

Narrationes Faciles de Mythologia Romana Graecaque

compiled by John P. Piazza

This is a companion volume to my *Narrationes Faciles de Historia Romanorum*. Like that compilation, this is intended to provide students with the mythological background of the Romans, in the target language, namely Latin. These readings are arranged by subject, not level of difficulty, except when there are multiple versions of one story. It is my hope that, with the help of these stories, students can begin, in the first year, to read Latin for content and for pleasure. If teachers or students make improvements upon these readings, or create additional ones, please let me know, so that I may add them to this reader.

For those interested in the sources of these readings, I have written initials in the bottom corner of the first page of each reading. Here is the key:

- J Jenny and Scudder. *First Year Latin*
- LAR *Latin and the Romans*
- LFA *Latin for Americans*
- LWR *Living With the Romans*
- OLH *Our Latin Heritage*
- UL *Using Latin*

This reader is not meant to replace any textbook, and is intended to be used freely in accordance with fair academic usage.

John Piazza
www.johnpiazza.net

Contents

- I. the Gods in General
- II. Ulysses (Odysseus) and The Odyssey
- III. the House of Atreus
- IV. Jason
- V. Constellations
- VI. Various gods and mythological characters, in alphabetical order, Androcles to Theseus.
- VII. Miscellaneous stories
 - Fables of Aesop
 - luna
 - the Ant and the Grasshopper
 - King Aeacus
 - Numa and the Magic Shield.



Plate of Italian majolica with Jupiter, Mercury, Iris, and the rainbow pictured in the decorative enamel that coats this kind of pottery

XXII

M E S S E N G E R S O F T H E G O D S

Antiquitus Juppiter, rēx deōrum, dīxit, "Dīvidam orbem[°]
terrārum in tria[°] rēgna. Rēx erō caelī terraeque. Jūnō
rēgīna mea erit. In Olympō habitābimus, sed incolae terrae
nōs[°] interdum in templis atque in silvīs vidēbunt."

Deinde Juppiter dīxit, "Neptūnus reget Ōceanum et
aquās quae[°] in Ōceanum fluunt. Scēptrum nōn habēbit;
semper tridentem[°] portābit."

Dēnique Juppiter dīxit, "Plūtō erit rēx mortuōrum; sub
terrā in rēgnō Orcī reget."

Saepe rēx deōrum nūntiōs ad Plūtōnem, ad Neptūnum, 10
ad rēgna terrae mittere cupit.

Itaque olim Mercurium Juppiter vocāvit et dīxit, "Eris

[°]or'bem terrā'rum the world • tri'a* N. (nom., acc. pl.)
three • nōs (nom., acc. pl.) we, us • quae F. (nom. pl.)
which • triden'tem* (acc. sing.) three-pronged spear, trident

nūntius deōrum. Ālās habēbis—ālās in soleīs^o et ālās in petasō.^o Cādūceus tuus et jānuās et portās semper aperiet.”

Itaque Mercurius etiam jānuās sepulchrōrum aperit et 15 mortuōs ad rēgnūm Plūtōnis dūcit. Dum Mercurius petasum gerit, mortālēs^o nūntium deōrum vidēre nōn possunt.

Jūnō, rēgīna deōrum, nūntiam quoque habet. Īris, dea arcūs pluviī,^o jussa^o Jūnōnis ad mortālēs portat. In pallā deae multī sunt colōrēs.^o Cum Īris per caelum volat, multī 20 colōrēs sub radiīs sōlis lūcent.

so'lea, -ae*	F., sole, sandal	•	pe'tasus, -i	M., hat
mortā'lēs* (nom., acc. pl.)	mortals	•	ar'cūs plu'vei	(gen. sing.) of the rainbow
		•	jus'sa	N., (nom., acc. pl.) orders
colō'rēs* (nom., acc. pl.)	colors			

ā'la, -ae	F., wing
nūn'tia, -ae	F., messenger
*pal'la, -ae	F., cloak, palla; robe
*por'ta, -ae	F., gate
nūn'tius, -i	M., messenger; message, news
lū'ceō, -ere, lūx'i	shine
*flu'ō, -ere, flūx'i	flow
ge'rō, -ere, ges'si	wear, carry, conduct
re'gō, -ere, rēx'i	direct, rule
ape'riō, -ire, -ui	open
et'iam	also, even
dum	(with pres. tense) while

F U T U R E T E N S E S I G N O F C O N J U G A T I O N S

III AND IV is -ē-, followed by the person endings. Before final -t and -nt the -e- is short, and in first person singular -a- occurs instead of -e-.

	Singular	Plural
First Person:	-am I shall...	-ēmus we shall...
Second Person:	-ēs you will...	-ētis you will...
Third Person:	-et he will...	-ent they will...

Verbs of -iō conjugations (III-iō and IV) have -i- before the tense sign: **capiam** (I shall take); **audiēs** (you will hear).

XVI

THE KINGDOM OF THE DEAD

Initiō dī in summō Olympō habitābant; Titānī in terrā habitābant. Titānī invidiōsī autem longīs bellīs pugnābant et Olympum occupāre temptābant. Dēnique post multos annōs dī Olympī Titānōs superāvērunt.[°]

Post victōriam Juppiter in conciliō deōrum et deārum 5 dīxit,[°] "Nōn jam Titānī terram habēbunt; sub terrā in Tartarō obscūrō semper habitābunt. Ego et terram et caelum habēbō."

Neptūnō Juppiter dīxit, "Tibi, Neptūne, rēgnūm aquārum dabō; tū eris rēx fluviōrum et Oceani."

Deinde rēx deōrum dīxit, "Tū, Plūtō, eris rēx Orcī 10 obscūrī; tū rēgnūm mortuōrum¹ habēbis."

Itaque Plūtō est rēx regiōnis[°] subterrāneae; in magnā rēgiā habitat, sed rēgia nōn est pulchra. Canis trīceps,[°] Cerberus, prope jānuam rēgiae semper vigilat.

Circum rēgiam sunt silvae dēnsae; in silvīs umbrae mīrae 15 errant. Rēgnūm subterrāneum semper obscūrum est.

Circum Orcūm est fluvius Styx, frīgidus et obscūrus. Deus Mercurius mortuōs¹ ad rīpās fluviī dūcit; parvā nāviculā nauta Charōn mortuōs trāns fluvium frīgidum portat.

Charōn mortuōs sine pecūniā portāre recūsat. Itaque 20 mortuus¹ qui[°] pecūniām nōn habet prope rīpam fluviī per centum[°] annōs errat. Dēnique post centum annōs Charōn miserās umbrās trāns fluvium portābit sine pecūniā.

[°]in sum'mō O lym'pō on top of Olympus ° su pe rā vē'runt
defeated, overcame ° dīx'it² said ° re giōnis* (gen.
sing.) region, district ° ca'nis trī'ceps (nom. sing.) three-headed
dog ° qui M. (nom. sing., pl.) who ° cen'tum* (indeclin-
able) a hundred



The decoration on this ancient Greek vase in the Louvre shows Charon landing his boat on the shore in Hades, as he serves as ferryman of the Styx.

¹In Latin, as in English, some adjectives are used alone and stand for both noun and adjective. In this story, **mortuōrum** (of the dead), **mortuōs** (the dead), and **mortuus** (a dead man) are all adjectives used as nouns.

²The letter x between two vowels is pronounced with the first vowel.



This bronze statuette of Jupiter is only about three inches high, but it conveys a feeling of the majesty attributed by the Romans to the deity they worshiped as king of the gods.

XII

G O D S A N D G O D D E S S E S O F R O M E

Prīmō Rōmānī deōs deāsque agrōrum et silvārum et aquārum adōrābant. Dī et deae Rōmānōrum ārās prope vīcōs et in silvīs habēbant. Ārās quoque in viīs vīcōrum et in ūrā maritimā habēbant.

Posteā multōs deōs Rōmānī adōrābant. Juppiter, rēx[°] deōrum, erat amīcus incolārum terrae. Juppiter Rōmānōs saepe juvābat. Habitābat in rēgiā pulchrā; ā rēgiā incolās terrae spectāre amābat.

[°]rēx* (nom. sing.) king

Jūnō erat rēgīna deōrum. Rēgīna erat superba, sed erat fēminīs terrae cāra. In magnīs oppidīs^o et parvīs vīcīs Jūnō 10 ārās habēbat, sed in silvīs ārās nōn habēbat.

Deus belli^o erat Mārs; hastam et gladium portābat. Mārs agricultūrae quoque deus erat. Multās ārās in oppidīs et in agrīs Italiae habēbat.

Minerva, dea bellī, sapientiae quoque dea erat. Ārae 15 Minervae erant in oppidīs, nōn in silvīs.

Diāna erat dea benigna; Rōmānīs cāra erat. Diāna silvās et bēstiās silvārum amābat. Ārae Diānae erant in silvīs.

Rōmānī deum Neptūnum, rēgem^o fluviōrum, adōrābant. Neptūnus multās ārās in ūrā maritimā habēbat. Rōmānī in 20 ūceanō nōn saepe nāvigābant, quod tempestātēs^o timēbant.

Vesta erat Rōmānīs cāra; multās ārās in parvīs casīs et in magnīs villīs habēbat. In āris Vestae flammae semper ārdēbant.^o Vesta erat dea focī.

*op'pi dis (abl. pl.) towns • bel'lī (gen. sing.) of war
rē'gem (acc. sing.) king • tem pes tā'tēs* (nom., acc. pl.)
storms, tempests • ār dē'bant used to burn

Nouns	
has'ta, -ae	F., spear
*rē'gi a, -ae	F., palace, royal residence
sa pi en'ti a, -ae	F., wisdom
a'ger, a'grī	M., field
*a mi'cus, -ī	M., friend
de'us, -ī	M., god; nom. pl., di or dei
flu'vi us, -ī	M., stream, river
fo'cus, -ī	M., hearth, fireplace
gla'di us, -ī	M., sword
vi'cus, -ī	M., village
Verb	
ju'vō, -āre	help, aid
Conjunction	
-que	(attached to word) and

S E C O N D - D E C L E N S I O N N O U N S all have genitive singular ending in -i, but in the nominative some end in -us, others in -um, and a few in -er.

WORD MASTERY 3

Dropping the final **-ō** of a Latin verb will often reveal an English verb.

errō	expectō	laudō	moveō	prōvideō	vexō
err	expect	laud	move	provide	vex

Some English verbs replace the final **-ō** with **-e**.

adōrō	accūsō	dēclārō	excitō	invitō	salūtō
adore	accuse	declare	excite	invite	salute

You may find other English verbs by substituting **-ate** for the final **-ō** of the Latin verb.

agitō	alternō	dōnō	nāvigō	penetrō
agitate	alternate	donate	navigate	penetrate

When a repeated consonant precedes final **-ō** in a Latin verb, you may find the corresponding English verb by dropping not only the **-ō** but also one of the consonants.

admittō	excellō	expellō	occurrō	permittō
admit	excel	expel	occur	permit

What English verbs come from these Latin verbs?

cōnsūmō	comparō	contendō	dēscribō	labōrō
communicō	compellō	creō	explorō	narrō

VIII

THE MOON AND THE STARS

Duae^o puellae, Anna et Tullia, prope fenestram stant.
Clāra, amita Annae, in camerā^o sedet.

Tullia. Nōn videō lūnam. Nūbēs^o lūnam cēlant.

Clāra. Noctū in Ītaliā lūna et stellae sunt pulchrae. Sed
interdum sunt nūbēs in caelō.^o

5

^o**du'ae*** (nom.) F., two • **in ca'me rā** in (the) room, bedroom
nū'bēs (nom., acc. pl.) F., clouds • **in cae'lō** in the sky

temq
dūcel
Tulli
tū, n
nēlia.
Ego
puerī
suae
"
liberī
Jānu
Temj
bene
"
est e
prīm
suētū
supe
nōmi
nibus
mēi,
nosti
Ven
nōmi
deīs
eōru

[
3. cēn
ablat
6. her

1.
are u
cases
refle



Apollo fresco by Sargent

LESSON FORTY-FOUR

"

Reflexive Pronouns and Adjectives

PRELIMINARY REMARKS

When the subject of a sentence performs the action upon himself, this is indicated by using in the predicate of the sentence a pronoun which refers to the subject. Such a pronoun is known as a *reflexive*. In English the reflexives are *myself, ourselves, yourself, yourselves, himself, herself, itself, themselves*. [As, *The Trojans freed themselves.*] Reflexive pronouns are also objects of prepositions. [As, *He brought it back for himself; She was killed by herself; You are fond of yourself.*] Possessive adjectives also may be used reflexively. Note the use of reflexive pronouns and adjectives in the story.

HOW THE GREAT GODS CAME TO ROME

Tullius ubi fābulam suam [2] finīvit, "Oportet mē, liberī," inquit, "vōs jam relinquere. Cupiō mē [1] vestīre¹ et ad domicilium amīcī meī Decimī Brūtī mē recipere.² Decimus enim sibi [1] et amīcīs suis cēnam³ magnam parāvit atque mē sep-

REFLEXIVE PRONOUNS AND ADJECTIVES

temque amīcōs sēcum⁴ esse jussit. Cēnam ad vesperem prō- 5 dūcet. Interim vōs līberī jam inter vōs lūdere poteritis." Tum Tullia, "Nōs lūdere nōbīscum nōn cupimus," clāmat. "Nōnne tū, māter, nōbīs fābulam nārrābis?" "Certē," respondit Cornēlia. "Dum pater sē vestit, vōbīs līberīs fābulam nārrābō. Ego mē in hanc cathedram⁵ pōnam. Vōs omnēs, puellae et 10 puerī, in herbā⁶ sedēte." Laetī erant līberī quod fābulās mātris suae audīre multum amāvērunt.

"Nōn sōlum Penātēs sed etiam deōs magnōs," Cornēlia līberīs dīxit, "nōs Rōmānī semper habuimus, inter quōs sunt Jānus, Juppiter, Jūnō, Mārs, Faunus, Cerēs, Flōra, et Silvānus. 15 Temporibus maximē antiquīs hī praesentēs cīvitātī Rōmānae beneficia certa tribuere potuērunt.

"Postquam imperium Rōmānum per omnem Italiam auctum est et Graecia sub potestāte nostrā redācta est, cīvēs nostri pīrum dē deīs Graecīs cognōvērunt. Posteā, auctōritātē cōnsuētūdinibusque Graecōrum maximē adductī, deōs Graeciae superātae hūc Rōmam tulimus.⁷ Brevī tempore hīs deīs novīs nōmina Latīna dederāmus. Itaque deī nostri magnī nōn nōminībus Graecīs sed Rōmānīs semper appellantur. Vōs, līberī meī, haec nōmina bene scītis. Dīc mihi nōmina deōrum nostrōrum, Tullia. 'Juppiter, Jūnō, Neptūnus, Minerva, Venus, Diāna, Vulcānus, Vesta, Mercurius, Cerēs.' Bene nōmina dīcis. Deōs magnōs semper amābimus et colēmus. Ā deīs nōs Rōmānī fortūnā malā saepe servātī sumus. Beneficia eōrum, līberī, semper memoriā tenēte." 30

[NOTES] 1. *vestiō, -īre*, dress. 2. *mē recipere*, to betake myself, to go. 3. *cēna, -ae* (*f.*), dinner. 4. *sēcum* (remember that *cum* is attached to the ablative of the personal and reflexive pronouns). 5. *cathedra, -ae* (*f.*), chair. 6. *herba, -ae* (*f.*), grass. 7. *ferō, ferre, tulī, lātus*, bring.

—
f, this
refers
he re-
them-
so ob-
led by
used
story.
—

E

GRAMMAR NOTES

[Reflexive Pronouns.]

- In Latin the personal pronouns of the first and second persons are used reflexively for *myself, ourselves, yourself, and yourselves* in all cases except the nominative. *Is, ea, and id*, however, are never used reflexively for *himself, herself, itself, and themselves*. Instead, a special

REVIEW READING

DEI DEAEQUE ROMANORUM

Rōmānī multōs deōs quōrum officia erant varia habuērunt. Deōs in omnibus locis viderunt—in terrā, in agrīs, in frumentō, in montibus, in silvīs, in undīs maris, in aquā flūminum, in omnī nātūrā. Nōn omnēs parēs auctōritātē erant, nam magnī dēi erant et parvī dēi, dēi deaeque. Inter magnōs 5 deōs pīmus auctōritātē erat Iuppiter, rēx atque pater deōrum hominumque, quī in caelō habitābat et fulmine¹ tentō in manū malōs terrēbat. Iūnō erat uxor Iovis² et rēgīna deōrum. Venus erat pulchra dea amōris. Mārs, deus bellī, arma et pugnās et exercitūs³ amābat. Auctor populī Rōmānī vocābātur, et fortasse ob hanc⁴ causam Rōmānī semper bella gerēbant. Mercurius, celer 10 nūntius deōrum, omnēs celeritātē superābat. Neptūnus erat deus maris, qui equōs in undīs regēbat. Reliquī magnī dēi erant Cerēs, dea frumentī, Minerva, dea sapientiae⁵, Diāna, dea silvārum, Vulcānus, deus ignis, Apollō, qui omnia prōvidēbat et quem hominēs cōnsulēbant, Bacchus, deus vīnī. Rōmānī nōmina omnium magnōrum deōrum et multōrum parvōrum 15 cognōverant—quod nōn facile erat, nam magnus erat numerus deōrum deārumque. Etiam “terminus⁶ agrōrum” deus erat.

OBJECTIVE

- To survey the main deities in Roman religion

lightning bolt
genitive singular of Iuppiter
rites
is
isdom
terminus, the minor god who,
presented by a boundary stone,
protected property limits



Giraudon/Art Resource, NY

This frieze in Rome shows a ritual sacrifice, called a **lustrum**, which was performed after the **census** was taken (every five years). The **lustrum** was intended to purify the citizens of their sins, ward off evil, and protect the good. To the left the **censor** enrolls a line of citizens; in the center stands the **pontifex** at the altar, and to the right the sacrificial animals, a bull, a sheep, and a pig. The censor's main function was to count the people and divide them into classes, but the fact that he could deny citizenship or even expel a senator from the Senate for immoral conduct is an indication of just how closely tied together were religion and politics in ancient Rome.

The Graeco-Roman Celestial Court

- ANNA: Hodiē ego tibi fābulās dē deīs Graecīs narrābō. Post multa proelia Rōmānī Graecōs superāvērunt. Rōmānī fābulās et simulacrā deōrum Graecōrum amābant; mox deōs ipsōs adōrābant.
- JŪLIA: Quot erant deī Graeci?
- ANNA: Duodecim (*Twelve*) erant māgnī deī et deae. Juppiter (*Jovis Pater*) erat pater et deōrum et deārum et rēx hominum.
- JŪLIA: Ubi habitābat Juppiter?
- ANNA: Is in Olympō altīs in montibus rēgnābat et māgnam potestātem habēbat. Juppiter sibi caelum, terram, rēgnum omnium deōrum tenēbat. Fulmen erat tēlum ējus et aquila eī erat sacra. Ea avis (*bird*) erat sīgnūm potestātis ējus et posteā etiam legiōnum Rōmānōrum. Frātribus suīs ac sorōribus partēs rēgnī suī dedit. Jūnō, uxor ējus, erat rēgīna deōrum et deārum. Sed Jūnō erat invida (*envious*) et multās culpās habēbat.
- JŪLIA: Num Rōmānī eam amābant?
- ANNA: Eam timēbant, sed omnēs fēminaē et virginēs eam ūrābant. Erant multa templa Jūnōnis in Ītaliā et in prōvinciīs.
- JŪLIA: Trōjānīs benigna nōn erat, et ego eam nōn amō.
- ANNA: Tē eam amāre necesse nōn est. Plūtōnem et Neptūnum, frātrēs Jovis, amābis. Plūtō erat rēx Tartarī. Dextrā (*right hand*) clavem (*key*) tenēbat; sinistrā (*left hand*) sceptrum habēbat. Plūtō semper erat tristis (*sad*); lūcem nōn amābat.
- JŪLIA: Cūr Plūtō erat tristis?
- ANNA: Erat rēx mortuōrum (*dead*) et rēgnum ējus sub terrā erat. Prōserpina, filia pulchra Cereris, erat uxor ējus, sed per sex mēnsēs annī cum mātre habitābat. Propter multās causās erat tristis.
- JŪLIA: Eratne Neptūnus frāter ējus quoque tristis?
- ANNA: Crās ego tibi fābulam dē Neptūnō narrābō.

JŪLIA
MAGI

CORI
MAGI

Unit XXXIX

LESSON XLIV

CIRCĒ

[After Ulysses left the land of the Lotus-eaters and the Cyclopes, he encountered the sorceress Circe (*Sir'sē*).]

Siciliā relīcta, Ulixēs ad rēgnūm Aeolī, rēgis ventōrum, nāvigāvit, quī Ulixī ventōs malōs in saccō ligātōs dedit et dīxit: "Malīs ventīs ligātīs, nōn iam impediēris et in patriā tuā salūtem inveniēs."

Itaque multōs diēs¹ Graecī sine impedīmentō et sine cūrā nāvigāvērunt. Ūnō ventō amīcō āctī sunt, reliquīs ligātīs. Iam Ithacam clārē cernunt. Sed 5 nautae dē saccō cūrā affectī sunt quod dē ventīs quī in saccō erant nihil² audīverant. "Praemia et pecūnia in saccō sunt," nauta dīxit. "Rēx Ulixēs nautīs quī mala sustinuērunt pecūniā dare dēbet." Itaque, saccō apertō³, ventī expeditī Graecōs ad rēgnūm Aeolī redēgērunt. Sed nōn iam Aeolus auxilium dat. Ūnam nāvem⁴ Graecī nunc habent, reliquīs āmissīs.

Nunc, impedīmentīs relīctīs, ad īnsulam veniunt quam Circē pulchra regēbat. Vigintī⁵ hominēs, ab Ulike ad rēgīnam missī, pācem praeſidiumque lēgum petīvērunt. Ab Eurylochō⁶ duce per silvam pedibus ductī sunt ad rēgīnam, quae eōs⁷ in animālia⁸ vertit. Eurylochus sōlus⁹ in animal nōn versus ad nāvem fūgit et Ulixī omnia¹⁰ dē sociīs impedītīs nūntiāvit. Ulixēs 15 commōtus cum reliquīs auxilium sociīs pressīs dare mātūrāvit. In viā Mercurium deum vīsum cōnsuluit. Mercurius eum¹¹ monuit et herbam ei¹² dedit. "Hāc¹³ herbā," inquit,¹⁴ "vītam tuam servāre et mīlītēs tuōs expedire poteris." Ulixēs rēgīnam iussit sociōs in hominēs vertere. Circē, Ulixis verbīs et factīs territa, animālia in hominēs vertit. Rēgīna, quae nōn iam 20 inimīca fuit, magnam cēnam ac cibum bonum parāvit; ita concordiam amīcītiāmque redūxit. Sociīs expeditīs, annum ibi Ulixēs mānsit et vītam grātam ēgit. Tum, ā sociīs adductus, discessit.

LESSON OBJECTIVES

- To learn more about the travels of Ulysses
- To learn the ablative absolute construction

¹ days

² nothing

³ participle of *aperiō*, open

⁴ ship

⁵ twenty

⁶ Eurylochus (*Ūrīl'okus*)

⁷ them

⁸ acc. pl. n.

⁹ alone

¹⁰ everything

¹¹ him

¹² to him

¹³ with this

¹⁴ he said

Ulixēs, dux Graecus quī in bellō Trōiānō pugnāverat, post pācem ad Ithacam, in quā īsulā habitāverat, properāvit. Sed multa mala miser sustinuit nec salūtem invēnit. Cūrīs dūrīs pressus, decem annōs in multīs terrīs ēgit.

Post pācem ā Trōiā cum multīs militibus Ulixēs migrāverat. Ad terrām Lōtophagōrum¹ accessit. Paucī mīlitēs Graecī lōtum ēdērunt² et amāvērunt; nec ducem nec sociōs memoriā tenuērunt. Ulixēs mīlitēs ad nāvēs³ redūxit, quās undīs commīsit.

Tum ad Siciliā ventīs āctus est. In Siciliā habitāvērunt Cyclōpēs⁴, gigantēs altī et dūrī qui singulōs oculōs⁵ habuērunt. Lēgēs neque deōrum neque hominū timuērunt. Ulixēs cum paucīs militibus in hōc⁶ locō frūmentum petivit. Magnam 10 speluncam⁷ invēnērunt, quae magnam cōpiam frūmentī continuit. Tum vēnit Cyclōps appellātus Polyphēmus. Ovēs⁸ in speluncam ēgit. Polyphēmus Graecōs vīdit et clāmāvit: “Ā quō locō venītis? Quī hominēs estis? Quid petitis?” Ulixēs respondit: “Nōs Graecī sumus. Ego Nēmō⁹ appellor. Auxilium tuum petimus.”

Polyphēmus duōs hominēs cēpit et ēdit¹⁰; tum somnum cēpit¹¹. Reliquī 15 Graecī sude¹² oculum Polyphēmī pressērunt, qui clāmāvit et sociōs ēvocāvit. “Quid est?” rogam. “Quis tē vulnerāvit?” Polyphēmus respondit, “Nēmō⁹ mē vulnerāvit.” Itaque reliquī Cyclōpēs discessērunt. Polyphēmus Graecōs petivit sed nōn invēnit quod sub ovibus⁸ ligātī¹³ ē speluncā excessērant. Liberātī ad nāvēs properāvērunt atque ibi salūtem invēnērunt.

5 ¹ *Lotus-eaters*

² *ate the lotus*

³ *ships* (fem. pl.)

⁴ *Cyclōpēs, round-eyed*
(nom. pl.)

⁵ *one eye apiece*

⁶ *this*

⁷ *cave*

⁸ *sheep*

⁹ *No-man, no-body*

¹⁰ *ate*

¹¹ *fell asleep*

¹² *with a stake*

¹³ *tied* (perf. passive par-

20

Questions

1. How long did it take Ulysses to reach home?
2. What happened to people who ate the lotus?
3. Who was Polyphemus?
4. Where did he live?
5. What did he do to two of the Greeks?
6. What did the Greeks do to him?
7. How did the Greeks escape from the cave?
8. Why didn't the other Cyclopes help Polyphemus?
9. Why did Ulysses and his men go in the cave in the first place?

VOCABULARY

Nouns

dux, du'cis m. *leader, general*

[dūcō]

hō'mō, ho'minis m. *man, person, human being* (homicide, hominid)

lēx, lē'gis f. *law*

(legal, legislature)

mī'les, mī'litis m. *soldier*

(militant, military)

pāx, pā'cis f. *peace*

(pacifist, pacify)

sa'lūs, salū'tis f. *health, safety*

(salubrious, salutary)

ECTIVES
o learn more about
e travels of Ulysses
o learn the forms of
rd declension neuter
un.

SIRĒNĒS ET PHAEĀCIA

Annō in īsulā quam Circē rēxit āctō, Ulixēs ad Sīrēnēs¹ vēnit. Sīrēnēs corpora avium² et capita puellārum habuērunt. Carmina pulchra canēbant³, quibus nautae mōti nāvēs ad saxa⁴ vertēbant. Hōc⁵ modō vītam āmittēbant.

Sed Ulixēs dē Sīrēnibus ā Circē⁶ monitus erat. Periculō prōvīsō, aurēs⁷ sociōrum cērā⁸ clausit sed nōn suās⁹. Iussit manūs¹⁰ pedēsque suōs⁹ ad nāvem ligārī. Hōc modō carmina Sīrēnum clārē audīvit neque vītam āmīsit.

Posteā socii Ulixis interfecti sunt, et Ulixēs sōlus ad īsulam parvam āctus est in quā habitābat rēgīna pulchra cui¹¹ nōmen erat Calypsō. Rēgīna Ulixem nōn dīmīsit. Itaque Ulixēs ibi octō annōs—longum temporis 10 spatium—remānsit. Sed tum Iuppiter rēgīnam iussit Ulixī nāvem parāre. Hōc factō, Ulixēs expedītus rēgīnam reliquit.

Sed nāvis undīs frācta est ad īsulam cui¹¹ nōmen erat Phaeācia¹². Vulneribus impedītus, homō miser vix¹³ corpus in silvam fīnitimam ad flūmen trahere potuit, ubi somnum¹⁴ cēpit.

15 Interim Nausicaa¹⁵, filia rēgis Phaeāiae, cum aliīs¹⁶ puellīs carrō ad flūmen prōcēdēbat, quod in flūmine vestēs lavāre¹⁷ cupīvit; nam tempus mātrimōnī Nausicae aderat. Ubi vestēs in flūmine lāvērunt, labōre intermissō, Nausicaa pilam¹⁸ ad reliquās puellās in ōrdine iaciēbat. Sed puella quaedam¹⁹ in flūmen pilam iēcit. Clāmōribus puellārum ab Ulike 20 audītis, Ulixēs nōn dubitāvit sed pilam ex aquā servāvit. Puellae timidae fugere incipiunt quod is ob mala atque vulnera quae sustinuerat nōn iam pulcher erat. Sed Nausicaa nōn territa ante Ulixem stetit et ei²⁰ grātiās ēgit. Vestibus plicātīs, ad oppidum in ōrdine prōcessērunt. Ulixēs ab rēge Alcinoō²¹ acceptus est, cui factīs clārīs nōtus fuit. Paucōs diēs Ulixēs in 25 Phaeāciā mānsit. Tum Alcinous Ulixem ad patriam Ithacam mīsit. Itaque post vīgintī annōs Ulixēs sōlus sine sociīs ad patriam vēnit.

Ulike in Ithacā vīsō, Neptūnus nāvem in quā Ulixēs trānsportātus erat ante portum Phaeāiae in saxum²² vertit. Portus īsulae hōc⁵ impedīmentō clausus est neque posteā Alcinous et hominēs īsulae nāvigāre potuērunt.

LESSON XLVI

PĒNELOPĒ

LESSON OBJECTIVES

- To read about Ulysses' return to Ithaca and Penelope
- To learn the forms of third declension **i**-stem nouns

Ulixēs, nāvī et sociīs āmissīs, corpore vulneribus cōflectō, in patriam pervēnerat. Ad finem itineris sed nōn labōrum perpetuōrum vēnerat. Et cīvēs et hostēs crēdidērunt¹ Ulixem nōn iam vīvum esse.

Prīmus quī Ulixem vīdit sed nōn cognōvit erat pāstor² cuius nōmen erat Eumaeus. Ab Eumaeō Ulixēs nōn pauca dē uxōre³ Pēnelopē et filiō 5 Tēlemachō audīvit. Tēlemachus ab īsulā tum aberat quod Pēnelopē eum⁴ trāns mare ad ultima rēgna cīvitātēsque⁵ Graeciae mīserat, in quibus locīs itinera faciēbat et Ulixem petēbat. Per multōs annōs nūllam fāmam dē Ulike Pēnelopē accēperat. Interim⁶ multī ducēs rēgēsque, cupiditātē⁷ rēgnī Ulixis adductī, dē montib⁹s Ithacae et ē īsulīs fīnitimīs convēnerant et rēgīnam in 10 mātrīmōnium petēbant. Cīvēs hōs⁸ hostēs ē fīnibus Ithacae sine auxiliō ad montēs redigere nōn poterant. Itaque Pēnelopē, capite submissō, dīxit:

“Ubi vestem quam faciō cōnfēcerō, nōn iam dubitābō in mātrīmōnium dari.”

Itaque exspectāvērunt. Sed cōnsilium Pēnelopae fuit tempus trahere. 15 Itaque nocte retexēbat⁹ vestem quam multā diligentiā texuerat. Post trēs

¹ believed

² herdsman

³ wife

⁴ him

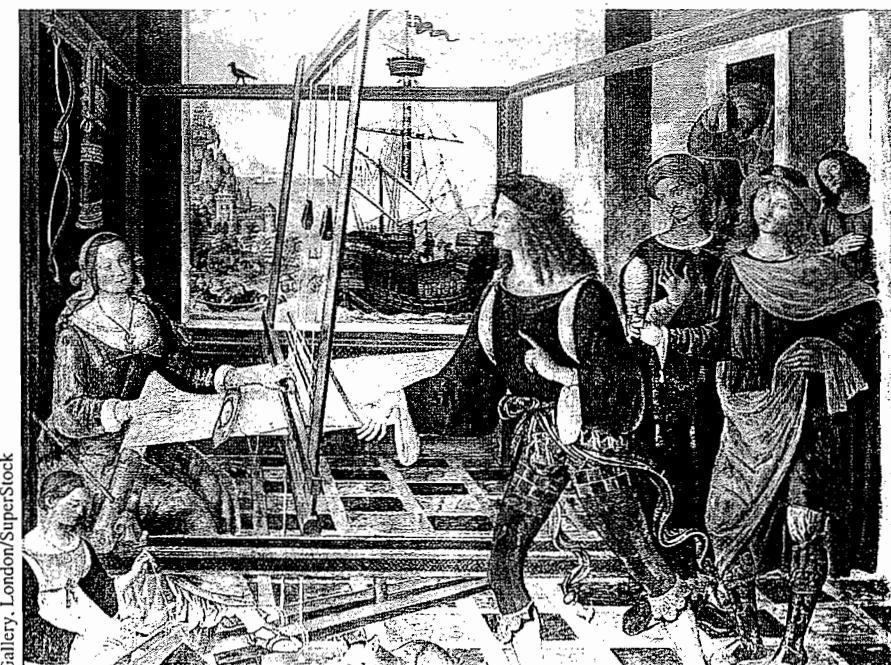
⁵ states, city-states

⁶ meanwhile

⁷ by desire (for)

⁸ these

⁹ unwove



LFA

Gallery, London/SuperStock

Post trēs annōs hominēs cōnsilium Penelopae cognōvērunt, et Penelopē vestem cōflicere coācta est.
A steadfast Penelope works at her loom while several suitors, dressed as Renaissance dandies, express their impatience and dissatisfaction at her progress. Above her head is Ulysses' deadly bow, and outside the

is
e same
hers, i.e., anyone else

annōs hominēs cōnsilium Pēnelopae cognōvērunt, et Pēnelopē vestem cōnficere coācta est.

Hōc¹⁰ tempore Ulixēs nāvī ad īsulam Ithacam trānsportātus est. Eōdem¹¹ 20 tempore Tēlemachus, ā Minervā monitus, in patriam properāvit. Ibi ad mare ab Ulike vīsus atque cognitus est. Ulixēs Tēlemachum ad oppidum antecēdere iussit. Ab Ulike monitus, Tēlemachus neque mātrī neque aliīs¹² dē patre nūntiāvit.

Questions

1. How many allies did Ulysses have when he reached Ithaca?
2. What was the prevailing belief about Ulysses at the time of his arrival?
3. Who was the first to meet him?
4. For what purpose had Telemachus been sent away from Ithaca?
5. What motive did kings and leaders on the island have for seeking the hand of Penelope in marriage?
6. What did local citizens attempt to do about the aggressive steps taken by these suitors?
7. What promise did Penelope make to hold them off and how long did that work?
8. What caused Telemachus to return?
9. Whom did Telemachus meet upon his return?
10. What instructions did Ulysses give his son?

VOCABULARY

Nouns

*cī'vis, ¹³ cī'vis, cī'vium	m. or f. <i>citizen</i>	(civic, civil)
*fī'nis, fī'nis, fī'nium	m. <i>end</i> ; pl. <i>borders, territory</i>	(final, finite)
*hos'tis, hos'tis, hos'tium	m. <i>enemy</i> , <i>national enemy</i> (usually pl.), differing from <i>inimīcus</i> , <i>personal enemy</i>	(hostile, hostility)
i'ter, iti'neris	n. <i>journey, route, march</i>	(itinerant, itinerary)
*ma're, ma'ris, ma'rīum	n. <i>sea</i>	(marine, submarine)
*mōns, mon'tis, mon'tīum	m. <i>mountain</i>	(mount)
*nā'vis, ¹⁴ nā'vis, nā'vium	f. <i>ship</i>	(naval, navy)
pās'tor, pāstō'ris	m. <i>herdsman, shepherd</i>	(pastor, pastorale)
*ves'tis, ves'tis, ves'tīum	f. <i>garment, clothes</i>	(vest)

s marked with an asterisk (*)
tem nouns. The genitive
of such nouns is always
ed.
olative singular of **nāvis** and
other masculine and femi-

FINIS LABORUM

LESSON OBJECTIVES

- To read the final chapter of Ulysses' story
- To learn the forms of third declension adjectives

Ulixēs, rēx fortis Ithacae, ad portās oppidi quod rēixerat stābat, ā multīs cīvibus vīsus, sed nōn cognitus, quod vestēs sordidās¹ gerēbat. In oppidum itinere facilī prōcessit. Multōs servōs vīdit ā quibus nōn cognitus est. Canis² tamen Ulixis dominum cognōvit et gaudiō³ affectus ē vītā excessit. Ubi Ulixēs ad rēgīnam adductus est, omnēs procī⁴ eum⁵ hostem appellāvērunt et eum discēdere iussērunt. Sed tamen Pēnelopē, quae eum nōn cognōverat, vestibus sordidīs permōta eum manēre iussit et ei⁶ cibum dedit.

Pēnelopē vestem cōnfēcerat et nunc tempus aderat quō⁷ iūs erat marītum dēligere⁸. Magnum arcum⁹ ante procōs⁴ pōnī iussit quem Ulixēs clārus ante vīgintī annōs tetenderat. Tum nūntiāvit:

“Homō qui arcum Ulixis fortis tendere poterit marītus meus erit; marītus novus pār Ulixī esse dēbet. Ita iūs est.”

Itaque singulī in ūrdine arcum cēpērunt sed tendere nōn potuērunt quod Ulixī parēs nōn fuērunt. Tum Ulixēs arcum petīvit. Omnēs risērunt¹⁰, sed Pēnelopē arcum Ulixī darī iussit, nam iūs erat. Id¹¹ quod reliquī nōn facere

1 dirty

2 dog

3 joy

4 suitors

10 5 him

6 to him

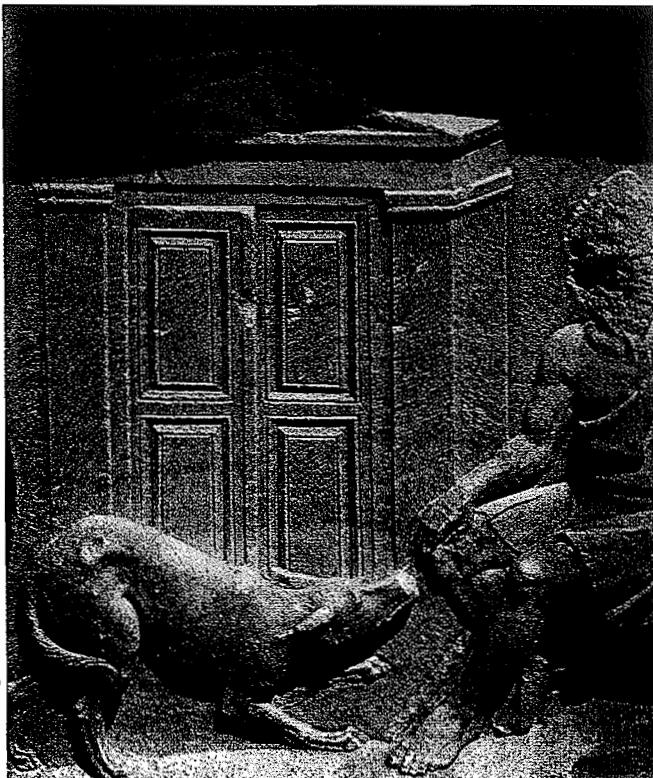
7 at which

8 to choose a husband

9 bow

10 laughed

11 that



Erich Lessing/Museo San Martino, Naples, Italy/Art Resource

Canis dominum

cognōvit. A dog joyfully greets his careworn master. Did the sculptor of this relief have in mind the famous scene from the *Odyssey*, when Odysseus' favorite hound died upon recognizing his long-absent master? From a second-century A.D. sarcophagus now in a Naples museum.

LFA

poterant—arcum tendere—Ulixī facile erat. Tum in procōs arcum tetendit, quōs in fugam dedit. Tēlemachus et Eumaeus auxilium dedērunt. Ulixēs omnēs portās oppidi claudī iusserat, ob quam causam procī ex oppidō ad montēs fugere nōn potuērunt. Salūte petītā, nōn inventā, omnēs interfectī 20 sunt. Hōc¹² modō rēgnū et uxōrem Ulixēs recēpit et in libertātē pāceque vitam ēgit. Nōn iam nāvibus itinera trāns maria faciēbat.

Questions

1. Why was Ulysses not recognized when he returned?
2. Who managed to recognize Ulysses first?
3. Why did Ulysses choose not to reveal his identity immediately?
4. How was the man wearing dirty clothes treated by Penelope?
5. What contest did Penelope propose to determine who would be fit to marry her? What would it prove?
6. How well did the suitors meet the challenge?
7. Why did everyone laugh when Ulysses asked for the bow?
8. Why was their laughter out of place?
9. How did Eumaeus and Telemachus help Ulysses? What was the result?
10. How did Ulysses' dog die?

VOCABULARY

Nouns

iūs, iū́ris n. <i>right</i>	(jury, justice)
libeŕtās,¹³ libertā́tis f. <i>freedom, liberty</i>	[liber]
úxor, uxōŕis f. <i>wife</i>	(uxorious)

Adjectives

céler, céleris <i>celere</i> <i>swift, quick</i>	(accelerate)
fácilis, fácile <i>easy, doable</i>	[faciō]
foŕtis, foŕte <i>strong, brave</i>	(fort, fortitude)
om̄nis, om̄ne <i>all, every</i>	(omnipotent, omniscient)
pār, páris (gen.) <i>equal; equal to (+ dat.)</i>	(parity, peer)

Verb

teńdō, teńdere, teteńdī, teńtus <i>stretch</i>	(intent, tendon)
---	------------------

¹³ All nouns ending in -tās (nom. sing.) are feminine.

LXV

ULYSSES' TRICK

Convocātī ā Menelāō, multī pīncipēs Graeciae convē-nērunt. Jam magnus exercitus^o parātus ad urbem Trōjam nāvigāre erat.

Aberant autem duo ducēs, Ulīxēs et Achillēs.

Ulīxēs uxōrem filiumque relinquere nōn dēsiderābat, 5
Filius īfāns jam erat. Ulīxēs igitur jūnxit equum bovemque et
ōram maritimam arāre incēpit. Nūntius ā Menelāō missus
pīmō crēdedit Ulīxem esse īsānum.

Dēnique autem nūntius sēnsit hoc esse dolum Ulīxis.

^o**exercitus** (nom. sing.) army



Achilles betraying his masculine nature by inspecting the peddler's sword rather than the jewels, is the main figure in "Achilles at the Court of Lycomedes." This painting by Pompeo Girolamo Batoni (1708-1787) is in the Uffizi Gallery, Florence.

Celeriter infantem cēpit et prō animālibus jūnctis posuit. ¹⁰
Ulixēs, filium suum interficere nōn dēsiderāns, puerum
vītāvit. Tum nūntius scīvit Ulixem sānum esse; Ulixēs
igitur sē cum cēteris Graecis jūnxit.

Interim māter Achillis, Thetis, quae filium bellum gerere
nōn dēsiderābat, Achillem ad rēgiam amīcī misit. Thetis ¹⁵
nēminī dīxit sē filium apud amīcum cēlāvisse. Nēmō scīvit
Achillem ā mātre ad rēgnū longinquū missū esse.

Ibi Achillēs vestēs fēminaē gerēbat et inter fēminās familiae
rēgis habitābat. Thetis crēdēbat juvenem, inter fēminās cēlā-
tum, tūtum esse. ²⁰

Tum multī ad illam rēgiam vēnērunt bellum nūntiantēs.
Nūllōs autem virōs vīdērunt. Tamen Ulixēs qui cum nūntiis
iter fēcerat dolum latēre sēnsit.

Itaque novum dolum parāvit; ubi iterum ad rēgiam vēnit,
vestem mercātoris gerēbat. Fēminīs puellisque gemmās et ²⁵
vestēs pulchrās et urnās aureās ostendit. Gladium pulchrum
quoque ostendit. Fēminīs gemmae et vestēs grātae erant, sed
Achillēs gladium statim cēpit.

Tum Ulixēs clāmāvit, "Achillēs es! Cum cēteris ducibus
ad urbē Trōjam nāvigāre dēbēs!" ³⁰

Hīs verbīs Ulixis mōtus, Achillēs libenter arma cēpit et
cum eō discessit.

Itaque duo pīncipēs qui pugnāre nōn dēsiderāverant sē
cēteris ducibus jūnxerunt.

dolus, -ī	M., trick, deceit, fraud
*bōs, bovis	M., ox; F., cow
mercātor, -ōris	M., merchant, trader
nēmō , dat., nēminī	M. or F., no one (no gen. or abl.)
vestis, -is (-ium)	F., clothing, garment
ostendō, -ere, -tendī, -tentum	show, display
*sciō, -ire, -īvi, -itum	know, understand

A P E R F E C T A C T I V E I N F I N I T I V E consists of
the perfect stem of a verb and the ending **-isse**.

I	II	III	IV
portāvisse to have carried	monuisse to have warned	dūxisse to have led	audīvisse to have heard



Djerba Island, off the coast of Tunisia, North Africa, was the home of the lotus-eaters, according to Greek historian Herodotus.

XXXIV

THE LAND OF FORGETFULNESS

Graeci, postquam Trōjam cēpērunt, uxōrēs,^o liberōs, patriamque iterum vidēre dēsiderābant.

Inter prīmōs Ulixēs cum sociis suis ūrās Trōjānās reliquit. Prīmō ventī erant secundī; deinde Juppiter magnam tempestātem mīsit et nāvēs^o eōrum ad īsulam longinquam ēgit. 5

Ulixēs et nautae maritimam ad ūram vēnērunt. Nauta dīxit, “Īnsula pulcherrima est, sed neque oppida neque casās neque incolās videō.”

Ulixēs respondit, “Incolae quidem in rīpīs fluviōrum sunt. Fortasse oppida eōrum in interiōre parte^o īsulae sunt.” 10

Ulixēs trēs^o virōs in partem interiōrem^o īsulae mīsit. Eī virī per silvam prōcessērunt; dēnique in vīcum vēnērunt. Incolae ejus vīcī pōma mīra edēbant. Virī nautās benignē accēpērunt et eīs pōma sua dedērunt.

^ouxō'rēs (nom., acc. pl.) wives • nā'vēs* (nom., acc. pl.) ships
in interiō're* par'te* in the interior (part) • trēs M., F.
(nom., acc.) three • in par'tem interiō'rem into the interior (part)

"Ea sunt pōma lōtī; magnum dant gaudium."

15

Nautae pōma avidē gustāvērunt; statim memoriam patriae sociōrumque āmīsērunt. In terrā beātā manēre et cibum amoenum edere dēsiderābant.

Interim sociī eōrum prope ūram maritimam expectābant. Post multās hōrās Ulixēs iterum nautās in partem interiōrem 20 insulae mīsit. Eīs dīxit, "Petite sociōs et eōs redūcite!"

Eī nautae trēs sociōs mox invēnērunt. Sociī autem neque patriam neque uxōrēs neque amīcōs memoriā tenēbant. Nautae vī^o sociōs suōs ad nāvēs eōrum redūxērunt.

Ulixēs statim ab eā īsulā nāvigāvit. Post multās hōrās 25 trēs nautae memoriam recēpērunt. Tamen sēcrētō saepe dicebant, "Aliquandō ad īsulam lōtī reveniēmus."

^ovī (abl. sing.) by force

lī'berī, -ōrum	M. pl., children
pō'mum, -ī	N., fruit
amoe'nus, -a, -um	pleasant
+secun'dus, -a, -um	favorable
gus'tō, -āre, -ā'vī	taste
te'neō, -ēre, -uī	hold; (with memo'riā) remember
+a'gō, -ere, ē'gī	drive, act, do
*reci'piō, -ere, -cē'pī	take, get or bring back
*redū'cō, -ere, -dūx'i	lead back, bring back
*relin'quō, -ere, -li'qui	leave, abandon
*benig'nē	kindly, generously
fortas'se	perhaps
qui'dem	indeed; even
post'quam	(with perfect) after

R E F L E X I V E A D J E C T I V E suus, -a, -um

Vir casam suam amat. The man likes his (own) house.

Fēmina casam suam amat. The woman likes her (own) house.

Fēminae casās suās amant. The women like their (own) houses.

The possessive modifier **suus, -a, -um** (his, her, its, their) is called a reflexive adjective, because it always refers to the

I R R E G U L A R S U P E R L A T I V E F O R M S O F

A D J E C T I V E S Some adjectives have an entirely different word for the superlative. These examples of irregular superlatives all end in **-imus**, and have the forms of a **-us** adjective.

Positive	Superlative
bonus, -a, -um good	optimus, -a, -um best, very good
magnus, -a, -um large	maximus, -a, -um largest, very large
malus, -a, -um bad	pessimus, -a, -um worst, very bad
multus, -a, -um much, many	plūrimus, -a, -um most, very many
parvus, -a, -um small, little	minimus, -a, -um smallest, very small

I Translate the English adjectives into Latin.

- | | |
|------------|-------------|
| 1 bad | 6 little |
| 2 best | 7 smallest |
| 3 good | 8 very bad |
| 4 largest | 9 very many |
| 5 smallest | 10 worst |
- 1 **bad** 6 **little**
2 **best** 7 **smallest**
3 **good** 8 **very bad**
4 **largest** 9 **very many**
5 **smallest** 10 **worst**

II Translate. Caution: Give special thought to 3, 4, and 6.

- | | |
|-----------------------------|-----------------------------|
| 1 with the longest spear | 5 in a very deep pond |
| 2 of a very faithful friend | 6 on the most sacred altars |
| 3 to the largest town | 7 in the newest buildings |
| 4 the smallest house | 8 of the strongest horses |

X X V I I I

T O O M U C H W I N D

Rēx Aeolus in parvā īsulā Aeoliā habitābat. Rēgnū erat parvūm, sed Aeolus laetus erat. Rēx in patriā ventōrum regēbat. Ventī bonī nautās juvābant, sed ventī malī magnam injūriam faciēbant. Aeolus saepe nautās juvāre temptābat.

