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EXERCISES
IN
LATIN COMPOSITION,

ADAPTED TO
BULLIONS' LATIN GRAMMAR;
WITH
VOCABULARIES,
LATIN AND ENGLISH,—ENGLISH AND LATIN.

BY
REV. PETER BULLIONS, D. D.

LATE PROFESSOR OF LANGUAGES IN THE ALBANY ACADEMY; AUTHOR OF
THE SERIES OF GRAMMARS, GREEK, LATIN, AND ENGLISH,
ON THE SAME PLAN; CLASSICAL SERIES, ETC.

NEW YORK:
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1854.

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PREFACE.

THIS work completes the series of elementary works in Latin, originally proposed, and is intended to furnish a collection of exercises in illustration of the principles and idioms of the Latin language, as they are exhibited in the Latin Grammar. No pains have been spared to make the work as simple, and, at the same time, as complete as possible.

The first part is a mere grammatical exercise on the several parts of speech, with only so much of Syntax as is necessary to form simple sentences and phrases, and may be gone through orally, without any difficulty, when the pupil has gone through the Grammar. The second part contains illustrations of all the Rules of Syntax, and of the leading principles and idioms exhibited in the notes and observations under each rule, in the order in which they occur in the Grammar, to which reference is constantly made. At the end of each rule, and sometimes at intermediate places, an English exercise, without Latin, is furnished, for which the Latin words will be found in the English and Latin vocabulary at the end. This in general may be found too difficult for the beginner, and may be deferred till he goes through the book a second time.

All the examples in the second part, and most of those in the first, are strictly classical; and for the most part reference is made to the work from which they are taken. They have been selected for this work chiefly from Turner's Grammatical Exercises, a work long used in the Albany Academy—from Kenrick's Exercises adapted to his edition of Zumpt's Grammar—from Ellis's collection of exercises translated from Cicero—Carson's rules for the subjunctive mood,—and not a few have been taken from the classic authors themselves.

In using this work, every judicious teacher will of course adopt that plan which he may judge best adapted to the age, capacity,

and attainments of his pupils. With those more advanced, the exercises may be gone through orally. In general, however, it may be best to have them written out by the pupils, and then, after the necessary corrections are made, they may be drilled in the principles the examples are intended to illustrate. This process should be continued orally, or by writing, or both, till the learner has become so familiar with the Latin construction and forms of expression, as to be prepared for original composition in Latin, or to retranslate into Latin, English translations from Latin Authors, which may then be compared with the original. Of the latter, a few examples are given as exercises at the end, and these may be increased to any extent by the teacher, as he may judge proper; or other exercises may be devised in the manner suggested at the end of the Latin Reader, p. 325.

TROY, N. Y., August 15, 1854.

EXPLANATIONS.

1. In Part I., the paragraphs are marked by a series of numbers from 1 to 75, for the sake of convenient reference. In Part II., this series is not continued.
2. In the English part, words in parentheses, (), are intended for explanation, or to give the literal form of the Latin expression. Words in brackets, [], are to be supplied, having no corresponding term usually expressed in Latin.
3. The numbers from 1 to 6, before nouns and pronouns, indicate the cases in their order: those from 1 to 10, before verbs, indicate the tenses in order from the present indicative, to the pluperfect subjunctive. The numbers from 11 to 14, indicate the tenses of the infinitive mood in their order.
4. The numbers from 1 to 75, in parentheses, (), indicate the paragraph marked by that number in Part I. Numbers with Gr. before them, and all numbers above 75, whether in parentheses or not, refer to the paragraph in the Latin Grammar marked by that number.

GRAMMATICAL EXERCISES.

PART I.

1.—The Exercises in Part I. are intended only as a *praxis* on the parts of speech, with just so much of syntax as may be necessary to form phrases and propositions of the simplest character. They may be used either orally, or written out as a stated exercise.

The verb *sum*, used occasionally here to form a simple sentence (Gr. 753), is inflected at length in the Grammar (187).

EXERCISES ON THE DECLENSION OF NOUNS AND ADJECTIVES.

2.—In the Exercises on nouns and adjectives, the following things must be carefully attended to :

1. The English articles *a* or *an* and *the* have no corresponding words in Latin : thus, *cura* means “care,” “a care,” or, “the care;” *hasta*, “a spear,” or, “the spear;” *hasta*, “spears,” or, “the spears.”

2. In the following examples, the oblique cases of the Latin noun, without a preposition before it, are indicated by the English case-signs ; viz., *of* for the genitive ; *to* or *for*, for the dative ; and *with*, *from*, *in*, *by*, for the ablative (Gr. 52). But a preposition before a noun determines its case, and requires the case-sign to be omitted (Gr. 235, 1, 2, 3). The possessive case in English is expressed by the genitive in Latin.

3. A noun or pronoun being the subject of a finite verb, must be in the nominative (Gr. 304).

4. An adjective must be in the same gender, number, and case, with the substantive which it qualifies (Gr. 263), or of which it is the predicate (Gr. 322). Also a noun in the predicate, after a finite verb, must be in the nominative case (Gr. 319).

N. B. In all the Exercises in this work in which the Latin words are given, nouns, adjectives, pronouns, and participles are put in the nominative case, and verbs in the infinitive; and they are to be made to correspond to the English in the first column.

English.

In the Forum.—From the love of country.—The tree of life.—The sound of the harp,—of many harps.—To the end of time.

The goddess of the woods.—By the counsels of wisdom.—From the slaughter of wild beasts.—The prows of the ships.—With all the ships of Carthage.

The cares of men.—With many cares of many men.—To the armies of the Roman people.—By the liberality of friends.—Abundance of fodder.

The way of life.—From many dangers.—On the bank of the river.—From the shore of the sea.—From the beginning to the end of time.

The investigation of truth is appropriate to man.—Life is short.—The fear of death is common to all (men).—A conspiracy of the nobles was dangerous to the state.

Cæsar's Commentaries.—Milo's house.—Cicero's letters.—Catiline's wickedness was great.

Antony was equal to Catiline in wickedness.—The wickedness of Antony was equal to the wickedness of Catiline.—Death is the end of life.

Latin to be Changed.

Forum.—Amor patria.—Arbor vita.—Sonitus cithara,—multus cithara.—Ad finis tempus.

Dea silva.—Consilium sapientia.—Cædis fera.—Prora navis.—Omnis navis Carthage.

Cura homo.—Multus cura multus homo.—Exercitus Romanus populus.—Liberalitas amicus.—Copia pabulum.

Via vita.—Multus periculum.—Ripa fluvius.—Littus mare.—Ab initium ad finis tempus.

Investigatio verum esse proprius homo.—Vita esse brevis.—Timor mors esse communis omnis (homo).—Conjuratio nobilis esse periculosus civitas.

Cæsar Commentarium.—Milo domus.—Cicero epistola.—Catilina scelus esse magnus.

Antonius esse par Catilina scelus.—Scelus Antonius esse par scelus Catilina.—Mors esse finis vita.

3.—VOCABULARY.

Always, semper.

Are, is, was, sum, esse, fui (Gr. 187).

Black, niger, gra, grum.

Crow, corvus, i, 2.

Dangerous, periculosus, a, um.

Feather, pluma, æ, 1.

Forest, silva, æ, 1.

Friend, amicus, i, 2.

Future, futurus, a, um.

Good, bonus, a, um.

Happiness, felicitas, atis, 3.

Knowledge, scientia, æ, 1.

Liberty, libertas, atis, 3.

Man, homo, hominis, 3.

Miltiades, Miltiades, is, 3.

Not, non.

Reward, premium, i, 2.

Swan, cycnus, i, 2.

Thing, res, rei, 5.

Tree, arbor, òris, 3.

Useful, utilis, e.

Virtue, virtus, ùtis, 3.

White, albus, a, um.

Wild beast, fera, æ, 1.

Translate the following phrases into Latin—the words will be found in the preceding vocabulary.

Virtue's reward.—The trees of the forest.—A crow's feathers are black, a swan's feathers are white.—The happiness of good men is eternal.—Men are useful to men.—The knowledge of future things is not always useful.—Miltiades was a friend to the liberty of all [men].—Happiness is the reward of the good.—The wild beasts in the forest are dangerous to men.—The rewards of virtue.—Trees are in the forest.—Trees are useful.—Happiness is the reward of virtue to good men.

EXERCISES ON VERBS.

4.—In the Exercises on the Latin verb, the following things should be carefully noticed, viz. :

1. The noun or pronoun, coming before a finite verb, is its subject or nominative, and must be in the nominative case (Gr. 304).

2. The noun or pronoun following a transitive-active or deponent verb, without any case-sign, is its object, and must be put in the accusative (Gr. 436, 437).

3. The same idea is expressed passively, by making the object of the verb in the active voice the subject in the passive, and putting the doer in the ablative governed by *a, ab, abs*, "by" (Gr. 136-1 and 530).

4. The finite verb must be made to agree with its subject-nominative in number and person (Gr. 308), and, in the com-

pound tenses of the passive form, the participle must agree with it in gender, number, and case (Gr. 263, 264). The subject of the verb, when a pronoun of the *first* or *second* person, is commonly omitted; also *ille* frequently when the subject of the verb is the third person (Gr. 305).

5. The introductory word *there* in English (An. & Pr. Gr. 529) has no corresponding word in Latin: thus, *est* means "is," or, "there is;" *sunt*, "are," or, "there are."

6. *Interrogative Sentences*.—A question is made in Latin in four different ways, as follows:

- 1st. By an interrogative pronoun; as, *Quis vēnit?* "Who comes?" *Quem misit?* "Whom did he send?"
- 2d. By an interrogative adverb; as, *Unde venit?* "Whence came he?" *Cur venit?* "Why did he come?"
- 3d. By the interrogative particles *num*, *an*, or the enclitic *ne*, which, in direct questions, have no corresponding English word in the translation; as, *Num venit?* or, *an vēnit?* or, *venitne?* "Has he come?" Negative interrogations are made by *annon* or *nonne*; as, *Annon* (or *nonne*) *venit?* "Has he not come?"
- 4th. By simply placing an interrogation mark at the end of the question; as, *Vīs me hoc facere?* "Do you wish me to do this?"

INDICATIVE MOOD.

PRESENT TENSE.

5.—The present tense expresses what is going on at the present time (Gr. 157).

I praise thee; Thou art praised
by me.

Thou desirest wisdom; Wis-
dom is desired by thee.

God governs the world; The
world is governed by God.

We write letters; Letters are
written by us.

*Ego laudare tu; Tu lau-
dari a ego.*

*Tu expētēre sapientia; Sa-
pientia expēti a tu.*

*Deus gubernare mundus;
Mundus gubernari a Deus.*

*Ego scribēre litera; Litera
scribi a ego.*

You get riches; Riches are gotten by you.

All [men] blame ungrateful [persons]; The ungrateful are blamed by all.

Tu *parare* divitiarum; Divitiarum *parari* a tu.

Omnis *culpāre* ingratus; Ingratus *culpāri* ab omnis.

Deponent Verbs.

I confess.
Thou deservest praise.
The sun rises.
We agree to thee.
You forget injuries.
Men die.

Ego *fatēri*.
Tu *merēri* laus.
Sol *oriri*.
Ego *assentiri* tu.
Tu *oblivisci* injuria.
Homo *mori*.

Interrogations.

When a question is asked, the nominative case in English is placed after the verb, or the sign of the verb (An. & Pr. Gr. 502).

Dost thou praise me? (4-6).
Am I praised by thee?
Do I not praise thee? Art thou not praised by me?
Dost thou desire wisdom?
Is wisdom desired by thee?
Dost thou not desire wisdom? Is not wisdom desired by thee?
Does God govern the world?
Is the world governed by God?
Does not God govern the world? Is not the world governed by God? By whom is the world governed?

An tu (tune) *laudare* ego?
An ego (egone) *laudari* a tu?
Annon (nonne) *laudare* tu?
Annon (nonne) *laudari* a ego?
An tu (tune) *expetere* sapientia?
An sapientia *expeti* a tu?
Annon *expetere* sapientia?
Nonne (annon) sapientia *expeti* a tu?
An Deus *gubernare* mundus?
An mundus *gubernari* a Deus?
Nonne Deus *gubernare* mundus?
Annon mundus *gubernari* a Deus?
A quis *gubernari* mundus?

Note.—In this way may all the other sentences be made interrogatively, if thought proper.

Deponent Verbs.

Dost thou confess? Dost thou not confess? Num tu *fatēri*? Annon tu *fatēri*?

Do I deserve praise? Do I
not deserve praise?

Does the sun rise? Does not
the sun rise? &c.

An ego (egone) *merēri* laus?

Annon ego *merēri* laus?

An sol *oriri*? Nonne sol
oriri? &c.

6.—VOCABULARY.

Accuse, accuso, are, avi, atum, v.
tr. 1.

All, omnis, is, e, adj.

Appoint (create), creo, are, avi,
atum, v. tr. 1.

Approve, probo, are, avi, atum,
v. tr. 1.

Deed, factum, i, n. 2.

Do, facio, facere, feci, factum, v.
tr. 3:—pass. fio, fieri, factus.

Find out, comperio, ire, perui,
pertum, v. tr. 4.

Formerly, antea, adv.

From, a, ab, abs, prep.

Good, bonus, a, um, adj.

Greatly, valde, adv.

Hear, audio, ire, ivi, itum, v. tr. 4.

If, si, conj.

Letter (an epistle), litera, arum,
fem. pl. 1, and epistola, æ, f. 1.

Love, diligo, ere, lexi, lectum, v.
tr. 3:—pass. loved, beloved.

Madness, amentia, æ, f. 1.

Magistrate, magistratus, us, m. 4.

Man, homo, hominis, m. or f. 3.

Many, multus, a, um, adj.

Name, nomino, are, avi, atum, v.
tr. 1.

No, nullus, a, um, adj.

Nobody (no one), nemo, inis, c. 3.

Now, nunc, adv.

Overcome (to conquer), vinco, ere,
vici, victum, v. tr. 3.

Reason, ratio, onis, f. 3.

Receive, recipio, ere, cepi, ceptum,
v. tr. 3.

Send, mitto, ere, misi, missum, v.
tr. 3.

Sulla (pr. n.) Sulla, æ, m. 1.

That, ille, illa, illud, adj. pr.

Then, tunc, adv.; tunc temporis.

Thing, negotium, i, n. 2 (com-
monly understood), and res, rei,
f. 5.

This, hic, hæc, hoc, adj. pr.

To-day, hodie, adv. i. e. hoc die.

Well, bene, adv.

When, quum, cum, conj.

Yearly, annuus, a, um, adj.

Translate the following into Latin, observing carefully the direc-
tions, No. 4.—The words will be found in the preceding vocabulary.
—The pronouns *I, thou, he, she, it; we, you, they*, when the subject of
a verb, are commonly understood, being sufficiently indicated by the
person and number of the verb itself. See Gr. § 28.

English Examples to be turned into Latin.

I name no one—no one is named by me. Madness overcomes
reason—reason is overcome by madness. He finds out all these
things—all these *things* are finding out by him (An. & Pr. Gr.
456 and Appendix V.). Nobody accuses Sulla—Sulla is accused
by nobody. They appoint magistrates—magistrates are appointed
by them. Sulla approves the deed—the deed is approved by

Sulla. Do you hear these good men (4-6)? I love the man greatly—the men are greatly beloved by all.

Note.—Change such of the preceding sentences as will make sense into the negative form by inserting *non*:—change into the interrogative form, as directed, 4-6.

IMPERFECT TENSE.

7.—The imperfect tense represents an action or event as passing and still unfinished at a certain time past, expressed or implied (Gr. 159).

I wrote (did write) letters then;
Letters were then written by me.

At what time thou soughtest
for* me; I was sought for by
thee.

When Numa held the king-
dom; When the kingdom was
held by Numa.

At that age we gave our minds
(endeavour) to learning; you al-
ways gave your minds (endeavour)
to play.

While the fields did flourish.

Ego tunc *scribere* litera;
Litera tunc *scribi* a ego.

Quis tempus (Gr. 565) tu
querere ego; Ego *quæri*
a tu.

Ubi Numa *obtinere* reg-
num; Ubi regnum *obtineri*
a Numa.

Ego isthuc *ætas* (Gr. 592)
dare opera literæ; tu sem-
per *dare* opera lusus.

Dum arvom *florere*.

Deponent Verbs.

I was glad so long as thou didst
follow virtue, and so long as he
reverenced his parents.

Whilst we hunted hares, you
followed, they talked in the mean
time.

In the golden age, men observed
fidelity and integrity of their own
accord, without law, nor did they
fear a judge; ditches did not yet
surround towns; the earth gave

Ego *letari*, donec tu *sec-*
tari virtus, et donec ille *revere-*
reri parens suus.

Dum ego *venari* lepus, tu
sequi, ille *fabulari* interea.

In *ætas* aureus homo, spon-
tis suus (Gr. 542), sine lex,
fides rectumque *colere*, nec
timere iudex; nondum *cin-*
gere oppidum fossa; per sul

* *Querere* means "to seek," or, "to seek for;" so that *for* here is not the sign of the dative.

all [things] of itself, and bore corn (fruits), not being ploughed (unploughed).

dare omnis tellus *f.* et frugis, inaratus, *ferre.* — Ov. *Met.* 1.

Interrogatively (4–6).

Didst thou write letters then? Were letters writing by thee then?

An tu (tunc) tunc *scribère* litera? An tunc *scribi* (*scribère*) litera a tu?

Did I not write letters? Were not letters writing by me?

Annon (nonne) *scribère* litera? Annon litera *scribi* a ego?

Didst thou seek for me? Was I sought for by thee?

Tunc *quærere* ego? An ego (egone) *quæri* a tu?

Did I not seek for thee? Wert not thou sought for by me?

Nonne *quærere* tu? Annon tu *quæri* a ego?

Did Numa then hold the kingdom? Was the kingdom held by Numa? By whom was the kingdom held then? &c.

An Numa tunc *obtinere* regnum? An regnum *obtineri* a Numa? A quis tunc *obtineri* regnum? &c.

S.—The present tense may often be rendered into English by the participle in *ing*, with *am*, *art*, *is*, *are*, prefixed as auxiliaries, and likewise the imperfect, with *was*, *wert*, *were*, as auxiliaries. This form in many cases has also a passive sense. An. & Pr. Gr. 506, and 456 with reference, and 457.

EXAMPLES.

PRESENT TENSE.

I am writing letters; Letters are writing.

Ego *scribère* litera; Litera *scribi*.

What art thou doing? What is doing there?

Quis tu *agere*? Quis illic *agi*?

He is building a house; A house is building.

Ille *ædificare* domus; Domus *ædificari*.

We are getting (are learning by heart) our lesson.

Ego *ediscere* prælectio.

You are talking.

Tu *fabulari*.

They are making (composing) verses.

Ille *componere* versus.

IMPERFECT TENSE.

I was writing letters then ; Letters were writing.	<i>Scribere</i> litera tunc ; Li- <i>tera scribi.</i>
What wert thou doing ? What was doing there ?	<i>Quis agere ?</i> <i>Quis</i> istic <i>agi ?</i>
He was building a house ; A house was building.	<i>Ille ædificare</i> domus ; Do- <i>mus ædificari.</i>
We were reading.	<i>Ego legere.</i>
You were playing in the mean time.	<i>Tu ludere</i> interea.
They were setting trees ; Trees were setting at that time.	<i>Ille serere</i> arbor ; Tunc tem- pus (Gr. 592) arbor <i>seri.</i>

English Examples to be turned into Latin.

The words in the following Examples will be found in Vocabulary, No. 6, p. 10.

They accused us.—Nobody accused them.—We were accused by them.—Did they not accuse us?—We were not accused by the magistrates.—Were we not accused by them?—No one approved those deeds.—That deed was approved by no one then.—Were those deeds then approved by many (men)?—Did you receive a letter from me?—We received letters from them.—They did not receive letters from us.—Did not he receive a letter from them?—They named Sulla.—Sulla was named by them.—Were they not named by Sulla?—We loved the men greatly.—The men were loved greatly by all.—Did not they love us?

PERFECT TENSE.

9.—The perfect tense is used in two different senses—*definite* and *indefinite*.

Note.—In the compound tenses of the passive voice, or in dependent verbs, the participle must be made to agree with the subject in gender, number, and case. (Gr. 164. Note, and 263, 264.)

1. *The Perfect Definite.*

10.—The PERFECT DEFINITE represents an action or event as completed at the present time, or in a period of time of which

the present forms a part—and is translated by the English present-perfect (An. & Pr. Gr. 407); as, *scripsi*, “I have written;” *scriptum est*, “It has been written.” (Gr. 162.)

EXAMPLES.

I have often sought for thee. Thou hast often been sought for by me.	<i>Sæpe quærere tu. Tu sæpe quæsitus esse a ego.</i>
Thou hast spoken well, and hast deserved praise.	<i>Tu locutus esse bene, et me- ritus esse laus.</i>
She has found [her] parents.	<i>Ille reperire parens.</i>
We have made trial. Trial has been made by us.	<i>Facere periculum. Pericu- lum factus esse a ego.</i>
You have kept [your] promise. [Your] promise has been kept by you.	<i>Tu solvere fides. Fides so- lutus esse a tu.</i>
All [men] have sinned, and have deserved punishment.	<i>Omnis peccare, et meritus esse poena.</i>

Interrogatively.

Hast thou often sought for me? Have I often been sought for by thee? Have I not often sought for thee? Hast thou not often been sought for by me? &c.

2. *The Perfect Indefinite.*

II.—The perfect indefinite represents an action or event simply as past, and is translated by the English past tense (An. & Pr. Gr. 415); as, *scripsi*, “I wrote;” *scriptum est*, “it was written.” (Gr. 163.)

EXAMPLES.

I sought (did seek) for thee yes- terday. Thou wert sought for by me yesterday.	<i>Ego quærere tu heri. Tu quæsitus esse a ego heri.</i>
Thou didst well. It was well done by thee.	<i>Benefacere. Benefactum esse a tu.</i>
God created the world. The world was created by God out of nothing.	<i>Deus creare mundus. Mun- dus creatus esse a Deus ex nihilum.</i>

Pompey got great praise.	Pompeius <i>adeptus esse</i> laus magnus.
We went away presently.	Ego statim <i>abire</i> .
You saw it.	Tu <i>videre</i> .
They did not believe these things. These things were not credited by them.	Ille non <i>credere</i> hic. Hic non <i>creditus esse</i> ab ille.

Interrogatively.

Didst thou seek for me ?	Num <i>quærere</i> ego ?
Didst thou not seek for me ?	Annon (nonne) <i>quærere</i> ego ?
Was I sought for by thee ? Was I not sought for by thee ? &c.	Num <i>quæsitus esse</i> a tu ? Nonne <i>quæsitus esse</i> a tu ? &c.

And so in the rest.

This tense, after *antequam*, *postquam*, *ubi*, or *ut* for *postquam*, may be translated as the pluperfect (Gr. 164-3).

English Examples to be turned into Latin.

(See Vocabulary, No. 6.)

I have named no one.—Did they name Sulla?—Has nobody been named?—They have found out all these *things*.—Have these *things* been found out?—Did they not find out that?—Has Sulla been accused?—They have not accused Sulla.—All *men* have approved these things.—Have not these things been approved by all?—Did you hear that good man?—Have you all heard him?—They received letters then.—They have received letters to-day.—Were letters received formerly?—Have letters been received to-day?—An epistle was sent to Sulla.—He did these things well.—All the letters were sent by us to the magistrates.

PLUPERFECT TENSE.

12.—The pluperfect tense represents an action as completed at or before a certain past time expressed or implied; as, *scripseram*, "I had written;" *scriptum erat*, "it had been written." (Gr. 165, 166.)

EXAMPLES.

I had sought for thee before. *Quærere tu antea. Tu*
 Thou hadst been sought for by me before. *quæsitus esse a ego antea.*

Thou hadst promised the day before. *Tu promittere pridie.*

The master had often forbidden that. That had often been forbidden by the master. *Magister sæpe prohibere is. Is sæpe prohibitus esse a magister.*

We had dined long (much) before. *Prandere multo ante.*

You had asked.

Tu rogare.

[Their] fathers had taken care of* that. That had been taken care of* by [their] fathers. *Pater curare is. Is curatus esse a pater.*

Interrogatively.

Hadst thou sought for me? Hadst thou not sought for me before? Had I been sought for by thee? Had I not been sought for by thee? &c.

English Examples to be turned into Latin.

(See Vocabulary, No. 6.)

I had named no one.—Had nobody been named?—They had found out all these *things*.—Had these *things* been found out?—Had they not found out that *thing*?—Had they accused this man?—This man had not been accused by them.—They had appointed a magistrate.—Had magistrates been appointed by them?—All things had been approved.—Had the men heard these *things*?—Had the magistrates been appointed then?—No one was named.

13.—In the compound tenses of the passive voice, the participle is sometimes regarded nearly in the sense of an adjective. In that case, the auxiliary *sum* becomes the verb, and is translated in its own tense; thus, perfect, *scriptum est*, "it is writ-

* *Curo* signifies "to take care of," and governs the accusative.

ten," instead of "it was written," or "it has been written;" pluperfect, *scriptum erat*, "it was written," instead of "it has been written." (An. & Pr. Gr. App. V. II. Gr. 182-8.)

EXAMPLES.

I am reduced to poverty.	<i>Redactus esse ad paupertas.</i>
The work is finished.	<i>Opus finitus esse.</i>
The city is taken.	<i>Urbs captus esse.</i>
We are conquered.	<i>Ego victus esse.</i>
Her parents (the parents of her)	<i>Ejus parens repertus esse.</i>
are found.	
The times are changed.	<i>Tempus n. mutatus esse.</i>

So in the pluperfect,

I was reduced to poverty.	<i>Redactus esse ad paupertas.</i>
The work was finished, &c.	<i>Opus finitus esse, &c.</i>

14.—A few intransitive verbs, both active and deponent, in the perfect and pluperfect, have the English verb *to be* instead of *have* as an auxiliary in the translation (An. & Pr. Gr. 374). Thus, *veni*, "I am come," for, "I have come;" *abiit*, "he is gone," for, "he has gone."—Pres. *moritur*, "he dies,"—"is dying."—Perf. *mortuus est*, "he is dead," for, "he has died."—Plup. *mortuus erat*, "he was dead," for, "he had died," &c. (An. & Pr. Gr. 374).

EXAMPLES.

PERFECT TENSE.

Thou art come quickly.	<i>Advenire citò.</i>
He is gone away.	<i>Abire.</i>
He is entered into the city.	<i>Ingressus esse (in) urbs.</i>
The sun is set.	<i>Sol occidere.</i>
The moon is risen.	<i>Luna ortus esse.</i>
The time is past.	<i>Tempus præterire.</i>
The labour is lost.	<i>Opera perire.</i>
We are set together on the soft	<i>In mollis considerare herba.</i>
grass.	<i>VIRG. (Gr. 608).</i>
The twenty pounds are lost.	<i>Viginti minæ perire.—TER.</i>

PLUPERFECT TENSE.

The summer was come then.	<i>Tunc venire æstas.</i>
He was gone away before.	<i>Ille abire antea.</i>

The time was past.	Tempus <i>præterire</i> .
The labour was lost.	Opera <i>perire</i> .
The sun was set.	Sol <i>occidere</i> .
The morning star was risen.	Lucifer <i>ortus esse</i> .—Ov.
We were set together on the grass.	<i>Considerare</i> in herba. (Gr. 608.)

FUTURE TENSE.

1. Expressing *will*, *purpose*, or *resolution*.

15.—*Will*, as an auxiliary, in English, expresses the will, purpose, or resolution of a person with respect to his own actions or state; *shall*, his will, purpose, or resolution with respect to the actions or state of another under his control (An. & Pr. Gr. 336). Hence, ordinarily, without a preceding clause, in order to express *will*, *purpose*, or *resolution*—*will* is used in the first person, and *shall*, in the second and third.

EXAMPLES.

I will write letters.	Letters shall be written by me.	<i>Scribere</i> litera. Litera <i>scribi</i> a ego.
Thou shalt hear the whole matter.		<i>Audire</i> res omnis.
He shall suffer punishment.	Punishment shall be suffered by him.	Ille <i>dare</i> poenæ. Poenæ <i>dari</i> ab ille.
We will do our endeavour.	Endeavour shall be used by us.	Ego <i>dare</i> opera. Opera <i>dari</i> a ego.
You shall know.		Tu <i>scire</i> .
The boys shall play.		Puer <i>ludere</i> .

Imperatively.

Thou shalt worship God, reverence thy parents, and imitate the good.	<i>Venerari</i> Deus, <i>revereri</i> parens, et <i>imitari</i> bonus.
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Thou shalt beware of* passionateness, govern thy tongue, and	<i>Cavere</i> iracundia, <i>moderari</i> (Gr. 405–3d) lingua, et
--	--

* *Of* is here part of the English to the verb *cavere*, which signifies to beware of, and governs an accusative case.

follow (practise) peace; neither* *colère pax*; neque *facere* in-
shalt thou do injury to any one. *juria quisquam.*

16.—Exc. An absolute promise, or purpose, or resolution, so fixed as to divest ourselves in some measure of *will*, and put ourselves at the disposal of another, is better expressed, in the first person in English, by the sign *shall* (An. & Pr. Gr. 338). Thus,

(Since it is proper) we shall *In hic potissimum elabo-*
labor chiefly in these things. *rare.—CIC. OFF. 1. 31.*

(At your command) we shall *Adhibere diligentia.*
use diligence.

Interrogatively.

17.—In asking questions, the reference obviously is to the will, purpose, &c., of the person addressed. Hence, in interrogative sentences of this kind, *will* is used in English in the second person, and *shall*, in the first and third.

EXAMPLES.

Wilt thou write letters? Shall he write letters? Shall I write letters? Shall letters be written by thee?—by me?—by him? Shall I hear the whole matter? Wilt thou hear, &c. (as in the preceding sentences.)

2. Expressing *simple futurity.*

18.—The use of *shall* and *will*, in English, expressing simple futurity, or, that an event will happen, is directly the reverse of what it is when they express will, purpose, or resolution; that is to say, without a preceding clause, *shall* is used in the first person, and *will* in the second and third (An. & Pr. Gr. 340).

EXAMPLES.

I shall see. *Ego videre.*
Thou wilt oblige him (wilt do *Facere* 3 ille gratus.
an agreeable thing to him).

* After *neither* and *nor*, the nominative case, in English, must be put after the verb, or the sign of the verb (An. & Pr. Gr. 767).

He will give thanks to thee. *Agere gratia tu.* Gratia
 Thanks will be given to thee by *agi tu ab ille.*
 him.

We shall obtain leave. Leave *Impetrare venia.* Venia
 will be obtained by us. *impetrari a ego.*

You will get (make) an estate. *Tu facere res.*

They will get (find) friends. *Ille invenire amicus.* Ami-
 Friends will be gotten (found) by *cus inveniri ab ille.*
 them.

Interrogatively.

19.—In interrogative sentences having respect to simple futurity, the second person also is translated by *shall* (An. & Pr. Gr. 342); thus,

Shall I oblige him? Shall I not oblige him? Will he oblige us? Shalt thou see? Shalt thou not see? Will he see, &c.

Note.—After *adverbs, conjunctions,* and the relative *who* for *whosoever*, the sign is *SHALL* in all persons; as, *Scribes aliquid, si vacabis,* CIC. "You will write something, if you shall be at leisure."

In the prophetic style, both the second and the third person have the sign *SHALL*; as, *Et tu spectabere serpens,* OVID. *Met.* 3. "You also shall be looked upon being a serpent." *Puero, quo ferrea primum desinet, ac toto surget gens aurea mundo.* "The youth, under whom (in whose reign) the iron age shall first cease, and the golden age shall commence over all the world," VIRG. *Ecl.* 4.

Note.—These distinctions, however, respecting the use of *shall* and *will*, are more important in translating from Latin into English, than in translating from English into Latin; because in the latter case, whether *shall* or *will* is used, the tense in Latin is the future. Also, the future tense in Latin may sometimes be translated by the present in English, and consequently without either *shall* or *will* (An. & Pr. Gr. 406 & 436).

The Periphrastic future in RUS.

20.—The periphrastic futuro in *rus* (Gr. 214–8), used to intimate that a thing is about to be done, is sometimes rendered as the future tense in the manner stated above.

I shall see.

Thou wilt oblige him (wilt do
 an agreeable thing to him).

Ego visurus esse.

Facturus esse gratus 3 ille.

He will give thanks to thee.
We shall obtain leave.

Ille acturus esse gratia tu.
Ego impetraturus esse ve-
nia.

You will get (make) an estate.
They will get (find) friends.
Wilt thou (*fem.*) not tell (me)
plainly?

Tu facturus esse res.
Ille inventurus esse amicus.
Non dictura esse aperte?
—*TER. Eun. 5. 1.*

English Examples to be turned into Latin.

(See Vocabulary, No. 6.)

[In the following English sentences, state whether the future is used to express *will*, *purpose*, *resolution*; or only *simple futurity*. This distinction will make no difference as to form in the Latin word, though the difference in sense will be the same as in English.]

I will accuse no one.—I shall accuse no one.—He shall be accused.—They will not be accused.—Will he not be accused (4-6, 3d)?—Shalt thou be accused?—Shall he accuse us?—Shall Sulla be accused by them?—Wilt thou name him?—Shalt thou not name them?—They will appoint magistrates.—They shall appoint magistrates.—Will they appoint magistrates?—Shall they not appoint magistrates?—Shall magistrates be appointed?—Will he receive the letter?—Shall I receive the letter?—Will the magistrates approve the deed?—Shall the magistrates approve the deed?—They shall approve.—They will approve.—Wilt thou approve these deeds?—He will hear.—These good men shall be heard.—Will they not hear?—They shall hear.—They will hear.

FUTURE-PERFECT TENSE.

21.—The future-perfect tense intimates that an action or event will be completed at or before a certain time yet future; as, *scripsēro*, "I shall have written;" viz. at or before some future time.

1. Though this tense is properly rendered by the auxiliaries *shall have*, or *will have*; yet frequently, after conjunctions, &c., the *have*, or the *shall* or *will*, and sometimes both the auxiliaries are omitted (Gr. 168-2. An. & Pr. Gr. 412).

EXAMPLES.

When I (shall) have deter- *Quum constituēre, scri-*
mined, I shall write. *bēre.*

When you (shall) have said all.
After he has spoken with Cæsar.

When we (shall) have written letters. When letters (shall) have been written by us.

When you (shall) have performed your promises. When promises (shall) have been (are) performed by you.

As soon as (when first) they (shall) have heard.

If I (shall) ask.

If thou shalt obtain.

If any one (shall) discover.

If we (shall) do that.

If you (shall) make me Consul.

Unless they (shall) come tomorrow.

Quum dicere omnia.
Postquam convenire Cæsarem.

Ubi scribere litera. Ubi litera scriptus esse a ego.

Quum prestare promissum. Quum promissum præstaturus esse a tu.

Quum primum (Simul ac) audire.

Si rogare.

Si impetrare.

Si quis indicare.

Si is facere.

Si facere ego Consul.

Nisi cras venire.

Come, gone, set, &c., have, in this case, the sign SHALL BE, or else only the same as in the perfect tense (14).

EXAMPLES.

When thou shalt be (art) once gone out.

When the time shall be (is) past.

When summer shall be (is) come.

As soon as (when first) the sun shall be (is) set.

As soon as he shall be (is) grown up.

As soon as thou shalt be (art) come thither.

Quum semel exire.

Quum tempus præterire.

Quum venire æstas.

Quum primum sol occidere.

Simul atque adolescere.

Simul ac pervenire illuc.

2. Without conjunctions, &c. the sign of the first person is commonly SHALL, of the rest WILL—the *have* being omitted (Gr. 168-2).

EXAMPLES.

I shall see.
Thou wilt do kindly, if thou wilt come.

Ego videre.
Facere benigne, si venire.

A covetous [man] will always want.	<i>Avarus semper egere.</i>
We shall obtain.	<i>Impetrare.</i>
You will conquer.	<i>Vincere.</i>
They will get (find) friends.	<i>Ille invenire amicus.</i>

22.—Sometimes it is rendered by *shall have*; as, *Quum tu hæc leges, ego illum fortasse convenero*, I shall have spoken with him perhaps, when thou shalt read these things. *Cic. Att. 9, 15. Tibi Roma subegerit orbem*, Rome will have subdued the world for you. *LUCAN, 1. Troja arserit igni? Dardanium toties sudarit sanguine litus?* Shall Troy have been burnt? &c. *VIRG. Æn. 2, 581.*

English Examples to be turned into Latin.

(See Vocabulary, No. 6.)

When he has accused us, we shall hear.—When you (shall) have heard that.—If we (shall) do this.—If the magistrates (shall) have been appointed.—When the deeds (shall) have been approved.—When we (shall) have received the letter.—Thou wilt hear, if the magistrate (shall) be appointed.—If you (shall) have been appointed, we shall hear, &c.

IMPERATIVE MOOD.

23.—The imperative mood commands, exhorts, entreats, or permits; as, *scribe*, “write thou,” (*Gr. 149*).

24.—The imperative mood in English has the subject or nominative placed after the verb. It is, however, generally understood; as, “come (thou) forth.” The imperative of the third person is rendered into English by “let,” in the second person, and the infinitive without “to” prefixed; as, *ito*, “let (thou) him go” (*An. & Pr. Gr. 467, 468*).

EXAMPLES.

PRESENT TENSE.

Learn thou good arts. Let good arts be learned by thee.	<i>Discere bonus ars, f. Bonus ars disci a tu.</i>
Shun thou sloth.	<i>Fugere segnitias.—CAT.</i>

Let the victor have a horse.	Victor <i>habère</i> equus.
Beware thou of passionateness.	Tu <i>cavère</i> iracundia.
Call ye me.	<i>Vocare</i> ego.—PLAUT.
Let scholars obey their masters.	Discipulus magister <i>parère</i> .
	(Gr. 405-3d.)
Let them suffer themselves to be taught.	Doceri sui <i>pati</i> .—CIC.

25.—The present subjunctive is often used instead of this mood, especially in forbidding, after *ne, nemo, nullus, &c.* (Gr. 150).

EXAMPLES.

Try that which thou canst [do].	Qui posse, is <i>tentare</i> .—CATO.
Love a parent, if he is kind; if otherwise, bear [him].	<i>Amare</i> parens, si æquus esse; si aliter, <i>ferre</i> .—PUBL.
Covet not other men's goods.	Ne <i>concupiscere</i> alienus.
Do not thou injury to any one.	Ne <i>facere</i> injuria quisquam.
Do not hurt any one.	Ne quis <i>nocere</i> . (Gr. 405-1st.)
Give not up thyself to laziness.	Ne <i>tradere</i> tu socordia.
Give not yourselves wholly to pleasures; but rather give yourselves to learning.	Ne <i>dedere</i> tu totus voluptas; quin potius doctrina tu <i>dedere</i> .

26.—*Note.*—The conjunction *ut*, and some former verb, are here understood, and may be supplied; as, *fac, vide, cura, moneo, velim, (ut) tentes. Cave, vide, moneo, (ut) ne facias injuriam* (Gr. 144, 145).

27.—The future-perfect is also used instead of the imperative mood (Gr. 168-8).

EXAMPLES.

Remember thou.	Tu <i>meminisse</i> .
See thou to it.	Tu <i>videre</i> .
Do not say it.	Ne <i>dicere</i> .
Do not thou do injury.	Ne <i>facere</i> injuria.
Make not haste to speak.	Ne <i>festinare</i> loqui.
Deride nobody.	Nemo <i>irridere</i> .
Give not up thyself to idleness.	Ne <i>tradere</i> tu ignavia.
Let him look to it.	Ille <i>videre</i> .

28.—The future indicative (15) and the perfect subjunctive are sometimes used in a concessive or imperative sense; as, *liques vina*, "filtrate the wine;" *paria sit pecunia*, "suppose the money were obtained;" *hæc dicta sint patribus*, "let these things be told quickly to the fathers," (Gr. 173-4).

SUBJUNCTIVE MOOD.

29.—The indicative and the imperative are the only moods of the verb in Latin used in propositions strictly independent (Gr. 145). The subjunctive mood is used to restrict or modify the thought expressed by other parts of the verb with which it is connected. That connection is usually made by conjunctive particles expressed or understood, or by the relative; and the subjunctive so connected is rendered in a great variety of ways in English, according to the nature of the relation expressed—sometimes by the auxiliaries *may, can, might, could, would, &c.*, as in the paradigms of the verb (Gr. 189); very often by the indicative after such connectives as *though, that, as, &c.*; not unfrequently by the infinitive; sometimes by the participle in *ing*, preceded by a preposition; and also in other ways to which the connection only can direct.

The following Exercises furnish examples of the various ways in which this mood is rendered; but the full consideration of the subject must be referred to its place in syntax, where the leading as well as dependent clauses being inserted, will direct to the proper rendering of this mood in each sentence.

PRESENT TENSE (Gr. 171).

30.—1. With some conjunction, adverb, indefinite, or relative, expressed; translated (generally) as the indicative (Gr. 170-3).

Seeing I am in health.
Have a care (see) what thou doest;—What is done by thee.
There is no (nobody is) covetous man, who does not want.
Stay till we return.
You do not know for whom you get money;—For whom money is gotten by you.

Quum valere.
Videre quis agere;—Quis agi a tu.
Nemo avarus esse, qui non egere.
Expectare dum redire.
Nescire, quis parare pecunia;—Quis pecunia parari a tu.

Seeing covetous men always want, though they abound.

I wish I may become a scholar (learned).

— Thou mayest recover.

— The king may live long.

Quum avarus semper egere, etiamsi abundare.

Utinam evadere doctus.

— Tu convalescere.

— Rex vivere diu.

Sometimes it is rendered by the participle in *ing.* with *am, art, is, are,* as in the indicative mood; as,

Seeing I am writing letters.
Seeing letters are writing.

Seeing he is building a house.
Seeing a house is building, &c.

Quum ego scribere litera.
Quum litera scribi.

Quum ille edificare domus.
Quum domus edificari, &c.

Note.—This tense, after *quasi, tanquam,* and the like, is sometimes translated like the imperfect; as, *Quasi intelligant qualis sit, &c.* As if they understood, &c.—*Cic. Tusc. 1.*

31.—2. Without any verb and conjunction expressed (Gr. 145), the signs are, *may, can, let, should, would* (Gr. 171–1–3).

By this means (thus) thou mayest get (find) praise. Praise may be gotten (found) by thee.

Thou canst scarcely find a faithful friend. A faithful friend can scarcely be found by thee.

Somebody may say.

Let us live piously.

I should refuse.

She would pray for help.

Ita invenire laus. Laus inveniri a tu.

Vix reperire amicus fidelis. Amicus fidelis vix reperiri a tu.

Aliquis dicere.

Vivere pie.

Recusare.

Orare opis.—*VID.*

Interrogatively.

Should I tell it?
What should I think?
Whom should I ask?
What shouldst thou do here?
Who can (could, would) believe this?

Why should she ask this? Why should this be asked by her?

Narrare?

Quis putare?

Quis rogare?

Quis tu hic agere?

Quis hic credere?

Cur ille queritare hic?
Cur hic queritari ab ille?

3. With conjunctions, indefinites, and relatives, the signs are *may, can, &c.* (Gr. 171).

That I may speak the truth.	Ut verum <i>dicere</i> .
I know not what I should do with myself (make myself).	Nescire quis ego <i>facere</i> .—
Use thy endeavour that thou mayest be in good health (well).	TER.
Love, that thou mayest be loved.	Dare opera, ut <i>valere</i> .
I would have thee (I wish that thou wouldst) write.	Ut <i>amari</i> , amare.
Beware that thou do not believe it.	Velle* (ut) <i>scribere</i> .
He begs that thou wouldst come.	Cavere* (ne) <i>credere</i> .
Take care, that he may know.	Orare, ut <i>venire</i> .
I am afraid, that he may not believe it.	Curare, ut <i>scire</i> .
If any one should ask.	Timere, ut † <i>credere</i> .—TER.
We have nothing, which we can (may) do.	Si quis <i>rogare</i> .
I advise that you would study.	Nihil habere, quod <i>agere</i> .
Though they should deny.	Monere ut <i>studere</i> .
Though it should be denied by them.	Etsi ille <i>negare</i> . Etsi <i>negari</i> ab ille.

IMPERFECT TENSE (Gr. 172).

32.—1. With conjunctions, indefinites, &c., translated as the indicative (Gr. 172-4).

Seeing I did not hear what thou saidst;—What was said by thee.	Quum non <i>audire</i> , quis <i>dicere</i> ;—Quis <i>dici</i> a tu.
If he knew, what we were now doing;—What was doing now by us.	Si <i>scire</i> , quis nunc <i>agere</i> ;—Quis nunc <i>agi</i> a ego.

* *Ut* is often understood after *volo, nolo, facio, censeo, jubeo, opto, sino, licet, oportet, &c.*, and *ne* after *cave* (Gr. 632).

† Verbs signifying *to fear*, as *timeo, metuo, vereor, paveo*, are used affirmatively with *ne*, but negatively with *ut*, or *ne non*, and after such verbs, these conjunctions should be rendered *that, that not* (An. & Pr. Gr. 962); as, *timeo ne credat*, I am afraid that he may believe it; *timeo ut credat*, I am afraid that he may not believe it (Gr. 633).

When you did not know for whom you got money;—For whom money was gotten by you.

I staid till they returned.

I wish I were in health.

— Thou spokest from thy heart.

— We were wise enough.

— You used diligence;—Diligence was used by you.

Quum *nescire*, quis *parare* pecunia;—Quis pecunia *parari* a tu.

2 Expectare dum *redire*.

Utinam *valere*.

— Tu *loqui* ex animus.

— *Sapere* satis.

— Tu *adhibere* diligentia;

—Diligentia *adhiberi* a tu.

Sometimes it is rendered by the participle in *ing* with *was*, *wert*, *were*; *as*,

While I was writing letters.
While letters were writing.

While he was building a house.
While a house was building, &c.

Dum *scribere* litera. Dum litera *scribi*.

Dum ille *aedificare* domus.
Dum domus *aedificari*, &c.

33.—2. With the signs *would*, *could*, *should*, *might*, either with or without *conjunctions*, *indefinites*, &c. (Gr. 172).

I would take care.

He begged that I would come.

Thou wouldst think thyself happy, if thou wert rich.

He might say. It might be said by him.

The day would fail me, if I should reckon every one.

We should not suffer it.

You would learn willingly, if you were wise.

Men would follow virtue, if they were wise.

Curare.

3 Orare ut *venire*.

Putare tu felix, si *esse* dives.

Dicere. *Dici* ab ille.

Dies deficere ego, si *enumerare* omnis.

Non sinere.

Discere libenter, si *sapere*.

Homo *sectari* virtus, si *sapere*.

Interrogatively.

What should I do?

Wouldst thou not think thyself happy?

Might not (would not) he say?

What would he say?

Should we not do it?

Would you suffer it?

Would they believe?

Quis *facere*?

Nonne *putare* tu felix?

Nonne *dicere*?

Quis *dicere*?

Annon *facere*?

Num *sinere*?

An *credere*?

PERFECT TENSE (Gr. 178).

1. *Indefinite.*

34.—1. With conjunctions, indefinites, &c., translated as the indicative.

Though I sought for thee yesterday. Though thou wert sought for by me yesterday.

I do not know whither you went.

Who can doubt, but God created the world?—But the world was created by God?

You know, how great praise we got.

Though many did not believe these things. Though these things were not believed by many.

I wish I satisfied the master.

— Thou spokest truth.

Licet *quærere* tu heri. Licet *quæsitus esse* a ego heri.

Nescire quò *profectus esse*.

Quis dubitare, quin Deus *creare* mundus? Quin mundus *creatus esse* a Deus?

Scire, quantus laus *adeptus esse*.

Quanquam multi non *credere* hic. Quanquam hic non *creditus esse* a multus.

Utinam *satisfacere* præceptor. (Gr. 397. III.)

— *Dicere* verum.

35.—2. Without a conjunction, the sign is *might*.

Perhaps I might be in an error (might err).

Perhaps I might add more kind expressions.

Perhaps the Sabine [women] might be unwilling.

Perhaps Ulysses might keep his wife's birth (natal) day.

Errare fortasse.—PLIN. *Epist.* 1, 23.

Forsitan *addere* blanditia plus.—OVID. *Met.* 7. 816.

Forsitan Sabina *nolle*.—OVID. *Amor.* 1, 8, 39.

Ulysses *agere* forsitan dies natalis conjux.—OVID. *Trist.* 5, 5, 3.

2. *Definite.*

36.—1. With conjunctions, indefinites, &c., translated as the indicative.

Though I have made trial. Though trial has been made by me.

Etiamsi *facere* periculum. Etiamsi periculum *factus esse* a ego.

Tell me, what you have got.	Dicere mihi quis <i>nactus esse</i> .
I know a man, who has promised.	Nosse homo, qui <i>promittere</i> .
Seeing we all have sinned.	Quum omnis <i>peccare</i> .
I am glad, that you have escaped.	Gaudere, quod <i>evadere</i> .
I desire to know, what they have done;—What has been done by them.	Avere scire, quis <i>agere</i> ;— Quis <i>actus esse</i> ab ille.

Passives with the signs *am, art, &c.*, as in the indicative mood.

Though I am (be) reduced to straits.	Licet <i>reductus esse</i> ad angustiae.
Seeing the work is finished.	Quum opus <i>finitus esse</i> .
Since the city is taken.	Quum urbs <i>captus esse</i> .
Since we are conquered.	Quum <i>victus esse</i> .
Since her parents (the parents of her) are found.	Quum parens ejus <i>reperitus esse</i> .

Come, gone, run, set, &c., with the signs *am, art, is, are*.

Since thou art come quickly.	Quum <i>advenire</i> cito.
Since he is gone.	Quum <i>abire</i> .
Since he is entered into the city.	Quum <i>ingressus esse</i> [in] urbs.
Since the sun is risen.	Quum sol <i>ortus esse</i> .
Since the time is past.	Quum tempus <i>praeterire</i> .
Since the labour is lost.	Quum opera <i>perire</i> .
Though we are (be) set together on the grass.	Etiamsi <i>considerè</i> in herba.
I wish the twenty pounds be not lost.	(Gr. 608. R. LI.) Utinam viginti minae non <i>perire</i> .

Note.—This tense, after *quasi, tanquam*, and the like, may sometimes be rendered as the pluperfect; as, *Quasi jam satis veneratus miratusque sim*, As if I had, &c. *PLIN. PANEG. Perinde ac si jam vicerint. CIC. Perinde eris, ac si gratiam retulerim. SENECA.*

37.—2. With the signs *may have*, or as the indicative.

That (lest) he may not have lost, the gamester does not cease to lose.	Ne non <i>perdere</i> , non cessare <i>perdere</i> lusor.— <i>OVID.</i>
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Then I should have saved the Capitol in vain.

Thou fearest that I have not received thy epistle.—That thy epistle has not been received by me.

I am afraid that he may have taken it ill.

I fear that I may have taken pains (undertaken labour) in vain.—That thou mayest have exceeded moderation ;—That she may have heard these things.

Tunc ego nequiquam Capitolium servare.—LIV.

Verèri, ut (Gr. 633) accipere tuus epistola ;—Ut tuus epistola acceptus esse a ego.—CIC. ATT.

Verèri, ne (Gr. 633) ille gravius ferre.—TER. EUN. 1, 2.

Metuère, ne (Gr. 633) frustra suscipere labor ;—Ne excedere modus ;—Ne ille hic audire.—PLAUT. CASIN. 3, 3, 12, & 7.

Passives signifying a thing but just now past, have the English BE instead of HAVE BEEN, or they may be rendered by the indicative mood.

EXAMPLES.

Perhaps the work may be (is) finished.

Perhaps he may be (is) reduced to poverty.

I fear, that the city may be (is) taken.

Fortasse opus n. finitus esse.

Fortasse redactus esse ad paupertas.

Verèri, ne urbs captus esse.

Also, *come, gone, set, &c.*, have the sign BE or IS instead of HAVE.

EXAMPLES.

Perhaps the mother may be (is) come.

I fear that he may be (is) returned already.

I fear that I may be (am) come too late.

I fear that the time is past ;—That the labour is lost.

Forsitan mater venire.—OVID. EP. 18.

Metuère, ne (Gr. 633) redire jam.—TER. EUN. 3, 5.

Metuère, ne (Gr. 633) venire serò.—VID. CIC. ATT. 14, 19.

Metuère ne (Gr. 633) tempus præterire ; Ne opera perire.

38.—3. This perfect of the subjunctive sometimes inclines very much to a future signification ; and is therefore called, by some

grammarians, the proper future of that which is named the potential mood.

The signs are *should, would, could, may, can.*

EXAMPLES.

I should choose rather to be poor.

Optare pauper esse potius.

I would not do it without your order.

Non *facere* injussu tuus.

Thou wouldst choose rather to be in health than to be rich?

Præferre valere, quàm dives esse.—HOR.

Who would say that the covetous man is rich?

Quis *dicere* avarus (Gr. 671) esse dives?

You would play more willingly than study.

Ludere libentiùs quàm *studere*.

They will be angry, if they should know it.

Irasci, si *resciscere*. *ff*

If I should now hang myself, I should fool away my pains, and besides my pains, I should spend a halter in vain, and should create pleasure to my enemies.

Si nunc ego *suspendere*, meus opera *ludere*, et præter opera, restis frustra *sumptifacere*, et inimicus meus voluptas *creare*.—PLAUT. *Casin.* 2, 7, 1.

The passive form here is *amatus sim*; which is scarcely used, except in deponents; as, *Ubivis faciliùs passus sim, quàm in hac re, me deludier.* TER. *And.*

This tense is resolvable by *velim* or *possim* with the infinitive mood, or by the present subjunctive; as, *Optárim*, i. e. *Velim optare*, or *optem*. Sometimes by the present indicative; as, *Deos audisse crediderim*; i. e. *Oredo*. It respects either the time present (as in that passage of Plautus above); or indefinitely any time whatever.

This tense may sometimes be rendered by the sign SHALL; as, *Quin etiam corpus libenter obtulerim, si representari morte mea libertas civitatis potest.* CIC. *Phil.* 2. "I shall willingly offer my body, if the liberty of the city may be presently established by my death." Sometimes by the sign CAN; as, *Quis dubitárit, quin ægrotationes animi, ex eo, quòd magni æstimetur ea res, ex qua animus ægrotat, oriantur?* CIC. *Tusc.* 4. "Who can doubt, that," &c.

This tense is also sometimes equivalent to the future-perfect tense; as, *Ac non id metuat, ne, ubi eam accoeperim, sese relinquam,* "When I shall have received her." TERENT. *Eun.* 1, 2.

PLUPERFECT TENSE (Gr. 174).

39.—1. With conjunctions, indefinites, &c., translated as the indicative.

Because I had received a kindness. Because a kindness had been received by me.

If thou hadst restrained thy passion. If passion had been restrained by thee.

He who had offered injury. By whom injury had been offered.

If they had kept promise.

I did not know whether he had thanked (given thanks to) him or not.

I wish I had obeyed.

I wish you had made trial.

Come, gone, run, set, &c., with the signs was, wert, were.

When he was gone away before.

When the time was past.

When the labour was lost.

Seeing the summer was come.

After the sun was set.

When the morning star was risen.

After we were set together on the grass.

As soon as we were got to the city.

Quòd accipere beneficium. Quòd beneficium acceptus esse a ego.

Si cohibere iracundia. Si iracundia cohibitus esse a tu.

Ille qui inferre injuria. A qui injuria illatus esse.

Si servare promissum.

Nescire an agere gratia ille, necne.

Utinam parere.

Utinam facere periculum.

Quum ille abire antea.

Quum tempus præterire.

Quum opera perire.

Quum æstas venire.

Postquam sol occidere.

Quando Lucifer ortus esse.

Postquam considerare in herba. (Gr. 608. R. LI.)

Simul ac pervenire ad urbs.

40.—2. With the signs, *might have, would have, could have, should have, ought to have, and had for would have or should have.*

If he had (should have) commanded it, I would have obeyed.

Thou shouldst (oughtest to) have called me.

Cæsar would never have done this, nor suffered it.

We could not have escaped this mischief.

Si jubere, parere.—Vid. CIO. Am. c. 11.

Vocare.—VIRG. Æn. 4, 678.

Cæsar nunquam hic facere, neque passus esse.—CIO. Att. 14, 13.

Non effugere hic malum.

You should have (ought to have) imitated him, and should have resisted.

The good might have conquered, and the rogues might have been defeated.

I feared that we had taken pains (undertaken the labour) in vain:—That pains had been taken (labour undertaken) in vain by us.

— That they had heard these things.—That these things had been heard by them.

— That they had returned.

Imitatus esse ille, et resistere.

Vincere bonus, et victus esse improbus. — Cic. *pro Sext.*

3 Vereri, ne (Gr. 633) frustra *suscipere* labor:—Ne labor frustra *susceptus esse* a ego.

— Ne ille *audire* hic.—Ne hic *auditus esse* ab ille.

— Ne ille *redire*.

Interrogatively.

Wouldst thou have obeyed?

Wouldst thou not have obeyed?

Would Cæsar have done or suffered this? Would not Cæsar have suffered this?

Who would have done this?

Could we have escaped?

An *parere*?

Annon (nonne) *parere*?

An Cæsar hic *facere* aut *passus esse*? Nonne Cæsar hic *passus esse*?

Quis hic *facere*?

An *effugere*?

Note.—The verbs *come, gone, set,* and the like, have the sign *BE* instead of *HAD* here also.

41.—3. There is a peculiar use of this pluperfect of the subjunctive, when a thing is signified as future at a certain time past referred to. It is rendered by *should*, or as the imperfect of the subjunctive or indicative (Gr. 174); as, *Tuis denunciavi, si rursus tam multa attulissent, omnia relaturos?* "I declared to your servants, that if they brought (should bring) so many things again, they should carry them all back again." *PLIN. Ep. 23, 6. Testabatur Cocles, nequicquam eos fugere, si transitum hostibus pontem a tergo reliquissent,* "If they left, or should leave the bridge," &c. *LIV. l. 2. Imperaret quod vellet; quodcumque imperavisset* ["whatever he commanded or should command"], *se esse facturos. CÆS. B. Civ. 3. Ibi futuros Helvetios, ubi Cæsar constituisset* ["should appoint"], *atque eos esse voluisset* ["should be willing to have them to be"]. *Id. B. Gall. 1. Oraculum datum est, Athenas victrices fore, si rex interfectus esset* ["was slain or should be slain"]. *CIC. Tusc. 5. (Gr. 174.)*

EXAMPLES.

[The following examples may be omitted till after the pupil has gone over the future of the infinitive.]

Thou promisedst that thou wouldst write, if I desired (should desire) it.

Thou saidst that thou wouldst come, if thou didst (shouldst) obtain leave.

They decreed a reward if any one should discover.

He declared that we should be punished (suffer punishment) if we did (should do) that:—If that was (should be) done.

Unless we came (should come) the next day.

Marius said he would make an end of the war in a short time, if they made (should make) him consul.

Xerxes proposed a reward to him who invented (should invent) a new pleasure.

Xerxes delighted so much (even to this extent) in luxury, that he proposed a reward by proclamation to him, who found (should find) a new kind of pleasure.

Plato declared that the world (the circle of lands) would then, and not till then (at last), be happy, when either wise men should begin to reign, or kings to be wise.

Plato thought that states would then, and not till then (at last), be happy, when (if) either learned and wise men should begin to govern them, or those who governed should employ their whole study in learning and wisdom.

Promittère tu scripturus (esse), si rogare.—*PLIN. Epist.* 14, 5.

Dicere tu venturus esse, si impetrare venia.

Decernere præmium, si quis indicare.—*SAL.*

Denunciare ego daturus esse poena, si is facere:—Si is factus esse.

Nisi posterus dies (R. XL.) venire.

Marius dicere sui brevis tempus (Gr. 565. R. XLI.) confecturus (esse) bellum, si sui consul facere.

Xerxes præmium proponere is qui novus voluptas invenire.—*CIC. Tus.* 5.

Xerxes eò usque luxuria gaudere, ut edictum præmium is (32) proponere, qui novus voluptas genus reperire.—*VAL. MAX.* 9, 1.

Plato, tum demum terra orbis beatus futurus (esse), 3 prædicare, quum aut sapiens regnare, aut rex sapere cepisse.—*Id.* 7, 2.

Plato 3 putare, tum denique beatus (Gr. 180–8) esse republica, si aut doctus et sapiens regere is cepisse, aut qui 32 regere omnis suus studium in doctrina et sapientia collocare.—*CIC. ad Q. Fr.* 1. 1.

Examples of this kind are very frequent in Cæsar, and in Cic. de Divinatione, it being the usual style of recitals of laws, speeches, and

predictions; the future-perfect tense in the law, speech, or prediction, being, in the recital, expressed by the pluperfect, which bears to the future-perfect the same relation as the imperfect does to the present. Compare the following examples.

Fut.-P. If any one shall make (shall have made) bad verses against any one, there is law.

Pluperf. The twelve tables made it capital, if any one should compose (should have composed) verses, which brought infamy to another.

Fut.-P. They promise that they will do what he may command (shall have commanded).

Pluperf. They promised, that they would do what he commanded (should have commanded).

Fut.-P. Their fortune was told thus: He that (who) shall first kiss (have given kisses to) his mother, shall be conqueror.

Pluperf. Apollo answered, that the highest power of the Roman city should be in him, who should give (have given) a kiss to his mother, before all [the rest].

Fut.-P. The law says, let him be punished with death, who shall give (have given) assistance to the enemy.

Pluperf. The law was written against him who should give (have given) assistance to the enemy.

Fut.-P. Then we must have that fortune (that fortune is to be had) which the gods shall give (have given).

Pluperf. They carry word back that they had discoursed (they report that words had been made) in vain; that they must dispute it with arms, and must have that fortune (that that fortune is to be had) which the gods should give.

Si malus condere in quis quis carmen, jus esse.—HOR. *Sat.* 1. 2.

Duodecim tabula caput sancire, si quis carmen condere qui infamia (32) afferre alter.—CIC. *in Fragm.*

Qui imperare, sui facturus (esse) polliceri. — CÆS. *B. Civ.* 1.

Qui imperare, sui facturus (esse) 3 polliceri.—CÆS. *B. Gall.* 4.

Sors esse ita redditus: Mater qui dare princeps osculum, victor esse.—OVID. *Fast.* 2. 713.

Apollo, penes is summus urbs Romanus potestas futurus (esse), 3 respondere, qui, ante omnis, mater osculum dare.—VAL. MAX. 7. 2.

Dicere lex, qui hostis opis ferre, caput puniri.—QUINC. *Declam.* 313.

Adversus is conscriptus lex esse, qui opis ferre hostis.—*Ibid.*

Tunc habendus esse is fortuna, qui deus dare.—LIV. 1. 30.

Frustra verbum factus (esse) renunciare; arma (Gr. 699 & 671) decernere esse, habendusque is fortuna, qui Deus dare.—*Ibid.*

Note.—When the former verb in such recitals is of the present tense, because it refers to the time past, and is put for the imperfect or perfect, the latter may be either the perfect or pluperfect; as, *Pollicentur sese facturos, quæ imperdrit: Renunciant habendam esse eam fortunam quam dii dedissent.*

FUTURE TENSE.

42.—This tense is composed of the participle in *rus* and *sim*, and is used with conjunctions, indefinites, and sometimes with the relative *qui*. The sign is SHALL OR WILL. (Gr. 170-1.)

I am uncertain yet what I shall do.

I am glad that I shall see him.

Since I shall see thee, I shall write nothing more.

I neither know what I should do, nor what I shall do.

I will let (make that) you know on what day I shall come.

Neither where, nor when I shall see thee, can I guess.

I would have thee write (I should wish that thou wouldst write) what thou shalt do.

I ask whether or no thou wilt do [it].

I doubt not that thou wilt stay there.

Take care that I may know the day on which thou shalt (wilt) go out from Rome.

There is nothing so great which I shall (will) not do for thy sake.

Should I (am I such a man that I should) promise my daughter to him to whom I shall not marry (give) her?

Incertus esse etiam, quis factururus esse.—TER.

Gaudere, quod visurus esse is.

Quum visurus esse tu, nihil amplius scribere.

Nec quis (33) agere, nec quis acturus esse, scire.—CIC. *Att.* 7, 10.

Facere ut (32) scire, quis dies (Gr. 565) venturus esse.—CIC. *Att.* 16, 8.

Nec ubi, nec quando tu visurus esse, posse suspicari.—*Ibid.* 11, 13.

(33) Velle [ut] (33) scribere, quis esse acturus.—*Ib.* 7, 22.

Quærere, essene factururus.—CIC.

Non dubitare, quin ibi mansurus esse.—CIC. *Att.* 9, 10.

Curare, ut scire dies, quis (Gr. 565) Roma exiturus esse.—*Ib.* 2, 11.

Nihil esse tantus, qui non ego tuus causa (Gr. 542) factururus esse.—C. *Fam.* 15, 11.

Egon' ut is (33) despondere filia, qui daturus non esse?—TER.

43.—The future in *rus* with *essem* instead of the pluperfect subjunctive. The sign SHOULD or WOULD.

I desired to know what thou wouldst do, and when thou wouldst return.

I was glad that I should see him.

I neither knew what I did, nor what I should do.

Neither where nor when I should see thee, could I guess.

I did not doubt, that thou wouldst stay.

I did not know the day on which thou wouldst go out.

Should I (am I such a man that I should) promise my daughter to one to whom I should not marry (give) her?

Scire velle, quis tu *esse factururus*, et quando *esse rediturus*.—Cic. *Att.* 12, 41.

Gaudere, quod *visurus esse* is.

Nec quis (32) agere, nec quis *acturus esse*, scire.

Nec ubi, nec quando tu *visurus esse*, posse suspicari.

Non dubitare, quin *mansurus esse*.

Nescire dies, qui (Gr. 565) *exiturus esse*.

Egon' is ut despondere filia, qui non *daturus esse*?

INFINITIVE MOOD.

44.—The INFINITIVE MOOD expresses the meaning of the verb in a general manner, without any distinction of person or number; as, *scribere*, "to write," (Gr. 152.)

The tenses of the infinitive are three, the *present*, the *perfect*, and the *future*—and, in the active voice, the *future-perfect*.

In Latin, the tenses of the infinitive express its action as past, present, or future, not with regard to the present time as in the other moods, but with regard to the time of the leading verb on which it is dependent. (Gr. 176.)

The infinitive is used in two different ways; viz., without a subject, or with it. (Gr. 177.)

The Infinitive without a subject.

45.—The infinitive without a subject follows a verb or adjective, and is always translated in the same way, whether the preceding verb be present, past, or future (Gr. 178).

EXAMPLES.

I cease to write.	Desinere scribere.
Dost thou delay to speak to (him)?	Cessare <i>alloqui</i> (eum)?—
I desire to become a scholar (learned).	TER. Cupere evadere doctus.
We are forbidden to do injury.	Prohiberi facere injuria.
Thou oughtest to perform promises.	Debere prestare promissum.
Thou seemest to me to desire wisdom.	Videri ego expetere sapientia.
He seems to become a scholar (learned).	Videri evadere doctus.
Desiring to learn.	Cupiens discere.
Hastening to go home.	Properans abire domus.— (Gr. 558.)
Worthy to be loved.	Dignus amari.
Skilful in singing.	Peritus cantare.
Prepared to command.	Paratus imperare.

46.—The sign to is omitted when the former verb is *may, can, might, would, could*, made by *licet, volo, nolo, possum, debeo, &c.* (Gr. 147 & 668, Note 1.)

I cannot write.	Non posse scribere.
Money may be taken away.	Pecunia posse eripi.
It cannot be done.	Non posse fieri.
Virtue cannot die.	Virtus non posse emori.
All would (all wish to) know.	Scire velle omnis.
You may (it is allowed to you) go home.	Licet tu (Gr. 228-6 & 409) ire domus. (Gr. 558.)
I could not write.	Non 3 posse scribere.
It could not be done.	Non posse fieri.
Mutius could burn his hand.	Mutius posse urere manus.
He would not take [it].	3 Nolle accipere.
That could not be prevented.	Is non posse caveri.
We might not (it was not allowed to us to) come.	Non licere ego (Gr. 223 6 & 409) venire.

To is likewise omitted after the English words *must, bid, dare, let, and make* (An. & Pr. Gr. 877).

EXAMPLES.

I must (it behoves me to) write a letter.	Oportet ego (Gr. 423) scribere epistola.
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He bid me come.
 We dare not refuse.
 I will not let you go.
 The darkness made us wander.

Jubère ego *venire*.
 Non audère *recusare*.
 Non sinère tu *abire*.
 Tenebræ facère ego *errare*.

47.—The present infinitive is generally translated as the perfect without *to*, when it comes after the past tenses of *possum*, *volo*, *nolo*, *malo*, translated *could*, *would*, *would not*, *would rather*; and with *to* after the same tenses of *debeo* and *oportet* translated *ought*; as, *melius fieri non potuit*, "It could not have been done better." *Dividi oportuit*, "It ought to have been divided."

EXAMPLES.

Thou never couldst have (hast been able to) come more seasonably than thou comest now.

There could have been (able to be) no living at all without arts.

Cities could not have been (able to be) built without an assembly of men.

There could have been (able to be) neither navigation, nor agriculture, without the assistance of men.

It is evident, that men could not have lived (been able to live) conveniently without the assistance of men.

I would have come if I could.

What would you have had (did you wish) me do for you?

They themselves were held with the same difficulties with which they would have (had wished to) shut up the Romans.

He had a knife wherewith he would have slain (with which he wished to slay) himself.

You ought not to have been a helper to your friend sinning.

Nunquam 3 posse magis opportunus *venire*, quàm nunc advènire.—PLAUT.

Sine ars vita omnino nullus *esse* (40) posse.—CIC.

Urbs sine cæteris homo non 40 posse *ædificari*.—IB.

Neque navigatio, neque agricultura, sine opera homo *esse* (40) posse.—IBID.

Perspicuus *esse*, homo sine homo opera commodè *vivère* non posse, *perf. infin.*

3 Velle *venire*, si (40) posse. Quis 3 velle ego *facère* tu? —TER. *Phor.* 1, 5.

Qui difficultas Romanus *claudère* 4 velle, idem ipse tenèri.—CÆS. *B. Gall.* 8.

Ferrum 3 habère, qui sui *occidère* 3 velle.

Non 3 debère adjutor *esse* amicus peccans.

48.—*Videor*, "I seem," followed by the dative of its subject, is usually rendered "think." When thus used, the infinitive after it is rendered like the indicative, or like the infinitive with a subject (49 below); as, *Videor mihi esse*, "I think that I am;" lit., "I seem to myself to be."

EXAMPLES.

I think that I (I seem to myself to) get knowledge.

Thou thinkest that thou art become (thou seemest to thyself to have become) an artist.

He thinks that he is become (he seems to himself to be) a scholar.

He thinks that he has (he seems to himself to have) gotten favour.

You think that you (you seem to yourselves to) have obtained the victory.

They think that they shall (they seem to themselves to be about to) get riches.

Vidēri ego adipisci scientia.

Vidēri tu factus (esse) artifex. (Gr. 326.)*

Vidēri sui evādere doctus. (Gr. 326.)

Vidēri sui adeptus (esse) gratia.*

Vidēri tu consecutus (esse) victoria.*

Vidēri sui adepturus (esse) divitiæ.*

Miscellaneous Examples to be turned into Latin.

For the Latin words, see English Vocabulary at the end of the book.

They began to ask assistance.—They had begun to despair.—They endeavour to carry on the war.—Cæsar determined to cut down the woods.—These are said to have a hundred cantons.—He despises to be taught.—Money cannot (knows not to) change nature.—He endeavours to perform his promise.—I (we) did not begin to philosophize on a sudden.—No art can come up to the skill of nature.—The mind always desires to be employed (to act); nor can it endure perpetual inactivity.—It is always advantageous to be a good man, because it is always honorable.

The Infinitive Mood with a subject.

49.—The infinitive mood with an accusative before it as its subject, is usually rendered as the indicative—the particle *that*

* *Esse* is sometimes understood (Gr. 179-6).

being sometimes placed before it, sometimes not (Gr. 179-11, & 180; also 670 & 673).

The infinitive with its subject forms a dependent clause, which is sometimes the subject of the verb on which it depends; as, *te istud non audivisse mirum est*, "that you have not heard that, is surprising" (Gr. 670. 1st.): but most commonly its object; as, *miror te non istud audivisse*, "I wonder that you have not heard that." (Gr. 670. 2d.)

PRESENT TENSE.

50.—1. When the preceding verb is of the present or future tense, the present-infinitive is likewise translated as the present. (Gr. 179-1.)

EXAMPLES.

I say [that] I praise thee; Dicere ego *laudare* tu.—
—[That] thou art praised by me. Tu *laudari* a ego.

I see [that] thou desirest know- Videre tu *expetere* scien-
ledge;—[That] knowledge is de- tia.—*Scientia expeti* a tu.

We know [that] God governs Scire Deus *gubernare* mun-
the world;—[That] the world is dus.—*Mundus gubernari* a
governed by God. Deus.

You see [that] we write (are Videre ego *scribere* litera.
writing) letters;—[That] letters —*Litera scribi* a ego.

I have heard [that] you get Audire tu *parare* divitiar.
riches;—[That] riches are getting —*Divitiar parari* a tu.

We know [that] all [men] blame Scire omnis *culpam* ingra-
the ungrateful;—[That] the un- tus.—*Ingratus culpam* ab
grateful are blamed by all. omnis.

51.—2. When the preceding verb is of the imperfect, perfect, or pluperfect tense, the present of the infinitive is translated as the imperfect or perfect-indefinite of the indicative. (Gr. 179-1.)

Thou knewest [that] I was Nosse ego *scribere* litera.
writing letters.—[That] letters —*Litera scribi* a ego.

—[That] he revered his — Ille *revereri* parens suos,
parents, and followed virtue. et *sectari* virtus.

- [That] we gave our minds (endeavour) to learning (letters). — *Ego dare opera litera.*
 — [That] they were talking. — *Ille fabulari.*

PERFECT TENSE.

52.—1. When the preceding verb is of the present or future tense, the perfect of the infinitive is translated as the perfect of the indicative, indefinite or definite. (Gr. 179-2.)

Note.—In the compound forms of the infinitive, i. e. the perfect infinitive passive, and the future, and the future-perfect infinitive active, the participle must always be of the same gender, number, and case as the accusative before it.

1. *Indefinite.*

I say [that] I sought for thee. — *Dicere ego quærere tu.*
 — [That] thou wert sought for by me. — *Tu quæsitus esse a ego.*

I think [that] thou didst well. — *Putare tu bene facere.*
 [That] this was well done by thee. — *Hic bene factus esse a tu.*

We know [that] God created the world. — *Scire Deus creare mundus.*
 — [That] the world was created by God. — *Mundus creatus esse a Deus.*

And so in the other examples, 50, 51.

2. *Definite.*

I say [that] I have often sought for thee. — *Dicere ego sæpe quærere tu.*
 — [That] thou hast been often sought for by me. — *Tu sæpe quæsitus esse a ego.*

— [That] thou hast spoken well. — *Tu locutus esse bene.*

— [That] she has found her parents. — *Ille reperire parens.*

And so in the other examples, 50, 51.

The following examples are in accordance with the statement above; see No. 13.

Thou believest [that] I am reduced to want. — *Credere ego redactus esse ad egestas.*

— [That] the work is finished. — *Opus n. finitus esse.*

— [That] the city is taken.	— <i>Urbs captus esse.</i>
— [That] we are conquered.	— <i>Ego victus esse.</i>
— [That] her parents (the parents of her) are found.	— <i>Ejus parens repertus esse.</i>
He thinks [that] thou art come quickly.	Putare tu <i>advenire</i> citò.
— [That] they are gone.	— <i>Ille abire.</i>
— [That] they are entered into the city.	— <i>Ille ingressus esse</i> (in) urbs.
— [That] the sun is set.	— <i>Sol occidère.</i>
— [That] the moon is (up) risen.	— <i>Luna ortus esse.</i>
— [That] the time is past.	— <i>Tempus præterire.</i>
— [That] the labour is lost, &c.	— <i>Opera perire, &c.</i>

53.—2. When the preceding verb is of the imperfect, perfect, or pluperfect tense, the perfect of the infinitive is translated as the pluperfect of the indicative. (Gr. 179-2.)

I told thee [that] I had sought for thee before.—[That] thou hadst been sought for by me before. *Dicere tibi ego quærere tu antea.—Tu quæsitus esse a ego antea.*

Thou knewest [that] thou hadst promised the day before. 7 *Scire tu promittere pridie.*

Thou knewest [that] the master had often forbidden that.—[That] that had been often forbidden by the master, &c. 7 *Scire præceptor sæpe prohibere is.—Is sæpe prohibitus esse a præceptor, &c.*

For the following, see No. 13 above.

Thou saidst [that] he was gone away before.	<i>Dicere ille abire antea.</i>
— [That] the time was past.	— <i>Tempus præterire.</i>
— [That] the labour was lost.	— <i>Opera perire.</i>
— [That] the summer was come.	— <i>Venire æstas.</i>
— [That] the sun was set.	— <i>Sol occidère.</i>
— [That] the moon was risen,	— <i>Luna ortus esse, &c.</i>

FUTURE TENSE.

54.—1. When the preceding verb is of the present or future tense, the future of the infinitive with *esse* is translated as the future of the indicative. (Gr. 179-3.)

Note 1.—The verbs *esse* and *fuisse* in the future and future-perfect infinitive are often understood (Gr. 179-4).

Note 2.—Deponent verbs have the future of the infinitive like active verbs (Gr. 179-8). The future-infinitive passive consists of the former supine and *iri*; as, *scriptum iri* (Gr. 179-7).

EXAMPLES.

1. Importing *will* or *purpose*.Examples with the sign *WILL*.*

I say [that] I will write letters.	Dicere ego <i>scripturus (esse)</i> litera.
Thou sayest [that] thou wilt write letters.	Tu dicere tu <i>scripturus (esse)</i> litera.
He says [that] he [himself] will write letters.	Dicere sui <i>scripturus (esse)</i> litera.
We promise [that] we will do our endeavour.	Ego promittere ego <i>daturus (esse)</i> opera.
You promise [that] you will send.	Tu promittere tu <i>missurus (esse)</i> .
They promise [that] they will give (use) diligence.	Ille promittere sui <i>adhibiturus (esse)</i> diligentia.

Examples with the sign *SHALL*.

I say [that] letters shall be written by me.	Dicere litera <i>scribi a</i> ego.
— [That] thou shalt know.	— Tu <i>sciturus (esse)</i> .
— [That] he shall know.	— Ille <i>sciturus (esse)</i> .
— [That] you and they shall know.	— Tu et ille <i>sciturus (esse)</i> .
Thou sayest [that] letters shall be written by thee.	Dicere litera <i>scribi a</i> tu.
He says [that] letters shall be written by himself.	Dicere litera <i>scribi a</i> sui.
— [That] I shall know the whole matter.	— Ego <i>sciturus (esse)</i> res omnis.
— [That] thou shalt hear.	— Tu <i>auditurus (esse)</i> .
— [That] the queen shall hear.	— Regina <i>auditurus (esse)</i> .

* Whether *will* or *shall* is the auxiliary in the English future, it makes no difference in the form of the Latin verb.—No. 19, Note.

2. Signifying bare event.

Examples with the sign SHALL.

I believe [that] I shall see.
 Thou believest [that] thou shalt
 get the victory.
 He believes [that] he shall go.
 We believe [that] we shall obtain
 leave.
 You believe [that] you shall get
 (make) an estate.
 They believe [that] they shall
 get friends.

Credere ego visurus (esse).
 Credere tu potiturus (esse)
 victoria. (Gr. 484.)
 Ille credere sui iturus (esse).
 Ego credere ego impetraturus (esse) venia.
 Tu credere tu facturus (esse)
 res.
 Ille credere sui inventurus
 (esse) amicus.

Examples with the sign WILL.

I believe [that] leave will be
 obtained by us.
 — [That] thou wilt get the victory.
 I believe [that] he will go.
 — [That] you and they will
 stay.
 Thou believest [that] I will
 see.
 — [That] he will hear.
 He hopes [that] I will not
 go.
 — [That] thou wilt obtain.
 — [That] we will do our endeavour.
 [That] endeavour will be used by us.
 We hope [that] they will get
 friends. [That] friends will be
 gotten by them.

Credere venia impetrari a
 ego.
 — Tu potiturus (esse) victoria. (Gr. 484. R. xxvi.)
 Credo ille iturus (esse).
 — Tu et ille mansurus (esse).
 Tu credere ego visurus (esse).
 — Ille auditurus (esse).
 Sperare ego non iturus (esse).
 — Tu impetraturus (esse).
 — Ego daturus (esse) opera. Opera dari a ego.

Sperare ille inventurus (esse) amicus. Amicus inveniri ab ille.

55.—2. When the preceding verbs of the imperfect, perfect, or pluperfect tense, the future of the infinitive with ESSE is rendered by *would* or *should*. (Gr. 179–3.)

I said [that] I would write letters.
 Thou saidst [that] thou wouldst write letters.
 He said [that] he would write letters.
 We promised [that] we would do our endeavour

You promised [that] you would send.
 They promised [that] they would give diligence.
 I said [that] letters should be written by me.
 — [That] thou shouldst know.
 — [That] he should know.
 — [That] you and they should know.
 Thou saidst [that] letters should be written by thee.

And so on through the rest of the examples at Num. 54, turning the former verb into the perfect tense, and the sign *will* into *would*, and *shall* into *should*.

56.—3. The future of the infinitive with *FUISSE* (i. e., the future-perfect), is always rendered by *would have*, or *should have*, whatever be the tense of the preceding verb.

I shewed [that] I would have satisfied him.

He will think, [that] I would (should) not have written.

Dost thou think, I would (should) have said these things?

Dost thou think, [that] I would (should) have undertaken so great labours?

We should not have thought, [that] thou wouldst have done that, unless, &c.

I am assured (it is well known to me), [that] Cæsar would neither have done nor suffered that.

I say [that] he would not have sold these things.

What do we think, they would have done?

Nobody shall persuade me, [that] Paulus and Africanus would have attempted so great things unless, &c.

Ostendere, ego is (Gr. 397) *satisfactorius fuisse*.—O. Att. 1, 1.

Existimare, ego *scripturus non fuisse*.—*Ib.* 11, 29.

Censere, ego hic *dicturus fuisse?*—Cic. *Fin.*

An censere, ego tantus labor *susceptorius fuisse?*—Cic. *de Sen.*

Non putare, tu ille *facturus fuisse, nisi, &c.*—PLIN. *Paneg.*

Mihi exploratum est, Cæsar hic neque *facturus, neque passurus fuisse*.—Cic. Att. 14, 14.

Dicere, ille hic non *fuisse venditurus*.—Cic. *in Verr.*

Quis arbitrari, is *facturus fuisse?*—Cic. *de Am.*

Nemo mihi persuadere, Paulus et Africanus tantus *fuisse conaturus, nisi, &c.*—Cic. *de Senec.* 28.

57.—When the former verb speaks of men in general, it may very elegantly be varied by the passive voice.

PRESENT TENSE.

They think thee	} to be wise.	Putare tu	} <i>sapere.</i>
Thou art thought		Tu putari	
They thought him	} to be wise.	Putare ille	} <i>sapere.</i>
He was thought		Ille putari	

PERFECT TENSE.

They say [that] Romulus founded Rome.	Dicere Romulus condere Roma.
Romulus is said to have founded Rome.	Romulus dici condere Roma.
They say [that] Rome was founded by Romulus.	Dicere Roma conditus esse a Romulus.
Rome is said to have been founded by Romulus.	Roma dici conditus esse a Romulus. (Gr. 326.)
They said [that] Romulus had founded Rome.	Dicere Romulus condere Roma.

FUTURE TENSE.

They believe that the king will come.	Credere rex [esse] venturus.
The king is believed to be about to come.	Credi rex [esse] venturus.

Miscellaneous Examples to be turned into Latin.

For the Latin words, see English Vocabulary at the end of the book.

Do you think *that such excellent men did* such things without reason?—Ancient philosophy thought *that a happy life was placed* in virtue alone.—I deem it not improper *that I should write* to you.—I desired *that you should understand* this now.—I desired *that you should understand* this afterwards.—We think *that you can* very easily explain that—*that you will* explain that—*that you have* explained that.—We thought *that you could* very easily explain that—*that you had* explained that—*that you would* explain that—*that you would have* explained that. † You know *that I think* the same thing—*that I thought* the same thing.—You knew *that I thought* the same thing.—I suppose *that you prefer* to experience our silence.—I supposed *that you*

wished rather, &c.—It is evident *that man consists of body and mind.*—It is innate to all and as it were engraven on the mind *that there are gods.*

 PARTICIPLES.

58.—Participles are parts of the verb which contain no affirmation, but express the meaning of the verb considered as a general quality or condition of an object (Gr. 182). They have the form of adjectives, and, like them, agree with their substantives in gender, number, and case (Gr. 264). The participles in the active voice are the present in *ns*, and the future in *rus*; in the passive voice, the perfect in *tus*, *sus*, or *xus*, and the future in *dus*. For the time, meaning, and use of these, see Gr. 182, § 49. Also participles of the active voice, and all the participles of deponent verbs except the future in *dus*, govern the case of their own verbs. (Gr. 682. See also Gr. 688).

Present Participle.

59.—The participle of the present tense ends in *ns*—is active in signification, and is commonly rendered by the English participle in *ing*.

I praising thee.

Thou desiring wisdom.

God governing the world.

Ego *laudare* tu.

Tu *expetere* sapientia.

Deus *gubernare* mundus.

And so in the rest of the examples in the indicative mood, present tense.—No. 5, above.

Future Participle Active.

60.—The future participle active ends in *rus*, and is rendered by the circumlocution “about to;” as, *scripturus*, “about to write.”

I [being] about to praise thee.

Thou [being] about to write.

He [being] about to do his endeavour.

Ego *laudaturus* tu.

Tu *scripturus*.

Ille *daturus* opera.

We [being] about to give thanks.
What are you going (about) to do?

He was going (was about) to say, O miserable me!

I was just going (about) to give you it.

Ego acturus gratia.
Quis facturus esse.—TER.

Me miserum! *dicturus* 2
esse.—OVID.

Daturus jam 3 *fuisse.*—
TER. *Heaut.* 4, 5.

61.—This participle with *esse* in the present tense, is usually translated as the future of the indicative, and often used instead of it.

I shall give (to) him nothing.

Will not you tell me?

My father will stay for my uncle.

Nihil ego esse ille daturus.
—PLAUT. (Gr. 501).

Non dicturus esse?—TER.
Pater mansurus patruus esse.—TER. *Phor.*

See above, No. 20.

62.—This participle with *fui*, and sometimes with *eram*, may be translated as the pluperfect subjunctive, and may often be varied by that tense.

Those things are done, which Cæsar would not have done.

He would have perished, if he had been left.

He would have wept for me being taken away.

He would not have read the letters.

He would have done it.

Thou wouldst have done me a greater kindness (performed more), if thou hadst denied quickly.

Thou wouldst have been the greatest glory of the Muses.

He would have amended [it], if he might (had been allowed).

Qui Cæsar non facturus fuisse, is fieri.—CIC. *Att.* 14, 14.

Periturus fuisse, si relin-
qui.—QUINT. *Decl.* 5.

Me fleturus ademptus illo fuisse.—OV. *Trist.* 4, 10.

Non lecturus fuisse litera.

Facturus fuisse.

Plus præstaturus fuisse, si citò 10 negare.

Gloria Pierides summus futurus esse.—OV. *de Pon.* 4, 8, 70.

Emendaturus; si 10 licere, *esse.*—OV. *Trist.* 1, 7.

Perfect Participle Passive.

63.—The perfect participle passive ends in *tus, sus, xus*, and is rendered by the present, past, or perfect participle passive

in English; as, *amatus*, "being loved," "loved," or "having been loved."

1. Passives with the sign *being*, or *having been*.

Thou being sought for by me
yesterday.

Thou having been often sought
for by me in vain.

The world, being (having been)
created out of nothing, lasts still.

Men, being brought to poverty,
are slighted.

The city, being taken, was
burnt by the enemy. The enemy
burnt the city, being taken.

Tu *quæsitus* a ego heri.

Tu sæpe *quæsitus* a ego
frustra.

Mundus, *creatus* ex nihi-
lum, durare adhuc.

Homo, *redactus* ad pauper-
tas, contemni.

Urbs, *captus*, 3 incensus
esse ab hostis. Hostis urbs
captus 3 incendere.

Without any Sign.

The conquered army.

Ploughed land.

Armed enemies domineer in
the taken city.

Time past.

Acies *victus*.

Terra *aratus*.

Hostis *armatus* *captus* do-
minari in urbs.

Tempus *n. præteritus*.

2. *Deponent Verbs.*

Deponents, having an active signification under a passive form,
are rendered by the sign *having*, or *who have*.

I having (who have) tried to
speak.

Thou having got riches, wilt
find friends.

He having spoken thus, held
his peace.

I congratulate thee, who hast
(having) got the victory.

They having often attempted in
vain, desisted from the attempt.

O you who have (having) suf-
fered more grievous things.

Believe those who have (hav-
ing) tried.

Ego *expertus* loqui.—SE-
NEC.

Tu, *naetus* divitiarum, invenire
amicus.

Sic ille *fatus*, tacere.

Gratulari tibi *potitus* vic-
toria. (Gr. 484.)

Ille sæpius *conatus* frustra,
conatus 3 desistere.—CÆS.

O (vos) *passus* gravior.—
VIRG.

Credere *expertus*. (Gr. 405,
5th.)

In such deponents as have the passive signs, instead of *have* and *had* (see above, No. 14, &c.), this participle is also translated like those of passive verbs; as, *ortus*, "risen," or "being risen." So *mortuus*, *profectus*, *reversus*, *ingressus*, *experrectus*, &c.

The sun being risen was covered with clouds.

They being entered into the city.
They being returned home.

We being awaked, slight vain dreams.

Sol *ortus* nubes 3 obductus esse.

Ille *ingressus* [in] urbs.

Ille *reversus* domus. (R. LX.)

Experrectus, vanus somnium contemnere.

This participle in deponents may be often translated as the participle of the present tense.

Give pardon to me confessing.

Their (of them) fathers going from home took care of that.

He stood leaning on his spear.

Dare venia [ego] *fassus*.—OV.

Pater [is] *profectus* domus (Gr. 556 & 558) 3 curare is.

Nixus hasta stare. (Gr. 484.)

Future Passive Participle in DUS.

64.—The future participle in *dus* has a variety of significations. After a noun it is rendered like the present infinitive passive; as, *homo amandus*, "a man to be loved." Hence,

The English of the infinitive mood passive, coming after a noun, or a substantive verb, must be rendered into Latin by the participle in *dus*.

Injury to be avoided.

Injury is to be avoided.

God to be worshipped.

God is to be worshipped.

Our good name (fame) is not to be neglected.

An office to be discharged.

Pleasure to be enjoyed.

She is not to be obtained.

A thing to be boasted of.

Wine is to be denied to children.

Injuria fugiendus.

Injuria esse fugiendus.

Deus colendus.

Deus esse colendus.

Non negligendus esse fama.

Munus n. fungendus.

Voluptas fruendus.—CIC.

Ille non esse potiundus.

Res gloriandus.—CIC.

Vinum negandus esse puer.

There is a kind of (some) reverence to be used towards men.

Friends are to be admonished and chid: and that is to be taken kindly, which is done out of good will.

His (of him) safety is to be despaired of who cannot hear truth.

Though strength should (may) be wanting, yet a good will (will-iness) is to be commended.

Whatsoever thou sufferest deservedly (from merit), is to be borne meekly.

Virtue is to be preferred to gold, and good health to pleasure.

Friendship is to be preferred before (to) all worldly things.

Life was given to be used (i. e. was lent).

Neighbours borrow vessels (ask vessels to be used).

I borrow this (I receive this to be used).

Life was lent us (we received life to be used).

That which we have borrowed (received to be used) is to be returned.

Adhibendus esse reverentia quidam adversus homo.—CIC. *Off.* 1.

Amicus esse *monendus* et *objurgandus*: et is *accipiendus* esse amicè, qui benevolè fieri.—CIC. *Am.*

Hic salus *desperandus* esse, qui verum audire nequire.—*Ibid.*

Ut decesse vires, tamen esse *laudandus* voluntas.—OV.

Leniter, ex meritum quisquis 7 pati, *ferendus* esse.—OV.

Virtus anteponendus esse aurum, et bonus valetudo voluptas.

Amicitia anteponendus esse omnis res humanus.—CIC. *Am.*

Vita 3 datus esse *utendus*.—PEDO.

Vicinus rogare vas *n. utendus*.—CATO.

Hic accipere *utendus*.

Vita accipere *utendus*.

Is, qui accipere *utendus*, *reddendus* esse.

65.—The participle in *dus* as a predicate, in connection with the verb *esse*, often denotes necessity, propriety, or obligation, and is rendered by *must*, *ought*, &c., and the expression is equivalent to that made by the gerund in *dum* with the verb *est*, *erat*, *fuit*, &c., No. 67. (Gr. 182-6, & 531.)

We must beware of pride. (Pride is to be avoided.)

We must do our endeavour. (Endeavour is to be used.)

Cavendus esse superbia.

Dandus esse opera.

We must apply ourselves to (endeavour is to be used for) virtue, if we would (we wish to) either live happily or die happily.

We ought to keep a promise. (A promise is to be kept.)

We ought to keep a promise (a promise is to be kept) made (given) even to an enemy.

Thou oughtest to restrain thy tongue (thy tongue is to be restrained by thee) most carefully then, when thy mind is moved with passion.

In all things diligent preparation ought (is) to be made before thou goest about (undertakest) them.

Dandus esse opera virtus, si velle vel beatè vivere, vel beatè mori.

Servandus esse fides.

Servandus esse fides, etiam hostis datus.

Lingua tu esse continendus diligentissimè tum, quum animus iracundia (Gr. 630) movèri.—CIC. ad Q. Fr.

In omnis res adhibendus esse præparatio diligens, priusquam aggrèdi. (Gr. 627-4.)—CIC. Off. 1.

Miscellaneous Examples to be rendered into Latin.

For the Latin words, see English Vocabulary at the end of the book.

No one, when he looks (looking) at the whole earth, will doubt concerning the providence of God.—The Deity ruling within us forbids us to depart.—My mind exalting itself looked forward to the future.—The third line received the enemy as they came (coming) forward.—Following (having pursued) with their swords (those) attempting to pass over, they slew a great part of them. Tarquin surrounded by a band of armed men rushed into the forum, then when all were (being) struck with fear, sitting on the royal seat before the curia, he ordered the fathers to be summoned.—Whilst they were (they being) overwhelmed with grief, Brutus holding before him the knife taken from the wound of Lucretia (and) dripping with gore, says.—Valerius returned in triumph (triumphing) to Rome.—When these things being commonly spoken of and believed, vexed the mind of the consul, having called the people (the people being called) into council, he went down to the assembly with the fasces lowered.—All things 2 had to be done by 3 Cæsar at one time; the standard had to be displayed; the signal, to be given by the trumpet; the soldiers to be recalled from the work; the line of battle to be formed; the soldiers to be harangued; the signal to be given.

THE GERUND.

66.—The gerund is a kind of verbal noun, used only in the singular number. It represents the action or state expressed by the verb as a thing now going on, and at the same time, if in the nominative, or in the accusative before the infinitive, as the subject of discourse; and the oblique cases as the object of some action or relation. They are construed in all respects as nouns, and also govern the case of their verbs. (Gr. 698.)

In meaning and use, the gerund resembles the English present participle used as a noun (An. & Pr. Gr. 462), and the Greek infinitive with the article prefixed. (Gr. 714.)

The Gerund in Dum of the Nominative Case.

67.—The gerund in *dum* of the nominative case is always joined with the verb *est, erat, fuit, &c.*, and is rendered by *must, ought to; or, I am, thou art, he is, &c., obliged or forced to.*

Note.—The nominative case in English must be the dative in Latin. (Gr. 699.)

EXAMPLE.

I Thou He We You All [men]	}	must die.	<i>Mori est</i>	{	ego. tu. ille. ego. tu. omnis.
---	---	-----------	-----------------	---	---

This dative case is often understood.

We must beware.

We ought to stand to promises.

We ought always to consult for

peace.

We must take care that we do not give ourselves to laziness.

We must pray.

We must resist old age, and we must fight against it as against a disease.

Cavere esse (ego).

Stare esse promissum.

Pax semper consulere esse.

—Cic. *Off.* 1.

*Cavere esse, ne ego desidia
7 dedere.*

Orare esse (ego).

Resistere esse [ego] (Gr. 405–3d) *senectus, et pugnare esse contra is, tanquam contra morbus.*

I must stay here longer, but thou oughtest to go home now.

Why dost thou loiter? Thou oughtest to make haste.

We foolish men are caught with pleasure, whose temptations we ought to resist; and we ought to fight against the love of it as against a disease.

Thou oughtest to have stood to thy promises.

Cato was obliged to die rather.

Next we must speak of the gerund in *di*.

Manère esse ego hic diutius, at tu ire domus (Gr. 553 & 558) nunc 1 esse.

Quid cessare? *Properare* 2 esse [tu].

[Ego] stultus homo capi voluptas; qui illecebra (Gr. 405-3d) resistere 1 esse; et pugnare 1 esse contra amoris, tanquam contra morbus.

Stare [tu] 2 esse promissum.

Cato mori potius 2 esse.—Cic. *Off.* 1.

Deinceps de gerundium in *di* dicere esse [ego].

The Gerund in Di.

68.—The gerund in *di* follows a former substantive, or an adjective which governs a genitive case. (Gr. 332 & 349.)

Gerunds, supines, and participles, govern the same cases as the verbs to which they belong. (Gr. 682.)

The desire of increasing wealth.

The fear of losing money.

The way of living.

The desire of learning.

Desirous of learning.

Wrath is a desire of revenging.

Children cannot judge which way of living is the best.

The best way of living is to be chosen, and custom will make (render) it pleasant.

Covetous men are tormented, not only with a desire of increasing those things which they have, but also with the fear of losing [them].

The greatness of the advantage ought to drive us to undergo the labour of learning.

Libido *augere* opes.

Metus *amittere* pecunia.

Via *vivere*.

Cupiditas *discere*.

Cupidus *discere*.

Iracundia esse *ulcisci* libido.—Cic. *Tusc.* 3.

Puer non posse iudicare quis via *vivere* optimus(30) esse.—Cic. *Off.*

Optimus *vivere* via eligendus esse, isque jucundus consuetudo reddere.—*Ad Her.*

Avarus cruciari, non solum libido *augere* is qui habere, sed etiam *amittere* metus.—Cic. *Par.* 1.

Magnitudo utilitas debere ego ad (70) suscipere *discere* labor impellere.—Cic. *Or.* 1.

He who shall finish well and laudably the course of life (living), given by nature, shall go to heaven.

Covetousness is very miserable in the desire of getting, and not happy in the enjoyment of having.

The mind of man is drawn by the delight of seeing and hearing.

Sometimes it may be rendered by the sign *to*, like the infinitive mood.

A desire to revenge.

A desire to increase riches.

A desire to get.

A temptation to sin.

There is a time to act, and a time to rest.

