

INTRODUCTION TO LATIN

A BEGINNING LATIN READER

# ROME AND BEYOND



ADAPTED BY MARY HAMIL GILBERT, MEGAN ELENA BOWEN, AND  
KELLY E. RYAN FROM

**[HTTPS://ROMEANDBEYONDLATIN.COM/](https://romeandbeyondlatin.com/)**

LICENSED UNDER A CREATIVE COMMONS ATTRIBUTION-NONCOMMERCIAL-SHAREALIKE 4.0 INTERNATIONAL  
LICENSE.



# SALVETE!

**WELCOME TO ROME AND BEYOND.**

This curriculum is designed to guide students through the fundamentals of Latin grammar, encourage the development of a strong working vocabulary, and introduce a wide variety of Roman authors, literary characters, and historical figures who lived between the 1st century BCE and 5th century CE and hailed from all over the Empire.





## DESCRIPTION OF CONTENTS

### FĀBULA AELIAE (AELIA'S STORY)

A continuous story about a fictional young woman named Aelia who lives in ancient Carthage around 200 CE. The narrative depicts aspects of ancient daily life, but it is not based on a particular ancient text.

### LITTERAE (PASSAGES)

Short passages adapted from ancient Latin texts that expand on the Unit theme. These texts have been chosen in part to amplify ancient voices that have traditionally been ignored, or even actively suppressed.

### NOTAE (NOTES)

Notes attached to the **Fabula Aeliae** and **Litterae** that provide help with unfamiliar vocabulary, difficult grammar, and new people, places, and historical events.

### PASSIO PERPETUAE (THE PASSION OF PERPETUA)

This is a lightly adapted version of the prison diary written by Vibia Perpetua during the weeks leading up to her death in 203 CE. Her diary is the earliest extant piece of continuous Latin prose written by a woman.

### COMMON ABBREVIATIONS

*n.b.* - *Nota bene* (Take note)

*e.g.* - *exempli gratiā* (for example)

*i.e.* - *id est* (that is, to clarify)

*cf.* - *cōnfer* (compare, consider)

---

# UNIT ONE

## HOUSEHOLD



### Grammatical Concepts

#### Names of cases

Nominative, Genitive, Dative, Accusative, Ablative

#### Nouns

1st Declension

2nd Declension

3rd Declension

#### Present Active Verbs

#### Perfect Active Verbs

#### Imperative Mood

*sum, esse, fuī, futūrum*

*possum, posse, potuī*

*eō, ire, iī, itum*

#### Infinitives

Complementary

Indirect Statement



---

# UNIT ONE

## FABULA AELIAE



### Passage Contents

#### 1.1 Salvē, Aelia!

Hi, Aelia!

#### 1.2 Salvē, Apollōnī!

Hi, Apollonius!

#### 1.3 Salvē, Hilāriāne!

Hi, Hilarianus!

#### 1.4 Salvē, Monica!

Hi, Monica!

#### 1.5 Salvē, Sophrōnī!

Hi, Sophronius!

#### 1.6 Salvē, Melissa!

Hi, Melissa!

---

# 1.1 SALVĒ, AELIA!

Salvēte, nōmen mihi est Aelia. Fīlia Publīi Aeliī Hilāriānī sum. Pater mihi est prōcūrātor Africae. Carthāgo in Africā est urbs mihi. Frātre[m] habeō, sed sorōrēs nōn habeō; Apollōnius est nōmen frātrī. Paedagōgum habēmus; nōmen paedagōgō est Sophrōnius. Sophrōnius meum amōrem sapientiae intellegit, sed īram habet sī umquam in studiīs errō. Post studia lanam faciō cum mātrem et sacra prō deīs dō.

## 1.1 NOTAE

**mihi:** "my" (**nomen mihi est** = "my name is")

**Aelia:** "Aelia" (**Aelia, -ae f.** - Aelia)

**Publīi Aeliī Hilāriānī:** "Publius Aelius Hilāriānus" (Roman names decline like any other noun; this name is a second declension noun in the genitive case.)

**prōcūrātor:** "governor"

**Carthāgo:** "Carthage" (**Carthāgo, Carthāginis f.** - Carthage)

**sapientium:** "wise" (**sapiēns, sapientis m./f.** - wise )

**Sophrōnius:** "Sophrōnius" (**Sophrōnius, -ī m.** - Sophrōnius)

**Apollōnius:** "Apollōnius" (**Apollōnius, -ī m.** - Apollōnius)

**faciō:** "I make"



---

## 1.2 SALVĒ, APOLLŌNĪ!

Nōmen mihi est Publius Aelius Apollōnius. Fīlius sum Publiī Aeliī Hilāriānī et frāter Aeliae. Sophrōnius est et paedagōgus mihi; mē litterās scribere et studēre Hannibalem Barcam iubet. Studia numquam amāvī, sed Hannibalem amō quia dūxit exercitum sicut pater. Et ego quondam dūcere exercitum cupiō.

### 1.2 NOTAE

**mē:** "me"

**Hannibale Barca:** Hannibal was a famous Carthaginian general.

**exercitum:** "army"

**dūxit:** "he led" (**dūcō, dūcere, dūxī, ductum** - to lead)

**sicut:** "like"

---

## 1.3 SALVĒ, HILĀRIĀNE!

Nōmen mihi est Publius Aelius Hilāriānus; prōcūrātor sum Africae et paterfamilias. Nōmen uxori mihi est Monica. Liberōs habēmus, filium filiāque. Fīlia studia amat, sed filius studēre nōn cupit. Familia uxōris dīvitiās habet et multōs deōs alienōs; nam Monica Maura est. Itaque egō familiae deōs Romanōs, Africanōs, et maximē gentem Septimiam colimus.

### 1.3 NOTAE

**prōcūrātor:** "governor"

**pater familias:** "head of the household" (lit. "father of the family," the pater familias had complete authority over his children, wife, and enslaved people)

**Monica:** "Monica" (**Monica, -ae f.** is a traditional Berber name.)

**Maura:** "Moorish, Berber, native African"

**multōs...aliēnōs:** "many...foreign" (modifies **deōs**)

**Rōmānōs:** Rōmānus, -a, -um - "Roman" (modifies **deōs**)

**colimus:** "we worship" (**colō, colere, coluī, cultum** - worship, cultivate)

**maximē:** adverb. - especially

**gentem Septimiam:** "The Septimian gens" or "the imperial family" (Septimius Severus was the first Roman Emperor from Africa.)



---

## 1.4 SALVĒ, MONICA!

Nōmen mihi est Monica et uxor sum Publī Aeliī Hilāriānī. Gens mihi nōn ex Ītaliā, ut gens virī, sed ex Africā. Mater sum Apollōnī Aeliaeque. Studia liberōrum sunt mihi magnī momentī. Sed nunc infirma sum. Itaque sacra prō deīs et gente Septimiā saepe dō.

### 1.4 NOTAE

**ut:** "like"

**Africāna:** "African" (**Africanus, -a, -um** - African)

**magnī momentī:** "of great importance"

**faciō:** "I make" (**faciō, facere, fēcī, factum** - to make, do)

**infirma:** "sick"

---

## 1.5 SALVĒ, SOPHRŌNĪ!

Nōmen mihi est Sophrōnius et sum servus. Natus sum in oppidō prope Hēraclēam Ponticam. Pater prō pecūniā mē in servitium vendidit. Ita vita fuit dura; nam post hoc familiam mihi numquam vīdī. Nunc autem sum paedagōgus liberōrum prōcūrātoris Africae. Sī umquam liberī studia nōn intellegunt, dominus mē castīgat. Sed sī studia bene intellegunt, dominus mihi pecūniam dat. Quondam meam terram rursus vidēre cupiō.

### 1.5 NOTAE

**Natus sum:** "I was born"

**prope:** near (+ acc.)

**Hēraclēa Pontica:** Heraclea Pontica is a city in Bithynia in Asia Minor.

**in servitium vendidit:** "sold into slavery"

**vita, -ae. f.** - life

**dura:** "hard" (**durus, -a, -um** - hard)

**hoc:** "this"

**rursus:** "again"

**castīgat:** "he punishes" **castigō, -āre, -āvī, -ātum** - to punish



---

## 1.6 SALVĒ, MELISSA!

Nōmen mihi est Melissa; et sum ancilla. Māter erat etiam ancilla, sed pater mihi est Hilāriānus. Nūtrix fuī Aeliae Apollōniīque. Nunc autem cum dominā lanam faciō et etiam aliās ancillās lanam facere iubeō. Sī lanam multam facimus, domina mihi pecūniam dat. Quondam libertātem liberīs et mihi divitiās habēre cupiō.

### 1.6 NOTAE

**nūtrix, -īcis f.** -nurse, wet-nurse

**faciō:** "I make" (**faciō, facere, fēcī, factum** - to make, do)  
aliās "the other" (**aliās ancillās** = the other female slaves)

