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# **LATIN**

# **PHRASE-BOOK**

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**Henry Auden**  
**Latin Phrase-Book**

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*Latin Phrase-Book:*

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# Henry William Auden

## Latin Phrase-Book

### PREFACE

Although, ideally speaking, a phrase-book should always be compiled by the pupil himself from his own individual observation, yet in these days, when an extended curriculum tends to curtail considerably the amount of Latin read, it seems to me that anything which may help boys to some knowledge of Latinity in a short time is not wholly useless. Hence this translation. The use of such books as *Meissner's Phraseologie* involves no new and untried principles, witness the excellent results obtained in Germany, where the book has passed through six editions. It has also been translated into French (the translation is now in its third edition) and Italian.

My best thanks are due to Professor Meissner for his courtesy in allowing me to make this translation, also to Professor Pascal of Reims, to whose admirable translation I am much indebted.

H. W. AUDEN.

FETTES COLLEGE, EDINBURGH,  
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# I. The World and Nature

## 1. The World – Creation

*rerum* or *mundi universitas*– the universe.

*rerum natura* or simply *natura*– creation; nature.

*haec omnia, quae videmus*– the visible world.

*totius mundi convenientia et consensus*– the perfect harmony of the universe.

*deus mundum aedificavit, fabricatus est, effecit* (not *creavit*)<sup>1</sup>– God made the world.

*deus est mundi procreator* (not *creator*), *aedificator, fabricator, opifex rerum*– God is the Creator of the world.

*elementa; initia* or *principia rerum*– the elements.

*elementa et tamquam semina rerum*– the elements and first beginnings.

*nutus et pondus* or simply *nutus* (ῥοπῆ) – gravity.

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<sup>1</sup> *Creare* is usually employed in the sense of producing, originating, causing, e.g. *similitudo creat errorem; periculum alicui creare*. It has, however, occasionally the meaning to create, e.g. *De Fin. rerum quas creat natura*.

## 2. The Earth and its Surface

*orbis terrae, terrarum* <sup>2</sup>– the earth; the globe

*(terra) continens* (B. G. 5. 8. 2) – the continent.

*terra (regio) mediterranea*– an inland region; the interior.

*interior Asia; interiora Asiae*– the interior of Asia.

*sinus urbis* (Sall. Cat. 52. 35) – the heart of the city.

*in ipsam* or *intimam Graeciam penetrare*– to penetrate into the heart of Greece.

*terra effert* (more rarely *fert*,<sup>3</sup> but not *profert*) *fruges*– the earth brings forth fruit, crops.

*terra fundit fruges*– the earth brings forth fruit abundantly.

*animata (animalia) inanimaque* (not *inanimata*) – animate and inanimate nature.

*ea, quae terra gignit*– the vegetable kingdom.

*ea, quae e terra gignuntur*– the vegetable kingdom.

*ea, quae a terra stirpibus continentur*– the vegetable kingdom.

*ea quorum stirpes terra continentur* (N. D. 2. 10. 26) – the vegetable kingdom.

*arbores stirpesque, herbae stirpesque* (De Fin. 5. 11. 33) – the vegetable kingdom.

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<sup>2</sup> To the Romans *orbis terrarum* (more rarely *orbis terrae*) meant all those countries which made up the Roman Empire.

<sup>3</sup> *ferre* is also used metaphorically, to produce, e.g. *haec aetas perfectum oratorem tulit* (Brut. 12. 45).



*radices agere* (De Off. 2. 12. 73) – to take root.

*gemmas agere*– to bud, blossom.

*gemmae proveniunt*– the trees are budding.

*arbores frondescunt*– the trees are coming into leaf.

*rami late diffunduntur*– the twigs are shooting out, spreading.

*montes vestiti silvis*– wooded hills.

*summus mons*– the top of a mountain.

*culmina Alpium*– the summits of the Alps.

*sub radicibus montis, in infimo monte, sub monte*– at the foot of the mountain.

*superare Alpes, Pyrenaeum, Apenninum* <sup>4</sup>(both always in the sing.) – to cross the Alps, Pyrenees, Apennines.

*altissimis montibus undique contineri*– to be shut in on all sides by very high mountains.

*prospectus est ad aliquid*– one has a view over...; one is able to see as far as...

*collis leniter ab infimo acclivis* (opp. *leniter a summo declivis*) – a gentle ascent.

*ad extremum tumulum*– on the edge of the hill.

*loca edita, superiora*– heights, high ground.

*loca aspera et montuosa* (Planc. 9. 22) – rough and hilly ground.

*loca plana* or simply *plana*– level country; plains.

*saxa praerupta*– steep rocks.

*loca inculta*– uncultivated districts.

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<sup>4</sup> But *Pyrenaei montes, saltus* occur (B. G. 1. 1. 7; B.C. 1. 37. 1).

*loca deserta* (opp. *frequentia*) – deserts.

*loca amoena, amoenitas locorum* – pleasant districts; charming surroundings.

### 3. Water – Rivers – Sea

*summa aqua*– the surface of the water.

*ex aqua exstare*– to stand out of the water.

*aqua est umbilico tenus*– the water reaches to the waist.

*aqua pectus aequat, superat*– the water is up to, is above, the chest.

*(se) ex aqua emergere* <sup>5</sup>– to come to the surface.

*aquam ex flumine derivare*– to draw off water from a river.

*aquam ducere per hortum*– to bring a stream of water through the garden.

*aquae ductus* (plur. *aquarum ductus*)<sup>6</sup>– a conduit; an aqueduct.

*agros irrigare*– to irrigate fields.

*aqua viva, profluens* (opp. *stagnum*) – running water.

*aqua iugis, perennis*– a perpetual spring.

*frigidā, calidā lavari* (Plin. Ep. 3. 5. 11) – to take a cold, warm, bath.

*aquae, aquarum inops*– ill-watered.

*fluctuare* or *fluctuari*– driven by the waves.

*fluctibus iactari*– tossed hither and thither by the waves.

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<sup>5</sup> Also used metaphorically, e.g. *(se) emergere ex malis* (Nep. Att. 11. 1) to recover from misfortune. So *emergere e fluctibus servitutis* (Harusp. Resp. 23. 48).

<sup>6</sup> *aquae ductio* = the action, process of drawing off the water; *canalis* = the water-pipe, channel, conduit.

*fluctibus (undis) obrui*,<sup>7</sup>*submergi*– to be engulfed.

*gurgitibus hauriri*– to be drowned in the eddies.

*flumen citatum fertur*– the river flows with a rapid current.

*flumen imbribus auctum*– a river swollen by the rain.

*flumen super ripas effunditur*– the river is over its banks, is in flood.

*flumen extra ripas diffluit*– the river is over its banks, is in flood.

*flumen agros inundat* <sup>8</sup>– the river floods the fields.

*flumen vado transire*– to wade across, to ford a river.

*flumine secundo*– with the stream; downstream.

*flumine adverso*– against the stream; upstream.

*Rhenus oritur or profluit ex Alpibus*– the Rhine rises in the Alps.

*accessus et recessus aestuum*– ebb and flow (of tide).

*decessus aestus*– the ebb.

*aestus maritimi mutuo accedentes et recedentes* (N. D. 2. 53. 132) – the alternation of tides.

*aestus ex alto se incitat* (B. G. 3.12) – the tide is coming in.

*aestu rursus minuente*– when the tide begins to go down.

*mare ventorum vi agitur et turbatur*– there is a storm at sea.

*mare medium or internum*<sup>9</sup>– the Mediterranean Sea.

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<sup>7</sup> So metaphorically, *aere alieno obrutum esse*, to be over head and ears in debt; *nomen alicuius obruere perpetua oblivione*, to drown a person's name in oblivion.

<sup>8</sup> Inundation = *eluvio*, not *inundatio* which is post-classical.

<sup>9</sup> The Romans called it *mare nostrum* (B.G. 5.1). Similarly *mare Oceanus* (B. G. 3.

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7), the Atlantic; *mare superum*, the Adriatic (Att. 8. 16. 1); *mare inferum*, the Etruscan Sea (Att. 8. 3. 5).

## 4. Fire

*ignem facere, accendere*– to light, make a fire.

*ignem tectis inferre, subicere*– to set fire to houses.

*ignem concipere, comprehendere*– to take fire.

*ignem excitare* (pro Mur. 25. 51) – to make up, stir up a fire.

*ignem alere*– to keep up a fire.

*accendere, incendere aedificia*– to set buildings on fire.

*inflammare urbem*– to set fire to a city.

*flammis corripere*– to be devoured by the flames.

*incendio flagrare*, or simply *conflagrare, ardere* (Liv. 30. 7) – to be on fire, in flames.

*incendio deleri, absūmi*– to be burned to ashes.

*igni cremari, necari*– to perish in the flames.

*ignem conclamare*– to raise an alarm of fire.

*ventus ignem distulit* (B. G. 5. 43) – the wind spread the conflagration.

## 5. Air – Sky – Climate – Heavenly Bodies

*aer terrae circumiectus* or *circumfusus*– the atmosphere.

*aer qui est terrae proximus*– the atmosphere.

*suspicere* <sup>10</sup> (*in*) *caelum*– to raise the eyes to heaven; to look up to the sky.

*oculos tollere, attollere ad caelum*– to raise the eyes to heaven; to look up to the sky.

*sub divo*– in the open air.

*orbis finiens* (Div. 2. 44. 92) – the horizon.

*caelum* or *natura caeli*– climate.

*caelum salūbre, salubritas caeli* (opp. *grave, gravitas*) – healthy climate.

*caeli temperatio*– temperate climate.

*aer calore et frigore temperatus*– temperate climate.

*caeli asperitas*– rough climate.

*caeli varietas*– variable climate.

*caelestia*– (1) the heavenly bodies, (2) celestial phenomena.

*sol oritur, occidit*– the sun rises, sets.

*ortus, occasus solis*– sunrise; sunset.

*sol* <sup>11</sup> (*luna*) *deficit, obscuratur*– the sun, moon, is eclipsed.

*solis defectio*– an eclipse of the sun.

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<sup>10</sup> *suspicere* is also used figuratively, to look up to, esteem, honour, e.g. *viros, honores*. Similarly *despicere*.

<sup>11</sup> For an account of an eclipse *vid.* Liv. 44. 37.

*luna crescit; decrescit, senescit*— the moon waxes, wanes.

*motus stellarum constantes et rati*— the regular courses of the stars.

*cursum conficere in caelo*— to run its course in the sky.

*caelum astris distinctum et ornatum*— the star-lit sky; the firmament.

*nox sideribus illustris*— a star-light night.

*stellae errantes, vagae*— the planets.

*stellae inerrantes* (N. D. 2. 21. 54) — the fixed stars.

*sidera certis locis infixae*— the fixed stars.

*orbis lacteus*— the milky way.

*orbis signifer*— the zodiac.

*vertex caeli, axis caeli, cardo caeli*— the pole.

*orbis, pars (terrae), cingulus*— a zone.

*orbis medius*— the temperate zone.



## 6. Natural Phenomena

*vocis imago*, or simply *imago*<sup>12</sup>– an echo.

*saxa voci respondent* or *resonant*– the rocks re-echo.

*ventus remittit* (opp. *increbrescit*) – the wind is falling.

*ventus cadit, cessat*– the wind dies down, ceases.

*ventis secundis, adversis uti*– to have favourable, contrary, winds.

*ventus se vertit in Africum*– the wind is turning to the south-west.

*tempestas cooritur*– a storm is rising.

*imber tenet* (Liv. 23. 44. 6) – the rain continues.

*imbres repente effusi*– a sudden shower.

*tempestatem idoneam, bonam nancisci*– to meet with good weather.

*calor se frangit* (opp. *increscit*) – the heat is abating.

*sol ardet, urit*– the sun burns, scorches.

*ardore solis torreri*– to be dried up by the sun's heat.

*tanta vis frigoris insecuta est, ut*– the frost set in so severely that...

*frigore (gelu) rigere, torpere*– to be numb with cold.

*frigore confici*– to freeze to death.

*aestus et frigoris patientem esse*– to be able to bear heat and

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<sup>12</sup> Also metaphorically, e.g. *gloria virtuti resonat tamquam imago* (Tusc. 3. 3), glory is as it were the echo of virtue.

cold.

*tempestas cum magno fragore (caeli) tonitribusque* (Liv. 1. 16)  
– a storm accompanied by heavy claps of thunder.

*caelum tonitru contremi*– the heavens are shaken by the thunder.

*fulmina* <sup>13</sup> *micant*– the lightning flashes.

*fulmen locum tetigit*– the lightning has struck somewhere.

*fulmine tangi, ici*– to be struck by lightning.

*de caelo tangi, percuti*– to be struck by lightning.

*fulmine ictus*– struck by lightning.

*eruptiones ignium Aetnaeorum*– an eruption of Etna.

*Vesuvius evomit* (more strongly *eructat*) *ignes*– Vesuvius is discharging flame.

*venti ab ortu solis flant*– the east winds are blowing.

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<sup>13</sup> Used sometimes figuratively, e.g. *fulmen verborum*, *fulmina eloquentiae*, *fulmina fortunae* (Tusc. 2. 27), *fulmina imperii* (Balb. 15. 34).

## II. Space and Time

### 1. Points of the Compass – Situation

*spectare in (vergere ad) orientem (solem), occidentem* <sup>14</sup>  
(*solem*), *ad meridiem, in septentriones*– to lie to the east, west,  
south, north.

*spectare inter occasum solis et septentriones*– to be situate to  
the north-west.

*Germania quae* or *Germaniae ea pars quae, ad orientem,*  
*occidentem vergit*– eastern, western Germany.

*est a septentrionibus collis*– a hill lies to the north.

*situs loci*– the situation of a place.

*natura loci*– the natural position of a place.

*opportunitas loci* (B. G. 3. 14) – the advantageous situation of  
a place.

*opportuno loco situm* or *positum esse*– to be favourably  
situated.

*urbs situ ad aspectum praeclara est*– the city is very beautifully  
situated.

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<sup>14</sup> "The east" and "the west" = *orientis, occidentis (solis) terrae, partes, regiones, gentes*. The adjectives *orientalis, occidentalis* are not used in good Latin. The north, i.e. northern countries, is represented by *terrae septentrionibus subiectae*; the south by *terra australis*.

*oppidum mari adiacet*— the town lies near the sea.

*villa tangit viam*— the country-house stands near the road.

*oppidum colli impositum est*— the town stands on rising ground.

*oppidum monti subiectum est*— the town lies at the foot of a mountain.

*promunturium in mare procurrit*— a promontory juts out into the sea.

*paeninsula in mare excurrit, procurrit*— a peninsula projects into the sea.

*promunturium superare*— to double a cape.

*urbs in sinu sita est*— the city is situate on a bay.

## 2. Boundary – Territory – Distance

*tangere, attingere terram*– to be contiguous, adjacent to a country.

*finitimum* <sup>15</sup> *esse terrae*– to be contiguous, adjacent to a country.

*continentem esse terrae* or *cum terra* (Fam. 15. 2. 2) – to have the same boundaries; to be coterminous.

*Gallia Rhodano continetur* (vid. sect. V. 4., note *contineri aliqua re...*) – Gaul is bounded by the Rhone.<sup>16</sup>

*Rhodanus Sequanos ab Helvetiis dividit*– the Rhone.<sup>17</sup> is the frontier between the Helvetii and the Sequani.

*fines (imperii) propagare, extendere, (longius) proferre*– to enlarge the boundaries of a kingdom.

*(ex) finibus excedere*– to evacuate territory.

*in Sequanis*– in the country of the Sequani.

*in Sequanos proficisci*– to invade the territory of the Sequani.

*porrigi ad septentriones*– to stretch northwards.

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<sup>15</sup> *vicinum esse*, to be neighbouring; used of houses, gardens, etc.

