CHAPTER 1
The Present Active Indicative, Imperative, and Infinitive of Verbs

A verb expresses an action or a state; for example, "I *run*," "she *sees* the river" are *actions*, "you *are* clever," "they *exist*" are *states*. Nearly all sentences contain verbs, so they are an especially important part of speech.

Verbs in most Western languages have three **PERSONS** (**1st**, **2nd**, and **3rd**), and two **NUMBERS** (**Singular** and **Plural**). Each PERSON exists in both NUMBERS, yielding six separate forms. Compare how English and Latin handle these six forms of the verb "to love."

1st person singular	I love	am**ō**
2nd person singular	You love	am**ās**
3rd person singular	He/She/It loves	am**at**
1st person plural	We love	am**āmus**
2nd person plural	You love	am**ātis**
3rd person plural	They love	am**ant**

The biggest difference is that Latin does not normally use pronouns such as "I," "you," "he," "she," "we," or "they." Instead, an ending is added to the basic stem, and this ending signals both the PERSON and the NUMBER. So the form of the verb in Latin changes a great deal, whereas in English the form "love" hardly changes at all.

When we give commands ("Run!" "Stop!" "Listen!"), we use the **IMPERATIVE**. Imperatives are in the second person singular or plural, depending on the number of addressees, and the singular and plural have different endings. "Love!" would be either *amā* (singular) or *amāte* (plural).

One important form of the verb has neither person nor number, because it does not refer to a specific action or event. This is the **INFINITIVE** form, which in English is "to run," "to see," "to be," "to exist." Here, too, Latin forms the present infinitive by adding a specific ending: "to love" is *amāre*.

Almost all Latin verbs belong to one of five groups, known as **CONJUGATIONS**. A conjugation is a group of verbs that form their tenses in the same way. You can see one basic pattern in the way in which all the conjugations form their tenses. All conjugations use the same personal endings, *-ō*, *-s*, *-t*, *-mus*, *-tis*, *-nt*, and the same infinitive ending, *-re*.

It is the stem vowel that tells you which conjugation a verb belongs to. For example, *a* is the stem vowel of the first conjugation, so you know that *amāre* belongs to the first conjugation (in early Latin, *amō* was *amaō*, but the stem vowel dropped out). The stem vowels for the second and fourth conjugations are *e* and *i*.

The third conjugation is unusual: the stem vowel was originally *e*, but several persons of the present tense and the plural imperative use *i* instead. A small number of third conjugation verbs have this *i*-stem in all the persons of the present tense, so they are considered a separate conjugation, called "third conjugation *i*-stems."

Paradigm Verbs

In this book the paradigm verbs for the five conjugations will be **amāre** (1st) "to love," **monēre** (2nd) "to warn," **mittere** (3rd) "to send," **audīre** (4th) "to hear, listen to," and **capere** (3rd *i*-stem) "to take, capture." The third person singular of the present tense (for example) of the five conjugations shows you that they are all variations on one basic pattern:

am	+	a	+	t	=	amat
mon	+	e	+	t	=	monet
mitt	+	i	+	t	=	mittit
aud	+	i	+	t	=	audit
cap	+	i	+	t	=	capit

You have already seen *amāre* fully conjugated in the present tense. Here are all the present-tense forms for the other four model verbs.

Second Conjugation

1st sing.	mon**eō**	I warn
2nd sing.	mon**ēs**	You warn (sing.)
3rd sing.	mon**et**	He/She/It warns
1st pl.	mon**ēmus**	We warn
2nd pl.	mon**ētis**	You warn (pl.)
3rd pl.	mon**ent**	They warn
Imperative	mon**ē**	Warn! (sing.)
	mon**ēte**	Warn! (pl.)
Infinitive	mon**ēre**	To warn

Third Conjugation

1st sing.	mitt**ō**	I send
2nd sing.	mitt**is**	You send (sing.)
3rd sing.	mitt**it**	He/She/It sends
1st pl.	mitt**imus**	We send
2nd pl.	mitt**itis**	You send (pl.)
3rd pl.	mitt**unt**	They send
Imperative	mitt**e**	Send! (sing.)
	mitt**ite**	Send! (pl.)
Infinitive	mitt**ere**	To send

Fourth Conjugation

1st sing.	aud**iō**	I hear, listen to
2nd sing.	aud**īs**	You hear, listen to (sing.)
3rd sing.	aud**it**	He/She/It hears, listens to
1st pl.	aud**īmus**	We hear, listen to
2nd pl.	aud**ītis**	You hear, listen to (pl.)
3rd pl.	aud**iunt**	They hear, listen to
Imperative	aud**ī**	Listen! (sing.)
	aud**īte**	Listen! (pl.)
Infinitive	aud**īre**	To hear, listen to