**multam:** "much, a lot of" (adjective modifying *lanam* = "a lot of wool")

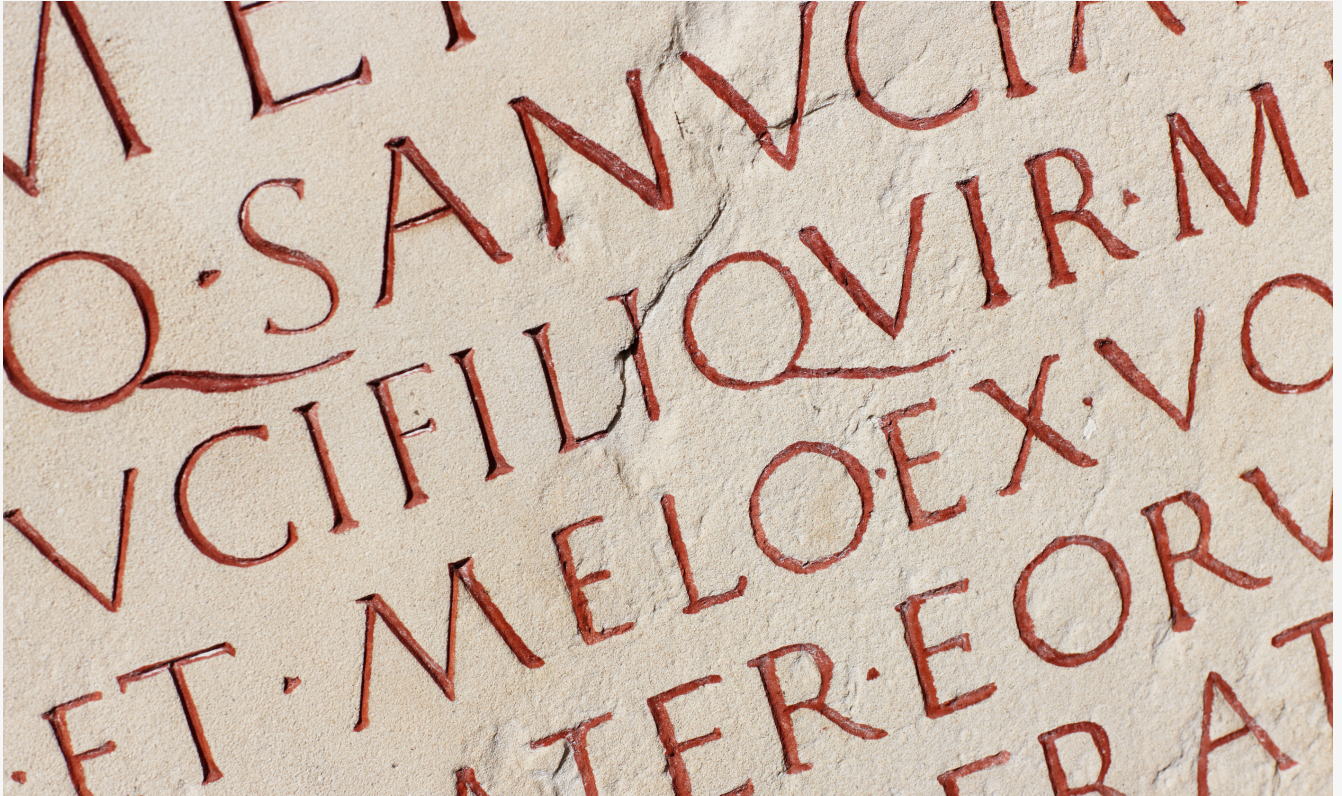
**mihi:** "to me" (dative of ego "I")

**libertātem:** "freedom" (libertās, libertātis f. -freedom)

---

# UNIT ONE

## LITTERAE



### Passage Contents

#### 1.1 "These are my Jewels"

Adapted From Valerius Maximus, *Facta et Dicta Memorabilia* 4.4

#### 1.2 "Claudia Made Wool"

Adapted from CIL 6.15346 (=CIL 01.01211)

#### 1.3 "A Prostitute Reunites her Lover with his Wife"

Adapted from Terence, *Hecyra* 834-40

# 1.1 “THESE ARE MY JEWELS”

## ADAPTED VALERIUS MAXIMUS FACTA ET DICTA MEMORABILIA 4.4

This excerpt features an anecdote about Cornelia, a highly-educated woman who became a model Roman matron. Her sons are the famous politicians, Tiberius Sempronius Gracchus and Gaius Sempronius Gracchus, known as the Gracchi brothers. In this passage Cornelia responds to a friend's wealth with characteristic wit and frugality.

Cornēlia, Gracchōrum māter, intellēxit ornāmenta vera mātribus esse nōn dīvitias sed līberōs. Quondam amīca adīt domum Cornēliae et ornāmenta sua pulcherrīma Cornēliae ostendit. Sed Cornēlia, cum līberī domum ex studiīs rediērunt, līberōs feminae ostendit et dīxit: “haec sunt ornāmenta mea.”

## 1.1 NOTAE

**Cornēlia:** “Cornelia”

**vera:** “true” (**verus, -a, -um** - true)

**ornāmenta sua pulcherrima:** “her most beautiful jewels” (**ornāmentum, -ī n.** - jewelry, ornament)

**cum:** when

**haec:** “these”

**mea:** “my”



Marble relief of Mother Earth from the Ara Pacis (Ara Pacis Museum, 13 - 9 BCE)

## 1.2 “CLAUDIA MADE WOOL”

### ADAPTED FROM CIL 6.15346 (=CIL 01.01211)

Roman funerary monuments “speak” to people as they pass to call their attention to the deceased. When a passerby stops to read the monument, the deceased person’s memory is kept alive. In this epitaph, Claudia is praised for traditional female virtues: children, wool making, and witty conversation. You can see what the original inscription looked like in the drawing at the bottom of this page.

Amīce, stā et lēge.

Hīc est sepulcrum nōn ita pulchrum fēminae pulchrae.

Nōmen eī Claudia fuit.

Unum virum amāvit. Filiōs duōs habuit:

Alter in terrā adest; alter sub terrā subīit.

Sermōne lepidō domum servāvit.

Lanam fēcit. Dixī. Abī.”

## 1.2. NOTAE

**stā:** “stand” (**stō, stāre, stetī, stātum** - to stand)

**lēge:** “read” (**legō, legere, lēgī, lēctum** - to read)

**hīc:** “here”

**sepulcrum:** “tomb” (sepulcrum, -ī n. - tomb)

**pulchrum:** “beautiful” (**pulcher, pulchra, pulchrum** - beautiful (with sepulcrum; **pulchrae** with feminae)

**eī:** “to her” (dat.)

**unum:** “one” (modifies **virum**)

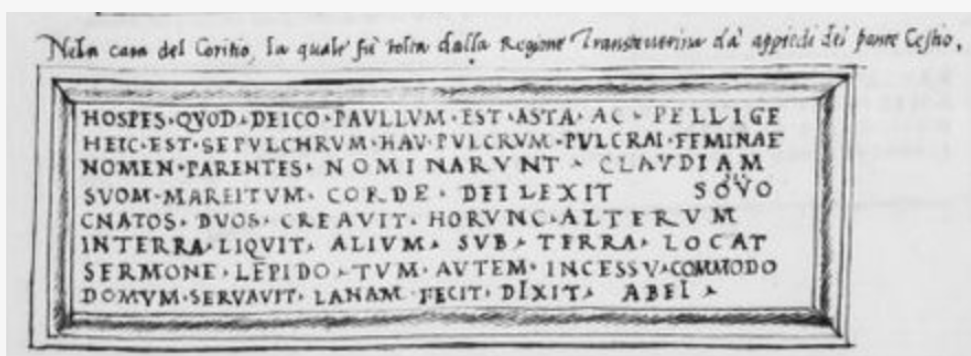
**duōs:** “two” (modifies **filiōs**)

**alter... alter:** “the one... the other”

**lepidō:** “witty” (modifies **sermōne**)

**servāvit:** “she guarded” (servo, servāre, servavī, servātum - to guard, watch over)

**fēcit:** “made” (**faciō, facere, fēcī, factum** - to make)





# 1.3 A PROSTITUTE REUNITES HER LOVER WITH HIS WIFE

## ADAPTED FROM TERENCE HECYRA 834-40

Publius Terentius Afer (185/195 - 159? BCE) wrote situational comedies (six are extant) that feature slaves, prostitutes, eunuchs, and other members of the Roman household. Born a slave in North Africa, he was purchased by a Roman senator and eventually freed due to his literary abilities. A fragment from a lost play may speak to his experience as a slave / freedman: "I am human; I consider nothing human foreign to me" (*Homo sum, humani nihil a mē alienum putō*). In this passage a prostitute (likely a slave) boasts that she has reunited her lover with his wife

Beata sum quia meus amātor propter mē beatus est. Propter mē uxorem suam amat. Multae meretrīcēs id nōn faciunt; nam, nōn est bonum nōbis sī amātor uxōrem amat. Sed ego propter pecūniam mala numquam faciam. Dum is vir erat cum mē, intellēxī eum esse bonum et tenerum. Mātrimōnium eius vēnit incommode mihi; At necesse est multa incommoda fēre prō virō bonō.

## 1.3 NOTAE

**beata / beatus:** "happy"

**amātor, amātōris m.** - lover

**merētrix, meretrīcis f.** - prostitute

**bonum / bonō:** "good"

**dum** - while

**mala:** "bad things"

**mātrimōnium, -ī n.** - marriage

**incommode:** "inconveniently," "at a bad time"

**multa incommoda:** "many inconvenient things"

**necesse est:** "it is necessary"

**ferre:** "to bear," "to endure"



Pompeii Fresco of couple from the House of the Centurion (Pompeii, 1st cent. CE)



---

# UNIT TWO

## RELIGION



### Grammatical Concepts

#### **Present System**

Imperfect Active Verbs

Future Active Verbs

#### **Adjectives**

2-1-2 Declension Adjectives

3rd Declension Adjectives

#### **Pronouns**

Personal pronouns

Reflexive pronouns

*N.b.* The Notae will no longer provide a translation of an unfamiliar word, but the complete vocabulary entry.

---

# UNIT TWO

## FABULA AELIAE



### Passage Contents

#### 2.1 Hilāriānus Lārēs colit.

Hilarianus worships the Lares.

#### 2.2 Familia ad Mātrōnālia it.

The family attends the Matronalia festival.

#### 2.3 Sophrōnius deum suum colit.

Sophronius worships his god.

---

## 2.1 HILĀRIĀNUS LĀRĒS COLIT.

Gens Hilāriānī cum familiā in magnā villā vivēbat. Intrā villam fuērunt multae cellae et hortus ingens cum fonte. Per portam ā tergō, servī semper cēdēbant et perveniēbant. Erat in domō Romanā parva aedēs cum imāginibus sacrīs deōrum. Romanī vocābant deōs Lārēs. Lārēs domum familiamque in salūte tenent. Kalendīs ante lūcem Hilāriānus eīs sacra magna dabat, sed etiam Lārēs precibus quotīdiē colēbat. Lucernam cum flammā tenuit et ad Larārium accēssit. Dōna parva deīs dedit; inde verbīs sanctīs orāvit: "Salvēte, Lārēs. Vobīs dō panem; itaque dāte bona mihi et domō meae. Dāte familiae nostrae salūtem et felicitātem in omnibus.

### 2.1 NOTAE

**villa, -ae f.** - villa, country-house

**cella, -ae f.** - room

**hortus, -ī m.** - garden

**Lārēs, Lārium m. pl.** - Lares (Roman household gods)

**Kalendīs** - "on the Kalends" (the Kalends is the first day of the month on the Roman calendar)

**eīs** - "to them" (dat. pl. m.)

**quotīdiē** - daily

**lucerna, -ae f.** - lamp

**Larārium, -ī n.** - Lararium (shrine to the Lares)

**verbīs sanctīs** - "with sacred words" (ablative of means)

**Vobīs** - "To you (all)"

**pānis, -is, m.** - bread

**mihi** - "to me"

**nostrae** - "our" (modifies "familiae")

**felicitās, felicitātis f.** - good-fortune

**in omnibus** - "in all things" (this is a substantive use of the adjective)



---

## 2.2 FAMILIA AD MĀTRŌNĀLIA IT.

Kalendīs Martiīs Mātrōnālia fuērunt. Primā lūce Hilāriānus et Aelia Apollōniusque ad forum per portam adīerunt. Ibī Monicae Melissaēque dona emērunt; inde domum rediērunt. Monica Aeliaque Melissaque sē vestibus pulchrīs et flōribus exornāvērunt. Nam ad pompam Mātrōnālium accēdent!

