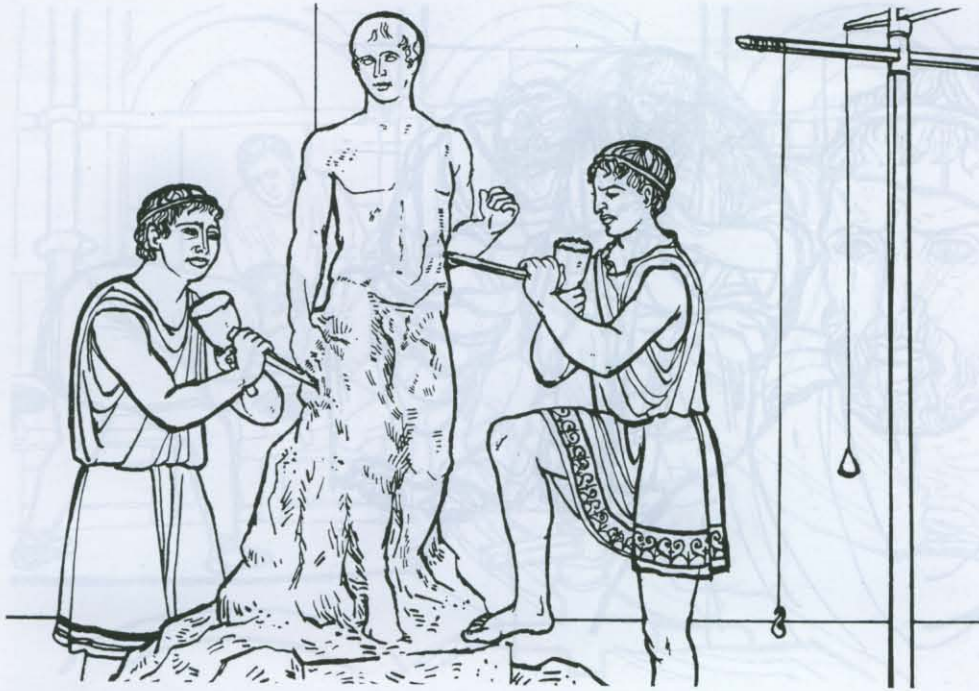


- 1 Rōmānus dicit,  
'nōs Rōmānī sumus architectī. nōs viās et pontēs aedificāmus.'



- 2 'nōs Rōmānī sumus agricolae. nōs fundōs optimōs habēmus.'





3 Graecus dicit,  
'nōs Graecī sumus sculptōrēs. nōs statuās pulchrās facimus.'

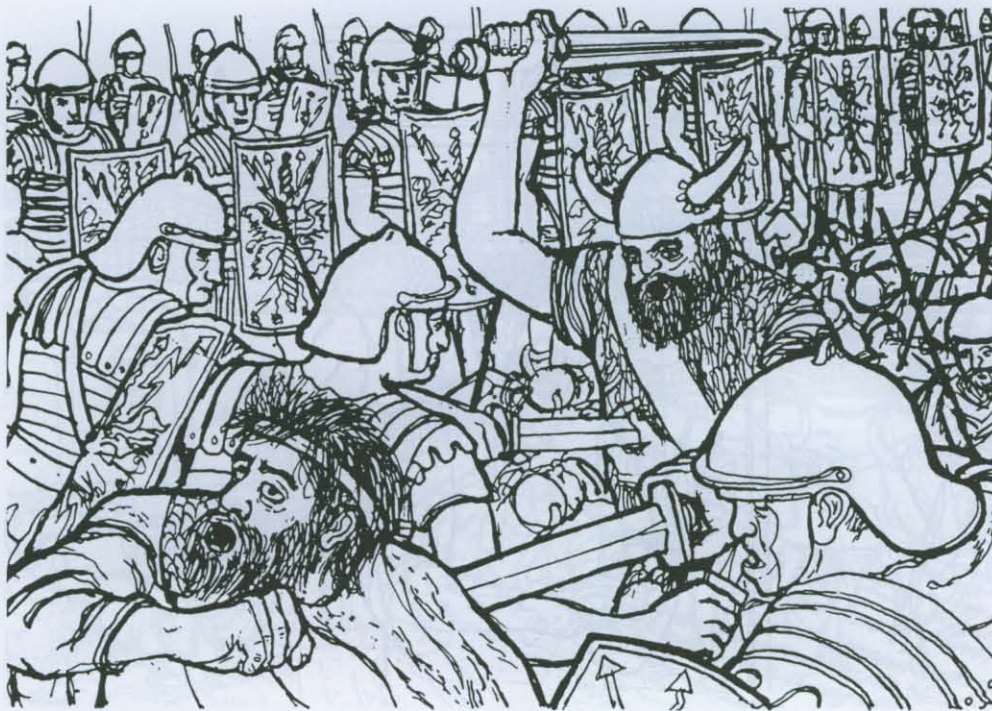


4 'nōs Graecī sumus pictōrēs. nōs pictūrās pingimus.'