A cause to repent.

Ille, qui rectè et honestè curriculum *vivère* a natura datus conficere, ad cœlum ire.—CIC.

Avaritia cupiditas *querere* miserimus esse, nec *habere* fructus felix.—VAL. MAX. 9, 4.

Homo mens *videre* *audire*—que delectatio duci.—CIC.

Libido *ulcisci*.

Libido *augere* divitiarum.

Cupiditas *querere*.

Illecebra *peccare*.

Esse tempus *agere*, et tempus *quiescere*.

Causa *pœnitere*.

Sometimes by *in*.

Moderation in playing is to be kept.

Modus *ludere* esse retinendus.—CIC.

The Gerund in Do of the Dative Case.

69.—The gerund in *do* of the dative case follows an adjective denoting usefulness or fitness. (Gr. 382 & 703.)

Seed useful for sowing.

Semen *n. utilis serere*.—PLIN. 19, 11.

Paper not good (useless) for writing.

Charta inutilis *scribere*.—*Id.* 13, 12.

Legs fit for swimming.

Crus *n. aptus natare*.—OV.

He is not able to pay (for paying).

Non esse (habilis, idoneus) *solvere*.

The Gerund in Dum of the Accusative Case.

70.—The gerund in *dum* of the accusative case follows a preposition governing the accusative case. (Gr. 704).

Ready to write.

Paratus ad *scribere*.

Apt to learn.

Aptus ad *discere*.

A reward for teaching.
Man is born to labour.

Virtue allures men to loving.

Use all diligence to learn.

Children are too inclinable to lying.

Things necessary to life (living).

He makes haste (hastens) to repent who judges quickly.

Do not come to punishing, when thou art (being) angry.

We are not only inclined to learn, but also to teach.

A true friend is more inclinable to do kindness (to deserve well) than to ask returns (ask again).

While we are (during) going, we shall have time enough to talk (talking).

These things are easy to be determined (to determining).

Mercos ob *docere*.

Homo natus esse ad *laborare*.

Virtus allicere homo ad *diligere*.

Adhibere omnis diligentia ad *discere*.

Puer nimium propensus esse ad *mentiri*.

Res necessarius ad *vivere*.

Ad *pœnitere* properare citò qui judicare.—PUBL.

Ne (No. 25) accedere ad *punire*, iratus.—CIC. *Off.* 1.

Non solùm ad *discere* propensus esse, verùm etiam ad *docere*.

Verus amicus propensior esse ad bene *mereri*, quàm ad *repscere*.—CIC.

Inter *ire*, habere satis (Gr. 592] tempus ad *fabulari*.

Hic esse facilis ad *judicare*.—CIC.

The Gerund in Do of the Ablative Case.

71.—The gerund in *do* of the ablative case follows a preposition expressed or understood, or is placed without a preposition as the ablative of manner or cause. (Gr. 705.)

Pleasure is found in (is derived from) learning.

To obtain by begging.

Anger is to be debarred in punishing.

The mind is nourished by learning.

A wife governs by obeying.

We learn to do ill, by doing nothing.

We increase grief by mentioning it.

Voluptas capi ex *discere*.—CIC.

Orare impetrare.

Ira esse prohibendus in *punire*.—CIC. *Off.* 1.

Mens *discere* ali.—CIC. *Off.* 1.

Uxor *parere* imperare.—PUBL.

Nil *agere*, malè *agere* *discere*.—SEN.

Augere dolor *commemorare*.—CIC.

They say that Regulus was killed by (with) waking.

Nothing is so hard, but it may be found out by searching.

A drop makes a stone hollow, not by violence, but by often falling.

He that advises thee to (that thou) do [that] which thou doest already, praises [thee] in advising.

Aio, Regulus *vigilare* necatus esse.—CIC. *Off.* 3.

Nil tam difficilis esse, quin *querere* investigari (Gr. 627-8) 7 posse.—TER.

Gutta cavare lapis, non vis, sed *sæpe cadere*.—OV.

Qui *monere* ut *facere* qui *jam facere*, ille *monere* laudare.—OV.

Miscellaneous exercises on the Gerunds.

For the Latin words, see English Vocabulary at the end of the book.

Nominative, No. 67.—Young men ought to acquire, old men ought to enjoy.—The disciples of Pythagoras were obliged to be silent five years (Gr. 565).—We ought to praise the good.—I say that we must admit the truth.—We ought to have resisted the enemy.—Each one must exercise his own judgment.

Genitive, No. 68.—Avaricious men are tormented not only with a passion for acquiring, but also with the fear of losing.—Frugality is the science of avoiding superfluous expenses, or the art of using property with moderation.—He dreads the difficulty of speaking.

Dative, No. 69.—Coarse paper is not fit for writing.—This water is good for drinking.—Is that horse fit for running?—This seed is useful for sowing.—Nature has given to frogs legs fitted for swimming.—This is common to studying and writing.

Accusative, No. 70.—We are inclined not only to learn but also to teach.—As the ox was born for ploughing, the dog for tracking, so man was born for understanding and acting.—The Parthians are more disposed to act than to speak.—As we walk we will talk together.

Ablative, No. 71.—A man munificent in giving and not severe in exacting.—Anger should be forbidden in punishing.—Plato did not deter Aristotle from writing.—Virtue is given to man by instructing and persuading.—By doing nothing men learn to do ill.—The laws of Lycurgus train youth by hunting, running, being hungry, being thirsty, being pinched with cold, and by being greatly heated.

GERUNDIVES.

72.—The participle in *dus* of transitive verbs, and also of *medeor*, *utor*, *abutor*, *fruor*, *fungor*, and *potior*, is often used in the oblique cases in the sense of the gerund. Thus used, it is called a *gerundive* participle, and agrees with its substantive in gender and number, and both take the case which the gerund would have in the same place (182-7 & 707); thus,

Gerund . . .—Cupidus augendi opes.	} <i>Desirous of increasing wealth.</i>	
Gerundive.—Cupidus augendarum opum.		
Gerund . . .—Aptus ferendo onus.		} <i>Fit to bear the burden.</i>
Gerundive.—Aptus ferendo oneri.		
Gerund . . .—Ad discendum artes.		} <i>To learn arts.</i>
Gerundive.—Ad discendas artes.		
Gerund . . .—Faciendo injuriam.	} <i>By doing injury.</i>	
Gerundive.—Faciendâ injuriâ.		

1. The gerund in *di*.

The fear of losing money ;
(of money to be lost.)

The covetous man is tormented with the fear of losing [his] money ; (of money to be lost.)

The way of requiting a kindness ; (of a kindness to be requited.)

The hope of getting the town ; (of the town to be gotten.)

Moderation in enjoying pleasure ; (of pleasure to be enjoyed.)

For the sake of exercising his memory ; (of memory to be exercised.)

Metus { *amittĕre pecunia.*
 } *amittendus pecunia.*
Avarus cruciari metus *amittendus pecunia.*

Ratio { *remunerari beneficium.*
 } *remunerandus beneficium.*

Spes { *potiri oppidum.* (Gr. 484.)
 } *potiundus oppidum.* —
 } *CÆS.*

Modus { *frui voluptas.* (Gr. 484.)
 } *fruendus voluptas.*

Gratiâ { *exercĕre memoria.*
 } *exercendus memoria.*

2. The gerund in *do* of the dative.

Fit to bear a burden. (Fit for a burden to be borne.)

A hand fit to carry a shield (for a shield to be carried).

{ *Aptus ferre onus.*
 } *Aptus ferendus onus.*
Manus aptus *ferendus clypeus.*
—OVID. *Art.* 1.

That the rich might contribute, who were able to bear the burden (for the burden to be borne).

Fit to endure the toil (for the toil to be endured).

Ut dives conferre, qui onus *ferendus* [par] 8 esse.—Liv. 2, 9.

Idoneus *perpetiendus* labor.—Col. 1, 9.

3. The gerund in *dum* of the accusative.

To love men. (To men to be loved.)

We are inclined by nature to love men (to men to be loved).

To condemn pleasures. (To pleasures to be condemned).

Human nature is weak to condemn pleasures (for pleasures to be condemned).

To help men. (To men to be helped.)

Man was made (born) to help and preserve men (for men to be helped and preserved).

To enjoy pleasures. (For pleasures to be enjoyed.)

To discharge his office. (For his office to be discharged.)

A disturbed eye is not well disposed to discharge its office (for its office to be discharged.)

To consider things. (For things to be considered.)

{ Ad amare homo.

{ Ad *amandus* homo.

Natura propensus esse ad *diligendus* homo.—Cic. *Leg.*

{ Ad contemnere voluptas.

{ Ad *contemnendus* voluptas.

Humanus natura imbecillus esse ad *contemnendus* voluptas.

{ Ad juvare homo.

{ Ad *juvandus* homo.

Homo natus esse ad *juvandus* et *conservandus* homo.—Cic. *Fin.* 3.

{ Ad perfrui voluptas. (Gr. 484.)

{ Ad *perfruendus* voluptas.—Cic.

{ Ad fungi munus suus. (Gr. 484.)

{ Ad *fungendus* munus suus.

Conturbatus oculus non esse probè affectus ad suus munus *fungendus*.—Cic.

{ Ad considerare res.

{ Ad *considerandus* res.

4. The gerund in *do* of the ablative.

Men use care in getting horses (in horses to be gotten), and are negligent in choosing friends (in friends to be chosen).

But the greatest diligence is to be used in getting friends (in friends to be chosen).

In equus *parandus* cura adhibere homo, in amicus *eligendus* negligens esse.

Maximus autem diligentia adhibendus esse in amicus *comparendus*.—Cic. *Am.*

In managing affairs. (In affairs to be managed.)

In managing most affairs (in most affairs to be managed), slowness and procrastination is hurtful.

In contemning pleasure. (In pleasure to be contemned.)

Honesty consists in contemning pleasure (in pleasure to be contemned).

By enjoying pleasures. (By pleasures to be enjoyed.)

By enjoying pleasures (by pleasures to be enjoyed) the grief for wanting them increases.

Than requiring a good turn. (Than a favour to be requited.)

There is no duty more necessary than requiring a good turn (a favour to be requited).

In discharging offices. (In offices to be discharged.)

{ In gerere res.

{ In gerendus res.

In plerique res *gerendus*, tarditas et procrastinatio noxius esse. (Gr. 268.)

{ In contemnere voluptas.

{ In contemnendus voluptas.

Honestas in voluptas *contemnendus* consistere.—Cic.

{ Frui voluptas. (Gr. 484.)

{ Fruendus voluptas.

Fruendus voluptas crescere (68) carere dolor.—PLIN. *Epist.* 8, 5.

{ Referre gratia.

{ Referendus gratia.

Nullus officium *referendus* gratia magis necessarius esse.—Cic. *Off.* 1.

{ In fungi munus. (Gr. 484.)

{ In fungendus munus.

The participle in *dus* is elegantly put for the infinitive mood active, or the subjunctive with *ut*, after *curo*, *habeo*, *mando*, *conduco*, *loco*, &c. (Gr. 686).

He took care to do that.

Curare id { facere.
 { *faciendus*.

He commanded the boy to be brought up.

Mandare { puer ali.
 { ut puer ali.
 { 4 puer *alendus*.

Miscellaneous Examples to be rendered both by Gerunds and Gerundives, as above.

For the Latin words, see English Vocabulary at the end of the book.

A desire seized Romulus of building a city.—All judicial proceedings have been devised for the sake either of terminating controversies or of punishing crimes.—Either pleasures are foregone for the sake of obtaining greater pleasures, or pains are undergone for the sake of escaping greater pains.—Dry wood is a proper material for eliciting fire.—The rest of the time is

adapted for reaping and gathering the fruits.—Some games are useful for sharpening the wits of boys.

Pythagoras went to Babylon to learn the motions of the stars; thence he went to Crete and Lacedæmon to become acquainted with the laws of Minos and Lycurgus.—The eyelids are most skilfully formed both for enclosing the pupils and for opening them.—Similarity of character is the firmest bond for forming friendships.—There was no time not only for fitting the insignia but even for putting on their helmets and removing the covering from their shields.—Virtue is seen in despising and rejecting pleasures.—Many (persons) use care in getting money, (but) are negligent in using it rightly.—Honesty consists in despising pleasure.—No duty is more necessary than requesting a favor.

SUPINES.

73.—Supines are defective verbal nouns, of the fourth declension, having only the accusative and the ablative singular. (Gr. 183-2).

The former Supine.

74.—The supine in *um* has an active signification, governs the case of the verb (Gr. 682), and is used after verbs signifying motion to a place. (Gr. 712).

I will go to see.

I am come to beg leave.

He sent to ask help.

Ire spectare.

(14) *Venire orare venia.*

Mittère rogare auxilium.

The latter Supine.

75.—The supine in *u* has usually a passive signification—sometimes also an active, and follows such adjectives as signify *easy, hard, good, bad, &c.* (Gr. 183-2 & 716.)

Easy to { understand.
 { be understood.

Pleasant to { hear.
 { be heard.

Facilis intelligere.

Jucundus audire.

A thing hard to } do.
 } be done.

A thing worthy to be related.

These things are unseemly to behold.

It is hard to say, what is best to be done.

A true friend is a thing hard to find (be found).

Let nothing filthy to be spoken or to be seen, touch those doors, within which there is a child.

Res difficilis facere.

Res dignus referre.

Hic esse deformis videre.—

OVID.

*Difficilis esse dicere, quis
 7 esse optimus facere.*

*Difficilis res esse invenire
 verus amicus.*

*Nil dicere foedus videreve,
 hic limen tangere, intra qui
 puer esse.—JUV.*

It is used also after these substantives, *fas, nefas, opus*; as, *Eccel nefas visu.—OV.*

English Examples to be turned into Latin.

For the Latin words, see English Vocabulary at the end of the book.

Supine in um.—The ambassadors assembled about Cæsar to congratulate him. (Gr. 207, Obs. 3.)—The commanders of the King of Persia sent ambassadors to Athens to complain.—The Veientes send negotiators to Rome to implore peace.—They went to see Italy.—Hannibal was recalled to defend his country.—Mæcenas went to play, I and Virgil went to sleep.

Supine in u.—A narrative easy to be understood.—Virtue is difficult to be found.—Incredible to relate!—Thou wilt do what seems best to be done.—This is proper to be said.

SYNTAX.

PART II.

251.* RULE I.—Substantives denoting the same person or thing, agree in case.

In this rule, the word "substantive" includes nouns, pronouns personal and relative, adjectives used substantively, and all words or phrases used as substantives. The substantive added is said to be in apposition with that which precedes, and must take its case. It is added to express some *attribute, description, or appellative* belonging to it, and must be in the same member of the sentence with it, i. e. subject or predicate. The substantive in apposition, whatever be its case, is without the case-sign in English. (Gr. 52.) The word "for," or "as," which sometimes precedes the noun in apposition in English, is occasionally made by *ut* or *quasi*, but has usually no corresponding word in Latin.

When the word in apposition has different forms to denote the different genders, it should correspond in gender, and, if the sense permit, in number also, to the word preceding.

Beware of pleasure, the mother of all evils.

Plato the philosopher calls pleasure the bait to (of) evils.

Do not thou (be thou unwilling to) reject glory, the fruit of true virtue.

Let flattery the promoter of vices be far removed from friendship.

Cavere voluptas, mater omnis malum.—CIC.

Plato philosophus appellare voluptas esca malum.—CIC.

Nolle repudiare gloria fructus verus virtus.—CIC.

Assentatio vitium adiutrix procul (25) amovèri ab amicitia.—CIC.

* In Part II, the numbers at the beginning of paragraphs refer to the running numbers in the Latin Grammar; also all numbers in parentheses above 75, and those distinguished by Gr. before them, whether in parentheses or not. But numbers, in parentheses, from 1 to 75, not distinguished by Gr. before them, refer to the running numbers in Part I. Numbers made by Roman letters, refer to the Rules of Syntax in the Latin Grammar.—See also "Explanations," p. 4.

How like to us is an ape, the most foul beast ?

Otho, a brave man, and my intimate friend, restored dignity to the equestrian order.

Themistocles, the commander in the Persian war, freed Greece, the home of freedom, from servitude.

Brutus and Cassius, the slayers of Cæsar, excited a great war.

Titus, the darling of mankind, was called a most excellent prince.

Grecian soldiers, his chief hope, came unto Darius.

Simia quàm similis turpissimus bestia nos ?—ENN.

Otho, vir fortis, et necessarius meus, equester ordo restituere dignitas.

Themistocles, imperator bellum Persicus, Græcia domus libertatis 6 servitus.

Brutus et Cassius, interfectores Cæsar, ingens bellum movere.

Titus, humanus genus delicia, bonus princeps vocari.

Græcus miles, præcipuus spes, ad Darius pervenire.

1. An infinitive mood may be put in apposition with a substantive ; as,

There is so great a love of sinning in some, that this very thing to sin delights them.

Tantus in quidam peccare libido esse, ut hoc ipse is (Gr. 627) delectare, peccare.—CIC. Off. 2.

256. A possessive pronoun, being equivalent to the genitive of its substantive pronoun, has a noun in apposition with it in the genitive.

Vatinius despises the law of me (his) enemy.

This pursuit has been approved of by thy judgment, a grave and learned man.

Vatinius contemnere meus lex, homo inimicus.

Hic studium, tuus iudicium 3 probari, vir gravis et eruditus.

To this part of Syntax is usually referred the common remark that a noun or pronoun containing the answer to a question must be in the same case with the interrogative word in the question itself ; thus, *Quis creavit mundum ?* Ans. *Deus*. This, however, is evidently not a case of apposition but of ellipsis, and when the ellipsis is supplied, the answer will be, *Deus creavit mundum* ; hence, *Deus* is in the nominative, not because *quis* is the nominative, but because, like *quis*, it is the subject of a verb, and of course comes under the principle mentioned (Gr. 304.). The pupil may illustrate this by supplying the ellipses in the following examples :

Who is poor? *Ans.* The covetous man [is poor].

Of what men is there great scarcity? *Ans.* [There is great scarcity] Of the good.

To what is pleasure an enemy? *Ans.* [Pleasure is an enemy] To virtue.

Whom ought we to worship? *Ans.* [We ought to worship] God.

With what are fishes caught? *Ans.* [Fishes are caught] With a hook.

With what are men caught? *Ans.* [Men are caught] With pleasure.

• Than what has God given nothing to man more excellent? *Ans.* [God has given nothing to man more excellent] Than understanding and reason.

Quis esse pauper? Resp. *Avarus* [esse pauper].

Quis vir esse magnus penuria? Resp. [Esse magnus penuria] *Bonus*.

Quis inimicus esse voluptas? Resp. [Voluptas esse inimicus] *Virtus*.

Quis debere venerari? Resp. [Debere venerari] *Deus*.

Quis capi piscis? Resp. [Piscis capi] *Hamus*.

Quis capi homo? Resp. [Homo capi] *Voluptas*.

Quis, (xxiv) Deus homo nihil præstabilior dare? Resp. [Deus homo nihil præstabilior dare] *Mens et ratio*.
—*Cic. de Sen.*

The words understood being thus supplied, the reason of the exceptions from the rule will be evident; as, *Cujum pecus est? Resp.* [*Est pecus*] *Laniorum*. *Cujus est domus? Resp.* *Nostra* [*est domus*]. (Gr. 121. Obs. 1.)

To this question, *Quid est tibi nomen?* What is thy name?—the answer may be either in the nominative or dative case; because it may be indifferently said in Latin, *Est mihi nomen Sulpicius*, or *Est mihi nomen Sulpicio*. So *PLAUTUS*, *Mihi nomen Sosia est*, *Amph.* 1, 1. *Nomen Arcturio est mihi*. (Gr. 262.)

For other exceptions, see Gr. 260 & 262.

English Examples to be turned into Latin.

The Romans waged war with Tigranes, king of the Armenians.—The consul, a very brave man, has been sent with an 6 army.—How often hast thou endeavoured to slay me when (consul) elect?—How often, when consul?—Experience, an excellent instructor, has taught this.—I pass by Athens, that inventress of all learning.—To Cæsar, as quæstor, farther Spain fell by lot.—The use of gold and silver, as the material of all crimes, was abolished by 3 Lycurgus.

263.—RULE II. An adjective agrees with its substantive in gender, number, and case.

264.—EXPL. This rule applies to all adjectives, adjective pronouns, and participles, and requires them to be put in the same gender, number, and case, with the substantives which they qualify, or of which they are predicated.

Past labours are pleasant.
Wickedness is always fearful.

Worldly (human) things are frail and fading.

Nobody was on a sudden very debauched.

Time past never returns.

And a word once let go (uttered) flies not to be recalled.

True honour consists (is placed) in virtue.

The way to the stars from the earth is not easy.

For thy interest is concerned, when the next house is on fire (next wall burns).

We all haste to one mark.

Every one thinks his own condition the most miserable.

Live ye innocent, God is at hand (a deity is present).

You live as if you were [about] to live always.

Pride joined [to them] spoils excellent virtues.

Letters (i. e. learning) adorn prosperity (prosperous things), and afford succour and comfort to adversity (adverse things).

There is nothing so easy but it is hard, when thou dost it with an ill-will (unwilling).

*Actus labor jucundus esse.
Semper timidus scelus esse.*
—STAT.

Res humanus esse fragilis et caducus.

Nemo repentè 3 esse turpissimus.—JUV.

Præteritus tempus nunquam reverti.—CIC.

Et semel emissus volare irrevocabilis verbum.—HOR.

Verus decus in virtus positus esse.—CIC.

Non esse ad astrum mollis e terra via.—SEN.

Nam tuus res agi, paries quam proximus ardere.—HOR.

Ego omnis meta properare ad unus.—PEDO.

Suus quisque conditio miserimus putare.—CIC.

Innocuus vivere, numen adesse (Sup. vos).—OV.

Tu vivere tanquam semper victurus.

Inquinare egregius adjunctus superbia mos.—CIC.

Litera secundæ res ornare, adversæ (res) per fugium et solatium præbere.—CIC. *pro Arch.*

Nullus esse tam facilis res, quin difficilis 7 esse, quam (tu) invitus 7 facere.—TER. *He. 4.*

265-268.—When an adjective qualifies, or is predicated of two or more substantives taken together, it becomes plural, and, in gender, prefers the masculine to the feminine, and the feminine to the neuter. (Gr. 265. 266.) But if the substantives denote things without life, the adjective may be neuter. (Gr. 267.) Also, whatever be the gender or number of the substantives, the adjective sometimes agrees with the last, and is understood to the rest. (Gr. 268.)

Many sons, daughters, grandsons, grand-daughters placed Metellus on the funeral pile.

Men, beasts, fishes, and birds were created by God.

Empire, liberty, and life were taken away.

The king and the royal fleet set out together.

Benefit and injury are contrary to each other.

The wall and gate were struck by lightning.

Metellus multus filius, filia, nepos, neptis in 4 rogos 3 imponere.

Homo, bestia, piscis, et avis, a Deus 3 creari.

Regnum, libertas, et vita 3 adimi.

Rex regisque classis una 3 proficisci.

Inter sui contrarius esse beneficium et injuria.

Murus et porta de cœlum tactus esse.

269.—When the noun to which an adjective or adjective-pronoun belongs is obvious, and may be easily supplied, it is often omitted; and the adjective, taking its gender, number, and case, is used as a substantive, and may have another adjective agreeing with it. This is particularly the case with neuter adjectives, when the adjective in English qualifies the word *thing* or *things*; or the reference is to something of a general or indefinite nature, without any regard to sex.

The good love the good.

He is only a little better than the worst of all.

Great rewards await the good.

The wicked shall suffer punishment in hell (with those below).

Neither Pompey could bear an equal, nor Cæsar a superior.

The slaves who were in the vestibule, when they saw armed men, thinking it was all over with their mistresses, cried out that men had been sent to kill the female captives.

Bonus diligere bonus.

Esse tantum paulo melior pessimus.

Præmium magnus manere bonus.

Impius apud inferi pœnæ luere.—CIC.

Nec Pompeius 2 ferre par, nec Cæsar superior.

Servus qui in vestibulum esse, ut armatus 2 conspiciere ratus actus esse de domina, vociferare missus esse qui 8 occidere captus.

We cannot all of us do all things.
The gods above regard the affairs of mortals (mortal things).

Nature is content with few things.

I see and approve of better things, I follow worse things.

Look always at heavenly things, contemn and neglect earthly (human) things.

God sees all things.

Death devours all things.

There is no desire of a thing unknown.

All do not admire and love the same things.

We always hanker (strive) after what is [a thing] forbidden and desire things denied.

All excellent things are rare.

Let us contemn these worldly (human) things as small, thinking upon things above and heavenly.

The least of evils are to be chosen.

Bad things are near to good.

In excellent things those are great, which are next to the best.

270, 271.—Adjectives qualifying, or predicated of, an infinitive mood or part of a sentence, are put in the neuter gender.

To talk of one's self *is* the property of old age.

To err is human.

How long the life of any one of us will last is uncertain.

It is a great thing to have the same monuments of ancestors.

When will that to-morrow come?

Non omnis posse omnis.
Aspicere superus mortalis.

Natura paucus contentus esse.—CIC.

Videre melior probareque, deterior sequi.—OVID.

Spectare semper caelestis, contemnere et negligere humanus.—CIC.

Deus cernere omnis.

Mors omnis devorare.

Ignotus nullus cupido esse.—OVID.

Non omnis idem mirari amareque.—HOR.

Niti in vetitus semper, cupereque negatus.—OVID.

Omnis praeclarus esse rarus.—CIC.

Hic humanus ut exiguus contemnere (25), cogitans superus et caelestis.—CIC. *Acad.*

Minimus de malum eligendus esse.—CIC. *Off. 3.*

Malus esse vicinus bonus.—OV.

In praestans res magnus esse is, qui esse optimus proximus.—CIC. *de Orat.*

De sui ipse dicere esse senilis.

Humanus esse errare.

Incertus esse quam longus ego quisque vita futurus esse.

Magnus esse idem habere monumentum majores.

Quando cras iste venire?

To recede from one's right is sometimes not only liberal but advantageous.

De suis jus decedere nonnunquam esse non modo liberalis sed fructuosus.

273.—The adjectives *primus, medius, ultimus, &c.*, are placed before their substantives, and often signify the first, the middle, the last, &c., part of a thing.

At the entrance of the province.

The middle of the night.

To the farthest part of the province.

On the top of the mountain.

Behind these, he places the rest of the army.

In *primus* 6 *provincia*.

Medius 1 *nox*.

In *ultimus* 4 *provincia*.

In *summus* 6 *mons*.

Post is (*fem.*) *ceter exercitus* locare.

274.—An adjective agreeing with a substantive, generally the subject of a verb, sometimes modifies the meaning of the verb itself, and is translated like an adverb.

The Greeks drew near early in the morning, and gladly engaged in battle.

We delivered up ourselves to thee entirely and altogether.

An augury came to Remus first.

The Romans assembled in great numbers.

Avarice and luxury entered Rome at a late period.

Græcus matutinus 3 *appropinquare*, *latusque* 4 *proelium* 3 *inire*.

3 Tu *penitus totusque ego* 3 *tradere*.

Prior 3 *Remus augurium* 3 *venire*.

Romanus frequens *convnire*.

4 *Roma serus avaritia atque luxuria* 3 *immigrare*.

The following exercises correspond to the remaining observations and exceptions under Rule II, to which reference is made by the numbers prefixed.

275.—They gazed on the statues and ornaments, some in one place and some in another.

Living one in one way and another in another.

The soldiers in their joy (joyful) address themselves one to one, and another to another.

Signum et ornamentum alius alius in *locus* *intueri*.—*CIC.*

Alius alius mos *vivens*.—*SALL.*

Miles alius 4 *alius lætus* *appellare*.

They at one time think one thing, at another time another, concerning the same things.

The cavalry slip off, some in this way and some in that.

276.—Those places which were less secure he fortified, some with ditches, others with ramparts, and others with towers.

It is one thing to rail at, another to accuse.

Of whom (which two) the one lost an army, the other sold one.

He loves the one sister, I the other.

277.—The best men most regard posterity.

Every learned man despises (or all learned men despise) the Epicureans.

It is the custom to sow all the heaviest grains.

278.—Three thousand two hundred of the Samnites were slain.

Lofty Ilium was consumed.

Pergamus was destroyed by the sword.

279.—A great part of the men were either wounded or killed.

The slaves conspired to arm themselves and seize (that being armed they would seize) upon the citadel.

281.—They are every one insane.

On the same day they each of them lead forth the army from the stationary camp.

Let them have each one what is his own.

They were selected, every tenth man to punishment.

282.—I do not want medicine, I console myself.

Ille *alias alius* idem de res sentiro.

Eques *alius alia* dilabi.

Qui minus tutus 2 esse *alius fossa, alius vallum, alius turris* 2 munire.

Alius esse maledicere, *alius* accusare.

Qui *alter* exercitus 3 perdere, *alter* 3 vendere.

Alter ille amare soror, ego *alter*.

Optimus quisque maxime posteritas servire.

Epicureus doctissimus quisque contemnere.

Mos esse *gravissimus quisque* granum serere.

Samnis *caesus* esse tres mille ducenti.

Altus (fem.) *crematus* (fem.) esse Ilium (scil. urbs).

Excisus (fem.) esse *Pergamum* ferrum.

Magnus pars homo *vulneratus* aut *occisus* esse.

Servitium conjurare ut *arx armatus* 8 occupare.

Uterque insanire.

Idem dies *uterque* is ex castra *stativus exercitus* educere.

8 Sui *quisque* 7 habere qui suus esse.

Decimus *quisque* ad supplicium 3 legi.

Non egere 6 *medicina* ego *ipse* consolari.

He acquired to himself the greatest glory.

He who knows himself, will feel that he has something in him divine.

We sometimes allow our own liberty to be undermined.

By his own power alone Mithridates reduced Cappadocia.

My prayers when present will not avail him to whom my name when absent has been (for) an honor.

I will be satisfied with our own friendship.

Sui ipse parère laus magnus.

Qui sui ipse 6 noscère aliquis sentire sui habere (Gr. 671) divinus.

Noster ipse libertas interdum subruī pati.

Suusmet unus opera Mithridates Cappadocia 3 capere.

3 *Is meus præsens* preces non profuturus 1 esse 3 *qui nomen meus absens* 3 honor 3 esse.

Contentus esse noster ipse amicitia.

Miscellaneous English Examples to be turned into Latin.

I received many letters from you, all written with care.—The best laws, without any exception, will be taken away by this one.—Death is shameful in flight, glorious in victory.—No forgetfulness will ever blot out my remembrance of your favours to me (to us).—The city Rome, I foolishly supposed [to be] like this our [city].—A great part of the men were either wounded or killed (Gr. 279).—The slaves conspired to arm themselves and seize upon the citadel.—In a free state the tongue and mind ought to be free.—Menelaus and Paris being armed, fought for Helen and [her] riches.—Gnats seek for acid things, but do not fly to sweet things.—To advance was difficult, to retreat hazardous. It is astonishing how much that availed to the harmony of the state.—No artist can by imitation attain to the skill of nature.—Of all the provinces, Spain was subdued last.—The river Marsyas flows through the midst of the city.—At break of day, the top of the mountain was occupied by Labienus.—To take uncertain things for certain [things] is very foolish.

THE RELATIVE AND ANTECEDENT.

284.—RULE III. The relative *qui, quæ, quod*, agrees with its antecedent in number and person. See also Gr. 285, 286.

Beware of pleasure, which is a deadly mischief to men.

Cavere voluptas, qui esse capitalis pestis homo.

Follow virtue, in which true honour consists (is placed).

The covetous man, who always wants, cannot be rich.

He does valiantly, who is able to be miserable.

Be sparing of time, which [being] once past never returns.

Those things are scarcest which are best.

Worldly (human) things are to be despised, which are frail and fading.

Follow (cultivate) the study of letters (i. e. learning) which adorn prosperity (prosperous things) and afford succour and comfort to adversity (adverse things).

They seem to take the sun out of the world, who take friendship out of the world.

He is not blessed who knows, but he who does good (a good thing).

There is one who has begun lately to dispute, that the soul dies at the same time with the body.

He is more valiant that (who) [conquers] himself, than he that (who) conquers the strongest towns.

Govern thy passion (mind); which, unless it obeys, governs.

He is wise to no purpose (in vain), that (who) is not wise for himself.

He that (who) has much, desires more.

He confesses the fact, who avoids the trial.

He is happily wise, that (who) is wise by another's danger (or trial).

Colère virtus, f. in qui verus decus n. positus esse.

Avarus, qui semper egere, non posse esse dives.

Fortiter ille facere, qui miser esse posse.—MART.

Tempus n. (Gr. 405. 2d) parcere, qui semel præteritus nunquam reverti.

Rarissimus esse is, qui esse optimus.

Despiciendus esse res humanus, qui fragilis et caducus esse.

Colère studium literæ, qui secundæ res ornare, adversæ [res] perugium et solatium præbere.—CIC. *pro Arch.*

Vidèri tollere sol e mundus, qui tollere amicitia e vita.—CIC. *Am.*

Non beatus esse qui scire bonus, sed qui facere.—SEN. *Ep. 75.*

Esse (quidam) qui cæpisse nuper dissèrere, anima interire simul cum corpus.—CIC. *Am.*

Fortior esse qui sui, quam qui fortissimus vincere oppidum.

Animus regere; qui, nisi parere, imperare.—HOR.

Nequicquam sapere, qui sui non sapere.—PLAUT.

Qui multum habere, plus cupere.—SEN.

Fateri facinus n. is, qui iudicium fugere.

Feliciter is sapere, qui alienus periculum sapere.—PLAUT.

He that desires (who shall wish) to avoid error, will give (employ) time and diligence to the considering of things (to things to be considered).

What better nature is there in man than theirs (of those) who think themselves born to help men?

Take example by (make trial from) others, which may be of use to thee.

Those injuries that (which) happen through some sudden passion (motion) are less than those that (which) are done on purpose and designedly.

The good things of fortune are just as his (of him) mind is that (who) possesses them: to him, who knows [how] to use them, [they are] good [things]; [to him] that does not use them well, [they are] bad [things].

He that (who) gives the greatest things that he could is abundantly grateful.

Many condemn honours, with the desire of which some are inflamed.

Study for knowledge, than which nothing is more pleasant.

A good man does good to whom he can [do good]; hurts nobody.

Some think nothing right but what (that which) they do themselves.

We are most lavish in throwing away of time, of which alone covetousness is laudable.

God affords (furnishes to) us abundance and plenty of all things which nature requires.

Qui effugere error velle, adhibere ad res considerandus (Gr. 707) tempus et diligentia.—CIC. Off. 1.

Quis esse melior in homo natura quàm is, qui sui natus ad homo juvandus (Gr. 707) arbitrari?—CIC. Tusc. 1.

Periculum ex alius facere, tu qui ex usu esse.—TER.

Leviore esse injuria, qui repentinus aliquis motus accidere, quàm is, qui consultò et cogitatò fieri.—CIC. Off. 1.

Bonum fortuna perinde esse, ut is animus qui is possidere: qui uti scire, is bonum; qui non uti rectè, [ei] malum.—TER.

Is qui, quàm 3 posse dare maximus, gratus abundè esse.—OV.

Multus honor contemnere, qui cupiditas quidam inflammari.—ID.

Studere scientia, 6 qui (Gr. 467) nihil esse jucundior.

Vir bonus prodesse, qui posse [prodesse]; nocere (Gr. 405-1st) nemo.—CIC. Off. 3.

Quidam nisi qui ipsi facere nihil rectus putare.—TER.

Profusissimus esse in tempus jactura, qui unus honestus avaritia esse.—SEN.

Deus omnis res, qui natura desiderare, abundantia et copia ego suppeditare.—CIC. Am. 23.

Death is terrible to those with whose life all things are extinguished, not to those whose praise cannot die.

Friendship is the only thing in the world (in human affairs), concerning the usefulness of which all agree with one mouth.

They are unjust, both who do (who bring) injury, and who do not keep off injury from them to whom it is offered (brought).

There is certainly a God, that (who) both hears and sees [those things] which we do.

Mors terribilis esse is, qui cum *vita* omnis extingui; non is, qui *laus* emōri non posse.—CIC. 2 *Par.*

Unus amicitia esse in res humanas, de qui *utilitas* omnis unus os *n.* consentire.—CIC. *Am.*

Injustus esse, et qui *inferre*, et, qui ab hic, qui *inferri*, non *propulsare* injuria.—CIC. *Off.* 1.

Esse profectō Deus, qui, qui ego *gerere*, *audireque* et *videre*.—PLAUT.

285.—The relative with its clause is sometimes put before the antecedent and its clause.

He is not truly rich, who is not endued with virtue.

Even they hate (have for hatred to themselves) injustice, who do it.

That which is honest is profitable.

[That] which is excellent, the same is difficult.

They who are blessed (endued) with wealth and plenty, ought to be liberal and charitable.

Thou wilt always have those riches alone, which thou shalt have given to the poor.

Every one thinks that which he himself suffers, the most grievous of all.

Let every one exercise himself in this [art], which art he knows.

All things which are produced in the earth, are created for the use of men.

Qui non esse *præditus* (Gr. 462) *virtus*, [*ille*] non esse verè dives.

Etiam qui *facere*, [*illi*] odium (Gr. 427) habere injuria.—SYR.

Qui *honestus*, *is* utilis esse.—CIC.

Qui *præclarus* esse, *idem* arduus esse.—CIC. *Tusc.* 3.

Qui (Gr. 462) *opes* et *copiæ* esse *præditus*, *is* debere esse (Gr. 326) *liberalis* et *beneficus*.

Egenus qui 6 *dare*, *solus* semper habere *opes*.—MART.

Qui ipse pati, *is* omnis gravissimus quisque putare.

Qui quisque 9 *nosse* *ars*, in *hic* sui exercere.—CIC.

Qui in terra *gigni*, ad *usus* homo *omnis* creari.—CIC. *Off.* 1, c. 7.

Men judge that to be done well in another, which they cannot do themselves.

Then, and not till then (at last), we all understand our blessings (good things), when we have lost those things which we had in our power.

Homo, *qui* facere ipse non posse, *is* rectè fieri in alter judicare.—CIC. *Am.*

Tum denique omnis noster intelligere bonum, quàm *qui* in potestas & habere, *is* amittere.—PLAUT.

The English relative *that* is rendered into Latin in the same manner as *who* and *which* (An. & Pr. Gr. 748).

He gives twice that (who) gives quickly.

He that (who) conquers passion, conquers the greatest enemy.

He that (who) gives himself up to pleasures, is not worthy of the name of a man.

Knowledge, that (which) is remote from justice, is to be called craft rather than wisdom.

A burden that (which) is borne well, is made light.

Bis dare, *qui* citò dare.

Iracundia *qui* vincere, hostis vincere maximus.

Qui tradere (Gr. 501) sui voluptas, non esse dignus (Gr. 462) nomen homo.

Scientia, *qui* remotus esse a justitia, calliditas potiùs quàm sapientia esse appellandus.—CIC. *Off.* 1.

Levis fieri, *qui* bene ferri onus.—OV. *Am.*

Examples under Observations and Exceptions.

The following examples illustrate the observations and exceptions under Rule III, indicated by the numbers prefixed.

287.—*a.* You are not reading my words (= the words of me) who have been banished to the Ister.

A few conspired against the republic, concerning which (conspiracy) I will speak as truly as possible.

b. The Lacedæmonians killed their king Agis, which never before happened among them.

The slaves, which never been done before, were set free and made soldiers.

Nec *meus* verbum legere *qui* submovèri ad Ister.

Conjurare paucus contra republica, de *qui* quam verissime ð posse ð dicere.

Agis rex Lacedæmonius, *qui* nunquam antea apud is accidere, *necare*.

Servus, *qui* nunquam ante fieri, *manumitti et miles* & *fieri*.—OÆS.

A thanksgiving of fifteen days was decreed, which before that time happened to no one.

288.—The Helvetians are bounded on one side by the river Rhine, which separates the Helvetian territory from the Germans.

Cæsar determined to advance to the Scheldt which flows into the Meuse.

289.—Pausanias betook himself to Colonæ, which is a place in the territory of Troas.

Mago enticed the Suffetes, which is the chief magistracy among the Carthaginians, to a conference.

Men have fenced with walls their united dwelling-places, which we call cities.

290.—Themistocles sent to Xerxes the most faithful (one) of his slaves that he had.

The Volscians being conquered in battle, lost Volscæ, the best city which they had.

291.—The ships and captives which had been taken in the naval battle at Chios were restored.

293.—Whomsoever (—all whom) I have heard complaining of you, I have satisfied in every possible way (in every way that I could).

He joined himself to whatever standard (i. e. to any standard which) he had met with.

Whatever things are needful for the attack of next day, are got ready during the night.

Dies quindecim supplicatio 3 decerni, qui ante is tempus 3 accidere 3 nullus.—CÆS.

Helvetius contineri unus ex pars *flumen Rhenus, qui ager Helvetius a Germanus dividere.*—CÆS.

Cæsar ad *flumen Scaldis qui influere in Mosa ire constituere.*—CÆS.

Pausanias *Colonæ, qui locus in ager Troas esse, sui conferre.*

Mago ad colloquium *Suffetes, qui summus 3 Pœnis magistratus esse, elicere.*

Homo *domicilium* suus conjunctus, *qui urbs* dicere, *mœnia 3 sepire.*

Themistocles de servus suus *qui habere fidelissimus ad Xerxes mittere.*

Volsci, acies victus, *Volscæ urbs qui habere optimus perdere.*

Navis captivusque, qui ad Chius navalis prælium capi, restitui.

Quicumque de tu queri (Gr. 668, Note 3) audire, *quicumque* posse *ratio 3 placere.*

Quicumque signum occurrere sui aggregare.—CÆS.

Quicumque ad proximus dies oppugnatio opus esse, noctu comparari.—*Ib.*

0 *The Relative in Latin used as the Demonstrative in English.*

295–296.—In English, the relative and its antecedent must always be in the same sentence, and as the relative follows the antecedent it cannot begin a sentence. In Latin, however, the

relative often begins a sentence, and refers to some word or idea as its antecedent, in a sentence going before. When thus used, the relative, *without* a noun following it, is usually rendered by the personal pronoun preceded by a connective; and *with* a noun following it, by the demonstratives *this, that, these, those*.

By this battle the war of the Veneti was ended.

And he sets forth the consternation of the Romans.

And when he was heard.

And he too could not deny the young man. And Dion so admired and loved him that he gave himself wholly up to him.

This occurrence indeed was very opportune for putting an end to the business.

When this (*viz.* the fleet) arrived.

And when Ariovistus saw these [men] near him in the camp, he cried out.

In this thing Cæsar revenged not only public but also private injuries.

For this reason also the Helvetii excel the rest of the Gauls in bravery.

And this place they had fortified with a very high double wall.

This state of things has generally ruined great states.

Qui prælium bellum Veneti 3 confici.—OÆS.

Qui timor Romanus 1 proponere.—OÆS.

Qui ubi 3 audiri.—OÆS.

Qui quidem adolescens negare non posse. Quem Dion adeo admirari atque adamare ut sui totus is tradere.

Qui quidem res ad negotium conficere (Gr. 707) maxime 2 esse opportunus.—OÆS.

Qui (classis) ubi 3 convenire.

Qui cum apud sui in castrum Ariovistus 10 conspiceret, 3 conclamare.—OÆS.

Qui in res Cæsar non solum publicus sed etiam privatus injuriæ 3 ulcisci.—*Ib.*

Qui de causa Helvetius quoque reliquis Gallis virtus præcedere.—*Ib.*

Qui locus duplex altissimus murus 4 munire.—*Ib.*

Qui res plerumque magnus civitas 3 pessumdare.—SALL.

To this belongs the construction of *quod* mentioned (Gr. 296).

In regard to what you write, that you wish to know what is the state of the republic; there is very great discord.

298.—At this age which we have mentioned, Hannibal went with his father into Spain.

Qui scribere, 4 tu 11 velle (Gr. 671) scire qui 7 esse respublica status; summus dissensio esse.

Hic qui dicere ætas, Hannibal cum pater in Hispania proficisci.

299.—The people whom you know being judges.

300.—No one was ever so shameless, as silently to dare (lit., who would silently dare) to wish from the immortal gods, so many and so great things as the immortal gods have bestowed on Cn. Pompey.

No ball is, in every thing, such as another ball is.

Our men slew as great a number of them as the length of the day permitted (was).

Judex (sing.) *qui* noscère *populus* (Gr. 695).

Nemo unquam tam impudens esse qui a deus immortalis *tot et tantus* res tacitus 8 audere (Gr. 645. 2d) optare *quot et quantus* deus immortalis ad Cn. Pompeius deferre.

Nullus esse *pila* omnis 6 res *talis qualis* 7 esse *pila* alius.

Tantus is multitudo noster interficere *quantus* esse dies spatium.—*Œs.*

English Examples to be turned into Latin.

How can *he* praise temperance *who* 7 places his chief good in pleasure?—*Who* has been found *that* 8 blamed my consulship except Clodius?—What is so much according to nature as for old men *to die*, *which* happens to young ones also (287, *b*).—Consider this *animal which* we call *man* (289).—They infer *many* (things) *which* will be said in these books.—All (persons) by nature follow *those* (things) *which* seem good.—*He who* does not fear death procures for himself a great security to a happy life.—The *desires which* arise from nature are easily satisfied.—*Many* (things) harass and trouble me *which* I can bring out in conversation.

The consuls came to that army which I had in Apulia.—Friendship which has ceased, was never true friendship.—Virtue and learning are riches which no thief can take away.—Posterity will discover many arts which we have not yet discovered.—No animal which has blood can be without a heart.—He who easily believes, is easily deceived.—The things which are right, are deservedly commended.—They who seem to be doing nothing, are often doing greater things than others.—It is ridiculous to ask what we cannot attain.

I have received two letters from you, dated at Coreyra, in one of which, you congratulated me because you had heard that I preserve my ancient dignity; in the other, you said, that you wished what I had done would turn out well and happily. But if it is dignity to think well of the state, and to commend to honest men what you think, I do preserve my dignity: but if dignity consists in this, if that either you are able in fact to accomplish what you think, or, in short, to defend it with a free-

dom of speech, there is not indeed any vestige of dignity remaining with me; and I am well off, if I can master myself, so that I bear patiently those events which partly are at hand, and partly impend; which is difficult in a war of this sort, the event of which exhibits slaughter on the one side, and slavery on the other.

THE VERB AND ITS NOMINATIVE.

303.—RULE IV. A verb agrees with its nominative in number and person.

I love truth; I would have (I wish) the truth (to be) told to me; I hate a liar.

Thou hast done thy duty.

The covetous man always wants.

Wickedness reigns.

Nobody is born without faults.

Passion soon dies with a good man.

We old men dote sometimes.

Honour nourishes arts; and we are all encouraged to our studies by glory.

Years slip away.

Ego verum amare; verum velle ego dici; mendax odisse.

—PLAUT.

Tu facere officium tuus.

Semper avarus egere.—HOR.

HOR.

Nequitia regnare.

Nemo nasci sine vitium.—HOR.

Bonus apud vir citò mori iracundia.—PUBL.

Delirare interdum (nos) senex.—PLAUT.

Honos alere ars; omnisque (nos) incendi ad studium gloria.—CIC.

Labi annus.—CIC.

304.—The subject of a verb is sometimes an infinitive mood or part of a sentence. (Gr. 304 & 309.)

To die is necessary.

It is like a man (is human) to mistake.

It is a kind of (some) pleasure to weep.

To talk of one's self is the property of old age (is senile).

To subdue the mind, to restrain passion, is an excellent thing.

To excel in knowledge is thought noble; but to be ignorant is accounted disgraceful.

Necesse esse mori.—CIC.

Humanus esse errare.

Esse quidam flere voluptas.—OV.

De sui ipse dicere senilis esse.—CIC. Sen.

Animus vincere, iracundia cohibere præclarus esse.—CIC.

In scientia excellere, pulcher putari; nescire autem, turpis duoi.

To be serviceable to (deserve well of) the republic is glorious.

It is contrary to duty not to keep promises.

To take uncertain things for certain (things) is very foolish.

It is a great fault to speak things [that ought] to be kept silent.

In great things it is enough to have been willing.

How hard is it [for one] not to discover his crime by his looks (countenance)?

Not to know what happened before thou wert born, is to be always a child.

De republica bene mereri, præclarus esse.—CIC.

Promissum non servare contra officium esse.—CIC.

Incertus pro certis habere, stultissimus esse.—IB.

Gravis esse culpa, tacendus loqui.—OV.

In magnum velle sat esse.—PROP.

Quam difficilis esse crimen non prodere vultus?—OV.

Nescire quid accidere (34) antequam nasci (34), esse semper puerum esse.—CIC. Or. 34.

SPECIAL RULES.

312.—RULE I. Two or more substantives singular taken together have a verb in the plural; taken separately the verb is usually singular.

Note.—In the compound tenses of the passive voice, the participle must be made to agree with the subject of the verb, as in Gr. 265-267.

(Taken together.)

Justice and bounty procure friends.

Rage and anger hurry on the mind.

Rashness, lust, and idleness, always torment the mind, and are always turbulent.

Eagerness, and covetousness, and boldness, make men blind.

Gold and purple exercise the life of men with cares.

The wicked and the covetous (man) are to be esteemed poor.

Castor and Pollux were seen to fight on horseback in the Roman line.

Justitia et benignitas conciliare amicos.

Furor iraque mens præcipitare.—VIRG.

Temeritas, libido, et ignavia semper animus excruciare, et semper turbulenta esse.—CIC.

Cæcus reddere cupiditas, et avaritia et audacia.—IB.

Aurum et purpura cura exercere homo vita.—LUCR.

Improbis et avaris inops existimandus esse.

In acies Romanus Castor et Pollux ex equis pugnare videri.

Fineness, closeness, whiteness, (and) smoothness are regarded in paper. *Spectari in charta (pl.) tenuitas, densitas, candor, laevor.*

313.—Exc. But after several nominatives, the verb sometimes agrees with the one nearest it, and is understood to the rest. This occurs most frequently when the nouns denote things without life, or abstract ideas; or when each of the nominatives is preceded by *et*, or *cum* (*quum*), or *tum*. But if what is asserted is true of them only jointly, the verb must be plural: or if one of the nominatives is plural, the verb is commonly, though not always, plural.

Every virtue draws us to itself, but justice and liberality effect that most of all.

The bond of human society is reason and speech.

The consciousness of a life well spent, and the remembrance of good deeds, is very pleasant.

Understanding, reason, and prudence, is in old men.

Praise, honour, and dignity, accrues to those who have got wisdom.

Let us consider what excellency and dignity there is in the nature of man.

Our application and carefulness is to be stirred up, that we may do nothing rashly and inconsiderately.

About the same time both Marcellus came to Rome, and the consul Q. Fulvius.

There was in Miltiades both the greatest kindness and wonderful affability, great authority with all the states, an illustrious name, and the highest renown in military affairs.

The forehead, the eyes, the countenance, often deceive.

Omnis virtus ego ad sui allicere sed *justitia et liberalitas* is maxime *efficere*.—CIC.

Societas humanus vinculum *esse ratio et oratio*.—Id.

Conscientia bene actus vita, et benefactum *recordatio jucundissimus esse*.—Id.

Mens, ratio, et consilium, in senex *esse*.—Id.

Ad is, qui sapientia adipisci *laus, honos, dignitas, confluere*.—Id.

Considerare, quis (Gr. 627-5) *esse* in natura homo *excellencia et dignitas*.—CIC. Off. 1.

Excitandus esse animadversio et diligentia, ut nequid temere ac inconsideratè (627-1, 2d) *agere*.—Id.

Sub idem tempus et *Marcellus et Q. Fulvius Roma* (553) *venire*.

In 6 Miltiades *esse quum summus humanitas, tum mirus comitus; magnus auctoritas*, apud omnis civitas, nobilis *nomen, laus* 2 res *militaris maximus*.

Frons, oculus, vultus sæpe *mentiri, pl.*

314.—Bocchus, with his foot soldiers, attacks the rear of the Roman army.

The leader himself, with some chief men are taken.

Romulus, with his brother Remus, will give laws.

315.—Both thou and all my friends have fallen into one common ruin.

Thou and I to-day speak to each other (between us) with the greatest frankness.

You (*sing.*) and I were together all that time.

Both thou and I are in fault.

Bocchus, cum pedes, postremus Romanus acies (273) in vadere.—SALL.

Ipse dux, cum aliquot principes capi.—LIV.

Quirinus cum frater Remus jus dare.

Et tu et omnis meus amicus corruere.

Ego ac tu simpliciter (superl.) inter ego hodie loqui.

Ego atque tu omnis ille 4 tempus unâ esse.

Et ego et tu esse in culpa.

(Taken separately.)

Either the temple of Jupiter or the town occupies a part of the plain.

Whether a slave or a freeman shall do it, let it be done well.

From the Cimmerii, some god, or nature, or the situation of that place which they inhabited, had taken away the sight of the sun.

If a thrush or any other peculiar [delicacy] shall be given thee, let it fly thither.

Pars planitiæ aut Jupiter templum aut oppidum tenere.—LIV.

Sive seruus sive liber 9 facere, probe factum esto.—ID.

Cimmerius aspectus sol, deus aliquis, sive natura, adimere, sive is locus qui incolere situs.—CIC.

Turdus sive alius prius dari tu, 7 devolare illuc.—HOR.

Exc.—When the nominatives are disjunctively connected by *aut, neque, &c.*, the verb is sometimes plural; and it is always so when the substantives are of different persons. (Gr. 313 *in fin.*).

According as inclination or friendship took possession of them.

If neither thou nor I have done these (things), poverty has not permitted us to do [them].

Ut studium aut gratia quique 3 occupare (pl.)

Hic si neque ego neque tu facere, non sinere egestas ego facere.

316.—RULE II. 1. A collective noun expressing many as one whole, has a verb in the singular number.

At the same time both the army showed itself (was shown) and the fleet was entering the harbour.

So great a multitude threw stones and darts.

The greatest part of men labour under (are tossed to and fro by) the same malady.

The fickle crowd are divided into opposite courses.

Idem tempus et exercitus ostendi et classis intrare portus.—LIV.

Tantus multitudo lapis et telum conijcere.—CÆS.

Maximus pars homo morbus jactari idem.—HOR.

Scindi incertus studium in contrarius vulgus.—VIRG.

RULE II. 2.—When a collective noun expresses many as individuals, the verb must be plural.

Part load the tables with food, and replace the full goblets.

Part cut the flesh into pieces and fix it, while yet quivering on the spit.

317.—When the army of the enemy had been put to flight on the left wing, they pressed our army severely on the right wing.

Gaul takes great delight in beasts of burden, and procures them at a great price.

318.—Each of them leads forth his army from the stationary camp, on the same day.

Both hasten on the work, and move their pliant arms.

The rest of the multitude, every tenth man, were selected by lot for punishment.

As one brought aid to another, they began to resist more boldly.

Pars epulæ onerare mensa et plenus reponere poculum.—VIRG.

Pars viscera in frustum secare veruque tremens figere.—Id.

Uum hostis acies a sinister cornu in fuga 10 converti, a dexter cornu vehementer noster acies 2 premere.

Gallia maxime delectari 6 jumentum, isque impensus parare 6 pretium.

Idem dies uterque is ex castra stativus educere.—CÆS.

Uterque (fem.) festinare, brachiumque doctus movent.—OV.

Ceter multitudo sors, decimus quisque ad supplicium lectus (esse).

Quum alius alius subsidium ferre, audacius resistere cepisse.

English Examples to be turned into Latin.

The liberty of the Roman people is at stake.—The inclinations of the citizens have been different.—Fear 2 made you a good man.

—Our reasoning agrees; (our) language differs.—The remembrance of slavery will make liberty more pleasant.—No one interrupts me; all respect me.—We wish to determine truly.—We, we the consuls are deficient (in our duty).—To do wrong is never useful (Gr. 270, 271).—To betray (our) country is a sin.

Seleucus and Antiochus waged war on account of Asia.—Ninus and Semiramis acquired great glory.—To separate the mind from the body is nothing else than to learn to die.—To salute kindly, and to address each one courteously, is never unpleasing.—In the meantime, all Greece being divided into two parties, turned their arms from foreign wars as it were upon their own bowels; wherefore, two bodies are made out of one people, and the soldiers are divided into two hostile armies.—After the battle, no woman lamented her lost husband; all lamented their own hap, because they had not fallen for their country.

319.—RULE V. The predicate substantive or adjective after a verb, is put in the same case as the subject before it.

Anger is a short madness.

Anger is the beginning of madness.

Frugality is a great income.

Drunkenness is a voluntary madness.

Virtue is the perfection of reason.

Virtue is the sole and only nobility.

A good life is the way to heaven.

Honour is the reward of virtue.

Envy is its own punishment.

Deferring is the greatest remedy of passion.

Justice is the mistress and queen of virtues.

Revenge is the pleasure of a weak and little mind.

Ira furor brevis esse.

Ira esse initium insania.

Magnus vectigal parsimonia esse.

Ebrietas esse voluntarius insania.—SEN.

Virtus esse perfectio ratio.

Nobilitas solus esse atque unicus virtus.—JUV.

Probus vita esse via in cœlum.—CIC. *Sonn.*

Honor esse præmium virtus.

Invidia supplicium esse suus.

Maximus ira remedium dilatio esse.—SEN.

Justitia esse domina et regina virtus.

Infirmus esse animus exiguusque voluptas ultio.—JUV.

A magistrate is a speaking law, and the law is a dumb magistrate.

A magistrate may (is able to) be called a speaking law.

Patience too often offended becomes fury.

Socrates was judged the wisest man by the oracle.

In every thing the agreement of all nations is to be thought the law of nature.

Why am I called (saluted) a poet?

Magistratus esse lex loquens, et lex esse mutus magistratus.—CIC. *Leg.* 3.

Magistratus dici posse lex loquens.

Furor fieri læsus sæpius patientia.—PUBL.

Socrates oraculum sapientissimum 3 judicari.

Omnis in res omnis gens consensio lex natura putandus esse.—CIC.

Cur ego poeta salutari?—HOR.

Note.—An infinitive mood may be put instead of a nominative after substantive verbs, &c., in the predicate.

To live well is to live twice.

To suppose is to assent to a thing unknown.

To give wine to children is to increase fire with fire.

To receive a benefit is to sell [one's] liberty.

This is cheating (to deceive).

321.—Not to believe rashly is the sinews of wisdom.

To be content with what one has (with one's own things) is the greatest and most certain riches.

It is great riches to a man to live sparingly with a contented mind.

321, a.—Every mistake is not to be called folly.

Inconstancy, which is a fault.

Hate thou calumny, which is a great fault.

Just glory, which is the fruit of true virtue, is not to be rejected.

Bene vivere esse bis vivere.

Opinari esse assentiri res incognitus.—CIC.

Vinum puer dare esse ignis ignis incitare.

Beneficium accipere, libertas vendere esse.—PUB.

Hoc esse decipere.—CIC.

Non temere credere nervus esse sapientia.—ID.

(4 Hominem) *contentus esse res suus, maximus esse certissimusque divitiæ.*—CIC. *Par.* 6.

Divitiæ grandis homo esse, vivere parcè æquus animus.—LUC.

Non omnis error stultitia esse dicendus.—CIC.

Inconstantia, qui esse vitium.—CIC. *Leg.* 1.

6 *Odisse calumnia, qui esse vitium magnus.*

Justus gloria, qui esse fructus verus virtus, non esse repudiandus.—CIC.

That animal endued with reason which we call man.

Charity, which is a thing most conducive to the living happily.

Ille animal præditus ratio, qui vocare homo.—CIC.

Caritas, qui aptissimus esse ad quiete vivere.—CIC.

325.—The accusative (Gr. 671) or dative before the infinitive of a copulative verb, requires the same case after it in the predicatę.

Accusative before the Infinitive.

The poet says, that anger is a short madness.

Cicero says, that anger is the beginning of madness.

It may (is able to) be truly said, that the magistrate is a speaking law, and that the law is a dumb magistrate.

We have heard that Socrates was judged the wisest man by the oracle.

I reckon frugality to be the best income.

Poeta dicere, ira esse brevis insania.

Cicero dicere, ira esse initium insania.

Verè dici posse, magistratus esse lex loquens, et lex esse mutus magistratus.

Accipere Socrates oraculum sapientissimus esse iudicatus.—CIC.

Optimus vectigal ducere esse parsimonia.—*Id.*

And so in the other examples under R. V.

Dative before the Infinitive.

It is not given to all to be noble and wealthy.

It is permitted to all to be good if they wish.

In an easy cause, any one may be (it is permitted to any one to be) eloquent.

Non dari omnis esse nobilis et opulentus.

Licere omnis esse bonus si velle.

In causa facilis, & quivis licere esse disertus.

Give the following examples according to both the forms mentioned (Gr. 326 & 327).

326.—We all desire and hope to become old men.

Not so many desire to be endued with virtue as to seem so.

Omnis velle et sperare fieri senex.—CIC. *Sen.*

Non tam multus virtus esse præditus, quam videri velle.

I would choose to live poor honestly, rather than to get riches dishonestly.

I had (I wish) rather (to) be in health than (to) be rich.

If thou desirest, in good faith, to be a good man, suffer a man to (that some one) contemn thee.

327.—It is allowed to no one to be negligent.

It is given to the good only, to be truly happy.

It is not given to all to be noble and wealthy; but all may (it is permitted to all to) be good if they wish.

Optare (38) *honestè pauper vivere potius, quàm inhonestè parare divitiæ.*

Malle valere, quàm *dives esse.*

Si velle, bonus fides, *esse vir bonus, sinere (ut) 7 contemnere tu aliquis.*—SEN. *Ep.*

3 *Nemo licere esse negligens.*

Bonus (Gr. 272) *solus dari esse verè beatus.*

Non dari *omnis esse nobilis et opulentus*; sed licere (Gr. 409) *omnis esse bonus si velle.*

English Examples to be turned into Latin.

He was afterwards made prætor and consul.—He openly desires to be made a tribune of the people.—The countenance is a certain silent expression of the mind.—Experience is the best master.—To the consul, he 2 appeared a good quæstor; and to you all, a most excellent citizen.—Nothing is generous which is not just.—He seems to me most dignified, who arrives by his virtue at a higher station.—The opinion of Bibulus 3 was first given.—You will come, beloved and respected by all.—I love your little daughter, and know for certain her to be lovely.—A worthy man, with great difficulty, suspects others to be wicked.

CONSTRUCTION OF THE GENITIVE.

GENITIVE GOVERNED BY NOUNS.

332.—RULE VI. One substantive governs another in the genitive, when the latter substantive limits the signification of the former.

The souls of men are immortal.

There is a great scarcity of good men.

Animus homo esse immortalis.—CIC. *Sen.*

Esse magnus penuria bonus.—CIC. *Am.*

The unskilfulness of youth (of beginning age) is to be governed by the wisdom of old men.

The remembrance of past evils is pleasant.

Many had (wish) rather (to) suffer the loss of life, than of a good name (of fame).

Pain is often the cure of pain.

The manner of our life and of human nature is so ordered, that one (another) age arises out of another.

The anger of God is slow.

The power of custom is great.

The consent of all is the voice of nature.

The body is as it were (as if) the vessel or receptacle of the soul.

Forgetting is the remedy of injuries.

In my judgment piety (dutifulness) towards parents is the foundation of all virtues.

Forgetfulness is the companion of drunkenness.

The desires of riches, glory, pleasures (the desire of riches, the desire of glory, the desire of pleasures), are diseases of the mind.

It is the saying of Demetrius, Nothing seems to me more unhappy than he to whom nothing of adversity ever has happened.

The inventor of the brazen bull being first shut into [it], deservedly handselled the dismal work of his own art; to whom Phalaris said, O admirable inventor of punishment, do thou thyself first handsel thy own work.

Inscitia iniens ætas senex prudentia regendus esse.—CIC. *Off.* 1.

Memoria præteritus malum jucundus esse.

Multus malle facere jactura vita, quam fama.

Dolor sæpe esse medicina dolor.

Ita ratio comparatus esse vita noster et natura humanus, ut alius ætas (LIV.) oriri ex alius.—CIC. *Am.*

Ira Deus lentus esse.

Consuetudo magnus vis esse.—CIC.

Omnis consensus natura vox esse.—*Id.*

Corpus quasi vas esse aut receptaculum animus.—CIC. *Tusc.* 1.

Injuria remedium esse oblivio.

Meus judicium pietas erga parens esse fundamentum virtus omnis.—CIC. *Pl.*

Comes ebrietas esse oblivio.—*MAC.*

Cupiditas divitiæ, gloria, voluptas, esse morbus animus.—CIC. *Fin.*

Demetrius vox esse, Nihil ego videri infelicior (xxiv.) is, qui nihil unquam evenire adversum.—*SENEC.*

Æneus taurus repertor terrimus ars suus opus, primus inclusus, meritò à auspicari; Qui Phalaris, Pæna mirandus repertor, ipse tuus princeps imbuere, à dicere, opus.—*VAL. MAX.* 9, 2. & *OV. Trist.* 3, 11.

Thou, O money, art the cause of a solicitous life; and thou, O money, affordest nourishment to the vices of men.

Solicitus tu causa, pecunia, vita esse; Tuque homo vitium alimentum (pl.), pecunia, præbère.—PROP.

1. Sometimes, instead of *of*, or the sign of the possessive, the latter substantive has the preposition *to, at, for, in, on, between, &c.*, before it in English; as,

The descent to hell is easy.

Descensus Avernus esse facilis.

Virtue is the only way to praise and honour.

Virtus esse unus via laus et honor.

God has regard to the pious and the impious.

Deus habère ratio pius et impius.—CIC. Leg. 2.

The pleasures of the body are the baits and allurements to evils.

Voluptas corpus esse esca atque illecebra malum.

Riches are enticements to evils.

Opes esse irritamentum malum.—OV.

Certainly the only way to a happy life is [lies open] by virtue.

Semita certè tranquillus per virtus patère unicus vita. JUV.

2. Sometimes the sign *for*; as,

Ambition and contention for honour is very miserable.

Ambitio et honor contentio miserrimus esse.—CIC. Off. 1.

Let alone light hopes and strivings for riches.

Mittère levis spes et certamen divitiæ.—HOR.

Through anger for the virgin taken away.

Ereptus virgo ira (XXXV.) —VIR.

3. Sometimes the sign *in*; as,

I am wont to admire thy wisdom in other things.

Cætera res sapientia tuus admirari solère.—CIC.

Skill in the civil law.

Prudentia jus civilis.—Id.

Faithfulness is steadfastness and truth in promises (words) and agreements.

Fides esse dictum conventumque constantia et veritas.—Id.

Justice consists (is employed) in giving to every one his own, and in faithfulness in contracts (things contracted).

Justitia versari in tribuendum suum quisque, et in res contractus fides.—CIC. Off. 1.

Temperance keeps a moderation in all things.

Order, and constancy, and moderation, in all words and actions, gain (excite) the approbation of those with whom a man lives (it is lived).

Friendship is nothing else, but a very great agreement [of opinion] in all divine and human things.

The consciousness of a right intention (will) is the greatest comfort in adverse affairs.

Boldness in bad things is called valour by some.

So great carelessness in a thing very necessary is to be blamed.

Temperantia servare res omnis modus.

Ordo, et constantia, et moderatio, dictum omnis atque factum, movere (Gr. 313) approbatio is, qui cum (Gr. 223-3) vivi.—CIC. Off. 1.

Amicitia nihil aliud esse, nisi omnis res divinus atque humanus summus consensio.—CIC. Am.

Conscientia rectus voluntas maximus consolatio esse res incommodus.—CIC.

Malus res audacia fortitudo vocari a quidam.—SAL.

Res maximè necessarius tantus incuria vituperandus esse.—CIC.

4. Sometimes the sign *between* ; as,

Distinctions are to be made between kindnesses received.

Acceptus beneficium delectus esse habendus.

335.—One substantive may govern two genitives ; as,

Marius's insatiable greediness of honour (the insatiable greediness of honour of Marius).

God's love of [to] men.

The infamy of the vices of the father often redounds on the son.

Men sought the securities of cities, with the hope of preserving (of the preservation of) their effects.

The backwardness of Sabinus in preceding days encouraged the Gauls.

On account of the ancient injuries of the Helvetians to the Roman people, Cæsar sought satisfaction from them in war.

Inexplebilis honor Marius famas.—FLORE.

Deus amor homo.

Infamia vitium pater sæpe redundare ad filius.—CIC. Am.

Homo spes custodia res suus urbs præsidium quærere.—CIC. Off. 1.

Gallus hortari superus dies Sabinus cunotatio.

Cæsar, pro vetus Helvetii injuria populus Romanus ab is pcena bellum repetere.—CÆS.

336.—Who is there who can compare the life of Trebonius with (that of) Dolabella

Agesilaus, after he had entered into the port, which is called [the port] of Menelaus, being attacked with disease, died.

337.—Ariovistus refused neither his (Cæsar's) friendship nor (that) of the Roman people.

All *mine* is nevertheless *thine*.

Then the Salii celebrate in song the deeds of Hercules.

Tages seemed to have had (to have been of) the appearance of a boy, but the prudence of an old man.

Quis esse, qui 7 posse conferre vita Trebonius cum Dolabella?

Agesilaus quum 10 venire in 4 portus, qui Menelaus vocari, in 6 morbus implicitus 3 decedere.

Ariovistus neque suus, neque populus Romanus gratia 3 repudiare.

Omnis meus esse, autem tuus.

Tum Salii 6 carmen Hercules factum.

Tages puerilis 6 species 3 videri sed senilis esse 6 prudentia. (Gr. 339.)

English Examples to be turned into Latin.

Great is the power of conscience.—The proof of eloquence is the approbation of the hearers (of those hearing).—The privation of every pain has been rightly called pleasure.—The whole life of philosophers is a meditation on (of) death.—The body is indeed as it were the receptacle of the soul.—A sudden storm at (of the) sea frightens sailors (those sailing).—The weakness of the body 3 hindered not the vigour of the mind.—Frugality is the virtue of a private man, not of a king.—I assume to myself a father's authority.

A love of pleasure and an attachment to (the desire of) virtue cannot easily exist (be) in the same person.—The meditating on future evils softens their approach.—The foundation of eloquence, as of other things, is wisdom.—The love of the people is greatly excited by the very report and opinion of liberality, beneficence, justice, fidelity, and all those virtues which belong to gentleness of manners, and to good nature.

The knowledge and the practice of virtue is the fittest defence of old age, not only because these never forsake us, even at the extremity of life; but also because the consciousness of a well spent life, and the recollections of many kind actions are most pleasant.—Your remembrance of your father's friendship and of his affection, has given me (brought to me) incredible joy.—The gods of the people are many; of nature, one.—This is mine and my brother's native country.

339.—RULE VII. A substantive added to another, to express a property or quality belonging to it, is put in the genitive or ablative.

1. Genitive.

Live mindful of how short a life thou art.

Pythagoras was a man of no mirth.

The little ant [a creature] of great labour, draws with its mouth, and adds to its heap, whatever it can.

It is evident, that there is some deity of a most surpassing wisdom (mind), by whom all things are governed.

It is so evident that there is a God, that I can scarcely think him [to be] in his wits (of a sound mind) who denies it.

Vivere memor quam (Gr. 627-5) esse *brevis ævum*.

Pythagoras esse vir *nullus hilaritas*.—CIC.

Parvulus *magnus* formica labor os trahere quicumque posse, atque addere acervus.—HOR.

Perspicuus esse, esse numen aliquis *præstantissimus mens*, qui omnis (Gr. 635) regi.—CIC. *N. D.* 2.

Esse Deus ita perspicuus esse, ut, qui id (Gr. 635) negare, vix is [esse] *sanus mens* existimare.—CIC.

2. Ablative.

Simonides was a man of a great memory.

The mob is of an inconstant humour.

God cannot be ignorant of what mind every one is.

I know of what manners this age is.

Themistocles was [a man] of so great a memory, that he knew the names of all the citizens; but Cato, of a much better memory.

They that (who) prefer themselves before (to) all, are [persons] of intolerable arrogance.

Simonides esse vir *magnus memoria*.

Vulgus esse *ingenium mobilis*.—SALL.

Deus ignorare non posse *quis mens quisque* (Gr. 627-5) esse.—CIC. *Div.* 2.

Nosse seculum hic *quis mos* (Gr. 627-5) esse.—PLAUT.

Themistocles esse *tantus memoria*, ut omnis civis nomen percipere (34): Cato verò multò *melior memoria*.—CIC. *Sen.*

Qui sui omnis (Gr. 399) antepone, *intolerabilis arrogantia* esse.—CIC. *Ad. Her*

Young men are commonly of a careless humour, and account [those things] the best (first) which are delightful at present, nor do they look a great way before them (provide for a long time).

We may (it is allowed us to) see this, that they who were before good-humoured (of affable manners) are changed by prosperity (prosperous things).

Scipio Africanus was [a man] of most courteous behaviour (manners), of very great dutifulness to his mother, liberality to his sisters, goodness to his [servants], justice to all.

Of how great innocence ought generals to be? Of how great moderation? Of how great fidelity? Of how great skill? Of how great wit? Of how great courtesy?

Adolescens ferè *animus* esse *omissus*, et, *suavis* in *præsentiâ* qui (Gr. 635) esse, *primus* habère, *neque* *consulère* in *longitudinem*.—TER. *Heaut.* 5, 2.

Hic vidère licet, is, qui *antea commòdus* *mores* 3 esse, *prosperæ* *res* *immutari*.—CIC. *Am.*

Scipio Africanus esse *mores* *facillimus*, *summus* *pietas* in *mater* (L.), *liberalitas* in *soror*, *bonitas* in *suus*, *justitia* in *omnis*.—*Id.*

Quantus *innocentia* debère esse *imperator*? *Quantus* *temperantia*? *Quantus* *fides*? *Quantus* *facultas*? *Quantus* *ingenium*? *Quantus* *humanitas*?—CIC.

English Examples to be turned into Latin.

The consul himself [a man] of little and mean mind.—They are endowed with (are men of) the best disposition, the greatest wisdom, the most perfect harmony.—Men of the lowest stations are delighted with history.—Oppianicus himself 2 was of a cruel and severe disposition.—Furranius, a man of the highest integrity and innocence, was of the same opinion.—He is of a certain incredible strength of mind.

343.—RULE VIII. An adjective in the neuter gender without a substantive, governs the genitive.

There is much good in friendship, much mischief in discord.

Multum *bonum* esse in *amicitia*, *multum* *malum* in *discordia*.—CIC.

We have not [too] little time, but we lose a great deal.

Non exiguum *tempus* habère, *sed multum* *perdere*.—SEN.

Take so much meat and drink, that your strength may be repaired, not oppressed.

How much good there is in friendship, may (is able to) be perceived from quarrels and discords.

One example of luxury or covetousness does a great deal of (much) mischief.

How much of blind night have mortal minds?

What means (wishes to itself) the covetousness of old age (senile covetousness)? for can any thing be more absurd than to seek so much the more provision by how much the less of the journey remains?

We must resist passions with all our strength, if we would (we wish to) pass over that (this) life which is given [us] quietly and peaceably.

In what darkness, and in how great dangers, is this life passed over?

The belly gives a very great deal of (very much) trouble to mankind (the human race), for the sake of which the greater part of mortals live.

If the crow could eat silently (being silent), he would have more meat, and much less of quarrelling and envy.

It is a miserable thing to see so many [people] living badly, nay rather perishing badly.

Adhibere tantum cibus et potio, ut refici vires, non ut opprimi.—CIC.

Quantum bonum (Gr. 627-5) *esse in amicitia, ex dissensio et discordia percipi posse.*—CIC. *Am.*

Unus exemplar luxuria aut avaritia multum malum facere.—SEN. *Ep.* 7.

Quantum mortalis pectus n. cæcus nox habere?—OV.

Avaritia senilis quid sibi velle? Posse enim quidquam esse absurdior, quam quod minus via restare, eò plus viaticum quærere?—CIC. *Sen.* 18.

Omnis vires (LXI.) *repugnare esse* (Gr. 403) *perturbatio, si, velle hoc, qui 3 dari vita, tranquillè placidèque traducere.*—CIC. *Tusc.*

Qualis in tenebræ, quantisque periculum degi hoc ævum?—LUCR.

Plurimum negotium humanus genus alvus exhibere, qui (xxxv.) causa major pars mortalis vivere.—PLIN. 26, 8.

Si corvus 8 posse pasci taciturnus, habere plus dapis, et rixa multò minus invidiaque.—HOR.

Miserabilis esse videre tantum malè vivens, imò malè periens.

English Examples to be turned into Latin.

After the battle much gold and other riches were found in the camp of the Persians.—As much money as any one has in his chest, so much credit has he; and he that has little money has

likewise little credit.—Cicero had less courage than Julius Cæsar, but he had more honesty.—What news is there in the city about Nero? a little before his death he leaned down upon a bed and drank some warm water.

349.—RULE IX. Verbal adjectives, or such as imply an operation of mind, govern the genitive.

Live mindful of death.

All men hate [those that are] unmindful of a good turn (kindness).

Most men are desirous of new things.

Be not more desirous of contention than of truth.

If thou art conscious to thyself of no fault, do not fear.

What nation does not love a mind grateful and mindful of a good turn (kindness)?

Be ye even now mindful of old age about to come, so no time will pass away idle to you.

A mind solicitous about [that which is] future is miserable.

A good conscience (a mind conscious of what is right) laughs at the lies of fame.

The mind of men is ignorant of fate and future fortune.

Our native soil draws us all with I do not know what sweetness, and does not suffer us to be forgetful of itself.

Time that eats up all (devouring of) things.

The heat of his countrymen bidding [him do] ill things, does not shake a just man, and [one that is] tenacious of his purpose, from his fixed mind (steady resolution).

Virtue is a lover of itself.

Vivere memor mors.—Aus.
Omnis odisse immemor beneficium.—Cic. *Off.* 2.

Plerique homo esse cupidus res novus.

Ne esse cupidior contentio, quam veritas.—Cic.

Si nullus culpa tu conscius esse, ne (25) timere.

Quis natio non gratus animus et beneficium memor diligere?—Cic. *L.* 1.

Venturus memor jam nunc esse senecta, sic nullus vobis tempus abire iners.—Ov.

Animus futurum anxius calamitosus esse.—Sen.

Consciens mens rectum fama mendacium ridere.—Ov.

Nescius mens homo fatum sorsque futurus esse.—Virg.

Nescio quis natalis solum dulcedo cunctus ducere, et immemor non sinere esse sui.—Ov.

Tempus edax res.—Id.

Justus et tenax propositum vir, non civis ardor pravum jubens, mens quatere solidus.—Hor.

Virtus esse amans sui.—Cic.

Every nature is a lover of itself; neither is any thing more desirous of things like itself than nature.

Virtue is a reward to itself, not (nothing) wanting praise, not (nothing) desiring outward help.

Omnis natura esse diligens sui; neque quicquam esse appetentior similis (Gr. 385) sui, quàm natura.—CIC.

Ipse sui virtus pretium esse, nil indigtis (XI.) laus, nil opis f. externus cupiens.—CLAUD.

English Examples to be turned into Latin.

Posterity of all ages will never be unmindful of this affair.—The Greeks are more desirous of disputation than of truth.—Ye have always been desirous of glory, and greedy after praise beyond other nations.—Do I seem to you so forgetful of my own firmness, so unmindful of my own actions?—They were not so mindful of your merit as (they were) enemies of your glory.—All men hate him who is unmindful of a favor.

355.—RULE X. Partitives and words placed partitively, comparatives, superlatives, interrogatives, and some numerals govern the genitive plural.

No beast (none of beasts) is wiser than the elephant.

Peace is the best of things.

There is none (nobody) of us without fault.

Nothing can be said so absurd, which is not said by some one of the philosophers.

There is no man (nobody of men is) so savage, whose mind a belief (opinion) of a God has not possessed.

Set before your eyes every one of these kings.

The king did not know (was ignorant) whether of them was Orestes.

The least of evils are to be chosen.

Nullus bellua prudentior esse elephantus.—CIC.

Pax optimus res esse.—SIL.

Nemo ego esse sine culpa.—SEN.

Nihil tam absurdus dici posse, quod non (Gr. 635: LV.) dici ab aliquis philosophus.—CIC.

Nemo homo tam immanis esse, qui mens non (Gr. 635) imbuere Deus opinio.—CIC. Tusc.

Ponere ante oculus unusquisque hic rex.—CIC. Par. 1.

Rex ignorare uter is (Gr. 627-5) esse Orestes.—CIC. Am.

Minimus malum eligendus esse.—CIC.

Nature covers man alone of all living creatures (animals) with the riches of others (another's riches).

Natura homo *unus animans* omnis alienus velare opes.—PLIN. 7. 1.

Note.—The partitive does not always take its gender from the genitive case, but sometimes agrees with the former substantive; as, *Albunea, nemorum quæ maxima*, VIRG. *Æn.* 7. 83. *Dulcissime rerum*, HOR. *Maxime rerum*, OV.

Oxen only of [all] animals feed walking backwards.

Bos *animal solus* retro ambulans pasci.—PL. 8, 45.

The chameleon only of [all] animals neither uses meat nor drink always, nor any other nourishment than [that] of air.

Chamæleon *m. solus animal* nec cibus (XXVI.) nec potus semper uti, nec alius quàm aër alimentum.—*Id.* 33.

All things are not alike fit for all.

Omnia non pariter res esse omnis aptus.—PROP.

358.—The most excellent of the Persian kings were Cyrus and Darius, the son of Hystaspes: the former of these fell in battle among the Massagetæ.

Excellent rex Persæ esse Cyrus et Darius, Hystaspes filius; *prior hic* apud Massagætæ in prælium cadere.

359.—Give [me some] proof if you are [one] of these priestesses of Bacchus.

Cedere signum, si hic Baccha esse.

360.—Thales was the wisest among the seven.

Thales *sapiens in septem esse.*

I made myself one of those who had come to the waters.

Ego *unus ex is* facere, qui ad aqua 10 venire.

He was made tribune of the people first among noblemen.

Tribunus plebs fieri *primus inter homo nobilis.*

That was the second of the three things.

Is esse *de tres secundus.*

Themistocles sent to the king by night, [one] of his servants whom he accounted the most faithful.

Themistocles noctu *de servus suus*, qui habere fidelis, ad rex mittere.

English Examples to be turned into Latin.

Who of the Greek rhetoricians ever drew any thing from Thucydides?—None of the beasts is wiser than the elephant.—Set before your eyes every one of these kings.—The least of evils are to be chosen.—No one (nemo) of mortals is wise at all times.

—The last of all the Roman kings was Tarquin the Proud.—Thales the Milesian, first of all among the Greeks, ascertained the reason of the eclipse of the sun.—Of these opinions, which is true?—Nothing can be said so absurdly which is not said by some of the philosophers.

361.—RULE XI. Adjectives of plenty or want govern the genitive or ablative.

1. Genitive.

The fables of the poets are full of vanity.

All [places] are full of fraud and perfidiousness and snares.

All [that are] endued with virtue are happy.

Man, who is partaker of reason and speech, is more excellent than beasts, which are void of reason and speech.

But the mind of man is endued with reason in vain, unless it become also endued with virtue.

Virtue is made long-lived by verse, and free from the grave.

We are not wanting, but prodigal, of time.

All things are full of God.

Solitude, and a life without friends, is full of snares and fear.

Fabula poëta plenus esse futilitas.—CIC. *N. D.*

Fraus, et perfidia, et insidia, plenus esse omnis.—CIC.

Omnis virtus compos esse beatus.—CIC. *Tusc. 5.*

Homo, qui esse *particeps ratio et oratio*, præstantior esse fera, qui esse *expers ratio et oratio*.

Sed animus homo frustra esse compos ratio, nisi 30 evadere quoque compos virtus.

Carmen fieri vivax virtus, expersque sepulcrum.—OV.

Non inops tempus, sed prodigus esse.—SEN.

Deus plenus esse omnis.—CIC.

Solitudo, et vita sine amicus, insidia, et metus plenus esse.—*Id.*

2. Ablative.

Human life is never free from troubles.

Rich men have many nights full of fears.

When one is loaded with wine, he is not master of himself.

Vita humanus nunquam molestia esse vacuus.

Nox multus timor plenus habere dives.

Quum quis vinum gravis esse, esse impos sui (gen.).—SEN. *Ep. 83.*

English Examples to be turned into Latin.

What word is there in the letter which is not *full of humanity, duty, benevolence*?—Truly we shall be happy when we shall be, our bodies being left, *free from both passions and contentions*.—A mind *free from disorders* makes men perfectly and absolutely happy.—His countenance *was full of fury*; his eyes, *of wickedness*; his discourse, *of insolence*.—The mind during sleep is *without (free from) sensations and cares*.

GENITIVE GOVERNED BY VERBS.

364.—RULE XII. *Sum* governs the genitive of a person or thing to which its subject belongs as a possession, property, or duty.

It is not [the part] of a wise man to say, I will live well tomorrow.

Doting is [the infirmity] of old men, but not of all old men.

Rashness is [the property] of youth (blooming age), prudence of old age.

It is [the part] of a vain person to commend, of a fool to disparage himself.

It is [the property] of a great mind to slight injuries.

It is [the part] of a generous and magnificent mind to help and to do good.

It is [the part] of an arrogant person to neglect what every one thinks of him.

It is [the property] of a great wit to apprehend beforehand (foresee by reflection) things future, and not to suffer (cause) that he may be forced to say (that it may be to be said) at length, I had not thought it.

Non esse sapiens dicere, cras bene vivere.—MART.

Deliratio esse senex, sed non omnis senex.—CIC.

Temeritas esse florens aetas, prudentia senectus.—CIC. SEN.

Laudare sui vanus, vituperare stultus esse.—SEN.

Magnus animus esse injuria despicere.—ID.

Generosus et magnificus animus esse juvare et prodesse.—ID.

Arrogans esse, negligere quid de sui quisque (Gr. 627-5) sentire.—CIC. OFF. 1.

Ingenium magnus esse, præcipere cogitatio futurus, nec committere, ut aliquando dicendus (LIV.) esse, non putare.—ID. 1, 23.

There are two sorts of injustice; one [is] theirs that do (who bring) injury, the other theirs who do not keep off injury from those to whom it is offered (done).

It may happen to (it is the property of) any man to err; [but] it is [the property] of none but a fool to persist in error.

867.—If [my] memory perhaps shall fail me, it is your [part] to (that you may) put me in mind.

It belongs to us (it is ours) to understand.

It is your business, Cato, to look to it.

It belongs to us to understand.

Injustitia duo genus n. esse; unus [esse] is, qui inferre, alter is, qui ab hic, qui inferri, non propulsare injuria.—CIC. *Off.* 1.

Quivis homo esse errare; nullus nisi insipiens in error perseverare.—CIC.

Si memoria fortè deficere, tuus esse ut suggerere.—CIC. *Fin.*

Noster esse intelligere.—*Id.*

Esse tuus, Cato, videre.—CIC.

Noster esse intelligere.—*Id.*

English Examples to be turned into Latin.

It is the mark of a brave man not to be disturbed in adversity.—It is a wise man's business to determine who is a wise man.—It is not becoming your gravity and wisdom to bear your misfortune too immoderately.—366. The Pythagoreans relate that the Orphean poem was the work of one Cærops.

369.—RULE XIII. *Misereor, miseresco*, and *satāgo*, govern the genitive.

Pity thy poor companions.

Take [ye] pity, I pray you, upon the Arcadian king.

Olinia is employed enough in (is busy with) his own affairs.

Those who ought to take compassion on me cease not to envy me.

At length take compassion on the allies.

871.—How he is deceived in his mind.

He is disgusted at me.

Misereri inops socius.—*JUV.*

Arcadius, quæso, *miserescere* rex.—*VRG.*

Olinia *satagere* res suos.—*TER.*

Qui debere *misereri* ego non desinere invidere.—*CIC.*

Aliquando *misereri* socius.—*CIC.*

Ut *falli* animus.—*TER.*

Fastidire ego.—*PLAUT.*

I did not hear sufficiently, and yet I am not mistaken as to their conversation.

372.—Refrain from anger and fierce contention.

Cease at length from tender complaints.

It is time to give over the battle.

Nec satis exaudire neo sermo falli tamen.

Abstinere ira, calidusque riza.

Desinere mollis tandem querela.

Tempus desistere pugna.

373.—RULE XIV. *Recordor, meminī, reminiscor,* and *obliviscor,* govern the genitive or accusative.

1. Genitive.

He will remember (reflect upon) his own villanies with sorrow.

A good man easily forgets injuries.

It is a pleasant thing to remember labours past.

God himself commands thee to remember death.

A man that (who) is pitiful towards a calamitous person, remembers himself.

That which any one loves very much, he cannot forget.

Let young men, when they shall have a mind (shall wish) to give themselves to diversion, beware of immoderateness, and remember modesty.

Iste cum dolor flagitium suus recordari.—CIC.

Vir bonus facillè oblivisci injuria.

Dulcis esse meminisse labor actus.

Ipsè jubere mors tu meminisse Deus.—MART.

Homo qui in 6 homo calamitosus esse misericors, meminisse sui.—PUBL.

Qui quisque vehementer amare, is non posse oblivisci.

Adolescens, quum dare sui jucunditas velle, (25) cavere intemperantia, et meminisse verecundia.—CIC. *Off.* 1.

2. Accusative.

I remember all the stages of thy life (age).

Thou art [one] of a happy memory, who usest to forget nothing but injuries.

Good men remember benefits.

Omnis gradus ætas recordari tuus.—CIC.

Tu esse (VII.) memoria felicissimus, qui oblivisci nihil solere, nisi injuria.—CIC.

Bonus beneficium meminisse.

He ought to remember kindnesses upon whom they are bestowed, not he to mention, who bestowed them.

Remember those things, which are worthy of your character.

376.—I wish to know whether you remember yourself.

Remember the pilla.

Never mention God but with caution, fear, and reverence.

Officium meminisse debere is, in qui collatus esse, non commemorare is, qui 3 conferre.—Cic. *Am.*

Reminisci is, qui dignus (xxiii.) tuus persona esse.—Cic.

Velle scire eequid *de tu* 7 *recordari.*

De pilla 9 *memini.*

Ne unquam 6 *meminisse Deus (de Deus)* nisi cautè, timidè et reverenter.

English Examples to be turned into Latin.

No one, Dolabella, can now pity either you or your children, whom you have left miserable in want and solitude.—It is peculiar to folly (Gr. 385) to discern the faults of others and to forget her own.—Have you forgotten your own (tuus) accusation?—He himself shall certainly recognize and remember his own crimes with some pain.—The old man told us not only of all his actions, but even of his sayings.—It is a pleasant thing to remember labours past.—The leader of the Helvetii exhorted Cæsar to (that he should) remember both the former disaster of the Roman people, and the ancient valour of the Helvetii.

CONSTRUCTION OF THE DATIVE.

DATIVE GOVERNED BY NOUNS.

378.—RULE XV. Substantives frequently govern the dative of their object. See also Nos. 379–381.

The cause of the poverty of Abdolonymus was (his) honesty.

Are you my servant (a servant to me), or I yours (to you)?

They cast themselves weeping at the feet of Cæsar.

Causa Abdolonymus^b paupertas^a esse probitas.

Tu ego,^b aut tu^b ego servus^a esse?

Sui flens ad pedes^a Cæsar^b 3 projicere.

The knees of the boldest soldier have trembled a little when the signal of battle was given, and the heart of the greatest commander has palpitated.

The same love is destruction to the herd and to the herdsman (the master of the herd).

I know not what eye bewitches my tender lambs.

6 Signum pugna datus (Gr. 690) *ferox miles^b paululum genu^a tremere, et magnus imperator^b cor^a exsilire.*

Idem amor *exitium^a pecus^b esse; pecusque magister.^b*

Nescire quis tener oculus *ego^b fascinare agnus.^a*

THE DATIVE GOVERNED BY ADJECTIVES.

382.—RULE XVI. Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative. Also 383.

Nothing is so like death as sleep.

Is there any thing more like madness than anger?

In the grave, the poor needy man will be equal to [those that are] rich.

It is a hard thing to find words equal to great grief.

Passionateness is an enemy (unfriendly) to prudence.

Pleasure is an enemy (unfriendly) to reason and to virtue.

Nothing is so much an enemy (so unfriendly) to the mind (understanding) as pleasure.

Cruelty is a very great enemy (very unfriendly) to the nature of men.

Nothing is more agreeable to the nature of man, than beneficence and liberality.

Fortune is sometimes kind to me, sometimes to another.

I am nearest to myself.

Nihil esse tam similis mors, quam somnus.—CIC.

An esse quidquam similior insania, quam ira?—CIC. Tusc.

In sepulchrum par dives pauper egenus esse.—COEN. GALL.

Difficilis esse magnus dolor par verbum reperire.—SEN.

Iracundia esse inimicus consilium.—CIC.

Voluptas esse inimicus ratio et virtus.

Nihil esse tam inimicus mens, quam voluptas.—CIC. Sen.

Homo natura maximè esse inimicus crudelitas.—CIC. Off. 3.

Nihil esse natura homo accommodatior (xxiv.) beneficentia et liberalitas.—Id. 1.

Fortuna nunc ego, nunc alius benignus esse.—HOR.

Proximus esse egomet ego.—TER. An. 4. 1. 12.

Let not your ears be easy to accusers.

That is becoming, which is agreeable to the excellency of man.

The good things of fortune are common to the righteous and wicked.

Some things are common to man with beasts.

Death is common to every age.

We are all easy to be taught (docile) to imitate base and naughty things.

Archytas, when he had been made [a little] too angry with his bailiff, says, How (in what manner) would I have dealt with (treated) thee, if I had not been angry?

I would have punished (taken satisfaction from) thee, says Archytas to his bailiff, if I had not been angry with thee.

A good conscience (a mind conscious to itself of right).

A plain diet (simple food) is best for man: a heaping together of tastes (of savoury dishes) is hurtful, and sauces are more pernicious.

Think yourself born for praise and glory, not for the belly, not for sleep and delight.

We are born in this condition, creatures liable to no fewer diseases of the mind than of the body.

If thou canst not (shalt have been unable to) be the best, at least (use thy) endeavour that thou mayest be next to the best.

This is indeed common to all philosophers.

Ne esse auris *criminans facilis*.—SEN.

Decorus is esse, qui esse *consentaneus excellentia* homo.—CIC. *Off.* 1.

Bonum fortuna *communis* esse *probus* et *improbis*.—CIC.

Quidam esse *homo* cum *bestia communis*.—ID.

Omnis *ætas* mors *communis* esse.—ID.

Docilis (LXII.) *imitandus turpis* ac *pravus* omnis esse.—JUV.

Archytas, quum *villicus* (39) factus esse *irator*, Quis tu modus, inquit, accipere, nisi iratus (32) esse?—CIC. *Tusc.* 4, 36.

Sumere a tu *supplicium*, inquit Archytas *villicus*, nisi tu *iratus* (32) esse.—VAL. *MAX.* 4, 1.

Mens sui conscius (IX.) *rectum*.

Homo utilissimus esse *cibus simplex*: *coacervatio* sapor *pestifer*, et *condimentum perniciosior*.—PLIN.

Arbitrari tu *natus laus* et *gloria*, non *abdomen*, non *somnus* et *delectatio*.—CIC.

Hic *conditio natus* esse, animal *obnoxius* non paucior *animus*, quam *corpus morbus*.—SEN. *de Ir.* 2.

Si *nequire* esse *optimus*, saltem *dare opera* ut *optimus* (LIV.) esse *proximus*.—PLAUT.

Hic quidem *communis* esse *omnis philosophus*.

EXCEPTIONS.

385.—A good man seeks [one] like himself.

The bad would have (the bad wish) the good be bad, that they may be like themselves.

There is something like understanding (reason) in a brute.

Death is very like sleep.

It is to be wished, that they that are over the commonwealth may be like the laws, which are moved (drawn) to punish (punishing), not by passion, but by equity.

Temperance is the enemy of (unfriendly to) lusts; and lusts are the enemies of (unfriendly to) the understanding and soul.

Plain and open persons, who think that nothing ought (is) to be done underhand (secretly) or by stratagem, lovers of truth, enemies (unfriendly) to tricking, are beloved.

It is the common fault of all, that we are too intent upon wealth in old age.

A certain care of those [creatures] which are procreated [by them] is the common [property] of all animals.

Cato the elder was almost of the same time (contemporary) with Scipio Africanus.

The search of truth is proper to man.

It is the property of the guilty to tremble.

386.—Almost all men are prone to pleasures.

Vir bonus sui similis quærere.—CIC. *de Am.*

Malus bonus malus esse velle, ut (LIV.) esse sui similis.—PLAUT.

Esse quiddam similis mens in bellua.—CIC.

Somnus simillimus mors esse.

Optandus esse, ut is, qui præesse (Gr. 393) respublica, lex similis esse, qui ad (Gr. 704) punire non iracundia, sed æquitas duci.—CIC. *Off. 1.*

Temperantia esse inimicus libido; libido autem esse inimicus mens et animus.—CIC. *Off. 3, 33.*

Homo simplex et apertus, qui nihil ex occulto, aut ex insidiæ agendus [esse] putare, veritas cultor, frans inimicus, diligi.—CIC. *Off. 1.*

Vitium communis omnis esse, quod nimium ad res in senecta attentus esse.—TER.

Communis animans omnis esse cura quidam is [animans n.], qui procreatus esse.—CIC. *Off. 1, 4.*

Cato major Scipio Africanus ferè æqualis esse.—CIC. *Off. 3, 1.*

Homo proprius esse verum inquisitio.—CIC. *Off. 1.*

Proprius esse nocens trepidare.—SEN.

Plerique omnis homo ad voluptas propensus esse.—CIC. *Off. 1.*

The nature of almost all boys is inclined to idleness and play.

Let a prince be slow to punishment, swift to [give] rewards; and let it grieve him as often as he is forced to be severe.

Some are more liable to some diseases, and others to others (others are more liable to other diseases).

We are by nature inclined to liberality.

Ingenium omnis ferè puer esse *proclivis ad otium et lusus*.

Esse *piger ad pœnæ principis, ad præmium velox*; et dolere quoties cogi esse *ferox*.—Ov.

Alius *ad alius morbus* (Gr. 275) *proclivior esse*.—Cic.

Natura *propensus esse ad liberalitas*.—Cic.

Examples of the Accusative with ad.

387.—All [people] are not fit for friendship.

The necks of oxen are naturally fitted for the yoke.

Mankind (the race of men) is born for justice and honesty (honour).

A man good for nothing.

Old age brings this vice to men; we are more intent upon wealth than is sufficient.

A disturbed mind is not fit to discharge its duty.

We all are too apt to learn to imitate naughty things.

388.—Jugurtha stations his foot soldiers nearer the mountain.

The Ubii live nearest to the Rhine.

389.—This was agreeable to (in accordance with) the letters which I had received at Rome.

Often you appeared somewhat impudent, which is very unlike you (foreign from you).

Omnis *ad amicitia idoneus non esse*.—Cic. *Am.*

Bos *cervix natus esse ad jugum*.—Cic.

Genus homo *ad justitia et honestas natus esse*.—*Id.*

Homo *ad nullus res utilis*.—*Id.*

Hic vitium senectus afferre homo; *attentior esse ad res quàm sat esse*.—*Ter.*

Conturbatus animus non esse *aptus ad* (LXII.) *exsequendus munus n. suus*.—Cic. *Tusc.* 3.

