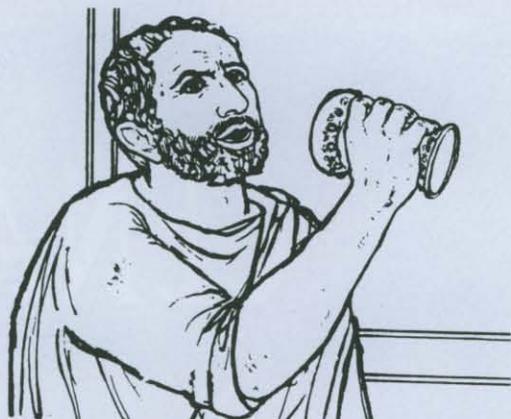1 amīcus Caecilium vīsitābat. vīllam intrāvit.

2 Caecilius amīcum exspectābat. amīcum salūtāvit.

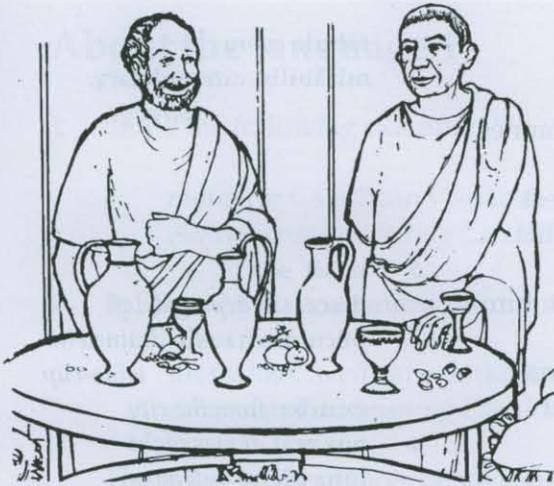3 amīcus cum Caeciliō cēnābat. cēnam laudāvit.

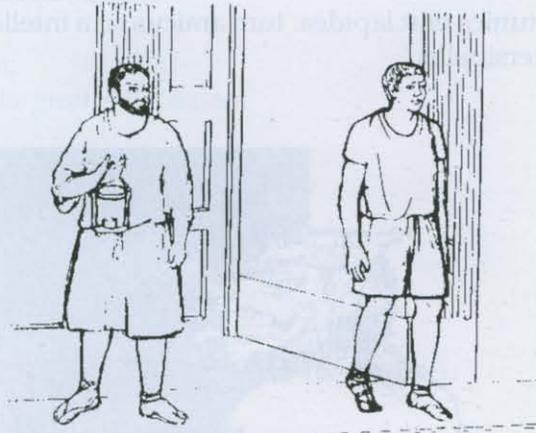4 amīcus pōculum īnspexit. vīnum gustāvit.

5 amīcus pōculum hausit. tum fābulam longam nārrāvit.

6 Caecilius plausit. 'euge!' dīxit.

7 amīcī optimum vīnum bibērunt. tandem
surrēxērunt.

8 servī in ātriō stābant. iānuam aperuērunt.

9 amīcus 'valē' dīxit. ē vīllā discessit.

fābula mīrābilis

multī amīcī cum Caeciliō cēnābant. Fēlīx quoque aderat. omnēs amīcī coquum laudāvērunt, quod cēna erat optima.

postquam omnēs cēnāvērunt, Caecilius clāmāvit, 'ubi est Decēns? Decēns nōn adest.' tum Caecilius Clēmentem ē vīllā mīsit. servus Decentem per urbem quaesīvit.

postquam servus ē vīllā discessit, Fēlīx pōculum hausit. tum lībertus fābulam mīrābilem nārrāvit:

'ōlim amīcus meus ex urbe discēdēbat. nox erat, sed lūna plēna lūcēbat. amīcus per viam festīnābat, ubi silva erat, et subitō centuriōnem cōnspexit. amīcus meus centuriōnem salūtāvit. centuriō tamen nihil dīxit. tum centuriō tunicam dēposuit. ecce! centuriō ēvānuit. ingēns lupus subitō appāruit. amīcus meus valdē timēbat. ingēns lupus ululāvit et ad silvam festīnāvit. tunica in viā iacēbat. amīcus tunicam cautē īnspexit. ecce! tunica erat lapidea. tum amīcus rem intellēxit. centuriō erat versipellis.'