Third Conjugation *i*-stem

1st sing.	cap**iō**	I take
2nd sing.	cap**is**	You take (sing.)
3rd sing.	cap**it**	He/She/It takes
1st pl.	cap**imus**	We take
2nd pl.	cap**itis**	You take (pl.)
3rd pl.	cap**iunt**	They take
Imperative	cap**e**	Take! (sing.)
	cap**ite**	Take! (pl.)
Infinitive	cap**ere**	To take

Using the imperative is simple:

audī!	"Listen!" (to one person)
audīte!	"Listen!" (to more than one person)
cape!	"Take!" (to one person)
capite!	"Take!" (to more than one person)

To give a *negative* command (to order someone *not* to do something), Latin uses *nōlī* or *nōlīte*, the imperative forms of the irregular verb *nōlō*, *nolle*, *nōluī* "be unwilling" (you will learn its other forms in Chapter 10) with the appropriate infinitive.

nōlī audīre!	Don't listen! (to one person)
nōlīte audīre!	Don't listen! (to more than one person)
nōlī capere!	Don't take! (to one person)
nōlīte capere!	Don't take! (to more than one person)

Mood, Voice, and Tense

You should learn some technical terms now, since they are convenient ways to describe the form and function of verbs.

Latin verbs have four **moods**:

- indicative
- subjunctive
- imperative
- infinitive

You already know how the imperative works for giving commands. The infinitive is almost always used with another, conjugated verb; it rarely stands alone. The indicative and the subjunctive complement each other. Basically, the indicative is used for events or situations that actually happen, whereas the subjunctive is used when an event or situation is somehow doubtful or unreal. We will go into this in detail in Chapter 22.

Latin verbs have two **voices**:

- active
- passive

An active verb tells us what the subject does, but a passive verb tells us what is done to or for the subject by someone or something else.

Active: "I <u>love</u> my pig."   Passive: "My pig <u>is loved</u> by me."

Latin verbs have six **tenses**:

- present
- future
- imperfect
- perfect
- future perfect
- pluperfect

How to Translate the Latin Present Active Indicative

So far, we have been translating *amō* simply as "I love," *moneō* as "I warn," and so on, but of course in English we have three forms to express three different aspects of an action in the present: "I love," "I am loving," and "I do love." Latin has only one form to express all three of these ideas.

When you are translating, therefore, you will need to rely on context to help you choose which of the three English forms to use. Consider, for example, the following dialogue:

"My friends never <u>listen</u> to me."
"They <u>do listen</u> to you."
"They <u>are</u> not <u>listening</u> to me now."

In all three sentences, the Latin verb would be simply *audiunt*.

Verbs are also divided into **transitive** and **intransitive** verbs. Transitive verbs always have a direct object, which is a noun or pronoun referring to the person or thing that the verb affects directly. The meaning of intransitive verbs is complete without a direct object.

Transitive: "My pig <u>likes</u> turnips."   Intransitive: "My pig <u>dances</u>."

Principal Parts

In order to be able to conjugate a verb correctly, you must know the conjugation to which it belongs. If you know both the first person singular of the present indicative active (*amō*) and the present infinitive active (*amāre*), then you can tell which conjugation the verb belongs to. For example, these 3rd person present forms look exactly alike, even though they belong to three different conjugations:

mittit "he/she/it sends"   *audit* "he/she/it hears"   *capit* "he/she/it takes"

But if you know the forms *capiō* and *capere*, you have a lot more information. *Capiō* can't be a 3rd conjugation 1st person singular present, and *capere* can't be a 4th conjugation infinitive. So you know that *capit* is the 3rd person singular of the present tense of a 3rd conjugation *i*-stem verb.

amō and *amāre*, *capiō* and *capere* are the first two **principal parts** of those particular verbs. Most Latin verbs have four principal parts:

amō	**amāre**	**amāvī**	**amātum**
"I love"	"to love"	"I have loved"	"having been loved"

capiō	**capere**	**cēpī**	**captum**
"I take"	"to take"	"I have taken"	"having been taken"

These principal parts give you the basis for constructing all the tenses of all regular verbs (and almost all Latin verbs are regular in this way). You will learn how to use the 3rd and 4th principal parts in later chapters, but you will save yourself time and trouble by learning them now. The principal parts of the model verbs for the other conjugations are **moneō, monēre, monuī, monitum** (2), **mittō, mittere, mīsī, missum** (3), **audiō, audīre, audīvī, audītum** (4).