Ego *ad pravus* (LXII.) *imitandus nimis docilis esse omnis*.

Jugurtha *propior mons pedes collocare*.

Ubii *proximus Rhenu incolere*.

Is esse *consentaneus cum is literæ qui ego Roma 4 recipere*.

Sæpe, qui *a tu alienus esse subimpudens videri*.

390.—Homer has sunk to the same repose as others. Homerus *idem alius* sopiri
6 quies.

English Examples to be turned into Latin.

Your discourse against Epicurus was pleasing to our (friend) Balbus.—Antony is equal to Catiline in wickedness.—Nothing is so congenial to our intellectual faculties as metres (numbers) and tones (voices).—Good health is more pleasing to those who have recovered from a dangerous illness, than to those who have never been sick.—Men can be very useful to men.—The same labours are not equally painful to the commander and the soldier, because honour itself renders the commander's labour lighter.—385. Why dost thou always defend men unlike thyself?—Nor indeed do I understand why Epicurus rather chose to pronounce the *gods like men*, than *men like the gods*.

THE DATIVE GOVERNED BY VERBS.

GENERAL RULE.

391.—RULE XVII. All verbs govern the dative of the object or end, to which the action or state expressed by them, is directed. Also No. 392.

Praise is due to virtue.

The greatest reverence is due to a child.

We owe dutifulness to our parents.

We must beware lest we open our ears to flatterers.

That which thou dost well, thou dost for thyself, not for another.

Punishments are prepared for the wicked in hell (with the infernal gods).

Nature engages us to our parents and country.

The wise man makes a fortune himself for himself.

Laus debēri virtus.

Maximus debēri puer reverentia.—JUV.

Parens noster debere pietas.—SEN.

Cavere esse (Gr. 701) ne (LIV.) patefacere auris assentator.—CIC. *Off.* 1.

Qui bene facere, facere tu, non alius.—PLAUT.

Impius apud inferi poena preparatus esse.—CIC. *de Inv.*

Parens et patria natura ego conciliare.—CIC.

Sapiens ipse fingere fortuna sui.—PLAUT.

Has not nature set a bound (measure) to desires?

The sun shines even to the wicked.

[That] which may happen to one body, may happen to any body.

Let him wish for no (nothing) more, to whom that has happened, which is enough.

Many good things have happened to many beyond expectation.

A return to heaven is open to every very good soul, when it is gone out of the body.

We were not born for ourselves only.

The covetous man gets riches for others, not for himself.

So you oxen carry plows not for yourselves.

And you sheep bear fleeces not for yourselves.

And you birds make nests not for yourselves.

And you bees make honey not for yourselves.

Nonne *cupido statuere* natura modus?—HOR.

Etiam sceleratus sol lucere.—SEN.

Quivis posse accidere, qui quisquam [accidere] posse.—PUBL.

Qui satis esse, qui contingere, hic nihil amplius optare.—HOR.

Multus præter spes multus evenire bonum.—PLAUT.

Optimus quisque animus, quum e corpus excedere reditus ad cælum patere.—CIC. *Am.* 4.

Non ego solùm nasci.—CIC.

Avarus alius non sui divitiæ parare.

Sic tu non tu ferre aratrum bos.

Et tu non tu vellus ferre ovis.

Et tu non tu nidificare avis.

Et tu non tu mellificare apis.—DONAT. *vit. Virg.*

English Examples to be turned into Latin.

It is the part of a wise man to please God, to do good to men, to take care of himself, to provide for his own safety, to be concerned for his friends and study their interest, to do harm to no one, to displease nobody, neither to hurt the miserable nor lay snares for the innocent.—A good man favours the good and rejoiceth with them upon any happy event; he is always disposed to spare the vanquished and forgive what is past; he neither entertains resentment nor flatters any one; he envies nobody but imitates the worthy.—You must be the servant of (It behoves you to serve) philosophy, that true liberty may be your portion (may happen to you).—Why do you yield and give way to fortune?—No man can serve pleasure and virtue at the same time.

SPECIAL RULES.

393.—I. *Sum* and its compounds govern the dative (except *possum*).

A word is enough to the wise.
It can be well with no wicked man (to nobody wicked).

That which is enough for nature, is not [enough] for man.

A great fortune is a great slavery to its master.

The covetous man is rich to his heir, but poor to himself.

There is in youth the greatest weakness of judgment.

There is by nature in our minds an (a certain) insatiable desire of seeing truth.

Scornfulness is in the fair.

Nature commands us to do good to men.

We ought to do good one to another.

There are [some] that (who) neither do good to themselves nor to others.

Men may do very much good or harm to men (are able to do good or to do harm very much to men).

It is a greater thing to do good to many, than to have great wealth.

A little is enough to nature, nothing is enough to covetousness.

As magistrates are above the people, so the laws are above magistrates.

Pollio was not only concerned in all [your] affairs, but took the lead in them.

Dictum sapiens sat esse.

Bene esse posse nemo improbus.—CIC.

Qui natura satis esse, homo non esse.—*Id.*

Fortuna magnus magnus dominus esse servitus.

Avarus hæres dives, pauper at ipse sui esse.

Adolescentia inesse maximus imbecillitas judicium.—CIC. *Off.* 1.

Natura inesse mens noster insatiabilis quidam cupiditas verum visendus (Gr. 707).—CIC.

Fastus inesse pulcher.—OV.

Homo prodesse natura jubere.—SEN.

Debere prodesse alius alius.

Esse [quidam] qui neque sui nec alius prodesse.—CIC. *Off.* 2.

Homo plurimum prodesse aut obesse posse homo.—*Id.*

Major esse prodesse multus, quam magnus opes f. habere.—CIC.

Natura satis esse parum; cupiditas nihil satis esse.—SEN.

Ut magistratus præesse populus, ita lex præesse magistratus.

Pollio, omnis negotium non interesse solum, sed præesse.—CIC.

Let us do that strenuously which is equally profitable (equally does good) to poor and (equally to) rich.

The study of honest virtue equally profits (does good to) the poor and rich.

Agere gnaviter is, qui æquè pauper prodesse, locuples æquè.—HOR. Ep. 1, 1.

Virtus honestus pauper prodesse studium et locuples æquè.

394.—II. The verb *est*, signifying *to be*, or *to belong to*, governs the dative of the possessor. Also No. 395.

Note.—In translating from English into Latin under this rule, the objective case in English becomes the nominative in Latin, and the nominative in English becomes the dative in Latin. See examples, Gr. 394.

Kings have long hands (long hands are to kings).

Art thou ignorant that kings have long hands (that long hands are to kings) ?

So long as the sick man has life (as life is to the sick man) there is hope.

Many animals have quicker senses (quicker senses are to many animals) than man.

Man has some resemblance (some resemblance is to man) with God.

The soul has a struggle (a struggle is to the soul) with this heavy flesh, lest it should be drawn away or depressed : it tends thither from whence it was sent down.

The (Gr. 579) less wealth (by how much the less of things, by so much) the less covetousness the Romans had (was to the Romans). Riches brought in avarice.

396.—Even if I have not wanted, as you think, talent for this undertaking, I have certainly wanted learning and leisure.

I have not this (lit. this is wanting to me).

Manus longus esse rex.

An nescire longus rex esse manus ? (Gr. 671.)—OV.

Dum ægrotus anima esse, spes esse.

Sensus agilior esse multus animal quàm homo.—SEN.

Esse homo similitudo quidam cum Deus.—CIC.

Animus cum hic caro f. gravis certamen esse, ne (31) abstrahi aut sidere : nitâ illo unde 3 demitti.—SEN.

Quantum minus (Gr. 343) res, tantum minus (Gr. 343) cupiditas 2 esse Romanus. Divitiæ avaritia 3 invehère.—LIV.

Etiam si ego ut tu putare ad hic opus ingenium non deesse doctrina certe, et otium deesse.

Hic ego deesse.

Nothing was less wanting to Darius than multitude of soldiers.

Poverty wants many things, covetousness all things (many things are wanting to poverty, all things to covetousness).

A covetous man wants as well that which he has, as that which he has not (as well, &c. is wanting to a covetous man).

Non quisquam parum *Darius* quam multitudo miles *deesse*.

Deesse inopia multus, *avaritia* omnis.—PUB. SYR.

Tam *deesse avarus* qui habere, quam qui non habere.—*Id.*

397.—III. Verbs compounded with *satis*, *bene*, and *male*, govern the dative.

He does a kindness to himself, that (who) does a kindness to a poor man.

If thou dost a kindness to the good, that kindness is not lost.

If thou dost any kindness to a bad man, that kindness is lost.

That kindness which is done to the good, is not lost.

We are said to satisfy him whose desire we fulfil.

Sui benefacere ipse, qui *egenus benefacere*.

Si benefacere bonus, is beneficium haud perire.

Malus si quid (80) *benefacere*, is beneficium interire.—PLAUT.

Qui benefieri bonus, haud perire.—*Id.*

Satisfacere dici is qui desiderium implere.—CÆL. DIG.

English Examples to be turned into Latin.

The safety of his country was dearer to him than the sight of it.—[My] books now profit me nothing.—Men both profit and hurt men very much.—I have now no business with him.—I had not the opportunity of consulting with you when we were together.—396. If any one possesses these things (if these things are supplied to any one) they assist him a little in (as to) others.—III. He satisfied both nature and the laws.—If any one reviles me, he seems to me petulant or absolutely mad.—Of what good man did Gellius ever speak well?

399.—IV. Many verbs compounded with these ten prepositions, *ad*, *ante*, *con*,—*in*, *inter*, *ob*,—*post*, *præ*, *sub*, and *super*, govern the dative.

Ad.

Stick to justice and honesty.

The good take to themselves the good [for] companions.

Take care that thou dost not (lest thou) rashly assent to things unknown.

Fame delights to add false things to true.

Do not lay hands on other men's goods.

Give not thy mind to pleasure.

Adhærescere justitia et honestas.

Bonus bonus sui (i.) socius *adsciscere.*

Cavere ne temere (80) *assentiri incognitus.*—CIC. *Off.* 1.

Fama gaudere falsus *addere verus.*—OV.

Ne (25) *afferre* manus alienus *bonum.*—CIC.

Ne (25) *addicere* animus *voluptas.*—SEN.

Ante.

Prefer virtue before (to) riches, and those things which are honest to those things which seem profitable.

Where can you find him that (who) prefers the advantage of a friend before (to) his own [advantage]?

Virtue excels all things.

The least excellence of the mind excels all the good things of the body.

Many have preferred private quiet before (to) public employments.

The unlearned and savage sort of men always prefer profit before (to) honour; but the civilized and polished sort prefer dignity before (to) all things.

Always remember (have in readiness) how much the nature of man excels beasts.

One day spent well, and according to the precepts of virtue and religion, is to be preferred to a sinning immortality.

Anteponere virtus divitia, et is qui esse honestus is qui videri utilis.

Ubi iste invenire qui commodum amicus (LIV.) *anteponere suus?*—CIC. *Am.*

Virtus anteire omnis res.—PLAUT.

Minimus animus præstantia omnis corpus *bonum anteire.*—CIC.

Multus privatus otium *negotium publicus anteferre.*

Indoctus et agrestis genus *n. homo anteferre* semper utilitas *honestas*; sed urbanus et politus genus *res* omnis dignitas *anteponere.*—CIC.

Semper in promptu habere, quantum natura homo *bestia* (Gr. 627-5) *antecedere.*—CIC. *Off.* 1.

Unus dies bene, et ex præceptum virtus et religio actus, peccans *immortalitas antependendus* esse.

Con.

Themistocles killed himself (procured death for himself).

A sword is ill trusted with (to) an angry man.

Socrates durst not trust himself with anger: I would beat thee, says he to his servant, if I were not angry.

Themistocles *sui mors consciscere.*

Malè *iratus* ferrum *committi.*—SEN. *de Ir.*

Socrates non s̄ audere *sui ira committere*: (33) Oædere tu, servus ait, nisi s̄ esse iratus.—*Id. ibid.* 1. 15.

In.

Many dangers hang over us continually.

Death hangs over men always, as the stone over Tantalus.

A good man envies nobody.

Nothing is happy to him, over whom some terror always hangs.

To indulge pleasure is the beginning of all mischiefs.

So does the sick man hanker after waters being forbidden him.

It is a wretched thing to depend (lean) upon another man's reputation.

Indulge your body so much as is sufficient to good health.

Bitter enemies deserve better of us than those friends that (who) indulge sins, and drive us into mischief (fraud) by obsequiousness.

Fern [that is] to be burned grows in neglected fields.

He must (it behoves him to) denounce war against his lusts and pleasure, who would (who may wish to) be good.

Multus *ego impendere* periculum perpetuò.

Mors *homo*, quasi saxum *Tantalus*, semper *impendere.*—*Cic. Fin.*

Probus *invidere nemo.*—*Cic.*

Nihil esse is *beatus*, qui semper aliquis terror (Gr. 636) *impendere.*—*Id.*

Voluptas indulgere initium esse malum omnis.—SEN.

Sic *interdictus imminere æger aqua.*—*Ov.*

Miser esse *alienus incumbere fama.*—*Juv.*

Corpus tantum indulgere, quantum bonus valetudo satis esse.—SEN.

Meliùs de ego mereri acerbus inimicus, quàm is amicus qui *peccatum indulgere*, et obsequium ego in fraus *impellere.*—*Cic. Am.*

Neglectus urendus *felix in nasci ager.*—*Hor.*

(Gr. 423) *Oportere* is qui (Gr. 636) *velle* esse bonus, bellum *indicere cupiditas et voluptas.*

Inter.

God is amongst us.

God is present to our minds, and intervenes in the midst of our thoughts (to our middle thoughts).

God, the beholder of all things, is present in darkness; is present also in our thoughts, [which are] as it were (as if) another darkness.

Interesse ego Deus.—SEN.

Deus interesse animus noster, et cogitatio medius intervenire.—SEN.

Deus speculator omnis tenebræ interesse; interesse et animus noster, quasi alter tenebræ.—MIN. FELIX.

Ob.

Youth creeps upon childhood, old age upon youth.

Many uneasinesses (displeasing things) are met with by him that lives (occur to him living) long.

It is not [the part] of a courageous man to expose himself to dangers without cause, than which nothing can be more foolish.

Adolescentia pueritia, adolescentia senectus obrepere.—CIC. SEN. 2.

Multus pœnitendus occurrere vivens diu.—PUBL. SYR.

Non esse (Gr. 364) magnanimus vir, offerre sui periculum sine causa, (Gr. 467) qui nihil posse esse stultior.—CIC. OFF. 1.

Post.

Children commonly value all things less than (postpone all things to) play.

Dost thou wonder, seeing thou valuest all things less than (postponest all things to) money, that nobody loves thee?

Puer ferè omnis lusus postponere.

Mirari, quum tu 7 postponere omnis (pl.) nummus, quod tu nullus (30) amare?—HOR.

Præ.

Friendship is better than (excels) relationship.

A good name is better than (excels) riches.

The soul is much better than (much excels) the body.

Man far excels other living creatures (other animals), and [one] man [another] man, an understanding man a fool.

Amicitia præstare propinquitatis.—CIC. AM. 5.

Existimatio bonus præstare divitiæ.

Animus corpus multum præstare.—CIC. LEG.

Homo longè præstare cæter animans, et vir vir, intelligens stultus.

Prefer virtue to riches, friendship to money, and profitable things to pleasant.

Prefer not thyself to others, because of abundance of fortune.

Mars presides over arms.

Præferre virtus divitiæ, amicitia pecunia, et utilis jucundus.

Ne (25) præferre tu alius, propter abundantia fortuna.
—CIC.

Mars præsidere arma.—OV.

Sub.

Nothing flourishes always: age succeeds age.

One world does not suffice the Pellean young man.

It is a king-like thing, believe me, to help [those that are] fallen.

Nihil semper florere; ætas succedere ætas.—CIC.

Unus Pellæus juvenis non sufficere orbis.—JUV.

Regius, credere (Gr. 403) ego, res esse succurrere lapsus.—OV.

Super.

Mourning often comes in the midst of mirth.

Luctus sæpe lætitia supervenire.

402.—Some verbs compounded with these prepositions, sometimes, instead of the dative, govern the case of the preposition; such as *ante-eo*, *-cedo*, *-cello*, *-venio*, *-verto*; *præ-cedo*, *-curro*, *-verto*, *-sto*, *-gredior*; *sub-eo*, &c.

EXAMPLES.

The nature of man exceeds all living creatures (all animals).

They affect us with a kind of (with a certain) admiration, who are thought to go before others in virtue.

Many have gone before us to death, all the rest will follow us.

We are angry at God, because some one goes beyond us, forgetting how many men are behind us. Consider how many (by how much) more thou goest before than thou followest.

Natura homo omnis animans anteire.—CIC.

Admiratio quidam afficere, qui anteire cæter virtus putari.—CIC. *Off.* 2.

Multus ego antecedere ad mors, omnis reliquus sequi.—SEN.

Deus (Gr. 403) irasci, quòd aliquis ego (30) antecedere, oblitus quantum (VII.) homo retro (Gr. 627-5) esse. Considerare quanto plures (Gr. 627-5) antecedere quam (Gr. 627-5) sequi.—*Id.*

English Examples to be turned into Latin.

We are all partakers of that reason and superiority by which we excel the brutes.—These adjoining gardens bring his memory to my mind.—These things are reputable to those whose rank they suit.—Who can prefer impious [persons] to religious?—The spear of Cæsar brings both hope and confidence to many wicked men.—Antony desired to place a diadem on Cæsar.—Many and various kinds of death hang over mankind.—This I cannot commend, that he did not relieve such men.—The poets make a rock hang over Tantalus in the shades below.—Who first gave names to all things?—He prefers the pleasures of the belly to the gratification of the eyes and ears.

403.—V. Verbs govern the dative which signify to profit or hurt;—to favor or assist, and the contrary;—to command and obey, to serve and resist;—to threaten and to be angry;—to trust. Also Nos. 404, 405.

One ungrateful [person] does harm to (hurts) all the miserable.

Whosoever shall spare the bad, does harm to the good.

Flattery can harm nobody, but him who delights in it (is delighted with it).

Many of our good things hurt us.

If you do good to any one for your own sake, it is not to be reckoned a favour, but usury.

Other men's things please us more, our things others.

[That] is kept with great danger, which pleases many.

It is a commendation to displease the bad.

Let whatever has pleased God please man.

Ingratus unus miser omnis nocere.

Bonus nocere, quisquis 6 parcere malus.—Id.

Assentatio nocere posse nemo, nisi is qui is delectari.—CIC. de Am.

Multus bonum noster ego nocere.—SEN.

Si tuus ob causa quisquam (30) commodare, beneficium ille habendus non esse, sed fœneratio.—CIC.

Alienus ego, noster plus alius placere.—PUB.

Magnus periculum custodiri, qui multus placere.—Id.

Malus displicere laus esse.

Placere homo, quicquid Deus placere.—SEN.

Phrases.—Consulo tibi, I consult for thee [thy good], or, I take care of thee. Tibi consultum volo I wish thy good.

We ought to consult for peace.

Human affairs are taken care of (it is consulted for human affairs) by the providence of God.

We ought to consult [for the good] of men, and to be serviceable to human society.

Nature teaches this, that [one] man should wish the good of (wish to consult for) [another] man.

It is not so well [acted] with human affairs, that the best (better) things should please the major part; a multitude is an argument of the worst.

Pax consulere debere.

Deus providentia consulti res humanus.—CIC.

Consulere homo, et servire societas humanus, debere.

Natura hoc praescribere, ut homo homo consultum (31) velle.—CIC. Off. 3.

Non tam bene cum res humanus agi, ut melior plures (LIV.) (31) placere; turba esse argumentum pessimus.—SEN.

2. Verbs signifying to favour or assist, and their contraries.

Pardon thou another often, never thyself.

Pardon others many things, thyself nothing.

All men love (study for) liberty by nature.

Every one favours (studies) his own advantage.

We are soon satisfied in (please) ourselves; we easily assent to those that affirm (affirming) that we are very good or very wise: We are so fond of (so indulge) ourselves, that we are willing to be praised.

He that (who) hath taken this upon (to) himself, to correct the manners of others, and reprove sins, who would pardon him, if he himself should deviate from his duty in any thing?

They are easily pardoned (it is easily pardoned to them) who do not endeavour to persist in, but to recall themselves from their error.

Ignoscere saepe alter, nunquam tu.—PUB. SYR.

Ignoscere alius multus, nihil tu.—AUS.

Omnis libertas natura studere.

Quisque suos studere commodum.

Citò ego placere; optimus ego esse aut sapientissimus affirmans faciliè assentiri: Adèd indulgere ego, ut laudari (LIV.) velle.—SEN.

Qui sui (XVII.) hoc sumere, ut mos (LIV.) (30) corrigere alius, ac peccatum reprehendere, quis hic (31) ignoscere, si quis in res ipse ab officium (38) declinare?—CIC. Ver. 3.

Ille faciliè (impers.) ignosci, qui non perseverare, sed ab erratum sui revocare moliri.—CIC.

Many great men have lamented that favour did not answer their merits.

Plorare suus non respondere favor multus homo summus meritum.—HOR.

3. Verbs signifying to command, obey, serve, or resist.

To govern thy passion and thy tongue, when thou art angry, is [a piece of] great wisdom.

Moderari animus et oratio quum (Gr. 630) esse iratus, magnus sapientia (XII.) esse.—CIC.

He is not happy, who does not think himself to be so, though he commands the world.

Non esse beatus, esse sui [beatum] qui non putare, licet (LIV.) imperare mundus.—S.

Wise men command their lusts, which others serve.

Sapiens imperare cupiditas suus, qui cæter servire.—CIC.

Temperance commands pleasures.

Temperantia voluptas imperare.—SEN.

Rule thy tongue.

Lingua temperare.—PL.

How shall he command others, who cannot command his own lusts?

Quomodo alius imperare, qui non posse imperare cupiditas suus?—CIC. *Par. 5.*

To obey God, is liberty.

Deus parere, libertas esse.

—SEN.

Every thing obeys riches.

Omnis res divitiis parere.

—HOR.

Let the appetite obey reason.

Appetitus obtemperare ratio.

Honesty at the present offends those whom it opposes; afterwards it is commended by those very persons.

Fides in præsentia is qui resistere, offendere; deinde ab ille ipse laudari.—PLIN. *Ep. 8. 9.*

No power can withstand the hatred of many.

Odium multus nullas opes posse obsistere.—CIC.

The mind ought to obey reason, and to follow whither that leads.

Parere debere animus ratio, et quod illa (LIV.) ducere sequi.—CIC. *Tusc. 2.*

Let arms give place (yield) to the gown.

Cedere arma toga.—CIC.

Dissembling is repugnant to (opposes) friendship.

Simulatio repugnare amicitia.

Be not a slave to passion, which you ought to resist.

Ne servire iracundia, qui debere resistere.

He is to be accounted free who is a slave to no baseness.

Liber is existimandus esse, qui nullus turpitudine servire.—*Ad Her.*

He is not to be accounted a free [man] who obeys his lusts.

We do not easily withstand the allurements of pleasure.

Do not (be unwilling to) comply [with] a friend requiring any thing of thee which is not right.

All is in this, that thou shouldst command thyself.

When it is advised, that we should command ourselves, this is advised, that reason should restrain rashness, and should command the inferior part of the soul.

He that (who) shall not moderate his passion (anger), will wish that to be undone which resentment shall put him upon (shall have advised).

He that does not withstand injury, if he can, is in fault as well as if he should do injury.

Withstand beginnings: a cure is prepared too late, when mischiefs are grown strong through long delays.

The body must (is to) be exercised, and so disposed, that it may (be able to) obey reason.

Non esse liber habendus, qui cupiditas obedire.—CIC. *Par.*

Non facîle obsistere blanditiæ voluptas.—CIC. *Sen.*

Nolle obséquii amicus postulare a tu aliquis qui non. (LV.) esse rectus.—CIC. *de Am.*

Totum in is esse, ut tu (LIV.) imperare.—CIC.

Quùm præcipi, ut egomet ipse (31) imperare, hoc præcipi, ut ratio (31) coërcere temeritas, imperareque inferior pars animus.—CIC. *Tusc. 2.*

Qui non moderari ira, infectus velle esse, dolor qui 6 suadere.—HOR.

Qui non obsistere injuria, si posse, tam esse in vitium quàm si injuria (31) inferre.—CIC. *Off. 1.*

Principium obstare: serò medicina parari, quùm malum per longus (14) inualescere mora.—OV.

Exercendus esse corpus, et ita afficiendus, ut obedire ratio posse.—CIC. *Off. 1.*

4. Verbs signifying to threaten, or to be angry with.

He threatens many who does injury to one.

There is a great part of men which is not angry with the faults, but with the offenders.

It is [the part] of a madman to be angry with those things which are without (want) life, or with dumb animals.

Multus minari, qui unus facere injuria.—PUB.

Magnus pars homo esse, qui non peccatum, sed peccans irasci.—SEN.

Demens (XII.) esse hic irasci, qui (XXV.) anima carere, aut mutus animal.—Id.

How foolish a thing is it to be angry with those things which neither have deserved, nor are sensible of our anger?

It signifies (it is for) nothing to be angry with him who does not value thee a rush.

Anger is nothing better, often worse, than those faults at which it is angry.

Thou oughtest not to have been very angry at so small a fault.

It is recorded (it is transmitted to memory), that Pisistratus, when a certain drunken guest had said many things against his cruelty, said, that he was no more angry at him, than if one had run against him being blindfolded (with his eyes tied up).

A partial esteem of ourselves makes us passionate, and we are not willing to suffer those things which we would (wish to) do. But let us set ourselves in that place in which he is with whom we are angry.

Quàm stultus esse *hic irasci*, qui ira noster nec merere, nec sentire?—SEN.

De nihilo esse *ille irasci*, qui tu non flocci (Gr. 498) facere.—PL.

Ira nihilo melior (xxiv.), sæpe pejor esse, hic delictum *qui irasci*.—SEN.

Non (36) debere graviter (Gr. 668. n. 2) *irasci tantulus peccatum*.

Memoria prodi (xxxii.) Pisistratus, quum multus in crudelitas is, ebrius quidam conviva (39) dicere, dicere, non magis sui *ille succensere*, quàm si quis obligatus oculus in sui (39) incurrere.—SEN.

Iniquus ego aestimatio iracundus ego facere, et qui facere (33) (Lv.) velle, pati nolle. Quin is locus ego constituere, qui ille esse *qui irasci*.—Id.

5. Verbs signifying to trust.

Beware, lest thou trust thyself too much.

Let nobody trust too much to prosperity (prosperous things).

Believe not any one more than yourself of yourself.

We are wont not to believe a lying person even when he speaks (speaking) truth.

Men believe their eyes more than their ears.

No fortune is more dangerously trusted (it is trusted to no fortune less well) than [to] very good.

Cavere, ne nimium tu (LIV.) *confidere*.—CIC.

Nemo *confidere* nimium secundæ res.—SEN.

Ne quis de tu plus quàm tu (25) *credere*.—HOR.

Mendax homo ne verum quidem dicens *credere* solere.—CIC. Div. 2.

Homo amplius oculus quàm auris *credere*.—SEN.

Nullus fortuna minus bene (imp.) *credi*, quàm optimus.—SEN.

Guardianship is to be managed to the advantage of those who are committed to trust, not [to the advantage] of them to whom it is committed.

It is not safe to believe (it is not well trusted to) fame; she is often a liar, and feigns many things.

We ought not quickly to believe those things, which are told us concerning any one's backbitings.

406.—So great calamities threaten you.

Though on every side all terrors threaten me.

They wish their days and months to agree with the course of the sun and moon.

408.—The English word *to*, after a verb of motion, is commonly made by the preposition *ad* or *in* followed by an accusative; thus,

A part of Gaul inclines to the north.

The desire of dominion incites two kindred and neighbouring nations to arms.

It belongs to parents and teachers to exhort children to patience, peace, and concord, though they be provoked to fightings.

Apply thyself to the study of learning and virtue, which tends to thy praise and happiness.

The loadstone draws iron to itself.

Later or sooner we [all] haste to one place.

We are all drawn to the desire of knowledge.

It is very laudable to apply riches to beneficence and liberality.

Tutēla ad is utilitas qui commissus esse (alicui), non ad is, *qui commissus esse*, gerendus esse.—CIC. *Off.* 1.

Non bene fama (imp.) *credi*; esse mendax is sæpe, et plurimus fingere.

Non debere citò *credere hic*, qui narrari de quisquam obtrectatio.—SEN. *de Ir.*

Tantus *in tu impendere* ruina.

Licet undique omnis *in ego* terror 7 *impendere*.

Suus dies mensisque *congruere* velle cum sol lunaque *ratio*.

Pars Gallia *vergere ad Septentrio*.

Cupido imperium duo cognatus vicinusque populus *ad arma stimulare*.

Attinere ad parens et præceptor *hortari* puer *ad* patientia, pax, et concordia etiam si (30) *laccessi ad* pugna.

Applicare tu ad studium doctrina et virtus, qui *speculare ad* laus et felicitas tuus.

Magnes ferrum *ad* sui *alligere*.—CIC.

Serius aut citiùs sedes *propere ad* unus.—OV.

Omnis *trahi ad* cognitio cupiditas.—CIC.

Honestissimus esse divitiæ *ad* beneficentia et liberalitas *conferre*.—CIC. *Off.* 1.

We were born for society and the community of mankind (of the human race), and therefore we ought always to contribute something to the common advantage.

There are two things that most of all put men upon (which chiefly impel men to) mischief, luxury and covetousness.

Thou oughtest to apply thy prudence and understanding to the good of men.

Ad societas et communitas genus humanus 3 nasci, itaque semper aliquid ad communis utilitas debere afferre.
—CIC.

Duo res esse qui homo maximè impellere ad maleficium, luxuries et avaritia
—*Ad Heren.*

Ad homo utilitas prudentia et intelligentia tuus conferre debere.

English Examples to be turned into Latin.

I desire to assist that company in whatever things I can.—It is not allowable for the sake of one's own advantage to hurt another.—I favoured the commonwealth which I have always favoured, and your dignity and glory.—I will overcome my disposition and command myself.—He commands those desires which others obey.—He opposed the designs of the daring with authority.—That softer part of his soul submits to reason as a modest soldier [submits] to a severe commander.—He obeys himself and follows his own rules.—He threatens the same punishment to the best citizens.—Marcellinus was angry with you.—I am by no means accustomed to be rashly angry with my friends.—You say indeed many things, but no one believes you.—I recommend myself entirely to your love and affection.

409.—RULE XVIII. An impersonal verb governs the dative. Also 410.

Thou mayest (it is lawful for thee to) be good and happy.

Thou mayest not (it is not lawful for thee to) hurt another for the sake of thy own advantage.

A good man is not at liberty (it is not lawful for a good man) not to return a kindness if only he can do it.

A man may (it is lawful for a man to) keep a holiday without luxury.

Licere tu esse (Gr. 327) bonus et beatus.

Non licere tu commodum tuus (xxxv.) causa nocere (Gr. 403) alter.—CIC.

Vir bonus non licere non reddere beneficium, si modo is facere (31) posse.—*Id.*

Licere homo sine luxuria agere festus dies.—SEN.

He that (to whom it) agrees well with poverty, is rich.

That only which is honest is good, as the Stoics are of opinion (honesty only is good as it pleases the Stoics).

Qui cum paupertas bene convenire, dives esse.—SEN.

Honestum solus bonus esse, ut *Stoicus placere.*—CIC. *Off.* 3.

411.—These verbs *potest, capit, incipit, desinit, debet,* and *solet* before the infinitive of impersonals, become impersonal also; as, *non potest credi tibi*, “you cannot be believed.”

Through virtue men may go to heaven (it may be gone to the stars).

A man cannot live (it cannot be lived) safely without friendship.

A man cannot live (it cannot be lived) pleasantly, unless he live (unless it be lived) wisely, honestly, and justly.

Men are wont to sin (it is wont to be sinned) every where.

It uses to concern the public.

I begin to be ashamed (it begins to ashame me) of my fault.

I ought to be sorry (it ought to grieve me) for my fault.

Cease to be dissatisfied with (let it cease to repent thee of) thy condition.

Do nothing which thou mayest repent of (it may repent thee of).

They ought to be sorry for (it ought to repent them of) their fooleries.

The praise and glory of others uses to be envied (it uses to be envied to the praise, &c.).

Thou oughtest to pity (it ought to pity thee of) the needy.

It often uses to happen ill to good men, and very well to the bad.

Fame cannot well be believed (it cannot be well trusted to fame).

Per virtus posse iri ad astrum.

Non posse vivi tutò sine amicitia.—CIC. *Fin.* 2.

Non posse jucundè vivi, nisi sapienter, honestè, justè-que (80) *vivi.*—CIC. *Fin.* 1.

Solère peccari ubique.

Solère interesse republica.

Incipère pudère ego peccatum meus.

Debère pœnitère ego peccatum meus.

Desinère pœnitère tu sors tuus.

Nihil (25) *facère, qui tu pœnitère* (LV.) *posse.*—CIC.

Ineptiæ suus is pœnitère debère.

Alius laus et gloria (Gr. 403) *invidèri solère.*—CIC.

Debère miserère tu egenus.

Sæpe solère malè evenire bonus, et optimè improbus. (Gr. 398.)

Non posse bene credi (Gr. 403) *fama.*

It is very great folly to be afflicted with grief, when thou art sensible (understandest) that no good can be done (by it).

One cannot come (it cannot be come) to wisdom without the liberal studies.

Long time demolishes every thing: But wisdom cannot be harmed (it cannot be hurt to wisdom).

Men cannot dispute (it cannot be disputed) well with passionateness or obstinacy.

I could never be persuaded (it could never be persuaded to me) that souls died when they were gone out of these mortal bodies.

God uses to consult and provide not only for all mankind, but also for each particular man (it uses to be consulted and provided by God not only for the whole race of men, but also for particular persons).

Summus esse stultitia morror confici, quum (80) intelligere nihil *posse profici*.—CIC. *Tusc.* 3.

Sine liberalis studium ad sapientia *veniri non posse*.—SEN.

Nihil non longus demoliri ætas: At sapientia (Gr. 403) *noceri non posse*.

Cum ira aut pertinacia rectè *disputari non posse*.—CIC. 1. *Fin.*

Ego nunquam *persuaderi posse*, animus, quum ex hic corpus mortalis (39) exire, emori.—CIC. *de Sen.*

Non universus solus genus homo, sed etiam singuli, a Deo *consuli et provideri solere*.—CIC. *Nat. D.*

412.—Impersonal verbs have sometimes a nominative case before them.

Candid peace becomes men, cruel anger wild beasts.

If any thing is unbecoming in others, let us avoid it ourselves.

We see more in others than in ourselves, if any fault is committed.

Beware the day before, lest thou shouldst (mayest) do that which may trouble thee the day after.

That which is allowed is unpleasing.

Half of our time is slept away. In the longest life there is very little time that is lived.

Candidus *pax* homo, trux *decere ira* fera.—OV.

Si quid dedecere in alius, vitare ipse.—CIC. *Off.* 2.

Magis in alius cernere, quam in egomet ipse, *si quid delinqui*.—ID.

Pridie (25) *cavere*, ne facere qui tu *pigere* postridie.—PLAUT.

Qui licere, ingratus esse.—OV.

Dimidium ætas noster *edormiri*. In longissimus vita minimum esse *qui vivi*.—SEN. *Ep.* 99.

Whatever sin is committed by many is unpunished.

In injuring the life of a father, many sins are committed.

Quicquid multus peccari, inultus esse.—LUC.

In pater vita (72) violandus *multa peccari.*—CIC. *Par. 8.*

N. B. Most impersonal verbs have a nominative case expressed or understood, or something in place of it. *Refert, interest, decet, delectat, juvat, oportet, libet, licet, &c.*, have an infinitive mood or clause answering to the question *who* or *what*, that supplies the place of a nominative case to them; as, What is the concern of subjects? *Ans.* To obey the laws. And so in the other examples at Rule XVIII, Ex. I, II, III. There are, however, some impersonal verbs that have no nominative or subject understood, such as *pluit, gelat*, and the like; but especially passive impersonals; as *curritur, statur, &c.*, the design of these verbs being nothing else but to express the bare thing or action itself, without the least regard to any person or suppositum. (Gr. 413. Obs. 3.)

Note.—An intransitive verb may be changed into the impersonal *itur* (Gr. 223-3), when the subject of the verb is a word signifying a multitude (as, *multi, omnes, &c.*); or any one whoever (as, *quisvis, ullus, aliquis, quisquam, &c.*); as, *fletur*, i. e. *ab omnibus*, for *stent omnes*, they all weep. *Vivitur exiguo melius*, for *Homo vivit exiguo melius*, a man (i. e. any one) lives better with a little. (Gr. 410. *Expl.*)

Through virtue men go to heaven (it is gone to the stars).

A man does not live (it is not lived) safely, and without fear, without friendship.

A man does not live (it is not lived) pleasantly, unless he live (unless it be lived) wisely, honestly, and justly.

War is to be undertaken, that we may live (that it may be lived) in peace without injury.

The advantages of others are envied (it is envied to, &c.).

Men sin (it is sinned) every where.

They sin (it is sinned) within the Trojan walls and without.

Per virtus iri ad astrum; for homines eunt.

Non tutò et sine metus vivi sine amicitia; i. e. Non ullus vivit.

Non jucundè vivi, nisi sapienter, honestè, justèque (30) vivi.

Suscipiendus esse bellum, ut in pax sine injuria (LIV.) vivi.—CIC.

Invidèri commòdum (Gr. 403) alius.—*Id.*

Peccari ubique.

Iliacus intra murus peccari et extra.—HOR.

No prudent man (nobody prudent) punishes, because an offence has been committed (it has been sinned), but that offences may not be committed (lest it may be sinned).

Men offend (it is sinned) against justice two ways, both by doing injury and by omitting of defending.

The foundations of justice are, first, that nobody be hurt (that it be hurt to no one), then that the common good be consulted (that service be done to the common good).

The discourse shows a fault to be in the manners, when people are forward to speak (it is spoken forwardly) of the absent for the sake of detraction (of detracting).

Through the vices of men they come (it is come) to battles.

The pupil may be accustomed to vary these passive impersonals by the active voice.

Nemo prudens punire, quia 3 *peccari*, sed ne (LIV.) *peccari*.—SEN. *de Ir.*

Peccari in justitia duo (XXXV.) modus, et inferendus (LXII.) injuria, et prætermittendus (LXII.) defensio.—CIC.

Fundamentum esse justitia, primùm (Gr. 403) nequis (31) *noceri*, deinde ut communis (Gr. 403) utilitas (31) *serviri*.—CIC.

Sermo vitium inesse mos indicare, quum studiosè de absens detrahère (XXXV.) causa *dici*.—*Id.*

Homo (XXXV.) vitium ad prælium 3 *veniri*.—*Prop.* 2.

EXCEPTIONS.

415.—Exc. I. *Refert* and *interest* govern the genitive.

It is the concern of (it concerns) subjects to obey the laws.

It is the concern of (it concerns) all men to endeavour (to use endeavour) for virtue.

It very much concerns the public, that all should consult for peace and concord.

It much concerns the common good, that youth be well educated.

Civis *refert* lex (Gr. 399) obtemperare.

Interesse *omnis* dare opera virtus.

Vehementer *interesse* *respublica*, ut *omnis* (31) consulère pax et concordia.

Multum *interesse* *utilitas* communis, *juventus* probè institui.

It is of very great importance in composing (it very much concerns composition), which [words] you put before others (which).

When king Lysimachus threatened the cross to Theodorus, It is all one to (it nothing concerns) Theodorus, says he, whether he rots on the ground or on high.

Plurimum *referre* *compositio* quis (Gr. 399) quis (Gr. 627-5) *anteponere*.—QUINCT.

Quum rex Lysimachus (XXIX.) Theodorus *crux* (32) *minari*, *Theodorus*, inquit, nihil *interesse* (Gr. 559) *humusne*, an *sublimè* (Gr. 627-5) *putrescere*.—C. *Tusc.* 1.

416.—But instead of the genitives *mei*, *tui*, *sui*, &c., the possessives *mea*, *tua*, *sua*, *nostra*, *vestra*, are used.

It concerns thee not to believe rashly.

That which thou dost well, thou dost for thyself; it concerns thee most.

Who is there that does not love modesty in youth, though it does nothing concern him?

Cease to ask that which nothing concerns thee.

Tuus referre non temere *credere*.

Bene qui *facere*, tu *facere*; *tuus* is *referre* *maximè*.—PLAUT.

Quis esse, qui pudor in adolescentia, etiamsi *suus* nihil (30) *interesse*, non (LV.) *diligere*?—CIC. *Fin.*

Tuus qui nihil *interesse*, *percontari* *desinere*.—TER.

419.—Exc. II. These five, *miseret*, *pœnitet*, *pudet*, *tædet*, and *piget*, govern the accusative of the immediate, with the genitive of the remote object. Also No. 420.

I am ashamed (it ashames me) of my fault.

He that is sorry for (he whom it repents of) a fault is almost innocent.

I judge him worthy of punishment, who is not ashamed (whom it does not ashame) of his fault.

He doubles the sin, that is not ashamed (whom it does not ashame) of his fault.

Pudere ego *peccatum* meus.

Qui pœnitere *peccatum*, *pœne* esse *innocens*.—SEN.

Qui non pudere *peccatum*, hic *pœna* dignus *judicare*.—CIC. *de Or.*

Geminare *peccatum*, *qui delictum* non *pudere*.—CIC.

I am sorry for and ashamed (it grieves and ashames me) of my folly.

Is he concerned for (does it ashame him of) the fact?

There are some men that are neither weary nor ashamed (whom it neither wearies nor ashames) of their lust and infamy.

Pity thou (let it pity thee of) the needy.

They that have lived otherwise than became them, are most sorry for (it most repents those who have lived, &c. of) their sins when death approaches (death approaching).

I am not very much dissatisfied with (it does not repent me very much of) my fortune.

Every one is dissatisfied with (it repents every one of) his own lot.

If thou art sorry for (if it repents thee of) thy fault, thou wilt take care not to (lest thou) commit any such thing hereafter.

Note.—An infinitive mood sometimes supplies the place of the genitive. (Gr. 421, Obs. 7.)

He is almost innocent, who repents (whom it repents) that he has sinned.

Art thou not ashamed (does it not ashame thee) to allot the relicts (leavings) of life to virtue and a good mind?

I am not ashamed (it does not ashame me) to confess that I do not know that which I do not know.

There is no fear lest thou shouldst repent (lest it should repent thee) that thou hast striven in kindness first.

Ego stultitia meus pigere et pudere.—CIC.

Num factum (eum) pudere?—TER.

Esse homo, qui libido infamiaque suos neque (LV.) tædere, neque (LV.) pudere.—CIC.

Miserere tu egenus.

Is, qui, secus quàm 3 decere, vivere, peccatum suos, (LX.) mors appropinquans, maximè pænitere.—CIC. Div. 1.

Ego meus fortuna non nimis pænitere.—CIC.

Suos quisque sors pænitere.—CIC.

Si tu peccatum tuus pænitere, cavere ne quid talis posthac (31) committere.—CIC. Off. 1.

Qui pænitere peccare, pæne esse innocens.—SEN.

Non pudere tu reliquæ vita virtus et bonus mens destinare?—ID.

Non ego pudere fatèri [me] nescire [id] qui (Gr. 656) nescire.—CIC.

Non metus, officium ne tu certare prior (LIV.) pænitere.—VIRG.

423.—Exc. III. *Decet, delectat, juvat, and oportet*, govern the accusative of a person with the infinitive.

It becomes a young man to be modest.

There are [some] that delight (whom it delights) to lead an idle life.

And there are [some] that delight (whom it delights) to ply their studies.

We must (it behoves us to) choose the least of evils.

He ought (it behoves him) to obtain, who asks a reasonable thing.

Integrity and innocence ought (it behoves integrity, &c.) to be in him that (who) accuses another.

He that accuses another of dishonesty ought (it behoves him who, &c.) to look upon himself.

Men ought (it behoves men) to reckon that God sees all things, that all things are full of God.

Thales said that men ought (that it behoved men) to reckon that God sees all things, &c.

All people ought (it behoves all people) then most of all to meditate with themselves how to (by what means they may) bear adverse calamity when things are most prosperous.

Thou oughtest (it behoves thee) to eat, that thou mayest live; not to live, that thou mayest eat.

Oportet elegantly has the subjunctive (*ut* being understood) with a nominative. (Gr. 425.)

Thy mind must (it behoves that thy mind) judge itself rich, not the speech of men, not thy possessions.

Decere adolescens esse verecundus.—PLAUT.

Esse qui (Gr. 638) *delectare* *segnis traducere* *vita*.

Et esse qui (Gr. 399) *studium invigilare* (Gr. 638) *juvare*.

Ex malum minimus oportere (nos) *eligere*.—CIC.

Impetrare oportet is, qui æquus postulare.—PLAUT.

Integritas atque innocentia esse oportere in *is, qui alter accusare*.—CIC.

Qui alter incusare probrum, is ipse sui intuere oportere.—PLAUT.

Homo existimare oportere, Deus omnis cernere, omnis Deus plenus esse.

Thales 3 dicere, *homo existimare oportere, Deus omnis cernere, &c.*—CIC. 2 *Leg.*

Omnis, quum secundus res esse maximè, tum maximè sui cum meditari oportere, quis pactum (xxxv.) adversus ærumna (Gr. 627-5) *ferre*.—TER.

Esse oportere (te), ut vivere; non vivere ut esse.—*Ad Heren.*

Animus tuus oportere sui (30) *judicare* *dives, non homo sermo, non possessio tuus*.—CIC. *Par.*

Thou must (it behoves that thou) love me myself, not my things, if we are (about) to be true friends.

Every one must take care (it behoves that every one consult) for himself.

Place not the hope of thy affairs in the rewards of men (in human rewards); virtue itself ought to (it behoves that virtue itself) draw thee to true honour by its own charms.

Ego ipse [ut tu] (30) *amare oportere*, non meus, si verus amicus futurus sum.—CIC. *Fin.* 1.

Sui *quisque* (30) *consulere oportere*.—CIC.

Nec spes ponere res tuas in præmium humanus; suus tu illecebræ *oportere* ipse *virtus* (30) *trahere* ad verus decus.—CIC. *Som. Scip.*

Things to be observed concerning Impersonal Verbs.

Note 1.—The word that seems to be the nominative case in English is frequently such case in Latin as the impersonal verb has after it; as, I may, *licet mihi*; I am at leisure, *vacat mihi*; I repent, *pœnitent me*; I am ashamed, *puget me*; I am weary, *tædet me*; If you please, *si placet tibi*.

Note 2.—But if *must* or *ought* be rendered by *oportet*, the nominative case to *must* or *ought* in English must in Latin be put to the verb following, and made such case as that requires before it; as, I must go, *oportet me ire*, or *ut ego eam*.

See examples above in Exc. III.

Note 3.—If the verb following be impersonal, the nominative case to *must* or *ought* must be such case in Latin as the impersonal requires after it; as, *Oportet credi mihi*, I ought to be believed.

A witness being an enemy must not be believed. (It ought not to be trusted to a witness being an enemy.)

When one shall have once forsworn himself, he ought not to be believed afterwards (it ought not to be trusted to him afterwards).

Inimicus testis credi non oportere.—CIC.

Ubi semel quis se pejerare, is credi postea non oportere.—CIC.

English Examples to be turned into Latin.

It by no means becomes an orator to be in a passion.—Honesty is the only excellency as the Stoics are of opinion (as it pleases

the Stoics).—*It is lawful for no man to sin.*—*If you are tired of such citizens, show it.*—*I am quite tired of my life, all things are so very full of the utmost distress.*—*Neither myself nor others shall repent of my industry.*—*Indeed I am not ashamed of you, whose memory I have always admired, but (I am ashamed) of Chrysippus.*—*I am grieved for the very walls and buildings.*—*It is of great consequence to Cicero that I should be present (Gr. 671) at his studies.*—*It is of great consequence to your private affairs that you come (Gr. 671) as soon as possible.*—*It pleases me very much that you are of a cheerful mind.*—2. *You ought long since, Catiline, to have been dragged to death at the command of the consul.*—*You ought to be well furnished with the precepts of philosophy.*

427.—RULE XIX. The verbs *sum, do, habeo,* and some others, with the dative of the object, govern also the dative of the *end* or *design*. Also No. 428.

Note.—Some other verbs, as, *forem, do, duco, verto, tribuo, habeo, relinquo,* &c., also govern two datives.

Letters are a remedy for forgetfulness.

Covetousness is a great mischief to men.

Every one minds his own pleasure (his own pleasure is for a care to every one).

Cruelty is hated by (is for hated to) all, and piety and clemency beloved by (for love to) all.

There is nothing that (which) can be a greater advantage, and a greater glory to thee, than to do kindnesses to (to deserve well of) as many as may be.

Go on, young men, as you do, and pursue (apply to) the study of learning; that you may (be able to) be an honour to yourselves, and a benefit to your friends, and an advantage to the public.

Literæ ^{bb} *subsidium* ^b *oblivio* ^a *esse.*

Magnus ^{bb} *malum* ^b *homo* ^a *esse avaritia.*

^{bb} *Cura* ^a *esse suus* ^b *quisque voluptas.*—Ov.

^b *Omnis* ^a *esse* ^{bb} *odium crudelitas, et* ^{bb} *amor pietas et clementia.*

Nihil esse, qui tu major ^{bb} *fructus, et major* ^{bb} *gloria* ^a *esse (Gr. 639) posse, quam bene mereri de quam plurimus.*—Cic. *Ep. Fam.* 10, 5.

Pergere, ut facere, adolescens, atque incumbere in studium doctrina; ut ^b *tu* ^{bb} *honor, et* ^b *amicus* ^{bb} *utilitas, et* ^b *respublica* ^{bb} *emolumentum esse (LIV.) posse.*—Cic. *de Or.*

It is not only to be reckoned (given) not a commendation, but even a fault, to them that (who) injure one, that they may do good to another.

Qui nocere alius (Gr. 403) ut prodesse alius, ^b hic non modò non ^{bb} laus, verùm etiam ^{bb} vitium ^a dandus esse. —CIC. *Off.* 1.

The dative of the person is sometimes understood. (Gr. 432.)

EXAMPLES.

That which thou spendest in religion [divine things] is gain.

Qui in res divinus (Gr. 644) sumere, ^{bb} *lucrum* ^a esse [^b tibi]. —PLAUT.

All men hate injustice (have injustice for hatred to themselves).

Omnis ^{bb} *odium* ^a habere injuria [^b sibi].

English Examples to be turned into Latin.

I wish that thing ⁷ may be a satisfaction to him.—⁷ Let him have myself for his example.—Apply then for (seek) that office in which ⁷ you can be of great service to me.—He was of great use both to me and my brother Quintus.—A large house often becomes a disgrace to the owner.—To go upon the stage and to be a spectacle to the people, was a disgrace to nobody in these nations.

CONSTRUCTION OF THE ACCUSATIVE.

ACCUSATIVE GOVERNED BY VERBS.

436.—RULE XX. A transitive verb in the active voice governs the accusative.

SPECIAL RULES.

437.—I. A transitive deponent verb governs the accusative.

Beware of intemperance.	<i>Cavere intemperantia.</i>
Wealth finds friends.	<i>Res amicus invenire.</i>
Complaisance begets friends,	<i>Obsequium amicus, veritas</i>
[plain] truth hatred.	<i>odium parere.</i> —TER.

A life well spent makes old age pleasant.

Benefits get friends, and [one] good turn begets [another] good turn.

Use makes artists.

Anger begets hatred.

Love overcomes all difficulties.

Time consumes iron and stone.

Care follows increasing money.

One night awaits all men.

Can riches make a man wise?

Riches change [men's] minds, breed pride and arrogance, procure envy.

Men see the advantages of base things with fallacious judgments, they do not see the punishment.

Virtue both gives quiet of life, and takes away the terror of death.

Do not thou lay down thy eyes for sweet sleep, before (sooner than) thou hast recounted all the actions of the long day.

Keep thy mind, eyes, hands, from other men's things.

A stomach, seldom fasting, disdains ordinary things.

We ought to beware lest those vices deceive us which seem to imitate virtue. For knavery imitates prudence, pride greatness of mind, prodigality liberalness, fool-hardiness valour, and superstition religiousness.

I will leave your dreams; I will proceed to your crimes.

Vita bene actus jucundus efficiere senectus.

Beneficium parere amicus, et gratia gratia parere.

Usus facere artifex.—Ov.

Ira odium generare.

Vincere amor omnis difficultas.—Cic.

Consumere ferrum lapisque vetustas.—Ov.

Crescens sequi cura pecunia.—Hor.

Nox manere unus omnis.—Id.

Divitiæne homo prudens reddere posse?—Id.

Divitiæ mutare animus, superbia et arrogantia parere, invidia contrahere.

Emolumentum res turpis fallax judicium videre homo, pena non videre.—Cic. Off. 3.

Virtus et vita tranquillitas largiri, et terror mors tollere.—Cic.

Ne prius in dulcis (25) declinare lumen somnus, omnis quam longus 6 reputare actum dies.—Aus.

Ab alienus mens, oculus, manus, abstinere.—Cic.

Jejunus raro stomachus vulgaris temnere.—Hor.

Cavere (Gr. 699) esse, ne (LIV.) fallere ego is vitium, qui virtus videri imitari. Nam prudentia malitia, magnitudo animus superbia, liberalitas effusio, fortitudo audacia, et religio superstitio imitari.—Cic. Or. Partit.

Relinquere somnium tuus; venire ad scelus.—Cic.

438.—II. An intransitive verb may govern a noun of kindred signification in the accusative. Also No. 439.

He that will live a happy life, must (it behoves him who shall wish to live a happy life, that he) be endued with virtue.

It is but a small part of life which we live.

[That time] which we live is but a moment, and less than a moment.

He serves a very miserable slavery who serves his lusts.

Qui beatus *vita vivere* 5 volle, is *virtus præditus* (31) esse oportere.—SEN.

Exiguus pars esse *vita qui ego vivere*.—SEN.

Punctum esse, *qui vivere*, et punctum minus.—SEN.

Miserrimus *servire servitus*, qui *servire* (Gr. 403) *cupiditas suos*.

English Examples to be turned into Latin.

The voluntary virtues *surpass the virtues* not voluntary.—No one *avoids pleasure* itself, because it 'tis pleasure.—All men *admired his diligence* and *acknowledged his genius*.—When he says "*Know thyself*," he says "*Know thy own mind*."—*Drive that rascal* from those places.—*Observe the sorrow and grief* of all these persons.—They *lost* not only *their goods* but *their honour* also.—Your ancestors first *conquered all Italy*.—Time *does* not only not *lessen this grief*, but even increases it.—There is no one so old who 't does not think he may *live a year*.—They will live a safer life under my protection.—Why have they not *run the same course* at this time *which they ran before*?

440.—Obs. 1. Verbs signifying to *name, choose, appoint, constitute*, and the like, besides the accusative of the object, take also the accusative of the *name, office, character, &c.*, ascribed to it. All such verbs, in the passive, have the same case after, as before them. (Gr. 320.)

Antony called his flight victory, because he had escaped alive.

The Julian clan calls Iulus the founder of their name.

The people made Ancus Marcius king.

Antonius *fuga* suos quis *vivus exire victoria vocare*.

Iulus gens Julius *autor* nomen suos *nuncupare*.

Ancus Marcius *rex populus creare*.

The recollection of pleasures enjoyed renders life happy.

Wisdom offers herself to us as the surest guide to pleasure.

Ancus Marcius was made king by the people.

Thunder on the left is reckoned a very good omen on all occasions except at elections.

Homer, Virgil, and Horace, are justly esteemed most excellent poets.

441.—Obs. 2. A certain Elysian was bitterly lamenting the death of his son.

Permit me first to give vent to this fury.

What fish would taste like the sea itself.

The sweet muses have usually smelt of wine in the morning.

442.—History ought not to go beyond the truth.

We will go hence, some to the parched Africans, part to Scythia, and we will come to the rapid Oasis of Crete, and to the Britons far separated from the whole world.

443.—The accusative after many verbs depends on a preposition with which they are compounded.

1st. The planet Venus is called Lucifer when it goes before the sun.

The Venetians dwell around a gulf of the sea.

Apollonius laughed at philosophy.

The Samnites descend into the plain which lies between Capua and Tifata.

The Euphrates flows through the midst of Babylon.

Voluptas perceptus recordatio vita beatus facere.

Sapientia certus sui ego dux præbere ad voluptas.

Ancus Marcius rex a populo creari.

Fulmen sinister auspiciis optimus haberi ad omnis res præterquam ad comitia.

Homerus, Virgilius, et Horatius, bonus poeta merito existimari.

Elysian quidam graviter filius mors mœrere.

Hic sinere ego furem ante furorem.

Quis piscis sapere ipse mare.

Vinum (pl.) fere dulces olere mane Camenæ.

Historia non debere egredi supra veritas.

Ego hinc, alius sitiens ire Afri; pars Scythia, et rapidus Cretæ Oaxes venire, et penitus totus divisus orbis Britannus.—Virg. Sup. ad.

Stella Venus Lucifer dici quum antegredi sol.

Veneti sinus circumcolere mare.

Apollonius irridere philosophia.

Samnites descendere in planities qui Capua Tifataque interjacere.

Euphrates Babylonia medius permeare.

2d. Cæsar leads his army across the Loire, and reaches the territories of the Bituriges.

Hannibal led ninety thousand infantry [and] twelve thousand cavalry across the Ebro.

Cæsar conveyed a great part of the cavalry across the river.

Cæsar exercitus Liger transducere atque in Bituriges finis pervenire.

Nonaginta mille pedes, duodecim mille eques Hannibal Iberus traducere.

Equitum magnus pars flumen Cæsar trajicere.

445.—RULE. The infinitive mood or part of a sentence is often used as the object of a transitive verb instead of the accusative.

Tarquin resolved to send to Delphi.

Cæsar gave orders to advance the standards, and extend the maniples.

I wish to leave the city before it dawns.

Dicæarchus wishes to make out that souls are mortal.

The philosopher will show that the sun is great.

I desire to know what you think of these things.

I wish to be a judge, not a teacher.

I wish you would answer me.

Tarquinius Delphi mittere statuere.

Signum inferre et manipulus laxare Cæsar 3 jubere.

Exire ex urbs priusquam luscere velle.

Dicæarchus velle efficere animus esse mortalis.

Magnus esse sol philosophus probare.

Quis de is 7 cogitare scire velle.

Judex 4 ego esse, non doctor velle.

Velle ut 3 ego 7 respondere.

CONSTRUCTION OF THE VOCATIVE.

The vocative is used to designate the person or thing addressed, but forms no part of the proposition with which it stands, and it is used either with or without an interjection. (Gr. 448.)

449.—RULE XXI. The interjections, *O*, *heu*, and *proh* (*pro*), are construed with the vocative.

Then thou, O Jupiter, wilt drive him and his associates from thy altars.

Tum tu, Jupiter, hic et hic socius, a tuus ara arcere.

You, Hannibal, know how to conquer.

What is there, Catiline, which now can delight you in this city.

Wherefore, Romans, celebrate those days with your wives and your children.

Good gods! what is there long in the life of man?

Some fraud is concealed; trust not the horse, O Trojans.

What more important affair, O holy Jupiter! ever occurred not in this city only, but in any country?

451.—O fortunate republic, if indeed it shall have thrust forth this refuse of this city.

Vincere scire *Hannibal*.

Quis esse, *Catilina*, qui tu jam in hic urbs delectare posse.

Quamobrem, *Quirites*, celebrare ille dies cum conjunx ac liberi vester.

O *deus* bonus, quis esse in homo vita diu?

Aliquis latere error; equus ne credere, *Teucri*.

Qui res unquam, pro sanctus *Jupiter*, non modo in hic urbs, sed in omnis terra geri major?

O fortunatus *respublica*, si quidem hic sentina hic urbs 6 ejicere.—*Or.*

CONSTRUCTION OF THE ABLATIVE.

THE ABLATIVE AFTER NOUNS.

456.—RULE XXII. *Opus* and *usus*, signifying need, require the ablative. Also 457.

Let him give pardon easily, who has (to whom there is) need of pardon.

There is no need of passionate-ness to punishing.

There is no need of an angry chastiser for the restraintment of those that err (of the erring), and of the bad.

459.—First, there is need of consultation; and when thou hast consulted, [there is] need of timely execution.

What need is there of more?

Dare ille venia facile, qui (Gr. 394) *venia* esse *opus*.—*SEN*.

Iracundia non *opus* esse ad (Gr. 704) punire.—*Id*.

Ad correctio errans sceleratusque iratus *castigator* non esse *opus*.—*Id*.

Præus *consultum*; et ubi (21) *consulere*, *maturè factum* esse *opus*.—*SAL*.

Quid *opus* esse *plura*?

He that (who) always desires more, confesses that he has (there is to him) need of getting. Now who can ever truly call him rich that has (to whom there is) need of getting?

Qui semper appetere amplius, confitèri (Gr. 394) sui *quæsitum opus* esse. Qui autem *quæsitum opus* esse, quis hic unquam verè (38) dicere dives?—CIC. *Par.* 6.

ABLATIVE GOVERNED BY ADJECTIVES.

462.—RULE XXIII. The adjectives *dignus*, *indignus*, *contentus*, *præditus*, *captus*, and *fretus*; also the participles *natus*, *satus*, *ortus*, *editus*, and the like, denoting origin, govern the ablative. Also 463.

They are men in name only, not in reality, who do [things] unbecoming a man.

Bear a mind worthy of praise.

Nobody is fit for (is worthy of) friendship, who is not endued with virtue.

Nothing is more becoming a great and brave man, than clemency and being soon pacified (placability).

Who would call him a gentleman, who is unworthy of his family?

How comes it to pass, that nobody lives contented with his condition (lot)?

Nature is content with a little.

I can live contented with a little.

Wisdom is always contented with that which is present.

Let him be both blind and deaf (seized both in his eyes and ears).

He is descended of illustrious ancestors.

Esse homo nomen tantum, non res, qui *homo indignus* facere.

Gerere animus *laus dignus*.—CIC.

Nemo esse *dignus amicitia*, qui non esse *præditus virtus*.

Nihil magnus et præclarus *vir dignior* esse, *clementia* et *placabilitas*.—CIC. *Off.* 1.

Quis generosus (38) dicere hic, qui *indignus genus* esse?—JUV.

Qui fieri, ut nemo *sors* suus *contentus* (LIV.) vivere?—HOR.

Natura parvum contentus esse.—CIC. *Fin.*

Possunt *contentus* vivere *parvum*.—TIB.

Sapientia semper is contentus esse qui adesse.—CIC. *Tusc.*

Esse et *oculus* et *auris captus*.—CIC.

Illustris majores natus esse.

I rely (am relying) upon his conduct (the conduct of him).

He that shall know himself, will be sensible that he has something divine, and will always do something worthy of so great a gift of God.

Nothing is more unworthy of a man than the pleasure of the body: nature has begotten and formed us for some (certain) greater things.

Only they who are endued with virtue are rich; for they only possess things both advantageous and everlasting; and they only are content with what they have (with their own things), which is the property of riches.

Xerxes would not have been contented with a new pleasure being found out; for lust shall never (not ever) find a bound.

Hic consilium fretus esse.
—TER.

Qui sui ipse non esse, sentire aliquid sui habere divinus, tantusque munus Deus semper dignus aliquid facere.
—CIC. *Leg. I. 22.*

Nihil homo indignior esse, quam corpus voluptas: ad major quidam natura ego gignere et conformare.—CIC.

Qui virtus præditus esse, solus esse dives; solus enim possidere res et fructuosus et sempiternus; solusque contentus esse res suis, qui esse proprium divitiarum.—CIC. *Parad. 6.*

Xerxes novus voluptas inventus non esse contentus; neque enim unquam finis invenire libido.—CIC. *Tusc. 5.*

English Examples to be turned into Latin.

Philosophy is content with few judges.—Philippus, a man most worthy of his father, grandfather, and ancestors, did the same thing.—Those by whom you were declared consul did not think you worthy of the light.—These things are worthy of thee.—I see nothing in this Sulla deserving hatred, many things worthy of compassion.—I think these things shameful and unworthy of me.—He was a wise man and endued with a certain lofty mind, and affected with compassion.—Relying on your discernment, I say less than the cause requires.—465. Undertake the care and attention most worthy of your virtue.

THE ABLATIVE AFTER THE COMPARATIVE DEGREE.

467.—RULE XXIV. The comparative degree without a conjunction, governs the ablative. Also 468.

Nothing is more lovely than virtue.

Nihil esse amabilior virtus.—CIC.

What is more desirable than wisdom? what more excellent?

There is nothing more pleasant to a man than the sweetness of knowledge.

What is better than kindness (goodness) and doing good (beneficence)?

Nothing is greater than use (custom).

Nothing can be more intolerable than a fortunate fool.

Nothing is pleasanter to the mind than the light of truth.

Wisdom is often better than a sharp right hand.

Nothing is sweeter than liberty.

Deeds are more difficult than words.

Nothing is swifter than years.

Peace alone is better than innumerable triumphs.

Nothing is more foolish than foolish laughter.

The anger of God is more powerful (avails more) than human strength.

The wise man thinks all things less than virtue alone.

The poor man lives a securer life than the lords of the world.

Old age is more to be feared than death.

One (another) man is more passionate than another.

Nothing dries up sooner than a tear.

Base manners defile fine clothes (clothing) worse than dirt.

469.—There is no vice worse than covetousness.

Quid esse *optabilior sapientia*? Quid *præstantior*?

Nihil esse homo *jucundior suavitas scientia*.

Quid esse *præstantior bonitas et beneficentia*?

Nihil *assuetudo major*.—Ov.

Nihil *intolerabilior fieri posse insipiens fortunatus*.

Mens veritas *lux nihil dulcior esse*.—Cic.

Sæpe acer *potior prudentia dextra esse*.—Val. Flac.

Libertas nihil esse dulcior.—Cic.

Factum *verbum difficilior esse*.—Cic.

Nihil esse *velocior annus*.—Ov.

Pax unus *triumphus innumerus potior*.—Sil.

Risus ineptus res ineptior nullus esse.—Cat.

Plus valere humanus vires ira Deus.—Ov.

Cunctus putare sapiens unus *virtus minor*.—Hor.

Pauper agere mundus *dominus securior ævum*.—Luc. 8.

Mors magis metuendus se-nectus esse.

Alius *alius magis iracundus esse*.—Cic. *Tusc.* 4.

Lacryma nihil citius are- cere.—Cic.

Pulcher ornatus turpis mos *cænum pejùs collinere*.—Plaut.

Nullus *vitium tetrior esse quam avaritia*.

Certainly the ignorance of future evils is better than the knowledge.

It is fit that our country should be dearer to us than ourselves.

470.—The Roman people saw nothing with more pleasure than the elephants with their towers.

Xerxes was defeated by the counsel of Themistocles more than by the arms of Greece.

The multitude, when they have been seized with a groundless superstition, are more obedient to (obey better) their prophets than their leaders.

471.—I am more than thirty years old.

The camp extended more than eight miles in breadth.

The soldiers fought very bravely more than four hours.

473.—Many feel their own wrongs more deeply than they ought (right).

The consuls had turned the thoughts of the citizens more than usual to themselves.

Cæsar is said to be about to come sooner than was expected.

Old age is naturally rather loquacious.

Most of the exploits of Datames are too little known.

474.—The besieged engaged in battle more fiercely than steadily.

The design of Maraces was not more sagacious in its plan, than fortunate in its issue.

475.—One arose braver than the rest.

Certe *ignoratio* futurum malum utilior quam *scientia*.

Decet carior esse *patria* ego quam *egomet ipse*.

Nihil libentius populus Romanus adspicere quam *elephantus cum turris suis*.

Vinci Xerxes Themistocles magis *consilium quam arma* Græcia.

Multitudo, ubi vanus religio capi, melius *vates quam dux* suis parere.

Plus triginta annus (Gr. 565) nasci.

Castra amplius mille (Gr. 373) passus octo in 4 latitudo patere.

Miles amplius hora (Gr. 565) quatuor fortissime pugnare.

Multus injuria suis *gravius æquus* habere.

Consul *plus solitus* convertere in sui civitas animus.

Cæsar *opinio celerius* venire dici.

Senectus esse natura *loquacior*.

Obscurior esse Datames gestum plerisque.

Obsessus acriter (magis) quam constanter prælium inire.

Consilium Maraces non ratio *prudens quam eventus felix* esse.

Unus *præ cæter fortior* 3 exurgere.

Galba ordered a much higher cross (a cross higher by much) than the rest to be erected.

The Suevi labour to obtain corn and other productions more patiently than would be expected, according to the usual inactivity of the Germans.

477.—The Po is inferior to no river in clearness.

Wisdom accounts all human [things] inferior to virtue.

478.—We have sought nothing else than the common liberty.

479.—[His] opinion was understood [as] more severe than he had intended.

Galba multus *præter cæterus* altior statui crux jubere.

Suevi frumentum cæterisque fructus *patientius quam pro solitus* Germanus inertia laborare.

Padus esse *nullus* amnis (gen. pl. 355) claritas *inferior*. Sapientia humanus omnis *inferior* virtus duci.

Nec quisquam *alius* libertas communis querere.

Sententia *gravius* atque ipse sentire excipi.

English Examples to be turned into Latin.

Who hath ever been *more knowing than this man?*—What is *more shameful than rashness?*—Those things are *clearer than the sun itself.*—What is more desirable than wisdom?—Nothing is *more commendable*, nothing *more worthy* of a great and illustrious man (Gr. 462), *than mildness and clemency.*—My country is much *dearer* to me *than my life.*—What is *more pleasing than literary ease?*—Nothing is *more inconstant than the common people*, nothing *more uncertain than the inclination* of mankind.—There is nothing *more pleasing* to man *than the light of truth.*—What is better in man than a sagacious and good mind?—Of all things by which any profit (any thing) is acquired, nothing is better than agriculture, nothing more advantageous, nothing more pleasing, nothing more worthy of a free man.

ABLATIVE GOVERNED BY VERBS.

480.—RULE XXV. Verbs of plenty and scarcity for the most part govern the ablative. Also 481.

Nature wants few and small things.

Souls are free from (want) death; and verses are free from (want) death.

Natura paucus res et parvus egere.

Mors carere anima; et carmen mors carere.—Ov. Am.

He ought to be without (to want) fault, that (who) is prepared to speak against another.

Eminent things are never free from (never want) envy.

Dost thou think thou canst find any woman that is without (who wants) fault?

The belly has no (wants) ears.

To be innocent (to be free from fault) is a great comfort.

All punishment and chastisement ought to be without contumely (reproach).

Nothing can be honourable that is without (which wants) justice.

Fortune frees many bad men from punishment, none from fear.

Men abounding in wealth are often puffed up with disdainfulness.

We see some men flowing with money and wealth, yet to desire those things most with which they abound.

Tantalus, they say, always wants, always abounds with clear waters.

Themistocles was more willing to have (rather wished) a man that (who) wanted money, than money that [wanted] a man.

He enjoys riches most, that (who) wants riches least.

488.—A madman needs a keeper.

Nature decreed (wished) that one man should stand in need of (should need) another.

We ought to help those rather than others, who most want relief.

Carère debere vitium, qui paratus esse in alter dicere.—CIC.

Nunquam eminens invidia carere.—VELL. PAT.

Censere tu posse reperire ullus mulier, qui (Gr. 638) carere culpa?—TER.

Venter carere auris.

Vacare culpa magnus esse solatium.—CIC.

Omnis animadversio et castigatio contumelia vacare (Gr. 315) debere.—CIC. *Off.* 1.

Nihil honestus esse posse, qui justitia vacare. (Gr. 639)—CIC.

Multus malus fortuna liberare pœna, metus nemo.—SEN. *Ep.* 98.

Homo divitiæ affluens, sæpe efferri fastidium.—CIC. *Am.*

Videre quidam homo circumfluens pecunia opesque, tamen is desiderare maximè qui abundare.—CIC. *Par.* 1.

Tantulus, aio, semper egere, liquidus semper abundare aqua.—OV.

Themistocles 3 malle vir, qui pecunia (32) (Gr. 644) egere, quàm pecunia, qui vir.—CIC.

Is maximè divitiæ (xxvi.) frui, qui minimè divitiæ indigere.—SEN.

Insanus custos egere.

Natura velle alter alter indigere.—CIC. *Æcon.* 1.

Is (Gr. 403) potissimum opitulari debere, qui opis maximè indigere.—CIC. *Off.* 1.

It is most certain poverty when you want something.

Certissimus paupertas esse, quum *aliquid* (30) *indigere*.—Cic. *Æcon.*

We have drawn understanding sent down from the heavenly tower, which [creatures] inclining downwards and looking upon the earth want.

Sensus a celestis demissus trahere arx, qui egere pronus, et terra spectans.—Juv. 15.

English Examples to be turned into Latin.

While they are free from one kind of injustice, they fall into another.—You will show that death is free from every evil.—While we are free from guilt let us bear all human [events] with patience and moderation.—How long then shall he who has exceeded all enemies in wickedness be without the name of an enemy?—The one, as Isocrates said, wants a bridle, the other, spurs.—His oration abounded with every grace.—We have pursued this quiet and easy life which, as it is without honour, may also be without trouble.—Nature herself daily admonishes us how few, how little, how common things she wants.—483. He expects you, and wants you.—I want your advice.

484.—RULE XXVI. *Utor, abutor, fruor, fungor, potior, vescor*, govern the ablative. Also 485.

Note.—To the verbs contained in the Rule may be added, *utor, gaudeo, assuesco, muto, verto, dono, numero, communico, victito, beo, confido, impertior, dignor, nascor, creor, afficio, consto, prosequor*, which are also followed by the ablative.

Most [people] use too much indulgence towards their children.

Plerique nimius indulgentia in liberi suis uti.

They that (who) practise liberality, procure good-will to themselves.

Qui liberalitas uti, benevolentia sui conciliare.—Cic.

We cannot make use of (use) our understanding well, being filled with much meat and drink.

Mens rectè uti non posse, multus cibus et potio (xxv.) complētus.—*Id. Tusc. 5.*

The conveniences which we use, the light which we enjoy, the breath which we draw, are given and bestowed upon us by God.

Commodum qui uti, lux qui frui, spiritus qui ducere, a Deus ego (Gr. 315) dari atque impertiri.—Cic.

The good enjoy eternal life in heaven.

Do not think (beware lest thou believe) that thou wert born for this thing only, that thou mightest enjoy pleasures.

Use thy ears oftener than thy tongue.

Men may make use of (may use) beasts for their profit without injustice.

The young man delights in horses and dogs.

Delight not in vain things.

It is a savage cruelty to delight in blood and wounds.

Good men delight in equity and justice.

He that delights in punishing is savage.

Certainly nothing can be better for man than to be free from all pain and trouble, and to enjoy the greatest pleasures both of mind and body.

There would be no exportation of those things wherein (with which) we abounded, and no importation of those things that (which) we wanted, unless men performed these offices.

What is more glorious than to change anger [into] friendship?

It becomes thee to rely on virtue rather than on blood.

Jason got the golden fleece.

486.—Cleanthes thought the sun was chief ruler and (ruled and was) lord of all things.

The Helvetii hoped that they could obtain the command of all Gaul.

Bonus in cœlum ævum sempiternus *frui*.—CIC. *Somn.*

(24) Cavere (31) credere ad hic unus res tu natus esse, ut *frui voluptas*.—CIC. *Fin.* 2.

Auris frequentius quam *lingua uti*.—SEN.

Bestia homo ad utilitas *suis uti* posse sine injuria.—CIC.

Juvenis gaudere equus canisque.—HOR.

Ne (25) *gaudere vanus*.—SEN.

Ferinus rabies esse sanguis gaudere et vulnus.—ID.

Æquitas et justitia gaudere (delectari) vir bonus.

Qui pœna frui (gaudere), ferus esse.—CLAUD.

Certè nihil homo posse melior esse, quam vacare omnis dolor et molestia, *perfruique* maximus et animus et corpus *voluptas*.—CIC. *Fin.* 1.

Is res, (xxv.) qui (32) abundare, exportatio, et is, (xxv.) qui (32) egere, *invectio*, nullus esse, nisi hic *munus* homo (32) *fungi*.—CIC. *Off.* 2.

Quid esse gloriosior quam *ira amicitia mutare*?—SEN.

Tu (Gr. 423) *virtus decere potius quam sanguis niti*.—CLAUD.

Jason aureus *vellus* n. 3 *potiri*.

Cleanthes sol dominari et *res potiri* putare.—CIC. *Acad.*

Helvetii totus *Gallia* 4 sui *potiri* posse sperare.—CÆS.

Men, who could not be a match for other animals, if they were separated, being strengthened by society, are lords of all.

The Roman people got [the government] of all lands by defending their allies.

487.—Datames performed the part of a soldier.

I will feed upon sacred laurels.

Homo, qui cæter animal par esse non (Gr. 638) (33) posse, si (32) sedūci, societas munitus, *res potiri*.—SEN. *de Benef.* 4.

Populus Romanus socius (72) defendendus *terra omnis* 3 *potiri*.—CIC. *de Rep.*

Datames *militaris munus* fungi.

Sacer *laurus vesci*.

English Examples to be turned into Latin.

7 Let him *discharge the proper duty* of philosophy.—Your uncle has done his duty.—Why *do I make use of these witnesses*, as if the affair 7 were doubtful or obscure?—That is every one's own (the property of every one) *which every one enjoys and uses*.—That *which makes use of reason* is nobler than that which *does not make use of reason*.—God has not permitted (willed) us to know these things, but only to enjoy them.—7 Use the good while it 7 is present; 7 seek not for it when it 7 is absent.—No one has lived too short a time (little long) who has discharged the entire duty of perfect virtue.

VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

489.—RULE XXVII. Verbs of *accusing*, *condemning*, *acquitting*, and *admonishing*, govern the accusative of a person with the genitive of a thing. Also 490.

I condemn myself of laziness, i. e. upon the account of, &c.

Afflictions (adverse things) put men in mind (remind men) of religion (religions).

Our time slides away silently, it makes no noise, it does not put us in mind (remind us) of its swiftness.

Condemnare ego ipse inertia.—CIC.

Res adversus admonere homo religio.—LIV. 5. 51.

Tacitus labi ætas, nihil tumultuari, nihil admonere [nos] velocitas suus.—SEN.

Our infirmity often reminds us of mortality.

Fannius accused Verres of covetousness.

491.—You cannot accuse me of negligence in writing (of my letters).

I excuse myself to you in that very thing in which I accuse you.

Persons condemned to die (condemned of a capital crime) are punished with death.

All mankind (the human race) is condemned to die (death).

Nobody has condemned wisdom to poverty.

Nature, by a fixed law, has condemned degenerate souls to infernal darkness; but to the pious the gate of heaven is open.

All the works of mortals are condemned to mortality.

He accused him of assassination.

He accuses the idleness of the young men.

Imbecillitas noster sæpe ego admonère mortalitas.—Id.

Fannius Verres 2 insimulare avaritia.—CIC.

Ego accusare de epistola negligentia posse.

Ego tu excusare in is ipse, in qui tu accusare.

Homo caput damnatus mors multari.—CIC. Tusc.

Omnis humanus genus mors damnatus esse.—SEN.

Nemo sapientia paupertas damnare.—Id.

Natura foedus certus degener anima tenebras damnare Avernus; at pius cælum porta patère.—SIL. 15.

Omnis mortalis opus n. mortalitas damnatus esse.—SEN. Ep. 91.

Is inter sicarius accusare. Inertia adolescens accusare.

English Examples to be turned into Latin.

Thrasylus proposed a law, that no one should accuse nor fine another for things previously done.—The judges were so provoked with the answer of Socrates, that they capitally condemned a most innocent man.—Coelius, the judge, acquitted of injury him who had libelled the poet Lucilius by name upon the stage.—The soldiers were in a rage, and began to charge the tribunes with treason and treachery, and to accuse the centurions of avarice.—He that accuses another of a crime, ought to look well to himself.

495.—RULE XXVIII. Verbs of *valuing*, with their own case, and sometimes without a case, govern such genitives as *magni*, *parvi*, *nihili*. Also Nos. 496-498.

A wise man values pleasure at a very low rate.

Epicurus valued pleasure at a very high rate.

If cunning valuers of things esteem meadows and closes at a great rate, because that sort of possessions can least be damaged (because least injury can be done to that sort of possessions); at how great a rate is virtue to be esteemed, which can neither be taken away by force, nor be stolen?

Sapiens voluptas minimum facere.

Epicurus voluptas quam magnum aestimare.—CIC.

Si callidus res aestimator pratum et area magnum aestimare, quod is genus possessio minime (*imp.*) noceri posse; quantum esse aestimandus virtus, qui nec eripi nec surripi posse?—CIC. *Parad.* 6.

499.—So *consulo boni*, *Æqui bonique facio*, I take in good part.

Whatever happens to good men, they take it in good part, they turn it to good.

My mind is very calm, which takes all that in good part.

500.—He set a high value on his meadows.

These things he reckons as false.

Quicquid bonus accidere, bonus consulere, in bonum vertere.—SEN.

Tranquillissimus esse animus meus, qui totus iste quis bonusque facere.—CIC.

Prata multus aestimare.

Is pro falsus ducere.

English Examples to be turned into Latin.

Corn was in no place of so much value as that fellow (Gr. 118. 3. 3d) reckoned.—I can willingly die for Pompey; of all men, I esteem no one more.—I am not ignorant of what consequence you esteem (Gr. 627-5) his name.—He greatly values money.—He rates his own authority very highly.—The mind ought now to grow callous and esteem every thing (all things) as of little value.—I do not regard in the least, the Marsian Augur, nor the Soothsayers.—If you esteem me as much as you certainly do.

VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

501.—RULE XXIX. Verbs of *comparing*, *giving*, *declaring*, and *taking away*, govern the accusative and dative. Also No. 502.

1. Verbs of *comparing*.

He compares his old age with that (to the old age) of a strong and victorious horse.

If I may (if it is lawful to) compare great things with small.

Thus I used to compare great things to small.

I should compare nothing with a pleasant friend, being in my senses (sane).

Equus fortis et victor senectus comparare suus [sup. senectutem].—CIC. Sen.

Grandis si parvus assimilare licet.—OV. Trist.

Sic parvus componere magnus solere.—VIRG.

Nil ego (38) conferre jucundus sanus amicus.—HOR.

503.—But these verbs more usually have after them an ablative with *cum*.

Compare the longest age of men with eternity, and it will be found very short.

When I compare my action with yours, I am much more delighted with mine than yours.

When Jugurtha had compared the words of Metellus with his actions.

Conferre longissimus aetas homo cum aeternitas, et brevissimus reperiri.—CIC. Tusc. 1.

Quum meus factum cum tuus comparare, multo magis meus delectari quam tuus.—CIC.

Jugurtha ubi Metellus dictum cum factum & componere.—SAL.

2.—Verbs of *giving*, to which may be referred verbs of *restoring*, *promising*, *paying*, *sending*, and *bringing*.

We all easily give right counsels to the sick, when we are well.

Give not thyself to pleasures nor to sloth.

Intemperate youth transmits a wasted body to old age.

He gives a benefit twice to a poor man, who gives soon.

Life has given nothing to mortals without great labour.

We must impart [something] of our family estate to indigent [persons].

Facile omnis, quum valere, rectus consilium aegrotus dare.—TER.

Ne tu (25) dedere voluptas, neque desidia.

Intemperans adolescentia effoetus corpus tradere senectus.—O. Sen.

Inops beneficium bis dare, qui dare cito.—PUBL.

Nil sine magnus vita labor dare mortalis.—HOR.

Homo indigens de res familiaris esse (LXI.) impertire.—CIC. Off.

Justice is employed in giving (to) every one his own.

Nobody can promise (to) himself to-morrow.

If thou hast promised any thing to an enemy, thou oughtest (it behoves thee) not to break the promise made to him.

Those promises are not to be kept which are hurtful (useless) to those to whom you have promised them.

Thou sinnest twice when thou affordest compliance to [one] sinning.

What? do you, then, when you are angry, yield up the government of your mind to that passion?

Give not the reins to thy mind [when it is] warm (i. e. in a passion); allow a space, and a short delay.

When thou hast (shalt have) given thyself up to carelessness and idleness, do not thou call upon the gods.

When thou givest a benefit to a deserving [person], thou obligest all.

Antipater says that it is not (denies that it is) the part of a good man to pay any one counterfeit money for good: and Cicero agrees with him [in it].

Gratiam referre alicui, to requite any one. *Gratificari alicui alicui*, to gratify one in any thing. *Däre operam rei*, to mind or study a thing.

Parents often gratify their children in (with) that which does harm to them.

In *tribuere suum quisque* justitia versari.—CIC.

Nemo posse *sui crastinus* [dies] *polliceri*.—SEN.

Si *quid hostis promittere*, *fides is datus fallere* non oportere.—CIC. *Off.* 1.

Promissum non servandus esse is, qui (Gr. 644) esse is, *qui* (Gr. 644) *promittere*, inutilis.—CIC. *Off.* 1.

Bis peccare quum *peccans obsequium accomodare*.—STR.

Quid? tunc quum esse iratus, *permittere* ille *iracundia dominatus* animus tuus?—CIC. *de Rep.*

Ne *frænum animus* (25) *permittere* calens; dare spatium, tenuisque mora.—STAT.

Ubi *socordia tute* atque *ignavia* 6 *tradere*, neutiquam Deus (25) *implorare*.—SALL.

Beneficium dignus ubi *dare*, omnis obligare.—PUB.

Esse bonus vir (XII.) *solvere quisquam* adulterinus *nummus* (plur.) pro bonus, negare Antipater; isque (Gr. 399) *assentiri* Cicero.—CIC. *Off.* 3.

Parents sæpe *gratificari id liberi*, qui ille (Gr. 399) *obesse*.

They say [that] Tarquinius said, that he had understood then when he was in banishment (was an exile) what faithful friends he had had, and what unfaithful ones, when he could now requite (return a favour to) neither.

Tarquinius dicere ferre, tum quum exul (33) esse sui intelligere, quis fidus amicus (39) habere, quisque infidus, quum jam neuter referre gratia (33) posse.—CIC. *Am.*

3.—Verbs of *declaring*, to which belong verbs of *explaining*, *showing*, *denying*, &c.

I declared my thoughts to you in my former letter.

The boy discovered the whole matter to his mistress.

If cross Nature hath denied (to) me beauty, I make up (repay) the defects of my beauty by [my] wit.

Meus cogitatio 3 explicare tu superior literæ.—CIC. *Att.*

Puer res omnis domina indicare.—*Id.*

Si ego difficilis forma Natura negare, ingenium forma damnum rependere meus.—OVID.

4.—Verbs of *taking away*.

Time takes away grief from people.

Take not away from another [what is] his own.

Pain takes away from a man the enjoyment of all good things.

From whom would not solitude take away the enjoyment of all pleasures?

Should not a wise man, if he be ready to die with (should be exhausted by) hunger, take away meat from another man [who is] good for nothing? No, by no means.

The Nile falling down (precipitating itself) takes away hearing from those that dwell near it (from the dwellers near) with its noise.

To take away from another, is both against (foreign from) justice and against nature.

Dies adimere ægritudo homo.—TER.

Ne suus (25) adimere alter.—PLAUT.

Auferre homo fructus bonum omnis dolor.

Quis non (31) auferre fructus voluptas omnis solitudo? —CIC. *Am.*

Nonne sapiens, si fames (30) conficior, (38) auferre cibis alter homo ad nullus res utilis? Minimè verò.—*Id.* *Off.* 3.

Nilus præcipitans sui, fragor auditus accola auferre.—PLIN.

Detrahere alter, et alienus a justitia et contra natura esse.—CIC.

If every one of us should take away what he could from every one, for the sake of his own advantage, the society of men must needs (it is necessary that the society of men) be overturned.

Every one (not nobody) can take away life from a man, but nobody virtue.

The labour of poets delivers all things from fate, and gives eternity to mortal nations (peoples).

Naughty folly is thought to depart from him to whom God gives an estate.

Si unusquisque ego (31) detrahère qui quisque (31) posse emolumentum suus (xxxv.) gratia, societas homo [ut] (liv.) everti necesse esse. —*Id. Off.* 3. 6.

Eripère vita nemo non homo posse, at nemo virtus.

SEN.

Vates labor omnis fatum eripère, et populus donare mortalibus ævum.—*LUC.* 9.

Qui res dare Deus, hic decedere pravus putari stultitia. —*HOR. Ep.* 2, 2.

503.—Verbs of *taking away* have frequently the ablative with *a, ab, e, ex, de*; as,

Death takes us away from evils.

Clodius took away the consular money from the senate.

Use your endeavour to (that you may) bring them off from their lewd temper (depravity of mind).

Philosophy has dispelled darkness from the mind as from the eyes.

Mors a malum ego abducere.—*CIC. Tusc.* 1.

Clodius pecunia consularis auferre a Senatus.—*Id.*

Dare opera ut ille de pravitas animus deducere.—*Id.*

Philosophia ab animus, tanquam ab oculus, caligo dispellere.—*CIC.*

English Examples to be turned into Latin.

He compares himself to me.—He compares his old age to the old age of a strong horse.—503. I do not compare him with the greatest men.—What shall I say of Democritus?—Whom can we compare with him?—Your Nicanor gives [to] me excellent assistance.—I impart a share of my trouble to no one; of my glory, to all good [men].—I will most religiously observe and carefully do what I promise to you.—I have sent to thee a copy of Cæsar's letter.—I have sent to thee the eulogy of Porcia, in a corrected state.—He has told the whole affair to his master.—It is the part of a fool to declare his sentiments to every body.—What is Sicily if thou take from it (Gr. 502) the culture of the soil?—He took away credit from the merit of those.

VERBS GOVERNING TWO ACCUSATIVES.

508.—RULE XXX. Verbs of *asking* and *teaching*, govern two accusatives, the one of a person, and the other of a thing. Also Nos. 509, 510.

I ask pardon of thee, confessing my crimes.

^b *Tu* ^{bb} *venia*, confessus (68—2 in fin.) crimen, *poscère*.

—CLAUD.

We all beg peace of thee.

^{bb} *Pax* ^b *tu* *poscère* omnis.

—VIRG.

Ask God for life and safety.

^b *Deus* ^{bb} *vita* *rogare* et *salus*.—SEN.

Want teaches some persons temperance.

Egestas ^b *aliquis* ^{bb} *temperantia* *docère*.

Friends advertise us of many things.

Amicus ^b *ego* ^{bb} *multus* *admonère*.

I request this of you, so as (so that) I cannot request it with greater earnestness.

Hoc tu ita *rogare*, ut (xxxv.) *major studium* *rogare* non *posse*.—CIC. *ad Q. fr.*

See that you also conceal this very thing from my wife.

Uxor quoque ipse hic *res* ut (80) *celare*, *facère*.—TER.

511.—We flee to thee, we desire help of thee, we give up ourselves wholly to thee.

Ad tu *confugère*, *a tu opis petère*, *tu ego* totus *tradère*.—CIC. *Tusc. 5.*

Ask nothing of a friend but [what is] honest and right.

Nihil nisi *honestus* et *rectus ab amicus* *postulare*.—CIC. *Am.*

Staberius began to demand hostages from the inhabitants of Apollonia.

Staberius obses ab Apolloniates *exigère* *cœpisse*.

You will see what your past life, what your studies demand of you.

Quis actus tuus *vita*, *quis studium a tu* *flagitäre*, *tu vidère*.

The whole province demanded of me this service.

Hic a ego munus *universus provincia* *poscère*.

I inquired of Massinissa concerning his kingdom; he inquired of me concerning our republic.

Ego *Masinissa de suis regnum*; *illa ego, de noster res-publica* *percontari*.

512.—Cæsar detains Liscus; he inquires of [him] alone [respecting] those [things] which he had spoken in the assembly. He asks the same things privately of others.

Cæsar Liscus retinère: *quærere ex solus*, *is qui in conventu dicere*. *Idem secreto ab alius* *quærere*.

English Examples to be turned into Latin.

I ask this favour of you by my right.—He first asks you your opinion.—If I shall ask you any thing, will you not answer?—Though we may (7 posse) conceal the thing (Gr. 687) from all gods and men; yet we ought to do nothing (nothing is to be done) unjustly.—He admonished me of that thing.—511. I beg this of you in such a manner that I cannot (7 posse) beg more earnestly.—This I beg and insist on from you.—512. The Athenians entreated aid from the Lacedæmonians.—He entreats this of (from) the king in many words.

VERBS GOVERNING THE ACCUSATIVE AND ABLATIVE.

514.—RULE XXXI. Verbs of *loading, binding, clothing, depriving*, and their contraries, govern the accusative and ablative. Also Nos. 515, 516.

The poet fills the mind (breast) with imaginary terrors.

Poeta pectus falsus terror implere.

God has filled the world with all good things.

Deus bonum omnis explere mundus.

The inhabitants of Crotona desired to enrich the temple of Juno with choice paintings.

Crotoniatæ templum Juno egregius pictura locupletare velle.

Nature has adorned Germany with armies of very tall men.

Natura Germania decorare altissimus homo exercitus.

He loads the ships with provisions.

Commeatus navis onerare.

Æolus had resolved, when night should cover the earth with darkness, to bury them under the waves.

Æolus statuere, cum nox obruere terra tenebræ, is fluctus opprimere.

But when indisposition deprived me of sleep, I determined to write this I know not what.

Sed cum ego ægritudo somnum obruere, hic nescire quis scribere instituere.

Thou hast stripped and plundered Apollonius of all his money (silver).

Apollonius omnis argentum spoliare ac depeculari.

Nature has clothed and protected the eyes with the most delicate membranes.

Natura oculus membrana tenuissimus vestire et sepire.

Here the air is more extended, and clothes the fields with resplendent light.

Largior hic campus æther et lumen vestire purpureus.

518.—The earth abounds with wild beasts.

Terra fera scatere.

They had now filled the prison with merchants.

Complere jam mercator carcer.

CONSTRUCTION WITH PASSIVE VERBS.

519.—RULE XXXII. Verbs that govern two cases in the active voice, govern the latter of these in the passive. Also Nos. 520–523.

RULE SUBDIVIDED.

I. Verbs of *accusing, condemning, acquitting, and admonishing*, in the passive, govern the genitive (Gr. 520).

He was accused of a fault, of which he was innocent.

Culpa argui, qui esse insons.

He was condemned for [keeping up] the public money.

3 Condemnari pecunia publicus.—Cic.

Do not (be unwilling to) take it ill that you are put in mind of your duty.

Nolle ægrè ferre tu officium tuus commonèri.

He that is accused of a [wicked] action, or he that is called in question about any thing, is called *reus* (an accused person). But he that is accused of a fault, is not consequently in fault.

Qui accusari facinus, aut qui postulari de res aliquis, vocari reus. Sed qui reus esse culpa, non continuò in culpa esse.

For many very innocent persons have been brought to trial for life (have been accused of a capital crime), and condemned to death (of a capital crime).

Multus enim homo innocentissimus caput accusatus, et caput damnatus fuisse.

II. Verbs of *valuing*, in the passive, govern such genitives as *magni, parvi, nihili* (Gr. 521, and 498).

No possession is to be valued at a higher rate than virtue.

Nullus possessio plus æstimandus esse quam virtus.

Money is esteemed of great value by the miser.

Pecunia avarus magnus æstimari.

The favour of a worthless man is lightly esteemed.

Nequam homo parvus pendendi.

Pleasure is estimated at a very low rate by a wise man.

8 *Sapiens voluptas minimum aestimari.*

III.—Verbs of *comparing, giving, declaring, and taking away*, in the passive, govern the dative. (Gr. 522.)

Death is rightly compared to sleep.

Mors rectè comparari somnus.

What virtue is to be compared to charity and liberality?

Quis virtus comparandus esse beneficentia et liberalitas?

Epicurus was too much given to pleasure.

Epicurus nimis voluptas dedi.—CIC.

The way to true happiness is showed to us from the word of God only.

Via ad verus felicitas ex solus Deus verbum ego ostendi.

Virtue can neither be taken away nor stolen from any one.

Virtus nec eripi nec surripi quisquam posse.—CIC.

IV.—Verbs of *asking and teaching*, in the passive, govern the accusative. (Gr. 623.)

Let God be asked for life and safety.

Deus rogari vita et salus.

We are advertised of many things by friends.

Admoneri multus ab amicis.—PLIN.

The virgin takes pleasure (delights) to be taught Ionian dances.

Virgo motus doceri gaudere Ionicus.—HOR.

Cato being asked his opinion, made a speech to this effect.

Cato rogatus sententia hujusemodi oratio habere.

V.—Verbs of *loading, binding, clothing, depriving*, and their contraries, in the passive, govern the ablative. (Gr. 524.)

All the cities are filled with grief and slaughter.

Luctus atque cædes omnis oppidum compleri.

The neck of the bull is loaded with the plough.

Taurus cervix onerari aratrum.

The ships are loaded with provisions.

Commeatus navis onerari.

The tree is clothed with vines.

Amiciri vitis arbor.

526.—The old man is girded with his useless sword, i. e. girds himself (Gr. 136-8).

Senior inutile ferrum cingi.—VIRG.

Thus having spoken, he is then arrayed in the long-haired helmet of Androgeos, and in the beautiful ornament of his shield.

527.—In Greece, to go upon the stage is considered a disgrace to nobody.

Sic fatus, deinde comans Androgeos galea, clypeusque insigne decorus indui.—VIRG.

Ire in scena in Græcia, nemo^{bb} turpitudob duci.

English Examples to be turned into Latin.

I was not first asked [my] opinion.—All things must (are to) be intrusted to fortune, we struggle without [any] hope.—That province was given to him.—Pardon and impunity were granted to the others.—Cluentius was asked his opinion concerning the decisions.—The duties of justice are to be preferred to the pursuit of knowledge.—The glory of virtue is transmitted by fathers to their children as their best inheritance.—A proper (its own) season has been assigned to every part of life.—The prisoner is accused of a crime so great, that that (viz., the trial) being postponed (Gr. 690), the State could not exist.—Good reputation was preferred by Agesilaus to the most wealthy kingdom.—His cloak of gold was taken off from Olympian Jupiter, and a woollen robe was put upon him.

528.—RULE XXXIII. Passive verbs frequently govern the dative of the doer. See also 529, 530.

I had rather (I am more willing to) be approved by one good man than by many bad men.

(I had rather (I am more willing) that one good man should like me, than many bad.)

By whom has not the wealthiness of rich Cræsus been heard of?

Who has not heard of the wealthiness of Cræsus?

Glory has been gotten by many (many have gotten glory), by ingenious arts.

To [people that are] sailing, those things that (which) stand seem to move (to be moved).

Malle probari unus bonus, quàm multus malus.—AUS.

(Malle unus bonus ego probare, quàm multus malus.)

Dives audiri quis non opulentia Cræsus?—OV.

Quis non audire opulentia Cræsus?

Ars ingenuus quæri gloria multus (multus quærere gloria).—OV.

Navigans movèri vidèri is, qui stare.—CIC.

[People that are] sailing think those things to move (to be moved) that (which) stand.

It is not perceived by [one] that always lives (always living) in laudable exercises, (one that always lives (always living) in laudable exercises does not perceive), when old age creeps upon him.

Navigans putare is *movēri*, qui stare.

