

IX

De Romulo¹

Romulus fecerat imaginem urbis magis quam urbem: deerant incolae. Erat in proximo lucus; hunc fecit asyllum. Eo confugit statim multitudo latronum pastorumque. Romulus misit legatos circa vicinas gentes, qui peterent societatem conubiumque novo populo, quoniam uxores ipse populusque non habebant. Sed legatio nusquam benigne audita est. Ludibrium etiam additum est: "Cur" – aiebant – "asyllum quoque feminis non aperuistis?" Romulus dissimulans aegritudinem animi ludos parat. Multi convenerunt maximeque Sabini cum liberis et coniugibus. Ubi venit tempus spectaculi eoque oculi mentesque omnium conversi erant, tum iuvenes Romani discurrunt et filias Sabinorum rapiunt.

1. Text based on Titus Livius, *De Urbe condita libri* ('History of Rome from Foundation to 9 B.C.'), originally in 142 books (perhaps 150 were planned) of which 1–10 and 21–45 survive. Of the lost books there are fragments preserved by grammarians and others, and by summaries. The Annalist tradition puts the foundation of Rome by Romulus into the year 756 B.C., but its roots go far more back in history, and there were at least two "foundations" of Rome. There is evidence of commerce between *Latium* and Mycenaean Greece in the 15th cent. B.C. Three among the best experts of early Roman history are Massimo Pallottino, Andreas Alföldi and Jacques Heurgon.

The episode mentioned here is explained in *Liv.* I,9, and is known as the "Rape of the Sabine Women" (*Sabinae raptae*). "Rape" means 'abduction' or 'kidnapping', not sexual violation. Tradition interprets the action in various ways; as a consequence of the Roman aggression, several clashes followed in which victors were always the Romans. A final, decisive war between the two *gentes* was imminent but by then, as the *interpretatio Romana* puts it, the women became wives and mothers, and it was them who stepped in between parents and husbands, father-in-laws and son-in-laws, and prevented the final clash. An alliance of the two people followed.

The Sabini (ancestors of all "Sabellian" peoples), to the north-east of the most ancient core of Rome, inhabited a territory whose nearest end to Rome was the *Mons Quirinalis*, a hill that in later times became part of the historical Rome. The poet Horace had his estate in the land of the Sabines.

De Romulo

Vocabulary

Rōmulus ī m	Romulus; according to legend, the founder and first king of Rome, (753–716 B.C.), twin of Remus ²
faciō 3 fēcī factus	to make, to do, to construct
imāgō inis f	image, idea, phantom
magis	more, rather
quam	than (comparison)
dēsum dēesse dēfuī	to be wanting, to fail
proximus 3	(superlative of <i>prope</i>) nearest, next
in proximō	in the vicinity, next
lūcus ī m	grove
asylum ī n	place of refuge, sanctuary, asylum (Gk. ἄστυλον)
eō	to that place, thither, there
cōnfugiō 3 fūgī	to flee to, to have recourse to
multitūdō inis f	great number, multitude, crowd, mob
latrō ōnis m	brigand, bandit, plunderer, highwayman
pāstor ōris m	herdsman, shepherd
mittō 3 mīsī missus	to send
lēgātus ī m	ambassador, deputy
circā + acc.	around, to
vīcīnus 3	neighbouring, near
gēns entis f	tribe, clan, family; people, foreigners
quī	(=ut iī/eī, used in purpose clause with relative construction)
petō 3 petī(v)ī petītus	to make for, to seek, to ask for
societās ātis f	association, alliance, partnership
cōnūbium iī n ³	(inter)marriage, the right of intermarriage
uxor ōris f	wife, spouse
ipse a um	he, she, it; himself, herself, itself
lēgātiō ōnis f	embassy, delegation, mission
nūsqum	nowhere
benīgnē	kindly, in a friendly manner, benevolently

