

Liber VII, Capitulum I

Rōmulus et Remus



Dative

In this story you will begin to see more words in the Dative case, which are noted in **green**. Try to get familiar with the Dative endings as you come across them.

You will see Datives used in the following contexts where English uses the words 'to' and 'for':

- With verbs related to giving, showing or telling (e.g. *dare, ostendere, narrāre*)
 - With verbs that imply giving (e.g. *ignosce mihi* - give forgiveness **to me**)
- With “impersonals” whose subject is “it” (e.g. *licet, necesse est*)
- With a “to be” verb (e.g. *nōmen urbī erit Rōma.*)
- With an adjective that leads to a “to...” translation (e.g. *similis matrī* - similar **to a mother**)

ante
merīdiem

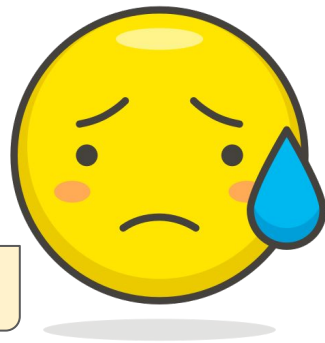


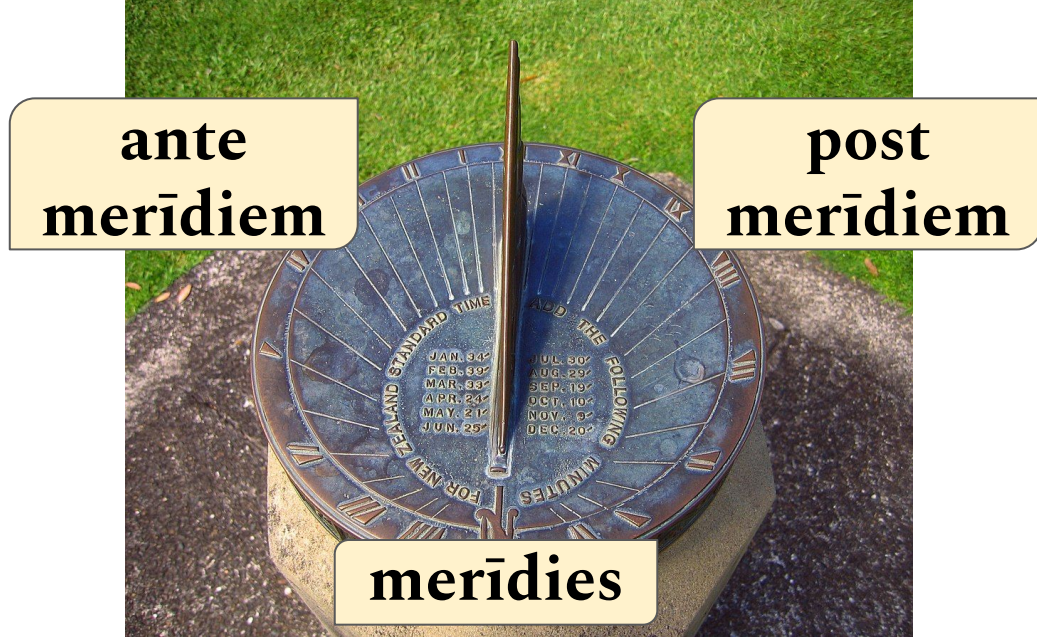
post
merīdiem

merīdies

est *post merīdiem*, sed **Hannō** adhūc dormit.
Hannō iam *in lectō* saepe iacet *per diem* quod
Fēlicem domō expulsit. semper **tristis** est et
numquam **laetus** est.

tristis





Fēlīcia *ante meridiem* ē lectō surrexit. ea quoque adhūc *tristis* est, sed *eī ad domum Gnaeī īre necesse* est.

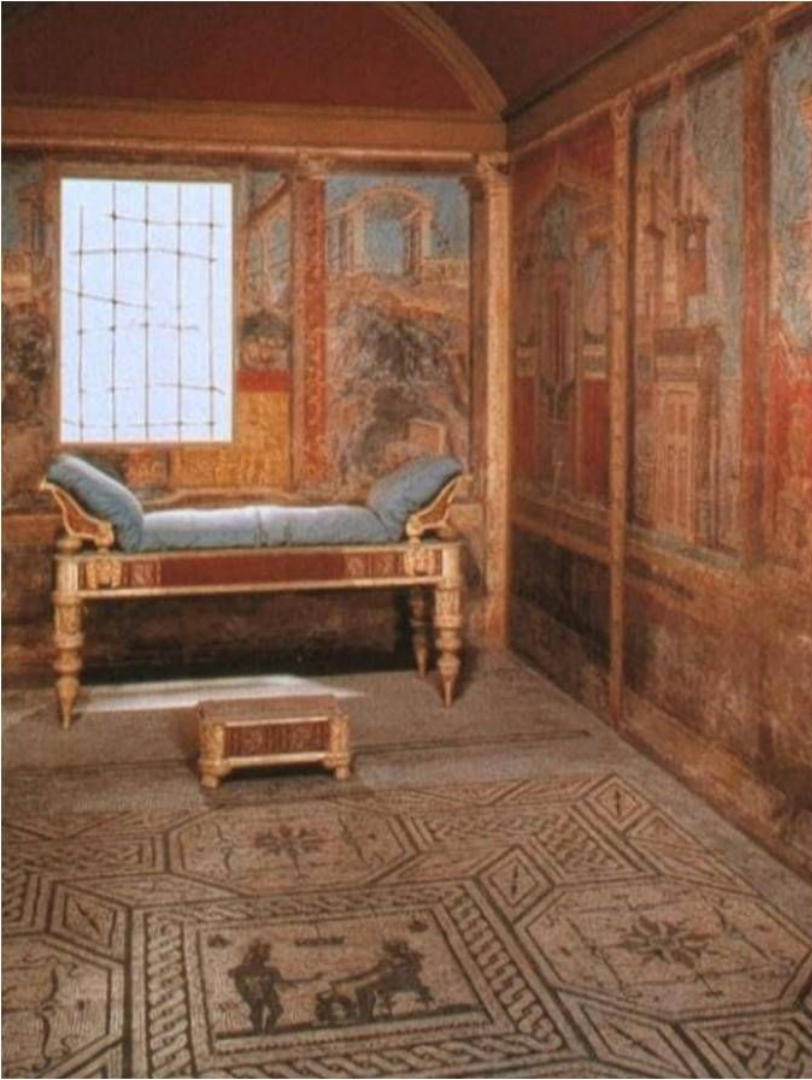


Fēlīcia iānuam Gnaei
pulsat. Prīmus iānuam
aperit et Fēlīciam salūtat,
“salvē, Fēlīcia. gaudeō tē
adesse. ut valēs?”

“sat bene valeō, grātiās
tibi agō. ubi est Gnaeus?”



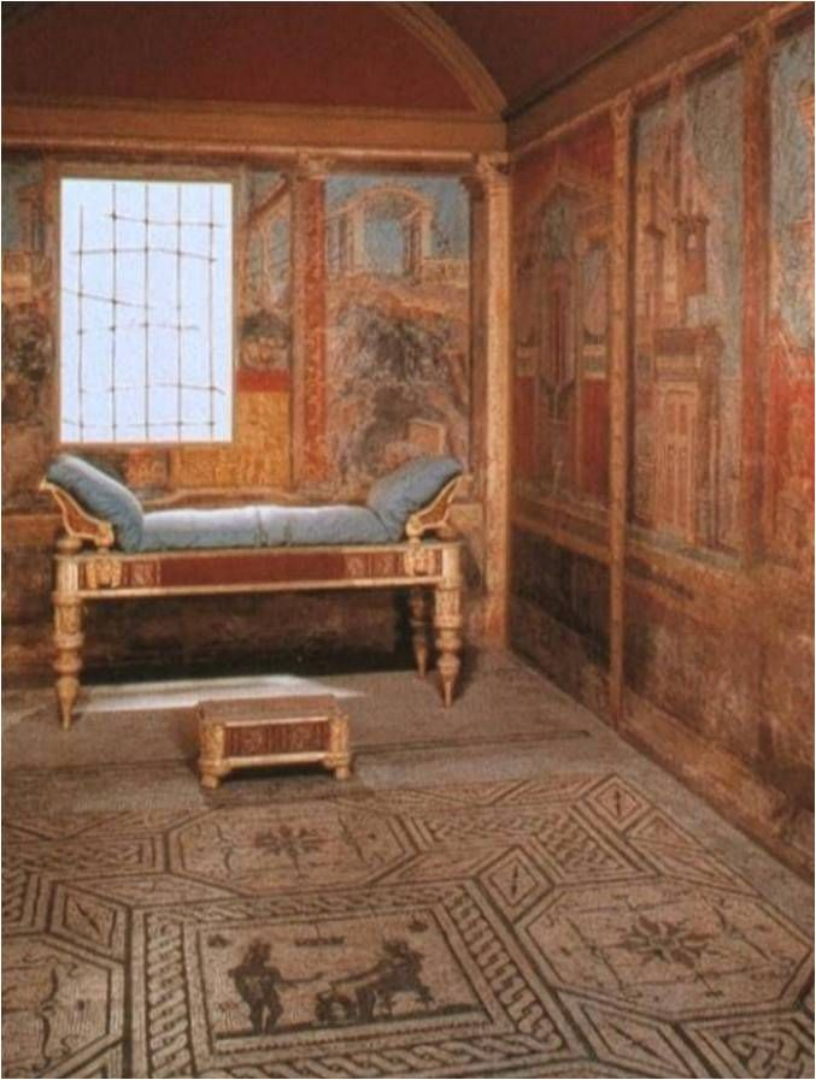
“**Gnaeus** *in* cubiculō suō
legit. gaudē**bit** *tē* adesse.
nōn poterat *dormīre* quod
dē historiā Rōmānā legē**bat**
per tōt**am** noctem. vult
narrāre fābul**am** *tibi*.”



Fēlīcia cubiculum
Gnaeī intrat. **Gnaeus**
intentē legit et **Fēlīciam**
nōn videt.

“salvē, **Gnaee**. ut
valēs?” **Fēlīcia** rogat.

Gnaeus clāmat, “**tū mē**
terruistī! pessimē valeō!”



“ignosce **mihi**,” inquit
Fēlīcia. “**dē quō** legis?”

“**dē Rōmulō Remō**que
legō. vīsne **mē tibi** *narrāre*
fābulam?” **Gnaeus** rogat.

Fēlīcia dīcit, “valdē volō.
historia mihi valdē placet.
narrā mihi tōtam
fābulam.”

rex



Gnaeus fābulam
Fēlīciae narrāre incipit:
Numitor et Amūlius
erant frātrēs quī in urbe
nōmine Albā habitābant.
Numitor erat rex quod
Numitor erat frāter
māior et Amūlius erat
frāter minor.



Amūlius esse **rex** voluit. **is**
igitur **frātre** **ex Albā** expulsit.

Fēlīcia *dē* **patre** et **frātre** **suō**
cōgitat. **ea** **sibi** dīcit, “ō **pater**, cūr
tū **Fēlīcem** **domō** expulsistī?”

Fēlīcia *lacrimāre* incipit. **Gnaeus**
igitur **fābulam** *narrāre* dēsistit et
rogat, “cūr lacrimās?”



“ignosce **mihi**,” **Fēlīcia**
inquit. “**dē** frātre meō
cōgitābam. perge **fābulam**
narrāre, quaesō.”

Gnaeus **fābulam** **Fēlīciae**
narrāre pergit:

rex



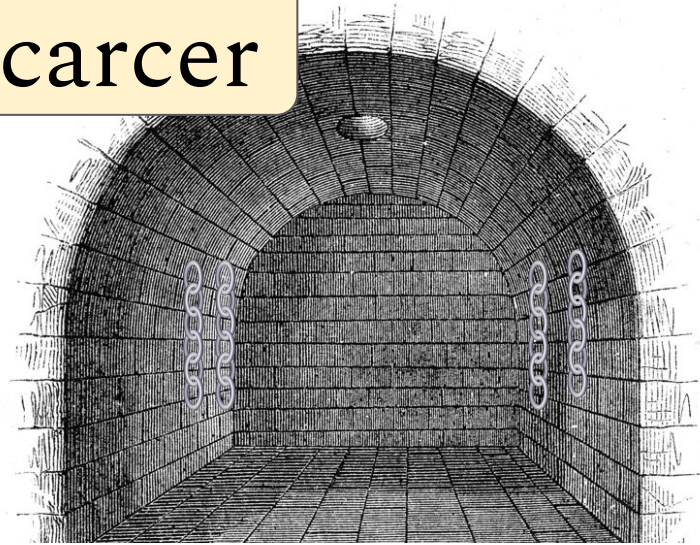
Amūlius **fīliam**
Numitōris, **nōmine**
Rhēam Silviam, **Vestālem**
fēcit. **nōn licēbat**
Vestālibus esse **mātrēs**.
Amūlius **nōluit** **Rhēam**
Silviam *prōdūcere* **fīlium**
quod valdē voluit **fīlium**
suum esse **rēgem**.



geminī

Rhēa Silvia tamen
duōs fīliōs geminōs
prōdūxit. **Rhēa Silvia**
dēclārāvit, “deus
Mars est pater
***meōrum fīliōrum.*”**

carcer



Amūlius tamen
Rhēam Silviam *in*
carcerem pōsuit et
iussit **servōs** *pōnere*
puerōs *in* flūmen
Tiberim.



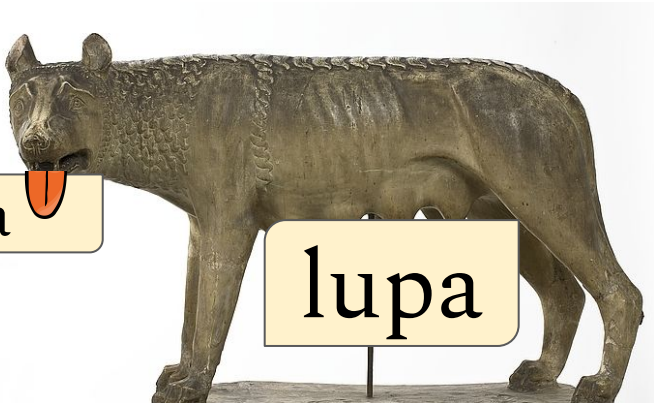
flūmen

corbis



flūmen

quamquam
Amūlius erat vir
crūdēlis, servī tamen
nōn **erant crūdēlēs.**
nōn posuērunt **puerōs**
in flūmen, sed **eōs**
posuērunt **in corbem.**
deinde **corbem prope**
flūmen posuērunt.



lingua

lupa



mons

flūmen

mox **lupa** *dē* monte
dēscendit quod **aquam**
dē flūmine volēbat.
aquam linguā
lambēbat. subitō
infantēs *in corbe*
lacrimāre incēpērunt.
lupa **infantēs** audīvit et
ad corbem adiit.



lupa

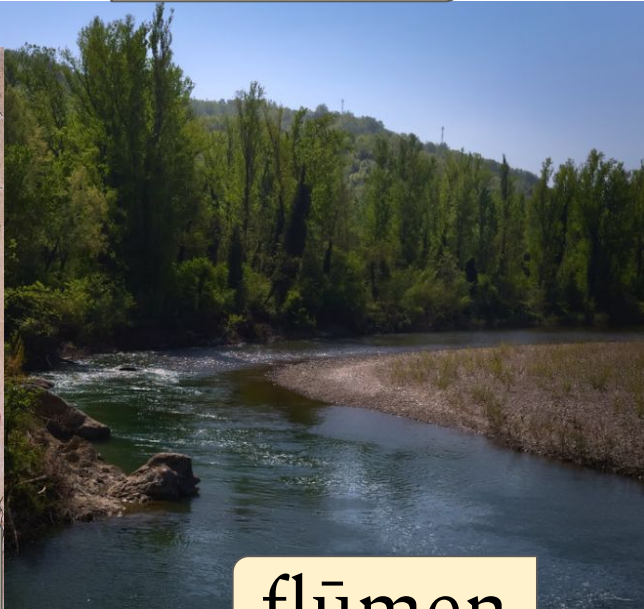
infantēs

quam **mīrum!** lupa
infantēs curābat, **similis**
mātrī.

mox **pastor** **ad**
flūmen advēnit. procul
vīdit **lupam** et procul
vīdit **infantēs.** nōn
celeriter, sed lentē et
tacitē, **pastor** **ad lupam**
infantēsque adiit.



pastor



flūmen



pastor

lupa

infantēs

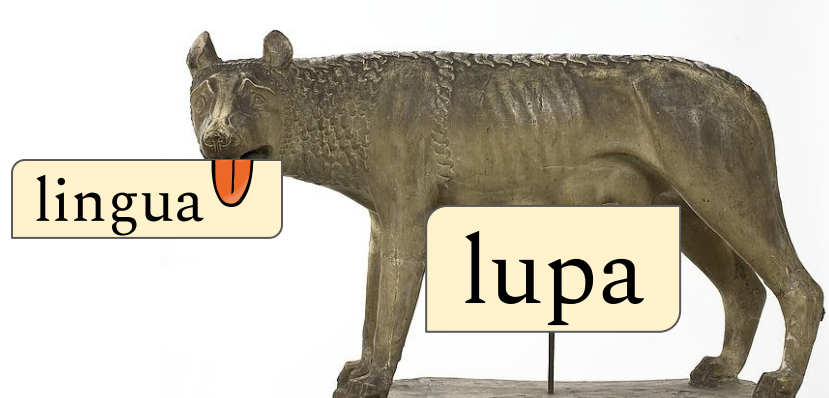
lupa caput suum
ad infantēs mōvit.
pastor timēbat. **sibi**
dixit: “fortassē **lupa**
infantēs edet! quam
horribile!”



pastor



corbis

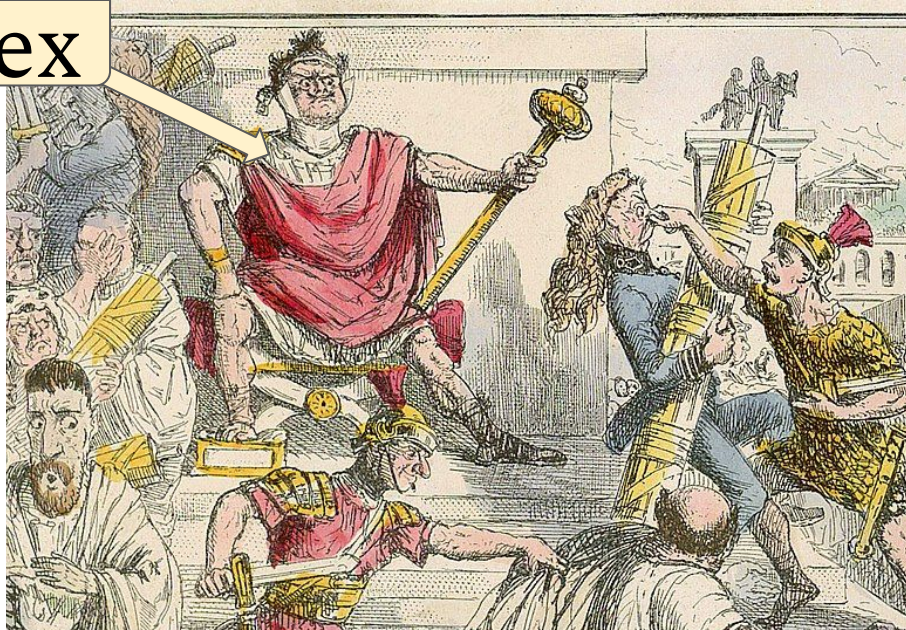


lingua

lupa

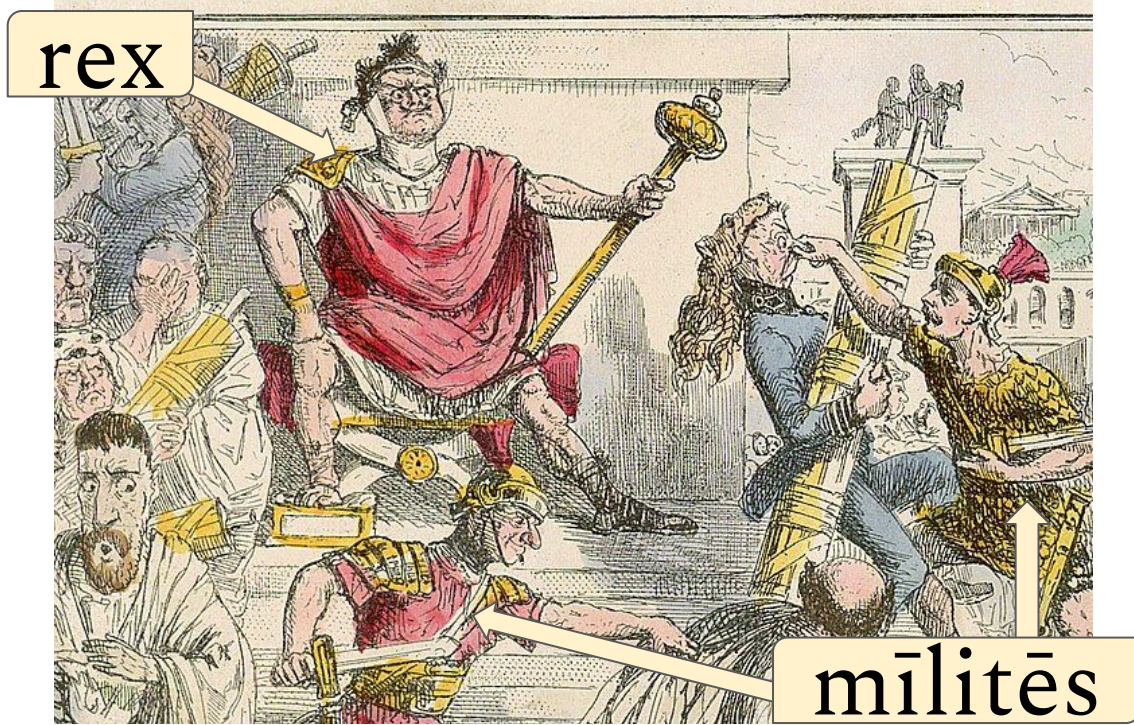
lupa infantēs nōn ēdit. infantēs linguā
lambēbat! subitō **lupa** pastōrem vīdit et fūgit.
pastor corbem cum infantibus ad uxōrem
suam tulit. duo puerī cum pastōre uxōreque
multōs annōs habitāvērunt. **pastor** uxorque
puerōs nōmināvērunt Rōmulum et Remum.

rex



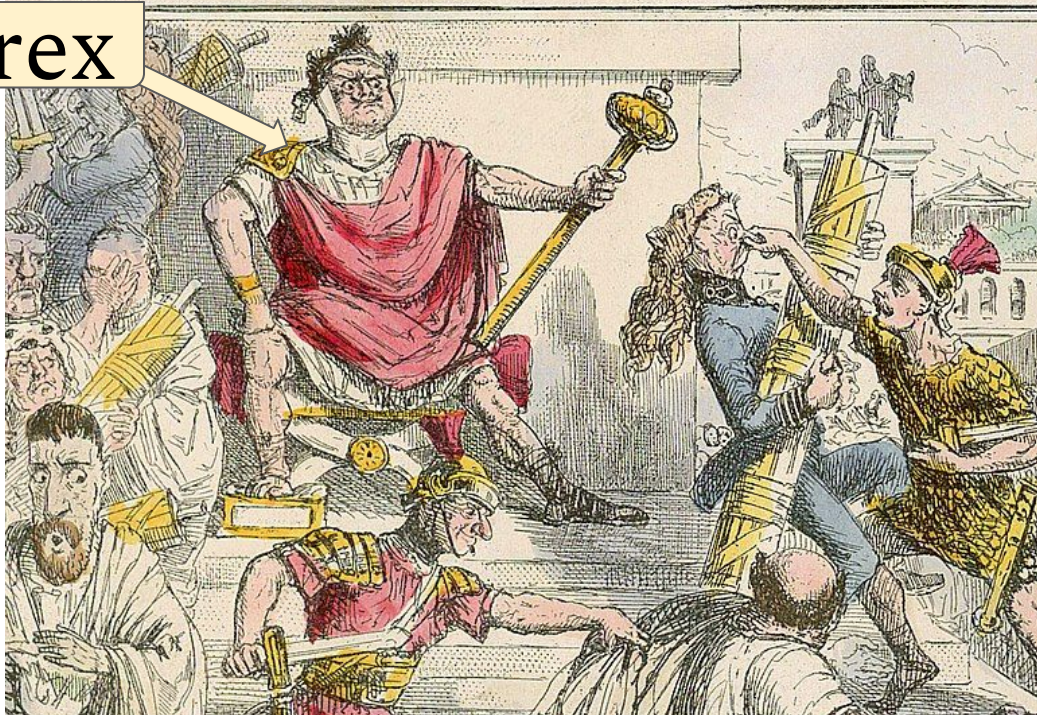
post multōs annōs Numitor puerōs invēnit.

Numitor puerīs dīxit, “rex Amūlius est frāter
meus. mē ex Albā expulsit et mātrem vestram in
carcerem posuit. nunc mater vestra est mortua.”



Numitor perrexit, “Amūlius est vir crūdēlis.
omnēs Albānī volunt mē esse rēgem, sed senex
sum et Amūlius multōs mīlitēs fortēs habet.”

rex



Rōmulus clāmāvit, “**necesse** est **Amūlium**
occīdere! **Remus** et **ego eum** occīdēmus!”
statim **Amūlium** petīvērunt et **eum** occīdērunt.



Rōmulus mortuum corpus Amūlii Albānīs
ostendit et dēclārāvit, “Amūlius est mortuus!
Numitor iterum est rex!”

omnēs Albānī clāmāvērunt, “rex pessimus
abest! rex optimus iterum adest! grātiās
Rōmulō et Remō agimus!”



Numitor Rōmulō Remōque grātiās ēgit.

Rōmulus et Remus rēspōndērunt, “gaudēmus
tē iterum esse rēgem, sed volumus esse rēgēs ubi
lupa nōs invēnit. nostrī populī sunt pastōrēs.”



Numitor **Rōmulō** **Remō**que rēspondit, “licet **vōbīs**
condere urbem novam ubi **lupa vōs** invēnit. **necesse**
est **pastōribus habēre rēgem quī eōs** intellegit.”

Rōmulus et **Remus** gaudēbant, sed mox
rogāvērunt, “**quid erit nōmen urbī novae?**”



Rōmulus dēclārāvit, “**nōmen urbī erit Rōma!**”

Remus dēclārāvit, “minimē! **nōmen urbī erit**

Remora!”

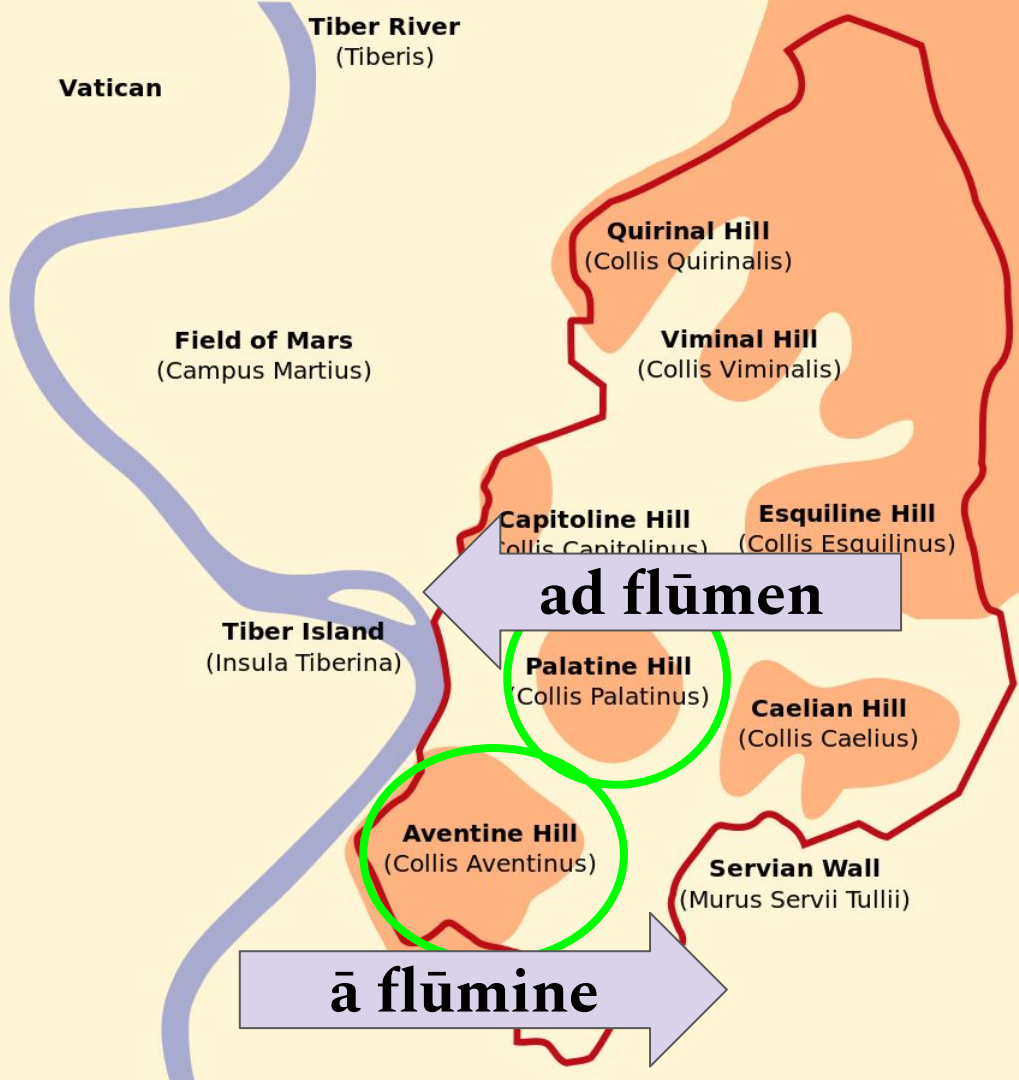
Rōmulus, “minimē! **Rōma erit nōmen urbī!**”

Remus, “**Remora erit nōmen urbī!**”



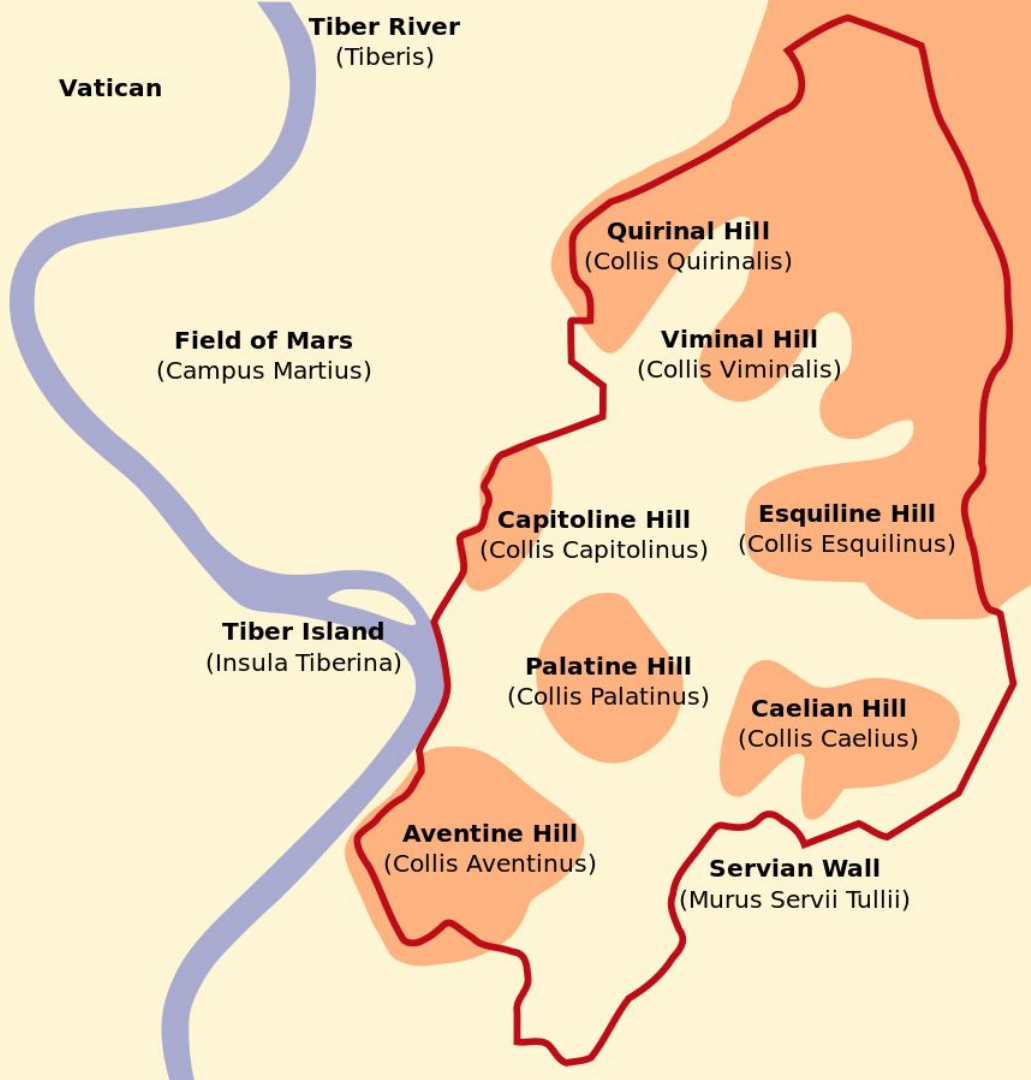
augurium

Rōmulus
Remusque diū
certābant *dē nōmine*
urbis. tandem
dīxērunt, “*necesse*
est *nōbīs* deōs
rogāre. *quis* erit
rex? *dī* *nōbīs* dīcent
per augurium.”



Rōmulus *in colle*
Palātīnō stābat et
ad flūmen Tiberim
prōspiciēbat.

Remus *in colle*
Aventīnō stābat et
ā flūmine Tiberī
prōspiciēbat.



Rōmulus nē
ūnam quidem
avem vīdit
antequam Remus
sex (VI) avēs vīdit.
brevī tempore
autem Rōmulus
duodecim (XII) avēs
vīdit.

frātrēs pugnant.



Remus magnā vōce clāmāvit, “dī volunt mē esse
rēgem! ego avēs vīdī antequam tū avēs vīdistī!”

Rōmulus quoque magnā vōce clāmāvit, “minimē!
dī volunt mē esse rēgem!! tū tantum sex avēs
vīdistī, sed ego duodecim avēs vīdī!!”

frātrēs pugnāre incēpērunt.



magnā irā Rōmulus Remum occīdit. Rōmulus fuit rex, sed nōn iam erat frāter. nōmen urbī erat Rōma, sed nōmen aeternum Rōmulō nunc est 'frātricīda'.

Verba Ūtilia

quaesō

please, I ask

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tamen

however, nevertheless

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autem

however, on the contrary

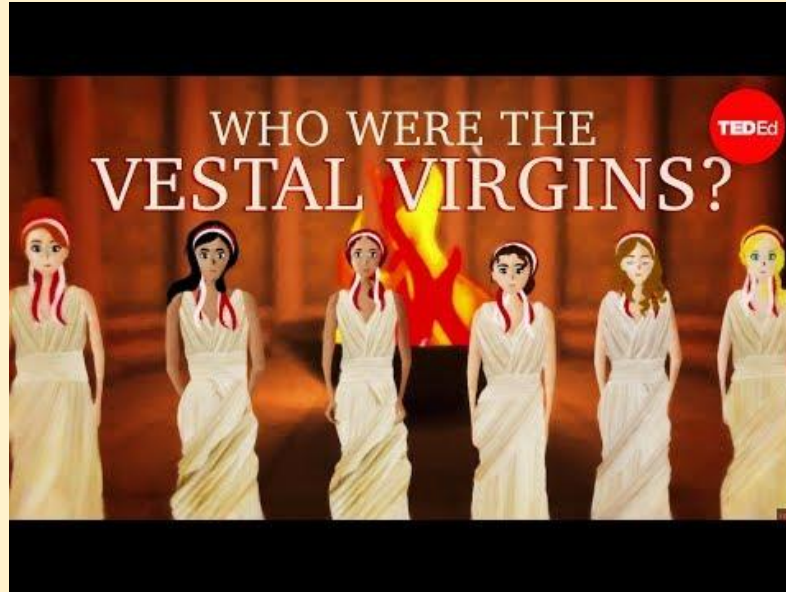
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Try using these words in class!

Quid est Vestālis?

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A priestess of Vesta, the goddess of the hearth and home, who needed to remain a virgin. Find out more in this video.



Possessive Adjectives

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Both English and Latin use an adjective to express personal possession. For example, English would say 'my mother' rather than 'the mother of me' and Latin would say *mea māter*, using an adjective, rather than *māter meī*, using the Genitive pronoun of *ego*.

You have seen possessive adjectives from the start of Artifex. Here is a list of all of them:

meus, a, um - my

tuus, a, um - your

noster, nostra, nostrum - our

vester, vestra, vestrum - your (plural)

suus, a, um - his, her, its, their (reflexive)

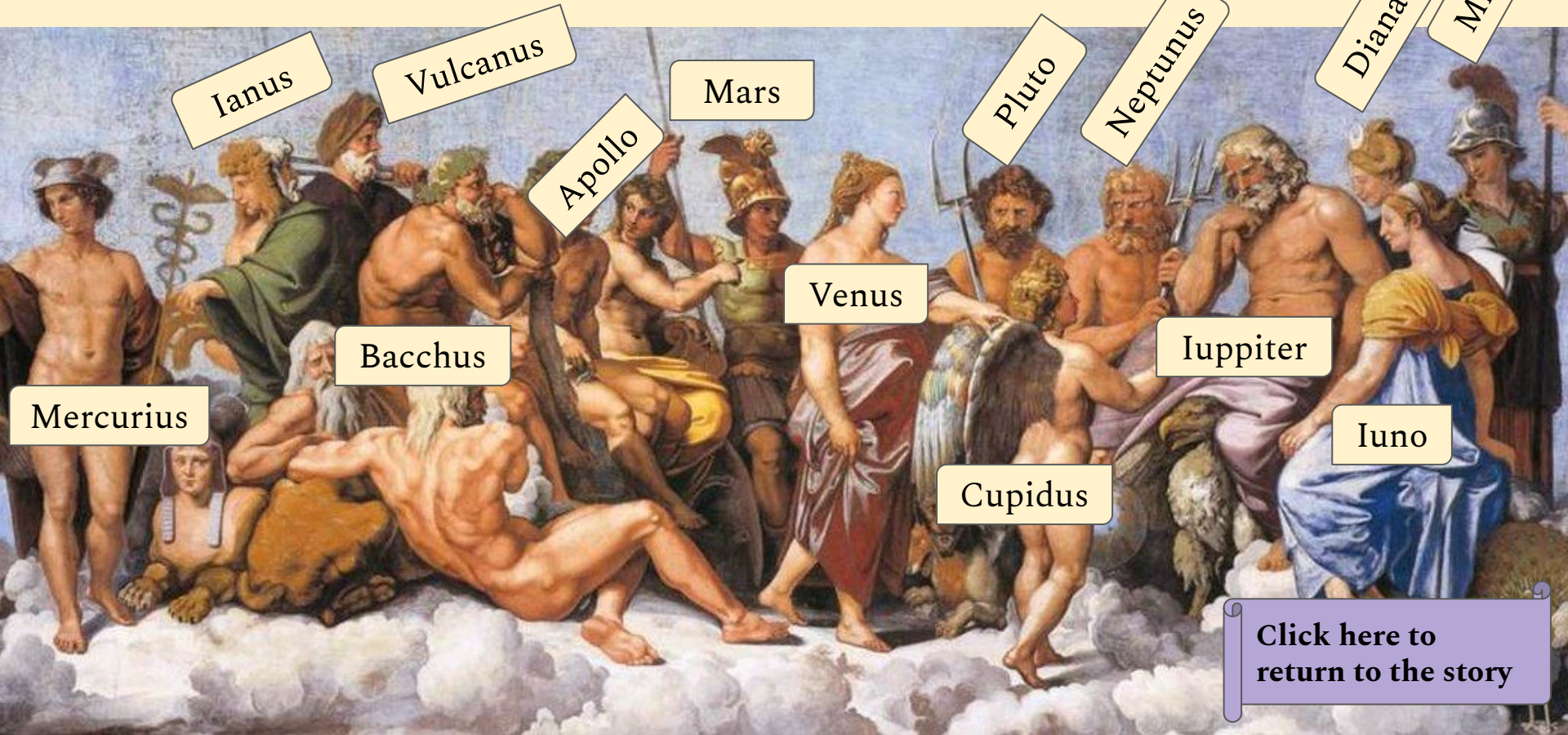
Quid est flūmen Tiberis?

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The Tiber River, which runs through Rome.



dī Rōmānī - Roman gods



Ianus

Vulcanus

Mars

Apollo

Venus

Pluto

Neptunus

Diana

Minerva

Mercurius

Bacchus

Iuppiter

Iuno

Cupidus

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Quid est **augurium**?

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Augury is the determination of the gods' will by looking at the behavior of birds. Romulus and Remus decide to let the gods decide who should be king and who should give their name to the new city. They each claim a portion of the sky and look to see what signs the gods give them through the activity of the birds in their portion of the sky.



Pure i-stem Nouns

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You learned about neuter “i-stem” nouns in 6.6. They have an *-ī* for their Ablative singular form, an *-ium* for their Genitive plural form and *-ia* for their Nominative and Accusative plural forms.

“Pure i-stem” nouns are not neuter but will also use an *-ī* in their Ablative singular form and an *-ium* in their Genitive plural form. In addition, they will use an *-im* for the Accusative singular (*Tiberim*) and *-īs* for the Accusative plural (*Tiberīs*).

ad flūmen Tiberim prōspiciēbat

He was looking forward *towards* the Tiber River.

Quid est frātricīda?

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frāter = brother

occīdere = to kill, slay

frātricīda = one who kills a brother

In English we have the word “fratricide” - the killing of a brother.
What would the following be?

- patricide
- matricide
- suicide
- homicide

Cicero, Dē Dīvinātiōne 1.48.107

certabant urbem Romam Remoramne vocarent.

*They were competing over whether they would call
the city Rome or Remora.*

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Livy, Ab Urbe Condita (condensed), pars I

pulso fratre Amulius regnat. fratris filiae Reae Silviae cum Vestalem eam legisset spem partus adimit.

Vestalis cum geminum partum edidisse[t], Martem patrem nuncupat. sacerdos in custodiam datur. [Amulius] pueros in profluentem aquam mitti iubet. Tenet fama lupam sitientem ex montibus ad puerilem vagitum cursum flexisse; eam infantibus adeo mitem praeuisse mammas ut lingua lambentem pueros magister regii pecoris invenerit—Faustulo fuisse nomen ferunt—ab eo uxori educandos datos. cum primum adolevit aetas, Romulus regem obtruncat.

With his brother driven out Amulius reigns. He took away the hope of birth for his brother's daughter Rhea Silvia when he had chosen her as a priestess to Vesta.

When the Vestal had twins, she announces Mars as the father. The priestess is put in prison. Amulius orders the boys to be cast into the flowing water. Rumor has it that a thirsty wolf bent its course from the mountains to the boys' crying; she offered her teats to the infants being so gentle that the master of the royal flock - they say that Faustulus was his name - found her licking the boys with her tongue and that they were given by him to his wife to raise. When he first came of age, Romulus slayed the king.

Livy, Ab Urbe Condita (condensed), pars II

Iuvenes cum avum regem salutassent, secuta [est] ex omni multitudine consentiens vox. Romulum Remumque cupido cepit in iis locis ubi expositi ubique educati erant urbis condendae. Interventit regni cupido, atque inde foedum certamen coortum. ut di auguriis legerent qui nomen novae urbi daret, Palatium Romulus, Remus Aventinum capiunt.

Priori Remo augurium venisse fertur, sex vultures; iamque nuntiato augurio cum duplex numerus Romulo se ostendisset. ictus Remus cecidit. Ita solus potitus imperio Romulus; condita urbs conditoris nomine appellata.

When the young men had greeted their grandfather as king, a consenting voice out of the entire throng followed. Desire took over Romulus and Remus of founding a city in those places where they had been exposed and raised. A desire for rule intervened, and from there a foul contest arose. So that the gods might choose through augury who would give their name to the new city, Romulus takes the Palatine, Remus the Aventine.

It is said that a sign came to Remus first, six vultures; and now a sign was announced when double the number had showed itself to Romulus. Remus fell after he was struck. Thus Romulus alone gained power; the established city named from its founder's name.

Varro, *Dē Linguā Latīnā*, 8.7

Varro included in his book on the Latin language a section that describes how one word often comes from another in Latin. Here he describes how the name “Romulus” led to the words “Rome” and “Roman”.

ab Rōmulō Rōma, ab Rōmā Rōmānus

From Romulus Rome, from Rome Roman

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