. Those which have neither perfect nor supine.

Aveo, ēre, to desire. (Cf. p. 672.)

Calveo, ēre, to be bald.

Cāneo, ēre, to be gray.

Cieo, ciēre, to move, rouse.

An obsolete form of this verb is *cio, cire*. Both have the common perfect *civi*, supine *citum* (from *cieo*) and *citum* (from *cio*). Compos. are *concieo, excieo, 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 *accire*, to call, has only *accitus*. From *citum* the frequentative *citāre*, and the compos. *excitāre, incitāre, and suscitāre*.

Flāveo, ēre, to be yellow.

Foeteo, ēre, to stink.

Hēbeo, ēre, to be dull.

Hūmeo, ēre, to be moist.

Līveo, ēre, to be livid.

Mīneo, ēre, to hang over.

Compos. *imminēre, prominēre*.

Moereo, ēre, to mourn, to be sad.

Polleo, ēre, to have power.

Renīdeo, ēre, to shine; to smile.

Scāteo, ēre (sometimes scatēre), 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, ausi, ausint*. The poets use the participle *ausus* and *inausus* in a passive sense.

Gaudeo, ēre, gavisus sum (Part.

Ful. gavisurus), to rejoice.

Soleo, ēre, solitus sum, to be accustomed.

Compos. *impers. assōlet*.

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 clearness 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*. E. g.

Acuo, *ëre*, acûi, acûtum, *to sharpen*.

Compos. *exacuëre*, *peracuëre*, and *præacuëre*.

Arguo, *ëre*, argûi, argûtum, *to accuse*.

Compos. *coarguëre*, *redarguëre*. The perf. part. is commonly *convictus*.

Congruo, *ëre*, congrûi, —, *to agree*.

Supine wanting. So also *ingruëre* (primitive root not in use).

Imbuo, *ëre*, imbûi, imbûtum, *to dip, steep*.

Induo, *ëre*, indûi, indûtum, *to put on*.

So also *exuëre*.

Luo, *ëre*, lûi, lûtum (luitûrus), *to pay, alone for*.

From another *lao*, I wash, are derived the compos. *ablûëre*, *eluëre*, *diluëre*, and *polluëre*, all of which have a supine in *lûtum*.

Metuo, *ëre*, metûi, —, *to fear*.

The supine *metûtum* rarely occurs.

Minuo, *ëre*, minûi, minûtum, *to diminish*.

Compos. *comminuëre*, *deminuëre*, *diminuëre*, and *imminuëre*.

(Nuo, *to beckon*, is not used.)

Compos. *abnuo*, *ëre*, abnûi, abnutûrus, *to deny, refuse*. Others are *annuëre*, *innuëre*, and *renuëre*, all without supine.

Irregular verbs of this class are, —

Cāpio, *ëre*, cēpi, captum, *to take*.

So *anticapëre*. But other compounds change *d* into *t*, and the supine *a* into *e*; as, *accipëre*, *excipëre*, *decipëre*, *percipëre*, *præcipëre*, *recipëre*, *nascipëre*, all of which have *ceptum* in the supine.

Cūpio, *ëre*, cupivi, cupitum, *to desire*.

An imperf. subj. *cupiret* occurs. Compos. *discupëre* and *percupëre*.

Fācio, *ëre*, fēci, factum, *to do, make*.

So *arescūëre*, *calescūëre*, *consuescūëre*, *frigescūëre*, *lubescūëre*, *palescūëre*,

Pluo, *ëre*, plûi, generally impersonal pluit, *it rains*.

Compos. *compluëre*, *impluëre*, and *perpluëre*, commonly likewise impersonal and without supine.

Ruo, *ëre*, rûi, ruitûrus, *to fall*.

Compos. have supine in *ritum*; as, *diruëre*, *obruëre*, and *proruëre*. But *corruëre* and *irruëre* want the supine.

Solvo, *ëre*, solvi, solûtum, *to loosen, untie*.

Compos. *absoluëre*, *dissoluëre*, *exoluëre*, *persoluëre*.

Spuo, *ëre*, spûi, spûtum, *to spit*.

Compos. *conspuëre* and *despuëre*.

Statuo, *ëre*, statûi, statûtum, *to place, establish*.

Compos. *constituëre*, *destituëre*, *instituëre*, *restituëre*, and *substituëre*.

Sternuo, *ëre*, sternûi, —, *to sneeze*.

From this the frequentative *sternutûre*.

Suo, *ëre*, sûi, sûtum, *to sew*.

Compos. *consuëre*, *dissuëre*, and *re-suëre*.

Tribuo, *ëre*, tribûi, tribûtum, *to bestow, impart*.

Compos. *attribuëre*, *contribuëre*, and *distribuëre*.

Volvo, *ëre*, volvi, volûtum, *to roll*.

Compos. *evolvëre*, *involvëre*, and *pervolvëre*. Frequentative *volutûre*.

satisfacëre, and *tepefacëre*, all of which have *fiō*, *fiëri*, *factus sum* in the passive. Other compounds change *a* into *i*, and have a passive in *tiôr*, supine in *ectum*; as, *afficio*, *afficiôr*, *affectum*. So also *conficëre*, *deficëre*, *interficëre*, *officëre*, *perficëre*, *proficëre*, and *reficëre*.

Fluo, *ëre*, fluxi, fluxum, *to flow*.

Compos. *affluëre*, *confluëre*, *effluëre*, *interfluëre*.

Fōdio, *ëre*, fōdi, fōssum, *to dig*.

Compos. *confūdëre*, *effūdëre*, *perfo-dëre*, *suffūdëre*.

Fugio, 3re, fugi, fugitum, to flee.

Compos. *aufugere, confugere, effugere, and perfigere.*

Jacio, 3re, jeci, jactum, to throw.

So *superjacere*, which however has also *superjectum*. Other compounds change *3* into *3*, and in the supine into *e*; as, *abjicio, abjici, objectum*. So also *adjicere, dejicere, ejicere, injicere, objicere, rejicere, transjicere, or trajicere.*

(*Lacio, frequentat. lactare, I allure, obsolete.*)

Compos. in use are *allicio, 3re, allezi, allectum, to allure*; and so *illicere* and *pellicere*. But *elicio* has *elicui, elictum*.

Pario, 3re, pep̄eri, partum (but parit̄urus), to bring forth.

An infinitive *pariri* instead of *pari* occurs.

Quatio, 3re, —, quassum, to shake.

2. Verbs ending in *bo* or *po* form their perfect in *psi* and the supine in *p̄tum*. E. g.

Carpo, 3re, carpsi, carptum, to pluck.

Compos. *concarpo, concarpsi, concerp̄tum*. So *decarpere* and *discarpere*.

Glubo, 3re, glupsi, gluptum, to peel.

Nubo, 3re, nupsi, nuptum, to veil, to marry.

Compos. *obnubere*.

Rēpo, 3re, rep̄si, reptum, to creep.

Compos. *adrepere, irrepere, obrepere, prorepere, and subrepere.*

Irregular verbs of this class are, —

Accumbo, 3re, cubui, cubitum, to recline.

So all the compounds of *cubere*, which assume an *m*; as, *discumbere, incumbere, occumbere, procumbere, and succumbere.*

Bibo, 3re, bibi, bibitum, to drink.

Compos. *ebibere, imbibere.*

Lambo, 3re, lambi, lambitum, to lick.

8. Verbs ending in *do* or *to* form their perfect in *si* and the supine in *sum*. E. g.

Claudo, 3re, clausi, clausum, to shut.

Compos. *concludio, 3re, cussi, cussum*. So *discutio, excutio, incutio, percutio, repercutio.*

Rapio, 3re, rapui, raptum, to seize, rob.

