

**THE ROMAN CALENDAR AND TIME KEEPING  
FORMATION AND USAGE**

**Rome and time.** Rome, the *Eternal City*, founded on the east bank of the **flumen Tiberis** rules heaven and earth. **Gaius Iulius Caesar** in the year **708 Ab urbe condita, 46 BCE**, proposed a series of reforms to the existing calendar. And, those reforms are extant today. To implement the changes Caesar consulted the Greek astronomer **Sosigenes of Alexandria**. The result of these consultations was the regularizing of a calendrical cycle. The Julian calendar has two types of year: a normal year of **365** days and a leap year of **366** days. The calendar follows a simple cycle of three normal years and one leap year, giving an average year that is **365.25** days long. The year is divided into twelve months, of unequal length

<b>IN MENSE ROMANO</b>								
	<b>Martias, Maias, Iulias, Octobres</b>		<b>Ianuarias, Augustas, Decembres</b>		<b>Apriles, Iunias, Septembres, Novembres</b>		<b>Februarias</b>	
I	Kalendae		Kalendae		Kalendae		Kalendae	
II	VI	Nonas	III	Nonas	III	Nonas	III	Nonas
III	V	"	III	"	III	"	III	"
IIII	IIII	"	pridie	Nonas	pridie	Nonas	pridie	Nonas
V	III	"	Nonae	"	Nonae	"	Nonae	"
VI	pridie	Nonas	VIII	Idus	VIII	Idus	VIII	Idus
VII	Nonae		VII	"	VII	"	VII	"
VIII	VIII	Idus	VI	"	VI	"	VI	"
VIIII	VII	"	V	"	V	"	V	"
X	VI	"	IIII	"	IIII	"	IIII	"
XI	V	"	III	"	III	"	III	"
XII	IIII	"	pridie	Idus	pridie	Idus	pridie	Idus
XIIII	III	"	Idibus	"	Idibus	"	Idibus	"
XV	pridie	Idus	XVIII	Kalendas	XVIII	Kalendas	XVI	Kalendas
XVI	Idibus	"	XVIII	"	XVII	"	XV	"
XVII	XVII	Kalendas	XVII	"	XVI	"	XIIII	"
XVIII	XVI	"	XVI	"	XV	"	XIIII	"
XVIII	XV	"	XV	"	XIIII	"	XII	"
XVIII	XIII	"	XIII	"	XIII	"	XI	"
XX	XIII	"	XIII	"	XII	"	X	"
XXI	XII	"	XII	"	XI	"	VIIII	"
XXII	XI	"	XI	"	X	"	VIIII	"
XXIII	X	"	X	"	VIIII	"	VII	"
XXIIII	VIIII	"	VIIII	"	VIIII	"	VI	"
XXV	VIII	"	VIII	"	VII	"	V (bis VI Kal)	"
XXVI	VII	"	VII	"	VI	"	IIII (V Kal)	"
XXVII	VI	"	VI	"	V	"	III (IIII Kal)	"
XXVIII	V	"	V	"	IIII	"	pridie (non-leap year)	
XXVIII	IIII	"	IIII	"	II	"	pridie (leap year)	
XXX	III	"	III	"	pridie	Kalendas	(Bracketed dates : Leap Year)	
XXXI	pridie	Kalendas	pridie	Kalendas				

**Nota bene :** **The calendar.** The Rome calendar had three key days per month. **Kalendae** is the first day of the month (it is *not* the name of the month). The **Nonae** is the fifth of the month, but the seventh of **Martias, Maias, Iulias** and **Octobres**. **Idus** is the 13<sup>th</sup> of the month, but the 15<sup>th</sup> of **Martias, Maias, Iulias** and **Octobres**

**Month names are adjectives.** Names of months agree with the day, feminine plural: **January 1** is **Kalendae Ianuariae**, **5 April** **Nonae Apriles**. The ablative case: **Kalendis Ianuariis**, **Nonis Aprilibus**, **Idibus Septembribus**. All other days are idioms in the accusative: **6 March** **pridie Nonas Martias**, **14 July** **pridie Idus Iulias**, **31 October** **pridie Kalendas Septembres**. Numerical dates modify **dies days** in the accusative masculine singular

**Inclusive counting and back from designated dates.** To determine a specific day all counting is **inclusive** and **backwards** from one of the three key days : **Kalendae**, **Nonae**, and **Idus**

**To calculate a date prior to Nonae or Idus.** Assume today is **January 10**. You have passed the **Nonae**. The next key day is **Idus**, the 13<sup>th</sup>. Add 1 to the next key day's date.  $13 + 1 = 14 - 10 = 4$ . Today's date is: **ante diem quartum Idus Ianuarias**, abbreviated **a.d. IIII Id. Ian.**

**To calculate a date prior to Kalendae.** Assume today is **March 22**. You have passed the **Nonae and Idus**. You are approaching the next month, **Aprilis**. Add 2 to the number of days in the month.  $31 + 2 = 33 - 22 = 11$ . Today's date is: **ante diem undecimum Kalendas Apriles**, abbreviated **a.d. XI Kal. Apr.**