2. See more above, Lesson 7.

3 Cf. "C. est uxoris iure ducendae facultas. C. habent cives Romani cum civibus Romanis: cum Latinis autem ita, si concessum sit. Cum servis nullum est c." (*Ulp.* 5, 3–5, *DNP* s.v.)

lūdbrium ī n	mockery, derision
addō 3 didī ditus	to add, to say in addition
cūr	why?
āiō 3 ⁴	to say, to say in addition
quoque	also, too
aperiō 4 uī rtus	to open, to uncloze
dissimulō 1	to dissemble, to hide
aegritūdō inis f	dissatisfaction, grief, sorrow
animus ī m	mind, inclination, soul
lūdus ī m	play, game, entertainment
parō 1	to prepare, to get ready
conveniō 4 vēnī ventus	to come together, to assemble, to visit
māximus 3	(sup. of <i>magnus</i>)
māximē	especially, in the highest degree
Sabīnī ōrum m	inhabitants of Central Italy in the Apennines, to the North East of Rome; those mentioned in the text, were living on the Mons Quirinalis, close to the most ancient core of the city of Rome; linguistically, they belong to the Sabellian group of languages, an Italic branch of Indo-European, and are relatives of the <i>Latini</i> , who gave the core language to the inhabitants of Rome
līber era erum	free, unimpeded
līberī ōrum m	children (meaning those of the <i>free</i> citizens)
coniūnx iugis f	wife, spouse, mate
ubī	where?; when (relative)
tempus oris n	time, opportunity
spectāculum ī n	show, sight, spectacle
oculus ī m	eye
mēns mentis f	mind, disposition, intention
omnis e	all, every
convertō 3 vertī versus	to turn round, to convert
converto oculos in aliquem	to attract/to catch/to fix sy's attention
tum	to sg
iuvenis is m/f	then, at that moment
discurrō 3 (cu)currī cursus	young man/woman
	to run about, to run in all directions

4. Defective verb. In Greek, ᾔ ‘said’ and ἔμει ‘I say’ correspond. Frequent is the formula ᾔ δ’ ὅς ‘he said’. Etymological dictionaries do not mention Sanskrit parallels. *Adāgium* and *adāgiō* (both: ‘proverb’) are supposed to be based on *āiō*.

rapiō 3 rapuī raptus

to seize and carry off, to rob, to drag
away

De Romulo

A bridge to Italian

Rōmulus ī m	Romolo
faciō 3 fēcī factus	fare
imāgō inis f	immagine
magis	maggiore
proximus	prossimo
lūcus ī m	luco (poetico)
asylum ī n	asilo
cōnfugiō 3 fūgī –	fuggire
multitūdō inis f	moltitudine
latrō ōnis m	ladro
pāstor ōris m	pastore
mittō 3 mīsī missus	mettere, mittente
lēgātus ī m	legato
circā + acc.	circa
vīcīnus 3	vicino
gēns entis f	gente
petō 3 petī(v)ī petītus	ripetere, petente
societās ātis f	società
cōnūbium īī n	connubio
novus	nuovo
uxor ōris f	uxorio, uxoricida
lēgātiō ōnis f	legazione
audiō 4 īvī ītus	udire
lūdibrium īī n	ludibrio
addō 3 didī ditus	dare, addarsi di
aperiō 4 uī rtus	aprire
dissimulō 1	dissimulare
aegritūdō inis f	egro (poetico), egritudine (arcaico)
animus ī m	animo
lūdus ī m	ludo
conveniō 4 vēnī ventus	convenire
māximus 3	massimo, maximum
Sabīnī ōrum m	sabino
liber era erum	libero
coniūnx iugis f	coniuge (m), coniugi
veniō 4 vēnī ventus	venire
tempus, oris, n	tempo

spectāculum ī n
oculus ī m
mēns mentis f
omnis, e
convertō 3 vertī versus
iuvenis, is, m/f
discurrō 3 (cu)currī cursus
fīlia ae f
rapiō 3 rapuī raptus

spettacolo
occhio
mente
ogni
convertire
giovane
discorrere (=vagare colle parole)
figlia
rapire