Compos. *arripio, arripui, arreptum*. So *abripere, deripere, eripere, surripere.*

Sapio, 3re, sapivi and sapui, —, to taste; to be wise.

So *resipere*, to smell after. But *desipere* has no perfect.

Spicio, 3re, spexi, spectum, to see.

Compos. *aspicio, spexi, ap̄tum*. So also *conspicere, despicere, dispicere, inspicere, perspicere, respicere, and suspicere.*

Struo, 3re, struxi, structum, to build.

So *construere, exstruere, destruere, and instruere.*

Vivo, 3re, vixi, victum, to live.

Scalpo, 3re, scalpsi, scalptum, to carve, engrave.

Scribo, 3re, scripsi, scriptum, to write.

So the compos. *adscribere, describere, inscribere, and praescribere.*

Sculpo, 3re, sculpsi, sculptum, to cut, sculpture.

Compos. *exsculpere and insculpere.*

Serpo, 3re, serpsi, serptum, to creep.

So *inserpere, proserpere.*

Rumpo, 3re, rupi, ruptum, to burst, break.

Compos. *abrumperere, corrumpere, erumpere, interrumpere, irrumpere, per-rumpere, prorrumpere.*

Scabo, 3re, scabi, —, to scratch, rub.

Strepo, 3re, strepui, strepitum, to rumble, rattle.

The compos. are derived from an other form, *clauo*; as, *concludere, excludere, includere, secludere.*

Divido, ãre, divisi, divisum, to divide.

Laedo, ãre, laesi, laesum, to hurt, injure.

Compos. *allidẽre, collidẽre, elidẽre, illidẽre.*

Lũdo, ãre, lũsi, lũsum, to play.

Compos. *alludẽre, colludẽre, deludẽre, eludẽre, and illudẽre.*

Plaudo, ãre, plausi, plausum, to clap, beat.

So *applaudẽre*. The remaining compos. have *õdo, õsi, õsum*; as, *complodẽre, explodẽre, supplodẽre*.

Rãdo, ãre, rãsi, rãsum, to scrape.

So *abradẽre, circumradẽre, corradẽre, deradẽre, and eradẽre.*

Rõdo, ãre, rõi, rõsum, to gnaw.

Compos. *abrodẽre, arrodẽre, circumrodẽre, derodẽre, and perrodẽre.*

Trũdo, ãre, trũsi, trũsum, to push.

Compos. *detrudẽre, extrudẽre, protrudẽre.*

Vãdo, ãre, —, —, to go, walk.

Perfect and supine wanting. But *evãdo, evãsi, evãsum*. So also *invãdẽre* and *pervãdẽre*.

The irregular verbs of this class are, —

a) Those which form their perfect in *di* and the supine in *sum*. E. g.

Accendo, ãre, accendi, accensum, to set on fire.

So *incendẽre* and *succendẽre*.

Cũdo, ãre, cũi, cũsum, to pound, forge.

Compos. *excudẽre, procudẽre.*

Defendo, ãre, di, sum, to defend.

Edo, ãre, edi, esum, to eat.

So *exedẽre* and *comedẽre, edi, esum* (but also *comestus*).

Fundo, ãre, fũi, fũsum, to pour.

Compos. *are affundẽre, confundẽre, diffundẽre, efundẽre, infundẽre, offundẽre, and profundẽre.*

Mando, ãre, mansi, (rarely) mansum, to chew, masticate.

Offendo, ãre, di, sum, to offend.

Prehendo (prendo), ãre, di, sum, to lay hold of.

Compos. *apprehendẽre, comprehendẽre, deprehendẽre, and reprehendẽre.*

Scando, ãre, di, sum, to climb.

So *ascendẽre, conscendẽre, descendẽre, inscendẽre.*

Strido (also strideo), ãre, stridi, —, to creak, grate.

b) Those which have reduplicated perfect. E. g.

Cãdo, ãre, cecidi, cãsum, to fall.

Compos. *incido, incidi, incisum*. So *occidẽre* and *recidẽre*. But the remaining compos. want the supine; as, *accidit, concido, decido, and excido*.

Caedo, ãre, cecidi, caesum, to cut.

Compos. *abscido, abscidi, abscisum*. So *concidẽre, decidẽre, excidẽre, incidẽre, occidẽre, praecidẽre, &c.*

Condo, ãre, condidi, conditum, to construct.

So the remaining compos. of *dĩre*, except those mentioned on page 673; as, *abdẽre, addẽre, dedẽre, edẽre, perdẽre, redĩre, tradẽre, and vendẽre*. But *abcondẽre* has generally perf. *abcondi* instead of *abcondidit*; and instead of the passive *vendi*, it is common to say *venire*.

Crẽdo, ãre, crẽdidi, crẽditum, to believe.

So *accrẽdẽre, accreãdi*.

Pẽdo, ãre, pẽpẽdi, pẽditum, to break wind.

Pẽdo, ãre, pependi, pensum, to weigh.

Compos. *appendo, appendi, appensum*. So likewise without reduplication *dependẽre, expendẽre, impendẽre, perpendẽre, suspendẽre*.

Tẽdo, ãre, tõtendi, tensum or tentum, to stretch.

Compos. *extendo, extendi, extensum* and *extentum*; and so with both supines *delendũre, cotendũre, protendũre, and retendũre*. The rest have supine in *tum* only; as, *attendẽre, contendẽre,*

distendere, intendere, oblatere, praetendere, and sublatere. (But more commonly *extensum, protensum, and vice versa ostensum.*)

Tundo, ēre, tūtūdi, tunsum and tūsum, to beat, strike.

c) Those which have *ss* in the supine, or are otherwise irregular.

Cedo, ēre, cessi, cessum, to give place, to retire.

So the compos. *abcedo, accedo, antecedo, concedo, decedo, discedo, excedo, incedo, intercedo, recedo, and succedo.*

Fido, ēre, fisis sum, to trust.

So *confidere, diffidere*; but these have sometimes perf. *confidi, diffidi*, instead of *confisus sum, &c.*

Findo, ēre, fidi, fissum, to cleave, split.

So *diffindere, diffida*.

Frendo, ēre, —, fressum and frūsum, to crush, grind.

Instead of this also *frendere, frendūi*.

Meto, ēre, messui, messum, to reap.

Compos. *demetere*. Instead of *messui* and *demessui* more commonly *messem feci*.

Mitto, ēre, misi, missum, to send.

So the compos. *admitto, amitto, committo, demitto, dimitto, emitto, immitto, omitto, permitto, praetermitto, promitto, remitto, and submitto.*

Pando, ēre, pandi, passum (more rarely pansum), to lay open, set open.

Expandere has *expansum* and *expansum*; but *dispendere*, only *dispansum*.

Peto, ēre, petivi or petli, petitum, to ask.

4. Verbs ending in *go, co, cto, quo, and gvo* form their perfect in *xi* and the supine in *ctum*. E. g.

Cingo, ēre, cinxi, cinctum, to gird, surround.

Compos. *accingere and discingere*.

Cōquo, ēre, coxi, coctum, to cook.

So *concoquere and decoquere*.

Dico, ēre, dixi, dictum, to say.

So the compos. *addico, contradico, edico, indico, interdicto, and praedico*.

Dūco, ēre, duxi, ductum, to lead, conduct.

Compos. have only *tāsum*, and no reduplication; as, *contundo, contūdi, contūsum*. So *extundo, obtundo, and retundo*.

Compos. are *appeto, competo, expeto, oppeto, and repeto*.

Scindo, ēre, scidi, scissum, to split, to tear.

Compos. *conscindo, conscidi, conscissum*. So also *discindere, interscindere, perscindere, prorscindere, and rescindere*. But *abscindo* has only *abscindere, abscidi, and excscindo* only *excscindere*.

