

## Unit 4 assignment

### **A: Oral communication**

In forum A this is posts 133-140.

**Viri ad Marcum clamant: "Move te cum amicis tuis!"**

The men shout at Marcus: "You, get out with your friends!"

**Nos neque Graecos neque amicos Graecorum amamus!"**

We love neither Greeks nor friends of Greeks!"

**Postea pueri e caupona exeunt.**

Afterwards the boys exit the inn.

**Nunc nox et pueri fessi sunt.**

It is now night and the boys are tired.

**Marcus dicat: "Doleo."**

Marcus says: "I'm sorry."

**Epicharmus Marcum rogat: "Cur?"**

Epicharmus asks Marcus: "Why?"

**Marcus respondet: "Romani Graecos odiunt.**

Marcus responds: "The Romans hate the Greeks.

**Vos ignorant, sed tamen vos vituperant!**

They do not know you, but in spite of that they still blame you!

**Non iustus est."**

It is not just."

**Tum Demaratus: "Non ignoramus, amice.**

Then Demaratus: "We know very well, friend.

**Autem non dica 'doleo,' nam tu nos non vituperas."**

But don't say 'I'm sorry,' for you do not blame us."

**Et Epicharmus: "Demaratus constat. Nos te non vituperamus.**

And Epicharmus: "Demaratus is correct. We do not blame you.

**Tu noster amicus es."**

You are our friend."

**Marcus ridet: "Oh quam laetus et gratus sum! Amici boni estis!"**

Marcus laughs: "Oh how happy and grateful I am! You are good friends!"

**Demaratus respondet: "Etiam amicus bonus es, Marce!"**

Demaratus responds: "You are also a good friend, Marcus!"

**Amici rident et laeti sunt.**

The friends laugh and are happy.

### **B: Reading**

This is lines 1-6 of the Lesson 12 text.

**Tum Epicharmus: "Et Cornelia et tu, Marce, in theatro libenter fabulas spectatis.**

*Then Epicharmus: "Both Cornelia and you, Marcus, gladly watch plays in the theatre.*

Watching plays was a central part of Roman life. Many plays would have themes and imagery that

reflected how their own society was run at that time, as well as popular stories retold in a theatrical way. Overall, they were very popular and had considerable influence on the education and literacy in Ancient Rome, as some plays were studied and used for educational purposes. Plays were also used as entertainment in festivals, and since they were funded by the government, many people from different statuses could enjoy these plays without costing them anything.

**Itaque tibi certe Amphitruo Plauti notus est:**

*So certainly Plautus' "Amphitruo" is well-known to you:*

Plautus was one of the most well known play writers in Ancient Rome. Amphitruo is thought to be one of Plautus' later works, and is estimated to be from 199-185 BC, and was likely performed in the spring at the *ludi Megalenses*, but more specifically in 191 at a temple dedication for the new *Magna Mater* (I learned this while reading a report on the play, very interesting!). The play itself is remembered as one of his most famous works. The main characters of this play are Amphitryon (Amphitruo), Alcmena (Amphitryon's wife), Jupiter, Mercury, and Sosia (Amphitryon's slave), along with other characters such as Blepharo (ship's pilot), and Bromia (Alcmena's maid). An overview of the plot would be Jupiter disguising himself as Amphitryon coming home from war and sleeping with Alcmena, while Mercury causes mischief with first Sosia and then Amphitryon to keep them from disturbing what is happening inside the house.

**Iuppiter cum Mercurio Alcmenae appropinquat..."**

*Jupiter approaches Alcmena with Mercury..."*

To go further into detail of the plot, Amphitryon and Sosia have been at war for months and have just returned to Thebes. However, before he can arrive to see his wife, Jupiter uses the form of Amphitryon to sleep with Alcmena, who of course has no idea that he is not her husband. At this time, Mercury is tasked with making sure no one disturbed Jupiter, so he has fun messing with first Sosia by taking on his form and beating him up when he comes to the house. This of course greatly confuse Sosia, who has just been beaten up by himself. The following morning Amphitryon returns home shortly after Jupiter leaves, so Alcmena is confused as to why her husband has returned home so soon. Amphitryon at this point is annoyed and confused, but that soon turns to anger when he finds out his wife slept with another man. He leaves again and at this time Jupiter returns and calms her anger. Mercury is once again tasked with keeping everyone away, so he has fun throwing water and tiles from the roof at Amphitryon. At this point in the play there are some missing pages, but to summarize the end, Alcmena gives birth to twin boys, one being the of Amphitryon and one being Hercules. Jupiter then explains the situation, and Amphitryon is honoured and pleased to have shared his wife with Jupiter.

**Et Marcus: "Mihi cunctae fabulae Plauti notae sunt cunctaeque me delectant,**

*And Marcus: "All of Plautus' plays are well-known to me and all of them please me,*

Amphitruo was Plautus' only work on a mythological subject, but certainly was not his only play. Some of his other famous plays include Bacchides, Persa, Epidicus, Rudens, and the Brothers Menaechmi. Many are inspired by other famous works or even people and events that occurred, but Plautus would often include puns and wordplay that would make sense at the time (like using the name of someone that everyone knew for something specific so the joke would be similar to a well known inside joke of that time). Plautus wrote his works between 205-184 BC, and are some of the earliest Latin works to still be around today. He based his works loosely off of Greek plays, and is still known as the most famous Roman playwright. Not only were his plays impressive, but he also wrote a lot of them. Only 21 of his 130 plays survive, just showing how much he gave to the theatrical world of that time.

**imprimis autem Amphitruo.**

*however, especially Amphitruo.*

Based on a few sources, it seems that Amphitruo is the most famous play by Plautus, and if Plautus is the most famous Roman playwright, then that would technically make Amphitruo the most famous play of that time and in that theatre category (tragicomedy). The fast pace, humour, and characters brought this play to life and I can see why it was a favourite at the time. Even I was reading through the acts and was quite engulfed in what was going to happen next. The addition that Plautus adds to his plays of actor - to - spectator interactions were also quite interesting to read.

**Nihil magis rideo, quam cum Mercurius scalas portare debet."**

*I laugh at nothing more than when Mercury has to carry the ladder."*

I looked through the play and read a few articles on it but I couldn't find any specific mention to a ladder, which was odd because it is on the cover of the play in the Latin textbook. If I had to guess however, I would assume Mercury used the ladder to get on top of Amphitryon's house to throw tiles and water at him and Sosia to keep them from entering the house. That would be funny and I could see why it would cause the audience to laugh, but other than that I'm not entirely sure where the ladder comes in.

## C: Writing

While this is slightly different than what the lessons have been looking at, I wanted to keep to the topic of rulers, so I decided to look at the Pax Romana and who came before them. Pax Romana was peace achieved by five emperors that ruled starting at the beginning of the 2nd century, soon after the switch was made from the Roman Republic to the Roman Empire. Before these five, there were four corrupt rulers that were family members of Augustus. Because of his new political system, the emperor could pick his successor from his natural or adopted family. These four were Tiberius, Caligula, Claudius, and Nero. As they ruled, they took more responsibilities from the senate, causing them to become quite powerful and corrupt. The problem was that the senate could no longer defy their actions, but eventually the Roman legions revolted. After Nero's death in 69 AD, more civil wars broke out. These wars revealed the flaw that without a proper system to picking the next emperor, the Roman legions could get rid of each new one they didn't like. However, after this, we get into the five "good emperors" that achieved Pax Romana (Roman peace).

These five emperors were Nerva, Trajan, Hadrian, Antonines Pius, and Marcus Aurelius. The peace that these rulers achieved lasted almost 200 years, from around 27 BC - 180 AD. They treated the ruling class with respect, put an end to personal and random execution, and upheld domestic policies that were useful and beneficial to the empire. The main difference in my opinion between them and the corrupt rulers was that these five were known for their tolerance, rather than wiping out people that inconvenienced them (like Nero). Another difference was that they used the Augustus "successor system" wisely and chose good men to be their sons and successors, ultimately reducing the problem with succession that was mentioned in the previous paragraph. Rome grew in power under these emperors at the expense of the senate's, because officials put in place by the emperor took over government affairs. They also began things like state funds for poor parents (provided by Trajan) and building projects like aqueducts, bridges, roads, and harbours (mainly provided by Trajan and Hadrian). Power wasn't the only thing that was expanded during this time but Rome itself also expanded. Trajan expanded into Dacia (Romania) and Sinai Peninsula (Mesopotamia), but this expansion was not kept since his successors saw that it was too much land to safely guard. Troops were retracted from Mesopotamia, walls were built to keep rivals out, but by the end of the second century Rome was just too difficult to defend as an empire. Every time one frontier was attacked, forces from another frontier had to come help, leaving that frontier open (just not enough manpower to keep the whole empire safe). However, overall at its height, Rome was one of the largest states even, with an estimated population of over 50 million. Overall, the good emperors achieved a feeling of unity within the empire, which led to many more things I'll probably look at in the unit 5 assignment.

**40 posts for this unit**  
**180 posts in total**

## D: Intercultural Understanding

### Putare (to believe/consider)

Similar to the word "demonstrate" from the last unit, I was surprised that this is the main root word for the modern English word "computer." The word computer is a combination of two Latin words. The first is *com-* meaning "with, together" and of course *putare*. This word *putare* comes from the PIE root word *pau-* meaning "to cut, strike, stamp." This doesn't make a lot of sense, unless we consider the fact that *putare* originally meant "to prune." Putting the words "together" and "consider" together to get the word computer makes sense when you consider what a computer actually is (a device used to get information from others).

### Audere (to dare)

While it is used more as an insult in modern slang today, in the early 15th century it simply meant "boldness, courage, daring." This meaning came from the Medieval Latin word *audacitas*, meaning "boldness," which came from the word *audax*. This is the genitive of *audax* and means "bold, daring, rash,

foolhardy." Up until the 1530s, this was the only meaning behind the word audacity. However, past the 1530s, it took on more of our modern meaning of "bold insolence" which would be where we get the insulting meaning that audacity is used for nowadays.

### **Manere (to remain/stay/endure/abide by)**

Similarly to where we get the word computer from, this is where we get the word permanent from. The modern definition of the word is "continuing or enduring without change." It is also made up of two Latin words, the first being *per-* meaning "through," which comes from the PIE root *per-* meaning "forward." The second word of course is *manere*, which is from the PIE root *men-* meaning "to remain." It is interesting to see that the meaning hasn't changed over the years.

### **Opulentus (wealthy/splendid)**

I had never heard this word prior to the Latin textbook, but it caught my attention because of how close it was to the Latin word. This is where we get our word "opulence" from, which is hardly different than *opulentus*. Opulence is a dignified and strong word for wealth and riches, and is used as a noun, while it seems that *opulentus* is used closer to an adjective to describe something. Another Latin word that is closer to where we get our word from is *opulentia*, meaning "riches, wealth." The PIE root for this word is *op-* meaning "to work, produce in abundance." This makes sense since you can't be wealthy without an abundance of money/jewels or something similar to that.

### **Apparet (it is obvious/clear)**

This word also caught my attention for the same reason as above, it is so close to the Latin word it was derived from. In fact, while this is the singular version of the word, the plural version - *apparent* is actually our English word and is more similar to our English word when used in the plural sense. I see it as "it is clearly visible/obvious to many people" which is why it makes more sense in the plural context. Another version of the Latin word is *apparere*, and means "to appear, come into sight," and is where we get our word "appear" from.

### **Verbum (word)**

I found this word very interesting because it meant "word," but today in English it is much more specific as to what kind of word it is. The Latin word can also be translated to "verb" and was only originally "a word." This came from the PIE root *were-* meaning "to speak." This was turned into the old French word *verbe*, meaning "word, word of God, saying, part of speech that expresses action or being." I would say that is almost identical to our definition of what a verb is today. On top of that we also get the word "verbal" from this word, which is very close to the PIE root word. It is crazy to think about because of how long ago that word was used and how we still use parts of it today.