Peter V. Jones and Keith C. Sidwell

Reading Latin

An Independent Study Guide

SECOND EDITION

An Independent Study Guide to
Reading Latin
Second edition

Reading Latin, first published in 1986, is a bestselling Latin course designed to help mature beginners read classical Latin fluently and intelligently. It does this by combining the understanding of continuous texts with rigorous teaching of grammar; it provides exercises designed to develop the skills of accurate translation; and it integrates the learning of classical Latin with an appreciation of the influence of the Latin language upon English and European culture from antiquity to the present.

The *Independent Study Guide* is intended to help students who are learning Latin on their own or with only limited access to a teacher. It contains notes on the texts that appear in the *Text and Vocabulary* volume, translations of all the texts, and answers to the exercises in the *Grammar and Exercises* volume. The book will also be useful to students in schools, universities and summer schools who have to learn Latin rapidly.

Peter V. Jones was Senior Lecturer in Classics at the University of Newcastle upon Tyne until his retirement. He has written many books for students of Latin and Greek, most recently *Reading Ovid* (Cambridge, 2007), *Reading Virgil* (Cambridge, 2011) and (with Keith Sidwell) the *Reading Latin* textbook series.

Keith C. Sidwell is Emeritus Professor of Latin and Greek, University College Cork and Adjunct Professor in the Department of Classics and Religion at the University of Calgary. He has written on Greek drama, later Greek literature and Neo-Latin writing: his books include *Lucian: Chattering Courtesans and Other Sardonic Sketches* (2004) and *Aristophanes the Democrat* (Cambridge, 2009). As well as co-authoring the *Reading Latin* series with Peter Jones, he is the author of *Reading Medieval Latin* (Cambridge, 1995).

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Contents

Preface to the first edition

This *Study Guide* provides translations, answers and reading hints for Peter Jones' and Keith Sidwell's *Reading Latin* (*Text* and *Grammar*, *Vocabulary and Exercises*, Cambridge University Press, 1986). It is designed for two sorts of reader: those who are learning Latin rapidly and intensively, and those who are learning Latin on their own or with only limited access to a teacher.

There are two important features.

First, we believe it is important that there should be times when learners are out there on their own. Then again, teachers working with the book need some material which they know students cannot simply lift from this answer book. So the 'Reading/Test exercises' at the end of each grammatical section have *not* been translated. These test only what should have already been learned, and will provide compelling evidence of whether it has been or not. We recommend that those who are learning by themselves try to find someone who will correct these exercises. The exercises marked 'optional' have not been provided with a key either. These reinforce what should have been learned from the regular exercises. If teachers need to set them, then they also need to know that the answers are not easily available to students. Again, those who are learning alone will find it advisable to have a teacher check their answers to these exercises, if they have found it necessary to embark on them in order to reinforce earlier work.

Second, the translations of the *Text* intentionally vary in style, from the absolutely literal with English words in Latin word-order (in Sections 1 and 4) to the moderately colloquial. The purpose of these extremes is to force constant attention on the *Latin*. The literal, Latin-order translations, almost gibberish in English, achieve this one way ('What on earth does *that* mean? I'd better look at the Latin for clarification'); the moderately colloquial another way ('How on earth does the Latin mean *that*?').

Users of the course will find an index of *topics* dealt with in the *Text* volume listed section by section in *The World of Rome: An Introduction to Roman Culture*, Cambridge University Press 1997, ed. Peter Jones and Keith Sidwell, Appendix 3, pp. 347–52. This can be used in association with the other indexes to find information about Roman history, culture and literature. Those interested in pursuing the study of later Latin will find that *Reading Medieval Latin*, Keith Sidwell, Cambridge University Press 1995, is designed to give help to students who have reached the end of Section 5 of *Reading Latin*.

We express here our gratitude to Ken Dowden, Lorna Kellett, Sally Knights, Alison Lewis, Sarah Parnaby, Phillip Parr, Helen Price, David Tristram and

Hilary Walters of the Joint Association of Classical Teachers' Latin Committee. They gave us permission to plunder their privately produced *Study Guide*. This did not deal with the *Text* or *Deliciae Latinae*, but gave the answers to most of the exercises in the *Grammar* etc., and offered other advice.

