I

PRESENT INDICATIVE ACTIVE and PRESENT INFINITIVE ACTIVE of VERBS

A verb expresses an action or a state; e.g. I *run*, she *sees* the river, you *are* clever, they *exist*. Nearly all sentences contain verbs. They are therefore an especially important part of speech. To learn Latin, or any other language, we must devote particular attention to learning the forms and understanding the uses of verbs.

Consider the following table:

1st person singular	I love
2nd person singular	You (sg.) love
3rd person singular	He (she, it) loves
1st person plural	We love
2nd person plural	You (pl.) love
3rd person plural	They love

English verbs have three **PERSONS**, First (I and We), Second (You, singular and plural), Third (He [She, It] and They), and two **NUMBERS** (Singular and Plural). To convey the precise meaning, i.e. to explain who is loving, English relies on pronouns (I, You, He etc.), whereas the verb (love) hardly changes at all (only after He [She, It]).

Latin has the same system of three persons and two numbers as does English:

1st person singular	am**ō**	I love
2nd person singular	am**ās**	You (sg.) love
3rd person singular	am**at**	He (she, it) loves
1st person plural	am**āmus**	We love
2nd person plural	am**ātis**	You (pl.) love
3rd person plural	am**ant**	They love

To convey the precise meaning, particular endings are added to the verb itself, and, as a consequence of this, a pronoun is *not* normally used. This change in the form of verbs, and of some other parts of speech, is called inflection. As noted in the Introduction, Latin makes far more use of inflection than does English, and this is the greatest difference between the two languages.

When a verb has neither person nor number, i. e. when it does not refer to specific people or things, it is in the **INFINITIVE** form; e.g. "to run", "to see", "to be", "to exist". Latin applies the same principle of inflection, adding a particular ending, in order to form the present infinitive active: "to love" is *am**āre**.*

Almost all Latin verbs belong to one of five groups, known as **CONJUGATIONS**. All verbs in the same conjugation inflect in the same way, and all the conjugations inflect according to variations on the same basic pattern. Verbs typically consist of three sections: the stem, the stem vowel, and the ending. In *amāre*, **am-** is the stem, *-a-* is the stem vowel, and *-re* is the ending. The stem gives the general meaning of the verb, but we can infer nothing from it about the conjugation to which the verb belongs. Likewise, the ending tells us nothing about the conjugation, since all conjugations share the same personal endings, *-ō, -s, -t, -mus, -tis, -nt*, and the same infinitive ending, *-re*. It is the stem vowel which determines conjugation. *-a-* is the stem vowel of the First Conjugation; therefore *amāre* belongs to the First Conjugation[4]. The stem vowels for the second and fourth conjugations are *-e-* and *-i-* respectively. The third conjugation is more difficult to categorize: the stem vowel was originally *-e-*, but *-i-* is found throughout most of the present tense. In fact, a small number of third conjugation verbs, in which this *i*-stem is particularly dominant, have the status of a separate conjugation. Since the variations between the conjugations are either obvious or slight and not entirely predictable, it is best simply to learn the conjugation tables by rote.

CAVE CANEM
"Beware of the Dog" A mosaic at the entrance to the House of the Tragic Poet in Pompeii.

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[4] Note that *-a-* is omitted from the form *amō*, which had been *amaō* in earlier Latin.

amāre **is the model verb for the first conjugation.** Here is the present indicative active of *monēre* (2) "to warn", *mittere* (3) "to send", *audīre* (4) "to hear, listen to", *capere* (3 *i*-stem) "to take, capture", representative of the other four conjugations:

Second Conjugation

1st sing.	mon**eō**	I warn
2nd sing.	mon**ēs**	You (sing.) warn
3rd sing.	mon**et**	He (She, It) warns
1st pl.	mon**ēmus**	We warn
2nd pl.	mon**ētis**	You (pl.) warn
3rd pl.	mon**ent**	They warn
Infinitive	mon**ēre**	To warn

Third Conjugation

1st sing.	mitt**ō**	I send
2nd sing.	mitt**is**	You (sing.) send
3rd sing.	mitt**it**	He (She, It) sends
1st pl.	mitt**imus**	We send
2nd pl.	mitt**itis**	You (pl.) send
3rd pl.	mitt**unt**	They send
Infinitive	mitt**ere**	To send

