Latin Epigraphy for the Classroom

Edited with introduction, notes, and vocabulary

by

Brian C. J. McCarthy
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Preface

The twenty-four-hour day is perhaps the foremost obstacle to introducing primary source material into Latin grammar courses. To reach beyond a textbook, a teacher must weigh the complexity of the grammar, the students' familiarity with the vocabulary, the author's style, the context of the passage within the overall work, and its cultural or historical milieu. These considerations require preparation time, introductory lessons, actual time on task, and some sort of evaluation—all this under the constraints and deadlines of a syllabus, all for essentially extracurricular work.

This booklet is designed to help bring primary source material into the Latin curriculum at the earliest possible point. The vehicle is one too often overlooked: epigraphical evidence. A brief inscription is conceptually self-contained. It can be introduced, given context, translated, analyzed grammatically, and discussed—all in a single class period. It is the literary and linguistic equivalent of the sound-bite, conveying a nugget of information clearly and concisely.

There are several collections of Latin epigraphy available for elementary or intermediate level courses. They are arranged, however, for the most part, according to cultural topic: the gladiatorial announcements, the election notices, etc. This arrangement is ideal for use with texts that have already incorporated grammar and culture, but what of the grammar-translation oriented texts? How does one integrate real Latin without undercutting the time and effort devoted to curriculum-mandated topics?

To facilitate the integration of this material into the classroom, regardless of the text being used, fourteen selections are here arranged to illustrate seven features of syntax: ablative absolute, accusative and infinitive, cum clause, indirect command, purpose clause, gerund, and gerundive. Focusing on these mainstays of Latin II grammar, the teacher may more readily carve a place in the curriculum for Latin epigraphy.

The selections offer a balance of daily life aspects of Roman culture with material of historical significance. Also, where appropriate, excerpts from literary sources are provided, in translation, for comparison and discussion. Throughout the vocabulary notes, particular emphasis is placed on the Roman onomastic system, a prominent feature of Latin inscriptions. The importance of the gentilium and the origins of cognomina reveal facets of Roman character as readily as does Latin literature.

The running vocabularies facing the Latin passages contain most of the words that are not in ECCE ROMANI, Books 1–4, published by Longman Inc., White Plains, New York. Words the meaning of which can be easily deduced are not given in the running vocabularies. Occasionally a word that is in ECCE ROMANI, Books 1–4, is included in a facing vocabulary if it is being used in a sense different from the sense in which it is used in
that series. All words not given on the facing pages will be found in the vocabulary at the end of the book, thus allowing this book to be used with any Latin program. Words that occur only once and are given on the facing page are not included in the vocabulary at the end of the book.

I am indebted in this effort to the work of Arthur Gordon in reading, publishing, and dating many of the inscriptions included here. Thanks are also due to Professor Rex Wallace of the University of Massachusetts at Amherst for his time and expertise and to Professor Gilbert Lawall of the same institution for all his help and support. Enjoy!
Introduction

I. An Historical Analysis of Latin

Most high school and university undergraduate Latin classes offer a synchronic view of Latin. The forms and syntax considered are from a single historical period. The sources from this period, approximately 80 B.C. to A.D. 150, are referred to as Classical Latin. There are, of course, other avenues of approach. A diachronic view, considering the development of the language over time, includes the following stages:

A. Proto-Indo-European
   Dating to approximately 5,000 B.C., PIE is the mother of ten or more sub-families, including Germanic, Hellenic, and Italic.

B. Proto-Italic
   Unattested, but derived from comparative reconstruction of Italic languages such as Oscan, Faliscan, Umbrian, and Latin.

C. Proto-Latin
   Derived from internal reconstruction of Latin.

D. Pre-Literary Latin
   Linguists have minimal information about this period (620–300 B.C.), since of the twenty or so fragments attested only half are of any analytical value.

E. Old Latin
   Inscriptions and literary texts (prose and poetry) from 300–80 B.C., showing regional dialectal differences in the language.
   (Pre-Literary and Old Latin are referred to collectively as Archaic Latin.)

F. Classical Latin
   Texts from 80 B.C.–A.D. 150 present a homogeneous literary standard. Even inscriptions largely follow this norm.

G. Vulgar Latin
   Those sources from the Classical period that do not follow the norm, including graffiti and some inscriptions.

H. Late Latin
   The sources, mostly literary, after A.D. 150.

   Some of these diachronic or dialectal variations appear in the inscriptions in this booklet and have been left unedited. Notes in the vocabulary address such instances individually.

II. Epigraphic Conventions

A number of standard epigraphic conventions are used in this booklet and deserve brief mention. A few non-standard devices, improvised by the editor, are included as well.
1. Inscriptions are transcribed in **CAPITAL LETTERS**, as in the original texts.
2. Abbreviations are filled in using **lower case letters** in parentheses.
3. Punctuation, not present in the original, has been supplied for ease of translation.
4. Word break puncts, which appear in some inscriptions, have been omitted.
5. The **underlined** portion of each selection highlights the syntactic feature at issue.
6. <b> = letter(s) erroneously omitted by the scribe, provided by the editor.
7. [b] = letter(s) restored, which were missing as a result of damage to the stone.
8. Ellipsis points ( . . . ) occur where an inscription has been edited for clarity or brevity.
9. Historically, both the vocalic ū and the consonantal v are represented by v, a convention preserved here.
10. Macrons generally do not appear on inscriptions and have been omitted except in the vocabulary lists. Two conventions that are found (but are not included here) are:
   a. I-longa: a long I may be carved larger than the other letters in the line.
   b. Apex: similar to an acute accent mark, the apex may be engraved above long vowels, except I.
11. An asterisk (*) denotes either an approximate date or an unattested linguistic form.

**III. Inscriptional Types**

1. Epitaphs: **tituli sepulcrālēs** (IIA, IIB, IIIB, IVA, IVB, VA)
2. Dedicatory: **tituli sacrī** (IB)
3. Honorary: **tituli honōrārīs** (IA, IIA, VIIB)
4. Public works: **tituli operum públicōrum** (VB, VIB, VIIB)
5. Decrees: **dícrēta** (IIA, VIIB)
6. Sacred decrees: **dícrēta sacra** (VIA)
7. On portable objects: **instrúmentum domesticum**
8. Laws: légēs
9. Graffiti: **scripserunt parasitiae**

**IV. Eponymous Dating**

The Roman system of recording years was not absolute; that is, Romans did not number years sequentially. Rather, they referred to the top magistrates in office in any particular year. This system is called **eponymous** from the Greek word ἐπώνυμος, "those who give their names."
In Latin, this eponymous date was rendered in the ablative case, for example: *L. Arruntiō Stellā, L. Iuliō Marinō consulibus*, "In the consulship of L. Arruntius Stella and L. Julius Marinus."