We are also grateful to Mark Humphries (National University of Ireland, Maynooth, Ireland), Cedric Littlewood (University of Victoria, Canada), Carmel McCallum-Barry (University College Cork, Ireland), David Miller (University of Bristol, UK) and David Woods (University College Cork, Ireland) for their help with testing this *Study Guide*.

Finally, we are more grateful than ever to our copy-editor Susan Moore, who did her usual superb job licking a chaotic manuscript into shape.

September 1999

Preface to the second edition

The second edition of the *Study Guide* follows the changes made to *Reading Latin: Text and Vocabulary* and *Grammar and Exercises* in the second edition. Mostly these are self-evident (new translations for the altered sections of text; new keys to the exercises for sections where text was altered or where grammar was moved). Three additional points should, however, be noted. First, since extended prose begins now in Section 3, we have reverted to a very literal style of translation for the texts from 3D: this continues to the end of Section 4. In the translations from *Text*, as far as possible line numbers relate to the *beginning* of the corresponding Latin line (though of course their placement will be inexact where the version is not literal). Secondly, we have moved all additional reading material from the *Grammar* (originally in the *Dēliciae Latīnae* sections) of Sections 1 to 5 into pp. 283–328 of the *Text and Vocabulary* volume. Consequently, the keys to this material are now collected together under the heading 'Additional reading for Sections 1B to 5G' at the end of this volume. Thirdly, in case users have missed the announcement in *Text and Vocabulary*, we hope there will be available, at some stage in the future, to accompany this new edition of *Reading Latin*, interactive online exercises, produced by Professor Alison Sharrock (University of Manchester). Please contact Cambridge University Press for more information.

Peter Jones
Newcastle upon Tyne

Keith Sidwell
Emeritus Professor of Latin and Greek,
University College Cork and Adjunct Professor,
Department of Classics and Religion,
University of Calgary

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The poem by Giovanni Cotta on p. 288 and that by Elio Giulio Crottion p. 310 are reproduced from A. Perosa and J. Sparrow, eds., *Renaissance Latin Verse* (Duckworth 1979). 'St Columba subdues the Loch Ness Monster' (p. 307) is reproduced from Sidney Morris, ed., *Fons Perennis* (Harrap 1962). The authors thank the publishers concerned.

Preliminaries

The course

Peter Jones and Keith Sidwell, *Reading Latin* 2nd edition (Cambridge University Press 2016), comes in two volumes:

Text and Vocabulary = the (smaller) book which contains a Latin *Text* in six Sections (hereafter referred to as ***Text***), along with the necessary vocabulary.

Grammar and Exercises = the (bigger) book which contains the *Grammar and Exercises*, from now on called ***GE***. Note that the page numbers are at the foot of the page in ***GE***.

You need *both* volumes.

How *Reading Latin* works

Each Section of the Latin *Text* includes the necessary vocabulary, and word-exercises called *Deliciae Latinae*; each Section has a parallel Section in ***GE***, supplying grammatical explanations and exercises,

First you read the *Text* with the help of the facing-page vocabulary;
Then you learn the Learning Vocabulary in the ***Text***;
Finally you work through the Grammar and Exercises in ***GE***.

In general, consult the methodology section in the ***Text*** volume pp. xiv–xv.

This *Guide*

This *Guide* supplies help under four headings:

NOTES to help you as you read the *Text* for the first time (these give help over and above the vocabulary).

TRANSLATION of the *Text* so that you can check that you have got it right.

ANSWERS to the *Exercises*.

TRANSLATIONS of the material in what was called *Dēliciae Latīnae* in the first edition now gathered under the heading 'Additional reading for Sections 1B to 5G'.

But please note the following vital exceptions:

- We do *not* provide answers for those exercises marked *Optional* in ***GE***.
- After Section IA, we do *not* provide translations *either* of the Latin-into-English Reading/Test exercises *or* of the Latin-into-English part of the English–Latin exercises in ***GE***.

Your aims in using this course

- If you want to learn to read original Latin helped along, say, by a translation, translate all the reading passages in the ***Text*** and do all the exercises *not* marked *. This is the *minimum* you will need to achieve your aim.
- If you want to gain a detailed mastery of the language and perhaps take an examination, do all the exercises *including* those marked *.
- Whatever your answer, you should also try the English-into-Latin exercises (marked **). These are quite demanding, but are very good for the brain and will help your understanding of the language considerably.