De Romulo

Grammar

Declension of the determinant pronoun (pronomen determinativum) *ipse ipsa ipsum* (he, she, it; self):

ipse	ipsa	ipsum	ipsī	ipsae	ipsa
ipsum	ipsam	ipsum	ipsōs	ipsās	ipsa
ipsīus	ipsīus	ipsīus	ipsōrum	ipsārum	ipsōrum
ipsī	ipsī	ipsī	ipsīs	ipsīs	ipsīs
ipsō	ipsā	ipsō	ipsīs	ipsīs	ipsīs

Participia:

“Dissimulans” is participium imperfectum activi. A full survey of participles has been given in Lesson VIII (Pelasgi).

A participle is a *nominal* derived from a verb. This means that it retains all the governments the initial verb had:

“Romulus dissimulans aegritudinem animi” – aegritudinem is accusative as the initial verb (dissimulō 1) governs accusative.

In English, the situation is very much the same: “Seeing him (acc.) she turned him her back”. The participle “seeing” retains the government of the verb to which it belongs.

The declension of the *participia imperfecta* is that of the adjectives belonging to the 3rd declension. With the example of *amans* (amō 1):

amans	amans	amans	amantes	amantes	amantia
amantem	amantem	amans	amantes	amantes	amantia
amantis	amantis	amantis	amantium	amantium	amantium
amanti	amanti	amanti	amantibus	amantibus	amantibus
amanti(/e)	amanti(/e)	amanti(/e)	amantibus	amantibus	amantibus

Conjugation of the defective verb *aiō*:

Praes. impf. ind. act.:	Praet. impf. ind. act.:	Praes. perf. ind. act.:
aio	aiebam	--
ais	aiebas	--
ait	aiebat	ait
--	aiebamus	--
--	aiebatis	--
aiunt	aiebant	--

Syntax:

Time clauses:

Ubi is one among the many conjunctions used.

“*Ubi vēnit tempus ...*” is one of the simple cases. ‘When the time came/ was there ...’. Time clauses and the relation between the clauses and the main sentences constitute a complex to be dealt with later.

Relative clauses:

“*qui peterent societatem conubiumque*”

We have seen the usage of the relative pronoun *qui* in Lesson VIII. The label “relative” refers to a syntactic solution, a *secondary* syntactic category, the way a clause is attached to a main sentence, the *primary* being each time which part of sentence is being expressed by the clause. E.g. in the sentence “she left when her aunt arrived” the clause is a time clause. Still, the secondary category may be important for various reasons. One reason is, *when* is indicative used (like in lesson VIII) and *when* subjunctive, like in the above example. Is the primary content finality, like here, subjunctive is mandatory. The relative conjunction, in such cases, stands for constructions like “*ut ei/ii ...*” (‘so that they ...’). To use, however, “*ut ei/ii ...*” is not preferred in Latin. A relative construction is felt more elegant.

What applies next is the principle of the *consecutio temporum* (the *sequence of tenses*). The principle predicts that if the main sentence has past tense the clause cannot have but some kind of past, like in English “he promised (past tense) that he would be (posteriority, so called “future in the past”) there”. Since there is no anteriority or precedence, “peterent”, i.e. con. praet. impf. act. is to be used. Present is not possible.