The bisextus. When Caesar reformed the calendar adding a leap day to adjust for planetary movement, **February 24** was counted twice. The regular day **a.d. VI Kal. Mart.** was followed by the inserted leap day **a.d. bis VI Kal. Mart.** (**bis** is the abbreviation for **bisextus**), **twice the sixth day before the Kalends of March.** Our era, a non-leap **February 25** is **a.d. V Kalendas Martias** or in a leap year **a.d. bis VI Kalendas Martias.** **February 26:** **a.d. IV Kalendas Martias** or leap **a.d. V Kalendas Martias.** **February 27:** **a.d. III Kalendas Martias** or leap **a.d. IIII Kalendas Martias.** **February 28:** **pridie Kalendas Martias** or leap **a.d. III Kalendas Martias.** **February 29:** **pridie Kalendas Martias.** The table below shows the leap-date alignment between Caesar's inserted Roman leap day mid-week, **bis VI Kal Mart, February 25** with present era. *Nunc, omnes bis salite !*

Non-Leap Year	VII Kal	VI Kal	V Kal	IIII Kal	III Kal	pridie	
Roman Leap Year	VII Kal	VI Kal	bis VI Kal	V Kal	IIII Kal	III Kal	pridie
Our Leap Year	Feb 23	Feb 24	Feb 25	Feb 26	Feb 27	Feb 28	Feb 29

Prepositions and citing a date. A day's date, such as : **ante diem V, Idus Octobres**, abbreviated : **a. d. V Id. Oct.** may be modified with prepositions for usage in correspondence : **in, ad, ex.** Example :

<b>in</b> ante diem V Idus Octobres	<b>in</b> [on] the Fifth day before the Ides of October
<b>ad</b> ante diem V Idus Octobres	<b>up</b> to the Fifth day before the Ides of October
<b>ex</b> ante diem V Idus Octobres	<b>from</b> the Fifth day before the Ides of October

A day worth celebrating. **ante diem V Idus Octobres** is associated with the **Meditrinalia** festival. The year's new wine is tasted against a previous vintage. If the libation is divine, then those who participated in the ceremony also received a curative health benefit. Ceremony participants recited the two-line verse :

<b>novum vetus vinum bibo</b>	<b>I drink new and old wine</b>
<b>novo veteri morbo medeor</b>	<b>I cure new and old disease</b>

**ante diem V Idus Octobres** in our era is **October 11**



### **MOVING THE NEW YEAR FROM MARCH 1<sup>ST</sup> TO JANUARY 1<sup>ST</sup>**

Caesar's reasons were based on Roman practicability

The Caesarian changes came at the end of a long process of calendrical reform. Earlier, the Romans in **153 BCE** had moved the New Year from **Kalendae Martiae, March 1** to **Kalendae Ianuariae, January 1.** The change of date was practical. The winter solstice and its **Saturnalia** festival occurred on **ante diem XVI Kalendas Ianuarias, December 17.** December also marked the end of both the agricultural and the financial years

An additional reason necessitated moving the start of the New Year to **Kalendae Ianuariae.** Since the earliest days of the Republic, Rome elected two consuls to co-rule for a one-year term. The consuls assumed their duties on March 1. By the Caesarian era the consuls assumed their offices on January 1

One year later, Caesar's reforms became law on **Kalendae Ianuariae, 709 ab urbe condita, January 1, 45 BCE.** We observe the *same* first day of the New Year as did Caesar

The Julian calendar though adjusted by **Pope Gregory XIII** in **1582** retains its *Caesarean* flavour. The Julian calendar had existed for 1600 years, by which time it differed 10 days from the solar year. Gregory's calendar is accurate such that it will be less than a day out in the next three thousand years

### **Citing the Roman Year**

The Romans used two different methods to cite a given calendrical year

One approach cites the year with reference to Rome's foundation myth, the twin brothers **Romulus** and **Remus** and their being rescued and suckled by a she-wolf

**Marcus Terentius Varro**, a colleague to Caesar and **Iulius Caesar Octavianus**, Caesar's nephew and heir, was tasked to determine the founding date of Rome. He chose the year **753 BCE** thus all dating is **anno urbis conditae**, in the year since the City's founding or **ab urbe condita**, from the founding of the city

In the alternate, Romans often cited the names of the two consuls for a given year. An example is **Publio Cornelio Scipione, Tiberio Sempronius Longo consulibus** co-ruled in 218 BCE (Both consuls in 217 BC lost the battle of Trebia against Hannibal, the Carthaginian general. They successfully defeated him at Lucania in 218 BCE)

To convert **anno urbis conditae**, abbreviated **AUC** to a **BCE** equivalent; subtract the **BCE** date **218** from **754** ( $753 + 1 = 754$ , Roman inclusionary counting), **536 BCE**. To convert a Before Common Era date, add **754** ( $753 + 1$ ) to the **AUC** date

### **ANCESTRAL LINEAGE DEFENDING THE ELECTED CONSULSHIP AND ASSASSINATION**

The Romans were proud of their ancient lineages

On **Idus Martiae**, the **Ides of March, 44 BCE**, the Roman Senate met at the **Curia of Pompey**, a pavilion attached to the **Theatre of Pompey**. The Senate was in caucus, not in session. Though a relaxed day to discuss affairs; nevertheless, Caesar, as was his custom, wore his toga and laurel-wreath crown. He sat in an armchair

