

# Liber IX, Capitulum I

## *Animō Confirmātō*



# Before we get into the story...

The verb forms you were accustomed to seeing with bold endings, will no longer be bold. These verbs are what are called **active** verbs. Instead, verb endings will only be bold when they represent the new form of verb that you will start to see called **passive**.

An **active** verb represents an action that the subject is doing.

The cat **saw** a bird.

A **passive** verb represents an action that is happening to the subject.

A bird **was seen** by the cat.

# Before we get into the story...

In addition, no longer will words with case endings be color coded, except for **participles**.

You will continue to see **present participles**, which have an **-ns** ending when **Nominative singular** or **-nt-** before any other case ending. These will now be referred to as **Present Active Participles** because they describe a noun that is actively doing something.

You will also continue to see **perfect participles**, which have an **-s-**, **-ss-**, **-t-**, or **-x-** before their endings. These will now be referred to as **Perfect Passive Participles** because they describe a noun that has been acted upon in the past.



clāmōre Gnaeī *audītō*, omnēs ad raedam Senecae currunt. difficile est Gnaeum vidēre quod puer sub togā magnā est. Seneca togam removet. togā *remōtā*, omnēs Gnaeum pedem *tenentem* vident. Gnaeus in terrā iacet oculīs *clausīs* et *lacrimīs per faciem fluentibus*.

multae lacrimae fluunt sed nullus sanguis fluit.



Seneca Gnaeum in raedam tollit.  
*Gnaeō in raedam sublātō, Seneca ad  
villam amīcī redit.*

Seneca amīcum rogat, “potesne mittere servum ad  
lūdum glādiātōrium? medicī optimī sunt in lūdō  
glādiātōriō. alter pēs Gnaeī vulnerātus est. iubē  
servum dūcere medicum ad villam meam.”

*hīs audītīs, amīcus celeriter rēspondet. “certē  
possum, mī amīce. servum mittam quam celerrimē.”*



Seneca ad raedam suam  
revenit. Lolliae dīcit, “amīcus  
meus servum ad lūdum  
glādiātōrium mittet. medicī in  
ludō glādiātōriō sunt optimī.

servus medicum ad villam meam dūcet.”

Lollia rēspondet, “grātiās tibi agō.”

deinde Lollia Gnaeum rogat, “vīsne iter facere  
mēcum in alterā raedā, Gnaee?”



Gnaeus nōn iam lacrimat. pēs  
valdē dolet sed Gnaeus nōn vult  
Senecam sē **lacrimantem** vidēre.  
vult esse fortis. confirmat igitur  
animum suum.

*animō confirmātō*, Gnaeus matrī rēspondet,  
“minimē, māter cārissima. pēs nōn dolet.  
Senecam dē hominibus historicīs rogāre volō. iter  
cum eō et Fēlīciā faciam.”





Lollia rēpondet, “fiat. ego  
cum Fēlīce iter faciam. tū et  
Fēlīcia et Stella cum Senecā iter  
faciētis.”

Fēlīcia rogat, “ubi est Stella, Gnaee?”

Gnaeus raedam circumspectat, “ēheu! Stella  
abest! sine Stellā discēdere nōn possumus.”

Gnaeō surgere *incipiente*, Fēlīcia dīcit, “manē hīc,  
Gnaee. Stellam quaeram. spem habē.”



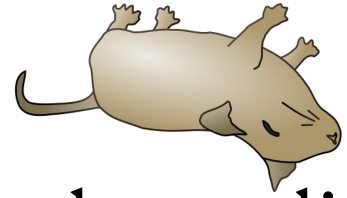


fēlis saliens



ōs, ōris

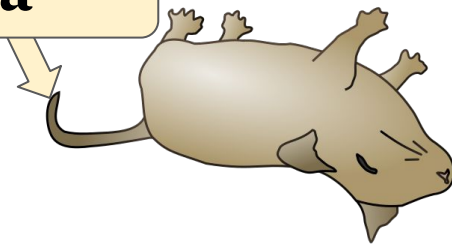
mūs mortuus



*Fēliciā ē raedā exīre **incipiente**, Stella in raedam salit mūrem mortuum in ōre **tenens**. Stella mūrem mortuum prope pedēs Gnaeī pōnit. Stella est laeta.*

Gnaeus, quamquam mūrēs nōn amat, laetissimus tamen est quod Stella revēnit. clāmat, “Stella! tū revēnistī! gaudeō tē adesse! mūrem mihi tulistī! donum mihi tulistī! grātiās tibi agō, Stella!”

summa cauda



Seneca, mūrem summā caudā **tollens** et eum ē  
raedā **ēiciens**, dīcit, “ego grātiās tibi nōn agō, Stella.”