5 Rōmānus dīcit,  
'vōs Graecī estis ignāvī. vōs āctōrēs semper spectātis.'



6 Graecus dicit,  
'vōs Rōmānī estis barbarī. vōs semper pugnātis.'





7 Rōmānus dicit,  
'nōs sumus callidī. nōs rēs ūtilēs facimus.'



8 Graecus dicit,  
'nōs sumus callidiōrēs quam vōs. nōs Graecī Rōmānōs docēmus.'





## contrōversia

contrōversia *debate*

Quīntus amīcum Graecum habēbat. amīcus erat Alexander. Quīntus et Alexander ad palaestram ībant, ubi rhētor Graecus erat. hic rhētor erat Theodōrus et prope palaestram habitābat. in palaestrā erat porticus longa, ubi Theodōrus iuvenēs docēbat. postquam ad hanc porticum vēnērunt, Alexander et Quīntus rhētōrem audīvērunt. rhētor iuvenibus contrōversiam nūntiābat, 'Graecī sunt meliōrēs quam Rōmānī.'

Quīntus vehementer exclāmāvit,  
'minimē! nōs Rōmānī sumus meliōrēs quam Graecī.'

Theodōrus, postquam hanc sententiam audīvit, respondit,  
'haec est tua sententia. nōs tamen nōn sententiam quaerimus, nōs argūmentum quaerimus.' tum Quīntus rhētōrī et amīcīs argūmentum explicāvit.

'nōs Rōmānī sumus fortissimī. nōs barbarōs ferōcissimōs superāmus. nōs imperium maximum habēmus. nōs pācem servāmus. vōs Graecī semper contentiōnēs habētis. vōs semper estis turbulentī.

nōs sumus architectī optimī. nōs viās et pontēs ubique aedificāmus. urbs Rōma est maior quam omnēs urbēs.

postrēmō nōs Rōmānī diligenter labōrāmus. deī igitur nobīs imperium maximum dant. vōs Graecī estis ignāvī. vōs numquam labōrātis. deī vōbīs nihil dant.'

ībant *were going*  
rhētor *teacher*  
longa *long*  
docēbat *used to teach*  
5 hanc *this*  
meliōrēs quam *better than*  
minimē! *no!*  
sententiam *opinion*  
argūmentum *proof*  
10 barbarōs *barbarians*  
imperium *empire*  
pācem *peace*  
servāmus *keep, preserve*  
architectī *builders, architects*  
15 pontēs *bridges*  
ubique *everywhere*  
aedificāmus *build*  
maior quam *greater than,*  
*bigger than*  
20 postrēmō *lastly*  
deī *gods*  
dant *give*  
ignāvī *lazy*



postquam Quīntus hanc sententiam explicāvit, iuvenēs Pompēiānī vehementer plausērunt et eum laudāvērunt. deinde Alexander surrēxit. iuvenēs Pompēiānī tacuērunt et Alexandrum intentē spectāvērunt.

‘vōs Rōmānī estis miserandī. vōs imperium maximum habētis, sed vōs estis imitātōrēs; nōs Graecī sumus auctōrēs. vōs Graecās statuās spectātis, vōs Graecōs librōs legitis, Graecōs rhētōrēs audītis. vōs Rōmānī estis rīdiculī, quod estis Graeciōrēs quam nōs Graecī!’

iuvenēs, postquam Alexander sententiam suam explicāvit, rīsērunt. tum Theodōrus nūntiāvit,

‘Alexander victor est. argūmentum optimum explicāvit.’

deinde *then*  
 25 surrēxit *got up*  
 miserandī *pathetic, pitiful*  
 imitātōrēs *imitators*  
 auctōrēs *creators*  
 librōs *books*  
 30 legitis *read*

rīsērunt *laughed*



Above: The Romans built this bridge at Alcántara in Spain.