Sido, ēre, sidi or sēdi, sessum, to take a seat, sit down.

Perfect and supine commonly from *sedere*. Compos. *consilio, consēdi, consessum*. So *assidere, desiderare, insidere, residere, and subsidere*.

Sisto, ēre, stiti (obsolete), stātum, to put, set.

But *sisto* in the sense of "to stand still" has *sisti, stātum*. The compos. are all intransitive and have *stiti, stitum*; as, *consisto, constiti, constitum*. So *adsisto, desisto, exsisto, insisto, obsisto, persisto, and resisto*. *Circumsto* has either *circumstiti* or *circumstēti*.

Sterto, ēre, stertui (obsolete sterti), —, to snore, snort.

Verto, ēre, ti, sum, to turn.

So the compos. *adverto, animadverto, averto, converto, ererto, perverto, and subverto*. — *Divertere, praevertere, and revertere* are more frequently deponents in the present and imperfect.

So the compos. *abducere, adducere, circumducere, conducere, and a number of others*.

Fligo, ēre, flixi, flictum, to strike (obsolete).

Compos. *affligere, configere, infligere*. But *profligare* is of the first conjugation.

Frigo, ēre, frixi, frictum (rarely frixum), to roast.

Jungo, ěre, junxi, junctum, *to join together.*

So compos. *adjungo, conjungo, disjungo, sejungo, and subjungo.*

Lingo, ěre, linxi, linctum, *to lick.*

Mungo, ěre, munxi, munctum, *to blow the nose.*

Compos. *emungĕre.*

Plango, ěre, planxi, planctum, *to strike; to lament.*

Rġgo, ěre, rexi, rectum, *to guide, direct.*

Compos. *arrigĕre, corrigĕre, dirigĕre, erigĕre, porrigĕre.* To these add *pergo* (for *perriġo*), *perrexi, perrectum*, and *surgo* (for *surrigġo*), *surrexi, surrectum.* Compos. of *surgo* are *assurgo, consurgo, exsurgo, and insurgo.*

Stinguo, ěre, —, —, *to extinguish (rarely used).*

Compos. in use are *extinguo* and *re-*

The irregular verbs of this class are, —

a) Those which reject the *n* before *ctum* in the supine, or assume *xum*.

Anġo, ěre, anxi, —, —, *to choke.* (Supine wanting.)

Clango, ěre, —, —, *to sound.*

Figo, ěre, fixi, fixum, *to fix or fasten in.*

So *affigĕre, transfigĕre.*

Fingo, ěre, finxi, fictum, *to form, fashion.*

Compos. *affingĕre, confingĕre, effingĕre, and refingĕre.*

Flecto, ěre, flexi, flexum, *to bend.*

Compos. *inflectĕre.*

Mingo (or mejo), ěre, minxi, mictum, *to make water.*

Necto, ěre, nexi or nexui, nexum, *to tie, bind.*

b) Those which do not change the characteristic consonant in the perfect.

Āġo, ěre, ěġi, actum, *to drive; to do.*

Compos. *cġgo* (for *codgo*), *cġgi, coactum.* So also *abġġere, acġġere, eġġere, perġġere, redġġere, subġġere, and transġġere.* — *Prodġġere* wants the supine; *ambġġere* and *salġġere* have neither perfect nor supine.

Dġgo, ěre, dġgi, —, —, *to pass, spend (vitam, life, ġc.).*

stinguo, which have regularly *inxi, inctum.* So also *distinguo* and *instinguo*, but from another root.

Sġgo, ěre, suxi, suctum, *to suck.*

Tġgo, ěre, texi, tectum, *to cover.*

Compos. *conlegġere, delegġere, oblegġere, prolegġere, and relegġere.*

Tingo (tinguo), ěre, xi, ctum, *to dip in, moisten.*

Trġho, ěre, traxi, tractum, *to draw.*

So compos. *attrġho, contrġho, detrġho, extrġho, pertrġho, prottrġho, retrġho, and subtrġho.*

Ungo (or unguo), ěre, unxi, unctum, *to anoint.*

Compos. *perungġere* and *inungġere.*

Vġho, ěre, vexi, vectum (*frequent. vecto*), *to carry, convey.*

So *adeġġere, inġġere.* — The passive is *vġhor, vġhi, vectus sum*, to drive, ride. So *circumvġhor, invġhor, praeġġere.*

Ningo, ěre, ninxi, —, —, *to snow (commonly impers. ningit, ġc.).*

Pecto, ěre, pexi, pexum, *to comb.*

Pingo, ěre, pinxi, pictum, *to paint.*

Compos. *appingġere, depingġere, and expingġere.*

Plecto, ěre, —, —, (*commonly only passive plector.*) *to punish.*

Another *plecto*, to braid, is obsolete, but exists in the deponents *amplector* and *complector, plexus sum.*

Stringo, ěre, strinxi, strictum, *to draw tight.*

Compos. *adstringġere, constringġere, dstringġere, obstringġere, and perstringġere.*

Frango, ěre, frġgi, fractum, *to break.*

Compos. *confringġere, effringġere, perfringġere, and refringġere.*

Ico (or icio), ěre, ici, ictum, *to strike; to make (e. g. foedus, a treaty).*

Lġgo, ěre, lġgi, lectum, *to read.*

So compos. *perlegġere, praelegġere, and with ġ in the root collġgere, delġgere.*

re, *deligere*, and *seligere*. But *diligere*, *intellego*, and *negligo* have *lexi* in the perfect.

Linguo, *ere*, liqui, —, to leave.

(Poetical.)

Compos. *relinquo*, *reliqui*, *relictum*.

c) Those which reduplicate in the perfect.

Pango, *ere*, pepigi, pactum, to make a compact.

But *pango*, I set or fix in, has *panxi* or *pēgi*, *pactum*. The compos. *compingo*, *impingo* have *pēgi*, *pactum*. So also *oppango*, *oppēgi*. But *depango* and *repango* have no perfect.

Parco, *ere*, peperci, parsum, to spare, save.

The perfect *parsi* is obsolete, and

d) Those which form their perfect in *si* and the supine in *sum*.

Mergo, *ere*, mersi, mersum, to immerse, dip.

So *demergere*, *emergere*, *immergere*, *submergere*.

Spargo, *ere*, sparsi, sparsum, to scatter.

Compos. *adspergere*, *conspergere*, *ex-*

So also *delinquere* and *dereelinquere*.

Vinco, *ere*, vici, victum, to conquer, vanquish.

Compos. *convincere*, *devincere*, and *evincere*.

the supine *parctum* uncertain. Compos. *comparcere*.

Pungo, *ere*, pupugi, punctum, to stab.

Compos. *compungo*, *punxi*, *punctum*. So *dispungere* and *interpungere*.

Tango, *ere*, tetigi, tactum, to touch.

Compos. *attingo*, *attigi*, *attactum*. So *contingo*, *contigi*, and the impersonals *contingit*, *contigit*; *obtingit*, *obtigit*.

aspergere, and *respergere*, all with *aspera*, *asperum*.

Tergo, *ere*, tersi, tersum, to wipe.

But also *tergeo*, *ere* (compare p. 677).

Vergo, *ere*, —, —, to incline or turn.

5. Verbs ending in *lo*, *mo*, *no*, and *ro* are mostly irregular.

The following in *mo* may be regarded as regular:—

Cōmo, *ere*, compsi, comptum, to adorn.

Dēmo, *ere*, dempsi, demptum, to take away.

Prōmo, *ere*, prompsi, promptum, to take out, to draw.

So compos. *deprōmēre*, *exprōmēre*.

Sūmo, *ere*, sumpsi, sumptum, to take.

