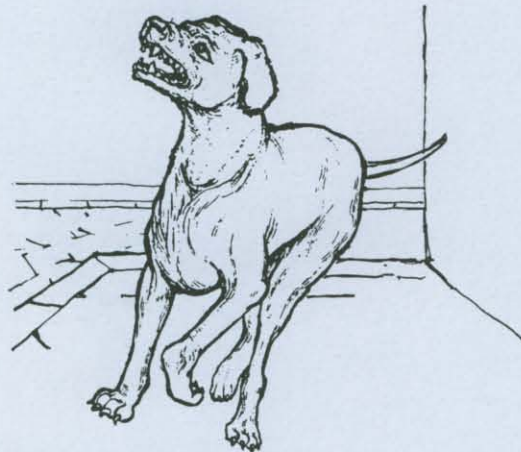




1 servī per viam ambulābant.



2 canis subitō lātrāvit.



3 Grumiō canem timēbat.



4 'pestis!' clāmāvit coqus.



5 Clēmēns erat fortis.



6 sed canis Clēmēntem superāvit.



7 Quīntus per viam ambulābat.



8 iuvenis clāmōrem audivit.



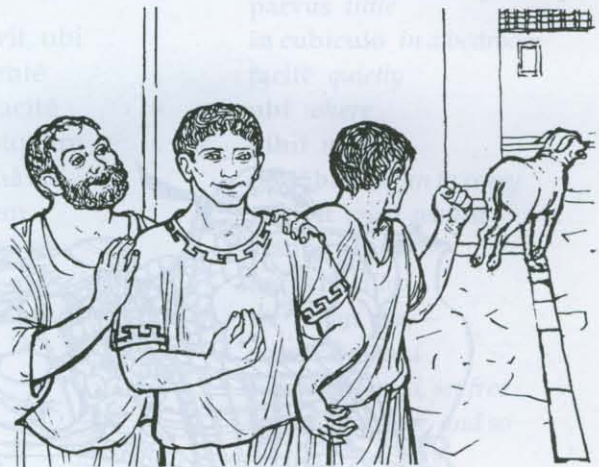
9 canis Clēmēntem vexābat.



10 Quīntus canem pulsāvit.



11 servī erant laetī.



12 servī Quīntum laudāvērunt.

pugna

Clēmēns in forō ambulābat. turba maxima erat in forō. servī et ancillae cibum emēbant. multī pistōrēs pānem vēndēbant. poēta recitābat. mercātor Graecus contentiōnem cum agricolā habēbat. mercātor irātus pecūniam postulābat. subitō agricola Graecum pulsāvit, quod Graecus agricolam vituperābat. Pompēiānī rīdēbant, et agricolam incitābant. Clēmēns, postquam clāmōrem audīvit, ad pugnam festīnāvit. tandem agricola mercātōrem superāvit et ē forō agitāvit. Pompēiānī agricolam fortem laudāvērunt.

pugna *fight*

maxima *very large*

erat *was*

pistōrēs *bakers*

pānem vēndēbant *were selling bread*

5

contentiōnem habēbat *was having an argument*

cum agricolā *with a farmer*

postulābat *was demanding*

pulsāvit *hit, punched*

quod *because*

incitābant *were urging on*

postquam *when, after*

festīnāvit *hurried*

superāvit *overpowered*

agitāvit *chased*

Fēlix

multī Pompēiānī in tabernā vīnum bibēbant. Clēmēns tabernam intrāvit. subitō Clēmēns 'Fēlix!' clāmāvit. Clēmēns Fēlicem laetē salūtāvit. Fēlix erat libertus.