Conventions

1. *V* and *U* are written *V* as capital, but *u* in lower case. So we write *QVIS* in capitals but *quis* in lower case (see p. xiv of ***GE***).
2. The ***Text*** and ***GE*** mark the long vowels with ¯ (macron). The macron is there mainly to help your pronunciation. Do not mark these macra when you write Latin. Grammatical sections also print a stress accent (e.g. *ámas*). See ***GE*** p. xv for an explanation of the rules of stress.
3. The following abbreviations are used:
   m. = masculine; f. = feminine; n. = neuter; s. = singular; pl. = plural; nom. = nominative; acc. = accusative; gen. = genitive; dat. = dative; abl. = ablative; subj. = subject; obj. = object.

   For the full list of abbreviations, see ***GE*** p. xiii.

Simplified grammatical introduction

Grammar systematically describes how a language works. It uses technical terms to do so. If you have previously learnt languages in a formal way, you will already know many of these terms. If, however, you are unfamiliar with grammatical terms, you will need some help with them.

1. There is an alphabetical *Glossary of Grammatical Terms* in ***GE*** pp. xvii–xxiv, but it is designed for reference purposes, and you will find simpler explanations of specific points as you meet them during the course.
2. If you have a tutor, or if you know someone who knows Latin or another language in a grammatical way, you may find it helpful to ask them to explain any problems as they arise.
3. This *Simplified Introduction* is designed to lead you towards an initial understanding of the way Latin works and what lies ahead. Regard it as a supplement to the *Glossary* in ***GE***. It is intentionally light in tone. If you already know how languages work, skip it.

A. The vital parts of speech

A NOUN names somebody or something, whether concrete or abstract – *table*, *chair*, *speed*, *thought*, *Nigel*.

A PRONOUN stands for a noun: not Tom but *he*, not Jessica but *she*, not table but *it*. So, e.g. *I*, *me*, *you*, *they* and so on.

An ADJECTIVE tells you about ('qualifies') a noun – a *smart* table, a *comfy* chair, *terrific* speed, *instant* thought, a *brilliant* boy, a *brainy* girl.

A VERB expresses an action – I *jump*, she *runs*, he *thinks*, we *find*; or a state – I *am*, it *is*, they *remain*.

For the three other main parts of speech, which present no difficulties in Latin, see *adverb*, *conjunction*, and *preposition* in the *Glossary*.

B. Case in English

Consider the following sentence:

Nasty Brutus kills nice Caesar.

Now do the analysis:

Nouns? *Brutus* and *Caesar*.
Adjectives? *Nasty* and *nice*.
Verb? *Kills*.

Now: we call the doer of the action the *subject*, the person on the receiving end the *object*. Thus 'Paul loves Philippa' – Paul subject, Philippa object (the object of Paul's love).

So do a further analysis:
Who is the subject? Brutus.
And the object? Caesar.

Now check you understand subjects (doing the action) and objects (on the receiving end) by defining subject and object in the following sentences:

1 Romulus founded Rome.
2 Scipio defeated Hannibal.
3 We see the men.
4 The cat eats the food.
5 I like toffee-apples.

Answers: *subjects* Romulus, Scipio, we, the cat, I; *objects* Rome, Hannibal, men, food, toffee-apples.

How do we know that Brutus is nasty, Caesar nice?
Answer: because Brutus comes next to 'nasty', Caesar next to 'nice'.
Correct. How do we know Brutus is killing Caesar and not vice versa?
Answer: because Brutus comes first in the sentence.
Correct. Would 'Nasty Caesar kills nice Brutus' mean something quite different?
Answer: it would indeed.
And how do we know?
Answer: because of the word-order.
Conclusion?
Word-*order* controls meaning in English.

C. Case in Latin

Try this:

The Latin for 'kills' is *necat*.
The Latin for 'Brutus' (subject) is *Brutus*.
The Latin for 'Caesar' (subject) is *Caesar*.
The Latin for 'Brutus' (object) is *Brutum*.
The Latin for 'Caesar' (object) is *Caesarem*.

(NB these different forms are called CASES.)

Now check you are quite sure what a subject and an object are.
Now write the Latin for:

1 'Brutus kills Caesar.'
2 'Caesar kills Brutus.'