Nunc Monica in pompā procedit et Aelia Melissaque uxōrēs in pompā spectant. Ante templum, Monica lūnonī Lūcīnae multōs florēs dat. Inde dicit, "Nōbīs lūcem, Lūcīna, dedistī. Ad precem feminārum venīs."

Post pompam domum rediērunt et Hilāriānum ante lūcem flammārum invēnērunt. Ibī dominus domum beātam esse et plēnam dīvitiārum cupiēbat; et dicēbat verba prō Monicae salūte: "Tē, Lūcīna, vocō. Tēnē semper salūtem meae uxōris." Deinde Monica et Aelia cenam magnam prō omnibus servīs parāvērunt: fīcōs, palmās, porcum, et vīnum. Post cenam Hilāriānus uxōrī vestēs pulchrās dat et ancillīs vīnum bonum. Aelia Apollōniusque lība fīcōrum portant; lība enim etiam deīs placuērunt.

## 2.2 NOTAE

**Kalendīs Martiīs** - "On the Kalends of March" (the first day of March)

**Mātrōnālia, -ium n. pl.** - the Matronalia, a festival in honor of Juno Lucina

**Primā luce** - "at first light"

**emō, emere, ēmī, emptum** - buy

**sē** - "themselves" (accusative plural)

**exornō, exornāre, exornāvī, exornātum** - to adorn

**pompa, -ae f.** - procession

**lūno Lūcīna, lūnonīs Lūcīnae f.** - Juno Lucina, a goddess of childbirth.

**nōbīs** - "to us"

**Tē** - "you" (accusative)

**fīcus, -ī m.** - fig

**palma, -ae f.** - date

**porcus, -ī m.** - pig

**lībum, -ī n.** - cake

---

## 2.3 SOPHRŌNIUS DEUM SUUM COLIT.

Post cenam, Sophrōnius domō Hilāriānī cēdēbat. Cupiēbat enim suīs cum amīcīs deum colere. Itaque cogitābat, "Dominus lovem colit; domina lūnonem colit; ego autem et meī amīcī novum deum amāmus, Christum. Itaque postquam līberōs Hilāriānī docuī, ad aedēs in urbe ubī vīvunt amīcī saepe adeō. Amīcī etiam sunt Christianī. Feminae virīque adsunt et multī libertī servīque similēs mihi. Felix, amīcus mihi, cum feminā saepe venit. Sunt libertī et vīnum bonum in popinā parvā vendunt. Multī autem vītam tam beātam nōn agunt. Nam semper laborāmus et dominōs acrēs timēmus. Sed post mortem deus et etiam nōbis dona magna dābit, et praesertim libertātem. Inde vītam beātam habēbimus omnēs; quia divitiās magnās habēbimus. Ita ad sermonēs Christianōrum adsumus et verba Christianōrum magnō cum studiō audīmus."

### 2.3 NOTAE

**suīs** - "his own" (modifies amīcīs)

**cogitō, cogitāre, cogitāvī, cogitātum** - to think, reflect

**Iuppiter, Iovis m.** - Jupiter (the Roman god of the sky, oaths, et al.)

**Iūno, Iūnonis f.** - Juno (the Roman goddess of marriage, motherhood, and war).

**ego** - "I"

**Christus, -ī m.** - Christ

**doceō, docere, docuī, doctum** - to teach

**Christianus, -a, -um** - Christian

**libertus, ī m.** - freedman, ex slave

**similis, -e** - similar (+ dat.)

**mihi** - "to me"

**Felix, Felicis m.** - Felix (a common slave name formed from the adjective that means "lucky")

**agunt** - "lead" (from **agō, agere, ēgī, actum**)

**popina, -ae f.** - a shop, a café

**timeō, timēre, timuī** - to fear

**mors, mortis f.** - death

**praesertim** - especially, chiefly, most importantly



# UNIT TWO LITTERAE



Illustrated manuscript depiction of Terences's stagecraft (Codex Vaticanus Latinus 3868, 9th c. CE)

## Passage Contents

### 2.1 Cato's Harvest Prayer

Adapted from Cato, *De Agrī Culturā* 134

### 2.2 Tibullus' Family Gods

Adapted from Tibullus, *Carmina* 1.10

### 2.3 The execution of innocents

Adapted from Tacitus, *Annales* 14.42 - 45

---

## 2.1 CATO'S HARVEST PRAYER

### ADAPTED FROM DĒ AGRĪ CULTURĀ 134

Cato the Elder (234-149 BCE) was a statesman and historian known for his conservatism. Like most aristocratic Romans, he was also a "gentleman farmer." He recorded his farming advice in a book entitled *On Agriculture*. In this passage, he tells the reader how, when, and what to sacrifice in order to keep his household safe.

Dā vīnum lānō lovīque lūnonīque; deinde dā eīs porcam magnam. Dā lānō tua frūmenta sacra atque dīc ea verba: "lāne pater, tibi ea frumenta dō et bonās precēs dīcō. Effice bona mihi līberīsque meīs domōque familiaeque meae." Dā lovī frūmenta atque dīc: "Iuppiter, tibi ea frūmenta honoremque multum dō et bonās precēs dīcō. Sed tū, effice bona līberīs meīs domōque familiaeque." Tunc dā lānō vīnum et dīc verba sancta: "lāne pater, sīcut tibi honorem donīs dābam, ita sacrō vīnō tibi honorem dabō." Deinde dā eīs porcam magnam.

### 2.1 NOTAE

**lānō:** "to Janus: (lānus, -ī m. - Janus is a god of doorways, gates, and transition)

**lovī:** "to Jove" (Jove is another name for Jupiter, the god of the sky)

**lūnonī:** "to Juno" (Juno is a god of marriage, motherhood, and war).

**porca, -ae** f. - pig

**Iuppiter, Iovis,** m. - Jupiter, the god of the sky

**honor, honoris** m. - honor

**sīcut:** "just as"



Head of Janus (Vatican museum)

## 2.2 TIBULLUS' FAMILY GODS

### ADAPTED FROM TIBULLUS CARMINA 1.10

Albius Tibullus (55 -19 BCE) wrote elegiac poetry about the countryside, country gods, his girlfriends Delia and Nemesis, and his boyfriend Marathus. In this poem, Tibullus is nostalgic for a time when offerings to the household gods were simple. He makes offerings to his ancestral Lares and requests to be kept out of battle.

Lārēs patris, mē semper servāte: vōs mē alēbātis in domō patris et domum avī coluistis. Deinde virī bonam fidem tenēbant et ligneās imāginēs in parvā aede stābant. Deus erat beātus, sī dominus eī vīnum et flōrēs dedit. Pauper multīs precibus vōs accēdēbat, et frūmenta sacra ad vestram aedem cum filiīs parvīs portābat. Omnēs meōs precēs audīte, Lārēs, et iam accipite porcum frumentī plenum; ego in veste sanctā perveniam. Vōbis ita placēbō ego, sed vōs, vetāte dē terrā nostrā bellum ācrem.

## 2.2 NOTAE

**Lārēs, Lārium m. pl.** - Lares (Roman household gods)

**servō, servāre, servāvī, servātum** - to preserve, to save

**alō, alere, aluī, altum** - to nourish

**avus, -ī m.** - grandfather

**fidem:** "faith" (acc. sing. fem.)

**lignus, -a, -um** - wooden

**stō, stāre, stetī, stātum** - to stand

**pauper, pauperis m.** - a poor person

**accipiō, accipere, accēpī, acceptum** - to receive

**porcus, -ī m.** - male pig

**bellum, -ī n.** - war



Pompeii Fresco of Lares (Napoli, Museo archeologico nazionale, 69-79 CE)

---

## 2.3 THE EXECUTION OF INNOCENTS

### ADAPTED FROM TACITUS ANNALES 14.42 - 45

Publius Cornelius Tacitus (56 - 120 CE) wrote the history of Rome from the death of Augustus to the death of Domitian in his *Annales* and *Histories*. In this passage from the *Annales*, a prefect is killed by one of his slaves. The law requires all of the slaves in the household to be put to death, but in this excerpt, the Roman people protest.

Servus dominum suum interfēcit, praefectum urbis; aut ex irā quia dominus libertātem eius vetābat, aut ex odiō quia virum eundem amābant neque servus potuit aemulum tolerāre. Lex vetus dīxit servum in culpā dāre poenam acrem debere, atque etiam familiam servōrum omnem. Dominus autem quādringentōs(!) servōs habēbat. Populus Romānus omnēs servōs morī nōn cupit; itaque plēnus irae ad senātum cum armīs cessit. Dīxit vulgus, "Tam multī servī propter crīmen ūnius morī nōn debent; Vōs legēs in senātu mutāre cupimus." Legem tamen multī in senātu habēbānt bonam esse et post multōs sermonēs sententia eōrum vīcit. Itaque servōs omnēs praefectī interfēcērunt per verba acria et lācrimās populī.

### 2.3 NOTAE

**praefectus, -ī** - prefect (the **praefectus urbis** was a powerful political position)

**aut...aut** - either... or

**odium, -ī. n.** - hatred

**eundem**: "the same" (modifies virum)

**aemulus, -a, -um** - rival

**tolerō, tolerāre, toleravī, tolerātum** - to bear, tolerate

**lex, legis f.** - law

**in culpā**: "guilty (servum in culpā = "the guilty slave")

**poena, -ae f.** - punishment (**poenas + do, dāre, dedī, dātum** = to pay the penalty); In this case the penalty is execution.

