

LESSON 9

Perfect Tense; Particles; Correlative Conjunctions



An allegorical figure of peace represented as a mother with two children—Ara Pacis, Rome

IF YOU LIVED IN ANCIENT ROME . . .

YOUR BIRTH AND INFANCY

When a baby was born, it was placed on the floor at the feet of its father, who recognized its legitimacy by picking it up. For the first eight days of its life it was thought to be vulnerable to evil spirits or the evil eye. Therefore the goddess Juno and the god Hercules were invoked to protect it. A couch for Juno and a table of food for Hercules were set up in the atrium. On the ninth day (*diēs lustricus*) the child, if male, was given a name, and a locket (*bullā*) containing charms against the evil eye was hung around his neck. Girls were not given names of their own, but were simply called by the family name in its feminine form.

The Romans in antiquity were unique in using family names. Just as we do, every Roman citizen had a given name (*praenōmen*) and a family name (*nōmen* or *nōmen gentile*). There were only eighteen Roman first names, and since the same names recurred in the same family, there were soon many men with identical names. Hence, at least among the upper classes, a third name, the *cognōmen*, was added to distinguish one branch of a family from another. Some men had more than one *cognōmen*, e.g. *Pūblius Cornēlius Scīpiō Āfricānus Aemiliānus*. This man was adopted from the Aemilius family into the Scipio branch of the Cornelius family, and distinguished himself in Africa in the war against Carthage. A woman had her family name only; i.e., all of Scipio's adopted sisters, as well as all of his daughters, would have had the same name, Cornelia.

When a slave was freed, he adopted the *praenōmen* and *nōmen* of his master, keeping his own name as a *cognōmen*. Hence if P. Cornelius Scipio freed a slave named Syrus, his new name would be P. Cornelius Syrus.

A host of minor deities presided over the child both at its birth and during its growing stages. For example: Ossipaga strengthened its bones, and Carna put flesh on them. When it was weaned, Pota helped it learn to drink, then

(Continued)

A PHRASE TO USE

in locō parentis
in the place of a parent

Educa taught it to eat. Cuba was there when the baby was moved from a cradle to a bed. Additional household gods, Levana and Statanus, aided it to sit upright and to stand. Adeōna was there when it began to walk to its parents, and Abeona assisted it to walk away from them. Fabulinus helped it to learn to talk.

None of these minor deities had any other function, so Roman parents could rest assured that their infant was well protected and cared for during every aspect of its growth.

(below) Sarcophagus of M. Cornelius Statius—Louvre Museum, Paris. The scene shows the education of a child from infancy to boyhood.



ANCIENT ROME LIVES ON . . .

How does our modern society underline the importance of a man's name over a woman's name?

FORMS

■ PRINCIPAL PARTS OF VERBS

As you learned in Lesson 2, a Latin verb has four principal parts. Of these, so far, you have been memorizing the first two, which give you the information you need to form the three tenses of the present system: the present, the imperfect, and the future. The other two principal parts will give you the stems for the other three tenses: the perfect, the pluperfect, and the future perfect. The four principal parts of *vocō* are:

vocō, vocāre, vocāvī, vocātum

All the verbs you have learned so far form their principal parts in the same way, except for *sum*, whose principal parts are *sum, esse, fui, futurus*.

■ PERFECT TENSE

The perfect active stem is found by dropping the *-ī* ending from the third principal part. The perfect stem of *vocō* is *vocāv-*. A special set of personal endings is added to this stem to form the active voice of the perfect tense.

PERSONAL ENDINGS, PERFECT ACTIVE

	SINGULAR	PLURAL
1ST PERSON	-ī	-imus
2D PERSON	-istī	-istis
3D PERSON	-it	-ērunt (or ēre)*

*The variant ending *-ēre*, although frequently used by Roman authors, will not appear in the Practice sections of this book.

The perfect tense is the only one of the six tenses which does not use the usual personal endings *-ō* or *-m, -s, -t, -mus, -tis, and -nt*.

PERFECT ACTIVE, FIRST CONJUGATION

vocāvī	<i>I have called</i> <i>I called</i> <i>I did call</i>	vocāvīmus	<i>we have called</i> <i>we called</i> <i>we did call</i>
vocāvistī	<i>you have called</i> <i>you called</i> <i>you did call</i>	vocāvistis	<i>you have called</i> <i>you called</i> <i>you did call</i>
vocāvit	<i>he, (she, it) has called</i> <i>he, (she, it) called</i> <i>he, (she, it) did call</i>	vocāvērunt (-ēre)	<i>they have called</i> <i>they called</i> <i>they did call</i>