<sup>16</sup> Transcriber's Note: the English original says "Gaul is bounded by the Rhine" which is wrong as can be seen both from the Latin expression and the original German edition.

<sup>17</sup> Transcriber's Note: In the original book Auden translates *Rhodanus Sequanos ab Helvetiis dividit* wrongly as "the Rhine is the frontier between the Helvetii and the Sequani." The French and German versions correctly translate *Rhodanus* as "le Rhône" and "Rhone".

*haec gens pertinet usque ad Rhenum*— the territory of this race extends as far as the Rhine.

*in latitudinem, in longitudinem patere*— to extend in breadth, in length.

*late patere* <sup>18</sup> (also metaphorically *vid.* sect. VIII. 8) – to have a wide extent.

*imperium orbis terrarum terminis definitur*— the empire reaches to the ends of the world.

*longe, procul abesse ab urbe*— to be far from town.

*prope (propius, proxime) abesse*— to be not far away.

*paribus intervallis distare*— to be equidistant.

*tantundem viae est*— the road is the same length.

*longo spatio, intervallo interiecto*— at a great distance.

*intervallo locorum et temporum disiunctum esse*— to be separated by an immense interval of space and time.

*a mille passibus*— a mile away.

*e longinquo*— from a distance.

*loca longinqua*— distant places.

*ultimae terrae*— the most distant countries, the world's end.

*extremae terrae partes*— the most distant countries, the world's end.

*longinquae nationes*— distant nations.

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<sup>18</sup> *patere* denotes extension in its widest sense; *pertinere*, extension from one point to another, e.g. *ars et late patet et ad multos pertinet* (De Or. 1. 55. 235); *ex eo oppido pars ad Helvetios pertinet* (B. G. 1. 6. 3).

### 3. Road – Travel

*viam sternere (silice, saxo)*– to pave a road.

*substruere viam glarea* (Liv. 41. 27) – to make a gravel path.

*via strata*– a street, a made road.

*via trita* <sup>19</sup>– a well-trodden, much-frequented way.

*viam munire* <sup>20</sup>– to make a road.

*viam patefacere, aperire*– to open a route.

*ferro viam facere (per confertos hostes)*– to cut one's way (through the enemies' ranks).

*viam intercludere*– to obstruct a road; to close a route.

*iter obstruere*– to obstruct a road; to close a route.

*via fert, ducit aliquo*– a road leads somewhere.

*in viam se dare*– to set out on a journey.

*viae se committere*– to set out on a journey.

*viam ingredi, inire* (also metaphorically) – to enter upon a route; to take a road.

*rectā (viā)*– straight on.

*de via declinare, deflectere* (also metaphorically) – to turn aside from the right way; to deviate.

*(de via) decedere alicui*– make way for any one.

*Appia via proficisci*– to set out by the Appian road.

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<sup>19</sup> *tritus* is also used figuratively, e.g. *proverbium (sermone) tritum* (De Off. 1. 10. 33), *vocabulum latino sermone non tritum* (Acad. 1. 7. 27).

<sup>20</sup> Cf. in metaphorical sense, *viam ad honores alicui munire* (Mur. 10. 23).

*erranti viam monstrare*– to direct a person who has lost his way.

*errores Ulixis*– the wanderings of Ulysses.

*viam persequi* (also metaphorically) – to continue one's journey, pursue one's course.

*longam viam conficere*– to accomplish a long journey.

*fessus de via*– weary with travelling; way-worn.

*Hercules* <sup>21</sup> *in trivio, in bivio, in compitis*– Hercules at the cross-roads, between virtue and vice.

*iter facere*– (1) to take a journey, (2) to make, lay down a road (rare).

*una iter facere*– to travel together.

*iter ingredi (pedibus, equo, terra)*– to begin a journey (on foot, on horseback, by land).

*iter aliquo dirigere, intendere*– to journey towards a place.

*tendere aliquo*– to journey towards a place.

*longum itineris spatium emetiri*– to finish a very long journey.

*ex itinere redire* <sup>22</sup>– to return from a journey.

*in itinere* <sup>23</sup>– on a journey; by the way.

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<sup>21</sup> *vid.* on this subject De Off. 1. 32. 118; Fam. 5. 12. 3.

<sup>22</sup> *reverti* means properly to turn back and retrace one's steps, after giving up one's intention of remaining longer in a place, or continuing one's journey, cf. Div. 1. 15. 27, *itaque revertit ex itinere, cum iam progressus esset multorum dierum viam*. Similarly *reditus* = return, *reversio* generally = turning back. Cicero only uses *revenire* in conjunction with *domum*.

<sup>23</sup> *ex itinere* implies that the march was interrupted, thus there is a difference between *in itinere aliquem aggredi* and *ex itinere*, etc. In the same way distinguish *in fuga* and



*iter terrestre, pedestre*— travel by land, on foot.

*itinera diurna nocturna*— travelling day and night.

*iter unius diei* or simply *diei*— a day's journey.

*iter impeditum*— an impassable road.

*disiunctissimas ultimas terras peragrar* (not *permigrare*) — to travel through the most remote countries.

*peregrinatio*— a foreign journey.

*peregrinari, peregre esse*— to be travelling abroad.

*peregre proficisci*— to go abroad.

*aliquem proficiscentem prosequi*— to accompany any one when starting; to see a person off.

*aliquem proficiscentem votis ominibusque prosequi* (*vid. sect. VI. 11, note Prosequi...*) — to wish any one a prosperous journey.

*rus excurrere*— to make a pleasure-trip into the country.

*ruri vivere, rusticari*— to live in the country.

*vita rustica*— country life (the life of resident farmers, etc.)

*rusticatio, vita rusticana*— country life (of casual, temporary visitors).

## 4. Coming – Going

*pedibus ire*– to go on foot.

*discedere a, de, ex loco aliquo*– to leave a place.

*egredi loco*;<sup>24</sup> *excedere ex loco*– to leave a place.

*decedere loco, de, ex loco* <sup>25</sup>– to quit a place for ever.

*ingredi, intrare urbem, introire in urbem*– to enter a city.

*portā ingredi, exire*– to go in at, go out of a gate.

*extra portam egredi*– to go outside the gate.

*commeare ad aliquem*– to go in and out of any one's house;

to visit frequently.

*Romam venire, pervenire*– to come to Rome.

*adventus Romam, in urbem*– arrival in Rome, in town.

*in unum locum convenire, confluere*– to collect together at one spot.

*Romam concurrere* (Mil. 15. 39) – to stream towards Rome.

*obviam ire alicui*– to meet any one.

*obviam venire alicui*– to go to meet some one.

*obvium* or *obviam esse, obviam fieri*– to meet some one by chance.

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<sup>24</sup> *relinquere*, e.g. *domum*, properly means to give up, renounce the possession or enjoyment of a place.

<sup>25</sup> Cf. especially *decedere (ex, de) provincia*, used regularly of a magistrate leaving his province on expiry of his term of office. Similarly, where life is compared to a province, *decedere (de) vita*, or merely *decedere* = to quit this life, die (cf. De Sen. 20. 73).

*incidere in aliquem*– to meet, come across a person; to meet casually.

*offendere, nancisci aliquem*– to meet, come across a person; to meet casually.

*obviam alicui aliquem mittere*– to send to meet a person.

## 5. Riding – Driving

*curru vehi, in rheda* (Mil. 21. 55) – to drive.

*equo vehi*– to ride.

*sternere equum*– to saddle a horse.

*conscondere equum*– to mount.

*ascendere in equum*– to mount.

*descendere ex equo*– to dismount.

*in equo sedere; equo insidēre*– to be on horseback.

*(in) equo haerere*– to sit a horse well; to have a good seat.

*calcaria subdere equo*– to put spurs to a horse.

*calcaribus equum concitare*– to put spurs to a horse.

*equo citato* or *admisso*– at full gallop.

*freno remisso; effusis habenis*– with loose reins.

*equum in aliquem concitare*– ride against any one at full speed;  
charge a person.

*habenas adducere*– to tighten the reins.

*habenas permittere*– to slacken the reins.

*admittere, permittere equum*– to give a horse the reins.

*frenos* <sup>26</sup> *dare equo*– to give a horse the reins.

*agitare equum*– to make a horse prance.

*moderari equum*– to manage a horse.

*equi consternantur*– the horses are panic-stricken, run away.

*equos incitatos sustinere*– to bring horses to the halt when at

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<sup>26</sup> Cf. *frenos, calcaria alicui adhibere*, used metaphorically.

full gallop.

## 6. Walking – Footsteps – Direction

*gradum facere*– to take a step.

*gradum addere* (sc. *gradui*) (Liv. 26. 9) – to increase one's pace.

*suspensio gradu*– on tiptoe.

*gradum sensim referre*– to retreat step by step.

*vestigia alicuius sequi, persequi* or *vestigiiis aliquem sequi, persequi*– to follow in any one's steps.

*vestigiiis alicuius insistere, ingredi* (also metaph.) – to follow in any one's steps.

*loco* or *vestigio se non movere*– not to stir from one's place.

*recta (regione, via); in directum*– in a straight line.

*in obliquum*– in an oblique direction; sideways.

*obliquo monte decurrere*– to run obliquely down the hill.

*in contrarium; in contrarias partes*– in an opposite direction.

*in transversum, e transverso*– across; transversely.

*quoquo versus; in omnes partes*– in all directions.

*in diversas partes* or simply *diversi abeunt, discedunt*– they disperse in different directions.

*huc (et) illuc*– hither and thither.

*ultra citroque*– on this side and on that; to and fro.

*longe lateque, passim* (e.g. *fluere*) – far and wide; on all sides; everywhere.

## 7. Movement in General

*se conferre in aliquem locum*– to go to a place.

*petere locum*– to go to a place *quo tendis?*– where are you going?

*sublimem* or *sublime* (not *in sublime* or *sublimiter*) *ferri, abire*– to fly aloft; to be carried into the sky.

*praecipitem ire; in praeceps deferri*– to fall down headlong.

*in profundum deici*– to fall down into the abyss.

*se deicere de muro*– to throw oneself from the ramparts.

*deicere aliquem de saxo Tarpeio*– to throw some one down the Tarpeian rock.

*Nilus praecipitat* <sup>27</sup> *ex altissimis montibus*– the Nile rushes down from very high mountains.

*se proripere ex domo*– to rush out of the house.

*humi procumbere*– to fall on the ground.

*humi prosternere aliquem*– to throw any one to the ground.

*in terram cadere, decidere*– to fall to the earth.

*in terram demergi*– to sink into the earth.

*appropinquare urbi*, rarely *ad urbem*– to draw near to a city.

*propius accedere ad urbem* or *urbem*– to advance nearer to the city.

*longius progredi, procedere*– to march further forward.

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<sup>27</sup> *praecipitare* is also transitive, e.g. *praecipitare aliquem*, to hurl a person down; *ruere* always intransitive except in poetry.

*Romam versus proficisci*— to advance in the direction of Rome.  
*ad Romam proficisci*— to set out for Rome.

*properat, maturat proficisci*— he starts in all haste,  
precipitately.

*consequi, assequi aliquem*— to catch some one up.

*praecurrere aliquem (celeritate)*— to overtake and pass some  
one.

*post se relinquere aliquem*— to overtake and pass some one.

*multitudo circumfunditur alicui*— a crowd throngs around some  
one.

*per totum corpus diffundi*— to spread over the whole body.



## 8. Time in General

*tempus praeterit, transit*– time passes.

*tempus habere alicui rei*– to have time for a thing.

*tempus mihi deest ad aliquid faciendum*– I have no time to do something.

*tempus consumere in aliqua re*– to pass one's time in doing something.

*tempus terere, conterere (in) aliqua re*– to waste time on something.

*tempus conferre ad aliquid*– to employ one's time in...

*tempus tribuere alicui rei*– to devote time to anything.

*tempus non amittere, perdere*– to lose no time.

*nullum tempus intermittere, quin* (also *ab opere*, or *ad opus*) – to devote every spare moment to...; to work without intermission at a thing.

*tempus ducere*– to spend time.

*aliquid in aliud tempus, in posterum differre*– to put off till another time; to postpone.

*nihil mihi longius est* or *videtur quam dum* or *quam ut*– I cannot wait till...

*nihil mihi longius est quam* (c. Inf.) – nothing is more tiresome to me than...

*tempus (spatium) deliberandi* or *ad deliberandum postulare, dare, sibi sumere*– to require, give, take time for deliberation.

*paucorum dierum spatium ad deliberandum dare*— to give some one a few days for reflection.

*tempori servire*, <sup>28</sup> *cedere*— to accommodate oneself to circumstances.

*ex quo tempore* or simply *ex quo*— since the time that, since (at the beginning of a sentence).

*eo ipso tempore, cum; tum ipsum, cum*— at the same moment that, precisely when.

*incidunt tempora, cum*— occasions arise for...

*tempus (ita) fert* (not *secum*) — circumstances demand.

*tempus maximum est, ut*— it is high time that...

*haec tempora, nostra haec aetas, memoria*— the present day.

*his temporibus, nostra (hac) aetate, nostra memoria, his* (not *nostris*) *diebus*— in our time; in our days.

*nostra aetas multas victorias vidit*— our generation has seen many victories.

*memoria patrum nostrorum*— in our fathers' time.

*aetate (temporibus) Periclis*— in the time of Pericles.

*antiquis* <sup>29</sup> *temporibus*— in old days, in the olden time.

*libera re publica*— in the time of the Republic.

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<sup>28</sup> The verb *servire* helps to form several phrases, e.g. *servire valetudini*, to be a valetudinarian; *iracundiae*, to be unable to restrain one's anger; *brevitati*, to be concise; *communi utilitati*, to be devoted to the public good, etc.

<sup>29</sup> *antiquitas* = the state of affairs in times gone by, not a division of time; so *antiquitatis studia*, archaeology; *veteres* or *antiqui poetae, populi*, the poets, people of antiquity; *antiqua monumenta*, the relics of antiquity. *antiquitates* plur. is used for the institutions, usages of times gone by.

*tempora Caesariana*— the imperial epoch.

*media quae vocatur aetas*— the middle ages.

*Pericles summus vir illius aetatis*— Pericles, the greatest man of his day.

*Pericles, quo nemo tum fuit clarior*— Pericles, the greatest man of his day.

*Pericles, vir omnium, qui tum fuerunt, clarissimus*— Pericles, the greatest man of his day.

*vir ut temporibus illis doctus*— a man of considerable learning for those times.

*tempore progrediente*— in process of time.

*primo quoque tempore*— at the first opportunity.

*hoc tempore*— at this moment.

*puncto temporis*— in an instant.

*momento*<sup>30</sup> *temporis*— at the important moment.

*in ipso discrimine (articulo) temporis*— just at the critical moment.

*temporis causa*— on the spur of the moment.

*ad tempus*<sup>31</sup> *adesse*— to be there at a given time.

*ad exiguum tempus*— for a short time.

*brevis* or *exigui temporis*— for a short time.

*satis longo intervallo*— after a fairly long interval.

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<sup>30</sup> *momentum* (i.e. *movimentum*) is properly that which sets in motion, which gives a decisive impulse to things, cf. Luc. iv. 819, *momentumque fuit mutatus Curio rerum*. Livy and later writers employ the word in the sense of a moment of time.

<sup>31</sup> *ad tempus* also means (1) according to the circumstances of the case, e.g. *ad tempus consilium capere*, (2) for a short time, temporarily.

*spatio temporis intermisso*— after some time.

*in praesentia, in praesens (tempus)*— at present; for the moment.

*in posterum; in futurum*— for the future.

*in perpetuum*— for ever.

*semel atque iterum; iterum ac saepius; identidem; etiam atque etiam*— more than once; repeatedly.

