

IV

Pistor

Pistoris taberna a laeva est. Pistori nomen Ursus est. Ante pistorem Tiro, Marci servus, stat. Cum Tirone est Sextus.

Tiro. Habes-ne bonum panem hodie, Urse?

Ursus. Optimum habeo. Utrum hesternum quaeris an hodiernum?

T. Et hesternum et hodiernum quaero. Da nobis duos hesternos panes et tres hodiernos.

U. Ecce hodiernos tres; vendo plerumque hodiernos panes et hesternos. Hodie tamen hesternos nullos habeo. Cras et hos et illos habebo. Heri quoque habui.

T. Da nobis igitur quinque hodiernos.

Sextus. Da mihi panes, Urse; domum portabo.

T. Ecce, Sexte, duos portabis. Ego tres portabo, tu autem duos porta. Sic quinque facile portabimus. Vale, Urse.

U. Sed nondum pecuniam mihi numeravisti.

T. Vera dicis. Ecce nummos.

Pistor

Vocabulary

pistor ōris m	baker; miller
taberna ae f	shop; tavern
laevus 3	left
laeva ae f	left hand
a(b) laevā	on the left hand, to the left
ā, ab (+abl.)	(away) from
nōmen inis n	name
Ursus ī m	Ursus (name)
ante (+acc.)	in front of, before
Tīrō ōnis m	Tiro (name)
Marcus ī m	Marcus (name)
stō 1 stetī status	to stand, to stand still
cum (+abl.)	(together) with
Sextus ī m	Sextus (name)
bonus 3	good
pānis is m	bread, loaf
hodiē	today
optimus 3	very good, best
utrum ... an	(whether/if ...) ¹ or?
hesternus 3	of yesterday, belonging to yesterday
quaerō 3 sī(v)ī itus	to look for, to ask (for), to seek
hodiernus 3	of today
dō 1 dedī datus	to give, to grant
nōbis	(to) us (dat. plur. of nōs 'we')
ecce	look!, see!, here!, behold!, there! (can be constructed with both nominative and accusative)
vendō 3 idī itus	to sell
plērumque	generally, mostly
tamen	nevertheless, yet
nūllus īus 3	no, not any, none
crās	tomorrow
hic haec hoc	this
ille illa illud	that
herī	yesterday

1. In direct questions *utrum* has no English equivalent. In indirect questions it translates 'if', 'whether' with 'or' added.

quoque	also
habeō 2 uī itus	to have
igitur	therefore, consequently
quīnque	five
mihī	(to/for) me (dat. of egō)
domum	home(wards)
autem	yet, however, but (never first word in a sentence)
sīc	so, thus, in this/that way
fācile	easily
sed	but
pecūnia ae f	money
numerō 1	to number, to count out, to pay (out)
vērus 3	true, real
nummus ī m	coin, money



The so-called "Sale of Bread" **fresco** from the House of the Baker or Casa del Forno (c. 79 CE) in **Pompeii, Italy**. The fresco is misleadingly titled because it actually depicts the distribution of bread by a political candidate or politician, rather than the sale of bread by a baker or vendor.

(Downloaded from the Public Domain <https://www.ancient.eu/image/10622/sale-of-bread-fresco-pompeii/>, 18.12.2020)

Pistor

Grammar

Declension of the indefinite pronoun (pronomen indefinitum) *nūllus* ('no', 'none')²:

<i>nullus</i>	<i>nulla</i>	<i>nullum</i>	<i>nulli</i>	<i>nullae</i>	<i>nulla</i>
<i>nullum</i>	<i>nullam</i>	<i>nullum</i>	<i>nullōs</i>	<i>nullās</i>	<i>nulla</i>
<i>nullius</i>	<i>nullius</i>	<i>nullius</i>	<i>nullōrum</i>	<i>nullārum</i>	<i>nullōrum</i>
<i>nullī</i>	<i>nullī</i>	<i>nullī</i>	<i>nullīs</i>	<i>nullīs</i>	<i>nullīs</i>
<i>nullo</i>	<i>nulla</i>	<i>nullo</i>	<i>nullīs</i>	<i>nullīs</i>	<i>nullīs</i>

Declension of the demonstrative pronoun (pronomen demonstrativum) *hic*, *haec*, *hoc* ('this'):