Semper in studium honestus *vivens non intelligi* (semper in studium honestus *vivens non intelligere*), quando (LIV.) obrepere senectus.—CIC. *Sen.*

531.—The passive participle in *dus* has the agent or doer almost always in the dative (Gr. 182-6); sometimes also, the perfect participle.

The path of death must once be trod (is to be trod) by all.

Consider, that nothing is to be desired by thee in the world (in life), but that which is laudable and excellent.

Let us always live so, as to think that an account must be given by us.

Wars detested by mothers.

Glory has been gotten by many by ingenuous arts.

I must read Cato Major more frequently.

And now the weather is to be feared by the ripe grapes.

Semel *omnis calcandus esse via letum*.—HOR.

Cogitare, nihil in vita *tu expetendus esse*, nisi qui laudabilis et præclarus (LIV.) esse.—CIC.

Semper ita vivere, ut ratio *ego reddendus [esse]* 31 arbitrari.—CIC.

Bellum mater detestatus.—HOR.

Ars ingenuus quæsitus esse gloria multus.—OV.

Legendus ego sæpe esse Cato Major.

Et jam maturus metuendus (esse) Jupiter uva.

English Examples to be turned into Latin.

I am here a barbarian, because I am not understood by any one.—By whom has not the nocturnal studies (wakefulness) of Demosthenes been heard of?—The desire of glory is the last to be laid aside (is last put off) even by wise [men].—None of thy sisters have been heard of, or seen by me.—In governing a republic (Gr. 707), a continual remaining in one opinion has never been commended (praised) by eminent men.—On account of the same prodigy, a nine-day festival was undertaken by the Romans, at the public cost.—Often has it been fought successfully by a few active [men] against a multitude.—Virtue must (is to) be revered by all.—The labours of the body should (are to) be

diminished by old men.—This orator, if any [other], ought to be read by a young man (by youth).

After passive verbs, the *principal* agent or actor, if voluntary, is usually expressed in the ablative with the preposition *a* or *ab* (Gr. 530).

Poverty shows by whom thou art loved.

Poverty shows who loves thee.

He is miserable, who neither loves any one, nor is himself beloved of any one.

He is miserable, who loves not any one, and whom nobody loves.

Nothing can be well done by an angry person.

An angry person can do nothing rightly.

Not only the mind, but also the body, is discomposed by passion.

Passion not only discomposes the mind, but also the body.

The affairs of a good man are never neglected by God.

God never neglects the affairs of a good man.

Care is taken (it is consulted) both for states, and for particular persons by God.

God consults both for states and for particular persons.

It was excellently written by Plato (Plato wrote excellently), that we were not born for ourselves only.

The vulgar [sort] think that honest which is commended by most (which most commend).

Perdiccas is slain at the river Nile by Seleucus and Antigonus.

Paupertas ostendère *a* quis (Gr. 627-5) *amari*.—SEN.

Paupertas ostendère *quis* (Gr. 627-5) *amare* tu.

Miser esse, qui neque diligere quisquam, nec ipse *ab ullus diligere*.—CIC. *Am.*

Miser esse, qui non diligere quisquam, quique *nemo diligere*.

Nihil rectè fieri posse *ab iratus*.—CIC.

Iratu nihil rectè facere posse.

Non modò animus *ab ira perturbari*, sed etiam corpus.—CIC.

Ira non modò animus *perturbare*, sed etiam corpus.

Bonus vir res nunquam *a Deo negligi*.—CIC.

Deus nunquam *negligere* res vir bonus.

A Deo et civitas et singulus homo *consuli*.—CIC.

Deus consulere et civitas et singulus homo.

Præclarè *scribi a Plato* (præclarè *scribere Plato*), ego non ego solum natus esse.—CIC. *Off.* 1.

Vulgus is honestus putare, qui *a plerique laudari*, (qui *plerique laudare*).—CIC. *Tusc.* 2.

Perdiccas apud flumen Nilus interfici *a Seleucus* et *Antigonus*.

We are so formed by nature (nature hath so formed us), that we do not seem to be made for sport and jest.

The pleasures of the body were truly called by Plato the allurements and baits to evils.

Plato truly called the pleasures of the body, &c.

Snares are laid for souls by pleasure, (pleasure lays snares for souls.)

The covetous man does not possess riches, but is possessed by riches, (riches possess him.)

Ita 3 generari a natura, (natura ita ego generare), ut non ad ludus jocusque factus esse (30) vidēri.—Cic. Off. 1.

Voluptas corpus verè a Plato 3 dici illecebræ et esca (VI.) malum.—Cic. de Phil.

Plato verè 3 dicere voluptas corpus, &c.

Animus (Gr. 403) tendi insidiæ a voluptas, [voluptas tendere insidiæ animus.]—C.

Avarus non possidere divitiæ, sed a divitiæ possideri, [divitiæ possidere ille.]—VAL. MAX.

Note.—The preposition before the ablative case is sometimes omitted, especially when the ablative expresses the cause, manner, or instrument, as well as the agent, and that agent is not a living being.

EXAMPLES.

We are forbidden by the law of nature to do injury.

The law of nature (or, nature by its law) forbids us to do injury.

All things are governed by the divine mind and providence.

The divine mind and providence govern all things; or, God governs all things by his providence.

Excellent tempers (wits) are excited by glory.

Glory excites excellent tempers.

Nobody was ever made immortal by idleness.

Idleness never made any one (ever made nobody) immortal.

Prosperity is (prosperous things are) adorned, and adversity is (adverse things are) helped by learning.

Lex natura prohiberi facere injuria.—Cic. Off. 1.

Lex natura (vel, natura lex suus) prohibere ego facere injuria.

Omnis regi divinus mens et providentia.—Cic.

Divinus mens et providentia regere omnis; vel, Deus regere omnis providentia suus.

Præclarus ingenium gloria incitari.—Cic.

Gloria incitare præclarus ingenium.

Nemo unquam ignavia immortalis 3 fieri.—SALL.

Ignavia nemo unquam immortalis 3 facere.

Literæ res secundæ ornari, adversæ adjuvari.—Cic.

Learning adorns prosperity (prosperous things), helps adversity (adverse things).

Griefs are mitigated by time.

Time mitigates griefs.

Men are deceived by the appearance of good.

An appearance of good deceives men.

We are all drawn by the desire of praise.

The desire of praise draws us all.

Good-will is got by benefits.

Benefits get good-will.

Men are caught with pleasure, as fishes with a hook.

Pleasure catches men as a hook does fishes.

Profit is outweighed by honesty.

Honesty outweighs profit.

Fortune is formed to every man by his own manners.

His own manners form fortune to every man.

Every man forms fortune to himself by his own manners.

The manners of men are changed by adversity (adverse things), as well as by prosperity (prosperous things).

Adversity (adverse things) changes the manners of men, as well as prosperity (prosperous things).

The good delight in (are delighted with) the conversation of the good.

The conversation of the good delights the good.

Literæ ornare res secundæ, adjuvare adversæ.

Dolor mitigari vetustas.

Vetustas mitigare dolor.

Homo decipi species bonum.

Species bonum decipere homo.

Trahi omnis laus studium.

—CIC.

Laus studium trahere ego omnis.

Benevolentia beneficium capi.—CIC.

Beneficium capere benevolentia.

Voluptas capi homo, ut hamus piscis.—CIC.

Voluptas capere homo, ut hamus piscis.

Commodum præponderari honestas.—CIC.

Honestas præponderare commodum.

Fortuna suus quisque fingi mos.—CIC.

Suus quisque mos fingere fortuna.—COR. NEP.

Quisque sui fortuna fingere suus mos.

Mutari mos homo adversæ res, perinde atque prosperæ.—CIC. AM.

Adversæ res mutare mos homo, perinde atque prosperæ.

Bonus bonus familiaritas delectari.—CIC. AM.

Bonus familiaritas delectare bonus.

Every one is most drawn by his own delight.

His own delight draws every one most.

Stones are made hollow by water: A ring is worn away by use.

Water makes hollow stones: Use wears away a ring.

The wicked are always tormented by their conscience (the consciousness of their mind).

Conscience (consciousness of mind) always torments the wicked.

God gave reason to man, by which the appetites of the mind might be governed, (which might govern the appetites of the mind.)

Suus quisque studium maximè duci.

Suus studium quisque ducere maximè.

Saxum cavari aqua: consumi annulus usus.—Ov.

Aqua cavare saxum: usus consumere annulus.

Improbus animus conscientia semper cruciari.—Cic.

Animus conscientia semper cruciare improbus.

Deus ratio homo dare, qui (Gr. 641, 642) regi animus appetitus, (qui (Gr. 641, 642) regere animus appetitus). —Cic. N. D. 2.

English Examples to be turned into Latin.

I have indeed been provoked by thee to write (to writing, *gerund*).—Philosophers wish all things to be their own, and to be possessed by themselves.—Deiotarus, the son, was called king by the Senate.—The traveller is not always killed by the robber; but sometimes the robber [is killed] by the traveller.—Friendship was given by nature [to be] the assistant of virtues, not the companion of vices.—A public slave was sent with a sword to kill Marius (Gr. 707), who had been taken by that commander in the Cimbrian war.—(Note.) Alexander was carried off by disease at Babylon.—No tree can be planted, of such long duration, by the culture of a husbandman, as by the verse of a poet.—The King of the Parthians, terrified by the fame of Nero, sent his children as hostages to Cæsar.

CONSTRUCTION OF CIRCUMSTANCES.

CIRCUMSTANCES OF LIMITATION.

534.—RULE XXXIV. Respect wherein and the part affected, are expressed in the ablative. Also Nos. 535–537.

On the other part, C. Antonius, being diseased in his feet, commits the army to his lieutenant.

Ennius was very eminent in respect of genius, but unskilled in art.

The thing seems to me to be in practice excellent; in theory, ordinary.

I am indeed grieved in mind.

I tremble in my whole mind and in every joint (lit. all joints).

[He] who is prior in respect of time, is preferable in point of right.

He is to me in age, a son; in kindnesses, a father; in affection, a brother.

538.—Æneas remained, in countenance and shoulders, like a god.

I am covered over as to my broad shoulders and stooping neck with the skin of a tawny lion.

In all things like Mercury, both in voice, and complexion, and golden locks, and the graceful limbs of youth.

539.—As to Naucrates, whom I wished to meet, he was not in the ship.

But as to that person whom you seek, I am he.

Except the name, Bocchus, as to other things, was ignorant of the Roman people.

As to other things, keep quiet.

As to that, I fear that you suspect that he is somewhat angry with you.

540.—The man of upright life (upright in respect of life), and free from wickedness, needs not Moorish javelins.

I am distracted in mind (as to my mind).

Ex alter pars C. Antonius, pes æger, legatus exercitus permittère.

Ennius *ingenium maximus, ars rudis* esse.

Res ego vidèri esse, *facultas præclarus, ars, mediocris*.

Equidem angî *animus*.

Contremiscère *totus mens, et omnis artus*.

Qui *tempus* prior, *jus* potior esse.

Hic ego esse, *ætas, filius; beneficium, pater; amor, frater*.

Restare Æneas, *os humerusque Deus similis*.

Latus humerus subjectusque *collum fulvus* insterni *pellis leo*.

Omnis Mercurius similis, *voxque, colorque, et crinis flavus, et membrum decorus juvena*.

Naucratis, qui convenire velle, in *navis non esse*.

Sed *iste* qui quærère, ego esse.

Bocchus, præter nomen, *ceterus ignarus* *populus Romanus*.—SALL.

Ceterus 7 *quiescère*.

Iste, vereor ne tu ille *suscensère aliquis* 7 *suspitari*.

Integer *vita scelusque purus, non egère* Maurus *jaculum*.—HOR.

Discruciarî animus.

541.—A shield of hollow brass *Æs cavus clypeus postis*
 I fix on the opposite door-posts. *adversus figere.*—VIRG.
 A statue of marble. *Statua de marmor.*

English Examples to be turned into Latin.

In eloquence, Caius Gracchus has nobody his equal; he is grand in diction, wise in sentiment, and dignified in his whole style.—The wild bees are rough in their appearance, much more passionate, but excellent in labour.—Pamphilus was a Macedonian by nation.—Tullia, the wife of Tarquin, was not dissimilar in her character.—How long shall he who excels all enemies in wickedness, be without the name of an enemy?—The Lacedæmonian Agesilaus was king in name, not in power.—C. Marius, born of equestrian rank, was pure in his life, excellent in war, [but] most pernicious in peace.

THE ABLATIVE OF CAUSE, MANNER, &c.

542.—RULE XXXV. The cause, manner, means, and instrument, are put in the ablative. Also 543.

An incurable limb must be
 (is to be) cut off with iron.

*Immedicabilis membrum
 ferrum exscindendus esse.*

All things may be done with
 money.

Omnis pecunia effici posse.
 —CIC.

Men are caught by pleasure, no
 less than fishes with a hook.

*Voluptas capi homo, non
 minus quàm hamus piscis.*

Years go on after the manner
 of running water.

Ire annus mos fluens aqua.
 —OV.

The year runs on full gallop
 (with horses put on).

Admissus labi annus equus.
 —ID.

You will imitate any thing
 with wet clay.

*Argilla quidvis imitari
 ndus.*—HOR.

All agree with one mouth con-
 cerning the usefulness of friend-
 ship.

*De amicitia utilitas omnis
 unus os n. consentire.*—CIC.
 AM.

Injury is done two ways, either
 by force or fraud.

*Duo modus fieri injuria aut
 vis aut fraus.*—CIC. *Off.* 1.

Bear patiently (with a patient
 mind) that which thou canst not
 help (alter).

*Æquus animus (25) ferre,
 qui mutare (Gr. 644) nequire.*

Let us always worship God with a pure, sincere, and honest mind.

He that sincerely (in good faith) worships God, loves priests also.

What madness is it to bring on death by wars? It is at hand, and comes privately with a silent foot.

Many (much) more men have been destroyed by violence of men, than by all other calamities.

Covetousness of money affects many men with great inconveniences.

By what steps, I pray, did Romulus ascend to heaven? Was it not by his actions (by things done) and virtues?

Who would not extol the friendship of Pylades and Orestes with the greatest praises?

They live like (after the manner of) brutes, who refer all things to pleasure.

Money lost is lamented with true tears.

Our religion teaches that we should love (be affected towards) our neighbours as (in the same manner in which towards) ourselves.

Among the causes of our evils one is, that we live according to examples, and are carried away by custom.

That which is done by precedent, men think is also done rightly.

Drunkenness often pays for the jolly madness of one hour with the wearisomeness of a long time.

Deus semper purus, integer et incorruptus mens venerari. CIO. *de N.* 2.

Qui bonus fides Deus colere, amare et sacerdos.—STAT.

Quis furor esse bellum accessere mors? Imminere, et tacitus clam venire ille pes. m.—TIB.

Multo plus homo homo impetus deleri quam omnis reliquus calamitas.—CIC. *Off.* 2.

Multus magnus incommodum afficere pecunia cupiditas.—CIC.

Quis tandem gradus Romulus 3 ascendere in celum? Nonne res gestus atque virtus?—CIC. *Par.* 1, 3.

Quis amicitia Pylades et Orestes non maximus laus (31) efferre?—CIC. *Am.*

Vivere pecudis ritus, qui omnis ad voluptas referre.—CIC. *Am.*

Plorari lacryma amissus pecunia verus.—JUV.

Religio noster præcipere, ut idem modus erga proximus affectus (31) esse, qui erga egomet ipse.—CIC. *Am.* 16.

Inter causa malum noster (una) esse, quod vivere ad exemplum, et consuetudo abduci.—SEN.

Qui exemplum fieri, is etiam jure fieri putare homo.—CIC.

Ebrietas unus hora hilaris insania (xx.) longus tempus h. tedium sæpe pensare.—SEN.

The divine anger proceeds to vengeance with a slow pace, and compensates the slowness of the punishment with the greatness (heaviness) of it.

Injuries are overcome by good turns much more genteelly than they are repaid with the obstinacy of mutual hatred.

We are all worse by liberty.

There are some [who are] men not in reality, but in name.

Lentus gradus ad vindicta divinus procedere ira, tarditasque supplicium gravitas compensare.—VAL. MAX. 1, 1.

Speciosius multo beneficium vinci injuria, quam mutuum odium pertinacia pensari.—ID. 4, 2.

Deterior omnis esse licentia.—TER.

Esse quidam homo, non res, sed nomen.—CIC.

The cause.

Men were born for the sake of men.

Wrong nobody for thy own interest's sake.

Malice (ill-will) is glad at another's misfortune, and envy is troubled at another's good.

The greater part of men is destroyed (perishes) by pleasures.

A whole herd falls in the fields through the scab and mange of one hog.

Do thy endeavour that nobody may (do this lest any one should) hate thee through thy own desert.

What is more foolish, than that one should value (be pleased with) himself for that, which he himself did not do?

It is inquired, through what thing Ægisthus became an adulterer: The cause is evident (is in readiness); he was idle.

The manners of men are changed by adversity (adverse things), as well as prosperity (prosperous things).

Homo homo causa 3 generari.—CIC. *Off.* 1.

Nemo violare tuus modum gratia.—CIC.

Malevolentia lætari (gaudere) alienus malum, et æmulatio angi alienus bonum.—CIC.

Voluptas homo pars major perire.—SEN.

Grex m. totus in ager unus scabies cadere et porrigo porcus.—JUV.

Id (25) agere, ne quis tuus tu meritum (36) odisse.—PUB.

Quid stultior esse quam (LVIII.) aliquis is sui (Gr. 405) placere, qui ipse non 3 facere.—SEN.

Quæri, Ægisthus quis res (Gr. 627-5) esse factus adulter: In promptu causa esse; desidiosus 2 esse.—OV.

Mutari mos homo adversæ res perinde atque prosperæ.—CIC.

It is folly to die for fear of death. — *Stultitia esse timor mori.*—SEN. *Ep.* 70.

It is no excuse of sin, if you should sin for the sake of a friend. — *Nullus esse excusatio peccatum, si amicus causa* (38) *peccare.*—CIC.

Some young men, either by a certain felicity, or through goodness of nature, or the management of their parents, follow a right course of life. — *Nonnullus adolescens sive felicitas quidam, sive bonitas natura, sive parens disciplina, rectus vita via sequi.*—CIC. *Off.* 1.

All men love themselves naturally (by nature). — *Omnis natura sui ipse diligere.*—CIC.

Virtue is neither lost by shipwreck nor by fire, nor is it changed by the alteration of seasons and times. — *Virtus neque naufragium neque incendium amitti, nec tempestas, nec tempus permutatio mutari.*—CIC. *Par.* 6.

Pythagoras thought it to be a wickedness, that body should be fattened with body, and [one] animal live by the death of another animal. — *3 Credere esse scelus n. (LVIII.) pinguescere corpus corpus, alterque animans n. animans vivere letum, Pythagoras.*—OV.

Minds grow wanton most commonly by prosperity (prosperous things); nor is it easy to bear good fortune (advantages) with an even mind. — *Luxuriare animus res plerumque secundæ; neo facilis esse æquus commodum mens pati.*—OV. *Art Am. lib.* 2.

544.—He suffers either from avarice or miserable ambition. — *Aut ob avaritia, aut miser ambitio laborare.*—HOR.

The grains were not ripe in the fields on account of the colds. — *Propter frigus, frumentum in ager maturus non esse.*—OÆS.

Care should be taken lest some should be punished, others not so much as called in question for the offences (causes). — *Cavere 701 esse, ne idem de causa alius plecti (Gr. 627), alius ne appellari (Gr. 627) quidem.*—CIC.

545.—I did not hesitate to ask that from thee by letter. — *Non dubitare is a tu per literæ petere.*—CIC.

Is it not better to die bravely, than to lose a miserable life in a disgraceful manner? — *Nonne emori per virtus præstare, quam vita miser per dedecus amittere.*—SALL.

Those things that (which) are done with passion, can neither be done well, nor approved by those that are by (who are present). — *Qui cum perturbatio fieri, is neque rectè fieri posse, nec ab hic, qui adesse, approbari.*—CIC. *Off.* 1.

Nothing can be well done with anger.

Who would say, that it is better to do any thing basely with pleasure, than honestly with pain?

Cum ira nihil rectè fieri posse.—CIC. *Off.* 1.

Quis (38) dicere, melius esse turpiter aliquid facere cum voluptas, quam honestè cum dolor?—CIC. *de Fin.* 5.

English Examples to be turned into Latin.

Some are moved by grief, others by passion (cupidity).—It cannot be told how much I was delighted with your yesterday's discourse.—I am not so much pleased with news as with your letters.—Our morals have been corrupted and vitiated by the admiration of wealth.—Every one is attracted most by his own pursuit.—I should think envy, procured by virtue, not envy, but glory.—All these things are regulated by nature.—He who fears that which cannot be avoided, can, on no account, live with a quiet mind.—Some amusement is allowed to youth by the consent of all.—All Italy has been inflamed with the love of liberty.—He offended no one *in word, deed, or look*.—The Roman people expressed [their] pleasure by a very great shouting.—We are inclined by nature to (Gr. 707) love (loving) mankind (men).—(Obs.) I cannot write the rest, by reason of my tears.—The ædiles, with the greatest fidelity and acceptableness, divided a large quantity of corn to the people.

CIRCUMSTANCES OF PLACE.

The place WHERE, or IN WHICH.

548.—RULE XXXVI. The name of a town denoting the place *where*, or *in which*, is put in the genitive.

549.—Exc. But if the name of the town *where*, or *in which*, is of the third declension, or plural number, it is expressed in the ablative. Gr. 548–550.

Genitive.

It is said that Milo walked (Milo is said to have walked) through the course at Olympia, carrying (while he carried) an ox on his shoulders.

Olympia per stadium ingressus esse Milo (57) dici, quum humerus (32) sustinere bos.—CIC. *Sen.*

In that taxation which the Vespasians [being] censors made, three persons at Parma gave in 120 years; at Brixellum one 125; two 130 at Parma; one 131 at Placentia; one woman 132 at Faventia; at Bononia one, but at Ariminum three 137.

Hear, O young men, the speech of Archytas the Tarentine, which was delivered to Cato when he was at Tarentum, [being] a young man: He said, that there was no mischief more pernicious given to men by nature, than the pleasure of the body.

Is census qui Vespasianus censor 3 agere, centeni viceni annus *Parma* tres 3 edere; *Brixellum* unus centum viginti quinque; *Parma* duo centeni triceni; *Placentia* unus centum triginta et unus; *Faventia* unus mulier centum triginta duo; *Bononia* unus, *Ariminum* verò tres centeni triceni septeni.—*PLIN.* 7, 50.

Audire, adolescens, oratio Archytas Tarentinus, qui 3 tradi Cato, quum (32) esse adolescens *Tarentum*: Nullus capitalior pestis, quàm corpus voluptas, homo 2 dicere esse a natura datus.—*CIC. Sen.*

Ablative.

There was one Arganthonius at Gades, that (who) reigned eighty years.

Such an one as the learned are wont to call a wise man, we have heard of none (nobody) in [all] the rest of Greece; at Athens, but one.

So much [respect] was nowhere given to age as at Lacedæmon; old age was nowhere more honoured.

At Athens an action was allowed by law (was appointed) against ungrateful persons.

3 Esse Arganthonius quidam *Gades*, qui octoginta annus regnare.—*CIC. Sen.*

Qualis eruditus solere appellare sapiens, in reliquis *Græcia* nemo; *Athenæ*, unus accipere.—*CIC. de Am.*

Nusquam tantum 2 tribui ætas quantum *Lacedæmon*; nusquam 2 esse senectus honoratior.—*CIC. de Senec.*

Athenæ adversus ingratus actio 3 constitui.—*VAL. MAX.*

The place WHITHER, or TO WHICH.

553.—**RULE XXXVII.** The name of a town denoting the place *whither*, or *to which*, is put in the accusative.

Let him sail to Anticyra.

He went (he betook himself) to Syracuse.

I think we must remove to Rhodes. If better fortune shall happen, we will return to Rome.

Anystis the Lacedæmonian, and Philonides, the footman of Alexander the Great, ran from Sicyon to Elis, 1200 furlongs, in one day.

555.—The Albans carry these tidings home.

Navigare Anticyra.—HOR.
Syracusæ se 3 conferre.

(LXI.) *Migrare* (esse) *Rhodus* arbitrari. Si melior casus (21) esse, reverti *Roma.*—*Id.*

Anystis Lacedæmonius, et Philonides Alexander Magnus cursor, a Sicyon *Elis*, unus dies *600 stadium* (XLII.) 3 currere.—*PLIN.* 7, 20, 20.

Hic nunciare domus Albanus.

The place WHENCE, or FROM WHICH.

556.—RULE XXXVIII. The name of a town *whence*, or *from which*, or *by* or *through which*, is put in the ablative.

I received a packet of letters from Rome.

I made my journey by Laodicea.

An old and constant opinion had spread in all the East, that it was in the decrees of fate (in the fates), that some coming from Judæa should obtain the government of the world at that time.

3 *Accipere Roma fasciculus literæ.*—*OIO.*

Iter Laodicea 3 facere.

Percrebescere totus Oriens m. vetus et constans opinio, esse in fati, ut is tempus Judæa profectus (aliqui) res potiri. (XXVI.)—*SUET. in Vesp.* 4.

DOMUS and RUS.

558.—RULE XXXIX. *Domus* and *rus* are construed in the same way as names of towns.

There is always enough for one to be uneasy at (that it may be uneasy), at home and abroad.

I call [the man] living in the country, thou callest [the man living] in the city, happy.

I return home sad.

Domus et foris ægrè quod sit, satis semper esse.—*PLAUT.*

Rus ego vivens, tu dicere in urbs beatus.—*HOR.*

Domus reverti mæstus.—*TER.*

I will go to the country.

They did not stir (move themselves) from home.

I see the old man returning from the country.

559.—Tullus Hostilius thought that the bodies of the youths would be more healthy in service than at home.

The saying of Plato is too sublime for us, lying on the earth, to look up to it.

562.—We came (it was approached by us) to Britain with all our ships about noon (meridian time).

While Cinna tyrannized (Cinna tyrannizing) in Italy, the greater part of the nobility fled to Sylla into Achaia, and then afterwards into Asia.

From Europe thou goest to Asia, from Asia thou passest into Europe.

I wait for you [at my country-house] in Tusculum.

564.—The Lacedæmonians sent Pausanias with a fleet to Cyprus and the Hellespont.

Memmius relates the crimes of Jugurtha at Rome, and in Numidia.

Bus ire.—TER.

Domus sui non 8 commovere.—CIC.

Video rus rediens senex.—TER.

Credere Tullus Hostilius saluber militia quam domus juvenis corpus fore.

Plato vox altus esse quam ut is ego, *humus stratus, suspicio posse.*

Accessum (Gr. 530) esse (a nobis) *ad Britannia* omnis navis meridianus ferè (XL.) tempus.—OÆS.

Dominans (LX. and 694) *in Italia* Cinna, major pars nobilitas ad Sylla *in Achaia*, ac deinde post *in Asia* perfugere.—VELL. PAT.

Ab Europa petere Asia, *ex Asia* transire *in Europa*.—Q. CURT.

Ego in Tusculanum tu expectare.—CIC.

Lacedæmonius Pausanias cum classis Cyprus atque Hellespontus mittere.

Memmius *Roma Numidiaque* facinus Jugurtha memorare,

RULES XXXVI—XXXIX.

English Examples to be turned into Latin.

The expectation of letters detains me *at Thessalonica*.—It had not been doubtful to me, that I should see you *at Tarentum* or *Brundisium*.—Dionysius taught children *at Corinth*.—When you were at Athens, you were often in the schools of the philosophers.—There is a strong (great) report *at Puteoli* [that] Ptolemy is in his kingdom.—Alexander died *at Babylon*.—Æsop was sent by Cræsus to Delphi.—The consul Lævinus led his legions to

Agrigentum.—Dion besought Dionysius to send for Plato to Syracuse.—Timoleon sent for colonists from Corinth.—Cimon set out from Athens for Lacedæmon.—Manlius spent his youth in the country.—Marius died an old man in his own house (at home).—When Tullus shall have returned from the country, I will send him to thee.—He who comes from home, knows not whether he is to (may) return home.—Whose excellence had been known at home and in war.—There is neither (nothing of) gold nor silver in Britain.—What is doing in hither Gaul?—They did not go into Britain.

CIRCUMSTANCES OF TIME.

565.—RULE XL. Time *when* is put in the ablative. Also Nos. 566, 567.

Death hangs over us every hour.

Plato died writing in his one and eightieth year.

Let the ground rest on a holiday, let the ploughman rest.

Wicked men carry their witness in [their] breast night and day.

God pours out gifts day and night [days and nights] without intermission.

If thou shalt lavish away any thing on a holiday, thou mayest (it may be allowed to you to) want on a working day.

As swallows in summer time, so false friends are at hand in the serene time of life; as soon as they see (shall have seen) the winter of fortune, they all fly away.

Mors (Gr. 399) ego *omnis hora* impendere.—CIC. *Sen.*

Plato *unus et octogesimus annus* scribens 3 mori.—*Id.*

Lux sacer requiescere humus, requiescere arator.—*TIB.*

Homo *sceleratus nox* dieque suos gestare in pectus testis.—*JUV. 13.*

Deus munus sine intermissio *dies et nox* fundere.—*SEN.*

Festus dies m. si quid (21) prodigere, *profestus* egere (31) licere.—*PLAUT. Aul. 2, 7.*

Ut *hirundo aestivus tempus*, sic falsus amicus *aerenu* vita *tempus* praestò esse; simul atque fortuna *hyems* (36) videre, devolare omnis.—*Ad Heren. 4.*

565.—RULE XLI. Time *how long* is put in the accusative or ablative. Also 566, 567.

1. *Accusative.*

The covetous man is tormented night and day (days and nights).

We ought to consider day and night (days and nights) that we must die.

Fatal accidents (fates) surround us on all sides day and night (days and nights).

Demosthenes was almost 300 years before Cicero.

There is nobody so old, who does not think that he may live a year.

No man is certain (nobody has it ascertained) that his riches shall remain to him one day.

Arganthonius came to the government 40 years old (aged), reigned 80 years, and lived 120.

They that (they who) prayed and sacrificed whole days, that their children might outlive them, were called superstitious persons.

Avarus dies noxque cruciari.—CIC.

Dies et nox cogitare (LXI.) esse, mori (LXI.) esse.—CIC. *Tusc.* 1.

Dies et nox fatum ego unidique circumstare.—*Id.*

Demosthenes *annus prope trecenti* ante Cicero esse.—O.

Nemo esse tam senex, qui sui *annus* non (Gr. 641) putare posse vivere.—CIC. *Sen.*

Nemo exploratum habere, divitiarum suarum permansurus [esse] *unus dies.*—CIC. *Par.*

Arganthonius ad imperium *quadraginta annus* natus accedere, *octoginta* 3 regnare *annus*, et *centum et viginti* 3 vivere.

Qui *totus dies* 2 precari et 2 immolare, ut suus liberi (XVI.) sui superstes esse, superstitiosus 3 appellari.—CIC. *Nat. D.* 2.

2. *Ablative.*

With Pythagoras, scholars were obliged to be silent five years.

All our life we must learn to live; and all our life we must learn to die.

It is in a manner (it is almost) certain, that Arganthonius reigned 80 years.

569.—T. Larcus was appointed dictator, about ten years after the first consuls.

Apud Pythagoras, discipulus *quinque annus* (XLI.) tacere esse.—SEN.

Totus vita vivere (67) discere esse; et *totus vita* (67) discere esse mori.—SEN.

Arganthonius *octoginta annus* (52) regnare prope certus esse.—PLIN.

Dictator institui, decem fere *annus post* primus consul, T. Larcus.

Pythagoras first reached Italy, one hundred and forty years after the death of Numa.

570.—The first Olympiad was established 108 years after Lycurgus undertook to enact his laws.

In a few days after he arrived at Caprea.

571.—The death of Roscius, four days after he was killed, is announced to Chrysogonus.

Four days after these things were done.

572.—It was done sixteen years ago.

Carthage was destroyed 177 years ago, when it had stood 687 years.

Annus fere centesimus et quadragesimus post mors Numa, primus Italia Pythagoras attingere.

Centum et octo annus postquam Lycurgus lex scribere instituere primus ponere Olympias.

In paucus dies quam Caprea attingere.

Mors Roscius, quatrimum qui is occidi, Chrysogonus nuntiari.

Quatrimum qui hic geri.
—Cic.

Abhinc annus fieri sedecim.

Carthago dirui, quum stare annus sexcenti sexaginta septem, abhinc annus centum septuaginta septem.

RULES XI, XII.

English Examples to be turned into Latin.

The origin of all this wickedness shall be explained *in its proper time*.—The senate was, *at the same time*, in the temple of Concord.—There are three things which, at this time, may stand in the way of Roscius.—I have now been at war (I now carry on war) for *twenty years* with wicked citizens.—Panætius lived *thirty years* after he had published those books.—The covetous are tormented *night and day*.—You wrote me a letter on your birth-day.—Philotimus brought it to me the day after he had received it from you.—I call to mind, *in the evening*, whatever I have said, heard, or done, every day.—*During all that time*, I was employed *night and day* in the study of all the sciences.—They who have been many years bound with chains, step the slower.—Who would choose to exist in that species of pleasure one whole day?

CIRCUMSTANCES OF MEASURE.

573.—RULE XLII. *Measure* or *distance* is put in the accusative, and sometimes in the ablative. Also Nos. 574, 575.

1. *Accusative.*

We ought (it behoves us) not to depart a nail's breadth from a good conscience.

Italy is 120 miles from Sardinia (Italy is distant from Sardinia 120,000 paces); Sardinia is 200 miles from Africa (Sardinia is distant from Africa 200,000 paces).

The city of Saguntum was situated nearly a mile from the sea.

Zama is distant five days' journey from Carthage.

A rectus conscientia non oportere *transversus unguis* m. discedere.—CIC.

Abesse Italia ab Sardinia *centum viginti millia* passus; Sardinia abesse ab Africa *ducenti millia* passus.—PLIN.

Urbs Saguntum situs esse passus *mille ferme* a mare.

Zama *quinque dies iter* ab Carthago abesse.

2. *Ablative.*

The island Pharos being once a day's sail distant from Egypt, is now joined to it by a bridge.

The nation of the Menismini is distant twenty days' journey from the ocean.

576.—The Arabs have slender swords, each four cubits long.

The men were each six feet high.

577.—On the same day he moved forward his camp, and sat down six miles from the camp of Cæsar.

578.—They pitched their camp two miles off.

Pharos insula, quondam dies *navigatio* distans ab Ægyptus, nunc is pons junctus esse.—PLIN. 5. 31.

Gens Menismini abesse ab oceanus, dies iter viginti.

Arabs gladius habere tenuis, longus quaterni cubitum.

Viri altus esse seni pes.

Idem dies, castra promovere, et *mille passus sex* a Cæsar castra *considerere*.

A mille passus duo castra ponere.

579.—RULE XLIII. The measure of *excess* or *deficiency* is put in the ablative.

The towers on the walls of Babylon are higher by ten feet than the walls.

The sun is many times (parts) larger than the earth.

Turris in murus Babylon deni *pes* quam murus altus esse.

Sol esse *multus pars* major quam terra.

It is a custom of the Sicilians sometimes to make the month longer by a single day, or by two days.

580.—Augustus bore the deaths of his family a good deal more patiently than their disgrace.

How much more widely the rule of duty extends than that of law.

By so much the happier every period is, by so much the briefer is it.

The more difficult any thing is, the more honourable [is it].

Esse consuetudo Siculus ut nonnunquam unus *dies* longus mensis 7 facere aut *biduum*.

Aliquantus patienter mors quam dedecus suus ferre Augustus.

Quantus latè officium patere quam jus regula.

1 *Tantus* brevior omnis tempus, *quantus* felicior esse.

Qui quis esse præclarior, *hic* difficilior.

RULES XLII, XLIII.

English Examples to be turned into Latin.

He ordered that he should be two hundred miles from the city.—He did not dare to tell a second time how many miles his farm was distant from the city.—It is incumbent on every one not to swerve, in his whole life, a nail's breadth (a nail across) from a good conscience.—Persia extends in length, one thousand six hundred stadia.—The plain of Marathon is ten miles distant from Athens.—Babylon has a citadel including twenty stadia in its circuit; the foundations of the towers are sunk thirty feet into the earth; walls, twenty feet wide, support the hanging gardens.—The temple of the Ephesian Diana is said to have been four hundred feet long, and two hundred broad.—The more men have, the more they desire.—Ireland is less than Britain by half.—The higher the sun, the less is the rainbow.—Thou art in no greater danger than any one of us.

CIRCUMSTANCES OF PRICE.

581.—RULE XLIV. The *price* of a thing is put in the ablative.

I will not buy hope with a price.

Virtue is valued at a great price every where.

Spes pretium non emere.
—*TER.*

Magnus ubique pretium
virtus aestimari.—*V. MAX.*

Anger and madness are [occasioned] to men by this (from hence) because they value little things at a great [rate].

Nothing costs dearer than that which is bought with prayers.

Despise pleasures: pleasure does harm (hurts) being bought with pain.

Bad pleasures cost a man dear (a great price).

Plato says excellently, that [those things] are too much, which men buy with life.

Many a place of honour is (very many an honour is) sold for gold.

Inde homo ira et insania esse, quod exiguus *magnum aestimare*.—SEN.

Nullus res carius constare quam qui *preces emi*.—SEN.

Spernere voluptas: nocere *emptus dolor voluptas*.—HOR.

Homo (Gr. 399) *magnum malus gaudium constare*.

Egregie Plato dicere, nimius esse qui homo (Gr. 656) *emere vita*.—SEN.

Plurimus *aurum venire honos*.—OV.

582.—Exc. But *tanti, quanti, pluris, minoris*, are used in the genitive.

Those things please more which are bought at a dearer rate.

To act considerably is of more [value] than to think wisely.

That which is necessary, is well bought, at how much soever.

He taught no man for less than a talent.

Nothing shall cost a father loss than his son.

They never (they do not ever) consider how dear their pleasures cost them.

583.—Chrysogonus bought a vessel of Corinthian brass for so great a price, that those who heard the price reckoned, thought a farm was selling.

584.—It is for the interest of the seller that the thing should sell for as much as possible.

Magis illud juvare, qui *plus emi*.—JUV.

Considerate agere *plus esse*, quam cogitare prudenter.—CIC. *Off.* 1.

Quantum quantum bene emi, qui necesse est.—CIC. *Att.* 12, 23.

Docere nemo minus talentum.—PLIN. 35.

Res nullus *minus constare* (Gr. 399) pater, quam filius.—JUV.

Non unquam reputare, *quantum* (Gr. 399) sui gaudium (Gr. 627, 5) *constare*.—JUV. 6.

Chrysogonus vas aliquis Corinthius *tantum pretium mercari*, ut qui pretium enumeratus audire, fundus venire arbitrari.

Venditor expedire, res *venire quam plurimus*.

English Examples to be turned into Latin.

He purchased the rank of a senator *with money*.—He sold it to some one *for a large sum of money*.—I would most willingly have averted the misfortune from the state, *at my own private loss*.—They valued the Tusculan villa *at five hundred thousand sesterces*, the Formian [estate] *at two hundred and fifty thousand*.—As any one possesses what is *of most value*, so he is to be reckoned richest.—The land is now *of much more value* than it then was.—*Of what consequence* do you think this is to the character of men?—I sell my goods *for no more* than other persons, probably *for less*.

CONSTRUCTION OF ADVERBS.

585.—RULE XLV. Adverbs are joined to verbs, adjectives, and other adverbs, to modify and limit their signification. Also Nos. 586, 587.

He immediately both adopted Jugurtha, and, by his will, made him his heir equally with his sons.

But why do we speak so long about one enemy?

I have spoken with brevity and simplicity.

That was done justly, moderately, wisely.

Therefore wise men *never* unwillingly, brave men often even willingly, have sought for death.

At no previous time did such consternation take possession of the senate.

586.—Julius Cæsar married Cornelia, the daughter of Cinna (who was) a fourth time consul.

588.—Vibius is an absurd poet, but still he is not wholly ignorant nor useless.

Statimque Jugurtha adoptare et testamento pariter cum filius hæres instituere.—SALL.

Sed cur tamdiu de unus hostis loqui?—CIC.

Breviter simpliciterque dicere.—CIC.

Is juste, moderate, sapienter, fieri.

Itaque mors sapiens nunquam invitus, fortis sæpe etiam libenter, appetere.

Non unquam aliüs antè tantus terror senatus invadere.

Julius Cæsar, Cornelia, Cinna *quater consul filia ducere uxor.*

Vibius esse poeta ineptus; *nec tamen scire nihil, et esse non inutilis.*

This thing also occasions some deformity.

The people are wont sometimes to neglect worthy men.

Every one perceives an open flatterer.

589.—Epicrates owed no money to any one.

I never offended Scipio, not even in the smallest particular.

590.—In the consulship of Piso, not only was it not permitted to the senate to aid the state, but not even to mourn for it.

Hic res etiam non nullus afferre deformitas.

Populus solere non nunquam dignus præterire.

Aperte adulans nemo non videre.

Epicrates debere nullus nummus nemo.

Nunquam Scipio, ne parvus quidem res offendere.

Piso consul (Gr. 690) senatus non solum juvare res publicus sed ne lugere quidem licet.

CASES GOVERNED BY ADVERBS.

592.—RULE XLVI. Some adverbs of *time, place,* and *quantity,* govern the genitive. Also Nos. 593—597.

He that does well, has abettors enough (enough of favourers).

Never any man had friends enough (enough of friends have never been to any one of men).

Every one has strength enough to do harm (enough of strength for hurting is to every one).

I must remove to some part of the world (to somewhere of lands).

Nothing is more amiable than virtue; which he who shall have gotten, will be beloved by good men in what nation soever (where-soever of nations) he shall be.

Sat fautor habere, qui recte facere.—PLAUT.

Nunquam quisquam (x.) homo satis amicus esse (xxv.)—SALL.

Nullus non ad nocere satis vires esse (Gr. 394).—SEN.

(67) *Migrare esse aliquo terra.*—CIC.

Nihil esse amabilior virtus; qui qui (21) adipisci, ubicunque gens esse, a bonus vir diligi.—CIC. *de Nat. D.*

600.—RULE XLVII. Some derivative adverbs govern the case of their primitives. Also 601.

I hear that Cæsar speaks Latin the most elegantly almost of all orators.

Audire Cæsar omnis ferè orator Latinè loqui (x.) eleganti-ssimè.—CIC. *Cl. O.*

I do not ask what he says, but what he can say agreeably to reason and his own opinion.

Nothing dries sooner than a tear.

Non quærere quid (Gr. 627-5) dicere, sed quid *convenienter* (xvi.) *ratio* (Gr. 627-5) posse et *sententia* suos dicere.—CIC. *Fin.*
Lacryma nihil (xxiv.) *citius* arescere.—*Id. Inv.*

RULES XLVI, XLVII.

English Examples to be turned into Latin.

XLVI.—*In what part (Where) of the world are we?—O ye immortal gods! Of what nation are we?—In what city do we live?—What government have we?—Good men have no one to take the lead (no leader); our avengers of liberty are far off.—Ægypta came to me the day before the ides of April.—Philotimus came the day before that day.—I have less strength than either of you.—You have not as yet sufficient strength.—There is protection sufficient in virtue to live (living) well.—XLVII. We sent to Athens to meet him.—Though they went (were) out of the way they went down to meet him.—Cæsar fortified a camp as near as possible to the camp of the enemy.—The quæstors of the province were in attendance upon me.—It can be well with no wicked man.—Which of us two offends in a manner more worthy of torture?—Little gowns were ready for the lictors at the gate.*

CASES GOVERNED BY PREPOSITIONS.

602.—RULE XLVIII. Twenty-eight prepositions, *ad*, *apud*, *ante*, &c. (235-1), govern the accusative.

603.—RULE XLIX. Fifteen prepositions, *a*, *ab*, *abs*, &c., govern the ablative.

607.—RULE L. The prepositions *in*, *sub*, *super*, and *subter*, denoting *motion to*, or *tendency towards*, govern the accusative.

608.—RULE LI. The prepositions *in* and *sub*, denoting *situation*, govern the ablative; *super* and *subter*, either the accusative or ablative.

N. B.—Examples of these four rules are to be found in very many of the preceding exercises. The pupil of course must be so familiar with them already, as to render special examples unnecessary.

The following are examples in which the preposition is understood. Gr. 611.

A master is in the place of a parent.

One thing is produced in one place, and another in another (another thing is produced in another place).

Nobody tries to descend into himself; but the wallet on the back that goes before them is looked on.

Look back upon those things that hang (things hanging) on thy own back.

Vice deceives us in the shape of virtue.

Man consists of soul and body.

Time consists of three parts, the past, present, and future.

God does not account it [a thing] inconsistent with his majesty to take care of the world and the affairs of men.

Leave off to debar philosophers from money.

Fathers that manage their estate badly use to be debarred from meddling with their goods. (It uses to be debarred from their goods to fathers managing their estate badly.)

Fool, dost thou think any other happy besides the wise and good man?

Præceptor esse parens locus.

Alius alius locus nasci.—
VITRUV.

In sui sui tentare descendere nemo: at præcedens spectari mantica tergum.—
PERS. 4.

Tuus pendens respicere tergum.—Vide HOR. Sat. 2, 3, 299.

Sub.

Fallere ego vitium species virtus.—JUV.

Ex.

Homo constare corpus et anima.—CIC. Tusc.

Tempus tres pars constare, præteritum, præsens, et futurum.—SEN.

Ab.

Deus non alienus ducere majestas suos, mundus et res homo curare.—CIC. de Divin.

Desinere (Gr. 399) philosophus pecunia interdicere.

Pater malè res gerens (Gr. 399) bonum interdicti (Gr. 411) solere.—CIC. Sen.

Stultus, putare alius sapiens bonusque beatus?—
Vide HOR. Ep. 1, 16.

It is frequently understood before words signifying *place*; as, *terrâ, mari, domo, cælo, campis, libro, &c.*

613.—RULE LII. A preposition in composition often governs its own case. Also 614.

Abstain from things forbidden.

Pythagoras is said to have abstained from all animals.

An honest man refrains from injustice, even when impunity is (impunity being) proposed.

Friendship is excluded out of no place.

Thou canst exclude death (the fates) out of no place.

Let him go out of the court, who shall desire to be pious.

Others' disgraces often deter tender minds from vices.

Hercules chose to enter into the way of virtue, rather than that of pleasure.

Many inconveniences surround the old man; the wretch often gets, and abstains from the things [he has] gotten, and is afraid to use them.

An heir comes upon the heir of another, as wave upon wave.

A house and land, a heap of brass (money), and gold, will not take off fevers from the sick body, nor cares from the mind of the owner.

615.—The soul exists after it has quitted the body.

He will never keep his sacrilegious hands from me.

The Lacedæmonians desisted from their long contention.

The law orders us to approach the gods devoutly.

Prohibitus *abstinere*. — SEN.

Pythagoras cunctus animal abstinere dici.—JUV.

Vir probus, etiam impunitas, (lx.) propositus, abstinere injuria.

Amicitia nullus locus excludi.—OIO. AM.

Nullus fatum locus (31) posse excludere.—MART.

Exire aula qui velle esse pius.—LUCAN.

Tener animus alienus opprobrium sæpe absterrere vitium.—HOR.

Præoptare Hercules via virtus, quàm voluptas ingredi.

Multus senex circumoenire incommödum: sæpe querere et inventus miser abstinere, et timere uti.—HOR.

Hæres hæres alter, velut unda supervenire unda.—ID.

Non domus et fundus, non æs acervus et aurum, ægrotus dominus deducere corpus febris, non animus cura.—ID.

Animus manere e corpus cum excedere.

Nunquam a ego sacrilegus manus abstinere.

Lacedæmonius de diutinus contentio desistere.

Lex jubere adire ad deus castè.

English Examples to be turned into Latin.

The wisest philosophers have properly looked for the origin of the chief good *in* (from) *nature*.—*From particular virtues certain kinds of duty arise*.—Where then is virtue, if nothing is implanted *in ourselves*?—We are ready to refute *without obstinacy*, and to be refuted *without anger*.—He threw the rest of the body *into the sea*.—She married *into* a very distinguished family.—*Let us quit the theatre, let us go (come) into the forum*.—The Porcian law *has removed* the rods *from the body* of all Roman citizens.—Men can scarcely *keep their hands from you*.

SYNTAX OF THE VERB.

CONNECTION OF TENSES. 618.

619.—RULE LIII. Any tense of the subjunctive mood, may follow a tense of the *same class* in the indicative. Also 620.

I. *Primary tenses with their sequents of the same class.* (Gr.618.)

1. *Present*.—In the epistles of Cicero to Atticus, every thing relating to the changes of the republic is so described, that there is nothing which does not appear in them.

There is not a province, I think, which Augustus did not visit.

So great is the corruption of bad habit, that the sparks of virtue are extinguished by it.

2. *Perfect Definite*.—Nature has lavished so great an abundance of things, that those which are produced appear to have been bestowed upon us intentionally, not to have originated accidentally.

In Cicero ad Atticus epistola sic omnis de mutatio respublica *perscribi*, ut nihil in is non *apparere*.

Non *esse* provincia ut opinor qui Augustus non *adire*.

Tantus *esse* corruptela malus consuetudo, ut ab is tanquam igniculus virtus *extingui*.

Tantus res ubertas natura *largiri* ut is qui gigni donari consulto ego, non fortuito nasci *videri*.

I have attained this by my exploits, that I am thought a safe debtor.

Few have been found who have exposed their lives to the weapons of the enemy with no reward in view.

3. *Future*.—I shall find many whom I can easily persuade of whatever I wish.

They could not destroy all witnesses (even) if they wished, for as long as the human race shall exist there will not be wanting some one to accuse them.

I will try to escape hence.

If the conversation of Curio shall produce any thing of such a kind that it requires to be written to you, I will subjoin it to my letter.

II.—*Secondary tenses, with their sequents of the same class.*
(Gr. 618.)

1. *Imperfect*.—On the other side of the Rhine, Tiberius observed such a mode of life, that he took his food sitting on the bare turf, and often passed the night without a tent.

I did not suppose that when a consul elect was defended by the son of a Roman knight, his accusers would speak of the newness of his family.

Other dissensions were of such a kind, that they tended, not to the destruction, but to the change of the state.

2. *Perfect Indefinite*.—Some fathers of families provided by their will, that victims should be led to the Capitol, and vows discharged for them, because they had left Augustus alive.

Ego res meus gestus hic *assequi* ut bonus nomen *existimari*.

Paucus *repēri* qui nullus *præmium* propositus (Gr. 690) *vita* suus hostis *telum* *obicere*.

Reperire multos qui quisquis *velle*, facile *persuadere*.

Testis omnis si cupere *interficere* non posse; nam dum homo genus *esse* qui *accusare* is, non deesse.

Experiri ut hinc *atolare*.

Si quis Curio sermo *ejusmodi* *afferre*, qui ad tu (Gr. 687) *scribi* is *literæ* meus *adjungere*.

Trans Rhenus, Tiberius ita *vita* *instituire*, ut *sedere* in *cespes* nudus *cibus* *sumere*, et sæpe sine *tentorium* *pernoctare*.

Non *arbitrare*, quum consul designatus ab eque Romanus *filius* *defendi*, de *genus* *novitas* *accusator* *dicere*.

Alius *dissensio* *esse* *ejusmodi*, qui non ad *delere* (Gr. 707) sed ad *commutare* *respublica* *pertinere*.

Nonnullus *pater-familias* *testamentum* *cavere*, ut *victima* in *Capitolium* *duci*, *votumque* pro *sui solvi*, quod *superstes* Augustus *relinquere*.

Hannibal promised the Gauls that he would not draw his sword till he came into Italy.

The State was so arranged by the skill of Servius Tullius, that all the distinctions of patrimony, dignity, age, trades, and offices, were registered.

3. *Pluperfect.*—I had heard from himself how generously he had been treated by you.

Neither by letter, nor by decree of the senate, had the consuls commanded me what I should do.

The soldiers of Alexander had cut down a great deal of wood, that they might make a passage through the rocks.

621.—They celebrate the spectacle with as much splendour as they could, that they might make the affair brilliant and expected.

622.—No one ought to doubt that Cæsar, if it could be done, would call up many from the dead.

The shouts were so great, that I think they were heard to that place.

623.—*Infinitive.* Socrates was accustomed to say that all men were sufficiently eloquent in that which they understood.

Tiberius replied to the people of Ilium, that he also grieved for their misfortune, in having lost (because they had lost) their illustrious citizen Hector.

They say that Pyrrhus, the greatest master of gymnastic exercises, used to give as a precept to those whom he was training, that they should not be angry.

Promittère Hannibal Gal-
lus, sui non stringere (Gr. 671)
ante gladius quam in Italia
venire.

Servius Tullius sollertia
ita ordinare respublica ut
omnis patrimonium, dignitas,
ætas, ars, officiumque, discrimen in tabula referri.

Ego ex ipse audire quam a
tu liberaliter tractari.

Consul neque senatus con-
sultum neque literæ præcipere
ego quis facere.

Multus materies cedere
Alexander miles, ut aditus
per saxum facere.

Spectaculum 1 celebrare
quantus adparatus, 2 posse ut
res clarus expectatusque fa-
cere.

Nemo dubitare 1 debere
quin multus, si fieri posse, Cæ-
sar ab inferi excitare.

Clamor tantus 3 esse ut, is
usque exauditus 7 putare.

Socrates dicere solere omnis
in is qui scire satis esse elo-
quens.

Ilienses populus respondere
Tiberius, sui (Gr. 671) quoque
vicis is dolere quod egregius
civis Hector amittere.

Pyrrhus, magnus præcep-
tor certamen gymnicus, solere
aio hic qui exercere præci-
pere, ne irasci.

In the meantime I shall delight myself with the muses; and it will never occur to me (come into my mind) to envy Crassus or to regret that I have not departed from my own course of conduct.

Participles.—Parmenio reached Damascus on the fourth day, the prefect already fearing that no trust had been reposed in him.

When I doubt what is right for me to do, my affection for Pompey has great weight.

Interea cum musa ego (pl.) delectare; nec ego (Gr. 380) unquam venire in mens Crassus invidere, neque poenitere quod a ego ipse non desciscere.

Parmenio Damascus quartus dies pervenire jam metuens praefectus ne sui fides non habere.

Dubitans ego quis ego facere par esse, magnus pondus afferre benevolentia erga Pompeius.

English Examples to be turned into Latin.

There are some who have related, that Marius fell engaging with Telesinus.—Silius has done well in having come to terms.—Sisygambis said, "O king, you deserve that we should pray for those things for you which we prayed for formerly for our Darius; and, as I perceive, you are worthy of having surpassed (Gr. 645) so great a king, not in good fortune only, but in equity."—I think that Cæsar will take care to withdraw his troops; for he will gain a victory if he is made consul.—This affair made it very difficult for Cæsar to determine what plan to adopt (brought great difficulty to Cæsar for (ad) taking a plan) lest if he led his troops rather early (Gr. 473, 2d par.) from their winter quarters, he should be in straits (he should labour) for provisions.—Augustus brought up his daughter and grand-daughters in such a way, that he even accustomed [them] to spinning, and forbade [them] to say or do any thing, but what might be inserted in the daily register.—I see you are collecting every thing respecting the republic, which you think can give me any hope of a change of affairs (changing affairs).—I wrote back immediately to Pompey, that I was not seeking where I might be most safely.

INDICATIVE MOOD.

The indicative mood is used in Latin, to express what is actual and certain, in an absolute and independent manner (Gr. 624).

1. Thebes was now standing.—
Romulus founded Rome.

Jam stare Thebæ.—Romulus Roma condere.

The liberty of the Roman people is at stake.

Our reasoning agrees; our language differs.

What are you doing?

Did you dare to speak against me before the conscript fathers?

Ancus reigned twenty-four years.

Cæsar levied two legions; he led forth three from winter quarters; he divided his army into two parts.

We will write letters to-morrow.

2. In requiting a favour we ought, if we believe Hesiod, to imitate fertile fields which give much more than they have received.

If you are poor, Æmilianus, you will always continue poor.

If these things are not given up, he thus declares war.

If thou art a god, said the Scythian ambassadors to Alexander, thou oughtest to bestow benefits on mortals, not to take away theirs.

3. I will satisfy you if I can.

Volumnia ought to have been more attentive to you, and even that which she did she might have done more carefully.

You ought long since to have been led to execution by the command of the consul.

The army might have been destroyed if any one had dared to conquer.

4. If men apply reason to fraud and malice, it would have been better that it had not been given than given to the human race.

Libertas agi populus Romanus.

Ratio noster consentire oratio pugnare.

Quis agere?

Tu apud pater conscriptus contra ego dicere *audere*?

3 Regnare Ancus annus quatuor et viginti.

Cæsar duo legio conscribere; tres ex hiberna educere; exercitus in duo pars dividere.

Oras literæ scribere.

In referre gratia (Gr. 707) si modo Hesiodus *credere* debere imitari ager fertilis qui plus multus afferre quam accipere.

Semper esse pauper, si pauper *esse*, Æmilianus.

Si non *dedi* hic, bellum ita indicere.

Si deus *esse*, legatus Scythicus Alexander dicere, tribuere mortalis beneficium debere, non suus eripere.

Ego, si *posse*, facere tu satis.

Volumnia *debere* in tu officiosus esse, et is ipse qui facere, *posse* diligens facere.

Ad mors tu duci, jussus consul, jampridem *oportere*.

Deleri *posse* exercitus si quis audere vincere.

Si homo ratio in fraus militique convertere, non dari ille quam dari humanus genus *bonus esse*.

When it would have become them to stand in the line of battle and fight, then they took refuge in the camp.

5. The Sublician bridge had almost afforded a path to the enemy, if there had not been one man, Horatius Cocles, of distinguished valour.

The populace would have torn down the effigies of Piso, had they not been protected by the order of the prince.

Quum in acies stare ac pugnare *decēre*, tum in castra refugere.

Pons Sublicius iter pene hostis *dare*, ni unus vir *esse* Horatius Cocles eximius virtus.

Populus effigies Piso *decellere*, ni jussus princeps protegi.

SUBJUNCTIVE MOOD.

The subjunctive mood is used sometimes in independent, but for the most part in dependent propositions.

THE SUBJUNCTIVE IN INDEPENDENT PROPOSITIONS.

The subjunctive mood is used, apparently at least, in independent propositions (Gr. 625).

1st. I can relate, I think, on sufficient evidence, that Augustus was surnamed Thursinus.

Brother, with thy good leave I would say it, this is a sentiment most pernicious to the republic.

I am inclined to accede readily to those who relate that Romulus founded Rome.

Thou canst scarcely [I think] find a man of any nation, age, or rank, whose felicity thou mayest compare to the fortune of Metellus.

I would not deny that my language appeared to you harsh and atrocious.

Thou knowest not, [I think,] whether anger be a more detestable or unsightly vice.

Thursinus cognominatus esse Augustus satis certus probatio *tradere*.

Frater, bonus tuus venia *dicere* (*perf.*) iste sententia maxime obesse republica.

Libenter hic qui ita pro-dere *accedere* (*perf.*) Romulus Roma condere.

Vix ullus gens, ætas, ordo, homo *invenire* (*perf.*) qui felicitas fortuna Metellus comparare.

Non *negare* (*perf.*) tristis atroxque tu visus oratio meus esse.

Nescire (*pres.*) utrum magis detestabilis vitium esse ira, an deformis.

I would wish thee to be persuaded (that I may persuade thee) that I ask nothing from thee with more earnestness.

I wish [for my part] that you would consider with Pomponius whether you can honourably remain at Rome at present.

Assuredly I should not a little prefer the mind of Socrates to the fortunes of all those who sat in judgment upon him.

2d. (Gr. 145) So live with an inferior, as thou wouldst wish a superior to live with thee.

Do not allow it to happen, that thou shouldst seem to have been wanting to thyself.

Let every one become acquainted with his own disposition, and show himself a severe judge both of his own good qualities and faults.

If I have defended my own safety against your brother's most cruel attack upon me, be satisfied that I do not complain to you too of his injustice.

Let the Stoics look to it whether it be an evil to be in pain.

You will say, write nothing at all.

3d. What wise man will trust to a fragile good?

Who will deny that all wicked men are slaves?

Who can doubt that there are riches in virtue?

Who hereafter will adore the divinity of Juno?

What can seem great to him in human affairs, to whom an eternity, and the magnitude of the universe, is known?

Velle 3 tu persuadere nihil ego magnus studium a tu petere.

Velle tu cum Pomponius considerare utrum honestè tu Roma esse posse.

Næ ego haud paulum Socrates animus *malle* quam is omnis fortuna qui de is judicare.

Sic cum inferior *vivere*, quemadmodum tucum superior *velle vivere*.

Ne 7 *committere* ut tu deesse vidèri.

Suus quisque *noscere* ingenium, acerque sui et bonum et vitium suus *judex præbere*.

Si meus salus contra frater tuus impetus in ego crudelis defendere, satis *habere* nihil ego etiam tucum de is injuria conqueri.

Esse ne malum dolere necne, Stoici *videre*.

"Nihil," inquam "omnino *scribere*."

Quis sapiens bonum *confidere* fragilis?

Quis *negare* omnis improbus esse servus?

Quis *dubitare*, quin in virtus divitiæ esse?

Quis posthac numen Juno *adorare*?

Quis *videri* is magnus in res humanus, qui æternitas totusque mundus notus esse *magnitudo*?

Why should I enumerate the multitude of arts, without which life could not have at all existed?

4th. They report that Alexander said, "If I were not Alexander, I would willingly be Diogenes."

These things I could not endure, if I had not my friend Atticus as a partner of my pursuits.

These things seem ridiculous to you, because you were not present, which, if you were to see, you could not help weeping.

If any one were to dig around these plane trees and water them, their branches would not be knotty, and their trunks unsightly.

If the gods were to make philosophy a vulgar good, if we were born wise, wisdom would lose what is the best part of it; it would be among accidental things.

Quid *enumerare* ars multitudo, sine qui vita omnino nullus esse posse?

Alexander dicere ferre, "Nisi Alexander *esse*, *esse* libenter Diogenes."

Hic quidem non *ferre* nisi *habere* socius studium meus Atticus noster.

Hic tu ridiculus videri, quia non adessee, qui si *videre* lacryma non *tenere*.

Si quis hic *platanns* circumfodere, si *irrigare*, non nodosus *esse* ramus et squalidus truncus.

Si deus philosophia bonum vulgaris *facere*, si prudens *nasci*, sapientia, qui in sui bonus habere *perdere*; inter fortuitus *esse*.

English Examples to be turned into Latin.

Grant indeed that these *are* (Let those be) good things which are so esteemed.—Let these things be so.—I rather think that wild beasts which have (to which are) their food from prey (things taken), are better the more furious they are; but (I confess) I admire the patience of oxen and horses.—The third mode of mining outdoes, in my opinion, the works of the giants.—Who will not with reason wonder that the plane tree has been brought from another hemisphere, only for the sake of its shade?—Buy what is necessary.—Let us remember that justice is to be observed even towards the lowest.—Even in causes in which we have to do (all things are to us) only with the judges, and not with the people, yet, if I were deserted by the audience, I should not be able to speak.—If wisdom were given me with this limitation, that I should keep it shut up, and not give it utterance, I would regret it.—Finally, I *will* so *conduct* myself in the state, as to *remember* always what I have done, and to *provide* that they shall appear to have been accomplished by virtue, and not by accident.

SUBJUNCTIVE MOOD IN DEPENDENT PROPOSITIONS.

The subjunctive mood is used for the most part in dependent clauses, and is preceded by another verb in the indicative, imperative, or infinitive mood, expressed or understood, with which it is connected by a conjunction, a relative, or an indefinite term, and may generally be rendered by the potential in English (142-2d, and 143).

Subjunctive after Conjunctions.

627.—RULE LIV. The conjunctions *ut*, *quo*, *licet*, *ne*, *utinam*, and *dummodo*, &c., and words used indefinitely in dependent clauses, for the most part require the subjunctive mood.

1. *Ut*, *quo*, "that," *ne*, *quominus*, "that not," referring to the *result*, *end*, or *design*, take the subjunctive.

It happens to a wise man alone that he does nothing against his own will.

Solus contingere sapiens
ut nihil facere invitus.

We eat that we may live, not live in order that we may eat.

Edere *ut vivere*, non vivere *ut edere*.

Your generals triumphed in such a way that he, though driven back and conquered, still reigned.

Vester imperator ita triumphare, *ut ille pulsus superatusque regnare*.

Hannibal so united his troops by a sort of bond, that no mutiny [ever] existed either among themselves or against their general.

Hannibal vinculum quidam ita copia copulare, *ut nullus nec inter ipse, nec adversus dux, seditio extare*.

The harangues of Thucydides contain so many obscure and involved sentences, that they can scarcely be understood.

Thucydides concio ita multus habere obscurus abditusque sententia, *vix ut intelligi*.

It behoves a law to be brief, in order that it may be the more easily retained by the ignorant.

Lex brevis esse oportere *quo* facilius ab imperitus *teneri*.

The throng (numerous attendance) of men and women at funerals was abolished, that lamentation might be diminished.

Tolli celebritas vir ac mulier in funus, *quo* lamentatio *minui*.

It may happen that a man may think justly, and not be able to express tersely what he thinks.

Fieri posse *ut* recte quis sentire, et is qui sentire (30) *polite eloqui non posse*.

It happens to most men, that through the assistance of the art of writing (letters), they relax their diligence in committing to memory.

Take care that thou fall not anew into sickness.

Death will not deter a wise man from (Gr. 172-3) considering the interests of the republic and his own.

Parmenio wished to deter the king from drinking (that he might not drink) the potion which the physician had determined to give.

So great is the force of probity that we love it even in an enemy.

Plorique accidere, ut præsidium literæ, diligentia in perdiscendum remittere.

Curare ne denuo in morbus incidere.

Non deterrere sapiens mors quominus commodum respublica, suusque consulere.

Parmenio deterrere rex velle, quominus medicamentum bibere, qui medicus dare constituere.

Tantus vis probitas esse, ut is in hostis etiam diligere.

English Examples to be turned into Latin.

We read that we may learn.—It is a custom of mankind that they are unwilling that the same person should excel in many things.—Oratory moves the minds of judges, and impels them, so that they either hate, or love, or envy, or wish (the culprit) safe, or pity, or wish to punish.—It happens, somehow or other, that if any fault is committed, we perceive it more readily in others than in ourselves.—It very often happens, that utility is at variance (contends) with virtue.—Trees are covered with a rind or bark, in order that they may be safer from the cold and from the heat.—It was no obstacle to Isocrates (from) being esteemed (Gr. 172-3) an excellent orator, that he was prevented from speaking in public by the feebleness of his voice.—It happened that in one night all the Mercuries which were in the town of Athens were thrown down.

627.—2. *Si*, "if," *ut si*, *quasi*, *ac si*, *æque ac si*, *perinde ut si*, *aliter ac si*, *velut si*, *tanquam*, *ceu*, "as if," expressing a condition or supposition, commonly take the subjunctive mood.

Live so as if God saw thee.

As if there was but a little difference (as if it differed but a little).

Sic vivere, tanquam Deus videre.—SEN. *Ep.* 10.

Quasi verò paulum interesse.—TER. *Eun.* 4. 4.

We ought to live so, as if we lived in view; to think so, as if somebody could see into the bottom of our breast (our inmost breast). And there is one that can (some one can).

As though I had discovered whatever I knew.

As if I did not know.

If thy neighbour have a garden of more value than thou hast, wouldst thou rather have thine own, or his?

The Stoics give us trifling arguments why pain is not an evil; as if the difficulty were about the word, and not the thing.

As if their own affair or honour were at issue.

Fabius mentions the capture of M. Atilius in Africa, as if Atilius miscarried at his first landing in Africa.

As if I did not know, that even a woman wrote against Theophrastus.

Some think that God does not exist, because he does not appear nor is perceived; just as if we could see our own mind itself.

The Pythagoreans abstained from the bean, as if, forsooth, the mind were puffed up by that food.

3. *Ut, licet, etiamsi, quamvis*, "although;" *quin* for *qui non*, or *ut non* or *quominus*, take the subjunctive.

Though truth should obtain no patron or defender, yet she is defended by herself.

A dwarf is not great, though he stand on a mountain.

Sic vivere (XLVI.) *esse, tanquam* in conspectus *vivere*; *sic cogitare*, (LXI.) *tanquam* aliquis in pectus intimus inspicere *posse*. Et *posse* aliquis.—SEN. *Ep.* 83.

Tanquam prodere quicquid scire.—JUV. *Sat.* 9.

Ceu vero nescire.—PLIN.

Si vicinus tuus pretium major habere quam tu, *habere* tuusne an ille *malle*?

Concludere ratiuncula Stoici *cur dolor non esse malum*; *quasi* de verbum, non de res *laborare*.

Quasi suus res aut honos *agi*.

Fabius M. Atilius captus (Gr. 684) in Africa commemorare, *tanquam* M. Atelius primus accessus ad Africa *offendere*.

Ceu vero nescire, adversus Theophrastus scribere etiam femina.

Quidam idcirco Deus esse non putare, quia non apparere nec cerni: proinde *quasi* noster ipse mens videre *posse*.

Faba Pythagoreus abstinere, *quasi* vero is cibus mens *inflare*.

Veritas licet nullus patronus aut defensor *obtinere*, tamen per sui ipse defendi.

Non esse magnus pumilio, *licet* in mons *consistere*.

Although ambition be itself a vice, yet it is frequently the cause of virtues.

I deny that there was any jewel or pearl which Verres did not search for, examine, [and] carry off.

There is no doubt that he who is called liberal and kind, aims at the discharge of duty, not at profit.

There is no one who does not wish to be any where, rather than where he is.

Caligula was very near (not far from) removing the writings and statues of Livy and Virgil from all the libraries.

Hortensius did not hesitate to defend P. Sulla.

There is scarcely a day that this Satrius does not resort to my house.

Licet ipse vitium esse ambitio, frequenter tamen causa virtus esse.

Negare ullus gemma aut margarita esse, quin Verres conquirere, inspicere, auferre.

Non esse dubius quin is qui liberalis benignusve dici, officium non fructus sequi.

Nemo esse quin ubivis, quam ubi esse malle.

Livius ac Virgilius imago et scriptum paulum abesse quin Caligula ex omnis bibliotheca amovère.

Hortensius non dubitare quin P. Sulla defendere.

Dies fere nullus esse quin hic Satrius domus meus ventitare.

English Examples, under Nos. 2, 3, to be turned into Latin.

The Roman prodigies, Horatius, Mucius, Clœlia, *if they were* not in the annals, would seem at this day fables.—He who sees these things from a distance, *even though* he do not know what is going on, knows however that Roscius is upon the stage.—If thou wert here thou wouldst think otherwise.—The day would fail if I should enumerate to what good [men] it has happened ill; to what bad [men] it has happened very well.—Here indeed we behold a great battle, as if other battles were nowhere, as if none were dying in all the city [besides].—Life is short, even if it should extend beyond a thousand years.—I would wish you to undertake this business, just as if it were an affair of mine.—The Sequani stood in awe of the cruelty of Ariovistus [when] absent as much (just) as if he were present before them.

4. *Antequam, priusquam*, "before;" *dum, donec, quoad*, "until;" *modo, dum, dummodo*, "provided;" and the particles of wishing, *utinam, O si, ut or uti*, for *utinam*, commonly take the subjunctive.

In all kinds of business, diligent preparation must be made before you set about it.

Come hither as soon as possible, before all the troops of the enemy collect.

I will return before the moon has twice filled her orb.

Fabius sends the cavalry before, so prepared, that they might engage and delay the whole army till he himself should come up.

If they have not yet gone, there is no reason why they should move till we see how affairs stand.

The Rhinè retains its name and the force of its current where it flows by Germany, until it mingles with the ocean.

Thou wilt deliver me from great fear, provided there be a wall between me and thee.

Nor did Catiline have any concern, provided he could obtain for himself supreme power, by what means he obtained it.

I wish he could in some way, however false, repel this accusation.

The language of Varro gives me hope of Cæsar, and I wish Varro himself would apply to the cause.

O that some portion of ancient valour would appear.

Would that all the gods and goddesses would destroy thee.

In omnis negotium *priusquam aggredi* adhibere præparatio diligens.

Huc quam primum venire antequam omnis copia adversarius convenire.

Ante reverti quam luna bis implere orbis.

Fabius eques præmittere sic paratus ut configere atque omnis agmen morari, *dum consequi* ipse.

Si nondum proficisci, nihil esse quod sui movere, *quoad perspicere* qui locus 7 esse res.

Rhenus servare nomen et violentia cursus, qua Germania prævehî, *donec* oceanus miscere.

Magnus ego metus liberare, *dummodo* inter ego atque tu murus interesse.

Neque Catilina qui modus assèqui, *dum* sui regnum parare, quisquam pensum habere.

Utinam posse aliquis ratio hic crimen defendere, quamvis falsus.

Varro sermo facere expectatio Cæsar, atque *utinam* ipse Varro *incumbere* in causa.

O, si solitus quisquam virtus adesse.

Ut tu omnis deus deaque perdere.

English Examples to be turned into Latin.

He was unwilling to leave the place till he (Milo) came up.—He was even desirous to be put to torture himself, provided only an investigation took place about his father's death.—I desire while beautiful to become the food of tigers, before unsightly

leanness takes possession of my comely cheeks, and the moisture of the tender prey escapes.—Calpurnius Flamma with a chosen band of three hundred [men] occupied the hill on which the enemy were posted (lit. kept possession of (*insecum*) by the enemy) and thus delayed them till the whole army escaped.—O that Paris had then been overwhelmed in the raging waters, when with his fleet he was directing his course (steering) to Lacedæmon.

5. Interrogative words used indefinitely in dependent clauses, or containing an indirect question, take the subjunctive. (Gr. 627-5.)

The Athenians sent to Delphi to inquire what they should do.

Pyrrhus asked his ambassadors what they thought concerning the abode of their enemies.

The brothers Lydus and Tyrhenus being compelled by famine, are said to have cast lots which of the two should quit the country with a part of the population.

It is uncertain whether it would have been more beneficial to the State, that Cæsar should be born, or not be born.

It is asked why the most learned men disagree on the most important subjects.

Who I am you will find out from him whom I have sent to you.

See that you think in how great a calamity you are. Consider what your circumstances demand.

Learn what it is to live.

The mind itself knows not what the mind is.

Learn, good [people], what a virtue and how great it is to live with a little.

Hear thou now what advantages a slender diet brings with it.

Atheniensis mittere Delphi consulere *quisnam* facere.

Pyrrhus legatus interrogare, *quis* de hostis sedes sentire.

Lydus et Tyrhénus frater, fames compulsus, sortiri dicit, *uter*, cum pars multitudo, patria *discedere*.

In incertum esse *utrum* Cæsar magis nasci respública *prodesse* annon nasci.

Quæri, *cur* doctus homo de magnus res *dissentire*.

Quis esse ex is qui ad tu mittere cognoscere.—SALL.

Facere 7 cogitare (Gr. 657 -3) in *quantus* calamitas esse. 7 Considerare *quis* tuus ratio *postulare*.

Discere *quis* esse vivere. *Qualis* esse animus, ipse animus nescire.

Quis virtus et *quantus*, bonus, esse vivere parvus, discere.—HOR. Sat. 2, 2.

Accipere nunc tenuis victus *quis* commodum sui cum afferre.—IB.

Behold what cities, once flourishing, luxury has destroyed.

Consider thou, what the laws warn thee of, what the senate (court) commands, how great rewards await the good.

Let us look about us and consider what we are, and what we differ from the other animals, and let us pursue those things for (to) which we were born.

If we consider what excellence and dignity there is in human nature (the nature of man), we shall be sensible that the pleasure of the body ought to be contemned.

Avoid inquiring (to inquire) what shall be to-morrow.

It is not allowed to (it is unlawful for) man to know what the morrow (to-morrow's age) brings.

They say that Hercules, as soon as he grew up towards manhood, went out into a solitary place; and there sitting, deliberated with himself a long while, seeing (as he saw) two ways, the one [that] of pleasure, the other [that] of virtue, whether of them it were best (better) to enter upon.

Youth (beginning age) is the time given by nature for the choosing what way of life (of living) every one will (is about to) enter into.

Consider how short life is.

It is uncertain how long the life of every one of us will be.

Learn ye with how little a man may (it is possible to) prolong life, and how much nature requires.

Aspicere florens quondam quis vertere urbs luxus.—SIL. 15.

Respicere, quid monere lex, quid curia mandare, præmium quantus bonus manere.—JUVEN. Sat. 8.

Dispicere et cogitare quid esse, et quid ab animans cæter differre, et is sequi ad qui 3 nasci.—CIC. Fin. 5.

Si (30) considerare quis esse in natura homo excellentia et dignitas, intelligere corpus voluptas contemni oportere.—Id. Off. 1.

Quid esse futurus cras, fugere querere.—HOR.

Scire nefas homo esse, ætas quid crastinus volvere.—STAT. Theb.

Hercules dicere, quum primum (32) pubescere, (52) exire in solitudo; atque ibi sedens, diu sui cum (52) deliberare, quum duo (32) cernere via, unus voluptas, alter virtus, uter (LII.) ingredi melior esse.—CIC. Off. 1.

Iniens ætas tempus esse a natura datus ad deligere, quis quisque via vivere ingressurus esse.

Vita quam brevis esse cogitare.—PLAUT.

Incertus esse quam longus ego quisque vita (42) futurus esse.—CIC.

Discere quam parvum licere producere vita, et quantum natura petere.—LUC. 4.

Dost thou not see how God has raised the lofty countenances of men towards the stars?

Nature teaches us not to neglect how we carry ourselves towards men.

It is hard to say how much courtesy and affability of speech engage the minds of men.

Behold how much wickedness advances daily, how much sin is committed publicly and privately.

Who knows, whether the gods above may add tomorrow's times to this day's sum?

Nonne videre homo ut celsus ad sidus vultus tollere Deus?—SIL. 15.

Ego natura docere non negligere quemadmodum ego adversus homo gerere.—CIC.

Difficilis esse (75) dicere, quantopere conciliare animus homo comitas et affabilitas sermo.—CIC. Off. 2.

Aspicere quantum quotidie nequitia proficere, quantum publice privatique (XXXIII.) peccari.—SEN.

Quis scire, an adicere hodiernus crastinus summa tempus Deus superus?—H.

English Examples to be turned into Latin.

It is often not even useful to know what will be on the morrow.—Cæsar calls Dumnorix to him, brings in his brother, shows him *what* [things] he *blames* in him; *what* he himself *knows*, *what* the state *complains of*, he sets before him. He places guards over Dumnorix that he may know *what* he *does*, *with whom* he *speaks*.—It is uncertain *what* each day or night *may bring forth*.—I have told you (lit. you have) what I fear, what I hope, what I design, for the future; write to me in return what you have done, what you are doing, what you mean to do.—It is hard to tell what the reason is why we are soonest alienated with a kind of (certain) disgust and satiety from those things which most stimulate our senses with pleasure.

Exercises under Observations.

INDICATIVE.

628-630.—If a good reputation is better than riches, and money is so eagerly desired, how much more ought glory to be desired?

Catiline in a fury said, "Since I am driven headlong by my enemies, I will extinguish my own conflagration in ruin."

Si bonus existimatio divitiæ *præstare*, et pecunia tantopere *expetiti*, quanto magis gloria esse *expetendus*?

Catilina furibundus, "*Quoniam* inquam, ab inimicis *agi*, incendium meus ruina *extinguere*."

No one dances when sober, unless perhaps he is out of his *senses*.

I was grieved because I lost an associate and partner of my glorious career.

It is a great kindness of nature, that we must die.

Every one is involved in a certain plan of life (living) before he has been able to judge what is best.

As long as the state exists, trials will take place.

The Tarquins fought till Brutus killed, with his own hand, Aruns the king's son.

The enemy, while they think that they are conquering, began to follow more boldly.

When he heard these things, he was inflamed with anger.

Nemo saltare sobrius, nisi forte insanire.

Dolere quod socius et consors gloriosus labor amittere.

Magnus beneficium esse natura, quod necesse esse mori.

Ante implicare quisque aliquis genus vivere quam posse qui bonus esse judicare.

Tamdiu fieri iudicium quamdiu esse civitas.

Tarquinius tamdiu dimicare, donec Aruns, filius rex, manus suos, Brutus occidere.

Hostis, dum sui putare vincere, fortiter sequi.

Ut hic audire, exardescere ira.

QUUM (CUM), referring to time only.

631.—He lived when Sicily was flourishing in resources.

When it is enjoined that we should control ourselves, it is enjoined that reason should restrain rashness.

When the consul Carbo was defending the cause of Opimius before the people, he did not deny the death of Gracchus.

I will sail when I shall be able to sail in safety.

Vivere quum Sicilia florere opes.

Quum præcipi ut egomet ipse imperare, tum hic præcipi ut ratio coercere temeritas.

Quum Opimius causa defendere apud populum, Carbo consul, nihil de Gracchus negare.

Quum secure navigare posse, navigare.

QUUM (CUM), referring to cause.

631.—When the scouts returned, a great multitude was seen from afar: then fires began to blaze throughout the whole plain as the disorderly multitude encamped in a scattered way.

Quum speculator reverti procul ingens multitudo conspici: ignis deinde totus campus conluere coepisse, quum inconditus multitudo laxius tendere.

When Alcibiades was carrying on these projects, Critias and the rest of the tyrants of the Athenians, sent trusty men to Lysander in Asia.

There was a vast number of prisoners made in the Punic war, whom Hannibal had sold, since they were not ransomed by their friends.

Since there is in us design, reason, forethought, it is necessary that God himself have these in greater measure.

682.—What do you wish I should do?

I would wish you would love and defend me as you have been accustomed (to do).

I would rather thou hadst given me riches.

There are letters extant of Cicero to his brother Quintus, in which he exhorts and admonishes him to imitate his neighbour Octavius.

See that you do (it).

683.—I fear that you have undertaken labour in vain.

I am afraid that while I wish to lessen the labour, I may increase [it].

Flatterers, if they laud any one, say they are afraid that they cannot by their words come up to his exploits.

It is to be feared that, in a short time, there will be a famine in the city.

I was fearing that those things would happen which have come to pass.

I fear that Dolabella himself may not be able to be of any effectual service to us.

Hic quum moliri Alcibiades, Critias ceterique tyrannus Atheniensis, certus homo ad Lysander in Asia mittere.

Ingens numerus esse bellum Punicum captus, qui Hannibal, quum a suis non redimi, venundare.

Quum esse in ego consilium, ratio, prudentia, necesse esse Deus hic ipse habere magnus.

Quis velle ? facere ?

Tu velle, ut consuescere ego diligere et defendere.

Malle divitiarum ego dare.

Extare epistola M. Cicero ad Quintus frater, qui is hortari et monere imitari vicinus suus Octavius.

Facere facere.

Metuere ne frustra labor suscipere.

Vereri, ne, dum minuire ? velle labor, augere.

Adulator, si quis laudare, vereri sui dicere, ut ille factum verbum consequi posse.

Vereri ne, brevis tempus, fames in urbs esse.

Timere ne evenire is qui accidere.

Vereri ut Dolabella ipse satis ego prodesse posse.

I add this also which I am afraid I shall not justify [even] to yourself.

Addere etiam illo, qui vereri tu ipse ut probare.

I fear that perhaps I may not appear to have consulted other men's benefit, but my own glory.

Vereri ne forte non alius utilitas, sed proprius laus servire videri.

I fear that thou mayest not be able to meet thy present fortune.

Vereri ne praesens fortuna tuus sufficere non posse.

English Examples to be turned into Latin.

When Gyges had turned the stone of the ring to his palm, he was not seen by any one, but he himself saw all things; and again, he was not seen when he had turned the ring into its place.—When the Helvetii understood that he had done, in one day, what they themselves had accomplished with great difficulty in twenty days, they send ambassadors to him.—When he had observed these things he accused them vehemently.—To me indeed men seem in this respect (thing) especially to surpass the brutes, in that they are able to speak.—However full thy coffer may be, I shall not think thee rich while I see thee unsatisfied.—Thou wilt deliver me from great fear, provided only there be a wall between me and thee.—I fear that thou wilt not be able to endure all the labours which I see that thou dost undertake.—A bad man fears that his wickedness may get abroad (emanate).

635.—RULE LV. The relative *qui, quæ, quod*, requires the subjunctive, when it refers to an *indefinite, negative, or interrogative* word,—to words implying *comparison*,—or assigns the *reason, cause, or end*, of that which precedes, and also in all cases of *oblique narration*.

This general rule is divided into the following

SPECIAL RULES.

636.—RULE I. When the relative *qui, quæ, quod*, refers to an *indefinite, negative, or interrogative* word, it requires the subjunctive mood. (Gr. 637.)

Do you ask what it is that has given me pleasure?

Quis esse, qui ego delectare, querere?—SEN.

Hear what (it is that) is maintained by these [philosophers].

Who knows not how few players there are, and have been, upon whom we could look with patience?

Whoever finds fault with the study of philosophy, I cannot truly comprehend what (that is which) he thinks worthy of being commended.

It is of no consequence what (it is which) is shewed (presented) to the mirror.

There are some who blame this.

There were some who surrendered immediately.

That in my opinion is not enough, though there are people that think differently.

There were persons who believed that the sound of the trumpet was heard on the lofty hills around.

Every age will find something to do.

Nor as yet has any one been found who refused to die.

Many more things are found in the writings of the ancients that merit our approbation, than our rejection.

In his case (lit. in whom, viz. Homer) the most singular circumstance is this, that neither before him has any one been found whom he might imitate, nor after him, who could equal him.

The watery element has where-with it may encircle the earth, not wherewith it may overwhelm it.

Quis esse qui ab hic dici, audire.—SEN.

Quis ignorare quam pauci histrio esse, esseque, qui æquus animus spectare posse?—CIC.

Sapientia studium qui vituperare, haud sane intelligere quisnam esse qui laudandus putare.—CIC.

Nihil refert quis esse qui speculum ostendi.—SEN.

Esse, qui hic carpere.—V. PAT.

Esse, qui sui statim dedere.—TAC.

Is meus opinio, quamquam esse qui dissentire, non satis esse.—QUINT.

Esse, qui credere sonitus tuba collis circum editus audiri.—TAC.

Omnis ætas qui agere invenire.—SEN.

Neque adhuc repertus esse quisquam, qui mori recusare.—CÆS.

Multo plus reperiri apud vetus qui ego probandus esse quam qui repudiandus.—COL. R. R.

In qui hic maximus esse quod neque ante ille qui ille imitari, neque post ille, qui is æquare posse inventus esse.—V. PAT.

Habere humor qui ambire terra (pl.), non qui obruere.—SEN.

It is useful to have persons whom you wish first to imitate, and afterwards to excel.

These seem to most people to have nothing better (Lat. no good thing) to do.

Nor are there wanting, to so noble a contest, leaders who may animate you to similar exertions.

There are none who weep.

So long as the race of men shall exist, there will not be wanting some one to accuse them.

There are persons present who exhort you to abandon us.

There are some here who do not approve of these things.

There was one *Bebius Massa* present who knew [him].

A day will come which will demand [of us] the exercise of this one virtue [thing].

A time will come which will reunite and blend us together.

Who is there that does not hate *Tarquinius Superbus*?

Is this, soldiers, the fight that you have demanded? What man, what god is there whom you can blame?

Who is there that does not wish to appear beneficent?

What kind of war can there be in which the fortune of the republic has not found him employment?

Does any body listen to our conference?

You ought not to (there is no reason why you should) believe that any one is made happy by another's misfortune.

I see nothing else that we can do.

Utilis esse habere qui imitari primum, mox vincere velle.—*QUINT.*

Hic plerique vidēri nil bonus negotium habere qui agere.—*SEN.*

Nec deesse tam pulcher certamen dux, qui ad similis tu cohortari.—*SEN.*

Qui lacrimare deesse.—*OV.*

Dum homo genus esse, qui accusare is non deesse.—*CIC.*

Adesse qui tu hortari ut a ego desciscere.—*CÆS.*

Adesse, qui hic non probare.—*CIC.*

Adesse qui noscere *Bebius Massa.*—*TAC.*

Hic unus res usus qui exigere dies venire.—*SEN.*

Venire aliquis tempus qui ego iterum jungere ac miscere.—*SEN.*

Quis esse qui Tarquinius Superbus non odisse?—*CIC.*

Hic esse, miles, pugna, qui poscere? Quis homo, quis deus esse, qui accusare posse?

Quis esse qui non beneficis vidēri velle?—*SEN.*

Quis genus bellum esse posse, in qui ille non exercere fortuna republica.—*CIC.*

Numquid esse, sermo noster qui aucupare?—*PLAUT.*

Non esse, qui credere quisquam fieri alienus infelicitas felix.—*SEN.*

Nihil alius vidēre qui agere posse.—*CIC.*

Have you any occasion for my services? (Lat., Is there any thing on account of which there is need to you of my services?)

There is nobody among us (Romans) who has attempted the same thing; no one author among the Greeks who has handled all these subjects.

There was not one man of Numantia that was led in chains.

- There is nothing that is not forced to be somewhere.

There was scarcely a shield that was not pierced by several arrows at once.

Numquid esse, qui opera meus tu opus esse?—TER.

Nemo apud ego, qui idem tentare; nemo apud Græcus qui unus omnis is tractare.—PLIN.

Unus vir Numantinus non esse qui in catena duci.—FLOR.

Nihil esse qui non alicubi esse cogi.—CIC.

Vix ullus esse scutum qui non plures simul spiculum perforari.—CURT.

In all the preceding sentences it will be noticed that the conditions mentioned in the Explanation (Gr. 637) occur, i. e. the antecedent is something indefinite, and the relative clause belongs to the *predicate*. The examples which follow, though resembling the preceding, yet differ in this, that the antecedent is something *definite*, and the relative clause belongs to the *subject*, and of course has the verb in the *indicative*. This nice but important distinction should be carefully noted by every student.

I will by and by show what it is which follows (lit. what that which follows is).

They are bad men who speak ill of the good, i. e. they who speak ill of the good are bad men.

Nor ought Cynics to be heard who find fault.

The persons who teach vices, and transfer them from one place to another, are these (belong to this class).

Many who went to join Catiline at first, were not concerned in the conspiracy.

Those things which for so many years have consumed the state, were then first discovered.

Quis 7 esse qui sequi, paulo post prosequi.—SEN.

Malus esse homo, qui (de) bonus dicere male.—PLAUT.

Nec audiendus esse Cynicus, qui reprehendere.

Hic esse qui vitium tradere, et alio aliunde transferre.—SEN.

Esse tamen extra conjuratio complures qui ad Catilina initium proficisci.—SALL.

Tum primum repertus esse, qui per tot annus respublica exedere.—TAC.

Those who do not bestow but squander are many.

Those [slaves] who took up (wasted) all your attention, are lost (wanting) to you.

Nobody is free, who is a slave to his body.

Nothing can please which is not becoming.

Multus esse qui non donare sed projicere.—SEN.

Deesse ille qui opera tuas conterere.—SEN.

Nemo liber esse, qui corpus servire.—ID.

Nihil posse placere qui non decere.—QUINT.

English Examples to be turned into Latin.

A Cæsar shall be born who will bound his empire with the ocean, his fame with the stars.—There is no other Cicero living who can, in a manner sufficiently worthy of the subject, deplore Cicero's unhappy fate.—There is no individual of any nation, who, if he take (having taken) nature for his guide, may not attain to virtue.—Is there any one of all mortals [men] of whom you entertain a more favourable opinion (think better)?—Who is there that prefers not a general to an orator?—He was sad, and saw me sorrowful; for we had heard things which caused solicitude.—There often occur many causes which perplex [men's] minds.—There are some who blame this.—There are very many excellent men who, for their health, resort to these places.—Certain philosophers have been found who denied that the deity had care of human things.—These things I had to remark (say) concerning old age.—Nor, on the other hand, were there wanting persons who, from a foolish vanity, bought superb armour, and magnificent horses, as implements of war.

641.—RULE II. The relative is followed by the subjunctive when the relative and antecedent clauses involve a comparison; or when the latter expresses the purpose, object, or design of something expressed by the former.

N. B. In explanation and illustration of this rule, see Nos. 642–644.

1st.—The Fathers, if you shall have chosen a person worthy to be the successor of Romulus, will confirm.

Pater, si dignus qui secundus ab Romulus numerari creare, auctor fieri.—LIV.

You deserve not (are not worthy) to possess things that display such exquisite workmanship.

However much I may deserve such an affront, yet it was indecorous in you (you were unworthy) to offer it.

Perhaps you had nobody fit to be imitated (whom you should imitate).

Cæsar had judged Vibullius Rufus a proper person to send to Pompey.

2d.—There is no pestilence so execrable as not to be brought upon man by man.

Nothing is so mean, nothing so common, of which they have left any part.

No acuteness of human understanding is (so great as to be) able to penetrate the sky [or] enter into the earth.

No force is so great, that it cannot be weakened and broken by the sword and strength.

Innocence is such a disposition of mind as hurts nobody.

Thou oughtest to (be such as to) separate thyself from the society of impious citizens.

My zeal was not of such a nature that it could be passed over in silence.

These dissensions were of such a nature as to have for their object not the overthrow, but a change of (Lat., to pertain not to destroying, but to changing) the commonwealth.

I am not such a one as to say (i. e. one of those who say) that whatever is seen is such as it seems.

Non esse *dignus* tu *qui habere*, qui tam bene factus esse (Gr. 644).

Si ego dignus (*fem.*) hic contumelia esse maxime, at tu *indignus qui facere* tamen.—TER.

Tu fortasse *idoneus* esse nemo, *qui imitari*.—CIC.

Vibullius Rufus Cæsar judicare *idoneus qui* ad Pompeius *mittere*.—CÆS.

Nullus *tam* detestabilis pestis, *qui* non homo ab homo *nasci*.—CIC.

Nihil *tam* vilis, neque *tam* vulgaris esse, *qui* pars ullus *relinquere*.—ID.

Nullus acies humanus ingenium *tantus* esse, *qui* penetrare in cælum, terra intrare *posse*.—ID.

Nullus esse *tantus* vis, *qui* non ferrum ac vires debilitari *frangique posse*.—ID.

Esse innocentia affectio *talis* animus, *qui nocere* nemo.—ID.

Talis tu esse oportet *qui* tu ab impius civis societas *sejungere*.—ID.

Non esse meus studium *ejusmodi qui* silentium *posse* præteriri.—ID.

Ille dissensio esse *hujusmodi*, *qui* non ad delere sed ad commutare republica *pertinere*.—ID.

Non *is* esse *qui*, quisquis *videri*, *talis dicere* esse, *qualis* *videri*.—ID.

You are not such a person as not to know what you are.

Your period of life (age) [is] such that it has now made its escape from the passions of youth;—your (past) life [has been such] that in it you have done nothing that needs an apology.

3d.—I am too great for fortune to be able to harm me.

I have done more [exploits] than it is easy for me to comprise in words.

To Philip not accustomed to hear the truth, the speech of Æmilius seemed too arrogant to be addressed to a king.

4th.—I remember that [certain persons] came to me to say that too great allowances were decreed to the députies.

The Lacedæmonians sent ambassadors to Athens to accuse Themistocles in his absence.

Laws have been invented, that they might at all times discourse with all men in one and the same language.

Anchors were cast to secure the steadiness of the bridge.

At present all have mules to carry their vessels of crystal, &c.

644.—It belongs not to a good man to love what (such a thing as) is not of itself lovely.

I have set apart the reign of Nerva and the imperial rule of Trajan for my old age, when by the rare felicity of the times you are permitted to think what (such things as) you please, and to speak what you think.

Non tu *is* (Gr. 123–2, b.) esse *qui* quid esse *nescire*.—CIC.

Is ætas tuus *qui* cupiditas adolescentia jam *effugere*;—*is* vita in *qui* nihil excusandus *habere*.—TAC.

Major esse *quam* *is* *qui* posse fortuna nocere.—OVID.

Plus facere *quam* *qui* comprehendere dictum in promptu ego esse.—OVID.

Insuetus Philippus verum audire, *ferocior* Æmilius oratio visus esse *quam* *qui* habendus apud rex esse.—LIV.

Ad ego *adire* meminisse *qui* dicere, nimis magnus sumtus legatus decerni.—CIC.

Lacedæmonius legatus Athenæ *mittere*, *qui* Themistocles absens *accusare*.—NEP.

Lex esse *inventus*, *qui* cum omnis semper unus atque idem vox *loqui*.—CIC.

Esse *jactus* ancora *qui* firmitas pons *continere*.—TAC.

Omnis jam mulus *habere* *qui* crystallinus &c. (vasa) *portare*.—SEN.

Non esse bonus vir (Gr. 364) *diligere* *qui* per sui non esse *diligendus*.—CIC.

Principatus Nerva, et imperium Trajanus *senectus* seponere; ubi, rarus tempus felicitas, sentire *qui* velle, et *qui* sentire dicere licet.—TAC.

It was a request, but one which (such a one as) could not be refused. *Preces esse, sed qui contradici non posse.*—TAC.

English Examples to be turned into Latin.

At present there is not only nobody so unskilful as to say that the things which were done in my consulship were blunders; but there is nobody so inimical to his country as not to own, that his country was preserved by my counsels.—There is nothing so important which I ought not, on your account, to perform.—The nature of war is such as should (ought to) animate and fire your minds to an earnest purpose of prosecuting it.—Upon the herald's voice being heard (Gr. 690), the joy was too great (greater than) for the people to contain.—There were persons who thought (Gr. 638) that Letilius had come from Verres as an ambassador, to tell him of his favour and friendship.—Are you the man to follow in disputing, not your own judgment, but to yield to the authority of others?—Many miracles happened by which (such that by them) the favour of heaven, and a particular partiality of the gods (divinity) for Vespasian, was manifested.

645.—RULE III. When the relative with its clause assigns the cause or reason of the action or event announced by the antecedent clause, it requires the subjunctive. See also Nos. 646, 647.

646.—You must be a worthless fellow to (inasmuch as you) mock a foreigner and a stranger.

Silius has done well to conclude (the business).

I pity you for making so great a man as this your enemy.

The king, because he had not known that man, gave most willingly without any suspicion.

Many have been disapproved of because they spent their life at home.

O miserable man! to think (because he thought) a barbarian more faithful than his wife.

Nequam tu esse oportere, homo peregrinus atque advena qui irridere.—PLAUT.

Bene facere Silius qui transigere.—CIC.

Miseret ego tu qui hic tantus homo facere inimicus tu.—TER.

Rex, qui iste non nosse, sine ullus suspicio libentissime dare.—CIC.

Multus qui domi ætas agere propterea esse improbus.—CIC.

O 4 miser, qui fidelior barbarus putare quam conjux! —CIC.

Is a man called an enemy because he has been [armed] with a weapon?—because he has killed a man?—because he has raised a fire?—because he has taken possession of a temple?

647.—We are constrained therefore not to know our master, because we know not whether we are the servants of the Sun or of the Æther.

There Cæsar complained bitterly of my motion (opinion); for he had seen Crassus at Ravenna before, and had by him been incensed against me.

The Britons display more ferocity as (inasmuch as) a long peace has not yet effeminated them.

Nor was Antonius far distant, for he was pursuing with a numerous army.