*futura providere* (not *praevidere*) – to foresee the future.

*futura* or *casus futuros (multo ante) prospicere*— to foresee the far distant future.

*futura non cogitare, curare*— to take no thought for the future.

*saeculi* <sup>32</sup> *consuetudo* or *ratio atque inclinatio temporis (temporum)*— the spirit of the times, the fashion.

*his moribus*— according to the present custom, fashion.

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<sup>32</sup> The *spirit* of a thing is usually rendered by such words as *natura, proprietas, ratio atque voluntas*, e.g. the spirit, genius of a language, *natura* or *proprietas sermonis*; the spirit of the laws, *voluntas et sententia legum*.

## 9. Year – Seasons

*praeterito anno* (not *praeterlapso*) – in the past year.

*superiore, priore anno*– last year.

*proximo anno*– (1) last year; (2) next year.

*insequenti(e) anno* (not *sequente*) – in the following year.

*anno*<sup>33</sup> *peracto, circumacto, interiecto, intermisso*– after a year has elapsed.

*anno vertente*– in the course of the year.

*initio anni, ineunte anno*– at the beginning of the year.

*exeunte, extremo anno*– at the end of the year.

*singulis annis, diebus*– year by year; day by day.

*quinto quoque anno*– every fifth year.

*ad annum*– a year from now.

*amplius sunt (quam) viginti anni* or *viginti annis*– it is more than twenty years ago.

*viginti anni et amplius, aut plus*– twenty years and more.

*abhinc (ante) viginti annos* or *viginti his annis*– twenty years ago.

*quinque anni sunt* or *sextus annus est, cum te non vidi*– I have not seen you for five years.

*quinque annos* or *sextum (iam) annum abest*– he has been absent five years.

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<sup>33</sup> Unless *one* is emphasised *unus* is left out with the following words: *annus, mensis, dies, hora, and verbum*.

*anno ab urbe condita quinto*— in the fifth year from the founding of the city.

*commutationes temporum quadripartitae*— the succession of the four seasons.

*verno, aestivo, auctumnali, hiberno tempore*— in spring, summer, autumn, winter time.

*ineunte, primo vere*— at the beginning of spring.

*ver appetit*— spring is approaching.

*suavitas verni temporis*— the charms of spring.

*summa aestate, hieme*— in the height of summer, depth of winter.

*hiems subest*— winter is at hand.

*hiemem tolerare*— to bear the winter.

*anni descriptio*— the division of the year (into months, etc.)

*annus (mensis, dies) intercalaris*— the intercalary year (month, day).

*fasti*— the calender (list of fasts and festivals).

## 10. Day – Divisions of the Day

*ante lucem*– before daybreak.

*prima luce*– at daybreak.

*luce (luci)*– in full daylight.

*ubi illuxit, luxit, diluxit*– when it was day.

*lucet*– it is daylight.

*diluculo*– in the morning twilight.

*advesperascit*– evening is drawing on.

*die, caelo vesperascente*– when it is growing dusk; towards evening.

*multus dies* or *multa lux est*– the day is already far advanced.

*ad multam noctem*– till late at night.

*de nocte, de die*– while it is still night, day.

*multa de nocte*– late at night.

*intempesta, concubia nocte*– in the dead of night; at midnight.

*silentio noctis*– in the silence of the night.

*vicissitudines dierum noctiumque*– the succession of day and night.

*noctes diesque, noctes et dies, et dies et noctes, dies noctesque, diem noctemque*– night and day.

*tempus matutinum, meridianum, vespertinum, nocturnum*– morning, noon, evening, night.

*tempora matutina*– the morning hours.

*in dies (singulos)*– from day to day.

*in diem vivere*— to live from day to day.

*alternis diebus*— every other day.

*quattuor dies continui*— four successive days.

*unus et alter dies*— one or two days.

*dies unus, alter, plures intercesserant*— one, two, several days had passed, intervened.

*diem proferre* (Att. 13. 14) — to adjourn, delay.

*biduo serius* <sup>34</sup>— two days late.

*horā citius*— an hour too soon.

*postridie qui fuit dies Non. Sept. (Nonarum Septembrium)* (Att. 4. 1. 5) — on the day after, which was September 5th.

*hodie qui est dies Non. Sept.; cras qui dies futurus est Non. Sept.*— to-day the 5th of September; tomorrow September the 5th.

*dies hesternus, hodiernus, crastinus*— yesterday, to-day, tomorrow.

*diem dicere colloquio*— to appoint a date for an interview.

*ad diem constitutam*— at the appointed time.

*diem videre, cum...*— to live to see the day when...

*dies dolorem mitigabit*— time will assuage his grief.

*quota hora est?*— what time is it?

*tertia hora est*— it is the third hour (= 9 A.M.)

*ad horam compositam*— at the time agreed on.

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<sup>34</sup> Used absolutely "too late" = *sero*; if "too late for," "later than," always *serius* (*quam*).



### III. Parts of the Human Body

*omnibus artubus contremiscere*– to tremble in every limb.

*aures claudere, patefacere* (e.g. *veritati, assentatoribus*) – to turn a deaf ear to, to open one's ears to...

*aures praeberere alicui*– to listen to a person.

*aures alicuius obtundere* or simply *obtundere (aliquem)*– to din a thing into a person's ears.

*in aurem alicui dicere (insusurrare) aliquid*– to whisper something in a person's ears.

*ad aures alicuius* (not *alicui*) *pervenire, accidere*– to come to some one's ears.

*aures erigere*– to prick up one's ears.

*oratio in aures influit*– his words find an easy hearing, are listened to with pleasure.

*aures elegantes, teretes, tritae* (De Or. 9. 27) – a fine, practised ear.

*neque auribus neque oculis satis consto*– I am losing my eyesight and getting deaf.

*caput aperire* (opp. *operire*) – to uncover one's head.

*capite aperto* (opp. *operto*) – bare-headed.

*capite obvoluto*– with head covered.

*caput demittere*– to bow one's head.

*caput praecidere*– to cut off a man's head.

*caput* <sup>35</sup> *parieti impingere*– to strike one's head against the wall.

*cervices* (in Cic. only in plur.) *frangere alicui* or *alicuius*– to break a person's neck.

*gladius cervicibus impendet*– a sword hangs over his neck.

*hostis* <sup>36</sup> *in cervicibus alicuius est*– the foe is at our heels, is upon us.

*promittere crinem, barbam*– to grow one's hair, beard long.

*passis crinibus*– with dishevelled hair.

*capilli horrent*– his hair stands on end.

*capilli compti, compositi* (opp. *horridi*) – well-ordered, well-brushed hair.

*extremis digitis aliquid attingere*– to touch with the fingertips.

*frontem contrahere* (opp. *explicare*) – to frown.

*frontem ferire, percutere*– to beat one's brow.

*in fronte alicuius inscriptum est*– one can see it in his face.

*ab alicuius latere non discedere*– to be always at a person's side.

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<sup>35</sup> *caput* has several metaphorical meanings, e.g. *capita coniurationis* (Liv. 9. 26), the leaders of the conspiracy; *caput Graeciae*, the capital of Greece; *caput cenae*, the chief dish; *capita legis*, the headings, clauses of a law; *id quod caput est*, the main point; *de capite deducere* (Liv. 6. 15), to subtract from the capital; *capitis periculum*, mortal peril; *capitis deminutio (maxima, media, minima)* (Liv. 22. 60), deprivation of civil rights. *caput* is often combined with *fons* = source, origin, e.g. *ille fons et caput Socrates* (Cic. De. Or. 1. 42); *in aegritudine est fons miseriarum et caput* (Cic.) By metonymy *caput* is used with *liberum* (and *noxium*) (Verr. 2. 32. 79) with the meaning of a free (guilty) person, individual.

<sup>36</sup> Cf. *velut in cervicibus habere hostem* (Liv. 44. 39); *bellum ingens in cervicibus est* (Liv. 22. 33. 6).

*a latere regis esse*– to belong to the king's bodyguard.

*manum (dextram) alicui porrigere*– to give one's hand to some one.

*manum non vertere alicuius rei causa* <sup>37</sup>– to make not the slightest effort; not to stir a finger.

*manus inicere, inferre, afferre alicui*– to lay violent hands on a person.

*manus tollere*– to raise one's hands in astonishment.

*manus dare*– to own oneself conquered, surrender.

*manu ducere aliquem*– to lead some one by the hand.

*manu* or *in manu tenere aliquid*– to hold something in one's hand.

*in manibus habere aliquid* (also metaphorically) – to have something in one's hands, on hand.

*de manu in manus* or *per manus tradere aliquid*– to pass a thing from hand to hand.

*ex* or *de manibus alicui* or *alicuius extorquere aliquid*– to wrest from a person's hand.

*e manibus dimittere*– to let go from one's hands.

*in alicuius manus venire, pervenire*– to come into some one's hands.

*in alicuius manus incidere*– to fall unexpectedly into some one's hands.

*in manus(m) sumere aliquid*– to take something into one's hands.

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<sup>37</sup> Cf. *ne digitum quidem porrigere alicuius rei causa*.

*in manibus* <sup>38</sup> *aliquem gestare*— to carry in one's arms.

*e (de) manibus effugere*,<sup>39</sup> *elābi*— to slip, escape from the hands.

*inter manus auferre aliquem*— to carry some one away in one's arms.

*compressis manibus sedere* (proverb.) (Liv. 7. 13) – to sit with folded arms; to be inactive.

*mordicus tenere aliquid*— to hold fast in the teeth (also metaphorically, obstinately).

*oculos conicere in aliquem*— to turn one's gaze on; to regard.

*oculos circumferre*— to look in every direction.

*in omnes partes aciem (oculorum) intendere*— to gaze intently all around.

*omnium oculos (et ora) ad se convertere*— to draw every one's eyes upon one.

*omnium animos or mentes in se convertere*— to attract universal attention.

*conspici, conspicuum esse aliqua re*— to make oneself conspicuous.

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<sup>38</sup> Notice too *liberos de parentum complexu avellere* (Verr. 2. 1. 3. 7), to snatch children from their parents' "arms" (not *brachium*), so *in alicuius complexu mori*; *in alicuius complexu haerere*. *medium aliquem amplecti*, to take to one's arms, embrace; *libentissimo animo accipere*, to welcome with open arms.

<sup>39</sup> Distinguish *effugere aliquid*, to escape the touch of, e.g. *invidiam, mortem*; and *effugere ex aliqua re*, to escape from a position one is already in, e.g. *e carcere, e caede, e praelio*. Notice *fugit me*, it escapes my notice.

*oculos (aures, animum<sup>40</sup>) advertere ad aliquid*– to turn one's eyes (ears, attention) towards an object.

*oculi in vultu alicuius habitant*– his eyes are always fixed on some one's face.

*oculos figere in terra* and *in terram*– to keep one's eyes on the ground.

*oculos pascere aliqua re* (also simply *pasci aliqua re*) – to feast one's eyes with the sight of...

*oculos deicere, remove ab aliqua re*– to turn one's gaze away from an object.

*oculos operire (morienti)* <sup>41</sup>– to close the eyes of a dying person.

*oculorum aciem alicui praestringere* (also simply *praestringere*) – to dazzle a person.

*oculos, lumina amittere*– to lose one's sight.

*oculis privare aliquem*– to deprive a person of his eyes.

*luminibus orbare aliquem*– to deprive a person of his eyes.

*oculis captum esse* <sup>42</sup> (*vid. sect. IV. 6., note auribus, oculis...*) – to be blind.

*ante oculos aliquid versatur*– something presents itself to my vision.

*oculis, ante oculos (animo) proponere aliquid*– to picture a

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<sup>40</sup> *animum advertere aliquid* = *animadvertere aliquid* = to notice a thing; *animadvertere in aliquem* = to punish a person.

<sup>41</sup> To shut one's eyes to a thing, *conivere in aliqua re*.

<sup>42</sup> Cf. *caecatus, occaecatus cupiditate, stultitia*.

thing to oneself; to imagine.

*ante oculos vestros* (not *vobis*) *res gestas proponite*— picture to yourselves the circumstances.

*cernere et videre aliquid*— to see clearly, distinctly.

*oculis mentis videre aliquid*— to see with the mind's eye.

*in oculis aliquem ferre*— to cherish as the apple of one's eye.

*aliquis est mihi in oculis*— to cherish as the apple of one's eye.

*abire ex oculis, e conspectu alicuius*— to go out of sight, disappear.

*venire in conspectum alicuius*— to come in sight.

*se in conspectum dare alicui*— to show oneself to some one.

*fugere alicuius conspectum, aspectum*— to keep out of a person's sight.

*in conspectu omnium* or *omnibus inspectantibus*— before every one, in the sight of the world.

*omnia uno aspectu, conspectu intueri*— to take in everything at a glance.

*non apparere*— to have disappeared.

*pedibus obterere, conculcare*— to trample under foot.

*ad pedes alicuius accidere*— to fall at some one's feet.

*ad pedes alicuius se proicere, se abicere, procumbere, se prosternere*— to throw oneself at some one's feet.

*ad pedes alicuius iacere, stratum esse (stratum iacere)*— to prostrate oneself before a person.

*quod ante pedes est* or *positum est, non videre*— to fail to see what lies before one.

*sanguine manare, redundare*— to drip blood; to be deluged with blood.

*vultum fingere*— to dissemble, disguise one's feelings.

*vultus ficti simulatique*— a feigned expression.

*vultum componere ad severitatem*— to put on a stern air.

*vultum non mutare*— to keep one's countenance, remain impassive.

# IV. Properties of the Human Body

## 1. Feelings – Sensations – Powers

*sensus sani, integri, incorrupti*– sound, unimpaired senses.

*sensibus praeditum esse*– to be endowed with sense.

*sensu audiendi carere*– not to possess the sense of hearing.

*sub sensum* or *sub oculos, sub aspectum cadere*– to come within the sphere of the senses.

*sensibus* or *sub sensus subiectum esse*– to come within the sphere of the senses.

*sensibus percipi*– to be perceptible to the senses.

*res sensibus* or *oculis subiectae* (De Fin. 5. 12. 36) – the world of sense, the visible world.

*res quas oculis cernimus*– the world of sense, the visible world.

*res externae*– the world of sense, the visible world.

*sensus movere* (more strongly *pellere*) – to make an impression on the senses.

*aliquid sensus suaviter afficit*– a thing makes a pleasant impression on the senses.

*aliquid sensus iucunditate perfundit*– a thing makes a pleasant impression on the senses.

*pulsu externo, adventicio agitari*– to be affected by some external impulse, by external impressions.



*sevocare mentem a sensibus* (De Nat. D. 3. 8. 21) – to free one's mind from the influences of the senses.

*aliquid a sensibus meis abhorret*– something offends my instincts, goes against the grain.

*vires corporis* or merely *vires*– bodily strength.

*vires colligere*– to gain strength.

*vires aliquem deficiunt*– to lose strength.

*dum vires suppetunt*– as long as one's strength holds out.

*bonis esse viribus*– to be robust, vigorous.

*pro viribus* or *pro mea parte*– as well as I can; to the best of my ability.

*pro virili parte* <sup>43</sup> (cf. sect. V. 22.) – as well as I can; to the best of my ability.

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<sup>43</sup> *pro virili parte* is distinct from the other expressions, as implying more assurance and confidence on the part of the speaker.

## 2. Birth – Life

*in lucem edi*– to see the light, come into the world.

*ei, propter quos hanc lucem aspeximus*– those to whom we owe our being.

*tollere* <sup>44</sup> or *suscipere liberos*– to accept as one's own child; to make oneself responsible for its nurture and education.

*aliquem in liberorum loco habere*– to treat as one's own child.

*sexus* (not *genus*) *virilis, muliebris*– the male, female sex.

*patre, (e) matre natus*– son of such and such a father, mother.