We confidently predict that you have written:

1 Brutus necat Caesarem.
2 Caesar necat Brutum.

Question: if you had written those identical Latin words but in a different order, e.g.

1 Caesarem necat Brutus.
2 Brutum necat Caesar.

would the meaning have been altered?

No.
Why not?

Because *Brutus* and *Caesar* announce 'subject' *wherever* they occur in the sentence; and *Brutum* and *Caesarem* announce 'object' *wherever* they occur in the sentence.

So you can put the words of those two sentences in any *order* you like and, as long as you do not change the *forms*, they will still mean the same thing. Here, then, is a challenge. If, by putting the words in a different order, you can make the words *Brutus necat Caesarem* mean anything other than 'Brutus kills Caesar', let us know. Single-handed, you will have destroyed the Latin language.

Conclusion?
Word-*form* controls meaning in Latin, not word-*order*, as in English.
One final step. Those adjectives.
'Nasty' (subject) in Latin is *horribilis*.
'Nice' (subject) is *benignus*.
'Nasty' (object) in Latin is *horribilem*.
'Nice' (object) is *benignum*.

Now add these to the two sentences, according to taste.

You might come up with:
horribilis Caesar necat benignum Brutum.
'Nasty Caesar kills nice Brutus.'

But again, you could put those words in any order, and the sentence would still mean the same.

Try for example:
necat benignum horribilis Caesar Brutum.

In English word-order, that comes out:

'Kills nice nasty Caesar Brutus'.

This observation has little to recommend it. To a Roman, however, it would be crystal clear, because word-*order* is irrelevant: the *form* of each word announces its function (subject or object) with absolute clarity.

Thus at *necat* a Roman would register 'X kills Y.'
At *benignum* a Roman would register 'X kills nice Y.'
At *horribilis* 'Nasty X kills nice Y.'
At *Caesar* 'Nasty Caesar kills nice Y.'
At *Brutum* 'Nasty Caesar kills nice Brutus.'

A correction. We said above that English 'does not have cases'. But we say 'She loves him', not 'She loves he', so we do have a small case system.

Advice

If you find A–C above difficult to understand, do not despair. You may find the early stages of Latin difficult, but one learns by doing. Peter Jones' *Learn Latin* (Bloomsbury, 1997), based on a newspaper series, is a brief, light-hearted introduction to absolute basics and may prove useful in getting you over the first hurdle. His *Quid Pro Quo*: *What the Romans Really Gave the English Language* (Atlantic Books, 2016) provides an introduction to Latin words common in English and their use in Roman life and thought.

D. Inflection

What we have been dealing with above is *inflections*.

'Inflection' means the way words change to express different meanings. Consider *king* (one of them), *kings* (lots of them), *king's* (belonging to the king), *kings'* (belonging to the kings); or *he*, *him*, *his* (singular), *they*, *them*, *theirs* (plural). English is not a heavily inflected language. *Latin is very heavily inflected indeed*. Latin nouns, pronouns, adjectives and verbs (as we have seen) change their shape all the time to express different meanings. This is *the* major difference between Latin and English.

Terms

The way a Latin noun or adjective changes shape is called a 'declension' (such words 'decline'). Decline *Brutus* and you start *Brutus Brute Brutum* …

The way a Latin verb changes shape is called a 'conjugation' (such words 'conjugate').

Example

English conjugates the verb 'to kill' as follows: *I kill*, *you kill*, *he/she/it kills*; *we kill*, *you kill*, *they kill. Kill* hardly changes: we just add the pronouns *I* etc. to change the person.

Latin conjugates 'to kill' as follows: *neco*, *necas*, *necat*; *necamus*, *necatis*, *necant*. Every word here is different. But how are they different?

Get out the magnifying-glass and look more closely. Every word here has a base or STEM *nec-* 'kill' on to which different ENDINGS (indicating the person) are attached. Here stands revealed LATIN'S GREAT SECRET – it is all about UNCHANGING STEMS and CHANGING ENDINGS.

Latin nouns and adjectives as well as verbs all work in this way, as we have seen – *Brut-us*, *Brut-um*, *horribil-is*, *horribil-em*, etc.: same stem, different endings.

Semi-final suggestions

If you are studying the course with the help of a tutor, even if infrequently, you will be able to discuss points with him/her and perhaps get written work corrected. If you are working entirely on your own, however, you may find some problems difficult to solve.