<i>hic</i>	<i>haec</i>	<i>hoc</i>	<i>hī</i>	<i>hae</i>	<i>haec</i>
<i>hunc</i>	<i>hanc</i>	<i>hoc</i>	<i>hōs</i>	<i>hās</i>	<i>haec</i>
<i>hūius</i>	<i>hūius</i>	<i>hūius</i>	<i>hōrum</i>	<i>hārum</i>	<i>hōrum</i>
<i>huic</i>	<i>huic</i>	<i>huic</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>
<i>hōc</i>	<i>hāc</i>	<i>hōc</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>

Declension of the demonstrative pronoun (pronomen demonstrativum) *ille*, *illa*, *illud* ('that'):

<i>ille</i>	<i>illa</i>	<i>illud</i>	<i>illī</i>	<i>illae</i>	<i>illa</i>
<i>illum</i>	<i>illam</i>	<i>illud</i>	<i>illōs</i>	<i>illās</i>	<i>illa</i>
<i>illius</i>	<i>illius</i>	<i>illius</i>	<i>illōrum</i>	<i>illārum</i>	<i>illōrum</i>
<i>illī</i>	<i>illī</i>	<i>illī</i>	<i>illīs</i>	<i>illīs</i>	<i>illīs</i>
<i>illō</i>	<i>illā</i>	<i>illō</i>	<i>illīs</i>	<i>illīs</i>	<i>illīs</i>

Semantically, *ille* means what is, or is regarded as, more remote. It is opposed to *hic* and *iste*.

Ille, and its respective forms, give the forms of the definite article in Neo-Latin languages (*il*, *el*, *le*, etc.).

2. The "u" after "n" is always long. This pronoun has some peculiarities. It can be used also as a noun. Its declensional forms may vary and it shows inconsistencies even in the usage of the best writers as Cicero and Caesar. So, the sg. gen. can also be *nullī*, and the dative can have *nullī/nullō* for masc. and neut., and *nullae* for fem. Some of its forms are – according to the semantics – infrequent.

Conjugation of *dō* 1 in praes. impf.:

Indicative:		Imperative:	
<i>dō</i>	<i>damus</i>	<i>dā</i>	In the present stem forms of <i>dō</i>
<i>dās</i>	<i>datis</i>		the vowel after 'd' is always short
<i>dat</i>	<i>dant</i>		if it is 'a', except in the 2sg. indic.
			and imperative (i.e. <i>dās</i> and <i>dā</i>)

Praet. perf. ind. pass. of *laudō* 1:

<i>laudatus</i> (etc.)	<i>eram/erās/erat</i>
<i>laudati</i> (etc.)	<i>erāmus/erātis/erant</i>

Fut. imperf. ind. pass. of *laudō* 1:

<i>laudābor</i>	<i>laudābimur</i>
<i>laudāberis</i>	<i>laudābimini</i>
<i>laudābitur</i>	<i>laudābuntur</i>

Fut. perf. ind. pass. of *laudō* 1:

<i>laudatus</i> (etc.)	<i>erō/eris/erit</i>
<i>laudati</i> (etc.)	<i>erimus/eritis/erunt</i>

Praet. impf. ind. pass. of *laudō* 1:

<i>laudābar</i>	<i>laudābāmur</i>
<i>laudābāris</i>	<i>laudābāmini</i>
<i>laudābātur</i>	<i>laudābantur</i>

Syntaxis casuum – case syntax:

Pistori nomen Ursus est – the name of the miller/baker is Ursus.

“Pistori” is dative singular. It is like saying “for/to the baker (the) name Ursus is (assigned)”. In English and in other modern languages, normally the genitive case (“of the baker”, or “the baker’s”) is used. Such a usage, in Latin is not excluded, but the genitive case is only one instance of expressing the possession. Another one is the dative case. If it is about the names of persons, more frequently the dative is applied, and then this syntactic solution is called *dativus nominis* (the dative of the name). In the expression *nomen est/datur alicui* (‘somebody’s name is’) the usage of dative is normal, and sometimes even the name itself appears in dative, e.g.:

Scipioni Africanus (or Africano) fuit cognomen – Scipio’s surname was *Africanus*.³

3. Publius Cornelius Scipio Africanus (the Elder), 236–183 B.C., Roman military leader and politician, consul for the year 205 B.C. His most important achievement was the victory over Hannibal, Rom’s most dangerous enemy, in 202 B.C., for which he got the *cognomen* “Africanus”. After his defeat, Hannibal was active on Greek territory trying to contract an alliance against Rom. Since Rom demanded his extradition repeatedly, in 183 B.C., he committed suicide.