Compos. *absūmēre*, *adsūmēre*, *consūmēre*, *desūmēre*.

Temno, *ere*, —, —, to despise. (Poetical.)

Compos. *contemnere*, *contempsi*, *contemptum*.

The irregular verbs of this class are, —

a) Those which have *vi* in the perfect.

Cerno, *ere*, crēvi, crētum, to sift.

In the sense of "to see," the perfect and supine do not occur. Compos. *decerno*, *decrēvi*, *decrētum*; and so *discernere*, *excernere*, and *secernere*.

Līno, *ere*, lēvi (or *livi*), litum, to smear on, daub on.

So compos. *collino*, *illino*, *oblino* (part. *oblitus*), and *perlino*. Other compos. are of the fourth conj., as *allinere*, *circumlinere*, and *illinere*.

Sēro, *ere*, sēvi, sātum, to sow.

But *sero*, I join, connect, has *serui*, *sertum*. The compos. *consēro* and *in-*

sēro have either *sēvi*, *sītum* or *serui*, *sertum*, according to the sense. *Desēro*, *dissēro*, and *exsēro* have *serui*, *sertum* only.

Sino, *ere*, sivi, sītum, to allow, permit.

From this perhaps also *situs*, *situare*. Compos. *destino*, *desti*, *destitum*. Instead of perf. also *destitus est*.

Sperno, *ere*, sprēvi, sprētum, to disdain.

Sterno, *ere*, strāvi, strātum, to prostrate.

So *compos. conserno, inserno, and proserno.*

Tëro, ëre, trivi, tritum, to rub.

b) Those which reduplicate in the perfect.

Cäno, ëre, cecini, cantum, to sing, sound.

Compos. succino, succinui, succentum. So also *occino* or *occäno*. But *accino, intercino, and recino* (or *recäno*) want the perf. and supine.

Curro, ëre, cucurri, cursum, to run.

The *compos. accurro, decurro, excurro, incurro, percurro, and praecur-*

ro have more frequently *curri* than *curri* in the perfect.

Fallo, ëre, fefelli, falsum, to deceive.

Compos. refello, refelli without supine.

Pello, ëre, pepuli, pulsum, to drive away.

Compos. appello, appellui, appulsum. So the rest, *compello, depello, expello, impello, perpendo, propello, and repello.*

c) Those which follow the analogy of the second conjugation.

Alo, ëre, alui, alitum or altum, to nourish.

Altus in Cicero and Sallust, *altus* in later writers.

Cello (not in use), *but*

Compos. antecello, excello, and praecello, I excel, perf. cellui, supine wanting. But percello, percui, perculsum, to strike down.

Cölo, ëre, colui, cultum, to cultivate.

So *excolere, incolere, and percolere.*

Consulo, ëre, uui, ultum, to consult.

Gëmo, ëre, uui, itum, to sigh, groan.

Compos. congëmo or congëmisco, ingëmo or ingëmisco, perf. uui, supine wanting.

Gigno, ëre, genui, genitum, to beget, produce.

Perf. and supine from the obsolete *geno*. So *ingignere* and *proginere*.

Mölo, ëre, uui, itum, to grind (in a mill).

Occulo, ëre, uui, ultum, to conceal, hide.

Pöno, ëre, pöui, pöitum, to lay, place.

Obsolete perf. *posui*. *Compos. antepöno, appöno, compöno, depöno, dispöno, expöno, oppöno, praepöno, postpöno, and sepöno.*

Trëmo, ëre, uui, —, to tremble.

Compos. contremere.

Vömo, ëre, uui, itum, to vomit.

Compos. ecomere, reuomere.

d) Those which are otherwise irregular in the perfect and supine.

Ëmo, ëre, ëmi, emptum, to buy.

Compos. adëmo, adëmi, adëmitum. So *coëmere, dirimere, eximere, interimere, perimere, and redimere.*

Fëro, ferre, tui, lätum, to bear, carry. (Cf. page 669.)

(Furo), fure, —, —, to rage.

Perf. and supine wanting. So also first person singular. For the perf. commonly *insanui*.

Gëro, ëre, gëssi, gestum, to carry, bear; perform.

Compos. congëre, digerere, and ingerere.

Prëmo, ëre, pressi, pressum, to press.

Compos. comprimere, deprimere, exprimere, opprimere, and supprimere.

Psallo, ëre, psalli, —, to play on a stringed instrument.

Quaero, ëre, quaesivi, quaesitum, to inquire, to seek.

So *compos. acquiro, conquirro, exquirro, inquirro, perquirro, and requiro.*

Üro, ëre, ussi, ustum, to burn.

So *adürere, comburere, exürere, and inürere.*

Vello, ěre, velli *or* vulsi, vulsum, *to pluck, pick.*

So *avello, evello, and revello.* But *convello and dicvello* have only *velli* in the perfect.

Verro, ěre, verri, versum, *to sweep.*

Compos. *everrere.*

6. Verbs in *so* and *zo* are, —

Depso, ěre, depsi, depsum, *and depstum, to knead.*

Pinso, ěre, pinsi, pinsum, *or pistum, to pound, grind.*

Texo, ěre, texi, textum, *to weave.*

Compos. are *atexo, conexo, obexo, pertexo, praetexo, and retexo.*

Viso, ěre, visi, —, *to go to see, to visit.*

A supine *visum* is borrowed from *videre.*

Some of this class follow the analogy of the fourth conjugation : —

Arcesso (or accerso), ěre, arcessi, arcessitum, *to send for.*

Capesso, ěre, capessi, capessitum, *to take up, lay hold of.*

Facesso, ěre, facessi, facessitum, *to perform, accomplish.*

Incesso, ěre, incesi, incesitum, *to attack, assail.*

Lacesso, ěre, lacessi, lacessitum, *to provoke.*

7. Verbs in *so* form their perfect and supine as follows : —

Compesco, ěre, compesci, compescitum, *to curb, restrain.*

Cresco, ěre, crevi, cretum, *to grow.*

So the compos. *conresco, decreso, and exresco.* But *acresco, increso, and succresco* want the supine.

Disco, ěre, didici, (discitūrus), *to learn.*

Compos. *addisco, addidici.* So also *ediscere and dediscere.*

Dispesco, ěre, dispesci, —, *to divide, separate.*

Glisco, ěre, —, —, *to begin, spread.*

Hisco, ěre, —, —, *to yawn; to mutter.*

Nosco (gnosco), ěre, novi, notum, *to become acquainted with.*

So *ignosco and dignosco.* But *agnosco, cognosco, and recognosco* have supine *agnitum, cognitum, and recognitum.*

Pasco, ěre, pavi, pastum, *to pasture, feed.*

Posco, ěre, poposci, —, *to demand, ask.*

So *deposco, exposco*, both with *poposci*, and *reposco* without perfect.

Quiesco, ěre, quievi, quietum, *to rest.*

Compos. *acquiescere, conquiescere, and requiescere.*

Suesco, ěre, suavi, suetum, *to accustom one's self.*

Part. *suetus*, accustomed. Compos. *conuesco, consuesco, desuesco, and inuesco.*

IV. FOURTH CONJUGATION.

Regular verbs of this conjugation form their perfect in *ivi* or *ii*, and the supine in *itum*. E. g.

Audio, audire, audiivi or audii, auditum, *to hear.*

Erudio, erudire, erudiivi or erudii, eruditum, *to instruct.*

Munio, munire, muniivi or muni, munitum, *to fortify.*

Vestio, vestire, vestiivi or vestii, vestitum, *to clothe.*

Irregular in one or both of the characteristic parts are the following:—

Amicio, ire, ictū or ixi, ictum, *to clothe, put on.*

The perf. *amicū, amizi, and amicivi* scarcely ever occurs.