**Marcus Iunius Brutus** and **Gaius Cassius Longinus** were **senatis, senators** and **consulibus, consuls**. The pair were also co-leaders of the conspiracy of 72 persons who felt grieved by Caesar's apparent grab of political power. Brutus was particularly annoyed for he claimed direct descent from **Lucius Iunius Brutus**. His forebearer and **Lucius Tarquinius Collatinus** were Rome's first pair of elected consuls in **509 BCE**. He was proud of his antecedent's historical role

Caesar, constrained by the arms of the chair, pulled his toga over his head as the 72 knives rained down

**Antistius**, likely a Greek with a Latinized name, was the attending physician. As per custom, then and now, Caesar's body was only moved once the **medicus, doctor** had pronounced death

Brutus fled to Athens, to be arrested and returned to Rome. He was tried and executed. He had claimed kinship with one of the first men elected to the consulship. Yet, **Titus Livius**, often referred to as **Livy**, a contemporary to events and a historian, when asked to comment on early officeholders, replied the matter was in the too distant past to authenticate

### **CALENDARICAL REFORM AND THE NAMES OF THE MONTHS**

If the New Year begins on **Kalendae Martiae, March 1** then the name of each **mensis, month** is appropriate. **Martias** honours the god **Mars**, while **April** takes her name from the Etruscans, a tribal people who lived north of Rome. For the Etruscans, **Aprilis** is the goddess of love. **Maia**, **May** is the mother of Mercury. As a mother, she nurtures new growing plants in the fields. **Iunias June** is the fourth month, named after the chief goddess **Juno**, the female counter part of **Iuppiter, Jupiter**. **July** had no associated deity and was simply referred to as **Quintilis**, the fifth month. The following months are numbered in sequence : **Sextilis, Septembres, Octobres, Novembres**, with the tenth month being **Decembres**

**January** for the Romans was a transitional month, from autumn to the arrival of spring. Accordingly, the Romans, in equal parts, looked-back and looked-forward. This allusion resulted in the month also being referred to as **Janus**, the two-headed deity. To complicate matters, the Romans also spoke of the month as **ianua, door**. In this instance, **door** refers to the *entrance through which you pass to enter house and home*

European scholarship during the Renaissance era added the letter 'j' to the Latin alphabet. In many instances, the 'j' substituted for the letter 'i' with concomitant spelling change, example : **Iulius** becomes **Julius** with **ianua** evolving to **January**, the **Door Month**

When Julius Caesar formally changed the yearly cycle to commence on **Kalendae Ianuariae**, the existing names of the months stayed in place. Thus, our 12<sup>th</sup> month is actually the 10<sup>th</sup> month, **decem** for **Kalendae Decembres**

Later, the Romans changed the names of two of the months, **Quintilis** is re-named **Iulius** to honour **Julius Caesar**. The Roman Senate chose **Sextilis** and conferred on **Gaius Octavius** the title of **Augustus**, the **August One**

### **The Flexible Roman Hour**

The Roman **day, dies** recognized **hours of light, horae diurnae** and **darkness, horae nocturnae**

From **sunrise, ortus solis** to **sunset, occasus solis**. The longest day of daylight is the **summer solstice, solstitium aestivum** while the shortest day of daylight is the **winter solstice, solstitium hibernum** or **brumale**. Then there are the two **equinoxes, aequinoctium** : the **vernal, vernale** in **Martias** and the **autumn, autumnale** in **Septembres**

For the Romans, the actual period of light from sunrise to sunset was divided into twelve equal portions called hours, **horae**. The period of darkness was divided into four equal portions called watches, **vigiliae**. All time reckoning is solar, the actual length of each **hora** and **vigilia** expanded or contracted in accord with the season of the year and latitude. In

summer, *aestas* an *hora* may be 75 minutes, in winter, *hiems* 45 minutes. It was only during the equinoxes, *aequinoctium* would hours be 60 minutes

The Romans divided their workday and night watches as follows. Assume sunrise, *ortus solis* is at 6 a.m., *ante meridiem* and sunset, *occasus solis* is at 6 p.m., *post meridiem*. From emperor to slave, rising at first light, *prima luce* to begin the day's labour to dusk, *crepusculum*, the Romans observed the following division of time

The labouring day :

6 a.m., <i>prima luce</i>	Midday, <i>meridie</i>
6 a.m. to 7 a.m., <i>prima hora</i>	Midday to 1 p.m., <i>septima hora</i>
7 a.m. to 8 a.m., <i>secunda hora</i>	1 p.m. to 2 p.m., <i>octava hora</i> , et cetera

The four night watches :

6 p.m., <i>prima nocte</i>	Midnight, <i>media nox</i>
6 p.m. to 9 p.m., <i>prima vigilia</i>	Midnight to 3 a.m., <i>tertia vigilia</i>
9 p.m. to midnight, <i>secunda vigilia</i>	3 a.m. to 6 a.m., <i>quarta vigilia</i>

(It was Napoleon Bonaparte, another army general, who consolidated the two, 12-hour time periods and created the single, 24-hour time notation. Prior to the Napoleonic reform the day's date changed at *meridrie*, *midday*. The Little Emperor moved the change of date to *media nox*, *midnight*)

Many Roman authors and chroniclers cite events occurring at a specific time. To determine our equivalent time, it is necessary to : a) from an almanac's astronomical table find the time of sunrise and sunset on a given day for the specific geographical place cited, b) find the total of daylight hours between rise and set, expressed in minutes and c) then divide the total by 12. To illustrate, select *December 2, ante diem quartum Nonas Decembres*, abbreviated *a.d. IV Non. Dec.* We are in *Rome*, with sunrise at 07:19 hours and sunset at 16:40 hours. The date has 9 hours and 21 minutes of daylight (561 minutes). Divide the total daylight hours of 561 by 12 and the answer is 46.75 or 46 minutes and 45 seconds. Therefore, the fifth hour of the day is roughly from 10:26 to 11:03 hours, the twelfth is approximately from 15:53 to 16:40 hours.