Greek writers and thinkers have influenced people’s minds to this day; far left: the tragic dramatist Euripides; left: the philosopher Anaximander who taught that the universe was governed by law. He is holding a sun-dial, which he is said to have invented.



## About the language 1

- 1 In this Stage, you have met sentences with 'we' and 'you':

nōs labōrāmus.	<i>We work.</i>	vōs labōrātis.	<i>You work.</i>
nōs currimus.	<i>We run.</i>	vōs curritis.	<i>You run.</i>

Notice that **vōs labōrātis** and **vōs curritis** are **plural** forms. They are used when 'you' refers to more than one person.

- 2 You have now met the whole of the present tense:

(ego)	portō	<i>I carry, I am carrying</i>
(tū)	portās	<i>you (singular) carry, you are carrying</i>
	portat	<i>s/he carries, s/he is carrying</i>
(nōs)	portāmus	<i>we carry, we are carrying</i>
(vōs)	portātis	<i>you (plural) carry, you are carrying</i>
	portant	<i>they carry, they are carrying</i>

- 3 Notice that **nōs** and **vōs** are not strictly necessary, since the endings **-mus** and **-tis** make it clear that 'we' and 'you' are being spoken about. The Romans generally used **nōs** and **vōs** only for emphasis.

- 4 Further examples:

- a nōs pugnāmus. vōs dormītis.
- b vōs clāmātis. nōs audīmus.
- c ambulāmus. dīcimus. vidēmus.
- d vidētis. nūntiātis. intrāmus.

- 5 The Latin for 'we are' and 'you (plural) are' is as follows:

nōs sumus iuvenēs.	<i>We are young men.</i>	vōs estis pictōrēs.	<i>You are painters.</i>
nōs sumus fortēs.	<i>We are brave.</i>	vōs estis ignāvī.	<i>You are lazy.</i>

So the complete present tense of **sum** is:

(ego)	sum	<i>I am</i>
(tū)	es	<i>you (singular) are</i>
	est	<i>s/he is</i>
(nōs)	sumus	<i>we are</i>
(vōs)	estis	<i>you (plural) are</i>
	sunt	<i>they are</i>

# statuae

postquam Theodōrus Alexandrum laudāvit, iuvenēs Pompēiānī ē porticū discesserunt. Alexander et Quīntus ad villam ambulābant, ubi Alexander et duo frātrēs habitābant.

Alexander frātribus dōnum quaerēbat, quod diem nātālem celebrābant.

in viā institor parvās statuās vëndēbat et clāmābat:  
'statuae! optimae statuae!'

Alexander frātribus statuās ēmit. statuae erant senex, iuvenis, puella pulchra. Alexander, postquam statuās ēmit, ad villam cum Quīntō contendit.

duo frātrēs in hortō sedēbant. Diodōrus pictūram pingēbat, Thrasymachus librum Graecum legēbat. postquam Alexander et Quīntus villam intrāvērunt, puerī ad eōs cucurrerunt. Diodōrus statuās cōspexit.

'Alexander, quid portās?' inquit.

'vōs estis fēlicēs', inquit Alexander. 'ego vōbīs dōnum habeō quod vōs diem nātālem celebrātis. ecce!' Alexander frātribus statuās ostendit.

'quam pulchra est puella!' inquit Diodōrus. 'dā mihi puellam!'

'minimē! frāter, dā mihi puellam!' clāmāvit Thrasymachus. puerī dissentiebant et lacrimābant.

'hercle! vōs estis stultissimī puerī!' clāmāvit Alexander irātus. 'semper dissentitis, semper lacrimātis. abīte! abīte! ego statuās retineō!'

puerī, postquam Alexander hoc dixit, abiērunt. Diodōrus pictūram in terram dēiēcit, quod irātus erat. Thrasymachus librum in piscinam dēiēcit, quod irātissimus erat.

tum Quīntus dixit,

'Alexander, dā mihi statuās! Thrasymache! Diodōre! venīte hūc! Thrasymache, ecce! ego tibi senem dō, quod senex erat philosophus. Diodōre, tibi iuvenem dō, quod iuvenis erat pictor. ego mihi puellam dō, quod ego sum sōlus! vōsne estis contentī?'

'sumus contentī', responderunt puerī.

'ecce, Alexander', inquit Quīntus, 'vōs Graeculī estis optimī artificēs sed turbulentī. nōs Rōmānī vōbīs pācem damus.'