Aperio, ire, aperū, apertum, *to open.*

So *operio* and *cooperio*. But *comperio* and *reperio* have *pēri, pertum*.

Cio, ire, civi, citum, *to move, excite.*

This is the old and regular form for *cica, civi, citum*, on which see p. 677. 3.

Eo, ire, ivi, itum, *to go.* (See page 669.)

Farcio, ire, farsī, fartum (fartum), *to stuff.*

Supine more rarely *farsum*. Compos. *confercio* and *refercio*, *fersi, ferium*. Others are *infercio* and *effercio*.

Ferio, ire, —, —, *to strike.*

In the perf. active *percuti*, and in the passive *ictus sum*, are commonly used.

Ferocio, 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, hausi, haustum, *to draw.*

Supine more rarely *hausum*; but frequently *hausūrus*.

Punio, ire, ivi or li, itum, *to punish.*

REMARK. — Desiderative verbs in *ūrio* generally have neither perfect nor supine; as, *dormitūrio, ire*, I desire to sleep; *coenatūrio, ire*, I desire to dine. The only exceptions are *esūrio, esurit, esuritūrus*, I am hungry; *nuptūrio, nupturiv, I wish to get married, and partūrio, parturit, I wish to bring forth.*

Regular, except that its passive forms sometimes occur in a deponent sense.

Quō, quire, quivi or quī, quītum, *to be able.* (Cf. page 670.)

Raucio, ire, rausi, rausum, *to be hoarse.*

Compos. *irraucio*.

Salio, ire, salū or salti, saltum, *to spring, leap.*

Compos. *desilire, exsilire, insilire, &c.*, generally perf. *siliū*, rather than *sili or siliui*. But *salire*, to salt, is regular.

Sancio, ire, sanxi, sanctum and sancitum, *to ordain, appoint.*

Sanctus is generally participle, and *sancus* adjective.

Sarcio, ire, sarsi, sartum, *to patch, mend.*

Compos. *resarcire*.

Sentio, ire, sensi, sensum, *to feel, think.*

So *consentire, dissentire*, and *praesentire*. But instead of *assentio*, commonly *assentior* deponent.

Sepelio, ire, ivi, sepultum, *to bury.*

Sepio, ire, sepsi, septum, *to hedge in.*

Vēnio, ire, vēni, ventum, *to come.*

Compos. *advenire, convenire, intervenire, obvenire, and pervenire.*

Vincio, ire, vinxī, vinctum, *to bind.* So compos. *devincte*.

E. DEPONENT VERBS.

I. Deponent verbs of the first conjugation are all regular, and conjugated like *hortor* (page 173, A). E. g.

Adversor, āri, ātus sum, *to oppose, resist.*

Arbitror, āri, ātus sum, *to suppose, think.*

Aspernor, āri, ātus sum, *to despise.*

Auxilior, āri, ātus sum, *to help.*

Calumnior, āri, ātus sum, *to calumniate.*

Criminor, āri, ātus sum, *to accuse.*

Cunctor, āri, ātus sum, *to hesitate.*

Domīnor, āri, ātus sum, *to rule.*

Epūlor, āri, ātus sum, *to feast.*

Fenōror, āri, ātus sum, *to lend on interest.*

Glorior, āri, ātus sum, *to boast.*

Hospitor, āri, ātus sum, *to be a guest.*

Imitor, āri, ātus sum, *to imitate.*
 Jacitor, āri, ātus sum, *to throw.*
 Licitor, āri, ātus sum, *to bid.*
 Luctor, āri, ātus sum, *to struggle.*
 Medicor, āri, ātus sum, *to heal.*
 Moderor, āri, ātus sum, *to moderate.*
 Negotor, āri, ātus sum, *to do business.*
 Odoror, āri, ātus sum, *to smell.*
 Osculor, āri, ātus sum, *to kiss.*
 Parasitor, āri, ātus sum, *to act the parasite.*
 Philosophor, āri, ātus sum, *to philosophize.*
 Proalior, āri, ātus sum, *to fight.*

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: *communicor, commurmūror, fluctuor, frulicor, lacrimor, luxuriōr, niclor, and reflictor.*

Cicero employs *adūlor, arbitror, criminor, and dignor* both as deponent and as passive verbs.

II. The deponent verbs of the second conjugation are, —

Fateor, ēri, fassus sum, *to confess.*

Compos. *confiteor, confessus sum; profiteor, professus sum.* But *diffiteor* wants the participle.

Liceor, ēri, licitus sum, *to offer a bid.*

So compos. *pollicēri.*

Medeor, ēri, —, *to heal.*

Participle commonly *medicātus* from *medicāri.*

Mereor, ēri, meritus sum, *to merit, earn.*

Compos. *commerēri, demerēri, and promerēri.*

Ratioclinor, āri, ātus sum, *to reason, compute.*

Rusticor, āri, ātus sum, *to rusticate.*

Sciscitor, āri, ātus sum, *to inquire into.*

Stipūlor, āri, ātus sum, *to stipulate.*

Suspīcor, āri, ātus sum, *to suspect.*

Testificor, āri, ātus sum, *to witness, attest.*

Tūtor, āri, ātus sum, *to protect.*

Urīnor, āri, ātus sum, *to dice.*

Vāgor, āri, ātus sum, *to ramble.*

Veneror, āri, ātus sum, *to venerate.*

Vociferor, āri, ātus sum, *to vociferate.*

Misereor, ēri, miseritus or miser-tus sum, *to pity.*

Frequently impersonally *miseretur* or *miseret me.*

Reor, rēri, ratus sum, *to suppose.*

Tueor, ēri, tultus sum, *to guard, protect.*

An obsolete form of this is *tuor* of the third conjugation, from which the adjective *tulus*. Compos. are *contuēri* and *intuēri*.

Vereor, ēri, veritus sum, *to fear.*

Compos. *reverēri* and *subverēri*.

III. The deponent verbs of the third conjugation are, —

Apiscor, apisci, aptus sum, *to gain, acquire.* (Obsolete.)

Compos. *adipiscor, adeptus sum, and indipiscor, indeptus sum,* with the same sense.

Divertor, *to turn aside; praever-tor, to outstrip; and revertor, to return.*

The perfect of these verbs is derived from the active form *verto*; hence commonly *revertū, revertēram, &c.*, for *reversus sum*. The part. *reversus*, however, has an active sense, "having returned."

Expergiscor, expergisci, experrectus sum, *to awake.*

From this *expergefacerē*, part. *ex-*

pergefactus. But the verb *expergēre*, part. *expergitus*, is obsolete.

Fruor, frui, fructus or fructus sum, *to enjoy.*

Compos. *perfruor, perfructus sum.*

Fungor, fungi, functus sum, *to perform.*

Compos. *defungi, perfungi.*

Grādior, grādi, gressus sum, *to step, walk.*

Compos. *aggredior, aggrēdi, aggressus sum.* So also *congrēdi, digrēdi, egrēdi, ingrēdi, progrēdi, and regrēdi.*

Invēhor, invēhi, invecus sum, *to inveigh against.*

Irascor, irasci, —, to be angry.
(Inchoative.)

Irātus sum has the sense of the present, "I am angry." For the perf. *succensui* is used.

Lābor, lābi, lapsus sum, to glide, slip, fall.

Compos. *collābi, delābi, dilābi, prolābi*, and *relābi*.

Lōquor, lōqui, locūtus sum, to speak.

Compos. *allōqui, collōqui, elōqui, interlōqui, oblōqui*.

Miniscor (not used).

From it the compos. *comminiscor, comminisci, commentus sum*, to devise, imagine; and *reminiscor, reminisci*, with the perf. *recordātus sum*, to remember. — The part. *commentus* has a passive sense, "devised," "invented."