Roman timekeeping was solar. The most common clock, *horologium* was a *sundial*, *solarium* with a *central pin* or *post*, *gnomon* to cast a shadow onto the *dial plate*, *vas horoscopicum*.

*Augustus* in 10 BC built an enormous sundial, the *Solarium Augusti* in the *campus Martius*

Consultative assemblies who discussed weighty matters, used a *water clock*, *clepsydra* to limit speaking time. The trickle of water gave the speaker approximately 20 minutes

### THE FIRST OF THE MONTH

*Marcus Tullius Cicero*, besides being a famous orator and jurist, was also a wealthy man. He owned many *insula*, *apartment blocks* or *tenements*. From all his properties, his monthly income is said have been 80,000 *denarii*. One silver *denarius* is worth ten *asses*

*Caesar*, having reformed the calendar, all payments and interest are now due the first of the month, *kalendae*. Calendrical reform and an assured cash flow stabilized Roman finance for growth (and empire building). Interest owed on capital is *faenus*. The noun's colloquial meaning is *usury*. *Usura* is interest paid on a loan. The *plebian* receiving *urusae*, in best street slang, he had either a *possessio*, the *act of possession* or an *oblectatio*, a *delight*

*Cicero* and his fellow citizens kept financial records in *kalendarii*, *ledgers*. *Kalendae* is simply the *first* day of the month. The noun *fasti* may substitute for *month*

*Fasti* is the *list of festivals* held during the month. The noun may also refer to the *list of consuls* who gave their names to the year



**VIDES HORAM, NESCI TUAM**  
**YOU SEE THE HOUR, BUT YOU DON'T SEE YOUR OWN**

**Verbis sermonibusque.** Latin is an *inflected* language. Inflection is a change in the form of a word, typically the ending, to express a grammatical function or attribute such as tense, mood, person, number, gender, and case. Consequently, Latin can express a direct and devastating pithiness and brevity unknown in English. Latin lends itself to elaboration, since its tight syntax holds even the longest and most complex sentence together as a logical unit. Latin has striking conciseness, as in the works of **Sallust** and **Tacitus**. Equally, Latin can have wide and sweeping phrases as found in the writings of **Livy** and the speeches of **Cicero**. The poet **Horace** noted, Latin can relax and play the *Italian vinegar* of wit and satire

**res divina, the service of the gods** is a fine pursuit for man. This daily chase is often expressed through the **adagium**, the **proverb** or **adage**. The **adagium** is a short, pithy statement expressing a general truth or rule of conduct. It is transmitted from one generation to the next. It expresses practical experience and endorses preferred behaviour. Within rhetorical speech paradoxical statements and purported logic are as easily cast as the aim is to avoid **nasus os suum fregit hominis, a man's mouth broke his own nose**. You are a man who **vitam impendere vero, dedicates life to the truth**. And, nothing embodies truth better than an **adagium**

**Horologia Latina.** Rome was obsessed by homage to the gods and one's mortality. The Latin **adagia** cited below articulated societal concern regarding time and the brevity of life. These **adagia** were inscribed on sundials. The sundial, though it had no tongue, it spoke. It was the sentinel in your garden. **adagium** exemplify the conciseness of Latin inscription writing

horam dum petis, ultimam para	While you seek the hour, prepare for your final one
horas non numero nisi serenas	I count only the sunny hours
sol tibi signa dabit	The sun will give you signs
ultima latet hora	Our final hour lies hidden
umbra sumus	We are a shadow
aurora hora aurea	Dawn is a golden hour
meam vide umbram, tuam videbis vitam	Look at my shadow, you will see your life
transit umbra, lux permanet	The shadow passes, the light remains
umbra mea vita	Life is my shadow
bulla est vita hominum	The life of mankind is a bubble
lux mea lex	The light is my law
sine sole nihil	Without the sun, nothing
sine lumine pereo	Without the light I perish
sol rex regum	The sun is the king of kings
brevis aetas, vita fugax	Time is short, life is fleeting
dona praesentis cape laetus horae	Take gladly the gifts of the present hour
dubia omnibus, ultima multis	The hour is uncertain for all, the last for many
dum quaeris, hora fugit	While you seek it, the hour flees
tempus edax rerum	Time eats away everything
brevis hominum vita	The life of mankind is short
certa mihi mors, incerta est funeris hora	Death is certain for me, the hour of death is uncertain
heu, heu, praeteritum non est revocabile tempus !	Alas, alas, time that has passed cannot be called back !
sol omnibus lucet	The sun shines for everyone
tempus breve est	Time is short

ad occasum tendimus omnes	We are all heading to sunset
sicut umbra dies nostri	Our days are as a shadow
solis et umbrae concordia	The agreement of sun and shadow
tempus fugit velut umbra	Times flies like a shadow
tenere non potes, potes non perdere diem	You cannot hold the day back, but you can avoid wasting it
aetas cito pede praeterit	Time goes by with swift foot
cum sol abest obmutesco	When the sun is absent, I am dumb
eo breviores, quo gratiores	The more welcome [the hours], the shorter [they are]
sol me, vos umbra regit	The sun rules me, my shadow rules you
umbras umbra regit, pulvis et umbra sumus	The shadow rules shadows, we are dust and shadow
da mihi solem, dabo tibi horam	Give me sun, I will give you the hour
homo humus, fama fumus, finis cinis	Mankind is earth, fame is smoke, the end is ashes
omnia sol temperat	The sun controls everything
semper amicis hora	There is always time for friends
umbra demonstrate lucem	The shadow shows the light
ad hoc momento pendet aeternitas	Eternity hangs from this moment
nihil cum umbra, sine umbra nihil	With shadow, nothing, without shadow, nothing
si sol silet, sileo	If the sun is silent, I am silent
sol generat umbras	The sun produces shadows
vulnerant omnes, ultima necat	Every hour wounds, the final one kills
a solis ortu vitam hominis umbra notat	From the rising of the sun, my shadow records mortal life
eheu, quam festinant dies !	Alas, how the days hurry !
me lumen, vos umbra regit	The light rules me, my shadow rules you
nulla sine sole umbra	There is no shadow without the sun
vix orimur et occidimus	We scarcely rise and we set

The final word on mortality comes from a Roman emperor. The Romans thought it important to record a person's **final words**, **verba novissima**. Ideally last words were in bed, at an advanced age, and surrounded by your family and friends

Roman emperors were deified. It is reputed that the Emperor Vespasian, on his deathbed in AD 79, said these witty words : **vae, puto, deus fio**, **Oh dear, I suppose I'm turning into a god**. An alternate version, which is conventionally Roman, quotes the Emperor saying : **imperatorem stantem mori oportet**, **It is fitting for a commander to die on his feet**

**Titus Flavius Vespasianus** is also remembered for his retort when reproached by his son for levying a new tax to use a public lavatory. The one penny fee was instituted to address financial difficulties and to fund public works. Vespasian replied by holding up a coin in respect to tax and odour : **pecunia non olet**, **money has no smell**. Today, in France and Italy, public toilets are known as a **vespasienne**



VOCABULA

*Caesar non supra grammaticos*

Caesar was asked, since vulgar speech is offensive to the ear, why did he allow non-grammatical Latin?  
 He skillfully dodged the trap by referring to himself in the third person  
 Caesar has no authority over the grammarians

To say at what time something happens, use the ablative of time when : *quarta hora veni*, I came at the fourth hour or *prima vigilia accidit*, It happened in the first watch

<i>quarta hora est ?</i>	What time is it ?	<i>prima hora est</i>	It is the first hour
<i>tertia hora est</i>	It is the third hour	<i>duodecima hora est</i>	It is the twelfth hour
The Roman <i>day, dies</i> started at <i>midnight, media nox</i> which is the beginning of the third (sentry) watch <i>tertia vigilia</i>			
<i>aurora, -ae. 1f</i>	dawn	<i>mane</i> (non declinable)	morning
<i>prima luce</i>	at dawn	<i>matutinum tempus</i>	morning
<i>in dies</i>	from day to day / daily	<i>dies natalis</i>	birthday
<i>meridies, meridiei. 5m</i>	midday, noon, the 12 <sup>th</sup> hour	<i>meridiatio, -onis. 3f</i>	midday nap, siesta
<i>ante meridiem</i>	before the noon	<i>post meridiem</i>	after the noon
<i>dies feriatius</i>	a holiday / day off / holy day	<i>dies festus. 2m</i>	a festival day
<i>stativae, -a, -um. 1 / 2 adj</i>	referred to a fixed festival day	<i>conceptivae, -arum. 1fpl</i>	referred to a moveable festival day
<i>crepusculum, -i. 2n</i>	dusk, twilight	<i>vesper, -eri. 2m</i>	evening
<i>sub noctem</i>	at nightfall	<i>ad multum noctem</i>	until late at night
<i>noctem et diem / noctes et dies</i>	day and night / continually	<i>tenebrae, tenebraum. 1fpl</i>	darkness, in particular the darkness of night

DE DIEBUS HEBDOMADAE ROMANUM

DE DIEBUS SEPTIMANAE CHRISTIANUM

<i>lunae dies</i>	Monday	<i>feria secunda</i>
<i>martis dies</i>	Tuesday	<i>feria tertia</i>
<i>mercurii dies</i>	Wednesday	<i>feria quarta</i>
<i>iovis dies</i>	Thursday	<i>feria quinta</i>
<i>veneris dies</i>	Friday	<i>feria sexta</i>
<i>saturni dies</i>	Saturday	<i>sabbatum</i>
<i>solis dies</i>	Sunday	<i>dies Dominica</i>

