

LESSON 6

Vocative; Some Irregular Declensions;
Formation of Adverbs



Roman mosaic showing the abundance of Mediterranean fish—National Museum, Naples

IF YOU LIVED IN ANCIENT ROME . . .

YOUR FOOD

The staple food of the early Romans was a kind of porridge which was baked into a cake or wafer on a griddle. Eventually this was replaced by bread, and bread, wine, and vegetables became the basic diet. Fruits, fish, and poultry, and sometimes meat, were added for special occasions. Vegetables, fruits, fish, poultry, and meat were bought at a central market (*macellum*); the staples, bread and wine, were sold at neighborhood shops.

The Romans ate many more varieties of fish and fowl than we do. They knew 150 kinds of edible fish; and they ate small songbirds, such as thrushes, as well as (on the tables of the wealthy) such exotic dishes as parrot, flamingo, and ostrich. On the other hand, they did not have rice, pasta, tomatoes, potatoes, sugar, corn, oranges, bananas, strawberries, raspberries, chocolate, coffee, tea, or distilled spirits. They did not use butter, preferring olive oil in their cooking; in the absence of sugar they used honey for sweetening. For lasagna-type dishes they used thin pancakes, since they had no pasta. They drank a great variety of wines, however, from all over the Roman world, nearly always mixing it with some proportion of water; drinking straight wine was not respectable.

We know a great deal about Roman cooking, since their chief cookbook has come down to us. The Roman cuisine was one of sauces, added to dishes cooked simply by boiling, broiling, or sautéing. These sauces were often highly spiced, and have strange (to us) combinations of sweet and salty or sour elements. Ubiquitous in their cuisine was the highly prized fish sauce called *garum* or *liquāmen*, which came at different prices depending on how long it had matured. It was made from the heads, bones, and entrails of fish, allowed to decompose in a strong brine, and tasted like anchovy paste or Chinese oyster sauce.

At dinner parties the presentation of food was as important as its taste.

(Continued)

A PHRASE TO USE

Pānis rādx vīnum cēna pauperōrum
*Bread, turnip, wine: the dinner of
the poor*

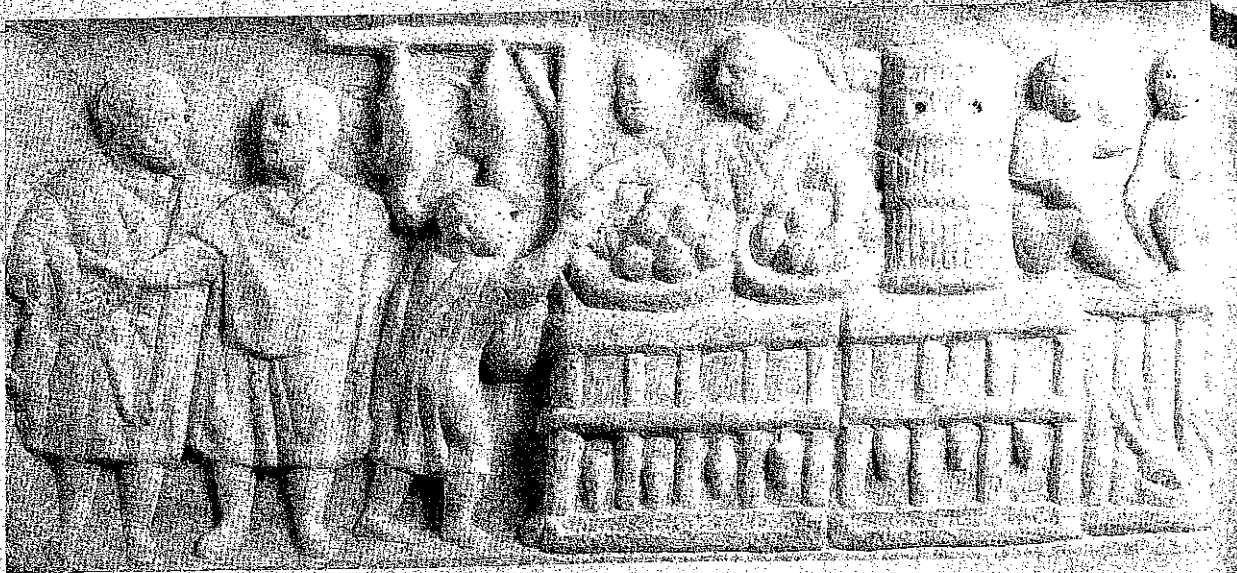
One curious feature of the more elaborate dinners was the attempt on the part of the cooks to show their skill by making one food resemble another, such as a pig disguised as chicken, or cakes made to look like boiled eggs. Sometimes the dishes were prepared so elaborately that no one dared to ask for a portion without the host's lead. When this was not forthcoming, the same dish might appear untouched at a series of dinners.

(below) Funerary relief showing a dealer in poultry and vegetables. The monkeys are probably pets brought by sailors.

ANCIENT ROME LIVES ON . . .

Can you name some foods today that are shaped/disguised as other things?

Can you name some modern dishes that combine sweet and salty or sour flavors?