fābula *story*
mīrābilis *extraordinary, strange*

5   mīsit *sent*
discessit *departed, left*
pōculum hausit *drained his wine-cup*
ex urbe *from the city*
10   nox erat *it was night*
lūna plēna *full moon*
lūcēbat *was shining*
silva *wood*
centuriōnem *centurion*
15   cōnspexit *caught sight of*
dīxit *said*
tunicam *tunic*
dēposuit *took off*
ēvānuit *vanished*
lupus *wolf*
appāruit *appeared*
ululāvit *howled*
cautē *cautiously*
īnspexit *looked at, examined*
lapidea *made of stone*
rem intellēxit *understood the truth*
versipellis *werewolf*

About the language 1

1   Study the following example:

      mercātor Caecilium vīsitābat. mercātor vīllam intrāvit.
      A merchant was visiting Caecilius. The merchant entered the house.

2   In Stage 7, you have met a shorter way of saying this:

      mercātor Caecilium vīsitābat. vīllam intrāvit.
      A merchant was visiting Caecilius. **He** *entered the house.*

    The following sentences behave in the same way:

      amīcī cum Caeciliō cēnābant. coquum laudāvērunt.
      Friends were dining with Caecilius. **They** *praised the cook.*

      ancilla in ātriō stābat. dominum salūtāvit.
      The slave-girl was standing in the atrium. **She** *greeted the master.*

3   Notice that Latin does not have to include a separate word for
'he', 'she' or 'they'. **intrāvit** can mean 'he entered' or 'she entered',
depending on the context.

4   Further examples:

  a Grumiō in culīnā labōrābat. cēnam parābat.
  b āctōrēs in theātrō clāmābant. fābulam agēbant.
  c Metella nōn erat in vīllā. in hortō ambulābat.
  d lībertī in tabernā bibēbant. Grumiōnem salūtāvērunt.
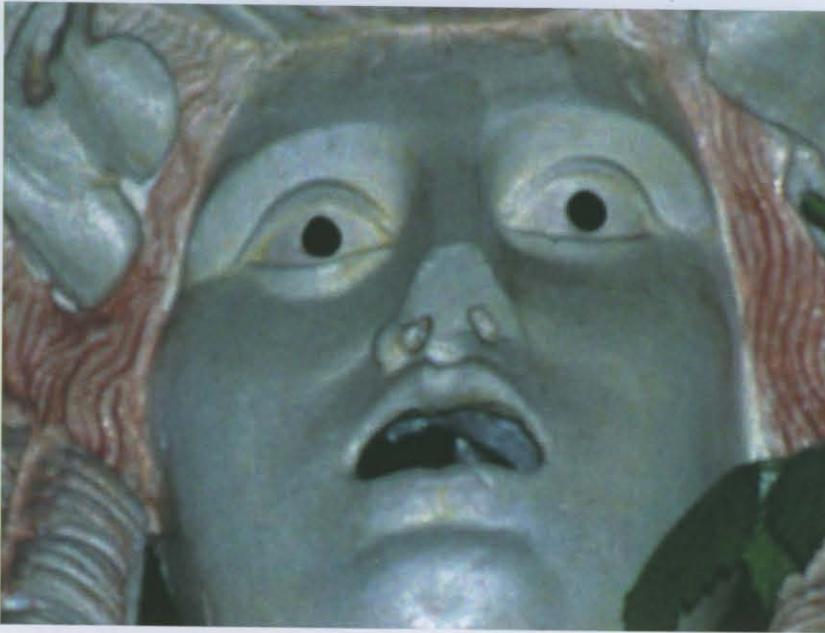 **e** iuvenis pōculum hausit. vīnum laudāvit.

*Part of a mosaic floor, showing
the scraps left behind by the diners
after a cena.*

Decēns

postquam Fēlīx fābulam nārrāvit, Caecilius et hospitēs plausērunt.
tum omnēs tacēbant et aliam fābulam exspectābant. subitō clāmōrem
audīvērunt. omnēs ad ātrium festīnāvērunt, ubi Clēmēns stābat.