Clēmēns Fēlicem ad villam invitāvit. Clēmēns et Fēlix villam intrāvērunt. Clēmēns Caecilium et Metellam quaesivit. Caecilius in tablīnō scribēbat. Metella in hortō sedēbat. Caecilius et Metella ad ātrium festīnāvērunt et Fēlicem salūtāvērunt. postquam Quīntus ātrium intrāvit, Fēlix iuvenem spectāvit. libertus erat valdē commōtus. paene lacrimābat; sed rīdēbat.

tum Clēmēns ad culinam festīnāvit. Grumiō in culinā dormiēbat. Clēmēns coquum excitāvit et tōtam rem nārrāvit. coquus, quod erat laetus, cēnam optimam parāvit.

laetē *happily*

libertus *freedman, ex-slave*

invitāvit *invited*

5

valdē commōtus *very moved,*

very much affected

paene lacrimābat *was almost*

crying, was almost in tears

10

tum *then*

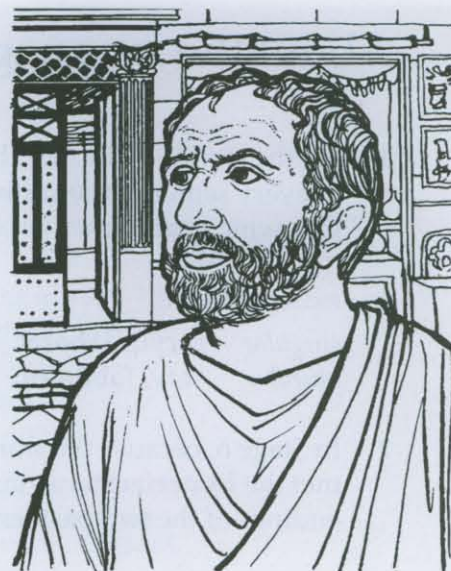
excitāvit *aroused, woke up*

tōtam rem *the whole story*

nārrāvit *told*

parāvit *prepared*





Felix

Fēlix et fūr

post cēnam Quīntus rogāvit, 'pater, cūr Fēlix nunc est libertus? ōlim erat servus tuus.'

tum pater tōtam rem nārrāvit.

Caecilius: Fēlix ōlim in tablīnō scribēbat. Fēlix erat sōlus. Clēmēns et Grumiō cibum in forō quaerēbant.

5

Fēlix: pater tuus aberat, quod sorōrem vīsītābat. administrābat.

Caecilius: nēmō erat in villā nisi Fēlix et infāns. parvus infāns in cubiculō dormiēbat. subitō fūr per iānuam intrāvit. fūr tacitē ātrium circumspectāvit; tacitē cubiculum intrāvit, ubi infāns erat. Fēlix nihil audīvit, quod intentē labōrābat. fūr parvum infantem ē villā tacitē portābat. subitō infāns vāgīvit. Fēlix, postquam clāmōrem audīvit, statim ē tablīnō festināvit.

10

'furcifer!' clāmāvit Fēlix irātus, et fūrem ferōciter pulsāvit. Fēlix fūrem paene necāvit. ita Fēlix parvum infantem servāvit.

15

Fēlix: dominus, postquam rem audīvit, erat laetus et mē liberāvit. ego igitur sum libertus.

20

Quīntus: sed quis erat infāns?

Caecilius: erat Quīntus!

fūr thief

post after
rogāvit asked
nunc now
ōlim once, some time ago
sōlus alone

aberat was out
sorōrem sister
administrābat was looking after
nisi except

infāns child, baby
parvus little
in cubiculō in a bedroom
tacitē quietly
ubi where

nihil nothing
portābat began to carry
vāgīvit cried, wailed
statim at once
necāvit killed

ita in this way
servāvit saved
liberāvit freed, set free
igitur therefore, and so

About the language

- 1 All the stories in the first five Stages were set in the present, and in every sentence the verbs were in the **present tense**. Study the following examples:

PRESENT TENSE

<i>singular</i>	servus labōrat .	<i>The slave works or The slave is working.</i>
<i>plural</i>	servī labōrant .	<i>The slaves work or The slaves are working.</i>

- 2 In Stage 6, because the stories happened in the past, you have met the **imperfect tense** and the **perfect tense**. Study the different endings of the two past tenses and their English translation:

IMPERFECT TENSE

<i>singular</i>	poēta recitābat .	<i>A poet was reciting.</i>
	Metella in hortō sedēbat .	<i>Metella was sitting in the garden.</i>
<i>plural</i>	servī in forō ambulābant .	<i>The slaves were walking in the forum.</i>
	Pompēiānī vīnum bibēbant .	<i>The Pompeians were drinking wine.</i>

PERFECT TENSE

<i>singular</i>	coquus intrāvit .	<i>The cook entered.</i>
	Clēmēns clāmōrem audīvit .	<i>Clemens heard the uproar.</i>
<i>plural</i>	amīcī Caecilium salūtāvērunt .	<i>The friends greeted Caecilius.</i>
	iuvenēs ad tabernam festīnāvērunt .	<i>The young men hurried to an inn.</i>

- 3 Compare the endings of the imperfect and perfect tenses with the endings of the present tense.

	<i>singular</i>	<i>plural</i>
PRESENT	portat	portant
IMPERFECT	portābat	portābant
PERFECT	portāvit	portāvērunt

You can see that in the imperfect and perfect tenses, as with the present tense, the singular ends in **-t** and the plural in **-nt**.

- 4 Notice how Latin shows the difference between 'is', 'are' and 'was', 'were'.

	<i>singular</i>	<i>plural</i>
PRESENT	Caecilius est in tablīnō. <i>Caecilius is in the study.</i>	servī sunt in culinā. <i>The slaves are in the kitchen.</i>
IMPERFECT	Caecilius erat in forō. <i>Caecilius was in the forum.</i>	servī erant in viā. <i>The slaves were in the street.</i>

- 5 In the following examples you will see that the imperfect tense is often used of an action or situation which was going on for some time.

<i>īnfāns in cubiculō dormiēbat.</i> <i>The baby was sleeping in the bedroom.</i>	<i>pater et māter aberant.</i> <i>The father and mother were away.</i>
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- 6 The perfect tense, on the other hand, is often used of a completed action or an action that happened once.

<i>agricola mercātōrem pulsāvit.</i> <i>The farmer punched the merchant.</i>	<i>Pompēiānī agricolam laudāvērunt.</i> <i>The Pompeians praised the farmer.</i>
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This well-preserved bar at Herculaneum gives us a good impression of the taberna where Clemens met Felix.

Practising the language

1 When you have read the following story, answer the questions at the end.

avārus

duo fūrēs ōlim ad villam contendēbant. in villā mercātor habitābat. mercātor erat senex et avārus. avārus multam pecūniam habēbat. fūrēs, postquam villam intrāvērunt, atrium circumspectāvērunt.

'avārus', inquit fūr, 'est sōlus. avārus servum nōn habet.' tum fūrēs tablīnum intrāvērunt. avārus clāmāvit et ferōciter pugnāvit, sed fūrēs senem facile superāvērunt.

'ubi est pecūnia, senex?' rogāvit fūr.

'servus fidēlis pecūniam in cubiculō custōdit', inquit senex.

'tū servum fidēlem nōn habēs, quod avārus es', clāmāvit fūr. tum fūrēs cubiculum petīvērunt.

'pecūniam videō', inquit fūr. fūrēs cubiculum intrāvērunt, ubi pecūnia erat, et pecūniam intentē spectāvērunt. sed ēheu! ingēns serpēns in pecūniā iacēbat. fūrēs serpentem timēbant et ē villā celeriter festināvērunt.

in villā avārus rīdēbat et serpentem laudābat.

'tū es optimus servus. numquam dormīs. pecūniam meam semper servās.'

avārus miser

duo two

habitābat was living

5 inquit said

pugnāvit fought

facile easily

fidēlis faithful

10 custōdit is guarding

ingēns huge

15 serpēns snake

iacēbat was lying

timēbant were afraid of,

feared

celeriter quickly

numquam never

servās look after



ingēns serpēns.

