

CAPVT XXXIX

Gerund and Gerundive

GRAMMATICA

THE GERUNDIVE

You are already familiar with the **GERUNDIVE**, or future passive participle, a verbal adjective formed with the endings **-ndus, -nda, -ndum** (Capvt XXIII). Besides functioning occasionally as a simple adjective (*liber legendus, a book to be read*), the gerundive is commonly employed in the passive periphrastic conjugation (Capvt XXIV: *hic liber legendus est, this book should be read*); some further uses are examined in this chapter.

THE GERUND

The **GERUND** is a verbal *noun* resembling the gerundive, except that it has only four forms, the neuter singular of the genitive, dative, accusative, and ablative. These forms are identical to the corresponding cases of the gerundive, but are *active* in meaning and correspond to the English gerund in “-ing” (*legendi, of reading, as in magnum amorem legendi habet, he has a great love of reading*). Following are the complete gerund declensions for some representative Latin verbs:

<i>Gen.</i>	laudándi	dúcendi	sequendi	audiendi
	<i>(of praising, leading, following, hearing)</i>			
<i>Dat.</i>	laudándō	dúcendō	sequendō	audiendō
	<i>(to/for praising, etc.)</i>			
<i>Acc.</i>	laudándum	dúcendum	sequendum	audiendum
	<i>(praising, etc.)</i>			
<i>Abl.</i>	laudándō	dúcendō	sequendō	audiendō
	<i>(by praising, etc.)</i>			

Since the gerund is a verbal noun, it can be modified as a verb and used as a noun in the various cases. Having no nominative case, however, the gerund was not used as a subject, a function performed instead by the infinitive, another of Latin's verbal nouns (i.e., Latin could say *errare est humānum, to err is human, but not err-*

ing is human); the accusative was ordinarily employed as an object of *ad* and certain other prepositions, but not as a direct object (a function again performed by the infinitive, e.g., *iussit eōs venīre, he ordered them to come*: see App., p. 494). The following sentences illustrate typical uses of the gerund in its four cases:

Studium vīvendī cum amīcīs habet. She has a fondness of (for) living with friends.

Bene vīvendō operam dat. He gives attention to living well.

Ad bene vīvendum Athēnās iit. She went to Athens to live well.

Bene vīvendō felīciōrēs fimus. We become happier by living well.

Differences between Gerund and Gerundive

Remember these distinctions between gerund and gerundive: (1) the gerundive is a verbal adjective (*liber legendus, a book to be read*), the gerund a verbal noun (*amor legendī, love of reading*); (2) as an adjective, the gerundive has a full set of masculine, feminine, and neuter endings, singular and plural, for all cases, whereas the gerund has only neuter singular forms and only in the genitive, dative, accusative, and ablative, i.e., a total of four forms altogether; (3) the gerundive is passive in meaning, the gerund active.

Gerund and Gerundive Phrases

As a verbal noun, the gerund may take the case construction required by its verb:

Studium legendī librōs habet. She has a fondness of reading books.

Librōs legendō discimus. We learn by reading books.

In actual practice, however, when the gerund would take a noun in the accusative as direct object, the Romans preferred to put this noun in the case in which the gerund would otherwise appear and to use instead a gerundive in agreement with the noun. The translation is the same no matter which construction is used, since English requires the gerund construction rather than the unidiomatic gerundive. In the following examples, those marked "A" are what we would expect on the basis of English idiom; those marked "B" are the gerundive phrases more common in Latin:

- A. *studium legendī librōs* (acceptable)
- B. *studium librōrum legendōrum* (preferred)
fondness of reading books (not *fondness of books to be read*, which is unidiomatic)
- A. *Librōs legendō operam dat.*
- B. *Librīs legendīs operam dat.*
He gives attention to reading books.

A. Librōs legendō discimus.

B. Librīs legendīs discimus.
We learn by reading books.

A. Dē legendō librōs hoc locūta est.

B. Dē librīs legendīs hoc locūta est.
She said this about reading books.

The preposition *ad* + an accusative gerundive (or gerund) phrase + postpositive *causā* + a genitive phrase were often employed to indicate *purpose*:

A. Ad legendum librōs vēnit.

B. Ad librōs legendōs vēnit.
He came to read books.

A. Legendī librōs causā ōtium petit.

B. Librōrum legendōrum causā ōtium petit.
She seeks leisure for the sake of reading books.

Remember that *purpose* can be expressed in Latin, not only with gerundive/gerund phrases, but also with *ut/nē* + the subjunctive and, after a main verb of motion, the accusative supine: *venit ut hōs librōs legat* and *hōs librōs lēctum venit* both mean *she is coming to read these books*.