Vocabulary

First Conjugation Verbs

amō, amāre, amāvī, amātum	love
dō, dare, dedī, datum	give
spectō, -āre, spectāvī, spectātum	watch
vocō, -āre, vocāvī, vocātum	call

Second Conjugation Verbs

dēbeō, -ēre, dēbuī, dēbitum	owe, ought to, must, should
habeō, -ēre, habuī, habitum	have
moneō, -ēre, monuī, monitum	warn
sedeō, -ēre, sēdī, sessum	sit
terreō, terrēre, terruī, territum	frighten
timeō, timēre, timuī	fear
videō, -ēre, vīdī, vīsum	see

Third Conjugation Verbs

bibō, bibere, bibī	drink
dīcō, -ere, dixī, dictum	say
dūcō, -ere, duxī, ductum	lead
legō, -ere, lēgī, lectum	read
lūdō, -ere, lūsī, lūsum	play
metuō, metuere, metuī	fear
mittō, -ere, mīsī, missum	send
petō, petere, petiī (*or* **-īvī**)**, petītum**	seek
vincō, vincere, vīcī, victum	conquer
vīvō, -ere, vixī, victum	live

Fourth Conjugation Verbs

audiō, -īre, audīvī, audītum	hear, listen to
reperiō, -īre, repperī, repertum	find

Third Conjugation *i*-stem Verbs

capiō, -ere, cēpī, captum	take, capture
rapiō, -ere, rapuī, raptum	seize
nōlī, nōlīte irregular imperative verb	don't

Vocabulary Notes

dō, dare, dedī, datum 1: Unlike all other 1st conjugation verbs, *dare* has a short *a* in the present infinitive, and in the 1st and 2nd person plural, *damus* and *datis*.

dēbeō, -ēre, dēbuī, dēbitum 2: *audīre dēbeō* means "I ought to listen" or "I must listen" or "I should listen." Like all of the English equivalents ("ought," "must," and "should"), *dēbeō* is combined with another verb, which is in the infinitive: "to listen." Don't be confused by the fact that the "to" is left out in some of the English translations; this is still the infinitive.

habeō, -ēre, habuī, habitum 2: "I have to listen" is *audīre dēbeō*. Latin does NOT use *habēre* to express need or obligation. "Audīre habeō" is not correct Latin.

For largely unknown reasons, some verbs (e.g., **timeō, timēre, timuī** 2, **bibō, bibere, bibī** 3, **metuō, metuere, metuī** 3) do not have a fourth principal part.

timeō, timēre, timuī 2 and **metuō, metuere, metuī** 3 mean the same thing and can be used interchangeably.

Prōlūsiōnēs

Use English Words Derived from Latin to Memorize Latin Vocabulary

One of the ways to remember Latin vocabulary is to think of English words derived from a given word in Latin. Every one of the verbs in this chapter's vocabulary list survives in English. For each of the English words listed below, find the Latin verb from which it originates. If you know what the English word means, you can guess—and easily remember—what the Latin word means. In five instances, a prefix has been added to the basic Latin verb. In only two instances has the word's original meaning evolved beyond easy recognition in English: *meticulous* work is motivated by *fear* of error, and a *repertoire* is a list in which things can be *found*.

amiable	"easy to like or love"	**amō, amāre, amāvī, amātum** 1
admonish	"warn not to do something"	_____
audition		_____
imbibe	"drink in"	_____

capture		_____
data	"information given"	_____
debt		_____
diction		_____
evoke	"call to mind"	_____
have		_____
legible	"which can be read"	_____
ludicrous	"silly"	_____
meticulous		_____
omit		_____
petition		_____
rapture	"experience that seizes you"	_____
reduce		_____
repertoire		_____
sedentary	"not active, sitting a lot"	_____
spectator	"one who watches"	_____
terrify		_____
timid		_____
victory		_____
vision		_____
vivid		_____

Your knowledge of English words derived from Latin will make learning Latin vocabulary easier. For example, you can tell right away that *videō* has something to do with seeing and *audiō* has something to do with hearing. You are free to concentrate on new facts: that *vidēre* belongs to the second conjugation, and *audīre* belongs to the fourth. You will also find the online electronic flashcards useful for learning vocabulary.