Gnaeus Senecae dīcit, “grātiās tibi agō, Seneca,  
quod, rē vērā, mūrēs mihi nōn placent. placet mihi  
Stellam adesse. hoc est donum vērū. nunc ire  
possumus.”

iter ad villam Senecae incipit.



dum per Viam Appiam ad villam Senecae iter faciunt, Seneca fabulās dē hominibus fāmōsīs histōricīsque narrat.

“sīcut tū, Gnaee,” Seneca inquit, “multī hominēs historicī animīs confirmātīs terribilia vīcērunt: Mūcius Scaevola, Rēgulus, Rutīlius, Catō, Sōcrates...”



**scaeva**



**dextra**

“cūr nōmen eī est Scaevola?” rogat  
Gnaeus.

“dextram manum in ignem posuit.”

“manum suam in ignem posuit! cūr  
suam manum in ignem posuit?”

“Mūcius rēgem occīdere voluit, sed  
**captus** est. rex nōn **occīsus** est.

Mūcius ante rēgem **ductus** est.”



Seneca pergit, “*animō confirmātō*,  
Mūcius rēgī dixit, ‘Mūcius sum.  
Rōmānus sum. hostis sum. rēgem,  
hostem meum, occīdere voluī. mē  
occīde, sī vīs. Rōma est cāra mihi;  
corpus meum nōn est cārum mihi.’  
deinde Mūcius manum dextram in  
ignem posuit.”

“quid fēcit rex?” Fēlīcia rogat.





“rex rēspōndit, ‘abī! tū es hostis tibi magis quam mihi. tē intactum inviolātumque hinc dimittō.’

“Mūcius Rōmam revēnit et “Scaevola” **appellātus** est.”



*multis fabulis de hominibus historicis narratis*, Seneca dicit, “multas fabulas vobis narravi. nunc volo vos facere me certiorem de motu terrae Pompeiis, si **volentes** estis. curiosissimus et studiosissimus rerum naturalium sum. librum de rebus naturalibus scribo. volo scire de motu terrae Pompeiis.”





“nōne scīs dē Plūtōne Prōserpināque?” rogat Gnaeus. “ubi Prōserpina ad mātrem revenit, Plūtō terram aperit. haec est causa mōtuum terrae.”

“fābula dē Plūtōne Prōserpināque est fābula **ficta**, nōn vēra,” Seneca inquit. “illa fābula nōn est causa mōtuum terrae. **ignōrantēs** hanc fābulam narrant.”

[Click here to learn about another famous Roman who didn't believe myths were true](#)



Gnaeus ērubescit. rogat, “quae est igitur causa  
mōtuum terrae? sī terra ā Plūtōne nōn **mōta** est,  
quid eam mōvit?”

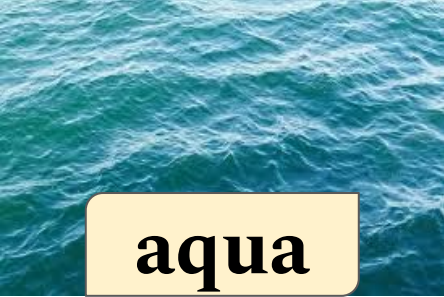
“bene rogās, mī discipule bone!” Seneca  
rēspondet. “semper est melius interrogāre quam  
ignōrāre.”

hoc rēsponsum animum Gnaeī confirmat.



Seneca pergit, “nullum māius est quam quaestiōnēs prōpōnere! nullum nōbilius est quam natūram inspicere. nullum peius est quam natūram ignōrāre.”