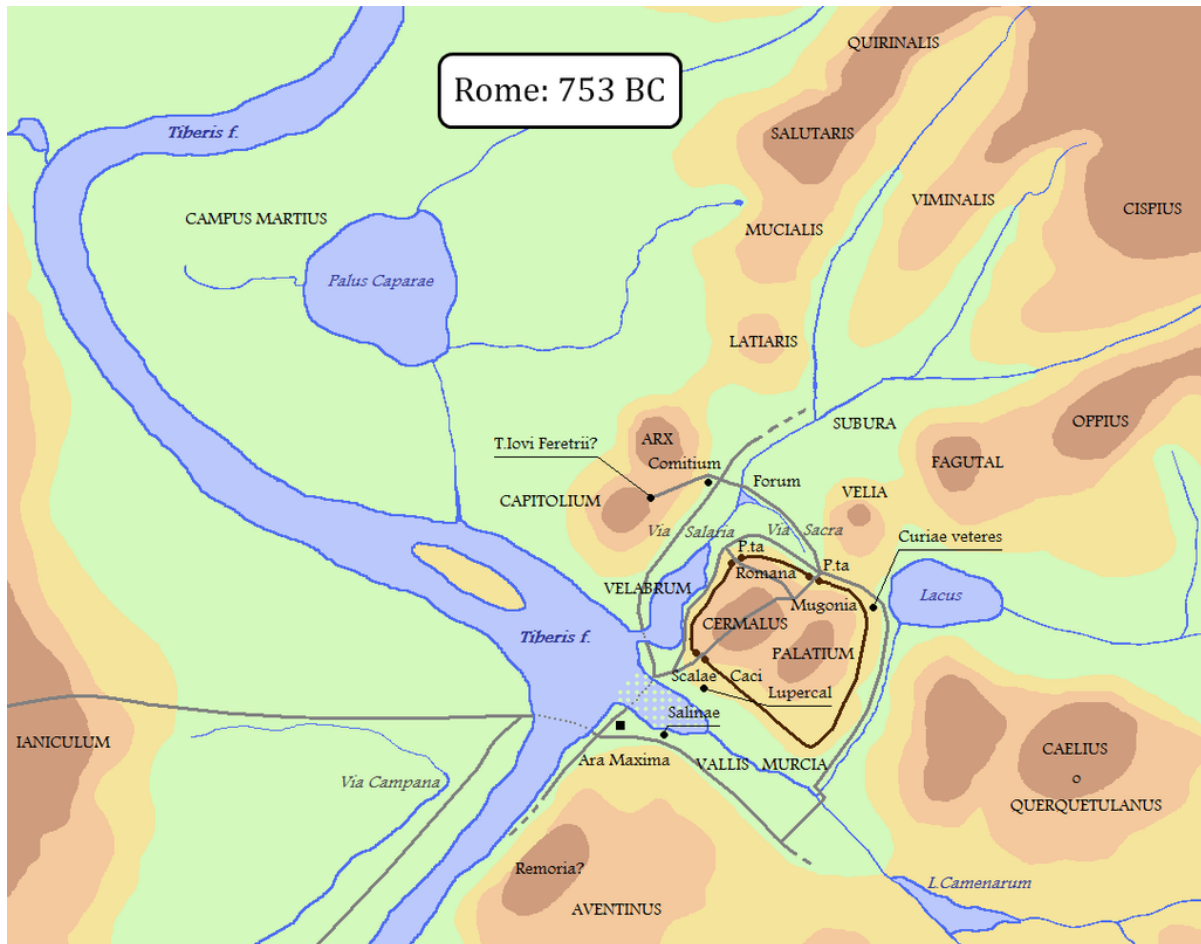
To sum up: in the given sentence a, a relative conjunction (construction) is to be preferred, b, the content of the clause predicts the use of subjunctive, c, the principle of the *sequence of tenses* does not permit anything else than a subjunctive *dependent* on the tense of the main sentence.

The above principles, with various realizations, sometimes inconsequences, survive in the Neo-Latin languages (Italian, Spanish, French).