**Nota bene :** *hebdomada, -ae. 1f. a week* or *a terminal point of a seven-day period* is a loan word from ancient Greece. *ἑβδομάς. hebdomás. seven* (a numerical quantity), *a week, a period of seven years* entered the Latin lexicon through the writings of *Varro, Tacitus, and Cicero*. Roman dating focused on the *month, mensis* with reference to *Kalendae*, the *first* day of the month, *Nonae* and *Idus*. Division of time into specific *days, weeks, months, and years* as used in our era, first gained prominence with the rise of *Christianity*. It was at this time *kalenda* evolved to include *all* the days of a month and our noun *calendar*. In the alternate, use *septimana, -ae. 1f. late Latin. a week is a period of consecutive dates ending on the seventh day*. Equating Rome's planetary days with Christian holy days is naughty

<i>hiems, hiemis. 3f</i>	winter	<i>ver, veris. 3f</i>	spring
<i>aestas, aestatis. 3f</i>	summer	<i>autumnus, -i. 2n</i>	autumn

**solstitium aestivum**                      **summer solstice**                      **solstitium hibernum / brumale**    **winter solstice**

The vocabulary cited below is non declinable. The words are used with other vocabulary in constructions. Example :

<b>ante</b>	<b>before</b>	<b>pridie</b>	<b>the day before</b>
<b>postpridie</b>	<b>the day after</b>	<b>perendie</b>	<b>the day after tomorrow</b>
<b>heri</b>	<b>yesterday</b>	<b>hodie</b>	<b>today</b>
<b>cras</b>	<b>tomorrow</b>	<b>cotidie</b>	<b>daily</b>
<b>post</b>	<b>after</b>		

**Aprilis, Aprile**; *third declension, two termination, adjective.* **April**, month honours Aphrodite (*Apru* , the Etruscan name for the goddess of love)

**aestivus, aestiva, aestivum**; *first / second declension, adjective.* **Summery**

**aestas, aestatis**; *third declension, feminine, non i-stem, noun.* **Summer**

**Augustus, Aaugusta, Aaugustum**, *comparative augustior, superlative augustissimus*; *first / second declension, adjective.* **August**, previously the month's name was **Sextilis**, the sixth month when the New Year is March 1. Honours **Caius Octavianus**, the first Roman emperor, with the title **Augustus**

**bisextus, bisexti**; *second declension, masculine, noun.* The **bisextus** or **intercalary** denotes a leap day

**brumalis, brumale**; *third declension, neuter, two-termination, adjective.* **Winter solstice**

**calendarium, calendarii**; *second declension, neuter, noun.* An **account** or **debt ledger book**

**clepsydra, clepsydrae**; *first declension, feminine, noun.* **Water clock**, dripping a stream of water, used to measure a set length of time. The water clock was used to time the length of a speaker in debates. The duration was about 20 minutes

**clepsydrum petere / dare**; verbal phrase. To **ask** or to **give leave to speak**. **peto** (3). *present active infinitive, to beg or seek.* **dare** (1) *present active infinitive, to give*

**December, Decembris, Decembre**; *third declension, three termination, adjective.* **December** is the tenth month when the New Year is March 1. **Saturnalia** was held annually on *ante diem XVI Kalendas Ianuarias*

**denarius, denarii**; *second declension, masculine, noun.* **Denarius**, a coin with the value of 10 asses

**denarius, denaria, denarium**; *first / second declension adjective.* Containing or consisting of **ten things**

**dies, diei**; *fifth declension, masculine, noun.* **Day**

**diurnus, diurna, diurnum**; *first/second declension adjective.* **Of or belong to the day**

**faenus, faenoris**; *third declension, neuter, non i-stem, noun.* **Interest**, on capital

**feria, feriae**; *first declension, feminine, noun.* **Festival, holy day, holiday**

**fasti, fastorum**; *second declension, masculine, plural only, noun.* **List of festivals**, also list of consuls, who gave their names to the year, calendar

**Februarius, Februaria, Februarium**; *first / second declension, adjective.* **February**, month of purification

**gnomon, gnomonis**; *third declension, masculine, noun.* **Pillar** or **rod** on a sundial whose shadow is used to indicate time

**hibernum, hiberni**; *second declension, masculine, noun.* **Winter**, in the singular; **winter quarters**, in the plural

**hora, horae**. *first declension, feminine, noun.* **Hour**, season or time of year. *Dum loquor, hora fugit. Even as I speak, time fleeteth away.* Publius Ovidius Naso

**horologium, horologii**. *second declension, neuter, noun.* **Clock**

**Ianuarus, Ianuaria, Ianuarium**; *first / second declension, adjective.* **January**, derived from *ianua*, 'door' and is associated with the god *Ianus* (Janus, the two-faced deity looking to the future and to the past)

**Idus, Iduum**; *fourth declension, masculine, plural only, noun.* The **Ides** indicate the full moon, sacred to Jupiter



**insula, insulae**; *first declension, feminine, noun*. **Island**, (by extension) an **apartment block** or **tenement**

**Iulius, Iulia, Iulium**; *first / second declension, adjective*. **July**, previously the month's name was *Quintilis*, the fifth month when the New Year is March 1. Honours *Caius Iulius Caesar*

