



FELIX

Stage 6

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1 servī per viam ambulābant.



2 canis subitō lātrāvit.



7 Quīntus per viam ambulābat.



8 iuvenis clāmōrem audīvit.



3 Grumiō canem timēbat.



4 “pestis!” clāmāvit coquus.



9 canis Clēmētem vexābat.



10 Quīntus canem pulsāvit.



5 Clēmēns erat fortis.



6 sed canis Clēmētem superāvit.



11 servī erant laetī.



12 servī Ouīntum laudāverunt.

## pugna

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

<b>pugna</b>	<i>fight</i>	<b>pulsāvit</b>	<i>hit, punched</i>
<b>maxima</b>	<i>very large</i>	<b>quod</b>	<i>because</i>
<b>erat</b>	<i>was</i>	<b>incitābant</b>	<i>were urging on</i>
<b>pistōrēs</b>	<i>bakers</i>	<b>postquam</b>	<i>when, after</i>
<b>pānem</b>	<i>bread</i>	<b>festīnāvit</b>	<i>hurried</i>
<b>contentiōnem</b>	<i>argument</i>	<b>superāvit</b>	<i>overpowered</i>
<b>cum agricolā</b>	<i>with a farmer</i>	<b>agitāvit</b>	<i>chased</i>
<b>postulābat</b>	<i>was demanding</i>		



*Shopping for dinner.*



## Fēlix



5

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

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

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

<b>laetē</b>	<i>happily</i>
<b>libertus</b>	<i>freedman</i>
<b>invitāvit</b>	<i>invited</i>
<b>valdē</b>	<i>very much, very</i>
<b>commōtus</b>	<i>moved, affected</i>
<b>paene</b>	<i>almost</i>
<b>lacrimābat</b>	<i>was crying</i>
<b>tum</b>	<i>then</i>
<b>excitāvit</b>	<i>woke up, aroused</i>
<b>tōtam rem</b>	<i>the whole story</i>
<b>nārrāvit</b>	<i>told</i>
<b>parāvit</b>	<i>prepared</i>



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10

## Fēlix et fūr

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

tum pater tōtam rem nārrāvit.

- Caecilius: Fēlix ōlim in tablīnō scrībēbat. Fēlix erat sōlus. Clēmēns et Grumiō cibum in forō quaerēbant. Metella aberat, quod sorōrem vīsītābat. 5
- Fēlix: pater tuus aberat, quod argentāriam in forō administrābat.
- Caecilius: nēmō erat in villā nisi Fēlix et īnfāns. parvus īnfāns in cubiculō dormiēbat. subitō fūr per iānuam intrāvit. fūr tacitē ātrium circumspectāvit; tacitē cubiculum intrāvit, ubi īnfāns erat. Fēlix nihil audīvit, quod intentē labōrābat. fūr parvum īnfantem ē villā tacitē portābat. subitō īnfāns vāgīvit. Fēlix, postquam clāmōrem audīvit, statim ē tablīnō festīnāvit. 10
- Fēlix: dominus, postquam rem audīvit, erat laetus et mē liberāvit. ego igitur sum libertus. 15
- Quīntus: sed quis erat īnfāns? 20
- Caecilius: erat Quīntus!

<b>fūr</b>	<i>thief</i>	<b>in cubiculō</b>	<i>in a bedroom</i>
<b>post</b>	<i>after</i>	<b>tacitē</b>	<i>quietly</i>
<b>rogāvit</b>	<i>asked</i>	<b>ubi</b>	<i>where</i>
<b>nunc</b>	<i>now</i>	<b>nihil</b>	<i>nothing</i>
<b>ōlim</b>	<i>once, some time ago</i>	<b>portābat</b>	<i>began to carry</i>
<b>sōlus</b>	<i>alone</i>	<b>vāgīvit</b>	<i>cried, wailed</i>
<b>aberat</b>	<i>was out</i>	<b>statim</b>	<i>at once</i>
<b>sorōrem</b>	<i>sister</i>	<b>necāvit</b>	<i>killed</i>
<b>administrābat</b>	<i>was looking after</i>	<b>ita</b>	<i>in this way</i>
<b>nisi</b>	<i>except</i>	<b>servāvit</b>	<i>saved</i>
<b>īnfāns</b>	<i>child, baby</i>	<b>liberāvit</b>	<i>freed, set free</i>
<b>parvus</b>	<i>little, small</i>	<b>igitur</b>	<i>therefore, and so</i>



