

## Awesome Customs Notes

By: José Molina

### The Roman Family

- *aliēnō iurī subiectus* – dependent
- *tūtōr* – guardian of underage son or unmarried daughter if *pater familias*
  - *tutor* must be of the same gens
- *gēns* – group of people with the same nomen – common ancestor through males
- *gentilēs* – members of a gens – *gens* distributed property of a member who died *sine prōle* among his *gentiles*
- *sācra gentilitia* - religious services of the *gens*
- *stirps* – group of people with same cognomen
- *agnātiō* – relation through males
  - *agnatī* – included wives of oneself and of one's *agnatī* and the adopted children of oneself and one's *agnatī*
  - emancipated sons are not included
- *cōgnātiō* – blood relation – no legal rights
  - except *cognatī* that lost their citizenship
  - does not include wives
- *cara cognātiō* – 22<sup>nd</sup> of February
- *cōgnatī*
  - *pater, patris, m.* – father
  - *mater, matris, f.* – mother
  - *frater, fratris, m.* – brother
  - *sorōr, sorōris, f.* – sister
  - *avus, -ī, m.* – grandfather
  - *avia, -ae, f.* – grandmother
  - *patruus, -ī, m.* – uncle on father's side
  - *amita, -ae, f.* – aunt on father's side
  - *avunculus, -ī, m.* – uncle on mother's side
  - *matertera, -ae, f.* – aunt on mother's side
  - *nepos, nepōtis, m./f.* – grandson/granddaughter, nephew/neice
  - *patruelis, -is, m.* – first cousin on father's side
  - *consōbrīnus(a), -ī(ae)* – first cousin on mother's side
  - *prōpior sōbrinō/sōbrīnā* – a parent's cousin (second cousin)
  - *sōbrīnus(a), -ī(ae)* – son or daughter of a parent's cousin (third caousin)
- *ius osculī* – right to kiss – persons within the sixth degree of familial relation have this
- *adfinēs* – relatives through marriage only (*adfinitās* – relation through marriage)
  - *gener, generī, m.* – son-in-law
  - *nurus, nurūs, f.* – daughter-in-law
  - *socer, socerī, m.* – father-in-law
  - *socrus, socrūs, f.* – mother-in-law
  - *prōvignus, -ī, m.* – stepson
  - *prōvigna, -ae, f.* – stepdaughter
  - *vitricus, -ī, m.* – stepfather
  - *nōverca, -ae, f.* – stepmother
  - *ianitricēs* – women who married brothers (singular – *ianitrix*)
- *sācra familiāria* – religious services of the family

- *adōptiō* – adoption of a *filius familiās* or son
- *adrogātiō* – adoption of a *pater familiās*
  - extinction of one family to prevent that of another
  - sanctioned by *pontifices* and the *comitia centuriata*
  - *adrogatus* must brothers to continue his family
- *patria pōtestās* = *patria maiestās* = *patrium ius* = *imperium paternum*
- limitations to the *patria potestās*
  - all sons and first born daughters must be reared
  - no child killed until the third year
    - unless it was greioulsy deformed
  - can't sell a married son as a slave
  - custom obliged *pater familiās* to call council of relatives and friends, called *iudicium domesticum*, when contemplating infliction of severe punishment
- *pater familiās* assigned his children their own property, called *peculia*
- *patrimōnium prōfundere* – to prove untrue to a *pater familiās*'s trust
- extinction of *potestās*
  1. death of *pater familiās*
  2. *emancipatiō filiī/filiae*
  3. *pater familiās*'s loss of citizenship
  4. son becomes a *flāmen diālis* or daughter becomes a *virgo vestālis*
  5. father or child adopted by a third party
  6. daughter passes *in manum* to her husband
  7. son went into office (would be independent for the duration of his term)
- *manus* – power of a man over his wife
- wife was considered *in locō filiae* to husband and took the share of a daughter
- *manus* required by law to go to *iudicium domesticum*
  - *iudicium* was composed in part of her cognates
  - man could not sell wife
  - divorce without good cause = loss of property
- *dominica pōtestās* – power of *pater familiās* over slaves and inanimate objects

## The Roman Name

- children, slaves, and intimate friends addressed the citizen, master, and friend by *praenōmen* only
- ordinary acquaintances used the *cognōmen* (with the *praenōmen* for emphasis)
- earnest appeals – *nōmen* (with *praenōmen* or *mī*)
- often when the *praenomen* is omitted, the *cognomen* comes first
- the *Aemiliī* were the only ones to use the *praenomen Mamercus*
- *Appius* – name brought to Rome by the *Claudī*
- *Silvius Aeneās* – first of the *Silviī* – named so because he was born in a forest
- list of abbreviations of *praenōmina*
  - *A. or Au.* – *Aulus*
  - *App.* – *Appius*
  - *D.* – *Decimus*
  - *C.* – *Gaius*
  - *Cn.* – *Gnaeus*
  - *K.* – *Kaeso*
  - *L.* – *Lucius*
  - *M'* – *Manius*
  - *M.* – *Marcus*
  - *Mam.* – *Mamercus*
  - *N.* – *Numerius*
  - *P.* – *Publius*
  - *Q.* – *Quintus*
  - *S.* – *Spurius*
  - *Ser.* – *Servius*
  - *Sex. or Sext. or S.* – *Sextus*
  - *T.* – *Titus*
  - *Ti.* – *Tiberius*
  - *V.* – *Vibius* or *Vopiscus*
- derivation of *praenōmina*:
  - *Lūcius* – *lux* – name given to son born during the day
  - *Mānius* – *mane* – name given to son born in the morning
  - *Tullus* – *tollere*
  - *Servius* – *servāre*
  - *Gaius* – *gaudēre*
  - *Marcus/Mamercus* – *Mars*
- *nōmen* – *nōmen gentile* or *nōmen gentilicium*
  - *-ācus* (e.g. *Avidiācus*) – Gallic
  - *-na* (e.g. *Caecina*) – Etruscan
  - *-ēnus* (e.g. *Salvidiēnus*) – Umbrian or Picene
  - *-ānus/-ēnsis/-ius* – attached to the ends of town names
- fourth name – *cognōmen/agnōmen*
  - *Scipiō Nasica* – to separate a *gens*
  - *Scipiō Aemiliānus* – to indicate adoption (original *nomen* + *-ānus*)
  - *cognōmen ex virtūte* – earned nickname – *Africānus*, *Macedonicus*, *Capitolinus*, *Torquatus*, *Augustus*
    - perhaps passed down to first son but unknown

- *Marcellīnus = Claudiānus* (accidental taking of the *cognōmen* and not *nōmen* in adoption)
- slaves' name – genitive of master's name + *por* (*puer*) – *Marcipor* (*Marcī puer*)
  - also to prevent confusion between slaves – slave's own name + *nomen* of master (genitive) + *praenōmen* of master (genitive) + *servus*
    - *e.g. Pharnāces Egantīi Publiī servus*
  - *-ānus* at the end of old master's name when passed to a new one
- freedman was given his own *praenōmen* + master's *nōmen* + slave's name
  - *e.g. Marcus Pompōnius Dionysus*, the former slave of *Titus Pompōnius Atticus*
- naturalized citizen
  - took the *praenomen* and *nomen* of the man to whom he owed his new citizenship
  - kept his original name as his cognomen
  - E.G. *Archiās* became *Aulus Licinius Archiās* from *Aulus Licinius Lucullus*