De Romulo

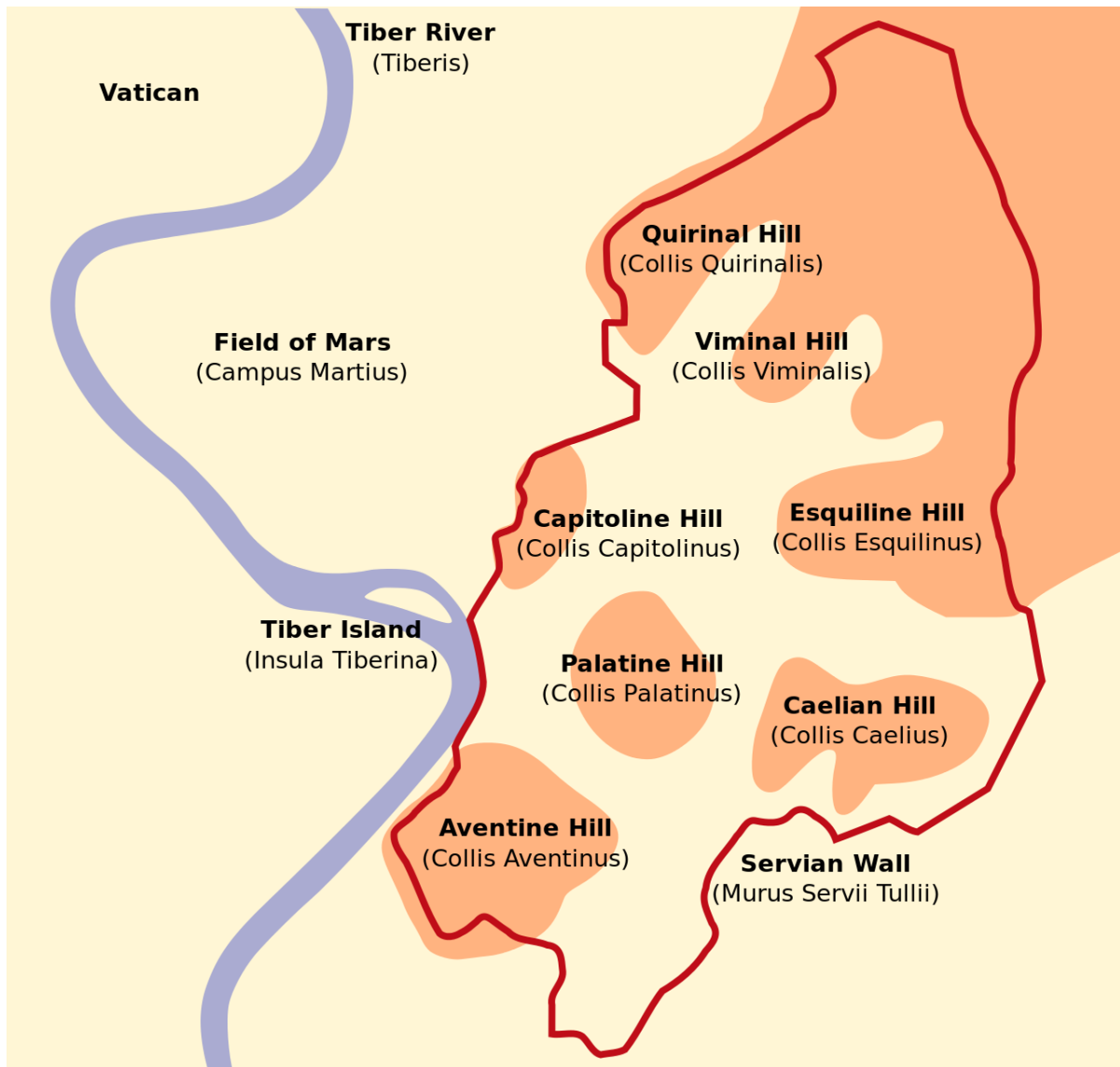
Maps

The scene of Romulus' city and of the Rape of the Sabine Women



Rome and the Roma Quadrata (the 'Squared Rome') around the date of the traditional foundation (753 B.C.). Roma Qudrata comprises first of all the Palatium Mons. The *Mons Quirinalis*, see below, to the nearest end to north, was the seat of the Sabines whose women were kidnapped.

