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Numerals; Genitive of the Whole; Genitive and Ablative with Cardinal Numerals; Ablative of Time

NUMERALS

The commonest numerals in Latin, as in English, are the “cardinals” (from **cardō**, **cardinis**, m., *hinge*, the “pivotal” numbers in counting, “one, two, three . . .,” etc.) and the “ordinals” (from **ōrdō**, **ōrdinis**, m., *rank, order*, the numerals indicating “order” of occurrence, “first, second . . .,” etc.).

CARDINAL NUMERALS

In Latin most cardinal numerals through 100 are indeclinable adjectives; the one form is used for all cases and genders. The following, however, are declined as indicated.

ūnus, ūna, ūnum, *one* (see Ch. 9.)

						mīlle, thousand	
duo, two			trēs, three			mīlia, thousands	
M.	F.	N.	M. & F.	N.	M.F.N.	N.	
<i>N.</i>	dúo	dúae	dúo	trēs	tría	mīlle	mīlia
<i>G.</i>	duōrum	duārum	duōrum	tríum	tríum	mīlle	mīlium
<i>D.</i>	duōbus	duābus	duōbus	tríbus	tríbus	mīlle	mīlibus
<i>A.</i>	dúōs	dúās	dúo	trēs	tría	mīlle	mīlia
<i>A.</i>	duōbus	duābus	duōbus	tríbus	tríbus	mīlle	mīlibus

The cardinals indicating the hundreds from 200 through 900 are declined like plural adjectives of the first and second declensions; e.g., **ducentī, -ae, -a**, *two hundred*.

Mille, 1,000, is an indeclinable *adjective* in the singular, but in the plural it functions as a neuter *i*-stem *noun* of the third declension (e.g., **mille virī**, *a thousand men*; **mīlia virōrum**, *thousands of men*).

The cardinals from **ūnus** through **vīgintī quīnque** should be memorized (see the list in the Appendix, p. 451) and with them **centum** (100) and **mille**. The following sentences illustrate these various forms and uses of cardinal numerals:

Trēs puerī rosās dedērunt duābus puellīs, *three boys gave roses to two girls*.

Octō puerī librōs dedērunt decem puellīs, *eight boys gave books to ten girls*.

Ūnus vir vēnit cum quattuor amīcīs, *one man came with four friends*.

Cōnsul vēnit cum centum virīs, *the consul came with 100 men*.

Cōnsul vēnit cum ducentīs virīs, *the consul came with 200 men*.

Cōnsul vēnit cum mīlle virīs, *the consul came with 1,000 men*.

Cōnsul vēnit cum sex mīlibus virōrum, *the consul came with six thousand(s) (of) men*.

ORDINAL NUMERALS

The ordinal numerals, which indicate the order of sequence, are regular adjectives of the first and the second declensions (**prīmus, -a, -um**; **secundus, -a, -um**; etc.—see Appendix, p. 451). The ordinals from **prīmus** through **duodecimus** should be learned.

GENITIVE OF THE WHOLE

The genitive of a word indicating the whole of some thing or group is used after a word designating a part of that whole.

pars urbis, *part of the city* (city = the whole)

nēmō amīcōrum meōrum, *no one of my friends*

This genitive of the whole (sometimes called the “partitive genitive”) can also be used after the neuter nominative and accusative of certain pronouns and adjectives such as **aliquid, quid, multum, plūs, minus, satis, nihil, tantum, quantum**.

nihil temporis, *no time (nothing of time)*

quid cōsiliī, *what plan?*

satis ēloquentiae, *sufficient eloquence*

The genitive of the whole may itself be the neuter singular of a *second* declension adjective.

multum bonī, *much good (lit. of good)*

quid novī, *what (is) new?*

nihil certī, *nothing certain*

GENITIVE AND ABLATIVE WITH CARDINAL NUMERALS

With **mīlia** the genitive of the whole is used.

decem mīlia virōrum, *10,000 men (but mīlle virī, 1,000 men)*

With other cardinal numerals and with **quīdam** (*a certain one*, introduced in Ch. 26) the idea of the whole is regularly expressed by **ex** or **dē** and the ablative. This construction is sometimes found after other words.

trēs ex amīcīs meīs, *three of my friends (but trēs amīcī = three friends)*

quīnque ex eīs, *five of them*

centum ex virīs, *100 of the men*

quīdam ex eīs, *a certain one of them*

ABLATIVE OF TIME WHEN OR WITHIN WHICH

The Romans expressed the idea of “time when” or “within which” using the ablative without a preposition. The English equivalent is usually a prepositional phrase introduced by *at*, *on*, *in*, or *within*, depending on the English idiom (*for*, which indicates “duration of time,” is *not* an option: see Ch. 37).

Eō tempore nōn poteram id facere, *at that time I could not do it.*

Agricolae bonīs annīs valēbant, *in good years the farmers flourished.*

Eōdem diē vēnērunt, *they came on the same day (diē, abl. of diēs, day).*

Aestāte lūdēbant, *in the summer they used to play. (aestāte, abl. of aestās, summer)*

Paucīs hōrīs id faciet, *in (within) a few hours he will do it.*

Since this construction always involves some noun indicating a unit of time, without a preposition, you should easily distinguish it from the other ablative case uses you have now learned (object of certain prepositions, means, manner, and accompaniment, abl. with cardinal numerals); you must be able to recognize, name, and translate each of the six types of ablative usages.

VOCABULARY

Itália, -ae, f., *Italy* (italics, italicize)

memória, -ae, f., *memory, recollection* (memoir, memorial, memorize, memorandum, commemorate)

tempéstās, tempestātis, f., *period of time, season; weather, storm* (tempest, tempestuous; cp. **tempus**)

Cardinal numerals from **ūnus** to **vīgintī quīnque** (App., p. 451)

Ordinal numerals from **prīmus** to **duodécimus** (App., p. 451)

céntum, indecl. adj., *a hundred* (cent, centenary, centennial, centi-, centigrade, centimeter, centipede, centurion, century, bicentenary, bicentennial, sesquicentennial, tercentenary)

mīlle, indecl. adj. in sg., *thousand*; **mīlia, mīlium**, n. pl., *thousands* (millennium, millennial, mile, milli-, milligram, millimeter, millipede, million, mill (= 1/10 cent), bimillennium, millefiori)

miser, misera, miserum, *wretched, miserable, unfortunate* (misery, Misere, commiserate)

inter, prep. + acc., *between, among* (intern, internal; common as Eng. prefix, e.g., interact, intercept, interdict)

ítaque, adv., *and so, therefore*

committō, -mittere, -mīsī, -missum, *to entrust, commit* (committee, commission, commissary, commitment, noncommissioned, noncom)

expéctō (1), *to look for, expect, await* (expectancy, expectation)

iáciō, iácere, iēcī, iactum, *to throw, hurl*. This verb appears in compounds as **-iciō, -icere, -iēcī, -iectum**: e.g., **ēiciō, ēicere, ēiēcī, ēiectum**, *to throw out, drive out* (abject, adjective, conjecture, dejected, eject, inject, interject, object, project, subject, reject, trajectory)

timeō, timēre, tímuī, to fear, be afraid of, be afraid (timid, timorous, intimidate; cp. **timor)**

PRACTICE AND REVIEW

1. Illae quīnque fēminae inter ea animālia mortem nōn timēbant.
2. Duo ex filiīs ā portā per agrōs cum patre suō herī currēbant et in aquam cecidērunt.
3. Prīmus rēx dīvitias in mare iēcit, nam magnam īram et vim turbae timuit.
4. Nēmō eandem partem Asiae ūnō annō vincet.

5. Rōmānī quattuor ex eīs urbibus prīmā viā iūnxērunt.
6. Itaque mīlia librōrum eius ab urbe trāns Italiam mīsistis.
7. Libertātem et iūra hārum urbium artibus bellī cōservāvimus.
8. Dī Graecī sē inter hominēs cum virtūte saepe nōn gerēbant.
9. Cicerō mīlia Rōmānōrum vī sentiētiarum suārum dūcēbat.
10. Sententiae medicī eum cārum mihi numquam fēcērunt.
11. The tyrant used to entrust his life to those three friends.
12. The greedy man never has enough wealth.
13. At that time we saved their mother with those six letters.
14. Through their friends they conquered the citizens of the ten cities.

SENTENTIAE ANTĪQUAE

1. Diū in istā nāve fuī et propter tempestātem nūbēsque semper mortem exspectābam. (Terence.—**nāvis, nāvis, f.**, ship.)
2. Septem hōrīs ad eam urbem vēnimus. (Cicero.)
3. Italia illīs temporibus erat plēna Graecārum artium, et multī Rōmānī ipsī hās artēs colēbant. (Cicero.—**artēs**, in the sense of studies, literature, philosophy.—**colō, -ere**, to cultivate, pursue.)
4. Inter bellum et pācem dubitābant. (Tacitus.—**dubitāre**, to hesitate, waver.)
5. Eō tempore istum ex urbe ēiciēbam. (Cicero.)
6. Dīcēbat quisque miser: “Cīvis Rōmānus sum.” (Cicero.)
7. Mea puella passerem suum amābat, et passer ad eam sōlam semper pīpiābat nec sē ex gremiō movēbat. (Catullus.—**passer, -seris, m.**, sparrow, a pet bird.—**pīpiāre**, to chirp.—**gremium, -iī, lap.**—**movēre**.)
8. Fīliī meī frātre meum dīligēbant, mē vītābant; mē patrem acerbū appellābant et meam mortem exspectābant. Nunc autem mōrēs meōs mūtāvī et duōs fīliōs ad mē crās traham. (Terence.)
9. Dionysius tyrannus, quoniam tōnsōrī caput committere timēbat, fīliās suās barbā et capillum tondēre docuit; itaque virginēs tondēbant barbā et capillum patris. (Cicero.—**tōnsor, -sōris, barber.**—**barba, -ae, beard.**—**capillus, -ī, hair.**—**tondēre**, to shave, cut.)

CYRUS' DYING WORDS ON IMMORTALITY

Ō meī fīliī trēs, nōn dēbētis esse miserī. Ad mortem enim nunc veniō, sed pars meī, animus meus, semper remanēbit. Dum eram vōbiscum, animum nōn vidēbātis, sed ex factīs meis intellegēbātis eum esse in hōc corpore. Crēdite igitur animum esse eundem post mortem, etiam sī eum nōn vidēbitis, et semper cōservāte mē in memoriā vestrā.

(Cicero, *Dē Senectūte* 22.79–81.—Cyrus the Great, whom Cicero quotes here, was a Persian king of the 6th cen. B.C.—**crēdō, -ere**, to believe.)

FABIAN TACTICS

Etiam in senectūte Quīntus Fabius Maximus erat vir vērae virtūtis et bella cum animīs adulēscēntis gerēbat. Dē eō amīcus noster Ennius, doctus ille poēta, haec verba ōlim scrīpsit: “Ūnus homō cīvitātem fortūnātam nōbīs cūnctātiōne cōnservāvit. Rūmōrēs et fāmam nōn pōnēbat ante salūtem Rōmae. Glōria eius, igitur, nunc bene valet et semper valēbit.”

(Ibid. 4.10.—Quintus Fabius Maximus enjoyed considerable success against Hannibal in the Second Punic War [218–201 B.C.] through his delaying tactics, thus earning the epithet **Cūnctātor**, *the Delayer*.—**Ennius**, an early Roman poet.—**cūnctātiō**, -ōnis, *delaying*.—**rūmor**, -mōris, *rumor, gossip*.—**pōnō**, -ere, *to put, place*.—**salūs**, salūtis, f., *safety*.)



Hamilcar Asks Hannibal to Swear His Hatred Against the Romans
Giovanni Battista Pittoni, 18th century
Pinacoteca di Brera, Milan, Italy

ETYMOLOGY

The following are some of the Eng. derivatives from the Lat. cardinals and ordinals 2–12: (2) dual, duel, duet, double (cp. doubt, dubious), duplicity; second; (3) trio, triple, trivial; (4) quart, quarter, quartet, quatrain; (5) quinquennium, quintet, quintuplets, quincunx; (6) sextet, sextant; (7) September; (8) October, octave, octavo; (9) November, noon; (10) December, decimal, decimate, dime, dean; (12) duodecimal, dozen.

The following table lists some Romance cardinal numbers derived from Latin.

Latin	Italian	Spanish	French
ūnus	un(o)	un(o)	un
duo	due	dos	deux
trēs	tre	tres	trois
quattuor	quattro	cuatro	quatre
quīnque	cinque	cinco	cinq
sex	sei	seis	six
septem	sette	siete	sept
octō	otto	ocho	huit
novem	nove	nueve	neuf
decem	dieci	diez	dix
ūndecim	undici	once	onze
duodecim	dodici	doce	douze
centum	cento	ciento	cent
mīlle	mille	mil	mille

In the readings

3. cult, culture, agriculture, horticulture (**hortus**, *garden*), colony. 7. passerine.—“pipe,” both verb and noun, an onomatopoeic (imitative) word widely used; e.g., Gk. **pipos**, *a young bird*, and **pipizein** or **peppizein**, *to peep, chirp*, Ger. **piepen** and **pfeifen**, Eng. “peep,” Fr. **piper**. 9. tonsorial, tonsure.—barber, barb, barbed, barbate.—capillary, capillaceous. “Cyrus”: credo, creed, credible, credulous (see Vocab., Ch. 25). “Fabian”: cunctation.—component, etc. (Ch. 27).—salutation, salutary; cf. **salvēre**.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! Quid novī, meī amīcī amīcaeque? Latin has other types of numerals, besides the cardinals and ordinals, which you will encounter later in your study of the language and many of which are already familiar. “Roman numerals” developed from counting on the fingers: I = one finger, II = two, etc., V = five (the hand held outstretched with the thumb and index finger making a “V”), VI = a “handful of fingers” plus one, etc., X = two V’s, one inverted on the other, and so on. There were also “distributive” numerals, **singulī**, -ae, -a (*one each*); **bīnī**, -ae, -a (*two each*), **ternī**, -ae, -a, etc., and “multiplicatives,” **simplex**, **simplicis** (*single*), **duplex** (*double*), **triplex**, etc.; likewise numeral adverbs, **semel** (*once*), **bis** (*twice*), **ter** (*three times*), etc. All these words have numerous (pardon the pun) Eng. derivatives!

“Me, I believe in grammar, but I did not really know about it until I learnt a little Latin—and that is a gift, an absolute gift.”—Margaret Thatcher. **Id est bonum cōsiliū**, whatever your politics. **Valēte!**

Chapter 15 discussion discussion

PRACTICE AND REVIEW

1. Those five women were not afraid of death among those animals.
2. Two of the sons were running from the gate through the fields with their father yesterday and they fell into the water.
3. The first king threw riches into the sea, for he feared the great anger and power of the crowd.
4. No one will conquer the same part of Asia in one year.
5. The Romans joined four of the cities with the first road.
6. And so, you sent his thousands of books from the city across Italy.
7. We preserved the liberty and rights of these cities from the arts of war.
8. The Greek gods often did not conduct themselves with virtue among men.
9. Cicero led thousands of Romans by the power of his thoughts.
10. The doctor's opinions never made him dear to me.
11. Tyrannus tribus amicis illis vitam suam committebat.
12. Avarus numquam satis habet divitiarum.
13. Eo tempore matrem eorum illis sex litteris servavimus.
14. Decem urbium cives amicis vicerunt.

SENTENTIAE ANTIQUAE

1. I have long been on that ship and because of the storm and clouds, I kept expecting death.
2. We came to that city in seven hours.
3. Italy was full of the Greek arts in those times, and many Romans themselves cultivated these arts.
4. They kept hesitating between war and peace.
5. In that time, I was driving that man out of the city.
6. Each wretch kept saying: "I am a Roman citizen."
7. My girl used to love her sparrow, and the sparrow used to chirp only to her and it did not move away from her lap.
8. My sons used to love my brother, they shunned me; they used to call me a bitter father and awaited my death. But now, I have changed my behavior and tomorrow I shall drag my two sons (back) to me.
9. Since he was afraid to entrust his head to a barber, the tyrant Dionysius taught his daughters to cut his beard and hair; and so the maidens used to cut their father's beard and hair.

Chapter 15

CYRUS' DYING WORDS ON IMMORTALITY

O my three sons, you should not be miserable. Indeed I now come to death, but a part of me, my soul, will always remain. While I was with you, you did not see the soul, but from my deeds you understood that it was in this body. Therefore believe that the soul is the same after death, even if you will not see it, and always keep me in your memory.

FABIAN TACTICS

Even in old age, Quintus Fabius Maximus was a man of true virtue and he waged wars with the courage of a young man. Our friend Ennius, the learned poet, once wrote these words about him: "One man protected the fortunate state for us by means of delaying. He did not place rumors and report before the safety of Rome. His glory, therefore, is now strong and will always be strong."