Mōrior, mōri, mortuus sum, ful. part. moritūrus, to die.

Ob-solete infinitive *moriri*. Compos. *commorī, demorī, and emorī*.

Nanciscor, nancisci, nactus sum, to obtain.

Part. sometimes written *nactus*.

Nascor, nasci, nātus sum, to be born.

Original form *gnascor*, which still exists in *agnatus* and *cognatus*. Compos. *enascor, innascor, and renascor*.

Nitor, niti, nisus or nixus sum, to strive, to rely upon.

Compos. *adniti, conniti, enti, and obniti*.

Obliviscor, oblivisci, oblitus sum, to forget.

Paciscor, pacisci, pactus sum, to bargain, stipulate.

Compos. *compacisci or compecisci, depacisci or depecisci*, all with *pactus sum*.

Pascor, pasci, pastus sum, to feed, graze.

Patior, pati, passus sum, to suffer.

Compos. *perpetior, perpeti, perpeasus sum*.

Pleto, plectere, to plait, braid, gives rise to the

Compos. *amplector and complector, complexus sum*, to embrace.

Proficiscor, proficiisci, profectus sum, to travel, to depart.

Quēror, quēri, questus sum, to complain.

Compos. *conquēri*.

Ringor, ringi, —, to show one's teeth; to chafe.

Sēquor, sēqui, secūtus sum, to follow.

Compos. *assēqui, consēqui, exsēqui, inasēqui, obasēqui, persēqui, proasēqui, and subsēqui*.

Ulciscor, ulcisci, ultus sum, to revenge, punish.

Utor, ūti, ūsus sum, to use, enjoy.

Compos. *abūti, deūti*.

Vescor, vesci, —, to eat, feed upon.

The place of a perfect is supplied by *ēdi*.

IV. The deponent verbs of the fourth conjugation are, —

Adsentior, adsentiri, adsensus sum, to assent.

Also active, in the same sense, *adsentio, adsensi, adsensus sum*; but more commonly deponent.

Blandior, blandiri, blanditus sum, to flatter.

Experior, experiri, expertus sum, to experience.

But *comperior*, I learn, am informed, is only used in the present; perf. *comperi* from *comperio*.

Largior, largiri, largitus sum, to lavish.

Compos. *delargior*.

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, opperiri, oppertus or opperitus sum, to wait for, expect.

Ordiior, ordiri, orsus sum, to begin, commence.

Compos. *exordiri* and *redordiri*.
Orior, oriri, ortus sum (*ful. part. oritūrus*), *to rise*.

The Pres. Indic. follows the third conjug. *orēris, oritur, orimur*. But imperfect either *orier* or *orērer*. So the compos. *coorior* and *exorior*. But *adorior* has commonly *adoriris* and *adoritur*, instead of *adorēris* and *adoritur*. — The fut. part. *oriundus* has the peculiar sense "sprung or descended from."

Partior, partiri, partitus sum, to divide.

Compos. *dispartior, dispartitus sum*.

So also *impertior* or *impartior*. All these also active, *partio, dispartio*, and *impertio*.

Potior, potiri, potitus sum, to take possession of.

The Pres. and Imperf. Subj. sometimes follow the third conjugation, *potitur, potimur, poteritur, poterimur*.

Punior, puniri, punitus sum, (instead 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 supine of their primitives: —

Abolesco (oleo), ēre, abolēvi, abolētum, to be annihilated.

Adolesco (oleo), ēre, adolēvi, adultum, to grow up.

Conlesco (alo), ēre, coalui, coalitum, to coalesce.

Concupisco (cupio), ēre, concupivi, concupitum, to desire.

Convalesco (valeo), ēre, convalui, convallitum, to convalesce.

Exardesco (ardeo), ēre, exarsi, exarsum, to grow hot, to become inflamed.

Exolesco (oleo), ēre, exolēvi, exolētum, to grow out of use.

Indolesco (doleo), ēre, indolui, indolitum, to feel pain.

Inveterasco (invetēro), ēre, inveterāvi, ātum, to grow old.

Obdormisco (dormio), ēre, obdormivi, itum, to fall asleep. (So also edormisco, to take one's fill of sleep.)

Revivisco (vivo), ēre, revixi, revictum, to revive, come to life again.

Scisco (scio), ēre, scivi, scitum, to decree, ordain.

2. Inchoatives derived from verbs, with the perfect of their primitives: —

Acesco (aceo), ēre, acui, to grow sour. So also concesco and percesco.

Albesco and exalbesco (albeo), ēre, exalbui, to grow white.

Aresco (areo), ēre, arui, to become dry.

Calesco (caleo), ēre, calui, to grow warm.

Canesco (caneo), ēre, canui, to turn gray.

Conticesco (taceo), ēre, conticui, to become silent.

Contremisco (*tremo*), *ēre*, contremui, *to begin to tremble*.
 Deservesco (*ferveo*), *ēre*, deservui, *to cease fermenting*.
 Delitesco (*lateo*), *ēre*, delitui, *to be concealed*.
 Effervesco (*ferveo*), *ēre*, effervui, *to begin to boil*.
 Excandesco (*candeo*), *ēre*, excandui, *to grow hot*.
 Extimesco and pertimesco (*timeo*), *ēre*, extimui, *to become frightened*.
 Floresco and de- or effloresco (*floro*), *ēre*, efflorui, *to begin to blossom*.
 Haeresco and ad- or inhaeresco (*haere*), *ēre*, inhaesi, *to adhere to, to inhere*.
 Horresco and ex- or perhorresco (*horreo*), *ēre*, exhorui, *to be terrified*.
 Ingemisco (*gemo*), *ēre*, ingemui, *to begin to sigh*.
 Intumesco (*tumeo*), *ēre*, intumui, *to begin to swell*.
 Irrauesco (*raucio*), *ēre*, irraui, *to grow hoarse*.
 Languesco and e- or relanguesco (*languo*), *ēre*, elangui, *to become languid*.

Liquesco (*liqueo*), *ēre*, licui, *to begin to melt*.
 Madesco (*madeo*), *ēre*, madui, *to become wet*.
 Marcesco and com- or emarcesco (*marceo*), *ēre*, emarcui, *to decay, wither*.
 Occallesco (*calleo*), *ēre*, occalui, *to become callous*.
 Pallesco and expallesco (*palleo*), *ēre*, pallui, *to turn pale*.
 Putresco (*putreo*), *ēre*, putrui, *to decay*.
 Resipisco (*sapio*), *ēre*, resipui, *to recover one's senses again*.
 Rubesco and erubesco (*rubeo*), *ēre*, erubui, *to become red, to reddens*.
 Senesco and consenesco (*seneco*), *ēre*, consenui, *to grow old*.
 Stupesco and obstupesco (*stupeo*), *ēre*, obstupui, *to become astonished*.
 Tabesco (*tabeo*), *ēre*, tabui, *to wither; pass away*.
 Tepesco (*tepeo*), *ēre*, tepui, *to become tepid*.
 Viresco and con-, e-, or reviresco (*vi-reo*), *virui*, *to turn green*.

3. Inchoatives derived from nouns and adjectives, without a perfect:—

Aegresco (*aeger*), *ēre*, *to fall sick*.
 Ditesco (*dives*), *ēre*, *to become rich*.
 Dulcesco (*dulcis*), *ēre*, *to turn sweet*.
 Grandesco (*grandis*), *ēre*, *to grow up*.
 Gravesco and ingravesco (*gravis*), *ēre*, *to become heavy; to grow worse*.
 Incurvesco (*curvus*), *ēre*, *to become crooked*.
 Integrasco (*integer*), *ēre*, *to begin anew or afresh*.
 Juvenesco (*juvenis*), *ēre*, *to grow young again*.