VOCĀBVLA

Knowing that diphthongs in Latin often drop their first vowel in English derivatives will help you recall the meanings of some words like *aedificium*, *edifice*, *building*, in the list below. Whereas *fēmina* means *woman* or *female* in its most basic sense, the new noun *mulier* (which gives us Spanish *mujer*) more often connotes an experienced woman, a wife, a lover (as opposed to a *virgō*). As you learn the new verbs in this list, you might practice with a synopsis or two; and can you identify the gerund and gerundive forms of, e.g., *ōrnō*?

aedificium, *aedificiū*, n., *building, structure* (edification, edifice, edify, aedile)

iniūria, *iniūriae*, f., *injustice, injury, wrong* (injurious; cf. *iūdex*, *iūdicium*, *iūs*)

mūlier, *mulieris*, f., *woman* (muliebrity)

trānsitus, *trānsitūs*, m., *passing over, transit; transition*

véntus, *véntī*, m., *wind* (vent, ventilate, ventilation, ventilator)

cúpidus, *cúpida*, *cúpidum*, *desirous, eager, fond*; + gen., *desirous of, eager for* (cf. *cupiō*, *cupiditās*, *cupidō*)

liberālis, *liberāle*, of, *relating to a free person; worthy of a free man, decent, liberal; generous* (liberal arts, liberality; cf. *liber*, *liberō*, *libertās*)

necesse, indecl. adj. used as nom. or acc., *necessary, inevitable*; often *necesse est* + infin., *it is necessary (to)* (necessitate, necessitous; from *nec* + *cēdō*, in the sense of a requirement that is "not going away")

vētus, gen. *véteris*, *old* (veteran, inveterate, veterinary, veterinarian)

quási, adv. or conj., *as if, as it were* (quasi; = *quam* + *sī*)

ambulō, ambulāre, ambulāvī, ambulātum, *to walk* (amble, ambulance, ambulate, ambulatory, preamble, somnambulist)

expérior, experīrī, expértus sum, *to try, test; experience* (experiment, expert, inexperienced, inexperience; cf. *periculum*)

libō, libāre, libāvī, libātum, *to pour a libation of, on; pour ritually; sip; touch gently* (libation)

opórtet, oportēre, opórtuit, impers., + infin., *it is proper, right, necessary*

oppúgnō, oppugnāre, oppugnāvī, oppugnātum, *to fight against, attack, assault, assail* (oppugn, impugn, pugnacious; cf. *pugnō*)

órnō, órnāre, órnāvī, órnātum, *to equip, furnish, adorn* (adornment, ornate, ornament, ornamental, suborn)

pernoctō, pernoctāre, pernoctāvī, pernoctātum, *to spend or occupy the night* (nocturnal, nocturne; cf. *nox*)

trānsēō, trānsīre, trānsī, trānsitum, *to go across, cross; pass over, ignore* (transition, transitive, transitory, trance; cf. *trānsitus* above)

LĒCTIŌ ET TRĀNSLĀTIŌ

After thorough study of the new grammar and vocabulary, identify all gerunds and gerundives in the following readings. Then read each sentence and passage aloud, listening to the CDs if you have them, and translate; remember that, for natural English idiom, gerundive phrases generally must be translated as active constructions, e.g., in Ex. 7 below, *in rē públicā gerendā* = *in governing the republic*, not *in the republic to be governed*.

EXERCITĀTIŌNĒS

1. Caesar, bellum inītūrus, eōs cōtīdiē ōrābat nē fāta adversa metuerent.
2. Etsī hoc fiat, illī militēs urbem oppugnātum fortasse accēdant et multī cīvēs obeant.
3. Sī licēbit, septem diēbus domum ībimus ad nostrōs amīcōs videndōs.
4. Amīcus liberālistimus noster, quōcum pernoctābāmus, dīs vīnum ante cēnam libāvit, et deinde mēnsam ōrnāvit.
5. Cōsul, vir maximae dignitātis, ōtium cōsūmere solet in operibus sublīmibus scribendīs.

6. Sunt autem qui dolōrum vitandōrum causā, ut aiunt, semper levia opera faciunt, labōrem contemnant, et de officiis querantur.
7. In re publicā gerendā isti nōn dubitant praemia grāta sibi requirere, officia suspendere, atque honōrem suum vēdere.
8. Lēctrix doctissima mox surget ad tria carmina recitanda, quae omnēs auditōrēs oblectābunt atque animōs serēnābunt.
9. Nēmō est cui iniūria placeat, ut nōs omnēs recognōscimus.
10. Nisi vincula patī ac sub pedibus tyrannōrum humi contundi volumus, libertāti semper studeāmus et eam numquam impediāmus.
11. Pauca opera mihi sedendō fiunt, multa agendō et experiendō.
12. Illa mulier mirābilis fructūs amoris libenter carpsit et virō grātissimō nūpsit.
13. They are returning to Rome to talk about conquering the Greeks.
14. By remaining at Rome he persuaded them to become braver.
15. Who is there who has hope of doing great works without pain?
16. We urged the consul to serve the state and preserve our dignity by attacking these injustices.