FORMS

VOCATIVE CASE

The vocative case is the case of direct address. It is normally not included in declensions because it is usually the same as the nominative. It is always like the nominative in the plural. But in the singular of second declension nouns which end in *-us*, and in the masculine singular of *-us*, *-a*, *-um* adjectives, the vocative is formed by adding *-e* to the base.

bone amīce magne nūntie lēgāte Trōiāne

1. Roman proper names which end in *-ius*, and *filius*, *son*, drop the *-us* and lengthen the *i*.

Vergilī fili

These vocatives look just like the genitive, and, as with such genitives, the accent remains where it would be if the word ended in *-ie*: Vergi'lī, not Ver'gilī.

2. The adjective *meus*, *mea*, *meum* has an irregular masculine vocative singular *mī*.
3. Greek-derived first declension masculine names, like *Aenēās* and *Anchīsēs*, have a regular first-declension vocative like that of *puella*: *Aenēā*, *Anchīsā*.

SOME IRREGULAR DECLENSIONS

Deus, *god*, and *dea*, *goddess*, have some variant forms in the plural:

DECLENSION OF DEUS AND DEA

| | SINGULAR | PLURAL | SINGULAR | PLURAL |
|------|----------|-----------------|----------|--------|
| NOM. | deus | deī, dīī, dī | dea | deae |
| GEN. | deī | deōrum, deum | deae | deārum |
| DAT. | deō | deīs, dīīs, dīs | deae | deābus |
| ACC. | deum | deōs | deam | deās |
| ABL. | deō | deīs, dīīs, dīs | deā | deābus |

To distinguish it from *filius*, *filia* also has *-ābus* instead of *-īs* in the dative and ablative plural: *filīabus*.

FORMATION OF ADVERBS

Adverbs are normally made from adjectives of the first and second declensions by adding *-ē* to the base.

| | |
|----------------|--------------------------------|
| <i>altē</i> | <i>on high, deeply</i> |
| <i>Graecē</i> | <i>in Greek</i> |
| <i>liberē</i> | <i>frankly, freely</i> |
| <i>longē</i> | <i>far off, by far</i> |
| <i>miserē</i> | <i>wretchedly, desperately</i> |
| <i>pulchrē</i> | <i>beautifully, nicely</i> |

Not all first and second declension adjectives have regularly formed adverbs. For example, the adverbs for *good* and *bad*, *bonus* and *malus*, are respectively *bene* and *male*, not *bonē* and *malē*, as we would expect.

SYNTAX

VOCATIVE CASE

The Vocative Case is used for speaking directly to someone. A noun or adjective in the vocative always denotes the person being spoken to. In English we show direct address by setting the words off with commas and placing them (usually) at the beginning or end of a clause.

Virgil, where are you walking to?
Are you in the farmhouse, good friend?
We are sailing to Asia, my son.

In Latin the vocative comes not at the beginning or end of a clause, but just after the beginning, usually in the second or third place.

Quō, Vergilī, ambulās?
Esne, bone amīce, in villā?
In Asiam, mī fili, nāvigāmus.

VOCABULARY

BASIC WORDS

deus, -ī, m. god
 filius, fili, m. son
 liberī, liberōrum, m. (pl.) children
 servus, -ī, m. slave

altus, -a, -um high, deep
 bonus, -a, -um good
 liber, libera, liberum free
 longus, -a, -um long

meus, -a, -um my, mine
 noster, nostra, nostrum our, ours
 tuus, -a, -um your, yours (one person's)
 vester, vestra, vestrum your, yours
 (more than one person's)

bene (adverb) well
 male (adverb) badly, ill

- Notes: 1. A Roman familia, household, was made up of slaves and free persons, servī and liberī. Hence the Latin word for children, liberī, is merely the adjective liber used as a noun.
2. Possessive adjectives (meus, noster, tuus, vester) are not normally used when the fact of possession can be taken for granted. If they are used, they have an emphatic sense.

Cum filiō ambulō. I am walking with my son.

Cum meō filiō ambulō. I am walking with my own son.



FROM THE PHILOSOPHER'S HANDBOOK . . .

Dīs aliter visum.

It seemed otherwise to the Gods.

—VIRGIL

"Man proposes, God disposes . . ." "The best laid plans of mice and men . . ." Can you think of a situation in your life when the above quotation from Virgil's *Aeneid* would have been appropriate?