'et vōs praemium accipitis', susurrāvit Thrasymachus.

frātrēs brothers

5

institor pedlar, street vendor

10

ad eōs to them  
fēlicēs lucky  
quam! how!  
dā! give!

15

dissentiebant were arguing  
stultissimī very stupid  
abīte! go away!

20

retineō am keeping  
abiērunt went away  
in terram onto the ground  
dēiēcit threw  
in piscinam into the fish-pond  
venīte hūc! come here!

25

philosophus philosopher  
sōlus lonely  
vōsne estis contentī? are you  
satisfied?

Graeculī poor Greeks  
artificēs artists

30

praemium profit, reward  
susurrāvit whispered, muttered

35



statuae.



## About the language 2

- 1 Study the following pairs of sentences:

nōs Rōmānī sumus callidī.  
*We Romans are clever.*

nōs Rōmānī sumus **callidiōrēs** quam vōs Graecī.  
*We Romans are **cleverer** than you Greeks.*

nōs Rōmānī sumus fortēs.  
*We Romans are brave.*

nōs Rōmānī sumus **fortiōrēs** quam vōs Graecī.  
*We Romans are **braver** than you Greeks.*

The words in **bold type** are known as **comparatives**. They are used to compare two things or groups with each other. In the examples above, the Romans are comparing themselves with the Greeks.

- 2 Further examples:

- a Pompēiānī sunt stultī. Nūcerīnī sunt stultiōrēs quam Pompēiānī.  
b Diodōrus erat irātus, sed Thrasymachus erat irātiōr quam Diodōrus.  
c mea vīlla est pulchra, sed tua vīlla est pulchrior quam mea.

- 3 The word **magnus** forms its comparative in an unusual way:

Nūceria est magna.      Rōma est maior quam Nūceria.  
*Nuceria is large.      Rome is larger than Nuceria.*

## ānulus Aegyptius

Aegyptius Egyptian

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

Syphāx in tabernā sedēbat. caupō Syphācī vīnum dedit. Syphāx caupōnī ānulum trādīdit.

caupō innkeeper

‘pecūniam nōn habeō’, inquit, ‘quod Neptūnus nāvem meam dēlēvit.’

Neptūnus Neptune (god of the sea)

caupō, postquam ānulum accēpit, eum īnspexit.

5 dēlēvit has destroyed

‘ānulus antīquus est’, inquit.

antīquus old, ancient

‘ita vērō, antīquus est’, Syphāx caupōnī respondit. ‘servus



Aegyptius mihi ānulum dedit. servus in p̄ramide ānulum invēnit.'

caupō, postquam tabernam clausit, ad villam suam festināvit. caupō uxōrī ānulum ostendit. caupō uxōrī ānulum dedit, quod ānulus eam dēlectāvit.

uxor postrīdiē ad urbem contendēbat. subitō servus ingēns in viā apparuit. pecūniam postulāvit. fēmina, quod erat perterrita, servō pecūniam dedit. servus ānulum cōspexit. ānulum postulāvit. fēmina servō eum trādīdit.

fēmina ad tabernam rediit et maritum quaesivit. mox eum invēnit. caupō incendium spectābat. ēheu! taberna ardēbat! fēmina maritō rem tōtam nārrāvit.

'ānulus infēlix est', inquit caupō. 'ānulus tabernam meam dēlēvit.'

servus ingēns, postquam pecūniam et ānulum cēpit, ad urbem contendit. subitō trēs servōs cōspexit. servī inimīci erant. inimīci, postquam pecūniam cōspexērunt, servum verberābant. servus fūgit, sed ānulum amīsīt.

Grumiō cum Poppaeā ambulābat. ānulum in viā invēnit.

'quid vidēs?' rogāvit Poppaea.

'ānulum videō', inquit. 'ānulus Aegyptius est.'

'euge!' inquit Poppaea. 'ānulus fēlix est.'

in p̄ramide in a pyramid

10 clausit shut

eam her

postrīdiē on the next day

15

maritum husband

incendium blaze, fire

ardēbat was on fire

20

infēlix unlucky

cēpit took

25

amīsīt lost



## Questions

	Marks
1 How did Syphax pay for his drink?	1
2 Why did he pay in this way?	1
3 What do you think he meant in lines 3 and 4 by saying <b>Neptūnus nāvem meam dēlēvit?</b>	2
4 In lines 7–9, Syphax gives three pieces of information about the ring. What are they?	3
5 What did the innkeeper do with the ring when he returned home?	2
6 <b>uxor postrīdiē ad urbem contendēbat</b> (line 13). Who met the wife? What two things did he make her do?	1 + 2
7 What did she find when she returned to the inn (line 18)?	1
8 What three things happened after the huge slave met the other slaves and they spotted the money (lines 24-5)?	3
9 Who found the ring?	1
10 Poppaea thought the ring was lucky. Who had the opposite opinion earlier in the story? Who do you think was right? Give a reason.	1 + 2
	<hr/>
	TOTAL 20



## Practising the language

- 1 Complete each sentence with the most suitable phrase from the box below.  
Then translate the sentence.