During the Republican period, these officials were the two annually elected consuls. The consulship was also the reference point during the Imperial period, but that office was often assimilated into the principate. Inscriptions in this booklet relating directly to an emperor render the date with respect to the magistracies held that year by that emperor. Most of the inscriptions in this collection, except those taken from *CIL* 1(2), fall within the principates below:

<table>
<thead>
<tr>
<th>Augustus</th>
<th>27 B.C.—A.D. 14</th>
<th>Vespasian</th>
<th>A.D. 69—79</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiberius</td>
<td>A.D. 14—37</td>
<td>Titus</td>
<td>A.D. 79—81</td>
</tr>
<tr>
<td>Gaius (Caligula)</td>
<td>A.D. 37—41</td>
<td>Domitian</td>
<td>A.D. 81—96</td>
</tr>
<tr>
<td>Claudius</td>
<td>A.D. 41—54</td>
<td>Trajan</td>
<td>A.D. 98—117</td>
</tr>
<tr>
<td>Nero</td>
<td>A.D. 54—68</td>
<td>Hadrian</td>
<td>A.D. 117—138</td>
</tr>
</tbody>
</table>

V. Roman Numerals

<table>
<thead>
<tr>
<th>I = 1</th>
<th>IV or III = 4</th>
<th>VII = 7</th>
<th>X = 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>II = 2</td>
<td>V = 5</td>
<td>VIII = 8</td>
<td>L = 50</td>
</tr>
<tr>
<td>III = 3</td>
<td>VI = 6</td>
<td>IX = 9</td>
<td>C = 100</td>
</tr>
</tbody>
</table>

VI. References

For most inscriptions in this booklet, two reference numbers are given:

1. to one of the following:
   a. *Corpus Inscriptionum Latinarum* (*CIL*),
   b. *L'Année épigraphique* (*AE*), or
   c. *Notizie degli scavi di antichità* (*Atti dell' Accademia Lincei* (*NS*), and

2. where appropriate, to:

VII. Onomastica

Roman citizens generally had three nōmina:

The praenōmen is usually abbreviated on inscriptions. During the Classical period, seventeen male praenōmina were used:

<table>
<thead>
<tr>
<th>A = Aulus</th>
<th>M = Marcus or Manius</th>
<th>SEX = Sextus</th>
</tr>
</thead>
<tbody>
<tr>
<td>AP = Appius</td>
<td>N = Numerius</td>
<td>T = Titus</td>
</tr>
<tr>
<td>C = Caius</td>
<td>P = Publius</td>
<td>T(B) = Tiberius</td>
</tr>
<tr>
<td>CN = Cnæus</td>
<td>Q = Quintus</td>
<td>V = Vibius</td>
</tr>
<tr>
<td>D = Decius</td>
<td>SER = Servius or Sergius</td>
<td></td>
</tr>
<tr>
<td>L = Lucius</td>
<td>S(P) = Spurius</td>
<td></td>
</tr>
</tbody>
</table>
The *gentilicum*, the *nomen* of one’s family or *gēns*, was considered the most important part of the name system. For example, the poets P. Vergilius Maro and P. Ovidius Naso are known to modern readers by their *gentilicia*: Vergil and Ovid. Historically, many Latin *gentilicia* are derived from adjectives ending in the suffix *-io-*, but from the period of the earliest Latin inscriptions they are nouns, as are *praenōmina* and *cognōmina*.

The *cognōmen*, the most personal of the three basic names, was originally a nickname referring to some aspect of the *gēns* that adopted it. For example, an ancestor of the aforementioned Ovid no doubt had a rather prominent proboscis, earning the *cognōmen* *Nāsō*, "bignose." Where possible, literal or original translations of *cognōmina* have been provided in the vocabulary listing.

Later additions to this system include: (1) the *agnōmen*, an additional, more personal *cognōmen*, not handed down within the *gēns*, and (2) the *tribus*, or voting district, denoting place of origin and appearing in the ablative case.

* * *

## Inscription I.A

### The Pōmērium

Neither the etymology nor the parameters of the *pōmērium*, the sacred boundary of the city of Rome, are certain. Some sources claim the word is of Etruscan origin. Livy (I.xliv.4), Varro (V.143), and Plutarch, however, while acknowledging that the custom was an Etruscan borrowing, cite a Latin etymology. Plutarch (*Life of Romulus* XI) writes that Romulus, yoking a bull and cow, plowed a furrow around a ritually prepared site
Inscriptions

(mundus). Attendants followed, throwing the clods of dirt back inside the boundary. Where the gates were to be, Romulus lifted the plow. Thus, although the boundary was sacred, the gates were not, so visitors and goods could enter the city without “polluting” it. From this demarcation, claims Plutarch, comes the term pōmērium: post-mūrum, "beyond the wall." This boundary was extended by Servius Tullius, an Etruscan king of Rome, when Romulus' city reached its maximum population density (see Passage for Comparison #1). Later Roman leaders, including the emperor Claudius, also extended the cippi pōmērī, or stone boundary markers.

Tiberius Claudius Nero Germanicus or the Emperor Claudius

Although Augustus was the consummate statesman, Claudius seems to have been the most scholarly of the Julio-Claudian emperors. He wrote histories of the Etruscans, Carthage, and Augustus' principate; he also penned an autobiography. None of these has survived. During his own reign, this man of letters proposed that three new characters be added to the Latin alphabet, one of which is in line 9 of inscription I.A. A variation on the Greek character digamma, it appears inverted on this inscription (though not in our transcription of it). Replacing the v in the Classical Latin perfect tense forms ampliāvit and termināvit, its sound value was /w/. Claudius’ modifications of the alphabet were not popular; they survive in neither inscriptions nor literary sources beyond Claudius' reign.

Claudius had no military experience when he was named emperor. As commander-in-chief, however, he was concerned about his image in that respect. Consequently, in 43 he directed the general Aulus Plautius to invade Britain. The emperor himself accompanied Plautius as the forces crossed the Thames. This campaign against Britain lasted four years.

Inscription I.A, which commemorates Claudius’ expansion of the pōmērium of Rome, most likely resulted from his successful invasion of Britain. The historian Tacitus remarks that Claudius “enlarged the pōmērium of the city in accord with the ancient custom by which it was granted to those who had expanded the empire to extend also the boundaries of the city” (Annals XII.XXIII).

Inscription I.B

Lucius Mummius Achaicus

Mummius celebrated a triumph in 152 B.C. after defeating the Lusitanians in Spain. He destroyed and sacked Corinth and dissolved the Achaean Confederacy. Returning to Rome, he served as cēnsor with Scipio Aemilianus in 142 B.C.
I.A

1 Tiberius, -I (m), Roman praenomen.
   Claudius, -I (m), Roman gentilicium; (here) Tiberius Claudius Nero
   Germanicus, emperor A.D. 41–54, who was a member of this gens.

2 Drusus, -I (m), Roman cognomen of the gens Livia; (here) Nero Claudius
   Drusus Germanicus (38–9 B.C.).
   Caesar: = Caesar, Caesaris (m), cognomen of the gens Iulia
   (etymologically linked by Roman lexicographers to caedere, "to cut;"
   since Julius Caesar is said to have been cut from his mother's womb at birth in a
   Caesarean section—modern linguists doubt this connection; the name
   Caesar was inherited by Augustus and succeeding emperors and became a
   title designating the heir to the throne or the emperor himself).

3 Augustus, -I (m), title given to Octavius Caesar (literally, "venerable;"
   "majestic;" it was applied as an official title to subsequent emperors).
   Germanicus, -I (m), cognomen of Nero Claudius Drusus (inherited from his
   father; literally, "of or belonging to the province of Germania;" Claudius' 
   father, Drusus, served under the emperor Augustus and led four campaigns
   against the Germans).

4 pontifex, pontificis (m), priest, pontiff.
   maximus, -a, -um (superlative of magnus), senior, chief.
   The Pontifex Maximus was head of the college of priests that had supreme
   control in matters of public religion at Rome.
   tribunicus, -a, -um, of or belonging to a tribunus militum, a junior
   military officer, or to a tribunus plebis, the defender of the lives and
   property of the plebian, or lower, class.

5 imperator, imperatōris (m), commander, emperor.

6 censor, censōris (m), censor (Roman magistrate who punished moral and
   political misdemeanors).
   patria, -ae (f), country, fatherland.

7 finis, finis (m), end; (pl.) boundaries.
   pūmērium, -I (n), pomerium (formal boundary of Rome).