Fourth Conjugation

1st sing.	aud**iō**	I hear, listen to
2nd sing.	aud**īs**	You (sing.) hear, listen to
3rd sing.	aud**it**	He (She, It) hears, listens to
1st pl.	aud**īmus**	We hear, listen to
2nd pl.	aud**ītis**	You (pl.) hear, listen to
3rd pl.	aud**iunt**	They hear, listen to
Infinitive	aud**īre**	To hear, listen to

Third **i**-*stem* Conjugation

1st sing.	cap**iō**	I take
2nd sing.	cap**is**	You (sing.) take
3rd sing.	cap**it**	He (She, It) takes
1st pl.	cap**imus**	We take
2nd pl.	cap**itis**	You (pl.) take
3rd pl.	cap**iunt**	They take
Infinitive	cap**ere**	To take

Principal Parts

In order to be able to conjugate a verb correctly, we must know the conjugation to which it belongs. We can determine the conjugation by knowing both the first person singular of the present indicative active (e.g. *amō*) and the present infinitive active (e.g. *amāre*). For example, *capit* means "he (she, it) takes": that form, with the ending *-it*, might belong to the third, fourth or third *i*-stem conjugation. If, however, we know the verb as *capiō, capere* (3 *i*-stem) "to take", there will be no ambivalence, since the stem vowel *-i-* in *capiō* is not found in verbs of the normal third conjugation, and the infinitive ending *-ere* is not found in verbs of the fourth.

amō and *amāre, capiō* and *capere* etc. are the first two **principal parts** of the respective verbs. Most Latin verbs have four principal parts, the third being the first person singular perfect indicative active (e.g. *amāvī* "I have loved", *cēpī* "I have taken") and the fourth being the perfect participle passive (e.g. *amātum* "having been loved", *captum* "having been taken"). As more verb-tenses are introduced in later chapters (8 and 16), the two further principal parts will come into use. When all four principal parts are known, all forms of all regular verbs can be determined, because the verb-systems are constructed on the basis of these principal parts. Verbs will usually be introduced throughout the course with all of their principal parts, the style in which they appear in most dictionaries; e.g. **amō, amāre, amāvī, amātum** (1), **capiō, capere, cēpī, captum** (3 *ī*-stem). Do not be concerned that the use of the last two forms is not explained until later chapters: it is simply more efficient to learn a verb's principal parts all at once rather than piece-meal. The principal parts of the model verbs in the other conjugations are **moneō, monēre, monuī, monitum** (2), **mittō, mittere, mīsī, missum** (3), **audiō, audīre, audīvī, audītum** (4).

Translation of the Latin present indicative active

So far, *amō* has been translated simply as "I love", *moneō* by "I warn", and so on. In fact, English has three forms of the present indicative active; e.g. "I love", "I am loving", "I do love". Latin has only one form of each tense, and it should be translated in whichever way the context suggests. Consider, for example, the following dialogue:

> "My friends never <u>listen</u> to me".

> "They <u>do listen</u> to you".

> "They <u>are</u> not <u>listening</u> to me now".

In all three sentences, the Latin verb is simply *audiunt*, and the variations in emphasis which English conveys by the variation in the tense-form will be conveyed in other ways, perhaps by adding a word meaning "of course" to the second sentence and "certainly" to the third.

Before beginning the exercises which follow, you should learn the above conjugation tables by heart. Audio files where you can listen to both the tables of inflection and the vocabulary for the first ten chapters are available online at *www.jcmckeown.com* with *the Exercises for each particular chapter.*

Parsing

In parsing a word, we describe it grammatically, by stating its part of speech, its inflection, and its relation to the rest of the sentence. Since we have only met one tense of verbs so far, there is as yet little scope for variation. As other parts of speech are introduced in subsequent chapters, making it possible to construct more substantial sentences, parsing will become more challenging and more interesting.