SENTENTIAE ANTĪQVAE

1. Coniūratiōnem nāscentem nōn crēdendō corrōborāverunt. (*Cicero.—coniūrātiō, -ōnis, f., *conspiracy*; “conjure,” “conjurer”; cf. *coniūrātī*. —corrōborāre, *to strengthen*; “corroborate,” “corroboration”; cf. *rōbur*, *rōboris*, n., *oak tree*; *hard wood*.)
2. Malī dēsinant insidiās rei publicae cōsulique parāre et ignēs ad inflammandam urbem. (Cicero.—dēsino, -ere, *to cease*. —inflammāre, *to set on fire*; “in-flame,” “inflammatory.”)
3. Multī autem propter glōriae cupiditatem sunt cupidī bellōrum gerendōrum. (Cicero.)
4. Veterem iniūriam ferendō invitāmus novam. (Publilius Syrus.)
5. Cūrēmus nē poena maior sit quam culpa; prohibēnda autem maximē est ira in pūniendō. (Cicero.—pūnīre, *to punish*; “punitive,” “impunity”; cf. *poena*)
6. Syracūsīs captīs, Mārcellus aedificiis omnibus sic pepercit—mirābile dictū—quasi ad ea dēfendenda, nōn oppugnanda vēnisset. (Cicero.)
7. Rēgulus laudandus est in cōservandō iure iūrandō. (*Cicero.—Regulus, prisoner of the Carthaginians, swore to them that he would return to Carthage after a mission to Rome.—iūs iūrandum, *iūris iūrandī*, n., *oath*.)
8. In orātiōne meā dicam de mōribus firmīs Sēstii et de studiō cōservandae salutis commūnis. (Cicero.—Sēstius, -iī, m.)
9. Trānsitus ad senectūtem nōs āvocat ā rēbus gerendis et corpus facit infirmius. (Cicero.)
10. Cum recreandae vōcis infirmae causā necesse esset mihi ambulāre, hās litterās dictāvi foris ambulāns. (Cicero.—dictāre, *to dictate*; “dictation,” “dictator.”)
11. Semper metuendō sapiēns vitat malum. (Publilius Syrus.)

12. Haec virtūs ex prōvidendō est appellāta "prūdētia." (Cicero.—prōvidēre; "provident," "provision."—prūdētia: = prō-vidētia; "prudence," "jurisprudent.")
13. Fāma virēs acquirīt eundō. (Vergil.—acquirō, from ad-quaerō, to acquire; "acquirable," "acquisition.")
14. Hae vicissitudinēs fortunāe, etsi nōbis iūcundae in experiendō nōn fuērunt, in legendō tamen erunt iūcundae. Recordātiō enim praeteritī dolōris dēlectātiōnem nōbis habet. (Cicero.—vicissitudō, -dinis, f.; "vicissitude," "vicissitudinous."—recordātiō, -ōnis, f., *recollection*; "record," "recorder."—praeteritus, -a, -um, *past*; "preterit," "preteritive.")
15. Ācerrimus ex omnibus nostrīs sēnsibus est sēnsus vidēdi. (Cicero.)

Promises, Promises!

Nūllī sē dicit mulier mea nūbere malle
 quam mihi, nōn sī sē Iuppiter ipse petat.
 Dicit: sed mulier cupidō quod dicit amanti,
 in ventō et rapidā scribere oportet aquā.

*Catullus *Carm.* 70: No mention of Lesbia here, but doubtless the woman Catullus had in mind; no longer *puella*, Lesbia is now *mulier* . . . *mulier*: as distinct from *virgō* and even *fēmina*, the word here, as often, denotes a woman with sexual experience, a wife or a mistress. Meter: elegiac couplet.—Nūllī . . . mihi: both are dat. with *nūbere*, and *quam* = *magis quam*; the prose order might be *mulier mea dicit sē nūllī quam mihi nūbere malle*.—*amanti*: *lover*.—*rapidus*, -a, -um, = Eng.; "rapidity," "rapacious"; cf. *rapīō*.

QVAESTIŌNĒS: What is the poem's one key word, and in what ways does Catullus emphasize it? Read the opening verse aloud and comment on the multiple sound effects. What makes the imagery in the last line so remarkable; how does word order underscore its impact?

Paete, Nōn Dolet

Casta suō gladium cum trāderet Arria Paetō,
 quem dē vīsceribus strīnserat ipsa suīs,
 "Sī qua fidēs, vulnus quod fēcī nōn dolet," inquit,
 "sed quod tū faciēs, hoc mihi, Paete, dolet."