At the first onset the mountaineers were cut to pieces and dispersed—for to them there was neither honour in victory, nor disgrace in flight.

Num appellari inimicus, qui cum telum esse?—qui homo occidere?—qui incendium facere?—qui templum occupare?—CIC.

Itaque cogi dominus noster ignorare; quippe qui nescire Sol, an Æther servire.—CIC.

Ibi multus de meus sententia queri Cæsar, quippe qui Ravenna Crassus ante videre, ab isque in ego esse incensus.

Plus ferocia Britannus præferre, ut qui nondum longus pax emollire.—TAC.

Neque Antonius procul abesse; utpote qui magnus exercitus sequi.—SALL.

Primus impetus cæsus disjectusque montanus, ut 3 qui neque in victoria decus, esse, neque in fuga flagitium.—TAC.

English Examples to be turned into Latin.

Behold the fellow's cruelty who (inasmuch as he) does not disguise that he wished (his having wished) to injure an exile.—You blame the idleness of the young men because they do not learn that art thoroughly.—I do not in the least wonder if he hates you, because you call him Tyndarus instead of Philocrates.—I maintain (say) that Crassus is miserable, because by death he has lost his great riches,—that Cn. Pompey is miserable, because he has been bereft of so much glory,—that, in a word, all are miserable, because they enjoy not this light.—To him succeeded Pertinax, already far advanced in life, for he was on the verge of seventy (Lat. had now nearly reached the age of seventy).—The Roman knights, as they had the fates and fortunes of the leading men in their power, robbed the state at their pleasure.—I am a dolt in not having (since I have not) begun to fall in love till to-day.

648.—RULE IV. When *qui* possesses a power equal to *quanquam*, or *etsi is*, or to *si, modo*, or *dummodo*, “although—if—provided that he, she, it,” &c., it requires the subjunctive mood.

A thing may be burned though it is not kindled.

In fact even Tiberius, though he disliked public liberty, was disgusted with the abject servility of his creatures.

It is certain that nobody is struck who has (i. e. if, provided he has) first seen the flash or heard the thunder.

There is nothing disagreeable provided you do not set your heart upon it.

Nothing can be considered as an evil, if the necessity of nature occasion it.

Can any thing be vexatious to me if (provided) it will be agreeable to you.

There is nothing so easy but it becomes difficult if you do it unwillingly.

Posse aliquis esse combustus, *qui non esse accensus.*—SEN.

Scilicet etiam Tiberius, *qui libertas publicus nolle tam projectus serviens, patientia tædere.*—TAC.

Certus esse non quisquam tangi, *qui prior videre fulmen, aut tonitru audire.*—PLIN.

Nihil molestus, *qui non desiderare.*—CIC.

Nihil posse malum vidèri, *qui natura necessitas afferre.*—*Id.*

An ego posse quisquam esse molestus, *qui tu gratus futurus esse.*—*Id.*

Nullus esse tam facilis res, quin difficilis esse *qui invitus facere.*—TER.

649.—RULE V. The relative *qui* takes the subjunctive after *unus* and *solus*, when they restrict the affirmation to a particular subject.

You will be the only person on whom the safety of the state will depend.

It is wisdom alone that dispels gloom from our minds, that does not suffer us to be greatly shocked with fear.

This is the only doctrine of the Academics of which no one of the other philosophers approves.

Tu esse *unus* in qui *niti* civitas salus.—CIC.

Sapientia esse *unus qui* incestitia *pellere* ex animus, *qui* ego exhorrescere metus non *sinere.*—*Id.*

Hic Academicus esse *unus* sententia *qui* reliquis philosophus nemo *probare.*—*Id.*

In those ages of which we now speak, it is the memory, almost alone, that can aid the diligence of teachers (those teaching):

Pleasure is the only thing that by its own nature invites and allures us to itself.

Thou, Cæsar, art the only person in whose victory none has fallen but he who bore arms.

In is de qui nunc loqui ætas, memoria prope *solus esse qui juvare cura docens posse.*—QUINT.

Voluptas esse *solus qui ego vocare ad sui et allicere suapte natura.*—CIC.

Solus esse, Cæsar, qui in victoria cadere nemo, nisi armatus.—*Id.*

English Examples under RULES IV, V, to be turned in Latin.

To you also, among many extraordinary [events], this ought not to appear among the last of your glories, that Hannibal, though the gods had granted him victory over so many Roman generals, has yielded to you.—For though he so much disregarded the gods, he used on the least thunder and lightning to close his eyes, muffle up his head, and hide [himself] under a bed.—What can be natural if (provided) the same thing is capable of being excessive.—The nation of the Gauls is the only one left which seems both to be able, and not to be unwilling, to make war on the Roman people.—Pompey is the only man who has surpassed by his valour, not only the glory of those men who now exist, but even the memory (i. e. all that is recorded) of antiquity.

650.—RULE VI. In oblique or indirect discourse the relative requires the subjunctive mood.

Note.—Under this rule special attention should be paid to the explanation and observations connected with it in the Grammar, 651–654. Note also that in the following sentences, in the oblique or indirect part, the Latin words are printed in Italics, and the words under the rule in small capitals.

Cingonius Varro had given his opinion that the freedmen also, who had been under the same roof, should be banished from Italy.

Plato remarks excellently, that those objects are the least important which men purchase at the expense of life.

Censere Cingonius Varro, *Ut libertas quoque QUI sub idem tectum ESSE, Italia deportari.*—TAC.

Egregie Plato dicere, *Mi-nimus esse, QUI homo EMERE vita.*—SEN.

Many have heard you say that nobody was rich but the man who could maintain an army with his revenues.

Socrates used to say that all men were sufficiently eloquent in subjects which they understood.

The Corsicans reflected that it was an island which they inhabited, that those even whom the cohorts and squadrons of cavalry defended, had been plundered and ravaged by [Otho's] fleet.

Zeno used to say that that man was happy who enjoyed present pleasures, no pain interrupting them.

He maintains that it is unjust that a man who is not a soldier should fight with the enemy.

Alexander said that they were worthy of praise, not who visited the [Eleusinian] mysteries of the Samothracians, but they who by the grandeur of their exploits had exceeded belief.

Antonius laid the blame on Mucianus by whose accusations [he observed] his perils had been undervalued.

Arcesilaus denied that there was any thing whatever that could be known, not even that which Socrates had reserved to himself: That there was nothing whatever that could be discerned or comprehended.

His wife alarmed his fears [by reminding him] that many freedmen and slaves had been standing by, who saw the same things—and that the rewards would be conferred on him alone who should be the first to make the discovery.

Multus ex tu audire, quum dicere, *Nemo esse dives nisi qui exercitus alere posse suos fructus.*—CIC.

Socrates dicere solere, *Omnis in is qui scire satis esse eloquens.*—ID.

Corsi reputare insula esse QUI INCOLERE; direptus vastatusque classis etiam QUI cohors alaque PROTEGERE.—TAC.

Zeno dicere solere, *Is esse beatus qui praesens voluptas FRUI, dolor non interveniens.*—CIC.

Negare, *Jus esse qui miles non ESSE, pugnare cum hostis.*—ID.

Alexander dicere, *Laus dignus esse non qui Samothracas initia VISERE; sed is qui magnitudo res fides ANTEORDERE.*—CURT.

Antonius culpa in Mucianus conferre (Gr. 655, note), *QUI criminatio EVILISERRE periculum suus.*—TAC.

Arcesilaus negare, *esse quisquam, QUI sciri POSSE, ne ille quidem ipse QUI Socrates sui RELINQUERE: neque esse quisquam QUI cerni aut intelligi POSSE.*—CIC.

Uxor metus intentare *Multus adstare libertus ac servus QUI idem VIDERI—et premium penes unus fore, QUI indicium PRAEVENIRE* (Gr. 654).—TAC.

Thales, who was the wisest of the seven, said, that men ought to think that all the things which were seen were full of the gods, for that all would be more religious, just as if they were in the most sacred temples.

655.—The Africans sent ambassadors to Lacedæmon to accuse Lysander of having endeavoured (that he endeavoured) to corrupt the priests of the temple.

A plane tree is shown there from which Marsyas is said to have been suspended [when] conquered by Apollo.

656.—They say that good men cultivate that justice which is [justice] not that which is thought [to be so].

Critius sent confidential persons into Asia to Lysander to inform him that unless he dispatched Alcibiades, none of those things which he himself had established at Athens could remain in force.

They (the chiefs) said that they strove and laboured not less for this, that those things which they had said should not be made public than that they might obtain those things which they wished.

Thales qui sapientissimus in septem esse dicere, *Homo existimare oportere, omnis QUI CERNI deus esse plenus; fore enim omnis castior veluti qui in fanum ESSE maxime religiosus.*—CIC.

Afer legatus Lacedæmon mittere qui Lysander accusare (Gr. 643, 4th) *QUOD sacerdos fanum corrumpere CONARI.*—NEP.

Ibi ostendi platānus ex qui 9 *pendere (act.)* Marsyas ab Apollo victus.

Dicere *vir bonus is justitia sequi* QUI ESSE NON IS QUI PUTABI.

Critius certus homo ad Lysander in Asia mittere qui is certus facere (Gr. 643, 4th) *nisi Alcibiades sustollere, nihil is res fore ratus* QUI ipse Athēnæ CONSTITUERE.

Dicere *sui non minus is contendere et laborare, ne is, QUI DICERE, enunciari, quam uti is QUI VELLE impetrare.*—CÆS.

English Examples to be turned into Latin.

Then at length Liscus discloses what before he had concealed. —That there are some whose authority is of very great weight (avails very much) with the common people, [and] who can do more [though] in a private station than the magistrates themselves.—Divitiacus said that he was the only one who could not be induced to (that he should) swear or give his children as hostages.—Aristotle says that certain small animals are produced near the river Hypanis, which live but a single day.—They say that Tarquin remarked that, being in exile, he had ascertained what faithful, and what unfaithful friends he had, since now he

could return a favour to neither.—[He said] That it had happened worse to the victorious Sequani (to the Sequani being victors) than to the conquered Ædui, because that Ariovistus had settled down in their territories, and had seized upon a third part of the territory of the Sequani, which is supposed to be the best of all Gaul.—Themistocles informed Xerxes that it was contemplated that the bridge *which he had made* over the Hellespont should be destroyed.

CONSTRUCTION OF THE IMPERATIVE.

657.—The imperative mood is used to command, exhort, entreat, or permit. (Gr. 149, &c.)

Weep not; and that, whatever it is, let me know, conceal it not, fear not, trust me.

But in the mean time lay down those mattocks, do not toil.

Hush, hush, I beseech you, we (*fem.*) are safe.

Take this fan; fan her gently (*Lat.* Make a little breeze to her) thus.

Remove far hence ye profane, and retire from the whole grove.

Let the first victor have a steed adorned with trappings.

Begin *Damcetas*.

Let industry be praised.

Trust not too much to beauty.

See that you care for nothing else except to recover your health as perfectly as possible.

Take care of your health.

Do not wish for that which cannot be done.

There is great efficacy in the virtues; arouse these, if perchance they slumber.

Ne lacrymare; atque iste, quisquis esse, facere ego ut scire, ne reticere, ne vereri credere ego.—*TER.*

At iste raster interea deponere, ne laborare.—*TER.*

Tacere, tacere, obsecrare salvus esse.—*TER.*

Capere hic flabellum, ventulus hic sic facere.—*TER.*

Procul, O, procul esse profanus totusque absistere lucus.—*VIrg.*

Primus equus phalera insignis victor habere.—*VIrg.*

Incipere Damcetas.—*VIrg.*

Laudari industria.

Nimium ne credere color.

Facere, ne quis alius curare nisi ut quam commodè convalescere.

Curare ut valere.

Nolle [ut] is 7 velle, qui fieri non posse.

Magnus vis esse in virtus; is excitare, si forte dormire.

English Examples to be turned into Latin.

O Jupiter, preserve, I beseech thee, these blessings for us.—Conscript fathers, by the majesty of the Roman people, and an unfortunate [man], oppose injustice.—Let kings be honoured.—Send ye a present to the Pythian Apollo, and keep yourselves from licentious joy (licentious joy from yourselves).—Do no violence to Ceres.—Go, lictor, bind [those] hands which a little ago acquired empire for the Roman people; veil the head of the deliverer of this city; hang him on the accursed tree; scourge him, either within the Pomœrium, provided [it be] amidst those javelins and spoils of the enemy; or without the Pomœrium, provided [it be] among the tombs of the Curiatii.—LIV.

CONSTRUCTION OF THE INFINITIVE.

THE INFINITIVE WITHOUT A SUBJECT.

659.—The infinitive without a subject may be regarded as a verbal noun in the singular number, neuter gender, and, in form, indeclinable, but differing from all other nouns, inasmuch as it involves the idea of time, and has all the power of governing that belongs to the verb.—Construed with other verbs, the infinitive may be regarded as in the nominative, and the subject of the verb; or in the accusative as its object. After adjectives, the infinitive may be regarded as in the case which the adjective governs. (Gr. 667.)

The Infinitive as the subject of the Verb.

660.—RULE LVI. One verb being the subject of another, is put in the infinitive. See also Nos. 661, 662.

To do wrong is never useful, because it is always disgraceful.

Not to show gratitude for favours is both base, and is so esteemed among all men: not to love one's parents is impiety.

Nunquam esse utilis peccare quia semper esse turpis.—CIC.

Non referre beneficium gratia et esse turpis, et apud omnis haberi: parens suos non amare impius esse.

To be shipwrecked, to be overturned in a carriage, though severe, are uncommon accidents.

It is disgraceful to say one thing and think another; how much more disgraceful to write one thing and think another.

To speak beautifully and oratorically is nothing else than to use the best arguments and the choicest words.

To write a history seems to me indeed (a work) especially difficult.

To act well for the state is honourable, even to speak well is not inglorious; to become renowned either in peace or in war is permitted.

To suffer that which thou mayest prevent is foolish.

659. 8.—The whole of this philosophising displeases.

The very speaking in Latin is to be regarded as a great source of praise.

Rarus esse casus, etiamsi gravis, naufragium facere, vel hiculum exertere.

Turpis esse alius loqui alius sentire; quantus turpior alius scribere alius sentire.

Nihil esse alius pulchrè et oratoricè dicere, nisi bonus sententiam verbumque lectus dicere.

Ego quidem in primis arduus (esse) vidèri res gestus scribere.—SALL.

Pulchrum esse bene facere respublica; etiam bene dicere haud absurdum esse; vel pax vel bellum clarus fieri licere.—SALL.

Qui cavere 7 posse, stultus admittere esse.—TER.

Totus hic philosophari displicere.

Ipse Latinè loqui in magnus laus ponendus esse.

For other examples, see No. 304, p. 81.

English Examples to be turned into Latin.

To betray our country is a sin.—To separate the mind from the body is nothing else than to learn to die.—To be entirely unacquainted with our own poets is [a mark] of the most indolent sloth (Gr. 365).—To employ reason and language prudently, to perform what you undertake with deliberation, and, in every circumstance, to discern and to defend what is [of the] true, is becoming; on the other hand, to be mistaken, to blunder, to fail, to be deceived, is as disgraceful as to be delirious.—To think this is [a mark] of prudence (Gr. 365); to do it, of fortitude; [but] both to think and to do it, of perfect and complete virtue.

The Infinitive as the object of a Verb.

663.—RULE LVII. One verb governs another as its object, in the infinitive. See also Nos. 664, 665.

All desire to know.

Nobody makes haste enough to live, i. e. to live well.

Money cannot (knows not to) change nature.

A good man delights to be admonished.

Friendship cannot be, but amongst the good. For friendship cannot be without virtue.

He that does not know how to hold his tongue (to be silent), does not know [how] to speak.

Physic cannot (knows not to) take away the knotty gout.

A word let go cannot (knows not to) return.

Nobody can be happy without virtue.

Love, if thou wouldst (if thou wishest) to be loved.

Cæsar makes haste to depart from the city.

Demosthenes is said to have carefully perused Plato.

The bridge over the Iberus was reported to have been nearly finished.

667.—The city was afflicted, being unaccustomed to be vanquished.

Agricola was accustomed to obey, and taught to mingle the useful with the honourable.

Each prince possessed the highest excellence; one was worthy to be elected, the other to elect.

Scire velle omnis.

Properare vivere nemo sat.—MART.

Natura mutare pecunia nescire.—HOR.

Admoneri bonus gaudere.—SEN. *de Ir.*

Amicitia, nisi inter bonus, esse non posse. Nam sine virtus amicitia esse non posse.—CIC. *Am.*

Qui non nôsse tacere, nescire loqui.

Tollere nodosus nescire medicina podagra.—OV.

Nescire vox missus reverti.—HOR.

Nemo posse esse beatus sine virtus.—CIC.

Si velle amari, amare.—SEN.

Cæsar maturare ab urbs proficisci.

Lectitare Plato studiosè Demosthenes dici.

Pons in Iberus prope effici nuntiari.

Mœstus civitas esse, vinci insuetus.

Agricola esse peritus obsequi, eruditusque utilis honestus miscere.

Uterque princeps bonus esse; dignusque alter eligi, alter eligere.

668. Note 1, 2.—No one can avoid that which is to come.

Cities could neither have been built nor peopled without the concourse of men.

How can we have an idea of God except as eternal.

Nemo posse effugere is qui futurus esse.—CIC.

Urbs non posse nec edificari nec frequentari sine cœtus homo.—CIC.

Qui ego posse intelligere Deus nisi sempiternus.—CIC.

See more examples, No. 46, p. 89.

668. Note 3.—He sees the moon rising.

Do you not hear the zephyrs blowing?

I see the heaven parting asunder in the middle, and the stars wandering in the firmament.

669. *Historical Infinitive.*—A short time having intervened, the enemy, upon a signal being given, rushed down from all parts and hurled stones and darts within the rampart. Our soldiers at first, with unimpaired vigour, bravely resisted, and from their more elevated station dispatched no weapon in vain.

Meanwhile Cæsar was daily demanding corn from the Ædui.

Surgere videre luna.—CIC.

Nec zephyrus audire spirare.—VIRG.

Medius videre discedere cœlum palansque polus stella.—VIRG.

Brevis spatium interjectus (Gr. 690) hostis, ex omnis pars, signum datum, (Gr. 690) decurrere, lapis gæsumque in vallum conicere. Noster primò integer vis fortiter repugnare, neque ullus frustra telum ex locus superior mittere.—CÆS.

Interim quotidie Cæsar Ædui frumentum flagitare.—CÆS.

English Examples to be turned into Latin.

Let not the wicked presume to appease the gods by gifts.—I have now determined to think nothing upon public affairs.—He hesitated not to erect an edifice upon another man's [ground].—I (we) did not begin to philosophize on a sudden.—No art, no hand, no workman, can, by imitating, come up to the skill of nature.—The mind always desires to be employed about (to do) something, nor can it endure perpetual inactivity.—I desire to know what you think of these things.—The full moon used to produce the greatest tides in the ocean.—Pelopidas did not hesitate to engage as soon as he saw the enemy.—The man hesitated, turned to and fro, blushed.—Her mental powers were of no con-

temptible character; she could compose verses, tell a pleasant story [move a jest].—The king at first feared nothing, suspected nothing.

THE INFINITIVE WITH A SUBJECT.

670.—The infinitive with a subject possesses the character of the verb, and affirms of its subject, as in the indicative or subjunctive mood, but only in subordinate and dependent propositions. These propositions have a substantive character, and may be regarded sometimes as the subject of a verb; as, *Te non istud audivisse mirum est*, "that you have not heard that is wonderful;" but more commonly as the object after a verb, or in some way dependent upon it; as, *Miror te non scribère*, "I wonder that you do not write." See also Note, 670.

671.—RULE LVIII. The subject of the infinitive is put in the accusative. See also Nos. 672–674.

Note 1.—*Me, te, se, illum*, are often understood, and *esse* or *fuisse* is frequently omitted after participles. See Gr. 179, 6, and Note 1.

Let the pupil state whether the infinitive clause is the subject or the object of the preceding verb.

N. B.—For the various ways of rendering the different tenses of the infinitive mood after different tenses of the indicative or subjunctive, see at length Gr. 180.

Do not take it ill *that* you are advised.

Remember *that* passion is the vice of a weak mind.

I confess *that* I have sinned, and I know *that* I have deserved blame.

They say, *that* men see more in another man's business than in their own.

The young man hopes *that* he shall live long. But nobody can be sure (it can be ascertained by nobody) *that* he shall live till the evening.

Do not think *that* any virtue is without labour.

Ne (25) ferre molestè, *tu monèri*.

(27) Meminisse *iracundia esse vitium animus infirmus*.

Fatèri *ego peccare, et ego commerèri culpa scire*.—PLAUT.

Aio, *homo plus in alienus negotium cernere quam in suos*.—SEN.

Adolescens *sui sperare diu victurus (esse)*. Sed nemo (xxxiii.) posse exploratum esse *sui ad vesper victurus (esse)*.—CIC. *de Sen.*

Ne (25) existimare ullus sine labor *esse virtus*.—SEN.

Believe thou *that* every day is come (has shined forth) the last to thee.

Cato wrote *that* Scipio Africanus was wont to say *that* he was never less at leisure (idle), than when he was at leisure (idle); nor less alone, than when alone.

It is requisite that you be well in mind that you may (be able to) be well in body.

Do you think that such excellent men did such things without reason?

I desire that you should understand this.

We think that you can very easily explain that.

You know, Piso, that I think the same thing.

I suppose that you prefer to experience our silence.

It is evident that man consists of body and soul.

It is innate to all, and as it were engraven on the mind, that there are gods.

We all know that there are gods.

Alexander ordered the tomb of Cyrus to be opened.

To be (that a man should be) content with his own possessions is the greatest riches.

It is always advantageous to be a good man, because it is always honourable.

It is right that a victor should spare the vanquished.

It is agreed that laws were invented for the safety of citizens.

675.—I deem it not improper that I should write to you.

Omnis credere *dies* tu dilucere supremus.—HOR.

Scipio Africanus dicere solitus (esse) scribere Cato, *sui* nunquam minus otiosus esse, quam quum otiosus; nec minus solus, quam quum solus (32) esse.—CIC. *Off.* 3, 1.

Opus esse tu animus valere ut corpus valere posse.—CIC.

Tu censere tam egregius homo gerere res tantus sine causa?—CIC.

Velle tu intelligere hic.—CIC.

Censere tu facillime posse explanare is.—CIC.

Scire, Piso, ego sentire iste idem.—CIC.

Arbitrari tu malle experiri taciturnitas noster.—CIC.

Esse perspicuus homo constare e corpus animusque.—CIC.

Omnis innatus esse, et in animus quasi insculptus, deus esse.—CIC.

Omnis scire, deus esse.

Sepulcrum Cyrus aperiri Alexander jubere.

Contentus suis res esse, magnus esse divitiarum.

Semper esse utilis vir bonus, quia semper esse honestus.

Victor parcere 3 victis æquum esse.

Ad salus civis inventus esse lex constat.

Non puto esse alienus (ego) ad tu scribere.—CIC.

We all desire and hope to become old men.

Not so many desire to be endowed with virtue as to seem so.

I would choose to live poor honestly, rather than to get riches dishonestly.

I had (I wish) rather (to) be in health than (to) be rich.

If thou desirest in good earnest (faith) to be a good man, suffer a man to (that some one) contemn thee.

Note 2.—When the former verb has a dative case after it, the word following the infinitive is commonly in the dative likewise. (Gr. 327, 328.)

It is not given to all to be noble and wealthy; but all may (it is in the power of all to) be good if they will (if they wish).

In an easy cause, any one may (it is in the power of any one to) be eloquent.

Nevertheless it may be also made the accusative case, to agree with the accusative which is understood before the infinitive; as, *Licet omnibus esse bonos. Scil. eos esse bonos. Cuius licet esse disertum. Scil. eum esse disertum.*

676.—Miltiades, having been long engaged in commands and magistracies, appeared unable to be a private (citizen), especially as he seemed to be drawn by habit to the desire of command.

Silius Italicus was lately reported to have put an end to his life, on his Neapolitan (estate) by abstinence from food.

**Omnis* velle et sperare fieri ^bsenex.—CIC. *Sen.*

Non tam ^amultus virtus esse ^bpræditus, quam vidēri velle.

(38) Optare honestè ^bpau- per vivere potiùs, quam in- honestè parare divitiæ.

Malle valere, quam ^bdives esse.

Si velle bonus fides esse ^bvir bonus, sinere [ut] (30) contemnere tu aliquis.—SEN. *Ep.* 71.

Non dari ^aomnis esse ^bnobilis et ^bopulentus; sed licere (XVIII.) ^aomnis esse ^bbonus, si velle.

In causa facilis (XVIII.) ^aquibus licere esse ^bdisertus.—OV.

Miltiades, multum in imperium magistratusque versatus, non vidēri posse esse privatus, præsertim quum ad imperium cupiditas trahi vidēri.

Modo nuntiari Silius Italicus in Neapolitanus suis inedia vita finire.

English Examples to be turned into Latin.

I am very glad that you have got (come) safe to Epirus, and that, as you write, you have had a pleasant voyage.—For it is, in

my opinion (as it seems to me), highly decorous that the houses of illustrious men be open to illustrious guests.—See how I have persuaded myself that you are another self (me).—I think that these four qualifications (things) ought to exist in an accomplished general: a knowledge of the art of war, courage, authority, and good fortune.—For I not only allow that you know these things better than I, but also readily permit it.—All believe that there is a divine power and nature.—I add this also, that nature without education has oftener tended to glory and virtue than education without nature.—I 8 could swear by Jupiter, both that I burn with a desire of finding out the truth, and that I think what I say.

677.—Instead of the accusative with the infinitive, in a subordinate clause, the subjunctive with *ut* or *quod*, “that,” “in order that,” preceding it, is used in certain circumstances; viz.,

1st. When the dependent clause expresses *purpose* or *design*, or when “*that*” is equivalent to “*in order that*,” (Gr. 627, 1, 2d.)

Scarcely ever can a parent prevail on himself to conquer nature, so as to banish love towards his children from his mind.

Before old age, I took pains to live well; in old age to die well.

We must take care to use that liberality which may benefit our friends, may harm no one.

Every animal loves its own self, and, as soon as it has arisen, strives to preserve itself.

2d. This is the case especially after verbs signifying *to endeavour*, *to aim at*, *to accomplish*, such as *facere*, *efficere*, *perficere*, &c.

If virtue can produce this effect that one be not miserable, it will more easily cause that he be most happy.

Nunquam fere parens posse animus inducere *ut* natura ipse vincere, *ut* amor in liberi ejicere ex animus.

Ante senectus curare *ut* bene vivere; in senectus, *ut* bene mori.

Videre esse (Gr. 699) *ut* is liberalitas *uti* qui 7 prodesse (Gr. 643, 2d) amicus, obesse nemo.

Omnis animal sui ipse diligere, ac simul ac oriri, is agere *ut* sui conservare.

Si posse virtus efficere ne miser aliquis esse, facile efficere *ut* beatus esse.

The sun causes every thing to flourish, and grow to maturity in its respective kind.

Every virtue attracts us to itself, and makes us love those in whom it appears to be found.

Unwillingly indeed I cast L. Flaminius out of the senate.

By his eloquence he effected that the Lacedæmonians should be deprived of the aid of their allies.

Sol *efficere* ut omnis *florere*, et in suis quisque genus *pu-bescere*.

Omnis virtus ego ad sui allicere, *facereque*, ut is *diligere* in qui ipse inesse videri.

Invitus quidem *facere* ut L. Flaminius e senatus *ejicere*.

Eloquentia *perficere* ut auxilium socius Lacedæmonius *privari*.

3d. The infinitive, in English, after verbs signifying *to request, demand, admonish, advise, commission, encourage, command*, and the like, is usually rendered into Latin by the subjunctive with *ut*; sometimes without *ut*.

I admonish scholars to love their preceptors not less than their studies.

I strongly exhort thee to read carefully, not only my orations, but also these treatises on philosophy.

If we are not induced to be honest men by honourable feeling, but by some benefit and profit, we are not honest but cunning.

We have not ceased to admonish and exhort Pompey to avoid this great infamy.

I advise them to be quiet.

Cæsar had given a strong charge to Trebonius not to suffer the town to be taken by storm.

Piso dared to make proclamation that the senate should resume their [ordinary] dress.

Cæsar gives it in charge to Labienus to visit the Remi and other Belgæ, and keep them in their allegiance.

He exhorts and admonishes him to imitate his neighbour Octavius.

Discipulus *monere* ut præceptor suus non minus quam ipse studium *amare*.

Magnopere tu *hortari* ut non solum oratio meus, sed hic etiam liber de philosophia diligenter *legere*.

Si non ipse honestas *movèri* ut bonus vir *esse*, sed utilitas aliquis ac fructus, callidus esse, non bonus.

Pompeius *monere* et *hortari* non desistere ut magnus hic infamia *fugere*.

Monere ut *conquiescere*.

Cæsar Trebonius magnopere *mandare*, ne per vis oppidum expugnari *pati*.

Edicere audere Piso ut senatus ad vestitus *redire*.

Cæsar Labienus *mandare* Remus reliquosque Belgæ *adire*, atque in officium *continere*.

Hortari et *monere* imitari vicinus suus Octavius.

4th. *Ut* with the subjunctive, and not the infinitive with its subject, usually follows verbs signifying to *happen*, to *occur*, &c.; as, *fit*, *incidit*, *occurrit*, *contingit*; *est*, *restat*, *superest*, &c., (Gr. 627, 1, 4th.)

It happens somehow or other, that if any fault is committed we perceive it more readily in others than in ourselves.

It happens to most men that through the assistance which letters (i. e. the art of writing) give, they relax their diligence in committing to memory.

It happens to (it is the fortune of) the wise man alone, to do nothing against his will.

It often happens, that utility is at variance with virtue.

It is best to speak every day, many hearing us; for it is rare that any man stands in awe sufficiently of himself.

It is the main thing in an orator to seem to those before whom he pleads, such as he himself would wish.

5th. Verbs signifying *willingness*, *unwillingness*, *permission*, *necessity*, &c., sometimes take the subjunctive with *ut* or without it; but more commonly they take the accusative with the infinitive. So also, generally, verbs denoting *seeing*, *hearing*, *feeling*, *thinking*, *saying*, &c. The following sentences may be made both ways.

Those who gave to Greece the forms of her republic, wished the bodies of the youths to be strengthened by toil.

When I shall have praised some one of thy friends to thee, I wish that he should know that I have done it.

Caligula wished that the Roman people had but one neck.

Fit, nescire quomodo, *ut* magis in alius *cernere* quam in egomet ipse si quis delinquere.

Plerique *accidit ut* præsidium literæ diligentia in perdiscendum *remittere*.

Solus hic *contingit* sapiens, *ut* nihil *facere* invitus.

Persæpe *evenit, ut* utilitas cum honestas *certare*.

Optimus *est ut* quotidie *dicere*, audiens plures (Gr. 690); *rarus est enim ut* satis sui quisquam *vereri*.

Caput *esse* 2 orator *ut* ille apud qui agere talis qualis sui ipse optare *videri*.

Ille qui Græcia forma *respublica dare, corpus juvenis firmari labor velle*.

Quum aliquis apud tu *laudare tuus familiaris, velle ille scire ego is facere*.

Optare Caligula *ut* populus Romanus *unus cervix habere*.

Nature does not allow that we increase our own means by the spoils of others.

Phæthon wished to be taken into the chariot of his father.

Natura non pati ut alius spoliū facultas noster augere.

Phæthon optare ut in currus pater tolli.

6th. When the dependent clause expresses a *fact* simply, *that* is made by *quod* followed by the indicative.

Besides the dread of a Latin war, this also had been added, that it was sufficiently clear that thirty [different] nations had entered into a conspiracy [against them].

Of all that was praiseworthy [in the conduct] of Regulus, that is worthy of admiration, that he gave his opinion that the captives (of the Carthaginians) should be retained.

But (in this) you are mistaken that you think that I rival Agamemnon.

Supra bellum Latinus metus, is quoque accesserat, quod triginta jam conjurasse populus satis constare.—LIV.

Ex totus laus Regulus, ille esse admiratio dignus, quod captivus (Pœni) retinendus censere.—CIC.

Quod autem ego Agamemnon æmulari putare, falli.—NEP.

7th. After verbs denoting a feeling of pain or pleasure, and the outward expression of those feelings, such as *gaudeo*, *delector*, *angor*, *doleo*, and the like, *that*, in the sense of *because*, is made by *quod* followed by the indicative or subjunctive, according as the proposition expresses a fact, or only a conception of the mind; or the infinitive with its subject is used.

The following sentences may be made both ways.

I am sorry (it grieves me) that you are displeased.

I rejoice that my conduct is approved by you.

They are indignant that you breathe, that you speak, that you have the forms of men.

Cato said he wondered that a soothsayer did not laugh when he saw a soothsayer.

678.—I hope you will be wise.

Dolere ego quod stomachari.

Meus factum probari abs tu gaudere.—CIC.

Quod spirare, quod vox emittere, quod forma homo habere, indignari.—LIV.

Cato sui mirari aio quod non ridere haruspex, haruspex quum videre.—CIC.

Sperare futurus esse (fore) ut sapere.

I see that you wish to depart into heaven, and I hope that that will be our lot (happen to us).

I was not ignorant (I knew well) that this undertaking of mine would lead to various censures.

Ptolemy the astrologer had persuaded Otho that he would be called to the government.

The king did not know that the town would have been surrendered to him, if he had waited one day longer.

679.—That you, my Terentia, should now be so harassed, should lie so in tears and mourning, and that this should be through my fault.

That there should be any man so unhappy as I am!

That I vanquished should desist from my undertaking, nor be able to turn away the king of the Trojans from Italy.

Vidēre tu velle in cœlum migrare, et sperare fore ut contingere is ego.—CIC.

Non esse nescius fore ut hic noster labor in variis reprehensio incurrere.—CIC.

Ptolemæus mathematicus Otho persuadere, fore ut in imperium adscisci.—TAC.

Rex ignorare futurum fuisse, ut oppidum ipse dedi, si unus dies expectare.

Tu nunc, meus Terentia, sic vexari, sic jacere in lacrima et sordes! isque fieri mea culpa.—CIC.

Adeone esse homo infelix quidam, ut ego esse.—TER.

Egone inceptum desistere victus (fem.) nec posse Italia Teucri avertere rex.—VIRG.

CONSTRUCTION OF PARTICIPLES.

681.—RULE LIX. Participles, like adjectives, agree with their substantives in gender, number, and case. (Gr. 264.) Also 682.

The praise due to virtue.

Remember the punishments prepared for the wicked.

Our ears are to be shut to bad speeches.

Anger will do me more (is about to hurt me more) harm than an injury.

We ought to take care that we make our desire obedient to reason.

Laus debita virtus. (Gr. 522.)

Memnisse poenae improbus præparatus.—*Ib.*

Claudendus esse auris malus vox.—*Ib.*

Plus ego (Gr. 403) *nociturus esse ira quam injuria.*—SEN.

39 *Curare esse, ut appetitus ratio* (Gr. 403) *obediens præbere.*—CIC. *Off.* 1.

Temperance is a moderating of the desires governed by (obedient to) reason.

A man that follows (following) pleasure does not much benefit his heir.

I reckon those the most wretched of mortals, [that are] addicted to their belly and lust.

The shadow of the earth hindering the sun makes night.

There are some animals void of reason, others having the use of (using) reason.

All good men will respect (will prosecute) with great honour and benevolence a good magistrate, consulting for his countrymen, and seeking (serving) the common good, forgetting his own interests (advantage), observing the laws, favouring virtue, restraining impiety and debauchery.

Law is right reason, commanding what is right, and prohibiting the contrary.

How wretched is the bondage of virtue in slavery to pleasure.

I saw Cato sitting in the library surrounded with many books of the Stoics.

Alexander [when] dying had given his ring to Perdicas.

683.—Hold this as certain, that nothing could have come into being without a cause.

The Sicilians have recourse to my aid, which they have long proved and known.

The Romans have large sums of money invested in Asia.

I wish you to be relieved from domestic care.

Temperantia esse moderatio cupiditas ratio (Gr. 403) *obediens*.—CIC.

Homo voluptas (Gr. 403) *obsequens* haud multum *hæres* *juvare*.—TER.

Miserrimus mortalis *judicare*, *venter* ac *libido deditus* (XXXII.)—SEN.

Umbra terra sol (Gr. 403) *officiens* *nox efficere*.—CIC.

Animal (x.) *alius ratio* (xi.) *expers esse*, *alius ratio* (xxvi.) *utens*.—CIC. *Off.* 1.

Magistratus bonus civis *suus* (Gr. 403) *consulens*, et *utilitas communis* (Gr. 403) *serviens*, *oblatus* (xiv.) *commo- dum suus*, *lex* (Gr. 403) *parens*, *virtus* (Gr. 403) *favens*, *impietas* et *nequitia* (xx.) *coercens*, *magnus honor* et *benevolentia omnis bonus* *prosecuturus* (xx.) *esse*.

Lex esse *rectus ratio imperans* *honestus*, *prohibens* *contrarius*.

Quam miser esse *virtus famulatus serviens voluptas* (Gr. 403).

Cato videre in *bibliotheca sedens*, *multus circumfusus* *Stoicus liber*.

Alexander moriens anulus suus dare *Perdicas*.

Ille exploratus habere, *nihil fieri posse sine causa*.

Siculus ad meus fides qui habere spectatus *jam et diu cognitus*, *confugere*.

Romanus in Asia pecunia magnus collocatus habere.

Domesticus cura tu levatus velle.

I will find [him] out and bring¹ him to you.

The war being ended, it was ordered that the legions should be discharged.

I will do this for you.

684.—Nothing was so pernicious to the Lacedæmonians as the abolition of the discipline of Lycurgus.

Quinctius Flaminius came as ambassador to king Prusias, whom both the reception of Hannibal and the stirring up of a war against Eumenes had rendered suspected by the Roman people.

Cæsar and Pompey were not free from the suspicion of having crushed Cicero.

Ptolemy was the second king after the founding of Alexandria.

In the six hundredth year from the building of the city.

685.—The king sent Hephæstion into the region of Bactriana to provide supplies for the winter.

He is a fool who, when he is going to buy a horse, does not examine the animal itself, but its housing and bridle.

He spoils whatever can be of use to the foe, intending to leave the soil barren and naked.

686.—I have given my letter to many persons to copy.

In the Sabine war, Tarquinius vowed the erection of a temple in the capitol, to Jupiter greatest and best.

Mummius contracted for transporting pictures and statues into Italy.

The king delivered the infant Cyrus to Harpagus to put to death (to be put to death).

Inventus tu curâre et ad ductus.

Legio bellum confectum (Gr. 690) missus fieri placet.

Hic ego tu effectus reddere.

Lacedæmonius nullus res tantus esse 3 damnum (Gr. 427), quam disciplina Lycurgus sublatus.

Ad Prusias rex legatus Quinctius Flaminius venire, qui suspectus Romanus et receptus Hannibal et bellum adversus Eumenes motus reddere.

Non carere suspicio oppressus Cicero Cæsar et Pompeius.

Ptolemæus rex alter esse post Alexandria conditus.

Annus ab urbs conditus sexcentismus.

Rex Hephæstion in regio Bactrianus mittere commeatus in hiems parare.

Stultus esse qui equus emere non ipse inspicere, sed stratum is ac frenum (pl.).

Quisquis hostis usus esse posse corrumpere, sterilis ac nudus solum relinquere.

Epistola meus multus dare describendus.

Ædis in Capitolium Jupiter Bonus Magnus bellum Sabinus faciendus vovere Tarquinius.

Mummius tabula ac statua in Italia portandus locare.

Rex Harpagus Cyrus infans occidendus tradere.

687.—Every state must be ruled by some counsel, and that counsel must either be allotted to one, or to certain select persons, or must be undertaken by the multitude and by all.

Earth must be (is to be) returned to earth.

Life is not to be bought at any (every) price.

Children are not to be filled with meat.

Friendship is to be preferred to all worldly things.

Death is to be preferred to baseness.

The exercise and delight of learning is to be preferred before both all the actions and pleasures of wicked men.

A sword is not to be trusted with (entrusted to) children.

688.—He thrust his right hand into the altar while it was burning.

In a battle which had arisen there, they all perished.

During a tempest which had arisen, he was suddenly withdrawn from the sight (eyes) of men.

No one, when he looks at the whole earth, will doubt of the providence of God.

The limbs of Alexander, when he had scarcely entered the river, began suddenly to shiver and to be benumbed.

The king commands Philip to read the epistle of Parmenio, nor did he remove his eyes from his countenance as he read it.

When we were going to say more he ordered us to depart.

Omnis respublica consilium quidam *regendus*; is autem consilium aut unus *tribuendus* aut delectus quidam aut *suscipiendus* multitudo atque omnis.

Reddendus esse terra terra (xxxii.)—CIC.

Non omnis pretium *vita* (xliv.) *emendus* esse.—SEN.

Puer cibus (xxv.) *implendus* non esse.—SEN.

Amicitia omnis humanus *res anteponendus* esse (xxvii. 8).—CIC. *Am.*

Mors esse *anteponendus* (Gr. 399) *turpitud.*—CIC. *Off.* 1.

Usus et *delectatio* doctrina (Gr. 313) esse omnis *improbus* et *actum* et *voluptas anteponendus*.—CIC. *Fam.* 9, 6.

Ensis m. *puer* non (Gr. 522) *committendus* esse.

Dextra 3 *ara accensus* 3 *imponere*.—LIV.

In *prælium* ibi *exortus*, omnis *perire*.

Inter *tempestas ortus*, repente *oculus* homo *subduci*.

Nemo, *cunctus intuens* terra, de *divinus providentia* *dubitare*.

Alexander, *vix ingressus* flumen, subito *horrere artus* et *rigere cœpisse*.

Rex *epistola* Parmenio Philippus *legere jubere*, nec a *vultus legens* *movere oculus*.

Plus *locuturus* abire *ego jubere*.

690.—**RULE LX.** A substantive with a participle whose case depends on no other word, is put in the ablative absolute. See also Nos. 691–693.

Nothing is better than friendship, virtue being excepted.

Nothing better than friendship has been given by God to man, excepting wisdom.

Shame being lost, all virtue is lost.

What pleasure of life can there be, friendship being taken away?

Love and friendship being taken away, all pleasure is taken away out of the world (life).

Thou shalt condemn nobody, the matter not having been examined.

A fawning friend may easily (is easily able to) be distinguished and discovered from a true [one], diligence being used.

Every good man follows that which is honourable and excellent, despising and contemning pleasure (pleasure being despised and contemned).

Nature has given us the use of life, as it were of money, no [pay] day being appointed.

Dost thou grow milder and better, old age coming on?

694.—How well did they live, Saturn being king (while Saturn was king?)

The old man is a commender of the time that was (the time spent) he being a boy (when he was a boy), a censurer and corrector of younger [people].

Nihil amicitia præstabilior esse, exceptus virtus.—CIC. *Am.*

Amicitia nihil melior, exceptus sapientia, homo a Deo 3 dari.—*Id.*

Pudor amissus, omnis virtus (14) perire.

Quis posse esse jucunditas vita, sublatus amicitia?—CIC.

Charitas benevolentiaque sublatus, omnis esse e vita sublatus jucunditas.—*Id.*

Damnare nemo, causa non cognitus.

Blandus amicus a verus facile secerni et internosci posse, diligentia adhibitus.—CIC. *Am.*

Qui pulcher et præclarus esse, spreus et contemptus voluptas, optimus quisque sequi.—CIC. *Sen.*

Natura ego (xxix.) dare usura vita, tanquam pecunia, nulla præstituta dies.—CIC. *Tusc. 1.*

Lenior et melior fieri, accedens senecta?—HOR.

Quàm bene vivere, Saturnus rex (dum Saturnus esse rex)?—TIB.

Senex esse laudator tempus actus, sui puer, (quum ille esse puer), censor castigatoremque minor.—HOR.

The gate is shut too late and in vain, when the loss is (the loss being) already sustained.

Labour is fruitless, Nature striving (if Nature strives) against it.

After a few years had intervened, the war was transferred to Africa.

When the Samnites were conquered, war was declared against the Tarentines.

695.—The Romans for the first time fought on sea, in the consulship of O. Duillius and Cn. Cornelius Asina.

When nature and virtue are our guides no error can possibly be committed.

Under the command of Pausanias, Mardonius was driven from Greece.

No guilty person (nobody guilty) is acquitted, himself being judge.

Why does any one want, not deserving it (unworthy), thou being rich (while thou art rich)? Why do ancient temples fall down?

Thou shalt say or do nothing, Minerva being unwilling.

Nothing is becoming, Minerva being unwilling, as they say, that is, nature opposing and resisting. For it signifies nothing (for it does not signify) to resist nature, nor to pursue any thing which thou canst not attain.

While he is a child, the golden age shall arise in all the world.

696.—Hannibal having found out that snares were laid for him, sought safety by flight.

Serò et nequicquam acceptus jam janua damnum claudi.—*JUV. Sat. 13.*

Natura reluctans, (si Natura reluctari) labor irritus esse.—SEN.

Pauci annus interjectus, bellum in Africa transferri.

Devictus Samnites, Tarentinus bellum 3 indici.

Primum Romanus C. Duillius et Cn. Cornelius Asina consul, in mare dimicâre.

Natura et virtus dux, errâre nullus modus posse.

Pausanias dux, Mardonius Græcia fugari.

Sui judex, nemo nocens absolvi.—JUV.

Cur egère indignus quisquam, tu dives? Quare templum ruère antiquus?—HOR. (i. e. Dum tu dives es.)

Tu nihil invitus dicere facere Minerva.—HOR.

Nihil decere, invitus, ut aio, Minerva, id esse, adversans et repugnans natura. Neque enim attinere (Gr. 403) natura repugnare, nec quicquam sequi, qui assèqui (Gr. 636) nequire.—CIC. Off. 1.

Qui puer (Gr. 295), totus surgere gens aureus mundus.—VIRG.

Hannibal, cognitus (Gr. 182-8) insidiæ sui parari, fuga salus quærere.

Alexander having heard that Darius was approaching with an army, resolved to oppose him.

Happy as to the other things, with this exception, that you were not present.

That they belonged to the enemies not being doubtful to any one.

697.—The sky being clear the whole day.

Alexander, *auditus Darius appropinquare cum exercitus, obviam ire constituere.*—

CURT.

Exceptus quod non simul esse, (Gr. 539) cæter lætus.

—HOR.

Haud quisquam dubius quin hostis esse.—LIV.

Serenus per totus dies.—LIV.

English Examples to be turned into Latin.

My father Micipsa when *dying* commanded me.—In the mean time the common people when the conspiracy was *laid open*, their mind *being changed*, execrated the designs of Catiline; extolled Cicero to the skies; [and], as if *rescued* from slavery, gave vent to joy and gladness.—Galba, *having made* some successful encounters, and *taken by assault* many of their forts, ambassadors *having been sent* to him from every side, and hostages *given*, and peace *being made*, determined to place two cohorts among the Nantuates.—Cæsar having removed first his own horse, then the horses of all out of sight, that the danger of all being made equal, he might take away the hope of flight, having exhorted his men, commenced battle.—All things had to be done by Cæsar at one time; the standard had to be displayed, the signal to be given with a trumpet, the soldiers to be called back, the line to be formed, the soldiers to be encouraged. Cæsar having sent on his cavalry before, followed closely with all his forces.

GERUNDS AND GERUNDIVES.

Gerunds.

699.—RULE LXI. The verb *est*, with the gerund for its subject, implies necessity, and governs the dative of the doer. See also Nos. 700, 701.

Note 1.—The nominative case in English must be the dative in Latin.

Note 2.—The dative case is more commonly understood.

I must govern my tongue.

Lingua (Gr. 403) *moderari esse ego.*—PLAUT.

We must spare tender things.

Parcère esse (Gr. 403) tener.—JUV.

We must resist passion.

Resistère esse (Gr. 403) iracundia.—CIC.

Meditate daily, that we ought to resist passion.

Quotidie meditari, *resistère esse* (Gr. 403) iracundia.—CIC.

We ought not to be very angry with enemies.

Non *esse graviter irasci inimicus* (Gr. 403).

They are not to be listened to, who think that we ought to be very angry with enemies.

Non audiendus *esse, qui graviter irasci esse* (Gr. 403) inimicus putare.—CIC. Am.

How late is it to begin to live then, when we must leave off?

Quàm serus *esse, tum vivere incipere, quum desinere esse?*—SEN.

We must be upon our guard, lest we should be caught with crafty flattery.

Animadvertère esse, ne callidus assentatio (LIV.) capi.—CIC. Am.

We ought to take care, that the appetite obeys reason.

Efficère esse, ut appetitus (Gr. 403) ratio (LIV.) obedire.—Id.

We ought to be free from all perturbation of mind.

Vacare esse omnis animus (xxv.) perturbatio.—Id.

We ought even the more carefully to beware of (we ought to abstain even the more carefully from) those faults (sins) which seem to be small [ones].

Qui parvus vidèri *esse, delictum ab hic esse etiam diligentius declinare.*—CIC. Off. 1.

702.—The gerund in *di*, of the genitive case, is governed like the genitive of nouns (Gr. 333) by substantives or adjectives.

Note.—This gerund is frequently translated as the infinitive mood active.

There are a thousand arts to hurt.

Esse ars mille nocère.—OV.

Pleasure often leaves causes to repent.

Voluptas sæpe relinquere causa pœnitère.—CIC.

Nature is a very good guide to live well.

Natura esse optimus dux f. rectè vivere.—CIC. Am.

We are all inflamed with a desire to live happily.

Beatè vivere cupiditas omnis incendi.

The hope of impunity is a very great temptation to sin.

Spes impunitas maximus peccare illecebra esse.—CIC.

Nature gives to animals one time to act, another to rest.

Let us remember that we are come into this world (life) as into a lodging, not as into a home. For Nature has given us here an inn to stay in, not a place to dwell in.

Natura tribuere animans alius *tempus agere*, alius *quiescere*.—CIC.

(27) Meminisse ego (52-2) venire in hic vita tanquam in hospitium, non tanquam in domus. Natura enim hic *commorari diversorium*, non *habitare locus* ego dare.—CIC. *de Sen.*

703.—The gerund in *do*, of the dative case, like the dative of nouns, is governed by adjectives signifying *usefulness* or *fitness*, and sometimes by verbs, to denote a purpose.

Iron when red is not fit for hammering.

Coarse papyrus is not fit for writing.

This water is good for drinking.

Who is so fit for running as I?

No seed is good for sowing after four years.

In the gnat, nature so formed an instrument, that it was at once pointed for boring and hollow for sucking.

Tiberius promised to rebuild the theatre of Pompey, since no one of the family was able (sufficed) to rebuild it.

Rubens ferrum non esse *habilis tundendum*.

Charta emporeticus *inutilis* esse *scribendum*.

Hic aqua esse *utilis bibendum*.

Quis esse tam *idoneus currendum* quam ego?

Nullus semen ultra *quadrimatus utilis* esse *serendum*.

In culex natura telum ita formare, ut *fodiendum acuminatus* pariter, et *sorbendum fistulosus* esse.

Pompeius theatrum Tiberius extruere polliceri quod nemo e familia *restaurandum sufficere*.

704.—The gerund in *dum*, of the accusative case, when not the subject of the infinitive, is governed by the prepositions *ad* or *inter*, sometimes by *ante*, *circa*, or *ob* (Gr. 602).

Note.—In the following sentences, the verbs are given in the infinitive, not in the gerund.

We are inclined not only to learn, but also to teach.

Non solum *ad discere* propensus esse sed etiam *ad docere*.

To think well and to act rightly, is sufficient for a good and happy life (for living, &c.).

As the ox was born to plough, [and] the dog to track, so man was born for two things, to understand and to act.

Praise cannot induce you to act well.

The marsh hindered the Romans in pursuing.

The character of boys manifests itself more openly while at play.

Bene sentire, rectèque facère, satis esse *ad* bene beateque *vivère*.

Ut *ad arare* bos, *ad indagare* canis, sic homo *ad* duores, *ad intelligère* et *agère* nasci.

Tu laus allicère *ad* recte *facère* non posse.

Palus Romanus *ad insequi* tardare.

Mos puer sui *inter ludère* simpliciter detegère.

705.—The gerund in *do*, of the ablative case, is governed by the prepositions *a*, *ab*, *de*, *e*, *ex*, or *in*; or without a preposition, as the ablative of manner or cause (Gr. 542).

It is right that a man should be both munificent in giving, and not severe in exacting.

Anger should especially be forbidden in punishing.

In philosophy the high station of Plato did not deter Aristotle from writing.

I indeed think that virtue is given to men by instructing and persuading them.

Socrates, by questioning and interrogating, used to draw forth the opinions of those with whom he discoursed.

Convenire quum *in däre* munificens esse, tum *in exigère* non acerbus.

Prohibendus maxime esse ira *in punire*.

Nec Aristoteles in philosophia deterrère *a scribère* amplitudo Plato.

Equidem putare virtus homo *instituère* et *persuadère* tradi.

Socrates *percunctari* atque *interrogäre*, elicère solère is opinio quicum disserère.

English Examples to be turned into Latin.

An orator must observe what is becoming, not in sentiment only, but also in words.—Young men ought to acquire, old men to enjoy.—The disciples of Pythagoras were obliged to be silent five years.—It must either be denied that a god exists, or those who admit it must confess that he is engaged in something.—Avaricious men are tormented not only with the passion for acquiring, but also with the fear of losing.—Frugality is the science of avoiding superfluous expenses, or the art of using pro-

perty with moderation.—Habit and practice both sharpen acuteness in (sagacity of) understanding, and quicken the rapidity of expression (of speaking).—Nor was it my design to spend my life (age) intent on cultivating the ground or on hunting.—Nitrous water is useful for drinking.—Cæsar was blamed because, during the performance (the looking at the spectacle), he occupied himself in (was at leisure for) reading letters and memorials.—The riper the berry of the olive, the fatter is the juice, and the less pleasant; and the best time for gathering is, when the berry begins to grow black.—The laws of Lycurgus train youth [in labour] by hunting, running, being hungry, being thirsty, being pinched with cold, and being violently heated.—By doing nothing men learn to do ill.

Gerundives.

707.—RULE LXII. Gerunds governing the accusative are elegantly turned into gerundives in *du*, which, with the sense of the gerund, instead of governing, agree with their substantive in gender, number, and case. Also No. 708.

The following examples may be made by the gerunds also.

A desire seized Romulus and Remus of founding a city in that place where they had been exposed and brought up.

Hannibal increased his reputation by his bold attempt of crossing the Alps.

All judicial proceedings have been devised for the sake of terminating controversies, or punishing crimes.

I rejoice that thou art desirous of bringing about peace between the citizens.

Dry wood is a proper material for eliciting fire.

Cleanthes drew water, and hired out his hands for watering a garden.

Romulus et Remus cupido in is locus ubi exponi atque educari, *urbs condere*.

Hannibal opinio de sui agere conatus tam audax *trajicere Alpes*.

Omnis judicium aut *distrahere controversia*, aut *punire maleficium causa reperiri*.

Pax inter civis conciliare tu cupidus esse lætari.

Lignum aridus materia esse idoneus *elicere ignis (pl.)*.

Cleanthes aqua haurire, et *rigare hortulus locare manus*.

There are some games not without their use for sharpening the wits of boys.

Pythagoras went to Crete and Lacedæmon, to become acquainted with the laws of Minos and Lycurgus.

No one is more unyielding in granting pardon than he who has often deserved to ask for it.

Similarity of character is the firmest bond for forming friendships.

Virtue is seen most of all in despising and rejecting pleasure.

The body must be exercised, that it may obey the reason in executing business and enduring labour.

Many persons use care in getting horses [but] are negligent in choosing friends.

There is no duty more necessary, than requiting a favour.

Esse nonnullus *acuère* puer *ingenium* non inutilis *lusus*.

Pythagoras Creta et Lacedæmon, ad *cognoscère* Minos et Lycurgus *lex*, contendere.

Nemo ad *däre venia* difficilis esse quam qui ille petere *sæpius merere*.

Ad *connectere amicitia* vel tenax *vinculum* mos similitudo.

In *voluptas spernere* ac *repudiare* virtus vel maxime *cerni*.

Exercendus corpus esse, ut obedire ratio posse in *consequi negotium* et in *labor tolerare*.

Multus in *equus parare* adhibere cura, in *amicus eligere* negligens esse.

Nullum officium esse magis necessarius, *referre gratia*.

English Examples to be turned into Latin.

He who knows himself will understand what means he has for acquiring wisdom.—The rest of the time is adapted for reaping and gathering the fruits.—Wood was brought down from mount Lebanon for constructing rafts and towers.—Either pleasures are foregone for the sake of obtaining greater pleasures, or pains are undergone for the sake of escaping greater pains.—Marius perceived that these [things were] merely glorious and did not tend to terminate the war.—Man enjoys great advantages for gaining and acquiring wisdom.—Nature has furnished the mind of man with senses adapted to the perception of things.—It [is] a difficult subject, and much and often inquired into, whether in conferring a magistracy, or trying a culprit, or enacting a law, it were better to vote secretly or openly.—We have borne and suffered many [things], which ought not to have been borne in a free state, some of us through the hope of recovering our liberty, others from too great a desire of living.

CONSTRUCTION OF SUPINES.

712.—RULE LXIII. The supine in *um* is put after a verb of motion.

Certain persons came to salute the gods.

Know that young Curio came to me to salute [me].

He sends to ask for those vessels which he had seen.

The ambassadors of almost all Gaul assembled about Cæsar to congratulate him.

The people of Veii send negotiators to Rome to implore peace.

She came a journey of many days to congratulate you.

Aliquis venire deus salutare.

Scire Curio adolescens venire ad ego salutare.

Mittere rogare vas is qui videre.

Totus fere Gallia legatus ad Cæsar gratulari convenire.

Veiens pax petere orator Roma mittere.

Venire is tu tot dies via gratulari.

716.—RULE LXIV. The supine in *u* is put after an adjective noun.

It seems difficult to be said what is the reason.

That not only to be heard but to be seen was most dreadful.

O the many things grievous to be mentioned, painful to be borne, which I have suffered.

O shameful thing, not only to be seen, but even to be heard!

Vidèri difficilis dicere quis esse causa.

Ille vero teter audire, non modo aspicere.

O multus dicere gravis, peti asper, qui perferre.

O 4res non modo videre fœdus, sed etiam audire.

English Examples under both rules to be turned into English.

Philip was slain by Pausanias at Ægæ, near the theatre, as (when) he was going to see the games.—Divitiacus came to the senate at Rome, to implore assistance.—Ambassadors came from Rome into the camp of the Æqui, to complain of injuries, and to demand a restitution of property according to the treaty.—Hannibal unconquered, was recalled to defend his country.

A narrative easy to be understood.—It is difficult to express how much courtesy and affability of conversation win the minds of men.—Virtue is difficult to be found.—What is so pleasant to know and to hear as a discourse adorned with wise sentiments and weighty words?

720.—RULE LXV. The conjunctions *et, ac, atque, nec, neque; aut, vel*, and some others, couple similar cases and moods. See also Nos. 721, 722.

1. Like cases.

Queen Money gives a wife with a portion, and credit, and friends, and birth, and beauty.

Nothing is so mischievous as pleasure [is].

The pleasure of the mind is greater than the [pleasure] of the body; and the diseases of the mind are more pernicious than [the diseases] of the body.

Drunkenness is nothing else but a voluntary madness.

Whithersoever thou goest, death follows, as a shadow [follows] a body.

Glory follows virtue as a shadow.

The covetous man is commended as a frugal person.

Nothing is so convenient either for prosperity or adversity, (for things either prosperous or adverse) as friendship [is].

Credulity is an error, rather than a fault.

Young men fall into diseases more easily than old men.

You may overcome by policy better than by passion.

It behoves me to comply with my father rather than with my love.

There is no vice worse than covetousness.

What is sleep but the image of death?

Uxor cum dos, fidesque, et amicus, et genus, et forma regina Pecunia donare.—HOR.

Nihil esse tam pestifer quàm voluptas [esse].—CIC.

Animus voluptas major esse quàm [voluptas] corpus; et morbus animus perniciosior esse quàm [morbus] corpus.

Ebrietas nihil aliud esse quàm voluntarius insania.—SEN. *Ep.* 83.

Quocunque ingrèdi, sequi mors, corpus ut umbra.—CATO.

Gloria virtus, tanquam umbra, sequi.—CIC.

Tanquam frugi laudari avarus.—JUV. 14.

Nihil esse tam conveniens ad res vel secundæ vel adversæ quàm amicitia [esse].—CIC. *de Am.*

Credulitas error esse, magis quàm culpa.—CIC. *F. Ep.*

Faciliùs in morbus incidere adolescens quàm senex.—CIC.

Consilium melius vincere quàm iracundia.

Parens ego obsèqui (Gr. 403) potiùs, quàm amor, oportere.—TER. *Hec.* 3. 4.

Nullus vitium tetrior esso quàm avaritia.—CIC.

Quid esse somnus nisi mors imago?—CIC.

Nobody ought to boast of any thing but that which is his own.

What will that man do in the dark who fears nothing but a witness and a judge?

We cannot maintain friendship, except we love friends as well (equally) as ourselves.

We rejoice for the joy of friends as much as for our own [joy].

Time slides away with a constant motion, no otherwise than a river.

Anger perishes by staying (by delay), as brittle ice [does].

Nemo gloriari debere (quam) nisi (xxxv.) suos.

Quid facere is homo in tenebrâ, qui nihil timere nisi testis et iudex?—Cic. *Leg.*

Amicitia tueri non posse, nisi æquè amicus, ac ego ipse (30) diligere.—Cic. *Fin.*

Lætari amicus lætitia æquè atque noster lætitia.—*Id.*

Assiduus labi tempus motus, non secus ac flumen.—Ov. *Met.* 15.

Ut fragilis glacies, interire ira mora.—Ov.

2. Like moods and tenses.

Honesty is praised and starves.

Virtue procures and preserves friendship.

The thirst of covetousness is never filled nor satisfied.

Juvenal says, that honesty is praised and starves.

I would more willingly receive than [I would] do injury.

It is better to receive than to do injury.

Probitas laudari et algere.

Virtus conciliare et conservare amicitia.—Cic.

Nunquam expleri neque satiari cupiditas sitis.—*Id.*

Juvenalis dicere, probitas laudari et algere.

(38) Accipere libentiùs, quam (38) facere, injuria.

Accipere præstare, quam facere, injuria.—Cic.

3. An infinitive mood is often coupled with a noun or pronoun substantive.

Learn ye justice, being warned, and not to contemn heaven.

Nothing is the property of so narrow a soul as to love riches.

Nothing is so very common as to want wisdom (to be wise in nothing).

723.—The games were performed during ten days, nor was any thing omitted.

Discere justitia monitus, et non temnere cælum.

Nihil esse tam (xii.) angustus animus quam amare divitiarum.—Cic. *Off.* 1.

Nihil esse tam valde vulgaris, quam nihil sapere.—Cic. *Div.* 2.

Ludus decem per dies fieri, neque res ulla prætermitti.

PROMISCUOUS EXERCISES.

[FROM CROMBIE'S GYMNASIUM.]

1.

The Athenians were building the walls of their city. This thing the Lacedæmonians took amiss. Themistocles deceived them by this stratagem: he went to Sparta as an ambassador, and denied to the Lacedæmonians that the walls were building. "But," says he, "if you do not believe me, send trusty men to inspect the city (Gr. 643-4th), and, in the meantime, detain me [here]." This they did.

2.

Themistocles, at the same time, secretly sent a messenger to the Athenians, and advised them (Gr. 677-3d) to detain the Lacedæmonian inspectors at Athens, by whatever means [they could], until they had built the walls, and had recovered him. The Athenians followed (obeyed) his counsel. Themistocles accordingly was recovered: the Lacedæmonian inspectors were restored, and Athens fortified, against the will of the Lacedæmonians (*invitus*, Gr. 690).

3.

The father of a family one day came to Aristippus, and asked him to undertake (Gr. 677-3d) the education of his son (his son to be educated). To the philosopher asking five hundred drachmas as a fee, the father, who was a very covetous man, frightened at the price, said, that he could buy a slave for less (money). "Do so," said Aristippus, "and then you will have two."

4.

Hasdrubal passed over into Italy with a great army, and the Roman empire would have been ruined (it would have been over with the Roman empire), if he had been able to join himself to his brother Hannibal. But Claudius Nero, having left a part of his army in the camp (Gr. 692, Rem.), hastened to Hasdrubal with a few chosen troops, and joined (himself to) his colleague Livius, at the river Metaurus, and these two together (lit. both) conquered Hasdrubal.

5.

After him, Julian obtained the government and made war on the Parthians, in which expedition, I myself was present. He took by assault many towns of the Persians, and received others on surrender. Returning victorious, he was slain by an enemy, on the sixth day before the Calends of July, and in the seventh year of his reign. He was a man remarkable for eloquence, and had a very retentive memory (Gr. 394). He was succeeded by Jovian (Jovian succeeded him), who was elected emperor by the army.

6.

Tiberius Sempronius Gracchus, descended from a very noble family, would not suffer Scipio Asiaticus, though an enemy, to be carried to prison. The latter (Gr. 123-1) [when] prætor, subdued Gaul. In his first consulship, he conquered Spain; in his second, Sardinia. When he was accused of a capital crime (*capitis*) by the people, Sempronius swore that he was not deserving of death, and that, if he should be sent into exile, he would go into exile (Lat., would change his soil) along with him. Upon this (wherefore) he was acquitted.

7.

A war having arisen between the Romans and Albans, Hostilius and Tuffetius being leaders, before it came (was come) to a battle, it was agreed (it pleased them) to finish the affair by the combat of a few. There happened to be (there were by chance) among the Romans, three brothers born at one birth, by name Horatii, and, in like manner, three born at one birth among the Albans, named Curatii, equal [to them] in age and strength. It was agreed, therefore, that these should fight for the dominion, and the people to whom (to whichever people) the victors belonged, (they) should rule over the other.

8.

They engaged, and after many wounds given and received (Gr. 688) on both sides, two Romans fell, and the three Albans were severely wounded. The one Horatius, as yet untouched, but not a match for all the Albans (together), that he might divide their force and attack them singly, pretended flight. They followed him one after another as their strength and the pain of their wounds permitted, and, as they came up, he slew them one by one. The Roman accordingly conquered, and these two states were united (joined into one) under the same name.

9.

Curius Dentatus, having subdued the Samnites (Gr. 692, Rem.), said in an assembly, "I have taken so much land that there would have been a desert if I had not taken so many men; and moreover, I have taken so many men that they would have perished by famine, if I had not taken so much land." He divided the fields among (to) the soldiers man by man, giving (them) fourteen acres each, and reserved as many for himself, saying that no man ought to be a general, who would not be content with the share (part) of a common soldier.

[N. B. The pupil may vary the preceding exercise, by putting the words of Dentatus, in the first part, in the oblique or indirect form (Gr. 650, &c.), and the report of his words at the end in the direct form. Similar variations may be made in others also.]

10.

No man was ever milder than Scipio Africanus, and yet, supposing that somewhat of severity was necessary for establishing military discipline, he was on a certain time cruel to his countrymen (citizens); for after he had conquered Carthage (Gr. 692, Rem.), and reduced under his power all who had gone over to the Carthaginians, he inflicted punishment more severely on the Roman deserters, than on the Latin. The former he crucified as fugitives from (of) their country, the latter he beheaded as perfidious allies.

11.

When Porsenna, king of the Etrurians, was endeavouring to restore Tarquinius Superbus to the government, and had taken the Janiculum at the first assault, Horatius Cocles, a man of the greatest bravery, posted himself at the extreme part of the Sublician bridge, and alone withstood the whole force of the enemy, till the bridge was broken down behind him (from behind). Then he threw himself into the Tiber, and swam over to his friends unhurt, either by his fall or by the darts of the enemy.

12.

The Greeks, after the victory, determined to sail to the Hellespont, and to destroy the bridge, that the king might not escape. Themistocles dissuaded them from this (Lat., this to them), by saying (Gr. 689-2) that the king being intercepted would renew the battle; and that despair sometimes achieves what valour cannot. At the same time, he sent a eunuch to the king, informing him, that unless he made his escape quickly, the bridge would be destroyed. Xerxes, therefore, betook himself to flight, and Themistocles thus preserved the victory to the Athenians.

13.

A certain youth had for a long time frequented the school of Zeno [the philosopher]. When he returned home, his father asked (from) him what he had learned. The young man modestly replied, that he would show him that by his conduct (manners). The father was grievously offended and beat him. The son remained perfectly composed and said, "I have learned to bear patiently a father's anger."

14.

In the reign of Cæsar Augustus (Gr. 694), a dolphin, as it is said, contracted an attachment for the son of a poor man, who was accustomed to feed him with bits (fragments) of bread. Every day, the dolphin, when called by the boy, swam to the surface of the water, and being fed from his hand, carried the boy on his back from the shore at Baiæ (the Baian shore) to a school at Puteoli, and brought him back in the same manner. The boy having died, the dolphin, coming oftentimes to the accustomed place, and missing him, is said also to have died of grief.

15.

P. Scipio, surnamed Africanus, from the conquest of Africa (Gr. 684), is believed to have been the son of Jupiter. For, before he was conceived, a serpent of huge size appeared in his mother's bed; and the snake having twisted around him [when] an infant, did not hurt him (hurt him nothing). He undertook no expedition, until he had sat some time in the chapel of Jupiter, as if he was receiving divine counsel (mind). When he was eighteen years of age (born 18 years), he saved the life of his father at Ticinum; and when he was twenty-four years old (had 24 years), he was sent as prætor (Gr. 689-1st) into Spain, and took Carthage on the very day on which he arrived.

16.

A maiden of extraordinary beauty, whom he had taken [captive] in war, he forbade to be brought into his sight, and ordered her to be restored to her father, and her betrothed lover. He conquered, (Gr. 689-1st) and drove out of Italy, Hasdrubal and Mago, brothers of Hannibal, and formed an alliance (friendship) with Syphax, king of the Moors. Having returned home victorious (victor), he was made consul, before the [consular] years (i. e. before the legal age), and being sent into Africa, he conquered Hannibal, who had been compelled to return to Carthage to defend his country (Gr. 707). Being falsely accused of extortion, he went into voluntary exile, where he spent the rest of his life (age).

17.

Xerxes, before the naval battle in which he was defeated by Themistocles, had sent four thousand of armed [men] to plunder (Gr. 643-4th) the temple of Apollo, as if he was carrying on war, not only with the Greeks, but also with the immortal gods. This band was entirely destroyed by rain and thunder. Historians say that this was done, that he might understand how insignificant (nothing) was the strength of men against the immortal gods. The wicked do not reflect with themselves, that to war against heaven (the gods), is to court destruction for themselves.

18.

Xenophon, the disciple of Socrates, was offering (making) a solemn sacrifice, when he heard that his elder son was slain at Mantinea. He did not however desist, but only laid down his crown, and asked how he had fallen. When he understood that his son had fallen in battle, fighting bravely for his country, he calmly replaced the crown upon his head, calling (Gr. 63-2 *in fin.*) the gods to witness, that he received (took) greater pleasure from the bravery of his son, than pain from his death.

19.

Marcus Aurelius, the Roman emperor, applied to the study of wisdom, and, for that purpose, attended the lectures of (Lat., heard) Sextus the philosopher. When he was going out of the palace (Gr. 688) one day, Lucius the philosopher, who had lately come to Rome, met him, and asked him whither he was going, and on what business. Marcus replied, "It is becoming even for an old man to learn, and I am going to Sextus to learn (that I may know) those things which I do not yet know." Lucius, raising his hands to heaven (Gr. 692), exclaimed, O Jupiter! a Roman emperor, now in his old age, goes to school like (as) a boy.

20.

When Plato had come to the Olympic games, [an assembly] the most crowded of all the assemblies in Greece, he lodged with persons unknown to him; and he was unknown to them. Whilst he remained at Olympia, he so attached them to him, by the suavity of his manners, and by his conversations free from all affectation of wisdom, that they rejoiced exceedingly in the society of such a man. He made no mention, however, of the academy, or of Socrates; he told them merely that he was called Plato.

21.

The games being over, when they had come to Athens, Plato received them very kindly. Being very desirous (desiring greatly) to see the philosopher, they say [to him], "Show us that namesake of yours, the disciple of Socrates, whose fame is so great every where. Take us to the Academy." He, softly smiling, as he used to do, said to them, "I am he." The visitors were amazed when they found that they had been so long the companions of Plato without knowing him.

22.

Dion, being banished from Syracuse by the tyrant Dionysius, went to Megara. There, when he wished to have an interview with Theodorus the chief man of the city, and had come to his house for that purpose, being detained a long time at the gate, and finally being refused admittance (prohibited to enter) he said to his companion, calmly, "We must bear this patiently; perhaps we also, when we were in authority (the magistracy), sometimes did such things." By this tranquillity of mind, he rendered the condition of his exile much more tolerable.

23.

Aristides among the Athenians, and Epaminondas among the Thebans, are said to have been such lovers (so loving, fond) of truth, that they never told a lie even in jest. Atticus, also, with whom Cicero lived in the greatest intimacy, neither told, nor could bear a

lic. "I hate that [man]," said Achilles, "equally as the gates of Pluto, who says one thing and thinks another." "Liars," said Aristotle, "gain this, that they are not believed when they speak (credit is not given to them speaking) the truth." Simplicity and sincerity are most suited (*convenient*) to the nature of man.

24.

Ptolemy having conquered (Gr. 692) Demetrius, gained greater glory to himself from his moderation, than from his victory; for he dismissed the friends of Demetrius, not only with their property, but also with valuable gifts, saying that he had not begun the war for the sake of plunder. Not long after, Ptolemy, having engaged with Demetrius a second time, was himself defeated, and, having lost his fleet, fled into Egypt. Demetrius, to requite his kindness (Gr. 627-1), sent back to him his son, his brother, and all his friends, together with their goods.

25.

When Augustus Cæsar was supping with Vedius Pollio (at his house), one of the slaves broke a crystal vessel. Vedius immediately ordered him to be put to death; nor was he to die by a common death, for he ordered him to be thrown into a fish-pond full of lampreys. The boy terrified fled to the feet of Cæsar. The emperor shocked (moved) at the cruel order of Pollio, ordered the boy to be set free, all the crystal vessels to be broken, and the fish-pond to be filled up. "What!" said he, "because your vessel has been broken, shall, therefore, the bowels of a human being be torn in pieces?"

26.

When Pyrrhus, king of Epirus, had made war on the Romans, and he was distant from the Roman army only a few miles (*millibus passuum*), the physician of Pyrrhus came into the camp of Fabricius by night, promising that he would cut off the king by poison, if a reward should be given him proportioned to the magnitude of the service. Fabricius immediately caused him to be carried back to Pyrrhus, saying, it was disgraceful to contend with an enemy by poison, and not by arms. On this (wherefore) the king is reported to have said, "The sun can more easily be turned from his course, than Fabricius from (the path of) honor."

27.

Pisistratus the tyrant conducted himself with the greatest equity in the government of Athens (Athenian government), which he had seized upon unjustly, and, except that he was fond of ruling, no citizen was better than he. If he saw any person walking about idle

in the market-place, he called them to him (Gr. 689-1st), and asked why they were idle. If they answered that they had neither cattle nor corn, he gave [them some], and ordered them to go and work (to betake themselves to work). When he appeared (went forth) in public, two or three boys accompanied him, who carried money to be given to the poor.

28.

Gillias of Agrigentum, a man richer in mind than in wealth, was always employed in spending, rather than in getting money. He erected buildings for public purposes (uses), he exhibited (gave) shows to the people, supplied food to the poor, gave dowries to virgins, received strangers in the kindest manner; and, at one time, fed and clothed five hundred horsemen [who had been] driven ashore near his house (Gr. 611) by a storm. In short, whatever Gillias possessed, he seemed to consider as the common patrimony of all [men].

29.

Antisthenes the philosopher was accustomed to exhort his scholars to attend (Gr. 677-3d) diligently to their studies; but few (of them) complied. At last, being in a passion, he sent them all away. Diogenes, however, one of them, being inflamed with a great desire of hearing the philosopher, came often to his school and resolutely stuck to him. Antisthenes threatened that he would break his head (the head of him) with a staff which he was wont to carry; and when he saw that he was not frightened by his threats, he one day did actually beat him.

30.

Diogenes, however, did not go away. "Strike," said he, "if you please, but you will find no staff so hard that it can drive me from your school. I love you, and I desire to hear you; I have made up (taken it into) my mind to suffer (Gr. 677-3d) any thing for the sake of learning." Antisthenes, seeing that he was very desirous of knowledge, admitted him again, and loved (embraced) him with great affection. "Nature," says Tullius, "has implanted in man an insatiable desire of searching for truth, that he may become wiser and better."

31.

Themistocles having conquered the Persians in a naval battle (Gr. 692), said in an assembly at Athens, that he had (Gr. 394) a plan in his mind which would be useful to the state, but that it was necessary it should not be made public. He therefore demanded a person (that some one might be given to him) to whom he might communicate it, and Aristides was appointed (named) for that purpose (thing).

He then told Aristides, that the fleet of the Lacedæmonians, which had been withdrawn to the harbour at Gytheum, might be secretly set on fire, and thus the [naval] power of the Lacedæmonians be destroyed (broken).

32.

Aristides having heard this (Gr. 692), returned to the assembly, and told his countrymen that the plan of Themistocles was indeed a very useful [one], but by no means honourable. The Athenians judging that to be unprofitable (not useful) which was not honourable, rejected on the authority of Aristides (Ar. being the author), a plan which they had not even heard. "We are born for (to) justice, nor is right founded on opinion, but on nature. Cicero observes, that justice is the queen of virtues. Let it therefore remain [a principle] with us, that what is dishonourable is never useful."

VOCABULARY.

LATIN AND ENGLISH.

ABS

A, ab, prep. *from, by.*
 Abaliēno, āre, āvi, ātum, tr. 1. *to alienate.*
 Abditus, a, um, pt. *hidden, involved.*
 Abdolonymus, i, m. 2. *a man's name.*
 Abdōmen, īnis, n. 3. *the paunch, the belly.*
 Abdūco, ēre, xi, ctum, tr. 3. *to lead away, to remove.*
 Abeo, īre, ii, *seldom* īvi, ĭtum, irr. *to go away, to depart.*
 Abhinc, adv. *hence, ago.*
 Abhorreo, ēre, ui, — intr. 2. *to shrink, to be averse to, to be unlike.*
 Abīgo, ēre, ēgi, actum, tr. 3. *to drive away.*
 Abjicio, ēre, jēci, jectum, tr. 3. *to throw away.*
 Absens, tis, adj. *absent.*
 Absisto, ēre, stīti, intr. 3. *to depart from, to desist.*
 Absolūtē, adv. *absolutely.*
 Absolvo, ēre, vi, ūtum, tr. 3. *to absolve, to acquit.*
 Absterreo, ēre, ui, ĭtum, tr. 2. *to deter, to hinder.*
 Abstīnens, tis, adj. *abstinent, temperate.*

ACC

Abstineo, ēre, ui, tentum, tr. & intr. 2. *to keep off, abstain from.*
 Abstrāho, ēre, xi, ctum, tr. 3. *to draw away, to separate.*
 Absum, esse, fui, irr. *to be absent, to be wanting.*
 Absurdē, adv. *absurdly.*
 Absurdus, a, um, adj. *absurd, senseless.*
 Abundans, tis, adj. *abounding, rich.*
 Abundantia, æ, f. 1. *abundance, plenty.*
 Abunde, adv. *abundantly, richly.*
 Abundo, āre, āvi, ātum, intr. 1. *to overflow, to abound.*
 Ac, conj. *and.*
 Academia, æ, f. 1. *the academy.*
 Academicus, i, m. 2. *an academic.*
 Accēdo, ēre, ssi, ssum, intr. 3. *to advance, to approach.*
 Accendo, ēre, di, sum, tr. 3. *to kindle, to burn.*
 Accensus, a, um, pt. *kindled, inflamed.*
 Accessus, us, m. 4. *an approach, landing.*
 Accido, ēre, ĭdi, — intr. 3. *to fall down, to happen.*
 Accīpio, ēre, cēpi, ceptum, tr. 3. *to take, to receive.*

- Accūtus, a, um, pt. *being called, sent for.*
 Accōla, æ, c. 1. *a near inhabitant, a neighbour.*
 Accomōdo, āre, āvi, ātum, tr. 1. *to put upon, to suit, to lend.*
 Accusatio, ōnis, f. 3. *accusation.*
 Accusātor, ōris, m. 3. *an accuser.*
 Accūso, āre, āvi, ātum, tr. 1. *to accuse.*
 Acer, & acris, e, adj. *sharp, sour, fierce.*
 Acerbe, adv. *bitterly, cruelly.*
 Acerbus, a, um, adj. *unripe, sour, sharp, harsh.*
 Acervus, i, m. 2. *a heap.*
 Achaia, æ, f. 1. *Achaia, a country of Greece.*
 Achilles, is, m. 3. *a Grecian hero.*
 Acidus, a, um, adj. *acid, sour.*
 Acies, ei, f. 5. *a line of soldiers, an army in battle array.*
 Acquirō, ēre, sivi, sītum, tr. 3. *to acquire.*
 Acrīter, us, acerrīme, adv. *sharply.*
 Acta, ōrum, n. 2. *actions, deeds.*
 Actio, ōnis, f. 3. *an action.*
 Actus, a, um, part. *done, past, spent.*
 Acuminātus, a, um, part. *pointed.*
 Acuo, ēre, ui, ūtum, tr. 3. *to sharpen.*
 Acūtus, a, um, adj. *acute, sharp, keen.*
 Ad, prep. *to, at, about.*
 Adāmo, āre, āvi, ātum, tr. 1. *to love.*
 Addico, ēre, xi, ctum, tr. 3. *to ratify, to adjudge.*
 Addo, ēre, idi, itum, tr. 3. *to add.*
 Addūco, ēre, xi, ctum, tr. 3. *to bring to.*
 Adeo, ire, ivi or ii, itum, intr. irr. *to go to, to approach, to visit.*
 Adeo, adv. *so, so that, so much.*
 Adhæreo, ēre, si, sum, intr. 2. *to stick to, to adhere.*
 Adhæresco, ēre, — — intr. 3. *to stick to, to adhere.*
 Adhībeo, ēre, ui, itum, tr. 2. *to adopt, to employ, to use, to bring.*
 Adhuc, adv. *hitherto, yet, still.*
 Adīmo, ēre, emi, emptum, tr. 3. *to take away, to remove.*
 Adipiscor, ipisci, eptus, dep. 3. *to get, to obtain.*
 Adītus, us, m. 4. *access, passage.*
 Adjicio, ēre, jeci, jectum, tr. 3. *to throw to, to add.*
 Adjungo, ēre, xi, ctum, tr. 3. *to join to, to unite.*
 Adjutor, ōris, m. 3. *an assistant.*
 Adjutrix, icis, f. 3. *an assistant.*
 Adjūvo, āre, jūvi, jūtum, tr. 1. *to help, to assist.*
 Administro, āre, āvi, ātum, tr. 1. *to manage, to conduct.*
 Admiratio, ōnis, f. 3. *wonder, admiration.*
 Admiror, āri, ātus, dep. 1. *to wonder at, to admire.*
 Admitto, ēre, mīsi, missum, tr. 3. *to admit.*
 Admōneo, ēre, ui, itum, tr. 2. *to remind, to admonish.*
 Adolescens, tis, c. 3. *a youth, a young man or woman.*
 Adolescentia, æ, f. 1. *youth.*
 Adolesco, ēre, olēvi, rarely olui, ultum, intr. 3. *to grow up, to burn.*
 Adopto, āre, āvi, ātum, tr. 1. *to adopt.*
 Adōro, āre, āvi, ātum, tr. 1. *to adore.*
 Adparātus, see Apparātus.
 Adseisco, ēre, ivi, itum, tr. 3. *to take to, to associate.*
 Adsto, stāre, stīti, stītum, intr. *to stand by.*
 Adsum, esse, fui, irr. *to be present.*
 Adūlans, tis, pt. *flattering.*
 Adūlans, tis, m. 3. *one flattering, a flatterer.*
 Adulātor, ōris, m. 3. *a flatterer.*
 Adūlor, āri, ātus, dep. *to flatter.*
 Adulter, ēri, m. 2. *an adulterer.*

- Adulterinus, a, um, adj. *false, counterfeit.*
- Advēna, æ, f. 1. *a stranger.*
- Advēnio, ire, vēni, ventum, intr. 4. *to come to, to arrive.*
- Adventus, us, m. 4. *advent, approach, arrival.*
- Adversarius, ii, m. 2. *adversary, enemy.*
- Adversor, āri, ātus, dep. 1. *to oppose.*
- Adversus, a, um, adj. *opposite, adverse.*
- Adversus, & um, prep. *against, over against.*
- Advōlo, āre, āvi, ātum, intr. 4. *to fly to.*
- Aedificium, ii, n. 2. *an edifice.*
- Aedifico, āre, āvi, ātum, tr. 1. *to build.*
- Aedilis, is, m. 3. *an ædile.*
- Aedis, & ædes, is, f. 3. *a building, a temple.*
- Aedui, i, m. 2. *one of the Aedui.*
- Aegæ, ārum, f. 1. *Aegæ, the name of a place.*
- Aeger, gra, grum, adj. *sick, diseased.*
- Aegisthus, i, m. 2. *Aegisthus, a man's name.*
- Aegre, ius, gerrime, adv. *grievously, with difficulty.*
- Aegritūdo, inis, f. 3. *sickness, sorrow.*
- Aegrōtus, a, um, adj. *sick, diseased.*
- Aegypta, æ, f. 1. *a woman's name.*
- Aegyptus, i, f. 2. *Egypt, a country of Africa.*
- Aemiliānus, i, m. 2. *a man's name.*
- Aemilius, ii, m. 2. *a man's name.*
- Aemulatio, ōnis, f. 3. *emulation, competition.*
- Aemūlor, āri, ātus, dep. 1. *to rival, to envy, to imitate.*
- Aenēas, æ, m. 1. *Aeneas, son of Anchises.*
- Aenēus, a, um, adj. *made of brass, brazen.*
- Æolus, i, m. 2. *the god of the winds.*
- Æquālis, e, adj. *equal, contemporary.*
- Æquē, adv. *equally.*
- Æquitas, ātis, f. 3. *equity, justice.*
- Æquo, āre, āvi, ātum, tr. 1. *to equal.*
- Æquus, a, um, adj. *equal, just, kind.*
- Ær, æris, m. 3. *the air, acc. æra.*
- Aerumna, æ, f. 1. *toil, affliction.*
- Aes, æris, intr. 3. *brass, money.*
- Æsōpus, i, m. 2. *Æsop.*
- Æstas, ātis, f. 3. *summer.*
- Æstimatio, ōnis, f. 3. *a valuing.*
- Æstimātor, ōris, m. 3. *a valuer.*
- Æstīmo, āre, āvi, ātum, tr. 1. *to value, to esteem.*
- Æstivus, a, um, adj. *relating to summer.*
- Æstuo, āre, āvi, ātum, intr. 1. *to be heated.*
- Æstus, us, m. 4. *the tide.*
- Ætas, ātis, f. 3. *age, time.*
- Æternitas, ātis, f. 3. *eternity.*
- Æther, ēris, m. 3. *the air.*
- Ævum, i, n. 2. *an age, a life.*
- Afer, fri, m. 2. *an African.*
- Affiabilitas, ātis, f. 3. *courtesy, kindness.*
- Affectatio, ōnis, f. 3. *affection.*
- Affectio, ōnis, f. 3. *disposition.*
- Affectus, ūs, m. 4. *an affection, a disposition.*
- Affēro, afferre, attūli, allātum, irr. *to bring to.*
- Afficio, ēre, ēci, ectum, tr. 3. *to affect, to move.*
- Affigo, ēre, xi, xum, tr. 3. *to fix, fasten; affigere crūci, to crucify.*
- Affirmo, āre, āvi, ātum, tr. 1. *to affirm, to assert.*
- Affluens, tis, adj. *flowing, abounding.*
- Africa, æ, f. 1. *Africa.*
- Africānus, i, m. 2. *Africanus, a surname.*

- Agamemnon, ōnia, m. 3. *king of Mycenæ.*
 Ager, agri, m. 2. *a field, land.*
 Agesilaus, i, m. 2. *a Spartan king.*
 Aggrēdiōr, di, essus, dep. 3. *to go up to, to attack.*
 Aggrēgo, āre, āvi, ātum, tr. 1. *to join.*
 Agīlis, e, adj. *active, nimble.*
 Agis, īdis, m. 3. *a Spartan king.*
 Agīto, āre, āvi, ātum, tr. 1. *to exercise, to speak of.*
 Agmen, īnis, n. 3. *an army (on the march).*
 Agnosco, ēre, nōvi, nītum, tr. 3. *to recognize, to acknowledge.*
 Agnus, i, m. 2. *a lamb.*
 Ago, ēre, ēgi, actum, tr. 3. *to drive, to lead, to do, to treat; actum est, it is all over.*
 Agrestis, e, adj. *relating to the country, rude.*
 Agricōla, æ, m. 1. *a husbandman.*
 Agricōla, æ, m. 1. *Agricola, a Roman general.*
 Agricultūra, æ, f. 1. *agriculture, husbandry.*
 Agrigentīnus, a, um, adj. *of Agrigentum.*
 Agrigentum, i, intr. 2. *a town of Sicily.*
 Aio, def. *I say.*
 Ala, æ, f. 1. *a wing, a squadron.*
 Albānus, a, um, adj. *of Alba, Alban.*
 Alcibiādes, is, m. 3. *Alcibiades.*
 Aleātor, ōris, m. 3. *a dice-player, a gambler.*
 Alexander, dri, m. 2. *Alexander the Great.*
 Alexandria, æ, f. 1. *a city of Egypt.*
 Algeo, ēre, si, — intr. 2. *to be very chill, to be cold, to starve.*
 Algor, ōris, m. 3. *cold.*
 Alias, adv. *at another time; alias, — alias, at one time, — at another time.*
 Alicubi, adv. *somewhere.*
 Aliēnus, a, um, adj. *belonging to another, another's, foreign, free from.*
 Alimentum, i, n. 2. *nourishment, food.*
 Alio, adv. *to another place.*
 Aliquando, adv. *sometimes, once.*
 Aliquantus, a, um, adj. *some, considerable.*
 Aliquis, qua, quod or quid, pron. *some person or thing, some.*
 Aliquo, adv. *to some place.*
 Aliquot, adj. *indec. some.*
 Aliquoties, adv. *several times.*
 Aliter, adv. *otherwise.*
 Aliunde, adv. *from another place; aliunde alio, from one place to another.*
 Alius, a, ud, pron. *another.*
 Allīcio, ēre, exi, ectum, tr. 3. *to attract, to allure.*
 Allōquor, qui, cūtus, or quītus, dep. 3. *to speak to, to address.*
 Alo, ēre, ui, altum, or alitum, tr. 3. *to feed, to nourish.*
 Alpes, ium, m. pl. 3. *the Alps.*
 Alter, ēra, ērum, adj. *another the other, second.*
 Altus, a, um, adj. *high, deep.*
 Alvus, i, f. 2. *the belly.*
 Amabilis, e, adj. *lovely, amiable.*
 Amans, tis, adj. *loving. Sub. a lover.*
 Ambio, īre, īvi, ītum, tr. 4. *to surround, encircle.*
 Ambitio, ōnis, f. 3. *ambition.*
 Ambītus, us, m. 4. *a going around, a circuit.*
 Ambo, æ, o, adj. pl. *both.*
 Ambūlo, āre, āvi, ātum, tr. 1. *to walk.*
 Amice, adv. *friendly.*
 Amicio, īre, ui, or xi, ctum, tr. 4. *to clothe.*
 Amicitia, æ, f. 1. *friendship.*
 Amicūlum, i, n. 2. *a cloak.*
 Amicus, i, m. 2. *a friend.*
 Amitto, ēre, īsi, issum, tr. 3. *to send away, to lose.*

- Amnis, is, m. 3. *a river.*
 Amo, ãre, ãvi, ãtum, tr. 1. *to love.*
 Amor, òris, m. 3. *love.*
 Amoveo, ãre, òvi, òtum, tr. 2. *to remove.*
 Amplector, ti, xus, dep. 3. *to twist around, to embrace.*
 Amplitudo, ñnis, f. 3. *greatness, high station.*
 Amplius, adv. *more.*
 Amplus, a, um, adj. *large, much, great.*
 An, adv. & conj. *whether? or.*
 Ancóra, ã, f. 1. *an anchor.*
 Ancus, i (Martius), m. 2. *one of the Roman kings.*
 Androgeos, ei, m. 2. *a man's name.*
 Ango, ãre, xi, — tr. 3. *to strangle, to vex, to grieve.*
 Angor, òris, m. 3. *pain, anguish.*
 Angustia, ã, f. 1. *a strait, narrowness.*
 Angustus, a, um, adj. *narrow, strait.*
 Anima, ã, f. 1. *breath, life, the soul.*
 Animadversio, ònis, f. 3. *an observation, a reproof.*
 Animadverto, ãre, ti, sum, tr. 3. *to perceive, to consider.*
 Animal, ãlis, intr. 3. *an animal.*
 Animans, tis, f. *sometimes m. & n. 3. an animal.*
 Animus, i, m. 2. *the mind, the soul, courage.*
 Annãlis, is, m. 3. *the history of a year, pl. annals.*
 Annon, adv. *whether or not.*
 Annulus, i, m. 2. *a ring.*
 Annus, i, m. 2. *a year.*
 Ante, prep. *before.*
 Ante, adv. *before, previously.*
 Antea, adv. *before, formerly.*
 Anteaectus, a, um, pt. *done before.*
 Antecedo, ãre, cessi, cessum, tr. 3. *to go before, to excel.*
 Antecello, ãre, —, —, intr. *to excel, surpass.*
- Anteoo, ire, ii, *seldom* ivi, ñtum, intr. irr. *to go before, to excel.*
 Antefero, ferre, tñli, lãtum, tr. irr. *to carry before, to prefer.*
 Antegredior, di, gressus, dep. 3. *to go before.*
 Antepõno, ãre, sui, situm, tr. 3. *to set before, to prefer.*
 Antequam, adv. *before that.*
 Anticyra, ã, f. 1. *Anticyra, a city of Phocis.*
 Antigõnus, i, m. 2. *a man's name.*
 Antiochus, i, m. 2. *a Syrian king.*
 Antipãter, tri, m. 2. *Antipater, one of Alexander's generals.*
 Antiquitas, ãtis, f. 3. *antiquity.*
 Antiquus, a, um, adj. *old, ancient.*
 Antisthẽnes, is, m. 3. *a cynic philosopher.*
 Antonius, ii, m. 2. *Antony.*
 Anystis, is, m. 3. *Anystis, a man's name.*
 Anxius, a, um, adj. *thoughtful, anxious.*
 Aperio, ire, ui, tum, tr. 4. *to open, to explain.*
 Apertẽ, adv. *openly.*
 Apertus, a, um, adj. *open, wide.*
 Apis, is, f. 3. *a bee.*
 Apollo, ñnis, m. 3. *Apollo, the god of music, &c.*
 Apolloniãtes, is, m. 3. *a native of Apollonia.*
 Apollonius, ii, m. 2. *a man's name.*
 Apparãtus, us, m. 4. *splendour.*
 Appareo, ãre, ui, ñtum, intr. 2. *to appear.*
 Appello, ãre, ãvi, ãtum, tr. 1. *to call to, to name.*
 Appetens, tis, adj. *desirous, eager for.*
 Appetitus, ñs, m. 4. *appetite, desire.*
 Appeto, ãre, ñvi, ñtum, tr. 3. *to desire, to catch at, strive after.*
 Applicoo, ãre, ãvi, ãtum, or ui, ñtum, tr. 1. *to apply.*
 Approbatio, ònis, f. 3. *approbation.*

- Apprōbo, āre, āvi, ātum, tr. 1. to approve.
 Appropinquo, āre, āvi, ātum, tr. 1. to draw nigh, to approach.
 Aprilis, ia, m. 3. the month of April.
 Aptus, a, um, adj. fit, suitable, proper.
 Apud, prep. at, near.
 Apulia, æ, f. 1. Apulia, a province of Italy.
 Aqua, æ, f. 1. water.
 Ara, æ, f. 1. an altar.
 Arabs, ābis, m. 3. an Arab.
 Arātor, ōris, m. 3. a ploughman.
 Aratrum, i, n. 2. a plough.
 Arbitror, āri, ātus, dep. 1. to judge, to think.
 Arbor, & arbos, ōris, f. 3. a tree.
 Arca, æ, f. 1. a chest, a coffer.
 Arcadius, a, um, adj. belonging to Arcadia, Arcadian.
 Arceo, ěre, cui, ctum, tr. 2. to keep off, drive away.
 Arcesilaus, i, m. 2. a man's name.
 Arcesso, ěre, ĩvi, itum, tr. 3. to call, to summon.
 Archytas, æ, m. 1. Archytas, a man's name.
 Arcus, us, m. 4. a bow, a rainbow.
 Ardeo, ěre, si, sum, intr. 2. to burn.
 Ardor, ōris, m. 3. eagerness, ardour.
 Arduus, a, um, adj. high, steep, difficult.
 Area, æ, f. 1. a threshing-floor, a field.
 Aresco, ěre, intr. 3. to become dry.
 Arganthonius, ii, m. 2. Arganthonius, a man's name.
 Argentum, i, n. 2. silver.
 Argilla, æ, f. 1. white clay.
 Argumentum, i, n. 2. an argument.
 Arguo, ěre, ui, ūtum, tr. 3. to show, to accuse.
 Arīdus, a, um, adj. dry.
 Ariminum, i, n. 2. Ariminum, a town in Italy.
- Ariovistus, i, m. 2. a German king.
 Aristīdes, is, m. 3. Aristides, an Athenian.
 Aristippus, i, m. 2. a Grecian philosopher.
 Aristotēles, is, m. 3. a Grecian philosopher.
 Arma, ōrum, n. 2. arms.
 Armenius, ii, m. 2. an Armenian.
 Armo, āre, āvi, ātum, tr. 1. to arm, to equip.
 Aro, āre, āvi, ātum, tr. 1. to plough.
 Arrōgans, tis, adj. arrogant, proud.
 Arrogantia, æ, f. 1. arrogance, pride, insolence.
 Ars, tis, f. 3. an art, skill.
 Artifex, ĩcis, c. 3. an artist.
 Artus, us, m. 4. a joint, a limb.
 Aruns, untis, m. 3. the son of Tarquin.
 Arvum, i, n. 2. a ploughed field, a field.
 Arx, cis, f. 3. a fortress, a citadel.
 Ascendo, ěre, di, sum, tr. 3. to ascend, to climb.
 Asia, æ, f. 1. Asia.
 Asiaticus, i, m. 2. a surname of Scipio.
 Asīna, æ, m. 1. a man's name.
 Aspectus, us, m. 4. aspect, appearance.
 Asper, ěra, ěrum, adj. rough, cruel.
 Aspicio, ěre, exi, ectum, tr. 3. to look to, to see.
 Assentatio, ōnis, f. 3. assent, flattery.
 Assentātor, ōris, m. 3. a flatterer.
 Assentior, ĩri, sus, dep. 4. to assent, to agree.
 Assēquor, qui, cūtus, or quūtus, dep. 3. to overtake, to obtain.
 Assiduus, a, um, adj. assiduous, constant.
 Assimūlo, āre, āvi, ātum, tr. 1. to make like, to compare.
 Assuefacio, ěre, fēcī, factum, tr. 3. to accustom.