**Iunius, Iunia, Iunium**; *first / second declension, adjective*. **June** honours *Iunius* (Juno is the chief goddess and female counterpart of Jupiter. She had attributes similar to the Hellenic Hera. Juno, along with Jupiter and Minerva, was a member of the Capitoline triad of deities. Juno was introduced by the Etruscan kings)

**Kalendae, Kalendarum**; *first declension, plural only, noun*. **First day of the month**

**Martius, Martia, Martium**; *first / second declension, adjective*. **March**, honours Mars, deity of war

**Maius, Maia, Maium**; *first / second declension, adjective*. **May**, mother of Mercury, presides over the growth of all living beings, including plants in gardens and fields

**mensis, mensis**; *third declension, masculine, i-stem, noun*. **Month**

**meridies, meridian**; *fifth declension, masculine, noun*. **Midday, noon**

**nocturnus, nocturna, nocturnum**; *first / second declension, adjective*. **Of or belonging to the night**

**Nonae, Nonarum**; *first declension, plural only, noun*. The **Nones** are inclusive nine days before the **Ides**. The Nones have no guardian god

**November, Novembris, Novembre**; *third declension, three termination, feminine, adjective*. **November** is the ninth month of the year when the New Year is March 1

**nundinae, nundinarum**; *first declension, plural only, noun*. A Roman **market day** is every ninth day

**occasus, occasus**; *fourth declension, masculine, noun*. A **setting** (of the sun), (by extension) **the west**

**October, Octobris, Octobre**; *third declension, three termination, feminine, adjective*. **October** is the eighth month of the year when the New Year is March 1

**ortus, ortus**; *fourth declension, masculine, noun*. **Birth**, (by extension) **sunrise**

**plebs, plebis**; *third declension, feminine, i-stem, noun*. **People**, the common plebeian

**saturnalia, saturnalium**; *third declension, neuter, plural only, i-stem, noun*. **Winter solstice festival** celebrated for three, later seven days. Passions and vices were indulged, *paterfamilias* 'waited' on servants and slaves had 'liberty'

**September, Septembris, Septembre**; *third declension, three termination, feminine, adjective*. **September** is the seventh month of the year when the New Year is March 1

**solarium, solarii**; *second declension, masculine, noun*. **Sundial**

**Tiberis**; *third declension, masculine, singular only, noun*. **Tiber River**

**urbs, urbis**; *third declension, neuter, non i-stem, noun*. **City**

**usura, usurae**; *first declension, feminine, noun*. **Interest**, on a loan, figuratively, **enjoyment**

**vas horoscopicum, vasis horoscopici**; *third declension, neuter, noun*. **Sundial plate** on which the **gnomon, gnomonis**; 3m, the pin or rod casts its shadow

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	<b>vesper, vesperi (1)</b> 2msg : <b>evening, vespers</b>		<b>meridies, meridiel</b> 5m : <b>midday</b>		<b>occasus, occassus</b> 4m : <b>setting sun</b>		<b>dies, diei (2)</b> 5m or f : <b>day</b>	
N	vesper	-	meridies	meridies	occasus	occasus	dies	dies
G	vesperi	-	meridiei	meridierum	occasus	occasuum	diei	dierum
D	vespero	-	meridiei	meridiebus	occasui	occasibus	diei	diebus
Ac	vesperum	-	meridiem	meridies	occasum	occasus	diem	dies
Ab	vespere	-	meridie	meridiebus	occasu	occasibus	die	diebus
V	vesper	-	meridies	meridies	occasus	occasus	dies	dies

**Nota bene :** 1 Classical Latin, **vesper** is only in the singular  
2 **dies** is conjugated in the masculine. The noun's feminine form personifies a goddess