*Cato Uticensis ortus erat a Catone Censorio*– Cato of Utica was a direct descendant of Cato the Censor.

*originem ab aliquo trahere, ducere*– to trace one's descent from some one.

*Romae natus, (a) Roma oriundus*– a native of Rome.

*cuius es*– what country do you come from?

*natione, genere Anglus*– an Englishman by birth.

*ortus ab Anglis* or *oriundus ex Anglis*– a native of England.

*urbs patria* or simply *patria*– native place.

*animam, spiritum ducere*– to breathe, live.

*aera spiritu ducere*– to breathe the air.

*animam continere*– to hold one's breath.

*cursu exanimari* (B.G. 2. 23. 1) – to run till one is out of

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<sup>44</sup> It was the custom for a Roman father to lift up his new-born child, which was laid on the ground at his feet; hence the expression *tollere, suscipere*.

breath.

*spiritum intercludere alicui*– to suffocate a person.

*in vita esse*– to be alive.

*vita* or *hac luce frui*– to enjoy the privilege of living; to be alive.

*vitam beatam (miseram) degere*– to live a happy (unhappy) life.

*vitam, aetatem (omnem aetatem, omne aetatis tempus) agere (honeste, ruri, in litteris), degere, traducere*– to live (all) one's life (honourably, in the country, as a man of learning).

*dum vita suppetit; dum (quoad) vivo*– as long as I live.

*si vita mihi suppeditat*<sup>45</sup>– if I live till then.

*si vita suppetit*– if I live till then.

*quod reliquum est vitae*– the rest of one's life.

*vitae cursum* or *curriculum*<sup>46</sup> *conficere*– to finish one's career.

*Homerus fuit*<sup>47</sup> *multis annis ante Romam conditam*– Homer lived many years before the foundation of Rome.

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<sup>45</sup> *suppeditare* (1) transitive, to supply sufficiently; (2) intrans. to be present in sufficient quantities = *suppetere*.

<sup>46</sup> *vitae (vivendi) cursus* or *curriculum* = life, career – considering its duration, length. Life = biography is not *curriculum vitae*, but simply *vita*, *vitae descriptio*.

<sup>47</sup> To live, speaking chronologically, is *esse*; *vivere* denotes to be alive, pass one's life, e.g. *laute, in otio*.

### 3. Time of Life

(The terms for the different ages of man are *infans*, *puer*, *adulescens*, *iuvenis*, *senior*, *senex*, *grandis natu*.)

*ea aetate, id aetatis esse*– to be of such and such an age.

*a puero (is), a parvo (is), a parvulo (is)*– from youth up.

*a teneris unguiculis* (ἐξ ἀπαλῶν ὀνύχων) (Fam. 1. 6. 2) – from one's cradle, from one's earliest childhood.

*ab ineunte (prima) aetate* (De Or. 1. 21. 97) – from one's entry into civil life.

*ex pueris excedere*– to leave one's boyhood behind one, become a man.

*flos aetatis*– the prime of youthful vigour.

*aetate florere, vigere*– to be in the prime of life.

*integra aetate esse*– to be in the prime of life.

*adulescentia deferbuit*– the fires of youth have cooled.

*aetate progrediente*– with advancing years.

*aetate ingravescente*– with the weight, weakness of declining years.

*aetas constans, media, firmata, corroborata* (not *virilis*) – manhood.

*grandior factus*– having reached man's estate.

*corroborata, firmata aetate*– having reached man's estate.

*sui iuris factum esse*– to have become independent, be no longer a minor.

*aetate provectum esse* (not *aetate provecta*) – to be advanced in years.

*longius aetate provectum esse*– to be more advanced in years.

*grandis natu*– aged.

*aetate affecta esse*– to be infirm through old age.

*vires consenescent*– to become old and feeble.

*senectute, senio confectum esse*– to be worn out by old age.

*exacta aetate mori*– to die at a good old age.

*ad summam senectutem pervenire*– to live to a very great age.

*senectus nobis obrēpit*– old age creeps on us insensibly.

*admodum adulescens, senex*– still quote a young (old) man.

*extrema aetas*– the last stage of life, one's last days.

*extremum tempus aetatis*– the last stage of life, one's last days.

*vita occidens*– the evening of life.

*aequalem esse alicuius*– to be a contemporary of a person.

*maior (natu)*– the elder *aetate alicui antecedere, anteire*– to be older than.

*quot annos natus es?*– how old are you?

*qua aetate es?*– how old are you?

*tredecim annos natus sum*– I am thirteen years old.

*tertium decimum annum ago*– I am in my thirteenth year.

*puer decem annorum*– a boy ten years old.

*decimum aetatis annum ingredi*– to be entering on one's tenth year.

*decem annos vixisse*– to be ten years old.

*decimum annum excessisse, egressum esse*– to be more than

ten years old, to have entered on one's eleventh year.

*minorem esse viginti annis*— to be not yet twenty.

*tum habebam decem annos*— I was ten years old at the time.

*centum annos complere*— to reach one's hundredth year, to live to be a hundred.

*vitam ad annum centesimum perducere*— to reach one's hundredth year, to live to be a hundred.

*accessio paucorum annorum*— the addition of a few years.

*tertiam iam aetatem videre*— to be middle-aged (*i. e.* between thirty and forty).

*in aetatem alicuius, in annum incidere*— to happen during a person's life, year of office.

*omnium suorum* or *omnibus suis superstitem esse*— to outlive, survive all one's kin.

*homines qui nunc sunt* (opp. *qui tunc fuerunt*) — our contemporaries; men of our time.

*homines huius aetatis, nostrae memoriae*— our contemporaries; men of our time.

*posterī*— posterity.

*scriptores aetate posteriores* or *inferiores*— later writers.

## 4. Hunger – Thirst

*esurire*– to be hungry.

*fame laborare, premi*– to be tormented by hunger, to be starving.

*famem tolerare, sustentare*– to endure the pangs of hunger.

*inediā mori* or *vitam finire*– to starve oneself to death.

*fame confici, perire, interire*– to die of starvation.

*fame necari*– to be starved to death (as punishment).

*famem, sitim explere*– to allay one's hunger, thirst.

*famem sitimque depellere cibo et potione*– to allay one's hunger, thirst.

*siti cruciari, premi*– to suffer agonies of thirst.

*sitim colligere*– to become thirsty.

*sitim haustu gelidae aquae sedare*– to slake one's thirst by a draught of cold water.

*famis et sitis* <sup>48</sup> *patientem esse*– to be able to endure hunger and thirst.

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<sup>48</sup> *sitis* is also used metaphorically – e.g. *libertatis sitis* (Rep. 1. 43. 66), so *sitire*– e.g. *honores* (De Fin. 4. 5. 3), *libertatem* (Rep. 1. 43. 66), *sanguinem* (Phil. 2. 7. 20). The participle *sitiens* takes the Gen. – e.g. *sitiens virtutis* (Planc. 5. 13).

## 5. Laughter – Tears

*risum edere, tollere* <sup>49</sup>– to begin to laugh.

*cachinnum tollere, edere*– to burst into a roar of laughter.

*risum movere, concitare*– to raise a laugh.

*risum elicere* (more strongly *excutere*) *alicui*– to make a person laugh.

*risum captare*– to try and raise a laugh.

*risum tenere vix posse*– to be scarcely able to restrain one's laughter.

*risum aegre continere posse*– to be scarcely able to restrain one's laughter.

*aliquid in risum vertere*– to make a thing ridiculous, turn it into a joke.

*lacrimas, vim lacrimarum effundere, profundere*– to burst into a flood of tears.

*in lacrimas effundi* or *lacrimis perfundi*– to be bathed in tears.

*lacrimis obortis*– with tears in one's eyes.

*multis cum lacrimis*– with many tears.

*magno cum fletu*– with many tears.

*lacrimas tenere non posse*– to be hardly able to restrain one's tears.

*fletum cohibere non posse*– to be hardly able to restrain one's

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<sup>49</sup> Not in *risum erumpere*, which only occurs in late Latin. However, *risus*, *vox*, *fletus* *erumpit* is classical, similarly *indignatio* (Liv. 4. 50), *furor*, *cupiditates* (Cael. 12. 28).



tears.

*vix mihi tempero quin lacrimem*— to be hardly able to restrain one's tears.

*vix me contineo quin lacrimem*— to be hardly able to restrain one's tears.

*lacrimas* or *fletum alicui movere*— to move to tears.

*prae lacrimis loqui non posse*— to be unable to speak for emotion.

*gaudio lacrimare*— to weep for joy.

*hinc illae lacrimae* (proverb.) (Ter. And. 1. 1. 99; Cael. 25. 61) – hence these tears; there's the rub.

*lacrimula* (Planc. 31. 76) – crocodiles' tears.

*lacrimae simulatae*— crocodiles' tears.

## 6. Health – Sickness

*bona (firma, prospera) valetudine* <sup>50</sup> *esse* or *uti* (*vid.* sect. VI. 8., note *uti...*) – to enjoy good health.

*valetudini consulere, operam dare*– to take care of one's health.

*firma corporis constitutio* or *affectio*– a good constitution.

*infirma, aegra valetudine esse* or *uti*– to be ill, weakly.

*in morbum incidit*– he fell ill.

*aegrotare coepit*– he fell ill.

*morbo tentari* or *corripi*– to be attacked by disease.

*morbo affligi*– to be laid on a bed of sickness.

*lecto teneri*– to be confined to one's bed.

*vehementer, graviter aegrotare, iacere*– to be seriously ill.

*gravi morbo affectum esse, conflictari, vexari*– to be seriously ill.

*leviter aegrotare, minus valere*– to be indisposed.

*aestu et febris iactari*– to have a severe attack of fever.

*omnibus membris captum esse* <sup>51</sup>– to be affected by disease in every limb; to be paralysed.

*ex pedibus laborare, pedibus aegrum esse*– to have the gout.

*pestilentia* (not *pestis*) *in urbem (populum) invadit*– the plague

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<sup>50</sup> *valetudo* is a neutral term = state of health. *sanitas* = soundness of mind, reason – e.g. *ad sanitatem reverti*, to recover one's reason.

<sup>51</sup> Note *auribus, oculis, captum esse*, to be deaf, blind; *mente captum esse*, to be mad.

breaks out in the city.

*animus relinquit aliquem*— a man loses his senses, becomes unconscious.

*morbus ingravescit* <sup>52</sup>— the disease gets worse.

*morbo absūmi* (Sall. Iug. 5. 6) — to be carried off by a disease.

*assidēre aegroto* (Liv. 25. 26) — to watch by a sick man's bedside.

*aegrotum curare*— to treat as a patient (used of a doctor).

*curationes*— method of treatment.

*aegrotum sanare* (not *curare*) — to cure a patient.

*ex morbo convalescere* (not *reconvalescere*) — to recover from a disease.

*e gravi morbo recreari* or *se colligere*— to recruit oneself after a severe illness.

*melius ei factum est*— he feels better.

*valetudinem (morbum) excusare* <sup>53</sup> (Liv. 6. 22. 7) — to excuse oneself on the score of health.

*valetudinis excusatione uti*— to excuse oneself on the score of health.

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<sup>52</sup> The comparative and superlative of *aeger* and *aegrotus* are not used in this connection, they are replaced by such phrases as *vehementer*, *graviter aegrotare*, *morbus ingravescit*, etc.

<sup>53</sup> But *se excusare alicui* or *apud aliquem* (*de* or *in aliqua re*) = to excuse oneself to some one about a thing.

## 7. Sleep – Dreams

*cubitum ire*– to go to bed.

*somno* or *quieti se tradere*– to lay oneself down to sleep

*somnum capere non posse*– to be unable to sleep.

*curae somnum mihi adimunt, dormire me non sinunt*– I cannot sleep for anxiety.

*somnum oculis meis non vidi* (Fam. 7. 30) – I haven't had a wink of sleep.

*arte, graviter dormire (ex lassitudine)*– to sleep soundly (from fatigue).

*artus somnus aliquem complectitur* (Rep. 6. 10) – to fall fast asleep.

*somno captum, oppressum esse*– to be overcome by sleep.

*sopitum esse*– to be sound asleep.

*in lucem dormire*– to sleep on into the morning.

*somno solvi*– to awake.

*(e) somno excitare, dormientem excitare*– to rouse, wake some one.

*e lecto* or *e cubili surgere*– to rise from one's bed, get up.

*per somnum, in somnis*– in a dream.

*per quietem, in quiete*– in a dream.

*in somnis videre aliquid* or *speciem*– to see something in a dream.

*in somnis visus (mihi) sum videre*– I dreamed I saw...

*species mihi dormienti oblata est*– I saw a vision in my dreams.  
*somnium verum evādit* (Div. 2. 53. 108) – my dream is coming

true.

*somnium interpretari*– to explain a dream.

*somniorum interpretres, coniectores*– an interpreter of dreams.

*somniare de aliquo*– to dream of a person.

## 8. Death

(*de*) *vita decedere* or merely *decedere*– to depart this life.

(*ex*) *vita excedere*, *ex vita abire*– to depart this life.

*de vita exire*, *de (ex) vita migrare*– to depart this life.

*mortem (diem supremum) obire*– to depart this life.

*supremo vitae die*– on one's last day.

*animam edere* or *efflare*– to give up the ghost.

*extremum vitae spiritum edere*– to give up the ghost.

*animam agere*– to be at one's last gasp.

*mors immatura* or *praematura*– an untimely death.

*mature decedere*– to die young.

*subita morte exstingui*– to be cut off by sudden death.

*necessaria* (opp. *voluntaria*) *morte mori*– to die a natural death.

*morbo perire*, *absūmi*, *consūmi*– to die a natural death.

*debitum naturae reddere* <sup>54</sup> (Nep. Reg. 1) – to die a natural death.

*mortem sibi consciscere* <sup>55</sup>– to commit suicide.

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<sup>54</sup> *sua morte defungi* or *mori* is late Latin, cf. Inscr. Orell. 3453, *debitum naturae persolvit*.

<sup>55</sup> *se interficere*, *se occidere*, *se necare* are rare. During the classic period, when suicide was not common, *ipse* is often added – e.g. *Crassum se ipsum interemisit* (Cic. Scaur. 2. 16), *Lucretia se ipsa interemit* (Fin. 2. 20. 66); but later, when suicide had become frequent, *se interemit*; *nonnulli semet interemerunt* (Suet. Iul. 89), etc., occur commonly.

*se vita privare*— to take one's own life.

*manus, vim sibi afferre*— to lay hands on oneself.

*vitae finem facere*— to put an end to one's life.

*talem vitae exitum* (not *finem*) *habuit* (Nep. Eum. 13) — such was the end of... (used of a violent death).

*mortem oppetere*— to meet death (by violence).

*mortem occumbere pro patria*— to die for one's country.

*sanguinem suum pro patria effundere* or *profundere*— to shed one's blood for one's fatherland.

*vitam profundere pro patria*— to sacrifice oneself for one's country.

*se morti offerre pro salute patriae*— to sacrifice oneself for one's country.

*dare venenum in pane*— to give a person poison in bread.

*venenum sumere, bibere*— to take poison.

*veneno sibi mortem consciscere*— to poison oneself.

*poculum mortis* (*mortiferum*) *exaurire* (Cluent. 11. 31) — to drain the cup of poison.

*potestas vitae necisque*— power over life and death.

*plagam extremam* or *mortiferam infligere*— to inflict a death-blow.

*e* or *de medio tollere*— to remove a person.

*perii! actum est de me!* (Ter. Ad. 3. 2. 26) — I'm undone! it's all up with me!

## 9. Burial

*funere efferrī* or simply *efferrī* (*publice; publico, suo sumptu*)

– to be interred (at the expense of the state, at one's own cost).

*sepultura aliquem afficere*– to bury a person.

*iusta facere, solvere alicui*– to perform the last rites for a person.

*supremo officio in aliquem fungi*– to perform the last rites for a person.

*funus alicui facere, ducere* (Cluent. 9. 28) – to carry out the funeral obsequies.

*funus alicuius exsequi*– to attend a person's funeral.

*exsequias alicuius funeris prosequi*– to attend a person's funeral.

*supremis officiis aliquem prosequi* (*vid* sect. VI. 11., note *Prosequi...*) – to perform the last offices of affection.

*mortuum in sepulcro condere*– to entomb a dead body.

*aliquem mortuum* <sup>56</sup> *cremare* (Sen. 23. 84) – to burn a corpse.

*pompa funebris*– a funeral procession.

*funus* or *exsequias celebrare*– to celebrate the obsequies.

*ludos funebres alicui dare*– to give funeral games in honour of a person.

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<sup>56</sup> "Corpse" usually = *corpus mortui* or simply *corpus*. *cadaver* is a corpse which has begun to decompose.



*oratio funebris* <sup>57</sup>– a funeral oration.

*sepulturae honore carere*– to be deprived of the rites of burial.

*iustis exsequiarum carere*– to be deprived of the rites of burial.

*elogium in sepulcro incisum*– the epitaph.

*sepulcro* (Dat.) or *in sepulcro hoc inscriptum est*– this is the inscription on his tomb...

*hic situs est*...– here lies...

*aliquem in rogam imponere*– to place on the funeral-pyre.

*proiici inhumatum (in publicum)*– to be cast out unburied.

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<sup>57</sup> For eulogy, panegyric, use *laudatio funebris* or simply *laudatio*, cf. Mil. 13. 33; Liv. 5. 50.

# V. Human Life; its various Relations and Conditions

## 1. Circumstance – Situation – Difficulty

*res humanae* or simply *res*– human life.

*haec est rerum humanarum condicio*– that is the way of the world; such is life.

*sic vita hominum est*– that is the way of the world; such is life.

*ita (ea lege, ea condicione) nati sumus*– this is our natural tendency, our destiny; nature compels us.

*res externas* or *humanas despicere*– to despise earthly things.

*res humanas infra se positas arbitrari*– to feel superior to the affairs of life.

*meliore (deteriore) condicione esse, uti*– to find one's circumstances altered for the better (the worse).

*condicio ac fortuna hominum infimi generis*– the position of the lower classes.

*res meae meliore loco, in meliore causa sunt*– my position is considerably improved; my prospects are brighter.

*meliozem in statum redigere*– my position is considerably improved; my prospects are brighter.

*aliquem in antiquum statum, in pristinum restituere*– to restore

a man to his former position.

*in tanta rerum (temporum) iniquitate*— under such unfavourable circumstances.

*res dubiae, perditae, afflictae*— a critical position; a hopeless state of affairs.

*in angustias adducere aliquem*— to place some one in an embarrassing position.

*in angustiis, difficultatibus, esse or versari*— to be in a dilemma; in difficulties.

*angustiis premi, difficultatibus affici*— to be in a dilemma; in difficulties.

*agitur praeclare, bene cum aliquo*— so-and-so is in a very satisfactory position; prospers.

*res ita est, ita (sic) se habet*— the facts are these; the matter stands thus.

*eadem (longe alia) est huius rei ratio*— the case is exactly similar (entirely different).

*hoc longe aliter, secus est*— this is quite another matter.

*res (ita) fert*— circumstances make this necessary; the exigencies of the case are these.

*pro re (nata), pro tempore*— according to circumstances.

*pro tempore et pro re*— according to circumstances.

*res eo or in eum locum deducta est, ut...*— the matter has gone so far that...; the state of affairs is such that...

*quo loco res tuae sunt?*— how are you getting on?

*eadem est causa mea or in eadem causa sum*— my

circumstances have not altered.

*si quid (humanitus) mihi accidat* or *acciderit*– if anything should happen to me; if I die.

*quae cum ita sint*– under such circumstances.

*utcumque res ceciderit*– whatever happens; in any case.

## 2. Commencement – End – Result

*initium capere; incipere ab aliqua re*– to begin with a thing.

*initium facere, ducere, sumere (alicuius rei)*– to commence a thing.

*ab exiguis initiis proficisci*– to start from small beginnings.

*parare* with Inf. – to prepare to do a thing.

*aggredi ad aliquid faciendum*– to prepare to do a thing.

*incunabula* <sup>58</sup> *doctrinae*– the origin, first beginnings of learning.

*finem facere alicuius rei*– to finish, complete, fulfil, accomplish a thing.

*finem imponere, afferre, constituere alicui rei*– to finish, complete, fulfil, accomplish a thing.

*ad finem aliquid adducere*– to finish, complete, fulfil, accomplish a thing.

*ad exitum aliquid perducere*– to finish, complete, fulfil, accomplish a thing.

*finem habere*– to come to an end.

*aliquid (bene, prospere) succedit* or *procedit* (opp. *parum procedere, non succedere*) – the matter progresses favourably, succeeds.

*eventum, exitum (felicem) habere*– to turn out (well); to result

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<sup>58</sup> *incunabula* literally swaddling-clothes. *cunabula*, cradle, is not used in this metaphorical sense except in post-Augustan Latin.

(satisfactorily).

*quorsum haec res cadet* or *evadet?*— what will be the issue, end, consequence of the matter?

*ad irritum redigere aliquid*— to frustrate, nullify.

*res aliter cecidit ac putaveram*— the result has surprised me; I was not prepared for this development.

*quid illo fiet?*— what will become of him?

*quid huic homini* (also *hoc homine*) *faciam?*— what am I to do with this fellow?

### 3. Cause – Motive – Origin

*causam afferre*– to quote as a reason; give as excuse.

*iustis de* <sup>59</sup> *causis*– for valid reasons.

*magnae (graves) necessariae causae*– cogent, decisive reasons.

*non sine causa*– on good grounds; reasonably.

*quid causae fuit cur...?*– how came it that...?

*causa posita est in aliqua re*– the motive, cause, is to be found in...

*causa repetenda est ab aliqua re* (not *quaerenda*) – the motive, cause, is to be found in...

*multae causae me impulerunt ad aliquid* or *ut...*– I was induced by several considerations to...

*causam interponere* or *interserere*– to interpose, put forward an argument, a reason.

*praetendere, praetexere aliquid*– to make something an excuse, pretext.

*causam idoneam nancisci*– to find a suitable pretext.

*per causam* (with Gen.) – under the pretext, pretence of...

*causae rerum et consecutiones*– cause and effect.

*causae extrinsecus allatae* (opp. *in ipsa re positae*) – extraneous causes.

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<sup>59</sup> Notice the order; so regularly *ea* and *qua de causa*; but *ob eam causam* not *eam ob causam*. For the meaning of *iustus* cf. xvi. 5 *bellum iustum* and xvi. 10a *praelium iustum*.

*rerum causae aliae ex aliis nexae*– concatenation, interdependence of causes.

*ex parvis saepe magnarum rerum momenta pendent*– important results are often produced by trivial causes.

*ex aliqua re nasci, manare*– to originate in, arise from.

*ab aliqua re proficisci*– to originate in, arise from.

*ex aliqua re redundare (in or ad aliquid)* – to accrue in great abundance.

*utilitas efflorescit ex aliqua re*– untold advantages arise from a thing.

*e fontibus haurire* (opp. *rivulos consecrari* or *fontes non videre*) – to draw from the fountain-head.

*haec ex eodem fonte fluunt, manant*– these things have the same origin.

*fons et caput* (*vid. sect. III., note caput...*) – source, origin.



## 4. Regard – Importance – Influence – Power – Inclination

*rationem habere alicuius rei*– to have regard for; take into consideration.

*respicere* <sup>60</sup> *aliquid*– to have regard for; take into consideration.

*quo in genere*– from this point of view; similarly.

*multis rebus* or *locis*– in many respects; in many points.

*in utraque re*– in both cases; whichever way you look at it.

*ceteris rebus* (not *cetera*) – as regards the rest; otherwise.

*omni ex parte; in omni genere; omnibus rebus*– from every point of view; looked at in every light.

*aliqua ex parte*– to a certain extent.

*aliquatenus*– to a certain extent.

*magni (nullius) momenti esse*– to be of great (no) importance.

*momentum afferre ad aliquid*– to determine the issue of; to turn the scale.

*pertinere ad aliquid*– to be essentially important to a thing.

*hoc nihil ad sapientem pertinet*– a wise man is in no way affected by this.

*hoc in sapientem non cadit*– it is incompatible with the nature of a wise man; the wise are superior to such things.

*multum valere ad aliquid*– to contribute much towards...; to

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<sup>60</sup> But *respicere ad aliquid (aliquem)* = to look round at an object.

affect considerably; to be instrumental in...

*multum afferre ad aliquid*– to contribute much towards...; to affect considerably; to be instrumental in...

*magnum vim habere ad aliquid*– to have considerable influence on a question.

*positum, situm esse in aliqua re*– to depend upon a thing.

*contineri aliqua re* <sup>61</sup>– to depend upon a thing.

*consistere in aliqua re*– to depend upon a thing.

*pendere ex aliqua re*– to depend upon a thing.

*in te omnia sunt*– everything depends on you.

*in ea re omnia vertuntur*– all depends on this; this is the decisive point.

*constare ex aliqua re*– to be composed of; to consist of.

*cernitur (in) aliqua re* (not *ex aliqua re*) – it is evident from...

*in manu, in potestate alicuius situm, positum esse*– to be in a person's power.

*penes aliquem esse*– to be in a person's power.

*res integra* <sup>62</sup> *est*– the matter is still undecided; it is an open question.

*res mihi integra est*– I have not yet committed myself.

*mihi non est integrum, ut...*– it is no longer in my power.

*integrum (causam integram) sibi reservare*– to leave the question open; to refuse to commit oneself.

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<sup>61</sup> *contineri aliqua re* also means (1) to be bounded by... e.g. *oceano*; (2) to be limited, restricted to, e.g. *moenibus*.

<sup>62</sup> The proper meaning of *integer* (*in-TAG, tango*) is untouched, unsullied.

*penes te arbitrium huius rei est*— the decision of the question rests with you.

*arbitrio alicuius omnia permittere*— to put the matter entirely in some one's hands.

*omnium rerum arbitrium alicui permittere*— to put the matter entirely in some one's hands.

*arbitratu, arbitrio tuo*— just as you wish.

## 5. Opportunity – Possibility – Occasion – Chance

*occasio datur, offertur*– a favourable<sup>63</sup> opportunity presents itself.

*occasione data, oblata*– when occasion offers; as opportunity occurs.

*per occasionem*– when occasion offers; as opportunity occurs.

*quotienscunque occasio oblata est; omnibus locis*– on every occasion; at every opportunity.

*occasionem alicui dare, praebere alicuius rei or ad aliquid faciendum*– to give a man the opportunity of doing a thing.

*facultatem alicui dare alicuius rei or ut possit...*– to give a man the opportunity of doing a thing.

*potestatem*, <sup>64</sup> *copiam alicui dare, facere* with Gen. gerund. – to give a man the opportunity of doing a thing.

*occasionem nancisci*– to get, meet with, a favourable opportunity.

*occasione uti*– to make use of, avail oneself of an opportunity.

*occasionem praetermittere, amittere* (through carelessness),

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<sup>63</sup> Not *occasio opportuna*, *bona*, *pulchra*, the notion "favourable" being contained in the word itself. We find, however, *occasio praeclara*, *ampla*, *tanta*, not unfrequently.

<sup>64</sup> Notice *potestatem alicui pugnandi facere*, to offer battle, and *potestatem sui facere alicui*, (1) to give opportunity of battle, and also (2) to grant an audience to (cf. *sui conveniendi potestatem facere*).

*omittere* (deliberately), *dimittere* (through indifference) – to lose, let slip an opportunity.

*occasione deesse* <sup>65</sup>– to neglect an opportunity.

*occasionem arripere*– to seize an opportunity.

*facultatem, potestatem alicui eripere, adimere*– to deprive a man of the chance of doing a thing.

*nulla est facultas alicuius rei*– no opportunity of carrying out an object presents itself.

*locum dare suspicioni*– to give ground for suspicion.

*ansas dare ad reprehendum, reprehensionis*– to give occasion for blame; to challenge criticism.

*ansam habere reprehensionis*– to contain, afford matter for criticism.

*adduci aliqua re (ad aliquid or ut...)* – to be induced by a consideration.

*nescio quo casu* (with Indic.) – by some chance or other.

*temere et fortuito; forte (et) temere*– quite accidentally, fortuitously.

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<sup>65</sup> In the same way *deesse officio*, to leave one's duties undone; *d. muneri*, to neglect the claims of one's vocation; *d. rei publicae*, to be careless of state interests, to be unpatriotic; *d. sibi*, not to do one's best.

## 6. Success – Good Fortune

*fortuna secunda uti*– to be fortunate, lucky.

*fortunae favore* or *prospero flatu fortunae uti* (*vid. sect. VI. 8., note uti...*) – to be favoured by Fortune; to bask in Fortune's smiles.

*fortunam fautricem nancisci*– to be favoured by Fortune; to bask in Fortune's smiles.

*fortuna caecos homines efficit, animos occaecat*– Fortune makes men shortsighted, infatuates them.

*fortunam tentare, experiri*– to try one's luck.

*fortunam periclitari* (*periculum facere*)– to run a risk; to tempt Providence.

*fortunae se committere*– to trust to luck.

*fortunam in manibus habere*– to have success in one's grasp.

*fortunam ex manibus dimittere*– to let success slip through one's fingers.

*fortuna commutatur, se inclinatur*– luck is changing, waning.

*ludibrium fortunae*– the plaything of Fortune.

*is, quem fortuna complexa est*– Fortune's favourite.

*a fortuna desertum, derelictum esse*– to be abandoned by good luck.

*fortuna aliquem effert*– Fortune exalts a man, makes him conspicuous.

*rebus secundis efferri*– to be puffed up by success; to be made

arrogant by prosperity.

*ad felicitatem (magnus) cumulus accedit ex aliqua re*— his crowning happiness is produced by a thing; the culminating point of his felicity is...

*aliquid felicitatis cumulum affert*— his crowning happiness is produced by a thing; the culminating point of his felicity is...

*aliquid felicitatem magno cumulo auget*— his crowning happiness is produced by a thing; the culminating point of his felicity is...

*in rebus prosperis et ad voluntatem fluentibus*— when life runs smoothly.

*beata vita, beate vivere, beatum esse* <sup>66</sup>— happiness, bliss.

*ad bene beateque vivendum*— for a life of perfect happiness.

*peropportune accidit, quod*— it is most fortunate that...

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<sup>66</sup> *beatitas* and *beatitudo* are used by Cicero in one passage only (De Nat. Deorum, 1. 34. 95), but merely as a linguistic experiment.

## 7. Misfortune – Fate – Ruin

*fortuna adversa*– misfortune, adversity.

*res adversae, afflictae, perditae*– misfortune, adversity.

*in calamitatem incidere*– to be overtaken by calamity.

*calamitatem accipere, subire*– to suffer mishap.

*nihil calamitatis (in vita) videre*– to live a life free from all misfortune.

*calamitatem haurire*– to drain the cup of sorrow.<sup>67</sup>

*omnes labores exanclare*– to drain the cup of sorrow.

*calamitatem, pestem inferre alicui*– to bring mishap, ruin on a person.

*calamitatibus affligi*– to be the victim of misfortune.

*calamitatibus obrui*– to be overwhelmed with misfortune.

*calamitatibus defungi*– to come to the end of one's troubles.

*calamitate doctus*– schooled by adversity.

*conflictari (cum) adversa fortuna*– to struggle with adversity.

*in malis iacere*– to be broken down by misfortune.

*malis urgeri*– to be hard pressed by misfortune.

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<sup>67</sup> In Latin metaphor the verb only, as a rule, is sufficient to express the metaphorical meaning – e.g. *amicitiā iungere cum aliquo*, to be bound by the bands of affection to any one; *religionem labefactare*, to undermine the very foundations of belief; *bellum exstinguere*, to extinguish the torch of war; *cuncta bello ardent*, the fires of war are raging all around; *libido consedit*, the storm of passion has ceased; *animum pellere*, to strike the heart-strings; *vetustas monumenta exederat*, the tooth of time had eaten away the monuments.



*fortunae vicissitudines*– the vicissitudes of fortune.

*ancipites et varii casus*– the changes and chances of this life.

*sub varios incertosque casus subiectum esse*– to have to submit to the uncertainties of fortune; to be subject to Fortune's caprice.

*multis casibus iactari*– to experience the ups and downs of life.

*ad omnes casus subsidia comparare*– to be prepared for all that may come.

*varia fortuna uti*– to experience the vicissitudes of fortune; to have a chequered career.

*multis iniquitatibus exerceri* <sup>68</sup>– to be severely tried by misfortune.

*fortunae telis propositum esse*– to be exposed to the assaults of fate.

*fortunae obiectum esse*– to be abandoned to fate.

*ad iniurias fortunae expositum esse*– to be a victim of the malice of Fortune.

*fortunae cedere*– to acquiesce in one's fate.

*aliquem affligere, perdere, pessumdare, in praeceps dare*– to bring a man to ruin; to destroy.

*praecipitem agi, ire*– to be ruined, undone.

*ad exitium vocari*– to be ruined, undone.

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<sup>68</sup> The first meaning of *exercere* is to keep in motion, give no rest to. Then, metaphorically, to keep busy, to harass – e.g. *fortuna aliquem vehementer exercet*. Lastly, *exercere* is used to express the main activity in any branch of industry, thus, *exercere agros*, to farm; *metalla*, to carry on a mining industry; *navem*, to fit out ships, be a shipowner; *vectigalia*, to levy, collect taxes, used specially of the *publicani*; *qui exercet iudicium*, the presiding judge (*praetor*).

*ad interitum ruere*— to be ruined, undone.

*in perniciem incurrere*— to be ruined, undone.

*pestem alicui (in aliquem) machinari*— to compass, devise a man's overthrow, ruin.

*perniciem (exitium) alicui afferre, moliri, parare*— to compass, devise a man's overthrow, ruin.

*ab exitio, ab interitu aliquem vindicare*— to rescue from destruction.

## 8. Danger – Risk – Safety

*in periculo esse* or *versari*– to be in danger.

*res in summo discrimine versatur*– the position is very critical.

*in vitae discrimine versari*– to be in peril of one's life.

*in pericula incidere, incurrere*– to find oneself in a hazardous position.

*pericula alicui impendent, imminet*– dangers threaten a man.

*pericula in* or *ad aliquem redundant*– many dangers hem a person in; one meets new risks at every turn.

*pericula subire, adire, suscipere*– to incur danger, risk.

*periculis se offerre*– to expose oneself to peril.

*salutem, vitam suam in discrimen offerre* (not *exponere*) – to risk one's life.

*aliquem, aliquid in periculum (discrimen) adducere, vocare*<sup>69</sup>– to endanger, imperil a person or thing.

*alicui periculum creare, conflare*– to endanger, imperil a person or thing.

*in periculum capitis, in discrimen vitae se inferre*– to recklessly hazard one's life.

*salus, caput, vita alicuius agitur, periclitatur, in discrimine est*

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<sup>69</sup> *vocare* helps to form several phrases – e.g. *in invidiam, in suspicionem, in dubium, ad exitium, in periculum vocare*. It is used in the passive to express periphrastically the passive of verbs which have only an active voice – e.g. *in invidiam vocari*, to become unpopular, be hated, *invideor* not being used. Cf. *in invidiam venire*.

or *versatur*— a man's life is at stake, is in very great danger.

*in ipso periculi discrimine*— at the critical moment.

*aliquem ex periculo eripere, servare*— to rescue from peril.

*nullum periculum recusare pro*— to avoid no risk in order to...

*periculis perfungi*— to surmount dangers.

*periculum facere alicuius rei*— to make trial of; to risk.

*periculum hostis facere*— to try one's strength with the enemy;  
to try issue of battle.

*res ad extremum casum perducta est*— affairs are desperate; we  
are reduced to extremeties.

*ad extrema perventum est*— affairs are desperate; we are  
reduced to extremeties.

*in tuto esse*— to be in a position of safety.

*in tuto collocare aliquid*— to ensure the safety of a thing.

## 9. Assistance – Deliverance – Consolation

*auxilium, opem, salutem ferre alicui*– to bring aid to; to rescue.

*auxilio alicui venire*– to come to assist any one.

*alicuius opem implorare*– to implore a person's help.

*confugere ad aliquem* or *ad opem, ad fidem alicuius*– to fly to some one for refuge.

*ad extremum auxilium descendere* <sup>70</sup>– to be reduced to one's last resource.

*auxilium praesens* <sup>71</sup>– prompt assistance.

*adesse alicui* or *alicuius rebus* (opp. *deesse*) – to assist, stand by a person.

*salutem alicui afferre*– to deliver, rescue a person.

*saluti suae consulere, prospicere*– to take measures for one's safety; to look after one's own interests.

*suis rebus* or *sibi consulere*– to take measures for one's safety; to look after one's own interests.

*salutem expedire*– to effect a person's deliverance.

*solacium praeberere*– to comfort.

*nihil habere consolationis*– to afford no consolation.

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<sup>70</sup> Similarly *descendere* is frequently used of consenting unwillingly to a thing, condescending. Cf. vi. 9 ad fin. and xvi. 9.

<sup>71</sup> Notice too *poena praesens*, instant punishment; *pecunia praesens*, ready money; *medicina praesens*, efficacious remedy; *deus praesens*, a propitious deity; *in rem praesentem venire*, to go to the very spot to make a closer examination.

*hoc solacio frui, uti*— to solace oneself with the thought...

*consolari aliquem de aliqua re*— to comfort a man in a matter;

to condole with him.

*consolari dolorem alicuius*— to soothe grief.

*consolari aliquem in miseriis*— to comfort in misfortune.

*hoc (illo) solacio me consōlor*— I console myself with...

*haec (illa) res me consolatur*— I console myself with...

## 10. Riches – Want – Poverty

*divitiis, copiis abundare*– to be rich, wealthy.

*magnas opes habere*– to be very rich; to be in a position of affluence.

*opibus maxime florere*– to be very rich; to be in a position of affluence.

*omnibus opibus circumfluere*– to be very rich; to be in a position of affluence.

*fortunis maximis ornatum esse*– to be in the enjoyment of a large fortune.

*in omnium rerum abundantia vivere*– to live in great affluence.

*aliquem ex paupere divitem facere*– to raise a man from poverty to wealth.

*inopia alicuius rei laborare, premi*– to suffer from want of a thing.

*ad egestatem, ad inopiam (summam omnium rerum) redigi*– to be reduced to (abject) poverty.

*vitam inopem sustentare, tolerare*– to earn a precarious livelihood.

*in egestate esse, versari*– to live in poverty, destitution.

*vitam in egestate degere*– to live in poverty, destitution.

*in summa egestate or mendicitate esse*– to be entirely destitute; to be a beggar.

*stipem colligere*– to beg alms.

*stipem (pecuniam) conferre*— to contribute alms.



## 11. Utility – Advantage – Harm – Disadvantage

*usui* or *ex usu esse*– to be of use.

*utilitatem afferre, praeberere*– to be serviceable.

*multum (nihil) ad communem utilitatem afferre*– to considerably (in no way) further the common good.

*aliquid in usum suum conferre*– to employ in the furtherance of one's interests.

*omnia ad suam utilitatem referre*– to consider one's own advantage in everything.

*rationibus alicuius prospicere* or *consulere* (opp. *officere, obstare, adversari*) – to look after, guard a person's interests, welfare.

*commodis alicuius servire*– to look after, guard a person's interests, welfare.

*commoda alicuius tueri*– to look after, guard a person's interests, welfare.

*meae rationes ita tulerunt*– my interests demanded it.

*fructum (uberrimum) capere, percipere, consequi ex aliqua re*  
<sup>72</sup>– to derive (great) profit , advantage from a thing.

*fructus ex hac re redundant in* or *ad me*– (great) advantage

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<sup>72</sup> Also *fructum alicuius rei capere, percipere, ferre, consequi ex aliqua re*– e.g. *virtutis fructus ex re publica (magnum, laetos, uberes) capere* = to be handsomely rewarded by the state for one's high character.

accrues to me from this.

*aliquid ad meum fructum redundat*– I am benefited by a thing.  
*quid attinet?* with *Infin.* – what is the use of?

*cui bono?*– who gets the advantage from this? who is the interested party?

*damnum* (opp. *lucrum*) *facere*– to suffer loss, harm, damage.<sup>73</sup>

*damno affici*– to suffer loss, harm, damage.

*detrimentum capere, accipere, facere*– to suffer loss, harm, damage.

*iacturam* <sup>74</sup> *alicuius rei facere*– to throw away, sacrifice.

*damnum inferre, afferre alicui*– to do harm to, injure any one.

*damnum ferre*– to know how to endure calamity.

*incommodo afficere aliquem*– to inconvenience, injure a person.

*incommodis mederi*– to relieve a difficulty.

*damnum* or *detrimentum sarcire* (not *reparare*) – to make good, repair a loss or injury.

*damnum compensare cum aliqua re*– to balance a loss by anything.

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<sup>73</sup> Notice too *calamitatem, cladem, incommodum accipere*, to suffer mishap, reverse, inconvenience; *naufragium facere*, to be shipwrecked.

<sup>74</sup> *damnum* (opp. *lucrum*) = loss, especially of worldly possessions; *detrimentum* (opp. *emolumentum*) = harm inflicted by others; *fraus* = deceitful injury; *iactura* (properly "throwing overboard") = the intentional sacrifice of something valuable in order either to avert injury or to gain some greater advantage. "Harmful" = *inutilis, qui nocet*, etc., not *noxius*, which is only used absolutely – e.g. *homo noxius*, the offender, evildoer.

*res repetere*– to demand restitution, satisfaction.

*res restituere*– to give restitution, satisfaction.

## 12. Goodwill – Kindness – Inclination – Favour

*benevolo animo esse in aliquem*– to be well-disposed towards...

*benevolentiam habere erga aliquem*– to be well-disposed towards...

*benevolentiam, favorem, voluntatem alicuius sibi conciliare* or *colligere (ex aliqua re)*– to find favour with some one; to get into their good graces.

*benevolentiam alicui praestare, in aliquem conferre*– to show kindness to...

*benevolentia aliquem complecti* or *prosequi*– to show kindness to...

*gratosum esse alicui* or *apud aliquem*– to be popular with; to stand well with a person.

*in gratia esse apud aliquem*– to be popular with; to stand well with a person.

*multum valere gratia apud aliquem*– to be highly favoured by; to be influential with...

*florere gratia alicuius*– to be highly favoured by; to be influential with...

*gratiam inire ab aliquo* or *apud aliquem*– to gain a person's esteem, friendship.

*in gratiam alicuius venire*– to gain a person's esteem,

friendship.

*gratiam alicuius sibi quaerere, sequi*, more strongly  
*cupari*– to court a person's favour; to ingratiate oneself with...

*studere, favere alicui*– to look favourably upon; to support.

*studiosum esse alicuius*– to look favourably upon; to support.

*propenso animo, studio esse* or *propensa voluntate esse in aliquem* (opp. *averso animo esse ab aliquo*) – to look favourably upon; to support.

*alicui morem gerere, obsequi*– to comply with a person's wishes; to humour.

*alicuius causa* <sup>75</sup> *velle* or *cupere*– to be favourably disposed towards.

*gratum (gratissimum) alicui facere*– to do any one a (great) favour.

*se conformare, se accommodare ad alicuius voluntatem*– to accommodate oneself to another's wishes.

*alicuius voluntati morem gerere*– to accommodate oneself to another's wishes.

*se convertere, converti ad alicuius nutum* <sup>76</sup>– to take one's directions from another; to obey him in everything.

*totum se fingere et accommodare ad alicuius arbitrium et nutum*– to be at the beck and call of another; to be his creature.

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<sup>75</sup> Probably originally *omnia alicuius causa velle* = to wish everything (favourable) in some one's behalf.

<sup>76</sup> But *se convertere ad aliquem* = either (1) to approach with hostile intention, or (2) to turn to some one for sympathy or assistance.

*voluntatem* or *animum alicuius a se abalienare, aliquem a se abalienare* or *alienare*— to become estranged, alienated from some one.

# 13. Benefit – Gratitude – Recompense

*beneficium alicui dare, tribuere*– to do any one a service or kindness.

*beneficio aliquem afficere, ornare*– to do any one a service or kindness.

*beneficia in aliquem conferre*– to heap benefits upon...

*beneficiis aliquem obstringere, obligare, devincire*– to lay any one under an obligation by kind treatment.

*beneficium remunerari* or *reddere (cumulate)*– to (richly) recompense a kindness or service.

*gratus* (opp. *ingratus*) *animus*<sup>77</sup>– gratitude.

*gratiam alicui debere*– to owe gratitude to; to be under an obligation to a person.

*gratiam alicui habere*– to feel gratitude (in one's heart).

*gratiam alicui referre (meritam, debitam) pro aliqua re*– to show gratitude (in one's acts).

*gratias alicui agere pro aliqua re*– to thank a person (in words).

*grates agere (dis immortalibus)*– to give thanks to heaven.

*gratiam mereri*– to merit thanks; to do a thankworthy action.

*par pari referre*– to return like for like.

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<sup>77</sup> *animus* is used similarly in several periphrases to express abstract qualities – e.g. *animus inexorabilis* = inflexibility, severity; *animus implacabilis* = implacability; *animus (fides) venalis* = venality. Cf. *simplices mores*, *simplex natura*, *ratio*, *genus* = simplicity (*simplicitas* is post-Augustan and usually = frankness, candour). *immemor ingenium* = forgetfulness (*oblivio* in this sense is not classical).

*paria paribus respondere*— to return like for like.

*bonam (praeclaram) gratiam referre*— to reward amply; to give manifold recompense for.

*benefacta maleficiis pensare*— to return evil for good.

*maleficia benefactis remunerari*— to return good for evil.

*pro maleficiis beneficia reddere*— to return good for evil.



## 14. Merit – Value – Reward

*bene, praeclare (melius, optime) mereri*<sup>78</sup> *de aliquo*– to deserve well at some one's hands; to do a service to...

*male mereri de aliquo*– to deserve ill of a person; to treat badly.

*meritum alicuius in* or *erga aliquem*– what a man merits at another's hands.

*nullo meo merito*– I had not deserved it.

*ex, pro merito*– according to a man's deserts.

*multum (aliquid) alicui rei tribuere*– to consider of importance; to set much (some) store by a thing.

*multum alicui tribuere*– to value, esteem a person.

*praemiis (amplissimis, maximis) aliquem afficere*<sup>79</sup>– to remunerate (handsomely).

*meritum praemium alicui persolvere*– to reward a man according to his deserts.

*praemium exponere* or *proponere*– (to encourage) by offering a reward.

*praemium ponere*– to offer a prize (for the winner).

*palnam deferre, dare alicui*– to award the prize to...

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<sup>78</sup> *mereri* is a middle verb, and consequently always has an adverb with it.

<sup>79</sup> Notice the numerous phrases of which *afficere* is a part – e.g. *afficere aliquem admiratione, beneficio, exilio, honore, iniuria, laude, poena, supplicio*. Especially important is its passive use – e.g. *affici admiratione*, to admire; *gaudio, voluptate*, to rejoice, be pleased; *dolore*, to be pained, vexed; *poena*, to suffer punishment.

*palnam ferre, auferre*— to win the prize.

*pacta merces alicuius rei*— the stipulated reward for anything.

*mercede conductum esse*— to be hired, suborned.

## 15. Requests – Wishes – Commissions – Orders

*orare et obsecrare aliquem*– to entreat earnestly; to make urgent requests.

*magno opere, vehementer, etiam atque etiam rogare aliquem*– to entreat earnestly; to make urgent requests.

*precibus aliquem fatigare*– to importune with petitions.

*supplicibus verbis orare*– to crave humbly; to supplicate.

*precibus obsequi*– to grant a request.

*alicui petenti satisfacere, non deesse*– to accede to a man's petitions.

*magnis (infimis) precibus moveri*– to be influenced by, to yield to urgent (abject) entreaty.

*negare, more strongly denegare alicui aliquid*– to refuse, reject a request.

*petenti alicui negare aliquid*– to refuse, reject a request.

*repudiare, aspernari preces alicuius*– to refuse, reject a request.

*nihil tibi a me postulanti recusabo*– I will refuse you nothing.

*aliquid ab aliquo impetrare*– to gain one's point with any one.

*optata mihi contingunt*– my wishes are being fulfilled.

*voluntati alicuius satisfacere, obsequi*– to satisfy a person's wishes.

*ex sententia*– as one would wish; to one's mind.

*aliquid optimis ominibus prosequi* (vid. sect. VI. 11., note *Prosequi...*) – to wish prosperity to an undertaking.

*bene id tibi vertat!* – I wish you all success in the matter.

*mandatum, negotium alicui dare* – to entrust a matter to a person; to commission.

*negotium ad aliquem deferre* – to entrust a matter to a person; to commission.

*mandatum exsequi, persequi, conficere* – to execute a commission.

*iussa* (usually only in plur.), *imperata facere* – to carry out orders

## 16. Friendship – Enmity – Reconciliation (cf. xii. 8)

*amicitiam cum aliquo jungere, facere, inire, contrahere*– to form a friendship with any one.

*amicitiam colere*– to keep up, foster a connection.

*uti aliquo amico*– to be friendly with any one.

*est* or *intercedit mihi cum aliquo amicitia*– I am on good terms with a person.

*sunt* or *intercedunt mihi cum aliquo inimicitiae*<sup>80</sup>– I am on bad terms with a person.

*uti aliquo familiariter*– to be on very intimate terms with...

*artissimo amicitiae vinculo* or *summa familiaritate cum aliquo coniunctum esse*– to be bound by the closest ties of friendship.

*vetustate amicitiae coniunctum esse*– to be very old friends.

*amicitiam alicuius appetere*– to court a person's friendship.

*in amicitiam alicuius recipi*– to gain some one's friendship; to become intimate with.

*ad alicuius amicitiam se conferre, se applicare*– to gain some one's friendship; to become intimate with.

*aliquem (tertium) ad (in) amicitiam ascribere*– to admit another into the circle of one's intimates.

*amicitiam renuntiare*– to renounce, give up a friendship.

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<sup>80</sup> The singular *inimicitia* is only used to express the abstract idea "enmity".

*amicitiam dissuere, dissolvere, praec̄idere*— to renounce, give up a friendship.

*amicissimus meus* or *mihi*— my best friend.

*homo intimus, familiarissimus mihi*— my most intimate acquaintance.

*inimicitias gerere, habere, exercere cum aliquo*— to be at enmity with a man.

*inimicitias cum aliquo suscipere*— to make a person one's enemy.

*inimicitias deponere*— to lay aside one's differences.

*aequi iniqui*— friend and foe.

*placare aliquem alicui* or *in aliquem*— to reconcile two people; to be a mediator.

*reconciliare alicuius animum* or simply *aliquem alicui*— to reconcile two people; to be a mediator.

*in gratiam aliquem cum aliquo reducere*— to reconcile two people; to be a mediator.

*in gratiam cum aliquo redire*— to be reconciled; to make up a quarrel.

*sibi aliquem, alicuius animum reconciliare* or *reconciliari alicui*— to be reconciled; to make up a quarrel.

## 17. Authority – Dignity (cf. xiv. 3)

*magna auctoritate esse*– to possess great authority; to be an influential person.

*auctoritate valere* or *florere*– to possess great authority; to be an influential person.

*magna auctoritas est in aliquo*– to possess great authority; to be an influential person.

*multum auctoritate valere, posse apud aliquem*– to have great influence with a person; to have considerable weight.

*magna auctoritas alicuius est apud aliquem*– to have great influence with a person; to have considerable weight.

*alicuius auctoritas multum valet apud aliquem*– to have great influence with a person; to have considerable weight.

*auctoritatem* or *dignitatem sibi conciliare, parare*– to gain dignity; to make oneself a person of consequence.

*ad summam auctoritatem pervenire*– to attain to the highest eminence.

*auctoritatem alicuius amplificare* (opp. *imminuere, minuere*) – to increase a person's dignity.

*auctoritati, dignitati alicuius illudere*– to insult a person's dignity.

*dignitas est summa in aliquo*– to be in a dignified position.

*summa dignitate praeditum esse*– to be in a dignified position.

*aliquid alienum (a) dignitate sua* or merely *a se ducere*– to

consider a thing beneath one's dignity.

*aliquid infra se ducere* or *infra se positum arbitrari*— to consider a thing beneath one's dignity.



## 18. Praise – Approval – Blame – Reproach

*laudem tribuere, impertire alicui*– to praise, extol, commend a person.

*laude afficere aliquem*– to praise, extol, commend a person.

*(maximis, summis) laudibus efferre aliquem* or *aliquid*– to praise, extol, commend a person.

*eximia laude ornare aliquem*– to praise, extol, commend a person.

*omni laude cumulare aliquem*– to overwhelm with eulogy.

*laudibus aliquem (aliquid) in caelum ferre, efferre, tollere*– to extol, laud to the skies.

*alicuius laudes praedicare*– to spread a person's praises.

*aliquem beatum praedicare*– to consider happy.

*omnium undique laudem colligere*– to win golden opinions from every one.

*maximam ab omnibus laudem adipisci*– to win golden opinions from every one.

*aliquid laudi alicui ducere, dare*– to consider a thing creditable to a man.

*aliquem coram, in os* or *praesentem laudare*– to praise a man to his face.

*recte, bene fecisti quod...*– you were right in...; you did right to...

*res mihi probatur*— a thing meets with my approval.

*res a me probatur*— I express my approval of a thing.

*hoc in te reprehendo* (not *ob eam rem*) — I blame this in you;

I censure you for this.

*vituperationem subire*— to suffer reproof; to be criticised, blamed.

*in vituperationem, reprehensionem cadere, incidere, venire*— to suffer reproof; to be criticised, blamed.

*exprobrare alicui aliquid*— to reproach a person with...

*aliquid alicui crimini dare, vertere*— to reproach a person with...

*conqueri, expostulare cum aliquo de aliqua re*— to expostulate with a person about a thing.

## 19. Rumour – Gossip – News – Mention

*rumor, fama, sermo est* or *manat*– report says; people say.

*rumor, fama viget*– a rumour is prevalent.

*fama serpit (per urbem)*– a report is spreading imperceptibly.

*rumor increbrescit*– a report, an impression is gaining ground.

*rumorem spargere*– to spread a rumour.

*famam dissipare*– to spread a rumour.

*dubii rumores afferuntur ad nos*– vague rumours reach us.

*auditione et fama accepisse aliquid*– to know from hearsay.

*fando aliquid audivisse*– to know from hearsay.

*ex eo audivi, cum diceret*– I heard him say...

*vulgo dicitur, pervulgatum est*– every one says.

*in ore omnium* or *omnibus (hominum or hominibus, but only mihi, tibi, etc.) esse*– to be in every one's mouth.

*per omnium ora ferri*– to be in every one's mouth.

*in ore habere aliquid* (Fam. 6. 18. 5) – to harp on a thing, be always talking of it.

*efferre* or *edere aliquid in vulgus*– to divulge, make public.

*foras efferri, palam fieri, percrebrescere, divulgari, in medium proferri, exire, emanare*– to become known, become a topic of common conversation (used of things).

*in sermonem hominum venire*– to be a subject for gossip.

*in ora vulgi abire*– to be a subject for gossip.

*fabulam fieri*– to be the talk of the town, a scandal.

*nuntio allato* or *accepto*— on receiving the news.

*Romam nuntiatum est, allatum est*— news reached Rome.

*certiorem facere aliquem* (*alicuius rei* or *de aliqua re*) – to inform a person.

*mentionem facere alicuius rei* or *de aliqua re*<sup>81</sup>— to mention a thing.

*mentionem inicere de aliqua re* or Acc. c. Inf. – to mention a thing incidentally, casually.

*in mentionem alicuius rei incidere*— to mention a thing incidentally, casually.

*mentio alicuius rei incidit*— to mention a thing incidentally, casually.

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<sup>81</sup> Not *commemorare*, the fundamental meaning of which is "to make a person mindful of..." and implies an emphatic reference to a definite point.

## 20. Fame – Reputation

*gloriam, famam sibi comparare*– to gain distinction.

*gloriam (immortalem) consequi, adipisci*– to win (undying) fame.

*gloriae, laudi esse*– to confer distinction on a person; to redound to his credit.

*laudem afferre*– to confer distinction on a person; to redound to his credit.

*gloria, laude florere*– to be very famous, illustrious.

*summa gloria florere*– to have reached the highest pinnacle of eminence.

*clarum fieri, nobilitari, illustrari* (not the post-classical *clarescere* or *inclarescere*– to become famous, distinguish oneself.

*gloriam colligere, in summam gloriam venire*– to become famous, distinguish oneself.

*aliquem immortalis gloria afficere*– to confer undying fame on, immortalise some one.

*aliquem sempiternae gloriae commendare*– to confer undying fame on, immortalise some one.

*immortalitatem consequi, adipisci, sibi parere*– to attain eternal renown.

*gloria duci*– to be guided by ambition.

*laudis studio trahi*– to be guided by ambition.

*laudem, gloriam quaerere*– to be guided by ambition.

*stimulis gloriae concitari*– to be spurred on by ambition.

*gloriae, laudis cupiditate incensum esse, flagrare*– to be consumed by the fires of ambition.

*de gloria, fama alicuius detrahere*– to detract from a person's reputation, wilfully underestimate a person.

*alicuius gloriae* or simply *alicui obrectare*– to detract from a person's reputation, wilfully underestimate a person.

*alicuius famam, laudem imminuere*– to detract from a person's reputation, wilfully underestimate a person.

*obscurare alicuius gloriam, laudem, famam* <sup>82</sup> (not *obscurare aliquem*) – to render obscure, eclipse a person.

*famae servire, consulere*– to have regard for one's good name.

*famam ante collectam tueri, conservare*– to live up to one's reputation.

*bene, male audire (ab aliquo)*– to have a good or bad reputation, be spoken well, ill of.

*bona, mala existimatio est de aliquo*– to have a good or bad reputation, be spoken well, ill of.

*famam crudelitatis subire* (Catil. 4. 6. 12) – to gain the reputation of cruelty.

*infamiam alicui inferre, aspergere*– to damage a person's character, bring him into bad odour.

*infamem facere aliquem*– to damage a person's character,

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<sup>82</sup> In the same way, to improve a man, *alicuius mores corrigere* (not *aliquem c.*); to understand some one, *alicuius orationem* or *quid dicat intellegere*.

bring him into bad odour.

*magnum sui famam relinquere*— to leave a great reputation behind one.

*opinionem virtutis habere*— to have the reputation of virtue.

*existimatio* <sup>83</sup> *hominum, omnium*— the common opinion, the general idea.

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<sup>83</sup> *existimatio* has two uses: (1) active – opinion held by others, criticism; (2) passive – reputation, character, usually in a good sense, consequently = good reputation without the addition of *bona, integra*, etc.

## 21. Honour – Disgrace – Ignominy

*esse in honore apud aliquem*– to be honoured, esteemed by some one.

*honorem alicui habere, tribuere*– to honour, show respect for, a person.

*aliquem honore afficere, augere, ornare, prosequi* (*vid. sect. VI. 11., note Prosequi...*) – to honour, show respect for, a person.

*aliquem cupiditate honorum inflammare* (or *aliquem ad cupiditatem honorum inflammare*) – to kindle ambition in some one's mind.

*honores concupiscere* (opp. *aspernari*) – to aspire to dignity, high honours.

*honoris causa aliquem nominare* or *appellare*– to speak of some one respectfully.

*statuam alicui ponere, constituere*– to set up a statue in some one's honour.

*aliquem colere et observare* (Att. 2. 19) – to pay respect to, be courteous to a person.

*aliquem ignominia afficere, notare*– to inflict an indignity upon, insult a person.

*alicui ignominiam inurere*– to inflict an indignity upon, insult a person.

*infamiam concipere, subire, sibi conflare*– to incur ignominy.

*vitae splendori(em) maculas(is) aspergere*– to sully one's fair



fame.

*notam turpitudinis alicui* or *vitae alicuius inurere*— to injure a man's character, tarnish his honour.

*ignominiam non ferre*— to chafe under an indignity, repudiate it.

*maculam (conceptam) delere, eluere*— to blot out a reproach.

## 22. Effort – Industry – Labour – Exertion

*studiose (diligenter, enixe, sedulo, maxime) dare operam, ut...* – to take great pains in order to...

*egregiam operam (multum, plus etc. operae) dare alicui rei* – to expend great labour on a thing.

*operam alicui rei tribuere, in aliquid conferre* – to expend great labour on a thing.

*operam (laborem, curam) in or ad aliquid impendere* – to expend great labour on a thing.

*multum operae ac laboris consumere in aliqua re* – to exert oneself very energetically in a matter.

*studium, industriam (not diligentiam) collocare, ponere in aliqua re* – to apply oneself zealously, diligently to a thing.

*incumbere in (ad) aliquid* – to be energetic about, throw one's heart into a thing.

*opus* <sup>84</sup> *facere* (De Senect. 7. 24) – to do work (especially agricultural).

*opus aggredi* – to take a task in hand, engage upon it.

*ad opus faciendum accedere* – to take a task in hand, engage

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<sup>84</sup> *opus* always means the concrete work on which one is engaged; *labor* is the trouble, fatigue, resulting from effort; *opera* is the voluntary effort, the trouble spent on an object. Thus *laborare* = not simply to work, but to work energetically, with exertion and consequent fatigue; *operari*, to be busy with a thing. Terence thus distinguishes *opus* and *opera*: *quod in opere faciundo operae consumis tuae*. Cf. Verg. Aen. 1. 455 *operumque laborem miratur* = the trouble with such huge works must have cost.

upon it.

*res est multi laboris et sudoris*— the matter involves much labour and fatigue.

*desudare et elaborare in aliqua re* (De Senect. 11. 38) – to exert oneself very considerably in a matter.

*labori, operae non parcere*— to spare no pains.

*laborem non intermittere*— to work without intermission.

*nullum tempus a labore intermittere*— not to leave off work for an instant.

*lucubrare* (Liv. 1. 57) – to work by night, burn the midnight oil.

*inanem laborem suscipere*— to lose one's labour.

*operam (et oleum) perdere* or *frustra consumere*— to lose one's labour.

*rem actam* or simply *actum agere* (proverb.) – to have all one's trouble for nothing.

*labore supersedēre (itineris)* (Fam. 4. 2. 4) – to spare oneself the trouble of the voyage.

*patiens laboris*— capable of exertion.

*fugiens laboris*— lazy.

*operae pretium est* (c. Inf.) – it is worth while.

*acti labores iucundi* (proverb.) – rest after toil is sweet.

*contentionem adhibere*— to exert oneself.

*omnes nervos* <sup>85</sup> *in aliqua re contendere*— to strain every nerve,

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<sup>85</sup> *nervi* properly = sinews, muscles, not nerves the existence of which was unknown to the ancients. Metaphorically *nervi* denotes not only strength in general but also

do one's utmost in a matter.

*omnibus viribus or nervis contendere, ut*— to strain every nerve, do one's utmost in a matter.

*omni ope atque opera or omni virium contentione eniti, ut*— to strain every nerve, do one's utmost in a matter.

*contendere et laborare, ut*— to strain every nerve, do one's utmost in a matter.

*pro viribus eniti et laborare, ut*— to strain every nerve, do one's utmost in a matter.

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especially – (1) vital power, elasticity, e.g. *omnes nervos virtutis elidere* (Tusc. 2. 11. 27), *incidere*, to paralyse the strength of virtue; (2) motive power, mainspring, essence, of a thing, e.g. *vectigalia nervi rei publicae sunt* (Imp. Pomp. 7. 17), *nervi belli pecunia* (Phil. 5. 2. 15).

## 23. Business – Leisure – Inactivity – Idleness

*negotium suscipere*– to undertake an affair.

*negotium obire, exsequi*– to execute, manage a business, undertaking.

*negotium conficere, expedire, transigere*– to arrange, settle a matter.

*negotia agere, gerere*– to be occupied with business, busy.

*multis negotiis implicatum, districtum, distentum, obrutum esse*– to be involved in many undertakings; to be much occupied, embarrassed, overwhelmed by business-claims.

*negotiis vacare*– to be free from business.

*occupatum esse in aliqua re*– to be engaged upon a matter.

*intentum esse alicui rei*– to be engaged upon a matter.

*negotium alicui facessere* (Fam. 3. 10. 1) – to give a person trouble, inconvenience him.

*magnum negotium est* c. Inf. – it is a great undertaking to...

*nullo negotio*– without any trouble.

*otiosum esse*– to be at leisure.

*in otio esse* or *vivere*– to be at leisure.

*otium habere*– to be at leisure.

*otio frui*– to be at leisure.

*otio abundare*– to have abundance of leisure.

*otium sequi, amplexari*– to be a lover of ease, leisure.

*otiosum tempus consumere in aliqua re*— to spend one's leisure hours on an object.

*otio abūti*<sup>86</sup> or *otium ad suum usum transferre*— to use up, make full use of one's spare time.

(in) *otio languere et hebescere*— to grow slack with inactivity, stagnate.

*otio diffluere*— to grow slack with inactivity, stagnate.

*desidia et languori se dedere*— to abandon oneself to inactivity and apathy.

*ignaviae*<sup>87</sup> *et socordiae se dare*— to abandon oneself to inactivity and apathy.

*per luxum et ignaviam aetatem agere*— to pass one's life in luxury and idleness.

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<sup>86</sup> *abuti* properly = to consume, make full use of. From this is developed the rarer meaning to use in excess, abuse = *perverse, intemperanter, immoderate uti*. Abuse, misuse = *pravus usus, vitium male utentium, insolens mos*. *abusus* is only found in the Jurists, and *abusio* is a technical term of rhetoric = *κατάχρησις*.

<sup>87</sup> The original meaning of *ignavia* (*in-gnavus*, cf. *navus, navare*) is not cowardice but laziness.

## 24. Pleasure – Recreation

*voluptatem ex aliqua re capere* or *percipere*– to derive pleasure from a thing.

*voluptate perfundi*– to revel in pleasure, be blissfully happy.

*voluptatibus frui*– to take one's fill of enjoyment.

*voluptates haurire*– to take one's fill of enjoyment.

*se totum voluptatibus dedere, tradere*– to devote oneself absolutely to the pursuit of pleasure.

*homo voluptarius* (Tusc. 2. 7. 18) – a devotee of pleasure; a self-indulgent man.

*voluptatis illecebris deleniri*– to be led astray, corrupted by the allurements of pleasure.

*voluptatis blanditiis corrumpi*– to be led astray, corrupted by the allurements of pleasure.

*in voluptates se mergere*– to plunge into a life of pleasure.

*animum a voluptate sevocare*– to hold aloof from all amusement.

*voluptates (corporis)*– sensual pleasure.

*voluptatis* or *animi causa* (B. G. 5. 12) – for one's own diversion; to satisfy a whim.

*deliciis diffluere*– to wanton in the pleasures of sense.

*animum relaxare, reficere, recreare* or simply *se reficere, se recreare, refici, recreari (ex aliqua re)*– to recruit oneself, seek relaxation.

*animum* or simply *se remittere*— to indulge oneself.

*animo* or simply *sibi indulgere*— to indulge oneself.



# VI. The Mind; its Functions

## 1. Genius – Talent – Intelligence

*magno animo esse*– to be magnanimous, broad-minded.

*animum attendere ad aliquid*– to turn one's attention to a thing.

*diligenter attendere (aliquid)*– to attend carefully.

*alias res* or *aliud agere*– to be inattentive.

*animo adesse* <sup>88</sup>– (1) to be attentive; (2) to keep one's presence of mind.

*vir magno ingenio, ingeniosus*– a man of ability.

*vir magno ingenio praeditus*– a man of ability.

*ingenio valere*– to be talented, gifted.

*ingenio abundare*– to be very talented.

*natura et ingenium*– natural gifts.

*ingenium acuere*– to sharpen the wits.

*ingenii acumen*– penetration; sagacity.

*ingenii tarditas* (opp. *celeritas*) – dulness of intellect.

*ingenii infirmitas* or *imbecillitas*– weakmindedness.

*mentis compotem esse*– to be of sane mind.

*mente captum esse, mente alienata esse*– to be out of one's mind.

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<sup>88</sup> For the second meaning cf. Cicero, *ades animo et omittit timorem, Scipio*.

*sanae mentis esse*– to be of sound mind.

*mentis quasi luminibus officere* (*vid.* sect. XIII. 6) or *animo caliginem offundere*– to obscure the mental vision.

*intellegentia* or *mente multum valere*<sup>89</sup>– to possess great ability.

*ad intellegentiam communem* or *popularem accommodare aliquid*– to accommodate something to the standard of the popular intelligence.

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<sup>89</sup> *captus*, in the meaning ability, capacity, only occurs in the phrase *ut captus est servorum*; while *capacitas* merely means capacity, content, e.g. *vasorum*.

## 2. Imagination – Thought

*animo, cogitatione aliquid fingere* (or simply *fingere*, but without *sibi*), *informare*– to form an idea of a thing, imagine, conceive.

*animo concipere aliquid*– to form an idea of a thing, imagine, conceive.

*animo, cogitatione aliquid praecipere* (Off 1. 23. 81) – to form a conception of a thing beforehand.

*cogitatione sibi aliquid depingere*– to picture to oneself.

*ingenium, cogitatio*– imagination.

*ingenii vis* or *celeritas*– vivid, lively imagination.

*rerum imagines*– creatures of the imagination.

*res cogitatione fictae* or *depictae*– creatures of the imagination.

*opinionum*                      *commenta*,                      *ineptiae*,                      *monstra*,

*portenta*– extravagant fictions of fancy.

*animo, mente, cogitatione aliquid comprehendere, complecti*– to grasp a thing mentally.

*in eam cogitationem incidere*– to happen to think of...

*haec cogitatio subit animum*– an idea strikes me.

*illud succurrit mihi*– an idea strikes me.

*mihi in mentem venit alicuius rei*– something comes into my mind.

*aliquid animo meo obversatur* (cf. sect. III, s. v. *oculi*) – a vague notion presents itself to my mind.

*aliquem ad eam cogitationem adducere ut*– to induce a person to think that...

*alicuius animum ab aliqua re abducere*– to draw away some one's attention from a thing.

*cogitationem, animum in aliquid intendere* (Acad. 4. 46) – to direct one's attention...

*omnes cogitationes ad aliquid conferre*– to give all one's attention to a thing.

*mentem in aliqua re defigere*– to fix all one's thoughts on an object.

*in cogitatione defixum esse*– to be deep in thought.

*cogitationes in res humiles abicere* (De Amic. 9. 32) (Opp. *alte spectare, ad altiora tendere, altum, magnificum, divinum suspicere*) – to study the commonplace.

### 3. Conceptions – Ideals – Perfection

*notiones animo (menti) insitae, innatae*– innate ideas.

*intellegentiae adumbratae* <sup>90</sup> or *incohatae* (De Leg. 1. 22. 59)

– vague, undeveloped ideas.

*notionem* or *rationem alicuius rei in animo informare* or *animo concipere*– to form a conception, notion of a thing.

*absolutus et perfectus*– absolutely perfect.

*omnibus numeris absolutus* (N. D. 2. 13) – perfect in every detail.

*ad summum perducere*– to bring to the highest perfection.

*perficere et absolvere*– to bring to the highest perfection.

*ad perfectionem, (ad summum) pervenire*– to attain perfection.

*absolutio et perfectio* (not *summa perfectio*) – ideal perfection.

*cogitatione, non re*– ideally, not really.

*undique expleta et perfecta forma*– an ideal.

*species optima* or *eximia, specimen*, also simply *species, forma*– an ideal.

*comprehensam quandam animo speciem (alicuius rei) habere*– to have formed an ideal notion of a thing.

*singularem quandam perfectionis imaginem animo*

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<sup>90</sup> *adumbrare* is a technical term of painting = to make a sketch, outline of an object; then metaphorically, to merely hint at a thing. Its opposite is *exprimere*, technical term of sculpture, = figuratively, to represent exactly, clearly. It never has the simple meaning "to express."

*concupere*– to conceive an ideal.

*imaginem perfecti oratoris adumbrare*– to sketch the ideal of an orator.

*civitas optima, perfecta Platonis*– Plato's ideal republic.

*illa civitas Platonis commenticia*– Plato's ideal republic.

*illa civitas, quam Plato finxit*– Plato's ideal republic.

## 4. Opinion – Prejudice – Conjecture

*in sententia manere, permanere, perseverare, perstare*– to abide by, persist in one's opinion.

*illud, hoc teneo*– I abide by this opinion.

*a sententia sua discedere*– to give up one's opinion.

*de sententia sua decedere*– to give up one's opinion.

*(de) sententia desistere*– to give up one's opinion.

*de sententia deici, depelli, deterreri*– to be forced to change one's mind.

*de sententia aliquem deducere, movere*– to make a man change his opinion.

*aliquem ad suam sententiam perducere* or *in suam sententiam adducere*– to win a man over to one's own way of thinking.

*ad alicuius sententiam accedere, sententiam alicuius sequi*– to adopt some one's opinion.

*idem sentire* (opp. *dissentire ab aliquo*) – to hold the same views.

*sententiam suam aperire* <sup>91</sup>– to freely express one's opinions.

*sententiam fronte celare, tegere*– not to betray one's feelings by one's looks.

*dic quid sentias* <sup>92</sup>– give me your opinion.

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<sup>91</sup> *se aperire* = to betray oneself; cf. *se indicare* (Liv. 2. 12).

<sup>92</sup> Not *sententiam dicere*, which is used of senators giving their vote; cf. *suffragium ferre*.

*in hac sum sententia, ut...putem*– I think that...

*plura in eam sententiam disputare*– to discuss a subject more fully on the same lines.

*ut mea fert opinio*– according to my opinion.

*ut mihi quidem videtur*– according to my opinion.

*mea (quidem) sententia*– according to my opinion.

*quot homines, tot sententiae*– many men, many minds.

*opiniones falsas animo imbibere*– to be imbibing false opinions.

*opinionibus falsis imbui*– to be imbibing false opinions.

*opinionis error*– erroneous opinion.

*opinio praeiudicata*, also simply *opinio* (not *praeiudicium* = a preliminary decision) – prejudice.

*opinio confirmata, inveterata*– a rooted opinion.

*opinionum pravitate infici*– to be filled with absurd prejudices.

*opinionum commenta* (N. D. 2. 2. 5) – chimeras.

*monstra* or *portenta*– marvellous ideas; prodigies.

*coniectura assequi, consequi, aliquid coniectura colligere*– to conjecture.

*quantum ego coniectura assequor, auguror*– as far as I can guess.

*coniecturam alicuius rei facere* or *capere ex aliqua re*– to infer by comparison, judge one thing by another.

*de se (ex se de aliis) coniecturam facere*– to judge others by oneself.

*aliquid in coniectura positum est*– it is a matter of conjecture,



supposition.

*aliquid coniectura nititur, continetur* (Div. 1. 14. 24) – it is a matter of conjecture, supposition.

*probabilia coniectura sequi*– to try to conjecture probabilities.

*aliquid mihi nec opinanti, insperanti accidit*– a thing has happened contrary to my expectation.

## 5. Truth – Error

*verum dicere, profiteri*– to speak the truth, admit the truth.

*omnia ad veritatem* <sup>93</sup> *dicere*– to be truthful in all one's statements.

*veritatis amans, diligens, studiosus*– truthful; veracious.

*a vero aversum esse* (Catil. 3. 1. 29) – to be averse to truth.

*a veritate deflectere, desciscere*– to swerve from the truth.

*veri videndi, investigandi cupiditas*– love of truth.

*veri inquisitio atque investigatio*– zealous pursuit of truth.

*a vero abduci*– to be led away from the truth.

*proxime ad verum accedere*– to be very near the truth.

*a vero non abhorрere*– to be probable.

*veri simile esse*– to be probable.

*haec speciosiora quam veriora sunt*– this is more plausible than true.

*vera et falsa (a falsis) diiudicare*– to distinguish true and false.

*vera cum falsis confundere*– to confuse true with false.

*veritas*– veracity.

*re (vera), reapse* (opp. *specie*) – in truth; really.

*in errore versari*– to be mistaken.

*magno errore teneri*– to be in gross error, seriously misled.

*in magno errore versari*– to be in gross error, seriously misled.

*vehementer errare*– to be in gross error, seriously misled.

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<sup>93</sup> *verum* = the truth, concrete; *veritas* = truth in the abstract.

*erroribus implicari* (Tusc. 4. 27. 58) – to fall into error.

*per errorem labi*, or simply *labi*– to take a false step.

*aliquem in errorem inducere, rapere*– to lead a person into error.

*errorem animo imbibere*– to get a mistaken notion into the mind.

*errorem cum lacte nutricis sugere* (Tusc. 3. 1. 2) – to imbibe error from one's mother's breasts.

*error longe lateque diffusus*– a wide-spread error.

*errorem tollere*– to banish an error, do away with a false impression.

*errorem amputare et circumcīdere*– to banish an error, do away with a false impression.

*errorem stirpitus extrahere*– to totally eradicate false principles.

*errorem deponere, corrigere*– to amend, correct one's mistake.

*alicui errorem demere, eripere, extorquere*– to undeceive a person.

*nisi fallor*– if I am not mistaken.

*nisi (animus) me fallit*– if I am not mistaken.

*nisi omnia me fallunt*– unless I'm greatly mistaken.

## 6. Choice – Doubt – Scruple

*optionem alicui dare* (Acad. 2. 7. 19) – to give a person his choice.

*optionem alicui dare, utrum...an*– to offer a person the alternative of... or...

*in dubium vocare*– to throw doubt upon a thing.

*in dubio ponere*– to throw doubt upon a thing.

*in dubium venire*– to become doubtful.

*quod aliquam (magnam) dubitationem habet* (Leg. Agr. 1. 4. 11) – a thing which is rather (very) dubious.

*dubitatio mihi affertur, incitur*– a doubt arises in my mind.

*dubitationem alicui tollere*– to relieve a person of his doubts.

*aliquid in medio, in dubio relinquere*

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