Assuetūdo, ĩnis, f. 3. *custom, use.*
 Astrum, i, n. 2. *a star.*
 At, conj. *but.*
 Athēnæ, ārum, f. 1. *Athens, the capital of Attica.*
 Atheniensis, is, m. 3. *an Athenian.*
 Atilius, ii, m. 2. *a man's name.*
 Atque, conj. *and.*
 Atrox, cis, adj. *atrocious.*
 Attentus, a, um, adj. *attentive.*
 Atticus, i, m. 2. *a man's name.*
 Attineo, ěre, ui, — tr. 2. *to hold back, to belong.*
 Attingo, ěre, tigi, tactum, tr. 3. *to reach, arrive at.*
 Auctor & Autor, ōris, m. 3, *author, ratifier; auctor fiěri, to confirm.*
 Auctoritas, ātis, f. 3. *authority.*
 Aucepo, āre, āvi, ātum, tr. 1. *to listen to.*
 Audacia, æ, f. 1. *boldness, courage.*
 Audacter, (cius, cessime), adv. *boldly.*
 Audax, cis, adj. *bold.*
 Audeo, ěre, sus, intr. p. *to be bold, to dare.*
 Audio, ire, ĩvi, ĩtum, tr. 4. *to hear.*
 Auditus, ūs, m. 4. *the sense of hearing.*
 Aufěro, ferre, abstŭli, ablātum, tr. irr. *to take away.*
 Augeo, ěre, xi, ctum, tr. 2. *to increase.*
 Augur, ūris, m. 2. *an augur.*
 Augurium, ii, n. 2. *an augury.*
 Augustus, i, m. 2. *a man's name.*
 Aula, æ, f. 1. *a court, a hall.*
 Aurelius, ii, m. 2. *a Roman commander.*
 Aureus, a, um, adj. *made of gold, golden.*
 Auris, is, f. 3. *the ear.*
 Aurum, i, n. 2. *gold.*
 Auspicor, āri, ātus, dep. 1. *to take the auspices, to begin.*
 Aut, conj. *or, either.*
 Autem, conj. *but, however.*

Auxilium, ii, n. 2. *assistance, help.*
 Avaritia, æ, f. 1. *avarice, covetousness.*
 Avārus, a, um, adj. *covetous, greedy.*
 Avārus, i, m. 2. *a covetous man.*
 Aveo, ěre, — — tr. 2. *to desire, to covet.*
 Avernus, i, m. 2. *Avernus, a lake in Campania, hell.*
 Avernus, a, um, adj. *belonging to Avernus, infernal.*
 Avertō, ěre, ti, sum, tr. 3. *to turn away.*
 Avis, is, f. 3. *a bird, a fowl.*
 Avōlo, āre, āvi, ātum, intr. 1. *to fly away, escape.*
 Avuncŭlus, i, m. 2. *an uncle.*
 Avus, i, m. 2. *a grandfather.*

B.

Babylon, ōnis, f. 3. *Babylon, the capital of Chaldæa.*
 Babylonia, æ, f. 1. *Babylonia, the country around Babylon.*
 Bacca, æ, f. 1. *a berry.*
 Baccha, æ, f. 1. *a priestess of Bacchus.*
 Bactriānus, a, um, adj. *of Bactriana.*
 Baculum, i, n. 2. *a staff.*
 Baianus, a, um, adj. *of Baiæ.*
 Balbus, i, m. 2. *a man's name.*
 Barbārus, a, um, adj. *barbarous, wild.*
 Beāte, adv. *happily.*
 Beātus, a, um, adj. *happy, blessed.*
 Bebius, ii, m. 2. *a man's name.*
 Belgæ, ārum, m. 1. *the Belgians.*
 Bello, āre, āvi, ātum, intr. 1. *to war.*
 Bellua, æ, f. 1. *a large beast.*
 Bellum, i, n. 2. *war.*
 Bene, adv. *well.*
 Benefācio, ěre, fěci, factum, tr. 3. *to do good.*

- Benefactum, i, n. 2. *a good deed, a favour.*
 Beneficentia, æ, f. 1. *beneficence, kindness.*
 Beneficium, ii, n. 2. *a benefit, a favour.*
 Beneficus, a, um, adj. *beneficent, kind.*
 Benefio, fieri, factus, irr. *to be well done.*
 Benevöle, adv. *kindly.*
 Benevolentia, æ, f. 1. *benevolence, good-will.*
 Benigne, adv. *bountifully, liberally.*
 Benignitas, atis, f. 3. *kindness, generosity.*
 Benignus, a, um, adj. *kind, courteous.*
 Bestia, æ, f. 1. *a wild beast.*
 Bestiola, æ, f. 1. *a small animal.*
 Bibliotheca, æ, f. 1. *a library.*
 Bibo, ère, bibi, bibitum, tr. 3. *to drink.*
 Bibulus, i, m. 2. *a man's name.*
 Biduum, i, n. 2. *the space of two days.*
 Bini, æ, a, adj. *two by two, two (at a time).*
 Bis, adv. *twice.*
 Bituriges, um, m. 3. *a people of Gaul.*
 Blanditia, æ, f. 1. *a compliment, flattery.*
 Blandus, a, um, adj. *gentle, kind.*
 Bocchus, i, m. 2. *a king of Mauritania.*
 Bonitas, atis, f. 3. *goodness.*
 Bononia, æ, f. 1. *Bononia, a town in Italy.*
 Bonum, i, n. 2. *a good thing, a blessing.*
 Bonus, a, um, adj. *good.*
 Bos, bovis, c. 3. *an ox or cow.*
 Brachium, ii, n. 2. *an arm.*
 Brevis, e, adj. *short.*
 Brevitas, atis, f. 3. *shortness, brevity.*
 Brevisiter, (ius, issime), adv. *briefly.*
 Britannia, æ, f. 1. *Britain.*
 Britannus, i, m. 2. *a Briton.*
 Brixellum, i, n. 2. *Brizellum, a town in Italy.*
 Brundisium, ii, n. 2. *a city of Italy.*
 Brutus, i, m. 2. *one of the first Roman consuls.*
- C.
- Cado, ère, cecidi, cæsum, intr. 3. *to fall.*
 Caducus, a, um, adj. *ready to fall, frail.*
 Cæcus, a, um, adj. *blind, dark.*
 Cædes, is, f. 3. *slaughter, murder.*
 Cædo, ère, cecidi, cæsum, tr. 3. *to cut, to kill.*
 Cæsar, æris, m. 3. *Cæsar, a man's name.*
 (Cæter, seldom used.) æra, ærum, adj. *the other, the rest.*
 Calamitas, atis, f. 3. *a calamity, a misfortune.*
 Calamitosus, a, um, adj. *calamitous, miserable.*
 Calcar, æris, n. 3. *a spur.*
 Calco, ære, avi, ætum, tr. 1. *to trample upon, to kick.*
 Caleo, ère, ui, — intr. 2. *to be warm, to be hot.*
 Calidus, a, um, adj. *warm, fiery, angry, enraged.*
 Caligo, inis, f. 3. *darkness.*
 Caligula, æ, m. 1. *a Roman emperor.*
 Calleo, ère, ui, — intr. 2. *to grow callous.*
 Calliditas, atis, f. 3. *skilfulness, cunning.*
 Callidus, a, um, adj. *skilful, expert.*
 Calor, öris, m. 3. *heat.*
 Calpurnius, ii, m. 2. *a man's name.*
 Calumnia, æ, f. 1. *calumny, slander.*
 Campus, i, m. 2. *a plain, a field.*

- Candor, ōris, m. 3. *whiteness*.
 Caudīdus, a, um, adj. *white, bright*.
 Canis, is, c. 3. *a dog or bitch*.
 Canistius, ii, m. 2. *Canistius, a man's name*.
 Capesso, ěre, ivi, itum, tr. 3. *to take in hand, to begin*.
 Capiō, ěre, cepi, captum, tr. 3. *to take, to seize*.
 Capitālis, e, adj. *capital, hurtful*.
 Capitolum, ii, n. 2. *the Capitol*.
 Cappadocia, æ, f. 1. *Cappadocia*.
 Capræa, ārum, 1. pl. *Caprea, an island*.
 Captivus, i, m. 2. *a captive*.
 Captus, a, um, pt. *taken, seized, affected, deprived of; one taken, a captive*.
 Capua, æ, f. 1. *the city Capua*.
 Caput, itis, n. 3. *the head*.
 Carbo, ōnis, m. 3. *a Roman consul*.
 Carcer, ěris, m. 3. *a prison*.
 Care, adv. *dearly, at a great price*.
 Careo, ěre, ui, itum, intr. 2. *to want, to be free from*.
 Caritas, ātis, f. 3. *dearth, love, affection*.
 Carmen, ĩnis, n. 3. *a verse, a song*.
 Caro, carnis, f. 3. *flesh*.
 Carpo, ěre, psi, ptum, tr. 3. *to blame*.
 Carthāgo, inis, f. 3. *Carthage*.
 Cārus, a, um, adj. *dear, beloved*.
 Castē, adv. *chastely, devoutly*.
 Castellum, i, n. 2. *a fort*.
 Castigatio, ōnis, f. 3. *chastisement, reproof*.
 Castigātor, ōris, m. 3. *a chastiser, a corrector*.
 Castor, ōris, m. 3. *Castor, one of the sons of Leda*.
 Castra, ōrum, n. pl. 2. *a camp*.
 Castus, a, um, adj. *chaste, religious*.
 Casus, ūs, m. 4. *a fall, an accident*.
 Catēna, æ, f. 1. *a chain*.
- Catilīna, æ, m. 1. *Catiline, a Roman*.
 Cato, ōnis, m. 3. *Cato, a Roman*.
 Causa, æ, f. 1. *a cause, a reason, a motive*.
 Cautē, adv. *cautiously, prudently*.
 Caveo, ěre, cāvī, cautum, tr. 2. *to beware of, to avoid*.
 Cavo, āre, āvi, ātum, tr. 1. *to make hollow*.
 Cecrops, pis, m. 3. *the first king of Attica*.
 Cedo, ěre, cessi, cessum, tr. 3. *to give place, to yield*.
 Celebritas, ātis, f. 3. *a throng, a numerous attendance*.
 Celebro, āre, āvi, ātum, tr. 1. *to celebrate*.
 Celeritas, ātis, f. 3. *rapidity, quickness*.
 Celeriter, adv. (ius, errīme), *quick, comp. quicker, sooner*.
 Cella, æ, f. 1. *a chapel*.
 Celo, āre, āvi, ātum, tr. 1. *to hide, to conceal*.
 Celsus, a, um, adj. *erect, high, lofty*.
 Censeo, ěre, ui, um, tr. 2. *to think, to judge*.
 Censor, ōris, m. 3. *a censor*.
 Census, ūs, m. 4. *a valuation of one's estate, &c., a census*.
 Centēni, æ, a, adj. *a hundred to each*.
 Centesīmus, a, um, adj. *hundredth*.
 Centum, adj. ind. *a hundred*.
 Centurio, ōnis, m. 3. *a centurion*.
 Cēres, ěris, f. 3. *Ceres, the goddess of corn*.
 Cereus, a, um, adj. *made of wax, wazen*.
 Cerno, ěre, crēvi, crētum, tr. 3. *to see clearly*.
 Certāmen, ĩnis, n. 3. *a contest, a dispute*.
 Certe, adv. *certainly, at least*.
 Certo, āre, āvi, ātum, tr. 1. *to contend, to fight*.

- Certus**, a, um, adj. *certain, sure, confidential, trusty.*
Cervix, icis, f. 3. *the hinder part of the neck, the neck.*
Cespes, itis, m. 3. *a turf, a sod.*
Cesso, āre, āvi, ātum, intr. 1. *to cease, to loiter.*
Cetērus (Cætērus), a, um, adj. *other.*
Ceu, adv. *as it were, even, as.*
Chamæleon, ontis & ōnis, m. 3. *a chameleon.*
Charitas, ātis, f. 3. *see Caritas.*
Charta, æ, f. 1. *paper.*
Chius, ii, f. 2. *Chios, an island.*
Chrysippus, i, m. 2. *a Stoic philosopher.*
Chrysogōnus, i, m. *a man's name.*
Cibus, i, m. 2. *food, meat.*
Cicēro, ōnis, m. 3. *M. T. Cicero, a Roman orator.*
Cimbricus, a, um, adj. *Cimbrian.*
Cimmerius, ii, m. 2. *a Cimmerian.*
Cimon, ōnis, m. 3. *a man's name.*
Cingo, ěre, xi, ctum, tr. 3. *to gird, to surround.*
Cingonius, ii, m. 2. *a man's name.*
Cinna, æ, m. 1. *Cinna, a Roman consul.*
Circum, prep. *around, about.*
Circumfluo, ěre, xi, xum, tr. 3. *to flow about, to abound.*
Circumfodio, ěre, fōdi, fossum, tr. 3. *to dig around.*
Circumfusus, a, um, pt. *surrounded.*
Circumsto, stāre, stēti, — tr. 1. *to stand around.*
Circumvĕnio, ěre, vĕni, ventum, tr. 4. *to surround.*
Citerior, us, adj. comp. *hither, on this side.*
Cithāra, æ, f. 1. *a harp.*
Cito, adv. *quickly, soon.*
Cito, āre, āvi, ātum, tr. 1. *to cite, call, summon.*
Civilis, e, adj. *belonging to citizens, civil.*
Civis, is, e. 3. *a citizen.*
Civitas, ātis, f. 3. *a state, a city.*
Clam, adv. *secretly, privately.*
Clāmor, ōris, m. 3. *clamor, noise, a shout.*
Claritas, ātis, f. 3. *clearness.*
Clarus, a, um, adj. *clear, illustrious, distinguished.*
Classis, is, f. 3. *a fleet.*
Claudius, ii, m. 2. *a man's name.*
Claudo, ěre, si, sum, tr. 3. *to shut, to close.*
Cleanthes, is, m. 3. *a man's name.*
Cleanthus, i, m. 2. *Cleanthus, a man's name.*
Clementia, æ, f. 1. *courtesy, mercy.*
Clinia, æ, m. 1. *a man's name.*
Clodius, ii, m. 2. *a celebrated Roman.*
Clœlia, æ, f. 1. *a Roman maiden.*
Cluentius, ii, m. *a man's name.*
Clypeus, i, m. & um, i, n. 2. *a shield.*
Coacervatio, ōnis, f. 3. *a heaping together.*
Cocles, is, m. 3. *a man's name.*
Cœlestis, e, adj. *relating to heaven, heavenly.*
Cœlius, ii, m. 2. *a man's name.*
Cœlum, i, n. Pl. i, ōrum, m. 2. *heaven, the sky.*
Cæno, āre, āvi, ātum, intr. 1. *to sup.*
Cænium, i, n. 2. *dirt, filth.*
Cœpi, cœpisse, def. *to begin.*
Coërceo, ěre, ui, ětum, tr. 2. *to restrain, to check.*
Cœtus, ūs, m. 4. *a crowd, a company.*
Cogitatio, ōnis, f. 3. *a thinking, a reflection.*
Cogitāto, adv. *designedly.*
Cogito, āre, āvi, ātum, tr. 1. *to think, to reflect.*
Cognātus, a, um, adj. *kindred, congenial.*
Cognitio, ōnis, f. 3. *knowledge, an inquiry.*
Cognominātus, a, um, pt. *sur-named.*
Cognominis, e, adj. *of the same name.*

- Cognosco, ěre, nōvi, nĭtum, tr. 3. *to know, to understand.*
 Cogo, ěre, coĕgi, coactum, tr. 3. *to force.*
 Cōhibeo, ěre, ui, ĭtum, tr. 2. *to hold, to restrain.*
 Cōhors, tis, f. 3. *a cohort.*
 Cohortor, āri, ātus, dep. 1. *to exhort, to encourage.*
 Collĕga, æ, m. 1. *a colleague.*
 Colligo, āre, āvi, ātum, tr. 1. *to bind.*
 Colligo, ěre, lĕgi, lectum, tr. 3. *to collect.*
 Collino, ěre, ĭvi & ĕvi, ĭtum, tr. 3. *to besmear, to daub.*
 Collis, is, m. 3. *a hill.*
 Collōco, āre, āvi, ātum, tr. 1. *to place.*
 Colloquium, ii, n. 2. *a conference.*
 Colluceo, ěre, luxi, — intr. 2. *to shine, to blaze.*
 Collum, i, n. 2. *the neck.*
 Colo, ěre, colui, cultum, tr. 3. *to till, to cultivate, to worship.*
 Colōnæ, ārum, f. pl. 1. *Colonæ.*
 Colōnus, i, m. 2. *a colonist, a farmer.*
 Cōlor, ōris, m. 3. *color.*
 Cōmans, tis, adj. *long-haired.*
 Comes, ĭtis, c. 3. *a companion.*
 Comitās, ātis, f. 3. *affability, courtesy.*
 Comĭter, adv. *agreeably, politely, courteously.*
 Comitā, ōrum, n. pl. 2. *the comitia, an election.*
 Comĭtor, āri, ātus, dep. 1. *to accompany.*
 Commeātus, us, m. 4. *provisions.*
 Commemoratio, ōnis, f. 3. *remembrance.*
 Commemōro, āre, āvi, ātum, tr. 1. *to mention, to talk of.*
 Commendo, āre, āvi, ātum, tr. 1. *to recommend.*
 Commerecium, ii, n. 2. *commerce, intercourse.*
 Commentarium, ii, n. 2. *a register.*
 Commentatio, ōnis, f. 3. *meditation.*
 Commereor, ĕri, ĭtus, dep. 2. *to deserve.*
 Committo, ěre, mĭsi, missum, tr. 3. *to commit, to cause.*
 Commōde, adv. *conveniently.*
 Commōdo, āre, āvi, ātum, tr. 1. *to accommodate, to lend.*
 Commōdum, i, n. 2. *convenience, advantage.*
 Commōdus, a, um, adj. *convenient, suitable.*
 Commōneo, ěre, ui, ĭtum, tr. 2. *to warn, to remind.*
 Commōror, āri, ātus, dep. 1. *to abide, to hinder.*
 Commōveo, ěre, ōvi, ōtum, tr. 2. *to move, to disturb.*
 Communio, ĭre, ĭvi, ĭtum, tr. 4. *to fortify.*
 Commūnis, e, adj. *common.*
 Communĭtas, ātis, f. 3. *community, fellowship.*
 Commūto, āre, āvi, ātum, tr. 1. *to change.*
 Compāro, āre, āvi, ātum, tr. 1. *to prepare, to compare.*
 Compello, ěre, pūli, pulsum, tr. 3. *to compel.*
 Compensō, āre, āvi, ātum, tr. 1. *to compensate.*
 Complector, ti, xus, dep. 3. *to embrace.*
 Compleo, ěre, ōvi, ōtum, tr. 2. *to fill up, to finish.*
 Complūres, a & ĭa, adj. pl. *many.*
 Compōno, ěre, ōsui, ōsitum, tr. 3. *to arrange, to compose.*
 Compos, ōtis, adj. *master of.*
 Compositio, ōnis, f. 3. *a composition.*
 Comprēdo, ěre, di, sum, tr. 3. *to take hold of, to comprise.*
 Conātus, ūs, m. 4. *an endeavour, an attempt.*
 Concēdo, ěre, cessi, cessum, tr. 3. *to depart, to yield, to grant.*
 Concelebro, āre, āvi, ātum, tr. 1. *to celebrate.*

- Concessus, us, m. 4. *consent.*
 Concilio, āre, āvi, ātum, tr. 1. *to conciliate, to procure.*
 Concio, ōnis, f. 3. *an assembly, a speech, harangue.*
 Concipio, ěre, cēpi, ceptum, tr. 3. *to conceive.*
 Conclāmo, āre, āvi, ātum, intr. 1. *to cry out.*
 Concludo, ěre, si, sum, tr. 3. *to shut up, to conclude, to form.*
 Concordia, æ, f. 1. *concord, agreement.*
 Concordia, æ, f. 1. *Concord, the name of a deity.*
 Concupisco, ěre, ivi, itum, tr. 3. *to desire greatly, to covet.*
 Concurro, ěre, ri, sum, intr. 3. *to rush together, to engage (in battle).*
 Condemno, āre, āvi, ātum, tr. 1. *to accuse, to condemn.*
 Condimentum, i, n. 2. *sauce, seasoning.*
 Conditio, ōnis, f. 3. *a condition.*
 Condo, ěre, didi, ditum, tr. 3. *to place together, to build, to hide.*
 Confabŭlor, āri, ātus, dep. 1. *to talk.*
 Confĕro, ferre, tŭli, lātum, tr. irr. *to bring together, to compare; conferre se, to hasten.*
 Conficio, ěre, ěci, ectum, tr. 3. *to finish, to waste.*
 Confido, ěre, sus, intr. p. *to trust.*
 Confiteor, fitāri, fessus, dep. 2. *to confess.*
 Configo, ěre, xi, ctum, tr. 3. *to fight, engage in battle.*
 Confluo, ěre, xi, xum, intr. 3. *to flow together.*
 Conformo, āre, āvi, ātum, tr. 1. *to form, to fashion.*
 Confugio, ěre, fugi, fugitum, intr. 3. *to flee to, to take refuge.*
 Congredior, di, gressus, dep. 3. *to engage in battle.*
 Congruo, ěre, ui, — intr. 3. *to agree.*
 Conjicio, ěre, jeci, jectum, tr. 3. *to throw, to hurl.*
 Conjunctissime, adv. sup. *very closely, in the greatest intimacy.*
 Conjunctus, a, um, pt. *joined together, united.*
 Conjungo, ěre, xi, ctum, tr. 3. *to join.*
 Conjuratio, ōnis, f. 3. *a conspiracy.*
 Conjuro, āre, āvi, ātum, tr. 1. *to conspire, to enter into a conspiracy.*
 Conjux, ŭgis, c. 3. *a husband or wife.*
 Connecto, ěre, xui, xum, tr. 3. *to tie, to fasten.*
 Conniveo, ěre, nivi or nixi, intr. 2. *to wink, to shut the eyes.*
 Conor, āri, ātus, dep. 1. *to endeavour.*
 Conquĕror, quĕri, questus, dep. 3. *to complain.*
 Conquiesco, ěre, ēvi, ētum, intr. 3. *to be quiet.*
 Conquiro, ěre, sivi, situm, tr. 3. *to search for.*
 Conscientia, æ, f. 1. *consciousness.*
 Conscisco, ěre, ivi, itum, tr. 3. *to commit, to procure.*
 Consciŭs, a, um, adj. *conscious.*
 Conseribo, ěre, psi, ptum, tr. 3. *to write, to enrol.*
 Conscriptus, a, um, adj. *conscript, chosen; conscripti patres, conscript fathers, assembled fathers, the form used in addressing the Roman senate.*
 Consensio, ōnis, f. 3. *consent, agreement.*
 Consensus, ūs, m. 4. *consent, an agreement.*
 Consentaneus, a, um, adj. *agreeable.*
 Consentio, ěre, si, sum, tr. 4. *to consent, to agree.*
 Consĕquor, qui, cŭtus or quŭtus, dep. 3. *to follow, to obtain, overtake.*
 Conservo, āre, āvi, ātum, tr. 1. *to preserve.*

- Considero, ěre, ědi, essum, intr. 2. *to sit together.*
 Considerate, adv. *with consideration, cautiously.*
 Considero, ěre, ěvi, ětum, tr. 1. *to consider.*
 Consido, ěre, sědi, sessum, intr. 3. *to sit together, to settle, encamp.*
 Consilium, ii, n. 2. *counsel, advice.*
 Consisto, ěre, stiti, stitum, intr. 3. *to stop, to stand, to consist of.*
 Consocio, ěre, ěvi, ětum, tr. 1. *to unite.*
 Consolatio, ěnis, f. 3. *consolation, comfort.*
 Consolator, ěri, ětus, dep. 1. *to console.*
 Consors, tis, m. 3. *a partner.*
 Conspectus, ũs, m. 4. *a sight, a view.*
 Conspectio, ěre, spexi, spectrum, tr. 3. *to see.*
 Conspicuus, a, um, adj. *conspicuous, superb.*
 Constans, tis, adj. *steady, constant.*
 Constanter, adv. *constantly, steadily.*
 Constantia, æ, f. 1. *constancy, firmness.*
 Constat, impers. (consto), 1. *it is agreed, it is evident.*
 Constituo, ěre, ui, ũtum, tr. 3. *to place, to determine.*
 Consto, ěre, stiti, stitum, & stĕtum, intr. 1. *to stand together, to cost, to consist.*
 Consuesco, ěre, ěvi, ětum, intr. 3. *to be accustomed.*
 Consuetudo, ěnis, f. 3. *a custom, a habit.*
 Consuetus, a, um, pt. *accustomed.*
 Consul, ũlis, m. 3. *a consul.*
 Consulĕris, e, adj. *belonging to a consul, consular.*
 Consulĕtus, us, m. 4. *consulship.*
 Consũlo, ěre, ui, tũm, tr. 3. *to consult.*
 Consulto, adv. *designedly, on purpose.*
 Consumo, ěre, psi, ptum, tr. 3. *to consume, to spend.*
 Contemno, ěre, psi, ptum, tr. 3. *to despise.*
 Contendo, ěre, di, tum, tr. 3. *to strive for, insist upon, contend.*
 Contentio, ěnis, f. 3. *contention.*
 Contentus, a, um, adj. *content.*
 Contĕro, ěre, trivi, tritum, tr. 3. *to waste.*
 Contineo, ěre, tinui, tentum, tr. 2. *to hold, to contain.*
 Contingo, ěre, tigi, tactum, tr. 3. *to touch, to happen.*
 Continuo, adv. *forthwith, instantly.*
 Contra, prep. *against.*
 Contradico, ěre, xi, ctum, tr. 3. *to contradict, to refuse.*
 Contrĕho, ěre, xi, ctum, tr. 3. *to draw together, to contract, to get (money).*
 Contrarius, a, um, adj. *contrary; e contrario, on the contrary.*
 Contremisco, ěre, intr. 3. *to tremble.*
 Controversia, æ, f. 1. *controversy.*
 Contubernium, ii, n. 2. *a tent, companionship.*
 Contumelia, æ, f. 1. *an affront, a reproach.*
 Conturbo, ěre, ěvi, ětum, tr. 1. *to trouble, to disturb.*
 Convalesco, ěre, ui, — intr. 3. *to recover health.*
 Conveniens, tis, adj. *suitable, proper.*
 Convenienter, adv. *conveniently.*
 Convĕnio, ěre, vĕni, ventum, intr. 4. *to assemble, to meet, to agree, to suit.*
 Convĕnit, imp. *it is meet, or suitable.*
 Convĕntum, i, n. 2. *an agreement, a compact.*
 Convĕntus, ũs, m. 4. *an assembly, a meeting.*
 Converto, ěre, ti, sum, tr. 3. *to turn, to convert, to apply.*
 Convictus, us, m. 4. *society, fellowship.*
 Conviva, æ, c. 1. *a guest.*

- Copia, æ, f. 1. *plenty*. Pl. *forces*.
 Copūlo, āre, āvi, ātum, tr. 1. *to couple, unite*.
 Cor, cordis, n. 3. *the heart*.
 Cōram, prep. *before, in presence of*
 Coreyra, æ, f. 1. *Corcyra, an island*.
 Corinthius, a, um, adj. *Corinthian*.
 Corinthus, i, f. 2. *Corinth, a city of Greece*.
 Cornelia, æ, f. 1. *a woman's name*.
 Cornelius, ii, m. 2. *Cornelius, one of the Cornelian gens*.
 Cornu, n. 4. indecl. sing. (pl. *cornua*), *a horn, a wing of an army*.
 Corōna, æ, f. 1. *a crown, a circle, an audience*.
 Corpus, ōris, n. 3. *a body*.
 Correctio, ōnis, f. 3. *a correction, an amendment*.
 Corrigo, ěre, exi, ectum, tr. 3. *to correct, to amend*.
 Corrumpto, ěre, rūpi, ruptum, tr. 3. *to corrupt, to spoil, to destroy*.
 Corruo, ěre, rui, rūtum, intr. 3. *to fall, to fall into, to go to ruin*.
 Corruptēla, æ, f. 1. *corruption, a bribe*.
 Corruptus, a, um, pt. *corrupted*; adj. *corrupt*.
 Corsi, ōrum, m. pl. 2. *the Corsicans*.
 Cortex, icis, f. 3. *bark, rind*.
 Corvus, i, m. 2. *a raven, a crow*.
 Cras, adv. *to-morrow*.
 Crassus, i, m. 2. *a man's name*.
 Crastinus, a, um, adj. *of to-morrow*.
 Credibilis, e, adj. *credible*.
 Credo, ěre, idi, itum, tr. 3. *to believe, to trust*.
 Credulitas, ātis, f. 3. *credulity*.
 Crēmo, āre, āvi, ātum, tr. 1. *to burn, to consume*.
 Creo, āre, āvi, ātum, tr. 1. *to create, to beget, to appoint*.
 Cresco, ěre, crēvi, crētum, intr. 3. *to increase, to grow*.
 Crēta, æ, f. 1. *Crete, an island*.
 Crimen, īnis, n. 3. *a charge, a crime*.
 Criminatio, ōnis, f. 3. *an accusation*.
 Crimīnor, āri, ātus, dep. 1. *to accuse*.
 Crinis, is, m. 3. *the hair*.
 Critias, æ, m. 1. *Critias, one of the thirty tyrants*.
 Crōsus, i, m. 2. *Crōsus, king of Lydia*.
 Crotoniātes, æ, m. 1. *an inhabitant of Crotona*.
 Cruciatūs, us, m. 4. *torture*.
 Crucio, āre, āvi, ātum, tr. 1. *to torment, to vex*.
 Crudēlia, e, adj. *cruel*.
 Crudelitas, ātis, f. 3. *cruelty*.
 Cruor, ōris, m. 3. *blood, gore*.
 Crus, eruris, n. 3. *the leg*.
 Cruz, crucis, f. 3. *a cross, torture*.
 Crystallinus, a, um, adj. *of crystal*.
 Cubitum, i, n. 2. *a cubit*.
 Cujus, a, um, adj. *whose? whereof?*
 Cūlex, icis, m. 3. *a gnat*.
 Culpa, æ, f. 1. *a fault*.
 Culpo, āre, āvi, ātum, tr. 1. *to blame*.
 Cultio, ōnis, f. 3. *culture*.
 Cultor, ōris, m. 3. *a husbandman, a tiller*.
 Cultrum, i, n. 2. *a knife*.
 Cultus, us, m. 4. *culture*.
 Cum, prep. *with, along with*.
 Cumulātus, a, um, adj. & pt. *complete, completed*.
 Cunctatio, ōnis, f. 3. *delay*.
 Cunctus, a, um, adj. *all, whole*.
 Cupiditas, ātis, f. 3. *desire, covetousness*.
 Cupido, īnis, f. 3. *sometimes m. 3. desire, lust*.
 Cupidus, a, um, adj. *desirous, covetous*.
 Cupiens, tis, adj. & pt. *desirous*.
 Cupio, ěre, ivi, itum, tr. 3. *to desire, to covet*.
 Cur, adv. *why?*
 Cura, æ, f. 1. *care*.
 Curia, æ, f. 1. *the senate-house*.
 Curiatii, ōrum, m. 2. *the three Alban brothers*.
 Curiatius, ii, m. 2. *a man's name*.
 Curio, ōnis, m. 3. *a man's name*.

Curius, ii, m. 2. *a man's name.*
 Curo, āre, āvi, ātum, tr. 1. *to take care, to attend to, to cause.*
 Curricūlum, i, n. 2. *a race-course.*
 Curro, ěre, cucurri, cursum, tr. 3. *to run.*
 Currus, us, m. 4. *a chariot.*
 Cursor, ōris, m. 3. *a runner, a courier.*
 Cursus, us, m. 4. *a course, current.*
 Custodia, æ, f. 1. *a guarding, a charge.*
 Custodio, ĩre, ĩvi, ĩtum, tr. 4. *to guard, to keep.*
 Custos, ōdis, c. 3. *a keeper, a guardian.*
 Cyprus, i, f. 2. *the island Cyprus.*
 Cyrus, i, m. 2. *Cyrus, king of Persia.*

D.

Damascus, i, m. 2. *Damascus.*
 Damno, āre, āvi, ātum, tr. 1. *to condemn.*
 Damnum, i, n. 2. *loss, damage.*
 Damocetas, æ, m. 1. *Damocetas.*
 (Daps, *seldom used*), dapis, f. 3. *food, a feast.*
 Darius, ii, m. 2. *Darius, king of Persia.*
 Datāmes, is, m. 3. *Datames, a man's name.*
 Dātus, a, um, pt. *given, dated.*
 De, prep. *of, concerning.*
 Dea, æ, f. 1. *a goddess.*
 Debeo, ěre, ui, ĩtum, tr. 2. *to owe.*
 Decēdo, ěre, cessi, cessum, intr. 3. *to depart, to die.*
 Decem, adj. indec. *ten.*
 Decens, tis, adj. *comely, beautiful.*
 Decerno, ěre, crēvi, crētum, tr. 3. *to think, to decree, to contend.*
 Decerpo, ěre, psi, ptum, tr. 3. *to gather.*
 Decet, imp. *it becomes.*
 Decimus, a, um, adj. *the tenth.*
 Decipio, ěre, cēpi, ceptum, tr. 3. *to deceive.*

Declāro, āre, āvi, ātum, tr. 1. *to declare.*
 Declīno, āre, āvi, ātum, tr. 1. *to bend or turn, to leave.*
 Decōro, āre, āvi, ātum, tr. 1. *to decorate, to adorn.*
 Decōrus, a, um, adj. *comely, becoming, honourable.*
 Decrētum, i, n. 2. *a decree.*
 Decumbo, ěre, cubui, cubitum, intr. 3. *to lie down.*
 Decurro, ěre, curri, cursum, intr. 3. *to run down.*
 Decus, ōris, n. 3. *an ornament, - grace, honour.*
 Dedĕcet, imp. *it is unbecoming.*
 Dedĕcus, ōris, n. 3. *disgrace, dishonour.*
 Deditio, ōnis, f. 3. *a surrender.*
 Dedo, ěre, ĩdi, ĩtum, tr. 3. *to submit, to devote one's self, to give up.*
 Dedūco, ěre, xi, ctum, tr. 3. *to bring down, to remove.*
 Defectus, us, m. 4. *a failing, an eclipse (of the sun).*
 Defendo, ěre, di, sum, tr. 3. *to defend, to protect.*
 Defensio, ōnis, f. 3. *a defence.*
 Defensor, ōris, m. 3. *a defender.*
 Defĕro, ferre, tūli, lātum, tr. irr. *to bestow.*
 Defīcio, ěre, fĕci, fectum, tr. 3. *to fail, to stop.*
 Defluo, ěre, xi, xum, intr. 3. *to flow away, escape.*
 Deformis, e, adj. *deformed, ugly.*
 Deformatas, atis, f. 3. *deformity.*
 Degĕner, ěris, adj. *degenerate, basĕ.*
 Dego, ěre, ěgi, — tr. 3. *to lead, to spend.*
 Deinceps, adv. *successively, henceforth.*
 Deinde, adv. *then, after that.*
 Deiotarus, i, m. 2. *a man's name.*
 Dejicio, ěre, jĕci, jectum, tr. 3. *to throw down.*
 Delectat, imp. *it delights.*
 Delectatio, ōnis, f. 3. *delight, pleasure.*

- Delecto, āre, āvi, ātum, tr. 1. *to delight, to allure.*
 Delectus, a, um, pt. *chosen, select.*
 Delectus, ūs, m. 4. *an election, a choice, a levy.*
 Deleo, ěre, ěvi, ětum, tr. 2. *to blot out, to destroy.*
 Delibĕro, āre, āvi, ātum, tr. 1. *to consult, to deliberate.*
 Deliciā, ārum, f. pl. 1. *delight, darling.*
 Delictum, i, n. 2. *a fault, a crime, an offence.*
 Deligo, ěre, ěgi, ectum, tr. 3. *to pick out, to choose.*
 Delinquo, ěre, liqui, liectum, intr. 3. *to fail in duty, to offend.*
 Deliquesco, ěre, licui, — intr. 3. *to melt, to grow soft.*
 Deliratio, ōnis, f. 3. *dotage, madness.*
 Deliro, āre, āvi, ātum, intr. 1. *to dote, to rave.*
 Delphi, ōrum, m. pl. 2. *a city of Phocis, famous for its oracle.*
 Delphinus, i, m. 2. *a dolphin.*
 Demens, tis, adj. *mad.*
 Demeto, ěre, messui, messum, tr. 3. *to reap.*
 Demetrius, ii, m. 2. *Demetrius, a man's name.*
 Demĭgro, āre, āvi, ātum, intr. 1. *to depart.*
 Demitto, ěre, isi, issum, tr. 3. *to send down.*
 Democritus, i, m. 2. *Democritus.*
 Demolior, iri, itus, dep. 4. *to demolish, to pull down.*
 Demosthĕnes, is, m. 3. *Demosthenes, a Grecian orator.*
 Demum, adv. *at length, at last.*
 Dĕni, æ, a, adj. pl. *ten each.*
 Denique, adv. *at last, finally.*
 Densitas, atis, f. 3. *density, closeness.*
 Dentātus, i, m. 2. *a man's name.*
 Denuo, adv. *anew, again.*
 Denuncio, āre, āvi, ātum, tr. 1. *to denounce, to foretell.*
- Depeçulor, ari, atus, dep. 1. *to plunder.*
 Deperdo, ěre, didi, dĭtum, tr. 3. *to destroy, to lose.*
 Deplĕro, āre, āvi, ātum, tr. 1. *to deplore.*
 Depōno, ěre, sui, sĭtum, tr. 3. *to lay down.*
 Deporto, āre, āvi, ātum, tr. 1. *to carry away, to banish.*
 Depravātus, a, um, pt. *viliated, depraved.*
 Derōgo, āre, āvi, ātum, tr. 1. *to take away.*
 Descendo, ěre, di, sum, intr. 3. *to descend.*
 Descensus, ūs, m. 4. *a descent.*
 Descisco, ěre, ivi or ii, itum, tr. 3. *to depart from.*
 Describo, ěre, psi, ptum, tr. 3. *to write down, to copy.*
 Desĕro, ěre, ui, tum, tr. 3. *to desert, to forsake.*
 Desiderium, ii, n. 2. *desire, love.*
 Desidĕro, āre, āvi, ātum, tr. 1. *to long for, to desire.*
 Desidia, æ, f. 1. *sloth, idleness.*
 Desidiōsus, a, um, adj. *slothful, idle.*
 Designatus, a, um, pt. *appointed, elect.*
 Desĭno, ěre, ĭvi & ii, itum, intr. 3. *to cease, to leave off.*
 Desisto, ěre, stiti, stĭtum, intr. 3. *to leave off, to desist.*
 Desperatio, ōnis, f. 3. *despair.*
 Despĕro, āre, āvi, ātum, tr. 1. *to despair.*
 Despicio, ěre, exi, ectum, tr. 3. *to look down, to despise.*
 Despondeo, ěre, di, sum, tr. 2. *to promise in marriage, to betroth.*
 Destĭno, āre, āvi, ātum, tr. 1. *to tie, to determine, to appoint.*
 Desum, esse, fui, irr. *to be wanting.*
 Detego, ěre, texi, tectum, tr. 3. *to uncover, detect, manifest.*
 Deterior, us, adj. *worse, inferior.*

- Deterreo, ěre, ui, ĩtum, tr. 2. *to deter.*
 Detestabilis, e, adj. *detestable.*
 Detestor, āri, ātus, dep. 1. *to detest, to abhor.*
 Detineo, ěre, ui, tentum, tr. 2. *to detain.*
 Detrāho, ěre, xi, ctum, tr. 3. *to draw down, to detract, to take away, remove.*
 Deus, i, m. 2. *God.*
 Devincio, ĩre, xi, ctum, tr. 4. *to attach, bind to.*
 Devinco, ěre, vĳci, victum, tr. 3. *to conquer.*
 Devius, a, um, adj. *devious, out of the way.*
 Devolo, āre, āvi, ātum, intr. 1. *to fly down, to fly away.*
 Devoro, āre, āvi, ātum, tr. 1. *to devour.*
 Dexter, tra, trum, adj. *right, on the right hand.*
 Dextra, ā, f. 1. *the right hand.*
 Diāna, ā, f. 1. *the goddess of hunting.*
 Diaděma, ātis, n. 3. *a diadem, a crown.*
 Dicārchus, i, m. 2. *a man's name.*
 Dico, ěre, xi, ctum, tr. 3. *to tell, to say.*
 Dictātor, ōris, m. 3. *dictator.*
 Dictum, i, n. 2. *a word, a saying.*
 Dies, ěi, m. or f. Pl. *always m. a day, time.*
 Diffěro, ferre, distuli, dilatum, irr. *to put off, to differ.*
 Difficilis, e, adj. *difficult, hard.*
 Difficile, adv. *with difficulty, hardly.*
 Difficultas, ātis, f. 3. *difficulty.*
 Digně, (ius, issime,) adv. *worthily, in a manner worthy of.*
 Dignitas, ātis, f. 3. *dignity.*
 Dignus, a, um, adj. *worthy.*
 Dilabor, bi, psus, dep. 3. *to slip away.*
 Dilacěro, āre, āvi, ātum, tr. 1. *to tear in pieces.*
 Dilatio, ōnis, f. 3. *a putting off a delay.*
 Diligens, tis, adj. *diligent, loving.*
 Diligenter, adv. *diligently.*
 Diligentia, ā, f. 1. *diligence.*
 Diligo, ěre, exi, ectum, tr. 3. *to love, to esteem.*
 Diluceo, ěre, xi, — intr. 2. *to shine.*
 Dimico, āre, āvi, ātum, intr. 1. *to fight.*
 Dimidium, ii, n. 2. *the half.*
 Diminuo, ěre, ui, utum, tr. 3. *to break, to break in pieces.*
 Diogěnes, is, m. 3. *a Cynic philosopher.*
 Dion, ōnis, m. 3. *a man's name.*
 Dionysius, ii, m. 2. *a man's name.*
 Diripio, ěre, ripui, reptum, tr. 3. *to plunder.*
 Diruo, ěre, ui, utum, tr. 3. *to pull down, destroy.*
 Discědo, ěre, cessi, cessum, intr. 3. *to depart, to go away.*
 Disciplina, ā, f. 1. *discipline, instruction.*
 Discipulus, i, m. 2. *a scholar.*
 Disco, ěre, didici, — tr. 3. *to learn.*
 Discordia, ā, f. 1. *discord.*
 Discrimen, inis, n. 3. *distinction, difference, danger.*
 Diserucio, āre, āvi, ātum, tr. 1. *to torture, distract.*
 Disertus, a, um, adj. *eloquent.*
 Disjicio, ěre, jěci, jectum, tr. 3. *to disperse.*
 Dispello, ěre, pili, pulsum, tr. 3. *to dispel.*
 Dispertio, ĩre, ivi, itum, tr. 4. *to divide, distribute.*
 Dispicio, ěre, exi, ectum, tr. 3. *to look about, to consider.*
 Displiceo, ěre, ui, itum, tr. 2. *to displease.*
 Disputatio, ōnis, f. 3. *a discourse.*
 Disputo, āre, āvi, ātum, tr. 1. *to reason, to dispute.*
 Dissensio, ōnis, f. 3. *dissension, discord.*
 Dissentio, ĩre, sensi, sensum, tr. 4. *to think differently, disagree.*

- Dissēro, ěre, ui, tum, tr. 3. *to discourse, to debate.*
 Dissidium, ii, n. 2. *a disagreement.*
 Dissimūlo, āre, āvi, ātum, tr. 1. *to disguise, conceal.*
 Dissolvo, ěre, solvi, solūtum, tr. 3. *to break down, to destroy.*
 Dissuadeo, ěre, si, sum, tr. 2. *to dissuade.*
 Distans, tis, adj. *distant, different.*
 Distraho, ěre, xi, ctum, tr. 3. *to divide, to end (a controversy).*
 Ditis, e, (ior, issimus), adj. *rich.*
 Diu, adv. *a long time.*
 Diurnus, a, um, adj. *daily.*
 Diutinus, a, um, adj. *long, lasting.*
 Diversorium, ii, n. 2. *an inn, a lodging.*
 Diversus, a, um, adj. *diverse, various.*
 Dives, itis, adj. *rich.*
 Divido, ěre, isi, isum, tr. 3. *to divide.*
 Divinus, a, um, adj. *divine, heavenly.*
 Divitiācus, i, m. 2. *a Gallic general.*
 Divitiāe, ārum, f. 1. *riches.*
 Do, dāre, dēdi, dātum, tr. 1. *to give.*
 Doceo, ěre, ui, tum, tr. 2. *to teach.*
 Docilis, e, adj. *easily taught, docile.*
 Doctor, ōris, m. 3. *a teacher.*
 Doctrīna, ae, f. 1. *learning.*
 Doctus, a, um, adj. *learned, skilful.*
 Documentum, i, n. 2. *an example, warning, proof.*
 Dolabella, ae, m. 1. *a man's name.*
 Doleo, ěre, ui, itum, intr. 2. *to be in pain, to grieve.*
 Dolor, ōris, m. 3. *pain, grief.*
 Dŏlus, i, m. 2. *a stratagen.*
 Domesticus, a, um, adj. *domestic.*
 Domicilium, ii, n. 2. *a dwelling place.*
 Domīna, ae, f. 1. *a mistress.*
 Dominātus, ūs, m. 4. *authority, power.*
 Domīnor, āri, ātus, dep. 1. *to rule, to domineer.*
 Domīnus, i, m. 2. *a lord, a master.*
- Dŏmo, āre, ui, itum, tr. 1. *to subdue.*
 Domus, ūs & i, f. 4. & 2. *a house.*
 Donec, adv. *until, as long as.*
 Dono, āre, āvi, ātum, tr. 1. *to bestow freely, to present.*
 Dŏnum, i, n. 2. *a gift, a present.*
 Dormio, ěre, īvi, itum, intr. 4. *to sleep.*
 Dos, dotis, f. 3. *a dowry, a portion.*
 Drachma, ae, f. 1. *a drachm.*
 Drāco, ōnis, m. 3. *a snake.*
 Dubito, āre, āvi, ātum, tr. 1. *to doubt, to hesitate.*
 Dubius, a, um, adj. *doubtful, uncertain.*
 Ducēni, ae, a, adj. *two hundred to each.*
 Ducenti, ae, a, adj. *two hundred.*
 Duco, ěre, xi, ctum, tr. 3. *to lead, to draw, to take or carry.*
 Dulcēdo, inis, f. 3. *sweetness.*
 Dulcis, e, adj. *sweet.*
 Duilius, ii, m. 2. *a man's name.*
 Dum, adv. *while, whilst, until.*
 Dummŏdo, adv. *provided.*
 Dumnorix, īgis, m. 3. *one of the Adui.*
 Duo, ae, o, adj. *two.*
 Duodēcim, adj. *twelve.*
 Duodeviginti, num. adj. *indee eighteen.*
 Duplex, duplicis, adj. *double.*
 Duro, āre, āvi, ātum, tr. & intr. 1. *to harden, to endure, to last.*
 Dŏrus, a, um, adj. *hard.*
 Dux, ducis, c. 3. *a leader, a general.*
- E.
- E, prep. *out of, from.*
 Ebrīetas, ātis, f. 3. *drunkenness.*
 Ebrius, a, um, adj. *drunk.*
 Ecquid, adv. interrog. *whether?*
 Ecquis, —, ecquid, interrog. *pf. any one, any thing.*
 Edax, ācis, adj. *eating much, consuming.*

- Edico, ěre, xi, ctum, tr. 3. *to declare, proclaim.*
 Edictum, i, n. 2. *an edict, a decree.*
 Edisco, ěre, didici, — tr. 3. *to learn by heart or thoroughly.*
 Editus, a, um, pt. *raised; adj. lofty.*
 Edo, ěre, edidi, editum, tr. 3. *to give out, publish.*
 Edo, edere & esse, ědi, ěsum, tr. 3. *to eat.*
 Edormio, ire, ivi, itum, intr. 4. *to sleep soundly.*
 Educio, ěre, ěvi, ětum, tr. 1. *to educate, bring up.*
 Educio, ěre, xi, ctum, tr. 3. *to lead out from.*
 Effectus, us, m. 4. *an effect, result, proof.*
 Effero, offerre, extuli, elatum, irr. *to carry out, to save.*
 Efficio, ěre, feci, fectum, tr. 3. *to effect, to render.*
 Efodio, ěre, fodi, fossum, tr. 3. *to dig out, to mine.*
 Effectus, a, um, adj. *barren, worn out.*
 Effugio, ěre, fugi, fugitum, tr. 3. *to escape, to elude.*
 Effusio, ōnis, f. 3. *a pouring out, prodigality.*
 Egēnus, a, um, adj. *needy, destitute.*
 Egeo, ěre, ui, — intr. 2. *to need, to be in want.*
 Egestas, ātis, f. 3. *want, poverty.*
 Ego, mei, pron. *I.*
 Egomet, meimet, pron. *I myself.*
 Egredior, di, gressus, dep. 3. *to go out, to go beyond.*
 Egregie, adv. *excellently, nobly.*
 Egregius, a, um, adj. *excellent, noble.*
 Ejicio, ěre, jeci, jectum, tr. 3. *to cast out, banish.*
 Ejusmodi, adv. *of such a kind.*
 Eleganter, adv. *elegantly, nicely.*
 Elephantus, i, m. 2. *an elephant.*
 Elicio, ěre, elicui or elixi, — tr. 3. *to draw out, to entice.*
 Eligo, ěre, lēgi, lectum, tr. 3. *to choose, to select.*
 Elis, idis & idos, f. 3. *Elis, a town in Greece.*
 Eloquens, tis, adj. *eloquent.*
 Eloquentia, æ, f. 1. *eloquence.*
 Eloquor, qui, cutus, dep. 3. *to speak.*
 Elysus, ii, m. 2. *a man's name.*
 Emano, ěre, āvi, ātum, intr. 1. *to flow out, to get abroad.*
 Emax, ācis, adj. *fond of buying.*
 Emendo, ěre, āvi, ātum, tr. 1. *to amend.*
 Emīnens, tis, adj. *eminent, high.*
 Emitto, ěre, isi, issum, tr. 3. *to send out, to let fall.*
 Emo, ěre, ěmi, emptum, tr. 3. *to buy.*
 Emollio, ire, ii, itum, tr. 4. *to soften, to effeminate.*
 Emolumentum, i, n. 2. *profit, advantage.*
 Emōrior, i, tuus, dep. 3. *to die.*
 Emporeticus, a, um, adj. *coarse.*
 Enim, conj. *for, indeed.*
 Ennius, ii, m. 2. *Ennius, a Roman poet.*
 Ensis, is, m. 3. *a sword.*
 Enumero, ěre, āvi, ātum, tr. 1. *to enumerate, to reckon up.*
 Enuncio, ěre, āvi, ātum, tr. 1. *to give utterance, to speak out.*
 Eo, ire, ivi, itum, irr. *to go.*
 Eo, adv. *thither, to that extent.*
 Epaminondas, æ, m. 1. *a Theban general.*
 Ephesius, a, um, adj. *Ephesian.*
 Epierates, is, m. 3. *a man's name.*
 Epicureus, i, m. 2. *an Epicurean.*
 Epicurus, i, m. 2. *Epicurus, a Grecian philosopher.*
 Epirus, i, f. 2. *a province of Greece.*
 Epistola, æ, f. 1. *a letter, an epistle.*
 Epulæ, arum, f. pl. 1. *food, dainties.*
 Equester & Equestris, e, adj. *equestrian.*
 Equidem, adv. *indeed.*
 Equitas, ātis, f. 3. *equity.*
 Equitatus, us, m. 4. *cavalry.*

- Eques, itis, m. 3. *a horseman, a knight.*
 Equus, i, m. 2. *a horse.*
 Erga, prep. *towards.*
 Erigo, ěre, rexi, rectum, tr. 3. *to raise, to exalt.*
 Eripio, ěre, ui, eptum, tr. 3. *to take away by force.*
 Erōgo, āre, āvi, ātum, tr. 1. *to spend.*
 Errātum, i, n. 2. *an error, a fault.*
 Erro, āre, āvi, ātum, tr. 1. *to wander, to mistake.*
 Error, ōris, m. 3. *an error, a mistake.*
 Erudio, ire, iŕvi, itum, tr. 4. *to polish, train up.*
 Eruditus, a, um, adj. *taught, learned.*
 Esca, æ, f. 1. *food, a bait.*
 Esurio, ire, —, itum, intr. 4. *to desire to eat, to be hungry.*
 Et, conj. *and, also.*
 Etiam, conj. *also, even.*
 Etiamsi, conj. *even if, although.*
 Etrusci, ōrum, m. 2. *the Etrusci, Tuscans.*
 Etsi, conj. *although.*
 Eumenes, is, m. 3. *a man's name.*
 Eunuchus, i, m. 4. *a eunuch.*
 Euphrātes, is, m. 3. *the river Euphrates.*
 Eurōpa, æ, f. 1. *Europe.*
 Evādo, ěre, si, sum, intr. 3. *to go out, to escape, to become.*
 Evēnio, ire, vēni, ventum, intr. 4. *to come out, to happen.*
 Eventus, us, m. 4. *event, issue.*
 Evertō, ěre, ti, sum, tr. 3. *to overturn, to destroy.*
 Evilesco, ěre, lui, incept. 3. *to be undervalued.*
 Ex, prep. *out of, from.*
 Exardesco, ěre, arsi, arsum, intr. 3. *to inflame.*
 Exaudio, ire, iŕvi, itum, tr. 4. *to hear.*
 Excēdo, ěre, cessi, cessum, intr. 3. *to go out, to depart, to exceed.*
 Excellens, tis, adj. *excellent.*
 Excellētia, æ, f. 1. *excellence.*
 Excello, ěre, ui, — intr. 3. *to excel, to surpass.*
 Exceptio, ōnis, f. 3. *an exception.*
 Excido, ěre, di, sum, tr. 3. *to cut off, to destroy.*
 Excipio, ěre, cēpi, ceptum, tr. 3. *to receive.*
 Excito, āre, āvi, ātum, tr. 1. *to rouse, to excite, call up.*
 Exclāmo, āre, āvi, ātum, tr. 1. *to exclaim, cry out.*
 Exelūdo, ěre, si, sum, tr. 3. *to shut out, to exclude.*
 Excrucio, āre, āvi, ātum, tr. 1. *to torment, to vex.*
 Excusatio, ōnis, f. 3. *an excuse, a defence.*
 Excūso, āre, āvi, ātum, tr. 1. *to excuse.*
 Exēdo, ěre, ēdi, ēsum, tr. 3. *to eat up, to consume.*
 Exemplar, āris, n. 3. *a copy, an example.*
 Exemplum, i, n. 3. *an example, a plan, a copy.*
 Exeo, ire, ii, seldom iŕvi, itum, intr. *irr. to go out.*
 Exerceo, ěre, ui, itum, tr. 2. *to exercise.*
 Exercitatio, ōnis, f. 3. *practice.*
 Exercitus, us, m. 4. *an army.*
 Exhaustio, ire, si, stum, tr. 4. *to exhaust, to bring out.*
 Exhibeo, ěre, ui, itum, tr. 2. *to hold out, to exhibit.*
 Exhorresco, ěre, intr. 3. *to be shocked.*
 Exigo, ěre, ēgi, actum, tr. 3. *to exact, to demand.*
 Exiguus, a, um, adj. *small, scanty.*
 Eximius, a, um, adj. *excellent, distinguished.*
 Existimatio, ōnis, f. 3. *a supposition, reputation.*
 Existimo, āre, āvi, ātum, tr. 1. *to judge, to think.*
 Exitium, ii, n. 2. *destruction.*
 Exitus, us, m. 4. *issue, event.*
 Exorior, iri, ortus, dep. 4. *to arise.*

Exōsus, a, um, adj. *hating*.
 Expectatio, ōnis, f. 3. *expectation, hope*.
 Expecto, āre, āvi, ātum, tr. 1. *to look for, to expect*.
 Expedio, ire, ivi, itum, intr. 4. *to get free;—expedit, it is expedient, it is profitable*.
 Expeditio, ōnis, f. 3. *an expedition*.
 Expello, ěre, ūli, ulsum, tr. 3. *to drive out, to expel*.
 Expergisor, gisci, rectus, dep. 3. *to awake*.
 Experior, iri, tus, dep. 4. *to try, to experience*.
 Expers, tia, adj. *having no part in, free from*.
 Expĕto, ěre, ivi, itum, tr. 3. *to desire greatly, to covet*.
 Explāno, āre, āvi, ātum, tr. 1. *to explain*.
 Expleo, ěre, ěvi, ětum, tr. 2. *to fill up, to complete*.
 Explico, āre, ui, itum, & āvi, ātum, tr. 1. *to unfold, to explain*.
 Explorātor, ōris, m. 3. *an inspector*.
 Explōro, āre, āvi, ātum, tr. 1. *to search diligently, to explore, to inspect*.
 Expōno, ěre, sui, sĭtum, tr. 3. *to expose*.
 Exportatio, ōnis, f. 3. *an exportation*.
 Expugno, āre, āvi, ātum, tr. 1. *to take by assault*.
 Excindo, ěre, idi, issum, tr. 3. *to cut off, to destroy*.
 Exsecror, āri, ātus, dep. 1. *to curse, to execrate*.
 Exsequor, qui, cŭtus or quŭtus, dep. 3. *to follow after, to perform*.
 Exsilĭo, ire, ui, — intr. 4. *to leap up, bound, to palpitate*.
 Exsilium (exilium), ii, n. 2. *exile*.
 Exsŭlo, āre, āvi, ātum, intr. 1. *to be an exile*.
 Exsurgo, ěre, rexi, rectum, intr. 3. *to arise*.

Extemplo, adv. *immediately*.
 Externus, a, um, adj. *external, outward*.
 Extinguo, ěre, xi, ctum, tr. 3. *to put out, to extinguish*.
 Extō, āre, tŭti, tĭtum, intr. 1. *to stand out, to exist*.
 Extra, prep. *without, out of*.
 Extraho, ěre, xi, ctum, tr. 3. *to draw out, to extract*.
 Extrĕmus, a, um, adj. sup. *extreme, last, at the end of*.
 Extruo, ěre, xi, ctum, tr. 3. *to erect, to build*.
 Exul & exsul, ūlis, c. 3. *an exile*.
 Exuo, ěre, ui, ūtum, tr. 3. *to put off, lay aside*.

F.

Faba, æ, f. 1. *a bean*.
 Fabius, ii, m. 2. *a man's name*.
 Fabricius, ii, m. 2. *a noble Roman*.
 Fabŭla, æ, f. 1. *a fable, a story*.
 Fabŭlor, āri, ātus, dep. 1. *to speak, to talk*.
 Facies, ěi, f. 5. *the face*.
 Facĭle, adv. *easily*.
 Facĭlis, e, adj. *easy*.
 Facilitas, ātis, f. 3. *facility, ease, gentleness*.
 Facinus, ōris, n. 3. *an action, a crime*.
 Facio, ěre, fĕci, factum, tr. 3. *to do, to make*.
 Factum, i, n. 2. *an action, a deed*.
 Facultas, ātis, f. 3. *power, ability*.
 Fallax, ācis, adj. *deceitful, treacherous*.
 Fallo, ěre, fefelli, falsum, tr. 3. *to deceive*.
 Falso, adv. *falsely*.
 Falsus, a, um, adj. *false*.
 Fama, æ, f. 1. *fame*.
 Fames, is, f. 3. *famine, hunger*.
 Familia, æ, f. 1. *a family*.
 Familiāris, e, adj. *of the same family, familiar*.

- Familiāris, is, m. 3. *an intimate friend.*
 Familiaritas, atis, f. 3. *friendship, familiarity.*
 Famulatus, us, m. 4. *bondage, slavery.*
 Fannius, ii, m. 2. *Fannius, a man's name.*
 Fānum, i, n. 2. *a temple.*
 Fas, indec. *right.*
 Fasciculus, i, m. 2. *a packet, a parcel.*
 Fascino, are, avi, atum, tr. 1. *to fascinate, bewitch.*
 Fascis, is, f. 3. *a bundle, pl. the fasces.*
 Fastidio, ire, ivi or ii, itum, intr. *to be disgusted.*
 Fastidium, ii, n. 2. *pride, haughtiness, dislike.*
 Fastus, ūs, m. 4. *haughtiness, pride.*
 Fateor, eri, fassus, dep. 2. *to confess, to acknowledge.*
 Fatum, i, n. 2. *fate, destiny.*
 Fautor, oris, m. 3. *a favourer, a friend.*
 Faventia, æ, f. 1. *Faventia, a town in Italy.*
 Faveo, ere, favi, fautum, tr. 2. *to favour.*
 Favor, oris, m. 3. *favour, good-will.*
 Febris, is, f. 3. *a fever.*
 Felicitas, atis, f. 3. *felicity, happiness.*
 Feliciter, adv. *happily.*
 Felix, icis, adj. *happy.*
 Femina, æ, f. 1. *a woman.*
 Fera, f. 1. *a wild beast.*
 Ferax, acis, adj. *fruitful, fertile.*
 Fere, adv. *almost, commonly.*
 Ferinus, a, um, adj. *of wild beasts, cruel.*
 Ferme, adv. *almost.*
 Fero, ferre, tūli, latum, tr. irr. *to bear, to carry, to suffer.*
 Ferocia, æ, f. 1. *ferocity.*
 Ferrox, ocis, adj. *insolent, fierce.*
 Ferrum, i, n. 2. *iron, a sword.*
 Fertilis, e, adj. *fertile, fruitful.*
 Ferus, a, um, adj. *wild, cruel.*
 Festino, are, avi, atum, tr. 1. *to make haste.*
 Festus, a, um, adj. *festive, holy.*
 Fidelis, e, adj. *faithful.*
 Fides, ei, f. 5. *faith, a promise.*
 Fidus, a, um, adj. *faithful, trusty.*
 Figo, ere, xi, xum, tr. 3. *to fix.*
 Filia, æ, f. 1. *a daughter.*
 Filiola, æ, f. 1. dim. *a little daughter.*
 Filius, ii, m. 2. *a son.*
 Filix, icis, f. 3. *fern.*
 Fingo, ere, finxi, fectum, tr. 3. *to form, to fashion, to feign.*
 Finio, ire, ivi, itum, tr. 4. *to finish.*
 Finis, is, m. & f. 3. *the end, a limit.*
 Fio, fieri, factus, irr. *to be made, to become; fit, it happens.*
 Firmitas, atis, f. 3. *firmness, steadiness.*
 Firmo, are, avi, atum, tr. 1. *to strengthen, establish.*
 Firmus, a, um, adj. *firm, strong.*
 Fistulosus, a, um, adj. *hollow.*
 Flabellum, i, n. 2. *a fan.*
 Flagitium, ii, n. 2. *a base action, infamy.*
 Flagito, are, avi, atum, tr. 1. *to demand.*
 Flaminus, ii, m. 2. *a Roman general.*
 Flamma, æ, m. 1. *a man's name.*
 Flavus, a, um, adj. *yellow.*
 Flecto, ere, xi, xum, tr. 3. *to bend, to turn.*
 Fleo, ere, evi, etum, tr. 2. *to weep.*
 Floccus, i, m. 2. *a lock of wool.*
 Florens, tis, adj. *flourishing.*
 Floreo, ere, ui, — intr. 2. *to flourish.*
 Fluctus, us, m. 4. *a wave.*
 Fluo, ere, xi, xum, intr. 3. *to flow, to run.*
 Flumen, inis, n. 3. *a river.*
 Fluvius, ii, m. 2. *a river.*
 Fodio, ere, fodi, fossum, tr. 3. *to dig, to bore.*
 Fœdus, a, um, adj. *filthy, base.*

- Fœdus, êris, n. 3. *a league, a treaty.*
 Fœneratio, ðnis, f. 3. *a lending of money, usury.*
 Fons, fontis, f. 3. *a fountain.*
 (For, *not used*), fâri, fâtus, dep. 1. *to speak.*
 Forem, fore, def. irr. *I should be.*
 Gr. 222-5.
 Foris, adv. *without, abroad.*
 Forma, æ, f. 1. *a form, shape, beauty.*
 Formiânum, i, n. 2. *a villa of Cicero.*
 Formica, æ, f. 1. *an ant.*
 Formo, âre, âvi, âtum, tr. 1. *to form.*
 Forsan, }
 Forsitan, } adv. *perhaps.*
 Fortasse, }
 Forte, adv. *by chance.*
 Fortis, e, adj. *brave.*
 Fortiter, adv. *bravely.*
 Fortitûdo, ñnis, f. 3. *bravery.*
 Fortuito, adv. *accidentally.*
 Fortuitus, a, um, adj. *accidental.*
 Fortûna, æ, f. 1. *fortune.*
 Fortunâtus, a, um, adj. *fortunate, happy.*
 Fôrum, i, n. 2. *the forum.*
 Fossa, æ, f. 1. *a ditch.*
 Frænum, i, n. 2. *a bridle, a bit.* Pl. i and a.
 Fragilis, e, adj. *brittle, frail.*
 Fragilitas, âtis, f. 3. *brittleness, frailty.*
 Fragmentum, i, n. 2. *a fragment.*
 Fragor, ôris, m. 3. *a crash, a noise.*
 Frango, êre, frêgi, fractum, tr. 3. *to break.*
 Frater, tris, m. 3. *a brother.*
 Fraus, dis, f. 3. *fraud, deceit.*
 Frêmo, êre, ui, îtum, intr. 3. *to be enraged.*
 Frênum, i, n. 2. *a bridle.*
 Frêquens, tis, adj. *full, crowded.*
 Frequenter, adv. *frequently.*
 Frequento, âre, âvi, âtum, tr. 1. *to frequent, to people.*
 Fretus, a, um, adj. *trusting to, relying on.*
- Frigus, ôris, n. 3. *cold.*
 Frons, tis, f. 3. *forehead.*
 Fructuôsus, a, um, adj. *fruitful, productive.*
 Fructus, ûs, m, 4. *fruit.*
 Frugalitas, âtis, f. 3. *frugality.*
 Frugi, adj. ind. *thrifty, frugal.*
 (Frux, *not used*), frugis, f. 3. *corn, grain.*
 Frumentarius, a, um, adj. *of corn; res frumentaria, provisions.*
 Frumentum, i, n. 2. *corn, grain.*
 Fruor, i, ctus & îtus, dep. 3. *to enjoy.*
 Frustra, adv. *in vain.*
 Frustum, i, n. 2. *a piece.*
 Fufetius, ii, m. 2. *a man's name.*
 Fûga, æ, f. 1. *flight.*
 Fugio, êre, fûgi, îtum, tr. 3. *to fly, to escape.*
 Fugitivus, i, m. 2. *a fugitive.*
 Fugito, âre, âvi, âtum, tr. 1. *to fly eagerly, to shun.*
 Fugo, âre, âvi, âtum, tr. 1. *to put to flight, to rout.*
 Fulgur, ûris, n. 3. *lightning.*
 Fulmen, ñnis, n. 3. *a flash of lightning.*
 Fulvius, ii, m. 2. *a man's name.*
 Fulvus, a, um, adj. *yellow, tawny.*
 Fundamentum, i, n. 2. *a foundation.*
 Funditus, adv. *from the very bottom, entirely.*
 Fundo, êre, fûdi, fûsum, tr. 3. *to pour out, to rout.*
 Fundus, i, m. 2. *a farm, an estate.*
 Fungor, i, ctus, dep. 3. *to discharge an office, to execute.*
 Fûnus, êris, n. 3. *a funeral.*
 Furca, æ, f. 1. *a fork.*
 Furibundus, a, um, adj. *raging.*
 Fûro, êre, — intr. 3. *to rage.*
 Furor, ôris, n. 3. *fury, madness.*
 Furranius, ii, m. 2. *a man's name.*
 Futilis, e, adj. *foolish, shallow.*
 Futilitas, âtis, f. 3. *foolishness, silliness.*
 Futûrus, a, um, adj. *about to be, future.*

G.

Gades, ium, f. 3. *Cadiz, an island and town of Spain.*
 Gæsum, i, n. 2. *a dart.*
 Galea, æ, f. 1. *a helmet.*
 Gallia, æ, f. 1. *Gaul.*
 Gallus, i, m. 2. *a Gaul.*
 Gaudeo, ère, gavîsus, intr. p. to *rejoice.*
 Gaudium, ii, n. 2. *joy, gladness.*
 Gelu, n. indec. *frost.*
 Gemîno, âre, âvi, âtum, tr. 1. to *double.*
 Gemma, âtis, n. 3. *a gem, a jewel.*
 Genëro, âre, âvi, âtum, tr. 1. to *beget, to produce.*
 Generôsus, a, um, adj. *noble, generous.*
 Gens, tis, f. 3. *a tribe, a nation.*
 Genu, n. indec. *the knee.*
 Genus, êris, n. 3. *a race, a kind, descent.*
 Germania, æ, f. 1. *Germany.*
 Germanus, a, um, adj. *german, of the same father, genuine, true.*
 Germanus, i, m. 2. *a German.*
 Gero, ère, ssi, stum, tr. 3. to *bear, to carry, to conduct.*
 Gerundium, ii, n. 2. *a gerund.*
 Gesto, âre, âvi, âtum, tr. 1. to *bear, to carry.*
 Gestum, i, n. 2. *an exploit.*
 Gestus, a, um, pt. *done, carried on; res gestæ, a history.*
 Gestus, ûs, m. 4. *gesture, behaviour.*
 Gigas, antis, m. 3. *a giant.*
 Gigno, ère, genui, genitum, tr. 3. to *beget, to produce.*
 Gillias, æ, m. 1. *a man's name.*
 Glacies, êi, f. 5. *ice.*
 Gladius, ii, m. 2. *a sword.*
 Gloria, æ, f. 1. *glory.*
 Glorior, âri, âtus, dep. 1. to *glory, to boast.*
 Gloriôsus, a, um, adj. *glorious, illustrious.*
 Gnavîter, adv. *strenuously, actively.*
 Gracchus, i, m. 2. *a Roman general.*

Gradus, us, m. 4. *a step, a pace.*
 Græcia, æ, f. 1. *Greece.*
 Græcus, a, um, adj. *of Greece, Grecian.*
 Grandævus, a, um, adj. *old, advanced in life.*
 Grandis, e, adj. *great, large, grand.*
 Granum, i, n. 2. *a grain.*
 Gratia, æ, f. 1. *grace, a favour.* Pl. *thanks; adv. for the sake of.*
 Gratificor, âri, âtus, dep. 1. to *gratify, to oblige.*
 Gratulor, âri, âtus, dep. 1. to *congratulate, to rejoice.*
 Gratus, a, um, adj. *grateful, agreeable.*
 Gravis, e, adj. *heavy, difficult, wise.*
 Gravitas, âtis, f. 3. *heaviness, severity.*
 Graviter, adv. *heavily, seriously.*
 Gregarius, a, um, adj. *belonging to the herd, common.*
 Grex, gregis, m. *seldom f. a flock, a herd.*
 Gubernor, âre, âvi, âtum, tr. 1. to *govern.*
 Gutta, æ, f. 1. *a drop.*
 Gyges, is, m. 3. *a king of Lydia.*
 Gymnicus, a, um, adj. *gymnastic.*

H.

Habeo, ère, ui, itum, tr. 2. to *have.*
 Habilis, e, adj. *fit, able.*
 Habito, âre, âvi, âtum, tr. 1. to *dwelt, to inhabit.*
 Hæreditas, âtis, f. 3. *an inheritance.*
 Hæreo, ère, hæsi, hæsum, intr. 3. to *hesitate.*
 Hæres, êdis, c. 3. *an heir or heiress.*
 Hamus, i, m. 2. *a hook.*
 Hannibal, is, m. 3. *a Carthaginian general.*
 Harpâges, i, m. 2. *a man's name.*
 Haruspex, icis, m. 3. *a soothsayer.*
 Hasdrubal, is, m. 3. *Hasdrubal, a Carthaginian general.*

Hasta, æ, f. 1. *a spear.*
 Haud, adv. *not.*
 Haurio, ire, hausi, haustum, tr. 4. *to draw (as water.)*
 Hector, ðris, m. 3. *Hector, son of Priam.*
 Helēna, æ, f. 1. *Helen, wife of Menelaus.*
 Hellespontus, i, m. 2. *the Hellespont.*
 Helvetius, ii, m. 2. *a Helvetian.*
 Hephæstion, ðnis, m. 3. *a man's name.*
 Herba, æ, f. 1. *an herb, a plant.*
 Hercūles, is, m. 3. *Hercules.*
 Herculeus, a, um, adj. *of Hercules, Herculean.*
 Heri, adv. *yesterday.*
 Herma, æ, f. 1. *a statue of Mercury.*
 Herus, i, m. 2. *a master.*
 Hesiodus, i, m. 2. *Hesiod, a Grecian poet.*
 Hesternus, a, um, adj. *of yesterday, yesterday's.*
 Hiberna, ðrum, n. pl. 2. *winter-quarters.*
 Hibernia, æ, f. 1. *Hibernia, Ireland.*
 Hic, hæc, hoc, pron. *this.* Pl. *these.*
 Hic, adv. *here.*
 Hiems (hyems), is, f. 3. *winter.*
 Hilāris, e, adj. *cheerful, gay.*
 Hilaritas, ātis, f. 3. *cheerfulness, gaiety.*
 Hilum, i, m. 2. *the black of a bean, nothing.*
 Hirundo, inis, f. 3. *a swallow.*
 Hispania, æ, f. 1. *Spain.*
 Historia, æ, f. 1. *history.*
 Historicus, i, m. 2. *a historian.*
 Histrion, ðnis, m. 3. *a player.*
 Hodie, adv. *to-day.*
 Hodiernus, a, um, adj. *of to-day.*
 Homērus, i, m. 2. *Homer.*
 Homo, inis, c. 3. *a man or woman, a fellow.*
 Honestas, ātis, f. 3. *honour, honesty.*
 Honestus, a, um, adj. *honourably.*
 Honestus, a, um, adj. *honourable, honest.*

Honor, & honos, ðris, m. 3. *honour.*
 Honorātus, a, um, adj. *honourable.*
 Honorō, āre, āvi, ātum, tr. 1. *to honour.*
 Hora, æ, f. 1. *an hour.*
 Horatius, ii, m. 2. *Horace, a man's name.*
 Horreo, ēre, ui, —, intr. 2. *to shiver, to tremble.*
 Horrīdus, a, um, adj. *rough.*
 Hortensius, ii, m. 2. *a man's name.*
 Hortor, āri, ātus, dep. 1. *to exhort, to encourage.*
 Hortūlus, i, m. 2. dim. *a little garden.*
 Hospes, pītis, c. 3. *a guest, a stranger.*
 Hospitium, ii, n. 2. *a place of entertainment, friendship.*
 Hostilius, ii, m. 2. *a man's name.*
 Hostis, is, c. 3. *an enemy.*
 Huc, adv. *hither.*
 Hujuscemōdi, adv. *of this nature, to this effect.*
 Humanitas, ātis, f. 3. *humanity, kindness.*
 Humānus, a, um, adj. *human.*
 Humērus, i, m. 2. *the shoulder.*
 Hūmor, ðris, m. 3. *a liquid, water.*
 Humus, i, f. 2. *the ground, land.*
 Hyems, is, f. 3. *winter.*
 Hypānes, is, m. 3. *the name of a river.*
 Hystaspes, is, m. 3. *the father of Darius.*

I

Iberus, i, m. 2. *the river Iberus (Ebro).*
 Ibi, adv. *there.*
 Ictus, ūs, m. 4. *a blow, a stroke.*
 Idcirco, adv. *therefore, for this reason, because.*
 Idem, eādem, idem, pron. *the same.*
 Ideo, adv. *accordingly.*
 Idoneus, a, um, adj. *fit, proper.*
 Idus, ūs, m. 4. *the Ides.*
 Ignāvia, æ, f. 1. *laziness, inactivity.*

- Ignarus, a, um, adj. *ignorant*.
 Ignavus, a, um, adj. *indolent*.
 Igniculus, i, m. 2. a *spark*.
 Ignis, is, m. 3. *fire*.
 Ignōro, āre, āvi, ātum, tr. 1. *to be ignorant of*.
 Ignosco, ēre, ōvi, ōtum, tr. 3. *to pardon*.
 Ignōtus, a, um, adj. *unknown*.
 Iliacus, a, um, adj. *of Troy, Trojan*.
 Iliensis, e, adj. *belonging to Ilium, the people of Ilium*.
 Iliōn, ōnis, n. 3. *Ilium, Troy*.
 Illæsus, a, um, pt. *unhurt*.
 Ille, illa, illud, pron. *he, she, it; that; pl. they, those*.
 Illecēbra, æ, f. 1. *an enticement, an allurement*.
 Illic, adv. *there*.
 Illico, adv. *straightway*.
 Illo, } adv. *thither, to that place*.
 Iluc, }
 Illustris, e, adj. *clear, illustrious*.
 Imāgo, inis, f. 3. *an image*.
 Imbecillitas, ātis, f. 3. *weakness*.
 Imbecillus, a, um, adj. *weak, feeble*.
 Imber, bris, m. 3. *rain*.
 Imbuo, ēre, ui, ūtum, tr. 3. *to moisten, to imbue*.
 Imītor, āri, ātus, dep. 1. *to imitate*.
 Immānis, e, adj. *cruel, savage, huge*.
 Immedicābilis, e, adj. *incurable*.
 Immēmōr, ōris, adj. *unmindful, forgetful*.
 Immigro, āre, āvi, ātum, intr. 1. *to enter*.
 Immīneo, ēre, ui, — intr. 2. *to overhang*.
 Immoderatē, (ius, issīme,) adv. *without restraint, excessively*.
 Immōlo, āre, āvi, ātum, tr. 1. *to sacrifice*.
 Immortālis, e, adj. *immortal*.
 Immortalitas, ātis, f. 3. *immortality*.
 Immūto, āre, āvi, ātum, tr. 1. *to change*.
 Impedio, ire, ivi, itum, tr. 4. *to hinder, prevent*.
 Impello, ēre, pūli, pulsum, tr. 3. *to urge, to impel*.
 Impendeo, ēre, — — intr. 2. *to overhang, to be near*.
 Impendo, ēre, di, sum, tr. 3. *to spend money, to bestow*.
 Impensus, a, um, adj. *considerable, great*.
 Imperātor, ōris, m. 3. *a commander*.
 Imperatorius, a, um, adj. *of a commander*.
 Imperito, āre, āvi, ātum, tr. 1. *to rule, to have the supremacy*.
 Imperitus, a, um, adj. *unskilful, ignorant*.
 Imperium, ii, n. 2. *command, power*.
 Impēro, āre, āvi, ātum, tr. 1. *to command, to rule*.
 Impertio, ire, ivi, itum, tr. 4. *to impart, to bestow*.
 Impētro, āre, āvi, ātum, tr. 1. *to accomplish, to obtain*.
 Impētus, ūs, m. 4. *an attack, violence*.
 Impiētās, ātis, f. 3. *impiety*.
 Impius, a, um, adj. *impious, wicked*.
 Impleo, ēre, evi, etum, tr. 2. *to fill*.
 Implicītus, a, um, pt. *being attacked*.
 Implīco, āre, āvi, ātum, & ui, ūtum, tr. 1. *to implicate, to involve*.
 Implōro, āre, āvi, ātum, tr. 1. *to beg, to implore*.
 Impōno, ere, sui, sītum, tr. 3. *to place upon, lay, thrust*.
 Inopos, ōtis, adj. *unable, without power*.
 Imprōbo, āre, āvi, ātum, tr. 1. *to disapprove, to dislike*.
 Imprōbus, a, um, adj. *wicked, dishonest*.
 Imprudenter, adv. *imprudently*.
 Impunitās, ātis, f. 3. *impunity*.
 In, prep. *in, into*.
 Inānis, e, adj. *empty, unsatisfied*.
 Inarātus, a, um, adj. *unploughed*.
 Incendium, ii, n. 2. *a fire, a burning*.
 Incensus, a, um, pt. *incensed*.

- Inceptum, i, n. 2. *an undertaking.*
 Incertus, a, um, adj. *uncertain.*
 Incido, ěre, ědi, ašum, intr. 3. *to fall into, to happen.*
 Incipio, ěre, cĕpi, ceptum, tr. 3. *to begin.*
 Incito, ěre, ěvi, atum, tr. 1. *to incite, to impel.*
 Inclamatus, a, um, pt. *being called.*
 Inclinatio, ōnis, f. 3. *inclination, partiality.*
 Inclūdo, ěre, si, sum, tr. 3. *to shut up, to enclose.*
 Incognitus, a, um, adj. *unknown.*
 Incolo, ěre, ui, — tr. 3. *to inhabit.*
 Inconmōdum, i, n. 2. *an inconvenience, a loss.*
 Incommōdus, a, um, adj. *inconvenient.*
 Inconditus, a, um, adj. *disorderly.*
 Inconsiderāte, adv. *inconsiderately.*
 Inconstantia, æ, f. 1. *inconstancy.*
 Incorruptus, a, um, adj. *uncorrupted, pure.*
 Incredibilis, e, adj. *incredible.*
 Incredulitas, ātis, f. 3. *incredulity, unbelief.*
 Incumbo, ěre, cubui, cubitum, intr. 3. *to apply, to pay attention.*
 Incuria, æ, f. 1. *negligence, carelessness.*
 Incurro, ěre, curri, & cucurri, cursum, tr. 3. *to run against, to attack.*
 Incūso, ěre, ěvi, atum, tr. 1. *to blame, to accuse.*
 Incūtio, ěre, esi, ssum, tr. 3. *to strike upon.*
 Indāgo, ěre, ěvi, atum, tr. 1. *to track or trace (as a dog).*
 Inde, adv. *from thence.*
 Indecōre, adv. *unhandsomely.*
 Indicium, ii, n. 2. *a discovery.*
 Indīco, ěre, ěvi, atum, tr. 1. *to show, to declare.*
 Indico, cĕre, xi, ctum, tr. 3. *to denounce, to publish.*
 Indīgens, tis, adj. *poor, indigent.*
 Indīgeo, ěre, ui, — intr. 2. *to want.*
 Indignor, āri, ātus, dep. 1. *to be indignant.*
 Indignus, a, um, adj. *unworthy.*
 Indīgus, a, um, adj. *needy.*
 Indoctus, a, um, adj. *untaught, ignorant.*
 Indūco, ěre, xi, ctum, tr. 3. *to lead, to persuade.*
 Indulgentia, æ, f. 1. *indulgence.*
 Indulgeo, ěre, si, tum, tr. 2. *to indulge, to gratify.*
 Induo, ěre, ui, ūtum, tr. 3. *to put on, to array.*
 Industria, æ, f. 1. *industry.*
 Inedia, æ, f. 1. *want of food, hunger.*
 Ineo, ěre, ii, seldom ěvi, ětum, irr. *to go into, to enter, to begin.*
 Ineptia, æ, f. 1. *silliness, foolishness.*
 Ineptus, a, um, adj. *silly, foolish.*
 Iners, tis, adj. *slothful, lazy.*
 Inertia, æ, f. 1. *unskilfulness, laziness.*
 Inexplebilis, e, adj. *insatiable.*
 Infamia, æ, f. 1. *infamy.*
 Infans, tis, c. 3. *an infant.*
 Infectus, ā, um, adj. *not done, undone.*
 Infelicitas, ātis, f. 3. *misfortune.*
 Infelix, ěcis, adj. *unhappy, cursed.*
 Infĕri, ōrum, m. 2. *the infernal gods.*
 Inferior, us, adj. comp. of infĕrus, *inferior.*
 Infĕro, ferre, tūli, lātum, irr. *to bring into, to introduce, to carry forward.*
 Infĕrus, a, um, adj. *below, low.*
 Infidus, a, um, adj. *unfaithful.*
 Infimus, a, um, adj. sup. *lowest.*
 Infirmitas, ātis, f. 3. *weakness, feebleness.*
 Infirmus, a, um, adj. *weak, infirm.*
 Inflammo, ěre, ěvi, atum, tr. 1. *to inflame.*
 Inflo, ěre, ěvi, atum, tr. 1. *to inflate, puff up.*

- Influo, ěre, xi, xum, intr. 3. to flow into.
 Ingenĕro, ěre, avi, ětum, tr. 1. to implant.
 Ingenium, ii, n. 2. natural capacity, genius, wit.
 Ingens, tis, adj. great.
 Ingenuus, a, um, adj. native, ingenuous, liberal.
 Ingrĕtus, a, um, adj. ungrateful.
 Ingrĕdior, di, ssus, dep. 3. to go into, to enter.
 Inhoneste, adv. dishonestly.
 Inimicus, a, um, adj. unfriendly, hostile.
 Inimicus, i, m. 2. a private enemy, an enemy.
 Iniquus, a, um, adj. unequal, hostile.
 Initium, ii, n. 2. a beginning.
 Injicio, ěre, jĕci, jectum, tr. 3. to cast or put upon.
 Injucundus, a, um, adj. unpleasing.
 Injuria, æ, f. 1. an injury, injustice.
 Injussu, m. 4. (used only in the abl. sing.) without command.
 Injustĕ, adv. unjustly.
 Injustitia, æ, f. 1. injustice.
 Injustus, a, um, adj. unjust.
 Innascor, sci, ětus, dep. 3. to be born in, to grow in.
 Innatus, a, um, pt. & adj. innate.
 Innocens, tis, adj. innocent.
 Innocentia, æ, f. 1. innocence.
 Innocuus, a, um, adj. harmless.
 Innumĕrus, a, um, adj. innumerable, countless.
 Inopia, æ, f. 1. want.
 Inops, opis, adj. poor, needy.
 Inquam, def. I say.
 Inquino, ěre, avi, ětum, tr. 1. to pollute, to defile.
 Inquisitio, onis, f. 3. an inquiry.
 Insania, æ, f. 1. madness.
 Insanio, ire, ivi, itum, intr. 4. to be mad, to be insane.
 Insĕnus, a, um, adj. insane, mad, raging.
 Instiabiĕlis, e, adj. insatiable.
 Inscientia, æ, f. 1. want of knowledge, ignorance.
 Inscitia, æ, f. 1. ignorance.
 Insculptus, a, um, pt. engraven.
 Insequor, qui, cĕtus, dep. 3. to pursue.
 Insidiæ, ěrum, f. 1. an ambush, treachery.
 Insido, ěre, sedi, sessum, tr. 3. to settle upon, to take post upon.
 Insigne, is, n. 3. an ornament.
 Insignis, e, adj. adorned, magnificently.
 Insimulo, ěre, avi, ětum, tr. 1. to feign, to accuse.
 Insiptens, tis, adj. unwise, foolish.
 Insons, tis, adj. innocent, harmless.
 Inspicio, ěre, exi, ectum, tr. 3. to look upon, to view.
 Insterno, ěre, strĕvi, strĕtum, tr. 3. to strow upon, to cover over.
 Instituo, ěre, ui, utum, tr. 3. to appoint, to ordain.
 Institutum, i, n. 2. a custom, a decree.
 Instrumentum, i, n. 2. an instrument, an implement.
 Instruo, ěre, xi, ectum, tr. 3. to form a line, to draw up (an army).
 Insuĕtus, a, um, adj. not accustomed.
 Insula, æ, f. 1. an island.
 Insum, esse, fui, irr. to be in.
 Intactus, a, um, adj. untouched, entire.
 Intĕger, gra, grum, adj. whole, entire, untouched.
 Intĕgritas, atis, f. 3. integrity.
 Intelligentia, æ, f. 1. understanding, intelligence.
 Intelligo, ěre, exi, ectum, tr. 3. to understand.
 Intempĕrans, tis, adj. intemperate, disorderly.
 Intemperantia, æ, f. 1. intemperance.
 Intentus, a, um, adj. intent.
 Inter, prep. between, among.

- Interceptus, a, um, pt. *intercepted, being.*
- Interdico, ěre, xi, ctum, tr. 3. *to forbid, to interdict.*
- Interdum, adv. *sometimes.*
- Interea, adv. *in the mean time.*
- Intereo, ire, ii, *seldom* ivi, itum, intr. irr. *to perish, to die.*
- Interest, imp. *it concerns.*
- Interfector, ōris, m. 3. *a slayer.*
- Interficio, ěre, feci, fectum, tr. *to slay, to destroy.*
- Interfluo, ěre, xi, — intr. 3. *to flow through or between.*
- Intĕrim, adv. *in the mean time.*
- Interjaceo, ěre, intr. *to lie between.*
- Interjectus, a, um, pt. *thrown between, having intervened.*
- Intermissio, ōnis, f. 3. *a ceasing, a respite.*
- Internosco, ěre, ōvi, ōtum, tr. 3. *to distinguish.*
- Interpello, ěre, āvi, ātum, tr. 1. *to interrupt.*
- Interrŕogo, ěre, āvi, ātum, tr. 1. *to ask.*
- Intersum, esse, fui, intr. irr. *to be present.*
- Intervĕnio, ire, vĕni, ventum, intr. & tr. 4. *to come in the meantime, to intervene.*
- Intĕmus, a, um, adj. *innermost.*
- Intolerabilis, e, adj. *intolerable.*
- Intra, prep. *within.*
- Intro, ěre, āvi, ātum, tr. 1. *to enter.*
- Introeo, ire, ivi, or ii, itum, intr. irr. *to go in.*
- Intueor, ěri, itus, dep. 2. *to look upon, to behold.*
- Intumesco, ěre, ui, — intr. 3. *to swell, to be puffed up.*
- Inultus, a, um, adj. *unrevenged, unpunished.*
- Inutilis, e, adj. *useless.*
- Invādo, ěre, si, sum, tr. 3. *to invade.*
- Invalesco, ěre, ui, — intr. 3. *to grow strong, to be in health.*
- Invectio, ōnis, f. 3. *a bringing in, an importation.*
- Invĕho, ěre, xi, ctum, tr. 3. *to carry in.*
- Invĕnio, ire, vĕni, ventum, tr. 4. *to find out, to invent.*
- Inventio, ōnis, f. 3. *a finding out, an invention.*
- Inventrix, icis, f. 3. *an inventress.*
- Inverto, ěre, ti, sum, tr. 3. *to turn in.*
- Investigatio, ōnis, f. 3. *investigation.*
- Investigo, ěre, āvi, ātum, tr. 1. *to trace, to investigate.*
- Invĕcem, adv. *in turn, in return.*
- Invictus, a, um, adj. *unconquered.*
- Invideo, ěre, vidi, visum, tr. 2. *to envy, to hate.*
- Invidia, æ, f. 1. *envy.*
- Invigĭlo, ěre, āvi, ātum, tr. 1. *to watch diligently, to attend to.*
- Invĭtus, a, um, adj. *unwilling.*
- Ionĭcus, a, um, adj. *of Ionia, Ionian.*
- Ipsa, ipsa, ipsum, pron. *he himself, she herself, itself; pl. they themselves.*
- Ira, æ, f. 1. *anger.*
- Iracundia, æ, f. 1. *irascibility, passion.*
- Iracundus, a, um, adj. *passionate, angry.*
- Irascor, sci, — dep. 3. *to be angry.*
- Irātus, a, um, adj. *angry.*
- Irrevocabĭlis, e, adj. *not to be recalled, irrevocable.*
- Irrĭdeo, ěre, si, sum, tr. 2. *to laugh at, to mock.*
- Irrĭgo, ěre, āvi, ātum, tr. 1. *to irrigate, to water.*
- Irritamentum, i, intr. 2. *an incitement.*
- Irrĭtus, a, um, adj. *of no effect, vain.*
- Irrumpo, ěre, rupi, ruptum, intr. 3. *to rush in.*
- Is, ea, id, pron. *he, she, it, that; pl. they, those.*
- Isocrātes, is, m. 3. *a Greek orator.*
- Iste, ista, istud, pron. *he, she, that; pl. those.*
- Ister, tri, m. 2. *the river Ister.*
- Isthic, hęc, hoc, or huc, pron. *the self-same, this.*

Istie, adv. *in that place, there, then.*

Ita, adv. *so, even so, thus.*

Italia, æ, f. 1. *Italy.*

Italicus, i, m. *an Italian.*

Itaque, adv. *therefore, and so.*

Iter, itinēris, n. 3. *a journey, a way.*

Itērum, adv. *again, a second time.*

Itidem, adv. *also, in like manner.*

J.

Jaceo, ēre, ui, — intr. 2. *to lie.*

Jacto, āre, āvi, ātum, tr. 1. *to throw, to toss to and fro.*

Jactūra, æ, f. 1. *a loss, damage.*

Jaculum, i, n. 2. *a javelin, a dart.*

Jain, adv. *now, immediately.*

Jampridem, adv. *long ago, long since.*

Janiculum, i, n. 2. *one of the seven hills of Rome.*

Janua, æ, f. 1. *a gate.*

Jason, ōnis, m. 3. *Jason, a king of Thessaly.*

Jejunus, a, um, adj. *fasting, hungry.*

Jocus, i, m. 2. *a joke, a jest; pl. i, & a.*

Jovianus, i, m. 2. *Jovian, a man's name.*

Jubeo, ēre, ssi, ssum, tr. 2. *to order, to command.*

Jucunde, adv. *pleasantly, cheerfully.*

Jucunditas, ātis, f. 3. *pleasantness, mirth.*

Jucundus, a, um, adj. *pleasant, agreeable.*

Judæa, æ, f. 1. *Judea, a country in Asia.*

Judex, icis, c. 3. *a judge.*

Judicium, ii, n. 2. *judgment.*

Judico, āre, āvi, ātum, tr. 1. *to judge.*

Jugērum, i, n. 2. *an acre.*

Jugum, i, n. 2. *a yoke.*

Jugurtha, æ, m. 1. *Jugurtha, a man's name.*

Julianus, i, m. 2. *Julian, a man's name.*

Julius, ii, m. 2. *the month of July.*

Julius, ii, m. 2. *a man's name.*

Jumentum, i, n. 2. *a beast of burden, Pl. cattle.*

Jungo, ēre, xi, ctum, tr. 3. *to join.*

Jūno, ōnis, f. 3. *Juno, the queen of the gods.*

Jupiter, Jovis, m. 3. *Jupiter, king of the gods.*

Jure, adv. *rightly, by right.*

Juro, āre, āvi, ātum, tr. 1. *to swear.*

Jus, juris, n. 3. *right, law.*

Juste, adv. *justly.*

Justitia, æ, f. 1. *justice.*

Justus, a, um, adj. *just.*

Juvat, it, āre, imp. *it delights, it pleases.*

Juvenālis, is, m. 3. *Juvenal, a Roman poet.*

Juvenilis, e, adj. *youthful.*

Juvenis, is, c. 3. *a young man or woman.*

Juventa, æ, f. 1. *youth, the time of youth.*

Juventus, ūtis, f. 3. *youth.*

Juvo, āre, jūvi, (seldom jūtum,) tr. 1. *to help, to assist.*

Juxta, prep. & adv. *nigh to, even, alike.*

K.

Kalendæ, ārum, f. pl. 1. *the Kalends.*

L.

Labiēnus, i, m. 2. *a Roman general.*

Labor, ōris, m. 3. *labour.*

Labor, labi, lapsus, dep. 3. *to slide, to fall.*

Labōro, āre, āvi, ātum, tr. & intr. 1. *to labour, to be in distress.*

Lacedæmon, ōnis, f. 3. *Lacedæmon, the capital of Laconia.*

- Lacedæmonius, a, um, adj. *Lacedæmonian*.
- Lacesso, ěre, ivi, itum, tr. 3. *to provoke, to annoy*.
- Lacrimo, ěre, āvi, ātum, intr. 1. *to weep*.
- Lacryma, æ, f. 1. *a tear*.
- Lædo, ěre, si, sum, tr. 3. *to strike, to hurt*.
- Læticia, æ, f. 1. *joy, gladness*.
- Lætor, āri, ātus, dep. 1. *to rejoice*.
- Lætus, a, um, adj. *glad, joyful*.
- Lævīnus, i, m. 2. *a Roman consul*.
- Lævōr, ōris, m. 3. *smoothness*.
- Lamentatio, ōnis, f. 3. *lamentation*.
- Laneus, a, um, adj. *woollen, of wool*.
- lanificium, ii, n. 2. *spinning wool*.
- Laodicæa, æ, f. 1. *Laodicea, a city of Asia*.
- Lapis, idis, m. 3. *a stone*.
- Larcius, ii, m. 2. *a man's name*.
- Largior, iri, itus, dep. 4. *to give liberally, to lavish*.
- Largus, a, um, adj. *large, plentiful*.
- Lascivia, æ, f. 1. *lasciviousness, wanton joy*.
- Late, ius, issime, adv. *widely*.
- Lateo, ěre, ui, — intr. 2. *to be concealed, to lie hid*.
- Latine, adv. *in Latin*.
- Latinus, a, um, adj. *Latin*.
- Latitudo, inis, f. 3. *breadth*.
- Latro, ōnis, m. 3. *a robber*.
- Latus, a, um, adj. *broad*.
- Laudabilis, e, adj. *laudable, praiseworthy*.
- Laudatio, ōnis, f. 3. *a eulogy*.
- Laudātor, ōris, m. 3. *a praiser, a commender*.
- Laudo, ěre, āvi, ātum, tr. 1. *to praise*.
- Laurus, i, f. 2. *a laurel*.
- Laus, dis, f. 3. *praise*.
- Laxe, ius, issime, adv. *widely, loosely, carelessly*.
- Laxo, ěre, āvi, ātum, tr. 1. *to loosen, extend*.
- Lectitō, ěre, āvi, ātum, tr. 1. *to read often, to peruse*.
- Lectum, i, n. 2. *a bed*.
- Lectus, a, um (ior, issimus), adj. *choice, select*.
- Legātus, i, m. 2. *an ambassador, a lieutenant*.
- Legio, ōnis, f. 3. *a legion*.
- Lego, ěre, lēgi, lectum, tr. 3. *to read, to gather*.
- Lenio, ire, ivi or ii, itum, tr. 4. *to soften*.
- Lenis, e, adj. *smooth, gentle*.
- Lenīter, adv. *softly, gently*.
- Lentus, a, um, adj. *pliant, slow*.
- Leo, ōnis, m. 3. *a lion*.
- Lepus, ōris, m. 3. *a hare*.
- Letilius, ii, m. 2. *a man's name*.
- Levis, e, adj. *light, swift, trifling*.
- Lēvo, ěre, āvi, ātum, tr. 1. *to relieve*.
- Lex, legis, f. 3. *a law*.
- Libānus, i, m. 2. *Lebanon*.
- Libellus, i, m. 2. dim. *a little book, a memorial, a petition*.
- Libenter, adv. *willingly, gladly*.
- Liber, bri, m. 2. *bark, a book*.
- Liber, ěra, ěrum, adj. *free*.
- Liberālis, e, adj. *liberal, free*.
- Liberalitas, ātis, f. 3. *civility, liberality*.
- Liberalīter, adv. *liberally, generously*.
- Liberātor, ōris, m. 3. *a deliverer*.
- Libĕri, ōrum, m. 2. *children*.
- Libĕro, ěre, āvi, ātum, tr. 1. *to free, to release*.
- Libertas, ātis, f. 3. *liberty, freedom*.
- Libertus, i, m. 2. *a freedman*.
- Libido, inis, f. 3. *desire, will, lust*.
- Licentia, æ, f. 1. *liberty, licentiousness*.
- Licet, ěre, uit, & itum est, imp. *it is lawful, it is in the power of*.
- Licet, conj. *although*.
- Lictor, ōris, m. 3. *a lictor*.
- Liger, ěris, m. 3. *the Liger (Loire)*.
- Lignum, i, n. 2. *wood*.