Caecilius:	hercle! quid est? cūr tū clāmōrem facis?
Clēmēns:	Decēns, Decēns…
Caecilius:	quid est?
Clēmēns:	Decēns est mortuus.
omnēs:	quid? mortuus? ēheu!
	(duo servī intrant.)
Caecilius:	quid dīcis?
servus prīmus:	dominus meus ad vīllam tuam veniēbat; dominus gladiātōrem prope amphitheātrum cōnspexit.
servus secundus:	gladiātor dominum terruit, quod gladium ingentem vibrābat. tum gladiātor clāmāvit,'tū mē nōn terrēs, leō, tū mē nōn terrēs! leōnēs amīcum meum in arēnā necāvērunt, sed tū mē nōn terrēs!'
servus prīmus:	Decēns valdē timēbat. 'tū es īnsānus', inquit dominus. 'ego nōn sum leō. sum homō.'
servus secundus:	gladiātor tamen dominum ferōciter petīvit et eum ad amphitheātrum trāxit. dominus perterritus clāmāvit. Clēmēns clāmōrem audīvit. Clēmēns, quod fortis erat, amphitheātrum intrāvit. Decentem in arēnā cōnspexit. dominus meus erat mortuus.
Caecilius:	ego rem intellegō! gladiātor erat Pugnāx. Pugnāx erat gladiātor nōtissimus. Pugnāx ōlim in arēnā pugnābat, et leō Pugnācem necāvit. Pugnāx nōn vīvit; Pugnāx est umbra. umbra Decentem necāvit.

hospitēs *guests*
plausērunt *applauded*
tacēbant *were silent*
aliam *another*
hercle! *by Hercules! good heavens!*

5

mortuus *dead*

10 **prīmus** *first*
gladiātōrem *gladiator*
prope amphitheātrum *near the amphitheatre*
secundus *second*
15 **terruit** *frightened*
gladium *sword*
vibrābat *was brandishing, was waving*
in arēnā *in the arena*
20 **īnsānus** *mad, crazy*
homō *human being, man*
eum *him*
trāxit *dragged*

25

nōtissimus *very well-known*

30 **vīvit** *is alive*
umbra *ghost*

Decēns valdē timēbat.

post cēnam

postquam Caecilius rem explicāvit, omnēs amīcī tacēbant. mox
'valē' dīxērunt et ē vīllā discessērunt. per viam timidē
prōcēdēbant. nūllae stēllae lūcēbant. nūlla lūna erat in caelō.
amīcī nihil audīvērunt, quod viae dēsertae erant. amīcī per
urbem tacitē prōcēdēbant, quod umbram timēbant.   5

explicāvit *explained*
valē *goodbye*
timidē *nervously*
prōcēdēbant *were proceeding,*
        were advancing
nūllae stēllae *no stars*
in caelō *in the sky*
dēsertae *deserted*

   subitō fēlēs ululāvit. amīcī valdē timēbant. omnēs per urbem
perterritī ruērunt, quod dē vītā dēspērābant. clāmōrem
mīrābilem fēcērunt. multī Pompēiānī erant sollicitī, quod
clāmōrem audīvērunt. Caecilius tamen clāmōrem nōn audīvit,
quod in cubiculō dormiēbat.

fēlēs *cat*
ruērunt *rushed*
dē vītā dēspērābant *were in*
        despair of their lives
fēcērunt *made*
10 **sollicitī** *worried, anxious*

About the language 2

1   In Stage 6, you met examples of the perfect tense. They looked
    like this:

    senex ad tabernam **ambulāvit.**   amīcī in urbe **dormīvērunt.**
    The old man walked to the inn.   *The friends slept in the city.*

    This is a very common way of forming the perfect tense in Latin.

2   In Stage 7, you have met other forms of the perfect tense. Look at the
    following examples:

PRESENT	PERFECT	
	singular	*plural*
apparet	appāruit	appāruērunt
	s/he appeared	*they appeared*
dīcit	dīxit	dīxērunt
	s/he said	*they said*
discēdit	discessit	discessērunt
	s/he left	*they left*
facit	fēcit	fēcērunt
	s/he made	*they made*

3   If you are not sure whether a particular verb is in the present tense
    or the perfect tense, you can check by looking it up in the 'Vocabulary'
    part of the Language information section.

Metella et Melissa

Metella Melissam in vīllā quaerēbat. Metella culīnam intrāvit,
ubi Grumiō labōrābat. Grumiō erat īrātus.

'cūr tū es īrātus, Grumiō? cūr ferōciter circumspectās?'
rogāvit Metella.