- a nōs sumus rhētōrēs Graecī; nōs in palaestrā . . . . .  
b nōs sumus āctōrēs nōtissimī; nōs in theātrō . . . . .  
c nōs sumus ancillae pulchrae; nōs fēminīs . . . . .  
d nōs sumus coquī; nōs dominīs . . . . .  
e nōs sumus pistōrēs; nōs cīvibus . . . . .

fābulam agimus  
contrōversiam habēmus  
cibum offerimus  
stolās compōnimus  
pānem parāmus

- 2 Complete each sentence with the most suitable noun from the box below.  
Then translate the sentence.

- a vōs estis . . . . . callidī; vōs pictūrās magnificās pingitis.  
b vōs estis . . . . . fortēs; vōs in arēnā pugnātis.  
c nōs sumus . . . . . ; nōs in thermīs togās custōdīmus.  
d vōs servōs in forō vēnditis, quod vōs estis . . . . .  
e nōs ad palaestram contendimus, quod nōs sumus . . . . .

servī            āthlētae  
pictōrēs        vēnāliciī  
gladiātōrēs

## Schools

### The first stage of education

Quintus would have first gone to school when he was about seven years old. Like other Roman schools, the one that Quintus attended would have been small and consisted of about thirty pupils and a teacher known as the **lūdī magister**. All the teaching would take place in a rented room or perhaps in a public colonnade or square, where there would be constant noise and distractions.

Parents were not obliged by law to send their children to school, and those who wanted education for their children had to pay for it. The charges were not high and the advantages of being able to read and write were so widely appreciated that many people were prepared to pay for their sons to go to school at least for a few years.

Sometimes girls were sent to school too, but generally they would stay at home and pick up a knowledge of reading and writing from their parents or brothers. Most of their time would



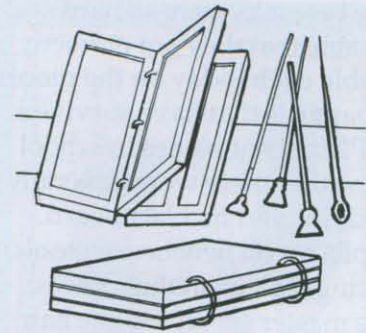
be spent learning the skills of a good housewife: cooking, cleaning, childcare and perhaps spinning and weaving. Girls from wealthy families would have to be trained to organise a household of slaves. By the time they were fourteen they were usually married.

On the journey between home and school, pupils were normally escorted by a slave known as a **paedagōgus** who was responsible for their behaviour and protection. Another slave carried their books and writing materials.

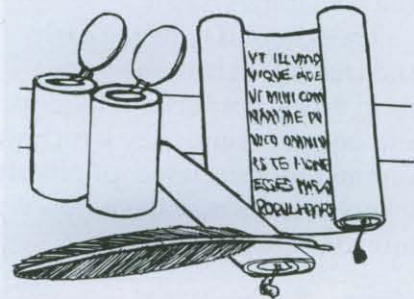
At the school of the ludi magister Quintus would have learnt only to read and write Latin and Greek and perhaps to do some simple arithmetic. Like most Roman boys he would already be able to speak some Greek, which he would have picked up from Greek slaves at home or friends like Alexander in the story.

## Writing materials

The materials that Quintus used for writing were rather different from ours. Frequently he wrote on **tabulae** (wooden tablets) coated with a thin film of wax; and he inscribed the letters on the wax surface with a thin stick of metal, bone or ivory. This stick was called a **stilus**. The end opposite the writing point was flat so that it could be used to rub out mistakes and make the wax smooth again. Several tablets were strung together to make a little writing-book. At other times he wrote with ink on papyrus, a material that looked rather like modern paper but was rougher in texture. It was manufactured from the fibres of the papyrus reed that grew along the banks of the River Nile in Egypt. For writing on papyrus he used either a reed or a goose-quill sharpened and split at one end like the modern pen-nib. Ink was made from soot and resin or other gummy substances, forming a paste that was thinned by adding water.