- Limen, ĩnis, n. 3. *a threshold, a door.*
 Lingua, æ, f. 1. *the tongue.*
 Liquidus, a, um, adj. *liquid, clear, pure.*
 Lis, litis, f. 3. *strife, a lawsuit.*
 Litĕra, æ, f. 1. *a letter. Pl. an epistle, learning.*
 Literarius, a, um, adj. *literary, of letters; ludus literarius, a school.*
 Literātus, a, um, adj. *lettered, literary.*
 Littus (lĭtus), ōris, n. 3. *the shore.*
 Livius, ii, m. 2. *Livy, a man's name.*
 Lōco, āre, āvi, ātum, tr. 1. *to place, to contract for, to hire out.*
 Locuples, ĕtis, adj. *rich, wealthy.*
 Locuplĕto, āre, āvi, ātum, tr. 1. *to enrich.*
 Locus, i, m. 2. *a place. Pl. i or a.*
 Longe, adv. *far, far off.*
 Longinquitas, ātis, f. 3. *distance, remoteness.*
 Longitūdo, ĩnis, f. 3. *length.*
 Longus, a, um, adj. *long.*
 Loquax, ācis, adj. *loquacious.*
 Loquor, qui, cĭtus, or quĭtus, dep. 3. *to speak.*
 Lubenter, adv. *willingly, with pleasure.*
 Luceo, ĕre, xi, — intr. 2. *to shine.*
 Lucesco, ĕre, intr. incep. 3. *to dawn.*
 Lucifer, ĕri, m. 2. *the morning star.*
 Lucilius, ii, m. 2. *a man's name.*
 Lucius, ii, m. 2. *Lucius, a philosopher,*
 Lucretia, æ, f. 1. *Lucretia, wife of Collatinus.*
 Lucrum, i, n. 2. *gain.*
 Luctus, ūs, m. 4. *grief.*
 Lucus, i, m. 2. *a grove, a wood.*
 Ludibrium, ii, n. 2. *a mockery, a sport.*
 Ludo, ĕre, si, sum, tr. 3. *to play, to sport.*
 Ludus, i, m. 2. *play, sport.*
 Lugeo, ĕre, luxi, luctum, intr. 2. *to mourn.*
 Lumen, ĩnis, n. 3. *light.*
 Luna, æ, f. 1. *the moon.*
 Luo, ĕre, i, ĭtum, tr. 3. *to pay, to expiate.*
 Lusor, ōris, m. 3. *a sporter, a gambler.*
 Lusus, ūs, m. 4. *a play, a sport.*
 Lux, lucis, f. 3. *light.*
 Luxuria, æ, f. 1. } *luxury.*
 Luxuries, ĕi, f. 5. }
 Luxurio, āre, āvi, ātum, intr. 1. *to be luxurious, to be wanton.*
 Luxus, ūs, m. 4. *riot, excess.*
 Lyeurgus, i, m. 2. *Lycurgus.*
 Lydus, i, m. 2. *a man's name.*
 Lysander, dri, m. 2. *Lysander.*
 Lysimāchus, i, m. 2. *Lysimachus, a man's name.*

M

- Macedo, ōnis, m. 3. *a Macedonian.*
 Macies, ĕi, f. 5. *leanness.*
 Mæcĕnas, ātis, m. 3. *Mæcenas, a Roman.*
 Magis, adv. *more.*
 Magister, tri, m. 2. *a master.*
 Magistrātus, ūs, m. 4. *a magistrate, magistracy.*
 Magnanimus, a, um, adj. *magnanimous, brave.*
 Magnæ, ĕtis, m. 3. *the loadstone.*
 Magnificus, a, um, adj. *magnificent, splendid.*
 Magnitūdo, ĩnis, f. 3. *greatness.*
 Magnopĕre, adv. *greatly.*
 Magnus, a, um, adj. *great.*
 Mago, ōnis, m. 3. *Mago, a brother of Hannibal.*
 Majestas, ātis, f. 3. *greatness, majesty, treason.*
 Major, us, adj. comp. *greater; major nātū, older.*
 Majōres, um, pl. m. 3. *ancestors.*
 Mala, æ, f. 1. *the cheek.*
 Male, adv. *badly, wickedly.*

- Maledico, ěre, xi, ctum, tr. 3. *to rail at, abuse.*
 Malefċium, ii, n. 2. *a wicked action, mischief.*
 Malevolentia, æ, f. 1. *ill-will, malice.*
 Malitia, æ, f. 1. *malice, wickedness.*
 Malo, le, ui, irr. *to be more willing, to prefer.*
 Malum, i, n. 2. *an evil, a mischief.*
 Malus, a, um, adj. *bad, wicked.*
 Mancipium, ii, n. *a slave.*
 Mando, ěre, āvi, ātum, tr. 1. *to commit to one's charge, to command.*
 Maneo, ěre, si, sum, intr. & tr. 2. *to stay, to wait for, remain.*
 Manlius, ii, m. 2. *a man's name.*
 Māno, ěre, āvi, ātum, intr. 1. *to flow, drop.*
 Mansuetūdo, ģnis, f. 1. *good nature, clemency.*
 Mantċa, æ, f. 1. *a wallet, a bag.*
 Mantinea, æ, f. 1. *a city of Arcadia.*
 Mantua, æ, f. 1. *Mantua, a city in Italy.*
 Manumitto, ěre, mċsi, missum, tr. 3. *to manumit, set free.*
 Manus, ūs, f. 4. *the hand, a band.*
 Marāces, is, m. 3. *a man's name.*
 Marathon, ōnis, m. 3. *Marathon.*
 Marcellċnus, i, m. 2. *a man's name.*
 Marcellus, i, m. 2. *Marcellus.*
 Marcus (Ancus), ii, m. 2. *a Roman king.*
 Marcus, i, m. 2. *a man's name.*
 Mardonius, ii, m. 2. *a Persian general.*
 Māre, is, n. 3. *the sea.*
 Margarċta, æ, f. 1. *a pearl.*
 Marius, ii, m. 2. *Marius, a Roman general.*
 Marmor, ōris, m. 3. *marble.*
 Mars, tis, m. 3. *Mars, the god of war.*
 Marsus, a, um, adj. *Marsian.*
 Marsyas, æ, m. 1. *a man's name, a river in Phrygia.*
 Masinissa, æ, m. 1. *a king of Numidia.*
 Massa, æ, m. 1. *a man's name.*
 Massagċtæ, ārum, pl. m. 1. *a people of Scythia.*
 Mater, tris, f. 3. *a mother.*
 Materia, æ, & Materies, ċi, f. 1. & 5. *material, wood, timber.*
 Mathematicus, i, m. 2. *a mathematician, an astrologer.*
 Matūre, adv. *speedily, early.*
 Matūro, ěre, āvi, ātum, intr. 1. *to make haste.*
 Matūrus, a, um, adj. *mature, ripe.*
 Matutċnus, a, um, adj. *early in the morning.*
 Maurus, i, m. 2. *a Moor.*
 Maxċme, adv. sup. *very much.*
 Maximus, a, um, adj. sup. *very great, greatest.*
 Medicamentum, i, n. 2. *a potion.*
 Medicina, æ, f. 1. *medicine, a cure.*
 Medicus, i, m. 2. *a physician.*
 Mediocris, e, adj. *ordinary.*
 Meditatio, ōnis, f. 3. *meditation, study.*
 Medċtor, āri, ātus, dep. 1. *to meditate, to practise.*
 Medius, a, um, adj. *middle.*
 Megāra, æ, f. 1. *the name of a city.*
 Melior, us, adj. comp. *better.*
 Melius, adv. comp. *better.*
 Mellifċco, ěre, āvi, ātum, tr. 1. *to make honey.*
 Membrāna, æ, f. 1. *a membrane.*
 Membrum, i, n. 2. *a member, a limb.*
 Memċni, isse, def. *to remember.*
 Memor, ōris, adj. *mindful.*
 Memoria, æ, f. 1. *memory, recollection.*
 Memōro, ěre, āvi, ātum, tr. 1. *to relate, to tell.*
 Mendacium, ii, n. 2. *a lie.*
 Mendax, ācis, adj. *lying, deceitful.*
 Sub. *a liar.*
 Menelāus, i, m. 2. *Menelaus, brother of Agamemnon.*
 Menismċni, ōrum, m. 2. *the Menismini.*
 Mens, tis, f. 3. *the mind.*

- Mensa**, æ, f. 1. *a table.*
Mensis, is, m. 3. *a month.*
Mensura, æ, f. 1. *a measure.*
Mentio, ōnis, f. 3. *mention.*
Mentior, Iri, itus, dep. 4. *to lie.*
Mercator, ōris, m. 3. *a merchant.*
Merceo, ēdis, f. 3. *a reward, hire.*
Mercor, āri, ātus, tr. dep. 1. *to buy.*
Mercurius, ii, m. 2. *Mercury.*
Mereo, ēre, ui, itum, tr. 2. *to earn, to deserve.*
Mereor, ēri, itus, dep. 2. *to deserve.*
Meridiānus, a, um, adj. *of mid-day, meridian.*
Merito, adv. *deservedly.*
Meritum, i, n. 2. *a reward, merit.*
Meta, æ, f. 1. *a goal, a limit.*
Metellus, i, m. 2. *Metellus, a man's name.*
Metuo, ēre, i, — tr. 3. *to fear, to be afraid.*
Metus, ūs, m. 4. *fear,*
Meus, a, um, pron. *my, or mine.*
Micipsa, æ, m. 1, *a king of Numidia.*
Migro, are, āvi, ātum, intr. 1. *to remove, to depart from.*
Miles, itis, m. 3. *a soldier.*
Milesius, a, um, adj. *a Milesian.*
Militāris, e, adj. *military, of a soldier.*
Militia, æ, f. 1. *warfare, military service; militiae, abroad.*
Mille, n. ind. *a thousand; Pl. milia, ium, &c.*
Milo, ōnis, m. 3. *Milo, a famous athlete of Croton.*
Miltiades, is, m. 3. *Miltiades.*
Mina, æ, f. 1. *a threat, more commonly minæ arum, pl.*
Mina, æ, f. 1. *a pound.*
Minerva, æ, f. 1. *Minerva, the goddess of wisdom, &c.*
Minime, adv. *least, very little.*
Minimus, a, um, adj. *least, very little.*
Minor, us, adj. *less.*
Minor, āri, ātus, dep. 1. *to threaten.*
Minos, ōis, m. 3. *Minos, a celebrated lawgiver.*
Minuo, ēre, i, itum, tr. 3. *to lessen, to diminish.*
Minus, adv. *less.*
Miraculum, i, n. 2. *a miracle.*
Mirror, āri, ātus, dep. 1. *to wonder, to admire.*
Mirus, a, um, adj. *wonderful.*
Misceo, ēre, scui, stum, or xtum, tr. 2. *to mix.*
Miser, era, ērum, adj. *wretched, miserable.*
Miserabilis, e, adj. *miserable.*
Misereor, ēri, eritus, or eritus, dep. 2. *to pity.*
Miseresco, ēre, — — tr. 3. *to pity.*
Misēret, ēre, uit, & ertum est, imp. *it pities.*
Miseria, æ, f. 1. *misery.*
Misericordia, æ, f. 1. *pity.*
Misericors, dis, adj. *merciful.*
Mithridātes, is, m. 3. *King of Pontus.*
Mitigo, āre, āvi, ātum, tr. 1. *to tame, to mitigate.*
Mitto, ēre, misi, missum, tr. 3. *to send.*
Mobilis, e, adj. *moveable, fickle.*
Moderatè, adv. *moderately, with moderation.*
Moderatio, ōnis, f. 3. *moderation.*
Modēror, āri, ātus, dep. 1. *to moderate, to govern.*
Modestia, æ, f. 1. *moderation, modesty.*
Modo, adv. *just now, only.*
Modus, i, m. 2. *a measure, a manner, moderation.*
Mœnia, ium, n. pl. 3. *walls.*
Mœreo, ēre and Mœreor, ēri, intr. 2. *to mourn, to lament, to be sad.*
Mœror, ōris, m. 3. *grief, sorrow.*
Mœstitia, æ, f. 1. *sadness, gloom.*
Mœstus, a, um, adj. *sad, sorrowful.*
Moleste, adv. *grievously, painfully.*
Molestia, æ, f. 1. *trouble, uneasiness.*
Molestus, a, um, adj. *disagreeable.*

- Molior, Iri, Itus, dep. 4. *to contrive, to prepare.*
 Mollio, Ire, Ivi, Itum, tr. 4. *to soften.*
 Mollis, e, adj. *soft.*
 Moneo, ěre, ui, ĩtum, tr. 2. *to advise, to admonish.*
 Mouitor, ěris, m. 3. *an adviser.*
 Monitum, i, n. 2. *an advice.*
 Mons, montis, m. 3. *a mountain.*
 Monstro, ěre, ěvi, ětum, tr. 1. *to show, point out.*
 Montanus, i, m. 2. *a mountaineer.*
 Monumentum, i, n. 2. *a monument.*
 Mora, æ, f. 1. *delay.*
 Morětus, a, um, adj. *of good morals.*
 Morbus, i, m. 2. *a disease.*
 Morior, i, tuus, dep. 3. *to die.*
 Měror, ěri, ětus, dep. 1. *to delay.*
 Mors, tis, f. 3. *death.*
 Mortělis, e, adj. *mortal.*
 Mortalitěs, ětis, f. 3. *mortality.*
 Mos, moris, m. 3. *a manner, a custom.*
 Motus, ũs, m. 4. *a motion.*
 Moveo, ěre, ěvi, ětum, tr. 2. *to move.*
 Mox, adv. *by and bye, presently.*
 Mucěianus, i, m. 2. *a man's name.*
 Mulier, ěris, f. 3. *a woman.*
 Multitŭdo, inis, f. 3. *a multitude.*
 Multo, ěre, ěvi, ětum, tr. *to fine, to punish.*
 Multo, adv. *by much, much.*
 Multus, a, um, adj. *much.*
 Mŭlus, i, m. 2. *a mule.*
 Mummius, ii, m. 2. *a man's name.*
 Mundus, i, m. 2. *the world.*
 Munificus, a, um, adj. *munificent.*
 Munio, Ire, Ivi, Itum, tr. 4. *to fortify, to defend.*
 Munus, ěris, n. 3. *a gift, an office.*
 Murěna, æ, f. 1. *a lamprey*
 Murus, i, m. 2. *a wall.*
 Musa, æ, f. 1. *a Muse.*
 Mutatio, ěnis, f. 3. *change.*
 Mutius, ii, m. 2. *Mutius, a Roman.*
 Muto, ěre, ěvi, ětum, tr. 1. *to change.*
- Mutus, a, um, adj. *mute, silent.*
 Mutuus, a, um, adj. *lent, or borrowed, mutual.*
- N.
- Něe, adv. *assuredly, truly.*
 Nam, conj. *for.*
 Nanciscor, nancisci, nactus, dep. 3. *to get, to obtain.*
 Nantuětes, um, m. pl. 3. *a people of Gaul.*
 Narratio, ěnis, f. 3. *a narrative.*
 Narro, ěre, ěvi, ětum, tr. 1. *to tell, to relate.*
 Nascor, nasci, natus, dep. 3. *to be born.*
 Natělis, e, adj. *relating to one's birth, native.*
 Natio, ěnis, f. 3. *a nation.*
 Nato, ěre, ěvi, ětum, tr. 1. *to swim.*
 Natŭra, æ, f. 1. *nature.*
 Naturělis, e, adj. *natural.*
 Natus, a, um, adj. *born, descended.*
 Naucrates, is, m. 3. *a man's name.*
 Naucum, i, n. 2. *a trifle; nauci, of no value.*
 Naufragium, ii, n. 2. *a shipwreck.*
 Navělis, e, adj. *naval.*
 Navigatio, ěnis, f. 3. *a sailing, navigation.*
 Navigo, ěre, ěvi, ětum, tr. 1. *to sail.*
 Navis, is, f. 3. *a ship.*
 Ne, conj. *lest, that not, not.*
 Ne, an enclitic particle; used to ask a question, and always subjoined to another word.
 Neapolitěnus, a, um, adj. *Neapolitan.*
 Nebŭlo, ěnis, m. 3. *a rascal, a worthless fellow.*
 Nec, conj. *nor, neither.*
 Necessarius, a, um, adj. *necessary.*
 Necessarius, ii, m. 2. *an intimate friend.*
 Necessě, adj. indec. *necessary.*
 Necessitěs, ětis, f. 3. *necessity.*

- Necessitudo, inis, f. 3. *friendship.*
 Necne, conj. *or not.*
 Neco, are, avi, or ui, atum, tr. 1. *to kill.*
 Nefas, n. ind. (used only in the nom. acc. and voc.) *an unlawful thing, wickedness.*
 Negligens, tis, adj. *negligent, careless.*
 Negligentia, æ, f. 1. *negligence.*
 Negligo, ere, exi, ectum, tr. 3. *to neglect, to despise.*
 Nego, are, avi, atum, tr. 1. *to deny, to refuse.*
 Negotium, ii, n. 2. *a business, an employment.*
 Nemo, inis, a. 3. *nobody.*
 Neptis, is, f. 3. *a grand-daughter.*
 Nequam, adj. ind. *worthless, wicked.*
 Neque, conj. *neither, nor.*
 Nequeo, ire, ivi, & ii, itum, irr. *not to be able, to be unable.*
 Nequicquam, adv. *in vain.*
 Nequis, qua, quod, or quid, pron. *lest any one, no one.*
 Nequitia, æ, f. 1. *worthlessness, wickedness.*
 Nero, onis, m. 3. *a Roman emperor.*
 Nerva, æ, m. 1. *a Roman emperor.*
 Nervus, i, m. 2. *a nerve, a sinew.*
 Nescio, ire, ivi, itum, tr. 4. *not to know, to be ignorant.*
 Nescius, a, um, adj. *ignorant.*
 Neuter, tra, trum, adj. *neither of the two.*
 Neutiquam, adv. *by no means.*
 Nex, necis, f. 3. *death (by violence).*
 Nicænor, oris, m. 3. *a man's name.*
 Nidifico, are, avi, atum, tr. 1. *to make a nest.*
 Nigresco, ere, intr. 3. *to grow black.*
 Nihil, n. ind. (used only in the nom. acc. & voc.) *nothing.*
 Nihilum, i, n. 2. *nothing.*
 Nil, contracted for nihil.
 Nilus, i, m. 2. *the Nile, a river of Egypt.*
 Nimis, adv. *too much, or too little.*
 Nimum, adv. *too much, exceedingly.*
 Nimus, a, um, adj. *too great, excessive.*
 Ninus, i, m. 2. *Ninus, the builder of Nineveh.*
 Nisi, conj. *if not, unless.*
 Nitor, niti, nisus, or nixus, dep. 3. *to strive, to attempt.*
 Nitrosus, a, um, adj. *nitrou.*
 Nix, nivis, f. 3. *snow.*
 Nobilis, e, adj. *well-known, famous, noble.*
 Nobilitas, atis, f. 3. *renown, nobility.*
 Nocens, tis, adj. *hurtful.*
 Noceo, ere, ui, itum, tr. 2. *to hurt.*
 Noctu, adv. *in the night.*
 Nodosus, a, um, adj. *full of knots, knotty.*
 Nolo, le, ui, irr. *to be unwilling.*
 Nomen, inis, n. 3. *a name.*
 Nominatum, adv. *by name.*
 Nomino, are, avi, atum, 1, *to name.*
 Non, adv. *not.*
 Nonaginta, num. adj. indec. *ninety.*
 Nondum, adv. *not yet.*
 Nonne, adv. *not? if— not.*
 Nonnullus, a, um, adj. *some; Pl. some persons.*
 Nonnunquam, adv. *sometimes.*
 Nosco, ere, vi, tum, tr. 3. *to learn, to become acquainted with.*
 Noster, tra, trum, pron. *our, ours.*
 Notitia, æ, f. 1. *knowledge.*
 Novendialis, e, adj. *of nine days.*
 Nôvi, *I know; Perf. of nosco.*
 Novissimus, a, um, adj. sup. *latest, last.*
 Novitas, atis, f. 3. *newness.*
 Novus, a, um, adj. *new.*
 Nox, ctis, f. 3. *night.*
 Noxius, a, um, adj. *hurtful, guilty.*
 Nubes, is, f. 3. *a cloud.*
 Nûbo, ere, psi, ptum, tr. *to marry, (spoken of a woman.)*
 Nudus, a, um, adj. *naked, bare.*
 Nullus, a, um, adj. *none, no.*

Num, adv. *whether or not? whether.*

Numa, æ, m. 1. *Numa, the second king of Rome.*

Numantinus, a, um, adj. of *Numantia, Numantine.*

Numen, inis, n. 3. *a nod, the will of the gods, a deity.*

Numéro, ære, avi, átum, a. 1. *to number, to pay.*

Numérus, i, m. 2. *a number.*

Numidia, æ, f. 1. *Numidia.*

Nummus, i, m. 2. *a piece of money, money.*

Numquis—numquid, interrog. pr. — num quis.

Nunc, adv. *now.*

Nuncio, ære, avi, átum, tr. 1. *to announce, to tell, to carry tidings.*

Nuncius, ii, m. 2. *a messenger.*

Nuncupo, ære, avi, átum, tr. 1. *to call, to name.*

Nunquam, adv. *never.*

Nuper, adv. *lately.*

Nusquam, adv. *nowhere.*

O.

O, int. *O!*

Oaxis (Oaxes), is, m. 3. *a river of Crete.*

Ob, prep. *for, on account of.*

Obambulans, tis, pt. *walking about.*

Obduco, ère, xi, etum, tr. 3. *to lead against, to cover.*

Obedio, ire, ivi, itum, tr. 4. *to obey.*

Objicio, ère, jeci, jectum, tr. 3. *to throw before.*

Objurgo, ære, avi, átum, tr. 1. *to chide, to reprove.*

Obligo, ære, avi, átum, tr. 1. *to tie round, to bind.*

Obliquus, a, um, adj. *oblique, crooked.*

Oblivio, ònis, f. 3. *forgetfulness.*

Obliviscor, ivisci, itus, dep. 3. *to forget.*

Obnoxius, a, um, adj. *liable, exposed to.*

Obnubo, ère, psi, ptum, tr. 3. *to veil.*

Obrèpo, ère, psi, ptum, tr. 3. *to creep upon.*

Obruo, ère, ui, útum, tr. 3. *to cover, to overwhelm.*

Obscûrus, a, um, adj. *obscure, dark.*

Obsecro, ære, avi, átum, tr. 1. *to beseech.*

Obsequium, ii, n. 2. *compliance, obsequiousness.*

Obsêquor, qui, cûtus, or quûtus, dep. 3. *to comply with, to obey.*

Observo, ære, avi, átum, tr. 1. *to observe.*

Obses, idis, c. 3, *a hostage.*

Obsideo, ère, sèdi, sessum, tr. 2. *to besiege.*

Obsisto, ère, stiti, (rarely stitum,) tr. 3. *to stop, to hinder.*

Obsto, ære, stiti, statum, tr. 1. *to stand in the way, to oppose.*

Obstupesco, ère, ui, —, intr. 3. *to be amazed.*

Obsum, esse, fui, irr. *to hurt.*

Obtempéro, ære, avi, átum, tr. 1. *to comply with, to obey.*

Obtineo, ère, tinui, tentum, tr. 2. *to hold, to obtain.*

Obtrectatio, ònis, f. 3. *an envying, a detracting.*

Obvenio, ire, vèni, ventum, intr. 4. *to meet.*

Obviam, adv. *in the way, toward, against; ire obviam, to meet.*

Obvolvo, ère, vi, útum, tr. 3. *to muffle up.*

Occido, ère, di, sum, tr. 3. *to kill.*

Occido, ère, cidi, cåsum, intr. 3. *to fall, to die.*

Occûlo, ère, ui, tum, tr. 3. *to hide, to conceal.*

Ocumbo, ère, cubui, cubitum, intr. 3. *to fall, to die.*

Occûpo, ære, avi, átum, tr. 1. *to occupy, to take possession of.*

- Occurro, ēre, curri, or cucurri, cursum, tr. 3. to run against, to meet.
 Oceānus, i, m. 2, the ocean.
 Octavius, ii, m. 2 a man's name.
 Octo, adj. num. indec. eight.
 Octogesimū, a, um, adj. the eightieth.
 Octoginta, adj. ind. eighty.
 Oculū, i, m. 2. the eye.
 Odi, odisse, def. to hate.
 Odium, ii, n. hatred.
 Offendo, ēre, di, sum, tr. 3. to strike against, to offend.
 Offensio, ōnis, f. 3. misfortune, offence.
 Offēro, offerre, obtūli, oblātum, irr. to bring before, to offer.
 Officio, ēre, feci, fectum, tr. 3. to hinder, to obstruct.
 Officiōsus, a, um, adj. dutiful, attentive.
 Officiū, ii, n. 2. an office, a duty.
 Oleo, ēre, ui, itum, intr. 2. to emit a smell.
 Oliva, æ, f. 1. the olive.
 Olympia, æ, f. 1. Olympia, a plain of Elis, in Greece.
 Olympias, ādis, f. 3. Olympiad.
 Olympius, a, um, adj. Olympian.
 Omitto, ēre, si, ssum, tr. 3. to neglect, to omit.
 Omnino, adv. wholly, altogether.
 Omnis, e, adj. all, every.
 Onēro, āre, āvi, ātum, tr. 1. to load.
 Onus, ōnis, n. 3. a burden, a load.
 Opēra, æ, f. 1. work, endeavour, pains.
 Operōsus, a, um, adj. laborious, active, difficult.
 Opifex, icis, m. 3. a workman.
 Opimius, ii, m. 2. a Roman consul.
 Opinio, ōnis, f. 3. an opinion, a belief.
 Opīnor, āri, ātus, dep. 1. to help, to assist.
 Opīs, Gen. opem, ope, f. 3. power, help; pl. opēs, um, &c., riches.
- Opitulator, āri, ātus, dep. 1. to help, to assist.
 Opōrtet, ēre, uit, imp. it behoves, it is fit.
 Oppianicus, i, m. 2. a man's name.
 Oppidum, i, n. 2, a town.
 Oppōrtūnus, a, um, adj. suitable, convenient.
 Opprimo, ēre, essi, essum, tr. 3. to press against, to oppress, to bury.
 Opprobrium, ii, n. 2. a reproach.
 Oppugnatio, ōnis, f. 3. an attack.
 Optabilis, e, adj. desirable.
 Optime, adv. very well.
 Optimus, a, um, adj. very good, best.
 Opto, āre, āvi, ātum, tr. 1. to wish, to desire.
 Opulens, tis, adj. rich, wealthy.
 Opulentia, æ, f. 1. riches, wealth.
 Opulentus, a, um, adj. rich, wealthy.
 Opus, ōris, n. 3. work, labour.
 Opus, n. ind. need.
 Opus, adj. ind. needful, expedient.
 Oraculum, i, n. 2. an oracle.
 Oratio, ōnis, f. 3. an oration, a speech.
 Orātor, ōris, m. 3. an orator, a negotiator.
 Oratoricē, adv. oratorically.
 Orbis, is, m. 3. a circle, the world.
 Orbo, āre, āvi, ātum, tr. 1. to deprive.
 Ordino, āre, āvi, ātum, tr. 1. to arrange, put in order.
 Ordo, inis, m. 3. order.
 Orestes, is, m. 3. Orestes, a man's name.
 Oriens, tis, m. 3. the rising sun, the east.
 Orior, iri, tus, dep. 3. to rise, to arise.
 Ornamentum, i, n. 2. an ornament, grace.
 Ornātus, ūs, m. 4. an ornament, a dress.
 Orno, āre, āvi, ātum, tr. 1. to adorn, to dress.

- Oro, āre, āvi, ātum, tr. 1. *to speak, to beg.*
 Orphicus, a, um, adj. *Orphic, of Orpheus.*
 Os, oris, n. 3. *the mouth, face, countenance.*
 Osculum, i, n. 2. *a kiss.*
 Ostendo, ěre, di, sum, tr. 3. *to show, to declare.*
 Ostentatio, ōnis, f. 3. *ostentation, vanity.*
 Ostento, āre, āvi, ātum, tr. *to show.*
 Otho, ōnis, m. 3. *Otho, a Roman surname,*
 Otiōsus, a, um, adj. *idle.*
 Otium, ii, n. 2. *idleness, leisure.*
 Ovidius, ii, m. 2. *Ovid, a Latin poet.*
 Ovis, is, f. 3. *a sheep.*
- P.
- Pabulum, i, n. 2. *fodder.*
 Pactum, i, n. 2. *a bargain, an agreement.*
 Pādus, i, m. 2. *the river Po.*
 Pæne, adv. *almost, nearly.*
 Pagus, i, m. 2. *a canton.*
 Pāla, æ, f. 1. *a stone (of a ring.)*
 Pālam, adv. *openly.*
 Pālans, tis, pt. *wandering.*
 Palla, æ, f. 1. *a palla, or robe.*
 Pallium, ii, n. 2. *a robe.*
 Palma, æ, f. 1. *the palm of the hand.*
 Palpebra, æ, f. 1. *an eyelid.*
 Pālus, ūdis, f. 3. *a marsh.*
 Pamphīlus, i, m. 2. *a man's name.*
 Panætius, ii, m. 2. *a man's name.*
 Pānis, is, m. 3. *bread.*
 Par, paris, adj. *equal, like.*
 Parce, adv. *sparingly.*
 Parco, ěre, peperci, parsum, *sel-*
dom parsi, parsitum, tr. 3. to
spare.
 Parens, tis, c. 3. *a parent.*
- Pareo, ěre, ui, itum, tr. 2. *to appear, to obey.*
 Paries, ětis, m. 3. *the wall of a house, a house.*
 Pario, ěre, pepěri, partum, or paritum, tr. 3. *to bring forth, to produce, to procure.*
 Paris, idis, m. 3. *Paris, the son of Priam.*
 Pariter, adv. *in like manner, equally.*
 Parma, æ, f. 1. *Parma, a city in Italy.*
 Parmenio, ōnis, m. 3. *one of Alexander's generals.*
 Paro, āre, āvi, ātum, tr. 1. *to prepare, to acquire.*
 Pars, tis, f. 3. *a part.*
 Parsimonia, æ, f. 1. *frugality, parsimony.*
 Parthus, i, m. 2. *a Parthian.*
 Particeps, ipis, adj. *sharing, privy to.*
 Partim, adv. *partly.*
 Parum, adv. *little, too little.*
 Parvulus, a, um, adj. *very little, very small.*
 Parvus, a, um, adj. *little, small.*
 Pasco, ěre, vi, stum, tr. 3. *to feed.*
 Passus, ūs, m. 4. *a pace.*
 Patefacio, ěre, fěci, factum, tr. 3. *to open, to clear.*
 Pateo, ěre, ui, — intr. 2. *to be open.*
 Pater, tris, m. 3. *a father.*
 Pater-familias, pātris-familias, m. 3 & 1, *the father of a family.*
 Paternus, a, um, adj. *paternal, of a father.*
 Patiens, tis, adj. *capable of enduring, patient.*
 Patienter, adv. *patiently.*
 Patientia, æ, f. 1. *patience.*
 Patior, i, passus, dep. 3. *to bear, to suffer.*
 Patria, æ, f. 1. *one's native country.*
 Patrimonium, ii, n. 2. *patrimony.*
 Patro, āre, āvi, ātum, tr. 1. *to bring to an end.*
 Patronus, i, m. 2. *a patron.*

- Patruus, i, m. 2. *an uncle by the father's side, an uncle.*
 Pauci, æ, a, *seldom* us, a, um, adj. *few.*
 Paulo, adv. *by a little, a little.*
 Paululum, adv. *a little, very little.*
 Paululus, a, um, adj. *a very little.*
 Paulum, adv. *a little.*
 Paulus, i, m. 2. *Paulus, a man's name.*
 Pauper, ãris, adj. *poor.*
 Paupertas, átis, f. 3. *poverty.*
 Pausanias, æ, m. 1. *Pausanias.*
 Pavor, ðris, m. 3. *great fear.*
 Pax, pácis, f. 3. *peace.*
 Peccátum, i, n. 2. *a fault, a sin.*
 Peceo, ãre, ávi, átum, tr. 1. *to sin, to offend, to blunder.*
 Pectus, ðris, n. 3. *the breast, the mind.*
 Pecûlor, ári, átus, dep. 1. *to rob, to plunder.*
 Pecunia, æ, f. 1. *money.*
 (Pecus *seldom used*.) údis, f. 3. *a beast, a sheep; Pl. cattle.*
 Pedes, ítis, m. 3. *a foot soldier.*
 Pejero, ãre, ávi, átum, tr. 1. *to violate an oath.*
 Pejor, us, adj. *worse.*
 Pellæus, a, um, adj. *belonging to Pella, Pellæan.*
 Pellis, is, f. 3. *a skin.*
 Pello, ãre, pepûli, pulsum, tr. 3. *to drive.*
 Pendeo, ãre, pependi, pensum, intr. 2. *to hang.*
 Pendo, ãre, pependi, pensum, tr. 3. *to weigh, to value, to esteem.*
 Penes, prep. *in the power of.*
 Penetro, ãre, ávi, átum, tr. 1. *to penetrate.*
 Penitus, adv. *entirely, far.*
 Pensilis, e, adj. *hanging.*
 Penso, ãre, ávi, átum, tr. 1. *to weigh.*
 Pensum, i, n. 2. *concern, care, regard.*
 Penuria, æ, f. 1. *want, scarcity.*
 Per, prep. *by, through.*
 Perãgo, ãre, ãgi, actum, tr. 3. *to finish; pass., to be over.*
 Percipio, ãre, cãpi, ceptum, tr. 3. *to perceive, to learn, to gather (fruit), to enjoy.*
 Percontor, ári, átus, dep. 1. *to inquire, to examine.*
 Pererebesco, ãre, brui, & bui, —, intr. 3. *to spread abroad, to become known.*
 Perculsus, a, um, pt. *being struck.*
 Percunctor, ári, átus, dep. 1. *to question.*
 Percutio, ãre, cussi, cussum, tr. 3. *to strike; percutẽre secûri, to behead.*
 Perdiccas, æ, m. 1. *a general of Alexander.*
 Perdisco, ãre, didici, —, *to learn thoroughly, to commit to memory.*
 Perdo, ãre, didi, ditum, tr. 3. *to destroy, to lose.*
 Perdõmo, ãre, ui, ítum, tr. 1. *to subdue, to conquer.*
 Peregrinus, i, m. 2. *a foreigner.*
 Pereo, ãre, ii, *seldom* ivi, ítum, intr. irr. *to perish, to be lost, to die.*
 Perfecte, adv. *perfectly.*
 Perfectio, õnis, f. 3. *perfection.*
 Perfectus, a, um, adj. *perfect, entire.*
 Perfẽro, ferre, túli, látum, tr. irr. *to suffer.*
 Perficio, ãre, fãci, factum, tr. 3. *to finish, to execute.*
 Perfidia, æ, f. 1. *treachery, perfidy.*
 Perfídus, a, um, adj. *perfidious.*
 Perfõro, ãre, ávi, átum, tr. 1. *to pierce through.*
 Perfruo, ui, uctus, or uítus, dep. 3. *to enjoy very much.*
 Perfugio, gẽre, fûgi, fugitum, intr. 3. *to fly for shelter.*
 Perfugium, ii, n. 2. *a refuge.*
 Pergamum, i, n. 2. *Pergãmus, the citadel of Troy.*
 Pergo, ãre, exi, ectum, tr. 3. *to go forward, to proceed.*
 Perhumaniter, adv. *very kindly.*
 Periculõsus, a, um, adj. *dangerous.*

Pericŭlum, i, n. 2. *danger.*

Perinde, adv. *just the same, equally.*

Peritus, a, um, adj. *skilled, accustomed.*

Permaneo, ěre, si, sum, n. 2. *to remain, to continue.*

Permansio, ōnis, f. 3. *a remaining.*

Permeo, ěre, āvi, ātum, tr. 1. *to flow through.*

Permitto, ěre, Isi, issum, tr. 3. *to send away, to allow.*

Permoveo, ěre, vi, tum, tr. 2. *to move.*

Permultus, a, um, adj. *very many.*

Permutatio, ōnis, f. 3. *a changing, an altering.*

Perniciōsus, a, um, adj. *destructive, hurtful.*

Pernix, icis, adj. *swift, nimble.*

Pernoctō, ěre, āvi, ātum, intr. 1. *to pass the night.*

Perpĕram, adv. *rashly, amiss.*

Perpetior, pĕti, pessus, dep. 3. *to suffer.*

Perpetuo, adv. *perpetually.*

Perpetuus, a, um, adj. *perpetual, continual.*

Perquam, adj. *very.*

Persæ, ārum, m. pl. 1. *Persians.*

Persæpe, adv. *very often.*

Perscribo, ěre, psi, ptum, tr. 3. *to describe.*

Persĕquor, qui, cŭtus, or quŭtus, dep. 3. *to follow close, to pursue.*

Persevero, ěre, āvi, ātum, tr. 1. *to persevere.*

Persicus, a, um, adj. *Persian.*

Persis, idis, m. 3. *Persia.*

Persōna, æ, f. 1. *a person, a mask.*

Perspicio, ěre, exi, ectum, tr. 3. *to see plainly, to understand.*

Perspicuus, a, um, adj. *clear, manifest.*

Persuādeo, ěre, si, sum, tr. 2. *to persuade.*

Pertimesco, ere, timui, — tr. 3. *to fear, to dread.*

Pertinacia, æ, f. 1. *obstinacy, pertinacity.*

Pertinaciter, adv. *resolutely.*

Pertinax, ācis, m. 3. *a man's name.*

Pertineo, ěre, ui, tentum, intr. 2. *to pertain, to tend.*

Perturbatio, ōnis, f. 3. *a confusion, a disturbance.*

Perturbo, ěre, āvi, ātum, tr. 1. *to disturb greatly, to embroil.*

Pervĕnio, ire, vĕni, ventum, n. 4. *to come to, to arrive at.*

Pes, pedis, m. 3. *a foot.*

Pessimus, a, um, adj. *very bad, worst.*

Pessundo, ěre, dĕdi, datum, tr. 1. *to ruin, to destroy.*

Pestifer, ěra, ěrum, adj. *pestiferous, ruinous.*

Pestis, is, f. 3. *a pest, a plague.*

Peto, ěre, ivi, itum, tr. 3. *to ask, to seek, to go to.*

Petŭlans, tis, adj. *petulant.*

Phæthon, ōntis, m. 3. *Phæthon.*

Phalāris, idis, m. 3. *Phalaris, a tyrant of Agrigentum.*

Phalĕra, æ, f. 1. *horse trappings.*

Pharus, i, f. 2. *Pharus, an island opposite to the mouth of the Nile.*

Philippus, i, m. 2. *Philip.*

Philocrates, is, m. 3. *Philocrates.*

Philonides, is, m. 3. *Philonides, a man's name.*

Philosophia, æ, f. 1. *philosophy.*

Philosŏphor, āri, ātus, dep. 1. *to philosophize.*

Philosŏphus, i, m. 2. *a philosopher.*

Philotimus, i, m. 2. *a man's name.*

Pictŭra, æ, f. 1. *a painting, a picture.*

Pie, adv. *piously.*

Pierides, um, f. 3. *the Muses.*

Piĕtas, ātis, f. 3. *piety, affection.*

Piget, ěre, uit, or itum est, imp. 3. *grieves.*

Piger, gra, grum, aŭj. *slow, dull.*

Pila, æ, f. 1. *a ball.*

Pilum, i, n. 2. *a javelin, heavy dart.*

Pinguesco, ěre, — — n. 3. *to grow fat.*

- Pinguis, e, adj. *fat*.
 Piscina, æ, f. 1. *a fish pond*.
 Piscis, is, m. 3. *a fish*.
 Pisistratus, i, m. 2. *Pisistratus, a tyrant of Athens*.
 Piso, ònis, m. 3. *a man's name*.
 Pius, a, um, adj. *pious, affectionate*.
 Placabilis, e, adj. *easy to be pacified, placable*.
 Placabilitas, àtis, f. 3. *gentleness, placability*.
 Placàtè, adv. *peaceable, with patience*.
 Placentia, æ, f. 1. *Placentia, a city of Italy*.
 Placeo, ère, ui, itum, tr. 2. *to please*.
 Placet, ère, uit, imp. *it pleases*.
 Placide, adv. *gently, mildly*.
 Placidus, a, um, adj. *gentle, mild*.
 Placo, àre, àvi, àtum, tr. 1. *to appease*.
 Plàne, adv. *plainly, evidently*.
 Planitia, æ, f. 1. & planities, ei, 5. *f. a plain*.
 Platānus, i, f. 2. *the plane tree*.
 Plato, ònis, m. 3. *Plato, a Grecian philosopher*.
 Plebs, plēbis, c. 3. *the common people*.
 Plecto, ère, xui, & xi, xum, tr. 2. *to twist, to plait, to punish*.
 Plenus, a, um, adj. *full*.
 Plerique, æque, àque, adj. *the most, many*.
 Plerumque, adv. *for the most part, commonly*.
 Ploro, àre, àvi, àtum, tr. 1. *to weep, to lament*.
 Plurimum, adv. *very much, most*.
 Plurimus, a, um, adj. *very much, most*.
 Plus, pluris, adj. *more*; pl. plures, a.
 Plūto, ònis, m. 3. *God of the infernal regions*.
 Poculum, i, n. 2. *a goblet, a cup*.
 Podagra, æ, f. 1. *the gout in the feet*.
 Poëma, àtis, n. 3. *a poem*.
 Pœna, æ, f. 1. *a compensation, punishment*.
 Pœnitet, ère, uit, imp. *it repents*.
 Pœnus, i, m. 2. *a Carthaginian*.
 Poëta, æ, m. 1. *a poet*.
 Polio, ire, Ivi, itum, tr. 4. *to smooth, to polish*.
 Polite, adv. *politely, elegantly*.
 Pollux, ūcis, m. 3. *Pollux*.
 Polliceor, èri, itus, dep. 2. *to offer, to promise*.
 Pollio, ònis, m. 3. *a man's name*.
 Pòlus, i, m. 2. *the pole, the sky*.
 Pomœrium, ii, n. 2. *the pomœrium, an open space on both sides of the walls of a town*.
 Pompeius, i, m. 2. *Pompey, a Roman general*.
 Pomponius, ii, m. 2. *a man's name*.
 Pondus, èris, n. 3. *weight*.
 Pòno, ère, pòsui, pòsitum, tr. 3. *to put, to place*.
 Pons, tis, m. 3. *a bridge*.
 Populàris, e, adj. *of the people, popular*.
 Populus, i, m. 2. *a people*.
 Porcia, æ, f. 1. *a woman's name*.
 Porcius, a, um, adj. *Porcian, of Porcius*.
 Porcus, i, m. 2. *a hog, a sow*.
 Porriqo, inis, f. 3. *scab, mange*.
 Porta, æ, f. 1. *a gate, a door*.
 Porto, àre, àvi, àtum, tr. 1. *to carry*.
 Portus, us, m. 4. *a harbor*.
 Posco, ère, poposci, — tr. 3. *to ask, to demand*.
 Possessio, ònis, f. 3. *a possession*.
 Possideo, ère, èdi, essum, tr. 2. *to possess*.
 Possum, posse, potui, irr. *to be able*.
 Post, prep. *after, behind*.
 Postea, adv. *afterwards*.
 Posteaquam, adv. *after, after that*.
 Posteritas, àtis, f. 3. *posterity*.
 Postèrus, a, um, adj. *coming after, following*.
 Posthac, adv. *hereafter*.
 Postis, is, f. 3. *a post*.

- Postpōno, ēre, ōsui, ōsitum, tr. 3. *to set behind, to esteem less.*
 Postquam, adv. *after, afterwards.*
 Postridie, adv. *the day after.*
 Postūlo, āre, āvi, ātum, tr. 1. *to ask, to demand.*
 Potentia, æ, f. 1. *power, force.*
 Potestas, ātis, f. 3. *ability, power.*
 Potio, ōnis, f. 3. *drinking, a draught.*
 Potior, Iri, itus, dep. 4. *to be master of, to obtain.*
 Potior, us (comp. of potis), adj. *better.*
 Potissimum, adv. *chiefly, especially.*
 Potius, adv. *rather, better.*
 Poto, āre, āvi, ātum, or potum, tr. 1. *to drink.*
 Potus, ūs, m. 4. *drink.*
 Præ, prep. *before, for, on account of; after the comparative, than.*
 Præbeo, ēre, ui, ūtum, tr. 2. *to afford.*
 Præcēdo, ēre, cēssi, cēssum, tr. 3. *to go before, to excel.*
 Præceptor, ōris, m. 3. *an instructor, a master.*
 Præceptum, i, n. 2. *an order, a precept.*
 Præcipio, ēre, cēpi, ceptum, tr. 3. *to take before, to order.*
 Præcipito, āre, āvi, ātum, tr. 1. *to throw headlong, to precipitate.*
 Præcipuus, a, um, adj. *chief.*
 Præclāre, adv. *very clearly, nobly.*
 Præclārus, a, um, adj. *very clear, illustrious.*
 Præco, ōnis, m. 3. *a herald.*
 Præda, æ, f. 1. *prey.*
 Prædico, āre, āvi, ātum, tr. 1. *to publish, to proclaim.*
 Præditus, a, um, adj. *endued with.*
 Præfectus, i, m. 2. *a prefect, a chief officer.*
 Præfero, ferre, tūli, lātum, tr. irr. *to carry before, to prefer.*
 Prælectio, ōnis, f. 3. *a lesson.*
 Prælium, ii, n. 2. *a battle.*
 Præmeditatio, ōnis, f. 3. *premeditation.*
 Præmitto, ēre, mīsi, missum, tr. 3. *to send before.*
 Præmium, ii, n. 2. *a reward.*
 Præopto, āre, āvi, ātum, tr. 1. *to wish rather.*
 Præparatio, ōnis, f. 3. *a preparation.*
 Præpāro, āre, āvi, ātum, tr. 1. *to prepare.*
 Præpondēro, āre, āvi, ātum, tr. 1. *to outweigh, to prefer.*
 Præpōno, ēre, ōsui, ōsitum, tr. 3. *to set before, prefer.*
 Præscribo, ēre, psi, ptum, tr. 3. *to write before, to prescribe.*
 Præsens, tis, adj. *present, favourable.*
 Præsentia, æ, f. 1. *presence.*
 Præsertim, adv. *especially.*
 Præsideo, ēre, ēdi, — intr. 2. *to preside, to rule.*
 Præsidium, ii, n. 2. *a guard, a garrison.*
 Præstabilis, e, adj. *excellent.*
 Præstans, tis, adj. *excellent.*
 Præstantia, æ, f. 1. *excellence.*
 Præstituo, ēre, ui, ūtum, tr. 3. *to determine, to fix.*
 Præsto, adv. *ready, at hand.*
 Præsto, āre, iti, itum or ātum, tr. 1. *to stand before, to excel, to perform; præstat, it is better.*
 Præsum, esse, fui, intr. irr. *to be set over, to rule over.*
 Præter, prep. *beside, except.*
 Prætereo, ire, ii, seldom iui, ūtum, tr. & intr. irr. *to pass over, to omit; præteritus, past.*
 Prætermitto, ēre, isi, issum, tr. 3. *to omit, to pass over.*
 Præterquam, adv. *except.*
 Prætor, ōris, m. 3. *prætor, commander, judge.*
 Præveho, ēre, vexi, vectum, tr. 3. *to be carried, or to flow by, or in front of.*
 Prævenio, ire, vēni, ventum, tr. & intr. 4. *to come before (another), to anticipate, get the start of, to be the first to do or make.*

- Prandeo, ēre, di, sum, tr. 2. to *dine*.
 Pratum, i, n. 2. a *meadow*.
 Pravitas, ātis, f. 3. *crookedness, wickedness*.
 Pravus, a, um, adj. *crooked, wicked, mean*.
 Preci, em, e, f. 3. a *prayer, an entreaty*; pl. preces, um, &c.
 Precor, āri, ātus, dep. 1. to *pray*.
 Præmo, ēre, pressi, pressum, tr. 3. to *press*.
 Pretiosus, a, um, adj. *precious*.
 Pretium, ii, n. 2. a *price, a reward*.
 Pridie, adv. *the day before*.
 Primo, adv. *at first, in the first place*.
 Primum, adv. *first of all*.
 Primus, a, um, adj. *first*.
 Princeps, ipis, c. 3. a *prince or princess*.
 Principātus, us, m. 4. *mastery, reign*.
 Principium, ii, n. 2. a *beginning*.
 Prior, us, adj. *former, preferable*.
 Pristinus, a, um, adj. *former, ancient*.
 Prius, adv. *sooner, before*.
 Priusquam, adv. *before*.
 Privātim, adv. *privately*.
 Privatio, ōnis, f. 3. *privation*.
 Privātus, a, um, adj. *private*.
 Privo, āre, āvi, ātum, tr. 1. to *deprive*.
 Privus, a, um, adj. *private, peculiar*.
 Pro, prep. *for, as, instead of*.
 Probatio, ōnis, f. 3. *proof, evidence*.
 Probe, adv. *well*.
 Probitas, ātis, f. 3. *goodness, honesty*.
 Probo, āre, āvi, ātum, tr. 1. to *aprove, to prove*.
 Probrum, i, n. 2. a *disgrace*.
 Probus, a, um, adj. *honest, good*.
 Procedo, ēre, cessi, cessum, tr. 3. to *proceed, to advance*.
 Proclivis, e, adj. *inclined, prone*.
 Procrastinatio, ōnis, f. 3. a *delaying, procrastination*.
 Procreo, āre, āvi, ātum, tr. 1. to *beget, to produce*.
 Procul, adv. *far, far off*.
 Procurro, ēre, ri, sum, intr. to *extend, reach forth*.
 Prodeo, ire, ii, itum, intr. irr. to *go forth*.
 Prodigium, ii, n. 2. a *prodigy*.
 Prodigō, ēre, ēgi, — tr. 3. to *drive forth, to lavish*.
 Prodigus, a, um, adj. *prodigal, lavish*.
 Proditio, ōnis, f. 3. *treachery*.
 Prodo, ēre, idi, itum, tr. 3. to *discover, to hand down, to betray*.
 Prodūco, ēre, xi, etum, tr. 3. to *bring out, to produce*.
 Prælium, ii, n. 2. See *prælium*.
 Profānus, a, um, adj. *profane*.
 Profecto, adv. *truly*.
 Profestus, a, um, adj. *not holy, common*.
 Proficīo, ēre, fēci, fectum, tr. 3. to *profit, to do good*.
 Proficiscor, ficisci, fectus, dep. 3. to *set out, to proceed*.
 Profundo, ēre, fūdi, fūsum, tr. 3. to *pour forth*.
 Progredior, di, gressus, dep. 3. to *advance, go forward*.
 Prohibeo, ēre, ui, itum, tr. 2. to *keep off, to prohibit*.
 Proinde, adv. *in like manner, just*.
 Projectus, a, um, pt. *cast forth, abject*.
 Projicio, ēre, jēci, jectum, tr. 3. to *cast or throw forth, to squander, to waste*.
 Promissum, i, n. 2. a *promise*.
 Promitto, ēre, īsi, issum, tr. 3. to *promise*.
 Promoveo, ēre, mōvi, mōtum, tr. 2. to *move forward*.
 Promptu, m. 4. (used only in the abl.) *in readiness*.
 Promptus, a, um, adj. *ready, prompt*.

- Pronus, a, um, adj. *prone, head-long.*
 Prope, adv. *near, hard by.*
 Propensus, a, um, adj. *inclined, prone.*
 Propéro, áre, ávi, átum, tr. & intr. 1. *to hasten.*
 Propinquitás, átis, f. 3. *nearness, kindred.*
 Propinquus, a, um, adj. *near, adjoining.*
 Propior, us, adj. comp. *nearer.*
 Propóno, ére, ósui, ósitum, tr. 3. *to propose, to offer, to set forth, to display.*
 Propósitum, i, n. 2. *a purpose.*
 Proprius, a, um, adj. *proper, peculiar.*
 Propter, prep. *for, because of.*
 Propterea, adv. *because; propterea quod, because (that).*
 Propulso, áre, ávi, átum, tr. 1. *to drive away.*
 Próra, æ, f. 1. *the prow.*
 Prorsus, adv. *straightway, certainly, truly.*
 Proséquor, qui, cútus or quútus, dep. 3. *to follow after, to pursue.*
 Prospe, & Prospérus, a, um, adj. *prosperous.*
 Prospicio, ére, pexi, pectum, tr. 3. *to look forward to.*
 Prosum, esse, fui, intr. irr. *to do good, to avail.*
 Protégo, ére, xi, ctum, tr. 3. *to protect.*
 Prout, adv. *as, according as.*
 Providentia, æ, f. 1. *providence.*
 Provideo, ére, vidi, visum, tr. 2. *to foresee, to provide.*
 Provincia, æ, f. 1. *a province.*
 Proxíme, adv. *next, very near.*
 Proxímus, a, um, adj. *nearest, next, last; sub. a neighbour.*
 Prudens, tis, adj. *wise, prudent.*
 Prudenter, adv. *prudently, wisely.*
 Prudentia, æ, f. 1. *prudence, wisdom.*
 Prussias, æ, m. 1. *Prussias, king of Bithynia.*
 Ptolemæus, i, m. 2. *Ptolemy.*
 Pubesco, ére, incep. 3. *to bud, to bloom, to grow to maturity.*
 Publicè, adv. *publicly, at the public expense.*
 Publicus, a, um, adj. *public.*
 Publius, ii, m. 2. *Publius, a man's name.*
 Pudens, tis, adj. *modest.*
 Pudet, ére, uit, & itum est, imp. *it ashamed.*
 Pudor, óris, m. 3. *shame, modesty.*
 Puer, éri, m. 2. *a boy.*
 Puerilis, e, adj. *of a boy, puerile, boyish.*
 Pueritia, æ, f. 1. *boyhood.*
 Pugna, æ, f. 1. *a battle.*
 Pugno, áre, ávi, átum, tr. 1. *to fight, differ.*
 Pulcher, chra, chrum, adj. *fair, beautiful.*
 Pulchre, adv. *beautifully.*
 Pulchritúdo, ínís, f. 3. *beauty.*
 Pulsus, a, um, pt. *driven.*
 Pumilio, ónis, m. 3. *a dwarf.*
 Punctum, i, n. 2. *a point.*
 Punicus, a, um, adj. *Punic, Carthaginian.*
 Punio, ire, ivi, itum, tr. 4. *to punish.*
 Pupula, æ, f. 1. *the pupil of the eye, the eye.*
 Purpúra, æ, f. 1. *purple.*
 Purpureus, a, um, adj. *purple.*
 Purus, a, um, adj. *pure.*
 Puteóli, órum, m. 2. *the city Puteoli.*
 Puto, áre, ávi, átum, tr. 1. *to prune, to think.*
 Putresco, ére, — — intr. 3. *to become rotten or putrid.*
 Pyládes, is, m. 3. *Pylades, a man's name.*
 Pyrrhus, i, m. 2. *a man's name.*
 Pythagóras, æ, m. 1. *Pythagoras, a Grecian philosopher.*
 Pythagoreus, a, um, adj. *Pythagorean.*

Pythagoreus, i, m. 2. *a Pythagorean.*

Pythius, a, um, adj. *Pythian.*

Q

Qua, adv. *where.*

Quadragesimus, a, um, adj. *fortieth.*

Quadraginta, adj. ind. *forty.*

Quadrimātus, a, um, adj. *four years old.*

Quadringenti, æ, a, adj. *four hundred.*

Quærito, ære, Ævi, Ætum, tr. 1. *to search diligently, to inquire.*

Quæro, Ære, sivi, situm, tr. 3. *to seek for, to ask.*

Quæsitum, i, n. 2. *a question, a demand, a thing gotten.*

Quæso, def. *I pray.*

Quæstor, Æris, m. 3. *a quæstor.*

Qualis, e, adj. *of what kind, such as.*

Quam, conj. *how, than, as.*

Quamdiu, adv. *how long, as long as; after tamdiu, as.*

Quamobrem, adv. *wherefore, why.*

Quamprimum, adv. *as soon as possible.*

Quamvis, adv. *however.*

Quando, adv. *when.*

Quantquam, conj. *although.*

Quantopere, adv. *how greatly.*

Quantum, adv. *as much as, how much.*

Quantus, a, um, adj. *how great, as much as.*

Quare, adv. *wherefore, why.*

Quartus, a, um, adj. *fourth.*

Quasi, conj. *as if, as it were.*

Quater, adv. *four times.*

Quaterni, æ, a, adj. *four each, by fours.*

Quatio, Ære, (quassi), quassum, tr. 8. *to shake.*

Quatriduum, i, n. 2. *the space of four days.*

Quatuor, adj. indec. *four.*

Que, conj. (always annexed to another word) *and, also.*

Quemadmōdum, adv. *in what manner, how.*

Queo, ire, quivi, def. irr. *to be able.*

Querēla, æ, f. 1. *a complaint.*

Queror, ri, questus, dep. 3. *to complain.*

Questus, ūs, m. 4. *a complaint.*

Qui, quæ, quod, rel. pron. *who, which, that.*

Qui, adv. *how? why?*

Quia, conj. *because.*

Quicumque, quæcunque, quodecunque, pron. *whosoever, whatsoever.*

Quidam, quædam, quoddam, or quiddam, pron. *a certain one, some one.*

Quidem, conj. *indeed, truly, even.*

Quies, Ætis, f. 3. *rest, ease.*

Quiesco, Ære, Ævi, Ætum, n. 3. *to rest, to repose.*

Quiète, adv. *quietly, peaceably.*

Quiētus, a, um, adj. *quiet.*

Quin, adv. & conj. *why not? but, yet.*

Quinctius, ii, m. 2. *a man's name.*

Quindecim, adj. indec. *fifteen.*

Quingenti, æ, a, adj. *five hundred.*

Quinquagēni, æ, a, adj. *fifty to each.*

Quinquaginta, adj. indec. *fifty.*

Quinque, adj. ind. *five.*

Quintus, i, m. 2. *a man's name.*

Quippe, conj. *because, for.*

Quirites, ium, m. 3. *Quirites, Romans.*

Quis, quæ, quod, or quid, pron. *who, which, what? any.*

Quisnam, quænam, quodnam, or quidnam, pr. indef. *who, what.*

Quisquam, quæquam, quodquam, or quidquam, pron. *any one.*

Quisque, quæque, quodque, or quidque, pron. *every one.*

Quisquis, — quidquid, or quicquid, pron. *whosoever, any one.*

Quivis, quævis, quodvis, or quidvis, pron. *any one, whosoever.*

Quo, conj. *that, in order that.*
 Quo, adv. *whither.*
 Quoad, adv. *till, until.*
 Quocunque, adv. *whithersoever.*
 Quod, conj. *that, because.*
 Quominus, adv. *that not, from.*
 Quomodo, adv. *how.*
 Quonam, adv. *whither? to what place?*
 Quondam, adv. *formerly.*
 Quoniam, adv. *since, seeing that.*
 Quoque, conj. *also, too, even.*
 Quot, adj. ind. *how many.*
 Quotidie, adv. *daily.*
 Quoties, adv. *how often.*
 Quotusquisque, aquæque, umquodque, pron. *what one amongst many.*
 Quousque, adv. *how long?*
 Quum, conj. *when, whilst, since, although.*

R.

Rabies, ei, f. 5. *madness, fury.*
 Ramus, i, m. 2. *a branch, a bough.*
 Rana, æ, f. 1. *a frog.*
 Rapidus, a, um, adj. *rapid.*
 Rapio, ère, ui, tum, tr. 3. *to take (by force), to seize.*
 Raptus, a, um, pt. *taken, seized.*
 Raro, adv. *rarely, seldom.*
 Rarus, a, um, adj. *thin, rare.*
 Raster & Rastrum, tri, n. 2. *a mattock, a rake.*
 Râtes, is, f. 3. *a raft.*
 Ratio, ònis, f. 3. *reason, an account.*
 Ratiuncula, æ, f. 1. *a trifling argument or reason.*
 Ravenna, æ, f. 1. *the name of a city.*
 Recedo, ère, cessi, cessum, intr. 3. *to go away, retire.*
 Receptaculum, i, n. 2. *a receptacle, a refuge.*
 Recipio, ère, cæpi, ceptum, tr. 3. *to receive, to recover.*
 Recordatio, ònis, f. 3. *a remembrance.*

13*

Recordor, âri, âtus, dep. I. *to remember.*
 Recreo, âre, âvi, âtum, tr. 1. *to recreate, revive, to recover.*
 Recte, adv. *rightly, properly.*
 Rectum, i, n. 2. *rectitude, honesty.*
 Rectus, a, um, adj. *straight, proper.*
 Recupero, âre, âvi, âtum, tr. 1. *to recover.*
 Recurro, ère, ri, sum, n. 3. *to run back, to recur.*
 Recûso, âre, âvi, âtum, tr. 1. *to refuse.*
 Reddo, ère, îdi, îtum, tr. 3. *to give back, to restore.*
 Redeo, îre, ii, seldom îvi, îtum, intr. irr. *to return.*
 Redigo, ère, ègi, actum, tr. 3. *to bring back, to reduce.*
 Redimo, ère, èmi, emptum, tr. 3. *to redeem, to ransom.*
 Redintegro, âre, âvi, âtum, tr. 1. *to renew.*
 Reditus, ûs, m. 4. *a return.*
 Redundo, âre, âvi, âtum, n. 1. *to overflow, to abound.*
 Redûco, ère, xi, ctum, tr. 1. *to bring back, to restore.*
 Refello, ère, felli, —, tr. 3. *to refute.*
 Refero, ferre, tûli, lâtum, tr. irr. *to bring back, to relate, to return, to requite.*
 Refert, imp. *it concerns.*
 Reficio, ère, èci, ectum, tr. 3. *to repair, to recover.*
 Refugio, ère, i, îtum, intr. 3. *to fly back, to take refuge.*
 Regîna, æ, f. 1. *a queen.*
 Regio, ònis, f. 3. *a region.*
 Regius, a, um, adj. *kingly, royal.*
 Regno, âre, âvi, âtum, tr. 1. *to reign, to rule.*
 Regnum, i, n. 2. *a kingdom.*
 Rego, ère, xi, ctum, tr. 3. *to rule.*
 Regredior, di, gressus, dep. 3. *to go back, return.*
 Regûla, æ, f. 1. *a rule.*

- Regūlus, i, m. 2. *a prince, a petty king.*
- Regūlus, i, m. 2. *a Roman general.*
- Rejicio, ěre, jěci, jectum, tr. 3. *to reject*
- Religio, ōnis, f. 3. *religion.*
- Religiōsua, a, um, adj. *religious, sacred.*
- Relinquo, ěre, liqui, licium, tr. 3. *to leave, to forsake.*
- Reliquiæ, ārum, f. 1. *remains, leavings.*
- Reliquus, a, um, adj. *the rest.*
- Reluctor, āri, ātus, dep. 1. *to struggle against, to oppose.*
- Remedium, ii, n. 2. *a remedy, a cure.*
- Rĕmi, ōrum, m. 2. *the Remi, a tribe of the Gauls.*
- Reminiscor, isci, — dep. 3. *to remember.*
- Remitto, ěre, mīsi, missum, tr. 3. *to send back, to relax; intr. to abate.*
- Remōtus, a, um, adj. *remote, distant.*
- Remōveo, ěre, ōvi, ōtum, tr. 2. *to remove.*
- Remunĕro, āre, āvi, ātum, tr. 1. *to reward.*
- Rĕmus, i, m. 2. *Remus, the brother of Romulus.*
- Renuncio, āre, āvi, ātum, tr. 1. *to bring back word, to announce.*
- Reor, rĕri, ratus, dep. 2. *to think.*
- Rependo, ěre, di, sum, tr. 3. *to repay.*
- Repente, adv. *suddenly.*
- Repentīnus, a, um, adj. *sudden.*
- Repĕrio, ire, ěri, ertum, tr. 4. *to find, to discover.*
- Repertor, ōris, m. 3. *a finder, an inventor.*
- Repĕto, ěre, ivi, i um, tr. 3. *to ask, to demand; repetĕre rem, to demand redress.*
- Repōno, ěre, ōsui, ōsitum, tr. 3. *to replace.*
- Reposco, ěre, poposci, —, tr. 3. *to ask again, to demand.*
- Reprehendo, ěre, di, sum, tr. 3. *to reprove, to blame.*
- Reprehensio, ōnis, f. 3. *censure.*
- Repŭdio, āre, āvi, ātum, tr. 1. *to reject, to refuse.*
- Repugno, āre, āvi, ātum, tr. 1. *to resist, to oppose.*
- Repŭto, āre, āvi, ātum, tr. 1. *to think again, to consider.*
- Requiesco, ěre, ěvi, ětum, n. 3. *to rest, to oppose.*
- Requĭro, ěre, sĭvi, sĭtum, tr. 3. *to seek f.r.*
- Res, rei, f. 5. *a thing, an estate.*
- Rescisco, ěre, ivi, itum, tr. 3. *to come to know, to understand.*
- Rescribo, ěre, psi, ptum, tr. 3. *to write back.*
- Reservo, āre, āvi, ātum, tr. 1. *to keep, to reserve.*
- Resisto, ěre, stĭti, stĭtum, intr. & tr. 3. *to stand still, to resist.*
- Respicio, ěre, exi, ectum, tr. 3. *to look back, to regard.*
- Respondeo, ěre, di, sum, tr. 2. *to answer.*
- Responsum, i, n. 2. *an answer.*
- Respublica, reipublicæ, f. 5. & 1. *a republic, a commonwealth.*
- Restauro, āre, āvi, ātum, tr. 1. *to restore, rebuild.*
- Restis, is, f. 3. *a halter, a rope.*
- Restituo, ěre, ui, ūtum, tr. 3. *to restore.*
- Resto, āre, stĭti, stĭtum, intr. 1. *to stay, to remain.*
- Reticeo, ěre, ui, — tr. 2. *to conceal.*
- Retĭneo, ěre, inui, entum, tr. 2. *to hold back, to detain.*
- Retro, adv. *backwards.*
- Reus, i, m. 2. *a person accused, a culprit.*
- Revĕra, adv. *actually, in truth.*
- Reverenter, adv. *reverently.*
- Reverentia, æ, f. 1. *respect, reverence.*

- Revereor, eri, itus, dep. 2. *to respect, to reverence.*
 Revertor, ti, sus, dep. 3. *to return.*
 Revóco, áre, ávi, átum, tr. 1. *to recall.*
 Rex, regis, m. 3. *a king.*
 Rhēnus, i, m. 2. *the Rhine.*
 Rhētor, ōris, m. 3. *a rhetorician.*
 Rhodus, i, f. 2. *Rhodes, an island off the south-west corner of Asia Minor.*
 Rideo, ēre, si, sum, tr. 2. *to laugh.*
 Ridicūlus, a, um, adj. *ridiculous.*
 Rigeo, ēre, ui, — intr. 2. *to be stiff, to be benumbed.*
 Rigo, áre, ávi, átum, tr. 1. *to water.*
 Risus, ūs, m. 4. *a laughing, a laugh.*
 Ritus, ūs, m. 4. *a rite, a fashion.*
 Rixa, æ, f. 1. *a quarrel.*
 Rōbur, ōris, n. 3. *strength.*
 Rōgo, áre, ávi, átum, tr. 1. *to ask.*
 Rōgus, i, m. 2. *a funeral pile.*
 Roma, æ, f. 1. *Rome, the capital of Italy.*
 Romāni, orum, m. 2. *the Romans.*
 Romānus, a, um, adj. *Roman.*
 Romūlus, i, m. 2. *Romulus, the founder of Rome.*
 Roscius, ii, m. 2. *a celebrated actor.*
 Rubens, tis, pt. *being red*; adj. *red.*
 Rubeo, ēre, — intr. 2. *to be red, to blush.*
 Rūdis, e, adj. *rude, unskilled, unacquainted with.*
 Rūfus, i, m. 2. *a man's name.*
 Ruina, æ, f. 1. *ruin.*
 Rumor, ōris, m. 3. *rumor, report.*
 Ruo, ēre, i, itum, tr. & intr. 3. *to throw down, to fall.*
 Rursus, adv. *again.*
 Rus, ruris, n. 3. *the country.*
- S
- Sabīnus, a, um, adj. *belonging to the Sabines (a people of Italy), Sabine*; Sabina, a *Sabine woman.*
 Sacer, cra, crum, adj. *sacred.*
 Sacerdos, ōtis, c. 3. *a priest, or priestess.*
 Sacrilēgus, a, um, adj. *sacrilegious.*
 Sacrum, i, n. 2. *a sacrifice, a festival.*
 Sæpe, adv. *often.*
 Sägax, äcis, adj. *sagacious.*
 Saguntum, i, n. 2. *a town in Spain.*
 Sali, ōrum, m. pl. 2. *the Salii, priests of Mars.*
 Saltem, adv. *at least.*
 Salto, áre, ávi, átum, intr. 1. *to dance.*
 Salūber and Salūbris, bre, adj. *healthy.*
 Salus, ūtis, f. 3. *safety, health.*
 Salūto, áre, ávi, átum, tr. 1. *to salute.*
 Salvus, a, um, adj. *safe.*
 Samnis, itis, m. 3. *a Samnite.*
 Samothrax, äcis, m. 3. *a Samothracian.*
 Sancio, ire, xi, ctum, or cīvi, ctum, tr. 4. *to consecrate, to ratify.*
 Sanctē (ius, issīme), adv. *sacredly, religiously.*
 Sanctus, a, um, adj. *sacred, holy.*
 Sanguis, inis, m. 3. *blood.*
 Sanus, a, um, adj. *sound, sane.*
 Sapiens, tis, adj. *wise.*
 Sapiens, tis, m. 3. *a wise man.*
 Sapienter, adv. *wisely.*
 Sapientia, æ, f. 1. *wisdom.*
 Sapiro, ēre, ui, — intr. 3. *to taste, to be wise.*
 Sapor, ōris, m. 3. *taste, a relish.*
 Sardinia, æ, f. 1. *Sardinia, an island in the Mediterranean.*
 Sat, } adv. *enough.*
 Satis, }
 Satāgo, ēre, ēgi, — intr. 3. *to be busy.*
 Satietas, ätis, f. 3. *satiety.*
 Satio, áre, ávi, átum, tr. 1. *to satiate, to satisfy.*
 Satisfācio, ēre, fēci, factum, tr. 3. *to satisfy.*

- Satrius, ii, m. 2. *a man's name.*
 Saturnus, i, m. 2. *the god Saturn.*
 Saxum, i, n. 2. *a large stone, a rock.*
 Scabies, ei, f. 5. *a scab, a mange.*
 Scaldis, is, m. 3. *the river Scheldt.*
 Scateo, ere, ui, — intr. 2. *to abound.*
 Sceleratus, a, um, adj. *wicked.*
 Scelus, eris, n. 3. *wickedness.*
 Scena, æ, f. 1. *the stage.*
 Schola, æ, f. 1. *a school.*
 Sciens, tis, adj. *knowing, skilful.*
 Scientia, æ, f. 1. *knowledge.*
 Scilicet, adv. *in fact, to wit.*
 Scindo, ere, scidi, scissum, tr. 3. *to divide.*
 Scio, ire, ivi, itum, tr. 4. *to know.*
 Scipio, onis, m. 3. *Scipio, a Roman general.*
 Scisco, ere, scivi, scitum, tr. 3. *to enact.*
 Scribo, ere, psi, ptum, tr. 3. *to write.*
 Scriptum, i, n. 2. *a writing.*
 Scutum, i, n. 2. *a shield.*
 Scythia, æ, f. 1. *Scythia.*
 Scythicus, a, um, adj. *Scythian.*
 Secerno, ere, crēvi, crētum, tr. 3. *to separate, to distinguish.*
 Sēco, āre, ui, tum, tr. 1. *to cut.*
 Secreto, adv. *in secret, privately.*
 Sector, āri, ātus, dep. 1. *to follow, to attend.*
 Seculum, i, n. 2. *an age.*
 Secundum, prep. *according to.*
 Secundus, a, um, adj. *second, prosperous.*
 Secūre, adv. *securely, in safety.*
 Secūris, is, f. 3. *an axe.*
 Secūrus, a, um, adj. *secure, care-less.*
 Secus, adv. *otherwise.*
 Sed, conj. *but.*
 Sedēcim, adj. indec. *sixteen.*
 Sedeo, sedere, sēdi, sessum, intr. 2. *to sit.*
 Sedes, is, f. 3. *a seat.*
 Seditio, onis, -f. 3. *sedition.*
 Sedo, āre, āvi, ātum, tr. 1. *to allay, to mitigate.*
 Sedūco, ere, xi, ctum, tr. 3. *to lead aside, to seduce.*
 Segnis, e, adj. *dull, lazy.*
 Segnitia, æ, f. 1. *or Segnities, ei, f. 5. dulness, sloth.*
 Segrēgo, āre, āvi, ātum, tr. 1. *to divide.*
 Sejungo, ere, xi, ctum, tr. 3. *to separate.*
 Seleucus, i, m. 2. *a king of Syria.*
 Semel, adv. *once.*
 Semen, inis, n. 3. *seed.*
 Semīno, āre, āvi, ātum, tr. 1. *to plant, to sow.*
 Semirāmis, is, f. 3. *the wife of Ninus.*
 Semitā, æ, f. 1. *a footpath.*
 Semper, adv. *always.*
 Sempiternus, a, um, adj. *everlasting.*
 Sempronius, ii, m. 2. *a man's name.*
 Senatorius, a, um, adj. *of a senator, senatorian.*
 Senātus, ūs, m. 4. *a senate.*
 Senātus consultum, i, n. 2. *a decree of the senate.*
 Senecta, æ, f. 1. *old age.*
 Senectus, ūtis, f. 3. *old age.*
 Senex, senis, adj. *old.*
 Sēni, æ, a, adj. *six each.*
 Senilis, e, adj. *belonging to old age.*
 Senior, ōris, adj. comp. *older.*
 Sensus, ūs, m. 4. *sense, judgment.*
 Sententia, æ, f. 1. *an opinion, a sentence.*
 Sentina, æ, f. 1. *filthy water, dregs, refuse, rabble.*
 Sentio, ire, si, sum, tr. 4. *to think, to feel.*
 Sepio, ire, sepsi, septum, tr. 4. *to inclose, protect.*
 Sepōno, ere, sui, situm, tr. 3. *to set aside.*
 Septem, adj. indec. *seven.*
 Septēni, æ, a, adj. *seven each.*

- Septentrio, ōnis, m. 3. *the north.*
 Septimius, a, um, adj. *seventh.*
 Septuagenarius, a, um, adj. *of seventy.*
 Septuaginta, adj. indec. *seventy.*
 Sepulchrum, i, n. 2. *a grave, a sepulchre.*
 Sequanus, i, m. 2. *one of the Sequani.*
 Sequor, qui, cūtus, or quūtus, dep. 3. *to follow.*
 Serēnus, a, um, adj. *serene, clear.*
 Sermo, ōnis, m. 3. *speech, conversation, language.*
 Sero, ius, adv. *late, too late.*
 Sero, ěre, sēvi, sātum, tr. 3. *to sow, to plant.*
 Serpens, tis, m. 3. *a serpent.*
 Serus, a, um, adj. *late.*
 Servio, ĩre, ĩvi, ĩtum, tr. 4. *to serve, to obey.*
 Servitium, ii, n. 2. *the slaves (of a household).*
 Servītus, ūtis, f. 3. *slavery, bondage.*
 Servius, ii, m. 2. *Servius, a man's name.*
 Servo, ěre, āvi, ātum, tr. 1. *to preserve, to save, to retain.*
 Servus, i, m. 2. *a slave, a servant.*
 Seu, conj. *or.*
 Severitas, ātis, f. 3. *severity, rigour.*
 Sevērus, a, um, adj. *severe.*
 Sex, adj. indec. *six.*
 Sexaginta, adj. indec. *sixty.*
 Sexcentēsimus, a, um, adj. *six hundredth.*
 Sexcenti, æ, a, adj. *six hundred.*
 Sextus, a, um, adj. *sixth.*
 Sextus, i, m. 2. *a man's name.*
 Si, conj. *if.*
 Sic, adv. *so, thus.*
 Sicarius, ii, m. 2. *an assassin.*
 Sicilia, æ, f. 1. *Sicily.*
 Sicūlus, i, m. 2. *a Sicilian.*
 Sicyon, ōnis, f. 3. *Sicyon, a city of the Morea.*
 Sido, ěre, sidi, —, intr. 3. *to sink down.*
- Sidus, ěris, n. 3. *a constellation, a star.*
 Significo, ěre, āvi, ātum, tr. 1. *to signify, to express.*
 Signum, i, n. 2. *a sign, a signal, a statue.*
 Silentium, ii, n. 2. *silence.*
 Silex, ĩcis, m. or f. 3. *a flint-stone.*
 Silius, ii, m. 2. *a man's name.*
 Silvestris, e, adj. *of the wood, wild.*
 Simia, æ, f. 1. *an ape.*
 Simĭlis, e, adj. *like.*
 Similitūdo, inis, f. 3. *likeness.*
 Simonĭdes, is, m. 3. *Simonides, a Grecian poet.*
 Simplex, ĩcis, adj. *simple.*
 Simplicĭtas, ātis, f. 3. *simplicity.*
 Simplicĭter, adv. *simply, openly, with frankness.*
 Simul, adv. *together, at the same time.*
 Simulatio, ōnis, f. 3. *a pretence, a dissembling.*
 Simūlo, ěre, āvi, ātum, tr. *to pretend.*
 Sine, prep. *without.*
 Singularĭs, e, adj. *singular, remarkable.*
 Singūlus, a, um, (more commonly used in the plural,) *single, one by one, each.*
 Sinister, tra, trum, adj. *left.*
 Sino, ěre, sĭvi, sĭtum, tr. 3. *to permit, to allow, to place.*
 Sĭnus, us, m. 4. *a gulf, a bay.*
 Sisygambus, i, m. 2. *a man's name.*
 Sitio, ĩre, ĩvi, ĩtum, tr. 4. *to be thirsty, to thirst.*
 Sĭtis, is, f. 3. *thirst.*
 Sĭtus, a, um, pt. (*sino*), *situated.*
 Sĭtus, us, m. 4. *situation.*
 Sive, conj. *or, either, whether; sive —sive, whether—or.*
 Sobrius, a, um, adj. *sober.*
 Sociĕtas, ātis, f. 3. *partnership, a society.*
 Socius, ii, m. 2. *a companion, an ally.*

- Socordia, æ, f. 1. *want of thought, indolence.*
- Socrâtes, is, m. 3. *Socrates, a Grecian philosopher.*
- Sol, solis, m. 3. *the sun.*
- Solatiū, ii, n. 2. *comfort, consolation.*
- Soleo, ěre, ĩtus, n. p. *to be wont.*
- Solicitũdo, inis (and soll.), f. 3. *solitude.*
- Solidus, a, um, adj. *solid, firm.*
- Solitũdo, inis, f. 3. *solitude.*
- Sollennis, e, adj. *solemn.*
- Sollertia (solertia), æ, f. 1. *skill, acuteness.*
- Sollicito, ære, avi, atum, tr. 1. *to solicit, to trouble.*
- Sollicitus, a, um, adj. *solicitous, anxious.*
- Solum, i, n. 2. *the ground, the soil.*
- Solum, adv. *only, alone.*
- Solus, a, um, adj. *alone, only.*
- Solvo, ěre, vi, utum, tr. 3. *to loose, to pay.*
- Somnium, ii, n. 2. *a dream.*
- Somnus, i, m. 2. *sleep.*
- Sonitus, us, m. 4. *a sound.*
- Sopio, ĩre, ĩvi or ii, ĩtum, tr. 4. *to lull to sleep.*
- Soracte, is, n. 3. *Soracte, a mountain in Etruria.*
- Sorbeo, ěre, psi, ptum, tr. 2. *to suck.*
- Sordes, is, f. 3. *squalor, a mourning garment.*
- Soror, oris, f. 3. *a sister.*
- Sors, tis, f. 3. *lot, chance.*
- Sortior, ĩri, ĩtus, dep. 4. *to cast lots.*
- Sparta, æ, f. 1. *Sparta, a city of Greece.*
- Spatium, ii, n. 2. *a race-ground, a space of ground, or of time.*
- Species, ei, f. 5. *a form, a figure.*
- Speciõse, adv. *speciously.*
- Speciõsus, a, um, adj. *beautiful.*
- Spectacũlum, i, n. 2. *a spectacle.*
- Specto, ære, avi, atum, tr. 1. *to behold, to look to, to try, to prove.*
- Speculãtor, oris, m. 3. *a beholder, a spy.*
- Specũlum, i, n. 2. *a mirror.*
- Sperno, ěre, sprēvi, sprētum, tr. 3. *to despise.*
- Spero, ære, avi, atum, tr. 1. *to hope.*
- Spes, spei, f. 5. *hope.*
- Spicũlum, i, n. 2. *an arrow, a dart.*
- Spiritus, us, m. 4. *breath, the soul.*
- Spiro, ære, avi, atum, intr. 1. *to blow.*
- Spolio, ære, avi, atum, tr. 1. *to rob, to plunder.*
- Spolium, ii, n. 2. *spoil.*
- Sponsus, i, m. 2. *a (betrothed) lover.*
- Spontis, sponte, f. 3. (used only in the gen. and abl.) *of one's own accord.*
- Squalidus, a, um, adj. *squalid, unrightly.*
- Staberius, ii, m. 2. *a man's name.*
- Stadium, ii, n. 2. *a race-course, a stadium.*
- Statim, adv. *immediately.*
- Stativus, a, um, adj. *stationary, standing.*
- Statua, æ, f. 1. *a statue.*
- Statuo, ěre, ui, utum, tr. 3. *to set up, to resolve.*
- Stãtus, us, m. 4. *state, condition.*
- Stella, æ, f. 1. *a star.*
- Sterilis, e, adj. *barren.*
- Sterno, ěre, strãvi, stratum, tr. 3. *to strow, to stretch out, extend.*
- Stimũlo, ære, avi, atum, tr. 1. *to stimulate, to incite.*
- Stipãtus, a, um, pt. *surrounded.*
- Stirps, is, f. 3: *a young tree, a shoot.*
- Sto, stãre, stēti, stãtum, intr. 1. *to stand.*
- Stoici, orum, m. 2. *the Stoics, a sect of Grecian philosophers.*
- Stolidus, a, um, adj. *foolish.*

- Stomāchor, āri, ātus, dep. 1. to be angry, to be irritated.
- Stomāchus, i, m. 2. the stomach, passion.
- Strātum, i, n. 2. a horse cloth.
- Strātus, a, um, part. extended, stretched.
- Strenuus, a, um, adj. strenuous, active.
- Stringo, ěre, nxi, strictum, tr. 3. to draw (a sword).
- Studeo, ěre, ui, — tr. 2. to study, to attend to.
- Studiōse, adv. diligently, carefully.
- Studiōsus, a, um, adj. fond.
- Studium, ii, n. 2. study, diligence.
- Stultitia, æ, f. 1. folly, silliness.
- Stultus, a, um, adj. foolish.
- Stultus, i, m. 2. a fool.
- Suadeo, ěre, si, sum, tr. 2. to advise.
- Suapte, Gr. 121, Obs. 4.
- Suāvis, e, adj. sweet.
- Suāvitas, ātis, f. 3. sweetness.
- Sub, prep. under, at, about.
- Subdūco, ěre, xi, ctum, tr. 3. to withdraw.
- Subigo, ěre, ěgi, actum, tr. 3. to bring under, to conquer.
- Subimpudens, tis, adj. somewhat impudent.
- Subīto, adv. suddenly.
- Subītus, a, um, adj. sudden.
- Subjectus, a, um, pt. subjected, stooping.
- Subjicio, ěre, jěci, jectum, tr. 3. to subject.
- Sublātus, a, um, pt. of tollo, taken away.
- Sublicius, a, um, resting on piles, Sublician; Sublicius pons, the Sublician bridge.
- Sublime, adv. on high.
- Submissee, adv. lowly, humbly.
- Submoveo, ěre, vi, tum, tr. 2. to remove, to banish.
- Subridens, tis, pt. smiling.
- Subruo, ěre, ui, ūtum, tr. 3. to undermine.
- Subsĕquor, qui, cūtus, dep. 3. to follow (close).
- Subsidium, ii, n. 2. help, assistance.
- Subvenio, ěre, i, tum, tr. 4. to assist.
- Succĕdo, ěre, cessi, cessum, tr. 3. to approach, to succeed.
- Succenseo, ěre, sui, sum, tr. 2. to be angry with.
- Succumbo, ěre, cubui, cubītum, tr. 3. to yield, to give way.
- Succurro, ěre, curri, cursum, tr. 3. to succour, to help.
- Succus, i, m. 2. moisture, juice.
- Suĕvi, ōrum, m. pl. 2. the Suevi.
- Suffes, ětis, m. 3. a chief magistrate of the Carthaginians.
- Sufficio, ěre, ěci, ectum, intr. & tr. 3. to substitute, to suffice.
- Suffragium, ii, n. 2. a vote.
- Suffundo, ěre, fūdī, fūsum, tr. 3. to pour upon, to spread over.
- Suggĕro, ěre, essi, estum, tr. 3. to raise up, to suggest.
- Sui, gen. pron. of himself, of herself, of itself.
- Sulla, æ, m. 1. a Roman general.
- Sum, esse, fui, irr. to be.
- Summa, æ, f. 1. the sum or aggregate of any thing.
- Summissus, a, um, pt. lowered, let down.
- Summus, a, um, adj. highest, greatest; summum bonum, the chief good.
- Sumo, ěre, psi, ptum, tr. 3. to take.
- Sumptifācio, ěre, fěci, factum, tr. 3. to spend.
- Sumtus (sumptus), ūs, m. 4. expense, allowance.
- Superbia, æ, f. 1. pride.
- Superbus, i, m. 2. a surname of Tarquin.
- Superbus, a, um, adj. proud, haughty.
- Superior, us, adj. higher, superior.
- Supĕro, āre, āvi, ātum, tr. 1. to surpass, to overcome.

Superstes, itis, adj. <i>surviving, remaining.</i>	T.
Superstitio, ōnis, f. 3. <i>superstition.</i>	Tabŭla, æ, f. 1. <i>a board, a table.</i>
Superstitiosus, a, um, adj. <i>superstitious.</i>	Taceo, ěre, ui, itum, intr. 2. <i>to be silent.</i>
Supĕrus, a, um, adj. <i>high, above, preceding.</i>	Taciturnitas, ātis, f. 3. <i>silence.</i>
Supervacuus, a, um, adj. <i>superfluous.</i>	Taciturnus, a, um, adj. <i>silent.</i>
Supervĕnio, ire, vĕni, ventum, tr. 4. <i>to come upon unexpectedly, to surprise.</i>	Tacitus, a, um, adj. <i>silent.</i>
Suppedito, āre, āvi, ātum, tr. & intr. 1. <i>to supply, to suffice.</i>	Tædet, ěre, uit, & itum est, imp. it <i>wearies, it irks.</i>
Suppĕto, ěre, ivi, itum, intr. 3. <i>to suffice, to be sufficient.</i>	Tædium, ii, n. 2. <i>weariness.</i>
Supplicatio, ōnis, f. 3. <i>thanksgiving.</i>	Tæges, is, m. 3. <i>Tages, an Etrurian divinity.</i>
Supplicium, ii, n. 2. <i>punishment.</i>	Talentum, i, n. 2. <i>a talent.</i>
Supra, prep. <i>above.</i>	Talis, e, adj. <i>such, such like.</i>
Suprĕmus, a, um, adj. <i>highest, last.</i>	Tam, adv. <i>so, so much.</i>
Surgo, ěre, rexi, rectum, tr. 3. <i>to raise up, to rise.</i>	Tamdiu, adv. <i>so long.</i>
Surrĕptio, ěre, ipui, eptum, tr. 3. <i>to take secretly, to steal.</i>	Tamen, adv. & conj. <i>nevertheless, yet.</i>
Suscĭpio, ěre, ěpi, eptum, tr. 3. <i>to undertake.</i>	Tandem, adv. <i>at length.</i>
Suspectus, a, um, pt. <i>suspected.</i>	Tango, ěre, tetigi, tactum, tr. 3. <i>to touch; tactus, de celo, struck with lightning.</i>
Suspendo, ěre, di, sum, tr. 3. <i>to hang up, to suspend.</i>	Tanquam, adv. <i>as well as, as if.</i>
Suspicio, ěre, spexi, ctum, tr. 3. <i>to look up to.</i>	Tantālus, i, m. 2. <i>Tantalus, a king of Phrygia.</i>
Suspicio, ōnis, f. 3. <i>suspicion.</i>	Tanto, adv. <i>by so much, so much.</i>
Suspĭcor, āri, ātus, dep. 1. <i>to suspect.</i>	Tantopĕre, adv. <i>so much.</i>
Sustĭneo, ěre, tinui, tentum, tr. 2. <i>to hold up, to sustain.</i>	Tantŭlus, a, um, adj. <i>so little, never so little.</i>
Sustollo, ěre, — —, tr. 3. <i>to dispatch, to destroy.</i>	Tantum, adv. <i>so much, only.</i>
Suus, a, um, pron. <i>his own, her own, its own, their own.</i>	Tantummōdo, adv. <i>only.</i>
Sylla, æ, m. 1. <i>Sylla, a Roman general.</i>	Tantus, a, um, adj. <i>so great, so many.</i>
Sylva (silva), æ, f. 1. <i>a wood.</i>	Tardĕ (ius, issime), adv. <i>slowly, late; tardius, too late.</i>
Syphax, ācis, m. 3. <i>Syphax, king of Numidia.</i>	Tarditas, ātis, f. 3. <i>slowness.</i>
Syracŭsæ, ārum, f. 1. <i>Syracuse, a city of Sicily.</i>	Tardo, āre, āvi, ātum, tr. 1. <i>to delay, hinder.</i>
	Tarentinus, a, um, adj. <i>of Tarentum, Tarentine.</i>
	Tarentinus, i, m. 2. <i>a Tarentine.</i>
	Tarentum, i, n. 2. <i>Tarentum, a city in the south of Italy.</i>
	Tarquinius, ii, m. 2. <i>Tarquinius, the last king of Rome.</i>
	Taurus, i, m. 2. <i>a bull.</i>
	Tectum, i, n. 2. <i>a roof, a house.</i>
	Tegumentum, i, n. 2. <i>a covering.</i>

- Telesinus, i, m. 2. *a man's name.*
 Tellus, ūris, f. 3. *the goddess of the earth, the earth.*
 Telum, i, n. 2. *a dart, a weapon.*
 Temère, adv. *rashly.*
 Temeritas, ātis, f. 3. *rashness.*
 Temno, ěre, — tr. 3. *to despise.*
 Temperantia, æ, f. 1. *moderation, temperance.*
 Tempéro, āre, āvi, ātum, tr. 1. *to moderate, to govern.*
 Tempestas, ātis, f. 3. *time, a season, a storm.*
 Tempestivitas, ātis, f. 3. *a season.*
 Templum, i, n. 2. *a consecrated place, a temple.*
 Tenax, ācis, adj. *holding fast, tenacious.*
 Tendo, ěre, tetendi, sum, & tum, tr. 3. *to stretch out, to go to, to encamp.*
 Tenēbræ, ārum, f. 1. *darkness.*
 Teneo, ěre, ui, tum, tr. 2. *to hold.*
 Tener, ěra, ěrum, adj. *tender.*
 Tento, āre, āvi, ātum, tr. 1. *to feel, to try.*
 Tentorium, ii, n. 2. *a tent.*
 Tenuis, e, adj. *thin, slender.*
 Tenuitas, ātis, f. 3. *fineness.*
 Tenuo, āre, āvi, ātum, tr. 1. *to make thin, to diminish.*
 Tepidus, a, um, adj. *warm, tepid.*
 Terentia, æ, f. 1. *a woman's name.*
 Tergum, i, n. 2. *the back; a tergo, from bchind.*
 Termino, āre, āvi, ātum, tr. 1. *to limit, to bound.*
 Terra, æ, f. 1. *the earth.*
 Terreo, ěre, ui, itum, tr. 2. *to terrify, to frighten.*
 Terribilis, e, adj. *terrible, dreadful.*
 Terror, ōris, m. 3. *terror, alarm.*
 Testamentum, i, n. 2. *a will, a testament.*
 Testis, is, c. 3. *a witness.*
 Testor, āri, ātus, dep. 1. *to call to witness.*
 Teter, tra, trum, adj. *foul, cruel.*
 Tetricus, a, um, adj. *rude, rough, sullen.*
 Teuceri, ōrum, m. pl. 2. *Trojans.*
 Thales, is, m. 3. *one of the seven wise men of Greece.*
 Theatrum, i, n. 2. *a theatre.*
 Thēbæ, ārum, f. pl. 1. *Thebes.*
 Thebanus, i, m. 2. *a Theban.*
 Themistōcles, is, m. 3. *Themistocles, an Athenian statesman.*
 Theodōrus, i, m. 2. *Theodorus, a Grecian philosopher.*
 Theophrastus, i, m. 2. *a Greek philosopher.*
 Thessalonica, æ, f. 1. *a city of Greece.*
 Thrasybūlus, i, m. 2. *the liberator of Athens.*
 Thucydides, is, m. 3. *a Greek historian.*
 Thursinus, i, m. 2. *a surname of Augustus.*
 Tibēris (Tiber), is, m. 3. *the Tiber.*
 Tiberius, ii, m. 2. *Tiberius, a Roman emperor.*
 Ticinum, i, n. 2. *a city of Gaul.*
 Tifāta, ōrum, n. pl. 2. *a mountain ridge near Capua.*
 Tigrānes, is, m. 3. *Tigranes.*
 Tigris, is, m. 3. *a tiger.*
 Timeo, ěre, ui, —, tr. 2. *to fear, to dread.*
 Timide, adv. *timorously.*
 Timidus, a, um, adj. *fearful, timorous.*
 Timoleon, ontis, m. 3. *a man's name.*
 Timor, ōris, m. 3. *fear.*
 Titus, i, m. 2. *a man's name.*
 Toga, æ, f. 1. *a gown.*
 Togūla, æ, f. 1. dim. *a little gown or toga.*
 Tolerābilis, e, adj. *tolerable.*
 Tollo, ěre, sustūli, sublātum, tr. 3. *to raise, to lift up, to take away, to destroy.*
 Tonitru, n. 4. indec. in the singular, *thunder.*
 Totidem, adj. indec. *as many.*

- Totus, a, um, adj. *whole*.
 Tracto, ãre, ãvi, ãtum, tr. 1. *to treat*.
 Trado, ãre, ãdi, ãtum, tr. 3. *to give, to deliver up*.
 Tradũco, ãre, xi, ctum, tr. 3. *to bring over, to transport*.
 Traho, ãre, xi, ctum, tr. 3. *to draw, to lead*.
 Trajãnus, i, m. 2. *Trajan, a Roman emperor*.
 Trajicio, ãre, ãci, ectum, tr. 3. *to throw over, to transport*.
 Tranquille, adv. *quietly, calmly*.
 Tranquillitas, ãtis, f. 3. *stillness, calmness*.
 Tranquillus, a, um, adj. *calm, still*.
 Trans, prep. *over, beyond, on the other side*.
 Transeo, ire, ii, *seldom* ivi, ãtum, intr. irr. *to go or pass over*.
 Transfãro, ferre, tuli, lãtum, tr. irr. *to transfer*.
 Transfũga, ãs, m. 1. *a deserter*.
 Transigo, ãre, ãgi, actum, tr. 3. *to transact, to conclude, to come to terms*.
 Transnãto, ãre, ãvi, ãtum, tr. 1. *to swim over*.
 Transversus, a, um, adj. *transverse, across*.
 Trebonius, ii, m. 2. *a man's name*.
 Trecenti, ãe, a, adj. *three hundred*.
 Trẽmo, ãre, ui, —, intr. 3. *to tremble, to shake*.
 Trepido, ãre, ãvi, ãtum, intr. 1. *to be in a hurry, to tremble*.
 Tres, adj. *three*.
 Tribũnus, i, m. 2. *a tribune*.
 Tribuo, ãre, ui, ãtum, tr. 3. *to give, to bestow*.
 Tricẽni, ãe, a, adj. *thirty to each*.
 Trigemini, ãrum, m. pl. 2. *three brothers born at one birth*.
 Triginta, adj. ind. *thirty*.
 Tristis, e, adj. *sad, gloomy*.
 Triumpho, ãre, ãvi, ãtum, intr. 1. *to triumph*.
 Triumphus, i, m. 2. *a triumph*.
 Troas, ãdis, f. 3. *Troas*.
 Truncus, i, m. 2. *a trunk (of a tree)*.
 Trux, trucis, adj. *ferce, cruel*.
 Tu, tui, pron. *thou, you*.
 Tuba, ãe, f. 1. *a trumpet*.
 Tueor, uãri, ãtus, & uitus, dep. 2. *to see, to defend*.
 Tullia, ãe, f. 1. *the wife of Tarquin*.
 Tullius, ii, m. 2. *one of the Roman kings*.
 Tullus, i, m. 2. *a man's name*.
 Tum, adv. *then, at that time; conj. and, so, also*.
 Tumultuor, ãri, ãtus, dep. 1. *to make a tumult or uproar*.
 Tumũlus, i, m. 2. *a hill, a mound*.
 Tunc, adv. *then, at that time*.
 Tundo, ãre, tutũdi, tãsum or tũsum, tr. 3. *to beat, to hammer*.
 Turba, ãe, f. 1. *a crowd*.
 Turbulentus, a, um, adj. *disturbed, muddy*.
 Turdus, i, m. 2. *a thrush*.
 Turpis, e, adj. *base, shameful, unsightly*.
 Turpiter, adv. *basely*.
 Turpitũdo, inis, f. 3. *baseness, disgrace*.
 Turris, is, f. 3. *a tower*.
 Tusculãnus, a, um, adj. *belonging to Tusculum, a city of Italy*.
 Tũtẽ (ius, issime), adv. *safely, safe*.
 Tutela, ãe, f. 1. *a defence, protection*.
 Tuto, adv. *safely*.
 Tũtus, a, um, adj. *safe*.
 Tuus, a, um, pron. *thy, thine*.
 Tyndãrus, i, m. 2. *a king of Sparta*.
 Tyrannus, i, m. 2. *a tyrant*.
 Tyrhẽnus, i, m. 2. *a man's name*.

U.

- Uber, ãris, adj. *fruitful*.
 Ubertas, ãtis, f. 3. *abundance*.
 Ubi, adv. *where, when*.
 Ubicunque, adv. *wheresoever*.
 Ubinam? adv. *where?*
 Ubique, adv. *every where*.