## About the Language

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

PRESENT TENSE

*singular* servus **labōrat**. *The slave works* or *The slave is working.*  
*plural* servī **labōrant**. *The slaves work* or *The slaves are working.*

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

IMPERFECT TENSE

*singular* poēta **recitābat**. *A poet was reciting.*  
 Metella in hortō **sedēbat**. *Metella was sitting in the garden.*

*plural* servī in forō **ambulābant**. *The slaves were walking in the forum.*

Pompēiānī vīnum **bibēbant**. *The Pompeians were drinking wine.*

PERFECT TENSE

*singular* coquus **intrāvit**. *The cook entered.*  
 Clēmēns clāmōrem **audīvit**. *Clemens heard the uproar.*

*plural* amīcī Caecilium **salūtāvērunt**. *The friends greeted Caecilius.*

iuvenēs ad tabernam **festīnāvērunt**. *The young men hurried to an inn.*

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

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

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

D Notice how Latin shows the difference between *is, are,* and *was, were.*

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

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

īnfāns in cubiculō **dormiēbat.** pater et māter **aberant.**  
*The baby was sleeping in the bedroom. The father and mother were away.*

F The perfect tense, on the other hand, is often used of a completed action or an action that happened once.

agricola mercātōrem **pulsāvit.** Pompēiānī agricolam **laudāvērunt.**  
*The farmer punched the merchant. The Pompeians praised the farmer.*



*This well-preserved bar at Herculaneum gives us a good impression of the taberna where Clemens met Felix.*

## Practicing the Language

A When you have read the following story, answer the questions on the following page.

### avārus

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

“avārus,” inquit fūr, “est sōlus. avārus servum nōn habet.” 5

tum fūrēs tablīnum intrāvērunt. avārus clāmāvit et ferōciter pugnāvit, sed fūrēs senem facile superāvērunt.

“ubi est pecūnia, senex?” rogāvit fūr.

“servus fidēlis pecūniam in cubiculō custōdit,” inquit senex. 10

“tū servum fidēlem nōn habēs, quod avārus es,” clāmāvit fūr. tum fūrēs cubiculum pefvērunt.

“pecūniam videō,” inquit fūr. fūrēs cubiculum intrāvērunt, ubi pecūnia erat, et pecūniam intentē spectāvērunt. sed ēheu! ingēns serpēns in pecūniā iacēbat. fūrēs serpentem timēbant et ē vīllā celeriter festīnāvērunt. 15

in vīllā avārus rīdēbat et serpentem laudābat.

“tū es bonus servus. numquam dormīs. pecūniam meam semper servās.”

avārus	miser
duo	two
habitābat	was living
inquit	said
pugnāvit	fought
facile	easily
fidēlis	faithful
custōdit	is guarding
ingēns	huge
serpēns	snake
iacēbat	was lying
timēbant	were afraid of, feared
celeriter	quickly
numquam	never
servās	look after



*ingēns serpēns.*

## Questions

- 1 Who was hurrying to the merchant's house?
- 2 Write down three details about the merchant from lines 2–3.
- 3 What did the thieves do immediately after entering the house?
- 4 In line 5, why did one of the thieves think the merchant would be alone?
- 5 In line 6, the thieves found the merchant in his study. What do you think he was doing there?
- 6 In lines 6–7, which two Latin words tell you that the merchant resisted the thieves? Why did he lose the fight?
- 7 In line 9, who did the merchant say was guarding his money? Why did the thief think he was lying?
- 8 Which room did the thieves then enter? What did they see?
- 9 In lines 15–16, why did the thieves run away?
- 10 In lines 18–19, how did the merchant describe the **serpēns**? What reasons did he give?