- Find someone who knows Latin and who can discuss the difficulty with you.
- Try to study the course together with someone else, even if he/she is a beginner too; talking things through may help to solve difficulties.
- If you really cannot solve a problem, try reading ahead and coming back to the difficult passage in a day or so.
- Always make sure that you have read the grammar sections thoroughly and used all the vocabulary help given.
- Try the *Total vocabularies* at the back of ***GE*** (beginning p. 409) and look up points you find difficult in the *Index* (p. 447). You may find references to alternative explanations there which are more helpful.
- Always reread earlier *Texts* when you feel new material getting on top of you. It will boost confidence ('Why did I find it difficult?') and give some pleasurable revision at the same time.

If you live in the UK, the Association for Latin Teaching (ArLT) maintain an up-to-date list of Latin tutors who are willing to help you in person, over the telephone or by post. For these Postal Tutors lists, contact: www.arlt.co.uk.

If you live in Ireland (Republic), contact the Classical Association of Ireland, via www.classicalassociation.ie and ask for the name of a contact in your area.

And finally …

Section 1 of *Reading Latin* is based on a play by Plautus, *Aululāria* ('The Pot of Gold'). Although the *Text* is heavily adapted, you may find it useful to read the play in translation to get a general idea of the story. There is one available in the Penguin Classics series.

Do not try to do too much at once. When learning any language it is best to work on the principle of 'little and often' (especially 'often').

Introduction: familia Euclionis (*Text* p. 6)

Preamble

1 The English translation of the whole of Section 1 is word-for-word, in the Latin word-order. Where English uses more words than Latin, hyphens are used, e.g. *amat*, 'he-loves', *serui*, 'of-the-slave'. If the strange word-order makes the English ambiguous, the Latin will solve the problem.
2 Latin does not have a word for 'the' or 'a'.
3 In English, verbs in a question do not take the same form as verbs in a statement. Compare 'you are' and 'are you?' and 'you carry' and 'do you carry?' This is not the case in Latin, which uses exactly the same form of the verb in statements and questions. In this Section we have translated all Latin verbs as statements, e.g. *quid est?* 'What it-is?'
4 Explanations of the translation are given [in square brackets].
5 Latin *Text* line numbers are given in the translation thus, **[5]**.

Notes for introduction

***Text* Page 6**

If you have read the Simplified grammatical introduction (pp. 2–6) of this volume, you will be looking keenly for subjects and objects. You will find plenty of subjects in this Section, but no objects (objects come in Section 1A). What you will find is the verb 'to be'. This does not control an object but a *complement*.

Consider: 'Euclio is an old man.' 'Euclio' subject, 'is' verb, 'an old man' – what is 'an old man'? 'An old man' *describes* 'Euclio'. 'An old man' is the *complement* to Euclio with the verb 'to be'. 'Euclio' is subject, in the nominative case. 'An old man', the complement, is therefore in the nominative case as well, to show he is the same person as Euclio. 'An old man', as we say, 'agrees' with Euclio.

Rule: the verb 'to be' takes the nominative case before and after (usually the subject before, the complement after, in English).

Page 6

quis es tu: *quis* means 'who?', *es* means 'you are' and *tu* means '*you*', very emphatically. Latin adds *tu* only when it wants to emphasise the '*you*'. *es* on its own means 'you are', unemphasised. Compare *ego sum Euclio* and *ego sum Phaedra*, where *ego* 'I' is very emphatic, '*I* am …', with *senex sum* 'I am an old man'.
senex sum: note that Latin word-order is not the same as English. In particular, the Latin verb often comes late in the sentence compared with English, e.g. *senex sum* 'an-old-man I-am', i.e. 'I am an old man', *senex* is the complement.
filia Euclionis sum: observe that *Euclio* becomes *Euclionis* when it means 'of Euclio'. *filia Euclionis* is the complement.
Staphyla sum: *Staphyla* is the complement.
familia Euclionis: the complement.