'heri Melissa cēnam optimam parāvit', respondit coquus.
'hodiē ego cēnam pessimam parō, quod nūllus cibus adest. heri
multus cibus erat in culīnā. ancilla omnem cibum coxit.'

Metella ē culīnā discessit et ad tablīnum festīnāvit, ubi
Clēmēns labōrābat. Clēmēns quoque erat īrātus.

'Melissa est pestis!' clāmāvit servus.

'quid fēcit Melissa?' rogāvit Metella.

'heri Melissa in tablīnō labōrābat', respondit Clēmēns. 'hodiē
ego in tablīnō labōrō. ecce! cērae et stilī absunt. nihil est in locō
propriō.'

Metella, postquam ē tablīnō discessit, hortum intrāvit.
Metella Melissam in hortō vīdit. ēheu! ancilla lacrimābat.

'Melissa, cūr lacrimās?' rogāvit Metella.

'lacrimō quod Grumiō et Clēmēns mē vituperant', respondit
ancilla.

'ego tamen tē nōn vituperō', inquit Metella. 'ego tē laudō.
ecce! tū crīnēs meōs optimē compōnis. stolam meam optimē
compōnis. fortasse Grumiō et Clēmēns tē nōn laudant; sed ego
tē laudō, quod mē dīligenter cūrās.'

5	**heri** *yesterday*
	pessimam *very bad*
	coxit *cooked*
10	
	fēcit *has done*
	stilī *pens (used for writing on wax tablets)*
15	**in locō propriō** *in the right place*
	vīdit *saw*
20	
	crīnēs *hair*
	optimē *very well*
	compōnis *arrange*
	stolam *dress*
	fortasse *perhaps*
	dīligenter *carefully*
	cūrās *look after*

Practising the language

1 Complete each sentence with the right phrase. Then translate
   the sentence.

   For example: amīcī . . . . (vīllam intrāvit, cēnam laudāvērunt)
                   amīcī **cēnam laudāvērunt**.
                   The friends praised the dinner.

   a mercātor . . . . (ē vīllā discessit, clāmōrem audīvērunt)
   b ancillae . . . . (ad vīllam ambulāvit, in vīllā dormīvērunt)
   c leōnēs . . . . (gladiātōrem terruit, gladiātōrem cōnspexērunt)
   d lībertī . . . . (lūnam spectāvit, ad portum festīnāvērunt)
   e centuriō . . . . (fābulam audīvit, servum laudāvērunt)
   f fūr . . . . (per urbem ruit, centuriōnem terruērunt)
   g Caecilius et amīcus . . . . (leōnem cōnspexit, portum petīvērunt)
   h amīcī . . . . (pōculum īnspexit, rem intellēxērunt)

2 Complete each sentence with the right form of the noun. Then translate
   the sentence.

   For example: coquus . . . . . . parāvit. (cēna, cēnam)
                   coquus **cēnam** parāvit.
                   The cook prepared the dinner.

                   . . . . . . ad silvam ambulāvērunt. (servus, servī)
                   servī ad silvam ambulāvērunt.
                   The slaves walked to the wood.

   a Clēmēns . . . . . . excitāvit. (dominus, dominum)
   b . . . . . . fābulam nārrāvit. (lībertus, lībertum)
   c . . . . . . gladiātōrem cōnspexērunt. (amīcus, amīcī)
   d . . . . . . ad forum festīnāvērunt. (agricola, agricolae)
   e ancilla . . . . . . aperuit. (iānua, iānuam)
   f . . . . . . clāmōrem fēcit. (puella, puellae)
   g fūrēs . . . . . . necāvērunt. (centuriō, centuriōnem)
   h . . . . . . cēnam laudāvit. (gladiātor, gladiātōrem)
   i . . . . . . cibum ad theātrum portāvērunt. (spectātor, spectātōrēs)
   j . . . . . . ē vīllā discessit. (senex, senēs)

Tombs outside the Herculaneum Gate.

Roman beliefs about life after death

The Romans usually placed the tombs of the dead by the side of roads just outside towns. The tombs at Pompeii can still be seen along the roads that go north from the Herculaneum Gate and south from the Nuceria Gate.

Some tombs were grand and impressive and looked like small houses; others were plain and simple. Inside a tomb there was a chest or vase containing the ashes of the dead person; sometimes there were recesses in the walls of a tomb to hold the remains of several members of a family. The ashes of poor people, who could not afford the expense of a tomb, were buried more simply. At this time cremation was the normal way of disposing of the dead.

