

DEPARTURE

Intereā in vīllā Cornēliānā omnēs strēnuē labōrant. Aurēlia tunicam et stolam et pallam gerit. Ancillam iubet aliās tunicās et stolās et pallās in cistam pōnere. Mārcus et Sextus tunicās et togās praetextās gerunt quod in itinere et in urbe togās praetextās liberī gerere solent. Servus aliās tunicās et togās praetextās in cistam pōnit. In cubiculō Gāii servus togās praetextās in cistam pōnit quod Gāius in urbe togam praetextam gerere solet. Gāius ipse togam praetextam induit.

Dāvus, quī ipse omnia cūrat, ad iānuam stat. Servōs iubet cistās ē cubiculīs in viam portāre. Baculum habet et clāmat, “Agite, servī scelestī! Dormītisne? Hodīe, nōn crās, discēdimus.”

Mārcus quoque servōs incitat et iubet eōs cistās in raedam pōnere. Servus quīdam, nōmine Geta, cistam Sextū arripit et in raedam iacit.

“Cavē, Geta!” exclāmat Sextus sollicitus. “Cūrā cistam meam! Nōlī eam iacere!”

Tandem omnēs cistae in raedā sunt. Ascendunt Mārcus et Sextus. Ascendit Eucleidēs. Ascendit Aurēlia. Gāius ipse ascendere est parātus. Syrus, raedārius, quoque ascendit et equōs incitāre parat. Subitō exclāmat Aurēlia, “Ubi est Cornēlia?”

Eō ipsō tempore in viam currit Cornēlia. Eam Gāius iubet in raedam statim ascendere. Statim raedārius equōs incitat. Discēdunt Cornēlii.

1 **intereā**, adv., *meanwhile*

2 **gerit**, *wears*

iubet, (*he/she*) *orders*

alius, *another; other*

cista, *trunk, chest*

pōnere, *to put, place*

3 **in itinere**, *on a journey*

4 **liberī**, *children*

gerere solent, (*they*) *are accustomed to wear(ing), usually wear*

6 **ipse**, *himself*

7 **stat**, (*he/she*) *stands*

via, *road*

8 **baculum**, *stick*

habet, (*he/she*) *has, holds*

scelestus, *wicked*

crās, adv., *tomorrow*

9 **incitat**, (*he/she*) *spurs on, urges on*

raeda, *carriage*

servus quīdam, *a certain slave*

10 **iacit**, (*he/she*) *throws*

13 **parātus**, *ready*

raedārius, *coachman*

14 **equus**, *horse*

Ubi...? adv., *Where...?*

15 eō ipsō tempore, *at that very moment*

EXERCISE 10a

Respondē Latīnē:

- Quid Aurēlia ancillam facere iubet?
- Cūr Mārcus et Sextus togās praetextās gerunt?
- Quid Gāius induit?
- Quid facit Dāvus?
- Quid clāmat Sextus?

- Quid raedārius facere parat?
- Quō currit Cornēlia?
- Quid Gāius eam facere iubet?
- Quid tum facit raedārius?
- Quid faciunt Cornēlii?



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BUILDING THE MEANING



Accusative and Infinitive

In the preceding reading, you have seen the verb **iubet** used when someone orders someone to do something. The verb is used with an accusative and an infinitive:

Infin.

Acc.

Ancillam iubet aliās tunicās et stolās et pallās in cistam **pōnere**. (10:2)
She orders a slave-woman to put other tunics and stolas and pallas into a chest.

The infinitive **pōnere** has its own direct objects, **aliās tunicās et stolās et pallās**.

You have also seen this pattern with the verb **docet**:

Aurēlia Cornēliam docet vīllam cūrāre. (6:11)
Aurelia teaches Cornelia (how) to take care of the country house.

FORMS



Verbs: Conjugations

Latin verbs, with very few exceptions, fall into four major groups or *conjugations*. You can tell to what conjugation a verb belongs by looking at the spelling of the infinitive: (1) **-āre**, (2) **-ēre**, (3) **-ere**, and (4) **-ire**:

| | 1st Person Singular | Infinitive |
|---------------------|-----------------------|--------------------------|
| 1st Conjugation | párō <i>I prepare</i> | paráre <i>to prepare</i> |
| 2nd Conjugation | hábēō <i>I have</i> | habére <i>to have</i> |
| 3rd Conjugation | mítto <i>I send</i> | míttēre <i>to send</i> |
| 3rd Conjugation -iō | iáciō <i>I throw</i> | iácere <i>to throw</i> |
| 4th Conjugation | aúdiō <i>I hear</i> | audíre <i>to hear</i> |

As shown above, some verbs of the 3rd conjugation end in **-iō** in the 1st person singular, just as do verbs of the 4th conjugation. These are called 3rd conjugation **-iō** verbs. Their infinitives show that they belong to the 3rd conjugation.