8 amplió (1), to extend.
   terminō (1), to demarcate, mark off by boundaries.
I.A and I.B—Ablative Absolute

I.A
CIL 6(1).1231. *A.D. 49. Discovered in 1738 in a vineyard on the Via Salaria, a Roman road running north-east from the city, this is one of eight or nine inscriptions found concerning Claudius’ expansion of the pōmērium. (Album #95)

TI(berius) CLAVDIVS,
DRVSI F(ilius), CAISAR
AVG(ustus) GERMANICVS,
PONT(ifex) MAX(imus), TRIB(ricia) POT(estate)
5 VIII, IMP(erator) XVI, CO(n)s(ul) III,
CENSOR, P(ater) P(atriae),
AVCTIS POPVLI ROMANI
FINIVS, POMERIVM
AMPLIAWIT TERMINAWITQ(ue).
I.B

1 Lúcius, -ī (m), Roman praenomen.
   Múmmius, -í (m), Roman gentilicium; (here) Lucius Múmmius Achaicus, who
   took and sacked Corinth in 146 B.C.
   ductus, -ús (m), generalship, command.
2 auspíciuin, -í (n), direction, control.
   imperium, -í (n), authority, command.
3 Ácháia, -ae (f), district of Æchaia in Greece.
   Corinthus, -í (generally f, but m here), city of Corinth in Greece.
4 rediit: = rediit.
5 triumphó (1), to triumph.
   ob (+ acc.), on account of, because of.
   -ce: demonstrative enclitic particle, used for emphasis.
6 rēs gestae, rērum gestārum (f pl), great deeds, exploits.
7 voveō, voveōre (2), vōvī, vōtum, to vow, promise solemnly.
8 aedēs, aedīs (f), temple, sanctuary, shrine.
   signum, -ī (n), signal, sign, statue.
9 Herculēs, Herculīs (m), Hercules (Greek hero, son of Jupiter and Alcména).
10 imperātor, imperātōris (m), commander.
   dēdicō (1), to set apart for a deity, dedicate.
I.B
CIL 1(2).626. 8144 B.C. Found in 1786 on the Caelian Hill. (LE #11)
For photograph, see page 38.

L(uci)us MVMMI(us), L(uci) F(ilius), CO(n)S(ul). DVCT(u)
AVSPICIO IMPERIOQVE
EIVS ACHAIA CAPT(a est). CORINT<h>O
DELETO, ROMAM REDIEIT
5 TRIVMPHANS. OB HASCE
RES BENE GESTAS, QVOD
IN BELLO VOVERAT,
HANC AEDEM ET SIGNV<m>
HERCVLIS VICTORIS
10 IMPERATOR DEDICAT.
Passage for Comparison #1

Upon the completion of the census, which had been expedited by fear of a law that threatened with death and imprisonment those who failed to register, Servius [Tullius, the sixth king of Rome] issued a proclamation calling on all Roman citizens, both horse and foot, to assemble at daybreak, each in his own century, in the Campus Martius. There the whole army was drawn up, and a sacrifice of a pig, a sheep, and a bull was offered by the king for its purification. This was termed the "closing of the lustrum" because it was the last act of the enrollment. Eighty thousand citizens are said to have been registered in that census; the most ancient of the historians, Fabius Pictor, adds that this was the number of those capable of bearing arms. To meet the wants of this population it was apparent that the City must expand, and so the king added two hills, the Quirinal and the Viminal, after which he proceeded to enlarge the Esquiline, going there to live himself, that the place might obtain a good reputation. He surrounded the city with a rampart, trenches, and a wall, and so extended the pōmērium. This word is interpreted by those who look only at its etymology as meaning "the tract on both sides of the wall." The space which the Etruscans used formerly to consecrate with augural ceremonies, when they proposed to erect their wall, establishing definite limits on either side of it, so that they might at the same time keep the walls free on their inward face from contact with buildings, which now as a rule are actually joined to them, and on the outside keep a certain area free from human uses. This space, which the gods forbade men to inhabit or to till, was called pōmērium by the Romans, quite as much because the wall stood behind it as because it stood behind the wall; and as the city grew, these consecrated limits were always pushed out for as great a distance as the walls themselves were to be advanced.

Livy, I.44
(B. O. Foster, transl.)

1. Why did Romulus mark out the pōmērium (see page 9)? Why did Servius Tullius extend it (see passage above)? Why did Claudius extend it? Compare Claudius’ motives with those of Romulus and with those of Servius Tullius.

2. Knowing a word’s etymology can help in discovering its significance. Pōmērium, for example, suggests that the Romans considered the area "beyond the wall" special, and the above passage shows this to be a religious custom inherited from the Etruscans. Can you think of other examples (English or Latin) where knowing the etymology of a word gives you better insight into its meaning?
Inscription II.A

tribus

There were originally three tribes in Rome: Tities, Ramnes, and Luceres. These titles survived as the names of the cavalry corps in the army. The word tribus, therefore, might be related to trēs, "three." The tribus developed, probably in the sixth century B.C., into a system of four urban tribes, plus a number of "rustic" tribes. Often named for a wealthy, land-owning gens of the region, the tribe was a basis for taxation, census, and military levy. By 241 B.C., the maximum number of thirty-five "rustic" tribes was reached. As this inscription shows, the tribe name was often incorporated as part of a citizen's full name.

libertī

Freedmen (i.e., former slaves) were citizens and were legally bound to their former master or patronus. Concerned at their growing number, Augustus enacted legislation to limit the number of slaves a master could manumit, but his own libertī he employed in his administration. After Augustus, freedmen in the imperial household grew in status; Claudius' freedmen Pallas and Narcissus were so powerful and wealthy that Nero, Claudius' successor, relegated libertī to less influential positions. For the most part, however, freedmen lived at or near subsistence level, usually in tenement housing in the poorer neighborhoods of Rome.
II.A

1. Lúcius, -i (m), Roman praenomen.
   Cornélius, -i (m), Roman gentilicium.
   Aulus, -i (m), Roman praenomen.
   Falernus, -a, -um, of or belonging to the Falernian voting tribe (Falernus was a district in the north of Campania).
   tribus, -ús (f), voting tribe.
   Pupillus, -i (m), Roman cognomen (literally, "little boy," "minor under a guardian").
2. verba facere, to speak.
   Marcus, -i (m), Roman praenomen.
   Iúnius, -i (m), Roman gentilicium.
3. Silánus, -i (m), cognomen of the gens Iúnia (from the Doric Greek Σιλανός, Silenus, the mythological tutor of the god Bacchus).
   Monimus, -i (m), Roman cognomen (literally, "the advisor").
4. ōrdō, ōrdinis (m), civil or social standing, rank, class.
5. rēs pública, rēi públicae (f), state, republic.
6. amatōr, amatōris (m), devoted friend, lover.
   municipium, -i (n), municipality, self-governing community in Italy.
7. mūnus, mūneris (m), service, duty, function.
8. cēnsō, cēnāre (2), cēnsui, cēnsum, to recommend, decide, decree (+ acc. and infin.).
9. mediānus, -a, -um, middle, central.
10. caussā = causā.
11. posteri, -órum (m pl), descendants, posterity.
I. A and II. B—Accusative and Infinitive

II. A


L(ucius) CORNELIVS, A(uli) F(ilius), FAL(erna tribu),
PVPILLVS
V(erna) F(ecit): CVM M(arcus) IVN[iu]S,
SILANI L(ibertus), MONIMVS EX
ORDINE SIT NOSTRO ET
VITILIS REI PVBLICAE
ET AMATOR MVNICIPI
MVNERAQVE EIVS
MVNICIPIO CONSPICIAMVS,
CENSEO LOCVM QVI EST EXTRA
PORTAM MEDIANAM . . .
HONORIS CAVSSA
M(arco) IVNIO SILANI L(iberto)
MONIMO POSTERISQ(ue) EIVS DARI.
II.B
2 quondam, formerly, once (upon a time).
praestantius (comparative adverb), rather highly.
4 fāma, -ae (f.), reputation, renown, fame.
5 probātus, -a, -um, esteemed, regarded with approval.
6 supér, -órum (m pl), those above, celestial beings, gods.
   ad superó: "to [the level of] the gods."
8 simplex, simplicis, straightforward, ingenuous, simple.
9 beātus, -a, -um, happy, fortunate.
11 ubique, anywhere, in any place whatever.
12 mortem obīre, to meet one’s death, die.
13 set: = sed.
15 coniúnx, coniugis (m/f), husband, wife, spouse.
   posuit: translate this verb and flēvit (16) with the English present perfect,
   "has ..."
16 fleō, fleère (2), flēvi, flētum, to weep for, lament.
   vulnera: = vulnera, here a metaphor for her grief, her emotional hurt or pain.
17 biduāta: = viduāta, from viduō (1) (+ abl.), to widow, bereave.
   sit ... biduāta: subjunctive in a relative clause of characteristic expressing
   cause, in primary sequence following the present perfects posuit and
   flēvit; translate "since she has been. . . . "
II.B

*CIL* 14.636, lines 8–25. Undated, but probably from the Imperial period, this inscription was found in Ostia on a marble base from the tomb of P. Aufidius Epictetus, who died at age 78.