In building their cemeteries along busy roads, and not in peaceful and secluded places, the Romans were not showing any lack of respect. On the contrary, they believed that unless the dead were properly treated, their ghosts would haunt the living and possibly do them harm. It was most important to provide the dead with a tomb or grave, where their ghosts could have a home. But it was also thought that they would want to be close to the life of the living. One tomb has this inscription: 'I see and gaze upon all who come to and from the city' and another, 'Lollius has been placed by the side of the road in order that everyone who passes may say to him "Hello, Lollius"'.


Inside a Pompeian tomb, with recesses for the ashes.

It was believed that the dead in some way continued the activities of life, and therefore had to be supplied with the things they would need. A craftsman would want his tools, a woman her jewellery, children their toys. When the bodies of the dead were cremated, their possessions were burnt or buried with them.

A Greek writer called Lucian tells the story of a husband who had burnt all his dead wife's jewellery and clothes on the funeral pyre, so that she might have them in the next world. A week later he was trying to comfort himself by reading a book about life after death, when the ghost of his wife appeared. She began to reproach him because he had not burnt one of her gilt sandals, which, she said, was lying under a chest. The family dog then barked and the ghost disappeared. The husband looked under the chest, found the sandal and burnt it. The ghost was now content and did not appear again.

The ghosts of the dead were also thought to be hungry and thirsty, and therefore had to be given food and drink. Offerings of eggs, beans, lentils, flour and wine were placed regularly at the tomb. Sometimes holes were made in the tomb so that food and wine could be poured inside. Wine was a convenient substitute for blood, the favourite drink of the dead. At the funeral and on special occasions animals were sacrificed, and their blood was offered.
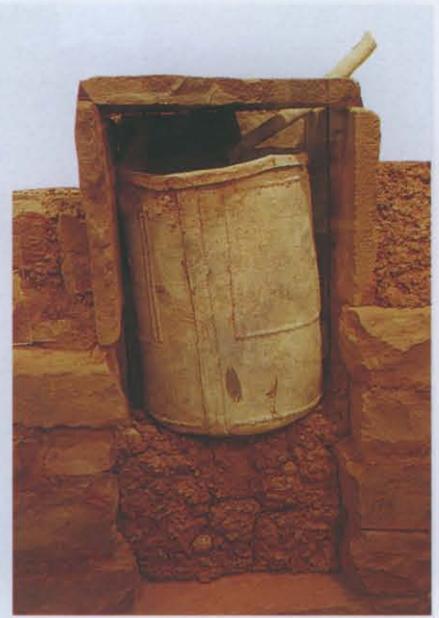
Section through a Roman burial in Caerleon, Wales. A pipe ran down into the container for the ashes, so that gifts of food and drink could be poured in.

Cremation urns

Ashes were buried in containers of many materials, including stone, metal and glass. One wealthy Pompeian had his ashes buried in this fabulously expensive, hand-carved blue and white glass vase, which was found in one of the tombs outside the Herculaneum Gate. Poor people might put the ashes of the dead in second-hand storage jars which were then buried in the earth.

It was thought, however, that in spite of these attempts to look after them, the dead did not lead a very happy existence. In order to help them forget their unhappiness, their tombs were often decorated with flowers and surrounded by little gardens, a custom which has lasted to this day, although its original meaning has changed. With the same purpose in mind, the family and friends of a dead person held a banquet after the funeral and on the anniversary of the death. Sometimes these banquets took place in a dining-room attached to the tomb itself, sometimes in the family home. The ghosts of the dead were thought to attend and enjoy these cheerful occasions.

In addition to these ceremonies two festivals for the dead were held every year. At one of these, families remembered
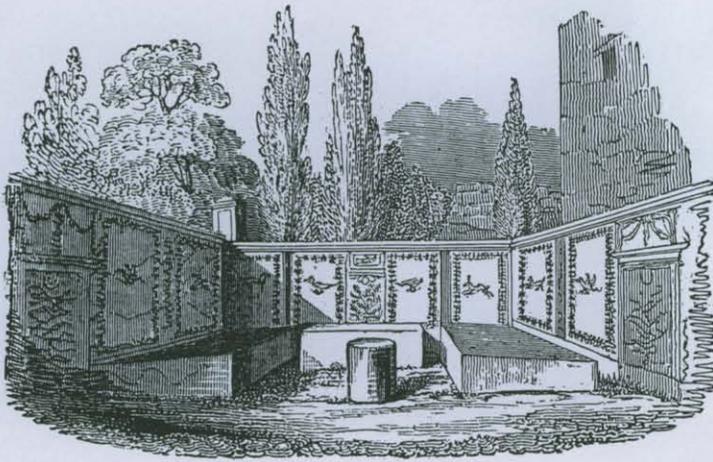