**atque etiam**: "and also"

**quādringentōs**: "four hundred"

**populus, -ī. m.** - people

**morī**: "to die"

**arma, -ōrum n. pl.** - arms, weapons

**crīmen, crimīnis n.** - crime

**ūnius**: "of one"

**senātum**: "senate" (acc. sing.) / **senātu** "senate" (abl. sing.)

**mutō, mutāre, mutavī, mutātum** - to change

**sententia, -ae f.** - opinion

**vincō, vincere, vīcī, victum** - to win

**lācrima, -ae f.** - tear



---

# UNIT THREE

## EDUCATION



### Grammatical Concepts

#### **The Perfect System**

Perfect Active Verbs

Pluperfect Active Verbs

Future Perfect Active Verbs

#### **The Present System**

Present Passive Verbs

Imperfect Passive Verbs

Future Passive Verbs

#### **Deponent Verbs**

#### **The Ablative Case**

#### **Constructions of Time and Place**

*N.b.* Regular first conjugation verbs are now abbreviated as (1). For example, **amō (1) = amō, amāre, amāvi, amātum.**



---

# UNIT THREE

## FABULA AELIAE



### Passage Contents

#### 3.1 Aelia fabulam Dīdōnis Aenēaque narrat.

Aelia tells the story of Dido and Aeneas.

#### 3.2 Aenēas Carthāgine ēgreditur.

Aeneas leaves Carthage

#### 3.3 Aelia cōgitat dē disciplinā feminārum.

Aelia thinks about the education of women.

#### 3.4 Epistula ab Apollōniō pervenit.

A letter arrives from Apollonius

---

## 3.1 AELIA FABULAM DĪDŌNIS AENĒAQUE NARRAT.

Primā luce Sophrōnius mē Apollōniumque ad grammaticum dūcit; ibī carmina poetārum discimus. Hodiē grammaticus verba dulcia Vergiliī nōbis canit. Grammaticus nos trahit ad pium Aeneam; nam is vir gentem Romanam condidit. Ego autem trahor ad rēgīnam Carthāginis, Dīdōnem; nam ea condidit rexitque tantam pulchram urbem (nostram!). Narrābo vōbis fabulam amōris inter eōs.

Dum murī Carthāginis ā Dīdōne condēbantur, Aenēas errōribus fessus multis in urbem novam ingrediēbatur. Aenēas enim multos virōs atque etiam feminās et iuvenēs per multas terras dedūxerat priusquam ad urbem Dīdōnis advenit. Cum primum rēgīna Aenēam vīdit, iam amābatur. Proximā lūce multās horās unā agēbant. Deinde Aenēas rēgīnam ad mātirimōnium in specū dūxit, ut vidēbatur Dīdōnī.

Sed Mercurius ad Aenēam accessit et dura verba dixit: "Filī" inquit "deae, nondum opus tuum effecistī; sors tibi in Africā nōn est. Nolī hīc manēre, at fuge ex Africā et ī ad Ītaliā!"

### 3.1 NOTAE

**grammaticus, -ī m.** - teacher of grammar (lit. "grammarian")

**Vergilius, -ī m.** - Vergil (author of the *Aeneid*, a standard text for Roman school children)

**Dīdō, Dīdōnis f.** - Dido (founder of Carthage)

**Aenēas, Aenēae m.** - Aeneas

**Proximā luce:** "the next day"

**mātirimōnium, -ī n.** - marriage (dūcere in mātirimōnium = "to marry")

**in specū:** "in a cave"

**Mercurius, -ī m.** - Mercury (Jupiter's son and messenger)

**Ītalia, -ae f.** - Italy

---

## 3.2 AENĒAS CARTHĀGINE ĒGREDITUR.

Itaque Aenēas nāvibus Carthāgine egredi parābat. Cum Dīdō nāvēs ē fenestrā vidit, cōgnōverat statim Aenēam amōrem eōrum tradidisse. Primum multās ex dolōre furōreque lācrimas flevit; deinde Aenēam ad breve tempus manere iussit. Verba autem rēgīnae nōn audivit Aenēas.

Iam tandem propter iram magnam, virum virosque omnēs perdere atque etiam sē ipsam interficere cupivit. Itaque rēgīna sororem pyram magnam condere coēgit; deinde regina gladium Aenēae in pectus suum infixit et sē in flammās iēcīt. Dum moriēbatur, Dīdō suōs deōs verbīs acribus precābatur: "Amor," inquit, "numquam erit inter nostrās gentēs; tantus ultor ex meīs ōssibus oriētur." Postquam sīc orāvit, Dīdō est mortua et animus sub terrā transiit.

Quamquam rēgīna erat misera, fabula eius mihi placet. Nam Vergilius verba sententiāsque tantā cum arte scripsit. Sophrōnius etiam mē significātiōnem precis Dīdōnis docuit: ultor rēgīnae erat Hannibal, imperator magnus ē Carthāgine. Multōs annōs Romanōs per omnēs terrās terruit et Romam ipsam paene perdidit.

Sīc carmina Vergiliī mihi multum placēt; quondam cum omnia didicerō, erō laeta!

### 3.2 NOTAE

**fenestra, -ae** - window

**lācrima, -ae f.** - tear

**ad breve tempus:** "for a short time"

**Iam tandem:** "At last"

**sē ipsam:** "herself"

**pyra, -ae f.** - pyre

**infixit:** "plunged" (infigo, -ere, -xi, -xum - plunge, drive, stab)

**iaciō, iacere, iēcī, iactum** - throw, hurl

**ultor, ultōris m.** - avenger

**ōs, ōssis n.** - bone

**significātiō, -tiōnis f.** - meaning, signification

**Hannibal, Hannibalis m.** - Hannibal (247 - 183 BCE) , the Carthaginian general of the second Punic War. He brought an army from Carthage to the gates of Rome and almost won.

**imperātor, imperātōris m.** - military general

**Romam ipsam:** "Rome itself" (Rōma, -ae f. - Rome)

**paene:** "almost"

---

## 3.3 AELIA CŌGITAT DĒ DISCIPLINĀ FEMINĀRUM.

Post studia, Sophrōnius nōs domum per urbem dūcit; possumus in urbe nāvēs, parvās magnāsque, et aedēs publicās et sacra deōrum templa spectare. Priore annō ōrātionem Marcī Bruttīi Rufī dē disciplinā feminārum audīvimus. "Disciplina," inquit, "puellārum puerumque esse eadem debet; nam virtutēs feminārum virōrumque eaedem sunt." Sententiam eam in memoriā teneō; nam mox frater mihi Athēnīs studēre poterit, sed ego Carthagine manēre debeō.

### 3.3 NOTAE

**Priore annō:** "last year"

**Marcus Bruttius Rūfus** is a fictional intellectual descendent of Gaius Musonius Rufus (1st cent. CE), a stoic philosopher who wrote an extant lecture on the benefits of educating girls.

**eadem:** "the same" (**nom. sg. fem.**)

**eaedem:** "the same" (**nom. pl. fem.**)

**virtūs, virtūtis f.** - virtue, excellence



---

## 3.4 EPISTULA AB APOLLŌNIŌ PERVENIT.

Idibus Maiīs Apollōnius studiōrum causā Athenās adīit. Hodiē autem epistula ex eō perventa est! Nunc sub arbore ubī multās horās ut liberī agēbamus verba eius legam.

Scripta est epistula Athenae Idibus Iuniīs

Carissimae Sorori,

Prīdiē tuās litterās magnā cum voluptate lēgī. Gaudeō multum salūtem matris esse secundum; tandem valēbit ea...et post tantōs annōs! Et tibi? Et Sophroniō? Quid agite? Ego valeō. Magister novus mihi placet; apud eum sermonēs dē virtūte et etiam dē voluptāte audivī. Hīc enim Epicurī disciplinam sequimur! Magister dixit hominēs in otiō vīvere debere (et omnia negōtia vetāre!) Tace autem studia nova, amabō te. Nam, ut cōgnōvistī, pater me in publicam vitam ingredī cupit. Curā ut valēas. Vale.

### 3.4 NOTAE

**Idibus Maiīs:** "On the Ides of May," i.e. May 15th

**Idibus Iuniīs:** "On the Ides of June," i.e. June 15th

**Carissimae:** "Dearest" (**dat. s. f.**)

**Quid agite:** "how are you (pl.) doing?"

**Epicurus, -ī m.** - Epicurus (the founder of Epicureanism)

**virtūs, virtūtis f.** - virtue, courage, manliness

**hīc** - here

**amabō te:** "Please" (lit. "I will love you")

**cūrō (1)** - to take care

**ut valeas:** "that you be well"

---

# UNIT THREE

## LITTERAE



Depiction of Dido's death from the codex Vergilius Vaticanus 3225 (Vatican, ca. 400 CE)

### Passage Contents

#### 3.1 Learned Ladies

Adapted from Quintilian, *Institutio Ōrātōria* 1.1.6-7

#### 3.2 "The Wine Cups of the Muses"

Adapted from Apuleius, *Florida* 20

#### 3.3 An Overzealous Teacher

Adapted from Martial, *Epigrams* 9.68

# 3.1 THREE LEARNED LADIES

## ADAPTED FROM QUINTILIAN INSTITUTIO ORATŌRIA 1.1.6-7

Quintilian (1st cent. CE) established a school of rhetoric and wrote a treatise on education entitled *Institutio Oratoria*. In this excerpt he urges parents, and especially mothers, not to neglect their education. He ends with a short catalogue of brilliant Roman women renowned for their high level of education, wit, and oratorical skills: Cornelia, Laelia, and Hortensia.

Studia haberi bona ā parentibus debent; loquor dē patribus matribusque. Nam Romae Gracchī multam ēloquentiam ā matre Cornēliā docēbantur. Praetereā doctissimus sermo eius feminae in litterīs ad filiōs tradēbatur. Et Laelia cum loquēbatur, magnam ēloquentiam patris ostendit; et ōratiō Hortensiae legitur etiam hodiē, nōn quod ā feminā scribēbatur, sed quod praestābat ēloquentiā orationēs multōrum virōrum.

## 3.1 NOTAE

**parēns, -ntis m./f.** - parent

**Rōmae:** “at Rome” (locative case)

**Gracchus, -ī m.** - Gracchus; here referring to the Gracchi brothers.

**ēloquentia, -ae f.** - eloquence

**Cornēlia, -ae f.** - Cornelia, mother of the Gracchi.

**doctissimus, -a, -um** - very learned; (from **doceō, -ēre, -uī, doctum**)

**Laelia, -ae f.** - A Roman woman famous for eloquent conversation. (cf. Cicero, *Brutus* 58)

**Hortensia, -ae f.** Hortensia gave a well-received speech in the Roman Forum before the 2nd Triumvirate in 42 BCE. The speech was famous in antiquity, but does not survive; however, a paraphrase of it survives in Appian.