HIC IAM NVNC SITVS
EST QVONDAM PRAE-
STANTIVS ILLE OMNIB(us)
IN TERRIS FAMA VITAQV(e)
5 PROBATVS. HIC FVIT AD
SVPEROS FELIX, QVO NON
FELICIOR ALTER AVT FVIT
AVT VIXIT. SIMPLEX, BONVS,
ATQVE BEATVS, NVMQVAM

TRISTIS ERAT, LAETVS
GAVDEBAT VBIQVE; NEC SENIB(us)
SIMILIS MORTEM CVPIEBAT
OBIRE, SET TIMVIT MORTEM,
NEC SE MORI POSSE PVTABAT.

10 HVNC CONIVNX POSVIT TERRAE
ET SVA TRISTIA FLEVIT VOL-
NERA, QVAE SIC SIT CARO BIDV-
ATA MARITO.
Passage for Comparison #2

The poet Ovid (P. Ovidius Naso), can be harshly satirical with his characters, but he seems to have genuine affection for the elderly Philemon and Baucis. While reading the story below consider:

A. How does Ovid describe Philemon and Baucis' life together? How do they compare with the husband and wife that you meet in inscription II.B?

B. Are these the stereotypical values of ancient Rome? How do you reconcile Ovid's story or Epictetus' epitaph with stories of extravagant luxury and monstrous excess? Which view do you think is more accurate?

Here once came Jupiter, in mortal guise, and with his father came Mercury, his wings laid aside. A thousand homes they came to seeking rest; a thousand homes were barred against them; yet one welcomed them, tiny indeed, and thatched with reeds and straw. But in that cottage Baucis, old and good, and old Philemon (he as old as she) had joined their lives in youth, grown old together, and eased their poverty by bearing it contentedly and thinking it no shame. It was vain to seek master and servant there; they two were all the household, to obey and to command. So when the heavenly ones reached their small home and, stooping, entered in at the low door, the old man placed a bench and bade them sit and rest their weary limbs, and Baucis spread on it a simple rug in busy haste.

[The elderly couple prepares and serves a simple but hearty meal for their guests, who eventually reveal their true identities. The gods then lead Philemon and Baucis up a hill, transform their hut into a magnificent temple, and destroy the rest of the neighborhood in a flood.]

Then Saturn's son in gentle tones addressed them: "Tell us, you good old man, and you, good lady, his worthy consort, what you most desire." Philemon briefly spoke with Baucis, then declared their joint decision to the gods: "We ask to be your priests and to guard your shrine; and since in concord we have spent our years, grant that the selfsame hour may take us both, that I my consort's tomb may never see nor may it fall to her to bury me." The prayer was granted. Guardians of the shrine they were while life was left, until one day, undone by years and age, standing before the sacred steps and talking about the old times, Philemon saw Baucis sprouting leaves and green with leaves she saw Philemon too, and as the foliage o'er their faces formed they said, while still they might, in mutual words, "Goodbye, dear love," and together the hiding bark covered their lips. Today the peasants in those parts point out with pride the two trees from one twin trunk grown side by side.

Ovid, *Metamorphoses* VIII.624–640; 689–720
(A. D. Melville, transl.)
Inscription III.A

Lucius Caesar

One of two sons of Augustus' daughter Julia and Marcus Agrippa, Lucius was considered, with his brother Gaius, to have been Augustus' heir. He took the toga virilis at age 15. In 2 B.C., he was awarded the title princeps iuventūtis, giving him command of the equestrian cadets. Exemptions were made from the limitations of the cursus honōrum, so that he and Gaius might be consuls at age 20. Four years after this inscription, however, much to Augustus' grief, Lucius died of a fever en route to Spain.

Inscriptions III.B and IV.B

tituli loquentēs

Inscriptions III.B and IV.B are examples of tituli loquentēs, "talking inscriptions," in which the inscribed object itself addresses the reader. Such tituli are common in Latin epigraphy. III.B and IV.B are tituli sepulcrālēs; there are also numerous examples of "speaking" tituli domestici. CIL 1(2).499, for example was carved on a lamp:

NE ATIGAS. NON SUM TUA; M. SUM.

Don't touch me. I'm not yours; I'm Marcus'.

As you translate each of these passages, consider what the message is. What is the stone saying to the passerby? Passage for Comparison #3 offers a chance for further discussion of this subject.

Inscription III.B

eō

The PIE root of the verb eō, "go," is *ey-, which is realized in Classical Latin as -e- (fs), i- (it), and e- (eō). In this inscription (lines 5–6), we see an older Latin spelling, where the digraph ei indicates a long i- in the compound form praeter-ei-s.
III.A

1. **Lūcius**, -i (*m*), Roman praenomen.  
   **Caesar, Caesāris** (*m*), cognomen of the *gēns* Julia (inherited by Augustus and succeeding emperors, it becomes a title designating the heir to the throne or the emperor himself).  
   **Augustus**, -i (*m*), title given to Octavius Caesar, hence known as Augustus (literally, "venerable," "majestic," it becomes the title of the emperors).  
   **divus**, -a, -um, deified, divine.  
   **Dīvī: i.e., of the deified Julius Caesar**.  
   **nepōs**, nepōtis (*m*), grandson.  

   **dēsignātus**, -a, -um, elected (but not yet having taken office), designate.  

3. **cum**: here *introducing a circumstantial clause with its verb in the imperfect subjunctive*.  
   **annōs nātus** XIII: literally, "born for the duration of fourteen years" (accusative of duration of time) = "fourteen years old."  
   **augur, auguris** (*m*), augur (member of the college of Roman priests who foretold the future by observing natural phenomena, especially the flight of birds).  

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III.B

1. **Marcus**, -i (*m*), Roman praenomen.  
   **Stātius**, -i (*m*), Roman gentilicium (possibly a slave name in origin).  

2. **Chilō, Chilōnis** (*m*), Roman cognomen (probably from the Greek χιλός "lip").  

3. **lassus**, -a, -um, weary, exhausted.  

4. **praetereis**: = *praeteris*, from *praetereō*.

5. **ambulāreis**: = *ambulāveris*: *perfect subjunctive in a concessive clause*, "although you have walked."  

6. **hōc** (*adv.*), to this place, here.  

7. **veniundum**: = *veniendum*.  

III.A and III.B—Cum Circumstantial and Concessive Clauses

III.A

*CIL* 6.36908. 2 B.C. Found in 1899 in the Roman Forum. *(LE #65)*

For photograph, see front cover.

L(ucio) CAESARI, AVG(usti) F(ilio), DIVI N(epoti)
PRINCIPI IVVENTV(ti)S, CO(n)S(uli) DESIG(nato)
SENATVS.

III.B.

*CIL* 1(2).2138. Undated, but belonging to the period before the death of Caesar, this inscription was found in 1765 near Mantua in Cisalpine Gaul.