Hereafter, verbs will be given in the word lists in the 1st person singular form, followed by the infinitive, e.g., **hábēō**, **habére**, *to have*. The infinitive will tell you to what conjugation the verb belongs. The few exceptions that do not fit neatly into any of the four conjugations will be marked with the notation *irreg.*, e.g., **sum**, **esse**, **irreg.**, *to be*.

Verbs: The Present Tense

| | | 1st Conjugation | 2nd Conjugation | 3rd Conjugation | | 4th Conjugation |
|------------|---|-----------------|-----------------|-----------------|--------------|-----------------|
| Infinitive | | paráre | habére | mítttere | iácere (-iō) | audíre |
| Singular | 1 | párō | hábeō | mítto | iáciō | aúdiō |
| | 2 | párás | hábēs | mítts | iácis | aúdīs |
| | 3 | párat | hábet | míttit | iácit | aúdit |
| Plural | 1 | parámus | habémus | míttimus | iácimus | aúdimus |
| | 2 | parátis | habéjis | míttis | iáctis | aúditis |
| | 3 | párant | hábent | míttunt | iáciunt | aúdiunt |

Be sure to learn these forms thoroughly. Note that the vowel that precedes the personal endings is short before final *-t* and *-nt*.

In addition to *iaciō*, *iacere*, you have met the following *-iō* verbs of the 3rd conjugation:

arripiō, *arripere*
cōspiciō, *cōspicere*

excipiō, *excipere*
faciō, *facere*

Here are some examples of sentences with verbs in the present tense. Note the English translations:

a. in a simple statement of fact:

Cornēlii Rōmam redire **parant**.
The Cornelii prepare to return to Rome.

b. in a description of an ongoing action:

Hodiē Cornēlii Rōmam redire **parant**.
Today the Cornelii are preparing to return to Rome.

c. in a question:

Auditne Dāvus clāmōrem?
Does Davus bear the shouting?

d. in an emphatic statement:

Audit clāmōrem.
He does bear the shouting.

e. in a denial:

Nōn audit clāmōrem.
He does not bear the shouting.

EXERCISE 10b

Read the following verbs aloud. Give the conjugation number and meaning of each:

- | | | |
|-----------------------|-----------------------|-----------------------|
| 1. ascendō, ascendere | 6. repellō, repellere | 11. cūrō, cūrāre |
| 2. terreō, terrēre | 7. ambulō, ambulāre | 12. excipiō, excipere |
| 3. arripiō, arripere | 8. excitō, excitāre | 13. timeō, timēre |
| 4. discēdō, discēdere | 9. iaciō, iacere | 14. nesciō, nescīre |
| 5. audiō, audīre | 10. currō, currere | 15. rīdeō, rīdēre |

EXERCISE 10c

For each of the verbs in Exercise 10b, give the six forms (1st, 2nd, and 3rd persons, singular and plural). Use the chart above as a guide. Translate the 3rd person plural of each.

Verbs: Imperative

The imperative is used in issuing orders:

Positive

Cūrā cistam meam, Geta!
Take care of my trunk, Geta!

Cūrātē cistam meam, servī!
Take care of my trunk, slaves!

Negative

Nōlī eam iacere, Geta!
Don't throw it, Geta! (literally, refuse, be unwilling to throw it, Geta!)

Nōlītē eam iacere, servī!
Don't throw it, slaves! (literally, refuse, be unwilling to throw it, slaves!)

| | 1st Conjugation | 2nd Conjugation | 3rd Conjugation | 4th Conjugation |
|----------------------------------|--------------------|--------------------|----------------------------------|--------------------|
| Infinitive | parāre | habēre | mittēre iácerē (-iō) | audīre |
| Imperative Singular Plural | párā parátē | hábē hábētē | mítte mítte iáce iácite | aúdī audítē |

Be sure to learn these forms thoroughly.