Pompeii Fresco of a woman writing (Museo Archeologico Nazionale di Napoli, 1st c. CE)

---

## 3.2 “THE WINE CUPS OF THE MUSES”

### ADAPTED FROM APULEIUS FLORIDA 20

Apuleius (ca. 124-170 CE) was a native of Numidia, a Roman colony in Africa. He studied in Carthage, Athens, and Rome, eventually returning to Carthage to live. He describes vibrant intellectual scenes in Athens and Carthage, and compares the pleasure of wine to the pleasure of learning.

Omnia studia sunt Musarum pocula. Sapiens dixit “primum poculum siti est, secundum hilaritati, tertium voluptati, quartum insaniae.” Litterae primo poculo docentur, secundo doctrina, tertio eloquentia.

Cum Athenis eram, gaudēbam multis poculis: arte poeticā, geometricā, musicā, dialecticā, et illā primā arte, philosophiā. Itaque multos annos omnia pocula novemque Musas colēbam— magnam voluptatem!

Et Carthago laudari a me debet; ubi omnes urbe beatā et artibus dulcibus gaudent; ubi liberi discunt et iuvenes exempla bona faciunt et veteres docent. At verō Carthago est musa Africae togatorumque.

## 3.2 NOTAE

**poculum, -ī n.** - wine cup

**Musa, -ae f.** - Muse

**sitis, -is f.** - thirst

**hilaritas, -tatis f.** - cheerfulness.

**tertius, -a, -um** - third

**quartus, -a, -um** - fourth

**insania, -ae f.** - madness, frenzy

**doctrina, -ae f.** - science, learning

**Athēnae, -ārum f.** - Athens

**poeticus, -a, -um** - poetic

**geometricus, -a, -um** - geometric

**musicus, -a, -um** - musical

**dialecticus, -a, -um** - logical

**philosophia, -ae f.** - philosophy

**novem** - nine

**laudō (1)** - to praise

**exemplum, -ī n.** - example

**togatus, -a, -um** - toga-clad, Roman



---

## 3.3 AN OVERZEALOUS TEACHER

### ADAPTED FROM MARTIAL EPIGRAMS 9.68

Martial (ca. 40 - 103 CE) wrote twelve books of short satirical poems called *Epigrams*. In this poem he complains about cruel school teachers who disturb his early morning slumber.

Male magister, liberī tē nōn amant! Namque nondum sol oritur, sed puerī puellaeque aut verbīs acribus tuīs aut verberibus malīs iam terrentur. Tantum dolorem patī nōn debemus primā luce! Clāmor tam ingens numquam oriēbatur, non cum turba clāmorēs dat magnōs intrā murōs amphitheātri multō cum studiō. Dā nōbīs miserīs somnum paucās horās—nōn totam noctem, sed partem. Nunc tace aut abī!

### 3.3 NOTAE

**sōl, sōlis m.** - sun

**verber, verberis n.** - lash, whip, beating

**primā luce:** "at first light"

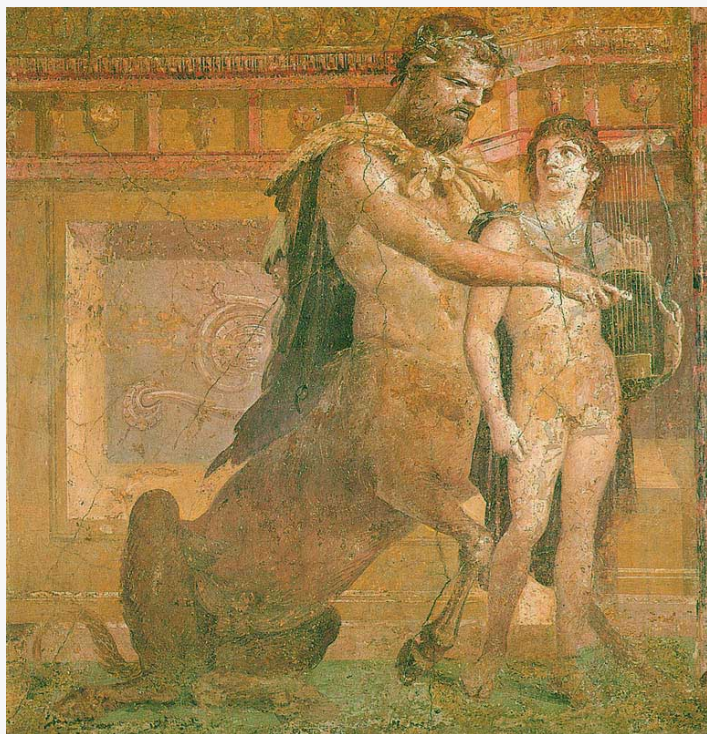
**amphitheātrum, -ī n.** - amphitheater

**clāmor, -ōris m.** - outcry, shout, applause

**somnum, -ī n.** - sleep

**nox, noctis f.** - night

**pars, partis f.** - part



Herculaneum Fresco of Chiron teaching (Museo Archeologico Nazionale di Napoli, 1st c. CE)

---

# UNIT FOUR

## MEDECINE



Relief of a midwife attending a birth (ca. 200 CE, Wellcome Library, London)

### Grammatical Concepts

#### Perfect System

Perfect Passive Verbs

Pluperfect Passive Verbs

Future Perfect Passive Verbs

#### Participles

Perfect Passive Participles

Present Active Participles

Future Active Participles

#### Fio, Fieri, Factum

#### Adverbs



---

# UNIT FOUR

## FABULA AELIAE



### Passage Contents

#### 4.1 Aelia cōgnōvit Monicam aegram esse.

Aelia realizes that Monica is sick.

#### 4.2 Medicus domum Hilāriānī pervenit.

The doctor arrives at Hilarianus' home.

#### 4.3 Aelia mortem māt̄ris dolet.

Aelia grieves the death of her mother.

---

## 4.1 AELIA CŌGNŌVIT MONICAM AEGRAM ESSE.

Hodiē, quamquam modō valida sanaque visa erat, mater aegra rursus facta est. Nam cancer in pectore eius creverat. Praetereā, nova signa morbi se ostendēbant: vulnus fiēbat corruptum nigrumque et gravis febris corpus omne capiēbat. Lingua etiam deficere inceperat; itaque mater haud loquī poterat. Sīc morbus corpus ad partēs omnēs tendēbat.

Tertiā horā, Melissa domō celeriter ēgressa mē Sophroniumque in forō invenit et nōbis sīc dixit, lācrimās tenens: "Monica," inquit, "cecidit et ossa in pectore frēgit. Currite tunc domum, sed ego ad medicum adībō." Itaque cucurrimus statim domum, ego et Sophronius. Ibī invēnimus in terrā matrem. Odor foedus ex ore mittēbat et ē vulnere aliquid nigrum. Vidēbatur vērō omnibus viribus carēre.

### 4.1 NOTAE

**facta est:** "became"

**cancer, cancrī m.** - tumor, cancer

**fiēbat:** "was becoming"

**febris, febris f.** - fever

**tertiā horā:** "at 9 AM" (lit. "at the third hour;" Romans count the first hour of daylight as the first hour.

**statim:** "immediately"

**odor, -ōris m.** - odor



---

## 4.2 MEDICUS DOMUM HILĀRIĀNĪ PERVENIT.

Melissa tandem domum pervenit cum medicō, Marcō Viniciō Aferō, qui artem medicinae in urbe interdum docet. Medicus corpus matris magnā cum curā spectābat; membra eius leviter mōvit atque vulnus ipsum tetigit. Deinde gravī cum voce patrī mihique dixit matrem esse morturam; nec medicinam nec curās contra tantum morbum valere potuit. Verba medicī cum dolōre audivī et totam noctem prope lectum matris ōrāvī Aesculāpium Apollonemque. Sed precēs meae nōn audītae sunt; nam morbus iam vīcerat.

### 4.2 NOTAE

**qui:** "who"

**medicīna, -ae f.** - medicine

**leviter:** "gently"

**Apollo, Apollinis m.** - Apollo, god of medicine, prophecy, and music

**Aesculāpius, -ī m.** - Asclepius, son of Apollo and god of medicine

---

## 4.3 AELIA MORTEM MĀTRIS DOLET.

Eā nocte mater mortua est. Proximā nocte, corpus ad Nekropolem portātum est; obī ignibus sacrīs cremātum est. Tunc tristia sacra et in Nekropole et domī multās inter lacrimās fecimus. Nunc, mater, prō tē cinerem nigrum loquor; nam dura fortūna mihi tē tulit. Itaque, mater, ave atque valē in perpetuum.

### 4.3 NOTAE

**Nekropolis, -is f.** - Necropolis, burial ground.

**cremō (1)** - to cremate

**tristia...sacra:** notice that these words are both neuter, accusative, and plural!

tulit: "took away" > ferō, ferre, tulī, lātum - to carry away, to bear, to endure

**aveō, ēre** - farewell

**in perpetuum:** "forever"

# UNIT FOUR LITTERAE



Illuminated manuscript of Pliny the Elder depicting the author writing in his study that looks out onto a natural landscape (V&A National Art Library, 15th c CE)

## Passage Contents

### 4.1 Agnodice, Legendary Doctor

Adapted from Hyginus, *Fabulae* 274

### 4.2 Megetia's Miscarriage

Adapted from *Dē Miraculis Sanctī Stephani* 2.1

### 4.3 Caenis' Sex Change

Adapted from Ovid, *Metamorphoses* 12.189-209

## 4.1 AGNODICE, LEGENDARY DOCTOR

### ADAPTED FROM HYGINUS FABULAE 274

Gaius Julius Hyginus (64 BCE - 17 CE) was a freedman (ex-slave) of Caesar Augustus. He wrote many treatises, but his *Fabulae*, summaries of ancient myths and legends, are all that survive. In this story, Hyginus recounts the legend of Agnodice, an Athenian girl who paved the way for women to practice medicine and gynecology in Athens.

Olim erat puella virgoque et nomen eī erat Agnodica. Quamquam servī feminaeque medicī esse vetābantur, Agnodica tamen artem medicīnae discere cupīvit. Itaque in vestibus et sub nomine virī in disciplinam medicī clarī sē tradidit. Tunc, multōs annōs docta, Agnodica domum feminae ex doloribus patiētis adiit. Femina autem curam Agnodicae nōn cupīvit quod cogitābat Agnodicam esse virum. Sed Agnodica, vestem tollens, sē ostendit esse feminam. Sīc Agnodica multās feminās quae medicōs timēbant iūvit.

Sed medicī, aut ex invidiā aut prō pecuniā, perdere Agnodicam cupīvērunt. Itaque Agnodicam traxērunt ad iudicēs. Iudicēs urbis sine causā eam damnāre incipiēbant, cum multae feminae accesērunt, dicentēs eam solam remedia sibi invenisse. Tantīs precibus iudicēs movēbantur; ergō lex nova scripta est: feminās quoque artem medicinae discere posse.