(Source: Wikipedia–article, downloaded: 13.8.017)



Schematic map of Rome showing the seven hills and [Servian Wall \(Murus Servii Tullii\)](#)⁵

(Source: Wikipedia–article “Collis Quirinalis, downloaded: 23.11.2020)

5. Servius Tullius was – according to the annalist tradition – Rome’s sixth king, and ruled between 578 and 535. As his name shows, he may have been of servile origin and come to power by popular support. Some sources identify him with *Mastarna*, an Etruscan mercenary, and assume accordingly that he came to power by non legal means. Nevertheless, he celebrated three triumphs over the Etruscans, and improved the social conditions of the common Roman people.

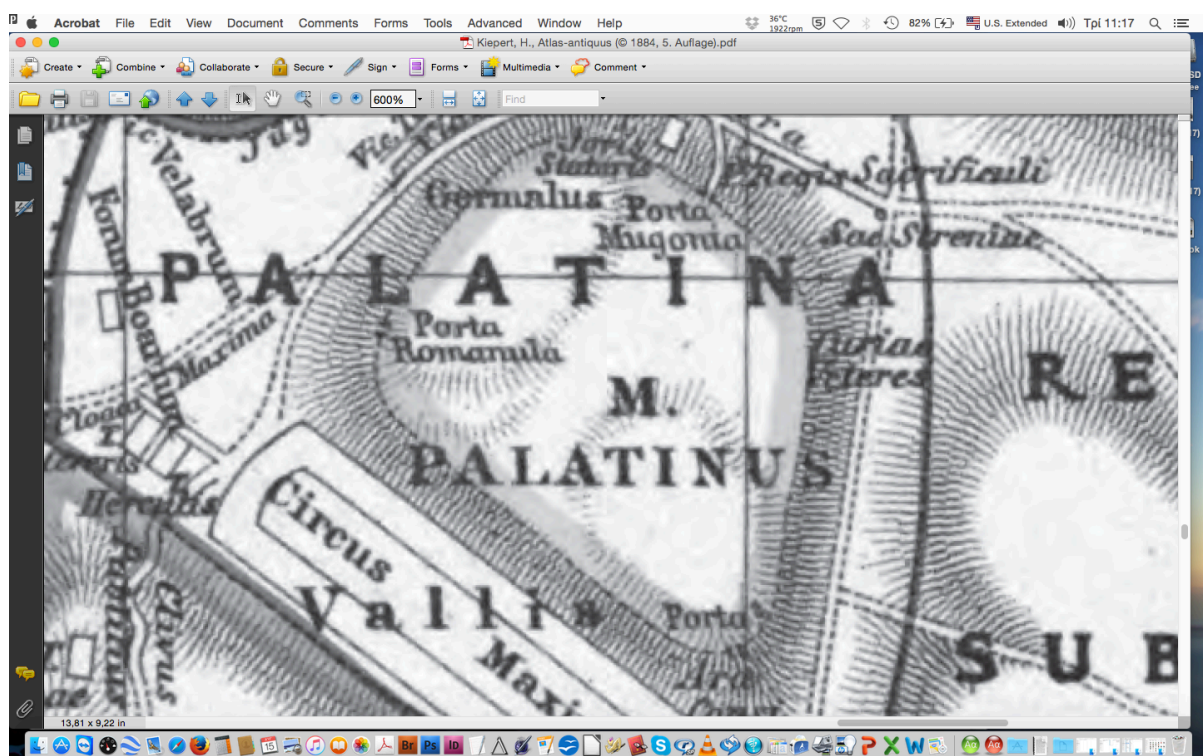


An etching of the Hill, crowned by the mass of the Palazzo del Quirinale, from a series *I Sette Colli di Roma antica e moderna* published in 1827 by [Luigi Rossini](#) (1790–1857): His view, from the roof of the palazzo near the [Trevi Fountain](#) that now houses the [Accademia di San Luca](#), substituted an imaginary foreground garden for the repetitious roovescape.