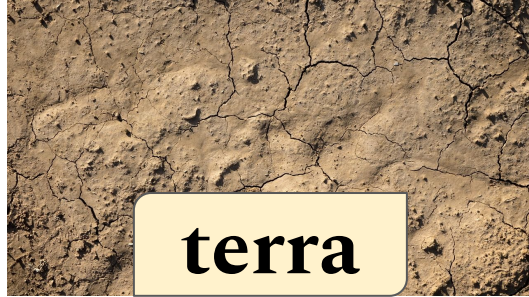
Seneca plūra dīcere nōn potest quod, *animō confirmātō*, Gnaeus interpellat, “rem teneō! sed quae est causa mōtuum terrae?”



aqua



ignis



terra



spīritus

Seneca: “aliī philosophī putant causam in aquā esse, aliī in ignibus, aliī in ipsā terrā, aliī in spīritū.”

Gnaeus: “adhūc nōn rēspondistī! fac nōs certiōrēs dē causā mōtuū terrae!”

Seneca: “rēspōsum sine dubiō dīcere nōn possum. philosophī bonī semper dubitātiōnēs habent, semper quaestiōnēs prōpōnunt.”





“quaesō igitur,” Seneca  
pergit, “nōlī narrāre mihi  
fābulās **fictās** dē mōtū terrae.  
dīc mihi vēra dē rēbus **vīsīs**,  
**audītīs**, **sensīs**.”

Fēlīcia incipit, “Gnaeus  
tremōrēs sensit antequam  
tremōrēs ā mē **sensī** **sunt**.”



Gnaeus pergit, “mē movēre nōn  
potuī. valdē terrītus sum.”

Fēlīcia addit, “ego quoque  
terrīta sum. tremōrēs crescēbant  
fortiōrēs atque perīculōsiōrēs.  
necesse erat ē domō fugere quam  
celerrimē.”

Gnaeus pergit, “similis statuae eram.  
immōbiliar quam Mons Olympus eram. iterum  
iterumque Fēlīcia clāmāvit, ‘surge! fuge! curre!’”



imāgō

avus

avia

pater

mater

Fēlīcia: “tandem ego Gnaeum ē sellā eius trahere potuī.”

Gnaeus: “ā Fēlīciā ad atrium **tractus sum**. in atriō imāginem offendī. imāgō in pedem meum cecidit. illō imāgine horribilī pēs meus **vulnerātus est**. erat imāgō avī meī. meus avus igitur pedem meum vulnerāvit. o ave crūdēlis!”



“minimē! o ave miser! avus tuus ad  
terram cecidit!” rīdet Seneca.

“sed meus avus nōn dolēbat,” Gnaeus  
inquit. “mortuus erat. sed ego mortuus  
nōn eram. pēs igitur valdē dolēbat.  
lacrimābam et Fēlīcia clāmābat.”

Fēlīcia dīcit, “nostrī clāmōrēs **audītī**  
**sunt** ā Fēlīce, quī eō ipsō tempore prope  
domum Gnaeī currēbat.”





“ā Fēlīce,” interpellat  
Gnaeus, “ē domō **portātus**  
**sum. vulnerātus sum** sed nōn  
mortuus sum quod Fēlix et  
Fēlīcia vītā meā  
servāvērunt. grātiās maximās  
et Fēlicī et Fēlīciae agō quod  
vīta mea ab eīs **servāta est.**”



“gaudeō vītam tuam ab eīs  
servātam esse,” inquit Seneca.

“tē *servātō*, novum amīcum  
nunc habeō. necesse est mihi  
quoque grātiās maximās et  
Fēlicī et Fēliciae agere.”

*hīs ā Senecā dictīs*, valdē  
gaudet Gnaeus.

# Verba Ūtilia

**eheu!**

alas! oh no!

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**quamquam...tamen...**

although...nevertheless...

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**rē vērā**

actually

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**Try using these words in class!**



# Ablative Absolute

In the last story you often saw participles in the Ablative matching another word in the Ablative and marked apart from the rest of the sentence with commas. The Ablative words were at opposite ends of the clause marked off by the commas. This is called an **Ablative Absolute**. It describes an action that is distinct from the action in the main part of the sentence. The action of a perfect passive participle happens before the main action. The action of a present active participle happens at the same time as the main action. You will see many Ablatives Absolute in this story. To help you identify them, they will now be in *italics*.

*clāmōre Gnaei audītō*, omnēs ad raedam Senecae currunt.