## 4.1 NOTAE

**Olim erat:** "once upon a time" (**olim** = once)

**medicus, -ī m.** - doctor

**Agnodica, Agnodicae f.** - Agnodice

**medicīna, -ae f.** - medicine

**tollō, tollere, sustulī, sublātum** - to raise, lift

**quae:** "who"

**glaber, glabrī m.** - beardless slave, adulterer

**iudex, iudicis m.** - judge

**eam solam:** "that she alone"

**remedium, -ī n.** - cure, relief, remedy



Ostian Funeral monument for Scribonia, a midwife (2nd cent. CE)



## 4.2 MEGETIA'S MISCARRIAGE

### ADAPTED FROM DĒ MIRACULĪS SANCTĪ STEPHANĪ 2.1

In this anonymous account from *On the Miracles of Saint Stephen* (ca. 420 C.E.), a woman named Megetia experiences a late term miscarriage that almost kills her. Megetia and her mother make a pilgrimage to the sanctuary of Saint Stephen, where she dreams she kills a snake and is miraculously cured.

Vivēbat Carthāgine femina bona praestans pietate; nomen eī fuit Megetia. Divitiae eius erant magnae et in pecuniā et in Deo. Mater eius erat Christiāna; pāgānī autem erant coniunx et pater. Dum Megetia infantem in utero habēbat, corpus suum nōn validum sed semper fessum fuit. Propter tantum dolorem nec membra nec linguam in ore movere potuit. Morbus mansit etiam in feminae piaie ore; nam plenum erat maculārum. Cum aegra fuerat multum tempus, mater eius lacrimās tenere nōn potuit. Itaque ducta a matre ad templum Sancti Stephanī, Megetia Deum precāta est. Eō nocte, Megetia draconem magnum in somnō perdidit; ergo remedium morbi dedit Deus. Postquam morbus ex corpore feminae transierat, Megetia domum pervēnit. Ibi magna turba feminam sanam post tantum tempus accēpit. Praetereā multī eōrum Deum Christiānum magnō cum gaudiō colere incēpērunt.



## 4.2 NOTAE

**pietas, pietātis f.** - piety

**Christiānus, -a, -um** - Christian

**pāgānus, -a, -um** - pagan

**infans, infantis m./f.** - baby

**uterum, -ī n.** - womb

**macula, -ae f.** - blemish

**Sanctus Stephanus, -ī m.** - Saint Stephen

**somnus, -ī m.** - dream

**draco, -ōnis m.** - snake

**postea** - afterward

**remedium, -ī n.** - cure, remedy

Painted funerary stele of Hediste, a woman who died during labor (3rd - 2nd cent. BCE)

## 4.3 CAENIS' SEX CHANGE

### ADAPTED FROM OVID METAMORPHOSES 12.189-209

In this passage from the *Metamorphoses* of Publius Ovidius Naso (43 BCE – 18 CE) Nestor tells Achilles the story of Caenis, a girl from Thessaly who prays to be turned into a man after being raped by Neptune. The god grants her prayer and Caeneus (the masculine form of Caenis) becomes a man and goes on to become a great warrior.

Caenis, virgo pulchra et clara, vivēbat in Thessaliā. Multōs procōs habuit et in Thessaliā (urbe tibi, Achille!) et in locīs propinquīs. Non tamen cupīvit in mātīmōnium ducī, sed virgo semper manere. Quondam in locō sēcrēto procedens sola, vim deī maris passa est (ita fama referēbat). Postquam Neptunus voluptātem ceperat, dixit sīc puellae: “potes tibi unum votum habere: orā mē, si aliquid cupis!” Et Caenis, “id scelus levī votō exigī non potest. Volō tantam vim numquam rursus patī. Ergō dā mihi id votum: mē nōn esse feminam. Sī id dābis, omnia habēbo.” Simul ea verba ab ore misit ac vox facta est gravis; nam deus votō eius iam motus erat. Neque corpus suum vulnera accipere non potuit ex eō tempore. Itaque Caeneus donō deī magnō gaudens ab eō locō abiit et ad studia bellī magnā cum virtute sē dedit.

## 4.3 NOTAE

**Caenis, -is f.** - A mythological heroine who becomes a man after she is raped by Neptune.

**Thessalia, -ae f.** - Thessaly is a part of Greece known for horses and witchcraft.

**procus, -ī m.** - suitor

**Achille:** “Achilles” (a great Greek warrior who, like Caenis, has a history of gender transgression.)

**propinquus, -a, -um** - neighboring, nearby

**mātīmōnium, -ī n.** - marriage

**sēcrētum, -a, -um** - remote, solitary, out of the way

**aliquid:** “anything”

**exigō, -ere, -egī, -actum** - to drive out (ex + agō)

**volō, velle, voluī** - to wish, be willing

**bellum, -ī n.** - war



Marble sculpture depicting Hermaphroditus from Museo Nazionale Romano (1st cent BCE)

---

# UNIT FIVE

## GENDER



### Grammatical Concepts

**Volō, Velle, Voluī**

**Nōlō, Nōlle, Nōluī**

**Malō, Mālle, Māluī**

**Ferō, Ferre, Tulī, Lātum**

**Impersonal Verbs**

**Pronouns**

Demonstrative Pronouns

Relative Pronouns

Interrogative Pronouns

Indefinite Pronouns

**Special -ius Adjectives**

**Correlatives**



---

# UNIT FIVE

## FABULA AELIAE



### Passage Contents

#### 5.1. Aelia dē mātirimōniō cōgitat.

Aelia thinks about her marriage.

#### 5.2. Coniunx futūrus Aeliae pacem cum hostibus facit.

Aelia's fiancé makes a treaty with the enemy.

#### 5.3. Sed Aelia alium amat.

But Aelia loves another man.

#### 5.4. Aelia cum puerō sermōnem habet.

Aelia has a conversation with her boyfriend.



---

## 5.1 AELIA DĒ MĀTRIMŌNIŌ CŌGITAT.

Quamquam mortem matris adhuc doleō, mox ego domō patris exīre debēbō. Pater enim mē in mātrimōnium dabit cuidam Gaiō Mariō Paetō, quem parentēs mihi coniungem nōn longē ante natalem meam optāvērunt. Is Paetus est clarus imperator qui legiōnēs in Maurētāniā Tingintānā, ad finem imperiī Romaniī, ducit. Cum Carthaginem rursus redierit, mē in mātrimōnium ducet. Sed ego timeō. Quis est hic Paetus, mater? Et cur eum mihi optāvisti?

### 5.1 NOTAE

**adhuc:** "still"

**mātrimōnium, -ī n.** - marriage

**cuidam:** "to a certain" (dative singular)

**Gaius Marius Paetus, ī m.** - Gaius Marius Paetus

**quem:** "whom"

**qui:** "who"

**Maurētānia Tingintāna, -ae f.** - a Roman province located in Africa near modern Morocco.

**mātrimōnium, -ī n.** - marriage

**Quis:** "who"

---

## 5.2. PAETUS PACEM CUM HOSTIBUS FACIT.

Priore annō, postquam Paetum mē in mātīmōnium ducturum esse cōgnōveram, Melissa me pauca dē eō rettulit: eum ā multīs dignum, plenum virtutis, et imperatorem fortem habēri; eum copiās Romanās contra hostēs et regem Numidarum ipsum duxisse; quā dē causā eum imperium magnum ā Caesare ipsō additum esse.

Hodiē mihi fāmam novam dē Paetō narravit Melissa. “Quamquam,” inquit, “Paetus vīsus est Maurōs totōs omnīno vīcisse, aliquī Maurī ā Romanīs regī noluerunt. Iam frangēbant illam pacem ā Paetō factam. Itaque Paetus hunc annum domum redire non poterit. Nunc ad consilium quōsquā principēs Maurōrum in montibus viventēs vocat. Eīs pecūniam honōremque dabit pacis causā. Paetus enim dicitur domum statim redire velle.”

### 5.2 NOTAE

**Caesar , -aris m.** - the emperor

**Numidae, -ārum f. pl.** - the Numidians, an African people who lived between Mauritania and the territory of Carthage.

**Maurī, ōrum, m. pl.** - the Moors, Mauritians, the inhabitants of Mauritania

---

## 5.3. AELIA ALIUM AMAT.

Quamquam Paetus ab omnibus latē laudātur, ego ardeō amore alterius cui nōmen Marcus est. Mota tantō amore, faciō carmina similia quibus ā Sulpiciā scriptīs; quōs tamen dō celeriter ad flammās. Carmina mea ā nullō legī debent; nam pudor me retinet. Sed hodiē postquam Melissa nova dē Paetō mihi rettulerat, ego pauca verba ad meum amorem afferre iussī. Cur errō, rogās? Alterum amō ego; alterum mavult pater. Duram fortunam!

### 5.3 NOTAE

**ardeō, ardēre, arsī, arsum** - to burn

**unā** - adv. - together, at the same time, at once (from **unus, -a, -um**)

**Sulpicia, -ae f.** was a Roman poet, the only Roman woman whose poems are extant.

**retineō, -tinere, -tinuī, -tentum** - to hold back (**re • teneō**)

**rogō (1):** - to ask

**Duram fortunam:** the accusative case is used for exclamations

---

## 5.4. AELIA CUM MARCŌ SERMŌNEM HABET.

Quamquam vōlō diu cum Marcō sub caelō nigrō noctis agere, nōn licet mihi meum amorem sine custōde videre. Procedō tamen nunc ad sepulcrum quō cinēs matris meae positī sunt; nam in scriptīs tabellīs Marcum meum ad illum locum adīre oravī. Sepulcra enim aviae matrisque nōn sunt longē ā sepulcrō fratris eius.

Ecce autem Marcum videō! Voce clarā ad eum vocabō:

A. "Marce, salve!"

M. "Salve, Aelia, quid agis?"

A. "Valeō. Tantum tempus! Mihi placet tē rursus vidēre."

M. "Et mihi, Aelia, multum. Sed nōn possum tēcum manēre. Pater meus venit. Vīsne aliquid mihi dicere?"

A. "Ita vērō! Nec licet mihi longē manēre; adibō autem ad ludōs datōs die natalī Getae, novī filiī Septimiī Severī imperatōris. Ibī volō te videre."