Post bellum Trōjānum Ulīxēs et sociī ad rēgnūm Aeolī nāvigāvērunt. Rēx benignus Graecis auxilium dedit.

Graeci diū apud Aeolum mānsērunt. Tum Aeolō Ulīxēs dīxit, "Audī mē, Aeole! Laetissimī sumus in īsulā tuā, sed

nunc Pēnelopē, uxor^o mea cārissima, mē in rēgnō Ithacā expectat; Tēlemachus quoque, fīlius meus cārissimus, mē 10 expectat. Mitte nōs ad Ithacam sine morā!"

Deinde Aeolus Graecis nova vēla et rēmōs validōs dedit. Ulixī autem magnum saccum ventōrum dedit et dīxit, "Nōlī aperīre saccum! Omnēs ventī praeter Zephyrum in saccō sunt. Multī ventī malī sunt, sed Zephyrus ventus benignus 15 est; tē celeriter ad patriam tuam portābit."

Auxiliō Zephyri Ulixēs per altās aquās celeriter nāvigāvit. Post multōs diēs^o Graeci laetī ūram Ithaceae vidērunt. Nautae malī autem, ubi terram vidērunt, dīxerunt, "Ulixēs multum aurum in magnō saccō habet. Ulixēs sē^o somnō dabit. 20 Deinde saccum aperiēmus et aurum capiēmus."

Dum Ulixēs dormit, nautae saccum aperuērunt. Statim omnēs^o ventī malī ex saccō volāvērunt. Ulixem ex somnō excitāvit sonus ventōrum. Jam ventī aquās excitābant. Ulixēs et nautae ad īsulam Aeoliam iterum vēnērunt. 25

Jam autem Aeolus Graecōs juvāre recūsāvit. "Audīte ventōs," inquit. "Ventī irātissimī sunt. Jūnō quoque est irātissima. Discēdite statim ab īsulā meā! Vōs^o nōn juvābō."

°ux'or (nom. sing.) wife • **diēs** (nom., acc. pl.) days • **sē**
(acc. sing.) himself • **om'nēs** (nom., acc. pl.) all • **vōs**
(nom., acc. pl.) you

rē'mus, -ī	M., oar
*sac'cus, -ī	M., bag, sack
so'cius, -ī	M., companion, associate, partner
som'nus, -ī	M., sleep
*ven'tus, -ī	M., wind
vē'lum, -ī	N., sail
 ma'lus, -a, -um	bad, evil, wicked; (as noun) N. evil
 *ex'citō, -āre, -ā'vi	awaken, stir up
discē'dō, -ere, -ces'si	go away, depart
*dor'miō, -ire, -i'vi	sleep
 di'ū	long (of time only), for a long time
jam	now, already

RETURN OF ULYSSES

Decem annos Ulixes circum mūrōs Trōjae pugnāverat. Posteā decem annos propter īram deōrum in multīs terrīs errāre coāctus erat, quamquam dea Athēna prōmiserat eum ad patriam tūtumreditūrum esse.

Dēnique autem post multōs cāsūs Ulixes ad Ithacam per- 5 vēnit. Nēmō eum recognōvit, quod dea Athēna vestēs et faciem ejus mūtāverat. Omnes crēdidērunt eum esse mendīcum.

Ulixes casam Eumaeī, pāstōris fidēlis, petīvit, sed subitō canēs ferī impetum in eum fēcērunt. Magnā cum difficultāte 10



Pinturicchio (1454-1513) painted "The Return of Ulysses" in a setting and with the clothing of the Italian Renaissance. Some of the startled suitors watch Ulysses approaching Penelope at her loom. The ship that brought Ulysses home can be seen through the window.

Eumaeus canēs lapidibus reppulit Ulixemque servāvit. Celeriter eum in casam dūxit et ei cibum vīnumque dedit.

Ulixēs, accipiēns haec dōna, dīxit, "Cūr es mihi, hominī miserō, benignus? Nūllam pecūniām habeō, sed mihi cibum vīnumque dedistī. Dominus tuus erit īrātus; tē culpābit." ¹⁵

Eumaeus autem respondit, "Dominus benignus erat et semper mendicōs juvābat; tamen nōn jam domī adest. Vigintī annōs dominum nostrum expectāmus. Ejus uxor et filius Tēlemachus crēdunt eum ad tēctum suum rēditūrum esse." ²⁰

Tum Ulixēs dīxit, "Suntne Tēlemachus et rēgīna in rēgiā?"

Eumaeus respondit, "Tēlemachus Ithacam reliquit; dīxit sē patrem suum petītūrum esse. Pēnelopē Ulixem expectat. Cotīdiē in rēgiā texit. Pallā factā, conjugem alium accipere cōgētur. Itaque interdiū texit; noctū pallam textam retexit. ²⁵

"Cotīdiē procī hūc veniunt et animālia, frūmentum, vīnum dominī meī cōnsūmunt, sed mihi pecūniām nōn dant. Jam Pēnelopē terrīta est, quod procī dīcunt ūnum ē numerō suō brevī tempore eam in mātrimōnium ductūrum esse."

18

R E U N I O N O F F A T H E R A N D S O N

Tēlemachus quidem per omnēs urbēs Graeciae iter fēcerat, sed nēmō prō certō dicere potuerat patrem Ulixem vīvere. Dēnique dea Athēna somniō Tēlemachum dē perīculō mātris Pēnelopae monuerat; itemque dīxerat procōs malōs in animō eum interficere habēre. ⁵

Ita monitus Tēlemachus ad patriam suam statim redire cōstituit. Sciēns autem procōs adventum ejus expectāre et eōrum dolōs timēns, in portum nōn intrāvit. Nāve relicta, ante primam lūcem sōlus ad casam Eumaeī, pāstōris fidēlis, prōcessit. ¹⁰

Hīc Eumaeus et mendicus, igne accēnsō, cibum parābant. Vōce hominis auditā, Eumaeus ad portam properāvit.

Ubi Tēlemachum vīdit, magnō cum gaudiō juvenem nōmine appellāvit. Tēlemachus dē mātre et dē procīs atque

dē rēgnō et dē multis rēbus aliis rogāvit, dolēbatque quod 15
pater ad Ithacam nōn redierat.

Dēnique dīxit, "Ego propter suspiciōnem procōrum in
casā tuā tōtum diem manēbō; tū, Eumaee, i ad tēctum meum
et dic mātri meae mē tūtum rediisse."

Eumaeus haec omnia fēcit. Interim Athēna iterum vestem 20
et faciem Ulixis mūtāvit.

Tēlemachus quidem clāmāvit ubi hominem tam mūtātum
vīdit, "Tū es deus! Tū nōs juvāre potes! Nōlī nōs
relinquere!"

Ulixēs filiō suō respondit, "Nōlī timēre! Nōn deus sum; 25
sum pater tuus, qui post multōs cāsūs rediī. Tempus est
breve; necesse est nōs procōs interficere et mātrem tuam
liberāre. Tū, Tēlemache, ad rēgiam redī; explōrā omnia; es
fortis!

"Paucis hōris ego mendīcus ad tēctum veniam. Tum tibi 30
signum dabō. Hōc signō vīsō, i sēcrētō et portā omnia arma
ex ātriō. Relinque autem prope portam duo scūta valida,
duās hastās, duōs gladiōs; his armis impetum mēcum facere
poteris; hodiē procōs occidāmus!"

19

R E C O G N I T I O N O F U L Y S S E S

Ulixēs veste iterum mūtātā, mendīcus, ad rēgiam vēnit.
Jussū patris Tēlemachus arma parāverat. Ulixēs ipse in
ātriō cum servīs mānsit, sciēns Pēnelopam brevi tempore
adfutūram esse.

Pēnelopē, ubi in ātrium intrāvit, omnēs servōs servāsque 5
dīmisit praeter nūtrīcem longaevam, cui dīxit, "Cāra nūtrīx,
cum omnēs servī discesserint, dūc ad mē mendīcum. Certē
iter fēcit in regiōnibus ubi conjūnx meus errābat."

Jussū nūtrīcis Ulixēs ad rēgīnam appropinquāvit. Pēnelopē
sine suspiciōne ei dīxit, "Noctū et interdiū doleō quod 10
Ulixēs, conjūnx amātus meus, ā terrā Trōjānā nōn rediit.
Certē in longinquis terrīs errāvistī. Vīdistīne eum?"

Ulixēs Pēnelopae respondit, "Ōlim in Crētā virum qui ā

comitibus Ulixēs appellābātur vīdī. Vestem purpuream cum fībulā aureā gerēbat. In hāc fībulā erant figūrae canis et cervī parvī.”

Pēnelopē lacrimāns dīxit, “Certē conjugem meum ipsum vīdistī. Illam vestem et illam fibulam Ulixī ipsa dedī.”

Ulixēs respondit, “Sciō Ulixem hōc annō ad patriam reventūrum esse.”

Pēnelopē, magnō gaudiō mōta, jussit nūtrīcem pedēs mendicī lavāre. Nūtrīx fīda, ubi pedēs Ulixis lavāre incēpit, lātam cicātrīcem recognōvit.

Magnopere excitāta, parvā vōce eī dīxit, “Rediistī, Ulixēs.”

Ulixēs quidem celeriter respondit, “Ita; ego sum Ulixēs. Nōlī autem appellāre mē nōmine meō.”

Pēnelopē, quae haec verba nōn audīverat, dīxit, “Crās procī mē conjugem novum dēligere cōgent. Crās arcum Ulixis in ātrium portārī jubēbō. Ille qui arcum tendere potuerit mē in mātrimōnium dūcet.”

20

R E S C U E O F P E N E L O P E

Postridiē eīdem procī ad magnum ātrium properāvērunt. Quisque quidem crēdidit Pēnelopam sē conjugem dēlectūram esse. Ulixēs quoque, eandem vestem mendicī gerēns, aderat.

Tum procī dīxērunt, “Multōs annōs, Tēlemache, patrem tuum expectās; propter amōrem patris honōrem tibi rēctē dedimus, mātremque tuam invītam nūbere nōn coēgimus. Jam autem scīmus prō certō Ulixem numquam reventūrum esse.”

Interim Pēnelopē arcum Ulixis et sagittās, arma gravia, in magnum ātrium portāvīt.

Tum procīs dīxit, “Audite mē, procī nōbilēs. Nūntiāvistis ūnum ē numerō vestrō conjugem meum futūrum esse. Hic est idem arcus, hae eaedem sagittae quās Ulixēs ūlim portābat. Ille qui hunc arcum tetenderit mē in mātrimōnium dūcet.”

Quamquam omnēs procī temptāvērunt, nēmō arcum ten-dere poterat.

Subitō mendīcus dīxit, "Dā mihi arcum!"

Sine difficultāte arcum tetendit. Deinde magnā vōce clāmāvit, "Multa milia passuum nāvigāvī; jam ego Ulixēs ipse adsum!"²⁰

Hīs verbīs auditīs, Tēlemachus arma cēpit et patri auxilium dedit; eōdem tempore servī fidī et cīvēs, qui sēcrētō arcessitī erant, in ātrium intrāvērunt ācriterque pugnāre incēpērunt. Pēnelopē fidēlis, omnibus procīs interfectīs, conjugī magnō gaudiō salūtem dedit.²⁵

21

R E V E L A T I O N T O U L Y S S E S

Ulixēs paucōs annōs in Ithacā cum uxōre filiōque mānsit. Ōlim per somnia verba sacerdōtis iterum audīvit.

"Necesse erit tē relinquere uxōrem et filium, domum et amicōs, et in longinquam terram iter facere. Quamquam ad Ithacam tūtus reveniēs, tamen per annōs longōs in illā terrā longinquā habitābis.

"Cum in hanc terram perveniēs, relinqu in litorē nāvem tuam; portā in umerō tuō rēmum longum; prōcēde in interiōrem partem terrae. Hīc virōs inveniēs qui nūllam scientiam maris habent, qui neque nāvēs neque nautās vidērunt.¹⁰

"Longō rēmō visō, incolae cōnfūsi rogābunt, 'Quae est rēs nova quam in umerō habēs? Estne arātrum? Estne hasta? Estne clāva nova?'

"Hīs verbīs auditīs, rēmum in terram fīgēs, et in illō locō templum aedificābis. Templō aedificātō, incolae tibi dīcent,¹⁵ 'Manē nōbiscum; dī ad nōs tē dūxērunt; signum in caelō vīdimus; verba ūrāculī audivimus.'

"Diū in illā terrā manēbis et incolās multās artēs docēbis, sed eīs fābulās mariū nāviumque nōn nārrābis. Nōn semper autem in hāc terrā longinquā habitābis. Multōs post annōs ²⁰ dī tē, jam senem, in Ithacam iterum vocābunt.

"Filiō Tēlemachō et liberīs Tēlemachī vīsis, dī tibi mortem quiētam in marī dabunt. Post mortē ad īsulās beātās portāberis, ubi pācem aeternām habēbis."

— *The Story of Ulysses* —

(To be read after Review Lesson 15)

1. ULYSSES STARTS FOR HOME.

Urbem Trōiam ā Graecīs decem annōs obsessam esse satis cōnstat; dē hōc enim bellō Homērus, maximus poētārum Graecōrum, Īliada opus nōtissimum scripsit. Trōiā tandem per īnsidiās captā, Graeci bellō fessī domum redire mātūrāvērunt. Omnibus rēbus ad profectiōnem parātīs nāvēs dēdūxērunt, et tempestātem idōneam nactī magnō cum gaudiō solvērunt. Erat inter Graecōs Ulixēs quīdam, vir summae virtūtis ac prūdentiae, quem nōn nūllī dīcunt dolum istum excōgitāsse quō Trōiam captam esse cōnstet. Hic rēgnum īnsulae Ithacae obtinuerat, et paulō priusquam ad bellum cum reliquīs Graecīs profectus est, puellam fōrmōsissimam, nōmine Pēnelopēn, in mātrimōnium dūxerat. Nunc igitur cum iam decem annōs quasi in exsiliō cōnsūmpsisset, magnā cupiditāte patriae uxōrisque videndae ārdēbat.

5

10

2. THE LAND OF THE LOTUS-EATERS.

Postquam Graeci pauca mīlia passuum ā lītore Trōiae prōgressī sunt, tanta tempestās subitō coorta est ut nūlla nāvium cursum tenēre posset, sed aliae aliam in partem disicerentur. Nāvis autem quā ipse Ulixēs vehēbātur vī tempestātis ad merīdiem dēlāta decimō diē ad lītus Āfricae appulsa est. Ancorīs iactīs Ulixēs cōstituit nōn nūllōs ē sociīs in terram expōnere, quī aquam ad nāvem referrent, et quālis esset nātūra eius regiōnis cognōscerent. Hī ē nāve ēgressī imperāta facere parābant. Sed dum fontem quaerunt, quōsdam ex incolīs invenērunt atque ab eīs hospitiō acceptī sunt. Accidit autem ut maior pars vīctūs eōrum hominum in mīrō quōdam frūctū, quem lōtum appellābant, cōnsisteret. Quem cum Graeci gustāssent, patriae et sociōrum statim oblītī cōfirmāvērunt sē semper in illā terrā mānsūrōs, ut dulcī illō cibō in perpetuum vescerentur.

5

10

1. **cōnstat** takes indirect statement, **urbem . . . esse**. 3. **īnsidiās** refers to the wooden horse. 7. **quem**, acc. subj. of **excōgitāsse** (**excōgitāvisse**) in indirect statement after **dīcunt**, *who some* (**nōn nūllī**) *say had devised . . .*
2. 3. **aliae aliam in partem**, *some in one direction, others in another*. 11. **gustāssent** = **gustāvissent**. 12. **oblītī** (**oblīvīscor**) governs objective gen. of **patriae, sociōrum**.

3. FORCIBLE RETURN TO THE SHIP.

Ulixēs cum ab hōrā septimā ad vesperum exspectāset, veritus nē sociī suī in perīculō versārentur, nōn nūllōs ē reliquīs mīsit, ut quae causa esset morae cognōscerent. Itaque hī in terram expositī ad vīcum qui nōn longē aberat sē contulērunt; quō cum vēnissent, sociōs suōs quasi 5 ēbriōs repperērunt. Tum causam veniendī docuērunt, atque eīs persuādēre cōnātī sunt ut sēcum ad nāvem redīrent. Illī autem resistere ac sē manū dēfendere coepērunt, saepe clāmitantēs sē numquam ex illō locō abitūrōs. Quae cum ita essent, nūntiī rē īfectā ad Ulixem rediērunt. Hīs rēbus cognitīs ipse cum reliquīs qui in nāve relictī erant 10 ad eum locum vēnit; sociōs suōs frūstrā hortātus ut suā sponte redīrent, manibus vīncītis invītōs ad nāvem trāxit. Tum quam celerrimē ex portū solvit.

4. THE CYCLOPS'S CAVE.

Tōtam noctem rēmīs contendērunt, et postrīdiē ad ignōtam terram nāvem appulērunt. Tum, quod nātūram eius regiōnis ignōrābat, ipse Ulixēs cum duodecim sociīs in terram ēgressus locum explōrāre cōstituit. Explōrātōrēs paulum ā lītore prōgressī ad spēluncam ingentem 5 pervēnērunt, quam incolī sēnsērunt; eius enim introitum et nātūrā locī et manū mūnitum esse animadvertisērunt. Etsī intellegēbant sē nōn sine perīculō hoc factūrōs, tamen spēluncam intrāvērunt; quod cum fēcissent, magnam cōpiam lactis in vāsīs ingentibus conditam invēnērunt. Dum mīrantur quis in eā sēde habitāret, sonitum terribilem audīvērunt, et oculīs ad ōstium tortīs mōnstrum horribile vīdērunt, hūmānā quidem speciē et figūrā, sed ingentī magnitūdine corporis. Cum autem animadvertisserint mōnstrum ūnum modo oculum habēre in mediā fronte positum, intellēxērunt hunc esse ūnum ex Cyclōpībus, 10 dē quibus iam audīverant.

5. TWO COMPANIONS ARE EATEN.

Cyclōpēs autem pāstōrēs erant, qui īsulam Siciliam praecipuēque montem Aetnam incolēbant; ibi enim Volcānus, praeses fabrōrum ignisque inventor, cuius servi Cyclōpēs erant, officīnam suam habēbat. Graecī igitur simul ac mōnstrum vīdērunt, terrōre paene 5 exanimātī in interiōrem spēluncae partem refūgērunt, et sē abdere

3. 7. *manū, by force.*
4. 10. *tortīs (torqueō).*
5. 4. *simul ac, as soon as.*

cōnābantur. Polyphēmus autem (sic enim Cyclōps appellābātur) pecus suum in spēluncam compulit; deinde, cum saxō ingentī ostium obstrūxisset, ignem in mediā spēluncā fēcit. Hōc factō omnia oculō perlūstrābat. Cum sēnsisset hominēs in interiōre spēluncae parte esse abditōs, magnā vōce exclāmāvit: "Quī hominēs estis? Mercātōrēs an latrōnēs?" Tum Ulixēs respondit sē neque mercātōrēs esse neque praedandī causā vēnisse, sed Trōiā captā domum redeuntēs vi tempestātum ā cursū dēlātōs esse. Ārāvit etiam ut sibi sine iniūriā abīre licēret. Tum Polyphēmus quaesīvit ubi esset nāvis quā vectī essent. Ulixēs cum magnopere sibi praecavendum exīstīmāret, respondit nāvem suam in saxa coniectam omnīnō frāctam esse. Ille autem nūllō respōnsō datō duo ē sociōs eius manū corripuit, et membrīs eōrum dīvulsīs carne vescī coepit.

10

15

6. THE GREEKS BEGIN TO DESPAIR.

Dum haec geruntur, Graecōrum animōs tantus terror occupāvit ut nē vōcem quidem ēdere possent, sed omnī spē salūtis dēpositā praeſentem mortem exspectārent. At Polyphēmus, postquam famēs hāc tam horribilī cēnā dēpulta est, humī prōstrātus somnō sē dedit. Quod cum vīdisset Ulixēs, tantam occāsiōnem reī bene gerendae nōn omittendam arbitrātus, pectus mōnstrī gladiō trānsfigere voluit. Cum tamen nihil temere agendum exīstīmāret, cōnstituit explōrāre, priusquam hoc faceret, quā rationē ex spēluncā ēvādere posset. Cum saxum animadvertisset quō introitus obstrūctus erat, nihil sibi prōfutūrum intellēxit Polyphēmum interficere. Tanta enim erat eius saxī magnitūdō ut nē ā decem quidem hominibus āmovērī posset. Quae cum ita essent, Ulixēs hōc cōnātū dēstitit et ad sociōs rediit; quī cum intellēxissent quō in locō rēs esset, nūllā spē salūtis oblātā dē fortūnīs suis dēspērāre coēperunt. Ille tamen vehementer eōs hortātus est nē animōs dēmitterent; dēmōnstrāvit sē iam anteā ē multīs et magnīs perīculīs ēvāsisse, neque dubium esse quīn in tantō discrīmine dī auxiliū lātūrī essent.

5

10

15

7. ULYSSES FORMS A PLAN.

Ortā lūce Polyphēmus iam ē somnō excitātus idem quod prīdiē fēcit; nam correptīs duōbus virīs carne eōrum sine morā vescī coepit.

15. **sibi praecavendum (esse)**, *that he ought to take precautions.*
6. 4. **prōstrātus (prōsternere)**. 7. **priusquam hoc faceret**, *before he should do this.* 16. **neque dubium esse quīn**, *nor was there any doubt that.* Neg. expressions of doubt take **quīn** and subjunc.

Deinde, cum saxum āmōvisset, ipse cum pecore suō ex spēluncā prōgressus est; quod cum Graeci vidērent, magnam in spem vēnērunt sē paulō post ēvāsūrōs. Statim ab hāc spē repulsi sunt; nam Polyphēmus, postquam omnēs ovēs exiērunt, saxum reposuit. Reliquī omni spē salūtis dēpositā sē lāmentīs lacrimisque dēdidērunt; Ulixēs vērō, qui, ut suprā dēmōnstrāvimus, magnī fuit cōsilī, etsī intellegēbat rem in discrīmine esse, tamen nōndum omnīnō dēspērābat. Tandem, cum diū haec tōtō animō cōgitāvisset, hoc cōsilium cēpit. Ē lignīs quae in spēluncā reposita erant magnam clāvam dēlēgit. Hanc summā cum diligentiā praeacūtam fēcit; tum, postquam sociīs quid fierī vellet ostendit, redditum Polyphēmī exspectābat.

8. NO MAN.

Sub vesperum Polyphēmus in spēluncam rediit, et eōdem modō quō anteā cēnāvit. Tum Ulixēs ūtrem vīnī prōmpsīt, quem forte (id quod eī erat salūtī) sēcum attulerat; et postquam magnum pōculum vīnō complēvit, mōnstrum ad bibendum prōvocāvit. Polyphēmus, qui numquam anteā vīnum gustāverat, pōculum statim exhausit; quod cum fēcisset, tantam voluptātem percēpit ut iterum ac tertium pōculum complērī iubēret. Cum quaeſīvisset quō nōmine Ulixēs appellārētur, ille respondit sē Nēminem appellārī; quod cum audīvisset, Polyphēmus ita locūtus est: "Hanc tibi grātiām prō tantō beneficiō referam; tē postrēmum omnium dēvorābō." Hoc cum dīxisset, cibī vīnīque plēnus humī recubuit, et brevī tempore somnō oppressus est. Tum Ulixēs sociīs convocātīs, "Habēmus," inquit, "quam petīvimus facultātem; nē tantam occāsiōnem reī bene gerendae omittāmus."

9. POLYPHEMUS IS BLINDED.

Hāc ḥrātiōne habitā extrēmam clāvam ignī calefēcit, atque hāc oculum Polyphēmī dormientis perfōdit; quō factō omnēs in dīversās spēluncae partēs sē abdidērunt. At ille hōc dolōre oculī ē somnō excitātus clāmōrem terribilem sustulit, et dum in spēluncā errat, Ulixem manū prehendere cōnābātur; cum tamen iam omnīnō caecus esset, nūllō modō id efficere potuit. Intereā reliquī Cyclōpēs clāmōre audītō undique ad spēluncam convēnerant; et ad introitum adstantēs quid Polyphēmus ageret quaeſīvērunt, et quam ob causam tantum clāmōrem sustulisset. Ille respondit sē graviter vulnerātum esse, ac magnō do-

8. 3. eī . . . salūtī, double dat., *for safety to him.*

9. 5. cum, *since.*

lōre adfici. Cum posteā quaeſivissent quis eī vim intulisset, respondit Nēminem id fēcisse; quibus rēbus auditīs ūnus ē Cyclōpibus, "At sī nēmō," inquit, "tē vulnerāvit, nōn dubium est quīn cōſiliō deōrum, quibus resistere nec possumus nec volumus, hōc suppliciō adfectus sīs." Hoc cum dīxisset, abiērunt Cyclōpēs eum in īnsāniām incidiſſe arbitrātī.

10

15

*Archaic Greek Vase
painting showing the
blinding of Polyphemus by
followers of Ulysses*



10. ESCAPE FROM THE CAVE.

Polyphēmus ubi sociōs suōs abisse sēnsit, furōre atque āmentiā impulsus Ulixem iterum quaerere coepit; tandem, cum ōstium invēniſſet, saxum quō obstrūctum erat āmōvit, ut pecus in agrōs exīret. Tum ipse in introitū cōnsēdit; et ut quaeque ovis ad hunc locum vēnerat, eius tergum manibus tractābat, nē hominēs inter ovēs exīre possent. Quod cum animadvertisset Ulixēs, omnem spem salūtis in dolō magis quam in virtūte positam esse intellēxit. Itaque hoc cōſilium iniit. Prīnum ex ovibus trēs pinguissimās dēlēgit, quās cum inter sē vīminibus coniūnxisset, ūnum ex sociīs suis ventribus eārum ita subiēcit ut omnīnō latēret; deinde ovēs hominem ferentēs ad ōstium ēgit. Id accidit quod fore suspicātus erat. Polyphēmus enim postquam

5

10

10. 4. **ut, as.** Ut followed by indic. means as. 9. **ventribus, dat.** with compound verb, subiēcit. 11. **Id . . . erat,** That happened which he suspected would happen. **fore = futurum esse.**

terga ovium manibus tractāvit, eās praeterire passus est. Ulixēs ubi rem tam fēlīciter ēvēnisse vīdit, omnēs sociōs suōs ex ḍordine eōdem modō ēmīsit; quō factō ipse novissimus ēvāsit.

11. A PERILOUS DEPARTURE.

Hīs rēbus ita cōnfectīs Ulixēs, veritus nē Polyphēmus dolum cognōsceret, cum sociīs quam celerrimē ad lītus contendit; quō cum vēnissent, ab eīs qui nāvī praesidiō relictī erant magnā cum laetiā exceptī sunt. Hī cum iam diēs trēs continuōs redditum eōrum ānxiō animō exspectāvissent, suspicātī (id quidem quod erat) eōs in aliquod grave periculum incidisse, ipsī auxiliandī causā ēgredī parābant. Tum Ulixēs nōn satis tūtum esse arbitrātus in eō locō manēre, quam celerrimē proficīscī cōnstituit. Itaque omnēs nāvem cōnsendere iussit, et sublātīs ancorīs paulum ā lītore in altum prōvectus est. Tum magnā vōce exclāmāvit: "Tū, Polyphēme, qui iūra hospitī violās, iūstam et dēbitam poenam immānitātis tuae solvistī." Hāc vōce audītā Polyphēmus vehementer commōtus ad mare sē contulit. Ubi nāvem paulum ā lītore remōtam esse intellēxit, saxum ingēns sublātum in eam partem coniēcit unde vōcem vēnisse sēnsit. Graeci autem, etsī nōn multum āfuit quīn nāvis eōrum mergerētur, tamen nūllō damnō acceptō cursum tenuērunt.

12. AEOLUS'S GIFT OF THE WINDS.

Pauca mīlia passuum ab eō locō prōgressus Ulixēs ad īsulam Aeolianam nāvem appulit. Haec patria erat ventōrum.

Hīc rēx Aeolus vāstō antrō luctantēs ventōs tempestātēsque sonōrās imperiō premit ac vinclīs et carcere frēnat. Ibi rēx ipse Graecōs hospitiō accēpit, atque eīs persuāsit ut ad reficiendās virēs paucōs diēs commorārentur. Septimō diē, cum sē ex labōribus refēcissent, Ulixēs, nē anni tempore ā nāvigātiōne exclūderētur, sibi proficīscendum statuit. Tum Aeolus, qui sciēbat Ulixem cupidissimum esse patriae videndae, eī magnum ūtrem dedit, in quō omnēs ventōs praeter ūnum inclūserat. Favōnium modo solverat, quod ille ventus nāvigantī ab īsulā Aeoliā Ithacam est secundus. Ulixēs hoc dōnum libenter accēpit, et grātiis prō tantō beneficiō āctīs ūtrem ad mālum adligāvit. Omnibus rēbus ad profectiōnem parātīs merīdiānō ferē tempore ex portū solvit.

11. 3. **nāvī praesidiō**, double dat. 14. etsī . . . mergerētur, *although their ship was almost sunk.*

12. 3. **vāstō antrō**, understand in before vāstō. 4. **vinclīs** = **vinculīs**.



Ulysses and companions, Roman mosaic from Bardo Museum, Tunis

13. THE WINDS UNLEASHED.

Novem diēs Graecī secundissimō ventō cursum tenuērunt; iamque in cōspectum patriae suae vēnerant, cum Ulixēs lassitūdine cōfectus (ipse enim gubernābat) ad quiētem capiendam recubuit. At sociī, quī iam diū mīrābantur quid in illō ūtre inclūsum esset, cum ducem somnō oppressum vidērent, tantam occāsiōnem nōn omittendam arbitrātī sunt; crēdēbant enim aurum et argentum ibi latēre. Itaque spē praedae adductī ūtrem sine morā solvērunt; quō factō ventī, velut agmine factō, quā data porta, ruunt et terrās turbine perflant. Hīc tanta tempestās subitō coorta est ut illī cursum tenēre nōn possent, sed in eandem partem unde erant profectī referrentur. Ulixēs ē somnō excitātus quō in locō rēs esset statim intellēxit; ūtrem solūtum, Ithacam post tergum relictam vīdit. Tum vērō vehementer exārsit sociōsque obiūrgāvit, quod cupiditāte pecūniae adductī spēm patriae videndae abiēcissent.

5

10

13. 8. quā, *where*. ruunt, perflant, understand ventī as subj.

14. abiēcissent, subjunc., implied indirect statement.

14. CIRCE'S ISLE.

Brevī spatiō intermissō Graecī īinsulae cuidam appropinquāvērunt, in quā Circē, filia Sōlis, habitābat. Quō cum Ulixēs nāvem appulisset, in terram frūmentandī causā ēgrediendum esse statuit; nam cognōverat frūmentum quod in nāve habēret iam dēficere. Itaque sociīs ad sē convocātīs, quō in locō rēs esset et quid fierī vellet ostendit. Cum tamen omnēs memoriā tenērent quam crūdēlī morte adfectī essent eī quī nūper ē nāve ēgressī essent, nēmō repertus est quī hoc negōtium suscipere vellet. Quae cum ita essent, rēs in contrōversiam dēducta est. Tandem Ulixēs omnium cōsēnsū sociōs in duās partēs dīvīsit, quārum alterī Eurylochus, vir summae virtūtis, alterī ipse praeesset. Tum hī duo inter sē sortīti sunt uter in terram ēgrederētur. Eurylochō sorte ēvēnit ut cum duōbus et vīgintī sociīs rem susciperet.



*The transformation of
the companions of Ulysses by Circe*

15. CIRCE'S PALACE.

Hīs rēbus ita cōnstitūtīs eī quī sorte ductī erant in interiōrem partem īinsulae profectī sunt. Tantus tamen timor animōs eōrum occupāverat ut nōn dubitārent quīn ad mortem īrent. Vix quidem poterant eī quī in nāve relictī erant lacrimās tenēre; crēdēbant enim sē sociōs suōs numquam posteā vīsūrōs. Illī autem aliquantum itineris prōgressī ad villam magnificam pervēnērunt, cuius ad ōstium cum adīssent, cantum dulcissimum audīvērunt. Tanta autem fuit eius vōcis dulcēdō ut nūllō modō retinērī possent quīn iānuam pulsārent. Hōc factō ipsa Circē forās exiit, et summā cum benignitāte omnēs in hospitium

14. 6. *quam, how* 8. *vellet*, clause of characteristic. 10. *praeesset*, was to command, rel. clause of purpose.

15. 8. *retinērī possent quīn*, could not be restrained from. *Quīn* introduces subjunc. after neg. expressions of hindering.

invitāvit. Eurylochus īnsidiās sibi comparārī suspicātus foris exspectāre cōnstituit; at reliquī reī novitāte adductī villam intrāvērunt. Cēnam omnibus rēbus īstrūctam invēnērunt, et iussū dominae libentissimē accubuērunt. At Circē vīnum quod servī apposuērunt medicāmentō quōdam miscuerat; quod cum Graecī bibissent, somnō oppressī sunt.

10

16. ULYSSES DECIDES TO GO TO THE PALACE.

Tum Circē, quae artis magicae summam scientiam habēbat, virgā aureā quam gerēbat capita eōrum tetigit; quō factō omnēs in porcōs subitō conversī sunt. Intereā Eurylochus ignārus quid in aedibus agerētur ad ōstium sedēbat. Postquam ad sōlis occāsum ānxiō animō et sollicitō exspectāvit, sōlus ad nāvem regredī cōnstituit. Eō cum vēnisset, sollicitūdine ac timōre ita perturbātus fuit ut quae vīdisset vix nārrāre posset. At Ulixēs satis intellēxit sociōs suōs in perīculō versārī, et gladiō arreptō Eurylochō imperāvit ut sine morā viam ad istam domum dēmōnstrāret. Ille tamen multīs cum lacrimīs Ulixem complexus obsecrāre coepit nē in tantum perīculum sē committeret; sī quid gravius eī accidisset, omnium salūtem in summō discrīmine futūram. Ulixēs respondit sē nēminem invitūm adductūrum; illī licēre, sī māllet, in nāve manēre; sē ipsum sine ullō praesidiō rem suscep-tūrum. Hoc cum magnā vōce dīxisset, ē nāve dēsiluit et nūllō sequente sōlus in viam sē dedit.

5

10

15

17. MERCURY TO THE RESCUE.

Aliquantum itineris prōgressus ad villam magnificam pervēnit; quam cum oculī perlūstrāset, statim intrāre statuit; intellēxit enim hanc esse eandem domum dē quā Eurylochus mentiōnem fēcisset. At cum līmen intrāret, subitō sē ostendit adulēscēns fōrmā pulcherrimā auream virgam gerēns. Hic Ulixem iam domum intrantem manū pre-hendit. "Quō," inquit, "ruis? Nōnne scīs hanc esse Circēs domum? Hic inclūsi sunt amīci tuī ex hūmānā speciē in porcōs conversī. Num vīs ipse in eandem calamitātem venīre?" Ulixēs simul atque vōcem audīvit, deum Mercurium agnōvit; nūllīs tamen precibus ab īstitūtō cōnsiliō dēterrēri potuit. Quod cum Mercurius sēnsisset, herbam quandam eī dedit, quam contrā carmina multum valēre dīcēbat. "Hanc cape" inquit, "et cum Circē tē virgā tetigerit, tū gladiō dēstrictō im-

5

10

16. 10. **sī quid . . . accidisset**, if anything serious should happen to him. **Accidisset**, subjunc. in indirect statement.

17. 6. **Circē**, gen. 11. **multum valēre**, was very strong.

petum in eam vidē ut faciās.” Priusquam finem loquendī fēcit, mortālēs vīsūs mediō sermōne reliquit, et procul in tenuem ex oculīs ēvānuit auram:

18. ULYSSES TURNS THE TABLES.

Brevī intermissō spatiō Ulixēs ad omnia perīcula subeunda parātus iānuam pulsāvit, et foribus apertīs ab ipsā Circē benignē exceptus est. Omnia eōdem modō atque anteā facta sunt. Cēnam magnificē īstrūctam vīdit, et accumbere iussus est. Ubi famēs cibō dēpulsa est, 5 Circē pōculum aureum vīnī plēnum Ulixī dedit. Ille etsī suspicābātur venēnum sibi parātum esse, tamen pōculum exhausit; quō factō Circē caput eius virgā tetigit, atque ea verba dīxit quibus sociōs eius anteā in porcōs converterat. Rēs tamen omnīnō aliter ēvēnit atque illa spē-rāverat. Tanta enim vīs erat eius herbae quam Ulixī Mercurius dederat 10 ut neque venēnum neque verba quicquam efficere possent. Ulixēs autem, ut erat eī praeceptum, gladiō dēstrictō impetum in eam fēcit mortemque minitābātur. Circē cum artem suam nihil valēre sēnsisset, multīs cum lacrimīs eum obsecrāre coepit nē sibi vītam adimeret.

19. ALL TURNS OUT WELL.

Ulixēs ubi sēnsit eam timōre perterritam esse, postulāvit ut sociōs suōs sine morā in hūmānam speciem restitueret (certior enim factus erat ā deō Mercuriō eōs in porcōs conversōs esse); nisi id factum esset, sē dēbita supplicia sūmptūrum ostendit. Circē hīs rēbus graviter commōta sēsē eī ad pedēs prōiēcit, et multīs cum lacrimīs iūre iūrandō cōfirmāvit omnia quae ille imperāset sē factūram. Tum porcōs in ātrium immittī iussit. Illī datō signō inruērunt. Cum ducem suum agnōvissent, magnō dolōre affectī sunt, quod nūllō modō eum dē rēbus suis certiōrem facere poterant. Circē tamen unguentō quōdam 5 corpora eōrum ūnxit; quō factō sunt omnēs statim in hūmānam speciem restitūtī. Magnō cum gaudiō Ulixēs amīcōs suōs agnōvit, et nūntium ad lītus mīsit, qui reliquīs Graecīs sociōs receptōs esse dīceret. Illī autem hīs rēbus cognitīs celeriter in domum Circēs sē contulērunt; quō cum vēnissent, ūniversī laetitiaē sē dēdidērunt.

13. **vidē ut faciās**, see that you make (subjunc. in substantive clause).

18. 3. **eōdem modō atque**, in the same way as. 8. **aliter . . . atque**, otherwise than.

19. 5. **eī**, dat. of reference, used rather than gen. **eius**.

20. ULYSSES'S DEPARTURE.

Postridiē eius diēī Ulixēs ex hāc īnsulā quam celerrimē discēdere in animō habēbat. Circē tamen cum id cognōvisset, ab odiō ad amōrem conversa omnibus precibus eum ḥorāre et obtestārī coepit ut paucōs diēs apud sē morārētur; quā rē impetrātā tanta beneficia in eum contulit ut facile eī persuādērētur ut diūtius manēret. Postquam tōtum annum apud Circēn cōnsūmpsīt, Ulixēs magnō dēsideriō patriae suae mōtus est. Itaque sociīs ad sē convocātīs quid in animō habēret ostendit. Sed ubi ad lītus dēscendit, nāvem suam tempestātibus ita afflīctam invēnit ut ad nāvigandum paene inūtilis esset. Quō cognitō omnia quae ad nāvēs reficiendās ūsuī erant comparārī iussit; quā in rē tantam dīlignantiam omnēs adhibēbant ut tertīō diē opus perficerent. At Circē ubi omnia ad profectiōnem parāta vīdit, rem aegrē tulit, atque Ulixem vehementer obsecrāvit ut cōnsiliō dēsisteret. Ille tamen, nē annī tempore ā nāvigātiōne exclūderētur, mātūrandum sibi exīstīmāvit, et idō-neam tempestātem nactus nāvem solvit. Multa quidem perīcula Ulixī subeunda erant priusquam in patriam suam pervaenīret, quae tamen hōc locō perscrībere longum est.

5

10

15

- .20. 6. Circēn, Greek acc. form. **patriae**, obj. gen., *for his country.*
 16. **priusquam . . . pervaenīret**, *before he would arrive.*

A C H I L L E S D I S C O V E R S T H E P L O T

Māne Achillēs, qui nōn intellegit Clytemnestram in castra pervenisse, prō tabernāculō Agamemnonis stat.

Achillēs (magnā vōce). Ubi est Agamemnōn qui exercitūs Graecōs agit? Dic ei Achillem prō tabernāculō stāre. Omnēs sciunt mē ad hoc bellum ā Menelāō arcessītum esse. 5 Jam pugnāre parātus, exercitus meus propter moram longam graviter dolet.

Clytemnestra ē tabernāculō venit. Achillēs cōnfūsus eam diū spectat.

Achillēs. Quem videō? Certē tū fēmina nōbilis es. 10

Clytemnestra. Sum Clytemnestra, conjūnx Agamemnonis. Laeta sum quod tū Īphigeniam, filiam meam, in mātrīmōnium dūcēs.

Achillēs. Quid dīcis? Ego sum Achillēs. Quis dīcit mē filiam tuam in mātrīmōnium dūcere velle? Numquam hoc 15 dīxi!

Clytemnestra. Quid? Agamemnōn mē jussit ad castra cum filiā nostrā venire, quod tū eam in mātrīmōnium dūcere vīs.

Achillēs. Ego filiam tuam numquam arcessīvī. 20

Servus territus ad Clytemnestram currit.

Servus. Ō rēgīna, mala sunt ūmina! Agamemnōn in animō magnum scelus habet. In animō habet filiam suam occidere. Nōn sōlum āram parātam et gladium sed etiam sacerdōtem vīdī. Jam Calchās sacrificium parāvit; nunc 25 virī animālia ad āram dūcunt. Tum filia quoque sacrificābitur.

Clytemnestra. Crēdō conjugem meum īnsānum esse! Quis hoc scelus parāvit? Achillēs, juvā mē! Servā filiam meam! Ab omni periculō Īphigenia dēfendātur! 30

Achillēs (graviter excitātus). Ō Clytemnestra, ego filiam tuam dēfendam! Meōs mīlitēs contrā Agamemnonem agam!

15

S A C R I F I C E O F I P H I G E N I A

Adventū Clytemnestrae rēx Agamemnōn nescīvit servum epistulam portantem ā custōdibus captum esse. Is filiam suam servāre dēsiderābat; nōn jam putābat deōs per Calcham mortem Īphigeniae jussisse.

Diē sacrificiī mīlitēs omnium exercituum Graecōrum in 5 lītore jussa ducum expectābant. Inter sē dīxerunt, "Sacrificiō datō, deī mittent ventōs secundōs."

Achillēs autem mīlitēs suōs ad tabernācula redīre subitō jussit. Ulixēs et Menelāus multum mōti sunt, quod Achillēs 10 hoc sacrificium nōn probābat.

Clytemnestra, clāmōribus hominum auditīs, sēnsit hōram sacrificiī adesse. Agamemnōn tōtam noctem doluerat, sed filiam suam ē tabernāculō ad āram dūcere parābat.

Īphigenia, sine lacrimīs, mātrī maestae dīxit, "Māter amāta, pater meus mē sacrificāre nōluit; injūriam nōn facit; 15 est voluntās deōrum. Nōn erō ignāva; cupiō mīlitēs nostrōs ā fortūnā malā dēfendī. Venī! Eāmus ad āram. Fēlix ūmen sit mors mea! Victōriam habeant Graeci!"

Omnia ā sacerdōte parāta erant et puella in ārā posita est. Subitō magnus clāmor audītus est; clārum lūmen in caelō 20 appāruit. Dea Diāna aderat. Dea corpus cervae prō corpore Īphigeniae in ārā posuit. Graeci, lūmine caecī, hoc esse corpus Īphigeniae crēdidērunt.

Diāna autem virginem, nūbe dēnsā prōtēctam, per caelum ad locum longinquum portābat.

16

M E T I N G

VL

A FATEFUL MEETING

30

Graeci crēdidērunt, Īphigeniā sacrificātā, animum deōrum mūtātum esse. Brevī tempore nāvēs igitur ad litora Trōjae nāvigāverant. Decem annōs illī cum Trōjānīs pugnāverant.

Tandem Trōja expugnāta erat victōrēsque Graeci ad patriam redierant.

Agamemnonem, quod imperātā dīvīna ēvādere temptāverat, dī magnā cum crūdēlitātē pūnivērunt. Rēx miser ab uxōre occīsus est, quod Clytemnestra crēdidit eum fuisse causam Īphigeniæ mortis. Deinde Orestēs, filius eōrum, lēgibus Fātōrum mātrem suam occīdere coāctus est. Propter hoc scelus diū erat īnsānus.

Dēnique sacerdōtēs eī dīxērunt, "In terrā Taurōrum est parva statua Diānae. Nāvigā ad illam terram. Haec statua capiātur; ea ad templūm Apollinis portētur. Hōc factō, iterum eris sānus."

Terra Taurōrum longē aberat. Orestēs scīvit neque sorōrem vivere suam Īphigeniām, ā Diānā ad hanc terram portātam, neque eam jam sacerdōtem Diānae diū esse.

Orestēs cum amīcō nāvigāvit; dēnique post multōs mēnsēs ī portum hujus terrae vēnērunt. In locō sēcrētō juvenēs nāvem cēlāvērunt. Duo advenae autem, ā pāstōribus captī, ad Īphigeniām ductī sunt. Lēgibus crūdēlibus terrae omnēs advenae deīs sacrificābantur.

Statim sacerdōs Īphigenia advenās sacrificāre parāvit. Orestēs et socius, catēnīs vīncī, ad āram conductī sunt. Ubi juvenēs prope āram stetērunt, Īphigenia Orestem frātrem recognōvit.

"Nōnne es Orestēs, frāter meus?" quaeſivit. "Sum soror tua, Īphigenia, ā Diānā servāta. Multa pericula sunt in saevā terrā Taurōrum. Sine morā fugiāmus!"

Orestēs, verbīs sorōris permōtus, respondit, "Prīmō necesse est mē capere parvam statuam Diānae prope āram; sine statuā nōn poterimus redire in Graeciam!"

Hāc statuā captā, Orestēs cum suō amīcō atque sorōre Īphigeniā ad nāvem fūgit. Orestēs nōn jam īnsānus erat.

Ventīs secundīs portātī, ex portū Taurōrum nāvigāvērunt; brevī tempore ad Graeciam pervēnērunt. Ibi magnō cum gaudiō ā populō attonitō acceptī sunt.

UNEXPECTED GUESTS

Servus, portāns epistulam Agamemnonis, ā custōdibus captus est, sed Agamemnōn hoc nescit. Audiēns igitur uxōrem Clytemnestram cum fīliā Īphigeniā ad castra appropinquare, graviter movētur. Scit sine dubiō filiam amātam ad mortem dūcī. Itaque Agamemnōn ad frātrem Menelāum properat.

Agamemnōn. Heu! Mox uxor mea fīliam nostram ad mē dūcet. Dī puellam juvent! Ego, rēx potēns sapiēnsque, ad mortem fīliam meam mittō! Jam in vincula Īphigeniā conjiciētur. Numquam fēlīx laetusque erō. Hanc timēbam calamitātem, sed Fāta mē regunt.

Menelāus. Dic Clytemnestrae Achillem ā castrīs abesse. Calchās in tabernāculō manēbit fīliamque tuam nōn vidēbit.

Agamemnōn. Sed Ulīxēs, vir sapiēns, voluntātem deōrum scit. Ego sciō hunc virum potentem cum inimicīs meis sē jungere.

Interim Clytemnestra et Īphigeniā, ā mīlite ductae, ad Agamemnonem appropinquant.

Clytemnestra. Ecce, Īphigeniā, pater tuus! Laeta, Agamemnōn, tē videō. Propter imperāta tua ad castra pervēnimus.

Īphigeniā. O pater, iter erat dūrum. Heu! Tū es maestus! Nōnne putās Achillem mē in mātrimōnium dūcere velle? Putō Achillem esse virum fortem, sapientem, fēlīcem. Fēlīx erō, uxor ducis clārī. Tū quoque fēlīx sīs!

Agamemnōn. Ita, Achillēs vir fortis est. Sed Trōja est longinqua.

Īphigeniā. Sciō iter esse longum; bene sciō omne bellum esse ācre. Ubi est Achillēs? Cūr ad mē nōn venit? Cūr nōs nōn salūtat?

Agamemnōn. Achillēs cum cōpiis suīs in lītore nunc est. Mox aderit. Eāmus in tabernāculum.

Hōc dictō, Agamemnōn fēminās in tabernāculum dūcit.

Agamemnōn (tabernāculum relinquēns). Heu! Jam miser vīvō! Certē servus meus epistulam ad Clytemnestram nōn portāvit. Quid faciam?

Nox est, et castra Graecōrum, prope urbem Aulidem posita, silent. In tabernāculō Agamemnonis, ducis Graecī, lūmen clārum nōndum extinctum est. Subitō rēx ad portam tabernāculī venit servumque ad sē vocat.

Servus. O domine, vocāvistīne mē?

5

Agamemnōn. Ita; ego dēsiderō hanc epistulam ad uxōrem Clytemnestram sine morā portāri.

Servus. Ego tibi semper fidus sum. Cūr, domine, per tōtam noctem tū numquam dormīvisti?

Agamemnōn. Magnam causam dolōris habeō. Ventī ad- 10 versī per trēs mēnsēs nāvēs nostrās nāvigāre prohibent. Cotidiē sacerdōs Calchās mihi nūntiat Diānam esse īrātam, magnaue sacrificia postulāre. Meam filiam, Īphigeniam, sacrificāre jussus sum.

Servus. Certē Calchās est vir malus. Īphigenia nōbīs 15 cārissima est.