**With** Gnaeus' shout *having been heard*, everyone runs to Seneca's vehicle.

*After* Gnaeus' shout was heard,...

*When* Gnaeus' shout was heard,...

*Since* Gnaeus' shout was heard,...

*Because* Gnaeus' shout was heard,...

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# Principal Parts - Verbs

Perfect Passive Participles are formed from the 4th part of a verb's dictionary entry. Most often the 4th part looks very similar to the other parts.

*removeō, removēre, remōvī, remōtum* - remove

Sometimes it can look very different.

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*tollō, tollere, sustulī, sublātum* - lift

Seneca Gnaeum in raedam **tollit**. Gnaeō in raedam **sublātō**,  
Seneca ad villam amīcī reddit.

Seneca **lifts** Gnaeus into the carriage. With Gnaeus **having been lifted** into the carriage, Seneca returns to his friend's villa.

# Perfect Passive Main Verbs

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Perfect Passive Participles are often paired with a form of the verb “**to be**” (sum, es, est, sumus, estis, sunt) to create the main verb in the sentence. Just like with participles themselves, there can be multiple ways to translate the pairing of these two words. Choose the one that sounds the best for the context that you have. The idea of what the verb form is expressing, however, remains the same: the subject is in a state of having something done to it in the past.

alter pēs Gnaeī **vulnerātus** est.

Gnaeus' other foot **is wounded** (is now in the state of **having been wounded** in the past).

Gnaeus' other foot **has been wounded**.

Gnaeus' other foot **was wounded**.



# Perfect Tense

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## Active

sensī  
sensistī  
sensit  
sensimus  
sensistis  
sensērunt

## Passive

sensUS, a, um sum  
sensUS, a, um es  
sensUS, a, um est  
sensī, ae, a sumus  
sensī, ae, a estis  
sensī, ae, a sunt

Gnaeus tremōrēs sensit antequam  
tremōrēs ā mē sensī sunt.

Gnaeus sensed the tremors before the tremors were sensed by me.

# Participles without a noun to match

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When participles have no noun to match, they usually are describing “people” when they are masculine and feminine. When they are neuter, they are describing “things.” **-ēs** is a common masc/fem ending and **-ia** is a common neuter ending. See the example below.

English can do this with its adjectives too. See the alternative translation to see an example.

**ignōrantēs** hanc fābulam narrant.

Ignorant people (those **being** ignorant) tell this story.  
The **ignorant** tell this story.

# Ablative of Agent

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In an active sentence the subject does the action and the direct object receives the action. In a passive sentence the subject receives the action and the action is done by a noun in the Ablative. When that noun has awareness of instigating the action, you will likely see the preposition **a / ab** used. See the example below.

sī terra ā Plūtōne nōn **mōta** est, quid eam mōvit?

If the earth **was** not **moved** by Pluto, what moved it?

# Perfect Passive Main Verbs

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Note that the ending on the 4th part of the verb changes to match the noun it describes whether it is merely a participle or used with a form of the verb 'to be' to create the main verb.

valdē **terrītus sum.** (subject = Gnaeus - Nom, sing, masc)

ego quoque **terrīta sum.** (subject = Fēlīcīa - Nom, sing, fem)

# Ablative of Means

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In a passive sentence, when the action is done by something without awareness or intent, such as an object rather than a person, the Ablative is used but without the preposition **a / ab**. See the example below.

illō horribilī imāgine pēs vulnerātus est.

My foot **was wounded** by that horrible ancestral bust.

# quam + superlative

*quam* in front of a superlative adjective or adverb adds the meaning “as...as possible”.

servum mittam **quam celerrimē**.

I will send a slave **as quickly as possible**.

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# Perfect Passive Infinitive

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You have seen sentences that combine *gaudeō* and a present active infinitive like, “*gaudeō tē adesse.*” In English we do not use an infinitive and would say “**I am glad that you are here.**”

You have now just seen a similar sentence with with a perfect passive infinitive. Note how it sounds in English. You will learn more about the form of a perfect passive infinitive later. What can you figure out on your own now?

gaudeō vītam tuam ab eīs *servātam* esse

I am glad that your life **was** *saved* by them.