It may be reminded that “name-giving” (originally ‘putting a name’) has always been an important occasion, and was clearly so in the Indo-European antiquity. Employing the dative is explained by tradition. There are descriptions of the ceremony in the Greek literature (e.g. in the *Odyssey*), and respective “*nāmadheya*” is still being practiced in India. Although in the Latin phrase *nomen datur*, the verb “*datur*” is the passive voice of *dō* 1, the verb in the older expression “*nomen indere*” (‘to give name’, with dative) comes, etymologically, from a verb meaning ‘to put’ (the phrase meaning in this way, etymologically, ‘to put a name [on somebody]’). In Greek, the terminology has been confused with ‘law’ (‘name’: ὄνομα, ‘law’: νόμος), and ‘name-putting’ (ὀνοματοθεσία) was identified with ‘law-giving’ (literally ‘law-putting’), so with ‘νομοθεσία’ as is the case in the dialog *Kratylos* by Plato. Traces of this very ancient rite can be followed from Tocharian to Czech in many Indo-European languages. The terminology gives the impression that originally, perhaps, the name was symbolized by an object, and the object was put somewhere, and preferably on a new-born human which, consequently, acquired in this way a name of his own.

Pistor

Exercises

Translate:

- Do you have good bread, Sextus?
- Yes, I have very good bread.
- Give me three loaves of today and two of yesterday.
- Usually, I have both kinds of bread (utrosque panes) but today I have only bread of today.
- Give then (igitur) five of today.
- Give me the money.
- Here you are (here are the coins).
- I'll take (bring) home five loaves.

Pistor

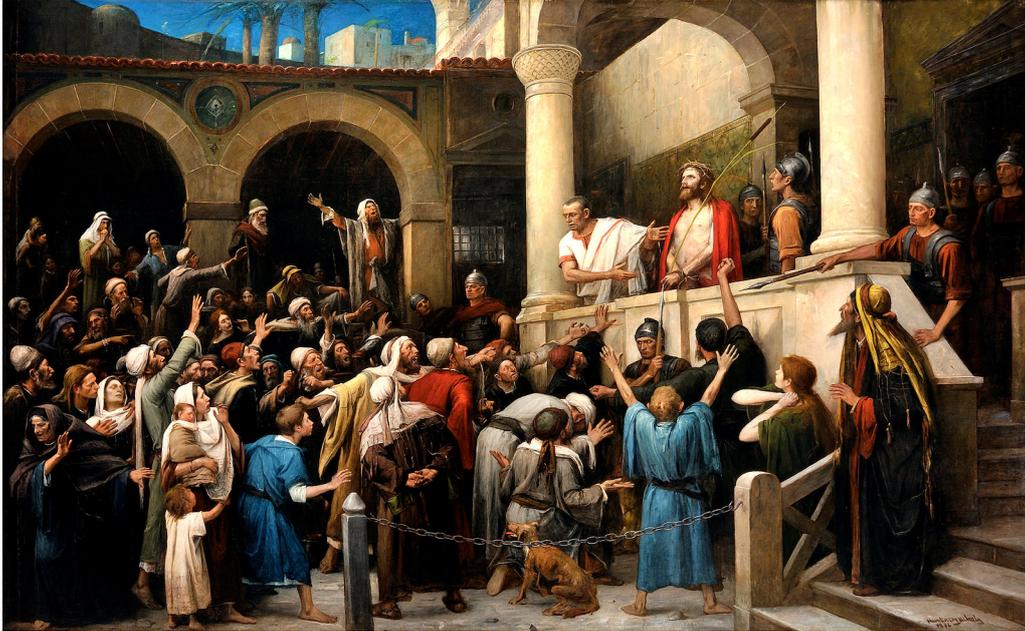


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Source: <https://sites.google.com/site/46loti/la-cuisson-des-aliments-de-nos-jours>

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Ecce:



Ecce homo⁴: Behold the Man

(Pontius Pilatus is presenting Jesus Christ to the crowd in Jerusalem.
The decision of the crowd led to his crucifixion)

Painting (1896) by Michael von Munkácsy (1844–1900), painting on display
in the Déri Museum in Debrecen, Hungary.

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4. The Greek equivalent of “Ecce homo” is “Ἴδε ὁ ἄνθρωπος”.