Agamemnōn. Sed Menelāus, frāter meus, dīxit, "Hōc sacrificiō ā tē factō, ventī secundī nōs ad urbem Trōjam portābunt. Exercitū nostrō et auxiliō deōrum nōs Trōjānōs superābimus."

20

Servus. Cūr Menelāus filiam suam nōn dat? Tū tē tuamque familiam dēfendere dēbēs.

Agamemnōn. Dī filiam ejus nōn postulāvērunt. Itaque maestus ad uxōrem meam jam mīsī epistulam in quā scripsī, "Achillēs filiam nostram, Īphigeniam, in mātri- 25 mōnium dūcere dēsiderat. Mitte eam sine morā ad castra nostra."

Servus. Cūr, domine, nunc aliam epistulam mittis?

Agamemnōn. Mentem meam mūtāvī. Hāc in epistulā quam tibi dō scripsī, "O conjūnx amāta, servā tē et filiam nos- 30 tram; periculum est maximum; tenē Īphigeniam domī. Nōlī venīre ad hoc locum! Nōlī dūcere filiam Īphigeniam ad castra!"

Servus fidus, epistulā receptā, ē tabernāculō in noctem properat.

35

I Using an appropriate word from the lettered list, complete each sentence. Then translate.

- | | |
|---|-----------------------|
| 1 Saepe Phrixus et Hellē, frāter sororque,
crūdēliter ____ . | a) agētur |
| 2 Itaque dī potentēs eōs servāre in animō
____ . | b) aguntur |
| 3 Mox liberī, in agrō ____ , arietem vidē-
bunt. | c) ascendent |
| 4 Ariēs eīs nūllam injūriam ____ . | d) cadet |
| 5 Puer et puella in tērgum ejus ____ . | e) dēpōnētur |
| 6 Dēnique Hellē fessa dē tergō arietis ____ . | f) faciet |
| 7 Post multās hōrās Phrixus in terrā ____ . | g) habent |
| 8 Vōx dicet, "____ vellus in arbore sacrā." | h) lūdent |
| | i) lūdentēs |
| | j) pōne |
| | k) portābuntur |

II Change active verbs to passive, and passive to active, in the same person, number, and tense. Translate both forms.

- | | | |
|-------------|-----------|---------------|
| 1 accipiunt | 5 juvor | 9 inveniēminī |
| 2 augētur | 6 aperit | 10 servantur |
| 3 agimus | 7 mūtāmus | 11 moneō |
| 4 vidētis | 8 regeris | 12 pūnis |

LIX

A MAN WITH ONE SHOE

Jāson

Per multōs annōs Jāson in scholā Centaurōrum manēbat.

Dēnique Chīrōn magister dīxit, "Ōlim pater tuus fuit rēx Thessaliae. Peliās, frāter ejus, autem rēgnum cēpit et patrem tuum in exilium ēgit. Jam prīdem pater tuus est mortuus; Thessalia ab avunculō tuō tenētur. Cūr in Thessaliā nōn contendis? Rēgnum patris recipe!"

Interim ūrāculum rēgem ita monuit, "Virum ūnum calceum gerentem cavē!"

Brevī tempore Jāson, dum iter in Thessaliā facit, ad flūmen lātum pervēnit. Nusquām autem pontem vīdit. 10 Jāson, dum in rīpā flūminis rapidī stat, subitō aniculam vīdit. Anicula perterrita aquam spūmōsam spectābat. Jāson benignis verbīs auxilium dare temptābat.



Fresco of Jason appearing before Pelias, his uncle, wearing only one shoe

Anicula eī dixit, "Dēbeō trānsire hoc flūmen, sed flūmen
est altum et rapidum." 15

Jāsōn respondit, "Ascende in tergum meum. Tū incolumis
trānsportāberis."

In mediō flūmine Jāsōn ūnum calceum āmīsit. Ille, post-
quam aniculam in alterā rīpā dēposit, calceum petere incēpit.
Subitō in aniculac locō dea splendida in rīpā stetit. 20

Dea Jāsonī attonitō dixit, "Sum Jūnō, rēgīna deōrum!
Nōlī petere calceum tuum; prōcēde sine morā ad rēgiam
avunculī tuī. Stā audācter prō soliō; postulā ab avunculō
rēgnū tuum!"

Itaque Jāsōn, gerēns ūnum calceum, ad rēgiam avunculī 25
prōcessit. Audācter stetit prō soliō rēgis, qui ūnum pedem
nūdum juvenis statim vīdit. Rēx territus in animō verba
ōrāculī habuit, "Virum ūnum calceum gerentem cavē!"

II Change all verbs from active to passive and make other necessary changes. Translate both versions.

- 1 Magister Jāsonem dē periculō monēbit.
- 2 Tuus pater rēgnum nōn jam tenet.
- 3 Tuus avunculus populum jam regit.
- 4 Avunculus Jāsonem nōn amat.
- 5 Vir benignus aniculae auxilium dat.
- 6 Juvenis aniculam trāns flūmen portābat.
- 7 Jāsōn ūnum calceum āmittet.
- 8 Dea calceum nōn petit.
- 9 Verba ḍrāculī rēgem terrent.
- 10 Argus nāvem validam aedificābit.

LX

A C R U E L P L O T

Rēx Peliās, quī Jāsonem timēbat, interficere juvenem in animō habēbat. Cēlāvit autem suam invidiam atque laudāvit audāciam juvenis. Post multōs mēnsēs fābulam velleris aureī nārrāvit Jāsonī quī invidiam rēgis sēnsit.

Statim Jāsōn dīxit, "Sum validus; sociī meī sunt validī. 5 Nōs nāvigābimus ad terram Colchidem; capiēmus vellus."

Sed Peliās dixit, "Colchis est terra longinqua; nūlla nāvis poterit nāvigāre trāns maria periculōsa."

Jāsōn respondit, "In hōc rēgnō habitat Argus, quī summam scientiam nāvium habet. Is aedificābit nāvem validam." 10

Brevissimō tempore igitur Argus maximam nāvem aedificāvit. Nāvis, appellāta Argō, erat longa et angusta. Aedificāta ex rōbore,^o nāvis poterat resistere magnis tempestātibus et altissimis undīs.

Jāsōn per nūntiōs iter periculōsum nūntiāvit. Statim ex 15 omnibus regiōnibus Graeciae multī juvenēs convēnērunt. In hōc numerō erant Herculēs, Orpheus, Thēseus, et multī alii quōrum nōmina sunt nōtissima.

^orōbur, -oris N., oak wood

Itaque nāvis Argō nāvigāvit per maria periculōsa. Nautae
nāvis validae neque tempestātēs neque undās timēbant. 20

Dēnique Argō ad Symplēgadēs periculōsās pervēnit. Hae
erant duo saxa maxima, quae parvō intervallō^o in marī natā-
bant. Sī quid^o in medium spatium vēnerat, saxa incrēdibili
celeritāte concurrēbant.

Jāsōn autem cōnsilium optimum cēpit; nōn territus erat. 25
Stāns in prōrā columbam ēmīsit, quae rēctā viā per medium
spatium celeriter volāvit et priusquam saxa cōnfluxērunt
incolumis ēvāsit. Columba autem caudam āmīsit.

Tum saxa utrimque discessērunt. Saxa cōnfligere nōn
poterant priusquam Argō inter ea nāvigāvit. 30

°parvō intervallō* . . . natābant were floating . . . a short distance
apart • **sī quid . . . vēnerat** if anything had come

cauda, -ae	F., tail
invidia, -ae	F., envy, hatred, jealousy
prōra, -ae	F., bow (of a ship)
*spatium, -i	N., space
*celeritās, -ātis	F., quickness, swiftness
rēctus, -a, -um	straight
*concurrō, -ere, -curri, -cursum	run together, dash together
*cōnfligō, -ere, -flīxi, -flīctum	strike together, bring together
*ēvādō, -ere, -vāsi, -vāsum	evade, escape
*resistō, -ere, -stīti, —	withstand, resist (with dative)
*sentiō, -ire, sēnsi, sēnsum	feel, be aware of, sense
utrimque	from both sides
priusquam	before

A P E R F E C T P A R T I C I P L E agrees in gender, number, and case with the noun or pronoun it modifies. Such a participle is declined like **bonus, -a, -um**.

- I **portātus, -a, -um** carried, having been carried
- II **monitus, -a, -um** warned, having been warned
- III **dictus, -a, -um** said, having been said
- IV **auditus, -a, -um** heard, having been heard

LXII

J A S O N ' S R E T U R N

Intereā comitēs Jāsonis nāvem custōdiēbant; animō ānxiō ducem expectābant. Postquam sōl occidit, dē ejus salūte dēspērāre incēpērunt. Subitō autem, dum ducem petere parant, lūmen clārum cōnspexērunt. Quae causa lūminis fuit?

Fuit vellus aureum, quod ā Jāsone reportātum erat. Nōn jam 5 territī, comitēs ducem et Mēdēam magnō cū gaudiō recēpērunt. Sine morā omnēs nāvem cōnscedērunt, ad Graeciam nāvigāvērunt.

Tandem, post plūra pericula, Jāsōn ad Thessaliam pervēnit. Statim ad rēgiam Peliae properāvit, quī rēgnum adhūc obtinēbat. Jāsōn vellus aureum mōnstrāvit et rēgnum prō sē pos-tulāvit.

Peliās pīmum nihil respondit. Dēnique dīxit, "Relinque mihi paulisper hanc potentiam. Jam aetāte cōflectus sum. Sine dubiō hoc rēgnum mox ā tē obtinēbitur." 15



Head of Ulysses found in a cave at Sperlonga, Italy, depicting horror at sight of the monsters Scylla and Charybdis which menaced his ship

Jāsōn, misericordiā mōtus, respondit, "Retinē rēgnū usque ad vitae finem tuae."

Post paucōs annōs Jāsōn rēgnū Peliae mortuī obtinuit, et diū rēgnābat. Ōlim sub umbrā nāvis sua, quae in ūram subducta erat, Jāsōn senex^o dormiēbat. At nāvis, quae adhūc 20 ērēcta steterat, subitō cecidit et Jāsonem infēlicem oppressit.

^o**senex**, gen., **senis** old, aged; (as noun) old man, old woman

misericordia, -ae	F., pity
aetās, -atis	F., age
*lūmen, -inis	N., light
*dēspērō, -āre, -āvi, -ātum	despair
*retineō, -ēre, -ui, -tentum	hold or keep back, retain
cōficiō, -ere, -fēci, -fectum	finish, accomplish; weaken
cōnscedō, -ere, -scendi, -scēnum	embark, go aboard ship
occidō, -ere, -cidī, -cāsum	fall, fall down; (of sun) set
*subdūcō, -ere, -dūxi, -ductum	haul up, draw up
adhūc	till now
intereā	meanwhile
paulisper	a little while
usque ad	(with acc.) till
at	but; yet

I N P E R F E C T S Y S T E M I N P A S S I V E V O I C E

each verb form consists of two separate words: a perfect passive participle and a form of **sum**.

Puer dixit, "Monitus sum." The boy said, "I have been warned."

Monitae erātis, puellae! You had been warned, girls!

Oppidum monitum erit. The town will have been warned.

A G R E E M E N T The participle in a passive verb form agrees with the subject in gender and number and has the appropriate adjective ending: **-us, -a, -um; -i, -ae, -a**.

The form of **sum** used with the participle agrees with the subject in person as well as in number. Its tense varies with the tense of the passive verb; that is, present forms (**sum**, etc.) occur in perfect passive; imperfect (**eram**, etc.), in past perfect passive; future (**erō**, etc.), in future perfect passive.

1

THE PLEIADES

Antiquitus septem sorōrēs erant. Pater erat Atlās; māter, Plēionē. Pulchrae puellae erant; erant nymphae deae Diānae.

Ōlim septem sorōrēs in silvā errābant. Subitō erant clāmōrēs. Nymphae vidēbant vēnātōrem, canēs, bēstiās ferās. Ōriōn erat vēnātor; bēstiās agitābat. 5

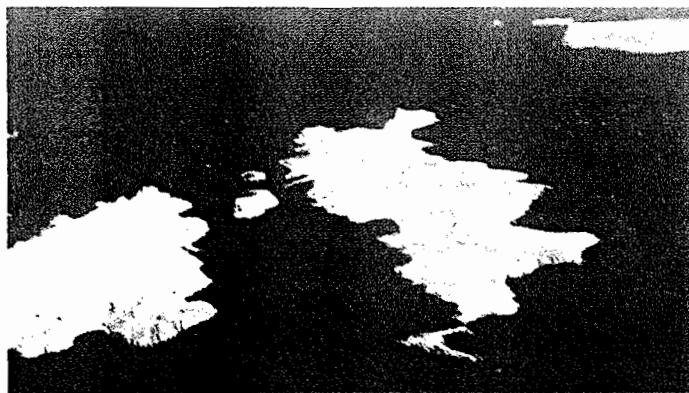
Vēnātor sagittās portābat, quod bēstiās ferās necāre amābat. Bēstiae territae fugiēbant.

Territae quoque erant septem puellae; fugere dēsiderābant. Nymphae autem fugere nōn poterant, quod vēnātōrem et canēs timēbant. 10

“Ō Diāna, nōs audī! Servā nōs!” clāmābant puellae.

Ex caelō Diāna septem nymphās spectābat. Canēs et

septem	seven	•	sorōrēs	(nom.) sisters	•	pater	(nom.)
father	•	māter	(nom.) mother	•	* clāmōrēs	(nom.)	noises
vēnātōrem	(acc.) hunter	•	canēs	(acc.) dogs	•	agitābat	
was hunting	•	fugiēbant	were fleeing	•	fugere	flee	
nōs	(acc.) us						



Delos as it appears from the air

vēnātōrem quoque spectābat. Clāmōrēs audiēbat Diāna; puellās territās audiēbat.

Subitō puellae pulchrae et timidae nōn jam in terrā erant. 15 Septem nymphae erant stellae in caelō.

Hodiē septem stellās noctū spectāre possumus. Stellās appellāmus Plēiades, quod filiae Plēionēs sunt.

Plēiades, quod in terrā vēnātōrem fugere dēsiderāvērunt, in caelō quoque Ōriōnēm fugere temptant. 20

2

ORION, THE HUNTER

Ōriōn vēnātor deam Diānam amābat. Apollō autem, frāter Diānae, Ōriōnem nōn amābat.

“Ōriōn mē nōn dēlectat,” dixit Apollō. “Bonus nōn est; Diānam in mātrimōnium dūcere nōn poterit.”

Ōlim prope ūram maritimam ambulābant Apollō et soror 5 Diāna. Deus et dea arcūs et sagittās portābant. Ōriōn procul in aquīs natābat.

Subitō Apollō dixit, “Spectā, Diāna, saxum in aquīs. Longinquum est, sed in saxum sagittam mittere possum. In saxum, quod est longinquum, sagittam mittere nōn potes.” 10

“Manē!” respondit Diāna. “Saxum videō. Sagittam in saxum mittere facile possum. Spectā!”

Statim erat clāmor. Nōn erat saxum in aquīs; erat caput Ōriōnis. Sagitta Diānae Ōriōnem necāvit. Vēnātor mortuus est, et undae corpus ad ūram maritimam portāvērunt. 15

Nunc Diāna misera lacrimābat. Frāter Apollō autem nōn lacrimābat. Diāna erat tūta, quod vēnātor mortuus erat.

Posteā Juppiter Ōriōnem et canēs in caelō posuit. Nōn jam Ōriōn in silvis vēnātor est; stella in caelō est.

vēnātor	(nom.)	hunter	•	frāter	(nom.)	brother	•	dēlectat
pleases	•	in mātrimōnium dūcere	marry	•	soror	(nom.)		
sister	•	arcūs	(acc.) bows	•	natābat	was swimming		
mittere	(to)	shoot, send	•	facile	easily	•	caput	(nom.)
head	•	mortuus	dead	•	corpus	(acc.) body	•	lacri-
mābat	was crying	•	tūta	safe	•	posuit	put	

THE GENITIVE AND ABLATIVE OF DESCRIPTION

ing games of chance, and conversing with friends were pleasant and cheap forms of amusement.

The innumerable small restaurants furnished a place where the middle class and poor might enjoy that form of entertainment so popular then as now, the dinner. For the rich, the formal dinner was a major type of social amusement. It might be held within a beautifully decorated room or outdoors in the garden. It took the place of our balls, card parties, and the like. The dinner began around three or four o'clock in the afternoon and lasted until dark or after. It might be followed at once, or after a slight interval, by a supper, which was actually a drinking party.

You will hear more later about the dining room itself, the food served, and the entertainment. The diners reclined on couches and were regularly nine in number. There were three main parts of the dinner: the preliminary hors-d'oeuvres (relishes), the dinner proper (the *cēna*), and the dessert (*secunda mēnsa*, or *second table*). Each part might have several courses, and wine was served. Entertainment was afforded by acrobats, dancing girls, and dramatic recitations. For a sober party, conversation was the finest amusement.

L E G A C Y

Have we invented the custom of using the dinner as a form of social entertainment? Where and when do we hold our dinner parties? How do they compare with those of the Romans in size, arrangements, courses, entertainment, and the like?

Many of our words connected with food and dining come from Latin. Can you find out the origin of our words *kitchen*, *wine*, *menu*, *recipe*, *restaurant*, *salad*, *course*, *dessert*, *entrée*?

Supplementary Story

PUNISHMENT OF CASSIOPEIA

Salvēte, discipulī! Fābulam dē Perseō et morte¹ Medūsae jam audīvistis. Hanc Andronīcus paedagōgus Tulliae et Tertiae parvae et Mārcō nārrābat. Quid Perseus fēcit, postquam in Aethiopiam cum capite² Medūsae Gorgonis fūgit? Cupitisne audīre? Attendite!

5

[239]

LAR

LATIN AND THE ROMANS

Post mortem Medūsae Perseus, ut³ dīximus, ad ārās Aethiopiae celeriter fūgerat quod īram⁴ Polydectis rēgis timuit neque in īsulam Seriphum revenīre cupīvit. Itinera longa — ita 10 enim poēta antiquus nārrat — per Āfricam fēcit. Tandem ad urbem rēgis Cēpheī⁵ vēnit.

Illō tempore superbia Casiopeiae, marītae Cēpheī, in 15 jūriās multās atque dolōrem⁶ magnum rēgī et incolīs⁷ rēgnī praebebēbat. Nam rēgīna īram nōn sōlum deārum sed etiam deōrum commōverat quod 20 haec dīixerat "Sum pulchrior quam⁸ cēterae fēminaē. Sum pulchrior quam ullā⁹ dea. Sum pulchrior quam nymphae¹⁰ maris."

25 Quod nymphae maris Neptūnō deō maris cārae¹¹ diū fuerant, haec verba rēgīnae neque Neptūnō neque cēterīs deīs grāta erant. Itaque Neptūnus, īrā vehementer commōtus, 30 cotīdiē ex marī mōnstrum in agrōs Cēpheī mīsit. Cotīdiē hoc mōnstrum agrōs vāstābat¹² et incolās rēgnī interficiēbat.

[NOTES] 1. *mors, mortis* (*f.*), death. 2. *caput, capitīs* (*n.*), head. 3. *ut* (*conj.*), as. 4. *īra, -ae* (*f.*), anger. 5. *Cēpheus, -ī* (*m.*), Cepheus. 6. *dolor, -ōris* (*m.*), grief, trouble. 7. *incola, -ae* (*m.*), inhabitant. 8. *pulchrior quam*, more beautiful than (*nom.*). 9. *ullus, -a, -um*, any. 10. *nymphā, -ae* (*f.*), nymph. 11. *cārus, -a, -um*, dear. 12. *vāstō, -āre, -āvī, -ātus*, lay waste.



The god of the sea. "Neptune, besides
the sway Of every salt flood and each
ebbīng stream, Took in by lot Imperial
rule of all the sea-girt isles" (MILTON)

"

Can you answer these questions on the story?

1. Can you retell briefly the story of the killing of Medusa?
2. Why did Perseus flee to Ethiopia?
3. Where is Ethiopia?
4. What was going on in the city of King Cepheus?
5. What had caused the trouble?
6. Why was Neptune angry?
7. What punishment had he sent?



"Motion picture" of Andromeda's rescue painted by Italian Piero di Cosimo

XI

CASSIOPEIA AND ANDROMEDA

Cassiopēa, rēgīna terrae antiquae, erat superba quod erat pulchra. Andromeda autem, filia rēgīnae pulchra, nōn erat superba.

Ōlim rēgīna et filia in ūrā maritimā stābant. Rēgīna aquam quiētam spectābat.

"In aquā, filia mea, nymphae pulchrae habitant," dicit māter, "sed nymphae sunt invidiōsae quod tam pulchra sum."

"Spectā!" Andromeda clāmat. "Vidē! Nunc aqua nōn est quiēta."

Subitō vident Neptūnum, rēgem[°] aquārum. "Fēmina 10 superba nymphis meis nōn grāta est," dicit Neptūnus. "Nymphae sunt irātae, et nymphae meae sunt mihi cārae. Sacrificium[°] postulō; fīliam tuam Andromedam postulō. Mox multa¹ aqua erit in terrā tuā, et in aquā mōnstrum[°] erit.

°rē'gem (acc. sing.) king • **sa cri fi'ci um*** (acc. sing.) sacrifice • **mōn'strum*** (nom., acc. sing.) monster

¹In the singular this adjective means "much."

Incolae terrae tuam filiam servare non poterunt. Tu es 15
regina, sed filiam tuam servare non poteris."

Cassiopaea autem dicit, "Ego^o meam filiam servare possum.
Nymphis tuis meas dabō^o gemmas."

Neptūnus reginae superbae dicit, "Nymphis meis gemmae
tuae non sunt gratae."²⁰

Incolae Andromedam ad oram maritimam ducunt, ubi
monstrum puellam necare poterit. Sed Perseus ex caelō
monstrum et puellam miseram videt. Celeriter de caelō volat
et statim monstrum necat.

Andromeda erat libera. Cassiopaea erat laeta, quod filia 25
libera erat. Postea regina et filia et liberator^o erant stellae.
Noctū in caelō Cassiopēam et Andromedam et Perseum
videre possumus.

°e'go (nom. sing.) | • **da'bō** I shall give • **li be rā'tor***
(nom. sing.) rescuer, liberator

T O

Nouns	
*nym'pha, -ae	F., nymph
*rē gi'na, -ae	F., queen
Adjectives	
grā'ta	pleasing
*li'be ra	free
Verbs	
pos'sum, pos'se	be able, can
pos'tu lō, -āre	demand
Adverbs	
sta'tim	at once, immediately
tam	so, to such a degree
Preposition	
+dē	(with abl.) down from

A

T H E V E R B possum is a combination of **pot-** (base of **potis**, able) and the verb **sum**. For ease of pronunciation, **pos-** is used instead of **pot-** in combining with the **s** sound, as in **possunt**. Similarity of forms of **sum** and **possum** can easily be seen from the parallel arrangement of their conjugations on page 77.

⁺Latin words which have occurred in earlier vocabularies and appear again with a new meaning or function bear the symbol (+).

ANDROCLUS AND THE LION (PART 1)

Audīvistisne, puerī et puellae, fābulam¹ dē Androclō² et leōne³? Ōlim⁴ dominus Rōmānus servum bonum possidēbat. Servum Androclum appellāvit. Dominus autem erat inīquus et servō inimīcus. Forte⁵ dominus et servus in Āfricā habitābant, ubi dominus prō populō Rōmānō imperium prōvinciae tenēbat.

Tum Androclus, quod poenam dominī inīqui timēbat, ex agrīs fūgit⁶ et in cavernam⁷ magnam pervēnit. Dominus statim virōs per silvās mīsit et Androclum quaesīvit. Servum diū frūstrā⁸ quaerēbant. 10

Dum autem Androclus in cavernā manet, subitō leō in cavernam vēnit et ad servum appropinquāvit. Leō pedem⁹ cruentum¹⁰ propter spīnam¹¹ sustinēbat.¹² Tum Androclus, vir benignus, simul atque injūriam vīdit, leōnem nōn jam timuit et spīnam extrāxit.¹³ Androclō grātus erat leō, quod auxilium virī 15 vitam servāvit. Diū leō et servus in cavernā mānsērunt, dum Androclus leōnem amīcum cūrat.

Tandem populus Rōmānus dominum Androclī in Italiam revenīre jussit.¹⁴ Sed servī dominī Androclum quaerere nōn dēsistēbant. Tandem Androclum cēpērunt et in Italiam ad 20 dominum mīsērunt. Quid tum ēvēnit?¹⁵ Exspectāte et vidēte!

[NOTES] 1. *fābula*, -ae (f.), story. 2. *Androclus*, -ī (m.), Androclus. 3. *leō*, -ōnis (m.), lion (*abl. leōne*; *acc. leōnem*). 4. *ōlim* (*adv.*), once upon a time. 5. *forte*, by chance. 6. *fugiō*, -ere, *fūgī*, flee. 7. *caverna*, -ae (f.), cave. 8. *frūstrā* (*adv.*), in vain. 9. *pedem*, foot (*acc.*). 10. *cruentus*, -a, -um, bloody. 11. *spīna*, -ae (f.), thorn. 12. *sustineō*, -ēre, -tinūi, hold up. 13. *extrahō*, -ere, -trāxi, draw out. 14. *jubeō*, -ēre, *jussi*, order. 15. *ēvēnit*, happened.

**

Can you answer these questions on the story?

1. Who was Androclus?
2. Who was his master?
3. What happened to him when he ran away?
4. How was he able to help the lion?
5. What finally happened to Androclus's master?
6. What happened then to Androclus?

LAR

THE DEMONSTRATIVE HIC; PLACE TO WHICH
LEGACY

What kinds of buildings are now used for sports and for outdoor gatherings? Can you find out what models were used for these? Do we ever have the opportunity of seeing living wild animals of various kinds? Where? Can you think of any modern forms of amusement that preserve something of the spirit of the old Roman animal hunts? How do we use the words *arena*, *gladiator*, *amphitheater*?

Supplementary Story

ANDROCLUS AND THE LION (PART 2)

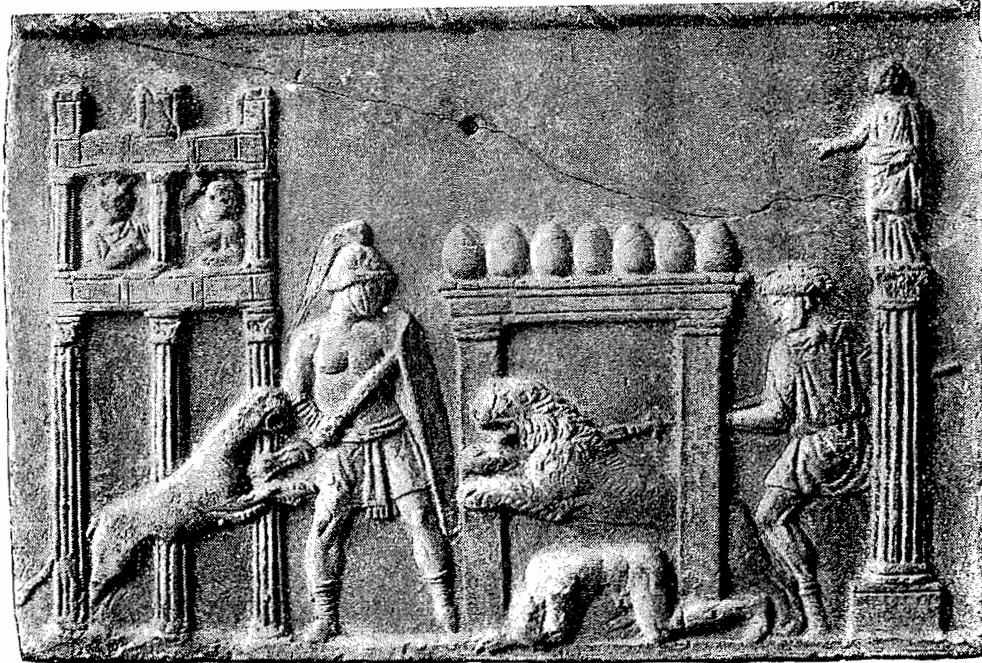
Postquam¹ servī Androclum cēpērunt atque Rōmam mīsērunt, ut dīximus, dominus inīquus hunc benignē² nōn recēpit.³ Androclum inter cēterōs captīvōs in arēnā pugnāre jussit.⁴ Rōmae enim interdum in lūdīs pūblicīs virī contrā virōs, interdum virī contrā bestiās⁵ pugnābant. Fortūna hujus servī miserī 5 Androclī erat cum bestiīs pugnāre.

Mox erat spectāculum magnum. Postquam multae pugnae⁶ inter virōs et bestiās fuērunt et virī multās bestiās inter-

"

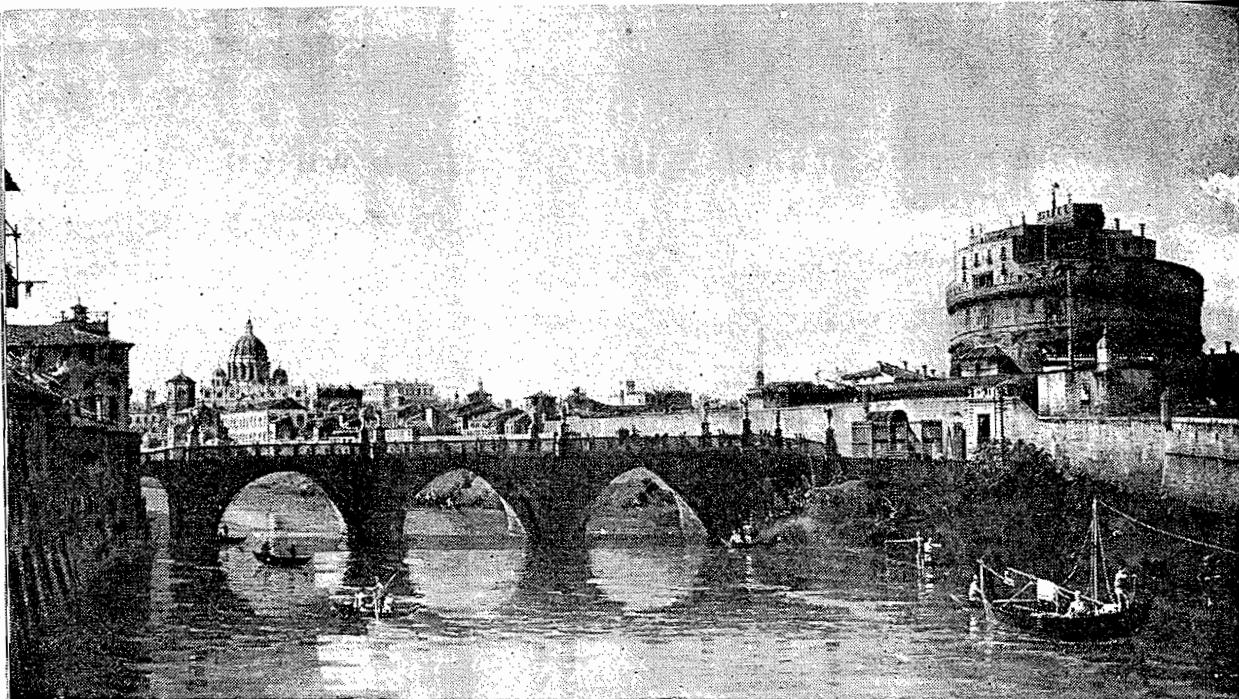
When men and animals fought to entertain the crowd

Alinari



[173]

LAR



Painting by Bernardo Bellotto, Detroit Institute of Arts

The Tiber with Castel Sant' Angelo, Rome

in t
and
in c
exp

pat

"

fēcērunt,⁷ Androclus sōlus⁸ sine armīs in arēnam vēnit et im-
10 perātōrem salūtāvit. Spectātōrēs, qui⁹ hanc pugnam ūnām
magnō cum gaudiō¹⁰ exspectābant, simul atque captīvum
vīdērunt, "Ō vir miser!" clāmāvērunt. "Ubi sunt arma virī?
Oportetne hunc captīvum sine gladiō contendere? Hunc
superāre nōn licet."

15 Subitō ex portā Circī vēnit leō magnus. "Quam magnus
est leō! Quam ferox¹¹ bestia!" clāmāvērunt spectātōrēs. Leō,
autem, simul atque Androclum vīdit, trāns arēnam ad virum
celeriter sē mōvit,¹² quasi¹³ statim Androclum interficere in
animō habuit. Quid tum leō fēcit? Exspectāte et vidēte.

[NOTES] 1. *postquam* (*conj.*), after. 2. *benignē* (*adv.*), kindly. 3. *recipiō*,
-ere, *-cēpī*, receive. 4. *jubeō*, *-ēre*, *jussī*, order, command. 5. *bestia*, *-ae* (*f.*),
wild beast. 6. *pugna*, *-ae* (*f.*), fight, combat. 7. *interficiō*, *-ere*, *-fēci*, kill.
8. *sōlus*, *-a*, *-um*, alone. 9. *qui*, who (*nom. pl.*). 10. *gaudium*, *gaudi* (*n.*), joy.
11. *quam ferox*, how fierce! 12. *sē mōvit*, moved. 13. *quasi*, as if.

"

Can you answer these questions on the story?

1. When Androclus got to Rome, what did his master do with him?
2. Can you tell all that then happened?
3. What were the feelings of the spectators?

DEMONSTRATIVE ILLE; EXTENT OF TIME, SPACE

After the fights between men, the arena was cleared and the wild beasts were hoisted up in their cages and turned loose. For these hunts, animals of every conceivable variety were brought from all parts of the world. We are told that in one show elephants, tigers, lions, leopards, hyenas, giraffes, wild asses, wild horses, zebras, hippopotami, and one rhinoceros were provided. Skilled hunters fought these animals with various weapons, and at other times the animals were matched against each other. In these animal fights the greatest cruelty was often manifested, for unarmed criminals and political prisoners, both men and women, were turned into the arena to face the animals.

The shows were paid for by the emperors or by wealthy citizens who wished to win popular favor. The Emperor Augustus exhibited during his reign ten thousand gladiators in eight shows. The combats brought death and suffering to thousands. Yet the gladiator who was successful in his profession enjoyed many rewards. When he finally won his discharge, he might retire or become himself a trainer.

LEGACY

Several excellent proverbs have come down to us inspired by experiences of fighting in battle or in the arena. Learn these. **Nōlī pugnāre duōbus** (*Two to one is odds*). **Dulce et decōrum est prō patriā morī** (*It is sweet and fitting to die for one's country*). **Vivere militāre est** (*Life is a battle*). **Fortēs fortūna adjuvat** (*Fortune favors the brave*). **Audācia prō mūrō habētur** (*A bold front is a defense*). **Ante victōriam nē canās triumphum** (*Don't crow before you are out of the woods*). Ask your teacher to translate the exact words of the Latin proverbs for you.

Supplementary Story

ANDROCLUS AND THE LION (PART 3)

Dum Androclus miser stat et timet, leō accēdēbat.¹ Sed simul atque propinquus servō miserō est, subitō cōstituit. Tum ad Androclum placidē² accessit. Neque virum vulnerāvit, sed illius manūs³ lambere⁴ cupīvit.

“Spectāte!” clāmāvērunt spectātōrēs. “Ille leō captīvum nōn vulnerat. Illī captīvō amīcus est. Quā mīrum⁵! Cūr leō et ille vir amīcī sunt?”

LATIN AND THE ROMANS

Tandem Androclus leōnem cognōvit. "Ōlim," inquit, "vītam tuam servāvī. Hodiē vītam meam servāvistū." Laetī
10 erant et servus et leō, quod post moram longam in circō
Rōmānō amīcum vīdērunt, quod quoque nōn jam erat
pugna inter virum et bestiam.

Imperātor, quod jam hoc factum⁶ mīrum vīdit, Androclum
ad sē⁷ vocāvit. "Mihi, serve, respondē," inquit. "Cūr tē leō
15 nōn vulnerāvit? Hoc factum mīrum est." Tum Androclus
imperātōrī et populō Rōmānō fābulam dē leōne⁸ atque cau-
sam amīcitiae⁹ nārrāvit.¹⁰ Grāta erat fābula populō atque im-
perātor Androclum captīvum līberāvit.¹¹ Leōnem quoque An-
droclō dedit, qui¹² posteā¹³ per viās Rōmae cum leōne saepe
20 ambulābat. Nōnne haec fābula mīra est?

[NOTES] 1. *accēdō*, -ere, *accessī*, approach. 2. *placidē* (*adv.*), quietly. 3. *illius manūs*, his hands (*object of lambere*). 4. *lambō*, -ere, *lambi*, lick. 5. *mīrus*, -a, -um, wonderful. 6. *factum*, -ī (*n.*), happening. 7. *sē*, himself (*acc.*). 8. *leōne* (*abl.*). 9. *amīcītīa*, -ae (*f.*), friendship. 10. *nārrō*, -āre, -āvī, tell, relate. 11. *līberō*, -āre, -āvī, set free. 12. *qui*, who (*nom. sing.*). 13. *posteā* (*adv.*), afterwards.

"

Answer the following questions on the story :

1. Can you tell the final events in the story about Androclus?
2. What did the people have to say about it all?
3. What did Androclus say to the lion?
4. Do you think this is a wonderful tale?
5. Why?

wh
is
adj
No

"
dī:
Ill
Ho

XXXIX

ANDROCLES AND THE LION

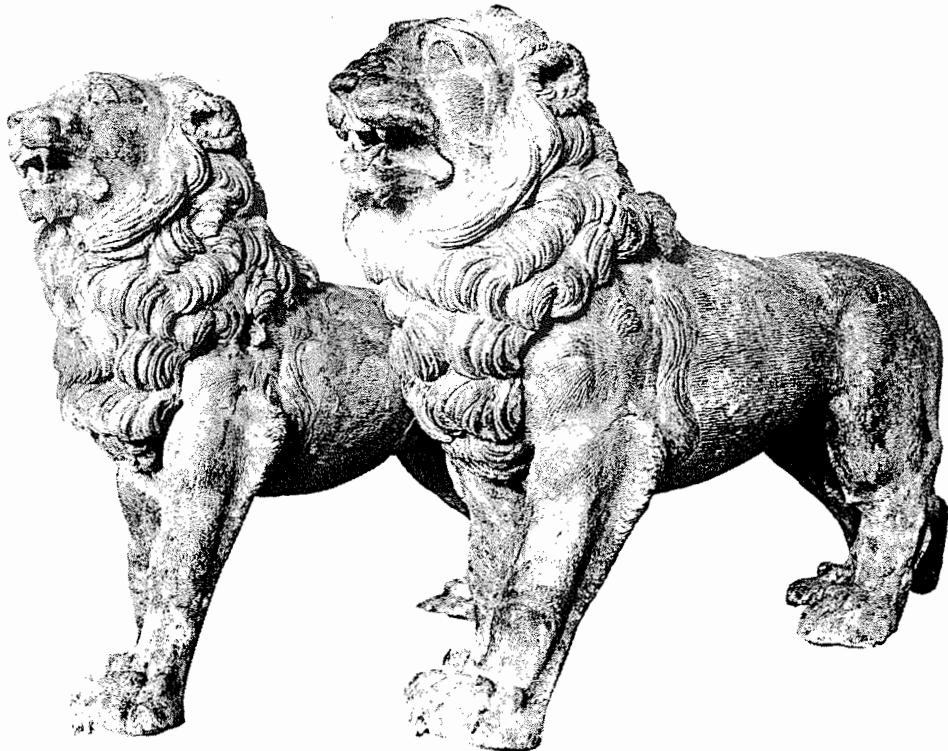
Androclēs erat servus dominī Rōmānī in Āfricā. Ā dominō malō in loca dēserta fūgit, ubi in spēluncā obscurā latēbat.

Ōlim in spēluncam vēnit leō^o ferus, qui fugitīvum magnopere terruit. Androclēs tamen sē nōn mōvit. Leō lentē ad servum appropinquāvit et eī mōnstrāvit pedem,^o quem spīna longa vulnerāverat.^o Androclēs celeriter spīnam remōvit.

Jam leō servum benignum amābat; apud amīcum manēbat. Diū vir et leō in spēluncā habitābant.

Dēnique mīlitēs^o Rōmānī fugitīvum procul ā spēluncā vīdērunt. Androclēs sē servāre temptāvit; sed mīlitēs eum vulnerāvērunt. Tum mīlitēs servum ad dominum dūxērunt.

^o**leō** (nom. sing.) lion • **pe'dem** (acc. sing.) paw • **vul-**
nerā'verat had wounded • **mī'lītēs*** (nom. pl.) soldiers



This bronze statuette of lions, dating from the second century A.D., was found in Rome, and is now in the Metropolitan Museum, New York.

Dominus cum servō in Italiā nāvigāvit. Ille vir dīxit,
"Crās in arēnā bēstiīs tē dabō; leōnēs ferī tē necābunt. Imperātor^o ipse aderit."

Androclēs sē liberāre nōn potuit; postridiē mīlitēs eum in 15
arēnam dūxērunt. Statim ūnus ē leōnibus^o ad servum appro-
pinquāvit. Subitō autem stetit, ad servum vēnit, pedem
mōnstrāvit. Nōn jam leō erat ferus; Androclēs erat amīcus.
Erat idem leō quōcum Androclēs tam diū in spēluncā habi-
tāverat.^o 20

Prīmō populus irātus erat quod leō servum nōn necāvit.
Sed imperātor, ubi vērum cognōvit, et Androclem et leōnem^o
liberāvit.

^o**imperā'tor** (nom. sing.) emperor • **ū'rus ē leō'nibus** one
of the lions • **habitā'verat** had lived • **leō'nem** (acc.
sing.) lion

*spī'na, -ae	F., thorn
*do'minus, -i	M., master
*vē'rum, -i	N., truth
appropin'quō, -āre, -āvi	approach
*la'teō, -ēre, -ui	hide, lie hidden
*crās	tomorrow
magnō'pere	greatly, very much

DEC L E N S I O N O F T H I R D - P E R S O N R E F L E X I V E P R O N O U N

	Nom.	Gen.	Dat.	Acc.	Abl.
Singular	—	sūi	sibi	sē	sē
Plural	—				

The reflexive pronoun sometimes appears as a double form
(sēsē) in accusative and ablative.

R E F L E X I V E P R O N O U N I N U S E

Androclēs sē liberāre nōn potuit. Androcles could not free himself.

The direct object **sē** (himself) refers to the same person as
the subject **Androclēs**. A pronoun used in this way is called a
reflexive pronoun.

HOW THE DOLPHIN SAVED THE POET ARION

Villa magna Corneliae, matronae Romanae, est in via Appia¹ prope urbem.² Secunda, filia Corneliae, puella pulchra est. Ego³ et amicus meus⁴ Publius Secundam saepe visitamus.⁵ Nunc in via prope villam stamus et exspectamus.⁶ Cum exspectamus, Secunda est portae villa ambulat. Secundam spectamus et, "Quid⁷ portas?" rogamus.

"Violas⁸ et rosas porto," Secunda respondet.⁹ Tum rosas et violas ostentat.

10 "Quo¹⁰ rosas et violas portas?" rogamus.

"Ad poetam," respondet Secunda.

Tum "Cur ad poetam," rogo, "rosas portas?"

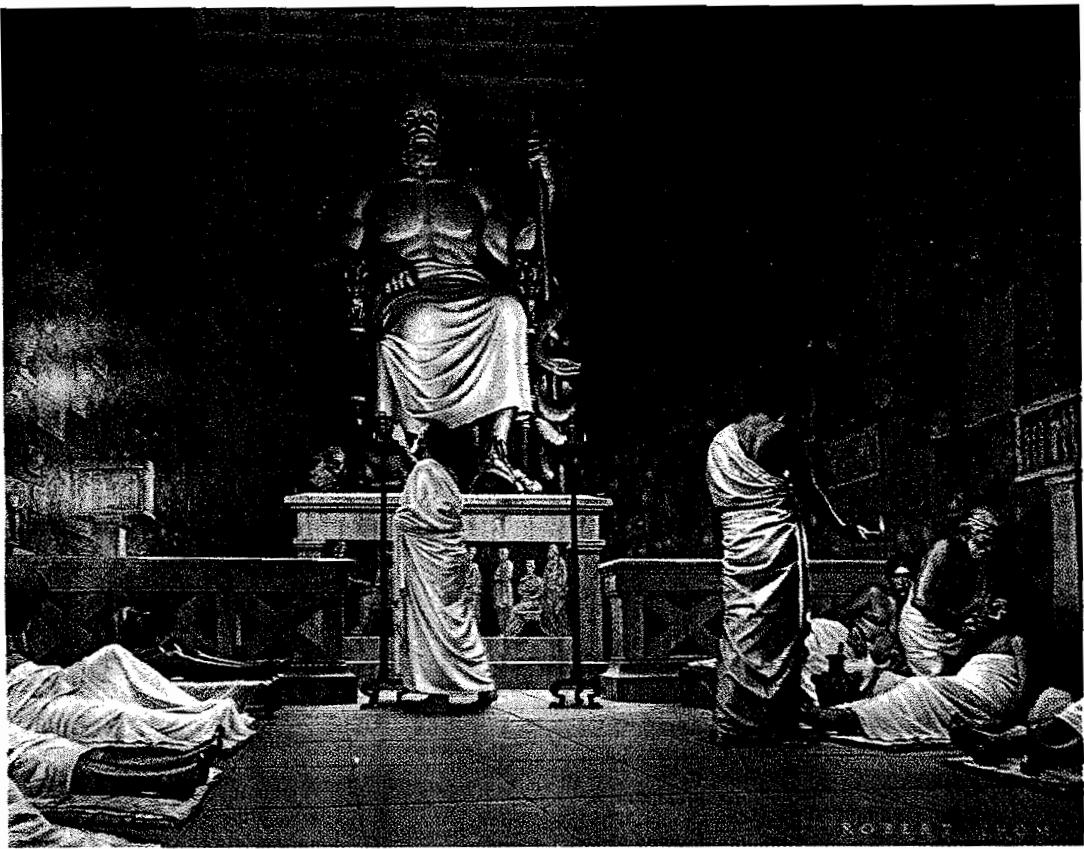
"Rosas porto," Secunda respondet, "quod poetas amo. Poetae sacri¹¹ sunt. Nonne fabulam de poetā Arione¹² audire desideras¹³?"

"Arion est notus poeta Graecus. Olim¹⁴ Arion ad Italiam 15 navigat ubi cantu suo¹⁵ pecuniam multam obtinet.¹⁶ Jam ad patriam in nave Graecā¹⁷ revenire¹⁸ temptat. Sed nautae pecuniam Arionis desiderant.¹⁹ Cum Arion carmen pulchrum cantat,²⁰ nautae eum in mare jactant.²¹ Sed delphinus quidam²² carmen pulchrum Arionis audit.²³ Poetam amat. Tum poetam 20 dorsō suo²⁴ ad terram portat. Ita²⁵ delphinus vitam poetae servat.²⁶ Nonne poeta sacer¹¹ est? Nonne poetas recte²⁷ amo?"

[NOTES] 1. *Appia*, Appian (name of the road). 2. *urbem*, city (acc.). 3. *Ego*, I. 4. *amicus meus*, my friend (nom.). 5. *visitō*, -are, visit. 6. *exspectō*, -are, wait. 7. *Quid*, what (acc.) 8. *viola*, violet. 9. *respondet*, replies. 10. *Quo*, where? 11. *sacri*, sacred, holy (describes *poetae*. The singular is *sacer*). 12. *Arion*, Arion, the name of the poet. The genitive is *Arionis* and the ablative *Arione*. 13. *audire desideras*, you want to hear. 14. *Olim*, once. 15. *cantu suo*, by his singing. 16. *obtinet*, he obtains. 17. *in nave Graecā*, in a Greek ship. 18. *revenire*, to return. 19. *desiderō*, -are, desire, wish. 20. *carmen pulchrum cantat*, is singing a beautiful song. 21. *eum in mare jactant*, throw him into the sea. 22. *delphinus quidam*, a dolphin. 23. *audit*, hears. 24. *dorsō suo*, on his back. 25. *ita*, thus. 26. *servō*, -are, save. 27. *recte*, rightly.

"

Can you tell how it happened that the teller of the story and his friend were standing on the road; which road it was; what Secunda had when she appeared; and what she was going to do with them? Now tell in your own words the story about the poet Arion. Do you think that poets are really divine? If so, why?



Temple of Aesculapius, with huge statue of the god, as envisioned by modern artist Robert Thom. Plaques and symbolic images given by grateful patients adorn the walls.

XXV

THE FIRST PHYSICIAN

Aesculāpius, quamquam fīlius Apollinis erat, in Olympō nōn habitābat; in terrā habitābat.

Aesculāpius puer in silvīs errāre amābat; ibi herbās colligēbat et medicīnam parābat. Aesculāpius vīcīnōs aegrōs medicīnā cūrāre temptābat. 5

Ex caelō Apollō filium saepe spectābat. Scientia puerī deō medicīnae grāta erat.

Apollō dīxit, "Puer magnam herbārum scientiam habet; erit medicus prīmus. Puerum ad scholam Centaurōrum dūcam."

Itaque Apollō Aesculāpium ad scholam dūxit et magistrō dīxit, "Magnam intelligentiam, Chirōn, et parvam herbārum scientiam habet Aesculāpius. Accipiēsne puerum in scholam?" 10

Chīrōn filium Apollinis libenter accēpit. Per paucōs annōs Aesculāpius in scholā Centaurōrum manēbat.

Dēnique Chīrōn dixit, "Medicus clārus eris; magnum in 15 Graeciā templum aedificābis. Aegrī ē multīs terrīs ad templum tuum venient."

Itaque Aesculāpius in Graeciam properāvit; ibi templum aedificāvit. Medicus ēgregius multōs aegrōs cūrābat; magister quoque erat medicae scientiae. Multī discipulī ad medicum 20 clārum veniēbant.

Magister Aesculāpius discipulīs saepe dīcēbat, "Bonī medici herbās salūbrēs^o cognōscēt; medicinam parābunt."