For now, it is sufficient to parse verbs as follows:

amō: 1st person singular present indicative active of the verb *amō, amāre, amāvī, amātum* 1 "love"

mittitis: 2nd person plural present indicative active of the verb *mittō, mittere, mīsī, missum* 3 "send"

audiunt: 3rd pers. pl. pres. ind. act. of the verb *audiō, audīre, audīvī, audītum* 4 "hear"

capere: pres. inf. act. of the verb *capiō, capere, cēpī, captum* 3 *i*-stem "take".

As the above examples illustrate, parsing a word is a convenient and precise way of describing its form and function.

Complete the following

1. The 1st pers. pl. pres. ind. act. of the verb *audiō, audīre, audīvī, audītum* 4 "hear" is _____.
2. The 2nd pers. sing. pres. ind. act. of the verb *amō, amāre, amāvī, amātum* 1 "love" is _____.
3. The 3rd pers. pl. pres. ind. act. of the verb *mittō, mittere, mīsī, missum* 3 "send" is _____.
4. The 2nd pers. pl. pres. ind. act. of the verb *moneō, monēre, monuī, monitum* 2 "warn" is _____.
5. The 3rd pers. sing. pres. ind. act. of the verb *capiō, capere, cēpī, captum* 3 *i*-stem "take" is _____.

Parse the following

6. monēmus.
7. mittis.
8. capit.
9. amant.
10. audītis.

Complete the following verb-forms

11.	am-	; you (pl.) love.	16.	mitt-	; to send.
12.	aud-	; to hear.	17.	mon-	; we do warn.
13.	cap-	; they are taking.	18.	cap-	; we take.
14.	mon-	; you (sing.) warn.	19.	aud-	; I hear.
15.	mitt-	; she sends.	20.	mitt-	; they send.

Translate

21.	amant.	26.	capis.
22.	mittitis.	27.	mittere.
23.	monēmus.	28.	monētis.
24.	audiō.	29.	amat.
25.	audīmus.	30.	monēs.

Change from singular to plural or vice versa, and then translate

e.g. *amat – amant* "They love"; *mittimus – mittō* "I send".

31.	audit.	36.	audītis.
32.	capitis.	37.	amātis.
33.	amāmus.	38.	capit.
34.	monent.	39.	audiō.
35.	mittis.	40.	mittit.

Translate

41.	He sends.	46.	They take.
42.	You (pl.) love.	47.	She does hear.
43.	You (sing.) are sending.	48.	We love.
44.	To warn.	49.	It is hearing.
45.	I am warning.	50.	To take.

We saw in the Introduction that a large percentage of modern English vocabulary is derived from Latin. Developing an understanding of the Latin origins of English is one of the most rewarding aspects of learning Latin. Every one of the verbs in the following list survives in English: for example, *amiable, data, spectator, evoke, debt, have, admonish, sedentary, vision, diction, reduce, legible, ludicrous, omit, vivid, audition, repertoire, capture, rapture*. In fact, Latin verbs are a particularly fertile source for borrowings, a single verb often providing the basis for many English words. *dūcere* alone produced *abduct(-ion), adduce, conducive, conduct, dock, duct, ductile, duke, induce, reduce, seduce, subdue*, and many more. As you become more familiar with the way in which Latin words are constructed, you will be able to deduce such origins with increasing ease.

Knowledge of English derivatives ensures that learning Latin vocabulary is a much easier task than it may at first seem. For example, it is hardly necessary to learn from scratch that *videō* has something to do with seeing and *audiō* something to do with hearing. You are free to concentrate on the points which are not familiar, that *vidēre* belongs to the second conjugation, *audīre* to the fourth. More information about English words derived from the vocabulary to be learned is given in the online file for the appropriate chapter at *www.jcmckeown.com*. You will also find electronic flashcards to help you learn the vocabulary. When using the electronic flashcards to learn vocabulary, be sure to click *dēlē* "delete" to stop words you already know from recurring unnecessarily.