Udus, a, um, adj. *wet, moist.*
 Ulciscor, ulcisci, ultus, dep. 3. *to punish, to avenge.*
 Ullus, a, um, adj. *any.*
 Ulterior, us, adj. comp. *further, more distant.*
 Ultimus, a, um, adj. sup. *furthest, last.*
 Ultio, ōnis, f. 3. *revenge.*
 Ultra, prep. *beyond; adv. farther.*
 Ulysses, is, m. 3. *Ulysses, a king of Ithaca.*
 Umbra, æ, f. 1. *a shadow, a shade.*
 Una, adv. *together.*
 Unda, æ, f. 1. *a wave.*
 Unde, adv. *whence.*
 Undecimus, a, um, adj. *the eleventh.*
 Undique, adv. *on every side.*
 Unguis, is, m. 3. *a nail, a claw.*
 Unguo, ěre, xi, ctum, tr. 3. *to anoint.*
 Unicus, a, um, adj. *one alone, only.*
 Universus, a, um, adj. *whole, universal.*
 Unquam, adv. *ever.*
 Unus, a, um, adj. *one.*
 Unusquisque, unaquæque, unumquodque or unumquidque, pron. *every one.*
 Urbānus, a, um, adj. *belonging to a city, polite, civil.*
 Urbs, urbis, f. 3. *a city.*
 Uro, ěre, ussi, ustum, tr. 3. *to burn.*
 Usque, adv. *as far as, even.*
 Usūra, æ, f. 1. *use, usury.*
 Usus, ūs, m. 4. *use.*
 Ut, conj. *that; adv. as, when.*
 Uter, tra, trum, adj. *whether, or which of the two.*
 Utercunque, tracunque, trumcunque, — pr. *whichever of the two.*
 Uterque, traque, trumque, pr. *both, each.*
 Utervis, travis, trumvis, pr. *either.*
 Utilis, e, adj. *useful, fit.*
 Utilitas, ātis, f. 3. *usefulness.*
 Utinam, conj. *I wish that.*
 Utor, uti, usus, dep. 3. *to use, to enjoy.*

Utpōte, adv. *as, seeing that.*
 Utrum, adv. *whether?*
 Uxor, ōris, f. 3. *a wife.*

V.

Vaco, āre, āvi, ātum, intr. & tr. 1. *to be free from, to be at leisure.*
 Vacuus, a, um, adj. *void, empty.*
 Valde, adv. *very much, greatly.*
 Valeo, ěre, ui, itum, intr. 2. *to be in health, to be strong, to avail.*
 Valerius, ii, m. 2. *a man's name.*
 Valetūdo, ĩnis, f. 3. *health.*
 Vallum, i, n. 2. *a rampart.*
 Vanus, a, um, adj. *vain, empty.*
 Varius, a, um, adj. *various.*
 Varro, ōnis, m. 3. *a man's name.*
 Vas, vasis, n. 3. *a vessel; pl. vasa, ōrum, n. 2.*
 Vasto, āre, āvi, ātum, *to ravage, lay waste.*
 Vastus, a, um, adj. *vast, large, waste.*
 Vates, is, c. 3. *a prophet, a poet.*
 Vatinius, ii, m. 2. *a man's name.*
 Ve, or, an enclitic particle always subjoined to another word.
 Vectigal, ālis, n. 3. *a tribute, a tax, revenue.*
 Veditus, ii, m. 2. *a man's name.*
 Vehementer, adv. *vehemently, eagerly.*
 Vehicŭlum, i, n. 2. *a carriage.*
 Veho, ěre, vexe, vectum, tr. 3. *to carry.*
 Veientis, entis, m. 3. *a Vejentian, one of the Vejentes.*
 Vel, conj. *or, either.*
 Vellus, ěris, n. 3. *a fleece.*
 Velo, āre, āvi, ātum, tr. 1. *to cover, to veil.*
 Velocitas, ātis, f. 3. *velocity, swiftness.*
 Velox, ōcis, adj. *swift, nimble.*
 Vĕlut, velŭti, conj. *as, as if, like as.*

- Venditatio**, ōnis, f. 3. *a boasting, a vaunting.*
Venditor, ōris, m. 3. *a seller.*
Vendo, ěre, ědi, ětum, tr. 3. *to sell.*
Venĕnum, i, n. 2. *poison.*
Veneo, ěre, ii, — intr. 4. *to be sold.*
Venĕror, ěri, ětus, dep. 1. *to adore, to worship.*
Venĕti, ōrum, m. pl. 2. *the Veneti.*
Venia, æ, f. 1. *leave, pardon.*
Venio, ěre, vĕni, ventum, tr. 4. *to come.*
Venor, ěri, ětus, dep. 1. *to hunt.*
Venter, tris, m. 3. *the belly.*
Ventito, ěre, ěvi, ětum, intr. 1. *to come often.*
Ventĭlus, i, m. 2. dim. *a little wind, a small breeze.*
Venundo, ěre, dĕdi, dĕtum, tr. 1. *to sell.*
Vĕnus, ěris, f. 3. *Venus.*
Verbĕro, ěre, ěvi, ětum, tr. 1. *to beat, to scourge.*
Verbum, i, n. 2. *a word, diction.*
Vere, adv. *truly, verily.*
Verecundia, æ, f. 1. *modesty, bashfulness.*
Verecundus, a, um, adj. *modest, bashful.*
Vereor, ěri, ětus, dep. 2. *to respect, to fear.*
Vergo, ěre, — intr. 3. *to incline, tend to.*
Verĭtas, ětis, f. 3. *truth.*
Vero, adv. *truly, indeed; conj. but.*
Verres, is, m. 3. *Verres, a man's name.*
Versor, ěri, ětus, dep. 1. *to be employed, to stay with one.*
Versus, adv. *toward.*
Versus, ūs, m. 4. *a line, a verse.*
Verto, ěre, ti, sum, tr. 3. *to turn.*
Verum, i, n. 2. *the truth.*
Verum, conj. *but, but yet.*
Veruntamen, adv. *yet, nevertheless.*
Verus, a, um, adj. *true.*
Vescor, vesci, — dep. 3. *to eat, to feed upon.*
Vespasianus, i, m. 2. *Vespasian, a Roman emperor.*
Vesper, & us, i, m. 2. *the evening, and*
Vesper, ěris, m. 3. *the evening, the evening star, the west.*
Vester, tra, trum, pron. *your, or yours.*
Vestibŭlum, i, n. 2. *a vestibule, porch.*
Vestigium, ii, n. 2. *mark, trace, vestige.*
Vestio, ěre, ěvi, & ii, ětum, tr. 4. *to clothe.*
Vestitus, ūs, m. 4. *clothing, dress.*
Veto, ěre, ui, ětum, tr. 3. *to forbid.*
Vetus, ěris, adj. *old, ancient.*
Vetustas, ětis, f. 3. *antiquity, age.*
Vexillum, i, n. 2. *a standard.*
Vexo, ěre, ěvi, ětum, tr. 1. *to harass.*
Via, æ, f. 1. *a way.*
Viaticum, i, n. 2. *provisions for a journey.*
Viator, ōris, m. 3. *a traveller.*
Vibius, ii, m. 2. *a man's name.*
Vibullus, i, m. 2. *a man's name.*
Vicĕni, æ, a, adj. *twenty to each.*
Vicĭnus, a, um, adj. *neighbouring, contiguous.*
Vicĭnus, i, m. 2. *a neighbour.*
Vicis, is, f. 3. *change, lot, misfortune.*
Victĭma, æ, f. 1. *a victim.*
Victor, ōris, m. 3. *a conqueror.*
Victoria, æ, f. 1. *a victory.*
Victus, ūs, m. 4. *food, sustenance.*
Video, ěre, vidi, visum, tr. 2. *to see; pass. to seem.*
Vigilia, æ, f. 1. *a watch (of the night), a sentry, wakefulness, studies.*
Vigĭlo, ěre, ěvi, ětum, tr. 1. *to watch, to be vigilant.*
Viginti, adj. indec. *twenty.*
Vilis, e, adj. *mean.*
Villa, æ, f. 1. *a villa.*
Villĭcus, i, m. 2. *a steward.*
Vincio, ěre, xi, ctum, tr. 4. *to bind.*
Vinco, ěre, vĭci, victum, tr. 3. *to conquer.*

Vinculum, i, n. 2. *a bond, a chain.*
 Vindex, icis, m. 3. *an avenger.*
 Vindicta, æ, f. 1. *revenge, vengeance.*
 Vinum, i, n. 2. *wine.*
 Violentia, æ, f. 1. *violence.*
 Violo, Ære, avi, atum, tr. 1. *to hurt, to violate.*
 Vir, viri, m. 2. *a man, a husband.*
 Virgilius, ii, m. 2. *Virgil, a Latin poet.*
 Virgo, inis, f. 3. *a virgin.*
 Viritum, adv. *man by man, to each man.*
 Virtus, utis, f. 3. *virtue.*
 Vis, vis, f. 3. *force, strength, power, quantity; pl. vires, ium, &c.*
 Viscus, eris, n. 3. *the viscera, bowels, entrails, vitals.*
 Viso, ere, visi, — tr. 3. *to go to see, to visit.*
 Vita, æ, f. 1. *life.*
 Vitis, is, f. 3. *a vine.*
 Vitium, ii, n. 2, *a fault, vice.*
 Vito, are, avi, atum, tr. 1. *to shun, to avoid.*
 Vitupero, are, avi, atum, *to blame, to disparage.*
 Vivax, acis, adj. *long-lived, lively.*
 Vivo, ere, vixi, victum, intr. 3. *to live.*
 Vivus, a, um, adj. *alive.*
 Vix, adv. *scarcely.*
 Vocifero, are, avi, atum, intr. 4. *to cry out.*
 Voco, are, avi, atum, tr. 1. *to call.*
 Volo, are, avi, atum, intr. 1. *to fly.*

Volo, velle, volui, irr. *to be willing, to wish.*
 Volsca, arum, f. pl. 1. *Volsca, a city of the Volsci.*
 Volsci, orum, m. pl. 2. *the Volsci, a people of Italy.*
 Volumnia, æ, f. 1. *a woman's name.*
 Voluntarius, a, um, adj. *voluntary, willing.*
 Voluntas, atis, f. 3. *will, inclination, desire.*
 Voluptas, atis, f. 3. *pleasure.*
 Volvo, ere, vi, utum, tr. 3. *to roll, to turn round, bring about.*
 Votum, i, n. 2. *a vow, promise.*
 Voveo, ere, vi, tum, tr. 2. *to vow.*
 Vox, vocis, f. 3. *a voice, a word.*
 Vulgaria, e, adj. *vulgar, common.*
 Vulgus, i, n. sometimes m. 2. *the common people, the mob.*
 Vulnus, eris, n. 3. *a wound.*
 Vultus, us, m. 4. *the countenance.*

X

Xenophon, ontis, m. 3. *Xenophon, a Greek historian.*
 Xerxes, is, m. 3. *Xerxes, a king of Persia.*

Z

Zama, æ, f. 1. *the name of a town.*
 Zeno, onis, m. 3. *Zeno, a Stoic philosopher.*
 Zephyrus, i, m. 2. *a zephyr.*

VOCABULARY.

ENGLISH—LATIN.

NOTE.—This Vocabulary contains only the English words in the Exercises in which the Latin words are not given; and the Latin words corresponding to them, are those only to be used in these Exercises. These Latin words are given with their declension, conjugation, meaning, &c., in the preceding Latin-English Vocabulary, and for convenient reference, declinable words are put here in the nominative case, and verbs in the first person singular present indicative—the form to be looked for in every dictionary. When more words than one, with different shades of meaning, are given opposite an English word, the student will, of course, exercise his judgment, as to which of them is the proper word to be used in each particular case. This often calls for nice discrimination and close thinking; and it is the scope afforded, in these exercises, for such mental effort, that renders them peculiarly important.

N. B.—In this Vocabulary, proper names which are the same in Latin as in English are omitted, as they can be found at once in the preceding Vocabulary.

ACC

A.

Able (to be able), v. *possum, queo*.
 Abolish, v. *tollo, subruo*.
 Abound, v. *abundo*.
 About, prep. (to) *ad*, (concerning) *de*.
 Absent (to be), v. *absum*.
 Absent, adj. *absens*.
 Absolutely, adv. *absolutè, plinè*.
 Absurdly, adv. *absurdè*.
 Academy, n. *Academia*.
 Acceptableness, n. *gratia*.
 Accompany, v. *comitor*.
 Accomplish, v. *conficio, efficio, gero*.
 Accomplished, (highest,) adj. *summus*.
 According to, prep. *secundum*.
 Accordingly, adv. *itaque, ideo*.

ACT

Account (on account of), prep. *ab, ob, propter*; adv. *causâ*; on no account, *nullo modo*.
 Accursed, adj. *infelix*.
 Accusation, n. *accusatio*.
 Accuse, v. *accuso, incuso, invidio, arguo*.
 Accustom, v. *assuefacio*; to be accustomed, *soleo*.
 Accustomed, adj. *assuetus*.
 Achieve, v. *perficio*.
 Acid, adj. *acidus*.
 Acknowledge, v. *agnosco*.
 Acquainted (to become acquainted with, i. e. to learn), v. *cognosco*.
 Acquire, v. *pario, adipsco, augeo, acquiro, paro*.
 Acquit, v. *absolvo*.
 Across, adj. *transversus*.
 Act, v. *ago, facio*.
 Action, n. *factum, res gesta*.

ADV

Active, adj. *strenuus*.
 Actually, adv. *reverâ*.
 Adapt, v. *accommodo*.
 Adapted, adj. *idoneus*.
 Add, v. *addo, adjungo*.
 Address, v. *appello*.
 Adjoining, adj. *propinquus*.
 Admiration, n. *admiratio*.
 Admire, v. *miror, admiror*;—(praise), *laudo*.
 Admit, v. *admitto, concedo*.
 Admonish, v. *moneo, admoneo*.
 Adorn, v. *orno*.
 Advance, v. *progredior*.
 Advantage (means), n. *instrumentum*;—(benefit), *commodum*.
 Advantageous, adj. *utilis*;—(fruitful), *uber*.
 Adversity, n. *res aspera*.
 Advice, n. *consilium*.

- Advise, v. *moneo*.
 Adille, n. *adilla*.
 Adop, n. *Adopus*.
 Affability, n. *afubilitas*.
 Affair, n. *res*; private af-
 fairs, *res familiaris*.
 Affectation, n. *affectedo*.
 Affected (seized), pt. *cap-
 tus*.
 Affection, n. *amor, bene-
 volentia, fides*.
 After, adv. *post, postea-
 quam*; after that, *post-
 quam*.
 Afterwards, adv. *postea*.
 Again, adv. *iterum, rursus*.
 Against, prep. *adversum, con-
 tra*.
 Ago, n. (time of life) *ætas*;
 (period) *seculum*; old
 age, *senectus*.
 Agree, v. *consentio*; it
 was agreed, *convenit*.
 Agriculture, n. *agricul-
 tura*.
 Aid, v. *subvenio*.
 Aid, n. *auxilium*.
 Alienate, v. *abalieno*.
 All, adj. *omnis, totus, uni-
 versus*.
 Allow, v. (grant) *do*, (ac-
 knowledge) *fateor*; to
 be allowed, *licet, impero*.
 Ally, n. *socius*.
 Alone, adj. *solus, unus*.
 Also, adv. *item*; conjunc.
etiam, quoque.
 Always, adv. *semper*.
 Am, v. *sum*.
 Amazed (to be), v. *obstu-
 pesco*.
 Ambassador, n. *legatus*.
 Amidst, prep. *inter*.
 Among, prep. *inter, in, a-
 pud, intra*.
 Amusement, n. *ludus*.
 Ancestors, n. *maiores*.
 And, conj. *et, ac, atque,
 que, enclitic*.
 Ancient, adj. *antiquus,
 pristinus*.
 Anger, n. *ira, iracundia*;
 to be angry with, v. *ira-
 scor*.
 Animal, n. *animal*; small
 animal or beast, *bestiola*.
 Animate, v. *excito*.
 Annals, n. *annales*, pl.
 Another, adj. *alius, alter,
 (Gr. 276)*.
 Another's, of another, adj.
alienus.
 Answer, v. *respondeo*.
 Answer, n. *responsum*.
 Antiquity, n. *antiquitas*.
 Antony, n. *Antonius*.
 Any, adj. *ullus*; any one,
quis, aliquis; any
 thing, *aliquid, quid-
 dam, quidvis*.
 Appear, v. *appareo*, (go
 forth) *prodeco*, (seem)
videor.
 Appearance, n. *aspectus*.
 Appease, v. *placo*.
 Apply, v. *incumbo*.
 Approach, n. *adventus*.
 Approbation, n. *approba-
 tio*.
 April, n. *Aprilis*.
 Are, v. *sum*.
 Arise, v. *exorior, nascor,
 (set out) proficiscor*.
 Aristotle, n. *Aristoteles*.
 Arm, v. *armo*.
 Armed, pt. & adj. *armatus*.
 Armenians, n. *Armenis*.
 Armour, arms, n. *arma*, pl.
 Army, *exercitus*; (in line)
acies; (on the march)
agmen.
 Arrive, v. *venio, pervenio*.
 Art, n. *ars*.
 Artist, n. *opifex*.
 As, conj. *ut*; adv. *ut, uti,
 prout, quemadmodum*,
 (since) *quoniam*; as if,
 as it were, *velut, quasi,
 cœu, tanquam*; as—as,
tam—quam; so—as, *sic
 —ut*; as—so, *ut—sic*;
 so much—as, *tantus—
 quantus*; as soon as,
simul ac; as many as,
totidem; prep. *pro*; as
 to, *ad*.
 Ascertain, v. *intelligo*.
 Ashamed (to be), v. *pu-
 dera*.
 Ask, v. *rogo, peto, posco,
 quero, interrogo*.
 Assault, n. *impetus*.
 Assemble, v. *convenio*.
 Assembly, n. *concio, con-
 ventus*.
 Assign, v. *do*.
 Assist, v. *juvo, adjuvo, ac-
 commodo*.
 Assistance, n. *opéra, auxi-
 lium*.
 Assistant, n. *adjutor, ad-
 jutrix*.
 Assume, v. *suscipio*.
 Astonishing, adj. *mirus*.
 At, prep. *ad, apud*,—de-
 noting place, the sign of
 the ablative.
 At length, adv. *denum*.
 Athenians, adj. & n. *Athe-
 niensis*.
 Athens, n. *Athena*, pl.
 Attach, v. *devincio*.
 Attachment, n. *amor*, (de-
 sire), *studium*.
 Attack, v. *aggredior*.
 Attain, v. *pervenio, con-
 sequor*, (have) *habeo*.
 Attempt, v. *conor*.
 Attend, v. *incumbo*.
 Attention, n. *cogitatio*.
 Attract, v. *duco*.
 Audience, n. *corona*.
 Augur, n. *augur*.
 Authority, n. *auctoritas*.
 Avail, v. *valéo, prosum*.
 Avarice, n. *avaritia*.
 Avaricious, adj. *avarus*.
 Avenger, n. *vindex*.
 Avert, v. (redeem) *redimo*.
 Avoid, v. *evito, fugio*.
 Awe, v. (to stand in awe)
horreo.
 B.
 Back, n. *tergum*; on his
 back, *in tergo*; behind,
a tergo.
 Bad, adj. *malus, impro-
 bus*.
 Baian, adj. *Baiianus*.
 Band, n. *manus, agmen*.
 Banished, pt. *expulsus*.
 Barbarian, n. *barbarus*.
 Bark, n. *cortex*.
 Battle, n. *pugna, præ-
 lium, bellum*.
 Be, v. *sum, fore*; (to ex-
 ist) *extare*; (to remain)
restare; to be wanting,
 deficient, *desse*; to be
 present, at hand, *adesse*;
 between, *interesse*; ab-
 sent, distant, *abesse*; to
 be without, free from,
carere, vacare; provok-
 ed, *evadescere*; angry
 with, in a passion, *ira-
 sci*; at stake, in danger,
agi; allowable, *licere*;
 accustomed, *solere*.
 Bear, v. *fero*, (suffer) *pa-
 tior*.
 Beast, n. *bellua*.
 Beat, v. *verbero*.
 Beautiful, adj. *speciosus*.
 Beauty, n. *pulchritudo*.
 Because, adv. *quod, quia*;
 because that, *propterea-
 quod*.

Become, v. (to be seemly), *decere*; it becomes, *decet*.
 Become, v. (to be), *fit*, *evado*.
 Becoming, adj. *decorus*.
 Bed, n. *lectum*.
 Bee, n. *apis*.
 Before, adv. *coram*, *antea*, *antequam*, *priusquam*.
 Before, prep. *pro*, *prae*, *ante*.
 Beg, v. *peto*.
 Begin, v. *incipio*, *coepi*.
 Behead, v. *percutio securi*.
 Behind, adv. *a tergo*.
 Behold, v. *cernere*, *videre*.
 Behoves, v. *oportet*.
 Believe (think), *arbitror*; (give credit) *credo*.
 Belly, n. *abdomen*.
 Belong, v. *pertineo*—also *sum* with the gen. (Gr. 864.)
 Beloved, adj. *carus*.
 Beneficence, n. *beneficentia*.
 Benevolence, n. *benevolentia*.
 Bereave, v. *orbo*.
 Berry, n. *bacca*.
 Beseech, v. *obsecro*.
 Best, adj. *optimus*.
 Betake, v. *confero*; to betake one's self, *conferre se*.
 Betray, v. *prodo*.
 Betrothed lover, n. *sponsus*.
 Better, adj. *melior*; adv. *melius*.
 Beyond, prep. *præter*, *supra*.
 Bind, v. *vincio*.
 Birth, adj. *natalis*; birthday, *natalis dies*.
 Blacken, v. to grow black, *nigresco*.
 Blame, v. *carpo*, *reprehendo*, *vitupero*.
 Blessings, n. *bona*, pl.
 Blood, n. *sanguis*.
 Blot out, v. *deleo*.
 Blunder, v. *erro*; n. *peccatum*.
 Blush, v. *rubeo*.
 Body, n. *corpus*.
 Bond, n. *vinculum*.
 Book, n. *liber*.
 Born, pt. *natus*; to be born, *nascor*.
 Both, adj. *ambo*; on both sides, *utrinque*; both—

and, conj. *et—et*; *tum—quum*.
 Bowels, n. *viscera*, pl. (*viscus*).
 Boy, n. *puer*.
 Brave, adj. *ortis*.
 Bravery, n. *virtus*.
 Bravely, adv. *fortiter*.
 Bread, n. *panis*.
 Break, v. *frango*, *commi- nuo*; break down, *diruo*.
 Break of day, *prima lux*.
 Bridge, n. *pons*.
 Bridle, n. *frenum*.
 Bring, v. *fero*, *affero*, *reddo*, *adduco*; bring up, *instituo*; fetch, *peto*; bring in, *adhibeo*; bring forth, *pario*; to carry, *vehio*; to bring out, *exaurio*; bring back, *refero*.
 Britain, n. *Britannia*.
 Brother, n. *frater*; three brothers born at one birth, *trigemini*.
 Brute, n. *bellua*, *bestia*.
 Build, v. *condo*, *ædifico*.
 Building, n. *tectum*, *ædificium*.
 Burn, v. *ardeo*.
 Business, n. *negotium*.
 But, conj. *sed*, *verum*, *autem*, *nisi*; but also, *sed etiam*, *verum etiam*.
 Buy, v. *emo*, *mercor*.
 By, prep. *a*, *ab*, *per*; (of swearing) *per*.

C.

Calends, n. *Kalendæ*, pl.
 Call, (name), v. *appello*, *voco*; (summon) *voco*, *cito*.
 Call to mind, v. *commemoro*.
 Call to witness, v. *testor*.
 Called (invoked), pt. *inclamatus*; (sent for) *accitus*.
 Callous, v. to grow callous, *calleo*.
 Calmly, adv. *placide*.
 Camp, n. *castra*, pl.
 Can, v. (be able), *possum*.
 Capitally, of a capital crime, *capitis*.
 Care, n. *cura*.
 Care, v. *curo*; (see to, to cause) *ocio*.
 Carefully, adv. *diligenter*.
 Carry, v. *fero*, *porto*, *gesto*, (lead) *duco*; carry back, *reduco*; carry off (consume), *consumo*; carry on war, *bello*, *bellum gero*.
 Carthage, n. *Carthago*.
 Carthaginian, adj. *Carthaginiensis*, *Carthaginiensis*, *Carthaginiensis*.
 Catiline, n. *Catilina*.
 Cattle, n. *jumentum*, pl. *a*.
 Cause, n. *causa*.
 Cause, v. (take care), *curo*, (bring on) *incutio*.
 Cavalry, n. *equitatus*.
 Cease, v. *desino*.
 Centurion, n. *centurio*.
 Certain, adj. *certus*, (some) *quidam*.
 Certainly, adv. *certè*; for certain, *certo*.
 Chain, n. *vinculum*, *fer- rum*.
 Chance, n. *casus*; adv. by chance, *forte*.
 Change, v. *muto*, *verto*.
 Chapel, n. *cella*.
 Character, n. *fama*, *mo- res*, pl.
 Charge, v. (accuse), *arguo*.
 Cheek, n. *malus*.
 Cheerful, adj. *hilaris*.
 Chest, n. *arca*.
 Chief, n. *princeps*; chief good, *summum bonum*.
 Children, *liberi*, pl. *pueri*, pl.
 Choose, v. *eligo*; choose rather, *malis*.
 Chosen, pt. *lectus*, *delectus*.
 Cimbrian, adj. *Cimbrius*.
 Circuit, n. *ambitus*.
 Circumstance, n. *res*.
 Citadel, n. *arca*.
 Citizen, n. *civis*.
 City, n. *urbs*, *civitas*.
 Clear, adj. *clarus*.
 Clemency, n. *clementia*.
 Cloak, n. *amiculum*.
 Close (the eyes), v. *conniveo*.
 Clothe, v. *vestio*.
 Coarse, adj. *emporeticus*.
 Coffin, n. *arca*.
 Cohort, n. *cohors*.
 Cold, adj. *algidus*, v. to be pinched with cold, *al- geo*.
 Cold, n. *frigus*.
 Colleague, n. *collega*.
 Collect, v. *colligo*.

- Colonist, n. *colonus*.
 Combat, n. *certamen*.
 Come, v. *venio, pervenio*;
 come to, *adeo, advenio*;
 come up to, overtake,
consequi.
 Comely, adj. *decens*.
 Command, v. *impero, im-
 perito, precipio*.
 Command, n. *jussus*.
 Commander, n. *impera-
 tor, prefectus*.
 Commander's, adj. *impe-
 ratoria*.
 Commence (battle), v. *com-
 mitto*.
 Commend, v. *laudo, pro-
 bo*.
 Commendable, adj. *laudabi-
 liss*.
 Commit, a fault, *delinquo*.
 Common, adj. *communis,
 vulgaris*, (cheap) *viliis*.
 Common people, n. *vulgus,
 plebs*.
 Common soldier, n. *grega-
 rius miles*.
 Commonly, adv. *vulgo*.
 Commonwealth, n. *repub-
 lica*.
 Companion, n. *comes, so-
 cius*.
 Company, n. *societas*.
 Compare, v. *comparo, con-
 fero*.
 Compassion, n. *misericor-
 dia*.
 Compel, v. *cogo*.
 Complain, v. *queror*.
 Complete, adj. *cumulatus*.
 Comply, v. *obtempero*.
 Compose (verses), v. *facio*.
 Composed, adj. *tranquil-
 lus*.
 Conceal, v. *celo*.
 Conceive, v. *concipio*.
 Concerned (to be), v. *me-
 tuo*.
 Concerning, prep. *de*.
 Concord, n. *concordia*.
 Condition, n. *conditio*.
 Conduct, v. *tracto*; to con-
 duct one's self, *gerere se*.
 Conduct, n. *mores, pl*.
 Confer, v. *mando*.
 Confess, v. *confiteor*.
 Confidence, n. *audacia*.
 Congenial, adj. *cognatus*.
 Congratulate, v. *gratulor*.
 Conquer, v. *vinco, devin-
 co, subigo, supero*.
 Conquered, pt. *victus*.
 Conscience, n. *conscientia*.
 Consciousness, n. *consci-
 entia*.
 Conscript, adj. *conscriptus*.
 Consent, n. *consensus*.
 Consequence—of what con-
 sequence? *quanti?* v. to
 be of consequence, to in-
 terest, *interessare*.
 Consider (view), v. *video,
 (to regard) habeo*.
 Consist, v. *consto, consis-
 to, sum*.
 Conspiracy, n. *conjuratio*.
 Conspire, v. *conjuro*.
 Construct, v. *conficio*.
 Consul, n. *consul*.
 Consulship, n. *consulatus*.
 Consult, v. *delibero*.
 Contain, v. (hold), *capio*.
 Contemplate, v. (have in
 view), *ago*; that it is
 contemplated, *agi*.
 Contemptible, adj. *absur-
 dus*.
 Contend, v. *certo, conten-
 do*.
 Content, adj. *contentus*.
 Contention, n. *amulatio*.
 Continual, adj. *perpetuus*.
 Contract, v. (take up), *sus-
 cipio*.
 Controversy, n. *controver-
 sia*.
 Conversation, n. *sermo*.
 Copy, n. *exemplum*.
 Corinth, n. *Corinthus*.
 Corn, n. *frumentum*.
 Corrected, pt. *correctus*.
 Corrupt, v. *corrumpo*.
 Council, n. *concilium*.
 Counsel, n. *consilium*.
 Countenance, n. *vultus*.
 Country, n. *rus*; native
 country, *patria*.
 Countryman (fellow citi-
 zen), n. *civis*.
 Courage, n. *virtus, forti-
 tudo*.
 Course, n. *kursus*.
 Court, v. (seek), *peto*.
 Courteously, adv. *comiter*.
 Courtesy, n. *comitas*.
 Cover, v. *opduco*.
 Covering, n. *tegumentum*.
 Covetous, adj. *avarus*.
 Credit, n. *fides*.
 Crete, n. *Creta*.
 Crime, n. *crimen, scelus,
 flagitium, probrum, fa-
 cinus, malefctium*.
 Crowded, adj. *frequens*.
 Crown, n. *corona*.
 Crucify, v. *cruci affigo*.
 Cruel, adj. *immanis, cru-
 delis*.
 Cruelty, n. *crudelitas*.
 Crystal, adj. *crystallinus*.
 Culpit, n. *reus*.
 Cultivate, v. *colo*.
 Culture, n. *cultus, cultio*.
 Cupidity, n. *cupiditas*.
 Curia, n. (senate house),
curia.
 Custom, n. *mos*.
 Cut, v. (cut down), *cedo*;
 cut off (destroy), *tollo*.

D.

- Daily, adj. *diurnus*.
 Daily, adv. *quotidia*.
 Danger, n. *periculum, dis-
 crimen*.
 Dangerous, adj. *periculo-
 sus, gravis*.
 Dare, v. *audeo*.
 Daring, adj. (bold), *audax*.
 Dart, n. *telum*.
 Dated, pt. *datua*.
 Daughter, n. *filia*; little
 daughter, *filiola*.
 Day, n. *dies*; day after,
 adv. *postridie*; day be-
 fore, *pridia*.
 Dear, adj. (beloved), *carus,
 dulcis*.
 Death, n. *mors*.
 Deceive, v. *decipio*.
 Decision, n. *judicium*.
 Declare, v. *declaro, dico*.
 Decorous, adj. *decorus*.
 Deed, n. (thing), *res*.
 Deem, v. *pulo*.
 Defeat, v. *vinco*.
 Defence, n. (armour), *ar-
 ma, pl*.
 Defend, v. *tueor, defendo*.
 Deficient (to be), v. *desum*.
 Deity, n. *deus*.
 Delay, v. *moror*.
 Deliberately, with deliber-
 ation, adv. *consideratè*.
 Delirious (to be), v. *deliro*.
 Deliver, v. *libero*.
 Deliverer, n. *liberator*.
 Demand, v. *posco*; to de-
 mand restitution, *res re-
 petere*.
 Deny, v. *nego*.
 Depart, v. *demigro*.
 Deplore, v. *deploro*.
 Descended, pt. (born), *na-
 tus*.
 Desert, v. *relinquo, desero*.
 Desert, n. *solitudo*.

Deserter, n. *transfuga*.
 Deserve, v. *mereor*.
 Deservedly, adv. *merito*.
 Deserving, adj. *dignus*; not deserving, *indignus*.
 Design, v. (intend) *destino*.
 Design, n. *consilium*.
 Desire, to be desirous, v. *cupio, quero, appeto, volo*.
 Desire, n. *cupido*; earnest desire, *studium*.
 Desirous, adj. *cupidus, appetens, studiosus*.
 Desist, v. *cesso*.
 Despair, v. *despero*.
 Despair, n. *desperatio*.
 Despise, v. *sperno, contemno*.
 Destroy, v. *dissolvo, diruo, deleo, tollo*.
 Destruction, n. *excitium*.
 Detain, v. *teneo, detineo*.
 Detained, pt. *retentus*.
 Deter, v. *deterreo*.
 Determine, v. *statuo, constituo, instituo*; (judge) *judico*.
 Devise, v. *reperio*.
 Diadem, n. *diadema*.
 Diction, n. *verbum*.
 Die, v. *moriar, emorior, pereor*.
 Differ, v. *pugno*.
 Different, adj. *diversus*.
 Difficult, adj. *difficilis, arduus*.
 Difficulty, n. *difficultas*; with great difficulty, *difficillime, cogerimè*.
 Dignified, adj. *gravis, amplius*.
 Dignity, n. *dignitas*.
 Diligence, n. *diligentia*.
 Diligently, adv. *diligenter*.
 Diminish, v. *minuo*.
 Disaster, n. *incommodum*.
 Discern, v. *video, cerno*.
 Discernment, n. *intelligentia*.
 Discharge, v. (perform), *fungor*.
 Disciple, n. *discipulus*.
 Discipline, n. *disciplina*.
 Disclose, v. *propono*.
 Discourse, n. *disputatio, oratio, sermo*.
 Disease, n. *morbus*.
 Disgrace, n. *dedecus, turpitudò*.
 Disgraceful, adj. *turpis*.
 Disgraceful, (to be), v. *dedecora*.

Disguise, v. *dissimulo*.
 Disgust, n. *fastidium*.
 Dishonourable, adj. *turpis*.
 Dismiss, v. *dimitto*.
 Disorder, n. *perturbatio*.
 Displease, v. *displiceo*.
 Disposed, adj. *promptus, paratus*.
 Disposition, n. *animus, natura*.
 Disputation, n. *contentio*.
 Dispute, v. *disputo*.
 Disregard, v. *contemno*.
 Dissimilar, adj. *dissimilis*; to be dissimilar, v. *abhorreo*.
 Dissuade, v. *dissuadeo*.
 Distance (from), adv. *procul*; to be distant, v. *abesse*.
 Distinguished, adj. *clarus*.
 Distress, n. *miseria*; utmost distress, *omnis miseria*.
 Disturb, v. *disturbo*.
 Divide, v. *divido, segrego*; (distribute) *dispartio*.
 Divine, adj. *divinus*.
 Do, v. (act, make), *facio, ago, gero*; (an act of duty) *fungor*; do good, *proficior*; do harm, *officio*; do wrong, *pecco*; do before, *anteago*.
 Dog, n. *canis*.
 Dolt, n. *nequam*.
 Dolphin, n. *delphinus*.
 Dominion, n. *principatus*.
 Done before, pt. *anteactus*.
 Doubt, v. *dubito*.
 Doubtful, adj. *dubius*.
 Dowry, n. *dos*.
 Drachm, n. *drachma*.
 Drag, v. (draw), *traho, duco*.
 Draw, v. (lead) *duco*.
 Dread, v. *perlinesco*.
 Drink, v. *bibo*.
 Dripping, pt. *manans*.
 Drive, v. *amoveo*; (away) *abigo*; (out) *expello*; driven ashore, pt. *in litus compulsus*.
 Dry, adj. *ardus*.
 During, prep. *inter, per*.
 Duty, n. *munus, officium*.

E.

Each, adj. pr. *quisque, unusquisque*.
 Ear, n. *auris*.

Early, adv. *maturè*; too early, *maturius*.
 Earnestly, adv. *studiosè*; more earnestly, *majorè studio*.
 Earth, n. *terra*.
 Ease, n. (leisure) *otium*.
 Easily, adv. *facile*; more easily, *facillime*; very easily, *facillime*.
 Easy, adj. *facilis*; (leisurely) *otiosus*.
 Eclipse, n. *defectus*.
 Edifice, n. *edificium*.
 Educate, v. *erudio*.
 Education, n. *doctrina*.
 Eighteen, adj. *octolectem, duodeviginti*.
 Either, adj. pr. *utervis*.
 Either, conj. *aut, vel*; either—or, *vel—vel, aut—aut*.
 Elder, older, adj. *major natu, senior*.
 Elect, v. *eligo*.
 Elect, pt. *designatus*.
 Elephant, n. *elephas, elephantus*.
 Elicit, v. *elicio*.
 Eloquence, n. *eloquentia*.
 Else (other), adj. *alius*; nothing else, *necquicquam aliud*.
 Emanate, v. (get abroad) *emano*.
 Embrace, v. *complector*.
 Emperor, n. *imperator*.
 Empire, n. *imperium*.
 Employ (use), *utor*; to be employed, *ago, versor, occupor*.
 Enact, v. *sciscor*.
 Enclose, v. *claudio*.
 Encounter, n. *proellum*.
 Endeavour, v. *conor*.
 Endued, pt. *præditus*.
 Endure, v. *sustineo, patior*.
 Enemy, n. (in war) *hostis*; (one not friendly) *inimicus*.
 Engage, v. *configo, congedior*; to engage in, *facio*.
 Engaging, pt. (in a conflict) *procurrrens*.
 Engraven, pt. *insculptus*.
 Enjoy, v. *utor, fruor, habeo*; not enjoy, *careo*.
 Enter, v. *introire*.
 Entertain, v. *indulgeo*.
 Entire, adj. (perfect) *perfectus*.

- Entirely, adj. (as a whole) *totus*.
 Entreat, v. *peto*.
 Enumerate, v. *enumero*.
 Envy, v. *invidio*.
 Envy, n. *invidia*.
 Ephesian, adj. *Ephesus*.
 Equal, adj. *par*.
 Equally, adv. *aequē*; equally as, *aeque ac*.
 Equal, v. *aquo*.
 Equestrian, adj. *equestris*.
 Equity, n. *aequitas*.
 Erect, v. *extruo*.
 Escape, v. (pass away) *desuo*; (get away) *evado*, *effugio*.
 Especially, adv. *maxime*.
 Establish, v. *firmo*.
 Esteem, v. (value) *facio*, *puto*, *estimo*; I value much, *facio magni*; more, *pluris*; most, *maximi*; I value so much, *tanti*; little, *parvi habeo*.
 Etrurians, n. *Aetrusci*.
 Efloury, n. *laudatio*.
 Eunuch, n. *eunuchus*.
 Even, adv. *quidem, etiam, vero*; even if, *licet*.
 Evening, n. *vesper*.
 Event, n. *exitus, res*.
 Ever, adv. *unquam*.
 Every, adj. *omnis*; every one (each), *quisque, unusquisque*; (any one) *quisvis*; every day, *quotidie*; every where, *ubique*.
 Evident, adj. *perspicuus*.
 Evil (thing), n. *malum*.
 Exact (demand), v. *exigo*.
 Exalt, v. *erigo*.
 Exceed (surpass), v. *supero*.
 Exceedingly, adv. *plurimum*.
 Excel (surpass), v. *supero*, *excello*, *anteccello*.
 Excellence, n. *virtus*.
 Excellency, n. *bonum*.
 Excellent, adj. *egregius, praestans, optimus, summus*.
 Except, prep. *praeter, praeterquam*.
 Exception, n. *exceptio*.
 Excessive, adj. *nimius*.
 Excite, v. *commoveo*.
 Explain, v. *explāno*.
 Excrete, v. *exsecror*.
 Exercise, v. *utor*.
 Exhibit, v. *ostento*; (games) *edo*.
 Exhort, v. *hortor, cohortor*.
 Exile, *exul, exsul*; to be in exile, *exsulo*; to go into exile, *solum vertere*; (banishment) *exilium*.
 Exist, v. *sum, flo, existo*; exist in, *insum*.
 Expect, v. *expecto*.
 Expectation, n. *expectatio*.
 Expedition, n. *expeditio*.
 Expense, n. *sumtus, sumptus*.
 Experience (make trial), v. *experior*.
 Experience, n. *usus*.
 Explain, v. *explāno*; (open up) *aperio*.
 Express, v. *dico, significo*.
 Expression, n. *sermo*.
 Extend, v. *procurro*; (go forth) *exeo*.
 Extol, v. *tollo*.
 Extortion, n. *res repetundae, pl.*
 Extraordinary, adj. *egregius, eximius*.
 Extreme, adj. (very end) *extremus*; at the extremity of life, (in extreme) *tempora*.
 Eye, n. *oculus*.
 Eyelid, n. *palpebra*.
- F.
- Fable, n. *fabula*.
 Fact, n. *res*; in fact, *re*.
 Fall, n. *casus*.
 Fall, v. (in battle) *cado, corruo, occumbo*; (by lot) *obvento*; (hasten) *curro*.
 Falsely, adv. *falso*.
 Fall, v. *defecto, labor*.
 Faithful, adj. *fidus*.
 Fame, n. *fama*.
 Family, n. *genus, familia*.
 Famine, n. *fames*.
 Far, adv. *longe, longe gentium*; far off, *procul*.
 Farm, n. *fundus*.
 Farther, adj. *ulterior*.
 Fases, n. *fusces, pl.*
 Fat, adj. *pinguis*.
 Fate, n. *casus*; unhappy fate, *talis casus*; fates, *fata, pl.*
 Father, n. *pater*; father's, of a father, adj. *patrius, paternus*.
 Father of a family, n. *pater-familias*.
 Fault, n. *vitium*.
 Favour, n. *beneficium, meritum, gratia*.
 Favour, v. *favoco*.
 Fear, v. *metuo, timeo, vereor*.
 Fear, n. *metus, pavor*.
 Fee, n. *merces*.
 Feebleness, n. *infirmitas*.
 Feed, v. to be the food of, *pasco*; also to give food to.
 Fellow, n. (a term of disrespect) *homo*; that fellow, *iste*. (Gr. 118, 3, 3d.)
 Festival, n. *sacrum*.
 Few, adv. *pauci, pl.*
 Fidelitly, n. *fides*.
 Field, n. *ager*.
 Fifty, adj. *quingenta*.
 Fight, v. *pugno, contendo*.
 Fill up, v. *compleo*.
 Finally, adv. *denique*.
 Find, v. *invento, reperio*; (understand) *intelligo*.
 Fine, v. *multo*.
 Finish, v. *finio*.
 Fire, n. *ignis*.
 Fire, v. (inflamm) *inflammo*; set on fire, *incendo*.
 Firm, adj. *tenax*.
 Firmness, n. *constantia*.
 First, adj. *primus*, adv. *primum*; at first, *primo*.
 Fish, n. *piscis*.
 Fish-pond, n. *piscina*.
 Fit, adj. *utilis, idoneus, aptus*; not fit, *inutilis*.
 Fit, v. *apto, accommodo*.
 Five, adj. *quinque*.
 Five hundred, adj. *quingenti*.
 Flatter, v. *adoro*.
 Fleet, n. *classis*.
 Flight, n. *fuga*.
 Flow, v. *fluo*; flow through, *interfluo*.
 Fly, v. *confugio*; fly to, *advolo*.
 Folly, n. *stultitia*.
 Follow, v. (go after) *sequor*; (follow closely) *subsequor*; (obey) *pareo*.
 Fond, adj. *studiosus*.
 Food, n. *alimentum*.
 Fool, n. *stultus*.
 Foolish, adj. *stultus, stolidus*.
 Foot, n. *pes*.

For, prop. (instead of) *pro*;
(on account of) *propter*;
(from, as a cause) *a, ab*;
(concerning) *de*; (to-
wards) *erga*.
For, conj. *enim, nam*.
For that purpose, adv. *ideo*,
idcirco; for the sake of,
causâ.
Forbid, v. *prohibeo*.
Force, n. *vis, vires*, pl.
Forces, n. (troops) *copiæ*, pl.
Forego, v. *omitto*.
Foreign, adj. *externus*.
Forget, v. *obliscor*.
Forgetful, adj. *oblitus*.
Forgetfulness, n. *oblivio*.
Forum, v. (to fashion, make)
facto; (connect, keep to-
gether) *connecto*; (join)
conjungo; (a line of bat-
tle) *instruo*.
Former, pr. *ille*, opposed
to *hic*, latter.
Formerly, adv. *quondam*.
Formian, adj. *Formianus*.
Forsake, v. *desero*.
Fort, n. *castellum*.
Fortify, v. *munitio, commu-
nio*.
Fortitude, n. *fortitudo*.
Fortune, n. *fortuna*; good
fortune, *felicitas*.
Forum, n. *forum*.
Found (to lay a founda-
tion), v. *constituo*.
Foundation, n. *fundamen-
tum*.
Four, adj. *quatuor*.
Four hundred, adj. *quad-
ringenti*.
Fragment, n. *fragmentum*.
Free, adj. *liber, exsers,*
vacuus, alienus; to be
free from, v. *vacare*;
to be without, *carere*;
to set free, *liberare*.
Frequent, v. *frequento*.
Friend, n. *amicus*.
Friendship, n. *amicitia,*
necessitudo.
Frighten, v. *terreo*.
Frightened, pt. *territus,*
detrinitus.
Frog, n. *rana*.
From, prep. *a, ab, abs, de, e,*
ex; after verbs of taking
away, it is the sign of the
dative or ablative, and
often has no correspond-
ing Latin word.
From every side, adv. *un-
dique*.

Frugality, n. *frugalitas,*
parsimonia.
Fruit, n. *fructus*.
Fugitive, n. *fugitivus*.
Full, adj. *plenus*.
Furious, adj. *iratus*.
Furnish, v. *orno*; to be
well furnished or sup-
plied, to abound, *abun-
do*.
Fury, n. *furor*.
Future, adj. *futurus*; for
the future, *in futurum*;
future generation, *pos-
teritus*.

G.

Gain, v. *optineo, conse-
quor, comparo*.
Game, n. *ludus, lusus*.
Garden, n. *hortus, hor'u-
lus*.
Gate, n. *porta*.
Gather, v. (fruit) *decerpo*;
(perceive) *percipio*.
Gaul, n. *Gallia*.
Gaul, a, n. *Gallus*.
General, n. *imperator,*
dux.
Generous, adj. *liberalis*.
Genius, n. *ingenium*.
Gentleness, n. *mansuetu-
do*.
Get, v. *paro, contraho*.
Giant, n. *gigas*.
Gift, n. *donum*.
Give, v. *do, impono, tra-
do, affero, præbeo*; (de-
clare) *pronuncio*; give
way, yield, *cedo*.
Given (of wounds), *illa-
tus*.
Gladness, n. *lætitia*, v. to
be glad, *gaudere*; to be
very glad, *vehementer*
gaudere.
Glorious, adj. *gloriosus*.
Glory, n. *gloria, laus*.
Gnat, n. *culex*.
Go, v. *eo, prodeeo*; go to,
peto, adeo, contendo;
(set out) *proficiscor*; go
down, *descendo*; go
over, *transseo*; away, *re-
cedo*; out, *egredior*;
go reluctantly, *concedo*;
go on, i. e. do, *ago*; what
is going on, *quid agitur*.
God, n. *deus, numen*; of
God, *divinus*.
Gold, n. *aurum*.

Golden, of gold, adj. *au-
reus*.
Good, adj. *bonus, rectus*;
(useful) *utilis*.
Goods, n. *bona*, pl.
Good nature, n. *facilitas*.
Gore, n. *cruror*.
Govern, v. *gubernare*.
Government, n. *imperium,*
*regnum, respub-
lica*.
Gown, n. *toga*; a little
gown, *togula*.
Grace, n. (ornament), *or-
namentum*.
Grand, adj. *grandis*.
Grand-daughter, n. *neptis*.
Grand-father, n. *avus*.
Grand, v. *do*.
Gratification, n. *delectatio*.
Gravity, n. *gravitas*.
Great, adj. *magnus, in-
gens*; (exalted) *supe-
rus*; greatest, *supre-
mus, summus*; so great,
tantus.
Greatly, adv. *vehementer*.
Greece, n. *Græcia*.
Greedy, adj. *avidus*.
Greek, adj. and n. *Græcus*.
Grief, n. *dolor, luctus*.
Grievously, adv. *graviter*.
Grieved (to be,) v. *miseres-
co*.
Ground, n. *ager*.
Guard, n. *custos*.
Guest, n. *hospes*.
Guide, n. *dux*.
Guilt, n. *culpa*.

II.

Habit, n. *consuetudo*.
Half, n. *dimidium*; by
half, *dimidio*.
Hand, n. *manus*.
Hang, v. *suspendo*.
Hang over, v. *impendo*.
Hanging, adj. *pensilis*.
Hap, n. (lot), *viciis*.
Happen, v. *evenio, contin-
go*; it happens, *fit, acci-
dit*.
Happily, adv. *feliciter,*
beute.
Happy, adj. *beatus*.
Harangue, v. *cohortor*.
Harass, v. *solicito*.
Harbour, n. *portus*.
Hard, adj. *durus*; (diffi-
cult), *difficilis*.
Harmony, n. *concordia*.

Hasten, v. *proporo*.
 Hate, v. *odi*.
 Hatred, n. *odium*.
 Have, v. *habeo*; (keep) *serro*.
 He, pr. *hic, is, ille, iste*;
 (the same) *idem*.
 Head, n. *caput*.
 Health, n. *euletudo*.
 Hear, hear of, v. *audio*.
 Hearer (one hearing), pt. *audiens*.
 Heart, n. *cor*.
 Heat (to be greatly heated), *astuo*.
 Heat, n. *calor*.
 Heaven, n. *caelum*.
 Helen, n. *Helena*.
 Hellepont, n. *Hellepontus*.
 Helmet, n. *galea*.
 Hemisphere, n. *orbis*.
 Her, pr. *ejus, suus*.
 Herald, n. *præco*.
 Here, adv. *hic*.
 Herself, pr. *ipsa (ipse)*.
 Hesitate, v. *dubito, hæreo*.
 Hide, v. *condo*.
 High, adj. *altus*; the higher, *quo altior*. (Gr. 579).
 Highly, adv. *alite*; (very) *eulde*; after verbs of valuing, *magnit*.
 Hill, n. *collis, tumulus*.
 Himself, *ipse*; of himself, *sui*.
 Hinder, v. *retardo*.
 His (her, its), pr. *ejus* (Gr. 121, Obs. 8), *suus*; his own, *suus*.
 Historian, n. *historicus*.
 History, n. *historia, res gesta*.
 Hither, adv. *huc*, adj. *cite-rior*.
 Hold, v. *teneo*.
 Home, n. *domus*.
 Honesty, n. *honestas, probitas*; (an honourable thing) *honestum*.
 Honour, n. *honor, honestas*.
 Honour, v. *honoro*.
 Honourable, adj. *honestus*.
 Hope, n. *spes*.
 Hope, v. *spero*; (wish for) *opto*.
 Horse, n. *equus*.
 Horseman, n. *eques*.
 Hostage, n. *obsec*.
 Hostile, adj. *hostilis*.
 How, adv. *quomodo, qui, quonam modo*; some-

how, *nescio quomodo*;
 how long, *quamdiu, quousque*; how much, *quam, quantopers*; adj. how much, *quantus*; how many, *qui*.
 However, adv. *quamvis, tamen, veruntamen*.
 Huge, adj. *ingens*.
 Human, adj. *humanus*.
 Humanity, n. *humanitas*.
 Hundred, adj. *centum*.
 Hunger, v. to be hungry, *esurio*.
 Hunt, v. *venor*.
 Hurt, v. *noceo, obsum, lædo*.
 Husband, n. *conjux*.
 Husbandman, n. *agricola*.

I.

I, pr. *ego*; I myself, *ego-met*.
 Idea, n. *Idus*.
 Idle, adj. *otiosus*.
 Idleness, n. *inertia*.
 If, conj. *si*; if not, *niel, ni*.
 Ignorant, *ignarus*; to be ignorant, *ignoro*.
 Ill, adv. *malè*.
 Illness, n. *morbus*.
 Illustrious, adj. *præclarus*.
 Imitate, v. *imitor, æmulo*.
 Immediately, adv. *statim, extemplo, illico*.
 Immoderately, adv. *immoderatè*.
 Immortal, adj. *immortalis*.
 Impart, v. *impertio*.
 Impel, v. *impello*.
 Impend, v. *impendeo*.
 Impious, adj. *impius*.
 Implant, v. *ingenero, sino*.
 Implement, n. *instrumentum*.
 Implore, v. *imploro, postulo, peto*.
 Important, adj. so important, *tantus*.
 Improper, adj. *alienus*.
 Impunity, n. *impunitas*.
 In, prep. *in*; sign of ablative; in the mean time, *interea*.
 Inactivity, n. (quiet), *quies*.
 Inclination, n. *voluntus*.
 Inclined, adj. *propensus*.
 Including, pt. *complexus*.
 Inconstant, adj. *inertus*.
 Increase, v. *augro*.

Incredible, adj. *incredibilis*.
 Incumbent (to be), v. *oportere*.
 Indeed, adv. *equidem, sane, vero*.
 Individual (any one), pr. *quisquam*.
 Indolent, adj. *iners*.
 Induce, v. *adduco*.
 Industry, n. *industria*.
 Infant, n. *infans*.
 Infer, v. *colligo*.
 Inflamed, pt. *accensus*; to be inflamed, v. *exardeo*.
 Inflict punishment, v. *animadverto*.
 Inform, v. *facio certiore*.
 Inheritance, n. *hereditas*.
 Inimical, adj. *inimicus*.
 Injure, v. (hurt), *noceo*.
 Injury, n. *injuria*.
 Injustice, n. *injustitia, injuria*.
 Innate, adj. *innatus*.
 Innocence, n. *innocentia*.
 Innocent, adj. *innocens, innocuus*.
 Inquire, v. *quæro*.
 In-satiabable, adj. *insatiabilis*.
 Insert, v. (put in), *infero*.
 Insignificant, adj. *nullus*.
 Insist upon, v. *contendo*.
 Insolence, n. *arrogantia*.
 Inspect, v. *exploro*.
 Instead of, prep. *pro*.
 Instruct, v. *institulo*.
 Instructor, n. *magister*.
 Integrity, n. *integritas*.
 Intellectual faculty, n. *mens*.
 Intent, adj. *intentus*.
 Intercepted, pt. *interceptus*.
 Interest, n. *utilitas*.
 Interrupt, v. *interpello*.
 Interviety, n. *conventus*.
 Intimacy, on the greatest intimacy, adv. *conjunctissimè*.
 Into, prep. *in*.
 Intrust, v. *committo*.
 Inventress, n. *inventrix*.
 Investigate, v. *investigo, quæro*.
 Ireland, n. *Ilbernia*.
 Is, v. *est (sum)*.
 It, pr. *is*; from it, after a verb of taking away, *ei*, dative (Gr. 502).
 Italy, n. *Italia*.
 Itsself, pr. *ipse*.

J.

Javelin, n. *pilum*.
 Jest, n. *jocus*.
 Join, v. *jungo, conjungo, consocio*.
 Jovian, n. *Jovianus*.
 Joy, n. *gaudium, lætitia*.
 Judge, n. *judex, v. judico*.
 Judgment, n. (judicial proceedings), *judicium*.
 Juice, n. *succus*.
 Julian, n. *Julianus*.
 July, n. *Julius*.
 Just, adj. *justus*.
 Just as if, adv. *sicut si, velut si*.
 Justice, n. *justitia*.

K.

Keep, v. *teneo*; (abstain) *abstineo*; keep from, hinder, *prohibeo*.
 Kill, v. *occido, interficio*.
 Kind, n. *genus*.
 Kind, adj. *benignus*.
 Kind action, n. *benefactum*.
 Kindly, adv. *benigne*; very kindly, *perhumaniter*; most kindly, *benignissimè*.
 Kindness, n. *gratia*.
 King, n. *rex*; king's, of a king, adj. *regius*.
 Kingdom, n. *regnum*.
 Knife, n. *cultrum*.
 Knight, n. *eques*.
 Know, v. *scio, nosco, cognosco, intelligo*; know not, *nescio*.
 Knowing, pt. *sciens*; not knowing, *ignorans*.
 Knowledge, n. *scientia*; skill, *ars*.
 Known, pt. *cognitus*.

L.

Labor, n. *labor*.
 Labor, v. (to be in difficulty), *laboro*.
 Lacedæmonian, adj. *Lacedæmonius*.
 Lament, v. *læo*.
 Lamprey, n. *muræna*.
 Land, n. *ager*.
 Language, n. (speech), *oratio*.

Large, adj. *ingens, grandis, amplius*.
 Last, adj. *novissimus, ultimus, postremus*; at last, adv. *tandem*.
 Lately, adv. *nuper*.
 Latin, adj. *Latinus*.
 Latter, pr. *hic*, opposed to *ille*, former.
 Law, n. *lex*.
 Lawful (it is), v. *licet*.
 Lay down, v. *depono*.
 Lead, v. *duco*.
 Lead forth, v. *educo*.
 Leader, n. *dux*.
 Leading man (chief), n. *princeps*.
 Lean, or lie down, v. *decumbo*.
 Leanness, n. *macies*.
 Learn, v. *disco*.
 Learning, n. *doctrina*.
 Least (of the smallest value), adj. *minimi, navici*; (in the least degree), adv. *minime*.
 Leave, v. *relinquo*; to be left, remain, *resto*.
 Lebanon, n. *Libanus*.
 Legion, n. *legio*.
 Leisure (to be at), v. *vaco*.
 Length, n. *longitudo*.
 Less, adj. *minor*; the less, *eo minor*; adv. *minus, brevius*.
 Lessen, v. *levo*.
 Lest, conj. *ne*.
 Letter (epistle), n. *literæ, pl. epistola*.
 Liar, n. *mendax*.
 Libel, v. (attack, abuse) *ledo*.
 Liberality, n. *liberalitas*.
 Liberty, n. *libertas*.
 Licentious joy, n. *lascivia*.
 Lictor, n. *lictor*.
 Lie, n. *mendacium*.
 Lie (to tell a lie), v. *mentior*.
 Life, n. *vita*; time of life, *ætas*.
 Light, n. *lux*.
 Light, adj. *levis*.
 Lightning, n. *fulgura*.
 Like, adj. *similis*.
 Limitation, n. *exceptio*.
 Lino (of battle), n. *acies*.
 Literary, adj. learned, *literatus*.
 Little, adj. *parvus, paululus*; of little value, *parvi, minoris, minimi*; n. a little, *aliquantum*.

Little, adv. *parum*; a little before, *sub*; a little ago, *paulo*.
 Live, v. *vivo*.
 Lodge, v. *ineo contubernium*.
 Lofty, adj. *altus*.
 Long, adj. *longus*; long duration, *diutinus*.
 Long, adv. *diu*; long since, *junpridem*; long after, *multo post*.
 Look into (inspect), v. *intueor*.
 Look, v. (seek for), *peto*.
 Look forward, v. *prospicio*.
 Look, n. *vultus*.
 Lose, v. *amitto, dimitto, deperdo*.
 Loss, n. *incommodum*.
 Lost, pt. *amissus*.
 Love, n. *amor*; (desire for) *studium, desiderium, cupiditas*.
 Love, v. *amo, diligo*; to fall in love with, *amare*.
 Lovely, adj. *amabilis*.
 Loving, fond of, adj. *amans*.
 Low, adj. *inferus, inferior, infimus, or imus*.
 Lowered, pt. *summissus*.

M.

Macedonian, n. *Macedo*.
 Mad, adj. *insanus*.
 Magistracy, n. *magistratus*.
 Magistrate, n. *magistratus*.
 Magnificent, adj. *insignis*.
 Magnitude, n. *magnitudo*.
 Maiden, n. *virgo*.
 Majesty, n. *majestas*.
 Make, v. *facio, efficio*; to be made, *fit*; make war, *infero bellum*.
 Man, n. *vir, homo*; man by man, *viritim*.
 Manifest, v. *ostendo*.
 Mankind, n. *homo*.
 Manner, n. *modus*; in like manner, *iidem*.
 Manners, n. *mores, pl. (mos)*.
 Many, adj. *multus, plurimus, complures*; very many, *permultus*; so many, *tot*; as many, *totidem*.
 Market-place, n. *forum*.

- Marry, v. spoken of a woman, *nubo*; of a man, *duco uxorem*.
- Marsian, adj. *Marsia*.
- Master, n. *dominus, magister*.
- Master, v. (govern), *rego*.
- Match, n. *par*; not a match, *impar*.
- Material, n. *materia*, and *materia*.
- May (be able), *possum*.
- Me, pr. See *ego*.
- Mean, adj. (depraved), *pravus*; in the mean time, *interea*.
- Mean, v. (wish), *volo*.
- Means, n. *instrumentum, ratio*.
- Meditating, n. *præmeditatio*.
- Meditation, n. *commentatio*.
- Memorial, n. *libellus*.
- Memory, n. *memoria*.
- Mental powers (mind), n. *ingenium*.
- Mention, n. *mentio*.
- Mercuries (statues of Mercury), n. *Hermæ*, pl.
- Merely, adv. *modo*.
- Merit, n. *citius, meritum*.
- Messenger, n. *nuncius*.
- Middle, adj. *medius*.
- Mild, adj. *mitis*.
- Mildness, n. *placabilitas*.
- Mile, n. *mille passuum*.
- Milesian, n. *Milvius*.
- Military, adj. *militaris*.
- Mind, n. *mens, animus*; to my mind (to me), *mihi*.
- Mindful, adj. *memor*.
- Mine, v. (to dig out metals), *effodio metalla*.
- Miracle, n. *miraculum*.
- Miserable, adj. *miser*.
- Misfortune, n. *calamitas, casus*.
- Missing, pt. *desiderans*.
- Mistake, v. *fullo*; to be mistaken (deceived), *fallor*.
- Mode (way), n. *ratio*.
- Moderately, adv. *moderate*.
- Moderation, n. *moderatio*.
- Modest, adj. *pudens*.
- Modestly, adv. *modeste*.
- Moisture, n. *succus*.
- Money, n. *pecunia, nummus, pretium*; a large sum of money, *grandis pecunia*.
- Moon, n. *luna*.
- Morals, n. *mores*, pl. (*mos*).
- More, adj. *plus, plures*.
- More, adv. *magis, plus*; the more, *quo plura, eo ampliora*.
- Moreover, adv. *porro*.
- Morrow, to-morrow, adv. *cras*.
- Mortal, adj. *mortalis*.
- Most, adv. *maxime*.
- Mother, n. *mater*.
- Motion, n. *motus*.
- Mount, mountain, n. *mons*.
- Move, v. *moveo, permoveo*.
- Much, adj. *multus*; so much, *tantus*; as much as, *tantus quantus*.
- Much, adv. *multum*; by much, *multo*; so much, *tantopere*; very much, *plurimum, valde*.
- Muffle, v. *obvolvō*.
- Multitude, n. *multitudo*.
- Munificent, adj. *munificus*.
- My, pr. *meus*.

N.

- Nail, n. *unguis*.
- Name, n. *nomen*; by name, *nominatim*.
- Named, pt. *appellatus*.
- Namesake, adj. (of the same name), *cognominis*.
- Narrative, n. *narratio, oratio*.
- Nation, n. *natio, gens*.
- Native country, n. *germana patria*.
- Nature, n. *natura*; of nature, kind, *genus*.
- Natural, adj. (of nature), *naturalis*.
- Naval, adj. *navalis*.
- Near, prep. *apud, juxta*.
- Near, adv. *prope*; as near as possible, *quam proxime potuit*; near (in attendance), *præsto*.
- Necessary, adj. *necesse, necessarius*; to be necessary, v. *oportere*.
- Neglect, v. *negligo*.
- Neglected, pt. *neglectus*.
- Negligent, adj. *negligens*.
- Negotiator, n. *orator*.
- Neither, adj. *neuter*.

- Neither, conj. *nec, neque*; neither—nor, *nec—nec*.
- Never, adv. *nunquam, ne unquam, hand unquam*.
- News, n. *res novæ*; what news? *equivid novi?*
- Night, n. *nox*; night and day, *dies noctesque*; by night, *noctis*.
- Nine-day, adj. *novendialis*.
- Nitrous, adj. *nitrosus*.
- No, adj. *nullus*.
- No one, nobody, no man, *nemo, nullus*; that no one, *nequis*; no (by nothing), *nihilo*; by no means, *minime, non omnino, nequaquam*.
- Noble, adj. *nobilis*.
- Nocturnal studies, n. *vigilia*.
- Nominate, v. *nomino*.
- Nor, conj. *nec, neque, neve, non*.
- Not, adv. *non, ne, hand* (interrogatively), *nonne*; not yet, not as yet, *non dum*; not indeed, *ne quidem*; not only, *non modo, non solum*.
- Nothing, n. *nihil, nil*.
- Now, adv. *jam, nunc*.
- Number, n. *numerus*.

O.

- O, interj. *O*.
- O that, interj. *utinam*.
- Obey, v. *servio, obtempero*.
- Obscure, adj. *obscurus*.
- Observe, v. *observo, animadverto, doceo*.
- Obstacle (to be an), v. *officio*.
- Obstinacy, n. *pertinacia*.
- Obtain, v. *adipsco, potior*.
- Ocean, n. *oceanus*.
- Occupy, v. *occupo, teneo*.
- Occur, v. *incido*.
- Of, prep. (concerning) *de*, (from) *a, ab*; sign of the genitive without a corresponding word, and of the accusative after a verb of asking.
- Offend, v. *offendo, pecco*.
- Offer sacrifice, v. *facio sacrificium*.
- Office, n. *magistratus*.
- Often, adv. *sæpe*; very

often, *persæpe*; oftener, *sæpius*; oftentimes, *aliquoties*.
 Old, old man, *senex*; old age, *senectus*; (far advanced in life) *grandævus*, *senior*.
 Olive, n. *oliva*.
 Olympian, adj. *Olympius*.
 Olympic, adj. *Olympicus*.
 On, prep. *in*, *ad*; on the least, *ad minimum*; on the other hand, *contra*, *e contrario*.
 One, adj. *unus*, *alius*, *alter*, *quidam*; one—another, *alius—alius*.
 Only, adv. *solum*, *tantummodo*, *tantum*; not only, *non solum*.
 Open, v. *aperio*; to be open, *pateo*.
 Opened, pt. (being laid open) *patefactus*.
 Openly, adv. *palam*, *plane*.
 Opinion, n. *opinio*, *sententia*.
 Opportunity, n. *potestas*.
 Oppose, v. *eo obviam*, *resisto*.
 Or, conj. *aut*, *vel*, *ve*.
 Oration, oratory, n. *oratio*.
 Orator, n. *orator*.
 Order, v. *jubeo*, *edico*.
 Order, n. *jussus*.
 Origin, n. (source) *fons*; (beginning) *initium*.
 Orphean, adj. *Orphicus*.
 Other, adj. *alius*, *alter*, *cæterus*, *reliquus*.
 Otherwise, adv. *aliter*.
 Ought, v. *debeo*, *oportere*.
 Our, pr. *oster*.
 Out of, prep. *e*, *ex*.
 Out of the way, adj. *devius*.
 Outdo, v. *vinco*.
 Over, prep. *super*, *in*.
 Over (finished), v. *actum est*; pt. *peractus*.
 Overcome, v. *vinco*.
 Overwhelm, v. *obruo*, *occupo*.
 Own, v. (confess) *futeor*.
 Owner, n. (master) *dominus*.
 Ox, n. *bos*.

P.

Pace, n. *passus*.
 Pain, n. *dolor*.
 Painful, adj. *gravis*.

Palace, n. *regia* (*domus*).
 Palm, n. *palma*.
 Paper, n. *charta*.
 Pardon, n. *venia*.
 Part, n. *pars*.
 Partaker, n. *particeps*.
 Parthians, n. *Parthi*, pl.
 Partialty, n. *inclinatio*.
 Particular, adj. *singuli*, *quidam*.
 Partly, adv. *partim*.
 Party, n. *pars*.
 Pass, v. (over) *transeo*, *irajicio*; by (omit), *omitto*.
 Passion, n. *libido*, *cupiditas*; being in a passion, *iratus*.
 Passionate, adj. *iracundus*.
 Past, pt. *actus*, *preterritus*.
 Patience, n. *patientia*.
 Patrimony, n. *patrimonium*.
 Peace, n. *pax*.
 Peculiar, adj. *proprius*.
 People, n. *populus*, *plebs*, *multitudo*; of the people, *popularis*.
 Perceive, v. *video*, *cerno*, *cognosco*.
 Perfect, adj. *perfectus*; (matchless) *singularis*.
 Perfectly, adv. *perfectè*, *omnino*.
 Perfidious, adj. *perfidus*.
 Perform, v. *ago*, *præsto*; during the performance (of a play), *inter spectandum*.
 Perhaps, adv. *forsitan*.
 Perish, v. *pereo*.
 Permit, v. *sino*; (suffer) *patior*.
 Pernicious, adj. *malus*.
 Perpetual, adj. *semperiternus*.
 Perplex, v. *conturbo*.
 Persia, n. *Persis* and *Persæ*.
 Persians, n. *Persæ*, pl.
 Person, n. *homo*.
 Persuade, v. *persuadeo*.
 Petulant, adj. *petulans*.
 Phillip, n. *Philippus*.
 Philosopher, n. *philosophus*.
 Philosophize, v. *philosophor*.
 Philosophy, n. *philosophia*.
 Physician, n. *medicus*.

Pinch (with cold), v. *algeo*.
 Pity, v. *misereor*.
 Place, n. *locus*; places, *loca*, pl.
 Place, v. *pono*, *impono*, *colloco*.
 Plain, n. *campus*.
 Plan, n. *consilium*.
 Plane-tree, n. *platanus*.
 Plant, v. *semino*.
 Play, v. *ludo*.
 Pleasant, adj. *jucundus*; *ex sententia*, *gratus*, *dulcis*.
 Please, v. *delecto*, *pluceo*; if you please, *si tibi placet*; it pleases, *juvat*.
 Pleasing, adj. *dulcis*, *jucundus*.
 Pleasure, n. (will) *voluntas*; (enjoyment) *voluptas*; at their pleasure, *suo jure*.
 Plough, v. *aro*.
 Plunder, v. *diripio*.
 Plunder, n. *præda*, *rapta*, pl.
 Poem, n. *carmen*.
 Poet, n. *poeta*.
 Poison, n. *venenum*.
 Pomærium, n. *Pomærium*.
 Pompey, n. *Pompeius*.
 Poor (man), n. *pauper*; adj. *egenus*.
 Popular, adj. *popularis*.
 Porcian, adj. *Porcius*.
 Possess, v. (have) *possideo*; (take possession) *occupo*, *insideo*.
 Post, v. (to place) *constituo*.
 Posterity, n. *posteritas*, *posterii*.
 Power, n. *imperium*, *potestas*; *opes*, pl.; in one's own power, *in manu*.
 Practice, n. *exercitatio*.
 Prætor, n. *Prætor*.
 Praise, n. *laus*.
 Praise, v. *laudo*.
 Pray, v. *precor*.
 Precept, n. *præceptum*.
 Prefer, v. *antepono*, *præpono*, *antefero*, *malò*.
 Present, n. (gift) *donum*.
 Present (to be), *adsum*, *intersum*, *intervenio*.
 Preserve, v. *servo*, *conservo*, *obtineo*.
 Presume, v. (dare) *audeo*.

Pretend, v. *simulo*.
 Prevent, v. *impedio*.
 Prey, n. *praeda*; (things taken), *captus*.
 Price, n. *pretium*.
 Prison, n. *carcer*.
 Prisoner, n. (one accused) *reus*.
 Private, adj. In a private station, *privatus*.
 Privation, n. *privatio*.
 Probably, adv. *fortassa*.
 Procure, v. *comparo*.
 Procured, pt. *paratus*.
 Prodigy, n. *prodigium*.
 Produce (cause), v. *efficio*; to be produced (born), *nascor*.
 Profit, v. *prosum*.
 Prohibited, pt. *prohibitus*.
 Promise, v. *promitto*, *polliceor*.
 Promise, n. *promissum*.
 Pronounce, v. (declare) *dico*.
 Proof, n. (effect) *effectus*.
 Proper, adj. *proprius*, *idoneus*.
 Property, n. *proprium*, *res*, *res familiaris*; to demand restitution of property, *res repetere*.
 Proportioned (in proportion to), prep. *pro*.
 Propose (a law), v. *fero*.
 Prosecute, v. *persequor*.
 Protection, n. *praesidium*.
 Provide, v. *prospicio*, *curo*.
 Provided, conj. *dum*, *modo*, *dummodo*.
 Providence, n. *providentia*.
 Province, n. *provincia*.
 Provision, n. *res frumentaria*.
 Provoke, v. *laccio*; to be provoked, *ecurdesco*.
 Prudence, n. *prudentia*.
 Prudently, adv. *prudenter*.
 Public, adj. *publicus*; in public, *in publicum*; make public, v. *divulgo*.
 Publicly (at the public expense), adv. *publice*.
 Publish, v. *edo*.
 Punish, v. *punito*.
 Punishment, n. *supplicium*.
 Pupil (of the eye), n. *pupula*.

Purchase, v. *mercor*.
 Pure, v. *sanctus*.
 Purpose (intention), n. *studium*; (use) *usus*.
 Pursue, v. *sequor*, *insequor*.
 Pursuit (employment), *studium*.
 Put, v. *pono*; put upon (as a garment), *injicio*, *induo*; put off, *exuo*; put to death, *neco*; (give) *do*.
 Ptolemy, n. *Ptolemaeus*.
 Pythagorean, adj. *Pythagoreus*.
 Pythian, adj. *Pythius*.

Q

Quæstor, n. *quæstor*.
 Quantity, n. *vis*.
 Queen, n. *regina*.
 Quicken, v. *incito*.
 Quiet, adj. *quietus*.
 Quit (go from), v. *exeo*.
 Quite, adv. *prorsus*.

R

Raft, n. *rates*.
 Rage, to be in a rage, v. *fremo*.
 Raging, adj. *insanus*.
 Rain, n. *imber*.
 Rainbow, n. *arcus*.
 Raised, pt. *sublatus*.
 Rank, n. *locus*, *ordo*.
 Rapidity, n. *celeritas*.
 Rascal, n. *nebulo*.
 Rashly, adv. *temerè*.
 Rashness, n. *temeritas*.
 Rate (value), v. *astimo*.
 Reach, v. *attingo*.
 Read, v. *lego*.
 Readily, adv. *facilè*.
 Ready (in attendance), adv. *præsto*; to be ready, prepared, *paror*.
 Reap, v. *demeto*.
 Reason, n. *ratio*; (cause) *causa*; by reason of, *præ*; with reason, justly, *iure*.
 Reasoning, n. *ratio*.
 Recall, v. *revoco*.
 Receive, v. *recipio*, *accipio*.
 Received, pt. *acceptus*.
 Receptacle, n. *receptaculum*.
 Reckon, v. *astimo*, *habeo*.
 Recognize, v. *agnosco*.
 Recollection, n. *recordatio*.
 Recommend, v. *commendo*.
 Recover, v. *recreo*, *recupero*; (receive back) *recipio*.
 Reduce, v. *redigo*.
 Reflect, v. *repulo*.
 Refute, v. *refello*.
 Regard, v. (esteem) *habeo*.
 Register, n. *commentarium*.
 Regulate, v. *rego*.
 Reign, v. *impero*.
 Reign, n. *imperium*.
 Reject, v. *rejicio*, *repudio*.
 Rejoice, v. *gaudeo*; rejoice with, *gratulor*.
 Relate, v. *prodo*, *dico*, *fero*.
 Relieve, v. *subvenio*.
 Religious, adj. *religiosus*.
 Religiously, adv. *sanctè*.
 Relying on, adj. *fretus*.
 Remain, v. *maneo*.
 Remaining, n. *remansio*.
 Remarkable, adj. *insignis*.
 Remember, v. *memini*, *recordor*, *reminiscor*.
 Remembrance, n. *memoria*, *recordatio*, *commentatio*.
 Remove, v. *amoveo*, *removeo*.
 Render (make), v. *facio*, *reddo*.
 Renew, v. *redintegro*.
 Repent, v. *pœnitèro*.
 Report, n. *fama*, *rumor*.
 Report, v. *fero*; it is reported, *fertur*.
 Replace, v. *repono*.
 Reply, v. *respondeo*.
 Republic, n. *respublica*.
 Reputation, n. *existimatio*.
 Require, v. *desidero*.
 Requite, v. *refero*.
 Resentment, n. *ira*.
 Reserve, v. *reservo*.
 Resist, v. *resisto*.
 Resolutely, adv. *pertinaciter*.
 Resort (come to), v. *venio*.
 Respect, v. *diligio*.
 Respected, pt. *expectatus*.
 Respecting, prep. *de*.
 Rest (remaining), adj. *reliquus*.

Restore, v. *reddo, restituo*.
 Retentive, adj. *tenax*.
 Retreat, v. *regredior*.
 Return, v. *redeo, refero, regredior*; in return, in turn, *invicem*.
 Reverence, v. *colo, reve-reor*.
 Revile, v. *maledico*.
 Reward, n. *præmium*.
 Rhetorical, n. *rhetor*.
 Rich, adj. *dives, ditis, locuples*.
 Riches, n. *divitiæ*, pl.; great riches, *fortuna*.
 Ridiculous, adj. *ridiculus*.
 Right, n. *ius*.
 Right, adj. *rectus, æquus*.
 Rightly, adv. *rectè*.
 Kind, n. *liber*.
 Ring, n. *anulus* (ann.)
 Ripe, adj. *maturus*.
 River, n. *fluvius, flumen*.
 Rob, v. *peculor*.
 Robber, n. *latro*.
 Robe, n. *pallium*.
 Rock, n. *saxum*.
 Rod, n. *virga*.
 Roman, adj. *Romanus*.
 Rome, n. *Roma*.
 Rough, adj. *horridus*.
 Royal, adj. *regius*.
 Rule, v. *domino, imperito*.
 Rule, n. *decretum*.
 Run, v. *curro*.
 Rush, v. *irrumpeo*.

S.

Sacrifice, n. *sacrum*.
 Sad, adj. *tristis*.
 Safe, adj. *salvus, tutus*.
 Safely, adv. *tutè*.
 Safety, n. *salus*.
 Sagacious, adj. *sagax*.
 Sagacity, n. *prudentia*.
 Sail, v. *navigo*.
 Sailor, n. (one sailing) *navigans*.
 Sake (for the sake of), *gratia, causa*.
 Salute, v. *saluto*.
 Same, adj. *idem*; at the same time, adv. *simul*.
 Satire, n. *satietas*.
 Satisfaction, n. (pleasure) *voluptas*.
 Satisfy, v. *expleo, satisfacio*.
 Save, v. *servo*.

Say, v. *dico, fero, loquor, dissero*; I say, *inquam*; they say, *ferunt*; it is said, *fertur, dicitur*.
 Saying, n. *dictum*.
 Scarcely, adv. *via*.
 Scholar (pupil), n. *discipulus*.
 School, n. *schola, ludus literarius*.
 Science, n. *scientia, doctrina*.
 Scourge, v. *verbero*.
 Sea, n. *mare*.
 Search, v. *quæro*.
 Season, n. *tempestivitas*.
 Seat, n. *sedes*.
 Second, adj. *secundus, alter*; adv. a second time, *iterum*.
 Secretly, adv. *clam*.
 Security, n. *præsidium*.
 See, v. *video, cerno*.
 Seed, n. *semen*.
 Seek, v. *quæro, peto*; seek for, *requiro*.
 Seem, v. *videor*.
 Seize, v. *capio*; seize upon, *occupo*.
 Self, pr. *ipse*; I myself, *ego ipse*; we ourselves, *nosmet ipsi*.
 Sell, v. *vendo*.
 Senate, n. *senatus*.
 Senator, n. *senator*.
 Senatorian (of a senator), *senatorius*.
 Send, v. *mitto*; send for, *arcesso*; send before, *præmitto*; send away, *dimitto*; send back, *remitto*.
 Sensation, n. *sensus*.
 Sense, n. *sensus*.
 Sentiment, n. *sententia*.
 Separate, v. *secerno*.
 Sequani, n. *Sequani*; of the Sequani, adj. *Sequanus*.
 Serpent, n. *serpens*.
 Serve, v. *servio*.
 Service, n. *opera, utilitas*.
 Sesterces, n. *Sestertii* (Gr. 907).
 Set, v. (place) *pono*; set out (depart), *proficiscor*; set before or forth, *propono*.
 Settle down, v. *consido*.
 Seventh, adj. *septimus*.
 Seventy, adj. *septuaginta*; of seventy, adj. *septuagenarius*.

Severe, adj. *severus, acerbus*.
 Severely, adv. *graviter*.
 Severity, n. *severitas*.
 Shade, n. *umbra*; in the shades below, *apud inferos*.
 Shameful, adj. *turpis, fædus*.
 Share (part), n. *pars*.
 Sharpen, v. *acuo*.
 She, pr. *ea, illa* (is, ille).
 Shield, n. *scutum*.
 Shocked, pt. *commotus*.
 Shore, n. *litus, littus*.
 Short, adj. *brevis*; in short, adv. *denique*.
 Shout, shouting, n. *clamor*.
 Show, v. *ostendo*; (teach) *doceo*; (point out) *monstro*.
 Show, n. *spectaculum*.
 Shut up, v. *includeo*; pt. *inclusus*.
 Sicily, n. *Sicilia*.
 Sick, adj. *æger, ægro corpore*.
 Side (part), n. *pars*.
 Sight, n. *conspectus*.
 Signal, n. *signum*.
 Silence, n. *taciturnitas*.
 Silent, adj. *tacitus*; to be silent, *taceo*.
 Silver, n. *argentum*.
 Similarity, n. *similitudo*.
 Simplicity, n. *simplicitas*.
 Sin, n. *peccatum*.
 Sin, v. *pecco*.
 Since, conj. *quippe*.
 Sincerity, n. *sinceritas*.
 Single (one), adj. *unus*.
 Single, one by one, adj. *singuli*.
 Sink, v. (let down) *demitto*.
 Sister, n. *soror*.
 Sit, v. *sedeo*.
 Six, adj. *sex*; sixth, *sex-tus*.
 Six hundred, adj. *sexcenti*.
 Skill, n. *sollertia*.
 Skillfully, adv. *apte*; most skillfully, *aptissime*.
 Sky, n. *cælum*; to the skies, *ad cælum*.
 Slaughter, n. *cædis*.
 Slave, n. *servus, mancipium*; slaves, *servitium*.
 Slavery, n. *servitus*.
 Slay, v. *occido, interficio*.

- Sleep, n. *somnus*.
 Sleep, v. *dormio*.
 Sloth, n. *segnitia*.
 Slower, adv. *tardius*.
 Smiling, pt. *subridens*.
 Snake, n. *draco*.
 So, adv. *sic*; (in such a manner) *ita*; (to such a degree) *adeo*.
 So much, adj. *tantus*; of so much value, *tanti* (*pretii*); see much; adv. *tantopere, tam*; so long, *tam diu*.
 So many, adj. *tot*.
 So that, *ut*.
 Society, n. *convictus*.
 Soft, adj. *mollis*.
 Soften, v. *lenio*.
 Softly, adv. *leniter*.
 Soil, n. *solum*; (ground) *ager*.
 Soldier, n. *miles*.
 Solemn, adj. *solemnis*.
 Solitude, n. *sollicitudo*.
 Solitude, n. *solitudo*.
 Some, adj. *nonnullus, alius, aliquot*; some—others, *alii—alii*; some one, *aliquis*; (there are some who) *sunt qui*; some (quantity), *aliquantus*.
 Something, adj. *aliquid*.
 Sometime, adv. *aliquandiu*.
 Sometimes, adv. *interdum*.
 Somewhat, adv. *aliquid*.
 Son, n. *filius*.
 Soon, as soon as possible, *quamprimum*.
 Soonest, adv. *celerrime*.
 Soothsayer, n. *haruspex*.
 Sorrow, n. *mœstitia*.
 Sorrowful, adj. *mœstus*.
 Soul, n. *animus*.
 Sow, v. *sero*.
 Spain, n. *Hispania*.
 Spare, v. *parco*.
 Speak, v. *loquor, eloquor, dico*; speak well of, *benedico*.
 Spear, n. *hasta*.
 Spectacle, n. *spectaculum*.
 Speech, n. *oratio*; freedom of speech, *libera oratio*.
 Spend (time), v. *ago, dego*; (give away) *erogo*.
 Spent, pt. *actus*.
 Spinning, n. *unifectum*.
 Spoils, n. *spolia*, pl.
 Spoken, pt. *dictus*.
 Spur, n. *calcar*.
 Stadium, n. *stadium*.
 Staff, n. *baculum*.
 Stage, n. *scena*.
 Stand, v. *sto*; stand in the way, oppose, *obsto*.
 Standard, n. *vexillum*.
 Star, n. *astrum, sidus*.
 State, n. *civitas, respublica*.
 Station, n. (place) *locus, fortuna*.
 Steer, to go towards, *peto*.
 Step (to walk), v. *ingredior*.
 Stick, v. *adhæreo*.
 Stimulate, v. *impello*.
 Stoics, n. *Stoici*.
 Stone, n. (bezel of a ring) *pala*.
 Storm, n. *tempestus*.
 Stranger, n. *hospes*.
 Stratagem, n. *dolus*.
 Strength, n. *vis, vires*, pl. *robur*.
 Strike, v. *percutio*.
 Strong, adj. *fortis*.
 Struck, pt. *percussus*.
 Study, n. *meditatio*; at his studies, *discens*.
 Study, v. *edisco*.
 Study (consult for), v. *consulto*.
 Style (kind of writing), n. *genus*.
 Suavity, n. *suavitas*.
 Subdue, v. *domo, perdomo, subigo*.
 Subject, n. *res*.
 Submit (obey), v. *pareo*.
 Succeed, v. *succedo*.
 Successful, adj. *secundus*.
 Successfully, adv. *benè*.
 Such, adj. *talis, tantus*.
 Such, adv. (so) *tam*.
 Sudden, adj. *subitus*.
 Suddenly, adv. *subito*.
 Suffer, v. *patior, perpetior*.
 Suffice, v. *suppeto*.
 Sufficient, sufficiently, adv. *satis*.
 Suit, v. *convenio*.
 Summon, v. *cito*.
 Sun, n. *sol*.
 Sup, v. *ceno*.
 Superb, adj. *conspicuus*.
 Superfluous, adj. *superflucus*.
 Superiority, n. *præstantia*.
 Support (hold up), v. *sustineo*.
 Supply, v. *suppedito*.
 Suppose, v. *arbitror, puto, existimo*.
 Surface (upper part), *summus*; surface of the water, *summa aqua*.
 Surnamed, pt. *cognominatus*.
 Surpass, v. *supero, vinco, præsto*.
 Surrender, n. *deditio*.
 Surrounded, pt. *stipatus*.
 Suspect, v. *suspicio*.
 Swear, v. *juro*.
 Sweet, adj. *dulcis*.
 Swerve, v. *discedo*.
 Swim, v. *nato*; swim over, *transnato*.
 Sword, n. *gladius, ensis*.
 Syracuse, n. *Syracusa*, pl.

T.

- Take, v. *capio*; take away, *aufero, tollo*; derogate, *derogo*; take away forcibly, *destruho, extruho*; take amiss, *molestè fero*; to take captive, *capio*; (to hold) *habeo*; take by assault, *expugno*; take care, *careo*; take into, *induco*; take (to lead), *duco*; taken, *t. e. having taken, nactus*.
 Talk together, v. *confabulor*.
 Tarquin, *Tarquinius*.
 Teach, v. *doceo*.
 Teacher, n. *doctor, magister*.
 Tear, n. *lacrima*.
 Tear in pieces, v. *dilacero*.
 Tell, v. *dico*; (relate) *narror*; (commemorate) *memini*.
 Temperance, n. *temperantia*.
 Temple, n. *ædes, templum*.
 Ten, adj. *decem*.
 Tend, v. (avail) *valeo*.
 Tender, adj. *tener*.
 Terminate, v. *patro, detraho*.
 Terrified, pt. *territus*.
 Terrify, v. *terreo*.
 Territory, n. *finis, ager*.
 Than, conj. *quam*.
 That sign of the accusative before the infinitive.
 That, conj. *ut, quod, quia*; that not, *ne*; in order that, *quo*.

That, dem. pr. *is, ille, iste*.
 That, rel. pr. *qui*; that
 which, *id quod*.
 Theatre, n. *theatrum*.
 Theban, adj. *Thebanus*.
 Their, pr. *eorum, illorum*;
 (is, ille) *suus*.
 Then, conj. *igitur*.
 Then, adv. *tum, tunc*;
 (after that) *inde, deinde*.
 Thence, adv. *inde*.
 There, adv. *ibi*.
 Therefore, adv. *igitur*,
itaque, ideo.
 They, pr. *ii, illi*, pl. (is, ille).
 Thief, n. *fur*.
 Thing, n. *res, negotium*.
 Think, v. *puto, existimo*,
cofito, sentio, censeo.
 Third, adj. *tertius*.
 Thirst, v. (to be thirsty)
sitio.
 Thirty, adj. *triginta*.
 This, pr. *hic*.
 Thou, pr. *tu*; you, *tu, vos*.
 Though, conj. *licet, si*,
quum (cum), quamvis.
 Thousand, adj. *mille, pl.*
millia.
 Threats, n. *minæ*, pl.
 Threaten, v. *minor*.
 Three, adj. *tres*; three
 hundred, *trecenti*.
 Three brothers (born at one
 birth), *trigemini*.
 Throw, v. *jacio, conficio*,
mitto.
 Throw away, v. *ahjctio*.
 Thunder, n. *tonitru, ful-*
men.
 Thus, adv. *sic, adeo*.
 Thy, pr. *tuus*.
 Tiber, n. *Tiberia*.
 Tide, n. *æstus*.
 Tiger, n. *tigris*.
 Till, adv. *donec*.
 Time, n. *tempus*; (season)
ætus, hora, dies; at
 this time, *hoc tempore*;
 at one time, *uno tem-*
pore; there was no time,
tempus desuit.
 Tired (to be), v. *tædere*.
 To, prep. *ad*; (into) *in*;
 (towards) *erga*.
 To-day, adv. *hodie*.
 Together with, adv. *simul*
cum.
 Tolerable, adj. *tolerabilis*.
 Tomb, n. *sepulcrum*.
 Tongue, n. *lingua*.
 Top, adj. *summus*. (Gr.
 278.)

Torment, v. *crucio*.
 Torture, n. *crua, crucia-*
tus.
 Towards, prep. *adversus*.
 Tower, n. *turris*.
 Town, n. *oppidum*.
 Track (as a dog), v. *inda-*
go.
 Train, v. *erudio*.
 Tranquillity, n. *tranquil-*
litas.
 Transmit, v. *trado*.
 Traveller, n. *viator*.
 Treachery, n. *proditio*.
 Treason, n. *majestas*.
 Tree, n. *arbor*; (young
 trees) *stirps*.
 Tribune, n. *tribunus*.
 Triumph, v. *triumpho*.
 Troops, n. *copiæ*; (garri-
 son) *præsidium*.
 Trouble, v. *ango*.
 Trouble, n. *molestia*.
 True, adj. *verus*.
 Truly, adv. *vere, profecto*.
 Trumpet, n. *tuba*.
 Trusty, adj. *certus*.
 Truth, n. *veritas, verum*.
 Try (a cause), v. *judico*.
 Turn, v. *verto, converto*;
 turn away, *averto*; turn
 to and fro, *versor*; turn
 out, *evenio*.
 Tusculan, adj. *Tusculanus*.
 Twenty, adj. *viginti*.
 Twist around, v. *complec-*
tor.
 Two, adj. *duo*; two by
 two, *binî*; two together,
ambo.
 Two hundred, adj. *ducenti*.
 Tyrant, n. *tyrannus*.

U.

Unacquainted, adj. *rudis*.
 Uncertain, adj. *incertus*;
 (not clear) *obscurus*.
 Uncle, n. *avunculus*.
 Unconquered, adj. *invic-*
tus.
 Under, prep. *sub, in*.
 Undergo, v. *suscipio*.
 Understand, v. *intelligo*,
cognosco.
 Undertake, v. *suscipio*,
ago.
 Unfaithful, adj. *infidus*.
 Unfortunate, adj. *miser*.
 Unhurt, pt. *illæsus*.
 Unite, v. *consocio*.
 Unjustly, adv. *unjustè*.

Unknown, pt. *ignotus*.
 Unless, conj. *niſi*.
 Unlike, adj. *dissimilis*.
 Unmindful, adj. *immemor*.
 Unpleasant, adj. *injucun-*
dus.
 Unsatisfied (empty), adj.
inanis.
 Unskillfully, adj. *turpis*.
 Unskillful, adj. *imperitus*.
 Until, adv. *dum, donec*.
 Untouched, adj. *integer*.
 Unwilling, adj. *invitus*;
 to be unwilling, v. *nolo*.
 Unworthy, adj. *indignus*.
 Upon, prep. *in, super, de*.
 Us, pr. *nos*; acc. pl. (*ego*).
 Use (make use of), v. *utor*,
adhideo.
 Use, n. *usus*.
 Use (to be wont), v. *soleo*;
 (to be accustomed) *con-*
suesco.
 Useful, adj. *utilis*; very
 useful, *perutilis*.
 Utility, n. *utilitas*.
 Utter (give utterance to),
 v. *enuncio*.

V.

Valor, n. *virtus*.
 Valuable, adj. *pretiosus*.
 Value, v. *æstimo*; value
 greatly, *æstimo magni*;
 more, *pluris*; most,
maximè.
 Vanity, n. *ambitio*.
 Vanquished, pt. *victus*.
 Various, adj. *varius*.
 Vehemently, adv. *vehe-*
menter.
 Vell, v. *obnubo*.
 Vent (give vent), v. *agito*.
 Verse, n. *versus*.
 Very (intensive), adv. *vehe-*
menter, maxime, per-
quam, quam, ipse; very
 highly, *quam magni*.
 Vespasian, n. *Vespasianus*.
 Vessel, n. *vas*.
 Vestige, n. *vestigium*.
 Vex, v. *ango*.
 Vice, n. *vitium*.
 Victor, n. *victor*.
 Victorious, adj. *victor*.
 Victory, n. *victoria*.
 Vigour, n. *vires*, pl.
 Villa, n. *villa*.
 Violate, v. *violo*.
 Virgil, n. *Virgilius*.
 Virgin, n. *virgo*.

Virtue, n. *virtus, honestas*.
 Visitor, n. *hospes*.
 Vitiate, v. *depravo*.
 Voice, n. *vox*.
 Voluntary, adj. *voluntari-
 us*.
 Vote, v. *fero suffragium*.
 Voyage (to have a voyage),
 v. *navigo*.

W.

Wage war, v. *gero bellum*.
 Wakefulness, n. *vigilia*.
 Walk, v. *ambulo*; walk
 about, *obambulo*.
 Wall, n. *murus*; (of a fort)
mœnia, pl.; (of a house)
paries.
 Want (need), v. *exeo, in-
 digeo*; to be wanting,
desum.
 Want, n. *egestas*.
 War, v. *bello*.
 War, n. *bellum*; in war,
militiæ; of war, adj.
militaris; art of war,
res militaris.
 Warm, adj. *tepidus*.
 Was, imperf. of *sum* (*sum*).
 Water, n. *agua*.
 Weakness, n. *infirmitas*.
 Wealth, n. *divitiæ*, pl.
 Wealthy, adj. *opulentus*,
opulens.
 Weighty, adj. *gravis*.
 Well, adv. *bene, beate*;
 very well, *optime*.
 Were, v. pl. of *was*.
 What? pr. *quis, equis*,
quisnam.
 What, of what consequence
 adj. *quantus*.
 What (= that which), rel.
 pr. *quod (qui)*.
 Whatever, pr. *quid, quid-
 cunque, quicquid*.
 When, adv. *quum (cum)*,
ubi.

Where, adv. *ubi, ubinam*;
 of what nation? *ubinam
 gentium?* in what part
 of the world? *ubi ter-
 rarum?*
 Wherefore, adv. *igitur*,
quare.
 Whether, interrog. *num*,
an.
 Which, interrog. pr. *quis*.
 Which, rel. pr. *quod (qui)*.
 Which of two, pr. *uter*.
 Whichever, pr. *uterque*.
 While, whilst, adv. *dum*;
 (when) *quum (cum)*.
 Whither, adv. *quo, quo-
 nam*.
 Who, interrog. pr. *quis*.
 Who, rel. pr. *qui*; to whom,
quicum.
 Whole, adj. *omnia, totus*.
 Why, adv. *cur, quid* (for
propter quid).
 Wicked, adj. *imptus, im-
 probus*.
 Wickedness, n. *scelus*.
 Wide, adj. *latus*.
 Wife, n. *uxor*.
 Wild, adj. *silvestris*; wild
 beast, *fera*.
 Will, v. *volo*; will not,
nolo.
 Willingly (freely), adv.
libenter; (gladly) *luben-
 ter*.
 Win, v. *conclio*.
 Winter-quarters, n. *hiber-
 na*.
 Wisdom, n. *sapientia, con-
 silium*.
 Wise, adj. *sapiens, gravis*,
prudens.
 Wish, v. *volo*; wish rather,
 prefer. *malo*; I wish,
 O that, conj. *utinam*.
 Wit, n. *ingenium*.
 With, prep. *cum, in*; sign
 of ablative.
 Withdraw, v. *deduco*.
 Within, prep. *intra, in*.

Without, prep. *sine, extra*;
 to be without, v. *careo*.
 Withstand, v. *sustineo*.
 Witness, n. *testis*.
 Woman, n. *mulier*.
 Wonder, v. *miror*.
 Wont (to be), v. *soleo*.
 Wood (forest), n. *silva*;
 (timber) *lignum, mate-
 ries*.
 Wool, n. *lana*.
 Woolen, adj. *lanæus*.
 Word, n. *verbum*; in a
 word, *denique*.
 Work, n. *opus, opera*.
 Workman, n. *opifex*.
 World, n. *orbis, terra*, pl.
 Worse, adj. *pejor*.
 Worthily, worthy, adv. (in
 a manner worthy), *digne*.
 Worthly, adj. *dignus, bo-
 nus*.
 Would be, v. *forem*. (Gr.
 222, 5.)
 Wound, v. *vulnero*.
 Wound, n. *vulnus*.
 Write, v. *scribo*; write
 back, *rescribo*.

Y.

Year, n. *annus*.
 Yesterday's, adj. *hesternus*.
 Yet, conj. *tamen, verun-
 tamen*.
 Yield to, v. *cedo*; (obey)
pareo.
 Yield (give up), v. *succum-
 bo*.
 You, pr. sing. *tu*; pl. *vos*.
 Young man, n. *adolescens*,
juvenis.
 Your (of thee), *tui*; (of
 you) *vestrum*; adj. pr.
tuus, vester.
 Youth, n. *juventus, ado-
 lescentia*; time of youth,
juventia; young man,
juvencus.

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