M(arcus) STATIVS,
M(arci) L(ibertus) CHILO
HIC.
HEVS TV, VIATOR LAS-
SE, QV[i] ME PRAETE-
REIS,
CVM DIV AMBVLA-
REIS, TAMEN HOC
VENIVNDVM EST TIBI.
IV.A

1 Gaius, -I (m), Roman praenomen.
   Popilius, -I (m), Roman gentilicium.
   Heraclia, -ae (m), Roman cognomen (originally referring to Hercules or
   Heracles in Greek).
   hērēs, hērēdis (m/f), heir, heiress.
   uti: = ut.
2 Vaticānus, -a, -um, Vatican (used of a hill in Rome, on the west bank of the
   Tiber River).
3 iūxtā (+ acc.), near.
   Ulpīus, -I (m), Roman gentilicium.
4 Narcissus, -I (m), Roman cognomen (originally referring to the Narcissus of
   myth, who became infatuated with his own beauty).
5 reliquiae, -arum (f pl), remains.
6 Fadie, -ae (f), Roman praenomen.
   Maxima, -ae (f), Roman cognomen (literally, "most eminent," "greatest").
7 hūmānitās: = hūmānītus (adv.), in the manner of human beings (often used
   as here in a euphemistic reference to death).
   acciderit: perfect subjunctive in the protasis of a future less vivid condition, "if
   anything should have happened," "if anything should happen."
IV.A and IV.B—Indirect Command

IV.A


G(aius) POPILIVS HERACLVS HEREDIB(us) SALVT(em dicit.)
VOS, HERedes MEI, ROGO IVBEOQVE
FIDEIQVE VESTRAE COMMITTO VTI
MONVMENTVM MIHI FACIATIS IN (monte)
VATIC(ano)
5 AD CIRCVM, IVXTA MONVMENTVM VLPI
NARCISSI; . . .
IBIQVE RELIQVIAS
MEAS ET FADIAE MAXIMAE VXORIS MEAE
SI QVID EI HUMANITATVS ACCIDERIT, PONI VOLO.
IV.B

1 tam et si: = tamet si, even though.
   properō (1), to hurry, be in a rush.
2 saxolus = saxulus, -I (m), tombstone.
3 aspiciō, aspicere (3), aspexi, aspectum, to inspect, look over.
   scriptūst: = scriptum est.
4 os, ossis (n), bone.
   Maecius, -ī (m), Roman gentilicium.
   Lūcius, -ī (m), Roman praenomen.
5 Pilotīmus, -ī (m), Roman cognomen (probably from the Greek φιλότιμος,
   "loving honor," "ambitious").
   vasculārius, -ī (m), maker or seller of small vessels or table-ware.
   volēbam . . . essē: although volō usually takes a complementary infinitive,
   it may also take a subjunctive clause (often without ut or nē), particularly
   when its subject is different from the subject in the subordinate clause.
6 nescius, -a, -um, ignorant, unaware.
   nē: = nē, that . . . not.
IV.B
CIL 1(2).1209, lines 1–5. Undated, but belonging to the period before the death of Caesar. Found at Rome.

ADVLESCENS, TAM ET SI PROPERAS,
HIC TE SAXOLVS ROGAT VT SE
ASPICIAS DEINDE VT QVOD SCRIPTVST
LEGAS. HIC SVNT OSSA MAECI LVCI SITA
5 PILOTIMI VASCVLARI. HOC EGO VOLEBA(m)
NECIVS NI ESSES. VALE.
Passage for Comparison #3

Inscriptions III.B and IV.B offer simple, philosophical thoughts on life and death. The philosopher/poet Lucretius (T. Lucretius Carus) addressed such matters in great depth in his De rerum natura. This didactic epic was an attempt to put the ideas of the Greek philosopher Epicurus into Latin poetry, thus making them more accessible to Romans. Consider this excerpt from Book III:

Accordingly when you see a man resenting his fate, that after death he must either rot with his body laid in the tomb, or perish by fire, or the jaws of wild beasts, you may know that he rings false, and that deep in his heart is some hidden sting, although himself he deny the belief in any sensation after death. He does not, I think, admit what he professes in full measure, he does not wholly remove and eject himself from life; but unknown to himself he makes something of himself to survive. For when he in life anticipates that birds and beasts will mangle his body after death, he is pitying himself; for he does not distinguish himself from that thing, he does not separate himself sufficiently from the body there cast out, he imagines himself to be that, and standing beside it gives it a share of his own feeling. Hence he resents that he was born mortal; and he does not see that in real death there will be no other self that could live to bewail his perished self, or stand by to feel pain that he lay there lacerated or burning.

Lucretius, De rerum natura, III.870–887
(W. H. D. Rouse, transl.)

1. In a sentence or two, paraphrase what Lucretius is saying here. Do you agree or disagree with his ideas?
2. How is this message similar to the ideas expressed in the tituli loquentes III.B and IV.B? Is there a message to the living about dealing with death?
Inscription V.A

Heritage

Evident in many of these inscriptions is the high premium Romans placed on family heritage. Individuals are identified as "son of so-and-so"; the gentilicium, or family name, is the most emphasized part of the Roman tria nōmina system. This value system, this "order of things," is shattered when parents must bury their children. The premature death of a child, aside from its expected emotional impact, also jeopardizes the future of that gēns.

This theme is very evident in Vergil’s epic, the Aeneid. The Fates allot to Aeneas the task of sailing to Italy from Troy, and of ensuring the safety of his son Ascanius. Aeneas himself does not found Rome; his destiny is only that of transitional link between Trojan and Roman identity. In J. R. R. Tolkien’s words, "Starting is too great a claim for any, and only a small part is played in great deeds by any hero." Preserving the family heritage, therefore, becomes a means to immortal fame, a way to surpass the mortality of the individual.

Passage for Comparison #4 shows how Vergil appealed to such Roman sensibilities in describing the fall of Troy. The king-father Priam is brutally murdered, but not before he is forced the watch the slaughter of his children. Hector, the pride of the royal family, was slain by Achilles. Likewise, Deiphobus, Polydorus, Troilus, and Paris all precede their father ad unbrās. Vergil’s description of the death of Priam’s youngest son is laden with pathos because the old man is helpless to stop it. The Greeks sever all the roots of this family tree before the lifeless "trunk" is cast onto the seashore. The Trojan women are left to mourn the man and the city, but no son is left to avenge them.

Inscription V.B

Context

This inscription, on a small marble tablet, was reportedly found in a columbarium near Rome. Columbaria were large burial chambers, where many ash-urns were stored in small niches. The inscription signifies that the accounts submitted by the building contractor are in agreement with those of the columbarium’s caretakers.
V. A

1. deis mānibus: “to the deified spirits of the dead.”

sacrūm: translate with the datives deis mānibus and Quintō Sulpiciō . . .
Maximō, “sacred to . . ., to . . .”; the adjective with the datives simply identifies the monument on which the words are written and does not serve as part of a grammatically complete sentence.

2. Quintus, -ī (m), Roman praenomen.
Sulpicius, -ī (m), Roman gentilicium.
Claudius, -a, -um, Claudian.
tribus, -ās (f), voting tribe.
Maximus, -ī (m), Roman cognomen (literally, “most eminent,” “greatest”).
domō Rōmā: ablative absolute.

certāmen, certāminis (n), contest, match.
lūstrum, -ī (n), period of five years.
Originally a lūstrum was a religious ceremony marking the end of the enrollment of the population (the cōnśus), taken every five years. The period of five years between two of these celebrations was then called a lūstrum. The emperor Domitian established the Capitoline games in A.D. 86. Therefore, the “third lūstrum of the contest” would have been in 94.

3. profiteor, profītērī (2), professus sum, to enroll, register.
favor, favōris (m), favor, support.
ob (+ acc.), on account of, because of.
tener, tenera, tenerum, tender, youthful.
setās, setātis (f), age, time of life.
admīrātiō, admirātiōnis (f), amazement, admiration.
ingeniūm, -ī (n), ingenuity, talents, abilities.
perdūco, perdūcere (3), perdūxi, perdūctum, to lead, bring.