Left: An open-air dining-room attached to a tomb outside the Herculaneum Gate, where the relatives could feast with the dead.

parents and relations who had died; at the other, they performed rites to exorcise any ghosts in their houses who might be lonely or hungry and therefore dangerous.

Some people also believed in the Greek myths about the underworld where the wicked were punished for their crimes and where the good lived happily for ever.

There were a few people who did not believe in any form of life after death. These were the followers of a Greek philosopher called Epicurus, who taught that when a man died the breath that gave him life dissolved in the air and was lost for ever.

Most Romans, however, felt no need to question their traditional beliefs and customs, which kept the dead alive in their memories and ensured that their spirits were happy and at peace.
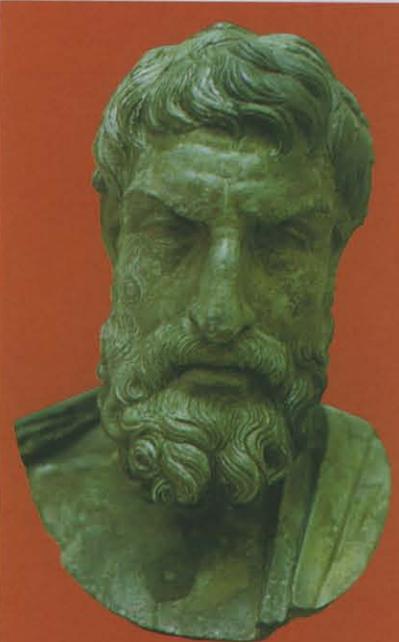
A bronze head of Epicurus, from a villa at Herculaneum.

Vocabulary checklist 7

cēnat	dines
cōnspicit	catches sight of
cum	with
facit	makes, does
heri	yesterday
ingēns	huge
intellegit	understands
lacrimat	weeps, cries
mortuus	dead
nārrat	tells, relates
necat	kills
nihil	nothing
omnis	all
parat	prepares
prope	near
rogat	asks
tacitē	quietly
tamen	however
terret	frightens
valdē	very much
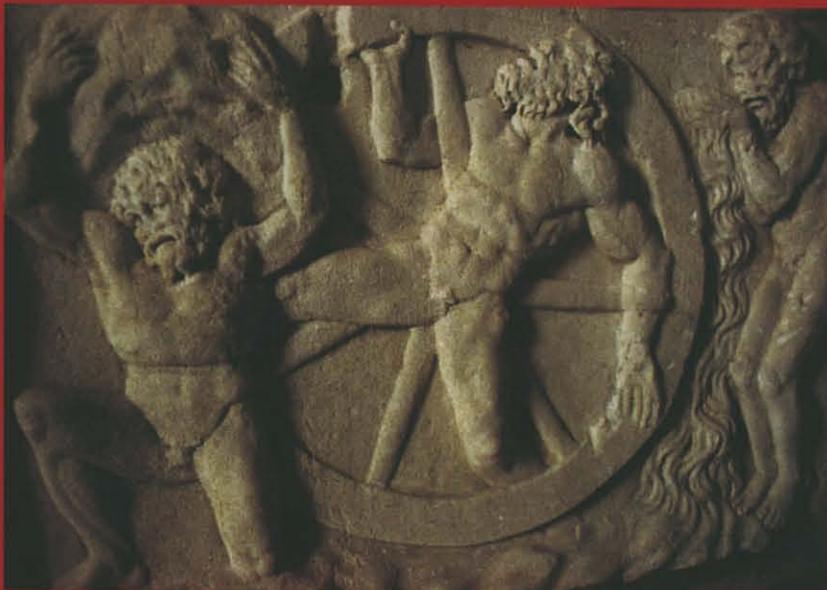
Dead sinners being punished in the underworld: Sisyphus had to roll a stone for ever, Ixion was tied to a revolving wheel, and Tantalus was never able to quench his raging thirst.