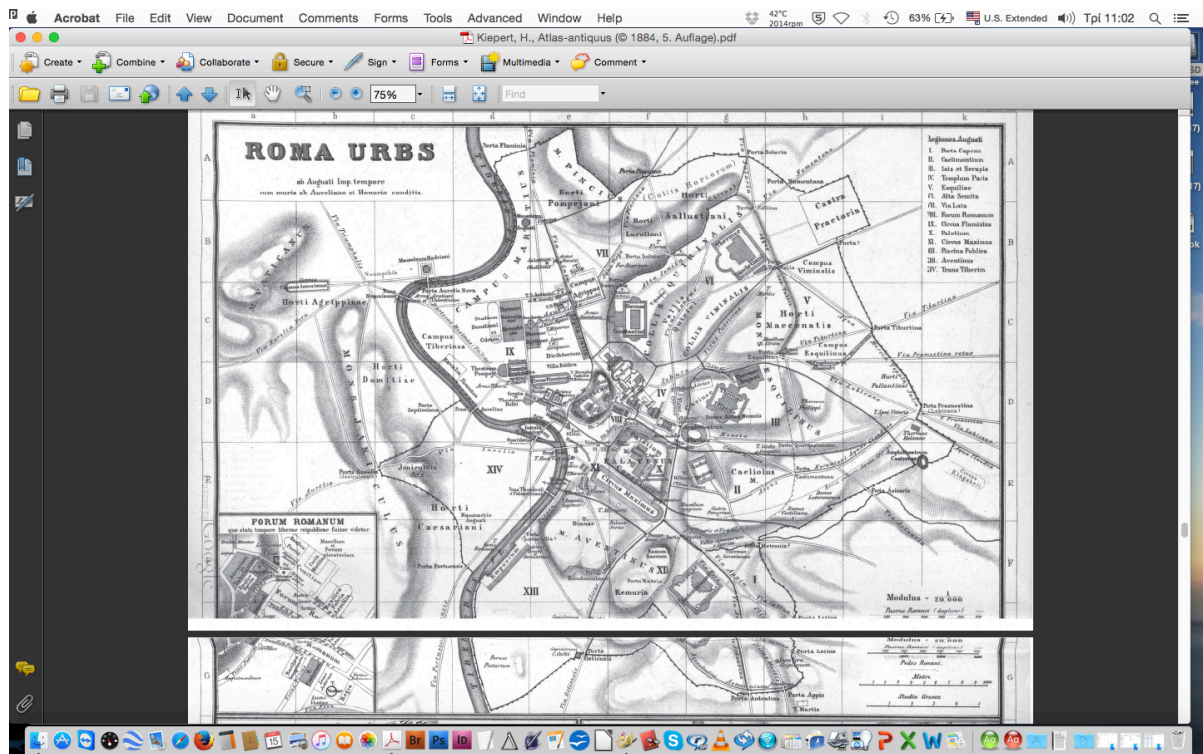
The Quirinal Hill⁶ is today identified with the [Palazzo del Quirinale](#), the official residence of the [President of the Italian Republic](#) and one of the symbols of the State. Before the abolition of the Italian monarchy in 1946, it was the residence of the king of Italy, and before 1871 it was, as originally, a residence of the Pope.

(Source: Wikipedia–article “Collis Quirinalis, downloaded: 23.11.2020)

6. The name “Quirinalis” may be a Sabine loan in Latin since a god with the name *Quirīnus* was worshipped on the hill, or may have to do with *quaerō* 3 (‘to ask’, ‘to look for’), or it may be some kind of contamination. After the reconciliation with the Sabines, the official name of the Romans changed to “Quirites Romani” (this was used in the Senate) which was the simplified form for “Quirites et Romani”.