4. extemporālis, -īs, -e, on the spur of the moment, extemporaneous.
eō: “this (inscription),” dative with subiectī.
subiciō, subiciere (3), subiēcī, subiectum (+ dat.), to append, place under.
adolescens, -ēs (m), love, desire, affection.
indulgeō, indulgēre (2), indulgētī (+ dat.), to be indulgent, show favor.

5. Quintus, -ī (m), Roman praenomen.
Sulpicius, -ī (m), Roman gentilicium.

Bucūram(m)ius, -ī (m), Roman cognomen (from the Greek bukōramos, “good writer”).
Lūcinia, -ae (f), Roman cognomen.
Januāria, -ae (f), Roman cognomen (literally, “of or belonging to Janus,” god of gates and doorways).
Infīlix, infīlicia, unfortunate, miserable.
pius, -a, -um, dutiful, affectionate.

6. fecūrunt: supply hoc monumentum.
posterī -ōrum (m pl), descendants, posterity.
V. A and V.B—Purpose Clause

V. A

*CIL* 6(4.2).33976. *A.D. 94.* Found in 1871 on the east tower of the Porta Salaria in Rome. *(Album #153)*

DEIS MANIBVS SACRVM
Q(uinto) SVLPICIO, Q(uinti) F(ilio), CLA(udia tribu),
MAXIMO, DOMO ROMA; VIX(it) ANN(os) XI, M(enses)
V, D(ies) XII.
HIC, TERTIO CERTAMINIS LVSTRO INTER GRAECOS
POETAS DVOS ET L
PROFESSVS, FAVOREM QVEM OB TENERAM
AETATEM EXCITAEVAT

5 IN ADMIRATIONEM INGENIO SVO PERDVXIT ET
CVM HONORE DISCESSIT. VERSVS

EXTEMPORALES EO SVEICTI SVNT NE PARENT(es)

ADFECTIB(us) SVIS INVDVSISSE VIDEANT<ur>.

Q(uintus) SVLPICIVS EVGRAMVS ET LICINIA
IANVARIA PARENT(es) INFELICISSIM(i) F(ilio)
PIISSIM(o) FEC(erunt) ET SIB(i) P(osterisque) S(uis).
V.B

1. **Marcus**, -I (m), Roman praenomen.
   **Aemilius**, -I (m), Roman gentilicium.
   **Crestus**, -I (m), Roman cognomen (possibly from the Greek χαριτως, "morally good," "valiant").

2. **Fabius**, -I (m), Roman gentilicium.
   **Felix**, Felid (m), Roman cognomen (literally, "happy," "fortunate").
   *Huius monumenti . . . sedificii: the first noun serves to qualify the second. "of this commemorative building."

3. **Curtator**, Curtatoris (m), superintendent, curator.

4. **Socius**, -I (m), colleague, partner; (pl.) members of a collegium (a guild, club, or society of men who work in the same trade or have some interest in common).

5. **Confero**, Conferre (irreg.), contuli, conlatum, to contribute.
   uti: ut.

7. **Rati, ratiomis**, (f), financial account, credit balance.

8. **Signo** (1), to seal, attest.
   *Signarunt: = signavertunt.
   **Par, Paris, fair, equitable, square.
   Actum, -I (n), written record of events, official record of a business transaction.
   Actum: supply hoc est."
V.B

CIL 6(2).11034. September 30, 6 B.C. Found before 1855 on the Via Latina. (Album #24)

M(arcus) AEMILIVS CRESTVS,
M(arcus) FABIVS FELIX HVIVS MON-
VMENTI CVRATORES AE-
DIFICI, XXXVI SOCIORVM,
QVI IN EO MONVMENTO CON-
TVLERVNT PECVnia(m) VT I AEDI-
CARETVR, RATIONES ACCEPERVNT,
IDE(m) SIGNARVNT SE RATIONES
PARES HABERE. AEDIFICI ACTV(m).
Passage for Comparison #4

In literature, the king is often a metaphor for the well-being of the kingdom itself. The madness of King Lear, who rages in the midst of a thunderstorm, is echoed in the fury of the weather: the world itself is mad. Lady Macbeth's childlessness is indicative of how barren Scotland has become under the reign of her husband. So, in the Aeneid, Troy's King Priam is a metaphor for the fall of the city and the hopelessness of its tragic final night. In Aeneid II, Aeneas tells of Priam's death:

"But see, one of Priam's sons, Polites, has just escaped from slaughter at the hands of Pyrrhus and now fled, wounded, through the foemen and the spears down the long colonnades and across the empty halls. Pyrrhus was at his heels in hot fury, with his spear threatening another wound, and each moment he was all but clutching him with his hand. At last Polites came within sight of his parents; and there before their faces he fell, and in copious blood his life streamed away. At that, Priam, even with death all around him and no escape, did not refrain or spare his anger and his words. You! he cried, 'If in all heaven there is any righteousness which takes note of utter wrong, may the gods give you fit thanks and reward you with your due for this wickedness, this foul outrage to a father's countenance, in so making me see my own son's death before my very eyes! Not so did the great Achilles, whom you falsely claim to be your father, treat Priam when he was his foe; he respected faithfully the suppliant's rights, restored Hector's bloodless body for burial, and gave me safe return to my realm.' So said the aged king and he cast his spear. Too weak to wound, it was fended away by the bronze shield; it merely clanged against it and stayed hanging from the shield's center. Pyrrhus answered, 'If so, you shall be my messenger to Achilles my father; remember to tell him of my deplorable deeds and how his son disgraced him. Now die!' So speaking he dragged Priam, quaking and sliding in a pool of his own son's blood, right up to the altar. He twined his left hand in Priam's hair. With his right hand he raised his flashing sword and buried it to the hilt in his side. Priam's destiny ended here, seeing Troy fired and Troy's walls down; such was the end fated to him who had augustly ruled a great empire of Asian lands and peoples. His tall body was left headless on the shore, and by it the head hacked from his shoulders: a corpse without name."

Vergil, Aeneid II.526–558
(W. F. Jackson Knight, transl.)

1. Paraphrase Priam's verbal attack on Pyrrhus. When his weapons fall, how does he try to hurt the youth?
2. How is Priam like the parents of Quintus in Inscription V.A?
Inscripton VI.A

oe and ū

In earlier Latin the digraph oe spells a long ū. Historically, this ū may have come from a diphthong *oi, which explains the older spelling oe in coer(āvit) in line 3 of VI.A and line 2 of VI.B.

Inscripton VI.B

Bridges

Stone bridges were a late development at Rome. Before 179 B.C., the pōns sublicius, or wooden bridge, predominated. The Pōns Fabricius, one of the three earliest stone bridges at Rome, was built by Fabricius in 62 B.C., according to Dio Cassius. One source calls it "the best preserved bridge in Rome, being practically the original structure."
VI.A

1 Lūcius, -i (m), Roman praenomen.
   Sentius, -i (m) Roman gentilicum.
   Cāius = Gāius, -i (m), Roman praenomen.
   praetor, praetōris (m), praetor (a Roman magistrate concerned with judicial functions).
2 dē (+ abl.), down from, concerning, about, according to.
   sententia, -ae (f), decision, decree.
3 terminō (1), to demarcate, mark off by boundaries.
   coerāvit: = cūrāvit.
4 bonum factum: supply sit, present subjunctive expressing a wish (optative subjunctive), "may what has been done be good," a formula of good omen attached to edicts.
   néqueis: = nēquīs or nē quis + present subjunctive expressing a wish (optative subjunctive), "may no one. . . ."
5 terminus, -i (m), boundary-line.
6 ustrīna, -ae (f), fire, place where corpses are burned.
7 nīve: = nēve, and . . . not, nor.
8 cadāver, cadāveris (n), dead body, corpse.
   stercus cadāver: note the asyndeton (lack of connective).