Posteā Aesculāpius nōn sōlum aegrōs cūrābat, sed etiam mortuōs ex sepulchrīs revocābat.

Plūtō irātus ad Olympum properāvit ab Orcō; ibi dīxit, "Aesculāpius nōn sōlum aegrōs cūrat, sed etiam vītam mortuīs dat. Sum rēx mortuōrum. Mox in rēgnō meō incolae nōn jam erunt."

Juppiter respondit, "Aesculāpius deīs magnam injūriam 30 facit. Scientiam sine sapientiā habet. Meīs fulminibus^o Aesculāpium interficiam."

^o**salū'brēs** (nom., acc. pl.) healthful • **fulmi'nibus** (dat., abl. pl.) thunderbolts

*scien'tia, -æ	F., knowledge, science
*me'dicus, -ī	M., doctor, physician
*vici'nus, -ī	M., neighbor
ae'ger, -gra, -grum	sick, ill
*me'dicus, -a, -um	medical, healing, of medicine
pau'ci, -ae, -a	(pl.) few
pa'rō, -āre, -ā'vi	prepare, furnish
*acci'piō, -ere, -cē'pī	take, receive, accept
cognōs'cō, -ere, cognō'vi	become acquainted with, recognize
col'ligō, -ere, -lē'gi	bring together, collect
fa'ciō, -ere, fē'ci	do, make
i'bi	there, in that place
liben'ter	with pleasure, gladly
nōn sō'lum . . . sed et'iām	not only . . . but also
quam'quam	although

XXI

THE SHEPHERD OF ADMETUS

Ōlim Juppiter irātus Phoebum Apollinem ad terram mittere in animō habet; filium pūnire cupit.

Phoebō fīlō dīcit, "In Olympō manēre nōn potes. Per annum eris servus in terrā."

Phoebus Apollō ad Thessaliam, rēgnū Admētī, volat; in 5 rēgiam venit. Admētō dīcit, "Servus sum; in agrīs tuīs labōrābō."

Admētus laetus est quod bonum servum dēsiderat. Phoebō rēx dīcit, "Servum dēsiderō; eris pāstor^o in agrīs meis."

Phoebus Apollō est deus sōlis^o; itaque per annum agrī 10 Admētō magnam cōpiam frūmentī dant. Incolae Thessaliae sunt laeti.

Interim autem ūrāculum monet rēgem Admētum, "Moritūrus^o es!"

Apollō territum Admētum juvāre cupit; auxilium igitur 15 Fātōrum rogat.

"Admētus, bonus rēx Thessaliae, est amīcus meus," dīcit.
"Date vītam Admētō aeternam."

Fāta autem respondent, "Vītam Admētō aeternam dare nōn possumus sine auxiliō incolārum Thessaliae. Statim 20 incola vītam prō Admētō dare dēbet."

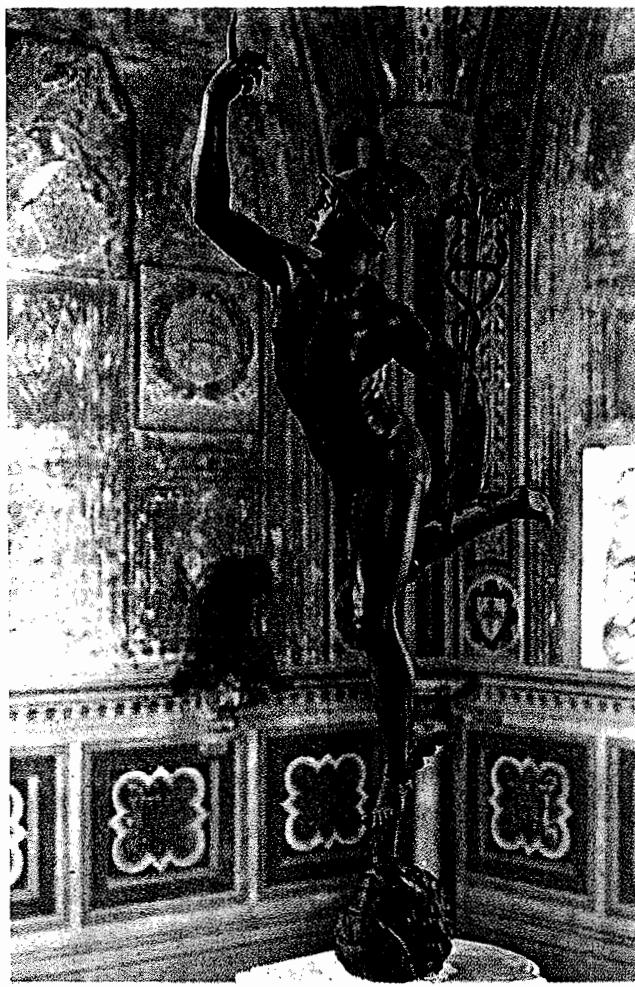
Populus maestus¹ verba Fātōrum audit. Nūllus autem incola Thessaliae vītam prō Admētō dare cupit.

Dēnique Alcestis, rēgina Thessaliae, verba Fātōrum audit et magnō cum gaudiō vītam prō Admētō dat. Statim Juppiter 25 Phoebum ad Olympum revocat. Rēx et amīci rēgīnam mortuam ad sepulchrum^o portant. Tum Admētus maestus¹ ad rēgiam revenit.

Interim Herculēs, amīcus Admētī, ad Thessaliam venit. Herculēs dē sacrificiō Alcestis audit; statim ad sepulchrum 30 properat. Vincere mortem^o et rēgīnam servāre in animō habet.

Prope sepulchrum Herculēs cum deō mortis^o pugnat et rēgīnam bonam liberat. Juppiter et Alcestī et Admētō dōnum vītiae longae dat.

35



Mercury is truly the winged god, with wings on his staff, on his helmet, and on his sandals. This famous bronze by Giovanni da Bologna is in the Uffizi Gallery.

XV

A P O L L O A N D M E R C U R Y

Phoebus Apollō est deus sōlis.[°] Deus incolis terrae grātus est, quod radii sōlis sunt Phoebī sagittae. Sagittae deī incolās et agrōs ā periculō morbi dēfendunt.

Apollō est deus jūstus; populō bonās lēgēs[°] dat. Pācem[°] amat, sed arma nōn vītat. Phoebō cāra est lyra, quod est deus mūsicae. Graeci fābulam nōtam dē lyrā prīmā nārrant.

[°]sō'lis (gen. sing.) of the sun

• lē'gēs (acc. pl.) laws

pā'cem (acc. sing.) peace

Ōlim, ut fābula est, Apollō parvum deum Mercurium ex caelō spectat. Mercurius est īfāns.^o

Hodiē inter saxa silvae parvus deus testūdinem^o subitō videt. Testūdinem celeriter necat; testam^o autem servat. 10 Chordās trāns testam Mercurius pōnit; tum ē testā mūsicam ēvocat grātam. Apollō mūsicam chordārum audit, et ad terrām statim volat; parvum deum laudat.

"Lyra tua est bona; mūsica tuae lyrae mihi^o grāta est," dīcit Apollō. "Dabisne mihi lyram?" 15

Parvus Mercurius invītus Phoebō lyram dat. Gaudium Phoebī est magnum. "Semper lyram portābō," dīcit Apollō, "quod sum deus mūsicæ."

Deinde Apollō laetus Mercuriō dīcit, "Tibi^o cādūceum magicum dabō. Semper cādūceum habēbis; cādūceus magicus 20 tē juvābit. Trāns terrām et aquās Ōceanī volāre poteris."

^oīn'fāns^{*1} (nom. sing.) infant, child • tes tū'di nem (acc. sing.)
tortoise • tes'ta, -ae F., shell • mi'hi (dat.) to me, me
ti'bi (dat. sing.) you, to you

Nouns	
*cā dū'ce us, -i	M., wand, staff
mor'būs, -i	M., disease, illness
*po'pu lus, -i	M., people
ra'di us, -i	M., ray
*ar'ma, -ōrum	N. pl., arms, weapons
gau'di um, -i	N., joy
pe ri'cu lum, -i	N., danger, peril
sax'um, -i	N., rock, stone
Adjective	
in vi'tus, -a, -um	reluctant, unwilling
Verbs	
*ē' vo cō, -āre	evoke, call forth
vi'tō, -āre	avoid, shun
Adverb	
de in'de	then, next; in the second place
Preposition	
*trāns	(with acc.) across

¹A vowel before ns or nf in Latin is always long.



Arachnē is being changed into a spider in this painting by Paolo Veronese.

XXXV

A R A C H N E

Arachnē, puella pulchra, pallās mīrās texēbat. Eīs in pallīs erant pictūrae multae.

Ōlim nymphae eās pictūrās spectāvērunt et dixērunt,
“Certē Minerva tibi auxilium dat. Es puella beāta.”

Arachnē autem superba hīs respondit verbīs, “Auxilium ab 5 illā deā nōn accipiō. Minervam facile superāre possum. Eam ad certāmen[°] prōvocābō.”

Minerva verba puellae forte audīvit. “Arachnē mē timēre dēbet,” Minerva irāta dīxit, “quod dea sum. Ad tēctum hujus puellae properābō et cōnsilium ejus mūtare 10 temptābō.”

Jam Minerva ante jānuam tēctī stetit. Arachnē autem nōn deam, sed fēminam miseram vīdit.

[°]certā'men (nom., acc. sing.) contest

"Deam prōvocāre nōn dēbēs; Minerva erit īrāta," dīxit fēmina. Arachnē autem respondit, "Illa dea mē nōn terret. 15 Populus hās pallās et hās pictūrās laudat. Laudatne deam Minervam et pallās illius populus?"

Tum Minerva fōrmam suam in fōrmam deae vēram mū-tāvit. "Minerva dea sum," dēclārāvit.

Superba Arachnē tamen nōn erat territa, sed Minervam ad 20 certāmen temere prōvocāvit.

Pallās texuērunt et puella et dea. In pallā deae erant pictūrae pulchrae beneficiōrum deōrum et deārum; Arachnē in pallā suā pictūrās maleficiōrum deōrum et deārum texuit.

Minerva īrātissima dīxit, "Palla tua est pulchra, sed tū 25 mala es; tē in arāneam° mūtābō."

Miseram puellam in arāneam dea mūtāvit. Nōn jam Arachnē pallam mīram sed tēlam mīram arāneae texuit. Etiam hodiē arāneae semper tēlās suās texunt.

°*arā'nea, -ae* F. spider

tē'la, -ae	F., web, texture
benefi'cium, -ī	N., good deed, benefit
malefi'cium, -ī	N., evil deed, crime
*vē'rus, -a, -um	true, genuine
*prō'vocō, -āre, -āvī	challenge, provoke
*ter'reō, -ēre, -ūī	frighten, terrify
tex'ō, -ere, -ūī	weave
*cer'tē	surely, certainly
*fa'cile	easily
for'te	by chance
te'mere	rashly

D E M O N S T R A T I V E S hic A N D ille I N U S E

In hāc pallā sunt pictūrae maleficiōrum; in illā pallā sunt pictūrae beneficiōrum. On this robe are pictures of evil deeds; on that robe are pictures of good deeds.

The demonstratives **hic** and **ille** both point out persons or things. Usually **hic** refers to a person or thing near the

II Supply the other two principal parts of the verbs listed.

- | | | |
|----------|----------|----------|
| 1 spectō | 3 habēre | 5 cēlāvi |
| 2 sum | 4 posse | 6 jactō |

III Complete each sentence with one or more of the underlined verbs or verb phrases therein and translate.

- 1 Pirātae arma vidēmus/cēlāre possunt/esse poterant.
- 2 Date/Habuistī/Potuimus, nautae, incolis cibum.
- 3 Virī vīci fui/fuērunt/poterō aegrī.
- 4 Hodiē in casā erō/posse/manēre nōn potes.
- 5 Fuit/Fuistīne/Stātis in ōrā maritimā cum puerīs?
- 6 Cūr bēstiam amāre/timuistī/timēs, mea puella?

XIX

THE BEST GIFT



Neptūnus, rēx fluviōrum, rēgiam sub aquīs Ōceanī habēbat.

Minerva erat dea Rōmāna bellī et sapientiae. Graecī deam bellī et sapientiae "Athēnam" appellābant.

Ōlim Neptūnus et Minerva oppidum novum vīdērunt. 5 Oppidum erat prope ōram maritimam.

Neptūnus rogāvit, "Habetne oppidum nōmen?"

Incolae oppidī respondērunt, "Minimē. Oppidum est novum; nōmen nōn habet."

Deinde Neptūnus dīxit, "Oppidō nōmen dabō." 10

Athēna (Minerva) quoque oppidō nōmen dare dēsiderāvit.

Dēnique Juppiter, rēx deōrum, dīxit, "Neptūnus dōnum

^onō'men* (nom., acc. sing.) name

This beautifully carved ivory statue of Athēna, only three inches high, was found at Paestum, south of Rome. It is of Greek workmanship.

creabit; oppidō novō dōnum dabit. Athēna quoque dōnum creabit et dabit. Creātor dōni optimi oppidum appellabit."

Sine morā Neptūnus p̄imum dōnum creavit; dōnum 15 Neptūni erat equus.

"Equus optimum dōnum est," dixit Neptūnus, "quod equus incolās oppidi juvabit. Equum creavī; oppidō equum dabō."

"Dōnum meum optimum erit," Athēna dixit. "Arborem^o 20 novam creavī; olivam dabō. Olīva bācās habet, et bācae oleum dant."

Incolae oppidi dōna spectāvērunt et clāmāvērunt, "Equus bonus est, sed olīva est dōnum optimum. Equus est signum bellī; olīva est signum pācis."²⁵

Tum Juppiter dēclarāvit, "Olīva est dōnum optimum. Dā, Athēna, nōmen oppidō!"

Itaque hodiē nōmen oppidi nōti Graeciae est Athēnae, quod antiquitus Athēna creavit olivam.

^oar'borem* (acc. sing.) tree • pā'cis (gen. sing.) of peace

bā'ca, -ae	F., berry, small fruit
mo'ra, -ae	F., delay
e'quus, -i	M., horse
*o'leum, -i	N., oil
op'pidum, -i	N., town
*op'timus, -a, -um	best; very good
appel'lō, -āre, -ā'vi	name
ro'gō, -āre, -ā'vi	ask

I In each group point out one form that does not belong with the others. Explain your decision, and identify the group to which it does belong.

- 1 monēbant, adōrābant, habitant, erat, habēbat
- 2 mūtābit, eris, adōrāvit, poterit, spectābit
- 3 dare, mūtāvistī, potuimus, fuistī, laudāvistis
- 4 es, monēbit, dēsiderō, possumus, adōrō
- 5 fuērunt, dā, respondēte, portā, juvāte
- 6 amāvērunt, nārrāre, esse, posse, appārēre

Daphne + Apollo

In silvis Thessaliae habitat nympha Daphnē. Daphnē multis^o grāta est, quod est pulchra. Multi^o nympham in mātrimōnium dūcere^o dēsiderant. Daphnē autem mātrimōnium semper recūsat.

"Libera esse dēsiderō," dīcit. "In silvis sōla errāre amō; 5 mātrimōnium recūsō."

In silvā propinquā autem parvus deus Cupidō habitat. Per dēnsam silvam errāre amat quoque Cupidō.

Ōlim Cupidō in silvā ambulat; in pharetrā^o et sagittās aureās et sagittās plumbeās portat. Deus Phoebus Apollō 10 puerum videt parvum.

Apollō jocōsē^o dīcit, "Multās sagittās in tuā pharetrā portās, sed tuae sagittae bēstias necāre nōn possunt. Pharetram habēs magnam, sed in pharetrā sunt parvae sagittae aureae et plumbeae."¹⁵

Celeriter Cupidō sagittam mittit^o auream. Sagitta vulnerat Phoebum. Mox Phoebus Apollō pulchram nympham Daphnēn videt; statim deus nympham in mātrimōnium dūcere dēsiderat.

"Tē^o amō, Daphnē," dīcit Phoebus. "Sagitta aurea parvi 20 dei mē vulnerāvit.^o Sum deus medicinae, sed nūlla medicina mē juvāre potest. Tū^o sōla mē juvāre poteris. Tē amō; tē in mātrimōnium dūcere dēsiderō."

Daphnē territa per silvam properat. Apollō quoque properat.²⁵

Dēnique Daphnē properāre nōn jam potest; territa nympha ūrat, "Servāte mē, dī benigni. Mūtāte fōrmam meam! Tum Apollini grāta nōn erō."

Statim dī benigni fōrmam nymphae mūtant. Nōn jam comam, sed folia habet Daphnē. Nōn jam bracchia, sed 30 rāmōs habet. Daphnē est pulchra laurus.

Apollō laurum pulchram spectat et dīcit, "Nōn jam es nymphā, sed tē amō, Daphnē. Mea laurus es, et corōna laurea erit semper signum victōriae."

A G

P O

°mul'tis (dat. pl.) to many (men) • **mul'ti** (nom. pl.) many (men)
in mā tri mō'ni um dū'ce re to marry; to lead into marriage
pha're tra, -ae F., quiver (for arrows) • **jo cō'sē** jokingly
mit'tit sends; shoots (an arrow) • **tē** (acc. sing.) you
vul ne rā'vet has wounded • **tū** (nom. sing.) you

Baucis et P:
tāverant. N
niam, nūllōs
habēbant, se
nōn dolent;

Portā ape
“In vestrā
volumus.]
bum aquan

Senēs res
nōn habēm
bēmus alac
Viātōrēs⁶ n
lere nōn d

Statim B
et cibum h
Labor nōn
cibō īstru
omnibus p

Iuppiter
quod long
sed ibi hos

Philēmō
amantur q

Interim
vīnī⁷ vide
“et deī h
amant. H
mala fact:
servābimi
prōcēdere
ascendere

⁴ hospitalit:

CHAPTER XLIII

I. BAUCIS ET PHILĒMŌN

In hōc librō fābulās dē bellīs bene gestīs, dē proeliīs dē integrō commissīs, dē Rōmānīs tubīs territīs, dē victōriīs virtūte reportatīs¹ iam lēgīstīs. Haec fābula est dīversa.² Haec dē deīs est quī hominībus similēs videntur atque quī 5 hominībus praemīa propter facta bona dant aut eōs propter mala pūniunt³.

Vīta deōrum in Olympō laeta erat, sed ibi omne tempus nōn agēbant. Iuppiter, quod deus hospiti⁴ erat, temptāre hospitium⁴ hominū quī in terrīs habitābant dēsiderāvit. 10 Princeps deōrum igitur cum Mercuriō fīlīo, nūntiō deōrum, dē Olympō in terrās dēscendit atque ad casās hominū tetendit. Per terram Phrygiam quae in Asiā est prope mare iter fēcērunt. In hōc itinere hī deī potentēs humilibus hominībus similēs vidēbantur.

15 Iuppiter et Mercurius diū iter faciunt⁵ et tum ad parvum oppidum veniunt. Ad multās casās accēdunt et portīs apertīs cibum aquamque rogant et dīcunt, “Tēcum noctem agere volumus.” Semper hīs vīsīs auditīisque omnēs portae prō hīs clauduntur. Virī (vērō deī) sē 20 semper removēre cōguntur.

Nunc multā nocte est et duo deī dolent quod hospitium⁴ in terrīs invenīre nōn possunt. Tum ex oppidō iter fēcērunt et mox casam parvam in agrīs vident. Hīc consistunt. In hāc casā duo integrī, senex Philēmōn et uxor Baucis, habitābant. Vērō humilis casa erat, sed in eā multōs annōs

¹ won.

² different.

³ punish.

⁴ hospitality.

⁵=perf. tense.

Baucis et Philēmōn laetī habi-
tāverant. Nōn magnam pecū-
niā, nūllōs agrōs, nūllōs servōs
habēbant, sed condicōne humili
nōn dolent; hī sunt alacrēs. ³⁰

Portā apertā deī ita dīxērunt,
“In vestrā casā noctem agere
volumus. Dabitis ne nobīs ci-
bum aquamque?”

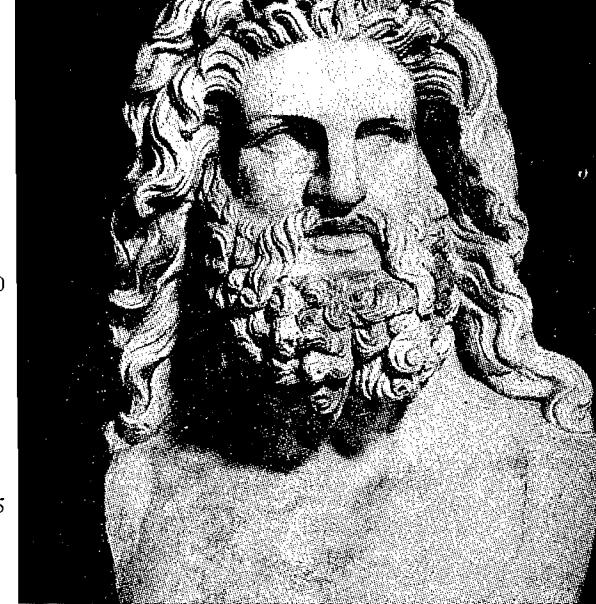
Senēs respondērunt, “Multā ³⁵
nōn habēmus, sed ea quae ha-
bēmus alacrēs vōbīs dabimus.
Viātōrēs⁶ multā nocte iūre pel-
lere nōn dēbēmus.”

Statim Baucis mēnsam posuit ⁴⁰
et cibum humilem quem habuit magnā cum cūrā parābat.
Labor nōn magnus est, nam Baucis vērō mēnsam multō
cibō īstruere nōn potuit quod multum nōn habuit. Mox
omnibus paratīs deōs ad mēnsam vocāvit.

Iuppiter dīxit: “Multā nocte ad vestram casam vēnimus ⁴⁵
quod longum tempus in oppidō fīnitimō trādūixerāmus,
sed ibi hospitium⁴ invenīre nōn potuimus.”

Philēmōn respondit: “Cīvēs oppidī magnopere nōn
amantur quod viātōribus⁶ hospitium⁴ numquam dant.”

Interim vīnum⁷ bibunt⁸, sed semper senēs novam cōpiam ⁵⁰
vīni⁷ vident terrenturque. “Deī sumus,” dīxit Iuppiter,
“et deī hominēs qui auxilium viātōribus⁶ nōn dant nōn
amant. Hominēs qui in oppidō fīnitimō habitant propter
mala facta poenam dabunt, sed vōs propter bona vestra
servābimini. Ad illum montem altum quem vidētis ⁵⁵
prōcēdere in animō habēmus. Ad summum montem
ascendere necesse est. Vōs vestram casam relinquere et



*Jupiter. Father of the gods and
king of men.*

proeliis dē
ē victōriis
dīversa.²
atque qui
eōs prop-

ne tempus
temptāre
ēsiderāvit.
ō deōrum,
hominum
rope mare
humilibus

: tum ad
cēdunt et
t, “Tēcum
audītīsque
ō dei) sē

hospitium⁴
er fēcērunt
istunt. In
or Baucis,
ltōs annōs

⁵=perf. tense.

⁴ hospitality.

⁶ travelers.

⁷ wine.

⁸ drink.

nōbīscum venīre volumus. Tūtī sī manēbitis nōn eritis."

Nunc animus senibus accessit et mox sē revocāvērunt.
60 Tum ūrātiōne deī adductī altum montem summā cum difficultāte ascendērunt, nam adulēsentēs nōn erant. Ubi deīs ducibus in summum montem pervēnērunt, cōstitērunt et post sē spectāvērunt. Oppidum prope montem nōn iam vident; nunc omnia praeter casam eōrum sub aquā undique sunt. Eōrum casa sōla manet.

Tum casam suam parvam nōn iam vident quod mīrum in modum ā deīs potentibus duōbus in templum pulchrum versa⁹ est.

Tum potēns deus Iuppiter rogat, "Quid vultis? Factis vestrīs bonīs adductus vōbīs id quod rogātis dabō."

Philēmōn cum Baucide ēgit et ā hāc monitus dīxit, "Inter mē Baucidemque dē dōnō convēnit. Cūram illīus templī rogāmus."

Posteā multōs annōs hī duo hominēs alacrēs templum cūrant. Tum nōn iam videntur, sed fābula pulchra ā Rōmānis antīquīs nōbīs trāditur. "Duae arborēs," dīcunt, "quās prō templō vidēre potestis atque quae similēs hominibus videntur, Baucis et Philēmōn appellantur. Hae arborēs sunt monumenta amōris.¹⁰

80 Nōnne haec fābula cūnctōs qui eam audiunt magnopere movēbit? Magister vester vōbis omnia quae nōn lēgīstis dē fābulā nārrābit et nōmina quoque arborum dabit.

⁹ has been changed.

¹⁰ love.

2. HUMAN RELATIONS OF THE ROMANS

a. Are Baucis and Philemon people you would like to know? Give reasons for your answer.

b. What do you think of the attitude of the cityfolk?

c. Do we have people like these today?

3.

similis, simile, r
omnis, omne, m
faciō, -ere, fēci,
potēns, (potentis
below)
humilis, humile
alacer, alacris, a
mēnsa, mēnsae
arbor, arboris,

4.

a. vērō =
The al
adverb.
b. factum
c. trādūcī
d. multā
mean literal
e. iter fa
(idiom)
f. videō:
new meanir

5.

a. The fa
If the
verb make,
the partici
which was
In m
suffix and
gratify: gr

School of Centaurs

Magnis in silvis Graeciae habitabant Centauri, qui^o capita^o virorum, sed corpora^o equorum habebant. Centaurus egregius erat Chirōn, qui erat magister magnae scholae.

In scholā Chirōn dē vēnātiōne,^o dē medicinā, dē mūsicā, dē stellis caelōque discipulis multa mōnstrābat. 5

Antiquitus, dum rēgna dēfendunt, multi rēgēs^o filiōs in scholam Centaurōrum mittēbant.

Interdum filiī per multōs annōs apud Centaurōs manēbant. Inter discipulōs egregiōs erant Jāsōn, Achillēs, Herculēs, qui in scholā Centaurōrum arma gerere discēbant. Chirōn 10 magister bonus erat.

Achillēs hastā gladiōque bene pugnābat; laetus erat quod Chirōn cōnsilia bellī docēbat.

"Aliquandō," inquit Achillēs, "meō prō populō et meā prō patriā pugnābō. Magna erit mea glōria et populus mē 15 laudābit."

Jāsōn autem bellum nōn amābat; magnum rēgnūm cupiēbat. Jāsōn studiis medicīnae, mūsicāe, stellārum caelique sē^o dedit.

Saepe dicēbat, "Aliquandō magnum rēgnūm habēbō. 20 Nāvigābō multa per pericula; habēbō magnam glōriam."

Herculēs erat altus et validus; propter magnam vim^o aliōs superābat puerōs. In silvis bēstiās periculōsās celeriter aut sagittā aut hastā aut clāvā interficere poterat.

Saepe Chirōn dicēbat, "Achillēs, Jāsōn, Herculēs magnam 25 glōriam terrā marique^o habēbunt, sed Herculēs sōlus locum inter deōs Olympi habēbit."

Mox Chirōn, Centaurus egregius, quoque locum in caelō habet. Sagittarius est Chirōn inter stellās.

^oqui M. (nom. sing., pl.) who • **ca'pita*** (nom., acc. pl.) heads
cor'pora* (nom., acc. pl.) bodies • **vēnātiō'ne** (abl. sing.) hunting
• **rē'gēs** (nom., acc. pl.) kings • **sē** (acc. sing.) himself
vim* (acc. sing.) force, power, strength • **ter'rā mari'que** on land and sea

*pa'tria, -ae	F., native country
*disci'pulus, -i	M., pupil, student, disciple
lo'cus, -i	M., place (pl. usually N., lo'ca)
magis'ter, -tri	M., master, teacher

Cupid + Psyche

Venus, dea invidiosissima, erat crudelis in Psychēn, quod illam puellam pulcherrimam multī laudabant, qui autem deam non laudabant.

Olim Venus Psychae dixit, "Sunt milia sēminum in illō acervō; dīvide ea et rēctē dispōne ante vesperum^o; aliter tē pūniām."

Psychē, quod hic labor erat gravissimus, acerrimē lacrimabat. Cupidō autem, filius Veneris, plūrimis hujus regiōnis formicis dīxit, "Juvāte eam in hōc labōre."

Mox formicæ omnēs convēnērunt et tōtum acervum celeriter dīvisērunt; tum fūgērunt.

Venus, ubi sēmina vīdit, irāta dīxit, "Hoc ipsa nōn fēcistī; est labor multōrum servōrum!"

Postridiē dea crudelis dīxit, "In agrō fīnitimō sunt mille ovēs. Portā mihi floccum^o eōrum vellerum."
15

Deus flūminum benignus puellam infēlicem monuit, "Difficillimum est floccum capere dum ovēs in agrō stant. Sine periculō autem floccōs dē rāmis humilibus arborum carpere^o poteris dum omnēs ovēs sē somnō dant."

Hōc modō Psychē floccōs cēpit et ad Venerem portāvit.
20

Venus irātior dīxit, "Cape hanc urnam et portā ad mē aquam fontis parvī dē illō monte altō."

Psychē urnam cēpit et ad montem prōcessit. Saevae serpentēs erant in sēmitā. Aquila autem urnam cēpit et suprā capita serpentium volāvit. Sine difficultāte avis urnam aquae plēnam ad Psychēn reportāvit.
25

Venus, cui Psychē urnam plēnam dedit, acerrimē dīxit, "Nunc tibi majōrem labōrem dabō. Sūme hanc pyxidem^o et dēscende in Orcum. Dīc Prōserpinae, 'Venus paulum^o tuī fūci^o dēsiderat.' Pyxidem aperīre nōn dēbēs; sine morā mihi 30 reportā fūcum in pyxide!"

Maximā cum difficultāte Psychē iter in Orcum fēcit. Libenter autem Prōserpina ei fūcum suum dedit. Sed Psychē cūriōsissima in itinere pyxidem aperuit. Statim puella infēlix cecidit et jacēbat quasi^o mortua.
35

^oante vesperum before evening • floccus, -i M., a tuft (of wool) • carpere to pluck • pyxis, -idis F., cosmetic box paulum, -i N., a little • fūcus, -i M., rouge • quasi as if, just as

5 Dēnique Cupīdō Psȳchēn invēnit et eam ā morte servāvit.
 Sed Psȳchē erat mortālis; Cupīdō dēsiderābat eam esse immortālem. Juppiter igitur Psȳchae ambrosiam^o dedit, quae eam ēdit. Posteā Psȳchē pulchra erat immortālis, et Cupīdō eam in mātrimōnium dūxit.

40

10 **°ambrosia, -ae*** F., food of the gods, ambrosia

10	*aquila, -ae	F., eagle
15	acervus, -i	M., heap, pile
20	*modus, -i	M., way, manner, mode
25	*avis, avis (-ium)	F., bird
30	*fōns, fontis (-ium)	M., fountain, spring
5	*mors, mortis (-ium)	F., death
10	ovis, ovis (-ium)	F., sheep
15	*sēmen, -inis	N., seed
20	vellus, -eris	N., fleece
25	plēnus, -a, -um	full
30	saevus, -a, -um	savage, fierce
5	*tōtus, -a, -um	whole, entire
10	*crūdēlis, -e	cruel
15	*gravis, -e	heavy, serious, hard
20	mille	(indecl.) thousand; N. pl. as noun, milia, -ium
25	*dispōnō, -ere, -posui	arrange, distribute
30	*sūmō, -ere, sūmpsi	take, lay hold of
5	rēctē	in a straight line; rightly
10	suprā	(adv. and prep. with acc.) above, over

m i l l e A N D m i l i a

5 **In agrō sunt mille ovēs.** There are a thousand sheep in the field.

Sunt milia sēminum in illō acervō. There are thousands of seeds in that pile.

The Latin word meaning "thousand" is **mille**, an indeclinable adjective; that is, it has the same form in all cases and genders.

On the other hand, **milia** (thousands) is a neuter plural noun, declined like **animālia** (plural of **animal**).

The First Astronauts

Ōlim vir, nōmine Daedalus, Athēnīs habitābat. Īdem māgnam scientiam habēbat, sed inimīcum necāverat, et cīvēs Athēnārum eum ad mortem condemnāverant. Ille fūrtim trāns mare ad māgnam īsulam Crētam fūgit (*fled*) et ibi multōs annōs mānsit. Eōdem tempore erat in Crētā mōnstrum horribile, Mīnōtaurus. Corpus hominis et caput taurī habēbat, et multōs incolās jam necāverat. Omnēs incolāe illum māgnopere timēbant. Quis illōs hōc perīculō liberāre poterat?

Mīnōs, rēx Crētæ, Daedalum rogāvit: “Nōnne locum parābis unde hoc mōnstrum fugere (*to flee*) nōn poterit?” Respondit Daedalus: “Labyrinthum ubi mīlle itinera erunt aedificābō. Mīnōtaurus mox in labyrinthō erit captīvus unde fugere numquām poterit.”

Rēx ipse et incolae īsulae erant laetī, et breve tempus Daedalō erant amīcī. Sed posteā is rēgī erat nōn grātus et in īsulā captīvus erat. Saepe vir miser patriam suam vidēre dēsiderābat, et iterum iterumque dē fugā frūstrā putābat.

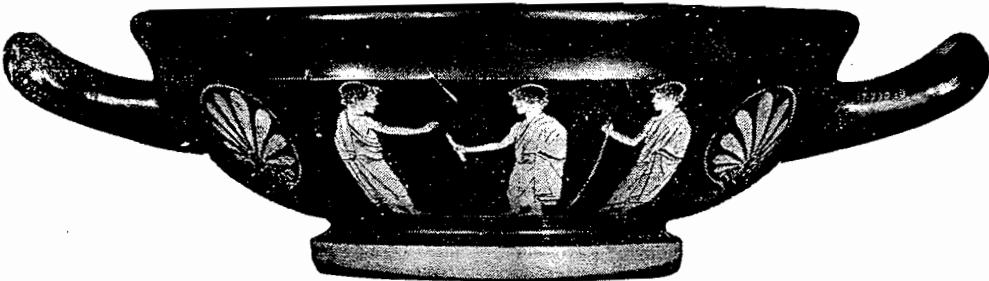
“Ego trāns aquās lātās altāsque nāvigāre nōn possum, quod nāvem nōn habeō. Ab hāc terrā ad patriam meam ambulāre nōn possum. Iter novum brevī tempore parābō. Ego erō similis avī (*bird*). Ālas formābō et per caelum volābō. Paucīs hōrīs patriam vidēbō.”

Quattuor ālās pennīs (*feathers*) et cērā (*wax*) diligenter parāvit. Tum Daedalus filium suum, nōmine Icarum, vocāvit et puerum volāre fūrtim docuit. Corporī Icarī ālās accommodāvit (*fitted*), et illum hīs verbīs monuit: “Prope terram volā, filī mī; sī prope sōlem volābis, cēra hārum ālārum īgne sōlis dissolvet (*will melt*) et māgnō in perīculō eris. Verba mea memoriā tenē, et ad patriam nostram itinere novō volābimus.”

Tandem ille omnia parāverat. Et pater et filius alacrēs altum in caelum volāvērunt. Icarus, per caelum lātum ālīs novīs volandī (*of flying*) cupidus, verba patris suī memoriā nōn tenuit. Altius (*Higher*) et altius volāvit. “Icare! Icare!” clāmāvit pater illīus, “altius (*too high*) volās! Nōlī volāre altius!”

Iterum iterumque pater anxius vocāvit. “Icare!” clāmāvit, “Icare, ubi es?” Tum brevī tempore pennās in undīs vīdit. Prope sōlem volāverat audāx puer, et cēra dissolverat. Ālāe ex humerīs (*shoulders*) ējus et Icarus ipse dē spatiō altum in mare ceciderant (*had fallen*). Numquam posteā ille per caelum volāvit. Daedalus ipse autem ad Graeciam patriam tūtō (*safely*) volāvit.

LATIN AND THE ROMANS



Playing school

Greek vase painting, Metropolitan Museum

"

or in a shed or room opening on a street or square. The school was noisy, and discipline was enforced by frequent canings. School went on in the morning and afternoon with a recess at noon. There were numerous holidays, but no vacation in the summer as with us.

No provision was made by the school for physical training. The boys practiced running, jumping, boxing, wrestling, riding, throwing the javelin and discus, and swimming under the supervision of their fathers. Such exercise was not intended primarily for sport, but for the practical purpose of developing physical power and endurance.

L E G A C Y

Tell the differences between school life in Rome and your own school life in regard to the details described. Can you notice any similarities? Which should you prefer? Why?

How do we use the word *pedagogue*?

Find out the derivation of our word *school*. Do you think that the modern use of the word is appropriate in view of its original meaning?

Supplementary Story

D A E D A L U S A N D I C A R U S

Illa fābula quam¹ Andronīcus paedagōgus dē liberīs Niobēs nārrāvit Tulliae et Tertiae et Mārcō maximē erat grāta. Itaque vespere proximō² Tullia clāmāvit, "Aliam³ fābulam nārrā, Andronīce!" Tum Andronīcus puellīs parvīs et frātrī illārum 5 hanc fābulam dē Daedalō Īcarōque nārrāvit.

THE THIRD DECLENSION

"Daedalus, homō callidus⁴ et perītus,⁵ in Crētā, īnsulā magnā et nōtā, cum fīliō Īcarō multōs annōs habitāvit. Crēta autem patria Daedalī nōn erat, et Daedalus patriam vidēre maximē cupiēbat.

"Quod nāvigium⁶ nōn possidēbat, novam viam fugae⁷ 10 parāvit. Nam ex pennīs⁸ et līnō⁹ et cērā¹⁰ ālās¹¹ fēcit. Hās ālās Īcarō accommodāvit¹² et puerum volāre¹³ docuit.

"Quod puer superbus ob ālās novās altius¹⁴ volābat, Daedalus filium ita monuit: 'Nōlī, Īcare, altius volāre! Sōl¹⁵ cēram ālārum tuārum solvet¹⁶ et magnō in perīculō eris.¹⁷' 15

"Puer hoc cōnsilium in animō nōn tenuit. Dum pater et filius trāns ōceanum¹⁸ volant, Īcarus in caelum altius ascēdit.¹⁹ 'Altius, Īcare, volās,' clāmāvit Daedalus et fīlium revocāre²⁰ temptāvit; sed frūstrā. Mox sōl cēram solvit et Īcarus dē caelō in aquās dēcidit.²¹ Neque posteā pater fīlium 20 vīdit."

[NOTES] 1. *quam*, which (*acc.*). 2. *vespere proximō*, the next evening. 3. *alius*, -a, -ud, another. 4. *callidus*, -a, -um, crafty. 5. *perītus*, -a, -um skilled. 6. *nāvigium*, *nāvigi* (*n.*), boat. 7. *fuga*, -ae (*f.*), flight. 8. *penna*, -ae (*f.*), feather. 9. *līnum*, -i (*n.*), thread. 10. *cēra*, -ae (*f.*), wax. 11. *āla*, -ae (*f.*), wing. 12. *accommōdō*, -āre, -āvī, fit. 13. *volō*, -āre, -āvī, fly. 14. *altius* (*adv.*), too high. 15. *sōl*, *sōlis* (*m.*), sun. 16. *solvet*, will melt. 17. *eris*, you will be. 18. *ōceanus*, -i (*m.*), ocean. 19. *ascendō*, -ere, *ascendī*, climb. 20. *revocō*, -āre, -āvī, call back. 21. *dēcidō*, -ere, -cidī, fall.

"

Can you answer these questions on the story?

1. Why did Daedalus wish to leave Crete?
2. What new way did he work out for getting away?
3. What advice did he give to Icarus?
4. Why did Icarus not listen to him?
5. What did Icarus do?
6. What happened to him?
7. What lesson does the story teach?

THE FIRST AVIATOR

Daedalus, Graecus incrēdibili ingeniō, et filius Īcarus captivī in insulā Crētā habitābant. Suam ad urbem Athēnās redire magnopere cupiēbant. Nūllam viam salūtis autem invenire poterant.

Tum Daedalus sibi dīxit, "Neque terra neque mare quidem nōbīs auxilium dēsiderātum dat, sed caelum certē patet! Ex pennīs avium ālās faciam; hōc modō fugiēmus."

Diū avēs spectābat. Deinde sagittīs multās avēs Daedalus filiusque necāvērunt et eārum pennās servāvērunt. Ex his pennīs cērā ligātīs ālās vir callidus fēcit.

Dēnique ālāe parātae erant. Hae ālis avium similēs erant, sed majōrēs et potentiōrēs quam illae.

Daedalus puerō ālās dāns eum monuit, "Sī volābis altius, pennae propter sōlem cēram āmittent. Mediō itinere tūtissimī volābimus. Audi et accipe cōnsilium bonum!"

Ipse levissimīs ventīs sē commīsit; item filius. Prīmō Īcarus docta verba patris memoriā tenuit; tum haec verba neglēxit. In altiōrēs regiōnēs caelī puer iter fēcit.

Propter radiōs sōlis cēra ālārum inūtilis jam erat. Subitō Īcarus ālās āmisit, et in mare cecidit. Diū frūstrā pater filium quaesīvit, sed pennās sōlās in undīs vīdit. Ab illō puerō hae aquae nōmen habent—mare Īcarium.

***ingenium**, -ī N., talent, ability • **patet** is open • **cēra**, -ae F., wax • **ligō**, -āre, -āvi, -ātum tie, bind • **callidus**, -a, -um skillful, shrewd • **levis**, -e light • **item** likewise
inūtilis, -e useless, ineffective



Panels from door in memorial to the Wright brothers, at Kitty Hawk, North Carolina



This fresco of Diana, who was goddess of the hunt as well as goddess of the moon, shows her in the rôle of huntress. This wall painting ornamented a house in Stabiae, near Pompeii.

XIII

DIANA, GODDESS OF THE MOON

Ōlim in Ītaliā prope dēnsam silvam habitābat agricola. In silvā erat templum Diānae antīquum. Agricola deōs agrōrum et silvārum adōrābat. Deam Diānam quoque amābat, quod Diāna erat dea silvārum.

Nauta, amīcus agricolae, hieme in vīcō propinquō habitābat. Aestāte nauta procul ab Ītaliā nāvigābat et multās terrās spectābat. Nauta Neptūnum adōrābat, quod Neptūnus erat deus maritimus. Templa Neptūnī erant ḍrae maritimae propinqua.

Agricola fābulās Diānae amīcō nārrābat, sed nauta semper ¹⁰ dīcēbat, "In templō antiquō, amīce, dea nōn habitat. Sunt nūllae flammae in ārā; sunt nūlla dōna prō ārā."

Nunc, ut fābula est, nauta noctū in silvā obscurā ambulat. Lūnam in caelō vidēre nōn potest. Subitō autem prope templum Diānae flammās videt clārās. Per jānuam apertam ¹⁵ nauta deam pulchram vidēre potest. Dea cum multis puellīs prope āram stat.

Nauta audit verba deae. "Habeō multa tempula in multis terrīs," Diāna puellīs dīcit, "sed in hāc^o terrā incolae ārās nōn servant meās; mihi dōna nōn dant. In terrā ubi incolae ²⁰ āram deae nōn servant manēre nōn possum. Date mihi lucernās, puellae; eritis stellae in caelō. Ego lūna in caelō erō."

Puellae lucernās deae dant. Subitō templum est obscurum; nūllae flammae sunt in ārā. Sed lūna est clāra; stellae sunt ²⁵ clārae. Celeriter ex silvā nauta properat.

Posteā nauta lūnam et stellās in caelō saepe spectābat. In templō Diānae autem āra erat semper obscura. Iterum atque iterum nauta amīcis dē templō antiquō et dē deā puellisque nārrābat. ³⁰

"Dea cum multis puellīs erat in templō," dīcēbat. "Nunc Diāna est lūna; puellae sunt stellae in caelō. Noctū lūnam et stellās vidēre possumus; Diānam et puellās in caelō vidēmus."

^oin hāc ter'rā in this country

Nouns	
lu cer'na, -ae	F., lantern, lamp
cae'lum, -i	N., sky, heaven
*dō'num, -i	N., gift, offering
*ver'bum, -i	N., word
Adjective	
a per'tus, -a, -um	open
Verbs	
au'dit	hears, listens to
pro'pe rō, -āre	hasten, hurry
Conjunction	
at'que	and, and also

III Choose the translation [a), b), or c)] of each Latin verb and supply a pronoun subject to fit the Latin ending, if needed.

- | | | | |
|------------------|------------------|------------------|---------------|
| 1 aedificāvērunt | a) build | b) will build | c) built |
| 2 āmittēs | a) lose | b) will lose | c) have lost |
| 3 dormīmus | a) are sleeping | b) were sleeping | c) have slept |
| 4 faciētis | a) make | b) were making | c) will do |
| 5 poterat | a) has been able | b) could | c) can |
| 6 prōcēde | a) go forth | b) will go forth | c) went forth |
| 7 rēgnātis | a) do rule | b) did rule | c) will reign |
| 8 tenuistī | a) were holding | b) will hold | c) held |

XXXII

KING AND WOODPECKER

Pīcus, rēx Latīi antiquī, magnam rēgiā in mediō campō habēbat. Circē, maga clāra, prope rēgiā Pīcī habitābat. Magnam et malam potentiam habēbat; saepe virōs aut in bēstiās aut in avēs^o mūtābat.

Ōlim Circē Pīcum vīdit et statim amāvit. Rēx Pīcus autem Circam nōn amāvit; nympham pulchram in mātrīmōnium dūxit.

Circē invidiōsa dīxit, "Pīcum superbū pūniā. Corōnam Pīcus nōn geret; cristām avis^o habēbit."

Postridiē rēx populum ad magnam cēnam convocāvit. Ante cēnam autem Pīcus cum paucīs amīcīs propinquā in silvā ambulābat. Circē quoque in silvam sēcrētō prōcessit et sub altā arbore^o stetit. Tum amīcī rēgis^o spectāculūm mīrum vīdērunt. Maga invidiōsa fōrmam Pīcī mūtāvit.

Nōn jam corōnam gerēbat Pīcus; cristām habēbat. Jam manūs^o Pīcī erant ālāe; pedēs^o erant pedēs avis; oculī erant parvī oculī avis. Etiam rōstrum avis Pīcus habēbat. Pennae multōrum colōrum^o et corpus^o et ālās adōrnābant.

oavēs (nom., acc. pl.) birds	• a'vis (nom., gen. sing.) bird
ar'bore* (abl. sing.) F., tree	• rēgis (gen. sing.) king
ma'nūs* (nom., acc. pl.) hands	• pe'dēs* (nom., acc. pl.) feet
colō'rūm* (gen. pl.) of colors	• cor'pus* (nom., acc. sing.) body

Hōra cēnae fuit; populus aderat; rēgīna aderat; sōlus Pīcus aberat. Subitō per apertam jānuam rēgiae avis pulchra 20 volāvit. Per magnum ātrium errāvit; tum ē fenestrā rēgiae celeriter Pīcus volāvit.

Jam Pīcus avis aut in silvīs aut in hortīs habitat. Semper clāmat, "Ōlim rēx eram et corōnam gerēbam. Jam avis sum et rōstrō meō cibum in silvīs et in hortīs inveniō." 25

cris'ta, -ae	F., crest
*ma'ga, -ae	F., sorceress
*pen'na, -ae	F., feather
*poten'tia, -ae	F., power, might, potency
*cam'pus, -i	M., field
*o'culus, -i	M., eye
rōs'trum, -i	N., beak
*ab'sum, -esse, ā'fui	be absent
ad'sum, -esse, ad'fui	be present
*inve'niō, -ire, -vē'nī	come upon, find
in mātrimō'niū dū'cere	marry

5 **T A B L E O F T E N S E S** The following table summarizes all third-person singular forms of all conjugations in the four tenses that have been taught.

	Present System			
	Present	Imperfect	Future	Perfect
I	portat	portābat	portābit	portāvit
II	monet	monēbat	monēbit	monuit
III	dicit	dicēbat	dicet	dixit
III-Iō	capit	capiēbat	capiet	cēpit
IV	audit	audiēbat	audiet	audivit
(sum)	est	erat	erit	fuit
(possum)	potest	poterat	poterit	potuit

I In "King and Woodpecker" find the Latin word for each of these English expressions.

- | | |
|------------------------|---------------------|
| 1 the middle of | 4 a few |
| 2 on the next day | 5 (she) was present |
| 3 I am going to punish | 6 (he) was absent |

XXXVII

A NEW RACE ON EARTH

Ōlim virī malī et fēminaē malae in terrā habitābant. Templa deōrum nōn cūrābant; deōs ipsōs nōn adōrābant.

Tum Juppiter deōs convocāvit et dīxit, "Quamquam virōs et fēminās monuimus, tamen bonī nōn sunt; eadem verba iterum nōn dīcam. Nōn jam eīdem incolae malī in terrā manēre dēbent; eōs pūniām."

Tum Juppiter multam aquam in terram mīsit, ubi diū manēbat et agrōs cēlābat; in agrīs nūllī virī erant. Aqua alta oppida ipsa quoque cēlāvit; in oppidīs nūllī virī et nūllae fēminaē erant. Incolae malī erant mortui.

Deucaliōn sōlus erat vir bonus et pius, atque Pyrrha sōla erat fēmina bona et pia. Dī igitur hunc virum bonum et hanc fēminam bonam in altō locō servāvērunt.

"In eādem terrā, sed nōn jam cum eīsdem incolīs, habitābunt," dīxērunt dī.

Dēnique aqua alta nōn jam terram cēlāvit, sed Deucaliōn et Pyrrha nūllōs virōs, nūllās fēminās in terrā vidēbant. Caelum et aquam spectābant. Aquam altam timēbant et auxilium dēsiderābant.

Templum erat propinquum et Deucaliōn dīxit, "In templum ipsum properābimus. Hīc manēbimus, hīc dī certē nōs juvābunt."



The early stages of the flood which only Deucalion and Pyrrha survived are pictured in this painting.

Ōrāvērunt, "Ō dī, juvāte nōs. Quid faciēmus?"

Ōrāculum eīs dīxit, "Jacite ossa^o mātris^o post terga."

Quamquam Pyrrha ōrāculum timēbat, tamen Deucaliōn 25
dīxit, "Dī benignī sunt. Terra est māter nostra. Saxa sunt
ossa mātris nostrae."

Statim Pyrrha saxa post tergum jēcit; haec saxa dī in
fēminās mūtāvērunt.

Deucaliōn quoque saxa post tergum jēcit; illa saxa dī in 30
virōs mūtāvērunt.

Nōn jam erat Deucaliōn sōlus vir; nōn jam Pyrrha fēmina
sōla. Ita terra iterum multōs habēbat incolās.

^oos'sa (nom., acc. pl.) bones • mā'tris (gen. sing.) mother's

ter'gum, -ī	N., back
*pi'us, -a, -um	dutiful, reverent, pious
ja'ciō, -ere, jē'cī	throw, hurl

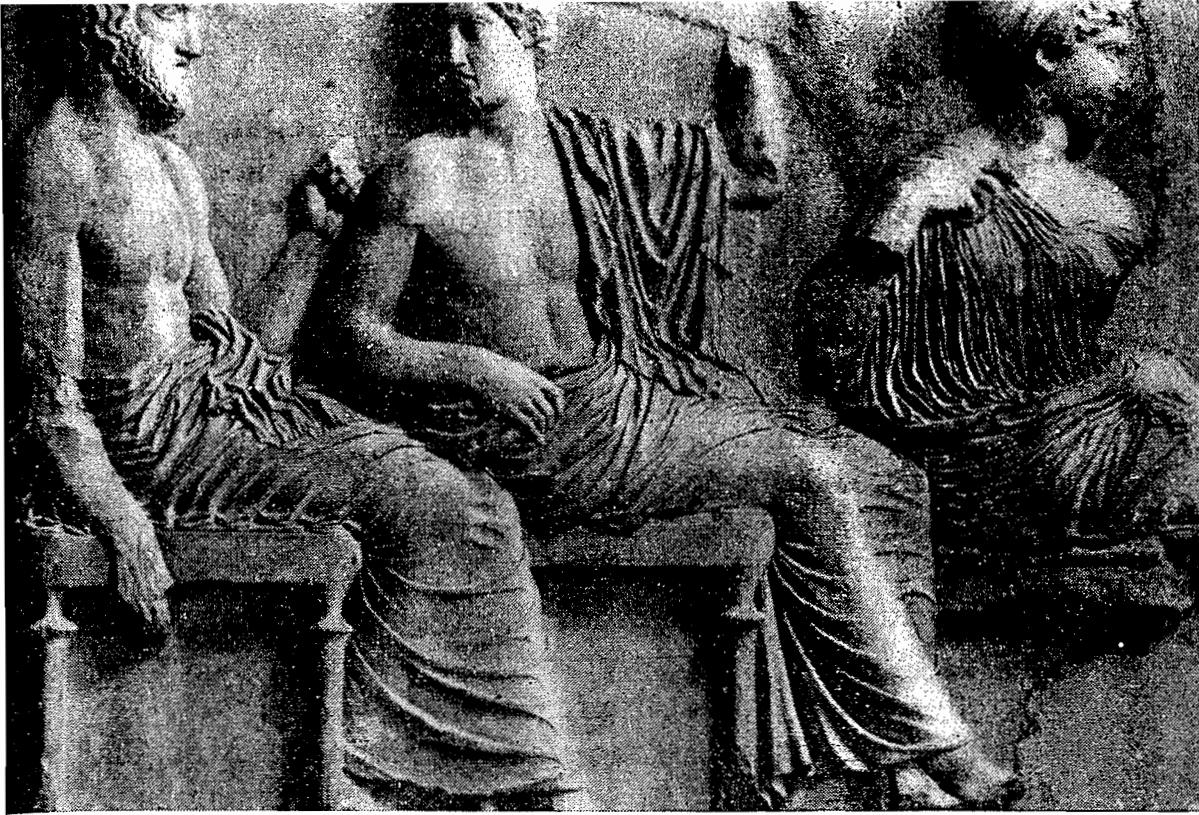
D E C L E N S I O N A N D U S E O F **īdem**, **eadem**, **idem** the same

Singular			Plural		
Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom. īdem	eadem	idem	eīdem	eāedem	eādem
Gen. ejusdem	ejusdem	ejusdem	eōrundem	eārundem	eōrundem
Dat. eīdem	eīdem	eīdem	eīsdem	eīsdem	eīsdem
Acc. eūndem	eāndem	idem	eōsdem	eāsdem	eādem
Abl. eōdem	eādem	eōdem	eīsdem	eīsdem	eīsdem

The forms of the adjective **īdem** are almost identical with the forms of **is**, plus **-dem**. In the accusative singular (masculine and feminine) and in the genitive plural, **-ndem** appears instead of **-mdem**: **eūndem**, **eāndem**; **eōrundem**, **eārundem**. The neuter nominative and accusative singular is **idem** (not **īddem**).

These forms changed because **-nd-** is easier to pronounce than **-md-**, as are **īdem** (for **isdem**) and **idem** (for **īddem**).

Like the demonstratives, **īdem** is also used as a pronoun, meaning "the same (one)."



Divinities from the Frieze of the Parthenon.

From left to right: Poseidon (Neptune), Dionysus, Ceres (Demeter).

CHAPTER XXXIV

I.

DEUCALIŌN ET PYRRHA

Iuppiter, rēx deōrum, dē Olympō genus hominum spectāvit et vīdit dolōrēs et iniūriās quae in terrās ā Pandōrā mittēbantur. Sibi dīxit: “Illud dōnum ignis quem Promētheus occupāvit causa huius malī est. Hominēs semper erunt malī, nisi hoc genus dēlēbō.”⁵

Statim Iuppiter cūnctōs deōs convocāvit. Mox deī convēnērunt et hīs pater deōrum nārrāvit dē illīs condicōnibus quās in terrīs vīdit. Ita ēnūntiāvit: “Multae pugnae sunt. Pāx in terrīs nōn iam est. Virī nōn iam sunt liberī. Terra libertātem āmīsit. Hostēs ex urbibus hostēs¹⁰ expellunt. Equitēs in fugam equitēs dant. Frātrēs cum

fratribus pugnant. Saepe obsidēs dantur sed etiam pugnātūr et multī virī cadunt. Vir uxōrem necāre, haec virum vult. Imperia deōrum nōn audiuntur; nam hominēs neque 15 deōs timent neque templa cūrant. Honor, officium, cūra terrās reliquērunt. Cūntum genus hominum dēlēre est meum cōnsilium, nam mihi grātum nōn iam est. Numquam erit pāx nisi novum genus creābō¹ quod deōs timēbit et templa cūrabit.”

20 Deī discessērunt et Iuppiter Neptūnum, frātrem suum, deum maris, ad sē vocāvit et auxilium eius quaesīvit. “Tē iuvābō,” inquit Neptūnus.

Tum Iuppiter flūmina convocāvit, quibus, ubi convēnērunt, ita dīxit; “Vōs portās vestrās aperīre et super² 25 terram aquās vestrās mittere volō.”

Haec recessērunt et fontēs suōs aperuērunt. Mox illa flūmina quae Iuppiter convocāverat aquās trāns agrōs et per viās urbium ēdūcēbant et aquae maris quoque ā Neptūnō super² terram mittēbantur. Multī hominēs et 30 bēstiae ad altōs montēs subitō sē in fugam dedērunt. Mox etiam super² altōs montēs erat aqua, sed caput Parnāsī Montis super² aquam manēbat. Aqua cūntas terrās occupābat. Virī, fēmina, līberī, casae, templa quoque aquā dēlēbantur. Cūncta mare erant.

35 Pars hominum super² agrōs suōs frūmentī in nāvigiis parvīs nāvigābat, sed mox ē vītā discessērunt; cibus enim nōn prōvidēbātur. Nōn monēbantur; dē cibō igitur nōn prōvidēbant. Únus vir, Deucaliōn, filius Promētheī, et ūna fēmina, Pyrrha, filia Epimētheī Pandōraeque, servābantur. Hī duo bonī hominēs dē periculō bene monēbantur; dē cibō igitur prōvidēbant. In nāvigiō parvō diū nāvigatorū; tum ad Parnāsum montem altum portantur et nāvigium relinquunt.

¹ create.

² above or over.

Iam
monte i
vocāvit
ōceanui
Pyrrha
iterum
et Pyrr
Themic
habēba
plum a
duo se
Quibus
Vōx
Iuppite
Post
huic d
nōn po
Deu
homin
post⁵ i
Lap
eī qui
genus
caliōn
poterū

³ = ac
⁶ stones.

Deucali
threw be
of their
these to
and wo
top of
lated is
waters \
at the b
—Woc

m pugnā-
iec virum
n iequē
ium, cūra
dēlēre est
st. Num-
ōs timēbit
em suum,
quaesīvit.

convēnē-
et super²

Mox illa
s agrōs et
quoque ā
omīnēs et
int. Mox
t Parnāsī
ās errās
a quoque

1 nāvigiīs
ibus enim
gitur nōn
nētheī, et
ue, servā-
ne monē-
parvō diū
tantur et

Iam Iuppiter dē Olympō altō terrās spectāvit et in monte illōs duōs bonōs hominēs vīdit. Neptūnum rūrsus⁴⁵ vocāvit et hunc aquās maris redūcere iussit. Mox in ūceanum et flūmina aquae recessērunt. Deucaliōn et Pyrrha aquās quae recēdēbant laeti³ spectābant. Terra iterum vidēbātur, sed in malā condicōne erat. Deucaliōn et Pyrrha nūllōs sociōs habēbant; miserī erant. Templum⁵⁰ Themidis vīdērunt trāns flūmen quod pontem nōn habēbat. Tamen celeriter prōcessērunt et mox ad templum accessērunt. Statim deōs appellāvērunt, “Cūr nōs duo servāmur?” inquiunt. “Quī nostri socii erunt? Quibuscum labōrābimus et lūdēmus?”⁵⁵

Vōx ita respondit: “Sī novum genus hominum vultis, Iuppiter vōs ossa⁴ mātris post⁵ tergum⁵ iactāre iubet.”

Posteā Deucaliōn Pyrrham ē templō prōdūxit. Pyrrha huic dīxit, “Ossa⁴ nostrae mātris post⁵ tergum⁵ iactāre nōn possumus.”⁶⁰

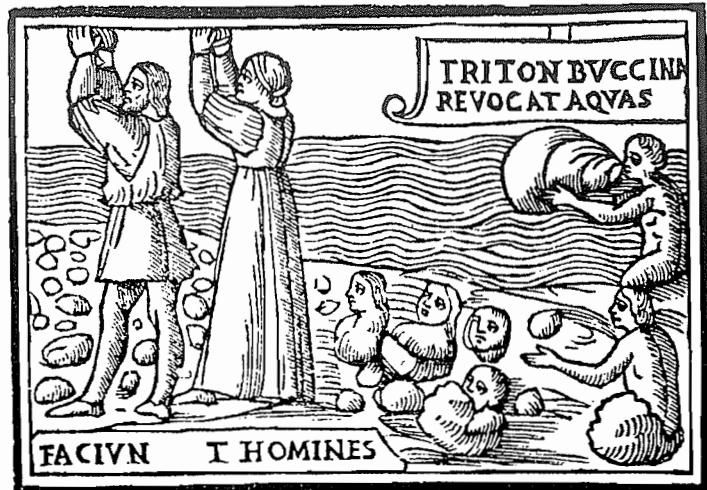
Deucaliōn respondit, “Terra est māter cūnctōrum hominum. Lapidēs⁶ sunt ossa⁴ Terrae Mātris. Hōs iactāre post⁵ terga⁵ iubēmur.”

Lapidēs⁶ qui ā Deucaliōne iactantur in virōs mūtantur⁷, eī qui ā Pyrrhā iactantur in fēminās. Mox auxiliō deōrum⁶⁵ genus hominum bonōrum iterum in terrīs habitat. Deucaliōn Pyrrhaque laeti igitur multōs annōs habitāre poterunt.

³ = adverb. ⁴ bones.
⁶ stones. ⁷ change.

⁵ behind the back; but trans. “behind you or us.”

Deucalion and Pyrrha. They threw behind them the bones of their great mother, and these took on the forms of men and women. The Latin at the top of the woodcut, translated is: Triton recalls the waters with his trumpet. That at the bottom: They make men —Woodcut, Venice, 1513.



LVIII

THE GOLDEN RAM

Ōlim in terrā longinquā habitābant frāter et soror, Phrixus et Hellē. Hī liberī autem crūdēliter agēbantur. Di Olympi igitur frātrem sorōremque servāre in animō habēbant.

Mercurius in conciliō deōrum dixit, "Hōs liberōs ex patriā ad locum tūtum trānsportābō, sed iter periculōsum erit." ⁵

Frāter sororque in magnō agrō ubi ovēs erant saepe lūdēbant. Ovēs eis nūllam injūriam faciēbant.

Ōlim autem liberī lūdentēs arietem aureum inter ovēs vīdērunt. Is ariēs nōn erat saevus. Rē vērā placidissimus erat, dum corōnis adōrnātur. Dēnique et frāter et soror in ¹⁰ tergum arietis ascendērunt. Subitō ariēs volāre incēpit, et liberī territī in caelum celeriter portābantur.

Ariēs trāns montēs, flūmina, maria volāvit. Dēnique Hellē fessa dē tergō arietis in mare angustum cecidit. Quam ob rem ¹⁵ Phrixus maximē dolēbat.

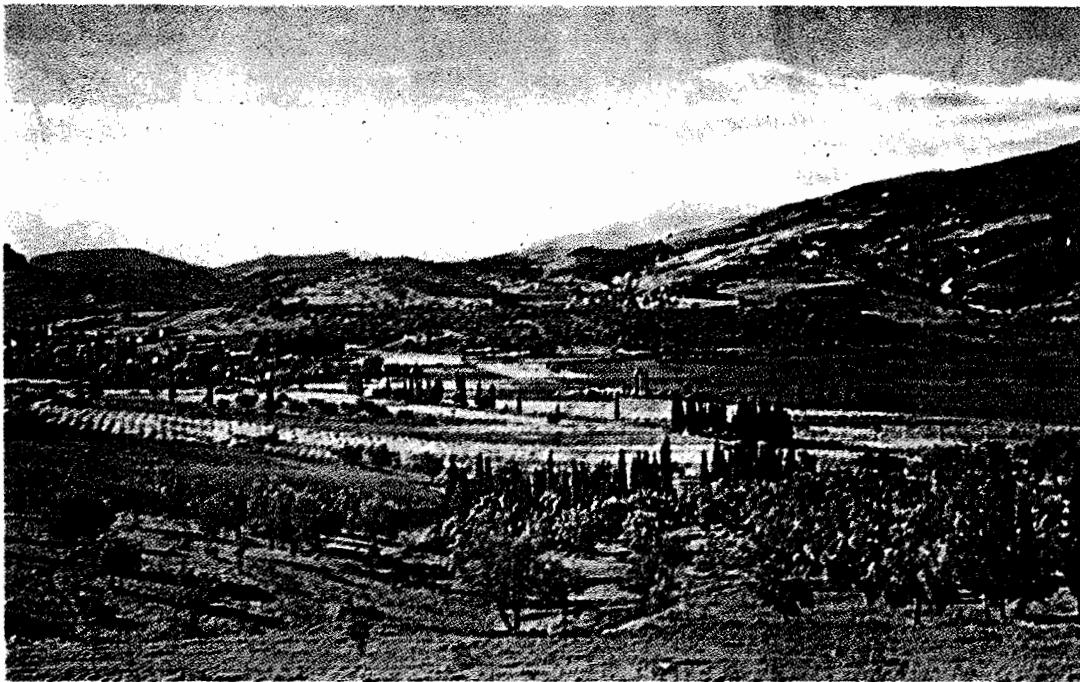
Post multās hōrās ariēs Phrixum tūtum dēposuit in Colchide, terrā cuius rēx benignissimus erat.

Ibi vōx Phrixō dixit, "Sacrificā hunc arietem in ārā, sed servā vellus. Pōne vellus in arbore sacrā. Sum Mercurius; dracō mittētur qui noctū et interdiū arborem custōdiet." ²⁰

Posteā Phrixus vellus ad rēgiam portāvit. Rēx, ubi fābulam arietis aurei audīvit, dixit, "Tū eris filius meus. Vellus aureum saepe quaerētur. Magnus honor ad rēgnū meū veniet."



A Roman mosaic pictures the moment when Helle grew so tired that she fell off the golden ram into the sea which now bears the name Hellespont.



The Nemean Valley where Hercules overcame the lion, as it appears today

XXX

HERCULES AND THE LION

In silvīs Graeciae ōlim leō^o validus habitābat. Noctū leō magnum equōrum numerum interficiēbat; saepe incolās interficere temptābat. Dēnique malus leō filium agricolae interfēcit. Incolae vīcī ubi agricola habitābat leōnem^o interficere temptāvērunt. Leō autem in dēnsam silvam fūgit. 5

Agricola clāmāvit, "Leō in silvīs nostrīs habitāre nōn poterit; nūllus leō filiōs et equōs nostrōs interficiet."

"Herculēs vir validissimus est. Mitte statim nūntiōs ad Herculem!" dīxit aliis agricola.

Statim incolae vīcī nūntiōs ad Herculem mīsērunt. "Audī 10 perīculum agricolārum!" dīxērunt. "Leō agricolās interficit. Venī ad nostrum vīcum! Interfice leōnem ferum!"

Mox Herculēs in vīcum agricolārum pervēnit ubi leō equōs

^ole'ō (nom. sing.); leō'nem (acc. sing.) lion

et virum interfēcerat.^o Herculēs magnam clāvam, sed neque arcum^o neque sagittās portābat. Quamquam nox^o erat, statim 15 ad silvam dēnsam properāvit.

Prīmō Herculēs lentē prōcessit quod silva obscūra erat. Subitō autem parvum sonum audīvit; tum lūna clāra Herculī magnum mōnstrāvit leōnem. Celeriter Herculēs leōnem cēpit et suffōcāre^o temptāvit. Ita vir et leō diū pugnāvērunt. 20 Dēnique Herculēs magnā clāvā bēstiam interfēcit. Tum in vīcum properāvit, ubi incolis leōnem mortuum mōnstrāvit.

Herculēs clāmāvit, "Clāvā meā leōnem interfēci! Nōn jam leō filiōs aut equōs agricolārum interficiet."

Posteā Herculēs semper pellem^o leōnis^o gerēbat et clāvam 25 portābat.

°interfē'cerat had killed • **ar'cum** (acc. sing.) bow • **nox** (nom. sing.) night • **suffōcā're*** to choke • **pel'lem** (acc. sing.) skin, pelt • **leō'nis** (gen. sing.) lion's

*nu'merus, -ī	M., number
fe'rus, -a, -um	wild, fierce
fu'giō, -ere, fū'gī	flee, escape
*prōcē'dō, -ere, -ces'sī	advance, proceed

C O N J U G A T I O N S I I I A N D I V I N P E R F E C T T E N S E

III	III-iō	IV	Perfect Endings
Singular	Singular	Singular	Singular
1 dix'ī	cē'pi	audi'vī	-ī
2 dixis'tī	cēpis'tī	audīvis'tī	-istī
3 dix'it	cē'pit	audi'vit	-it
Plural	Plural	Plural	Plural
1 dix'imus	cē'pimus	audi'vimus	-imus
2 dixis'tis	cēpis'tis	audīvis'tis	-istis
3 dixē'runt	cēpē'runt	audivē'runt	-ērunt

Conjugations III and IV have the same person endings in the perfect as Conjugations I and II, since these endings (used only in the perfect) are the same for all conjugations.

Supplementary Story

ONE OF THE LABORS OF HERCULES

Herculēs, vir factus,¹ sub auctōritatem Eurysthei² rēgis per-vēnit. Tum rēx eum duodecim labōrēs gravēs cōnficere jussit. Quod Herculēs vir virtūtis ācris erat hōs labōrēs cōnficere potuit. Dum autem eōs cōnficit, per multās terrās iter fēcit et mille
5 perīculis sē objēcit.³

Undecimus ex hīs labōribus maximē difficilis⁴ et gravis erat. Eurystheus enim Herculem hortum Hesperidum⁵ invenīre atque ex hōc hortō pōma aurea⁶ removēre jusserat. Hesperidēs autem nymphae⁷ maximē pulchrae erant, quibus pōma aurea
10 ā Jūnōne data erant. Multī hominēs laudis cupiditāte⁸ in-ductī haec poma capere jam anteā frūstrā temptāverant. Diffi-cile enim erat pōma inventa capere, quod hortus in quō pōma erant mūrō magnae altitūdinis circumdatus erat⁹ et porta hortī dracōne¹⁰ dēfendēbātur quī centum capita habuit. Labor
15 igitur erat magnae difficultatis, nōn sōlum ob causās quās ēnūn-tiāvimus, sed etiam quod Herculēs patriam Hesperidum ignō-rābat. Herculēs tamen pōma removēre cōnstituit et simul atque imperāta rēgis accēpit, excēdere parāvit.

[NOTES] 1. *factus*, having become. 2. *Eurystheus*, -ī (m.), Eurystheus. 3. *obiciō*, -ere, -jēci, -jectus, expose. 4. *difficilis*, -e, hard, difficult. 5. *Hes-peridēs*, -um (f. pl.), the Hesperides. 6. *pōma aurea* (n.), golden apples. 7. *nymphā*, -ae (f.), nymph. 8. *cupiditās*, -tātis (f.), desire. 9. *circumdō*, -are, -dedī, -datus, surround. 10. *dracō*, -ōnis (m.), dragon.

" "

Can you answer these questions on the story?

1. Why did Hercules undertake the labors? 2. How many were there? 3. What was the eleventh? 4. Why was it a very hard one? 5. Who were the Hesperides? 6. Was Hercules kept from undertaking the labor by its difficulty? 7. Did he act rightly? 8. Why?

dinner consists of three main courses, although each may have several parts. Food is brought in on trays, which are set on the table. Anything requiring cutting up is either already carved or is carved at the table by a special slave. The diners may have spoons; but usually employ their fingers, which are washed between courses.

The first course consists of the appetizers with a mixture of wine and honey (**mulsum**) as drink. Then comes the main part of the meal, the **cēna**, with several courses of substantial food accompanied with wine. Dessert (**secunda mēnsa**) closes the meal.

Cornelius and his friends will dine in a leisurely manner. Between the **cēna** and the **secunda mēnsa** they will offer some salted meal and bits of food on the hearth to the household gods (the **Larēs**) as their form of "grace." Conversation will be freely carried on. Cornelius will undoubtedly provide some entertainment in the form of a musical or dramatic recitation. If the party is to be a gay one, after the dessert is removed a great punch bowl containing wine mixed with water and cooled with snow will be brought in. Wreaths will be placed on the heads of the banqueters. Dice will be thrown to choose the toastmaster, and the revelry will begin. Dicing and other games of chance will be played. Professional entertainment will be supplied by acrobats and dancing girls. When the time comes to ask for sandals (**soleās poscere**), the guests will probably need the help of slaves and torches to reach their homes.

L E G A C Y

Do we use appetizers? What? How many courses do we have at formal dinners? Do we still use wine? How many people make up our dinner parties? What determines the number? If the Romans had more than nine, they made up additional groups of nine. What do we do? Can you think of other similarities or differences and can you explain the reasons for them? Try to do so.

Supplementary Story

HOW THE BABY HERCULES KILLED THE SNAKES

"Et Rōmānī et Graecī," Andronīcus paedagōgus frātribus sorōribusque Mārcī nārrābat, "deōs multōs et potentēs¹ habent. Inter eōs quidem sunt Juppiter, quī omnium deōrum maximē potēns existimātur, et Jūnō rēgīna deōrum et marīta Jovis.



A gay nigl
diner.

Nōs Gr
est Her
posuēru

Mul
dronīcu
Nōnne

Herc
hominu
nōn an

parvun
magnās
dormiē

Serj
Tum ī
"Māte



Wall painting

A gay night at a Pompeian tavern. One slave is taking off the shoes of a newly arrived diner, while another leads out a guest who has evidently had too much to drink

"

Nōs Graecī multōs deōs minōrēs² quoque habēmus, inter quōs 5
est Herculēs³ ille, cui Rōmānī āram⁴ prope Circum Maximum
posuērunt. Tū, Mārce, hanc āram saepe vīdistī."

Multae erant fābulae dē labōribus⁵ Herculis quās An- 10
dronīcus Mārcō atque ejus frātribus sorōribusque nārrābat.
Nōnne vōs, puerī Americānī⁶ et puellae, hās fābulās legētis? 10

Herculēs puer in Graeciā habitāvit. Hic posteā omnium
hominum validissimus⁷ erat. Jūnō autem mātrem Herculis
nōn amābat. Puerō quoque inimīca erat. Itaque Herculem
parvum interficere cupīvit. Mediā nocte duās serpentēs⁸
magnās mīsit in cubiculum⁹ ubi Herculēs cum frātre in scūtō¹⁰ 15
dormiēbat.

Serpentēs appropinquāvērunt et scūtum movēre coepērunt.
Tum Īphiclēs, frāter Herculis et puer timidus, magnā vōce
"Māter! Māter!" bis clāmāvit. Sed Herculēs, quī puer et

LATIN AND THE ROMANS

20 potēns et fortis¹¹ erat, nōn timēbat. Statim manibus parvīs¹² serpentēs tenuit et pressit. Hōc modō serpentēs ā puerō cele-riter interfectae sunt. Mātrī serpentēs interfectās dedit.

[NOTES] 1. *potēns*, *potentis*, powerful. 2. *minōrēs*, lesser (*acc. pl.*). 3. *Herculēs*, *Herculis* (*m.*), Hercules. 4. *āra*, *-ae* (*f.*), altar. 5. *labor*, *ōris* (*m.*), labor, toil. The twelve "labors" of Hercules are famous tales of mythology. 6. *Americānus*, *-a*, *-um*, American. 7. *validissimus*, strongest (*nom.*). 8. *serpēns*, *-entis* (*f.*), snake. 9. *cubiculum*, *-ī* (*n.*), bedroom. 10. *scūtum*, *-ī* (*n.*), shield. 11. *fortis*, *forte*, brave. 12. *manibus parvīs*, with his little hands.

"

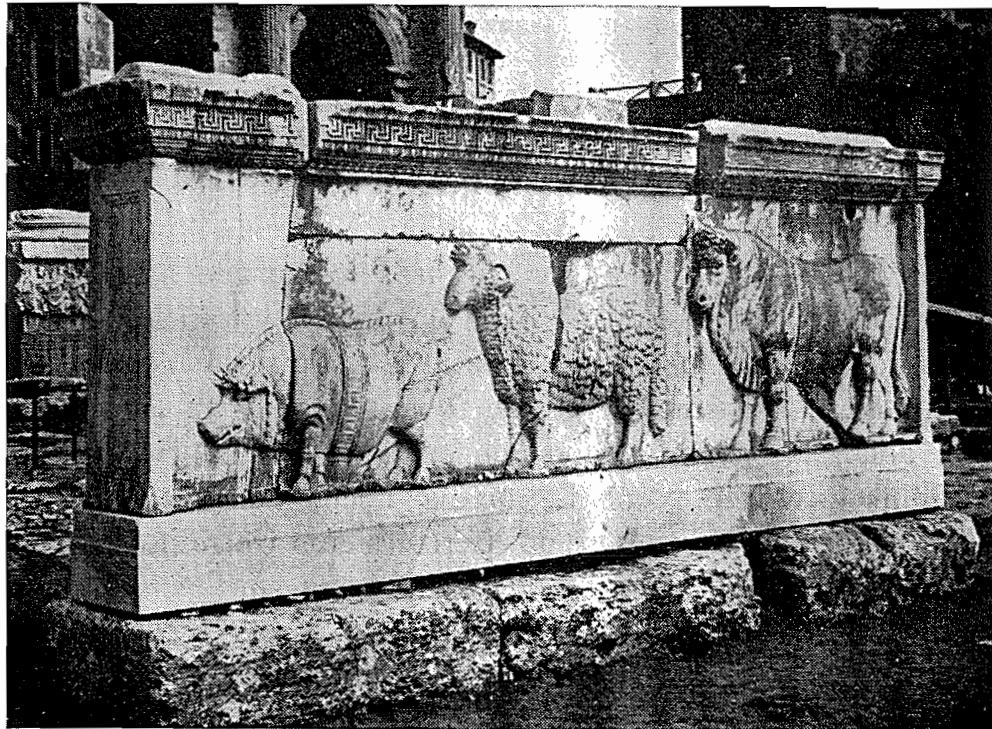
Can you answer these questions on the story?

1. Who was Hercules?
2. How did the Romans honor Hercules?
3. Was Hercules a brave boy?
4. Tell a story about him which proves his bravery.
5. Which one of the goddesses was his enemy?
6. What kind of man did Hercules become?
7. What did he have to undergo?

"

Animals of the Suovetaurilia, a sacrifice of purification. Balustrade from the Rostra in the Roman Forum

W. M. Seaman



In
in
that
such
Ye
took
I saw
the st



Greek relief

Atlas brings the golden apples to Hercules, who is holding up the sky.
(Supplementary Story, p. 341)

"

Supplementary Story

THE TRAINING OF HERCULES

Jam dē Hercule lēgistis, quī puer parvus serpentēs manibus
parvīs¹ interficere potuit. Per tōtam vītam Herculēs maximē
potēns erat.

[326]

LAR

A
part
arcu
firm
I
Rōr
Mū
ubi
nōn
omi
et s
tam

[
hood
gym
(nor
9. o;
-um
14.

to s
him

SPECIFICATION; PAST PERFECT PASSIVE

Ā puerō² Herculēs corpus semper exercēbat.³ Magnam partem temporis in palaestrā⁴ mānēbat. In campō etiam arcum intendēbat⁵ et tēla jaciēbat. Hōc modō vīrēs⁶ ejus cōfirmātae et auctae sunt.

In mūsicā⁷ quidem — nam in lūdīs antīquīs et Graecīs et Rōmānīs mūsica ignōta nōn erat — ā Linō⁸ poētā docēbātur. Mūsicae autem Herculēs multam operam⁹ nōn dabat. Olim, 10 ubi Linus puerum vehementer culpāverat¹⁰ quod studiōsus¹¹ nōn erat, Herculēs īrā¹² maximā commōtus citharam¹³ subitō omnibus vīribus⁶ in caput magistrī jēcit. Ille prōstrātus¹⁴ est et statim ē vītā discessit. Posteā nūllus magister discipulum tam potentem docēre cupīvit. 15

[NOTES] 1. *manibus parvīs*, with his little hands. 2. *ā puerō*, from boyhood. 3. *exerceō, -ēre, -ercūtī, -ercitus*, exercise, train. 4. *palaestra, -ae (f.)*, gymnasium. 5. *arcum intendere*, to bend the bow. 6. *vīrēs*, strength (*nom. pl.*); *abl.*, *vīribus*. 7. *mūsica, -ae (f.)*, music. 8. *Linus, -ī (m.)*, Linus. 9. *opera, -ae (f.)*, work, attention. 10. *culpō, -āre*, blame. 11. *studiōsus, -a, -um*, studious. 12. *īra, -ae (f.)*, anger. 13. *cithara, -ae (f.)*, harp, lute. 14. *prōsternō, -ere, -strāvī, -strātus*, knock down.

"

Can you answer these questions on the story?

1. In what ways did Hercules train himself? 2. Why did he have to study music? 3. Who taught him? 4. Why did his teacher blame him? 5. What happened then to the teacher?

rk relief

IS
nē

Supplementary Story

ONE OF THE LABORS OF HERCULES

Herculēs, vir factus,¹ sub auctōritatem Eurysthei² rēgis per-vēnit. Tum rēx eum duodecim labōrēs gravēs cōnficere jussit. Quod Herculēs vir virtūtis ācris erat hōs labōrēs cōnficere potuit. Dum autem eōs cōnficit, per multās terrās iter fēcit et mille 5 perīculīs sē objēcit.³

Undecimus ex hīs labōribus maximē difficilis⁴ et gravis erat. Eurystheus enim Herculem hortum Hesperidum⁵ invenīre atque ex hōc hortō pōma aurea⁶ removēre jussерat. Hesperidēs autem nymphae⁷ maximē pulchrae erant, quibus pōma aurea 10 ā Jūnōne data erant. Multī hominēs laudis cupiditāte⁸ inductī haec poma capere jam anteā frūstrā temptāverant. Diffīcile enim erat pōma inventa capere, quod hortus in quō pōma erant mūrō magnae altitūdinis circumdatus erat⁹ et porta hortī dracōne¹⁰ dēfendēbātur quī centum capita habuit. Labor 15 igitur erat magnae difficultatis, nōn sōlum ob causās quās ēnūntiāvimus, sed etiam quod Herculēs patriam Hesperidum ignōrābat. Herculēs tamen pōma removēre cōstituit et simul atque imperāta rēgis accēpit, excēdere parāvit.

[NOTES] 1. *factus*, having become. 2. *Eurystheus*, -ī (*m.*), Eurystheus. 3. *obiciō*, -ere, -jēci, -jectus, expose. 4. *difficilis*, -e, hard, difficult. 5. *Hesperidēs*, -um (*f. pl.*), the Hesperides. 6. *pōma aurea* (*n.*), golden apples. 7. *nymphā*, -ae (*f.*), nymph. 8. *cupiditās*, -tātis (*f.*), desire. 9. *circumdō*, -are, -dedī, -datus, surround. 10. *dracō*, -ōnis (*m.*), dragon.

" "

Can you answer these questions on the story?

1. Why did Hercules undertake the labors? 2. How many were there? 3. What was the eleventh? 4. Why was it a very hard one? 5. Who were the Hesperides? 6. Was Hercules kept from undertaking the labor by its difficulty? 7. Did he act rightly? 8. Why?

Th
the stc

M A

H
Viā I



The



"The Aldobrandini Marriage," wall painting

A marriage scene. The bride in her veil and wedding clothes sits on the edge of the couch, while the bridegroom, wearing a wreath, sits at its foot. Around are the bride's mother and attendants

"

L E G A C Y

What parts of our wedding ceremony are similar to those in the Roman ceremony? The betrothed girl was called *spōnsa*, from which comes our word *spouse*. How has the meaning of the word changed? The verb to veil, *nūbere*, gave the title of *nūpta* to the bride. What English adjective and noun are derived from it? Do we still use a ring for engagements? What does it signify?

Supplementary Story

H E R C U L E S G E T S T H E A P P L E S O F T H E H E S P E R I D E S

Herculēs ubi omnia¹ parāverat, ē rēgnō Eurystheī discessit. Prīmō² ē multīs dē domō³ Hesperidum quaeſīvit, sed patriam eārum cognōscere nōn potuit. Itaque Herculem multās per terrās iter facere oportuit. Postquam tōtum annum iter fēcit, ad illam partem terrārum quae propinqua est Ōceanō⁴ per- 5 vēnit, ubi Atlās,⁵ vir magnō corpore, caelum umerīs⁶ suis jam prīdem⁷ sustinēbat.

Eī Herculēs causam itineris ēnūntiāre et ab eō auxilium petere audēbat. Atlās vērō, quod erat pater Hesperidum, auxilium petītum dare potuit. Simul atque causam itineris audīvit, 10 "Tū es vir corporis magnī et mentis ācris," respondit, "sed sōlus nōn poteris pōma removēre, quae inter arborēs abdita ā dracōne⁸ dēfenduntur. Mē tamen tibi auxilium dare licet. Ad filiās meās contendam et praesēns tibi pōma quaeram. Illae, vōce patris suī inductae. mihi pōma dabunt. Prō hōc 15

LATIN AND THE ROMANS

beneficiō tantō, ūnum⁹ ā tē petō. Dum aberō, umerīs tuīs caelum sustinē!"

Hoc negōtium Herculēs accēpit et, quamquam labor erat difficultatis magnae, quattuor noctēs et diēs¹⁰ sōlus caelum sus-
tinuit. Diē¹⁰ quīntō ab Atlante pōma accēpit atque imperātum Eurystheī ita perficere potuit.

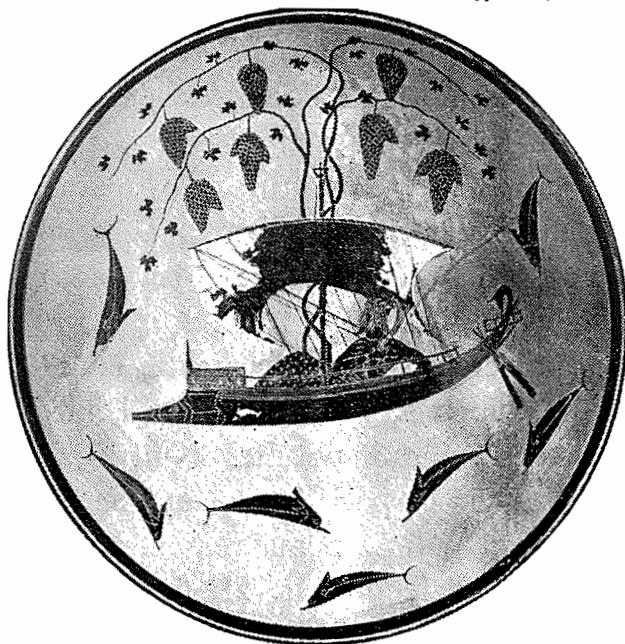
[NOTES] 1. *omnia*, every thing (*acc. pl. neuter*). 2. *prīmō* (*adv.*), at first. 3. *domō*, home (*abl.*). 4. *Oceanus*, -ī (*m.*), Ocean (Atlantic). 5. *Atlas*, *Atlās* (*m.*), Atlas. 6. *umerus*, -ī (*m.*), shoulder. 7. *jam prīdem* (*adv.*), for a long time. 8. *dracō*, -ōnis (*m.*), dragon. 9. *ūnum*, one thing. 10. *diēs*, days (*acc. pl.*). (The ablative singular is *diē*.)

"

Can you answer these questions on the story?

1. How did Hercules first try to find the home of the Hesperides?
2. Was he successful? 3. What did he then do and for how long?
4. Where did he finally arrive? 5. What strange sight did he see?
6. What did Hercules dare to do? 7. What did Atlas tell him? 8. What did Atlas offer to do? 9. What task did he give Hercules? 10. What was the result?

Glyptothek, Munich



Dolphins swim around the boat in which sits the god Dionysus (Bacchus). Inside of a Greek drinking cup by Exekias (sixth century B.C.)

sol
[T]
ob.
lon
de
as
bre
co
ar
qu
[I
be
in

Secunda. Ita; viae autem aliae sunt. Jam est pāx Rōmāna.
Posthāc Rōma nūlla bella geret. Erit pāx aeterna. Bellō
Jānus mīlitēs Rōmānōs juvat; pāce in templō manet.
Anna. Frāter meus est mīles, sed frāter meus bellō nōn
pugnābit. In prōvinciis vigilābit; pācem servābit. 15
Secunda. Ecce! Videō Virginēs Vestālēs! Ecce! Videō
Augustum, nostrum imperātōrem! Nunc portās claudit.
Lūcia. Jam Jānus in templō manēbit. Jam vērō erit pāx!

pāx (nom.) peace • posthāc after this • bella...
geret will wage wars • aeterna* eternal • mīlitēs
(acc.) soldiers • bellō... pāce in war... in peace • frāter
(nom.) brother • miles (nom.) soldier • pācem (acc.)
peace • imperātōrem (acc.) emperor • claudit closes
vērō indeed, really

4

J A N U S — A G O D W I T H T W O F A C E S

Antiquae statuae deī Jānī duās faciēs habent—altera faciēs
porrō, altera faciēs retrō spectat. Jānuae et portae quoque
duās faciēs habent—altera faciēs intus, altera faciēs extrā
spectat. Nōnne deus quoque jānuārum et portārum duās
faciēs habēre dēbet? 5

Prīma diēs mēnsis est Jānō sacra. Prīmus mēnsis anni est
Jānuārius. Nōnne Jānus deus initiōrum est?

Deus pācis bellīque quoque est Jānus. Dum bellum Rōmā-
nī gerunt, portae templi Jānī sunt apertae. Deus abest;
Rōmānōs mīlitēs juvat. Dum pācem Rōmānī servant, portae 10
templi sunt clausae; deus in templō manet.

duās faciēs (acc.) two faces • . altera faciēs... altera faciēs
(nom. sing.) one face... the other face • porrō forward
retrō backward • intus inward • extrā* outward
diēs (nom.) day • mēnsis (nom. and gen.) month • pācis
of peace • bellum... gerunt wage war • abest is absent
mīlitēs (acc.) soldiers • pācem (acc.) peace • clausae
closed

LESSON L OBJECTIVES

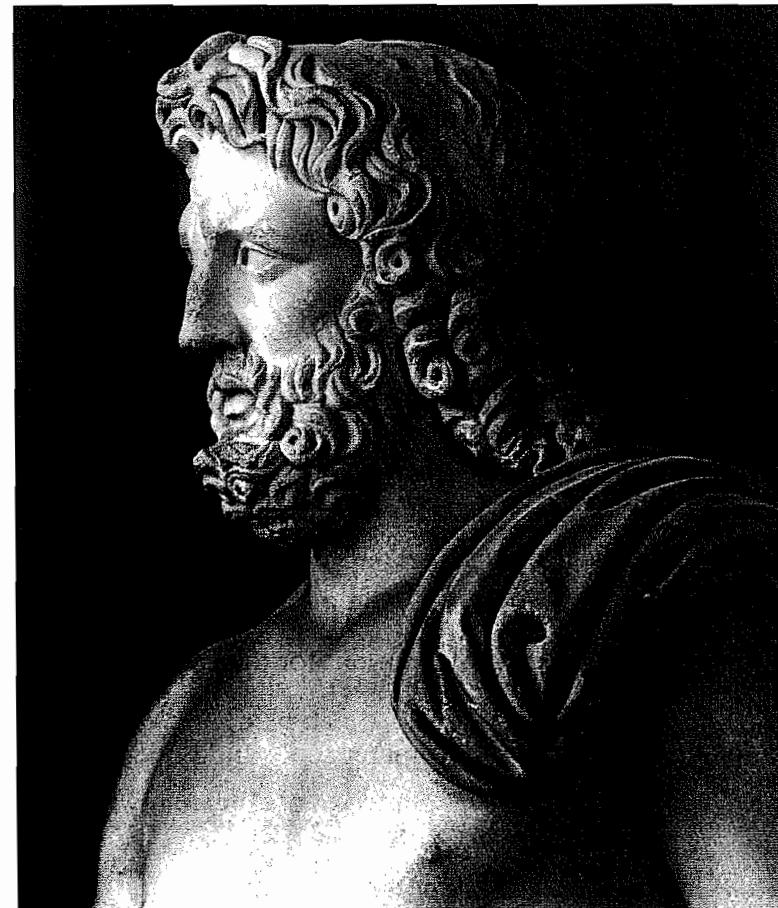
To learn more about the twelve Olympian gods and goddesses
To learn the demonstratives **hic** and **ille**

LESSON L

SATURNUS ET IUPPITER

Auctor et prīmus rēx deōrum Ūranus erat. Hunc filius Sāturnus ex rēgnō expulit. Ūranus hīs verbīs Sāturnum monuit: "Tempus auctōritātis tuae nōn longum erit; nam tū ā filiō tuō expellēris." Hīs verbīs territus Sāturnus omnēs filiōs in ūrdine dēvorābat. Sed māter illum quem ante¹ reliquōs amābat servāvit. Hic fuit Iuppiter, ad īnsulam Crētam ā mātre missus. Post paucōs annōs hic patrem expulit et rēgnum illius occupāvit. Sāturnus reliquōs filiōs reddere coāctus est. Rēgiam² in monte Olympō Iuppiter posuit, ex quō in omnēs partēs spectāre poterat. Frātrēs convocāvit. Neptūnō maris rēgnum, Plūtōnī rēgnum īnfērōrum³ permīsit.

10 Sed posteā Gigantēs⁴, filiī Terrae, cum deīs bellum gessērunt. Illī ad Olympum praecipitēs cucurrērunt sed, ā deīs proeliō superātī, poenīs dūrīs affectī sunt. Posteā multa templa in terrā deīs ab hominibus posita sunt.



aldo de Luca/CORBIS

LFA

than (lit. before)

e

ise L . . . v, i.e., the dead
iants

er pater deōrum

iumque. Under Jupiter,
ympian sky-gods, after
battles, defeated the
rous earthborn Giants
trod' ed greater order
violent universe. All the
of this supreme sky-god,
uppiter (Diespiter the
ther in archaic Latin),
piter in English, have the
"day" hidden in their base

on.

VI

LATONA AND THE FROGS

Incolae Graeciae antiquae saepe deās vidēbant. Deās in viīs nōn vidēbant, sed deae saepe in silvīs ambulābant. Deae multās ārās in silvīs Graeciae habēbant.

Dea Lātōna erat incolis multīs Graeciae cāra quod erat dea benigna. In Graeciā erant multae ārae Lātōnae. Aliārum⁵ quoque deārum ārae erant pulchrae.

Dea Lātōna in silvīs Graeciae saepe ambulābat. Ōlim Lātōna cum parvīs liberīs⁶ per magnām silvam ambulābat.

Ut⁷ fābula est, Diāna, parva filia Lātōnae, aquam in lacūnā propinquā videt. Subitō Diāna lacūnam mōnstrat et aquam 10 ūrat. Prope lacūnam sunt agricolae.

Lātōna agricolās vocat et dicit, "Mea fīlia aquam ūrat."

Aqua est bona, sed agricolae deae dicunt, "Aqua lacūnae nōn est bona." Itaque Diānae, parvae fīliae Lātōnae, aquam 15 nōn dant.

Lātōna irāta subitō clāmat, "Nunc estis agricolae; nunc in casīs habitātis. Nōn jam in casīs habitābitis,⁸ quod fīliae meae bonam aquam lacūnae nōn datis. Nunc in lacūnā est bona aqua! Nōn jam aqua erit bona, quod in lacūnā habi-
tābitis. Eritis rānae."⁹

15

20

°a'li a other • **lī'be ris** (dat., abl. pl.) children • **ut** as
ha bi tā'bi tis (pl.) you will live • **rā'na, -ae** F., frog

Nouns	Adverbs
fī'li a, -ae F., daughter	nōn ² jam no longer
*la cū'na, -ae F., pond, pool	sae'pe often
Adjectives	su'bi tō suddenly
cā'ra dear	Conjunction
*i rā'ta angry	quod because
Verbs	
clā'mō shout, cry	
ō'rō ask for	

¹**filia** and **dea** have the ending **-ābus** instead of **-īs** in the dative and ablative plural.

²Pronounced "yām." **Jam** is sometimes spelled **iām**, Latin **i** being a consonant (with sound of "y") as well as a vowel. In this book, **J** is used to represent consonant **i**.

I Translate each sentence three times, using each adjective separately.

- 1 Magister discipulōs miserrimōs/ēgregiōs/validissimōs statim convocāvit.
- 2 Virī scūta clārissima/tria/pulcherrima cēlāvērunt.
- 3 Benignī/Inimicissimī/Impigerrimī nūntiī erant.
- 4 Incolae invidiōsī/aegerrimī/irātī erunt.
- 5 Rēx scēptrum aureum/novissimum/pulchrum servābat.

II Give the superlative of each adjective in the same number, gender, and case.

- | | | | |
|---------|------------|----------|------------|
| 1 cārae | 3 miserōs | 5 sacrum | 7 clārārum |
| 2 dēnsō | 4 pulchram | 6 lātī | 8 aeger |

III Give the positive of each superlative adjective in the same number, gender, and case.

- | | | | |
|----------------|----------------|----------------|--------------|
| 1 maestissimīs | 3 pulcherrimās | 5 pigerrimī | 7 sacerrima |
| 2 novissimō | 4 altissimōrum | 6 peritissimus | 8 miserrimōs |

XXVII

THE GOLDEN TOUCH

Mīdās maximā in rēgiā habitābat, ubi plūrimae arcae, urnae, lucernae, statuae erant. Mīdās erat rēx, sed beātus nōn erat, quod multum aurum cupiēbat.

Ōlim rēx Mīdās amīcum deī jūvit. Itaque deus dīxit, "Tibi,^o Mīdās, praemium dabō. Quid^o cupis?"⁵

Mīdās respondit, "Multī multum aurum habent; aurum quoque amō. Dā mihi contāctum^o aureum. Multa¹ mūtābō contāctū^o aureō; tum plūrimum aurum erit in rēgiā meā."

Deus dōnum virō laetissimō dedit. Statim Mīdās multa mūtāre temptāvit. Per hortum ambulāvit; rosae fuērunt¹⁰

^oti'bi (dat. sing.) to you, you • quid (introduces question) what
contāctum* (acc. sing.) contāctū (abl. sing.) touch, contact

¹The neuter plural of an adjective is used alone to refer to things: multa, many things.

aureae. Per rēgiam ambulāvit; lucernae, urnae, statuae fuērunt aureae. Mīdās erat vir laetissimus, quod aurum spectāre amāvit.

Vesperī multōs amīcōs convocāvit; amīcīs aurum mōnstrāvit.

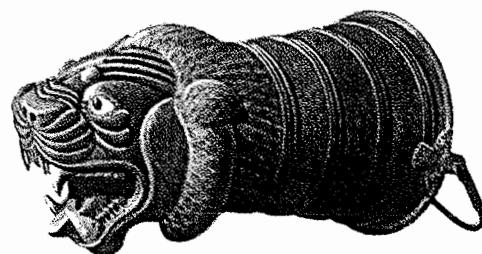
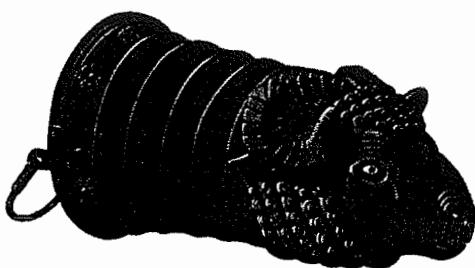
Deinde cēnam bōnam dēsiderāvit. "Parāte cēnam optimam," dixit.

Mīdās autem, ubi cēnam edere temptāvit, edere nōn potuit. Cibus erat aureus! Aquam bibere temptāvit, sed aqua quoque erat aurea! Mīdās territus contāctum aureum nōn jam dēsiderābat; cēnam dēsiderābat. Nōn jam multum aurum dēsiderābat; aquam dēsiderābat.

Tum rēx miserrimus deum vocāvit. "Juvā mē! Juvā mē!" clāmāvit.

Deus erat irātissimus, sed virum miserum servāvit; contactū aureō Mīdam liberāvit.

ar'ca, -ae	F., chest, box
cē'na, -ae	F., dinner
ci'bus, -i	M., food
*hor'tus, -i	M., garden
au'rūm, -i	N., gold
*prae'mium, -i	N., reward, premium
*bi'bō, -ere, bi'bī	drink
*e'dō, -ere, ē'dī	eat
*ves'peri	in the evening



These bronze cups made in the shape of a ram's head and lion's head were found at Gordion in modern Turkey in 1957: Archaeological evidence points to the fact that these cups were buried in a royal tomb, possibly that of king Midas' predecessor. They date from the eighth century B.C.

LESSON OBJECTIVES

To learn the story of King Midas
To learn the demonstrative **idem**

MIDĀS

Midās, nōbilis genere, rēx Phrygiae¹, multīs oppidīs expugnātīs, magnam auctōritātem habuit. Quondam Sīlēnus, magister deī Bacchī, in agrīs Phrygiae interceptus, ad eum rēgem ductus est. Quod Sīlēnus ab eōdem rēge multa beneficia accēpit, Bacchus parātus fuit rēgī dare id quod spērāvit.

5 Midās dīxit: “Sī omnia quae parte corporis meī tetigerō in aurum² vertentur, mihi grātum erit.”

Hōc praemiō datō, omnia commūnia quae rēx tangēbat in aurum vertēbantur. Terram tangit: nōn iam terra est sed aurum. Aquam tangit: eōdem modō in aurum vertitur. Tum grātiās Bacchō prō magnō praemiō ēgit.

10 Tum rēx magnam cēnam parārī iussit et omnia genera cibōrum in mēnsā pōnī. Haec mēnsa ab eōdem tācta in aurum versa est. Dum magnā celeritāte servī cēnam parant, Midās familiārēs nōbilēs convocāvit. Grātō animō cēnam bonam quae parāta erat spectāvit. Dum cibum capit, cibus in aurum versus est. Vīnum in mēnsā pōnī iubet. Hoc tangit et nōn iam idem est sed in aurum 15 vertitur. Omnibus amīcīs ēgregia cēna grāta fuit sed nōn rēgī. Inter multōs cibōs Midās tamen nihil edere³ potuit.

Tandem⁴ ad Bacchum, auctōrem malōrum, rēx miser prōcēdere mātūrāvit et fīnem supplicī petīvit—nam supplicium et impedīmentum, nōn iam praemium, erat id quod ā deō accēperat. Bacchus iussit eum in mediō flūmine Pactolō⁵ sē⁶ lavāre. Praecepīs rēx ad flūmen cucurrit, ubi sē lāvit, sē remīsit, sine cūrā spīrāvit, nam aurum remōtum erat. Arēna⁷ flūminis in aurum versa est, et etiam nunc in hōc eōdem flūmine aurum est.

Questions

1. Who was Midas and why did he have great authority?
2. Who was caught and brought to the king?
3. Who was ready to give Midas exactly what he wished for and why?
4. What gift did Midas request?
5. Describe the “golden” feast and what happened.
6. What is meant by the expression “the Midas touch”?
7. Why was the gift given to Midas eventually a punishment?
8. What did Midas beg Bacchus for? What were the god’s instructions to him?
9. According to the story, why is there gold in the river Pactolus today?

XVIII

MINERVA AND MEDUSA

Ōlim Medūsa, puella pulchra, in terrā obscurā habitābat ubi neque sōl° neque lūna appārēbat. Terra obscurā puellae grāta nōn erat. Medūsa igitur Minervam adōrāvit.

"Dea sapientiae, audī mē," puella misera ūrāvit. "Juvā mē! Terra obscurā, ubi habitō, mihi grāta nōn est. Pulchra sum; pulchram comam atque faciem° pulchram habeō. Nēmō° autem in terrā obscurā mē vidēre potest. Dēsiderō in terrā clārā habitāre."

Dea autem Medūsam juvāre recūsāvit. Tum puella īrāta Minervae dixit, "Invidiōsa es quod tam pulchra sum! Popu- 10 lum mē vidēre nōn dēsiderās!"

Tum dea īrāta pulchram comam puellae mūtāvit.

"Tū fuistī superba propter comam pulchram atque faciem pulchram. Ego comam tuam in serpentēs° mūtāvī," dea dixit īrāta. "Nōn jam tua coma erit pulchra. Tua faciēs° 15 erit pulchra, sed nēmō tē spectāre poterit. In saxa tua faciēs virōs mūtābit."



This head of Medusa forms the central medallion of a vestibule's mosaic floor.

A Handsome Boy and an Echo

Ōlim Echō, nymphā laeta Diānae pulchrae, in silvīs cum multitudine nymphārum habitābat. Sōlem et stellās amābat, sed lūnam māgnopere (*very much*) amābat, quod Diāna erat lūnae dea. Echō autem fuit loquāx (*loquacious*), et praetereā verbum ūltimum habēre semper dēsiderābat. Jūnō, deārum māter et rēgīna, erat invida (*jealous*) et nympham loquācem nōn amābat. Māgnā cum potestāte nympham numquam iterum prīmum verbum sed semper verbum ūltimum habēre jūssit.

Misera Echō ad altōs montēs properāvit et in silvīs et cavernīs habitābat. Cotīdiē corpus nymphae ēvanēscēbat (*disappeared*) et post breve tempus vōx sola (*only*) manēbat. Tum adulēscēntem pulchrum vīdit et statim amāvit. Adulēscēns erat Narcissus. Sē amābat, et omnēs incolās silvārum praeter nymphās quoque amābat. Ōlim Narcissus cum amīcīs in silvīs erat, et subitō amīcōs vidēre nōn poterat.

“Ubi estis, amīcī meī?” Narcissus clāmābat. “Ego adsum.”

“Adsum,” Echō respondit.

“Ad mē properāte! Tē dēsiderō,” adulēscēns clāmābat.

“Tē dēsiderō,” nymphā laeta respondit. Echō prīmum clāmāre nōn poterat sed Narcissum oculīs amāre poterat.

“Ego amīcōs meōs dēsiderō,” ācriter nūntiāvit Narcissus. “Nōn tē amō.”

“Tē amō,” respondit misera Echō et ad Narcissum properāvit. Sed māgnā cum īrā clāmābat: “Nōlī ad mē appropinquāre!”

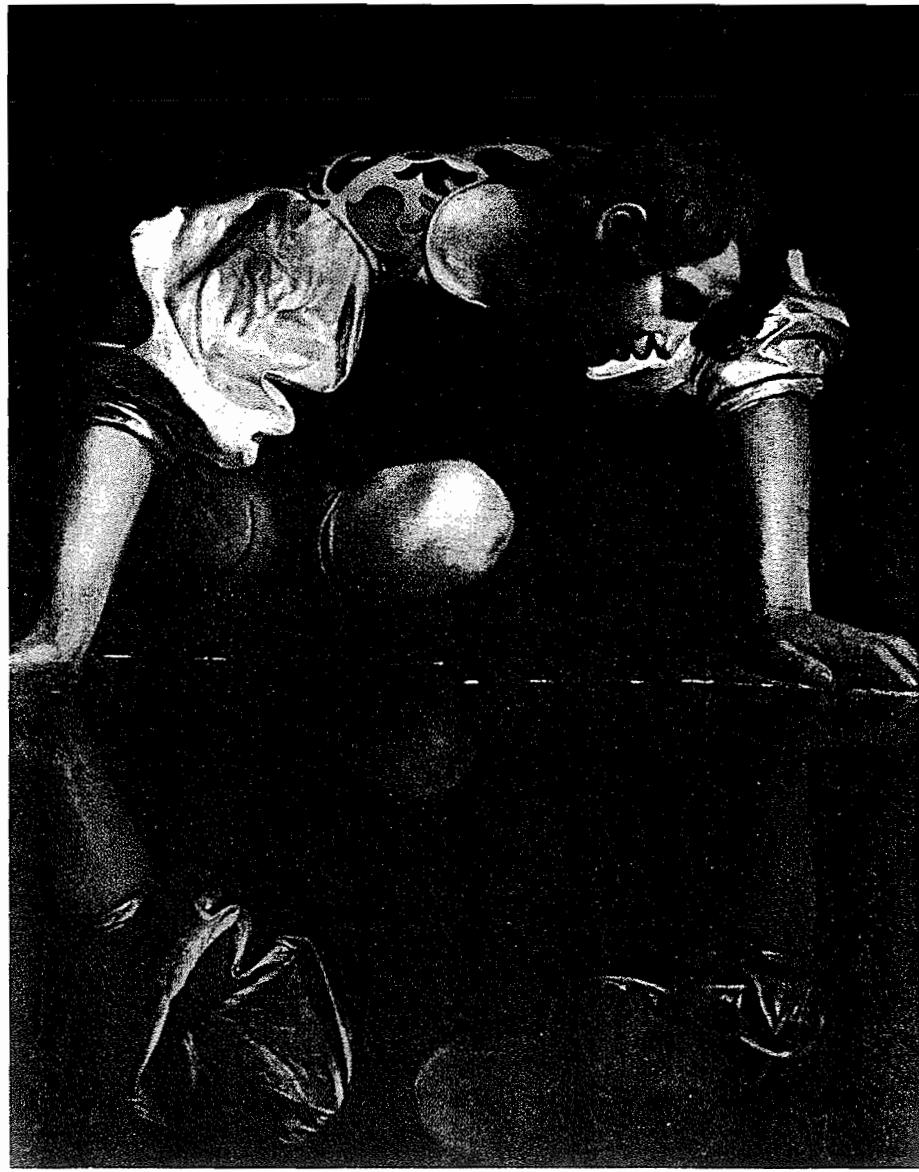
“Ad mē appropinquā,” respondit Echō, sed Narcissus ā nymphā celeriter properāvit.

Posteā nymphā nōn jam fuit; sed etiam hodiē ūltimum verbum habet.

Unit XXVII

CONVERSATION

MAGISTER: Ōlim nymphā aquae Narcissō placēre (*to please*) temptāvit, sed adulēscēns superbus (*proud*) timōrem simulāvit et ā nymphā miserā properāvit. Narcissus nymphās nōn amābat sed amābat sē.



In this painting by Caravaggio Narcissus peers at his reflection in the pool.

XXXVI

ECHO AND NARCISSUS

In silvā cum ceteris Diānae nymphīs Ēchō habitābat. Ēchō laeta et beāta Diānae et ceteris nymphīs cāra erat.

Jūnō autem, rēgīna deōrum, eam nōn amābat. Ōlim nympham vocāvit et ei dīxit, "Posteā verba reddere poteris, sed tū ipsa colloquium incipere nōn jam poteris." 5

In silvīs miserrima Ēchō errābat sōla et tacita inter saxa.
Ōlim vīdit in locō apertō silvae juvenem^o fōrmōsissimum.
Erat Narcissus qui^o cum amīcīs bēstiās petēbat.

Diū Ēchō Narcissum spectābat; ille autem eam nōn vīdit.
Nympha eum appellāre temptāvit. Injūstam propter poenam ¹⁰
Jūnōnis Ēchō nihil dicere poterat. Narcissus ipse nymphae
nihil dixit; ea igitur verba reddere nōn poterat.

Dēnique Narcissus amīcōs suōs appellāvit. "Heus! Heus!"
clāmāvit. "Ubi estis? Ipse adsum."

"Ipsa adsum!" cum audāciā Ēchō respondit. ¹⁵

"Ubi ades?" Narcissus circumspectāvit et iterum clāmāvit,
"Properā! Tē cupiō."

"Tē cupiō!" statim respondit Ēchō.

Tum Narcissus puellam ipsam cōspexit. Illa verbīs eum
salūtare nōn poterat; tamen oculīs et manibus^o ei signa ami- ²⁰
citiae dedit. Ille autem amīcītiā ejus recūsāvit.

"Tē nōn appellāvī," dixit. "Nōn tibi dīxī, 'Tē cupiō!' Nōn
tē amō."

"Tē amō," Ēchō misera respondit.

Deinde Narcissus fūgit. Posteā noctū et interdiū Ēchō ²⁵
lacrimābat; mox lacrimae fōrmam ejus vāstāvērunt. Dēnique
nympha ipsa nōn jam fuit; sōla mānsit vōx—Ēchō.

^oju'venem* (acc. sing.) young man • qui M., who • ma'-
nibus (abl. pl.) with hands • vōx (nom. sing.) F., voice

*amīcī'tia, -ae	F., friendship
*audā'cia, -ae	F., boldness, audacity
poe'na, -ae	F., punishment, penalty
*ollo'quium, -i	N., conversation, talk
ni'hil	N. (indeclinable), nothing
cē'terī, -ae, -a	pl., other, remaining; (as noun) the others
fōrmō'sus, -a, -um	handsome
*ta'citus, -a, -um	silent, tacit
*circumspec'tō, -āre, -ā'vī	look around
la'crimō, -āre, -ā'vī	weep, cry
inci'piō, -ere, -cē'pī	begin
red'dō, -ere, red'didi	give back, return
heus!	hello! hi there!

CONVERSATION

JŪLIA: Quis erat superba (*proud*) Niobē? Eratne dea, magistra?

MAGISTRA: Dea nōn erat. Ālās in pedibus suīs nōn habēbat. Īgnem focī nōn cūrābat. Undās maris nōn temperābat (*did not regulate*). Rēgīna superba Thēbārum (*of Thebes*) antiquārum erat.

JŪLIA: Cūr superba erat? Eratne pulchra fēmina?

MAGISTRA: Niobē erat superba quod septem filiōs ac septem filias habēbat, sed ea rēgīna pulchra semper tristis (*sad*) erat.

CORNĒLIA: Quae erat causa? Nōnne līberōs suōs amābat?

MAGISTRA: Māgna īra eam mōvit quod cīvēs urbis ējus Lātōnae sacrificia dabant. “Cūr,” rogāvit, “mihi ea sacrificia nōn datis? Lātōna ūnum filium, ūnam filiam habet; ego septem filiōs ac septem filiās habeō.”

CORNĒLIA: Nōnne ea verba rēgīnae superbae īram deae movēbant?

MAGISTRA: Ad līberōs sine morā Lātōna properāvit atque eōs auxilium rogāvit. Apollō prīmum, secundum, tertium, omnēs septem filiōs necāvit; Diāna omnēs septem filiās necāvit. Itaque Niobē tristis sōla (*alone*) mānsit.

Supplementary Story

THE PUNISHMENT OF NIOBE (PART 1)

Vesper¹ erat atque stellae prīmae in caelō² splendēre incipiēbant. Tullia Tertiaque cum frātre Mārcō in peristyliō³ sedēbant, dum Mārcī paedagogus, Andronīcus, hūc et illūc⁴ ambulat. Subitō Tertia parva clāmāvit: "Hūc venī, Andronīce, atque nōbīs⁵ fābulam dē deīs Graecīs⁶ nārrā.⁷ Fābulās tuās audīre cupimus." Andronīcō semper grātum erat fābulās patriae nārrāre. Itaque ille quoque cōnsēdit⁸ et statim incēpit.

"Deī bonī virōs fēmināsque, puerōs puellāsque semper amant atque cūrant. Interdum autem propter superbiam⁹ virōrum fēminārumque illōs īram¹⁰ ostendere oportet. Ita¹¹ erat in hāc fābulā. 20

"Lātōna, dea Graeca, propter liberōs¹² erat maximē¹³

Diana, maiden goddess of the chase and the moonlight. She protected the wild animals of the forest



laeta. Duōs liberōs, filium et filiam, habuit. Filius Apollō, Diāna filia erat. Laeta quoque erat Lātōna quod multīs in locīs virī fēminaēque sē adōrābant.¹⁴ Nam sacrificia et dōna 25 deīs sunt maximē grāta.

"Ōlim autem Lātōna propter verba superba rēgīnae Thēbārum¹⁵ maximē īrāta¹⁶ erat. Nōmen¹⁷ hujus rēgīnae erat Niobē. Tum Niobē fēminīs 'Cūr Lātōnae sacrificia dōnaque dedistis?' inquit. 'Cūr mē nōn adōrātis? Pulchra sum et rēgīna vestra. 30 Numerum quoque liberōrum meōrum in animō tenēte. Septem filiōs et septem filiās possideō. Laeta et superba sum quod multōs liberōs possideō. In ārīs¹⁸ meīs sacrificia nunc pōnere dēbētis.'"



Supplementary Story

THE PUNISHMENT OF NIOBE (PART 2)

"Haec verba rēgīnae superbae īram deae Lātōnae mōvērunt. Itaque ad līberōs sine morā dea īrāta properāvit et auxilium quaesīvit. Neque līberī auxilium dare dubitāvērunt, sed poenam statim parāvērunt.

"Celeriter Apollō et Diāna per caelum ad rēgiām Niobēs¹ s vēnērunt. Ibi septem fīlōs et septem fīliās rēgīnae in campō lātō vīdērunt. Fīlī in campō prope rēgiām sē exercēbant,² nec perīculum exspectābant.

"Nōn diū Apollō īrātus tēla³ retinuit.⁴ Sine morā sagittae⁵ dēi puerōs vulnerāvērunt, et mox septem fīlī in terrā 10 mortuī jacēbant.⁶ Niobē fīlōs mortuōs spectāvit et 'Quam laeta esse dēbēs, Lātōna,' clāmāvit, 'quod fīlius tuus fīlōs meōs interfēcit!⁷ Sed etiam nunc septem fīliās habeō.'

"Iterum⁸ sagittae sonuērunt⁹ et sex fīliae cum fīliīs in terrā mortuae jacēbant. Tum Niobē territa¹⁰ ultimam¹¹ filiam 15 miseram tegere¹² parābat. 'Hanc filiam ultimam, dēi, servāte,' clāmāvit; sed frūstrā.¹³ Dum illa clāmat, sagitta ex caelō vēnit et filiam ultimam interfēcit. Haec erat poena rēgīnae superbae." Ita Andronīcus fābulam dē līberīs Niobēs nārrāvit.

[NOTES] 1. *ad rēgiām Niobēs*, to the palace of Niobe. 2. *sē exercēbant*, were exercising. 3. *tēlum*, -ī (*n.*), weapon. 4. *retineō*, -ēre, -tinuī, hold back. 5. *sagitta*, -ae (*f.*), arrow. 6. *mortuī jacēbant*, were lying dead. 7. *interficiō*, -ere, -fēci, kill. 8. *iterum* (*adv.*), again. 9. *sonō*, -āre, -uī, sound. 10. *territus*, -a, -um, terrified, frightened. 11. *ultimus*, -a, -um, last. 12. *tegō*, -ere, *tēxi*, protect. 13. *frūstrā* (*adv.*), in vain.

"

Can you answer these questions on the story?

1. How did Latona feel about the words of the queen? 2. What did she do? 3. Where did Apollo and Diana go? 4. What did they find? 5. Can you tell the rest of the story?

LESSON XXXIV

NIOBĒ¹

Niobē, rēgīna superba, in Graeciā habitābat. Avus² erat Iuppiter, qui deōs virōsque rēxit, et hoc³ superbiam rēgīnae auxit. Niobē erat superba etiam quod septem filiōs et septem filiās habuit.

Apollō deus erat filius deae Lātōnae, et Diāna erat filia. Aliōs⁴ līberōs Lātōna nōn habuit.

Sacra⁵ Lātōnae ā populō suscipiēbantur. Superba Niobē adfuit et rogāvit: “Cūr⁶ mātri⁷ duōrum līberōrum sacra suscipitis? Hoc⁸ nōn permittam. Etiam Niobē dea est; XIV, nōn II, liberōs habeō. Lātōna glōriam nōn meret—Niobē esse pīma dēbet. Vōbīs līberīsque vestrīs exemplum ēgregium prōpōnō. Sī⁹ sententia mea ā vōbīs nōn probāta erit, poenā¹⁰ afficiēmini.”

LESSON OBJECTIVES

- To read about the myth of Niobe and Latona
- To develop skill in translating individual vocabulary words in different contexts
- To learn the forms and function of the present passive infinitive for all four conjugations

¹ Ni'obē

² grandfather

³ this (nom.)

⁴ other

⁵ sacred rites

⁶ why

⁷ for the mother

⁸ this (acc.)

⁹ if



LFA

The god Apollo, twin brother of Diana, was born on the island of Delos. His particular areas of influence were prophecy, archery, medicine, courage, and wisdom. He presided over the

Superba verba rēgīnae ā Lātōnā audita sunt. Novum cōnsilium cēpit: filium vocāvit et officium ei¹⁰ permīsit:

“Tē iubeō septem filiōs Niobae interficere.”

Prīmus filius adfuit et interfectus est, tum reliquī. Niobē septem filiōs nunc 15 per linguam superbam āmiserat, tamen remānsit superba quod fīliae remānsērunt. Itaque Lātōna iussit etiam fīliās septem ēdūcī et ā Diānā interfici. Singulae fīliae ē vītā discessērunt, et Niobē misera in saxum¹¹ dūrum mūtāta¹² est. Poenā magnā affecta erat. Niobae exemplum memoriā tenēre dēbēmus.

Questions

1. Where did Niobe live and to whom was she related?
2. Give three reasons for Niobe's pride.
3. Who was Latona and who were her children?
4. What threat did Niobe make?
5. Who killed Niobe's sons? Who killed her daughters?
6. What happened to Niobe?
7. What is the moral of the story?

VOCABULARY

Nouns

lī'berī, -ō'rūm *children*
super'bia, -ae f. *pride, arrogance*

[liber]

Adjectives

pri'mus, -a, -um *first*
super'bus, -a, -um *proud, arrogant*

(primary, primitive)
(superb)

Verbs

ad' sum, ades'se, ad' fuī, adfutū'rus¹³ [sum]
be near, be present
ēdū'cō, ēdū'cere, ēdū'xi, ēduc'tus *lead out* [dūcō]
interfi'ciō, interfi'cere, interfē'cī, [faciō]
interfec'tus kill
permit'tō, permit'tere, permī'sī, [mittō]
permis'sus let go through, allow,
entrust (with dat.)
rema'neō, remanē're, remān'sī, [maneō]
remānsū'rus¹³ *stay behind, remain*

Adverb

ta'men *nevertheless*

to him (dat.)
rock
changed

LVII

A LOST WIFE

Per silvam sonum amoenum lyra ēmittēbat. Avēs, ubi sonum amoenum audīvērunt, cantāre dēstitērunt. Bēstiae ferae quidem stetērunt neque hominēs necāre temptāvērunt. Orpheus, filius Apollinis, lyrā cantābat.

Eurydicē quoque Orpheum cantantem audīvit. Eum 5 vidēre cupiēns, virgō pulchra ad eum properāvit. Orpheus eam venientem vīdit et statim amāvit. Posteā Eurydicēn in mātrīmōnium dūxit.

Ōlim serpēns pedem Eurydicēs in agrō ambulantis momordit.^o Illa statim ē vītā dēcessit et sub terram in Orcum, 10 locum mortuōrum, dēscendit.

Orpheus, dē uxōre dolēns, eam etiam in Orcō petere cōnstituit. Multa mīlia passuum iter fēcit; dēnique per cavernam sub terram dēscendit.

Ubi Orpheus ad flūmen Stygem vēnit, portitor^o Charōn 15 eum viventem trāns flūmen portāre recūsāvit. Orpheus autem lyram cēpit et cantāvit; tum Charōn libenter eum trāns flūmen portāvit. Ibi Cerberus, magnus canis, eum terrēre temptāvit. Orpheus autem iterum cantāvit et canis statim dormīvit.

Ita post multa pericula Orpheus ad rēgiām Plūtōnis vēnit, 20 ā quō uxōrem petīvit. Plūtō autem Eurydicēn āmittere recūsāvit. Tum Orpheus lyram cēpit et cantāvit.

Dēnique Plūtō maestus ei Eurydicēn dedit hāc condīōne: "Orpheus ad terram prōcēdet; uxōrem post sē veni- 25 entem nōn respiciet. Sī Orpheus respiciet, Eurydicēn in Orcum redūcam."

Orpheus laetus ad terram ascendere incēpit. Primō Orpheus nōn respexit. Subitō prope portam cavernae re- 30 spexit et uxōrem vīdit.

Eurydicē misera clāmāvit, "Valē, conjūnx cāre! Valē!" Tum Plūtō eam ad Orcum revenīre jussit.

Orpheus maestissimus breve tempus vivēbat; mox in Orcō uxōrem cāram iterum invēnit.

^omomordit bit • portitor, -ōris M., ferryman

the following

a word given?

re.

ther.

by others from

out any injury.

money.

ither of them

timid.

s:

r seize enough

y and will not

ain the other

twenty miles

ls or horsemen



Orpheus Singing to the Accompaniment of His Lute

CHAPTER LIV

I.

ORPHEUS ET EURYDICE

Orpheus mūsicus nōtissimus cuius pater Apollō, deus mūsicāe, erat et māter mūsa¹ Calliopē, in regiōne, Thrāciā nōmine, habitābat. Eius pater īdem Apollō erat, deus sōlis, dē quō iam lēgīstis. Hunc semper memoriā tenēbitis. Fīliō parvō citharam² dedit et eum eā canere³ docuit. Mox⁵ Orpheus ūnus ex nōtissimīs mūsicīs Graeciae erat. Orpheus (ita nārrātur) animōs hominum mūsicā suā movēre potuit; animālia quoque ob mūsicam eius in agrīs et in viīs saepe cōnstitērunt; etiam arborēs ipsae saxaque⁴ ipsa carminibus⁵ pulchrīs mōta sunt. Illō tempore neque¹⁰ hominēs neque bēstiae erant quae auctōritāte mūsicāe etiam pulchriōris quam mūsicāe patris movēri nōn potuērunt.

¹ muse.

² lyre.

³ play or sing.

⁴ rocks.

⁵ song.

Ubi ex pueris excessit puellam, Eurydicē nōmine,
is magnopere amābat itaque in mātrimōnium⁶ dūxit⁶. Uter-
que alterī grātissimus erat, sed fortūna eīs inimīca erat et
mox mors puellam rapuit. Eurydicē enim dum per silvās
cum nymphīs, suīs sociīs, currit, serpente vulnerāta est.
Ob vulnus spatiō paucārum hōrārum ē vītā discessit.
20 Quod Orpheus uxōrem suam magnopere amābat ācrior
erat dolor eius et diū dolēbat.

Tum quidem dē Eurydicē semper exīstīmāns sibi dīxit,
“Circum omnēs cīvitātēs tōtius terrae iter fēcī et carmina⁵
mea dolōris cecinī³, sed nūllum auxilium accēpī. Deī, ut
25 hominēs, commōtī sunt ubi carmina⁵ mea audīvērunt, sed
nēmō auxilium mihi dedit. Iam satis doluī. Putō mē ip-
sum sub terram in rēgnū Plūtōnis quī regiōnēs mortuō-
rum⁷ regit prōcessūrum esse et uxōrem mīrissimam līberā-
tūrum esse”—haec et cētera.

30 Firma fidēs huius virī erat. Nūllum timōrem ostendit,
sed statim id negōtium difficilius magnō studiō suscēpit et
pedibus iter ad regiōnēs in quibus Eurydicē habitābat
magnā celeritāte incipiēbat. Itinere cōfēctō ad portam
appropinquāvit ante quam multa mōnstra terribilia vīdit.
35 Apud haec Cerberus, monstrum horribile et ācior quam
cētera erat quī tria capita habēbat et portam dēfendēbat
et mūniēbat.

Orpheus autem nōn tēlīs militāribus sed sōlā citharā²
armātus Cerberum et cēterōs celerius⁸ quam impetus
40 exercitūs superāvit et sine ūllā iniūriā ab eīs omnibus fūgit.
Sine morā domum Plūtōnis ipsīus, rēgis mortuōrum⁷, et
Prōserpinae, rēgīnae eius appropinquāvit. Multitūdō
mortuōrum⁷ mūsicam audiēns in locō ubi tum erat cō-
stituit et multī aliī ad eum cucurrērunt. Omnēs carminibus⁵

² lyre.
⁸ more quickly.

³ play or sing.

⁵ song.

⁶ marry.

⁷ dead.

commōtī sui
timam pulcl
quam audīta

Hic, vir p
“Causa itin
terfēcit. Hc
deus Amor^e
eum hīc qu
petō. Uxōre
uxōrem mea
duōrum lae

Nūllō m
Plūtō ipse c
vit. Ācī st
hanc lēgem
uxōrem tua
rēgnō meō

³ play or sing

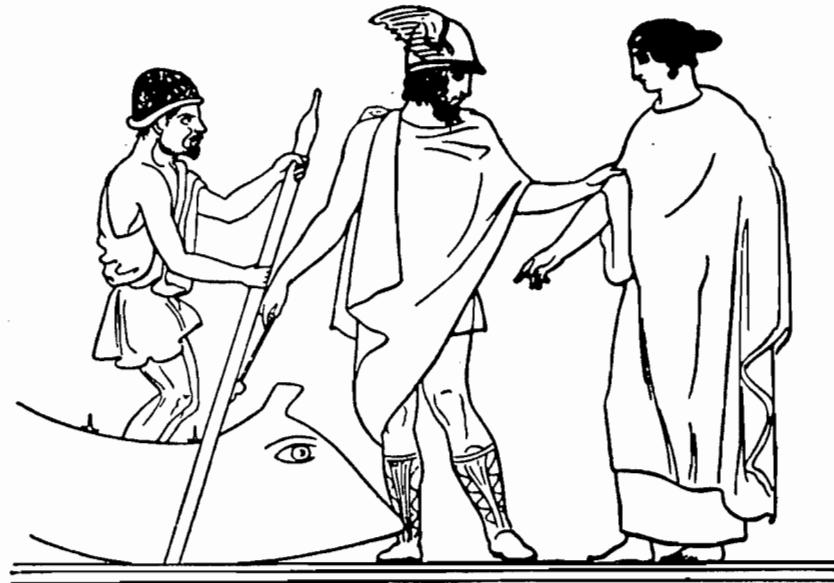
in nōmine,
xj⁶ Uter-
nīcū erat et
per silvās
nerāta est.
ā discessit.
ābat ācior

s sibi dīxit,
et carmina⁵
pī. Deī, ut
vērunt, sed
utō mē ip-
iēs mortuō-
nam līberā-

m ostendit,
suscepit et
habitābat
ad portam
ib. & vīdit.
crior quam
dēfendēbat

slā citharā²
m impetus
nibus fūgit.
uōrum⁷, et
Multitūdō
n erat cōn-
carminibus⁵

⁷ dead.



Hermes (Mercury) Conducting the Dead to Charon.
From a first century vase.

commōtī sunt et Prōserpina diēs superiōrēs et ūram mari-⁴⁵
timam pulchram īinsulae Siciliae memoriā tenuit. Num-
quam audīta est pulchrior mūsica.

Hic, vir prīvātus, haec verba rēgī et rēgīnae canēbat³,
“Causa itineris uxor mea est quam vulnus serpentis in-
terfēcit. Hoc sustinēre temptāvī sed Amor⁹ vīcit. Hic⁵⁰
deus Amor⁹ tamen nōtissimus in terrā est et exīstīmō
eum hīc quoque nōtum esse. Prō mūnere vītam uxōris
petō. Uxōrem meam iterum habēre magnopere cupiō. Si
uxōrem meam mihi nōn dabis, mē nōn recipiam et morte
duōrum laetus eris.”⁵⁵

Nūllō modō uxor Plūtōnis mūsicam sustinēre potuit;
Plūtō ipse carmine⁵ superātus, cessit Eurydicēnque vocā-
vit. Ācrī studiō Orpheus eam accēpit, etiam sine timōre
hanc lēgem: “Sī,” inquit Plūtō, “nūllō tempore in itinere
uxōrem tuam spectābis, eam līberābis. Nūllō aliō modō ē⁶⁰
rēgnō meō Eurydicēn ēdūcere poteris.”

³ play or sing.

⁵ song.

⁹ Love.



*Pluto and Persephone.
From an Etruscan tomb — fifth century, B.C.*

Ā poētīs expōnitur alterum ante alteram magnō cum studiō contendisse; Eurydicēn post Orpheum vēnisse; iam eōs ad finem itineris ferē pervēnisse et paucōs pedēs ab 45 regiōnibus diēī āfuisse; Orpheum repente magnō uxōris amōre⁹ superātum puellam pulchram spectāvisse et manum prehendere temptāvisse, sed eam ūnum mōmentum mānsisse; eum manum prehendere nōn potuisse, nam statim eam in rēgnūm Plūtōnis ā Mercuriō, duce mortuōrum⁷, iterum reductam esse; virum perterritum ad eam magnō cum clāmōre cucurrisse, sed uxōrem āmissam prehendere nōn potuisse.

Orpheus miserior quam omnēs aliī virī exīstīmāns Plūtōnēm iterum cessūrum esse in regiōnēs mortuōrum⁷ 75 iterum sē recipere temptāvit, sed id huic nōn permīssum est. Secundus adventus eius in rīpam Stygis senī Charontī grātissimus nōn erat. Ad Stygem, nigrum flūmen mortis, iterum iterumque appropinquābat, sed Charōn eum in

⁷ dead.

⁹ love.

nāvem nōn ac noctēs¹⁰ hic v cibō uxōrem Fidēlior vir nū et in manū cit arborēs et sa cessit. Mox ostendit. Ub ipsae vōcī ea dent. Saepe sē in mediā ea vulnus sūlīō similiō

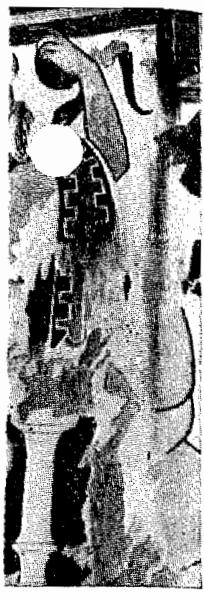
Propter pō auxilium eius revēnit. Mc discessit.

Tertiō eiū Charonte ac tuōrum⁷ iter nunc neuter remānsērunt

² lyre. ³ I

2.

quam, adv.
currō, -ere, cu
exīstīmō, -āre
cēterī, -ae, -a,
pēs, pedis, m.
ante, adv. anc
manus, manū
prehēndō (or p
prehēnsus)



nāvem nōn accēpit. Septem longās diēs et septem longiōrēs noctēs¹⁰ hic vir bonus et iūstus prope rīpam flūminis sine cibō uxōrem āmissam vidēre dēsiderāns exspectābat. Fidēlior vir numquam vīsus est. Tum tōtam spem abiēcit et in manū citharam² tenēns pedibus in silvās Thrāciae ubi arborēs et saxa⁴ et bēstiae omnēs amīci eius erant prōcessit. Mox rūrsus citharā² cecinit³ et dolōrem mūsicā ostendit. Ubi ventus per arborēs perflābat¹¹, arborēs ipsae vōcī ea verba, "Eurydicē! Eurydicē!" saepe respondent. Saepe ubi ventus cecidit et nox¹⁰ aderat eam ante sē in mediā silvā vidēre vidēbātur—eādem silvā in quā ea vulnus suum accēpit. Ea sub lūnā pulchrā et albā līliō similior quam puellae vidēbātur.

Propter potestātem vīrēsque mūsicæ eius Argonautæ auxilium eius petīvērunt. Eō itinere cōflectō in Thrāciam revēnit. Mox ipse propter cūram dolōremque ē vītā discessit.

Tertiō eius adventū in rīpam Stygis in nāvem ab Charonte acceptus est. Eam ob rem in regiōnibus mortuōrum⁷ iterum pervēnit et Eurydicēn suam invēnit, sed nunc neuter eōrum ad terram sē recipere cupīvit. Ibi laetī remānsērunt.

95

100

² lyre. ⁸ play or sing. ⁴ rocks. ⁷ dead. ¹⁰ night. ¹¹ blew.

2.

VOCABULARY

quam, adv.	how; as, than
currō, -ere, cucurrī, cursus, 3	run, hasten
existimō, -āre, 1	judge, think
cēterī, -ae, -a, m., f., n., 1, 2	the rest of, the other
pēs, pedis, m., 3	foot
ante, adv. and prep. w. acc.	before (of time and space)
manus, manūs, f., 4	hand, band (of men), force
prehendō (or prēndō), -ere, prehendī,	
prehēnsus (or prēnsus) 3	grasp, seize

I Select the appropriate preposition to complete each sentence, and translate.

- 1 Puella infelix cum/prope/in/sine sororēs suās in cavernā stābat.
- 2 Liberī in/ē/per/dē silvā fūgērunt.
- 3 Ventus infantem cum/ante/sub/ab undās portāvit.
- 4 Virī fortiorēs inter/propter/post/trāns agrum cucurrērunt.
- 5 Duo frātrēs cum/apud/ad/ante patre iter facient.
- 6 Unus ē/cum/inter/suprā militibus vōs juvābit.
- 7 Propter/Sub/Post/Ex āram, puerī, stāre nōn dēbētis.

II Translate the phrases underlined.

- 1 The leader gave gifts to thousands of soldiers.
- 2 Thousands of citizens were killed.
- 3 A thousand houses were destroyed.
- 4 The men captured thousands of slaves.
- 5 Sicily was attacked by a thousand ships.

L VI

P A N D O R A ' S B O X

Ōlim in terrā sōla fēmina erat uxor Epimētheī. Haec fēmina nōn sōlum pulcherrima, sed etiam cūriōsissima erat. Nōmen ejus erat Pandōra, significāns "omnia dōna." Multa dōna deōrum habēbat, inter quae erat arca, dōnum Jovis.

"Haec arca," Juppiter dīxit, "magnum sēcrētum tenet. Eam aperīre nōn dēbēs; aliter pericula gravia in terrā aderunt. Dā arcā tuō conjugī."

Epimētheus arcā libenter cēpit; sed eam nōn aperuit. Nōn satis sapiēns autem erat conjūnx Pandōrae cūriōsae. Arcā nōn cēlāvit.

Cotidiē Pandōra arcā spectābat, cupiēns eam aperīre. Timēns autem pericula gravia, ab arcā procul sē tenēre temptāvit.

Ōlim Pandōra sōla erat in hortō ubi arca erat. Fēmina cūriōsa eam diū spectāvit. Scripta° in arcā haec verba vīdit: 15 "Teneō omnia gaudia deōrum. Aperi mē."

Haec gaudia habēre maximē cupiēns, Pandōra arcā mox aperuit. Subitō mala, nōn gaudia, ex arcā volāvērunt. Prīmō duo mala, deinde tria alia ex arcā vēnērunt. Dēnique omnia mala hominū per terrās volābant. Pandōra territa celeriter 20 arcā clausit.

Mox autem Pandōra īfēlix audīvit vōcem dīcentem, "Aperi iterum arcā. Summum bonum in arcā reliquistī. Hominēs juvābō. Liberā mē!"

Itaque Pandōra parvam arcā iterum aperuit. Ex arcā 25 vēnit dōnum deōrum optimum, Spēs.[°]

[°]**scrip̄tus, -a, -um*** written • **Spēs** (nom. sing.) Hope

*conjūnx, -jugis	M. or F., husband; wife; spouse
*nōmen, nōminis	N., name
sapiēns, gen., -ientis	wise
*significō, -āre, -āvi	mean, signify
*claudō, -ere, clausī	shut, close
cotidiē	daily



Pandora holding the box which was the source of both trouble and help

XXXIII

PERSEUS AND THE GORGON

Medūsa erat Gorgō. Quamquam fōrmam puellae pulchrae habēbat, Medūsa serpentēs locō comae habēbat.

Gorgō in saxum mūtābat eōs qui^o faciem^o ejus spectābant. Mox populus Medūsam propter malam ejus potentiam timēbat.

In rēgiā rēgnī vicīnī Perseus habitābat. Rēx invidiōsus erat et Perseum dīmittere dēsiderābat.

Rēx igitur Perseum vocāvit et eī dīxit, "Pete Medūsam; necā id mōnstrum. Maximum erit periculum, sed maximam habēbis glōriam."

Statim Perseus Medūsam petere et necāre cōnstituit. 10 Primō autem auxilium deōrum ḥrāvit.

Plūtō Perseō galeam dedit magicam. "Sī eam galeam magicam gerēs," dīxit deus, "nūllus tē vidēre poterit."

^oqui M. (nom. sing., pl.) who • fa'ciem* (acc. sing.) face



This head of Medusa is in the Capitoline Museum of Rome.

Mercurius dedit eī soleās ālātās et gladium magicum. "Sī
eās soleās gerēs," is dīxit, "nūllus tē dēprehendere poterit. ¹⁵
Gladiō magicō autem mōnstrum sine periculō interficiēs."

Minerva Perseō scūtum splendidum dedit. "Scūtum
clārum est speculum," ea dīxit. "In eō speculō Medūsam
vidēre poteris. Ea autem tē in saxum mūtare nōn poterit,
quod faciem ejus tantum in speculō spectābis." ²⁰

Perseus deīs grātiās ēgit. Tum ad terram longinquam ubi
Medūsa habitābat volāvit. Ibi mōnstrum in scūtō clārō
spectāvit. Celeriter gladiō magicō Medūsam interfēcit.

Deinde Perseus ad rēgiam caput^o Medūsae reportāvit. Rēx
invidiōsus caput avidē spectāvit; statim faciēs^o mōnstrī in ²⁵
saxum eum mūtavit.

^o**ca'put** (nom., acc. sing.) head • **fa'ciēs*** (nom. sing.) face

spe'cūlūm, -ī	N., mirror
ālā'tus, -a, -um	winged
a'gō, -ere, ē'gī	(with grā'tiās) thank, be grateful
cōnsti'tuō, -ere, -sti'tui	decide
dēprehen'dō, -ere, -hen'dī	seize, catch
*dimit'tō, -ere, -mī'sī	send away, dismiss
pe'tō, -ere, -i'vī	pursue, seek
*a'vidē	eagerly, avidly
tan'tūm	only, merely

T H E D E M O N S T R A T I V E is, ea, id this, that; he, she, it

Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine
Nom.	is	ea	id	eī	eae
Gen.	ejus	ejus	ejus	eōrum	eārum
Dat.	eī	eī	eī	eīs	eīs
Acc.	eum	eām	id	eōs	eās
Abl.	eō	eā	eō	eīs	eīs

Each of these forms has two different uses in Latin—as an
adjective and as a pronoun.

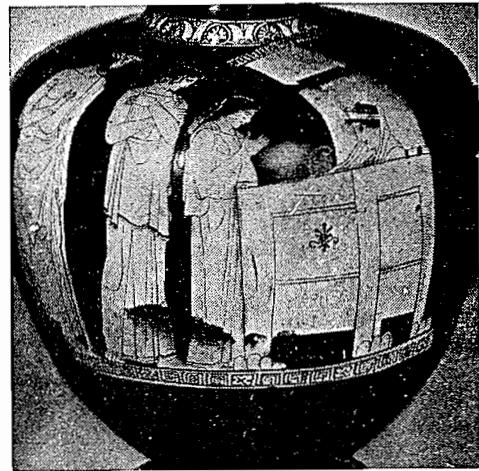
MEANS OR INSTRUMENT; PERFECT PARTICIPLE

The final step in the education of an upper-class Roman was travel abroad and residence in one of the famous literary centers of the East, particularly Athens. Here he studied under the leading philosophers (*philosophī*) of the time. The schools of philosophy were not like our colleges or universities, but consisted of groups of pupils who listened to a master. Here the pupil received the final literary and scholarly polish which would make him an able speaker and writer.

L E G A C Y

What part does ability in speaking play in successful public life today? How have our means for reaching audiences improved over those which the Romans had? Is this an advantage or a disadvantage? Why do you think so? Does our training for public service resemble that of the Romans in any way? Do you think that the Romans went about it in the right way?

How many English words can you think of that are derived from *rhetor* (*orator*) and from *philosophus*? Use each in a sentence.



Greek vase painting

Danaë and the infant Perseus escape
from the chest

"

Supplementary Story

PERSEUS ESCAPES DEATH

Multae erant fābulae quās Andronīcus paedagōgus dē deīs Graecīs atque dē hērōibus¹ patriae suae² nārrābat. Hae fābulae nōn sōlum Tulliae et Tertiae et Mārcō sed etiam patrī mātrīque liberōrum grātae erant. Inter hās fābula dē Perseō³ maximē nōta erat.

5

“Temporibus antiquis,” ita dixit Andronīcus, “poētae hanc fābulam dē Perseō nārrāvērunt. Sed ‘Quis erat Perseus?’ quaeritis, ‘et quibus in terrīs habitābat?’ Perseus, filius Jovis,⁴ rēgis deōrum, in Graeciā habitābat.

[213]

LAR

LATIN AND THE ROMANS



10 "Avus⁵ Perseī, Ācrisius, puerō erat inimīcus. Itaque Perseus magnō in perīculō erat. Ācrisius enim in animō habēbat nepōtem⁶ interficere.⁷ Propter ūrāculum⁸ puerum timēbat. Quaerit isne 'Quae erant verba ūrāculi?' Haec erant verba: 'Cavē nepōtem tuum.'

15 "Tum Ācrisius hīs verbīs monitus¹⁰ puerum parvum cēpit atque cum mātre in arcā¹¹ clausit.¹² Arcam in mare¹³ jēcit.

"Juppiter autem haec facta cognōvit et fīlium servāre contedit. Deus ventum magnum mīsit atque arca ad īsulam Seriphum¹⁴ pervēnit. Polydectēs,¹⁵ rēx benignus illīus īsulae, 20 puerum parvum Perseum et mātrem accēpit atque illīs beneficia maxima dedit. Diū in hāc īsulā Danaē,¹⁶ māter Perseī, cum fīlio vītam laetam ēgit."

[NOTES] 1. *hērōs, hērōis* (*m.*), hero. 2. *suus, -a, -um*, his own. 3. *Perseus, -ī* (*m.*), Perseus. 4. *Juppiter, Jovis* (*m.*), Jupiter. 5. *avus, -ī* (*m.*), grandfather. 6. *nepōs, nepōtis* (*m.*), grandson. 7. *interficiō, -ere, -fēcī, -fectus*, kill. 8. *ūrāculum, -ī* (*n.*), oracle. 9. *caveō, -ēre*, beware. 10. *monitus*, warned (*perf. part. of moneō*). 11. *arca, -ae* (*f.*), chest, box. 12. *claudō, -ere, clausī, clausus*, shut up. 13. *mare, maris* (*n.*), sea. 14. *Seriphus, -ī* (*f.*), Seriphus. 15. *Polydectēs, -is* (*m.*), Polydectes. 16. *Danaē, -ēs* (*f.*), Danaë.

"

Can you answer these questions on the story?

1. Who was Perseus? 2. Why did his grandfather wish to kill him?
3. How did he try to do this? 4. How did Jupiter save Perseus?
5. What did he and his mother then do?

I
pers
pass

plet
he c

atq
api

LATIN AND THE ROMANS

Supplementary Story

PERSEUS IS SENT TO LIBYA

"Polydectēs autem Danaēn¹ magnopere amābat et illam in mātrimōnium dūcere² in animō habēbat. Quod hoc cōnsilium Perseō minimē grātum erat, Polydectēs Perseum ex rēgnō³ mittere parāvit.

5 "Itaque Perseum vocāvit et hīs verbīs illum monuit: 'Jam vir es et vītam in rēgnō meō agere nōn dēbēs. Tē in Li-
byam⁴ longō itinere mittere cōnstituī.⁵ In illā terrā gladiō tuō Medūsam interfice. Tum caput⁶ illīus hūc portā. Hōc factō virtūtem tuam dēmōnstrāre potes.'

10 "Quod aspectus⁷ Medūsae virōs in saxum⁸ mūtāre⁹ po-
terat, illam interficere erat perīculōsum.¹⁰ Sed imperia rēgis Perseum nōn perterrūerunt. Sine morā ex īsulā excessit. Diū Medūsam frūstrā quaerēbat; nam locum ignōrābat ubi Medūsa habitābat. Tandem Apollō et Minerva viam dēmōn-
15 strāvērunt. Minerva speculum,¹¹ Mercurius tālāria¹² et galeam magicam¹³ et gladium dederat. Hōc auxiliō deōrum Perseus ad locum appropinquāvit ubi Medūsa cum sorōribus¹⁴ habitābat."

[NOTES] 1. *Danaēn*, Danaë (*acc.*). 2. *in mātrimōnium dūcere*, to marry. 3. *rēgnūm*, -ī (*n.*), kingdom. 4. *Libya*, -ae (*f.*), Libya. 5. *cōnstituō*, -ere, *cōnstituī*, *cōnstitūtūs*, decide. 6. *caput*, *capitis* (*n.*), head. 7. *aspectus*, sight (*nom.*). 8. *saxum*, -ī (*n.*), rock. 9. *mūtō*, -āre, -āvī, -ātūs, change. 10. *peri-
culōsus*, -a, -um, dangerous. 11. *speculum*, -ī (*n.*), mirror. 12. *tālāria*, -ium (*n. pl.*), winged sandals. 13. *galeam magicam*, a magic helmet. 14. *soror*, *sorōris* (*f.*), sister.

""

Can you answer these questions on the story?

1. Why did Polydectes wish to get Perseus out of his kingdom?
2. What did he tell Perseus that he wished him to do? 3. Why was this dangerous? 4. How did Perseus feel about it? 5. Why was it hard for Perseus to find Medusa? 6. What gods helped him? 7. How did they help him?