M. "Certe! Aderō ad ludōs cum gaudiō! Te amō. Vale, mea cara."

A. "Vale, mea vita"

### 5.4 NOTAE

**quō:** "where" (lit. at which place)

**cinis, cineris m.** - ashes, embers; ashes of the dead

**avia, -ae f.** - grandmother

**ecce** - look!

**ludī, -ōrum m.** - public games

**Geta, -ae m.** - Geta (son of Septimius Severus)

**Septimius Severus** (r. 193 - 211 CE) was the first Roman emperor from Africa

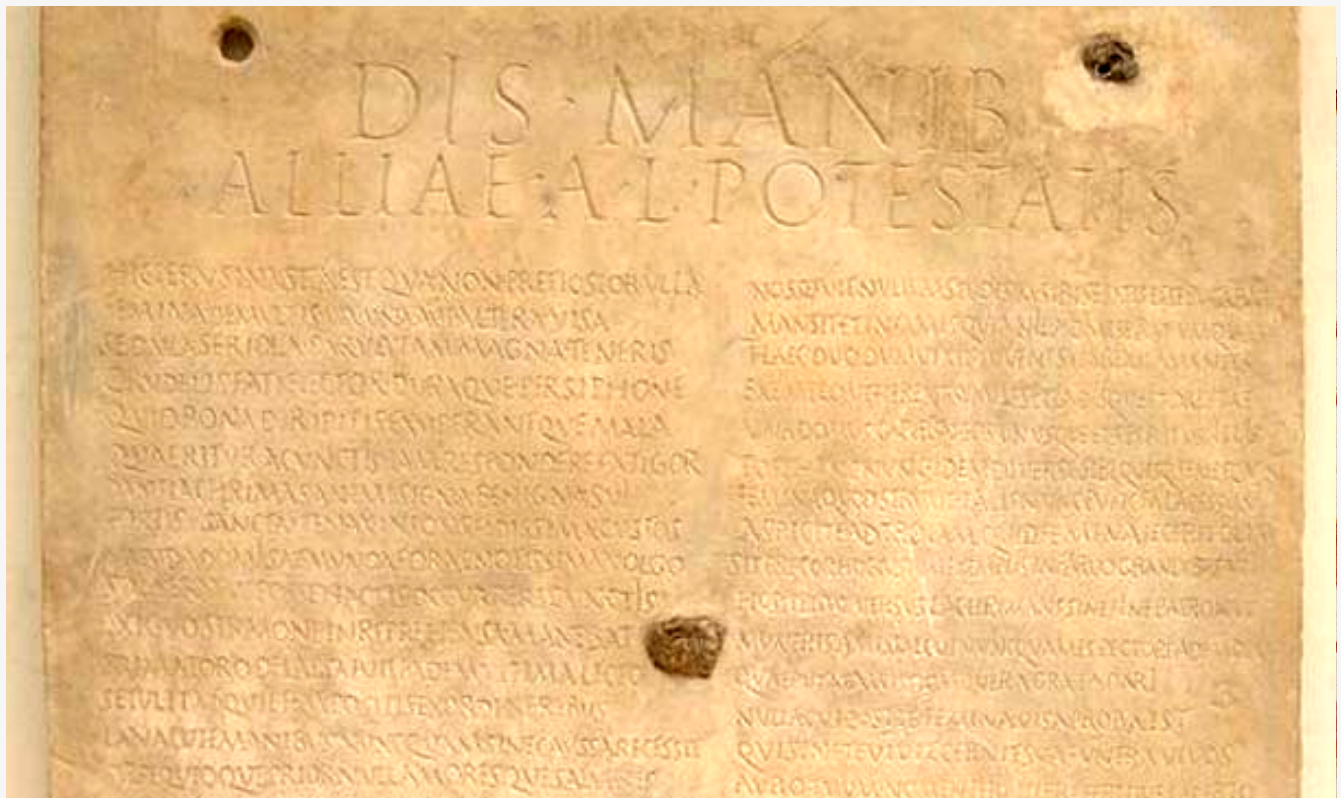
**imperātor, -ōris m.** - emperor, commander



---

# UNIT FIVE

## LITTERAE



Funerary inscription for Allia Potestas from Museo Epigrafico, Rome (1st - 4th c. CE)

### Passage Contents

#### 5.1 Sulpicia's *Carmina*

Adapted from Sulpicia, *Carmina* 1 - 3

#### 5.2 Epitaph for Allia Potestas

Adapted from CIL VI.37965 = CLE 1988)

#### 5.3 Boudicca, Warrior Queen

Adapted from Tacitus, *Annales* 14.31-38

#### 5.4 Catullus' Boyfriend

Adapted from Catullus *Carmina* 48

---

# 5.1 SULPICIA'S CARMINA

## ADAPTED FROM SULPICIA 1-3

Sulpicia was an aristocratic Roman woman who composed poetry during the reign of Augustus (27 BCE - 14 CE). Her six extant *Carmina* are the only poems written by a Roman woman to survive. They describe a poet who likes to socialize, loves the city, and would rather be read than respectable.

1: Magnus amor venit quem nōn possum tegere. Fama enim mihi est clārior pudōre. Meae Camēnae movērunt Venerem, quae eum in meum sinum contulit; quod volō mundum totum audīre! Nolō autem carmina mea voluptatēque tabellīs signatīs tegī. Licet ullī hominī quod scripsī legere etiam priusquam meus amor. Et iuvat errāvisse et taedet simulāre. Sed tamen digna cum dignō esse habēbor.

2: Tristis natalis adest qui mihi nōn placet; nec enim in urbe nec cum Cerinthō sum. Nam quid est dulcius urbe? Autne decet puellae sine amicīs in hāc villā semper manēre? Nolī agere curam tantum dē mē, Messalla. Neque illae ex urbe viae neque terra ipsa mihi placent. Quamquam ad villam ā tē trahor (nam vetās mē quō volō īre!), animum totum in urbe relinquō.

3: Ipsum iter triste ex animō puellae lātum est! Iam licet mihi natalī Romae esse. Ille natalis, quī nunc ad mē fortē refert, magnā cum voluptate cum omnibus amicīs agetur.

## 5.1. NOTAE

**clārior pudōre** = "brighter than modesty"

**Camēnae, -ārum f. pl.** - The Camenae were native Italian muses.

**Venus, -eris f.** - Venus, the goddess of love and sexual desire.

**eum:** Sulpicia intentionally suppresses the name of her lover in this poem.

**sinum** - "lap" (**acc. s. masc.**)

**lātē:** "widely"

**tabellīs signatīs:** "sealed tablets" (**abl. pl. fem.**)

**taedet** - it is boring, tiring (impersonal verb)

**simulō (1)** - to pretend

**Cerinthus, -ī m.** - Cerinthus, Sulpicia's boyfriend.

**dulcius urbe:** "sweeter than the city"

**villa, -ae f.** - country house, villa

**Messalla, ae m.** - Marcus Valerius Messalla Corvinus (64 BC – 8 AD) was a Roman politician, military leader, historian, poet, and patron of poets.

**forte** - by chance

---

## 5.2. EPITAPH FOR ALLIA POTESITAS

### ADAPTED FROM CIL VI.37965 = CLE 1988J

Allia Potestas was a freedwoman who lived during the imperial period (between the 1st–4th centuries CE). The only evidence we have for her life comes from this 50 line hexameter verse epitaph written on her tombstone. These verses were composed by one of Allia Potestas' lovers who describes her as hardworking, beautiful, well-known, and polyandrous.

Dīs Manibus Alliae Potestatis, Aulī Libertae

Hīc Perusīna femina sita est; pretiōsior sēduliorque est nulla femina. Quamquam tam magna in vitā eras, iam teneris in hāc seriolā parvā. Dura Fortuna tristisque Persiphone, cur bona ab nōbīs capis infersque mala? Hoc quaeritur ab omnibus quī dant lacrimās, animī bonī signa; ego autem nōn possum respondere.

Haec femina erat fortis, sancta, valida et nota ā multis; brevī sermone dixit et verbīs paucīs est usa; lanam quam semper faciēbat numquam sine causā relinquit. Nec ipsa sibi nimium placuit; nec voluit viderī libera. Candida autem erat oculīs clarīs; lux quam in ore mansit nulla femina numquam habuerat. Forma mammārum in pectore erat brevis. Quid crura? Similia erant cruribus deae. Manūs autem fuērunt durae.

Dum vixit haec, duō iuvenēs amāntēs cum eā vixērunt. Una domus trēs diu continēbat unusque animus. Nunc tamen post huius mortem, tempus breve perdidit id quod condidit una femina. Tibi hoc carmen dat dominus, lacrimās sine fine fundens, cui nulla femina post tē numquam visa est aut cara aut bona. Sī verba nostra valēbunt, in carmine meō semper vivēs. Imaginem tuam prō tē tenemus; quam colimus et cui florēs sicut tibi. Cum post mortem ad tē veniam, eadem imagō mecum sequetur. eī mihi! mē omnīno vicistī: Fortuna mea tua est.

## 5.2 NOTAE

**Manēs, -ium m.** - souls, shades of the dead. (Dīs Manibus Alliae Potestatis, Aulī Libertae: = "To the shades of Allia Potestas, Aulus' freedwoman," a typical beginning to funerary inscriptions.)

**Perusīnus, -a, -um** - Perusinian, denoting someone from the Italo-Etruscan town of Perugia.

**Hīc sita est:** "Here lies buried..." a phrase commonly found on tombstones.

**pretiōsior:** "more dear" (**nom. s. fem.**) (or "more expensive," an off-color joke about prostitution)

**sēdulior:** "more hard working" (**nom. s. fem.**)

**seriola, -ae f.** - little jar. (Cremated remains were often kept in decorative urns and jars.)

**Persiphone:** Persephone is the queen of the underworld and wife of Hades.

**candidus, -a, -um** - white, fair

**mamma, -ae f.** - breast

**crus, cruris n.** - leg

**manūs:** "hands" (**f. acc. pl.**)

**trēs:** "three"

**eī mihi!:** "Woe to me!"

---

## 5.3 BOUDICCA, WARRIOR QUEEN

### ADAPTED FROM TACITUS ANNALES 14.31-38

Publius Cornelius Tacitus (56 - 120 CE ) recounts the rebellion led by the Celtic war queen Boudicca against the Romans in Britain. After her daughters were raped by Roman soldiers, Boudicca gathered together many Celtic tribes and fomented a large scale revolt. Boudicca achieved a number of victories, including the utter destruction of Londinium (London), but in 60 or 61 CE, Boudicca's forces were defeated by a Roman army.