# Quid est “*lūdus glādiātōrius*”?

The *lūdus glādiātōrius* was a training school for gladiators. Since training a gladiator was such an expensive investment, gladiator schools are thought to have had the best doctors with a strong track record for healing rather than harming their patients. Doctors do not always have a very good reputation in ancient writings ([click for an example](#)).

You can check out a reconstruction of a *lūdus glādiātōrius* discovered near the Colosseum in Rome in this video.



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## Martial, *Epigrams*

**Nuper erat medicus,  
nunc est vespillo Dialus;  
quod vespillo facit,  
fecerat et[iam] medicus.**

*Recently Dialus was a doctor,  
now he is an undertaker; what an  
undertaker does, he also had done  
as a doctor.*

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# Latin Motto

**id est**  
that is

**id est** is most often abbreviated **i.e.** It is used when something is being clarified with more specific information.

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# Seneca, *Epistulae Mōrālēs ad Lucium* 98

Seneca gives examples from history that prove the mind is more powerful than any other force on a person's ability to endure a bad situation. He mentions several men who *terribilia vīcērunt* (conquered terrible things) *animīs confirmātīs* (with strengthened minds).

Dic tibi “ex istis quae terribilia videntur nihil est invictum”.  
Singula vicere iam multi, ignem [Mucius](#), crucem [Regulus](#),  
venenum [Socrates](#), exilium [Rutilius](#), mortem ferro adactam [Cato](#):  
et nos vincamus aliquid.

*Say to yourself “out of those things which seem terrible nothing is unconquerable”. Many people have already conquered individual things, Mucius fire, Regulus the cross, Socrates poison, Rutilius exile, Cato death brought about by the sword: let us also conquer something.*

Click on each name to find out more about their struggles

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## Livy, *Ab Urbe Condita* 2.12

Livy wrote a multi-volume history of Rome. In the second volume he tells the stories of many individuals the Romans regarded as heroes from their early beginnings. This comes from the story of Mucius Scaevola, who put his hand in a fire to prove his lack of concern for his own welfare compared to that of Rome.

**“Romanus sum” inquit, “civis; C. Mucium vocant.  
Hostis hostem occidere volui, nec ad mortem  
minus animi est, quam fuit ad caedem.”**

*“I am a Roman citizen,” he says, “They call me Gaius Mucius. I as an enemy wanted to kill an enemy, nor is there less of courage [for me] towards death, than there was towards murder.”*

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**"tu vero abi" inquit, "in te magis quam in me  
hostilia ausus... nunc iure belli liberum te,  
intactum inviolatumque hinc dimitto."**

*"You go away truly having dared hostilities against yourself more than against me," he said... "now I dismiss you from here free from the right of war untouched and unviolated."*

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# Cicero, *Aulo Clientio* 61.171

We learn from this passage of Cicero that there were Romans who did not believe the stories told about mythological places like the underworld.

**nam nunc quidem quid tandem illi mali mors attulit? nisi forte ineptiis ac fabulis ducimur ut existimemus illum ad inferos impiorum supplicia perferre..., quae si falsa sunt, id quod omnes intellegunt, quid ei tandem aliud eripuit mors praeter sensum doloris?**

*for now indeed what amount of evil has death brought to him in the end? Unless by chance we are led by absurdities and stories to think that he is enduring the tortures of the impious in the underworld..., which if they are false, a thing which all understand, what else has death snatched away from him in the end besides the sense of pain?*

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# Seneca, *Naturales Quaestiones*, 6.4

## *Dē Mōtū Terrae*

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**haec ex quibus causis accidunt, digna res excuti. Quod, inquis, erit pretium operae? Quo nullum maius est, nosse naturam...nec mercede sed miraculo colitur.**

*From which causes these things happen, is a worthy thing to be discussed. What, you ask, will be the value of the effort? Than which there is no greater thing: to come to know nature...[knowledge] is not cultivated because of profit but because of wonderment.*

# Seneca, *Naturales Quaestiones*

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**[5,1] Causam qua terra concutitur alii in aqua esse, alii in ignibus, alii in ipsa terra, alii in spiritu putaverunt, alii in pluribus, alii in omnibus his;**

*[5,1] Some have thought that the cause by which the earth is shaken is in water, others in fires, others in the earth itself, others in the air, others in more things, others in all these things;*

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