Supplementary Story

PERSEUS SLAYS MEDUSA

"Poētae antīquī Medūsam et duās sorōrēs Gorgonēs¹ appellābant. Dīra² mōnstra³ erant Gorgonēs: nam ungulās aēneās⁴ prō manibus⁵ et serpentēs⁶ prō capillō⁷ habēbant. Et virī et fēminaē haec mōnstra magnopere timēbant.

5 "Perseus monitus tergum⁸ vertit dum ad locum appropin-
quat ubi Medūsa cum sorōribus dormiēbat⁹ et imāginem¹⁰
Medūsae in speculō spectābat. Tandem Medūsae propinquus
erat. Tum gladiō caput mōnstrī ūnō īctū¹¹ abscīdit¹² atque in
saccum¹³ posuit.

10 "Cēterae Gorgonēs excitātae¹⁴ arma cēpērunt et Perseum
interficere temptāvērunt. Perseus autēn, dum fugit, galeam
magicam induit¹⁵ et hōc modō ab oculīs illārum discessit. Tum
ad ūrās Aethiopiae celeriter contendit."

[NOTES] 1. *Gorgō, -onis* (*f.*), Gorgon. 2. *dīrus, -a, -um*, dreadful. 3. *mōn- strum, -ī* (*n.*), monster. 4. *ungulās aēneās*, brazen claws. 5. *manibus*, hands (*abl.*). 6. *serpēns, -entis* (*f.*), snake. 7. *capillus, -ī* (*m.*), hair. 8. *tergum, -ī* (*n.*), back. 9. *dormiō, -ire, -īvī*, sleep. 10. *imāgō, -inis* (*f.*), image. 11. *ūnō ictū*, with one stroke. 12. *abscīdō, -ere, -scīdī, -scīsus*, cut off. 13. *saccus, -ī* (*m.*), bag. 14. *excitō, -āre, -āvī, -ātus*, arouse. 15. *induō, -ere, induī*, put on.

" "

Can you answer these questions on the story?

1. Who were the Gorgons? 2. What strange appearance did they have? 3. What did Perseus do when he got near Medusa? 4. Why did he do it? 5. How did he accomplish his purpose? 6. What did the other Gorgons then do? 7. How did Perseus manage to escape? 8. Where did he go?

M

 Re
studie
103.

 In
speed,
In
*re-
tion*,

"1

lius

"nu

THE RELATIVE PRONOUN

The pleasure of the country consisted largely in the opportunity afforded for seclusion, meditation, undisturbed sleep away from the city noises, and the chance to read. Formal gardens and pools of water delighted the eye. Hunting furnished its excitement. There was pleasure in overseeing the farm operations and in watching the flocks and herds as they grazed through the day and as they returned well fed and contented to the barns at nightfall. Latin literature is full of descriptions of such joys.

L E G A C Y

From what Latin word do our words *rustic* and *rural* come? Do we still use the word *villa*? How? Can you mention any words derived from it? (Consult your English dictionary.) Do you know of any wealthy Americans who have estates in various parts of the country? Where? Have you ever visited any estates or large gardens with formal landscaping? Do you have any pictures of these, or can you get some? Where were the models for these found? Do you like such gardens? Why?



From a Roman tombstone

Scenes of country life

"

Supplementary Story

P E R S E U S A R R I V E S O P P O R T U N E L Y

Cēpheus, tantō perīculō permōtus, ab ūrāculō¹ auxilium petīverat. Ūrāculum, ā quō auxilium petīverat, ita respondebat: "Sī populum tuum atque patriam servāre cupis, Andromedam, tuam filiam maximē amātam, illī mōnstrō dare dēbēs.

LATIN AND THE ROMANS

5 Mors Andromedae vītās reliquōrum² incolārum rēgnī tuī servāre potest." Hōc suppliciō³ enim Neptūnus superbiam rēgīnae pūnīre⁴ temptābat.

Itaque, cōnsiliō ūrāculī inductus, Cēpheus ad lītus⁵ filiam dūxit atque ad rūpem⁶ altam cōstrīnxit⁷. Multī amīcī Andromedae miserae adfuērunt neque lacrimās⁸ tenēbant.

Dum pater et māter Andromedae atque cīvēs urbis mōnstrum mortemque puellae exspectant, subitō Perseus ex caelō pervēnit. Simul atque lacrimās parentum⁹ et amīcōrum perspexit, ex illīs causam quaesīvit.

[NOTES] 1. *ūrāculum*, -ī (n.), oracle. 2. *reliquus*, -a, -um, rest of, remaining. 3. *supplicium*, *supplicī* (n.), punishment. 4. *pūniō*, -ire, -ivī, -itus, punish. 5. *lītus*, *lītoris* (n.), shore. 6. *rūpēs*, *rūpis* (-ium) (f.), cliff, rock. 7. *cōstringō*, -ere, -strīnxī, -strictus, bind. 8. *lacrima*, -ae (f.), tear. 9. *pa-rēns*, *parentis* (m. and f.), parent.

"

Can you answer these questions on the story?

1. Why did Cepheus consult the oracle? 2. What was its reply?
3. What did Cepheus then do? 4. How did Andromeda's friends act?
5. How did Perseus arrive? 6. What did he see? 7. How did he act?



the
you
abou

IMPERFECT AND PAST PERFECT OF POSSUM

in foreign wars, and her armies and navies fought in all parts of the ancient world as Roman dominion was extended.

The army was always a powerful factor in Roman life. The leaders who controlled the government in the last period of the republic, men like Pompey and Caesar, owed their power to the support of their soldiers. The army generally chose the emperors. The safety of the frontiers depended upon the strength of the legions. Even in the centuries when peace prevailed and Rome ruled by law, campaigns had to be carried on to drive back barbarian invasions.

So a Roman was accustomed to warfare. The stories that you read will show how the qualities of character that the Roman most admired were those of the brave and disciplined soldier.

LEGACY

Military organization, ideals, and practices are one of the most important legacies that the Romans gave to the world. Wherever they went, the Roman soldiers left their influence in language, ways of living and thinking, construction of buildings and roads, and above all in the union, through marriage, of Roman blood with that of the natives. Out of the resulting fusion of civilizations and blood arose many of the modern peoples of Europe. Can you get from travel bureaus or travel magazines some pictures showing Roman remains in various parts of the world, particularly roads, camps, and walls?

From **castra** (*camp*) come the *-caster*, *-chester*, and *-ester* in names of cities such as Lancaster, Winchester, and Gloucester. Can you mention some others? What is the derivation of our words *wall* and *street*? (See page 5.) The word **strata** (*paved*) is found in Stratford and Streatham. A settlement of soldiers was a **colonia** (*colony*). Can you recognize this word in *Cologne* and *Lincoln*?

Supplementary Story

PERSEUS SAVES ANDROMEDA

Tum Cēpheus Perseō imperātum ēnūntiāvit quod ūrāculūm dederat et puellam dēmōnstrāvit. Dum pater dīcit, mōnstrum dīrum¹ procul in marī vīdērunt, quod ad lītūs² magnā cum celeritāte veniēbat. Omnēs³ clāmāvērunt et auxilium ūrāvērunt.

[251]

LAR



Painting by Piero da Cosimo

Perseus rescues Andromeda from the dragon

"

- 5 Interim mōnstrum ad locum appropinquābat ubi puella misera vinculīs cōnstricta⁴ sedēbat.

Tum Perseus perīculō Andromedae permōtus ad rēgem et rēgīnam properāvit et "Perseus sum," inquit, "filius rēgis dēorum, neque illud mōnstrum timeō. Quod timidus nōn sum, 10 mōnstrum interficere et filiam vestram ex perīculō servāre in animō habeō." Sine morā gladium ēdūxit,⁵ tālāria⁶ induit, et in caelum volāvit. Mōnstrum oppugnāvit atque gladiō iterum⁷ atque iterum vulnerāvit. Dēnique⁸ in undās mōnstrum sē mīsit⁹ neque hominēs hoc mōnstrum posteā in illō locō vīdērunt.

- 15 Perseus, postquam ad lītūs dēscendit,¹⁰ ad locum vēnit ubi Andromeda mortem exspectābat. Vincula illīus statim solvit et patrī mātrīque puellam reddidit.¹¹ Cēpheus, gaudiō commōtus, Perseō filiam in mātrimōnium dedit.¹²

[NOTES] 1. *dīrus*, -a, -um, terrible. 2. *lītūs*, *lītoris* (*n.*), shore. 3. *omnēs*, all (*nom. pl.*). 4. *vinculīs cōnstricta*, bound in chains. 5. *ēdūcō*, -ere, -dūxi, -ductus, draw out. 6. *tālāria*, winged sandals (*acc.*). 7. *iterum* (*adv.*), again. 8. *dēnique* (*adv.*), at last, finally. 9. *sē mīsit*, plunged (*lit. sent itself*). 10. *dēscendō*, -ere, -scendī, —, descend. 11. *reddō*, -ere, -didī, -ditus, give back. 12. *in mātrimōnium dedit*, married.

"

1. Can you tell in your own words what happened after Cepheus explained the situation to Perseus and what was the final result of the whole adventure? Be sure to bring in all important details. 2. Do you think you will remember the story of Perseus? 3. Why?

SENTENCE PATTERNS

A. Translate into English:

1. Aenēas ille cum sociis suis ab Āsiā ad Ītaliā nāvigāvit.
2. Propter haec māgnus dolor corda eōrum occupāvit.
3. Crās nōs sōlem iterum vidēbimus quod fīlius audāx deī sōlis equōs patris suī nōn agitābit.
4. Quadrātus et Tarcisius erant amīcī; hic erat parvus puer, ille mīles validus.
5. Iste amīcus tibi nōn erit fīdus, quod is sibi nōn est fīdus.
6. Hīc Rōmae omnēs cīvēs erant tristēs quod perīculūm augēbat.
7. Hūc hostēs superbī properābant.
8. Nōnne māgna superbia puerī erat causa mortis ējus?
9. Omnēs Americānī “Washington” et “Lincoln” laudant et amant; hic servōs līberāvit et patriam nostram in perīculīs belli servāvit; ille erat prīmus in bellō, prīmus in pāce, prīmus in cordibus cīvium Amēricānōrum.
10. Difficilem labōrem deōrum superbē postulābat.

B. Translate into Latin:

1. What was the cause of this difficult journey?
2. You have hastened hither to my kingdom because you are proud.
3. Again and again the boy proudly demanded the horses.
4. Here in this house of yours, you will see that famous woman.
5. This work is easy; that is difficult.

Space Trip Ends in Tragedy

Apollo erat ūnus ex multīs deīs Rōmānīs, et Phaethōn, fīlius ējus, in terrā habitābat. Cotīdiē deus sōlis equōs suōs cum quadrīgīs aureīs (*golden chariot*) per caelum agitābat, et Phaethōn cum amīcīs suis equōs et quadrīgās patris suī spectābat. Ūnus ex sociis ējus erat invidus (*envious*) et eī clāmāvit: “Fābula ista est falsa! Apollō pater tuus nōn est!” Phaethōn māgnā cum īrā āriter respondit: “Verba mea sunt vēra! Apollō, deus sōlis, est pater meus. Tibi illud probābō!”

Sine morā, fīlius Apollōnis ad rēgnūm patris suī properāvit. Iter erat difficile ac longum, sed celeriter ambulāvit et mox ad rēgiām (*palace*) sōlis erat. Numquam anteā (*before*) rēgiām patris suī vīsitāverat, sed equōs et quadrīgās saepe vīderat. Apollō puerum longē vīdit, quod omnēs terrās et maria oculīs ācribus suis vidit.

“Quae itineris causa est?” rogāvit Apollō. “Cūr hūc ad rēgiām meam ambulāvistī, fīlī mī?” Statim Phaethōn tristis respondit: “Pater mī, socius meus mihi clāmāvit: ‘Fīlius deī sōlis tū nōn es! Apollō pater tuus nōn est!’”

"Filius meus es tū. Vēra sunt verba tua!" graviter respondit.

"Tum, pater bone, māgnum sīgnū omnibus hominib⁹ dā! Hōc sīgnō mē fīliū tuū probābis."

"Omnibus hominib⁹ hoc sīgnū dabō. Quid dēsiderās, filī mī?"

"Dā mihi equōs tuōs ac quadrīgās et hōs agitābō."

Apollō erat tristis. "Hoc est contrā lēgēs Nātūrae. Hic est labor deōrum, nōn puerōrum. Equī meī sunt ācrēs ac celerēs. Fortasse (*Perhaps*) hoc factum erit causa mortis tuae."

Tamen Phaethōn audāx et superbus iterum quadrīgās postulāvit. Illā ipsā nocte Apollō fīliō suō quadrīgās cum equīs ācribus dedit, et in capite ējus radiōs (*rays*) suōs locāvit. Prīmā lūce Phaethōn alacer in quadrīgīs patris suī superbē stābat. Equīs inquiētis (*restless*) sīgnū dedit, et per portās Aurōrae eōs agitāvit.

Mox puer audāx circum caelum volābat. Equī jam prope terram, jam inter stellās properābant. Omnī hōrā celeritātem augēbant. Phaethōn, puer miser, māgnopere timēbat. Nōmina equōrum memoriā nōn tenēbat. Mox omnibus in partibus volābat. Prīmum inter spatia, inter lūnam et terram atque inter stellās et planētās homō volābat, sed ubiq̄ue in terrā erant īgnēs, in silvīs, in agrīs, in montibus. Flammae frūmentum dēlēvērunt. In flūminibus et in marī nūlla aqua erat.

Cerēs, dea terrae, māgnō cum dolōre patrem potentem deōrum auxilium rogāvit. "Ō rēx deōrum! Tū caelī terraēque imperium tenēs. Cūnctis hominib⁹ auxilium dā! Agrī, oppida, mare, caelum ardent (*burn*). Auxilium tuum exspectāmus. Nōs, Ō Juppiter, servā!"

Sed pater deōrum perīculum vīderat. Irātus fulmen contrā quadrīgās jēcit (*hurled*). Corpus puerī superbī in flūmen cecidit (*fell*). Juppiter fīliū Apollōnis propter superbiam ējus necāverat.

Comprehensive Review: Units XXVI–XXX

A. Write in Latin the dative singular and translate. Give the gender and base:

pēs	ōra	laus	mīles	dolor	culpa	grātia	potestās
sōl	lūx	lūna	labor	soror	caput	stella	multitūdō
āra	cor	grex	fīnis	causa	focus	mundus	simulācrum
āla	pars	mēns	timor	pedes	aquila	tempus	sacrificium
	unda	īgnis	māter	fulmen	vulnus	lēgātus	

A RECKLESS DRIVER

Phaëthōn, fīlius Apollinis, nōn in caelō, sed in terrā habitābat. Erat puer audācissimus quī suam glōriam augēre dēsiderābat.

Ōlim sibi dīxit, "Currus sōlis ā patre meō per caelum agitur. Equī sōlis sunt optimī et ācerrimī. Ego, patrī meō similis, 5 illum currum facile regere possum. Omnes, cum mē agentem equōs sōlis vidēbunt, dicent, 'Certē Phaëthōn est fīlius Apollinis!'"

Itaque puer audāx in rēgiam splendidam sōlis sēcrētō ascendit. Ibi Apollō tamen fīlium ad sē vocāvit et benignē 10 recēpit.

"Juvā mē!" puer dīxit. "Omnes rīdent cum dīcō, 'Apollō meus pater est.'"

Apollō quaeſīvit, "Quid dēsiderās? Dabō! Per aquās Stygiās jūrō!"¹⁵

Phaëthōn petīvit, "Dēsiderō agere currum sōlis."

Apollō erat attonitus. "Hoc est diffīllimum!" dīxit. "Ego sōlus illōs equōs regere possum."²⁰

Fīlius autem dīxit, "Mentem meam nōn mūtābō. Dī ipsī illō jūre jūrandō tenentur."

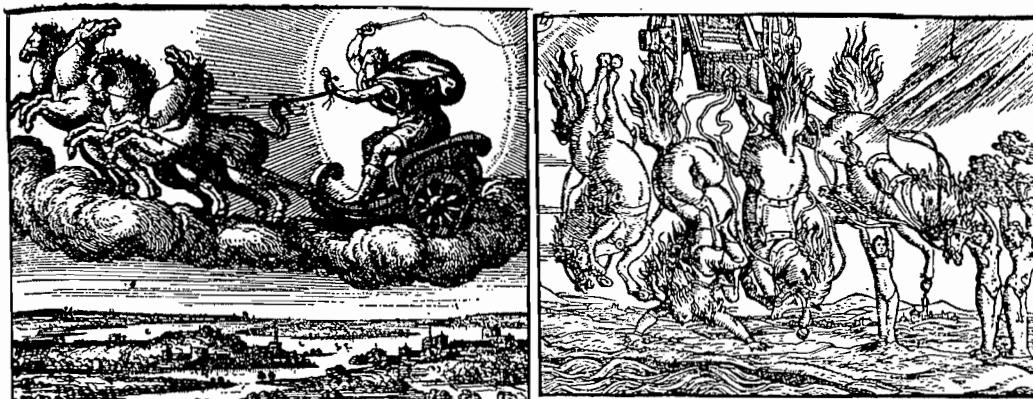
Deinde pater maestus puerum dē viā perīculōsā docuit et dē equīs ācerrimīs monuit.

Jam diēs erat; jam audāx puer iter suscēpit. Currus levior erat; itaque equī dē viā cucurrērunt. Nunc in summās regiōnēs caelī, nunc in humillimās, contendērunt. Omnis 25 terra ārdēbat.

Dēnique Juppiter īrātus dīxit, "Plūrima loca, urbēs, montēs, silvae, ignibus dēlentur! Aquae terrārum siccantur."

Sine morā Juppiter fulmine īnfēlicem puerum—etiam filium dei—interfēcit.³⁰

***audāx**, gen., **audācis** bold • **currus** chariot • **jūrō**, -āre, -āvi, -ātum take an oath, swear • **mēns, mentis** F., mind **jūre jūrandō** by an oath • **diēs** (nom.) day • **suscēpit** undertook • **levior** lighter, too light • **siccō, -āre, -āvi, -ātum** dry (up) • **fulmen, fulminis** N., lightning



Phaethon. At the left is an etching showing Phaethon driving the sun chariot—Antwerp, 1591; at the right, a woodcut of Phaethon, struck from the chariot by Jupiter with a thunderbolt. He fell into the Po River. Note on the right side front his sisters turned into trees that wept tears of amber over his death—Venice, 1553.

CHAPTER XLIV

I.

PHAETHON ET AESCULAPIUS

Apollō duōs fīlīōs, Phaethontem et Aesculāpium, habēbat quī fulminibus¹ Iovis necātī sunt. Phaethon erat fīlius Apollinis et nymphae sed in terrā habitābat. Eī māter saepe dīcēbat: “Ille currus² sōlis quem in caelō³ saepe vidēs ā tuō patre agitur.”⁵

Adulēscēns genere suō superbus⁴, sociīs suīs hanc fābulam nārrāvit. Parvus puer fābulā audītā, dīxit, “Ea nōn est vēra; pater tuus nōn est dīvinus; humilis hominis fīlius es.”

Eīs iniūriīs vulnerātus nōn respondit, sed ācer ad 10 mātrem properāvit. Fābulā eī nārrātā dīxit, “Fīlius Apollinis vērō es, sed tuus pater nūllum tempus in terrīs trādūcit. Sī ad summum caelum³ ascendēs et Apollinem, deum sōlis, dē hīs rogābis, omnibus probābit tuum genus dīvinum.”¹⁵

¹ thunderbolt.

² chariot.

³ sky, heaven.

⁴ proud.



*Thunderbolt of Jupiter—
about 140 A.D.* Note the
double pair of wings that
sped it on its way.

Chiron. The
just of the cent
monsters with
horse and t
shoulders of
Chiron is bei
music k

Statim Phaethon ad caelum³ iter fecit et multā nocte ad portam Apollinis rēgiae⁵ pervenit, sed ibi magnō timōre cōstituit. Pater eius Apollō, puerō alacrī vīsō, rogāvit, “Quae est causa itineris tuī et quod mūnus ā patre petis?”
20 Animus Phaethontī dē integrō accessit et respondit, “Nōnne ego tuus fīlius vērō sum? Sī ā tē magnopere amor, dabisne mihi mūnus quod id probābit?”

“Meus fīlius et mihi cārus⁶ vērō es,” deus Apollō respon-
dit. “Tibi laetus mūnus illud quod vīs dabō.”
25 “Currum² sōlis quem semper agis agere magnopere volō,” celeriter respondit puer.

Tum Apollō dē multīs difficultātibus et magnō periculō hunc monēre temptāvit. “Magnum mūnus petis. Tū mortālis es sed nōn mortāle est mūnus quod petis. Agere 30 quattuor equōs albōs sōlis labor est deōrum. Etiam potēns pater deōrum, Iuppiter, quī imperium caeli³ obtinet illōs equōs celerēs et acrēs regere nōn potest.

“Sī meus currus² tibi dabitur, quid agēs? Poterisne viam obtinēre et agere id quod deī nōn possunt? In mediō

²chariot.

³sky, heaven.

⁵palace.

⁶dear.

caelō³ via
viam obt
equōs qū
Ego Apol

Phaetō
suum nōi
“Ego ha
dīvīnum

“Poen
firmus, s
properāv
Tum ser
ēductus
lūna ian
acrēs pe
monitus
partēs p
celerēs :

*t of Jupiter—
A.D.* Note the
of wings that
on its way.

Chiron. The most wise and just of the centaurs, who were monsters with the body of a horse and the head and shoulders of a man. Here Chiron is being instructed in music by Apollo.



ā nocte ad
nō timōre
ī, rogāvit,
tre petis?"
respondit,
pere amor,

llī spon-

nagnopere

ō periculō
petis. Tū
tis. Agere
am potēns
stinet illōs

Poterisne
In mediō

caelō³ via est alta et mare atque terrās vidēbis. Medium ³⁵ viam obtinēre necesse est. Timor tē occupābit et celerēs equōs qui ventō similēs prōcēdunt tenēre nōn poteris. Ego Apollō sōlus quattuor equōs albōs sōlis agere possum."

Phaethon tamen ḍrātiōne Apollinis nōn mōtus patrem suum nōn audīvit, sed id mūnus iterum et iterum petēbat. ⁴⁰ "Ego haec nōn timeō," bis clāmāvit, "meum genus dīvīnum probāre volō."

"Poenam, Phaethon, prō mūnere petis," dīxit Apollō firmus, sed eī cessit. Cum Phaethonte igitur ad locum properāvit in quō currus² cum equīs ācribus tenēbātur. ⁴⁵ Tum servōs equōs parāre iussit et puer ad altum currum² ēductus est. Phaethon alacer in eum ascendit. Nox et lūna iam sē remōverant; celeriter igitur nūllō⁷ duce equōs ācrēs per iter ignōtum ad caelum³ altum ēgit. Ab Apolline monitus, medium tamen viam nōn obtinet, sed in omnēs ⁵⁰ partēs praeter medium viam celeriter prōcēdit. Iam equī celerēs ad terram dēscendēbant, iam ad caelum³ ascendē-

² chariot.

³ sky, heaven.

⁷ no one.

bant. Quod Serpēns magna et post hanc Scorpiō horribilis
vīsae erant, timor Phaethontem occupāvit. Equōs regere
55 nōn iam potuit.

Tum vērō omnibus ē partibus orbem⁸ terrārum incēn-
sum vidēbat. Undique magnae arborēs et altī montēs
incēnsī sunt. Urbēs pulchrae igne dēlētae sunt et multī
hominēs ē vītā cessērunt. Neque mare neque flūmina
60 fīnitima integra manent; nunc aquam nōn habent. Nilus
territus sē in fugam dat occultatque caput quod etiam
nunc occultātur. Puer sē revocāre nōn potest; terrētus.
Hōc igne, ut⁹ dīcitur, Aethiopēs etiam nunc nigrum¹⁰
colōrem habent.

65 Interim Apollō propter facta filī dolēbat. Nūllī hominēs
tūtī erant. Cīvēs omnium gentium miserī erant et ā Iove
potentī auxilium manibus¹¹ tentīs petīvērunt. Pater
deōrum, dolōre omnium hominum vīsō, nōn erat laetus.
Quod perīculum omnium terrārum ab eō vīsum erat ad
70 summum caelum accessit et fulmen¹ in Phaethontem
iactāvit. Fulmine¹ puer miser incēnsus et ē currū² in
magnum flūmen iactus necātus est. Sine lūdīs, sine
tubīs ē vītā discessit. Hic superbus⁴ puer poenās magnās
dedit. Puerō necātō quattuor equī celerēs ad dominum
75 Apollinem recessērunt.

Aesculāpius quoque filius Apollinis erat. Fulmine¹
quoque hunc Iuppiter necāvit. Puer ab Apolline in dis-
ciplīnam¹² Chīrōnis ūnīus ē genere deōrum nōmine Cen-
taurōrum appellātō trāditus erat. Hī erant Centaurī qui
so ad nūptiās¹³ ā genere vocābantur quod in montibus habi-
tābat. In nūptiīs¹³ erant mēnsae multō cibō īstrūctaē et
omnēs erant laetī. Tum propter iniūriās Centaurōrum
proelium celeriter commissum est et mox Centaurī ē
Thessaliā expulsī sunt.

¹ thunderbolt. ² chariot. ⁴ proud. ⁸ circle; with **terrārum** = world
⁹ as. ¹⁰ black. ¹¹ hands. ¹² instruction. ¹³ wedding.

Centau
hominum
auxilium
ē vītā dis
Plūtōnī q
nōn eranī

Dixit,
dūcere nō
habēbō."

Dē hīs
convenit.

Signa
nunc sigi

¹ thunder

2.

a. Wh
b. Wh
c. In
attitude

3.

sōl, sōlis,
ācer, ācri-
probō, -ārī
mūnus, m
petō, -ere

quattuor
celer, cele
incendō, -
-or (suffix)

ō horribilis
juōs regere

rum incēn-
ltī montēs
it et multī
ae flūmina
ent. Nīlus
juod etiam
t; terrētur.
c nigrum¹⁰

illī hominēs
it et ā Iove
nt. Pater
erat laetus.
im erat ad
aethontem
currū² in
lūdīs, sine
āc magnās
l aominum

Fulmine¹
line in dis-
ōmine Cen-
entaurī quī
tibus habi-
istrūctae et
ntaurōrum
Centaurī ē

rrārum = world
¹³ wedding.

Centaur Chīron magister multōrum et magnōrum⁸³
hominum Graeciae erat. Propter suī magistri Chīrōnis
auxilium Aesculāpius ēgregius medicus erat quī etiam sī
ē vītā discesserant iterum senēs ad vītam redūcere potuit.
Plūtōnī quī omnēs Inferōs¹⁴ regēbat facta Aesculāpī grāta
nōn erant. Cum Iove igitur ēgit. 90

Dīxit, "Aesculāpius iūre hominēs ad vītam iterum re-
ducere nōn dēbet. Mox nūllōs hominēs hīc in regnō meō
habēbō."

Dē hīs factīs Aesculāpī malīs inter Plūtōnem et Iovem
convenit. Aesculāpius igitur fulmine¹ Iovis necātus est.⁹⁵

Signa Aesculāpī, ēgregi medicī, serpentēs erant. Etiam
nunc signa medicōrum sunt serpentēs.

¹ thunderbolt.

¹⁴ lower regions.

2. HUMAN RELATIONS OF THE ROMANS

- What qualities do you like in Phaethon? Why?
- What qualities do you dislike? Why?
- In a modern situation would you imitate Phaethon's attitude toward his father or not? Why?

3.

VOCABULARY

sōl, sōlis, m., 3	sun
ācer, ācris, ācre, m., f., n., 3	sharp, keen; spirited, eager, fierce
probō, -āre, 1	approve; prove, show
mūnus, mūneris, n., 3	service, duty; gift
petō, -ere, petīvī, (petīi), petītus, 3	(fall upon) attack, seek; ask, beg, request
quattuor	four
celer, celeris, celere, m., f., n., 3	swift
incendō, -ere, incendi, incēnsus, 3	set fire to, burn
-or (suffix)	state or condition (of something)



Modern representation of Prometheus in a mural at the New York Public Library

XX

THE GIFT OF FIRE

Initiō Promētheus, Tītānus amīcus, incolās terrae creāvit.
Incolae autem erant miserī. Aut in cavernīs obscūrīs aut
in casīs frīgidīs habitāvērunt.

Neque deōs neque templa incolae habuērunt. Nūlla arma
praeter clāvās, magna saxa, et hastās ligneās habuērunt. 5
Promētheus incolās terrae amāvit.

d Jupiter
n which

battle the
for each
's are led
each of
be called
verb for
the indi-
sentence

.
).

esent).



Pandora. Vase painting—fifth century B.C. Epimetheus with hammer greets Pandora as she rises from the ground; at left Mercury tells this to Jupiter. The artist must have confused the return of Persephone from the lower world with the making of Pandora by Prometheus.

CHAPTER XXXIII

I. PROMĒTHEUS ET PANDŌRA

Genus Tītānum, fīliōrum Terraē Mātris, in terrā habitābat. Ūnus ē Tītānīs Promētheus, frāter eius Epimētheus appellābātur. Eī frātrēs Iovī grātī erant, nam eum iūverant ubi cum Tītānīs pugnābat. “Epimētheī officium,” inquit, “erit creāre¹ bēstiās; officium Promētheī erit creāre¹ genus hominum.” Ē terrā igitur et aquā Promētheus virum ad fōrmam deōrum creāvit¹, cui animum et vōcem dedit.

Prīmō² cūnctī erant laetī; nam in terrīs erant nūlli dolōrēs, nūllae cūrae, nūllae iniūriae. Virī quidem urbēs 10 nōn occupāvērunt neque hostēs expulērunt; nam neque hostēs erant neque urbēs. Erant nūlla castra, nūllī gladiī, nūlla arma; virī igitur neque bēstiās vincere neque in agrīs labōrāre poterant. Erant nūllī obsidēs; nam cūnctī

¹ create.

² at first.



Prometheus Making Man and Stealing Fire — Sarcophagus.

(a) Prometheus completing the figure of Man. (b). Athena (c) places a butterfly (symbol of life) on Man's head. Hermes (Mercury) (d) with his caduceus receives the soul (e) with butterfly's wings, which escapes from the corpse of an old man which lies below. Next are the three Fates—Clotho (f), pointing to a sundial which marks the flight of time; Atropas (g), holding in her hands the roll of Man's destiny.

15 virī erant liberī. Libertās erat in terrā. Nūllī virī in pugnā cecidērunt et vītam āmīsērunt, nam mīlītēs et equitēs nōn habēbant. Erat pāx in terrā, cūnctī erant amīcī.

Prīmō² hominēs cibum nōn ēmērunt, nam per sē terra cibum dabat. Terra tamen iam cibum nōn dabit, nisi hominēs in agrīs labōrant. Magnō in perīculō quoque erant virī, nam bēstiae erant multae.

Promētheus igitur virīs quōs creāverat¹ dōnum ignem dare dēsiderābat. Statim Iovem dōnum dīvīnum, ignem, 25 rogāvit. "Igne," inquit, "hominēs arma et gladiōs facere³ poterunt quibus bēstiās necāre et in agrīs labōrāre poterunt."

¹ create.

² at first.

³ make.

Lachesis
horoscopī
in cente
on an c
is pursu

Tum Iu
bus dabō.

Tamen
mus virīs

"Sed id
igitur age;

Tamen
pum prōc
Tum ad t
virī erant
pontēs, ci
erant.

Ubi Iu
Promēthe
"Propter
vincent n

¹ create.



agus.
z (c)
'Mer-
erfly's
1 lies
ndial
ands

vī in
ilius et
tī erant

sē terra
bit, nisi
quoque

1 ignem
ignem,
; facere³
re pote-

Lachesis (*h*) holding globe and wand with which she traces the horoscope of man—next is a group with Hephaestus, Vulcan (*k*) in center; he is seated in front of his furnace and forging a chain on an anvil, assisted by two Cyclopes (*i*, *l*); another Cyclops (*m*) is pursuing Prometheus (*n*), who is escaping with his lighted torch.

Tum Iuppiter: “Ego quidem numquam ignem hominibus dabō. Hominēs deōs vincent, sī eīs ignem dabō.”

Tamen Promētheus ignem dēsiderābat. “Ignem dabi-₃₀
mus virīs quōs creāvī¹,” Epimētheō dīcit.

“Sed id deī nōn volunt,” Epimētheus respondet. “Id
igitur agere erit difficile.”

Tamen Promētheō nōn difficile erat. Statim ad Olym-
pum prōcessit et partem ignis Apollinis clam⁴ occupāvit. ₃₅
Tum ad terrās cum cūrā eum portāvit et virīs dedit. Iam
virī erant dominī natūrae. Propter ignem arma, pecūniam,
pontēs, cibum, casās iam habēbant. Sed nūllae fēminae
erant.

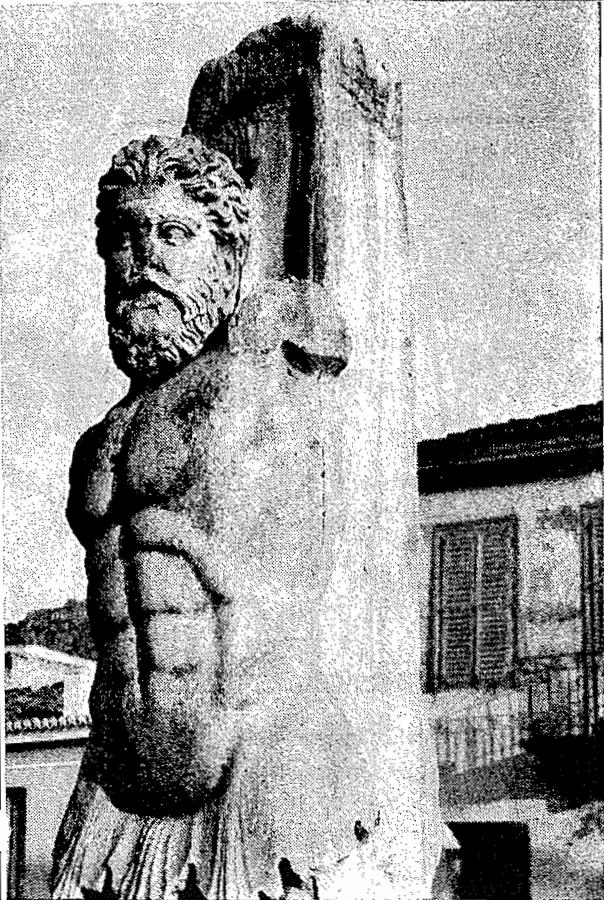
Ubi Iuppiter terrās spectābat et vidēbat ignem quem ₄₀
Promētheus occupāverat irātus⁵ erat. Deīs ita⁹ ēnūntiat:
“Propter ignem quem Promētheus virīs dedit, virī deōs
vincent nisi deī eōs dēlēbunt. Fēminam igitur creābimus¹

¹ create.

⁴ secretly.

⁵ angry.

⁹ as follows.



*Giants Were About the Same
as Titans*

novam et ignōtam ēdūcēbātur. Ea socia ā Mercuriō Epimētheō datur. Promētheus iubet frātrem nūntium 65 Iovis nōn audīre ubi dē dōnō nārrat. Sed tamen eius imperia ab Epimētheō nōn audiuntur. Tum Promētheus, “Dōnum Iovis,” inquit, “timeō. Iuppiter nōs nōn amat, nam ab Olympō ad terrās ignem portāvī et hominī dedī.” Epimētheus tamen eam fēminam statim amāvit et in 70 mātrimōnium⁶ dūxit⁶ et in honōre habēbat.

Ubi Pandōra dē Olympō discēdēbat, deī ei arcā⁷ dedērunt et Iuppiter dīxit: “Tē eam arcā⁷ Epimētheō dare volumus. Eam bene cūrābit. Sī eam aperiēs, magnō in perīculō eris.”

75 Epimētheō arcā⁷ dedit sed cūriōsa dē eā erat. Eum

¹ create.

⁶ marry.

⁷ box.

quae genus virōrum quōs 45 Promētheus creāvit¹ posteā dēlēbit. Eī fēminaē et dei et deae dōna dabunt. Eius nōmen erit Pandōra, dōnum cūnctōrum deōrum. Ā Vul- 50 cānō, deō ignis, in Olympō, pulchra fēmina creābitur¹ cui animus et vōx dabuntur.”

Mox fēmina pulchra creātur¹ et eī multa dōna dantur. 55 “Ā quō Pandōra ad terrās dūcētur?” deī rogābant. “Quibuscum habitābit?” Subitō Mercurius nūntius deōrum cum Pandōrā Olympum 60 relīquit et eam ad terrās prōdūcēbat. Pandōra ab eō trāns aquās maris ad terram



Vulcan
Promethe
bellows.
the pow
co

quaerēbat,
Epimēthei
Ad eam a
dīxit: “Qu
Ea arca⁷
arcā⁷ ap
malōrum:
arcā⁷ cel

Tum v
aperiēs, ti
nōn poter
properāvi
auxilium
dōnum cl

Etiam
veniētis.

⁷ box.

m quōs
1 posteā
e deī
nt. Eius
, dōnum
Ā Vul-
Olympō,
situr¹ cui
ntur.”
ira creā-
i dantur.
d terrās
gābant.
it?” Su-
tius deō-
lympum
rrās prō-
a ab eō
d terram
Mercuriō
nū ium
eius im-
mētheus,
nī amat,
nī dedī.”
vit et in

i arcā⁷
pimētheō
s, magnō

at. Eum



Vulcan and the Three Cyclopes. Vulcan is the god, from whom Prometheus stole the fire. The Cyclops behind the rock is working the bellows. On the right are Cupid and Psyche embracing to symbolize the power of love for happiness. The figure in the top right-hand corner is the god Ocean, with rudder and sea dragon.

quaerēbat, “Quid in arcā⁷ est?” sed nōn respondit. Arcam⁷ Epimētheus prope fontem reliquit ubi uxor vidēre poterat. Ad eam accessit et manēbat et diū spectābat. Tum sibi dīxit: “Quid in arcā⁷ est? Deī mihi bona semper dedērunt. Ea arca⁷ mala nōn continēbit.” Et magnō cum animō⁸⁰ arcam⁷ aperuit. Statim ex eā properāvērunt multa genera malōrum: dolōrēs, cūrae, iniūriae. Pandōra terrētur et arcam⁷ celeriter claudit.

Tum vōx in arcā⁷ clāmāvit: “Spēs⁸ sum. Nisi arcam⁷ aperiēs, tibi auxilium dare et tuōs dolōrēs in fugam dare⁸⁵ nōn poterō.” Statim Pandōra arcam⁷ aperuit. Spēs⁸ ex eā properāvit et animum Pandōrae rūrsus redūxit et virīs auxilium dedit. Cum multīs malīs Iuppiter ūnum bonum dōnum clauerat.

Etiam nunc in librīs liberōrum eam fābulam saepe in-⁹⁰
veniētis.

⁷ box.

⁸ hope.

"

Supplementary Story

THE STEALING OF PROSERPINA

Sculpture by Bernini, Borghese Gallery,
Rome (Alinari)

Pluto and Proserpina

Dulcet-eyed as Ceres' daughter
Ere the God of Torment taught her
How to frown and how to chide.

From Keats's poem *To Fancy*

Cerēs dea antiqua¹ agricolārum est. Dea bona est. Agricōlās amat et terram cūrat. Fīlia Cereris² est dea Prōserpina. Prōserpina in terrā nōn 5 semper habitat. Sub³ terrā saepe habitat. Fābulam dē⁴ Prōserpinā nunc audīte.⁵

Ōlim⁶ Prōserpina, puella pulchra, flōrēs⁷ in agrīs legē- 10 bat.⁸ Subitō⁹ equōs nigrōs¹⁰ et currum¹¹ spectat. Currus appropinquat. In currū est Plūtō, rēx īferōrum.¹² Plūtō puellam spectat et puellam 15 amat. Prōserpinam raptat¹³ et puellam sub terram in rēgnum suum¹⁴ portat. Prōserpina Plūtōnis marīta¹⁵ et rēgina īferōrum¹⁶ nunc est. 20

Cerēs, puellae māter,¹⁷ quod Prōserpina nunc in terrā nōn est, laeta nōn est. Fīliam quaerit.¹⁸ Terra quoque laeta nōn est et frūgēs¹⁹ nōn fert.²⁰ Tum Juppiter, rēx deōrum,²¹ Cererem vocat.²² "Per sex mēnsēs,"²³ inquit,²⁴ "Prōserpina in terrā vīvet²⁵; per sex mēnsēs cum Plūtōne²⁶ sub terrā vīvet." Itaque 25 nunc per sex mēnsēs Cerēs et terra laetae sunt. Terra flōrēs et frūgēs pulchrās fert. Vēr²⁷ est. Per sex mēnsēs, cum Prōserpina sub terrā est, hiems²⁸ in terrā est. Terra nōn laeta sed frīgida²⁹ est; flōrēs non fert. Agricolae terram nōn arant.

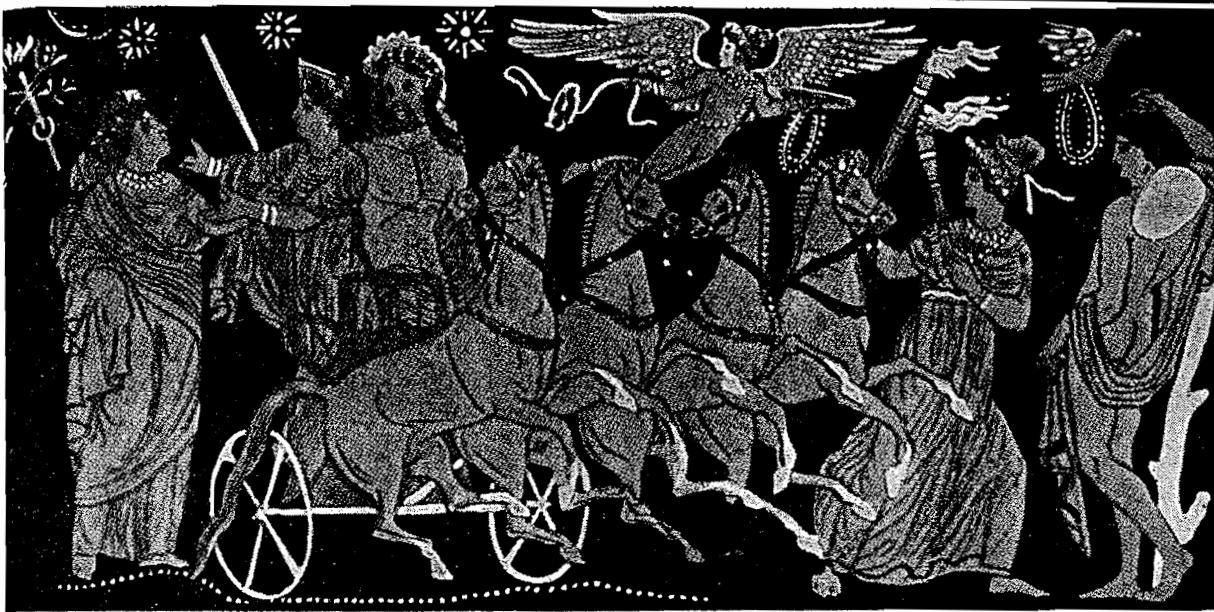
(Read the complete story of Proserpina in one of the books on mythology in your school library.)

[N]
you w
the ge
either
by the
time.
fields.
rum, a
īferōr
seizes.
wife.
(nom.
produ
23. Pe
26. Pli
gida, c

Ca

1. '

3. Wh
did sh
pened.
land?
every



Descent of Proserpina to Hades. Hecate leads the way; Eros flies above; leaning against a tree is Hermes—from a vase, 4th century B.C.

CHAPTER XVII

I.

PRÖSERPINA

Cerēs, filia Cronī et Rhēae, est dea Rōmāna quae prope ūram in īsulā Siciliā habitat. Nōn est dea pugnae, neque victōriae, sed frūmentī, et agrōs et frūmentum agricultūrum cūrat. Cerēs filiam pulchram habet quam amat. Filia est Prōserpina. 5

Iam Cerēs agrōs cūrāre dēbet; nam frūmentum bonum nōn est. Ex templō igitur parvam filiam mittit ad rīpam prope quam sunt nymphae quae in aquā habitant. Amīctia puellae et nymphārum est magna et ubi Prōserpina nymphās invenit, cum amīcīs prope rīpam lūdit.¹⁰ Nymphae, quibuscum Prōserpina lūdit, lūdōs amant, sed iam Prōserpina violās, līlia, rosās, legere vult. Amīcae, nymphae, līlia, rosās, violās legere nōn dēsiderant. Puellam igitur in agrōs quī sunt prope silvam mittunt, ubi cōpia rosārum, violārum, līliorum est. In aquā grātā prope rīpam nymphae amīcam bonam exspectant. Prōserpina multās rosās et līlia et violās legit.



Proserpina. Seed corn and pomegranate, held in hands, symbols of renewal of life and resurrection—6th century, B.C.

Iam Plūtō, quī cūnctōs Inferōs¹ regit, per agrōs equōs repente agit. Deus puellam pulchram repente videt et amat. Ad Prōserpinam igitur equōs agit et puellam terret.

“Cerēs, Cerēs,” iterum et iterum clāmat Prōserpina, sed Cerēs nōn adest neque audit. Iam Plūtō Prōserpinam repente rapit² et cum deō puella pugnat, sed Plūtō vincit. Nunc puella misera est captīva, et Plūtō in terram, portam Inferōrum,¹ equōs celeriter agit. Deī terram claudunt et nunc cap-

tīva in Inferīs¹ est. Plūtō, quōcum Prōserpina nunc habitat, miser est quod⁴ puella in Inferīs¹ cum deō vītam agere nōn vult. Nunc in Inferīs¹ Prōserpina est rēgīna, sed violās, līlia, et rosās nōn legit neque lūnam videt. Misera est.

Cerēs ex agrīs ad templum celeriter properat ubi filiam exspectat. Sed Prōserpina nōn venit. Iam Cerēs ad nymphās quae in aquā sunt properat, sed dominam Prōserpinam etiam exspectant. Nunc ad casās quae sunt prope agrōs rosārum et violārum et līliōrum Cerēs properat, sed filiam nōn invenit. Vīta deae frūmentī est misera.

Cerēs agrōs nōn iam cūrat; violae, rosae, līlia in agrīs nōn sunt; frūmentum nōn est. Et in oppidīs et in agrīs vīta populī misera est. Agricolae in agrīs labōrant atque frūmentum habēre dēbent, sed nōn habent.

¹ lower regions.

² seizes.

⁴ because.

Iupp
libente
lēgātui
dē cala
derat
audit,
vult, s
pinam
agrīs c
Cerēs :
habita
Nun
Cerēs,
Graeci
puerur
frūmer
Athēni
et moi
ruīnās
amicōs

¹ lowe



īnctōs In-
rōs equōs
s ellam
videt et
inam igi-
puellam

iterum et
ōserpina,
est neque
Prōserpi.
² et cum
sed Plūtō
la misera
tō in ter-
erōrum,¹
Deī ter-
unc cap-
ina nunc
leō vītam
t rīgīna,
m videt.

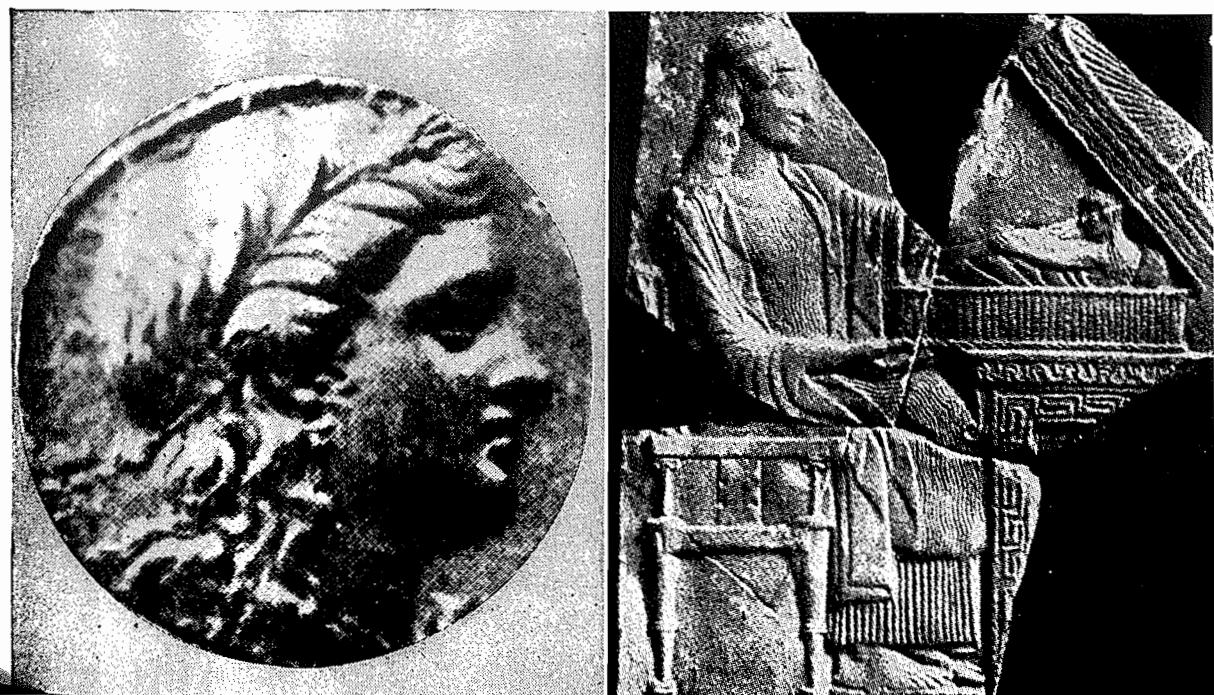
ibi filiam
Cerēs ad
dominam
luae sunt
properat,
isera.
. in agrīs
: in agrīs
nt atque

Iuppiter deam miseram et calamitātem³ agrōrum libenter nōn videt; ad Inferōs¹ igitur deum Mercurium lēgātum mittit. Mercurius deum Inferōrum¹ invenit et dē calamitāte³ agrōrum nārrat. Clāmat: "Iuppiter dēsiderat Prōserpinam rēgīnam." Ubi Plūtō Mercurium⁵⁵ audit, miser est. Deus Inferōrum¹ rēgīnam remittere nōn vult, sed Prōserpinam Mercuriō dat. Mercurius Prōserpinam ad templum deae frūmentī celeriter dūcit. Nunc in agrīs cōpia frūmentī et violārum et rosārum est; nam Cerēs agrōs iterum cūrat. Nunc in terrīs Prōserpina saepe⁶⁰ habitat sed rēgīna in Inferīs¹ quoque saepe habitat.