Note the following imperatives, of which some forms are irregular:

dīcō, dīcere, *to say*
dūcō, dūcere, *to lead, take, bring*
faciō, facere, *to make, do*
ferō, ferre, *to bring, carry*

dīc! dīcite!
dūc! dūcite!
fac! facite!
fer! ferte!

EXERCISE 10d

For each of the following verbs, give the imperative forms, singular and plural, positive and negative. Translate each form you give:

- | | | |
|------------------|----------------------|------------------|
| 1. pōnō, pōnere | 4. dīcō, dīcere | 7. faciō, facere |
| 2. ferō, ferre | 5. arripiō, arripere | 8. veniō, venīre |
| 3. sedeō, sedēre | 6. stō, stāre | 9. dūcō, dūcere |

TREATMENT OF SLAVES

Enough though in Davus's homeland in Britain his own family had owned a few slaves, it had been difficult for him to adjust to being a slave himself. Adjust he did, however, perhaps by taking advice similar to the following given by an overseer to newly captured slaves:

If the immortal gods wished you to endure this calamity, you must endure it with calm spirits; if you do so, you will endure the toil more easily. At home, you were free, so I believe; now as slavery has befallen you, it is best to accustom yourselves and to make it easy for your master's commands and for your own minds. Whatever indignities your master commands must be considered proper.

Plautus, *The Captives* 195–200

Davus enjoys a high position among Cornelius's slaves and takes pride in his responsibilities. Of course he has the good fortune to work for a master who is quite humane by Roman standards. Other slaves had more insensitive masters, who saw their slaves not as human beings but as property. Cato in his treatise on agriculture gave advice to Roman farmers on how to make a profit from their slaves. Notice that he feels no sympathy for his slaves who have grown ill or old in his service; they are "things" just like cattle and tools that a farmer should get rid of when they are no longer of use:

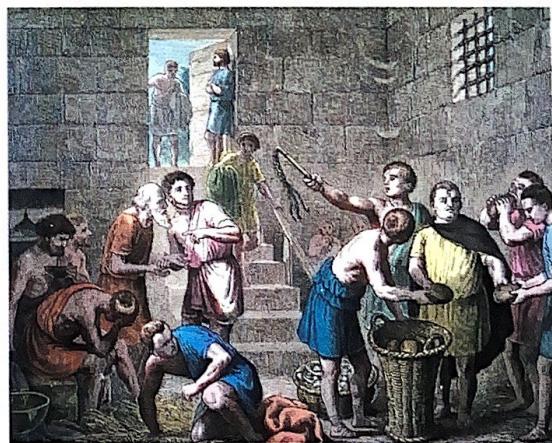
Let the farmer sell olive oil, if he has a good price, also his wine and his grain.
Let him sell his surplus too: old oxen, old tools, an old slave, a sick slave.

Cato, *On Agriculture* II.7 (extracts)

Some masters treated their slaves well and were rewarded by loyalty and good service, but, even when conditions were good, slaves were keenly aware of their inferior position and by way of protest sometimes rebelled or tried to run away. If they were recaptured, the letters FUG (for *fugitivus*, runaway) were branded on their foreheads.

Prison cell with Roman agricultural slaves

Nineteenth-century European engraving, artist unknown



Some owners treated their slaves very badly. Even if the owner were not as bad as the despised Vedius Pollio, who fed his slaves to lampreys, slaves were liable to be severely punished, often at the whim of their master:

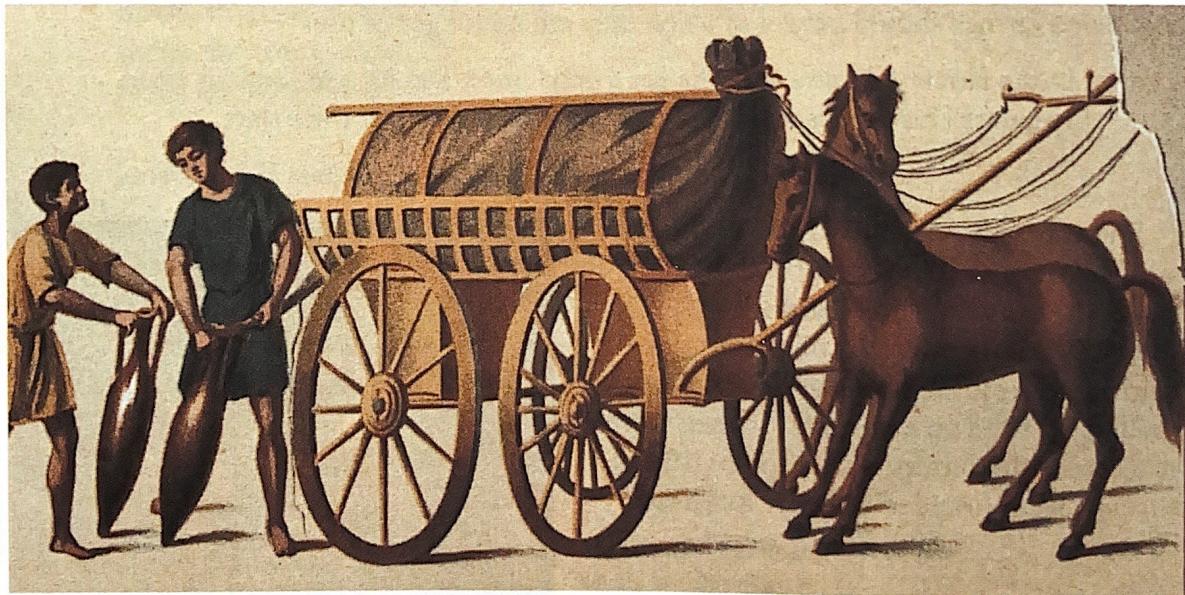
Does Rutilus believe that the body and soul of slaves are made the same as their masters? Not likely! Nothing pleases him more than a noisy flogging. His idea of music is the crack of the whip. To his trembling slaves he's a monster, happiest when some poor wretch is being branded with red-hot irons for stealing a pair of towels. He loves chains, dungeons, branding, and chain-gang labor camps. He's a sadist.

Juvenal, *Satires* XIV.16

Female slaves also were often subjected to ill-treatment by self-centered mistresses. Juvenal tells how a slave-woman was at the mercy of her mistress:

If the mistress is in a bad mood, the wool-maid is in trouble, the dressers are stripped and beaten, the litter-bearers accused of coming late. The rods are broken over one poor wretch's back, another has bloody weals from the whip, and a third is flogged with the cat-o'-nine-tails. The slave-girl arranging her mistress's hair will have her own hair torn and the tunic ripped from her shoulders, because a curl is out of place.

Juvenal, *Satires* VI.475



Fresco of slaves loading *amphorae*, vessels containing wine or olive oil, onto a wagon
Fresco, Pompeii, mid first century A.D.

On the other hand, Pliny the Younger speaks of owners who treated their slaves fairly and sympathetically. In a letter to a friend he writes:

I have noticed how kindly you treat your slaves; so I shall openly admit my own easy treatment of my own slaves. I always keep in mind the Roman phrase, “father of the household.” But even supposing I were naturally cruel and unsympathetic, my heart would be touched by the illness of my freedman Zosimus. He needs and deserves my sympathy; he is honest, obliging, and well educated. He is a very successful actor with a clear delivery. He plays the lyre well and is an accomplished reader of speeches, history, and poetry. A few years ago he began to spit blood and I sent him to Egypt. He has just come back with his health restored. However, he has developed a slight cough. I think it would be best to send him to your place at Forum Julii where the air is healthy and the milk excellent for illness of this kind.

Pliny the Younger, *Letters* V.19

It was possible for a slave to buy his freedom if he could save enough from the small personal allowance he earned; some masters gave their slaves their freedom in a process called manumission (*manūmissiō*), as a reward for long service. A slave who had been set free was called a *libertus* and would wear a felt cap called a *pilleus*. Many who were freed and became rich used to hide with “patches” the marks that had been made on their bodies and faces when they were slaves.

I am very upset by illness among my slaves. Some of them have actually died, including even younger men. In cases like this I find comfort in two thoughts. I am always ready to give my slaves their freedom, so I don’t think their deaths so untimely if they die free men. I also permit my slaves to make a “will,” which I consider legally binding.

Pliny the Younger, *Letters* VIII.16

ADDITIONAL READING:

The Romans Speak for Themselves: Book I: “Slaves and Masters in Ancient Rome,” pages 33–39; “Seneca on Slavery and Freedom,” pages 40–46.



Manūmissiō

1. Characterize in a sentence or two the attitudes toward slavery in each of the ancient writers cited in this reading.
2. If you were a Roman slave owner, would you use strict discipline or relative kindness to manage your slaves? Why?