Questions

Marks

- | | | |
|----|--------------------------------------------------------------------------------------------------------------|-------|
| 1 | Who was hurrying to the merchant's house? | 1 |
| 2 | In lines 2 and 3, there is a description of the merchant.
Write down three details about him. | 3 |
| 3 | What did the thieves do immediately after entering the house? | 1 |
| 4 | In line 5, why did one of the thieves think the merchant would be alone? | 1 |
| 5 | In line 7, which two Latin words tell you that the merchant resisted the thieves? Why did he lose the fight? | 2 + 1 |
| 6 | In line 9, who did the merchant say was guarding his money? Why did the thief think he was lying? | 1 + 2 |
| 7 | Which room did the thieves then enter? What did they see there? | 1 + 2 |
| 8 | Why did the thieves run away, lines 14–15? | 1 |
| 9 | In lines 17–18, how did the merchant describe the <i>serpēns</i> ?
What reasons did he give? | 1 + 2 |
| 10 | In line 6, the thieves found the merchant in his study.
What do you think he was doing there? | 1 |

TOTAL 20

- 2 Write out each sentence completing it with the right form of the noun from the brackets. Then translate the Latin sentence. Take care with the meaning of the tenses of the verb.

For example: in forō ambulābat. (servus, servī)

servus in forō ambulābat.

The slave was walking in the forum.

..... forum intrāvērunt. (amīcus, amīcī)

amīcī forum intrāvērunt.

The friends entered the forum.

- a per viam festinābat. (libertus, libertī)
 b pecūniam portābant. (servus, servī)
 c ātrium circumspēctāvit. (fūr, fūrēs)
 d clāmōrem audīvērunt. (mercātor, mercātōrēs)
 e fūrem superāvērunt. (puer, puerī)
 f ad urbem festināvit. (nauta, nautae)

Slaves and freedmen

Wherever you travelled in the Roman world, you would find people who were slaves, like Grumio, Clemens and Melissa. They belonged to a master or mistress, to whom they had to give complete obedience; they were not free to make decisions for themselves; they could not marry; nor could they own personal possessions or be protected by courts of law. The law, in fact, did not regard them as human beings, but as things that could be bought and sold, treated well or treated badly, according to the whim of their master. These people carried out much of the hard manual work but they also took part in many skilled trades and occupations. They did not live separately from free people; many slaves would live in the same house as their master, usually occupying rooms in the rear part of the house. Slaves and free people could often be found working together.

The Romans and others who lived around the Mediterranean in classical times regarded slavery as a normal and necessary part of life. Even those who realised that it was not a natural state of affairs made no serious attempt to abolish it.

People usually became slaves as a result either of being taken prisoner in war or of being captured by pirates; the children of slaves were automatically born into slavery. They came from many different tribes and countries, Gaul and Britain, Spain and North Africa, Egypt, different parts of Greece and Asia Minor, Syria and Palestine. By the time of the Emperor Augustus at the beginning of the first century AD, there were perhaps as many as three slaves for every five free citizens in Italy. Most families owned at least one or two; a merchant like Caecilius would have no fewer than a dozen in his house and many more working on his estates and in his businesses. Very wealthy men owned



Many people became slaves when captured in Rome's numerous wars. The scene on the left shows captives after a battle, sitting among the captured weapons and waiting to be sold. Families would be split up and slaves would be given new names by their masters.

hundreds and sometimes even thousands of slaves. A man called Pedanius Secundus, who lived in Rome, kept four hundred in his house there; when one of them murdered him, they were all put to death, in spite of protests by the people of Rome.

The work and treatment of slaves

Slaves were employed in all kinds of work. In the country, their life was rougher and harsher than in the cities. They worked as labourers on farms, as shepherds and cowherds on the big estates in southern Italy, in the mines and on the building of roads and bridges. Some of the strongest slaves were bought for training as gladiators.

In the towns, slaves were used for both unskilled and skilled work. They were cooks and gardeners, general servants, labourers in factories, secretaries, musicians, actors and entertainers. In the course of doing such jobs, they were regularly in touch with their masters and other free men; they moved without restriction about the streets of the towns, went shopping, visited temples and were also quite often present in the theatre and at shows in the amphitheatre. Foreign visitors to Rome and Italy were sometimes surprised that there was so little visible difference between a slave and a poor free man.