VOCABULARY

amō, amāre, amāvī, amātum 1	love
dō, dare[5]**, dedī, datum** 1	give
spectō, -āre, spectāvī, spectātum 1	watch
vocō, -āre, vocāvi, vocātum 1	call
dēbeō, -ēre, dēbuī, dēbitum 2	owe, ought to, must, should[6]
habeō, -ēre, habuī, habitum 2	have[7]
moneō, -ēre, monuī, monitum 2	warn
sedeō, -ēre, sēdī, sessum 2	sit
videō, -ēre, vīdī, vīsum 2	see
dīcō, -ere, dīxī, dictum 3	say
dūcō, -ere, duxī, ductum 3	lead
legō, -ere, lēgī, lectum 3	read
lūdō, -ere, lūsī, lūsum 3	play
mittō, -ere, mīsī, missum 3	send
vīvō, -ere, vixī, victum 3	live
audiō, -īre, audīvī, audītum 4	hear, listen to
reperiō, -īre, repperī, repertum 4	find
capiō, -ere, cēpī, captum 3 *i*-stem	take, capture
rapiō, -ere, rapuī, raptum 3 *i*-stem	seize

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[5] Note this irregularity. Unlike all other 1st conjugation verbs, *dare* has a short *a* in the present infinitive, and in the 1st and 2nd person plural, *damus* and *datis*.

[6] *agricolam monēre dēbeō* means "I ought to warn the farmer" or "I must warn the farmer" or "I should warn the farmer". *dēbēre* is constructed with another verb in the infinitive, but note that the infinitive is sometimes obscured in the English translation of this particular verb by the suppression of "to". See also Chapter 4, n. 24, on *possum*.

[7] "I have to warn the farmer" is *agricolam monēre dēbeō*. Do not use *habēre* in this expression.

Translate

51. damus.
52. legitis.
53. habēre.
54. lūdis.
55. dīcunt.
56. spectat.
57. sedēre dēbēmus.
58. vocās.
59. dat.
60. reperiunt.
61. habētis.
62. rapitis.
63. audīre dēbent.
64. mittimus.

65. I am calling.
66. They give.
67. She sees.
68. You (sing.) must lead.
69. To listen.
70. They are reading.
71. We see.
72. She says.
73. To live.
74. You (sing.) find.
75. She must send.
76. We listen.
77. We are playing.
78. They must call.

To help you learn the material, additional electronic exercises, with answers, are available online at www.jcmckeown.com.

LECTIŌ LATĪNA
(Latin Reading)

With the information given in the chapter, you will have been able to work accurately through the exercises above. The following paragraph offers a quite different type of challenge. You may expect to be able to translate it fairly accurately, but without understanding all the grammar or vocabulary, since many words and word-forms will be unfamiliar. <u>Do not worry about specific details</u>. Read the whole passage through several times before attempting to write out a translation. On each reading, the meaning of more and more of the sentences will become clear. Use the context provided by a sentence which you do understand to help figure out the meaning of one which you do not. An audio version of this paragraph is available online. It may help you get a general understanding of the meaning if you listen to the reading before attempting your translation. There is also a glossary to the *Lectiō Latīna* in Appendix 2.

Deī Rōmānōrum

Rex deōrum est Iuppiter omnipotens, quī in caelō regnat. nōn est difficile eum recognoscere, quod in thronō magnificō sedet et sceptrum rēgāle in manū tenet. duōs fratrēs habet Iuppiter. Neptūnus est rēx marīnus, quī in cavernā sub fluctibus maris habitat. nōn est difficile eum recognoscere, quod tridentem in manū habet. alter frāter Iovis est Dīs, quī sub terrā in Tartarō habitat. difficillimum est eum recognoscere, quod Tartarus locus lūminōsus nōn est. Iuppiter est pater multōrum deōrum: exemplī grātiā, Apollō est deus artis mūsicae, Minerva est dea labōrum fēmineōrum, Mars est deus bellī, Mercurius est deus fortūnae, Venus est dea amōris, Vulcānus est deus ignis, Dīāna est dea lūnae. Iūnō, uxor Iovis, est dea matrimōniī.

VERBA RŌMĀNŌRUM
(Words of the Romans)

As was noted in the Introduction, and as is clear from the vocabulary given above, English is greatly indebted to Latin. Here are some familiar expressions taken over in abbreviated form or unchanged.