VI.B

1 Lūcius, -i (m), Roman praenomen.
   Fabricius, -i (m), Roman gentilicum.
   Cāius = Gāius, -i (m), Roman praenomen.
   cūrātor, cūrātōris (m), superintendent, curator.
2 faciundum: = faciendum.
   coerāvit: = cūrāvit.
VI.A and VI.B—Gerundive

VI.A

NS 1943, 26. *83 B.C. Found in 1942 at Rome near the Via Marsala. (Album #1)

L(ucus) SENTIVS, C(ai) F(ilius), PRAetor,
DE SEN(atus) SENT(entia) LOCA
TERMINANDA COER(avit).
B(onum) F(actum). NEIQVIS INTRA
5 TERMINOS PROPIS
VRBEM VSTRINAM
FECISSE VELIT, NIVE
STERCVS CADAVER
INIESISSE VELIT.

VI.B

CIL 1(2).751a. 62 B.C. Main inscription (of three) on the east side of an arch adjacent to the left bank of the Tiber. (LE #18)

L(ucus) FABRICIVS, C(ai) F(ilius), CVR(ator) VIAR(um),
FACIVNDVM (pontem) COERAVIT.
Inscriptions VII.A

Trajan's Column

In A.D. 101–102 and again in A.D. 105–106, the emperor Trajan led expeditions into Dacia, first to extend, then to secure the borders of the Empire. The province, on the lower Danube, was the final addition to the Roman Empire. With the money from these conquests, Trajan set about a program of public building at Rome. Augustus and Vespasian had set precedents for such a program and, in fact, Trajan built his forum adjacent to Augustus'. Trajan's forum contained, in the center, an equestrian statue of himself and, along the sides, statues of conquered Dacians and victorious Roman generals. The Basilica Ulpia (this name from Trajan's gentilicium), located behind the Forum, was the largest basilica in Rome at the time.

Behind the basilica, centered on the same axis as the equestrian statue, was the column. A monument to the victory in A.D. 101–102 over the Dacian king Deceballus, the column is 39.83 meters high. A winding relief depicting the Dacian campaign covers the column. Particularly emphasized in the relief is the ingenuity of the Roman army's corps of engineers. At the base, where Trajan's ashes were buried in August, A.D. 117, is a tablet bearing the dedicatory inscription found on page 41 (VII.A).

The last two lines of this inscription can be difficult to translate. For example, is tantis operibus (1.6) dative or ablative? Passage for Comparison #5, a selection from the historian Dio Cassius, offers some help in translating these lines.

Inscription VII.B

Context

This inscription is the introductory portion of a decree of the senate of Ferentinum. In the body of the decree, omitted here for the sake of brevity, the senators agree to petition T. Pomponius Bassus at Rome to receive their town into his patronage. In such an arrangement, which was fairly common in the Imperial period, a wealthy Roman agreed to advocate for a municipality and to represent its needs and concerns to the Emperor.
VII.A

2 imperātor, imperātōris (m), commander, emperor.
Caesar, Caesāris (m), cognomen of the gēns Iūlia (etymologically linked by Roman lexicographers to caedere, "to cut," since Julius Caesar is said to have been cut from his mother's womb at birth in a Caesarean section—modern linguists doubt this connection; the name Caesar was inherited by Augustus and succeeding emperors and became a title designating the heir to the throne or the emperor himself).
divus, -a, -um, deified, divine.
Nerva, -ae (m), Roman cognomen (literally, "muscle" or "cord on a musical instrument"); Marcus Cocceius Nerva (Roman emperor A.D. 96–98, adopted Trajan as his heir).

3 Traiānus, -i (m), Roman cognomen; Marcus Ulpius Trajan (Roman emperor A.D. 98–117).
Augustus, -i (m), title given to Octavius Caesar and subsequently applied to emperors (literally, "venerable," "majestic," it became the title of the emperor).
Germānicus, -i (m), cognomen of Nero Claudius Drusus and later of members of the imperial family (literally, "of or belonging to the province of Germania").
Dācicus, -i (m), Roman cognomen (literally, "of or belonging to Dacia," a province north of the Danube).
pontifex, pontificis (m), priest, pontiff.

4 tribūnicius, -a, -um, of the plebian tribune, tribunician.
potestās, potestātis (f), power.
patria, -ae (f), country, fatherland.
ad (+ acc.), to, toward, at, near; (+ gerund) for the purpose of.
dēclārō (1), to make known, show.
altitūdō, altitūdinis (f), height.

5 opus, operis (n), work, labor.
ēgerō, ēgere (3), ēgessi, ēgestum, to carry away, remove by digging.
sīt ēgestum: note the use of the singular verb with the two subjects, mōns et locus.
VII. A and VII.B—Gerund

VII.A

*CIL* 6(1).960. A.D. 113. On the southeast side of the base of Trajan's column. (*LE* #57)
For photograph, see page 38.

SENATVS POPVLVSQVE ROMANVS
IMP(erati) CAESARI, DIVI NERVAE F(ilio), NERVAE
TRAIANO AVG(usto) GERM(anico) DACICO, PONTIF(ici)
MAXIMO, TRIB uncontia) POT(estate) XVII, IMP(erati)
VI, CO(n)s(uli) VI, P(atri) P(atiae),
5 AD DECLARANDVM QVANTAE ALTITV DINIS
MONS ET LOCVS TANTI[s ope]RIBVS SIT EGESTVS.
VII.B

5 Lūcius, -i (m), Roman praenomen.
   Arruntius, -i (m), Roman gentilicium.
   Stella, -ae (m), Roman cognomen (literally, "star"); L. Arruntius Stella (consul
   suffectus in 101 or 102, poet and patron of Martial and Statius).
2 Iūlius, -i (m), Roman gentilicium.
   Marinus, -i (m), Roman cognomen (literally, "of or belonging to the sea").
4 Manius, -i, Roman praenomen.
   Acilius, -i (m), Roman gentilicium.
   Placidus, -i (m), Roman cognomen (literally, "peaceful").
   Petrōnius, -i (m), Roman gentilicium.
   Frontō, Frontēnis (m), Roman cognomen (literally, "the forehead").
5 IIIIvir, -i (m), member of a Board of Four.
   iūs dicere, to give decisions on points of law, administer justice.
   Ferentīnum, -i (m), Ferentium (town in Latium).
   aedēs, aedis (m), temple, sanctuary, shrine.
   Mercurius, -i (m), Mercury (messenger god).
6 scribundō = scribendo.
   Quintus, -i (m), Roman praenomen.
   Segiarnus, -i (m), Roman gentilicium.
   Maeciānus, -i (m), Roman cognomen (literally, "of Maecia," a Roman tribus).
   Titus, -i (m), Roman praenomen.
   Munius, -i (m), Roman gentilicium.
   Nomantinus (Numantīnus), -i (m), of or concerning Numantia (a town in
   Hispania Tarraconensis).
VII.B
CIL 6(1).1492, lines 1–9. A.D. 101 or 102. Found in 1558 in Rome. (LE #54)

L(ucio) ARRVTIO STELLA,
L(ucio) IVLIO MARINO CO(n)s(ulibus),
XIII K(alendas) NOV(embres),
M(anius) ACILIVS PLACIDVS (et) L(ucius) PETRONIVS
FRONTO,
5 IIIIVIR(i) I(ure) D(icundo), S(enatum) C(onsuluerunt)
FERENTINI IN CVRIA AEDIS MER-
CVRI. SCRIBVNDQ ADFVERVNT Q(uintus)
SEGIARNVS MAE-
CIANVS (et) T(itus) MVNIVS NOMANTINVS.
Passage for Comparison #5

In the late 2nd to early 3rd centuries A.D., Dio Cassius wrote a history of Rome to A.D. 229. The work took a decade of research and a dozen years to write. An excerpt from Book LXVIII sheds light on the final two lines of Inscription VIIA:

[Trajan] also built libraries. And he set up in the Forum an enormous column, to serve at once as a monument to himself and as a memorial of his work in the Forum. For that entire section had been hilly and he had cut it down for a distance equal to the height of the column, thus making the Forum level.