Mitesco (*mitis*), *ēre*, *to grow gentle*.
 Mollesco (*mollis*), *ēre*, *to become soft*.
 Pinguesco (*pinguis*), *ēre*, *to become fat*.
 Plumescio (*pluma*), *ēre*, *to become fledged*.
 Puerasco and repuerasco (*puer*), *ēre*, *to grow up to be a boy*.
 Sterilesco (*sterilis*), *ēre*, *to become sterile*.
 Teneresco and tenerasco (*tener*), *ēre*, *to become tender*.

4. Inchoatives derived from nouns or adjectives, with a perfect in *ui*:—

Crebresco and in- or percrebresco (*creber*), *ēre*, crebrui, *to increase, to grow frequent*.
 Duresco and obduresco (*durus*), *ēre*, durui, *to grow hard*.
 Evanesco (*vanus*), *ēre*, evanui, *to vanish*.
 Innotesco (*notus*), *ēre*, innotui, *to become known*.
 Macresco (*macer*), *ēre*, macrui, *to become lean*.
 Mansuesco (*mansuetus*), *ēre*, mansuevi, *to grow gentle*.

Matresco (*maturus*), *ēre*, maturui, *to become ripe*.
 Nigresco (*niger*), *ēre*, nigrui, *to turn black*.
 Obmutesco (*mutus*), *ēre*, obmutui, *to become dumb or mute*.
 Obsurdesco (*surdus*), *ēre*, obsurdui, *to become deaf*.
 Recrudesco (*crudus*), *ēre*, recruidui, *to break open afresh (of wounds)*.
 Vilesco and evilesco (*vilis*), *ēre*, evilui, *to become low, of trifling value*.