*tabulae and stili.*



*Papyrus rolls, a double inkwell (for red and black ink) and a quill pen. From a Pompeian painting.*



*A wax tablet with a schoolboy's exercise in Greek. The master has written the top two lines and the child has copied them below.*



The best inks were so hard and durable that they are perfectly legible even today on the pieces of papyrus that have survived.

Pictures of scenes in school show that there were generally no desks and no blackboard. Pupils sat on benches or stools, resting tablets on their knees. The master sat on a high chair overlooking his class. Discipline was usually strict and sometimes harsh.

The school-day began early and lasted for six hours with a short break at midday. Holidays were given on public festivals and on every ninth day which was a market-day; during the hot summer months fewer pupils attended lessons, and some schoolmasters may have closed their schools altogether from July to October.

### The second stage

Many children would have finished their schooling at the age of eleven, but a boy like Quintus, from a wealthy family, would have moved to a more advanced school run by a **grammaticus**. The grammaticus introduced his pupils to the work of famous Greek and Roman writers, beginning with the *Iliad* and *Odyssey* of Homer. Then the pupils moved on to the famous Greek tragedies which had been first performed in Athens in the fifth century BC. The Roman poets most frequently read at schools were Virgil and Horace. Besides reading works of literature aloud, the pupils had to analyse the grammar and learn long passages by heart; many educated people could remember these passages in later life and quote or recite them. The pupils were also taught a little history and geography, mainly in order to understand references to famous people and places mentioned in the literature.

When he left the grammaticus at the age of fifteen or sixteen, Quintus would have a very good knowledge of Greek as well as Latin. This knowledge of Greek not only introduced the pupils to a culture which the Romans greatly admired and which had inspired much of their own civilisation, but was also very useful in later life because Greek was widely spoken in the countries of the eastern Mediterranean where Roman merchants and government officials frequently travelled on business.



*Two boys and their teacher at school. The boys are using papyrus rolls.*



*This roughly sketched painting shows a school in session in the colonnade of the forum at Pompeii. On the right a boy is supported on another's back, for a beating.*



## The third stage

A few students then proceeded to the school of a **rhētor**, like Theodorus in our story. This teacher, who was often a highly educated Greek, gave more advanced lessons in literature and trained his students in the art of public speaking. This was a very important skill for young men who expected to take part in public life. For example, they needed it to present cases in the law courts, to express their opinions in council meetings, and to address the people at election time. The rhetor taught the rules for making different kinds of speeches and made his students practise arguing for and against a point of view. Students also learned how to vary their tone of voice and emphasise their words with gestures.

## Science and technical subjects

We have not so far mentioned the teaching of science and technical subjects in Roman schools. It is true that the Greeks had made important discoveries in mathematics and some aspects of physics; it is also true that the Romans were experienced in such things as the methods of surveying and the use of concrete in building. But these things played little part in school work. The purpose of ordinary Roman schools was to teach those things which were thought to be most necessary for civilised living: the ability to read and write, a knowledge of simple arithmetic, the appreciation of fine literature and the ability to speak and argue convincingly. Science and advanced mathematics were taught to only a few students whose parents were interested and wealthy enough to pay the fees of a specialist teacher, nearly always a Greek. Technical skills were learnt by becoming an apprentice in a trade or business.



*The poet Virgil.*



*Craft skills were learned by apprenticeship. Here: carving a table leg.*



## Vocabulary checklist 10

abit	<i>goes away</i>
accipit	<i>accepts</i>
callidus	<i>clever, cunning</i>
contentus	<i>satisfied</i>
exclāmat	<i>exclaims</i>
frāter	<i>brother</i>
habitat	<i>lives</i>
imperium	<i>empire</i>
invenit	<i>finds</i>
liber	<i>book</i>
nōs	<i>we</i>
nūntiat	<i>announces</i>
pāx	<i>peace</i>
portus	<i>harbour</i>
quam	<i>than</i>
semper	<i>always</i>
servat	<i>saves, looks after</i>
sōlus	<i>alone</i>
suus	<i>his, her, their</i>
tacet	<i>is silent, is quiet</i>
uxor	<i>wife</i>
vehementer	<i>violently, loudly</i>
vōs	<i>you (plural)</i>



*A pen (made from a reed),  
inkwell, papyrus roll, stilus  
and wax tablets.*