Some masters were cruel and brutal to their slaves, but others were kind and humane. Common sense usually prevented a master from treating his slaves too harshly, since only fit, well-cared-for slaves were likely to work efficiently. A slave who was a skilled craftsman, particularly one who was able to read and write, keep accounts and manage the work of a small shop, would have cost a large sum of money; and a Roman master was generally too sensible to waste an expensive possession through carelessness.



Some were trained as gladiators.



Slaves' jobs varied from serving drinks in the home and nursing children, to heavy labour, such as portering.

Freeing a slave

Not all slaves remained in slavery until they died. Freedom was sometimes given as a reward for particularly good service, sometimes as a sign of friendship and respect. Freedom was also very commonly given after the owner's death by a statement in the will. But the law laid down certain limits. For example, a slave could not be freed before he was thirty years old; and not more than a hundred slaves (fewer in a small household) could be freed in a will.



Masters were free to beat unsatisfactory slaves. House slaves were often punished by being sent to work on the owner's farm.

The act of freeing a slave was called **manūmissiō**. This word is connected with two other words, **manus** (hand) and **mittō** (send), and means 'a sending out from the hand' or 'setting free from control'. Manumission was performed in several ways. The oldest method took the form of a legal ceremony before a public official, such as a judge. This is the ceremony seen in the picture at the beginning of this Stage. A witness claimed that the slave did not really belong to the master at all; the master did not deny the claim; the slave's head was then touched with a rod and he was declared officially free. There were other, simpler methods. A master might manumit a slave by making a declaration in the presence of friends at home or merely by an invitation to recline on the couch at dinner.

Freedmen

The ex-slave became a **libertus** (freedman). He now had the opportunity to make his own way in life, and possibly to become an important member of his community. He did not, however, receive all the privileges of a citizen who had been born free. He could not stand as a candidate in public elections, nor could he become a high-ranking officer in the army. He still had obligations to his former master and had to work for him a fixed number of days each year. He would become one of his clients and would visit him regularly to pay his respects, usually early in the morning. He would be expected to help and support his former master whenever he could. This connection between them is seen very clearly in the names taken by a freedman. Suppose that his slave-name had been Felix and his master had been Lucius Caecilius Iucundus. As soon as he was freed, Felix would take some of the names of his former master and call himself Lucius Caecilius Felix.



Some freedmen continued to do the same work that they had previously done as slaves; others were set up in business by their former masters. Others became priests in the temples or servants of the town council; the council secretaries, messengers, town clerk and town crier were all probably freedmen. Some became very rich and powerful. Two freedmen at Pompeii, who were called the Vettii and were possibly brothers, owned a house which is one of the most magnificent in the town. The colourful paintings on its walls and the elegant marble fountains in the garden show clearly how prosperous the Vettii were. Another Pompeian freedman was the architect who designed the large theatre; another was the father of Lucius Caecilius Iucundus.

A female ex-slave was called a *liberta* and had fewer opportunities than a freedman. Often a freedwoman would marry her former master.



The peristylum of the House of the Vettii.

Vocabulary checklist 6

abest	<i>is out, is absent</i>
aberat	<i>was out, was absent</i>
cubiculum	<i>bedroom</i>
emit	<i>buys</i>
ferōciter	<i>fiercely</i>
festīnat	<i>hurries</i>
fortis	<i>brave</i>
fūr	<i>thief</i>
intentē	<i>intently, carefully</i>
libertus	<i>freedman, ex-slave</i>
ōlim	<i>once, some time ago</i>
parvus	<i>small</i>
per	<i>through</i>
postquam	<i>after</i>
pulsat	<i>hits, thumps</i>
quod	<i>because</i>
rēs	<i>thing</i>
scrībit	<i>writes</i>
subitō	<i>suddenly</i>
superat	<i>overcomes, overpowers</i>
tum	<i>then</i>
tuus	<i>your, yours</i>
vēndit	<i>sells</i>
vituperat	<i>blames, curses</i>



The two freedmen called the Vettii had their best dining-room decorated with tiny pictures of cupids, seen here racing in chariots drawn by deer.