Dio Cassius, LXVIII.3
(Earnest Cary, transl.)

Even when the Empire began its decline, the legacy of Trajan's public architecture was still a highpoint of the city. In the second half of the fourth century, the historian Ammianus Marcellinus mentions it in his history of Rome from A.D. 96–330. He describes the scene as the Emperor Constantius enters Rome:

But when he came to the Forum of Trajan, a construction unique under the heavens, as we believe, and admirable even in the unanimous opinion of the gods, he stood fast in amazement, turning his attention to the gigantic complex about him, beggaring description and never again to be imitated by mortal men. Therefore abandoning all hope of attempting anything like it, he said that he would and could copy Trajan's steed alone, which stands in the center of the vestibule, carrying the emperor himself.

Ammianus Marcellinus, Res gestae XVI.10, 15
(John C. Rolfe, transl.)
Bibliography


Vocabulary

A
acciō, accipere (3), accēpī, acceptum, to accept as valid or satisfactory
ad (+ acc.), to, toward, near, beside
ad (+ gerundive), for the purpose of
adsārum, adesse (irreg.), adfīlus, adfītūrus, to be present
adulāscēns, adulāscentia (m/f), young man or woman
sedīficium, -ī (n), building
sedīficīō (1), to construct, build
alter, altera, alterum, the one or other (of two)
ambulaō (1), to walk
annus, -ī (m), year
audeō, augère (2), auxī, auctum, to increase, enlarge, make greater
aut . . . aut, either . . . or

B
bellum, -ī (n), war
bene, well
bonus, -a, -um, good, virtuous

C
capiō, capere (3), cēpi, captum, to seize, occupy
cārus, -a, -um, beloved, dear
causā (+ preceding gen.), for the purpose of, for the sake of
circus, -ī (m), the Circus Maximus
committō, committere (3), commissa, commissum, to entrust, commit
cōnspeciō, cōnspeciere (3), cōnspectiō, cōnspectum, to catch sight of, notice, look upon
cōnsul, cōnsulis (m), consul (one of two highest magistrates of the Roman Republic)
cōnsulūs, cōnsulere (3), cōnsulūs, cōnsulūm, to ask advice of, consult
cum, when, while, as, since, although
cum (+ abl.), with
cupio, cupere (3), cupīvī, cupitum, to want, wish for
cūria, -ae (f), curia, meeting place of senate
cūrō (1), to take charge of, look after, see to, attend to
cūrātor, cūrātoris (m), superintendent, curator

d
deinde, then, next, afterwards
dēleō, dēlere (2), dēlēvī, dēlētum, to destroy
dēus, -ī (m), god
dīcō, dicere (3), dixī, dictum, to speak, deliver
salūtem dicere, to greet
diēs, diētis (m), day
discēdō, discerdere (3), discersī, discerssum, to depart, leave
dō, dare (irreg.), dēdī, datum, to give
domus, -ās (f), home
duo, duae, duo, two

E
ego, I
et, and
ex (+ abl.), from
excītō (1), to stir up, excite, inspire
extrā (+ acc.), outside

F
facio, facere (3), factūs, factum, to make, erect, do
fēlix, fēlicis, lucky, happy, fortunate
filius, -ī (m), son
finis, finis (m), end; (pl) boundaries.
**Vocabulary**

G
gaudēō, gaudēre (2, semi-deponent),
gavius sum, to be glad, rejoice
Græcus, -a, -um, Greek

H
habēō (2), to hold, regard, consider
heus! (interjection used to attract
someone’s attention), hey!
hic (adv.), here, in this place
hic, haec, hoc, this; he, she, it
honor, honōris (m), honor, respect
honōris caussa, as an honor

I
iām, now
ibi, there, in that place
īdem, eadem, idem, the same
ille, illa, illud, that
in (+ abl.), in, on
in (+ acc.), into, toward, until
iniō, iniēre (3), iniēci, iniēctum, to throw into
inter (+ acc.), between, among
intrā (+ acc.), inside, within
is, ea, id, this, that; he, she, it.
iubēō, iubēre (2), iussē, iussum, to
order
iuōs, iūris (n), law, justice

K
Kalendor, -ārum (fpl), the Kalends,
the first day in the month

L
laetus, -a, -um, happy
legō, legere (3), legi, lectum, to
read
libertas, -ī (m), freedman,
manumitted slave
locus, -ī (m, n in pl), site, place.

M
mānēs, mānium (m pl), spirits of the
dead
maritus, -ī (m), husband
maximus, -a, -um (superlative of
magnus), very great, greatest, very
large, most senior, chief
mēnās, mēnās (m), month
meus, -a, -um, my
mōns, montis (m), mountain, hill
monumentum, -ī (n), tomb,
monument, memorial
morior, morī (3), mortuus sum, to
die
mors, mortis (f), death
mānus, māneris (n), service, duty,
function

N
nāscor, nāscī (3), nātus sum, to be
born
nātus: perfect participle of nāscor
nē, that . . . not, in order that . . . not
nec or neque, and . . . not
nōn, not
noster, nostra, nostrum, our
November, Novembris,
November, November
numquam, never
nunc, now

O
omnis, -is, -e, all.

P
parēns, parentis (m/f), parent
pater, patris (m), father
pecūnia, -ae (f), money
poēta, -ae (m), poet
pōnō, pōnere (3) posui, posuitum, to
put, place
pōns, pontis (m), bridge
pontifex, pontificis (m), priest,
pontiff
populus, -ī (m), people
porta, -ae (f), gate
possīum, posse (irreg.), potui, to be
able (to)
praetereō, praetereāre (irreg.),
praetereiī, praeteritum, to go past
princeps, principis (m), prince,
leader, chief
prope (comparative = propius) (+
acc.), near.
putō (1), to think, consider, believe,
suppose.
Q
quantus, -a, -um, how big? how great?
-que, and
qui, quae, quod (rel. pron.), who, which, that
quis, quid, anyone, anything

R
redeō, redire (irreg.), reddi, redditum, to return
rogō (1), to entreat, ask
Rōma, -ae (f), Rome
Romānus, -a, -um, Roman, of Rome

S
sacer, sacra, sacrum, sacred
salūs, salūtis (f), greetings, wishes for one's welfare
scribō, scribere (3), scripsi, scriptum, to write
se, him/her/itself, themselves
sed, but
senātus, -ās (m), senate, council of elders
senex, senis (m), old man
si, if
sic, thus, in this manner
stercus, stercoris (m), dung, manure
sum, esse (irreg.), futūrum, to be
suus, -a, -um, his/her/its/their own

tactus, -a, -um, so great, such a big, of such size
terra, -ae (f), earth, ground, land
tertius, -a, -um, third
timeō (2), to fear, be afraid of
tristis, -is, -e, sad, gloomy, unhappy, grim
tū, you (sing.)

U
urbs, urbis (f), city
ut or utē, that, so that
ūtilis, -is, -e (+ dat.), useful, serviceable, profitable
uxor, uxoris (f), wife

V
valē, goodbye, farewell
veniō, venire (4), vēni, ventum, to come
versus, -ūs (f), line of poetry, verse
vestēs, vestis, vestrum, your (pl.)
via, -ae (f), road, street
viātor, viātoris (m), traveler
victor, victorīs (m), conqueror, victor
videō, vidēre (2), vidi, visum, to see; (passive) to seem
vīta, -ae (f), life
vivō, vivere (3), vixi, vīctum, to live
volō, velle (irreg.), volui, to wish, want, be willing
vōs (pl.), you
vulnus, vulneris (n), wound
Cultural Topics
and Additional Syntactic Features

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