1 *pater Phaedrae*: note that *Phaedra* becomes *Phaedrae* when it means 'of Phaedra', cf. *Euclio*, *Euclionis* above.
2 *filia Euclionis*: the complement.
3 *serua Euclionis est*: the subject is 'she', understood, and included, in *est*. *serua* is the complement: thus 'she is the slave-woman of Euclio'.
4 *senex auarus*: complement. Latin says 'an old man greedy', English 'a greedy old man'. In Latin, adjectives often follow their nouns.
5 *cum filia*: in cases like this, sense requires that we translate 'with *his* daughter' rather than 'with the/a daughter'.
5 *est*: when *est* begins a sentence, it usually means 'there is'; cf. line 7 *sunt* 'there are'.
5 *et*: *et* means 'and' when it joins two things together. Here it means 'too', 'also'.

Translation of Introduction

Introduction: The-household of-Euclio

Who you-are *you*? *I* I-am Euclio. An-old-man I-am.
Who you-are *you*? *I* I-am Phaedra. The-daughter of-Euclio I-am.
Who you-are *you*? Staphyla I-am, the-slave-woman of-Euclio.
Who you-are [pl.]? The-household of-Euclio we-are.

The-play's characters

Euclio: Euclio the-old-man he-is, father of-Phaedra.
Phaedra: Phaedra the-daughter of-Euclio she-is.
Staphyla: the-slave-woman of-Euclio she-is.

Euclio an-old-man he-is. Euclio an-old-man greedy he-is. Euclio in the-house he-lives **[5]** with his-daughter. The-daughter of-Euclio Phaedra she-is. There-is also a-slave-woman in the-house. The slave-woman's name it-is Staphyla.

Euclio's household in the-house it-lives. There-are in the-household of-Euclio the-head-of-the-family, and Phaedra the-daughter of-Euclio, and Staphyla the-slave-woman. All in the-house they-live.

Now learn the Learning vocabulary at *Text* p. 7.

Exercises for Introduction

Note: all the page numbers for the answers refer to the ***GE*** volume.

Page 4

Morphology

1 you (s.) are = *es*; there are = *sunt*; he is = *est*; there is = *est*; you (pl.) are = *estis*; they are = *sunt*; it is = *est*; I am = *sum*; she is = *est*.

2 *sum* = I am, *sumus* = we are; *sunt* = they are, *est* = he/she/it is; *estis* = you (pl.) are, *es* = you (s.) are; *est* = he/she/it is *or* there is, *sunt* = they are or there are; *sumus* = we are, *sum* = I am; *es* = you (s.) are, *estis* = you (pl.) are.

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Reading exercise

(a) It's the household.
(b) The slave-girl is Staphyla.
(c) For the pot is full of gold.
(d) The cook is a slave.
(e) Phaedra is the daughter.
(f) In the house (there) are Euclio, Phaedra and the slave-girl.
(g) The old man is a miser.
(h) Near the river there is a small field.

** **English–Latin** (for meaning of * and ** attached to exercises see p. 2)

(a) There are, in the household Euclio, Phaedra, [and] Staphyla.
est in familia serua.
(b) Euclio and Phaedra are in the house.
serua in aedibus est.
(c) I am Euclio.
es seruus/serua.
(d) Euclio's daughter is Phaedra.
serua Euclionis Staphyla est.
(e) Who are you? (s.)
Euclio sum.
(f) Who are you? (pl.)
Euclio et Phaedra sumus.

1A (*Text* pp. 8–14)

Notes for 1A

In this section, we introduce the present tenses of 1st and 2nd conjugation verbs (***GE* 2–3**), 1st and 2nd declension nouns (***GE* 8–9**). Because we now have verbs which can take an object, we also introduce the notion of 'case' (***GE* 6**) and the prepositions *in* and *ad* + accusative (***GE* 10**). So from now on, you will be looking out for both subjects and objects (as well as complements, with the verb 'to be').

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14 *seruus intrat … stat et clamat*: 'slave' is the stated subject of the first sentence with a third person verb *intrat* 'he enters' (i.e. 'the slave enters'). No new subject is introduced in the second sentence. So we can assume the third person verbs *stat et clamat* have *seruus* as their subject.

15 *seruam uocat*: *serua* indicates the subject of the sentence (the slave-woman is doing something); *seruam*, as here, indicates that the slave-woman is the object of the sentence, i.e. she is not doing anything, but is on the *receiving end* of the verb, 'he calls the slave-woman'. In English, subjects tend to come first in a sentence (here 'he'), then the verb ('calls'), then the object ('slave-woman'). Latin word-order is much more flexible (see *General introduction* and ***GE* 6** pp. 8–9).