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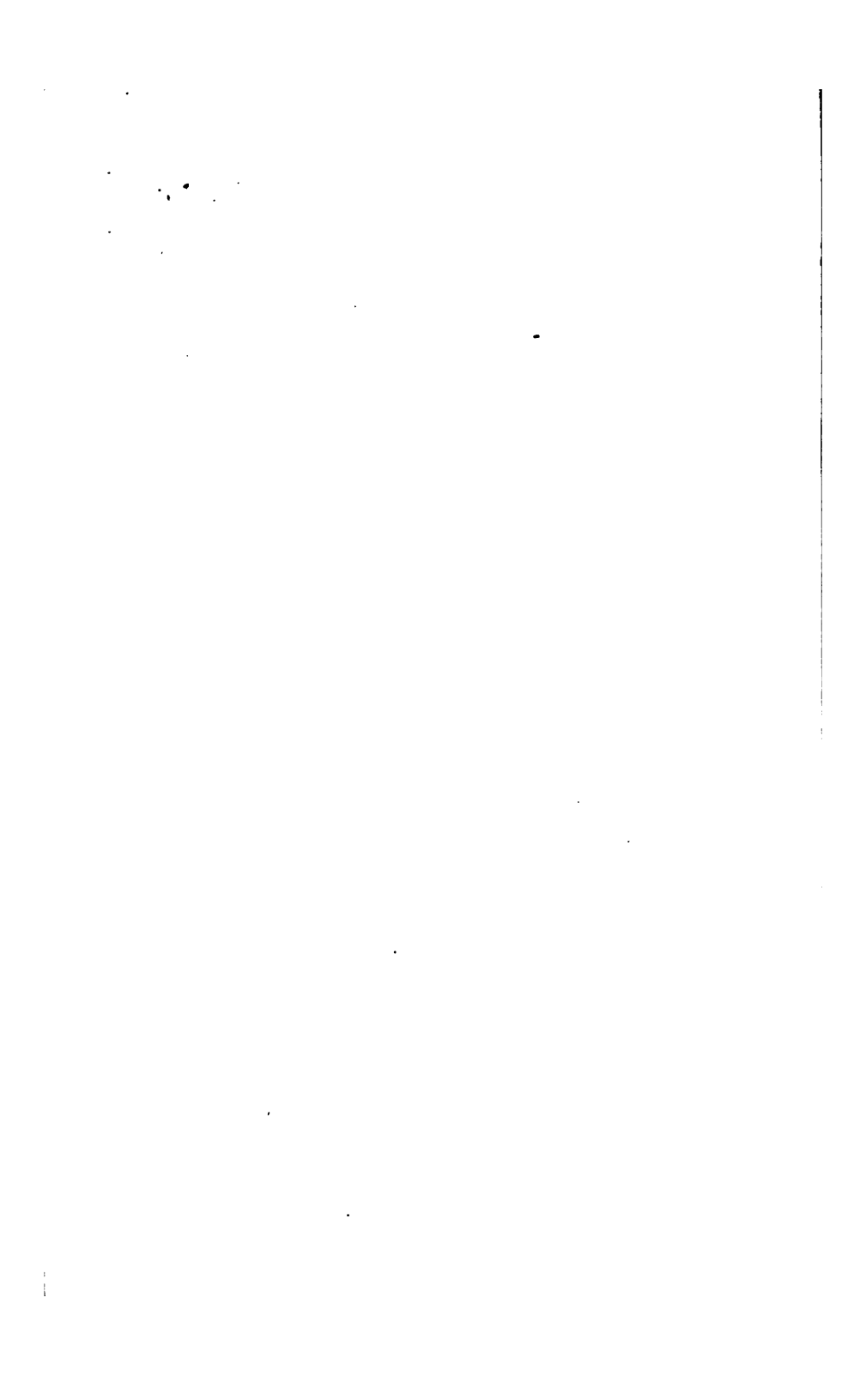
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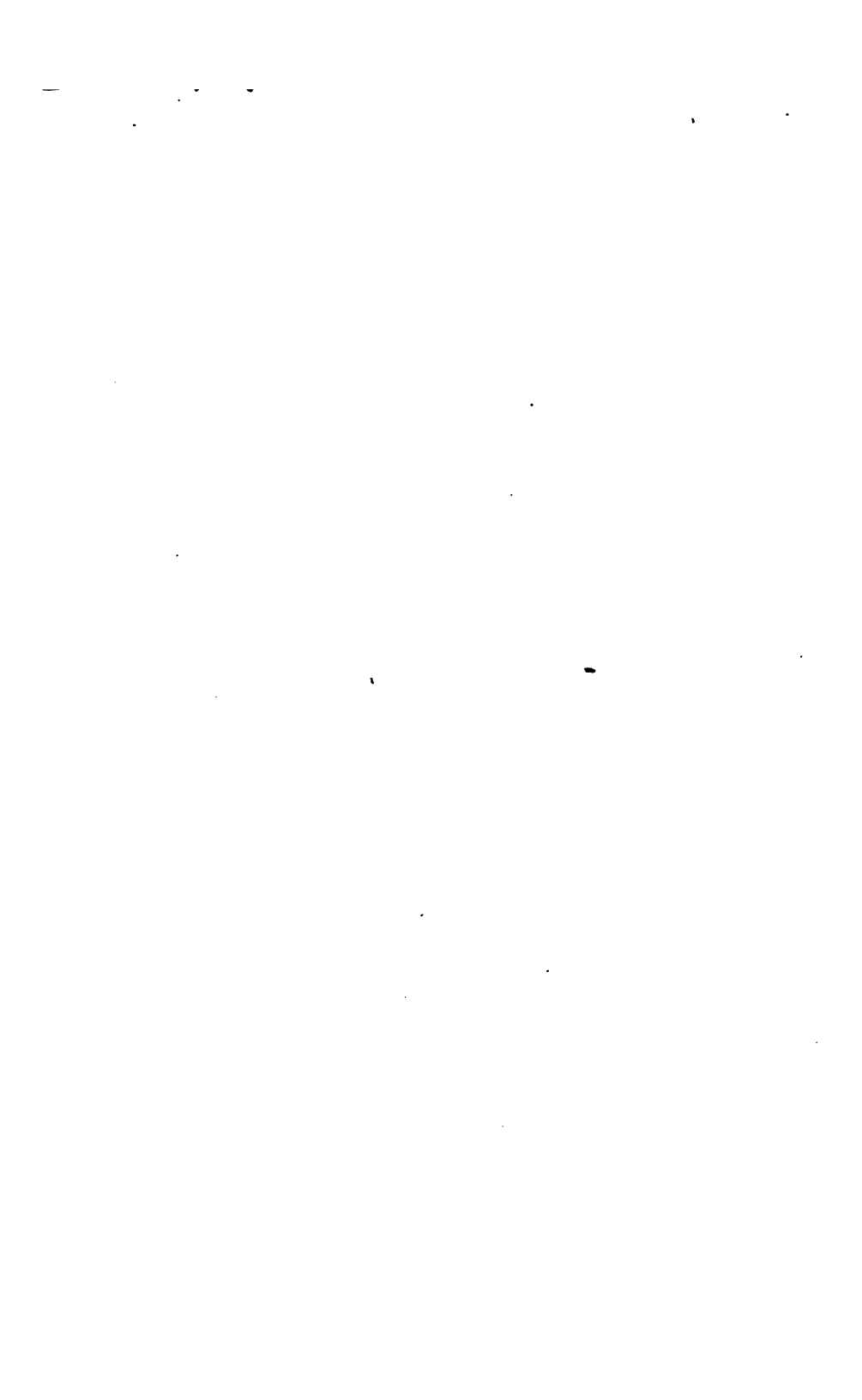
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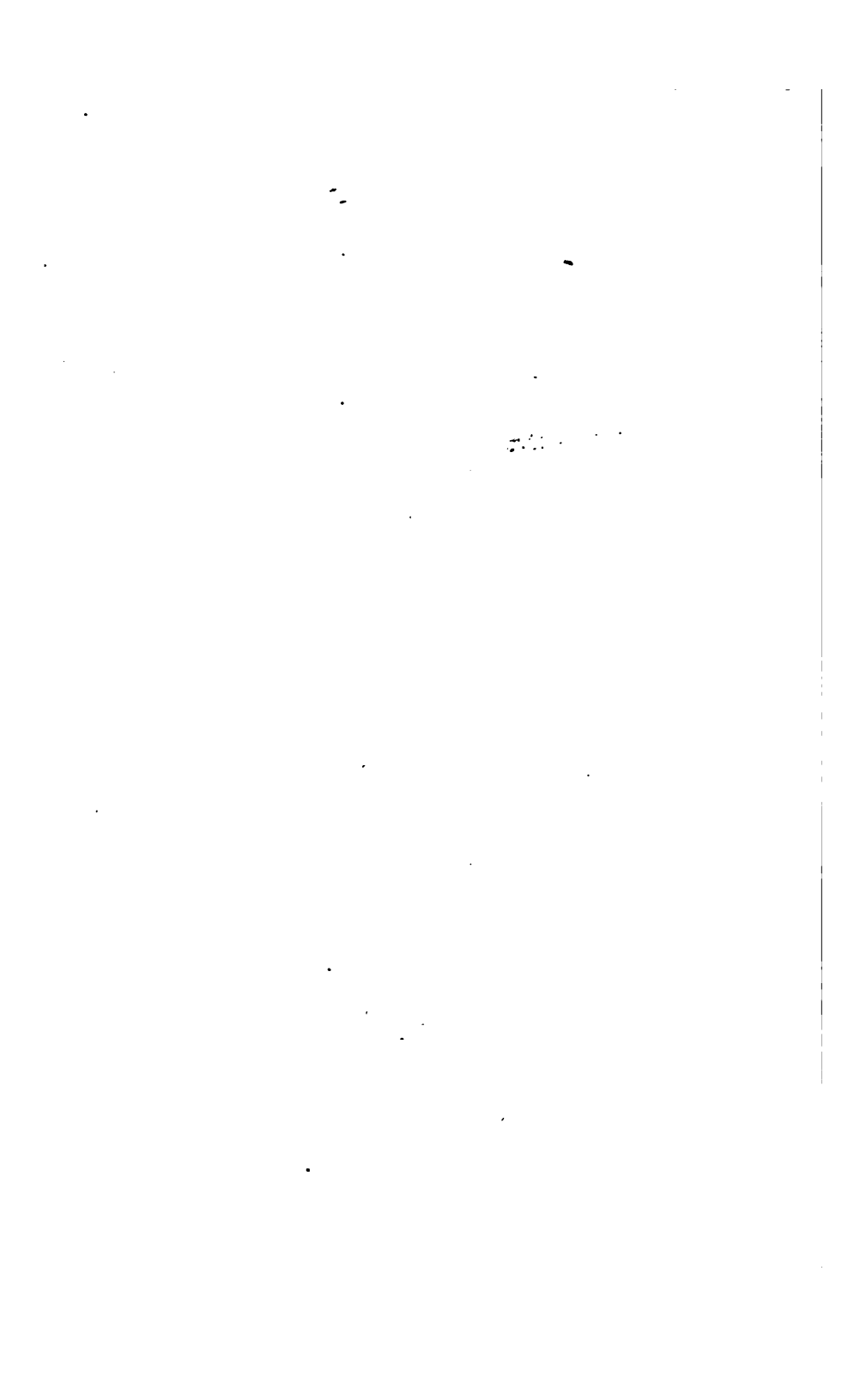
Page	Line	
2	15	read " <i>fret</i> ," instead of " <i>fre</i> ."
40	16	read "NOM. <i>ütër</i> ," instead of "NOM. <i>üt</i> ."
89	12	read " <i>puerculus</i> ," instead of " <i>puerulus</i> ."
97	27	read "I have them not," instead of "I have it not."
127	28	read " <i>nolo</i> ," instead of " <i>volo</i> ."
141	34	read " <i>comēdim</i> " for " <i>comedim</i> ," and in the line below, " <i>comēdam</i> " for " <i>comedam</i> ."
145	1	read " <i>occidēre</i> ," instead of " <i>accidēre</i> ."
167	20	read " <i>nōvus</i> ," instead of " <i>nōvus</i> ."
220	36	read "Lesson XCIII," instead of "Lesson LXX."
246	16	read " <i>Quid ei</i> ," instead of " <i>Quid eo</i> ."
272	36	read " <i>(veniret)</i> ," instead of " <i>(veneret)</i> ."
292	22	read "not lawful," instead of "now lawful."
315	12	read " <i>Revertūne</i> ," instead of " <i>Revertāne</i> ."
341	9	read " <i>tondēre</i> ," instead of " <i>tondēre</i> ."
371	14	read " <i>visēre</i> ," and on the line below, " <i>(visēre)</i> ," instead of " <i>visēre</i> ."
400	11	read " <i>pristinae</i> ," instead of " <i>pristinæ</i> ."
532	15	read " <i>nancisci</i> ," instead of " <i>naucisci</i> ."
545	31	read " <i>sine perturbatione</i> ."
576	41	read " <i>succensērem</i> ," instead of " <i>succēnserem</i> ."
578	26	read "has life in him," instead of "keeps up his spirits."
585	9	read " <i>in itinēre vestro</i> ," instead of " <i>itinēre tuo</i> ."
593	44	read " <i>Cujas</i> ," instead of " <i>Cujus</i> ."
629	23	read "They looked," instead of "They look."
644	56	read "Quot, quantas," instead of "Quot, quantus."
650	18	read " <i>detrimētōque</i> ," instead of " <i>detrimētaque</i> ."











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