## ROMAN NUMBERS

	CARDINALS	ORDINALS	DISTRIBUTIVES	ADVERBS
1	I unus, -a, -um	primus, -a, -um	singuli (one each)	semel (once)
2	II duo, duae, duo	secundus or alter, -a, -um	bini (two each)	bis (twice)
3	III tres, tria	tertius	terni or trini	ter (three times)
4	IIII quattuor (four)	quartus (fourth)	quaterni (four each)	quater (four times)
5	V quinque	quintus	quini	quinquies
6	VI sex	sextus	seni	sexiens
7	VII septem	septimus	septeni	septiens
8	VIII octo	octavus	octoni	octiens
9	VIIII novem	nonus	noveni	noviens
10	X decem	decimus	deni	deciens
11	XI undecim	undecimus	undeni	undeciens
12	XII duodecim	duodecimus	duodeni	duodeciens
13	XIII tredecim	tertius decimus	terni deni	terdeciens
14	XIIII quattuordecim	quartus decimus	quaterni deni	quattuordeciens
15	XV quindecim	quintus decimus	quini deni	quindeciens
16	XVI sedecim	sextus decimus	seni deni	sedeciens
17	XVII septedecim	septimus decimus	septeni deni	septiens deciens
18	XVIII duodeviginti	duodevicensimus	duodeviceni	duodeviciens
19	XVIIII undeviginti	undevicensimus	undeviceni	undeviciens
20	XX viginti	vicensimus	viceni	viciens
21	XXI viginti unus	vicensimus primus	viceni siguli	semel et viciens
22	XXII viginti duo	vicensimus secundus	viceni bini	bis et viciens
27	XXVII viginti septem	vicensimus septimus	viceni septeni	septiens et viciens
28	XXVIII duodetriginta	duodetricensimus	duodetriceni	duodetriciens
29	XXVIIII unodetriginta	undetricensimus	undetriceni	undetriciens
30	XXX triginta	tricensimus	triceni	triciens
40	XXXX quadraginta	quadragensimus	quadrageni	quadragiens
50	L quinquaginta	quingquagensimus	quingquageni	quingquagiens
60	LX sexaginta	sexagensimus	sexageni	sexagiens
70	LXX septuaginta	septuagensimus	septuageni	septuagiens
80	LXXX octoginta	octogensimus	octogeni	octogiens
90	LXXXX nonaginta	nonagensimus	nonageni	nonagiens
100	C centum	centensimus	centeni	centiens
200	CC ducenti, -ae, -a	ducentensimus	ducenti	ducentiens
300	CCC trecenti	trecentensimus	trecenti	trecentiens
400	CCCC quadringenti	quadringentensimus	quadringeni	quadringentiens
500	ICD quingenti	quingentensimus	quingeni	quingentiens
600	IIC sescenti	sescentensimus	sescenti	sescentiens
700	IICD septingenti	septingentensimus	septingeni	septingentiens
800	IICCC octingenti	octingentensimus	octingeni	octingentiens
900	IICCCC nongenti	nongentensimus	nongeni	nongentiens
1000	CI0 mille	millensimus	singula milia	miliens
2000	CI0 CI0 duo milia	bis millensimus	bina milia	bis miliens
3000	CI0 CI0 CI0 tria milia	ter millensimus	terna milia	ter miliens
5000	I000 quinque milia	quinquiens millensimus	quina milia	quinquiens miliens
10000	CCIC0 decem milia	deciens millensimus	dena milia	deciens miliens

**Nota bene :** The Romans did *not* use the 'subtraction' method for numerical notation. Look at the number for 4, which is written as four vertical strokes : **IIII** *not* IV or 9, **VIIII** *not* IX, and so forth. Look at the notation for values from **C**, 100 through to **CCIC0**, 10000

Translation of distributives. **singuli** either **one each** or **one at a time**, and so forth

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Information concerning **Roman Numbers** : Wormald, R.D. and Blandford, D.W. Path to Latin: Book 2. Longmans, Green and Co Ltd. London, Great Britain. 1965. See Chapter XV. Numeral Adjectives and Adverbs. Pages 108-9



### **ROMULUS ET REMUS**

Post multos annos Numitor inter Albanos regnat. Filium non habet, sed unam filiam, Rheam Silviam. Amulius tyrannum Albanorum e patria expellit, et inter Albanos regnat. Rhea geminos filios habet, Romulum et Remum. Amulius, quod Rheae filios timet, in altum fluvium iactat. Sed fluvius Romulum et Remum ad terram portat. Itaque fluvius Rheae filios conservat. In ripa iacent gemini, et clamant. Lupa audit et appropinquat; ubi geminos videt, in speluncam portat et ibi nutrit. Postea Faustulus agricola geminos invenit et in casam suam portat

Per multos annos gemini inter agricolarum casas habitant. Tandem in patriam reveniunt. Adhuc Amulius ibi regnant, sed gemini non iam Amulii iniuriam ignorant; itaque Amulium necant. Tandem Numitor in patriam revenit et diu inter Albanos regnat

Mox Romulus et Remus e patria migrant, et Romam prope Faustuli casam condunt. Sed rixa est inter geminos; itaque Romulus solus Romam condit. Primum deos orat, deinde aratro Romae muros designat; tum murum aedificat. Adhuc non alti sunt muri urbi Remus appropinquat. Remus, ubi parvos muros videt, ridet. Tum Celer, unus e Romuli amicis, Remum audit. 'Cur rides?' inquit. Remus respondet 'Rideo quod muri parvi sunt', et trans murum saltat. 'Quod rides', inquit Celer, 'te neco.' Deinde hasta Remum necat. Romulus ad muros properat, et Remum mortuum videt. Primum, quod Remus mortuus est, dolet, deinde 'O amice', inquit. 'iure Remum necas quod trans murum saltat.' Ita de Romulo et Remo poetae fabulam narrant. Postea Romulus per multos annos inter Romanos solus regnat



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### *TRES HORATII*

Post Romulum multi tyranni inter Romanos regnabant; ubi Tullus Hostilius regnabat, tres Horatii in oppido florebant. Romani cum Albans pugnabant. Tum unus ex Horatiis 'Dirum' inquit 'et inhumanum est bellum. Inter Albanos sunt tres Curiatii; nos soli contra Curiatios solos pugnabimus; reliqui spectabunt; dei Romanos adiuwabunt, Romanis victoriam dabunt'

Curiatii assentiunt; et in campo inter Romam et Albam pugnant. Curiatii duos Horatios necant; Albani clamant 'Victoria apud Albanos manebit; dei Romanos non adiuvant!' Sed tertius Horatius, quamquam solus est, non desperat; primum trans campum currit. Currunt quoque Curiatii, magnis intervallis. Tum Horatius subito consistit, et Curiatios singulos necat. Ita Romanus unus tres Albanos superat. Albani, quod victoria apud Romanos iure est, Romanos amicitiam rogant

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