PERFECT ACTIVE OF SUM

fuī	<i>I have been</i> <i>I was</i>	fuimus	<i>we have been</i> <i>we were</i>
fuistī	<i>you have been</i> <i>you were</i>	fuistis	<i>you have been</i> <i>you were</i>
fuit	<i>he, (she, it) has been</i> <i>he, (she, it) was</i>	fuērunt (-ēre)	<i>they have been</i> <i>they were</i>

SYNTAX

■ USES OF THE PERFECT TENSE

The perfect tense in Latin has the same meaning as two English tenses, the present perfect and the past. This is why each form is given three translations: *I have called* (present perfect), *I called*, and *I did call* (past). It is important to remember that these two English tenses are not interchangeable. Think of the difference between "I have come to see you" and "I came to see you." The first implies "and here I am," the second implies "at some time in the past." There are many sentences in the exercises in which either translation will do, but others will have adverbs or subordinate clauses which indicate that one or the other translation is more appropriate.

Ad oppidum modo ambulāvī.

I have just now walked to town.

Ad oppidum herī ambulāvī.

I walked to town yesterday (not I have walked to town yesterday.)

■ INTERROGATIVE PARTICLES

A particle is a part of speech which cannot be translated by any particular word, but indicates what would be shown by punctuation or tone of voice in English.

1. You have already learned the enclitic particle *-ne*, which asks a yes-or-no question.

Nāvigābisne ad Asiam? *Will you sail to Asia?*

2. You have also seen that when *-ne* is attached to *nōn*, making *nōnne*, it asks a question which expects the answer *Yes*.

Nōnne nāvigābis ad Asiam? *Won't you sail to Asia?*

3. The particle *num*, which comes at the beginning of the sentence, expects the answer *No*, or expresses some surprise or indignation on the part of the speaker.

Num nāvigābis ad Asiam? *You won't sail to Asia, will you?*
 Surely you won't sail to Asia?



FROM THE PHILOSOPHER'S HANDBOOK . . .

Quōs amor vērū tenuit, tenēbit.
Those whom true love has held, it will
go on holding.

—SENECA

What does this mean? How can you apply it not only to personal relationships but also to other areas in your life?

4. The particle **utrum** is used when a question requires one answer or the other. In such a question *or* is expressed by **an**, *or not* by **annōn**.

Utrum nāvigābis ad Asiam an Eurōpam?

Will you sail to Asia, or to Europe?

Utrum nāvigābis ad Asiam annōn?

Will you sail to Asia, or not?

WAYS OF EXPRESSING *OR* IN LATIN

Aut is the usual word for *or* in statements, but when **aut** is used to connect questions it is best translated by *and*.

Nāvigābisne ad Asiam? **aut** oppidane ibi spectābis?

Will you sail to Asia? and will you look at the towns there?

Vel in statements means *or, or even, or possibly*. In questions it is used with **-ne** if the answer could be *yes* or *no*.

Nāvigābisne ad Asiam **vel** Eurōpam?

Will you sail to Asia or (possibly) to Europe?

An and **annōn** are used with **utrum** if the question could not be answered by *yes* or *no*.

Utrum nāvigābis ad Asiam **an** Eurōpam?

Will you sail to Asia, or to Europe?

Utrum nāvigābis ad Asiam **annōn**?

Will you sail to Asia, or not?

CORRELATIVE CONJUNCTIONS

Aut ... aut ... and **vel ... vel ...** both mean *either ... or ...* (similarly **et ... et ...** means *both ... and ...*).

Aut ad Asiam **aut** ad Eurōpam nāvigābo.

I shall sail either to Europe or to Asia.

Vel ad Asiam **vel** ad Eurōpam nāvigābō.

I shall sail either to Europe or possibly to Asia.

Et ad Asiam **et** ad Eurōpam nāvigābō.

I shall sail both to Europe and to Asia.

VOCABULARY

BASIC WORDS

insula, -ae, f. *island*
 lingua, -ae, f. *tongue, language*
 umbra, -ae, f. *shadow, shade, ghost*

parvus, -a, -um *little, small*

dō, dare, dedī, datum *give*

stō, stāre, stetī, stātum *stand, stand still*

crās (adv.) *tomorrow*

herī (adv.) *yesterday*

hodiē (adv.) *today*

ibi (adv.) *there, in that place*

modo (adv.) *only, just; just now*

Note: Notice that dō and stō do not have the same kind of perfect stem as the other first conjugation verbs: Dō has ded- (instead of dāv-) and stō has stet- (instead of stāv-).

Dō is also irregular in that the -a of its stem is short except in the present active second person singular: dās, but damus, datis, dabam, dabō, etc.

LEARNING ENGLISH THROUGH LATIN

insulate	<i>to detach from the rest; to separate</i>
isolate	<i>to set apart from others; to place alone</i>
linguistic	<i>pertaining to languages</i>
multilingual	<i>speaking many languages</i>
procrastinate	<i>to put off doing something to a future time; to postpone</i>
stable (adjective)	<i>firm, steady</i>
status	<i>position, rank, standing</i>

PRACTICE

A. Use an English dictionary which includes word derivations to answer these questions:

1. *Insulate* and *isolate* have very similar meanings and are derived from the same Latin word. What does the meaning of this Latin word have to do

with the English meanings? Why are they spelled differently? 2. What connection does the meaning of *date* have with the meaning of *dō*? 3. Explain the derivation of *dative* and *umbrella*. 4. *Stance, station, stable* (the noun, not the adjective), and *status* by derivation all mean *the act of standing*; how do they differ in their actual English meanings?

B. Pronounce and give both English translations (present perfect and past):

1. narrāverunt 2. volāvī 3. ambulāvistis 4. portāvistī 5. spectāvimus
6. parāvit

C. Name the tense, person, and number; then change to the perfect tense, keeping the same person and number:

1. aedificābās 2. exspectābimus 3. parant 4. erō 5. stābit
6. occupābātis 7. convocās 8. dabāmus 9. superābunt 10. estis

D. Conjugate in the perfect active, giving both kinds of translation for each form:

1. exspectō 2. stō 3. convocō 4. dō 5. superō

E. Choose the correct translation(s):

1. volābat it flew, he was flying, she used to fly 2. aedificāvistis you built, you were building, you have built 3. portābis you carried, you were carrying, you will carry 4. parāmus we prepare, we used to prepare, we are preparing 5. fuērunt they will be, they were, they are 6. occupāvi he seized, I seized, he has seized 7. nāvigābunt they sailed, they sail, they will sail 8. spectābō I was looking at, I shall look at, I used to look at 9. ambulāvit he walked, she walks, she has walked 10. narrābās you used to tell, you will tell, you told

F. Translate:

1. Are you praising the woman and her daughter? 2. Are you praising the woman, or her daughter? 3. Are you praising the woman or (possibly) her daughter? 4. You aren't praising the woman and her daughter, are you? 5. Aren't you praising the woman and her daughter? 6. Are you praising the woman, and do you love her daughter?

READING

The Departure from Troy

Vir Trōiānus Poenae rēgīnae fugam ex Trōiā narrābat: "Fuimus Trōiānī, fuit Trōia. Nunc ad oppidī portam ambulāvimus. Anchīsēs claudus erat et nōn bene ambulābat. Itaque Anchīsam claudum umerīs portābam, et parvus Ascanius Creūsaque post ambulābant. Iam ante portam stetimus, et fēminam meam exspectābam; sed ibi nōn erat Creūsa. Saepe clāmābam, 'Creūsa! Ubi, Creūsa, es, aut quō ambulāvistī? Nōne ambulābās cum familiā? Num dē viā errāvistī?' Rūrsus in oppidum volāvī, ubi in viīs perīcula multa et mala spectābam, sed Creūsam nōn spectāvī. Dēnique Creūsae umbram super terram spectāvī.

"Sōlātium miserō virō dedit: 'Bona Dea, Aenēa, tuam fēminam hīc in Asiā servat. Deae famula semper erō. Sed cūr stās? Anchīsēs filium ad portam exspectat. Exspectat Trōiānōs et Hesperia, ubi nova fēmina, rēgīnae filia, erit tua.'

"Ā portā ad nāvigia ambulābāmus miserī. Nunc via nostra, nostra fuga, erat ad Hesperiam. Sed Hesperia ubi erat? Utrum in Eurōpā erat annōn? Ignōrābāmus; sed interim ad Thrāciam super altum secundīs ventīs nāvīgābāmus."

READING COMPREHENSION

1. Describe the departure of Aeneas from Troy.
2. Why did he have to rush back to the town?
3. How did Creusa console her unhappy husband?
4. "Exspectat Trōiānōs et Hesperia." What did Creusa foretell by these words?

1. *fuimus, fuit*: Since the perfect describes an action as completed, it can show that it is no longer taking place: *We no longer exist as Trojans; Troy no longer exists.* 7. *multa et mala*: In both Latin and English, adjectives may be connected by *and* or not: *a long wide plain* or *a long and wide plain*. However, English never uses *and* to connect *many* with another adjective; Latin always does. 10. *virō*: Remember that *vir* can mean *man, hero, or husband*. *Bona Dea*: the Good Goddess was probably the terrible goddess Cybelē, also called the Great Mother. She was called *Good* to keep her from using her terrifying powers.