LEARNING ENGLISH THROUGH LATIN

| | |
|--------------|---|
| altitude | <i>height above the earth or sea level</i> |
| benefit | <i>advantage, help</i> |
| bonus | <i>a payment above and beyond the required amount</i> |
| deity | <i>god or goddess</i> |
| filial | <i>of a son or daughter</i> |
| longevity | <i>long life</i> |
| malnutrition | <i>poor nourishment</i> |
| servile | <i>slave-like</i> |

PRACTICE

- A.** Fill in the blanks with the derivatives in the above list and with the English translations of the Latin words from which they are derived:
1. A ____ manner is that of a ____, not a free person. 2. The ____ of anything is how ____ above sea level it is. 3. One who suffers from ____ is ____ nourished. 4. Everyone would agree that a ____ added to the salary is a ____ thing. 5. If you have received a ____ someone has done ____ by you. 6. A ____ duty is the duty of a ____ or ____ to his or her parents.
- B.** Give the vocatives, singular and plural, of the following:
1. bonus puer 2. miser agricola 3. fēmina pulchra 4. magna dea
5. nauta malus 6. vir ferus 7. puella amīca 8. meus filius 9. servus noster 10. rēgina Āfricāna
- C.** Decline in the singular and plural (without the vocative):
1. deus noster 2. dea vestra
- D.** Give the adverbs of these adjectives:
1. altus 2. bonus 3. amīcus 4. inimīcus 5. liber 6. longus 7. malus
8. miser 9. pulcher
- E.** Translate:
1. Is your household large, good man? There are in my household many children and slaves. 2. I am a wretched slave, and so I am preparing flight far from the town into the forest. 3. The children and the slaves of our

household live in a friendly manner in a large farmhouse. 4. Messenger, are the wicked slaves seizing the poor farmer's farmhouses? 5. My son, do you praise the great gods and goddesses of our own fatherland?

F. Read the Latin and translate:

1. Via longa est, itaque paucī nautae ab Āfricā ad Asiam nāvigant. 2. Est multum perīculum bellī, sed deī et deae auxilium ad patriam nostram portant. 3. Nautae in agrīs miserī sunt, et agricolae male nāvigant. 4. Inimīcī nostrī sunt malī et ferī, itaque fugam ā patriā parāmus. 5. Fābulam, mea filia, dē Aenēae fugā narrat poēta Vergilius.

G. Construe each adjective in F. That is (1) give its gender, number, and case; (2) say whether it is used attributively, predicatively, or substantively; (3) if it is used attributively or predicatively, explain its gender, number, and case, and if it is used substantively explain its case.

EXAMPLE: Sentence 4: *Inimīcī*: masculine nominative plural; substantive; subject of the verb *sunt*. *Nostrī*: masculine nominative plural; attributive; agrees in gender, number and case with *inimīcī*, the substantive it modifies. *Malī* and *ferī*: masculine nominative plural; predicative; agree in gender, number and case with *inimīcī*, the substantive they modify.

Translation Help

Although there is a lot of variation possible in Latin word order, there are some rules. The most important of these is that ambiguity must be avoided.

Since the genitive goes with the nearest noun, common sense dictates that it not be placed between two nouns. Does *Servus agricolae agrōs spectat* mean *The farmer's slave is looking at the fields* or *The slave is looking at the farmer's fields*? Write *Agricolae servus* or *agrōs agricolae*.

In the same way, other cases and prepositional phrases must be placed where they cannot become attached to the wrong element. In the sentence *Servus in villā fēminam spectat*, who is in the farmhouse?

An adjective, however, provided that it can agree in gender, number, and case with only one noun in the sentence, may go anywhere. *Pulchrōs servus spectat agrōs* is an acceptable order: it emphasizes *pulchrōs*: *The slave is looking at beautiful fields*.

READING

The Story of the Aeneid

Longam fābulam dē Aenēā narrat poēta magnus Vergilius: Aenēās filius
 deae Cytherēae est et Anchīsae Trōiānī. Post Bellum Trōiānum deī Anchīsam
 cum familiā vocant ad Hesperiam terram. Itaque Aenēās cum Anchīsā et
 filiō Ascaniō et amicīs et servīs fugam parat et super altum nāvigat. Sed ā
 5 viā longē ab Hesperīā errant et ad Elissae rēgīnae oppidum in Āfricam
 nāvigant.

Bona rēgīna Aenēam cum amicīs ad cēnam bene et amicē vocat. In cēnā
 Aenēam interrogat de Bellō Trōiānō. Et ubi Aenēās fābulam narrat Elissa
 pulchrum virum Trōiānum miserē amat.

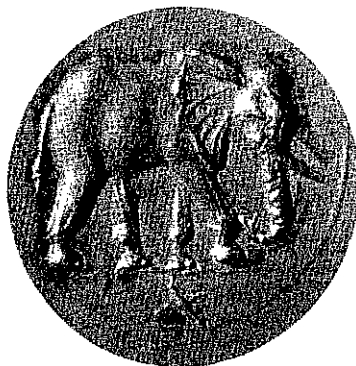
10 AENĒAS. "Fābula, rēgīna, dē Bellō Trōiānō et dē nostrā viā super altum
 longa et misera est, et verba nōn bona sunt, sed liberē narrō."

nom, neut

READING COMPREHENSION

1. Who are the parents of Aeneas?
2. Why must Aeneas' household leave their homeland?
3. Where are they supposed to go?
4. What happens on their journey?
5. What does Elissa want to learn from Aeneas?
6. What happens to Elissa as Aeneas tells his story?

A fourth-century
 B.C. coin from
 Carthage, Dido's
 Oppidum Novum



4. Altum, used as a neuter noun, means *the deep* (i.e. *the sea*).
 conjunction, means *when*.

8. Ubi, used as an adverbial