*Martial *Epig.* 1.13: Caecina Paetus was compelled to commit suicide in A.D. 42, because of the role he had played in a conspiracy against the emperor Claudius; his courageous and devoted wife Arria, choosing to die with him, stabbed herself before passing the sword to her husband, and assured him that the pain would be slight. Pliny the Younger relates the story in one of his letters, excerpted below in *Locī Im.* XXXIX. Meter: elegiac couplet.—*castus*, -a, -um, *loyal, chaste*; "caste," "chastity."—*gladius*, -ī, m., *sword*; "gladi-



Arria and Paetus. *Pierre Lepautre (1659-1744)*
Louvre, Paris, France

ator; "gladiola."—*vīscera*, -rum, n. pl., *vital organs, abdomen*; "visceral," "eviscerate."—*stringō*, -ere, *strīnxī*, *strictum*, *to draw tight, tie; pull, draw out*; "stringent," "restrict."—*sī qua* (=quae, indef.) *fidēs*: i.e., *if you have any faith in me, if you will trust me*.

QVAESTIŌNĒS: What common device of verse word order is seen in line 1, and what is its particular effect here? How does Martial's use of pronouns and the parallel word order and repetitions add to the pathos in verses 3-4?

Hannibal and the Beginnings of the Second Punic War

Hannibal, filius Hamilcaris, Carthāgine nātus est. In adulēscientiā prīstinum odium patris ergā Rōmānōs sic firmē cōservāvit ut numquam id dēpōneret. Cum patre exiit Carthāgine et in Hispāniam longō itinere prōfectus est; et post multōs annōs, Hamilcare interfectō, exercitus eī imperium trādīdit. Sic Hannibal, quīnque et vīgintī annōs nātus, imperātor factus est. Tribus annīs nōn requiēvit, sed omnēs gentēs Hispāniae superāvit et trēs exercitūs maximōs parāvit. Ex hīs ūnum in Āfricam mīsīt, alterum cum frātre in Hispāniā reliquit, tertium in Italiā sēcum dūxit.

Ad Alpēs adiit, quās nēmō umquam ante eum cum exercitū trānsierat. Populōs cōnantēs prohibēre eum trānsitū necāvit; loca patefēcit; et cum multīs elephantīs militibusque in Italiā iniit. In hōc itinere tam gravī morbō oculōrum

adfectus est ut postea numquam dextrō oculo bene ūtī posset. Multōs ducēs, tamen, exercitūsque Rōmānōs vīcit, et propter illum imperātōrem milia militum Rōmānōrum periērunt.

Nepos *Hann.*, excerpts: In this passage adapted from his life of Hannibal, Nepos summarizes some major events in the life of the Carthaginian general who led the Carthaginians against the Romans in the Second Punic War, 218–202 B.C.; for longer excerpts, see *Locī Ant.* VIII, and cf. the reading from Nepos' biography of Cimon in *Capvt XXXII* above.—*Hamilcar*, -caris, m.; Hamilcar Barca had commanded Carthage's army in the First Punic War (264–241 B.C.).—*dē + pōnō*; “deponent,” “depose.”—*Hispānia*, -ae, f., *Spain*; “Hispanic”; see Maps 1–2 for the locations mentioned in this passage.—*quīnque . . . nātus*: the phrase *annōs nātus* was a common idiom for indicating a person's age; we would say “at the age of . . .” but what is the lit. translation? For the case usage of *annōs* here, see *Capvt XXXVII*.—*Āfrica*, -ae, f.—*Alpēs*, -pium, f. pl., *the Alps*.—*adficiō*, -ere, -fēcī, -fectum, *to affect, afflict, weaken*; “affection,” “affectionate.”

QVAESTIŌ: Though Hannibal was viewed by Romans for many generations after his death as one of their nation's bitterest and most terrifying enemies—he had very nearly brought his invading forces to the gates of Rome—nevertheless Nepos attributes to him qualities that even Romans would admire; what are some of those traits seen in this brief passage?

SCRIPTA IN PARIETIBVS

Quī mihi docendī dederit mercēdem, <h>abeat quod petit ā superīs!

CIL 4.8562: Graffito from a column in the colonnade around the Large Palaestra near the amphitheater in Pompeii (Reg. II); here, among many other activities, teachers instructed schoolboys for a fee, a common practice in Pompeii as in Rome, and this pedagogue prayed the gods would bless his paying customers!—*mercēs*, -cēdis, f., *wage, fee; payment (for)*, + gen. for the service rendered.—<h>*abeat*: the letter *h* in the Roman alphabet represented a weak aspirate that was often dropped in speech and sometimes, even by teachers (!), in spelling.