The Mons Palatinus (Roma Quadrata) in magnification, in Augustan times.
(Source: H. Kiepert, *Atlas Antiquus*, Berlin 1884, Tab. IX)



The broader scenery: Roma Urbs in Augusti Imperatoris tempore
(Rome in Augustan times. Source: ib. Tab. IX)

De Romulo

Loquamur Latine!

Quota hora est?

Quota hora est?

– Dimidia hora est.

Cuius horae dimidia est?
esse:

– Nescio. Tantum scio dimidiam
acus minor horologio meo deest.

Quando Lutetiam reliquisti?

– Heri sexta hora et dimidia
Lutetiam reliqui. Lugdunum hodie
tertia hora postmeridiana
relinquo. In hanc urbem adveni
decima hora et quinta decima
minuta.

Manes Lugduni quattuor horas et quadraginta quinque minutas?

– Nobis est otium: visne mecum
prandere?

Optime! Valde esurio.

– Ecce popina.

Popinam adeamus!

Historia fabularis – Cephalus et Procris



The Death of Procris by Piero di Cosimo (c. 1486–1510)

(Source: Wikipedia–Article “Procris”,

downloaded: 29.8.2017)

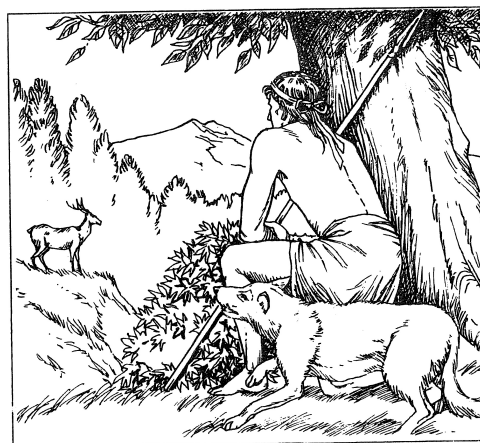
Cephalus and Procris

Cephalus adored his wife Procris. Because Cephalus liked to hunt, Procris gave him two gifts from the goddess Diana—a dog so fast he never failed to catch his prey and a javelin which always hit its mark.

After hunting, Cephalus was in the habit of calling Aura, the breeze, to cool and refresh him. One day someone overheard Cephalus and, suspecting he had a lover, told Procris. The next morning she followed Cephalus and hid in the bushes. When she heard him speaking lovingly, she sighed. Thinking it was an animal, Cephalus threw the javelin which Procris had given him and killed his beloved wife. Alas! He had only been talking to the breeze.

Cephalus et Procris

A Cephalus est vĕnĕtor.



B Cephalus canem et vĕnĕbulum habet.



C Cephalus in silvā recumbit et clāmat.

D Procris Cephalum audit.
Procris lacrimat.

audit	hears
canem	dog
clāmat	calls out
est	is
et	and
habet	has

in silvā	in the woods
lacrimat	cries
recumbit	lies down
vĕnĕbulum	hunting spear
vĕnĕtor	hunter

De Romulo

Exercises

Translate:

To the city of Romulus, which was also an asylum, several shepherds from the neighboring peoples had recourse but (there) were also brigands.

Romulus sent ambassadors to the neighboring peoples so that they ask for partnership and for the right of marriage. But the mission nowhere was listened to.

Now in Rome games are being planned (parō 1). There came several Sabines with their wives and children. When everybody was watching the games with attention (converto 3 ...), the Romans kidnapped the Sabine women so that they could have wives.

Find the missing words:

fecerat imaginem urbis magis quam urbem: deerant ...

legatio nusquam benigne ...

Romulus dissimulans ... ludos parat

eoque oculi mentesque omnium ...

Declensions:

– how is the gen. plur. of *amans*:

– how is the *praes. impf. ind. act.* of *aiō*:

– what is the *consecutio temporum*, give an example: