



Towards a New Lexicon of Fear: A Quantitative and Grammatical Analysis of *pertimescere* in Cicero

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*In this paper, the University of Chicago's PhiloLogic, an automatic word search system created for the study of corpus linguistics, along with manual contextual observations, were employed to explore how Latin authors from Plautus to Bede, and more specifically Cicero, use *pertimescere* "to become very scared (of) or to be excessively frightened (at)." By employing the most basic corpus-based statistics, i.e., observed absolute frequencies and observed relative frequencies (Gries 6-7), there is first a study of the Composite Corpus of Fear. This study contains all texts that contain at least one instance of the verb, *pertimescere*. Cicero is shown to account for 66.36% of the 220 instances of *pertimescere*. These 146 instances of the verb, along with qualitative analysis, help to create a general understanding of how Cicero uses the verb. Further basic frequencies help to show the distribution of different verbs of fearing across texts, authors, genre, and time, and this distribution provides a context for the more traditional grammatical study of the verb that follows. In this study the use of corpus linguistics and basic frequency statistics provide a more objective and comprehensive dimension to an understanding of the language in a way that was quicker and more accurate than what could have been achieved in the past without the use of an automatic search system. By drawing these conclusions through both quantitative and qualitative methods, a clearer understanding of the word *pertimescere*, a word often overlooked in studies of fear in Latin (Riggsby 5; Fields 29; MacKay 10), is developed and a fuller picture of the lexicon of fear is created.*

“Even if we confine ourselves to historical corpora much smaller than the flood of linguistic data pouring onto the World Wide Web, these historical corpora are often far larger than we can ever analyze with manual methods” (Crane and Ludeling 4).

The creation of electronic texts¹ and sophisticated word search tools allows the emerging fields of computational and corpus linguistics to be used to study the corpora of Classical Latin and Ancient Greek with greater speed and accuracy than has ever been done before.² These methodologies provide new opportunities for the study of Classical literature.³ This article combines the use of such technologies as the PhiloLogic search system,⁴ which presents a study of the word *pertimescere* based on how frequently this word appears among the Latin verbs of fear, with a more traditional grammatical analysis of individual instances of the verb. By doing such a word study, a clearer understanding of *pertimescere*, a word often overlooked in studies of fear in Latin, is developed (Riggsby 5; Fields 29; MacKay 10), and a fuller picture of the lexicon of fear is created.

1A. BACKGROUND: STUDIES OF WORDS OF FEAR

Pertimescere means “to become very scared (of) or to be excessively frightened (at)” (*OLD* s.v. *pertimescō*). *Pertimescere* expresses a high degree of fear as the word is a compound of the most common word of fearing, *timere*, the prefix *per-* establishing the thoroughness of the action and the suffix *-sco* establishing an inceptive or inchoative action (*OLD* s.v. *per-*; White 127). It is, in part, because it is a compound verb that this verb has been neglected in previ-

1 “The real power of this [electronic format] comes not from the mere storage of data, but from the ‘relational’ aspect, viz. the database program’s ability to perform various operations on the material, creating new sets of data at lightning speed without disturbing the original set” (Dee 65).

2 A good point of comparison would be the way in which Paul Diederich gathered his word frequencies in order to develop a “basic” vocabulary for beginning Latin students (5-6).

3 Lorna Hardwick in *Electrifying the Canon* provides an overview on how “the use of technology has changed the way in which we view future possibilities in the research and teaching of the subject [of Classics]” (279). McDonough, Waite, Brunner, and then Crane (“Classics and the Computer”) trace the gradual development of the relationship between Classics and technology.

4 The Project for American and French Research on the Treasury of the French Language (ARTFL) at the University of Chicago created PhiloLogic in 2009 in order to study corpus linguistics. PhiloLogic accesses the Digital Library from the Perseus Project at Tufts University. Searching the corpus by lemma, PhiloLogic provides the absolute frequency, meaning the exact number of instances of the word; a bibliographic citation for each instance; and a concordance report, which provides the immediate context surrounding the verb.

ous studies of fear.⁵ While there have been studies on emotions within Classical literature, there has been “no book-length, systematic study of fear in the ancient world” (Fields 16).⁶

Compared to Lynn Fotheringham’s in-depth, yet more traditional, look at different readings of the aspect of fear in Cicero’s *Pro Milone* 1-4, Brenda Marina Fields’ dissertation “Fear Mongering in Late Republican Rome, 88-28 BCE,” L.A. MacKay’s article “The Vocabulary of Fear in Latin Epic Poetry” and Andrew M. Riggsby’s paper “The Lexicon of Fear” each look at the use of words of fearing in broader contexts. MacKay’s work provides an “examination of the frequency, concentration, and diversity of their [Vergil, Lucan, and Statius’] reference to fear, and their choice of words” (308). Though smaller in scope than Riggsby’s paper, McKay’s work is highly dependent on relative frequencies and sets aside statistical tests. Similar to this paper, McKay uses these frequencies to draw broad conclusions regarding the distribution of words of fearing across different texts. For my paper, MacKay’s example has been followed in the case of “borderline cases (in such words as *horreo*, *tremo*, etc.) [that] make it impossible to regard the totals absolutely precise,” and such words have been omitted in order to focus on words that definitively express fear (308).

Whereas Riggsby and Fields work with the definition of the fear was particularly influential on the examination of different instances of *pertimescere*, my paper differs in its focus on the use of basic frequency counts. Even though both Riggsby and Fields make use of word search tools⁸ in order to calculate some basic word frequencies, they utilize these numbers in order to better differentiate the meaning of similar nouns and verbs of fearing. Here I look, instead, at one word of fearing, *pertimescere*. I do not compare its usage to other words of fearing, but compare its usage across authors. Riggsby and Fields focus more specifically on discovering to what specific ends Classical Latin authors were using these words of fearing. In this paper, I intend to focus on the use of this individual verb of fearing, *pertimescere*, and a study of the distribution of words

5 Riggsby focuses his discussion of fear within the Roman corpus by narrowing in on the nouns *metus*, *timor*, and *terror* and on the verbs *metuo*, *timeo*, and *vereor* (5). Fields focuses on the word families of *timor*, *metus*, *vercundia*, *terror*, *formido*, *pavor*, and *dirus* and, more specifically, on the nouns *timor*, *metus*, *verecundia*, *terror*, *formido*, *pavor*, and *dirus*, and their use in fear mongering techniques between 88-28 BCE (Fields 29). MacKay focuses specifically on the works of Vergil, Lucan, Statius, and Ovid and the words “*dirus*, *formido*, *horreo*, *metuo*, *palleo*, *paveo*, *periculum*, *terreo*, *timeo*, *tremo*, *trepido*, *vereor*, and their derivatives” (MacKay 310).

6 While studies such as David Konstan’s *The Emotions of the Ancient Greeks: Studies in Aristotle and Classical Literature* and Robert Kaster’s *Emotion, Restraint, and Community in Ancient Rome* touch briefly on fear, they do not focus specifically on this emotion (Fields 16).

7 The primary meaning of *horreo* is ‘to be stiffly erect, stand up, bristle’ (OLD s.v. 1), but the verb can also mean ‘to shudder, shiver (with fear)’ (OLD s.v. 4). Similarly *tremo* is ‘to tremble, quake, or sim’ (OLD s.v. 1), but can also mean ‘to tremble at, show fright at’ (OLD s.v. 2).

8 Riggsby utilized the same PhiloLogic search system as this paper (26-27). Fields searched the Packard Humanities Institute disk 5 using a different search system, Diogenes 3.1.6 for Mac (28).

in order to provide a context for the usage of the verb.

1B. BACKGROUND: WORD FREQUENCIES

My goal in this paper is to demonstrate how useful the combination of new and old methodologies can be when studying the Classical Latin corpus. Computer-assisted corpus studies and the basic statistics derived from these studies help to provide an objective “big picture look” at the corpus that cannot be easily created through the study of individual instances of words.⁹ The term “statistics” within the constraints of this paper refers to the most basic corpus-based statistics, i.e., *observed absolute frequencies* and *observed relative frequencies* (Gries 6-7). Absolute frequencies are not foreign to the study of Classical Latin. During the twentieth century especially, they were utilized in the creation of vocabulary lists¹⁰ in order to help students to focus their study on words that occur the most frequently.

Classicists are limited by the amount of text that has survived through the millennia, whether these texts were preserved because they continued to be valued by succeeding generations or, more often than not, because they survived by a chance of fate and happenstance. Time has sampled Classical Latin so that there is a comparatively small extant corpus. For example, the Oxford English Corpus (OEC) contains over 2 billion words of twenty-first century English from 2000-2006, and the Corpus of Contemporary American English (COCA) contains some 450 million words from 1990-2012 (“About the OEC”; Davies). Although these English corpora cover a significantly smaller timespan, they are still quite larger than the PhiloLogic corpus.

The Classical Latin corpus of the Perseus Digital Library,¹¹ which is utilized throughout the course of this paper, contains a little more than 5.5 million words, covers 301 canonical Latin texts, and contains 48 authors¹²

9 For an excellent example of the way in which basic statistics can be used to create a survey of a collection of online texts, one should look to the newly released website and search engine of the Thesaurus Linguae Graecae.

10 Three seminal word-frequency counts were published in the 20th Century, including Gonzalez Lodge’s Vocabulary of High School Latin,” Paul B. Diederich’s Frequency of Latin Words and their Endings, and Louise Delatte et al.’s Dictionnaire frequentiel et Index inverse de la langue latine (Dee 60).

11 The corpus of PhiloLogic is made of texts from the Perseus Digital Library of Tufts University. Any Latin text added after 2009 to the Perseus Digital Library has not been added. This fact combined with the presence of some different texts in the two corpora explains the difference of 569,513 words in the “Latin Texts Collection” of Perseus and PhiloLogic’s Latin corpus. While the Latin corpus of the Packard Humanities Institute (PHI) contains circa 7.5 million words and the corpus of the Internet Archive some 389 million words, the PhiloLogic search tool and the limitation of the PhiloLogic corpus to Classical Latin texts made the (PHI; Bamman and Smith 5).

12 The authors in alphabetical order: Ammianus Marcellinus, Apuleius, Aulus Gellius, Bede, Boethius, Caesar, Catullus, Celsus, Cicero, Columella, Cornelius Nepos, Curtius Rufus, Horace, Juvenal,

extending from Plautus to Bede, i.e., the fourth century BC to the eighth century AD. A concentration of these texts comes from the first century BC through the second century AD (ARTFL; “Timeline”).¹³ The PhiloLogic Latin corpus faces the problem of an uneven distribution of words. As seen in Figure 1, Cicero’s texts account for 1,317,105 out of 5,625,837 words, or 23.41% of this extant Latin corpus as indicated by the darker bar in this figure. The only author who can compare is St. Jerome, who accounts for 650,537 or 11.56% of the words. On average, each author, except for Cicero and St. Jerome, accounts for only 79,526 words or 1.41% of the corpus. Because Cicero’s texts account for such a large frequency of the overall corpus, and because this frequency is unmatched by any other author, there is a strong potential bias towards his syntactical and grammatical patterns.

As a small and biased corpus, the PhiloLogic corpus suffers from small sample size problems. If only a fragmentary text or a small number of texts remain from an author, then it is difficult to determine how that author actually wrote. Moreover, if there are only two instances of a word and these instances come from only one author, then it is hard to draw any general conclusions about how the word was used. Some conclusions may be made about how that one author used the word, but it remains unclear about how the word was used by all authors.

In order to best compare word frequencies between texts of varying sizes, relative frequencies need to be calculated. This is because a higher frequency occurrence of some element in some corpus (part) does not automatically [show] that the element observed more often is more frequent because the observed frequencies are of course dependent on the sizes of the corpus parts that are compared (Gries 7).

The absolute frequencies need to be normalized to a common scale, typically per 1,000 or 1,000,000 words, before they can be compared. For example, Seneca the Younger uses *pertimescere* five times, Plautus four times, but Seneca the Younger uses a total of 263 verbs of fearing, Plautus only 50. From these numbers, Seneca the Younger uses the word 19 times per 1,000 words and Plautus 80 times per 1,000 words. These new normalized relative frequencies are more meaningful than the absolute frequencies because they are on the same scale.

Livy, Lucan, Lucius Annaeus Florus, Lucretius, Martial, Ovid, Persius, Petronius, Phaedrus, Plautus, Pliny the Elder, Pliny the Younger, Propertius, Prudentius, Q. Tullius Cicero, Sallust, Seneca, Seneca the Elder, Sidonius Apollinaris, Silius Italicus, Statius, Suetonius, Sulpicia, Tacitus, Terence, Tertullian, Tibullus, Valerius Flaccus, Vergil, Vitruvius, and the Vulgate.

¹³ “Since most classical Latin writing is consciously literary and in varying degrees removed from the presumably simpler forms of conversational Latin, there is no way to establish a corpus that would be representative of ‘ordinary Latin’” (Dee 59).

Figure 1

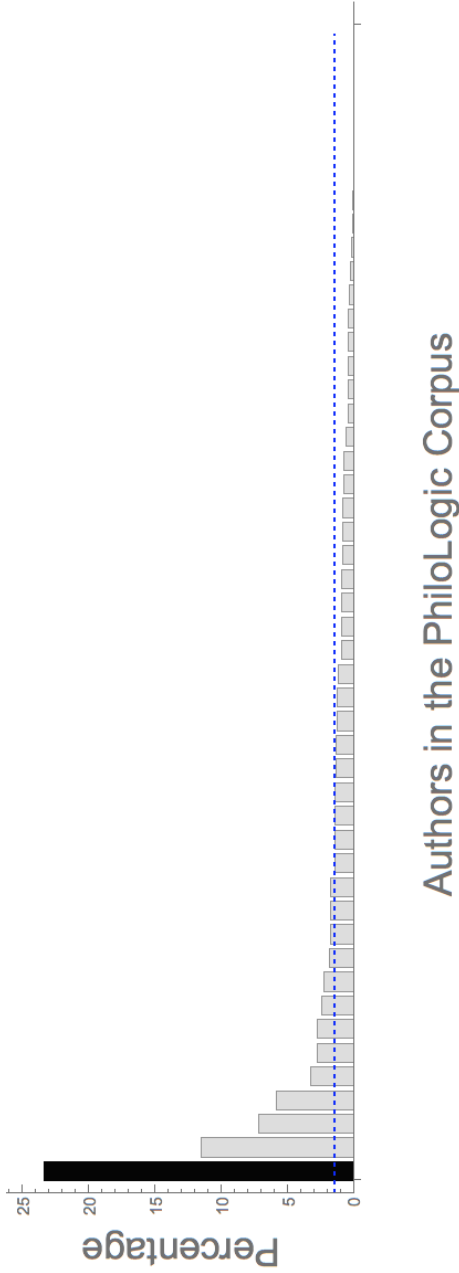


Figure 1. The Relative Frequencies of Authors in the PhiloLogic Corpus. This figure looks at the percentage of the PhiloLogic corpus for which each author accounts. The dark bar indicates the percentage of Cicero's corpus, and the dark dotted line indicates the average frequency for which each author, except for Cicero and St. Jerome, who account for the largest percentage of the corpus.

In what follows, the Philologic corpus is first broken down into three different corpora: the Composite Corpus of Fear, the Non-Ciceronian Corpus of Fear, and the Ciceronian Corpus of Fear. Within each separate corpus, the absolute and relative frequencies of the different verbs of fearing are calculated in order to demonstrate a “big picture” of how the different verbs of fearing are used. The Non-Ciceronian Corpus of Fear is broken down into the separate authors and the relative frequencies of verbs for each author are calculated in order to show the distribution of verbs across authors. The Non-Ciceronian and Ciceronian Corpora of Fear are then broken down into individual texts with the relative frequencies generated for each text so that the distribution of verbs across different texts can be shown. The distribution of the Composite Corpus of Fear across time and genre is then calculated in order to provide some further information on when *pertimescere* is used.

2. VERBS OF FEARING

Limiting the PhiloLogic corpus to texts that include at least one instance of *pertimescere* creates a more limited subcorpus comprising of 3,260 words – further known as the “Composite Corpus of Fear.” Breaking the Composite Corpus of Fear down further into texts from Cicero and texts from other authors creates two new corpora: Ciceronian Corpus of Fear and Non-Ciceronian Corpus of Fear. The Ciceronian Corpus of Fear is comprised of 32 texts¹⁴ and 941 verbs of fearing. The Non-Ciceronian Corpus of Fear is comprised of 32 texts¹⁵ from 24 authors¹⁶ and a total of 2,319 verbs of fearing. Cicero accounts for 941 of 3,260 words, or 28.86% of these words. This percentage demonstrates that just as a major portion of the PhiloLogic corpus can be attributed to Cicero (23.41%), a similarly large percentage of the Composite Corpus of Fear can be

14 These 32 texts that include *pertimescere* are, in descending absolute frequency: In Catilinam, In Verrem, Epistulae ad Familiares, Epistulae ad Atticum, Pro Flacco, Pro Sestio, Philippicae, De Domo Sua, Pro Cluentio, Epistulae ad Quintum Fratrem, De Oratore, De Lege Agraria, Pro Caelio, Divinatio in Q. Caecilium, Pro Lege Manilia, Pro Fonteio, In Pisonem, De Provinciis Consularibus, Pro Rabirio Postumo, Pro Murena, De Haruspicio Responso, De Natura Deorum, De Divinatione, Pro Scauro, Pro S. Roscio Amerino, Pro Rabirio Perduellionis Reo, Pro Quinctio, Pro Balbo, Post Reditum, In Senatu, Orator, and Pro Sulla.

15 The 31 texts that use *pertimescere* are, in descending absolute frequency: Ammianus Marcellinus' *Rerum Gestarum*, St. Jerome's *Vulgate*, Ovid's *Metamorphoses*, Ovid's *Epistulae*, Boethius' *Consolatio Philosophiae*, Bede's *Historiam Ecclesiasticam Gentis Anglorum*, Cornelius Nepos' *De Viris Illustribus*, Apuleius' *Metamorphoses*, Tacitus' *Annales*, Seneca's *Ad Lucilium Epistulae Morales*, Sallust's *Bellum Jugurthae*, Ovid's *Ars Amatoria*, Livy's *Ab Urbe Condita*, Aulus Gellius' *Atticae Noctae*, *Epistulae*, Tibullus' *Elegiae*, Terence's *Phormio*, Sidonius Apollonius' *Epistulae Books I-VII*, Seneca's *Hercules Furens*, Seneca's *De Tranquillitate Animi*, Seneca's *De Ira*, Quintilian's *Institutio Oratoria*, Quintus Cicero's *Commentariolum Petitionis*, Prudentius' *Peristephanon Liber*, St. Augustine's *Epistulae*, Plautus' *Truculentus*, Plautus' *Rudens*, Plautus' *Pseudolus*, Plautus' *Curculio*, Celsus' *De Medicina*, and Martial's *Epigrammata*.

16 The 24 authors who use *pertimescere* are, in descending absolute frequency: Ammianus Marcellinus, Ovid, St. Jerome, Seneca, Boethius, Plautus, Cornelius Nepos, Bede, Apuleius, Sallust, Tacitus, Livy, Q. Tullius Cicero, Tibullus, Augustine, Prudentius, Pliny the Younger, Sidonius Apollinaris, Terence, Celsus, Aulus Gellius, and Quintilian.

attributed to him. While these percentages are not necessarily connected, this large quantity of words allows for general conclusions to be drawn about the way in which Cicero writes about fear. These calculations also reinforce the need for the continued use of observed relative frequencies.

Cicero accounts for 146 of the 220 instances of *pertimescere*,¹⁷ or 66.36%. This large number of instances allow for a fairly clear study of how Cicero uses the verb. Yet, the 74 other instances of the verb come from 47 different authors. While it may be easy to reliably generalize how Cicero uses the verb, it is difficult to understand how other authors use this word because his sample is the only one with a decent size. The uneven distribution of the instances of *pertimescere* results in a sample of examples that are not necessarily representative of how all writers of Classical Latin used *pertimescere*.

Within these three separate corpora – the Composite Corpus of Fear, the Ciceronian Corpus of Fear, and the Non-Ciceronian Corpus of Fear – the relative frequency of *pertimescere* and other verbs of fearing – specifically *pertimescere*, *timere*,¹⁸ *vereri*,¹⁹ *metuere*,²⁰ *extimescere*,²¹ *formidare*,²² and *pavere*²³ – can be compared to create a better picture of how different Latin authors used this specific subset of words.

These frequencies, depicted in Figure 2, help to provide an overview of *how* these different words of fearing were used. The relative frequencies of each verb have been calculated within each corpus. For example, in the Composite Corpus of Fear, *pertimescere* accounts for 220 out of 3,260 verbs of fearing or 67.48 per 1,000 verbs, whereas in the Ciceronian Corpus of Fear, *pertimescere* accounts for 146 out of 941 instances of verbs of fearing, or 155.15 per 1,000 words. The comparison of these frequencies demonstrates that *pertimescere* tends to be one of the least common words of fearing and provides some explanation as to why the verb has been previously disregarded in other word studies in the lexicon of fear.

In order to determine *who* is using these different verbs of fearing and *what texts* are using the verbs, the Ciceronian and Non-Ciceronian Corpora of Fear are broken down further. In Figure 3, the Non-Ciceronian Corpus of Fear is broken down into the different authors. In Figure 4, the Ciceronian Corpus

17 The Latin corpus of the Packard Humanities Institute (PHI) contains approximately 2 million words than the PhiloLogic corpus, which is extensively studied in this paper. The PHI provides only five more instances of *pertimescere*, and thus demonstrates that the PhiloLogic search system provides a representative sample of the way in which the verb is used in Classical Latin.

18 Meaning 'to experience fear, to be afraid' (OLD s.v. *timeō*)

19 Meaning 'show reverence or respect for, be in awe of' (OLD s.v. *vereor*)

20 Meaning 'to regard with fear, to be afraid of (a person or a thing)' (OLD s.v. *metuō*)

21 Meaning 'to take fright, be alarmed' (OLD s.v. *extimescō*)

22 Meaning 'to be afraid of, fear, dread; (OLD s.v. *formidō*)

23 Meaning 'to be frightened or terrified' (OLD s.v. *paveo*)

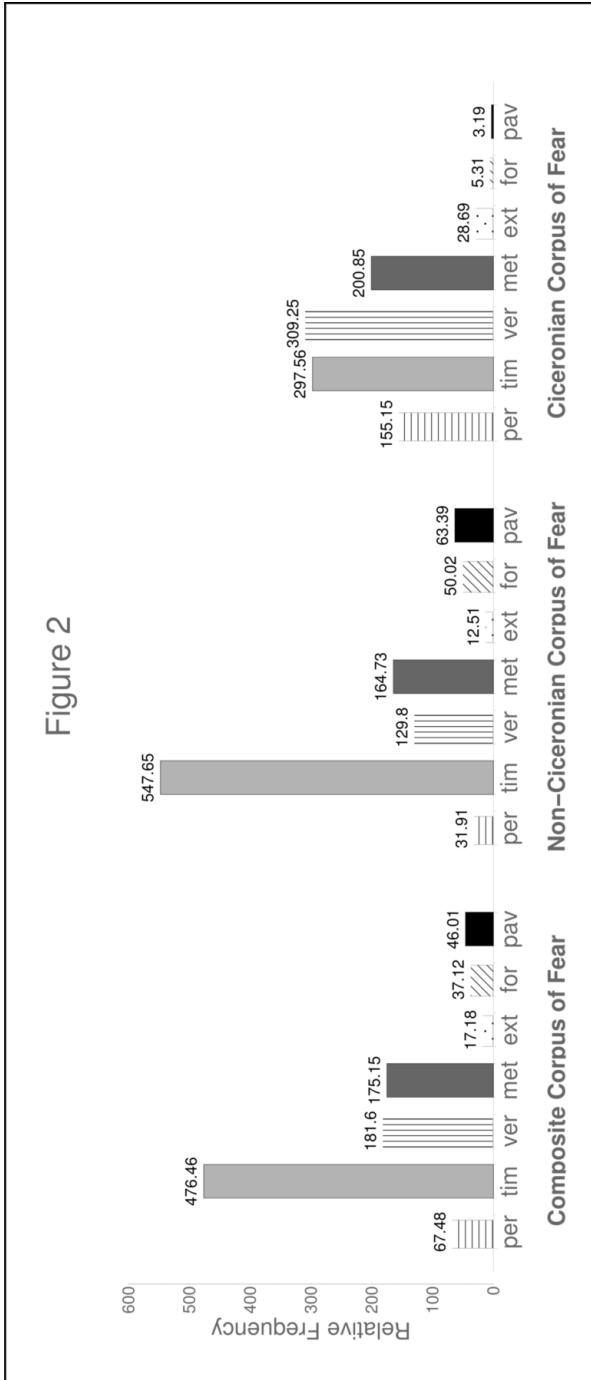


Figure 2. The Relative Frequencies of Words of Fearing in the Composite Corpus of Fear, the Non-Ciceronian and Ciceronian Corpora. This figure looks at the relative frequency (per 1,000 words) of *perimescere* (per), *timere* (tim), *vereri* (ver), *metuere* (met), *extimescere* (ext), *formidare* (for), and *pavere* (pav) in three different corpora: the Composite Corpus of Fear, the Ciceronian Corpus of Fear, and the Non-Ciceronian Corpus of Fear.

Figure 3

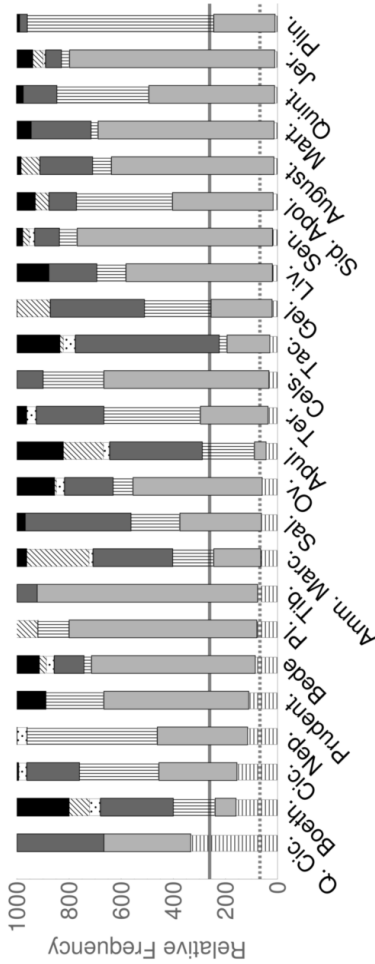


Figure 3. The Relative Frequencies of Words of Fearing in the Composite Corpus of Fear (By Author). This figure shows the relative frequency (per 1,000 words) of the words of fearing in the Composite Corpus of Fear divided into authors. The dashed line indicates the average relative frequency of *peritimescere* in the texts from authors who are not Cicero. The thick line indicates the average relative frequency of *peritimescere* for the texts of Cicero. See Appendix A for the exact relative and absolute frequencies of the different verbs of fearing.

Figure 4

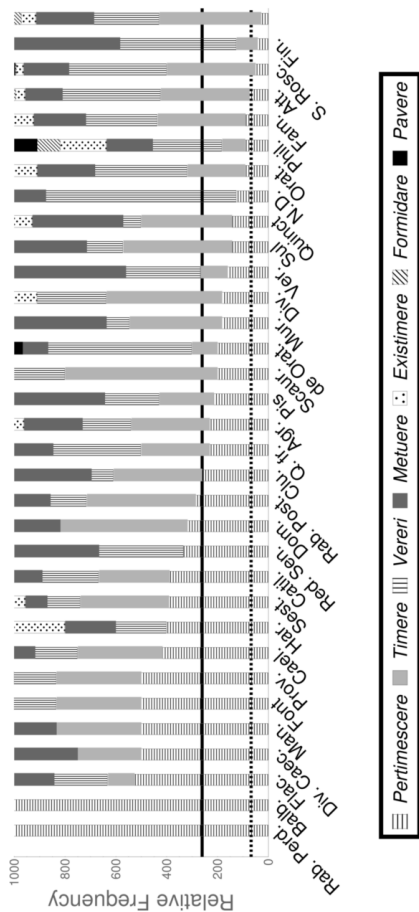


Figure 4. The Relative Frequencies of Words of Fearing in the Ciceronian Corpus of Fear. This figure demonstrates the relative frequencies (per 1,000 words) of the words of fearing in each individual text from Cicero, which contains an instance of *pertimescere*. The solid line indicates the average relative frequency of *pertimescere* in the Ciceronian corpus of Fear, disregarding *Pro Rabirio Perduellionis Reo* and *Pro Balbo* because they each contain only word of fearing which is *pertimescere*. The dashed line indicates the average relative frequency of *pertimescere* in the Non-Ciceronian Corpus of Fear. See Appendix B for the exact relative and absolute frequencies of the different verbs of fearing.

Figure 5

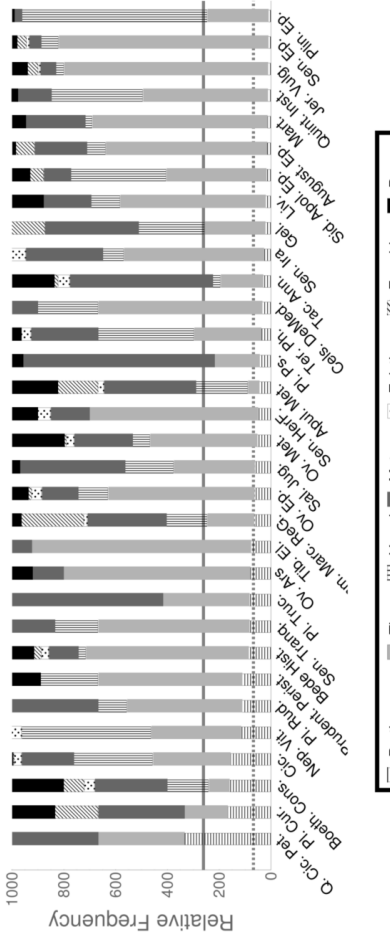


Figure 5. The Relative Frequencies of Words of Fearing in the Non-Ciceronian Corpus of Fear. This figure demonstrates the relative frequencies (per 1,000 words) of the words of fearing in each individual text from authors beside Cicero, which contains an instance of *peritimescere*. The solid line indicates the average relative frequency of *peritimescere* in the Ciceronian Corpus of Fear, disregarding *Pro Rabirio Perduellionis Reo* and *Pro Balbo* because they each contain only word of fearing which is *peritimescere*. The dashed line indicates the average relative frequency of *peritimescere* in the Non-Ciceronian Corpus of Fear. See Appendix A for the exact relative and absolute frequencies of the different verbs of fearing.

of Fear is broken down into its different texts so that the relative frequencies of words of fearing in each separate text can be compared amongst themselves and amongst the texts in the Non-Ciceronian Corpus of Fear, which are shown in Figure 5.

These numbers demonstrate how, within each individual text, Cicero does in fact use *pertimescere* at rates that are indeed irregular. Only 3 of 32 texts within Cicero's corpus have a rate beneath the average relative frequency in the Non-Ciceronian Corpus of Fear, 6.81%. In contrast, only Quintus Tullius Cicero's *Commentariolum Petitionis*, from the Non-Ciceronian Corpus of Fear, exceeds – or even comes close to – the average rate of *pertimescere* in the individual texts of Cicero. This suggests that Cicero truly does use *pertimescere* more often.

To further support this hypothesis, the number of times that each word of fearing is the most frequent, second most frequent, third most frequent, etc., can be calculated and, subsequently, the relative frequency of these rankings can be analyzed (Figure 6, Figure 7). In both corpora, *extimescere*, *formidare*, and *pavere* have a high tendency to be the least frequent verbs of fearing. *Pertimescere* has the greatest tendency to be the fifth most common word of fearing in the Non-Ciceronian Corpus of Fear, whereas in the Ciceronian Corpus of Fear, the word bounces between being the first, second, third, and fourth most common verbs of fearing. In fact, it is the most frequent word of fearing 35.29% of the time in the Ciceronian Corpus of Fear compared to the 3.03% in the corpus for comparison. Overall, Cicero has a tendency to use the word more often. Within individual texts, Cicero uses the word at such great frequencies that he seems to have a distinct preference for the verb. Because he uses the verb at rates that are significantly greater, the contexts in which Cicero uses *pertimescere* are particularly interesting, as will be shown below.

3. THE TIME CONSTRAINTS OF THE CORPORA

The reason *why* Cicero seems to have a preference for the verb can possibly be found by sorting the relative frequencies of words of fearing by the approximate time of each author and then by the era²⁴ of the author in order to discern if there was a correspondence between the date and the texts using *pertimescere*. An examination of the entire Composite Corpus of Fear shows the general distribution of words of fearing within the PhiloLogic corpus. For seventeen of the authors who use *pertimescere*, the relative frequency of the verb remains consistently below the average frequency of .054%. For seven authors,

24 These eras include: "Early Latin" from c. 300BC up to c. 90 BC, the "Golden Age of Latin" from 90 BC to AD 17, "Silver Latin" from AD 17 to c. AD 150, and "Late Latin" from AD 150 until the development of Medieval Latin (Howatson 332-333).

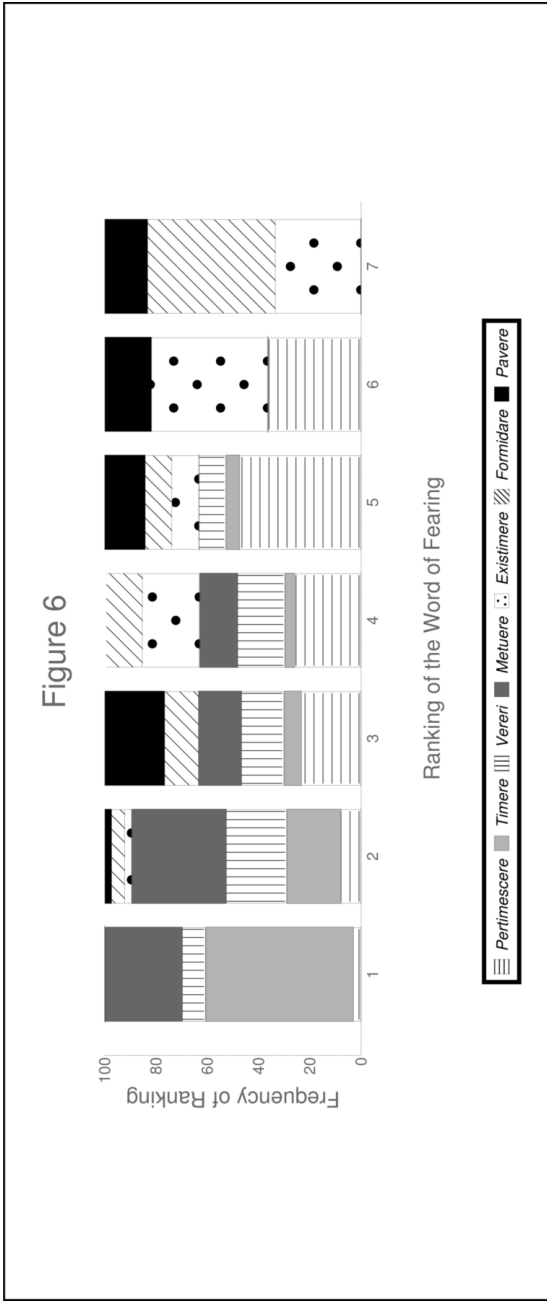


Figure 6. The Relative Frequencies of Rates in the Non-Ciceronian Corpus of Fear. This figure shows the relative rate at which each word is the most frequent (1), second most frequent (2), third most frequent (3), fourth most frequent (4), fifth most frequent (5), sixth most frequent (6), and seventh most frequent (7) word of fearing in the Non-Ciceronian Corpus of Fear.

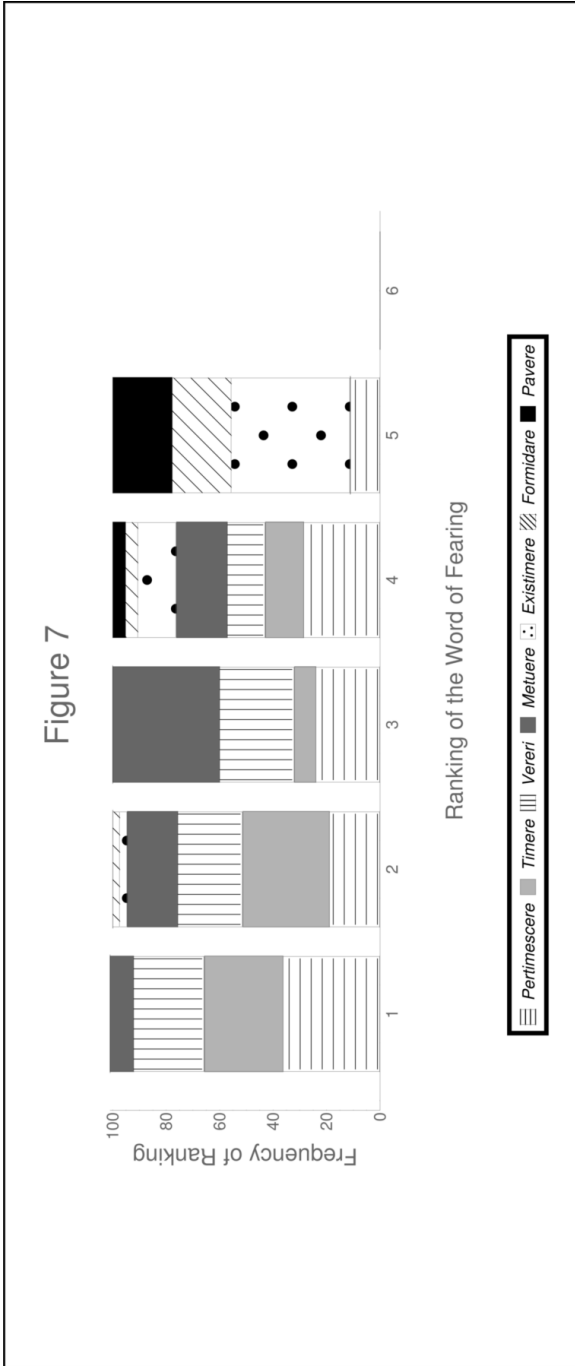


Figure 7. The Relative Frequencies of Rates in the Ciceronian Corpus of Fear. This figure shows the relative rate at which each word is the most frequent (1), second most frequent (2), third most frequent (3), fourth most frequent (4), fifth most frequent (5), sixth most frequent (6), and seventh most frequent (7) word of fearing in the Ciceronian Corpus of Fear.

the relative frequency exceeds the average rate. Four of these authors – Cicero, Quintus Tullius Cicero, Cornelius Nepos, and Tibullus – are centered on the first century BC in the “Golden Age of Latin” and the tumultuous nature of the century may offer some explanation for the expression of excessive fear.²⁵ The other three – Ammianus Marcellinus, Boethius, and Bede – occur in the fifth, sixth, and eighth centuries AD respectively and can be classified as “Late Latin.” Because of the large span of time covered and because of the incomplete nature of the corpus during these centuries, it is difficult to draw a cursory conclusion. The PhiloLogic Latin corpus provides only a brief overview of the texts available from the third to eighth centuries AD since its focus is primarily on Classical Latin. Therefore, it is not possible to be certain about the use of fear or *pertimescere* within this later era of literature.

Looking at the distribution of the authors within the Non-Ciceronian Corpus of Fear across different eras focuses on authors who are using verbs of fearing in their writing. As such, eight authors exceed the average relative frequency, which has increased to 6.82%. While the previous seven authors who could account for the highest prevalence of *pertimescere* have been accounted for, the recent addition, Ovid, stands alone and comes from the “Silver Age of Latin.” He barely exceeds the average rate, and thus stands more as a peculiarity. This prevalence of *pertimescere* may be because of the relative size of Ovid’s corpus.

4. THE GENRES OF THE CORPORA

Because it provides a kind of broad context in which the general intention of the author is revealed, a consideration of the genre of the texts that contain instances of *pertimescere* can also help to explain why the Roman authors used such a strong word of fearing. Three main categories of genre can be constructed: verse, prose/verse, and prose with the subcategories of drama/tragedy and drama/comedy for verse. Because Cicero’s texts are all in prose, it is difficult to compare genre between the Ciceronian and Non-Ciceronian Corpora of Fear. The Non-Ciceronian Corpus of Fear provides the only way to consider the impact of genre on the use of *pertimescere*. Of the texts, 41.94% are verse,²⁶ 9.68% are prose/verse,²⁷ and 48.39% are prose.²⁸ Of the instances of *pertimes-*

25 See H.H. Scullard’s *From the Gracchi to Nero: A history of Rome from 133 B.C. to A.D. 68* and Theodor Mommsen’s *The History of Rome* amongst others for a deeper discussion of the end of the Roman Republic.

26 These texts written in verse include Ovid’s *Metamorphoses*, *Epistulae*, and *Ars Amatoria*; Plautus’ *Truculentus*, *Rudens*, *Pseudolus*, and *Curculio*; Tibullus’ *Elegiae*; Prudentius’ *Peristephanon Liber*; Martial’s *Epigrammata*; Sidonius Apollinaris’ *Epistulae*, Books I-VII; Terence’s *Phormio*; Seneca’s *Hercules Furens*; and Aulus Gellius’ *Atticae Noctae*.

27 These texts written in a combination of verse and prose include Boethius’ *Consolatio Philosophiae*; Apuleius’ *Metamorphoses*; and Aulus Gellius’ *Noctae Atticae*.

28 These texts written in prose include Ammianus Marcellinus’ *Rerum Gestarum*; St. Jerome’s

cere, 32.43% are in texts written in verse, 9.46% are in texts written in prose/verse, and 58.11% are in texts written in prose (Figure 8).²⁹ These percentages provide some insight on the distribution of *pertimescere* across different genres and show that *pertimescere* tends to occur more commonly in texts written in prose.

The main intersection of genre between the Non-Ciceronian and Ciceronian corpora is treatises and letters. Within the Ciceronian Corpus of Fear, 15.63% of his texts are treatises, or essays on specific subjects, and contain 8.22% of the occurrences of *pertimescere* (Figure 9). Within the Non-Ciceronian Corpus of Fear, 26.67% of the texts are treatises and contain 9.30% of the occurrences. Though there is a difference in the frequency of the genre of text, the frequency of *pertimescere* remains approximately the same. This category can be subdivided so that, in the Ciceronian Corpus of Fear, 6.25% of these essays are on politics/rhetoric with 4.80% of the occurrences of *pertimescere* and 9.38% of these essays are on philosophy/ethics and contain 3.43% of all instances of the verb. In the Non-Ciceronian Corpus of Fear, there is an even split with 13.33% of these essays on ethics/philosophy and 13.33% of these essays on politics/rhetoric with 4.65% of the occurrences apiece. Again, although the exact frequency for which the texts account for differs, the frequency of *pertimescere* is extremely close. There is a noticeable expression of high fear within these types of texts as the different authors seek to inform their audiences.

Within the Ciceronian Corpus of Fear, 9.38% of his texts can be classified as letters – the lowest frequency compared to Cicero’s speeches and treatises – but a high frequency of 19.86% of the occurrences of *pertimescere* occurs within this specific subset of his texts (Figure 9). These letters are personal letters to his close friends and family members. Not written with the original intention for publication, there is a higher expression of fear from individual to individual just as there is a higher expression of fear from individual to public in Cicero’s speeches. This frequency is the second largest frequency next to the occurrences in Cicero’s speeches, and this is plausible because most of the texts in the Ciceronian Corpus of Fear are his speeches. Twenty percent of the texts are letters, but they contain only 9.30% of the occurrences of *pertimescere*. While there seems to be a connection between the number of texts and the frequency of *pertimescere*, there is some further explanation as well. Cicero is more willing to

Vulgate; Boethius’ *Consolatio Philosophiae*; Seneca’s *Ad Lucilium Epistulae Morales*, *De Tranquillitate Animi*, and *De Ira*; Cornelius Nepos’ *De Viris Illustribus*; Sallust’s *Bellum Jugurthae*; Tacitus’ *Annales*; Livy’s *Ab Urbe Condita*; Q. Tullius Cicero’s *Commentariolum Petitionis*; Augustine’s *Epistulae*; Celsus’ *De Medicina*; and Quintilian’s *Institutio Oratoria*.

²⁹ As noted in the *Thesaurus Latinae Linguae*, *pertimescere* occurs 106 times in his orations and 27 times in his letters. Cicero seems to prefer *extimescere* over *pertimescere* in his works of philosophy. (TLL 10/1.1786.46–47 [Kruse]).

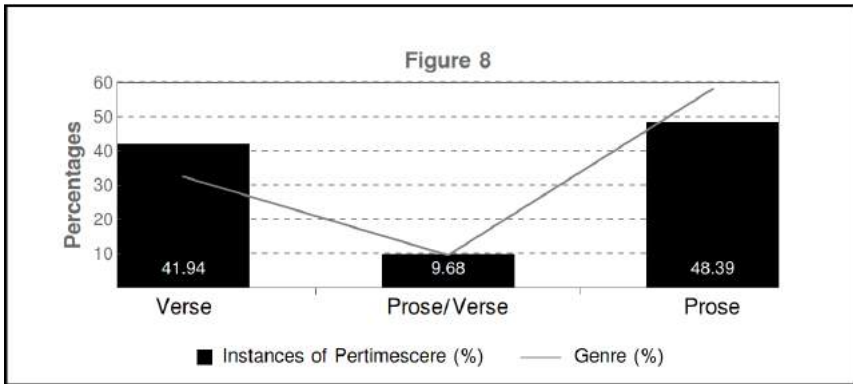


Figure 8. The Correlation between Genre and Instances of *Pertimescere* in the Non-Ciceronian Corpus of Fear. In this graph, the line indicates the percentage for which each genre accounts, and the bars indicate the percentage of instances for which each genre accounts in the Non-Ciceronian Corpus of Fear.

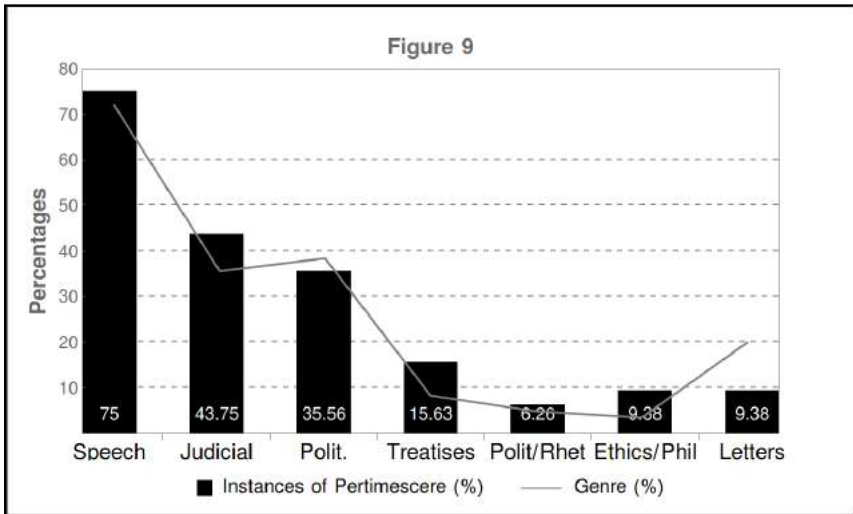


Figure 9. The Correlation between Genre and Instances of *Pertimescere* in the Ciceronian Corpus of Fear. In this graph, the line indicates the percentage for which each genre account, and the bars indicate the percentage of instances for which each genre accounts in the Ciceronian Corpus of Fear.

express his own personal fear as well as the fear of others in his letters because he is neither aiming for any immediate consequences nor is he writing with any specific intention to persuade his audience and influence their feelings.

5. THE GRAMMATICAL PARAMETERS OF *PERTIMESCERE*

Having considered the general distribution of *pertimescere* and other verbs of fearing, the question arises: do these texts within the Composite Corpus of Fear provide a good representative sample of how *pertimescere* is used? Romans use *pertimescere* in three different ways:³⁰ absolutely, with an accusative direct object, and with *ne* to begin a fear clause (*OLD s.v. pertimescō*). Looking at the 74 instances of *pertimescere* from other authors, patterns arise in the frequencies of the syntactical usage of the word. As shown in Figure 10, authors who use *pertimescere* most frequently employ it with an accusative direct object as at Ovid's *Metamorphoses* 1.638

pertimuitque sonos propriaque exterrita voca est
and **she [Io] became very scared** of those sounds and was
terrified by her very own voice³¹

often use it absolutely as at *Metamorphoses* 1.640-641

novaque ut conspexit in unda / cornua, pertimuit seque exsternata refugit

and when she [Io] saw her new horns in the wave, **she took excessive fright** and fled, having been terrified greatly

and rarely use it to introduce a clause of fearing as at *Metamorphoses* 14.184-185

ne deprimeret fluctus ventusve carnima / pertimui

I [Achaemenides] became very scared lest the waves or the winds would sink the boat.

That Cicero tends to use these constructions at similar frequencies suggests that his sampling bias has little impact on the understanding of *pertimescere*. Because his use of *pertimescere* mirrors the use by non-Ciceronian authors, using instances of *pertimescere* from Cicero prove to be a good representative sampling of how the verb is used across the span of extant Classical Latin literature.

30 In comparison, the *Thesaurus Latinae Linguae* presents a more complicated structure for different uses of *pertimescere* (TLL 10/1.1786.41–1789.42 (Kruse)). The arrangements under IA2 (indicatur cui (rei) quis timeat, sollicitus sit) and 1B are very similar to *OLD s.v. pertimescō* a and b).

31 All English translations of the Latin excerpts are my own.

DEFINITIONS OF FEAR:

Before individual instances of *pertimescere* are examined, a basic understanding of fear should be developed in order to set the groundwork for a better understanding of the choices involved with the different grammatical uses of the verb. Fields believes that there are three important elements underlying the human understanding of fear:

- (1) Fear looks towards some perceived future evil.
- (2) We can use *fear* when we do not actually feel the full emotion and rather intend to represent avoidance.
- (3) *Fear* is the broadest term we use to represent the emotion accompanied by pain at the anticipation of a future evil. (21).

Moreover, she determines that fear depends on uncertainty and that uncertainty

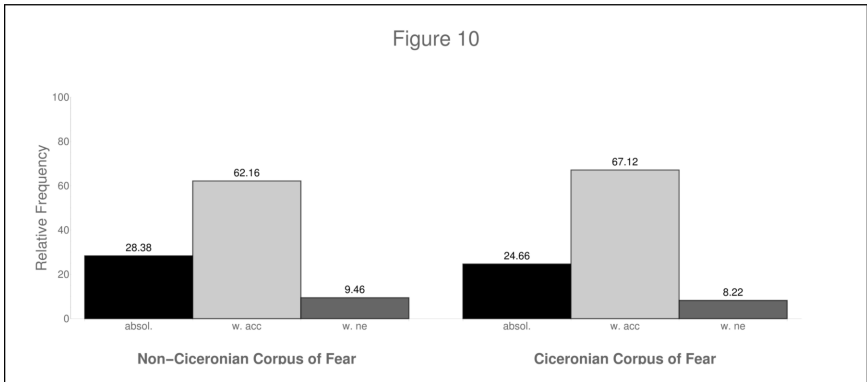


Figure 10. The Constructions of *Pertimescere*. This figure shows the percent frequency of the constructions of *pertimescere* – absolutely (absol.) with an accusative direct object (w. acc) and with *ne* to signal a clause of fearing (w. *ne*) – by the users of *pertimescere* and by Cicero.

often implies futurity (Fields 27). Similarly, Riggsby conceives of three different elements of fear: (1) the “undesirable” element (though little or no fear may actually exist), (2) “a certain level of significance,” and (3) “potential” or suspense (5-7). He, like Fields, suspects that “uncertainty is for the future” (9). These components of fear, in particular Riggsby’s, will be used to explain the expression of fear in the following excerpts.

6A. PERTIMESCERE USED ABSOLUTELY

When *pertimescere* is used absolutely, what must be extremely feared is not directly stated. Instead, there is a general expression of fear. The first significant use of *pertimescere* being used absolutely, i.e., without an object, occurs in an early comedy by Titus Maccius Plautus, *Bacchides*, which centers on the misunderstandings of two sisters.³² Chrysalus, the slave of Nicobulus, has just told Nicobulus that Nicobulus’ son is reclining with a married woman and that her husband is threatening the boy. In this passage (*Bac.* 863), Nicobulus cries,

... *Perii, pertimui miser.*³³

I am ruined! Wretched me, **I am very scared!**

Only moments before Nicobulus’ declaration, Cleomachus states to the side that he plans to kill Nicobulus’ son, if he ever meets him (845-849). The quick succession of these statements leaves little doubt as to why Nicobulus is concerned for himself – and his son. The succession of these events also explains why Plautus uses *pertimescere* absolutely and does not provide an explicit object of Nicobulus’ fear. There is simply no need.

The latest instance comes from the much later *Noctes Atticae*, which contains notes on a wide variety of subjects that were of interest to Aulus Gellius. Providing context for Marcus Cato’s speech in defense of the Rhodians and its criticism by Tullius Tiro, Cicero’s freedman, Aulus Gellius writes (6.3.5):

At ubi Perses victus captusque est, Rodienses pertimuere ob ea quae compluriens in coetibus populi acta dictaque erant, legatosque Romam miserunt....

But when Perseus was conquered and captured, the Rhodians **became very scared** on account of things which had been said and done many times in the popular assemblies, and they sent legates to Rome...

32 Due to the constraints of this paper, I have examined the first and last examples listed in the Oxford Latin Dictionary underneath the headword “pertimesco” so as to provide a broad survey of the significant instances of the verb.

33 Absolvite illum, interii, pertimui, infelix.

In the lines immediately preceding these, Aulus Gellius has detailed the way in which the many Rhodians expressed a desire to join Perseus, the king of Macedonia, against the Roman people if the Macedonians and Romans could not make peace (3.2-4). Therefore because of the succession of these two statements, it is clear why the Rhodians were afraid and no explicit restatement of their fear is needed.

Cicero uses *pertimescere* absolutely within the same grammatical parameters. In one of his many extant speeches, Cicero defends Marcus Fonteius against the claim that Fonteius had been poorly managing his province, Gaul (*Font.* 11), and had “siphoned some of the money for himself” (Dyck 12). Towards the end of his speech, Cicero writes about how Marcus Fonteius realizes that if he should be sentenced to death, he will no longer be able to serve as an “ornament or assistant” to his dear mother and sister and that he may leave them “an eternal disgrace and ignominy along with the fiercest grief.” He cares so much about his family that he can be moved to tears,

qui numquam in acie pertimuerit

he who never **became excessively frightened** in the battle line (*Font.* 48).

The audience is left to imagine the life-threatening situations Fonteius faced in the battle line, and this visualization causes them to sympathize more with him. They recognize his bravery in battle and his familial piety. By invoking such traits in this judicial speech, Cicero, as the defense attorney, appeals to the jury’s sense of pathos in an attempt to save his client.

At the beginning of his second oration against Catiline, Cicero begins by describing Catiline as “raging with audacity, breathing wickedness, impiously planning a curse to his country, and threatening you and this city with sword and fire” (*Catil.* 2.1). Cicero writes that because Catiline has fled from Rome and that

non denique intra domesticos parietes pertimescemus.

at last **we will no longer be extremely afraid** within our domestic walls.

From the beginning of the oration, Cicero has emphasized the threat that Catiline poses to the Roman state, and because of this, he does not precisely state what the Romans will no longer have to fear.

When *pertimescere* is used absolutely, it is sometimes accompanied by *de* and a noun in the ablative case. In his *Life of Epaminondas* 7.1, Cornelius Nepos, a contemporary and friend of Cicero, writes:

*Cum eum propter invidiam cives sui praeficere exercitui nolissent duxque esset delectus belli imperitus, cuius errore eo esset deducta illa multitudo militum, ut omnes **de salute pertimescerent**, quod locorum angustiis clausi ab hostibus obsidebantur, desiderari coepta est Epaminondae diligentia.*

When the citizens on account of their jealousy refused to put him in charge of their army and a leader inexperienced in war was chosen, thanks to whose error that mass of soldiers was brought to the point where **they all became very scared for their safety**, because, enclosed in a narrow defile, they were being besieged by the enemy, the diligence of Epaminondas began to be sorely missed

By explaining that the soldiers are very scared “for their safety,” Nepos is providing a more direct explanation for the soldiers’ fear than if he used *pertimescere* absolutely. That brief acknowledgement of the reason for the soldiers’ fear sets up Nepos’ explanation of the dangerous position in which their leader has placed them. He influences how his readers are empathizing with the soldiers.

Cicero also accounts for one of the few instances of *pertimescere* with *de* and a word in the ablative case. In his persecution of Gaius Verres for extortion and general misgovernment and oppression, Cicero writes about how pirates attacked the city of Syracuse and burned the Roman fleet at Sicily after command of the fleet had been handed over not to a Roman, but to Cleomenes the Syracusan who led his men in flight (*Ver.* 2.5.83-100). The Roman commanders, who lost their ships, testified to the Sicilians that it was indeed because of Verres’ mismanagement that such a tragedy had happened (2.5.101). Verres in order to protect himself decided that these men had to be put to death (2.5.103), and as judge and jury, Verres declared them guilty of betraying the fleet to the pirates (2.5.114).

*Hic cuncti Siculi, fidelissimi atque antiquissimi socii, plurimis adfecti beneficiis a maioribus nostris, graviter commoventur et **de suis periculis fortunisque omnibus pertimescunt**.*

Here all the Sicilians, our most faithful and most ancient allies, affected by very many kindnesses on part of our ancestors, were greatly moved and **they feared about their own dangers and all their fortunes** (*Ver.* 2.5.115).

Having just provided a detailed explanation of the plight of the commanders of the Roman fleet and their families, Cicero has been establishing a basis for his audience's understanding of the Sicilians' fear. Through the phrase following *de*, Cicero gives to his audience a more concrete reason behind their fear than if he had omitted this prepositional phrase.

6B. PERTIMESCERE WITH AN ACCUSATIVE

In contrast to this abstract expression of the motivation behind fear, there is also the use of *pertimescere* with an accusative direct object.³⁴ This is the most common way the Latin authors, including Cicero, use the verb (Figure 10). The first significant use of *pertimescere* being used in this way is a fragment of a comedy by Lucius Afranius:

numero inepti pertimuiſtis caſſam terriculam adveſari.

You were quick to fear the empty menace of your enemy, silly you.³⁵

When *pertimescere* is used in this way, the fear of the speaker or the doer of the action is directed towards a specific object, in this instance the “empty menace.” This object is almost always an abstract idea or a group, accordingly a *terrícula* is more literally translated as an “object of terror” (*OLD* s.v. *terrícula*). Very rarely is it a physical object or a single person. This makes sense due to the high level of fear expressed by *pertimescere*.

The latest significant instance is at the *Metamorphoses* 6.6 as Apuleius writes about how Venus ascends into the sky. She rides in her chariot, which was wrought by Vulcan, as doves lead the way and sparrows follow in the chariot's wake.

*nec obvias aquilas vel accipitres rapaces pertimeſcit magna
Veneris canora familia.*

**The sonorous household of the mighty Venus is very scared
of neither hostile eagles nor rapacious hawks.**

While the sparrow especially was recognized as prey for hawks (*Ael. NA* 2.14), these birds, under the protection of the goddess of love, fear neither eagles nor hawks, i.e., groups of animals. The idea of a group is terrifying, but the fact that

34 As noted by the *Thesaurus Latinae Linguae*, things (*res*) or living beings (*animantes*) are often the object of *pertimescere* (*TLL* 10/1.1787.68-1788.55 (Kruse)).

35 This fragment may be found in in the *Comicorum Romanorum Fragmenta* (CRF) 270.

it is a group of animals that are much bigger and fiercer than the sparrows or doves makes it even more frightening. Apuleius is directing the fear of a group of animals towards another group and thus uses a word of fearing with a stronger connotation in order to express the higher level of “undesirable” element in this danger when Riggsby’s definition of “fear” is taken into consideration (5-7).

The tendency of Roman authors to lean towards the use of *pertimescere* with an abstract object is shown in Publius Ovidius Naso’s *Ex Ponto* 3.1.156,

sentiet illa / te maiestatem pertimuisse suam.

She will think that **you were excessively frightened at her greatness.**

Majestas, “greatness,” is an abstract concept that cannot be touched. Ovid is pleading to his wife to appeal to Augustus’ wife, Octavia, so that Octavia may urge her husband to recall Ovid from exile. He believes that Octavia will think that his wife fears her greatness on account of his wife’s sincere and desperate pleas and will be swayed more greatly towards his cause.

There are only a few instances where the object of fear is a person. Sallust, a contemporary of Cicero, is one of six authors who use the word in this way. Cicero uses *pertimescere* with a certain individual as an object only three times. These three instances are in his *Epistulae ad Familiares*, his *Philippicae*, and his *Pro Flacco*.³⁶ Out of the 42 instances where authors other than Cicero and Sallust use *pertimescere* with a direct object, only 14.29% of the instances have a singular person as the object.³⁷ This shows that this construction where *pertimescere* takes a single person as a direct object is less common. Taking into account Riggsby’s elements of fear, an individual generates far less of an “undesirable” element as well as a lower “level of significance,” and so it makes sense that there are so few instances where the object of fear is an individual (9).

Where Cicero has *pertimescere* take an accusative direct object, 96.94% of the time Cicero writes in the same way as other authors and uses a direct object which is a collective or an abstract noun. Furthering his argument against Gaius Verres, Cicero writes about Verres had demanded that a bronze statue of Diana, sacred to Segesta, be given to him (2.4.75) and that he put great financial pressure on the common people and threatened the magistrates until the Segestans conceded (2.4.76). Having recounted these things, Cicero asks,

36 These instances occur in Section 44 of *Pro Flacco*, Book 7 Letter 11 Section of his *Epistulae ad Familiares*, and Speech 2 Section 74 of *Philippicae*.

37 These instances occur in Book 3 Poem 4 of Tibullus’ *Elegiae*, in Book 9 Card 418 of Ovid’s *Metamorphoses*, in Book 1 Line 10 of Ovid’s *Ars Amatoria*, in the *Excerpta Valesiana* Book 12 Chapter 15 Section 88 of Ammianus Marcellinus’ *Rerum Gestarum*, in the Book of Numbers Chapter 22 and the Book of Sirach Chapter 48 in the Latin Vulgate. Tibullus, Ovid, and Ammianus Marcellinus wrote after both Sallust and Cicero, suggesting that this construction may have become more prevalent after this time period or simply that earlier evidence has been lost.

hanc tu tantam religionem si tum in imperio propter cupiditatem atque audaciam non pertimescebas, ne nunc quidem in tanto tuo liberorumque tuorum periculo perhorrescis?

If then, while in command, **you were not fearing this reverence so much** on account of your greed and audacity, don't you now shudder amid such great danger to yourself and your children (*Ver.* 2.4.78).

In a speech defending Gaius Rabirius against the charges of murder, Cicero also recognizes the need to also defend the foundations of the senatorial government. In a fragment of the text, Cicero argues that

nullus est reliquus rex, nulla gens, nulla natio quam pertimescatis
There is no remaining king, no people, no tribe, **which you should fear** (*Rab. Perd.* 33).

Cicero then goes on to argue that the Roman people do not need to be afraid of outside threats, but that they need to be wary of *intestinis malis*, “evils from within,” and *domesticis consiliis*, “domestic plots.” In the former excerpt from *In Verres*, he speaks about fear of an abstract concept, and in the latter example, about the fear of a group. By addressing fear in this way, Cicero follows the general template for *pertimescere*, i.e., he focuses his fear on abstract objects or groups, which express an “undesirable element,” “a level of significance,” and an element of “potential (Riggsby 5-7).

6C. PERTIMESCERE WITH NE

The final, and least common, use of *pertimescere* is in pairing the verb *ne* to introduce a clause of fearing. *Pertimescere* is used in this way to express fear of a potential series of consequences. The earliest significant use of this construction is in Cicero's *De Lege Agraria* 1.25 where he writes:

Cum vero scelera consiliorum vestrorum fraudemque legis et insidias quae ipsi populo Romano a popularibus tribunis plebis fiant ostendero, pertimescam, credo, ne mihi non liceat contra vos in contione consistere.

When in truth I have shown the wickedness of your plans and the deceit of the law and the treachery which is perpetrated by the tribunes of the people on the Roman people, **I will be very scared**, I suppose, **that I won't be permitted to take a stand**

against you in the assembly.

Cicero fears that he will not be allowed to appear in the assembly once he reveals all the wrongs and crimes committed by the tribunes. This element of futurity is expressed through the tense of *pertimescere*, and the connection between the future and uncertainty, and between uncertainty and fear leads to the use of a strong verb of fearing (Fields 27).

Cornelius Nepos writes about how Alcibiades joined the Lacedaemonians with the intentions of turning against his enemies in Athens, who were also the enemies of Athens. Alcibiades led them in a series of political and military choices that put Athens into a state of blockade (*Alc.* 4.5-7) and

Pertimuerunt ne caritate patriae ductus aliquando ab ipsis descisceret et cum suis in gratiam rediret.

They [the Lacedaemonians] became very scared that, led by affection for the fatherland, he would at sometime desert them and would return would return to favor with his followers (*Alc.* 5.1).

The Lacedaemonians fear that Alcibiades may switch sides and rejoin the Athenians at an unpredictable time. Both Cicero and the Lacedaemonians fear situations that have a component potential and uncertainty (Fields 27). Both authors express this through the use of the subjunctive mood, which is used in cases of potentiality, in the fear clause.

7. PERTIMESCERE WITH DIFFERENT FRAMES OF TIME

A pattern is discernible in how Roman authors use *pertimescere* depending on the time indicated by the verb. Figure 11 shows that when authors use a form of the verb which expresses an action taking place in the past, they rarely negate it.

It is easier to state that a person had been very scared or had taken excessive fright because it becomes easier to evaluate how frightening things were and to admit this fear in retrospect. For example, writing about how his troops dealt with Alexandrian troops, who were engaging them from across the Nile, Caesar recounts how his men charged across the Nile and

quorum impetum adeo pertimuerunt hostes ut in fuga spem salutis collocarent

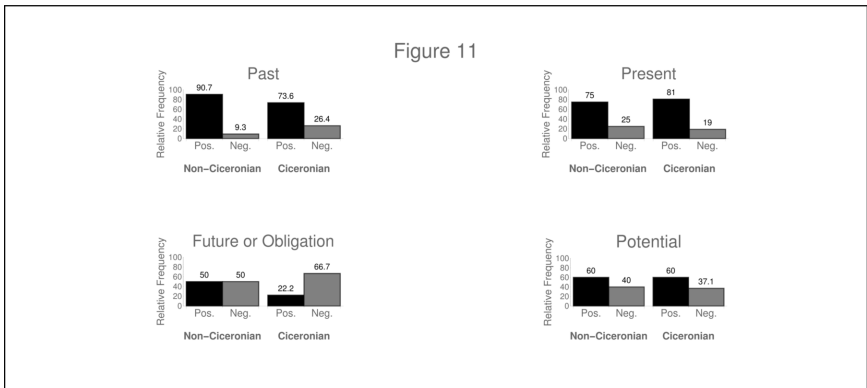


Figure 11. The Relationship between Time and the Negative Particle. This figure contains four graphs which show the state of time – Past, Present, Future or Obligation, or Potential – to which *pertimescere* refers. Within each graph is a breakdown of the percent frequencies at which *pertimescere* is negated by a negative particle within the Non-Ciceronian and Ciceronian Corpora of Fear.

they [the Alexandrians] became so afraid of the enemies attack **that that they placed their hope of safety in flight** (*B. Alex.* 29).

In his *Epistulae ad Familiares* 12.15.1, Cicero tells Publius Lentulus that, when Cicero had placed the province of Asia and its revenue into his hands,

quod cum pertimuisset Dolabella
Dolabella had become excessively frightened at this

because Dolabella had been poorly mismanaging the province. In both instances, the authors, in retrospect, acknowledge their enemies’ great fear. It is easier to acknowledge someone else’s fear because it is simpler to gauge the significance of what was feared. Authors admit personal fear when writing in a past frame of time. In his *Epistulae* 5.65 speaking as Oenone, the first wife of Paris, Ovid writes,

Pertimui; cultus non erat ille tuus.

I was very scared; that dress was not yours.

He has Oenone openly admit her great fear as she recounts her tale of abandonment because in this moment she fears that Paris is not returning home because

she does not recognize the clothes of the man on the deck of the returning ship. There is a moment of suspense as Oenone waits for the ship to come close enough for her to discern who is returning from Sparta and a moment in which she imagines the most unpleasant outcome, i.e., Paris not returning to Troy. These two elements lead to her admission of her fear.

As illustrated in Figure 11, Cicero prefers a form of the verb that expresses an action taking place in the future or an action that expresses obligation, and he uses a negative particle for 66.7% of these occurrences. In his *Philippicae* 2.118 he writes,

contempsi Catilinae gladios, non pertimescam tuos
I paid heed to the swords of Catiline, **I will not fear yours.**

This negation makes sense with the future indicative form of *pertimescere*. Cicero has faced Catiline, his greatest foe, so why should he fear Antony, who seems to be threatening the Roman Republic just as Catiline once did? In situations that reflect previous ones, it is easy to give a warning and say that a person must not become very scared or take excessive fright. Cicero assumes that his audience recalls Catiline's conspiracy, and because of this, deems that Antony is less of a threat. Because he is a less significant cause of fear, Cicero negates this expression.

When Cicero does take the time to negate *pertimescere*, he is not completely canceling the idea that something must be feared. While *pertimescere* expresses a high degree of fear, there are other tiers where things are still moderately feared at a level that can be accepted and matched by the text's audience and where things are not feared whatsoever. Determining the tier to which the author wants his characters to increase or decrease their levels of fear depends on context. Cicero suggests that he will not fear Antony very much because Cicero has already faced Catiline. Cicero does not completely deny that Antony poses some sort of threat to himself and the Roman Republic. When he does not negate such constructions of *pertimescere*, Cicero sometimes is stating the facts. More often than not, Cicero omits the negative particle with this construction of the verb in a comparison or in a question where he makes an assumption that the object or group should not be feared.

Other Latin authors who use *pertimescere* in this same construction, which expresses future or obligatory action, appear to have a tendency to use *pertimescere* positively and negatively with the same frequency. Figure 12 shows that Cicero uses a future or obligatory construction far more often than other authors in the Composite Corpus of Fear.

Cicero may have chosen this construction stylistically or because the

context requires it. It is important to note that this high usage may distort how scholars think *pertimescere* is used in such situations. The low usage of this construction by other authors does not stand as a good comparison to Cicero’s high usage of the same, so it becomes difficult to judge whether Cicero uses the verb exactly like other Latin authors or not. If Cicero does, in fact, use *pertimescere* in a way that is identical to other authors, an even clearer image of the use of the word is created. If the way in which Cicero uses the word seems to deviate from other authors, it becomes more difficult to discern if the way in which he uses it is particularly distinctive to Cicero alone. His usage may also have fit in as part of a broader use of the word that has been lost due to the quantity of extant texts and due to the fact that so many texts that remain deal primarily with war and politics.

8. NECESSITY, OBLIGATION, AND PROPRIETY

A closer look at how Cicero uses the *pertimescere* shows that he conforms to the guidelines defined by how the word is used by the Non-Ciceronian Corpus of Fear, while still making certain stylistic choices that define him as an

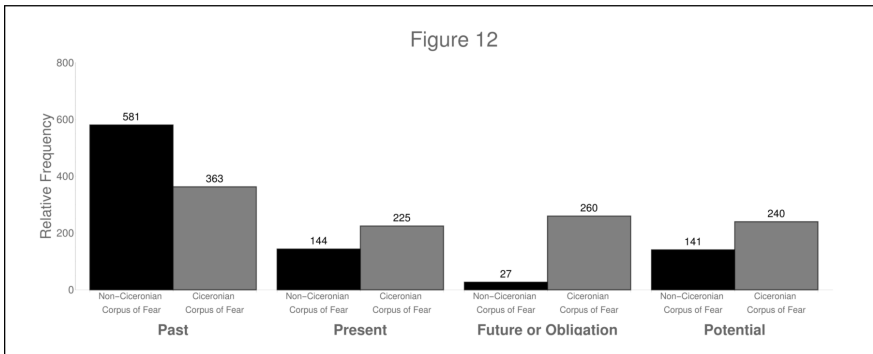


Figure 12. The Percent Frequency of States of Time. This figure shows the percent frequency of the states of time to which *pertimescere* refers within the Non-Ciceronian and Ciceronian Corpora of Fear.

author. Cicero has a stronger tendency than other authors to use gerunds, gerundives, and the passive periphrastic construction in order to show necessity, obligation, and propriety (Figure 12). He especially tends to use this construction of *pertimescere* in his speeches against Catiline. When Cicero uses this form of the verb, he conforms to the usage of all the Latin authors and negates the verb. For example, in his oration *In Catilinam* 3.16, Cicero writes,

*Quem quidem ego cum ex urbe pellebam, hoc providebam animo, Quirites, remoto Catilina **non** mihi **esse** P. Lentuli somnum **nec** L. Cassi adipem nec C. Cethegi furiosam temeritatem **pertimescendam**.*

Certainly when I was driving him from the city, I was foreseeing in my mind, citizens, that **neither** the lethargy of Publius Lentulus, the corpulence of Lucius Cassius, **nor** the wild temerity of Gaius Cethegus **should be feared** by me, once Catiline was removed.

Cicero negates the statement in order to express that, while Publius Lentulus, Lucius Cassius, and Gaius Cethegus present some threat to him, there should not be any uncertainty concerning Cicero's safety following the removal of Catiline.

The exception occurs when he uses the word in questions where he expects a negative answer, such as at *De Domo Sua* 57 where he asks,

*Utrum, si dies dicta esset, iudicium mihi **fuit pertimescendum** an sine iudicio privilegium?*

If the day had been set, was a trial **to be dreaded** by me or a law against me as an individual, without a trial?

By probing his audience with questions and by deliberately stating the object of fear, Cicero is asking them to consider which outcome would be more frightening.

He also tends to use the construction with *quam* or *magis* in a comparison. At *In Catilinam* 1.29, he tells the Senate, *Sed si quis est invidiae metus, **non est** vehementius severitatis ac fortitudinis invidia **quam** inertiae ac nequitiae **pertimescenda**.*

But if there is any fear of unpopularity, unpopularity based on severity and resolve **must not be dreaded** more strongly **than** unpopularity based on idleness and negligence.

When he does this, Cicero makes an admission that something should be greatly feared, but to what extent and for what reason can be argued. He reasons with them by implementing this construction of *pertimescere* to show obligation or necessity.

9. CONCLUSION

Cicero uses *pertimescere* in a way that is indicative of his authorial voice but at a disproportionate frequency compared to the other authors due to the size of his corpus. Cicero's use of the verb does not have an effect on the overall picture of *pertimescere* because Cicero follows the basic grammatical patterns for the verb, which are used by all other Latin authors. Cicero uses the word in the same three different constructions – as an absolute, as taking an accusative direct object, and as taking *ne* – with the same relative frequency as other authors do. Discounting distinctive stylistic choices, Cicero uses *pertimesco*, *pertimescere*, *pertimui* in a similar manner to all other Latin authors.

In this study, I found that the use of corpus linguistics and basic frequency statistics provided a more objective and comprehensive dimension to an understanding of the language in a way that was quicker and more accurate than what could have been achieved in the past without the use of an automatic search system. By drawing these conclusions through both quantitative and qualitative methods, a more complete picture of the usage of *pertimescere* and a clearer understanding of the lexicon of fear are created.

There is a risk involved in the use of a historical corpus curated not by human choice, but by chance because the corpus may not necessarily be able to provide broad, representative conclusions of how Classical Latin was used. As stated above, if only a few works or a few fragments remain from an author, his extant works contribute to how we understand the Latin language as a whole, but do not necessarily provide enough information for conclusions to be drawn about how he himself wrote. Despite the uneven distribution of texts, basic frequency studies helps to provide a broad picture of how often a word or a group of words was used across time, across texts, and across authors. This knowledge helps readers of Latin to better understand the use of words and how it evolves or stays the same because it becomes clear when, by whom, and in what texts these words are used. With these facts in mind, the closer analysis of individual instances of verbs can be executed for a clearer understanding of how this word is used.

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Appendices

Texts and Authors of the Non-Ciceronian Corpus of Fear															
	Per.		Tim.		Ver.		Met.		Ext.		For.		Pav.		Total
	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	
Q. Cic.	333.33	1	333.33	1	0	0	333.33	1	0	0	0	0	0	0	3
Pl.	166.67	1	166.67	1	0	0	333.33	2	0	0	167.67	1	166.67	1	6
Boeth.	160	4	80	2	160	4	280	7	40	1	80	2	200	5	25
Nep.	115.38	3	346.15	9	500	13	0	0	38.46	1	0	0	0	0	26
Pl.	111.11	1	444.44	4	111.11	1	333.33	3	0	0	0	0	0	0	9
Prudent.	111.11	1	555.56	5	222.22	2	0	0	0	0	0	0	111.11	1	9
Bede	85.71	3	628.57	22	28.57	1	114.29	4	28.57	1	28.57	1	85.71	3	35
Sen.	83.33	1	583.33	7	166.67	2	166.67	2	0	0	0	0	0	0	12
Pl.	83.33	1	333.33	4	0	0	583.33	7	0	0	0	0	0	0	12
Ov.	80	2	720	18	0	0	120	3	0	0	0	0	80	2	25
Pl.	4	80	13	260	1	20	29	580	0	0	1	20	2	40	50
Tib.	76.92	1	846.15	11	0	0	76.92	1	0	0	0	0	0	0	13
Amm. Marc.	64.81	14	180.56	39	157.41	34	305.56	66	13.89	3	240.74	52	37.04	8	216
Ov.	64.1	5	564.1	44	115.38	9	141.06	11	38.46	3	12.82	1	64.1	5	78

Texts and Authors of the Non-Ciceronian Corpus of Fear															
	Per.		Tim.		Ver.		Met.		Ext.		For.		Pav.		Total
	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	
Sal.	62.5	2	312.5	10	187.5	6	406.25	13	0	0	0	0	31.25	1	32
Ov.	59.32	14	495.76	116	76.27	18	186.44	44	29.66	7	8.47	2	144.0734	236	
Ov.	52.63	7	413.53	55	67.67	9	225.56	30	30.08	4	7.52	1	203	27	133
Sen.	Her. F.	50	1	650	13	0	150	3	50	1	0	0	100	2	20
Apul.	Met.	44.44	2	44.44	2	200	9	355.56	16	22.22	1	155.56	7	177.88	45
Pl.	Ps.	43.48	1	173.91	4	0	739.13	17	0	0	0	0	43.48	1	23
Ter.	Ph	37.04	1	259.26	7	370.37	10	259.26	7	37.04	1	0	37.04	1	27
Cels.	DeMed.	33.33	1	633.33	19	233.33	7	100	3	0	0	0	0	0	30
Tac.	Ann.	29.85	2	164.18	11	29.85	2	552.24	37	44.78	3	14.93	1	164.18	67
Sen.	Ira	27.03	1	540.54	20	81.08	3	297.3	11	54.05	2	0	0	0	37
Gel.		21.28	1	234.04	11	255.32	12	361.7	17	0	0	127.66	6	0	47

Appendix A. This table shows the relative and absolute frequency of each word of fearing in the Non-Ciceronian Corpus of Fear. The different authors are listed in descending order of the relative frequency of pertimescere. Ovid, Seneca the Younger, and Plautus, who wrote more than one text with an instance of pertimescere, have their individual cumulative relative frequencies listed so that the distribution of words of fearing can be compared between authors and also have the relative frequencies of their different texts so that the distribution of words can be compared between texts. (continued on next page)

Texts and Authors of the Non-Ciceronian Corpus of Fear															
	Per.		Tim.		Ver.		Met.		Ext.		For.		Pav.		Total
	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	
Liv.	20.41	2	561.22	55	112.24	11	183.67	18	0	0	0	0	122.45	12	98
Sen.	19.91	5	749.05	197	18	68.44	95.06	25	5	19.01	26.62	7	22.81	6	263
Sid. Apol.	17.54	1	385.96	22	368.42	21	105.26	6	0	0	52.63	3	70.18	4	57
August.	14.49	1	623.19	43	72.46	5	202.9	14	0	0	72.46	5	14.49	1	69
Mart.	13.51	1	675.68	50	27.03	2	229.73	17	0	0	0	0	54.05	4	74
Quint.	11.76	1	482.35	41	352.94	30	129.41	11	0	0	0	0	25.53	2	85
Jer.	11.27	8	787.32	559	30.99	22	60.56	43	8.45	6	40.85	29	60.56	43	710
Sen.	10.31	2	809.28	157	67.01	13	46.39	9	10.31	2	36.08	7	20.62	4	194
Plin.	9.8	1	235.29	24	715.69	73	29.41	3	0	0	0	0	9.8	1	102
TOTAL		74		1270		301		382	29			116		147	2319

Appendix A, continued from previous page.

Texts in Ciceronian Corpus of Fear															
	Per.		Tim.		Ver.		Met.		Ext.		For.		Pav.		Total
	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	
Rab. Perd.	1000	1	0	0	0	0	0	0	0	0	0	0	0	0	1
Balb.	1000	1	0	0	0	0	0	0	0	0	0	0	0	0	1
Flac.	526.32	10	105.26	2	210.53	4	157.89	3	0	0	0	0	0	0	19
Div. Caec.	500	4	250	2	0	0	250	2	0	0	0	0	0	0	8
Man.	500	3	333.33	2	0	0	166.67	1	0	0	0	0	0	0	6
Font.	500	3	333.33	2	167.67	1	0	0	0	0	0	0	0	0	6
Prov.	500	3	333.33	2	167.67	1	0	0	0	0	0	0	0	0	6
Cael.	416.67	5	333.33	4	166.67	2	83.33	1	0	0	0	0	0	0	12
Har.	400	2	0	0	200	1	200	1	200	1	0	0	0	0	5
Sest.	391.3	9	347.83	8	130.43	3	86.96	2	43.48	1	0	0	0	0	23

Appendix B. This table shows the relative and absolute frequency of each word of fearing in the Ciceronian Corpus of Fear. The different texts are listed in descending order of the relative frequency of pertimescere. (continued on next page).

Texts in Ciceronian Corpus of Fear															
	Per.		Tim.		Ver.		Met.		Ext.		For.		Pav.		Total
	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	
Catil.	388.9	14	277.8	10	222.2	8	111.1	4	0	0	0	0	0	0	36
Dom.	318.18	7	500	11	0	0	181.82	4	0	0	0	0	0	0	22
Rab. Post.	285.71	2	428.57	3	142.86	1	142.86	1	0	0	0	0	0	0	7
Clu.	260.87	6	347.83	8	86.96	2	304.35	7	0	0	0	0	0	0	23
Q. fr.	230.77	6	269.23	7	346.15	9	153.85	4	0	0	0	0	0	0	26
Agr.	230.77	6	307.69	8	192.31	5	230.77	6	38.46	1	0	0	0	0	26
Pis.	214.29	3	214.29	3	214.29	3	357.14	5	0	0	0	0	0	0	14
Scaur.	200	1	600	3	200	1	0	0	0	0	0	0	0	0	5
de Orat.	200	6	100	3	566.67	17	100	3	0	0	0	0	33.33	1	30
Mur.	181.82	2	363.64	4	90.91	1	363.64	4	0	0	0	0	0	0	11
Div.	181.82	2	454.55	5	272.73	3	0	0	90.91	1	0	0	0	0	11
Ver.	160	12	106.67	8	293.33	22	440	33	0	0	0	0	0	0	75
Sul.	142.86	1	428.57	3	142.86	1	285.71	2	0	0	0	0	0	0	7

Texts in Ciceronian Corpus of Fear

	Per.		Tim.		Ver.		Met.		Ext.		For.		Pav.		Total
	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	Rel.	Abs.	
Quinct.	125	1	0	0	750	6	125	1	0	0	0	0	0	0	8
N.D.	90.91	2	227.27	5	363.64	8	227.27	5	90.91	2	0	0	0	0	22
Orat.	90.91	1	90.91	1	272.73	3	181.82	2	181.82	2	90.91	1	90.91	1	11
Phil.	89.74	7	346.15	27	282.05	22	205.13	16	76.92	6	0	0	0	0	78
Fam.	73.62	12	349.69	57	386.5	63	147.24	24	36.81	6	6.135	1	0	0	163
Att.	50.46	11	348.62	76	385.32	84	178.9	39	27.523	6	4.59	1	4.59	1	218
S. Rosc.	41.67	1	83.33	2	458.33	11	416.67	10	0	0	0	0	0	0	24
Fin.	28.57	1	400	14	257.14	9	228.57	8	57.143	2	28.57	1	0	0	35
Red. Sen.	500	1	0	0	0	0	500	1	0	0	0	0	0	0	2
		146		280		291		189		27		5		3	941

Appendix B, continued from previous page.