16 *te*: 'you', object; *tu* is the subject form.

17 *me*: 'me', object; *ego* is the subject form.

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22 *non aperis*: lit. 'not you open', where English says 'you do not open'. Observe that Latin has omitted 'it', referring to the door *ianua*.

31 *Daue*: 'O Davus', the so-called vocative case. See ***GE* 9** p. 11.
otiosi: compare line 25, *tu … otiosus es*. The form *otiosi* refers to more than one person.

36 *enim*: 'for', 'because'. This word never comes first in Latin, but always does in English.

45 *plenae*: 'full'. The form *plenae* is plural; compare *plena* line 42, singular.
coquorum et tibicinarum: the forms meaning '*of* cooks and pipe-girls', cf. the subject forms *coqui*, *tibicinae* in line 46.

46 *cuncti*: 'all', masculine, plural. Compare *cuncta* feminine, singular 'the whole', line 43.

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51–2 *Nullum … nullam*: note that *nullum* is masculine, *nullam* feminine. See ***GE* 14** pp. 18–19. Note that Latin omits 'and' from this list.

56 *coronamque*: *que* attached to the end of a noun is the same as *et* in front of it, i.e. *coronamque = et coronam*. Observe how we indicate this in the translation ('garland/and').

67 *Saluum … saluus*: *saluum* is neuter, *saluus* masculine, cf. ***Text*** p. 12, lines 51–2.

Translation of 1A

The-play's characters

[10] Demaenetus: Demaenetus an-old-man he-is, Euclio's grandfather.
Slave: the-slave's name it-is Davus.
Slave-woman: the-slave-woman's name it-is Pamphila.
Cook and pipe-girl.

(*The-slave onto the-stage he-enters. Before the-door of-Demaenetus he-stands and he-shouts. Why* **[15]** *he-shouts? He-shouts because the-slave-woman he-calls*)

SLAVE Hey, Pamphila! *I* Davus you I-call.

SLAVE-WOMAN Who me he/she-calls? Who he/she-shouts?

SL. *I* Davus you I-call.

SL.–W. What it-is? Why me you-call?

[20] (*The-slave to the-door he-approaches, but the-door shut it-is. The-slave therefore the-door he-knocks-at*)

SL. Hey *you*, slave-woman! *I* the-door I-knock-at, but *you* not you-open: the-door closed it-is.

SL.–W. (*the-door she-opens*) Why you-shout? *I* here and there I-run-about, *you* however **[25]** you-shout. *I* busy I-am, *you* however idle you-are. A-slave not you-are, but a-rascal.

SL. *I* idle not I-am, Pamphila. For today Demaenetus, master my, his-daughter in marriage he-gives: the-marriage-rites of-his-daughter they-are [i.e. it's the marriage].

[30] (*Demaenetus, the-master of-the-slave and of-the-slave-woman, onto the-stage he-enters*)

DEMAENETUS Why you-shout, Davus and Pamphila? Why you-stand [i.e. about, doing nothing]? Why idle you-are? For today the-marriage-rites of-daughter my they-are. Why not into the-house you-enter and the-marriage-rites you-prepare?

(*Into the-house there-enter the-slave and the-slave-woman, and the-marriage-rites they-prepare. Onto the-stage there-enter the-cook* **[35]** *and the-pipe-girl. Demaenetus the-cook and the-pipe-girl he-sees*)

DEM. Hey *you*, who you-are? *I* for/because [first word in English] you not I-recognise.

COOK AND PIPE-GIRL The-cook and the-pipe-girl we-are. To the-marriage-rites of-daughter your we-come.

DEM. Why not into house my you-enter and the-marriage-rites you-prepare?

[40] (*The-cook and the-pipe-girl into the-house of-Demaenetus they-enter*) (*Demaenetus a-garland and ointment he-carries. A-pot also he-carries. The-pot of-gold full it-is*)

DEM. Alas! Today the-marriage-rites of-daughter my I-prepare. The-whole household it-hurries. Here and there there-run-about boys and girls, *I* cooks and pipe-girls **[45]** I-call. Now the-house full it-is [lit. 'are' because *aedes* is pl.] of-cooks and