**B** Write out each sentence completing it with the correct form of the noun from the parentheses. Then translate the Latin sentence. Translate carefully the tenses of the verb.

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

**servus** in forō ambulābat.

*The slave was walking in the forum.*

(amīcus, amīcī) forum intrāvērunt.

**amīcī** forum intrāvērunt.

*The friends entered the forum.*

- 1 (libertus, libertī) per viam festīnābat.
- 2 (servus, servī) pecūniam portābant.
- 3 (fūr, fūrēs) ātrium circumspēctāvit.
- 4 (mercātor, mercātōrēs) clāmōrem audīvērunt.
- 5 (puer, puerī) fūrem superāvērunt.
- 6 (nauta, nautae) ad urbem festīnāvīt.

**C** Turn back to the story, **Fēlix et fūr**, on page 92. Read the lines 9–15 again, then make two lists, one for verbs in the imperfect tense, and one for verbs in the perfect. You should find five verbs in the imperfect, and seven verbs in the perfect tense. (The same verbs may occur more than once.)

## Slaves and Freedmen

Wherever you traveled in the Roman world, you would find people who were slaves, like Grumio, Clemens, and Melissa. They belonged to a master or mistress to whom they had to give complete obedience. They were not free to make decisions for themselves. The Romans, like the other peoples who lived around the Mediterranean in classical times, regarded slavery as a normal and necessary part of life. Even those who realized that it was not a natural state of affairs made no serious attempt to abolish it. Slavery in the Roman Empire, however, was not based on racial prejudice. Slaves came from many different tribes and countries: Gaul, Germany, Britain, Spain, North Africa, Egypt, different parts of Greece and Asia Minor, Syria, and Palestine. Color itself did not signify slavery or obstruct advancement. Nor did slaves live separately from free people. Many slaves would live in the same house as their master. Slaves and free people could often be found working together.

People usually became slaves as a result either of being taken prisoner of war or of being captured by pirates; the children of slaves were automatically born into slavery. By the first century A.D., slaves made up 30 to 40 percent of the total population of Italy. A merchant like Caecilius would have had no fewer than a dozen in his house and many more working on his estates and in his businesses. Very wealthy men owned hundreds and sometimes even thousands of slaves. A man named Pedanius Secundus, who lived in Rome, kept four hundred in his house there. When one of them murdered him, they were all, in accordance with Roman law, put to death in spite of protests by the people of Rome.



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

## The Work and Treatment of Slaves

Slaves were employed in all kinds of work. Slaves might be owned by private individuals; a family's slaves were considered part of the **familia**. Publicly owned slaves carried out such municipal duties as bath and aqueduct maintenance. In the country, the life of slaves was rougher and harsher than in the cities. They worked as laborers on farms, as shepherds and ranchers on the big estates in southern Italy, in the mines, and on the building of roads and bridges. Some of the strongest slaves were bought for training as gladiators.

In the towns, slaves were used for both unskilled and skilled work. They were cooks and gardeners, general servants, hairdressers, laborers in factories, musicians, actors, and entertainers. Many received training that made them valuable as skilled accountants, secretaries, teachers, doctors, midwives, managers of businesses, managers of corporations like brickyards and warehousing, and managers of farms, vineyards, and orchards. In the course of doing such jobs, they were regularly in touch with their masters and other free men; they moved without restriction about the streets of the towns, went shopping, conducted business, visited temples, and attended shows at the theater and amphitheater. Foreign visitors to Rome and Italy were surprised that there was so little visible difference in dress, work, or treatment between a slave and a poor free man.