Nunc quoque est novum templum deae frūmentī. Nam Cerēs, ubi Prōserpinam nōn invenit, ad casam puerī Graeci Triptolemī venit quōcum diū⁵ habitat. Dea puerum miserum cūrat. Triptolemus igitur, qui deam⁶⁵ frūmentī nunc amat, templum ēgregium deae prope Athēnās aedificat. Templum ḍrnāmenta pulchra habet et monumentum pūblicum est. Etiam nunc Amēricānī ruīnās templi antiquī saepe spectant, et dē templō ad amīcōs Amēricānōs litterās saepe scribunt. ⁷⁰

¹ lower regions. ³ destruction. ⁵ for a long time.

Proserpina. This goddess is crowned with corn. At the right she rides with a basket in which is Adonis, whom she is said to have found.



OBJECTIVES

To learn more Roman mythology
To learn the future tense of third conjugation verbs

CERĒS ET PRŌSERPINA¹



Metropolitan Museum of Art, Rogers Fund, 1922. (22.16). All rights reserved, The Metropolitan Museum of Art.

his woodcut of Pluto carrying Proserpina as well as a smaller one on page 162 illustrations from editions 1. This one was printed in 1.

pina

s

below... the ghosts of the in Hades

it

LFA

Cerēs, dea frūmentī, et fīlia Prōserpina in Siciliā habitāvērunt. Quondam² Prōserpina et aliae³ puellae in agrīs erant. Locum commodum invēnērunt et flōrēs⁴ variōs lēgērunt⁵. Ōtium grātum erat; magnum erat studium puellārum.

Plūtō, deus īferōrum⁶, Prōserpinam vīdit et amāvit. Equōs incitāvit et ad locum ubi puellae erant accessit. Puellae fūgērunt. Prōserpina fugere mātūrāvit, sed Plūtō valuit et eam⁷ cēpit, in carrō posuit, ad īferōs dūxit.

Cerēs nocte⁸ ex agrīs vēnit. Fīliam exspectāvit, sed Prōserpina nōn vēnit. Magna erat cūra deae. Ad multa loca, ad terminōs terrae Cerēs accessit. Ōtium nōn invēnit.

Quod Cerēs Prōserpinam nōn invēnit, in agrīs nōn labōrāvit. Flōrēs⁴ nōn erant, frūmentum in agrīs nōn erat. Populus vītam dūram ēgit et deam accūsāvit quod pretium cibī magnum erat. Multī agricultorū dīxērunt:

“Quid agēmus? In agrīs labōrāmus sed frūmentum nōn habēmus. Nōn valēmus. Deī nōn aequī sunt; officium nōn faciunt.”

⁹ you

¹⁰ part (acc. sing.)

¹¹ whenever

¹² sad

Iuppiter, quī deōs et virōs regit, iniūriās populī vīdit et deae agrōrum 15 nūntiāvit:

“Prōserpina valet sed Plūtō eam habet. Mercurium nūntium ad īferōs mittam. Mercurius filiam tuam ad tē⁹ dūcet. Sed nōn semper in terrā Prōserpina manēbit. Ita commodum erit: partem¹⁰ annī in terrā, partem sub terrā aget.”

20

Ita Iuppiter concordiam effēcit. Cerēs filiam accēpit. Prōserpina partem annī in terrā, partem sub terrā ēgit. Cum¹¹ lībera in terrā est, multōs flōrēs et magnam cōpiam frūmentī vidēmus, quod Cerēs grāta in agrīs est et magnum est studium deae. Sed cum¹¹ Prōserpina ad īferōs excēdit, Cerēs trīstis¹² est, et flōrēs variī nōn sunt.

25

Questions

1. What was Proserpina doing when Pluto came?
2. How did Pluto take her away?
3. Where did Ceres go looking for Proserpina?
4. What happened in the fields while Ceres mourned for her daughter?
5. What did the farmers say?
6. How did Ceres learn where her daughter was?
7. What was Mercury's role in solving the issue?
8. What solution did Jupiter devise to resolve the conflict?
9. How does the earth reflect Ceres' joy and grief?

VOCABULARY

Nouns

de'a, -ae f. <i>goddess</i>	
de'us, -ī m. <i>god</i>	(deity, deism)
ō'tium, ō'tī n. <i>leisure, peace</i>	(otiose)
stu'dium, stu'dī n. <i>eagerness, interest;</i> pl. <i>studies</i>	(studio, studious)

Adjectives

com'modus, -a, -um <i>suitable, convenient</i>	(accommodate, commodious)
va'rius, -a, -um <i>changing, various</i>	(variable, variety)

LIV

A STOLEN BRIDE

Nūlla puella uxor Plūtōnis esse dēsiderābat quod ille erat rēx mortuōrum et in Orcō habitābat.

Ōlim autem Plūtō, qui in terrā equōs suōs agēbat, Prōserpinam filiam Cereris cōnspectus. Statim rēx potēns puellam pulchram amāvit et eam capere cōstituit. 5

Celeriter Prōserpinam īfēlīcēm Plūtō cēpit et sub terram in Orcum, rēgnū mortuōrum, portāvit. Vēstīgia nūlla in terrā puella misera reliquit.

Jam Plūtō uxōrem habēbat. Jam Prōserpina erat rēgīna mortuōrum, sed erat rēgīna īfēlix. Semper magnopere 10 dolēbat quod mātrem vidēre cupiēbat. Lūcem autem dēsiderābat in Orcō obscurō, ubi neque sōl neque lūna erat.

Diū māter maesta Prōserpinam filiam in terrā petēbat. Mox neque frūmentum in agrīs neque folia in arboribus erant. Cerēs, dea agricultūrae, quod per multās terrās 15 errābat, agricultūram neglegēbat.

Dēnique Cerēs dē Plūtōne et dē uxōre īfēlīcī audīvit. Dea irāta ad Jovem properāvit, ā quō auxilium postulāvit.

Juppiter respondit, "Filiā tuā tibi reddere cupiō, sed Prōserpina in Orcō manēre dēbet quod in rēgnō mortuōrum 20 cibū gustāvit. Illa est lēx deōrum."

Propter Cereris lacrimās autem Juppiter benignus cōsiliū bonū cēpit.

"Annum dīvidam," dīxit. "Per sex mēnsēs Prōserpina in terrā apud mātrem habitābit; tum in Orcō cum Plūtōne 25 per sex mēnsēs manēbit."

Itaque aestāte, dum Prōserpina est in terrā, Cerēs est fēlix et hominibus frūmentum dat. Hieme autem dum Prōserpina est in Orcō, Cerēs īfēlix hominibus nihil dat.

lacrima, -ae	F., tear
*vēstīgium, -ī	N., footprint, trace
mēnsis, -is (-ium)	M., month
*sōl, sōlis	M., sun
*neglegō, -ere, -lēxi	disregard, neglect

"Ignis° incolās terrae miserōs juvābit," dīxit Promētheus.
"Ignis erit dōnum bonum. Ignem° ad terram portābō dē
Olympō."

Juppiter autem Promētheō ignem dare recūsāvit. "Ignis in 10
Olympō manēbit," dīxit rēx deōrum.

Promētheus nōn respondit, sed cōnsilium bonum cēpit.
Noctū volāvit sēcrētō in ātrium deōrum. Celeriter Promētheus
taedam flammeam cēpit et ignem in baculō° cēlāvit. Deinde
dē Olympō ad terram volāvit. 15

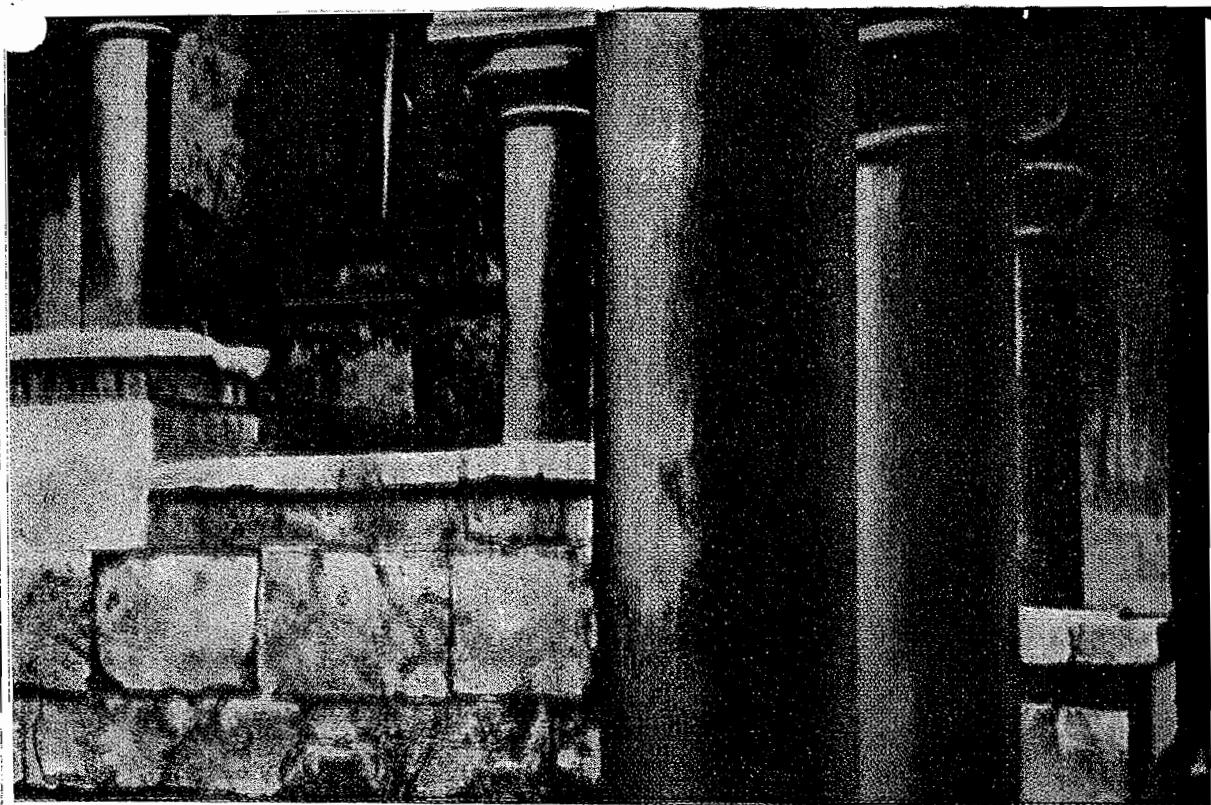
Promētheus, ubi in terram pervēnit, incolās convocāvit.
"Bonum dōnum in meō baculō habeō—ignem," dīxit. "Ignis
autem dōnum periculōsum est. Flammae magnam injūriam
facere° possunt. Semper cūrāte ignem! Ita flammae injūriam
facere nōn poterunt." 20

Mox erant multae flammae clārae in terrā; cavernae et
casae neque frīgidae neque obscūrae erant; propter dō-
num Promētheī incolae terrae in clāris et calidīs casīs hodiē
habitant.

°ig'nis (nom. sing.); **ig'nem** (acc. sing.) fire • **ba'culum, -ī**
N., cane, hollow stick • **fa'cere** to do

clā'va, -ae	F., club, stick
tae'da, -ae	F., torch
*cōnsi'lium, -ī	N., plan
ca'lidus, -a, -um	warm
*flam'meus, -a, -um	flaming, fiery
lig'neus, -a, -um	wooden, made of wood
cū'rō, -āre, -ā'vi	tend, care for
cē'pit	seized, took; (with cōnsilium), formed a plan
*sēcrē'tō	secretly, stealthily
+u'bi	when (with verb in perf. tense)
aut . . . aut	either . . . or
prae'ter	(with acc.) except

V A R I A T I O N S O F T H E P E R F E C T S T E M occur
in all conjugations. Many Latin verbs have perfect stems
ending in **-v-**: **portāv-** (**portō**), **creāv-** (**creō**), **audiv-** (**audiō**).
Some have **-u-** at the end of the perfect stem: **monu-** (**moneō**).



Palace of King Minos at Crete. A wonder of artistry and loveliness.

CHAPTER XX

I.

DĒ MĪNŌTAURŌ I

Per Forum ubi sunt multa templa et monumenta et aedificia pūblica puerī et puellae properāvērunt et in Sextī casam convēnērunt quae multa et pulchra ūrnāmenta habuit.

5 “Cūr Mārcus nōn vēnit?” Lesbia rogāvit.

“Equōs ad rīpam ēgit et iam cūrat. Servōs equīs frūmentum et aquam dare iussit,” Sextus respondit.

“Nunc adest,” Vibia clāmāvit et rogāvit, “Ubi est Aspāsia?”

10 “Aspāsia amīcam habet quam vidēre dēsiderāvit; nam amīca ad Graeciam nunc nāvigat. Dolor Aspāsiae est magnus; nam ad Graeciam cum amīcā nāvigāre vult, sed nōn potest,” Lesbia respondit.

“Fābulam
Vibiae clām
sed Mettiui
erat.”

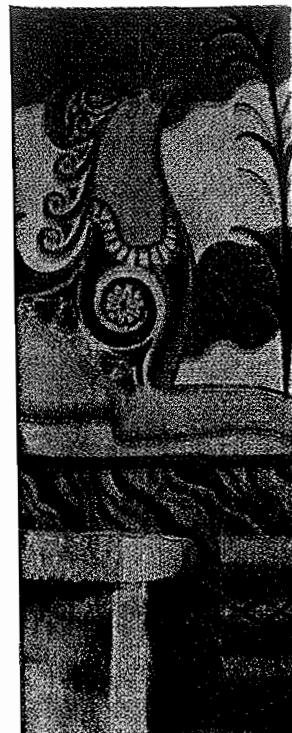
“Fābulās
clāmāvit.

“Audīvist
Mīnōe?” Le

“Fābulam
“Mīnōs c
pellāvērunt
īnsula prop
antīquī sem
strum habeī

“Daedalu
Mīnōs mōn
perīculum e
viās multās

Throne of Kir



“Fābulam Rōmānam quam nārrāvistī amō,” Lesbia Vibiae clāmāvit. “Cavum populum Rōmānum terruit,¹⁵ sed Mettium Curtium nōn terruit. Rōmānus ēgregius erat.”

“Fābulās dē virīs Graecīs libenter audīmus,” Tertia clāmāvit.

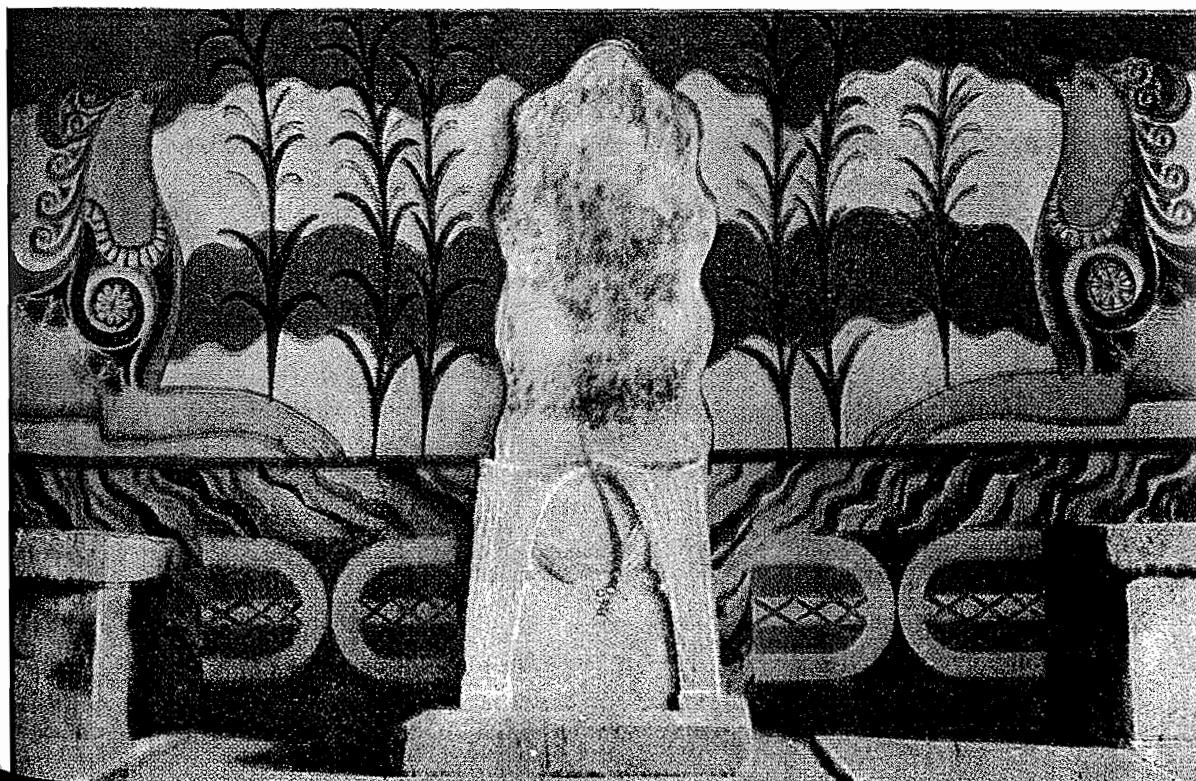
“Audīvistisne fābulam dē virō Thēseō et tyrannō²⁰ Mīnōe?” Lesbia rogāvit.

“Fābulam lēgimus sed nunc audīre volumus.”

“Mīnōs quem Graeci propter iniūriās tyrannum appellāvērunt īnsulam Crētam régit. Crēta est magna īnsula prope Graeciam, cuius silvās pulchrās populī²⁵ antīquī semper laudāvērunt. Mīnōs, rēx Crētae, mōnstrum habet quod Mīnōtaurum appellat.

“Daedalus, vir Graecus, labyrinthum aedificāvit in quō Mīnōs mōnstrum clausit. Pulchrum aedificium erat sed perīculum erat magnum; nam Daedalus in labyrinthō³⁰ viās multās et variās aedificāvit.

Throne of King Minos. Made of stone with seat hollowed out for comfort.





Storage Jars. A corridor of storerooms for the terra cotta jars at the palace in Crete. Note the serpentine decorations or plain bands of clay.

“Populus Crēticus cum Graecis in amīcitiā nōn est; nam Athēniēnsēs necāvērunt¹ Androgeum, rēgis fīlium, quōcum lūsērunt quod in lūdīs Graecis erat victor. Propter iniūriam Mīnōs cōpiās magnās in Graeciam cele-
riter mīsit et cum Athēniēnsib⁹ pugnāvit. Cōpiae Crē-
ticeae Athēniēnsēs vīcērunt.

“Tyrannus Aegeō, rēgī Athēnārum, clāmat, ‘Nunc victōrēs sumus. Ex iniūriis Graecōrum labōrāvimus sed nunc servī Crētae estis.’ Athēniēnsēs igitur Crētae quotannīs² septem³ fīliōs ēgregiōs et septem³ fīliās pul-
chrās dare iubēmus.

“Iam nūntius per oppidum properāvit et populō dē negōtiō nārrāvit. Dolor rēgis et rēgīnae et populī miserī est magnus. Et puellae et puerī miserī mōnstrum horribile timent. Sed Graeci tribūtum lēgērunt et captīvōs ad

¹ killed.

² every year.

³ seven.

ōram et
ad ūram
ubi nāvię

“Ubi
pervēnit,
puerī e-
habitat
iactant.
labyrinth
labyrinth
vidēre p
puellae c
vītam pr

2.

iubeō, iubi
nāvīgō, nā
dolor, dolē
quod
propter, p̄
iniūria, ini
rēx, rēgis,
-tor (suffix)

3.

a. The
The
who con-
met this
bers of
victōria
crept in
words, t
words d-

ōram et in nāvigium dūxērunt. Cūnctus populus igitur ad ūram vēnit et magnō cum dolōre nāvigium spectāvit ubi nāvigāvit; nam victōrēs captīvōs nōn remittunt.

“Ubi nāvigium ad īnsulam cum puerīs puellīisque 50 pervēnit, victōrēs captīvōs ad rēgem dūcunt. Rēx cum puerīs et puellīs ad locum properat ubi Mīnōtaurus habitat et Crēticī captīvōs celeriter in labyrinthum iactant. Propter viās multās et variās captīvī portam labyrinthī iterum invenīre nōn possunt. In mediō igitur 55 labyrinthō exspectant mōnstrum quod audīre sed nōn vidēre possunt. Mīnōtaurus repente venit. Puerī et puellae clāmant et cum Mīnōtaurō pugnant sed celeriter vītam prō patriā dant.”

2.

VOCABULARY

iubeō, iubēre, iussī, iussus, 2	order, command, bid
nāvigō, nāvigāre, 1	sail
dolor, dolōris, m., 3	pain, sorrow, grief
quod	because
propter, prep. with acc.	on account of, by reason of
iniūria, iniūriae, f., 1	wrong, injustice, insult
rēx, rēgis, m., 3	king
-tor (suffix)	one who (does something), the doer

3.

WORD-FAMILY STUDIES

a. The **vic-** (conquer) family:

The root **vic** (conquer) + **tor** (one who) = **victor** (one who conquers), **victor**, **victōris**, m., 3. You have already met this word in your reading as well as two other members of this family, **vincō** and **victōria**. You see that **victōria** is built on the word **victor**. Because an **n** has crept into the present stem of **vincō** and certain other words, the root may not be clearly seen. What English words do you know that belong to this family?

them.

at an
ender,
same
egius,

mpl—

saepe

t.
(grief)

uld =



Theseus and Ariadne—Vase Painting, Fifth Century, B.C. Cupid flies over sleeping Ariadne; Theseus is picking up his sandal; Hermes beckons him to fly.

CHAPTER XXI

I.

DĒ MĪNŌTAURŌ II

“Thēseus erat fīlius Aegeī, rēgis Athēnārum, sed in patriā nōn erat ubi dē Crēticis audīvit. Ad Graeciam igitur celeriter properāvit et rēgī, patrī, repente ita¹ nūntiāvit, ‘Bonum cōnsilium in animō habeō.’

“Pater²: ‘Quid est cōnsilium?’

5

“‘Propter iniūriās rēgis Crēticī Mīnōtaurūm in animō necāre habeō,’ Thēseus respondit. ‘Graecōs fīlium rēgis captīvum legere dēsiderō. Ad īsulam Crētam cum sex³ puerīs et septem puellīs nāvigābō. Rēx Mīnōs lēgātōs in labyrinthum captīvōs iactāre iubēbit. Properābō per viās¹⁰ multās et variās aedificī quod Daedalus aedificāvit. Mīnōtaurūm vidēbō quī in mediō labyrinthō exspectābit et mōnstrum necābō. Negōtium est magnum sed nōn timēbō. Neque labyrinthus neque mōnstrum Thēseum terret. Per cōnsilium quod in animō habeō multōs fīliōs¹⁵

¹ as follows.

² Verb often omitted in expressions of this kind.

³ six.



Theseus and the Minotaur. A wall painting of Theseus and the Minotaur from a house in Herculaneum. The gratitude of the children holding the hand and foot of Theseus is evident. They are happy because Theseus has saved them from the Minotaur that lies dead in the doorway. Note the expression on the face of the old man when he sees the Minotaur.

et filiās Graecōrum servābō. Num semper servī esse volumus? Num Crētam Athēnās semper regere volumus? Num semper rēx Mīnōs filiōs et filiās Graecōrum ad Mīnōtaurum iactābit? Mōnstrum necābō. Estne cōsilium bonum?

“Pater Thēseī erat miser et nōn respondit. Propter dolōrem quoque populō cōsilium nūntiāre nōn potuit. Aegeus Thēseum ad Mīnōtaurum mittere nōn vult, nam fīlium amat et perīculum timet.

“Dēnique⁴ pater cum magnō dolōre respondit. ‘Fīlium neque nāvigāre ad Crētam neque manēre⁵ in Graeciā iubēre possum. Servī semper esse nōn volumus, sed dē vitā fīli timeō. Nam etiam rēx auxiliū captīvō dare nōn potest.’

“Thēseus igitur clāmāvit, ‘Mōnstrum Thēseum nōn necābit. Auxiliū rēgis nōn dēsiderō. In nāvigiō cum sex³ puerīs et septem puellīs nōn ex rīpā flūminis⁶ parvī sed ex ūrā Oceani magnī nāvigābō.’

³ six.

⁴ finally.

⁵ to remain.

⁶ river.

“Nōn iam vēnērunt et spectāvērunt ex nāvigiō puerum nōb

“ ‘Quis es

“ ‘Thēseus taurum necā

“ ‘Vīta vii respondit, ‘s

“ ‘Iam lēgā dūxērunt. S Puerō gladiū servābunt,’ vīdērunt et Thēseus nōn pugnāre in taurō celeri Mīnōtaurū potuit. Vic sed prō pat servāvit.

“Ubi nū Thēseō et m atque deīs s laudant quī

“Magna nam multō Graeciae vi

“Fābulās

“Fābula bo

“immediately

“Nōn iam virī negōtium ēgērunt, sed prope aquam con-vēnērunt et ex ūrā Ōceanī nāvigm magnō cum dolōre³⁵ spectāvērunt. Thēseus, ubi ad īsulam Crētam pervēnit ex nāvigiō ad terram properāvit. Ariadnē, filia rēgis, puerum nōbilem vīdit et statim⁷ Thēseum amāvit.

“‘Quis es?’ celeriter rogāvit. ‘Cūr in oppidō es?’

“‘Thēseus sum, captīvus Graecus, et in animō Mīnō-⁴⁰ taurum necāre habeō.’

“‘Vīta virī quī est in labyrinthō in magnō perīculō est,’ respondit, ‘sed Thēseō propter amīcitiam auxilium dabō.’

“Iam lēgātī ad rēgem septem puerōs et septem puellās dūxērunt. Sed Ariadnē ad portam labyrinthī properāvit.⁴⁵ Puerō gladium et fīlum⁸ dedit. ‘Gladius et fīlum⁸ vītam servābunt,’ nūntiāvit. Lēgātī neque gladium neque fīlum⁸ vīdērunt et statim⁷ captīvōs in labyrinthō clausērunt. Thēseus nōn timet sed ad locum ubi est mōnstrum quōcum pugnāre in animō habet properat. Thēseus cum Mīnō-⁵⁰ taurō celeriter pugnāvit. Gladiō, quem Ariadnē dedit, Mīnōtaurum necāre potuit et fīlō⁸ portam iterum invenīre potuit. Victor Thēseus erat; vītam prō patriā nōn dedit, sed prō patriā vītam multōrum puerōrum et puellārum servāvit.

55

“Ubi nūntius rēgī rēgīnaeque et populō Graecō dē Thēseō et mōnstrō nārrāvit, populus et templī ūrnāmenta atque deīs sacrificia dedit. Parentēs captīvōrum Thēseum laudant quī fīlōs et fīlīas ad patriam remīsit.

“Magna est glōria Thēsei et Ariadnae in multīs terrīs;⁶⁰ nam multōs puellās et puerōs Graecōs servāvērunt et Graeciae victōriam dedērunt.”

“Fābulās Graecās libenter audiō,” clāmat Vibia.
“Fābula bona dē Thēseō est.”

⁷ immediately.

⁸ thread.

9

THESEUS MEETS THE MINOTAUR

Crēta, īinsula nōta, ā Graeciā nōn longē abest. In Crētā labyrinthus clārus ab architectō nōtō, Daedalō, aedificātus erat. Hīc in sēcrētō locō Minōtaurus habitābat. Hoc mōnstrum virōs, fēminās, puerōs, puellās dēvorābat.

Ōlim forte in lūdīs sacrīs filius rēgis Crētae ā virō Athēniēnsī interfectus est.

Populus Crētae dixit, "Factum est malum; itaque necesse erit dare sacrificium. Dī sacrificium hūmānum postulant."

Quotannīs puerī et puellae Athēnārum portābantur ad hunc labyrinthum, ubi ā mōnstrō necābantur. Cum puerī et puellae ad īsulam Crētam nāvigābant, semper vēla nāvis erant ātra.

Thēseus, filius rēgis Athēnārum, juvenis ēgregius et validus, maximē dolēbat.

Dēnique patri suō dixit, "Satis est! Populus puerōs et puellās Minōtaurō dare nōn dēbet. Sum validus; Minōtaurum superābō. Hodiē cum puerīs et puellīs ad Crētam nāvigābō. Priusquam reveniam, vēla nāvis meae mūtābō; nōn jam ātra erunt!"

Quamquam periculum magnum sentiēbat, Thēseus cēterīs cum juvenibus ad Crētam nāvigāvit. Ibi ab Ariadnā, filiā rēgis Crētae, jūtus est. Ea juvenī filum longum dedit. Noctū Thēseus filum ad jānuam labyrinthī sēcrētō alligāvit.

Minōtaurus, ubi Thēseum vidit, juvenem interficere tempāvit. Thēseus autem erat parātus; gladiō mōnstrum necāvit. Deinde jānuam obscūram labyrinthī filō facile invēnit. Sine periculō juvenēs cēterī liberātī sunt.

Tum Thēseus cēterīs cum comitibus celerrimē nāvem cōncendērunt. Jam ad Graeciam nāvigāvērunt.

Quamquam puellae puerīque servātī erant, tamen vēla nāvis ātra manēbant. Thēseus memoriā nōn tenēbat ea quae patri ōlim prōmiserat. Pater vidēns vēla ātra sē interfēcit et Thēseus jam appellātus rēx est.

lūdus, -ī M., game, sport • **quotannīs** yearly • **juvenis,** **juvenis** M., young man • **filum, -ī** N., thread • **alligō,** **-āre, -āvī, -ātum** tie or fasten (to)

Vesta

Initiō dea Vesta in Olympō habitābat, sed maesta erat quod dī deaeque saepe inter sē^o disputābant. Vesta pācem^o amābat; itaque in terram dēscendere cupiēbat.

Dēnique Vesta dixit, "Incolae terrae flammās habent, sed ārās nōn habent."⁵

Juppiter respondit, "Ad terram tē mittam; eris dea flammārum sacrārum. Incolae multārum terrārum ārās tuās aedificābunt et cūrābunt. Virī flammās ab āris tuīs ad terrās novās portābunt. Flammae ab āris Vestae semper ascendent."

Tum Vesta ad terram dēscendit. Multōs post annōs in-¹⁰ colae Ītaliae urbem Rōmam aedificāvērunt. Mediā in urbe erat magnum templum deae Vestae. Prīmō flammae sacrae in ārā semper ārdēbant. Posteā autem Rōmānī āram nōn cūrābant; nōn jam flammae ab ārā Vestae ascendēbant.

Dea Vesta īrāta fuit. "Cūr meās flammās nōn custōdītis?"¹⁵ rogāvit. "Flammae semper in magnā ārā ārdēre dēbent. Sī flammās diligenter custōdiētis, tūta semper erit Rōma; aliter dī Rōmānōs pūnient."

Rōmānī respondērunt, "Puellās dēligēmus, quās^o 'Virginēs Vestālēs' nōminābimus. Noctū atque interdiū Virginēs²⁰ Vestālēs flammās sacrās custōdient; magnam āram cūrābunt. In templō Vestae flammae semper ārdēbunt."

Posteā Rōmānī semper flammās ab ārā Vestae ad aedificium novum portābant. In focō aedificiī novī flammās sacrās pōnēbant; dea focī erat Vesta.²⁵

^oin'ter sē with each other (among themselves) ^o pā'cem (acc. sing.) peace ^o quās (acc. pl.) F., whom

*aedifi'cium, -ī	N., building, edifice
*me'dius, -a, -um	mid; middle of
*sacer, -cra, -crum	holy, sacred
tū'tus, -a, -um	safe, secure
*ār'deō, -ēre, ār'si	burn, glow
dē'ligō, -ere, -lē'gi	pick, choose
*custō'diō, -īre, -ī'vi	guard, watch
a'liter	otherwise
*diligen'ter	carefully
sī	if



Vulcan works on Achilles' shield, while a workman completes the helmet.

XVII

VULCAN

Vulcānus est deus perītus. Magnā cum cūrā rēgiās splen-didās deōrum deārumque in Olympō aedificāvit. Rēgiae erant aureae; jānuae rēgiārum erant aureae. Ā fenestrīs apertīs rēgiārum dī Olympī terrās et aquās orbis[°] terrārum vidēre poterant.

5

In summō Olympō erat magna rēgia Jovis.[°] In rēgiā Vulcānus splendidum ātrium aedificāvit; hūc Juppiter concilium convocābat. In ātriō erant magnae urnae; urnae gemmīs erant adōrnātae.

In Olympō Vulcānus fulmina[°] Jovis, galeās aureās, scūta 10

[°]or'bis terrā'rūm of the world (of the circle of lands) • Jo'vis
(gen.) of Jupiter • ful'mina (acc. pl.) thunderbolts

splendida, hastās validās faciēbat.^o Aliis quoque deīs arma Vulcānus dabat. Juppiter irātus Vulcānum vocāvit.

"Bene labōrāvistī, Vulcāne, sed inimicōs meōs jūvisti!" dixit rēx deōrum. "Quod inimicīs meīs arma dedistī, tē dē Olympō jactābō."

15

Mox Vulcānus miser ad terram cadēbat.^o Post multās hōrās in īsulam Siciliam pervēnit.^o In Siciliā est Aetna alta. Aetna flammās perpetuās ēmittit.^o

Vulcānus flammās Aetnae spectāvit et dixit, "In Aetnā meam incūdem^o habēbō. Dōna pulchra atque arma bellī 20 facere^o poterō; erō amīcus incolārum terrae."

Incolae Ītaliae flammās Aetnae saepe vidēre possunt, quod Sicilia Ītaliae propinqua est.

"Hodiē flammae Aetnae sunt clārae," dicunt. "Vulcānus incūde^o labōrat. Vulcānus est amīcus noster."

25

^o**faciē'bat** used to make • **cadē'bat** was falling • **pervē'-nit** came (to) • **ēmit'tit*** sends forth • **incū'dem** (acc. sing.); **incū'de** (abl. sing.) anvil • **fa'cere** to make

¹cū'ra, -ae	F., care
²ga'lea, -ae	F., helmet
hō'ra, -ae	F., hour
*ā'trium, -ī	N., hall, main room, atrium
scū'tum, -ī	N., shield
*adōrnā'tus, -a, -um	decorated, adorned
inimī'cus, -a, -um	unfriendly; M. (as noun), enemy
peri'tus, -a, -um	skilled, experienced
*va'lidus, -a, -um	strong, powerful; well
aedi'ficō, -āre, -ā'vi	build, construct
*con'vecō, -āre, -ā'vi	summon, call together
jac'tō, -āre, -ā'vi	hurl, throw, cast
be'ne	well; (with labōrō), work hard
hūc	here; to this place

¹Beginning with the vocabulary of this lesson, the labels "Nouns," "Adjectives," "Verbs," etc. are omitted, although words are still grouped according to parts of speech.

²Hereafter, except for accented syllables, the syllabication of words is not indicated in lesson vocabularies.

Supplementary Story

SOME FABLES OF AESOP

Andronīcus paedagōgus nōn semper līberīs fābulās dē deīs hērōibusque¹ nārrāvit. Saepe eīs fābulās brevēs sed nōtissimās ēgregiī scriptōris² Graecī, Aesōpī,³ nārrābat.

"Habitābat quondam in agrō," Andronīcus nārrāvit, "rāna⁴ cum suīs decem filiīs. Laetissima erat. Tum forte⁵ bovem⁶ magnam vīdit quae quoque in agrō erat. 'Sumne ego,' rāna filiīs inquit dum sē īflat,⁷ 'tam magna ut illa bōs?' 'Minimē, māter,' filiī respondērunt. Tum rāna sē majōre nīsū⁸ īflāvit et quaesīvit: 'Nōnne jam sum tam magna ut illa bōs?' 'Minimē, māter,' filiī respondērunt. Tandem rāna maximō nīsū sē īflāvit et subitō tōtum corpus rūpit.⁹

"Neque rānae neque hominēs, liberī," inquit Andronīcus, "cupere dēbent majōrēs esse quam eīs nātūrā licet."

"Erat quoque," ita Andronīcus nārrāvit, "canis quīdam¹⁰ quī trāns pontem ambulābat dum os¹¹ magnum ūre suō¹² portat. Tum forte in aquam spectat et, ut ipse putat, canem alterum¹³ videt quī quoque os magnum portat. Canis cupidus illud os quoque habēre cupit. Itaque dum os falsum¹⁴ rapit,¹⁵ suum āmittit."

"Hōc modō, liberī," inquit Andronīcus, "eī quī cupiditātē¹⁶ omnia habēre cupiunt etiam ea quae habent saepe āmittunt."

[NOTES] 1. *hērōs, hērōis* (*m.*), hero. 2. *scriptor, -ōris* (*m.*), writer. 3. *Aesōpus, -ī* (*m.*), Aesop. 4. *rāna, -ae* (*f.*), frog. 5. *forte* (*adv.*), by chance. 6. *bōs, bovis* (*f.*), cow. 7. *īflō, -āre*, to puff up. 8. *majōre nīsū*, with greater force. 9. *rumpō, -ere, rūptī, ruptus*, burst. 10. *canis (-is) quīdam*, a certain dog. 11. *os, ossis* (*n.*), bone. 12. *ūre suō*, in his mouth. 13. *alter, -a, -um*, a second. 14. *falsus, -a, -um*, false. 15. *rapio, -ere, rapuī, raptus*, snatch. 16. *cupiditās, -ātis* (*f.*), greed.

"

1. Can you tell the two fables of the frog and the dog? 2. What lesson does each teach?

- luna** Mox lūna erit clāra.
Tullia. Spectāte! Nūllae nūbēs sunt īn caelō!
Anna. Vidēte! Nunc lūna et stellae sunt clārae.
Tullia. Lūnam clāram et stellās amō clārās! Nārrā nōbīs,^o
 Clāra, dē lūnā.¹⁰
- Clāra.** Lūna, Tullia, est dea pulchra. Dea lūnae est Diāna.
 Diāna sagittās habet; radii^o lūnae sunt sagittae Diānae.
 Sagittae Diānae sunt clārae.
- Tullia.** Cūr interdiū lūnam nōn vidēmus?
Clāra. Noctū Diāna in caelō habitat, sed interdiū in terrā¹⁵
 ambulat. Diāna, dea lūnae, silvārum quoque est dea.
 Diāna silvās obscūrās et bēstiās silvārum amat.
- Anna.** Nārrā nōbīs dē stellis. Ambulantne stellae quoque
 in terrā, amita?
- Clāra.** Minimē. Stellae semper manent in caelō.²⁰
- Tullia.** Diāna sagittās habet. Habentne stellae sagittās?
Clāra. Minimē. Stellae nōn sunt deae; sunt gemmae Diānae.
Anna et Tullia (ad fenestram). Tuāe gemmae sunt clārae,
 dea lūnae! Spectāte nōs,^o stellae clārae! Spectā nōs,
 Diāna pulchra!²⁵

^o**ra'di i** (nom. pl.) rays • **nō'bīs** (dat. pl.) us, to us • **nōs**
 (acc. pl.) us

labōrō
nārrō

stant.

.e. Sed

5

ber p̄m
the sky

Nouns	
pu el'la, -ae	F., girl
sa git'ta, -ae	F., arrow
Adjective	
*nūl'la	no, none
Verbs	
stō, -āre	stand, stand still
ma'ne ū, -ēre	stay, remain
se'de ū, -ēre	sit
Adverbs	
in ter'di ū	by day, in the daytime
*noc'tū	by night, at night
Preposition	
+ad	at, near

⁺Latin words which have occurred in earlier vocabularies and appear again with a new meaning or function bear the symbol (+).

S C R A M B L E D S E N T E N C E S Unscramble the words to make sentences, and translate. Watch word endings. They make the meaning of a Latin sentence clear, regardless of word order.

- 1 aquam lacūnae habent bonam nōn parvae multae.
- 2 saepe lacūnae est aqua quiēta.
- 3 saepe in bēstiās silvā vidēbat Diāna.
- 4 necābant vāstābant et urbēs Graeciae incolās interdum pīrātæ.

VII

THE ANT AND THE GRASSHOPPER

In parvā casā prope magnam silvam formīca^o impigra habitābat. Aestāte formīca labōrābat et cibum^o in casam portābat. Laeta erat, sed nōn cantābat.^o

Prope casam formīcae impigrae cicāda^o pigra habitābat. Formīca impigra pigram cicādam monēbat, sed cicāda nōn labōrābat; semper cantābat. Hieme formīca cibum habēbat; cicāda cibum nōn habēbat.

Ōlim, ut fābula est, cicāda misera parvam casam formīcae videt. Ad casam volat; jānuam pulsat.^o Formīca domī^o est, sed jānuam nōn aperit.^o Per fenestram formīca cicādam spectat.

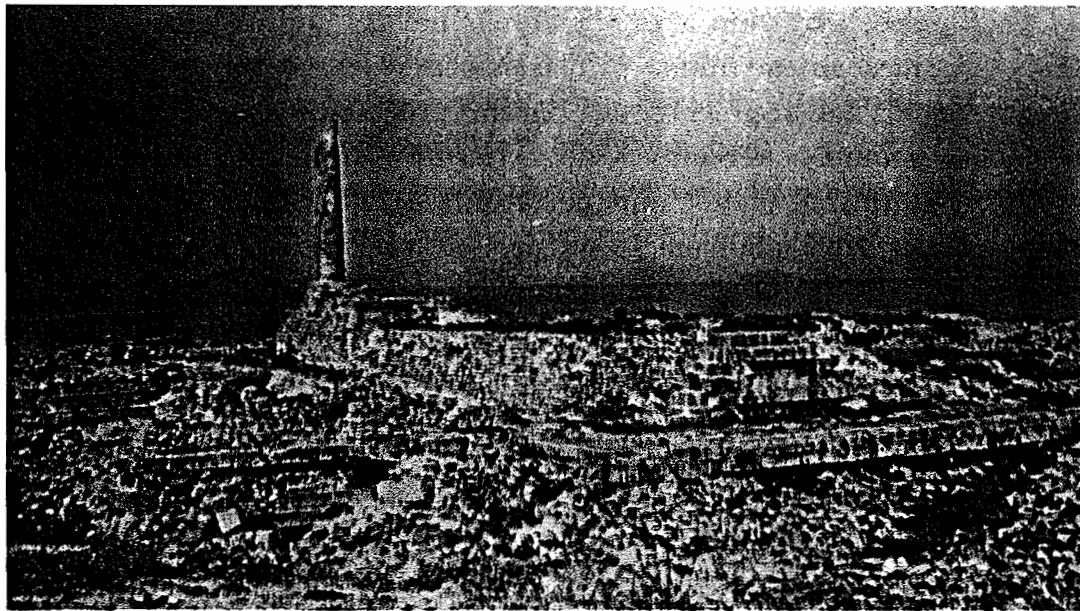
Misera cicāda jānuam iterum pulsat et clāmat, "Tū¹ cibum habēs; ego¹ cibum nōn habeō; cibum ūrō."

Per fenestram formīca clāmat, "Tū pigra es! Aestāte ego labōrō; aestāte tū nōn labōrās. Formīcae sunt impigrae; nōs¹ labōrāmus aestāte; hieme cibum nōs habēmus. Cicādae

[°]for mī'ca, -ae F., ant • ci'bum (acc. sing.) food • can'tō,
-āre sing • ci cā'da, -ae F., cicada, grasshopper • pul'sō,
-āre beat, knock (on) • do'mī at home • nōn a'pe rit
does not open

¹Latin verbs with first- or second-person endings usually do not have the pronoun subject expressed. Here the pronouns **tū**, **ego**, **nōs**, **vōs** are used for emphasis. How can you tell which is which? There are clues to help you translate them correctly as "I," "you," or "we."

A sense
shrimp, c



The island of Aegina now shows no evidence of having been peopled by ants.

XXXI

PEOPLE FOR A KING

Rēx Aeacus erat vir bonus; semper populum suum^o juvāre dēsiderābat. Populus Aeacum benignum amābat et laudābat. Incolae rēgnī, quamquam minimam pecūniam habēbant, tamen bene labōrābant et laetī erant.

Subitō magna pestilentia terram invāsit. Incolae aegrī in agrīs labōrāre nōn jam poterant. Dēnique pestilentia magna virōs, fēminās, puerōs puellāsque occidit. Oppida rēgnī incolās nōn jam habēbant.

Aeacus benignus multum dolēbat. Sine morā ad templum Jovis prōcessit.

Ante āram ita ūrāvit, "O Juppiter, magna pestilentia populum meum dēlēvit. Incolās rēgnī meī āmīsl. Aut dā mihi populum novum aut interfice mē quoque!"

Prope templum erat altissima quercus.^o Multae formīcae in rāmīs erant; cibum portābant. Aeacus formīcas diū

^osu'um his (own) • quer'cus (nom. sing.); F., oak

10

spectāvit, tum dixit, "Quercus incolās multōs habet! Oppida mea autem nūllōs incolās habent."

Tum rēx lentē ad rēgiam prōcessit. Noctū Aeacus in somniō quercum^o vīdit. Iterum formicās vīdit, sed jam formicāe cibum nōn portābant; ā rāmīs quercūs^o cadēbant. ²⁰ In terrā nōn jam formicāe, sed virī et fēminaē erant.

Postridiē rēx sonum novum audīvit et statim ē rēgiā pro-
perāvit. Ante tēctum multi virī et multae fēminaē clāmā-
vērunt, "Erimus tuī incolae novī. Rēx noster eris!"

^o**quer'cum** (acc. sing.); **quer'cūs** (gen. sing.) oak

formī'ca, -ae	F., ant
som'nium, -ī	N., dream
tēc'tum, -ī	N., roof; dwelling, house
dē'leō, -ēre, -ē'vī	destroy
āmit'ō, -ere, -mī'sī	lose, let go
ca'dō, -ere, ce'cidī	fall
*invā'dō, -ere, -vā'sī	enter, invade
occī'dō, -ere, -cī'dī	cut down, kill
+mul'tum	much, deeply
postri'diē	the next day
ta'men	nevertheless, still

S U M M A R Y A N D R E V I E W O F V E R B S I N P E R F E C T T E N S E according to patterns of perfect stems described on pages 118-119.

1) Perfect ending in **-vī**

- I **portāvī** (**portō**) and most other Conjugation I verbs
- II **dēlēvī** (**dēleō**)
- III **cupivī** (**cupiō**); **cognōvī** (**cognōscō**)
- IV **audivī** (**audiō**); **custōdīvī** (**custōdiō**);
dormivī (**dormiō**); **pūnivī** (**pūniō**)

2) Perfect ending in **-uī**

- II **appāruī** (**appāreō**); **habuī** (**habeō**); **monuī** (**moneō**);
pertinuī (**pertineō**); **timuī** (**timeō**); **valuī** (**valeō**)
- III **posuī** (**pōnō**)
- IV **aperuī** (**aperiō**)

XXVI

THE MAGIC SHIELD

Per multōs annōs Numa, rēx secundus, Rōmam regēbat.
Numa erat vir bonus.

Ōlim Numa dīxit, "Deus Mārs est amīcus populi Rōmānī.
Aedificābimus magnum templum pulcherrimum."

Templum novum erat deō grātum et Mārs populū saepe 5
juvābat. Ōlim autem erat pestilentia magna in Ītaliā. Numa
dolēbat, quod multī incolae Rōmae aegerrimī erant.

Tum agricola bonus ad rēgiam vēnit; scūtum novum portā-
bat. Numae dīxit, "Hodiē in meō agrō labōrābam. Subitō
clārissimam flammam in caelō vīdī; magnum sonum audīvī; 10
prope mē in agrō scūtum clārissimum vīdī."

Tum agricola Numae scūtum mōnstrāvit. Subitō vōx^o dē
caelō clāmāvit, "Sum deus Mārs! Servā scūtum diligenter;
ita pestilentia nōn erit in terrā tuā!"

Numa statim virōs ēgregiōs convocāvit. Scūtum mōnstrā- 15
vit et dīxit, "Scūtum ex caelō vēnit; scūtum servāre dēbēmus.
Sī scūtum servābimus, scūtum nōs servābit. Ita incolae
aegrī iterum validī erunt; pestilentia in terrā nōn erit."

Virī ēgregiī autem rogāvērunt, "Ubi scūtum erit tūtum?"

"Cēlābimus scūtum," Numa respondit. "Ūndecim^o scūta 20
faciēmus. Scūta nova et scūtum magicum in locō tūtō
pōnēmus."

Itaque ūndecim scūta nova virī fēcērunt. Numa scūtum
magicum inter ūndecim scūta nova cēlāvit. Nōn jam erat
pestilentia in Ītaliā. Scūtum magicum erat tūtissimum. 25

^ovōx (nom. sing.) voice • ūn'decim eleven

so'nus, -ī	M., sound
*secun'dus, -a, -um	second
do'leō, -ēre, -ui	grieve, suffer

THE SUPERLATIVE OF ADJECTIVES An
adjective describes or qualifies a noun. This description or
quality may vary in degree.