Parsing

Parsing a word means describing it grammatically, by stating its part of speech, its grammatical form, and its relation to the rest of the sentence. So far, you have only encountered verbs, and only in one tense, so parsing is relatively simple. As you learn other parts of speech in subsequent chapters, parsing will become more challenging and more interesting. For now, simply parse verbs as follows:

amō: 1st person singular present active indicative of the verb *amō*, *amāre*, *amāvī*, *amātum* 1 "love"

mittitis: 2nd person plural present active indicative of the verb *mittō*, *mittere*, *mīsī*, *missum* 3 "send"

audiunt: 3rd pers. pl. pres. act. ind. of the verb *audiō*, *audīre*, *audīvī*, *audītum* 4 "hear"

capere: pres. act. inf. of the verb *capiō*, *capere*, *cēpī*, *captum* 3 *i*-stem "take"

Parsing a word is a convenient and precise way of describing its form. As soon as more parts of speech are introduced (in the next chapter), you will see how parsing also explains grammatical function.

Complete the following.

1. The 1st pers. pl. pres. act. ind. of the verb *audiō*, *audīre*, *audīvī*, *audītum* 4 "hear" is _____.

2. The 2nd pers. sing. pres. act. ind. of the verb *amō*, *amāre*, *amāvī*, *amātum* 1 "love" is _____.

3. The 3rd pers. pl. pres. act. ind. of the verb *mittō*, *mittere*, *mīsī*, *missum* 3 "send" is _____.

4. The 2nd pers. pl. pres. act. ind. of the verb *moneō*, *monēre*, *monuī*, *monitum* 2 "warn" is _____.

5. The 3rd pers. sing. pres. act. ind. of the verb *capiō*, *capere*, *cēpī*, *captum* 3 *i*-stem "take" is _____.

Parse the following.

1. monēmus.
2. mitte.
3. capit.
4. amant.
5. audītis.

Supply the correct verb ending.

1. am_____;   you (pl.) love.
2. aud_____;   to hear.
3. cap_____;   they are taking.
4. mon_____;   you (sing.) warn.
5. mitt_____;   she sends.
6. mitt_____;   to send.
7. mon_____;   warn (pl.)!
8. cap_____;   we take.
9. aud_____;   I hear.
10. mitt_____;   they send.

Change from singular to plural or vice versa, and then translate.
e.g., *amat – amant* "They love"; *mittimus – mittō* "I send"

1. audit.
2. capitis.
3. amāmus.
4. monent.
5. mittis.
6. audīte.
7. amātis.
8. capit.
9. moneō.
10. mittit.

Translate.

1. vocant.
2. dūcitis.
3. sedēmus.
4. reperiō.
5. legite!
6. metuis.
7. nōlite rapere!
8. habētis.
9. legere dēbēs.
10. vīvimus.
11. dīcitis.
12. habēre.
13. pete!
14. vincite!
15. vidēmus.
16. terrēs.
17. timent.
18. petit.
19. bibunt.
20. lūdis.
21. He reads.
22. You (pl.) have.
23. You (sing.) are leading.
24. To sit.
25. I am drinking.
26. They watch.
27. She does hear.
28. We fear.
29. It is watching.
30. Do not (sing.) take!
31. I am calling.
32. They seize.
33. She sees.
34. You (sing.) must lead.
35. To say.
36. We are reading.
37. He fears.
38. You (pl.) must conquer.
39. They seek.
40. We frighten.

Lectiōnēs Latīnae

Lege, Intellege

Nothing is known about Lucius Ampelius. His *Liber Memoriālis* (Memory Book), full of briefly stated information on history, religion, geography, cosmography, and marvels, is dedicated to a boy named Macrinus, identified by some scholars with the soldier-emperor who reigned AD 217–18.

Rēgēs Rōmānōrum

Rōmulus quī urbem condidit.
Numa Pompilius quī sacra constituit.
Tullus Hostilius quī Albam dīruit.
Ancus Marcius quī lēgēs plūrimās tulit et Ostiam colōniam constituit.
Priscus Tarquinius quī insignibus magistrātūs adornāvit.
Servius Tullius quī prīmum censum ēgit.
Tarquinius Superbus quī ob nimiam superbiam regnō pulsus est.

—Ampelius, *Liber Memoriālis* 17

1. Which king established Rome's religious practices?
2. Which king conducted the first census?
3. Which king established most laws and founded the colony at Ostia?
4. Which king founded the city?
5. Which king destroyed Alba Longa, Rome's mother city?
6. Which king gave the magistrates insignia?
7. Which king was expelled from his kingdom on account of his excessive arrogance?