The law did not regard slaves as human beings, but as things that could be bought and sold, treated well or treated badly, according to the whim of their master. Common sense usually prevented a master from treating his slaves too harshly, since only fit, well-cared-for slaves were likely to work efficiently. A slave who was a skilled craftsman would be worth a large sum of money. A Roman master was generally too sensible to waste an expensive possession through carelessness. Although slaves were not protected by the law, there was one important exception: the law did not allow a master to kill a slave without just reason. The law said that slaves could not marry, nor could they own personal possessions. Yet, in actual practice, slaves could enter a marital relationship and could accumulate substantial sums of money.

Although many slaves did suffer personal degradation and inconsiderate or even cruel masters, many others were treated well. Frequently **vernae**, slaves born into the household, and **alumnī**, those acquired as babies or small children, were treated like members of the family. Slaves played with the children of the house as they grew up; under the supervision of the mother, they looked after the babies and helped with the early education of the younger children. A Roman might select a Greek nurse for his children so that they might learn Greek naturally. A young woman, on her marriage, often took her childhood nurse with her to her new home.

*Slaves' jobs varied from serving drinks in the home and nursing children, to heavy labor, such as transporting goods.*



*Some were trained as gladiators.*

## Freeing a Slave

Not all slaves remained in slavery until they died. Compared to the other peoples in the Mediterranean area, the Romans were uniquely liberal in freeing slaves and in granting Roman citizenship. Freeing educated or trained slaves seems to have become almost standard procedure. In fact, so common was the practice that Emperor Augustus passed a law forbidding the freeing of slaves before age thirty. Freedom was sometimes given as a reward for particularly good service, sometimes as a sign of friendship and respect. A slave was permitted to own property, usually money (**pecūlium**), and could purchase his own freedom and that of another slave, frequently a spouse. Freedom was also very commonly given at the master's death by a statement in the will. The Augustan law also restricted this practice: not more than a hundred slaves (fewer in a small household) could be so freed.

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

### Freedmen and Freedwomen

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

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

## Word Study

A Give the Latin word from which these words are derived:

- 1 furtive
- 2 intentional
- 3 pulsate
- 4 avarice
- 5 vituperative
- 6 fortitude
- 7 insuperable
- 8 redeem
- 9 bonanza
- 10 ferocious

B Write derivatives from **scribit** which fit the following definitions:

- 1 To write in an aimless fashion.
- 2 Holy writing.
- 3 Writing on a tombstone or similar memorial.
- 4 A contract to receive a certain number of magazine issues.
- 5 A written drug recipe.
- 6 A copy, especially of an academic record.
- 7 A note written afterwards.



*Atrium of the House of the Menander.*

## Stage 6



### Vocabulary Checklist

<b>abest</b>	<i>is out, is absent</i>
<b>aberat</b>	<i>was out, was absent</i>
<b>avārus</b>	<i>miser</i>
<b>bonus</b>	<i>good</i>
<b>emit</b>	<i>buys</i>
<b>erat</b>	<i>was</i>
<b>ferōciter</b>	<i>fiercely</i>
<b>festīnat</b>	<i>hurries</i>
<b>fortis</b>	<i>brave, strong</i>
<b>fūr</b>	<i>thief</i>
<b>infāns</b>	<i>baby, child</i>
<b>intentē</b>	<i>intently</i>
<b>libertus</b>	<i>freedman, ex-slave</i>
<b>ōlim</b>	<i>once, some time ago</i>
<b>parvus</b>	<i>small, little</i>
<b>per</b>	<i>through</i>
<b>postquam</b>	<i>after, when</i>
<b>pulsat</b>	<i>hits, punches, whacks</i>
<b>quod</b>	<i>because</i>
<b>rēs</b>	<i>thing</i>
<b>scrībit</b>	<i>writes</i>
<b>subitō</b>	<i>suddenly</i>
<b>superat</b>	<i>overcomes, overpowers</i>
<b>tum</b>	<i>then</i>
<b>tuus</b>	<i>your, yours</i>
<b>vituperat</b>	<i>finds fault with, tells off, curses</i>

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