## The Roman Marriage

- *sponsālia* – betrothal – maiden was promised to a man by *pater familiās* or *tūtōr*
- *sponsus* – fiancé, betrothed man – “he having been promised”
- *sponsa* – fiancée, betrothed woman – “she having been promised”
- *anulus* – wedding ring – worn on the ring finger of the left hand because it was believed that vein went from the finger straight to the heart
- breaking of betrothal done through *nuntius* – *repūdiū renuntiāre*
- *infāmia* – man could not recover his betrothal presents if he broke the betrothal (i.e. the iron ring, *anulus pronubis*, or some money, *arra*)
- *nubere* – term for women used to mean “to marry” – literally “to veil oneself”
- *in matrimōnium ducere* – term used for men to mean “to marry” – literally “to lead into matrimony”
- *hymenaeus* – marriage hymn
- *stōla matrōnālis* – matron’s dress – worn outside the house
- *Matrōnālia* – 1<sup>st</sup> of March – Mother’s Day (and “Wive’s” Day too)
- *manus* – the power of a husband over his wife
  - in marriage women passed *in manum virī* (under the power of her husband) particularly in the *confarreātiō*
  - these marriages were called *cum conventiōne (uxōris) in manum (virī)*
  - those marriages that did not involve *manus* were called *sine conventiōne (uxōris) in manum (virī)*
- at the time of Cicero, marriage with *manus* was uncommon
  - *confarreātiō* (the type of marriage that involved *manus*) still remained because the *flāminēs maiorēs* and *regēs sācrōrum* were required by law in order to be eligible for office that they be born by parents that had married by a confareate ceremony
  - women were so reluctant to pass under *manus* that *Tiberius* was forced to remove it from the *confarreātiō*
- divorce – none existed for the first five centuries in Rome but many occurred by the time of *Augustus*
- *ūsus* – plebeian form of marriage
  - not recognized as a marriage by law nor hallowed by gods
  - did not involve *manus*
  - wife remained in power of her father, not her husband
  - she was allowed property if she stayed away from her husband for the duration of a *trīnoctium* (three nights)
  - a plebeian marriage was considered promiscuous intercourse and was not a *iustae nuptiae* (just/legal marriage)
- *Servius* made it that plebeians would be considered citizens as well and were thus allowed to be legally married
- *coemptiō* – mock sale marriage – around since the time of *Servius*
  - *libripens* – sale-holder who laid a single coin on a scale
  - involved a dowry – *dōs, dōtis, f.* – dowry
  - had to have 5 witnesses
- 445 BC – patricians and plebeians were allowed to intermarry
- *tunica recta/regilla* – woven on upright loom – bridal tunic
- *flammeum* – saffron veil worn by bride

- brides were dressed by their mother
- *nodus Herculanus* – knot on bride's dress only to be untied by husband
- bride's hair divided into 6 locks by a spear head (*hasta caelibaris*)
  - locks were tied up by ribbons called *vittae*
- bride gathered flowers and plants to create a wreath for herself
- groom wore a *toga* and a wreath of flowers on his head
- *confarreatio* – most elaborate, religious marriage
  - bride and groom brought together by the *prōnuba*, a matron that was married to her first husband – *prōnuba* joined their right hands – *dextrarum iunctio*
  - 10 witnesses (*gentēs* of the *curia*) present for the *dextrarum iunctio*
  - after the *dextrarum iunctio*, woman was asked “*an sibi mater familiās esse vellet*” (asked “if she wished to be the *mater familiās* to him”); man asked same thing but with *pater familiās* instead
  - *cumera* – covered basket with utensils
    - carried by the *camillus* – a boy who was “*patrimus et matrimus*” (i.e. both parents were still living)
  - bloodless offering (*farreum libum* – spelt cake) made to Jupiter by *pontifex maximus* and *flāmen diālis* (whose parents had to have been married in a *confarreatio* ceremony)
  - prayer recited by the *flāmen diālis* to Juno (and Tellus, Picumnus, and Pilumnus, deities of the country and of fruits)
  - bride and groom appear in the atrium of the *pater familiās* of the bride
    - proper ceremony is give
    - feast at bride's home where, as a joke, the groom takes the bride from the mother by force
  - *dēductio* – the taking of the bride to the house of the husband
    - public procession – anyone can join
  - *feliciter* – word shouted during *dēductio* to say congratulations or good luck
  - on the day of the wedding, the groom was accompanied to bride's house by relatives, friends, and clients bound to him in every honor
  - omens are taken and guests begin to arrive before sunrise
  - groom took bride from her mother with a show of force to reminisce in the rape of the Sabine women
  - two “*patrimī et matrimī*” at each side of the bride and one in front with a torch (*taeda*) of white thorn (*spīna alba*)
  - behind the bride were carried the distaff and spindle – emblems of domestic life
  - during the *dēductio*, the *versūs Fescenninī* were sung to *Talassius* (or *Talassio*) a Sabine god
    - title *Fescenninī* comes from the name of a senator under Romulus according to Livy
  - bride dropped 3 coins
    - one as an offering to the *larēs compitālēs*
    - one for the groom as an emblem of the dowry
    - one to the *larēs* of the groom's house
  - groom scattered nuts through the crowd as a sign of fruitfulness (like rice today)

- explained by *Catullus* as a token of manhood putting away childish things
  - bride winds doorposts with bands of wool anointed with oil and fat, emblems of plenty
  - husband carried her over the threshold to avoid her tripping over it
  - woman said “*ubi/quando to Gaius ego Gaia*” (when you are Gaius, I am Gaia)
  - doors were closed to the general public
  - husband offered fire and water to his wife in the *atrium*
  - wife kindled the fire with the torch carried in front of her during the *dēductiō*
    - unlit torch then thrown into the crowd – lucky possession
  - bride recited a prayer and was placed by *prōnuba* on the *lectus geniālis*, a couch that remained in the *atrium* as an ornamental furniture
  - *cena nuptiālis* – wedding feast
    - *mustaceum* – wedding cake – concluded the feast
      - meal steeped in must served on bay leaves
  - Augustus had to restrict feasts to 1,000 *sestercēs* (\$50)
  - *reposita* – second feast the day after the ceremony – wife gave her first offerings as a *matrōna*
- requirements for *nuptiae iustae*
  - *pater familiās* had to give his consent (under *Augustus*, if he refused, he had to give a good reason why)
  - both partes had to be *pūberēs* (i.e. man had to be 14, woman 12)
  - both had to be unmarried (no polygamous marriages)
  - could not be closely related – never directly ascended or descended from each other – no cognates of the fourth degree – no close *adfinēs*
- if all the requirements were met, their children would be *iustī liberī* (legitimate children) and *civēs optimō iure* (citizens with the best right)
- if one party was not a citizen but had *ius conubiī* (right of marriage)
  - marriage was still *iustae nuptiae*
  - children took the status of their father
- if one party did not have *ius conubiī*
  - marriage was *nuptiae iniustae/matrimōnium iniustum*
  - children took the status of the lower parent
- days unlucky for marriage
  - the Kalends of every month and the day after
  - the Nones of every month and the day after
  - the Ides of every month and the day after
  - all of May and the first half of June (*Lemuria* and *diēs religiōsī*, days to honor Vesta)
  - *diēs parentālēs* – February 13–21
  - August 24, October 5, November 8 – entrance to the Underworld open
  - major holidays were avoided but not necessarily unlucky
    - women marrying for a second time purposely chose holidays to get married to be less conspicuous

## Children and Education in Rome

- *susceptiō* – “lifting” – act of acknowledging a child
- Romulus had banned the murder of a baby
  - child was exposed (*exponere*) by a slave on street instead if the the father did not wish to acknowledge a child
    - this way the baby might be saved for slave or beggar but was left to die if not
- *prīmordia* – first eight days of *pūpus*’ life
- *diēs lūstricus/diēs nimum/nōminālia* – naming ceremony 9 days after a son’s birth, 8 days after a daughter’s
- *cūnae/cūnabula/cunāria* - cradle
- *lectica* – a litter for carrying a baby by 2 men
- *bullā aurea* – two concave pieces of gold containing an amulet worn around the neck to protect a child from the *fascinātiō* (evil eye)
  - brought over as a custom from the Etruscans
  - plebians used imitation of leather not gold
  - protected triumphant generals from envy
- toys
  - *crepundia* – a rattle – a toy that was composed of several toys tied together by string that rattled when shaken – *monumenta* of Terrence – identification to children
  - *turbinēs* – spinning tops
  - *trochī* – hoops
  - *pilae* – balls
  - *talī* – knucklebones for playing jacks
- if a man had an educated slave, he could charge people to have their child educated by him
  - he could allow the slave to keep *pecūlium* – monetary presents
- elementary schools – taught by a *litterātor*
  - reading, writing, and arithmetic (memorization)
  - pronunciation and writing with stylus on tablets
    - after dexterity acquired – papyrus and ink (on back of used paper called *palimpsestus*)
    - wrote on teacher’s diction
  - abacus for math
- grammar schools – taught by a *grammāticus*
  - study of the Greek poets and Greek language
  - students learned geography, myth, antiquities, history, ethics, music and geometry
- schools of rhetoric - taught by a *rhētor*
  - prose – *narrātiō/dēclamātiō* “public speaking”
  - *suāsōria* – debate classes
  - composition of prosaic latin (e.g. speeches)
    - creating dialogue for famous people
- *pergula* – shedlike attachment to public building where class was usually held
- teachers were usually slaves or freedmen
  - *litterātor* was paid \$3
  - *grammāticus* was paid between \$15-\$18



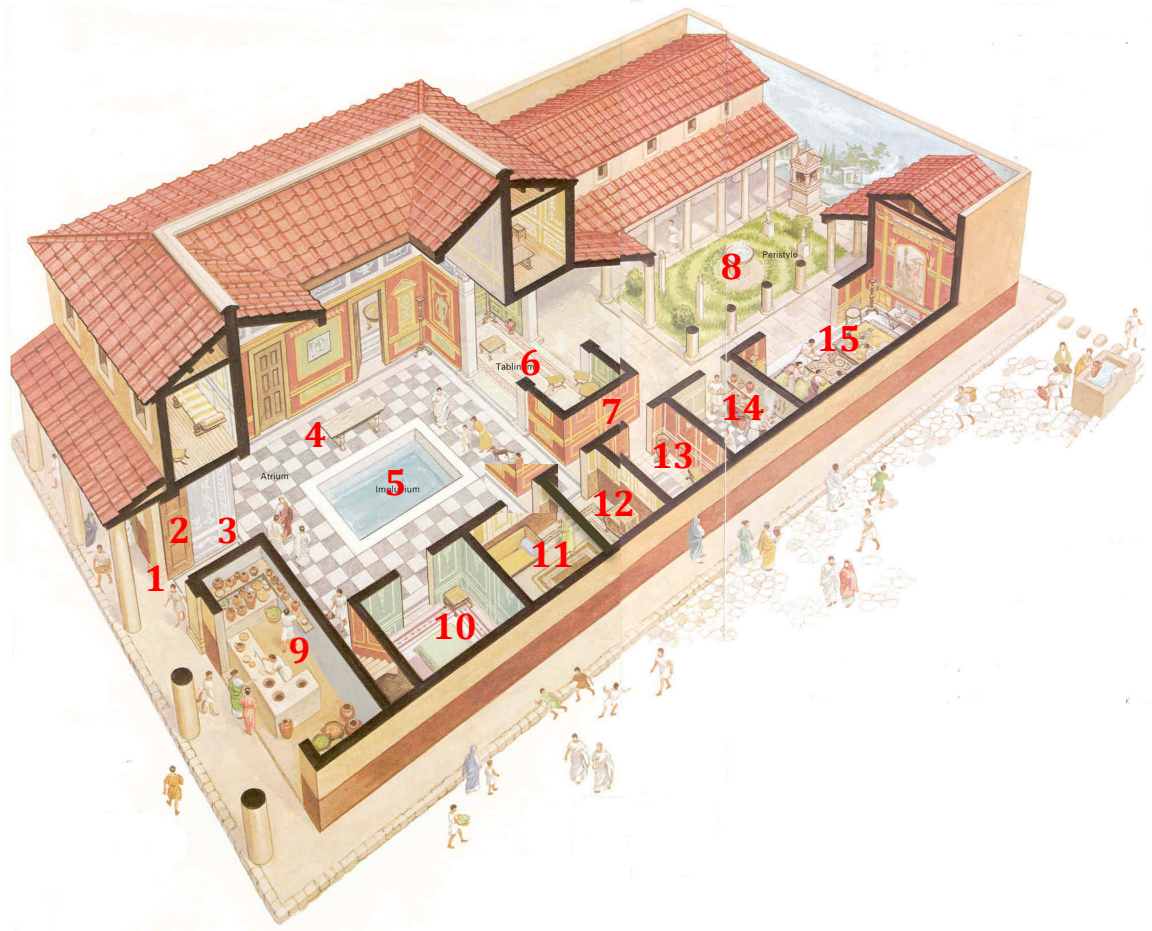
- fashionable good teachers had no fees but were paid an *hōnōrārium* by generosity of the patrons
- schoolday started before sunrise and went until noon
  - used candles in the morning
- *nūndīnae* – market days – no school
- *paedagogus* – accompanied children to school and tutored them
- *pedisequī/capsariī* – carried a child's books (satchel and tablets)
- several Romans continued studies abroad like in Athens
- *tīrōcinium* – apprenticeship “rookie-ship” (from *tīrō*, rookie)
  - *tīrōcinium fōrī* – voluntary apprenticeship to study law
    - e.g. *Marcus Caelius Rufus* under *Cicero*
  - *tīrōcinium militiae* – apprenticeship to study administration and war
    - *cōhors* – voluntary staff of young men who accompanied generals
    - Caesar's *tīrōnēs* went back to to Romen when he fought *Ariovistus*
- *Līberālia* – March 17
  - man gave up his *bullā* and *toga praetexta* (*insignia pueritiae*)
  - *tūnica recta* worn under the *toga virilis/pūra/lībera*
  - hung his *bullā* on hearth (to the *larēs*) and put on his *toga*
  - offerings to *Liber* on *Capitoline* made – feast

## Roman Dependents: Slaves and Clients

- *dēcuria* – a group of 10 house slaves
- Athenaeus (170-230 AD) – says that an individual could have up to 10 and 20 thousand slaves
- captives were sold into slavery as soon as possible for the safety of the generals
- sales conducted under the quaestor
- *hasta* – spear – symbol of a sale under a public official
- *sub hastā venīre* – *sub corōnā venīre* – to be sold into slavery
- captives and victims of sacrifice wore garlands on their heads
- *mangōnēs* – wholesale dealers – sellers of slaves
- *contubernium* – slave marriage
- *vernae* – slaves born in the house
- slaves that were imported chalked their feet white and had a taxed
- slave auctions held under the supervision of the aediles
  - aedile made the rules for the auction and chose the location
- slaves from the east had their ears pierced through
- *titulus* – scroll around the slaves neck that identified the slave showing his character – it served as a warrant for the buyer
  - if the slave had defects not in the *titulus*, he could be returned within six weeks or the seller would have to pay the purchaser back
  - *titulus* included the age, nationality, diseases (like epilepsy), and tendency to thieve, run away, or attempt to commit suicide
  - if no warrant was given, the slave wore a *pilleus* (a cap) and the buyer took all risks
- *leno* – pimp – sold slaves for immoral purposes
- *servi pūblicī* – took care of public buildings and acted as servants of servants of magistrates and priests
- quaestors and aediles had slaves drilled as a corps of firemen to serve at night under the *triumvirī nocturnī*
- *vilicus* – slave in charge of latifundia
- *vilica* – slave in charge of slave women who make wool clothes and such
- *ātriensis* – butler
- *prōcurātor/dispensātor* – purchased goods and kept records of the purchases
- *ostiārius/ianitor* – door keeper (usually chained to the door post)
- *ornātor/ornātrix* – hair dresser
- *tonsor* – barber
- *calceātor* – slave who cared for feet or made shoes
- *ciniflōnēs/cinerārii* – hair dressers for the mistress
- *anteambulōnēs* – slaves who cleared the way for the master
- *nōmenclātor* – reminded master of names of people
- *adversitorēs* – accompanied master back from parties
- *vestiplicus* – slave trained to keep the toga folded when not in use
- *dōminium* – power of master over slaves
- slaves could not be killed without good reason by due process of law
- *peculium* – property of a slave if so granted by master
- *vicārius* – the slave of a slave
- *bubulcus* – a slave who take care of a yoke of bullocks

- *paedagogus* – accompanied children to school and tutored them
- *pedisequī/capsariī* – carried a child's books (satchel and tablets)
- public slaves were allowed on death to dispose of half of their property on will
- private slaves either could not or had no heirs
- rods and sticks for punishment were usually made of elm (*ulmī*)
- *scūtica/lōrum* – lash or rawhide made of cords/thongs of leather
- *flagrum/flagellum* – whip and bits of bone or metal buttons
- *furcifer* – culprit who carried on his shoulders a log of wood shaped like a V (*furca* – fork) with his arms stretched out and his hands tied to the ends of the fork
- *fugitīvus* – fugitive – branded with an F on the forehead – sometimes had a metal collar around his neck
- *cellae familiae* – slave quarters
- *ergastulum* – prison for slaves to work enchained
- slaves who had murdered or attempted to murder their master were crucified
- *carnifex/lorārius* – slave to punish a slave
- execution of a slave was performed by a *servus pūblicus*
- master could pronounce a slave free before a witness
  - formal manumission performed under praetor
- *pilleus* – liberty cap
- “master” was no longer a freedman's *dominus*, but he remained as his *patronus*
- *salutātiō* – a client's greeting to his patron in the *atrium* of the patron's house
- *spōrtula* – basket given to the client by the patron
- *tesserae hospitālēs* – tokens of hospitality exchanged
  - were kept from generation to generation so that descendants could recognize each other

## The Roman House

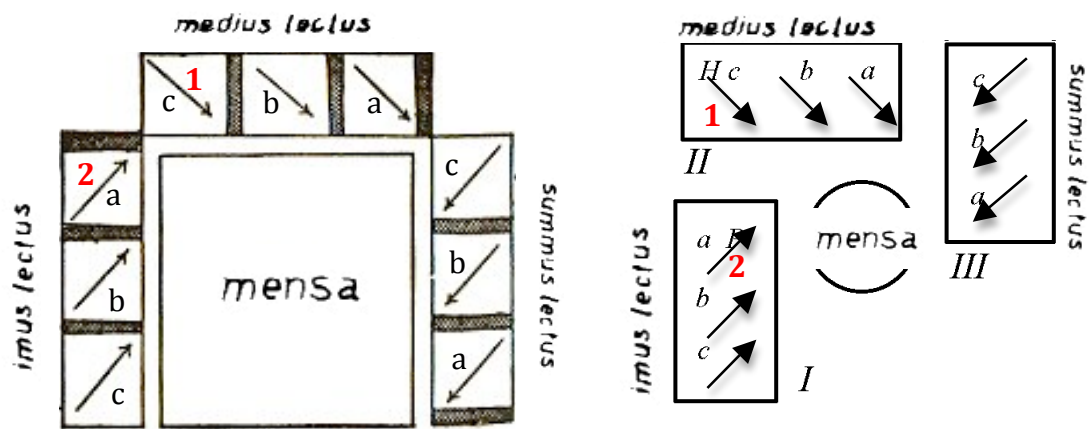


- 1) *vestibulum* – open courtyard between the street and the door to the house
- 2) *ostium/ianua* – door or door way – doors had one huge cylindrical hinge
- 3) *faucēs* – passage or entrance to the atrium
- 4) *ātrium (cavum aedium)* – main room or center of the house
- 5) *implūvium* – large basin for collecting rain water that fell from the *complūvium*, a hole in the roof that allowed light to pass through
- 6) *tablīnum* – master’s study – separated from *ātrium* by curtains (*vela/aulaea*) and the *peristylum* by folding doors (*valvae*)
- 7) *āndron* – passage between the *ātrium* and the *peristylum* – avoids the *tablīnum* in order to give the master privacy
- 8) *peristyl(i)um* – large open courtyard surrounded by columns
- 9) *taberna* – shop where the household sold goods
- 10) *cubiculum diurnum* – bedroom for midday siesta
- 11) *cubiculum nocturnum* or *dormitorium* – small bedroom or sleeping quarter
- 12) *ala* – “wing” (had no door between it and the *atrium*) on either side of the *atrium* that might contain the *imaginēs*, or wax busts of the family’s ancestors
- 13) *latrīna* – bathroom – always next to *cūlina*
- 14) *cūlina* – kitchen – place for slaves to cook – always on wing of *peristylum* on the side of the *āndron*
- 15) *trīclinium* – dining room with three couches – customary to have several for the change of seasons

- other parts of the house (*dōmus*)
  - *exedra* – large room on the side of the *peristylum* opposite the *atrium* that contained permanent seats for lectures
  - *oeci* – extra rooms used as halls, saloons, parlors, drawing rooms, banquet halls, or reception rooms
  - *diaetae* – outdoor rooms for relaxation
  - *solārium* – room for sun bathing
  - *sacrārium* – room or private chapel with shrine to the gods for worship
  - *hortus* – garden
  - *xystus* – formal elaborate garden
  - *cellae servōrum* – slave quarters (usually on the wings of the *peristylum*)
  - *limen* – threshold
  - *maeniānum* – extension of story over another – balcony
  - *pondera* – stepping stones from the street to the house
- types of *atria*
  - *Tuscanicum* – roof formed by two pairs of beams crossing each other at right angles to form a square hole (*complūvium*) no columns
  - *tetrastylon* – beams of the roof were supported by four pillars or columns at each angle
  - *Corinthium* – beams of the roof were supported by more than four columns
  - *displūvinatum* – roof sloped outward to gutters for catching rain water but still had a *complūvium*
  - *testūdinātum* – roof with no *implūvium* or *complūvium* – probably used windows in the *alae*
- doors of the house
  - *ianua* – door
  - *ostium* – front door
  - *ianuarius/ostiarius* - doorkeeper
  - *fōrēs* – double doors
  - *posticum* – back or side door
  - *fax, facis, f.* – torch of inflammable wood and oil kept near the door
  - *pessulī* – bolts
  - *serae* – bars for fastening doors
- furniture
  - *lectus/torus* – couch or bed
  - *fulcrum* – bed post – detachable head or elbow rest
  - *lectus adversus* – marriage couch in *atrium* opposite the *ostium*
  - *pulvinus* – pillow or cushion
  - *scamnum* – foot stool used to reach the bed
  - *sedīle* – seat with four legs and no back
  - *sella* – stool for one person
  - *subsellium* – *sella* for more than one person (bench)
  - *sella curulis* – “curule seat” with curved legs of ivory that could be folded up
  - *solium* – up-right, high-backed chair with solid arms
  - *cathēdra* – chair with a curved back and no arms
  - *cathēdra sūpīna* – chair with no arms and a back that was slanted at a comfortable angle
  - *mensa* - table

- *monopodium* – small table with one leg
- *abacus* – rectangular table with a raised rim for holding plates and dishes
- *mensa delphica* – table with three legs
- *sigma* – semicircular dining couch
- *lucerna* – Roman lamp that used oil (*lampas* – Greek lamp)
- *candelabrum* – used to hold several *lucernae* (originally meant for *candelae* or candles)
- *lychnus* – torch or lamp that usually hung from the ceiling
- *foculus* – large metal stove that held coal and had large handles for carrying from room to room for warmth
- *armarium* – cabinet or cupboard (used as a closet)
- *arca* – strongbox or chest kept in the *tablinum*
- *horologium* – clock
- *solarium* – sundial brought from Greece in 268 BC
  - *gnomon* – staff on the sundial
- *clepsydra* – water clock (allowed water to pass through at a certain rate filling it up at marks to tell time)
- walls of the house
  - *lateres crudi* – unburned bricks – old blocks for walls
  - *opus quadratum* – use of large dressed stone laid out in horizontal rectangular courses as is done now on walls
    - sometimes covered by a coat of marble for decoration and to protect from the weather
  - *opus africanum* – use of massive horizontal and vertical dressed blocks of smaller blocks
  - *opus caementicium* – use of concrete mostly in Classical times
    - *lapis Putedanus* – volcanic ash or lime used to make concrete
      - best lava was used for roads, however
    - *lateres cocti* – triangular burnt bricks that accompanied cement walls and made up the core or base of them
  - *opus testaceum* – use of a concrete core wall with brick or tile facing
  - *opus incertum* – use of bricks joined together by cement irregularly
  - *opus reticulatum* – “net-like work” – use of bricks of equal shape and size
  - *opus vittatum* – use of long and short masonry blocks on walls
  - *opus vermiculatum* – mosaic on the interior of walls
    - *tesserae* – pieces of glass used in a mosaic
  - *fenestra* – window, hole in the wall
  - *iunctae* – closed shutters over tiny windows
- roofs of the house
  - *tegulae* – subrectangular, slightly tapering tiles for roofing
  - *imbrices* – tubes cut in half lengthways for covering flanges on the sides of the *tegulae*
  - *lacus/lacunae* – decorated roof tiles
- floors of the house
  - *pavimentum* - floors of the poor – stones, bricks and tiles pounded together and leveled by a heavy rammer (*fistuca*)
  - furnace with pipes that went under the floor or through hollow floor tiles were used to heat rooms with chimneys
  - *opus sectile* – patterned floor surfacing

- *opus signinum* – waterproof lining for cisterns
- *larēs et penatēs* – household gods (*lar*: cupboard god; *penatēs*: gods of ancestors)
- dining couches (*lecti trīcliniārēs*) in the *trīclinium*



- locus summus* – “the highest place”
- locus medius* – “the middle place”
- locus imus* – “the lowest place”

- 1) *locus consularis* – place of honor for the consul  
– the *locus imus* of the *lectus medius*
- 2) place where the host sat, next to the consul  
– the *locus summus* of the *lectus imus*

## Roman Attire

- *indūtus* – clothing that is put on
  - *tunica recta* – bride’s tunic
  - *tunica angustī clavī* – knight’s tunic – “tunic with a narrow border”
  - *tunica latī clavī* – senatorial tunic – “tunic with a wide border”
  - *tunica dalmātica* – short-sleeved or sleeveless tunic
  - *tunica manicāta* – long-sleeved tunic
  - *tunica talāris* – tunic that reached the ankles
  - *subucula/tunica interior* – under-tunic
  - *stola/tunica exterior* – woman’s full dress/outer garment
  - *palla/tunica exterior* – woman’s shawl-like garment worn outdoors
  - *lacerna* – a common mantle or cloak made of wool which sometimes had a hood (*cucullus*)
    - *Augustus* forbade its use in public
  - *trabea* – first name for the military cape – cloak worn by augurs with purple and scarlet stripes
  - *sagum* – later more common name for the heavy military cloak
  - *paludamentum* – a general’s cloak
  - *paenula* – rain coat with a hood (*cucullus*)
  - *laena* – a heavy woolen cloak
  - *abolla* – a heavy woolen cloak worn by poor people for sharing
  - *braccae* – breeches or shorts worn by foreign and uncivilized peoples
- *amictus* – clothing that is wrapped around
  - *toga praetexta* – toga with a purple border worn by boys and curule magistrates
  - *toga virilis/pura/libera* – man’s toga assumed on the *Liberālia* when a young man turned 16
  - *toga candida* – chalked-white toga worn by candidates running for office
  - *toga pulla* – black wool toga worn at funerals by mourners
  - *toga picta* – colored or painted toga worn by triumphant generals
  - *toga exigua* – short, simple toga
  - *synthesis/vestis cenātōria* – bright dinner garment worn to banquets
  - *endrōmis* – bathrobe, robe worn after exercise
- shoes and footwear
  - *calceus* – regular tied shoe made of leather always worn with the toga
  - *sandalium* – general term from sandal or slipper
  - *solea* – sandal or slipper worn only indoors except during meals
    - *soleās poscere* – “to demand one’s sandals” – to prepare to leave
  - *carbatina* – sandal made of one piece of leather
  - *caliga* – boot worn by soldiers
  - *calceus senātōrius* – thick-soled shoe with an open ankle and wide straps worn by senators
  - *mulleus/calceus patricius* – red shoe with an ivory or silver crescent moon (*lunula*) worn by curule magistrates (originally worn by patrician’s only)
  - *perōnēs* – shoes with untanned black leather worn by poor people and *equitēs*
  - *sculponeae* – wooden shoes worn by peasants



- *soccus* – shoe with a sole that was not hobnailed; the upper part was separate and made of leather
- *alūta* – fine leather used to make shoes
- other things worn by Romans
  - *anulus* – ring
  - *monile/torquis* – necklace
  - *armilla* – bracelet
  - *margarita* – pearl (a woman's favorite jewelry)
  - *corona convivalis* – crown worn by men at a drinking party put on right before the throwing of the dice (usually made of roses)
  - *pilleus* – conical felt cap worn by laborers and freedmen
  - *petasus/causia* – broadrimmed, sombrero-like hat of foreign origin
  - *apex* – conical, pointy hat worn by the *flāminēs*
  - *capillamentum* – wig
  - *subligaculum* – underwear
  - *mamillare* – band of soft leather worn under the breast by women (bra)
  - *strōphium* – bra or sash-like band of soft leather worn under the breast
  - *zōna/cingulum* – girdle worn around the waist
  - *fibula* – brooch or pin used by women to keep a tunic in place
  - *instita* – flounce or wide border sewn to lower hem of *stola*
  - *fasciae* – strips of woolen cloth
    - *feminālia* – strips worn around the upper leg
    - *tibiālia* – strips worn around the lower leg
    - *ventrālia* – strips worn around the body
    - *focalia* – strips worn around the neck (scarves or ties)
  - *vittae/taeniae/fasciōlae* – ribbons
  - *reticula* – nets
  - *carbasus* – linen or cotton
  - *vestēs sericae* – clothes made of a mixture of linen and silk
    - silk first used under *Tiberius*
  - *cinctus Gabinus* – way of wearing the toga over the head for religious reasons

## Roman Food, Meals, and Agriculture

- pork was the choicest of all domestic meals
  - *sus, porcus, verres, aper, scrofa, maialis, nefrens*
- *exta* – flesh furnished for banquets that consisted
  - the heart, liver, and lungs were the share of the priest
    - the rest was consumed on the altar
- *glis/nitedula* – dormouse – a great delicacy in Ancient Rome
- seafood – *piscis* (fish)
  - *tyrotarichus* – salt fish (*tarichos*), eggs and cheese (or spices)
  - *mullus* – mullet fish
  - *rhombus* – turbot
  - *ostreae* – oysters
  - *acipenser* – a kind of sturgeon
  - *asellus* – cod
  - *lupus* – pike
  - *thunnus* – tunny-fish
  - *garum/liquamen* – fish sauce from sturgeon or mackerel
    - fish is slightly cooked in sea water and allowed to ferment for several months
  - *muria* – fish sauce from tunny-fish or any kind of brine
  - *allex* – residue from the making of the fish sauce or cheap home made fish sace from common fish given to slaves
- pressing and preparation of the olive
  - *mola* – mill (*trapētum* – a more elaborate type of *mola*)
  - *meta* – lower millstone
  - *catillus* – upper millstone
  - *torcular/preculum* – press used to make the olives
  - *amurca* – dark and bitter liquid composed of the impurities removed from the pressing of the olive used as fertilizer
  - pressings of the olive
    - first pressing – olive oil used for cosmetics
    - second pressing – olive oil used for cooking
    - third pressing – olive oil used as fuel for lamps
  - *oleum (olivum)* – olive oil
  - *epityrum* – preparation of the olive
    - 1. removal of stones
    - 2. chopping of the pulp
    - 3. seasoning with vinegar, coriander seeds, cumin, fennel, mint
- *panēs* –(circular loaves of) bread
  - *panis siligneus* – best bread made of pure wheat flour
  - *panis plebeius* – common bread made of coarse flour and/or bran
  - *panis castrensis* – army bread
  - *panis sordidus* – dark bread
  - *panis rusticus* – country bread
- *herbae pulmentariae* – pot-herbs (*hortus olitōrius* – vegetable garden)
  - *lactūca* – lettuce
  - *brassica* – cabbage
  - *porrum* – leek

- *hordeum* - barley
- *caepa* – onion
- *pastināca* – carrot
- *rādx/rāpa/rāpum* – turnip
- *cardus* – asparagus/artichoke
- *fabae* – beans
- *pīsum* – pea
- *cicer* – chickpea
- *cucumis* – cucumber
- *mēlo* - melon
- birds – *avēs*
  - *lagōpūs* – white grouse
  - *scolōpax* – snipe
  - *attagēn lōnicus* – woodcock
  - *turdus* – thrush
  - *perdix* – partridge
  - *miliāria* – ortolan
  - *phāsiānus* – pheasant
  - *grūs/grūis* – crane
  - *pāvo* - peacock
- *puls* – porridge – mashed *far* with water
  - *multiphagonidae* – porridge eaters (according to *Plautus*)
- drinks – *potūs*
  - *aqua* – water
  - *mustum* – grape juice
    - *dolium* – vat-like jar used to ferment *mustum* into wine
    - *vanaria cella* – cell for fermenting wine where jars were left uncovered for nine days
  - *vinum* – wine
    - *acetum* – vinegar
    - *vappa* – tasteless wine/vinegar
  - *mulsum* – honeyed wine (four parts wine, one part honey)
  - *mulsa* – honeyed water (one part honey, two parts water)
  - *sapa/defrutum/defritum* – grape jelly/juice, new wine
  - *posca* – watered down vinegar
- meals and such
  - *ientaculum* – breakfast
  - *meridiatio* – midday siesta
  - *prandium* – lunch
  - *cena* – lunch
    - *gustatio/promulsis/gustus/antecena* – appetizer
    - *fercula* – main course
    - *secunda mensa* – dessert
      - offerings and prayers done before this this part of the meal
  - *merenda/vesperna* – supper
  - *convivium* – banquet/drinking party
  - *comissatio/compotatio* – drinking party
  - *symposium* – Greek for “a drinking together”
  - *convivium tempestivum* – early & long banquet (began before the 9<sup>th</sup> hour)

- *umbrae* – unwelcomed guests
- foods the Romans did not have
  - rice - *oryza*
  - pasta – *collyra*
  - tomato – *lycopersicum/tomata*
  - potato
  - sugar - *saccharum*
  - corn
  - orange – *arancium*
  - banana – *banana/ariera*
  - strawberries – *fraga* (plural only word)
  - raspberry – *batus* (also blackberry)
  - chocolate – *socolata*
  - coffee – *caffaeum/cafea*
  - tea – *thea*
  - distilled spirits
- farming and country life
  - *colonus* – tenant farmer
  - *medica* – “alfalfa” – rotation of crops
  - *villa urbana/pseudourbana* – pleasure estate
  - *pergula* – framework for growing vines, trellis
  - *aratrum* – plough – fields were to be ploughed twice
    - 1. straight
    - 2. sloping
    - Pliny the Younger tells of land that ought to be ploughed 9 times
  - ideal *fundus* (farm) according to Cato the Elder
    - on the foot of a hill facing south
    - land that is level but not too much so draining isn’t hassle
    - on a road and near a market
    - 240 iugera (about 160 acres) – 1 iugerum = 2/3 acre
  - Cato’s rule of farming
    - 1. plough well
    - 2. plough well
    - 3. manure well
  - order of importance of crops according to Cato the Elder
    - 1. vineyard
    - 2. vegetable garden
    - 3. willow copse
    - 4. olive grove
    - 5. meadow
    - 6. grain fields
    - 7. wood lot
    - 8. orchard
    - 9. oak grove
  - types of gardens
    - *xystus* – personal garden (with flowers – roses, lilies, and violets)
    - *hippodromus* – garden for driving or riding
    - *gestātiōnēs* – gardens for walking or being carried in a *lectica*

## Roman Amusement

- *follēs* – balls filled with hair, feather, or air
- *trigon* – catch, played with three people and two balls (or as many as possible)
  - had two officials – one kept score and the other returned stray balls to the players
- *harpastum* – rugby or football
- *latrunculī* – “little bandits” – chess
- *duodecem scripta* – “twelve tables” – backgammon
- *calculī* – checkers
- *micātiō* – game similar to Italian mora
- *talī* – knucklebones of a sheep or goat – five are thrown and caught on the back of the hand kind of like jacks – also used to refer to dice
- *tesserae (aleae)* – four sided dice that lacked the numbers 2 and 5
  - *fritillus* – dice-box from which the dice were thrown
  - Venus – highest throw – all different numbers (6,4,3,1)
  - Senio – middle throw – six and three others (6,x,x,x)
  - Vulture – lowest throw – all the same number  
(1,1,1,1)(3,3,3,3)(4,4,4,4)(6,6,6,6)
  - Dogs – lowest of the vultures – (1,1,1,1)
- *munera* – private games
- *ludī* – public games
- the Roman theater
  - *ludī scaenicī* – dramatic performances in a theater
  - *mimus, -ī, m.* – mime, farce, actor in mime
  - *pantomimus, -ī, m.* – pantomime
  - *comoediae* – comedies
  - *tragaediae* – tragedies
  - *dominus gregis* – manager in producing a play
    - *grex* – troupe of inferior actors
  - *ornamenta* – props necessary for a play
  - *proscanium* – front line of the stage
    - behind it was the *scaena* – the stage for actors
    - before it was the *cavea* for spectators
  - *praecinctio* – semicircular passage in the middle of the audience
    - divided the audience into two *meniana* – groups of rows
      - *maeniāna* were then divided into *cuneī* by stairs
      - 6 *cuneī* between the
  - *vela* – awnings that protected from rain or sun
- the Roman circus (*circus* – circle, ring)
  - *ludī circensēs* – chariot races
  - *fāctiōnēs* – chariot companies/factions
    - *russata* – red
    - *albata* – white
    - *veneta* – blue
    - *prasina* – green
    - Domitian then added two more
      - *purpurea* –purple
      - *aurea* - gold

- *porta pompae* – starting gate
  - *carcerēs* – “prisons” – starting gates – like stables where the chariot drivers waiting for the race to begin
- *porta triumphalis* – ending gate
- *oppidum* – exterior part of the building composed of towers and barriers
- *spinae* – “backbone” – the center part of the circus
- *metae* – pillars or turning posts
- *ova et delphinī* – “eggs and dolphins” marble in those shapes to count laps
- *podium* – marble platform – boxes for use by magistrates
- *auriga/agitator* – chariotdriver (usually a freedman or slave)
- *pompa circensis* – circus procession for magistrates
- *venātiōnēs* – beast hunts
- *ludus Troiae* – mock battle among kids (5 Aeneid?)
- *naumachiae* – mock naval battles
- Colosseum/Coliseum – Flavian Amphitheater
  - opened in 80 AD
  - *munera gladiatoria* – gladiator fights
  - *sagina gladiatorial* – special food for gladiators
  - *rudis* – wooden training sword given to gladiator
  - *caveae* – banks of rows
    - *infima/ima cavea* – first five rows
    - *media cavea* – next twelve rows
    - *summa cavea* – highest eighteen rows
  - *porta Libitinensis* – narrow passage for carrying the dead
  - *bisellia* – seats of honor for members of city council
  - *podium* – two or three rows of marble thrones
    - for the emperor and his family, *dator ludorum*, magistrates, senators, vestal virgins, and ambassadors
  - *maeniana*
    - *maenianum 1* – fourteen rows for equestrians
    - *maenianum 2* – for ordinary citizens
    - *maenianum 3* – pillars – lowers classes, foreigners, and slaves
    - open gallery above *maenianum 3* was used by women
  - *gladiātōrii* – gladiators
    - *retiarius* – fought with a net (*rete*) and trident (*fuscina*)
    - *andabata* – fought blindfolded
    - *murmillō/mirmillō* – had a helmet with a fish crest
    - *essedarius* – fought in a war chariot
    - *bestiarius* – fought wild animals
    - *tīrō* – rookie gladiator
    - *dimachaerus* – fought with two daggers
    - *loqueator* – fought with a lasso
    - *actorātus* – volunteer gladiator
    - *Thrax* (Thracian) – had a short shield (*parma*) and greaves on both legs
    - Samnite – had thick sleeves on the right arm (*manicae*), greaves on his left leg, and a visored helmet
      - fought with a short sword and a long shield (*scutum*)
      - *hoplomachī* – Samnites often pinned against Thracians

- *secūtōrēs* – Samnites often pinned against *retiariī*
    - *palus primus* – “first sword” – highest ranked gladiator
    - *palus secundus* – “second sword” – next highest ranked gladiator
    - *missus* – spared gladiator
- *lanista/doctor* – gladiator trainer
- *cena libera* – banquet for gladiators day before exhibition
- *prolusiō* – sham combat with blunt weapons that began the show

## Roman Baths

- *balneum* – public bath (plural *balneae*)
- *thermae* – largest type of baths that had the features of the Greek *gymnasia*
- *balneaticum* – bath fee collected by the manager (*conductor*)
  - *quadrans* – a coin – the usual price for men
  - women paid more, up to twice as much
  - children were allowed in for free
- Romans usually took a bath between the *meridiatiō* and the *cēna* or on the 8<sup>th</sup> hour of the day before lunch
- at the time of Constantine there were 925 baths in Rome
- *suspensura/hypocaustum* – second floor of the furnace that carried up heat from above
- *testudō* – metal heater used to heat water in the baths
- *alveus* – “belly” – hot water tank
- *labrum/solium* – basin of metal for douche
- *capsarius* – slave who rubbed oil, scraped it off, and handed the bather his towel
- parts of the Baths
  - *apodyterium* – dressing room
  - *tepidārium* – warm-watered room
  - *caldārium* – hot-watered room
  - *frigidarium* – cold-watered room
  - *unctōrium* – rub down and oil room
  - *lacōnicum/sudatorium* – sweat room
  - *detractārium* – body scraper room
    - *strigil* – tool used to scrape the body
  - *palaestra* – exercise courtyard (mainly for boxers and wrestlers)
  - *gymnasium* – training yard for athletes in general
  - *nātātiō* – large swimming pool open to the sky and surrounded by porticos
  - *piscina* – small fish pond or pool
  - *exedra* – pavilion for sitting
  - *stadium* – running track
  - *scholae* – halls for traveling lecturers
  - *bibliotheca* – library

## Roman Occupations

- *amānuēnsis/librarius* – secretary
- *argentārius* - banker
- *carnifex* – butcher
- *caupō* – innkeeper
- *chirurgus* – surgeon
- *discobolus* – discus thrower
- *fullō* – fuller, laundry man
- *insulārius* – custodian of an apartment house (*insula*)
- *leno* – pimp – sold female slaves for immoral purposes
- *mangō* – wholesale dealer – seller of slaves
- *metātor* – surveyer
- *nuntius* – messenger
- *nūtrix* – nurse
- *pictor* – painter
- *piscator* – fisher
- *pīstor/pīsitōr* – bread baker – crushed spelt into *puls*
  - *corpus/collegium* – guild of bread bakers
- *prima rudis* – fencing master
- *publicānus* – tax collector
- *scriba* – scribe
- *sūtor* – shoe maker
- *tabellārius* – mailman
- *tonsor* – barber
- *topiārius* – ornamental gardener – hedge trimmer and ivy grower
- *vigilēs* – watchmen, firmen, policemen
- \*lawyers were forbidden by law to accept pay
- \*architecture was as reputable a profession as medicine

## Roman Funerals

- *iusta facere* – to perform funeral rites
- *collegium funeraticium/salutarium/iuvenum* – a burial society
  - *cultōrēs* (of a certain god which varied) – members of a funeral *collegium*
  - *patronus/-a* – honorary member of a society who had contributed toward the expense of undertaking
- *funus acerbum* – “bitter funeral” – involved no ceremony and was for the death of small children
- *funus plabeium* – plebeian funeral that had no public parade
- *puticulī* – 25 foot deep grave pits on the Esquiline hill
- *pomerium* – boundary line for city of Roman within which no one could be buried
- *horti Maecenatis* – “gardens of Maecenas” – a park of *puticulī*
- *cenotaphium* – empty tomb
- *sepulcrum* – room inclosed in a building for burying the dead
  - *comtained a shrine dedicated to the manēs*
- *columbarium* – “dove cote/pigeon house” – a family tomb that had many inside
  - *curātōrēs* – trustees who erected the *columbarium*



- *sortēs virilēs* – shares of family for paying for a *columbarium*
- *columbaria* (same term) – niches on the walls of the *columbarium* where the urns were kept
- *gradūs* – rows of niches
  - *gradūs* that were higher up costed more
- *ordinēs* – columns of niches
- *titulus* – marble above the nich with the name of the dead
- *sarcophagus* – a sarcophagus on a podium for dead bodies
- *cepotaphium(-us)* – garden tomb
  - *horreum* – storehouse or granary
  - *vineolae* – trellises
  - *solarium* – terrace
  - *harundinētum* – thicket of shrubbery
- *aedicula* – tomb with pillars made to look like a temple
- *bustum* – funeral pyre – grave with burnt bodies
- *rogus* – funeral pyre – pile of wood for burning
- water or wine was used to extinguish the fire
- *ustrina* – places for burning bodies and where ashes were collected and dried
- *olla* – urn or jar
- *ossuarium* – jar to put bones in
- *conclamātiō* – formal oration given by the oldest son of the deceased
- *lectus funebris* – “death bed” – all of the deceased’s *insignia* worn by him while alive were placed on this couch
- *designātor/libitinarius* – undertaker
- “*Ollus Quiris lētō dātus. Exsequiās, quibus est commodum, ire iam tempus est. Ollus ex aedibus effertur.*” – said before a funeral procession by a public crier
- *imāginēs* were taken from *alae* and given to actors
- *laudātiō* – funeral oration given in the forum by a public authority
- *os resectum* – ceremonial bone that was buried if the rest of the body was cremated
- *silicernium* – funeral feast that was held after the sacrifice of a pig
- *cena novendialis* – feast held after nine days of mourning
- *sacrificium novendiale* – sacrifice
- *Parentālia/dies parentālēs* – February 13-21 – days of obligation
  - *Feralia* – Feb 21 – festival of the dead
- *Violāria* – end of March
  - relatives laid violets on the grave
- *Rosāria* – end of May
  - relatives laid roses on the grave

## Roman Measurements

- Length

Roman Unit	English Name	Equiv. Roman Feet	SI Equivalence
digitus	one digit	1/16	18.5 mm
uncia	one inch	1/12	24.6 mm
palmus	one palm	1/4	74 mm
pes	one foot	1	296 mm
cubitus	one cubit	1.5	444 mm
gradus	one step	2.5	0.74 m
passus	one pace	5	1.48 m
pertica	one perch	10	2.96 m
actus	one arpent	120	35.5 m
stadium	one stadium	625	185 m
milliarium (mille passūs)	one mile	5000	1.48 km
leuga	one league	7500	2.22 km

- Area

Roman Unit	English Name	Equiv. Roman Acres	SI Equivalence
pes quadratus	one square foot	1/14,400	~ 876 cm <sup>2</sup>
scripulum	one square perch	1/144	~ 8.76 m <sup>2</sup>
actus minimus	one aune of furrows	1/30	~ 42 m <sup>2</sup>
clima	one rood	1/4	~ 315 m <sup>2</sup>
actus quadratus (also known as acnua)	one acre	1	~ 1260 m <sup>2</sup> (1/3 of English acre)
iugerum	one yoke	2	~ 2520 m <sup>2</sup> (2/3 of English acre)
heredium	one morn	4	~ 5040 m <sup>2</sup>
centurium	one centurie	400	~ 50.5 ha
saltus	one "quadruplex"	1600	~ 201.9 ha

- Volume – Liquid Measures

Roman Unit	English Name	Equiv. in Sesters	SI Equivalence
ligula	one spoonful	1/48	~ 11.25 mL
cyathus	one dose	1/12	~ 45 mL
sextans	one sixth-sester	1/6	~ 90 mL
triens	one third-sester	1/3	~ 180 mL
hemina	one half-sester	1/2	~ 270 mL
choenix	one double third-sester	2/3	~ 360 mL
sextarius	one sester	1	~ 540 mL
congius	one congius	6	~ 3.25 L
urna	one urn	24	~ 13 L
amphora	one jar	48	~ 26 L
culleus	one hose	960	~ 520 L



- Volume – Dry Measures

Roman Unit	English Name	Equiv. in Pecks	SI Equivalence
acetabulum	one drawing-spoon	1/128	~ 67.5 mL
quartarius	one quarter-sester	1/64	~ 135 mL
hemina	one half-sester	1/32	~ 270 mL
sextarius	one sester	1/16	~ 540 mL
semodius	one gallon	1/2	~ 4.33 L
modius	one peck	1	~ 8.33 L
quadrantal	one bushel	3	~ 26 L

- Mass

Roman Unit	English Name	Equiv. in Drachms	SI Equivalence
chalcus	one chalcus	1 / 48	~ 71 mg
siliqua	one siliqua/carob	1 / 18	~ 189.33 mg
obolus	one obolus	1 / 6	~ 0.568 g
scrupulum	one scruple	1 / 3	~ 1.136 g
drachma	one drachm/dram	1	~ 3.408 g
sicilicus	one shekel	2	~ 6.816 g
uncia	one ounce	8	~ 27.264 g
libra	one pound	96	~ 327.168 g
mina	one mine	128	~ 436.224 g

- *uncia*            ounce
- *semis*            two ounces
- *triens*            three ounces
- *qudrans*        four ounces
- *quincunx*      five ounces
- *sextans*        six ounces
- *septunx*        seven ounces
- *bes*              eight ounces
- *dodrans*        nine ounces
- *dextans*        ten ounces
- *deunx*          eleven ounces
- *as*                twelve ounces

- Coins

Roman Unit	English Name	Equiv. to Aureus	Equivalence to As
aureus	one aureus	1	1/400
denarius	one denarius	25	1/16
sestertius	one sesterce	100	1/4
dupondius	one dupondius	200	1/2
as	one as	300	1
semis	one semis	400	4/3
triens	one triens	600	2
quadrans	one quadrans	800	8/3
quincunx	one quincunx	1600	16/3