AD	*annō dominī*	in the year of our Lord
am/pm	*ante/post mēridiem*	before/after midday
DTs	*dēlīrium tremens*	shaking madness
e.g.	*exemplī grātiā*	for the sake of an example
etc.	*et cētera*	and the other things
i.e.	*id est*	that is
n.b.	*notā bene*	note well
p.s.	*post scriptum*	written afterwards
RIP	*requiescat in pāce*	(may he/she) rest in peace

| *aurōra boreālis* | dawn (in the home) of the north wind |
curriculum vītae	course of life
data	things which have been given
homō sapiens	intelligent person
in vinō vēritās	in wine (there is) truth
in vitrō	in glass
magnum opus	great work
post mortem	after death
post partum	after giving birth
prīmā faciē	at first appearance
rigor mortis	stiffness of death
viā	by way (of)
vīvā vōce	with living voice

THĒSAURUS VERBŌRUM
(Treasure Store of Words)

This section in each chapter contains a group or groups of words related either by their form or by their meaning. The purpose is to give examples of some of the commonest ways in which Latin words are constructed, and to introduce word-groups used in particular contexts. Nearly all the words listed in this section occur frequently in Latin of the classical period. Whereas, however, the words given in the Vocabulary to each chapter will be used in the exercises, and must therefore be learned, very many of those in the *Thēsaurus* will not appear elsewhere in the course.

As was noted in the introduction, many English words are derived from Latin with little or no change. To determine the meaning of many first conjugation verbs, it is necessary only to add the suffix *–ate* to the stem: for example, "celebrate" is derived from *celebrō, -āre, -āvi, -ātum* and "congregate" from *congregō, -āre, -āvi, -ātum*. Note also the following:

cremō	germinō	narrō	sēparō
creō	hībernō	nāvigō	simulō
decorō	implicō	palpitō	stimulō
dēmonstrō	irrigō	penetrō	subiugō[8]
dēvastō	locō	plācō	terminō
dictō	migrō	prōcrastinō	tolerō
exaggerō	mīlitō	satiō	vibrō
excruciō	mītigō	saturō	violō
generō	mūtō	sēgregō	vōciferō
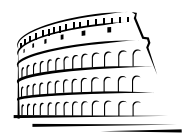
VĪTA RŌMĀNŌRUM
(The Life of the Romans)

Roman Superstitions

The Romans believed that the universe is controlled by a vast range of deities: not just the highly hellenized Olympian family, but also more primitive spirits such as Imporcitor, Subruncinator and Stercutus, agricultural deities responsible for plowing, weeding and manure-spreading respectively. Such representatives of Roman public religion are quite alien to us, but the following glimpse into Roman private beliefs, from the *Natural History* of Pliny the Elder, has a perhaps surprisingly familiar ring:

> On New Year's Day, why do we wish one another happiness and prosperity? At public sacrifices, why do we pick people with lucky names to lead the victims? Why do we use special prayers to avert the evil eye, with some people calling on the Greek Nemesis, who has a statue for that purpose on the Capitol at Rome, even though we have no name for the goddess in Latin? ... Why do we believe that uneven numbers are always more powerful? ... Why do we wish good health to people when they sneeze? ... (It is sometimes thought more effective if we add the name of the person.) There is a common belief that people can sense by a ringing in their ears that they are being talked about somewhere else. It is said that if one says "two" on seeing a scorpion it is prevented from striking. ... In praying, we raise our right hand to our lips and turn our whole body to the right, but the Gauls think it more effective to turn to the left. Every nation agrees that lightning is propitiated by clicking the tongue ... Many people are convinced that cutting one's nails in silence, beginning with the index finger, is the proper thing to do on market days at Rome, while a hair-cut on the 17th or 29th day of the month ensures against baldness and headaches ... Marcus Servilius Nonianus, one of our leading citizens [he was consul in AD 35], was afraid of contracting inflammation of the eyes, and would not mention that disease till he had tied round his neck a piece of paper inscribed with the Greek letters *rho* and *alpha* [their significance is unknown], while Gaius Licinius Mucianus, who was consul three times, did the same sort of thing with a living fly in a little white linen bag.

> Pliny the Elder, *Histōria Nātūrālis* 28.22-29

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[8] *subiugō = subjugō.*