English obviously owes a lot of vocabulary to Latin. Here are some familiar expressions that English took from Latin unchanged or in abbreviated form:

AD	*annō dominī*	in the year of our Lord
a.m./p.m.	*ante/post mērīdiem*	before/after midday
CV	*curriculum vītae*	course of life
DTs	*dēlīrium tremens*	shaking madness
e.g.	*exemplī grātiā*	for the sake of an example
etc.	*et cētera*	and the other things
i.e.	*id est*	that is
n.b.	*notā bene*	note well
p.s.	*post scriptum*	written afterward
RIP	*requiescat in pāce*	(may he/she) rest in peace

aurōra boreālis	dawn of the north wind
data	things that have been given
homō sapiens	intelligent person
rigor mortis	stiffness of death
viā	by way (of)

Ars Poētica

Publilius Syrus was brought to Rome as a slave in the mid-first century BC and became an extremely successful writer of mimes, a not very sophisticated but extremely popular type of dramatic performance. Unlike modern mime, it involved speech. None of the scripts of his mimes has survived. From the first century AD, however, collections of Syrus' maxims were excerpted from the mimes for use in schools, as texts to be copied and memorized. The younger Seneca, St. Augustine, and Shakespeare were among the countless generations of schoolboys who studied him.

How many verbs can you find in the following quotations from Publilius Syrus?

1. *contrā fēlīcem vix deus vīrēs habet.*
   Against a happy person, god scarcely has power.

2. *crūdēlem medicum intemperans aeger facit.*
   An intemperate patient makes his doctor cruel.

3. *īrācundiam quī vincit, hostem superat maximum.*
   A person who conquers his anger defeats his greatest enemy.

4. *effugere cupiditātem regnum est vincere.*
   To escape desire is to conquer a kingdom.

5. *lex videt īrātum, īrātus lēgem nōn videt.*
   The law sees an angry man, but an angry man does not see the law.

6. *mortuō quī mittit mūnus, nīl dat illī, sibi adimit.*
   A person who sends a gift to a dead man gives him nothing and deprives himself.

Lūsūs

Thēsaurus Verbōrum

Many English verbs are formed from the present stem of Latin verbs, without the linking vowel or the inflecting suffix; for example, "absorb" is derived from *absorbeō, -ēre* 2, "ascend" from *ascendō, -ere* 3. To emphasize that the English verb and the present stem of the Latin original are the same, only the first two principal parts of the Latin verbs are given in the following list of further examples:

commendō, -āre 1	dēfendō, -ere 3	ponderō, -āre 1
condemnō, -āre 1	disturbō, -āre 1	reflectō, -ere 3
consentiō, -īre 4	errō, -āre 1	reformō, -āre 1
consīderō, -āre 1	expandō, -ere 3	respondeō, -ēre 2
consistō, -ere 3	insultō, -āre 1	reportō, -āre 1
damnō, -āre 1	infestō, -āre 1	vīsitō, -āre 1

Vīta Rōmānōrum

Roman Superstitions

The Romans believed that the universe is controlled by a vast range of deities: not just the Olympian family (Jupiter, Juno, etc.), whom they shared with the Greeks, but also more primitive spirits such as Imporcitor, Subruncinator, and Stercutus, agricultural deities responsible for plowing, weeding, and manure-spreading. Such representatives of Roman public religion are quite alien to us, but the following glimpse into Roman private beliefs, from the *Natural History* of Pliny the Elder, does not sound terribly different from modern superstitions:

> On New Year's Day, why do we wish one another happiness and prosperity? At public sacrifices, why do we pick people with lucky names to lead the victims? Why do we use special prayers to avert the evil eye, with some people calling on the Greek Nemesis, who has a statue for that purpose on the Capitol at Rome, even though we have no name for the goddess in Latin? . . . Why do we believe that uneven numbers are always more powerful? . . . Why do we wish good health to people when they sneeze? . . . (It is sometimes thought more effective if we add the name of the person.) There is a common belief that people can sense by a ringing in their ears that they are being talked about somewhere else. It is said that if one says "two" on seeing a scorpion it is prevented from striking. . . . In praying, we raise our right hand to our lips and turn our whole body to the right, but the Gauls think it more effective to turn to the left.

Every nation agrees that lightning is propitiated by clicking the tongue. . . . Many people are convinced that cutting one's nails in silence, beginning with the index finger, is the proper thing to do on market days at Rome, while a haircut on the 17th or 29th day of the month ensures against baldness and headaches. . . . Marcus Servilius Nonianus, one of our leading citizens [he was consul in AD 35], was afraid of contracting inflammation of the eyes, and would not mention that disease till he had tied round his neck a piece of paper inscribed with the Greek letters *rho* and *alpha* [their significance is unknown], while Gaius Licinius Mucianus, who was consul three times, did the same sort of thing with a living fly in a little white linen bag.

—Pliny the Elder, *Historia Nātūrālis* 28.22–29