Rex Icenōrum, socius et amicus Romanōrum, divitiīs magnīs clarus, Caesarem hērēdem et etiam filiās suās scripserat, volens et regnum et domum suam post mortem suam servāre. Contrā autem vertit: regnum totum et domus eius per militēs perditī sunt; praeterea uxor eius, cui nomen erat Boudicca, verberibus et filiae stuprō corruptae sunt. Ob id scelus ingens turba Britannōrum, Boudiccā duce, contrā populum Romanum arma inferre cepit.

Apud Britannōs mōs erat virōs vitrō tinctōs femināsque curantēs Druidasque canentēs unā contrā hostem proelium facere. Itaque hī omnēs contrā legiōnēs Romanās ā Boudiccā collāti erant. Tunc Boudicca, filiās suās in currū ante sē ferens, ad eōs omnēs accessit et dixit sīc: "Britannī, ut intellegitis, ā feminīs saepe ductī sunt. Sed nunc ad vōs veniō nōn ut rēgīna ex regibus orta, sed una ē vulgō cuius libertas perdita est, cuius corpus laesum est, et cuius filiae corruptae sunt. Spectāte illōs militēs ante nōs; quid mavultis — morī aut vincere? Nunc tempus est optāre; sed virī, sī māvultis vivere ut servī, potestis. Ita mihi, feminae, videtur."

Suētōnius autem, dux legiōnum Romanōrum, suīs militibus ea dixit: "Multās feminās, paucōs virōs, videtis. Istae, contrā arma nostra et virtūtem Romanōrum, sē sustinere nōn possunt; nōn audēbunt ad nōs bellum inferre." Tum Romanī cum Britannīs proelium fecērunt. Militēs Romanōrum hostēs suōs vicērunt; omnēs Britannōs etiam feminās animaliaque interfecērunt. Sed Boudicca ipsa finem vitae venenō effecit. Mox erat finis bellī.

### 5.3 NOTAE

**Caesar, -aris m.** - emperor (Nero at the time of Boudicca's revolt)

**hēres, hērēdis m./f.** - heir

**Icēnī, ōrum m.** - The Iceni were a Celtic people living in the southeastern part of Britain.

**vertō, vertere, vertī, versum** - turn, happen

**verber, verberis n.** - lash, whip, beating

**stuprum, -ī n.** - rape

**Britannus, -a, -um** - Celtic, of a person from Britain

**Boudicca duce:** "with Boudica as their leader"

**tingō, tinguere, tinxī, tinctum** - to stain, dye, soak

**vitrum, ī n.** - woad (blue dye)

**unā:** "together"

**currus, ūs m.** - chariot (**currū = abl. sg.**)

**venenum, -ī n.** - poison



## 5.4 CATULLUS' BOYFRIEND

### ADAPTED FROM CATULLUS CARMINA 48

Catullus (c. 84 – c. 54 BCE) wrote lyric poems on many topics including love, politics, death, traveling, family, and mythology. The six poems addressed to his boyfriend Juventius provide an important, but by no means unique, Roman perspective on homoerotic desire.

Mellitōs oculōs tuōs, luventī,  
sī licet mihi eōs basiāre  
et ad milia basia trecenta  
nōn numquam vidēbor satur,  
nōn sī nostrae basiōrum seges  
erint densior āridīs frūmentis.

### 5.4 NOTAE

**mellitus, -a, -um** - honey-sweet

**basiō (1)** - to kiss

**basium, -ī** - kiss

**milia** - “thousands” (acc. pl. n.)

**trecenta** - “three hundred”

**satur, -a, -um** - sated, full

**seges, segetis f.** - crop, harvest

**densior** - “thicker” (comparative form of **densus, -a, -um** - thick)

**āridus, -a, -um** - dry

**densior aridīs frūmentis:** “more thickly packed than dried grain”



Silver drinking cup depicting male same-sex acts from the British Museum (1st cent CE)

---

# UNIT SIX

## THE ROMAN AMPHITHEATER



Roman Amphitheatre of El Jem in Tunisia, 3rd c. CE

### **Grammatical Concepts**

**The Complete Infinitive**

**Indirect Statement**

**Fourth Declension Nouns**

**Fifth Declension Nouns**

**Comparative and Superlative Adjectives**

**Comparative and Superlative Adverbs**



---

# UNIT SIX

## FABULA AELIAE



### Passage Contents

#### 6.1. Hilarius ā Christianīs poenās petit.

Hilarius exacts punishment from the Christians.

#### 6.2. Munera prō Getā incipiunt.

The games in honor of Emperor Geta begin.

---

## 6.1 HILARIANUS Ā CHRISTIANĪS POENĀS PETIT.

Adhūc Aelia nihil dē amore Marcī patrī locuta est. Intellexit enim Hilarianum ludōs prō diē natalī Getae gerere. Praetereā, fama per urbem cucurrerat aliquōs civēs et gentem imperatoris et deōs Romanōs colere nolle. Quamquam aliī deī in Africā semper cultī erant, omnēs intellegēbant genium imperatōris deōsque Romanōs sacra accipere saepe debere. Sed nunc aliī hominēs, qui sē Christiani appellābant, negābant deōs Romanōs numina habere; quippe dicēbant suum deum esse maiorem quam aliōs. Itaque Hilarianus constituit Christianōs in iudicium vocāre ante ludōs. Ideo iubēbat militēs Christianōs colligere et ad sē eōs referre.

Novī amicī Sophroniī universē apprehensi sunt, sed non Sophronius ipse. Aelia cognoverat Sophronium cum illīs Christianīs saepe convenire, sed nunc dē hāc rē tacuit; nam Sophronium mittī ad bestiās noluit. Cum Hilarianus Christianōs collectōs verbīs expertus est, diversē responsunt. Aliī promiserunt sē numquam apud Christianōs fuisse; eis Hilarianus veniam statim dedit. Aliī quam celerrimē dixerunt sē adfuisse sed erravisse; hī imaginēs deōrum et imperatōris precibus colēbant; et eīs licuit abire. At aliī sine metū mortis et magnā cum voce negāverunt sē ad arās deōrum nostrum accessurōs esse aut sacra facturōs. Hilarianō multa rogantī, eadem etiam atque etiam dicēbant: Christianōs Romanīs deis sacra dāre nolle. Ergo Hilarianus cognovit istōs poenās ultimās dare esse debiturōs; ad bestiās eōs totōs misit.

### 6.1 NOTAE

**bestia, -ae f.** - beast

**venia, -ae f.** - pardon

**etiam atque etiam:** "again and again"



---

## 6.2 MUNERA PRO GETĀ INCIPIUNT.

Diēs pervenerat in quā populus Romanus genium imperātōris plurimis muneribus colit. Est natalis Getae, filiī imperātōris! Ludī prō natalī imperātōris saepe sunt maiōrēs quam aliī ludī; quā rē omnēs civēs ad amphitheatrum extrā moenia urbis proficiscēbantur.

In amphitheatrō sedēs sīc dīviduntur; virī digniōrēs honestiōrēsque ē sedibus inferiōribus et humiliōrēs ē superiōribus sedibus munera spectant. Omnēs tamen possunt faciliter videre hominēs qui scelerum causā ad bestiās mittuntur.

Ut ad sedem cum Melissā ambulābat, Aelia dē fratre in Graeciā cogitābat quod scivit Apollonium ludīs maximē gaudere. Frater autem Athenīs manēbat ubi philosophiam Epicurī discēbat. Verumne est, sibi cogitābat Aelia, religiōnem esse periculum quam pessimum hominibus, ut Apollonius in litterīs narraverat. Verumne est vitās nostrās ā deīs non regī? Aelia sperābat sē fratrem mox visuram esse; nam volēbat plus dē religione loquī.

Cum sedem suum invenerat Aelia, Marcum oculīs in turbā petivit; ille enim promiserat sē quoque ad amphitheatrum aditurum esse. Sedens in inferiōribus sedibus, putābat neminem esse pulchriōrem quam Marcum. Subitō Aelia patris vocem ex amphitheatrō audivit. Nunc laetissima erat nullā cum curā; nam, ludī magnī ortī erant.

### 6.2 NOTAE

**genius, -ī m.** - spirit, protective deity

**Geta, -ae m.** - Geta (189 - 211 CE ) briefly served as a co emperor of the Rome (Feb. 4 - Dec. 19, 211 C.E.) until he was murdered by his brother.

**ludus, -ī m.** - play, sport, pastime; in pl. public games or shows

**humilis, -e** - low, humble; base

**extrā (prep. + acc.)** - outside

**philosophia, -ae f.** - philosophy

**religio, -ōnis f.** - religion

**sperō (1)** - to hope

---

# UNIT SIX

## PASSIO PERPETUAE



A modern icon of Saints Perpetua and Felicity

### Passage Contents

**§2. The Narrator Introduces Perpetua**

**§3A Perpetua Speaks to her father**

**§3B Perpetua Describes the Prison**

---

## §2. THE NARRATOR INTRODUCES PERPETUA

Perpetua and an enslaved young woman named Felicitas were martyred in Carthage in CE 203. Most of the text is narrated from the first person singular, apparently by Perpetua herself. An editor, perhaps Tertullian, edited the text after her death. In the two sections here, the editor provides a bit of introduction, and then Perpetua begins her narrative, “written in her own hand and from her own perspective.”

Apprehensī sunt adolescentēs catechūmenī, Revocātus et Fēlīcitās, conserva eius, Saturnīnus et Secundulus. Inter hōs et Vibia Perpetua, honestē nāta, liberālīter institūta, mātṛōnālīter nupta, habēns patrem et matrem et frātrēs duōs, alterum aequē catechūmenum, et filium infantem ad ūbera. Erat autem ipsa circiter annōrum vīgintī duo. Haec ordinem tōtum martyriī suī iam hinc ipsa narrāvit sīcut conscriptum manū suā et suō sensū relīquit.

### §2. NOTAE

**catēchūmena, -ae f. / -us, -ī m.** - catechumen, a person receiving instruction before baptism

**Revocātus, -ī m.** - Revocatus (an enslaved man)

**Fēlīcitās, -tātis f.** - Felicitas (an enslaved woman)

**conservus, -ī m. / conserva, -ae f.** - fellow enslaved person

**Saturnīnus, -ī m.** - Saturnius (a freedman)

**Secundulus, -ī m.** - Secundulus (a freedman)

**Vibia Perpetua, -ae f.** - Vibia Perpetua. Vibia refers to Perpetua’s nomen (name of gens), and Perpetua is the cognomen (personal name)

**liberālīter institūta:** “liberally educated” (nom.)

**mātṛōnālīter nupta:** “honorably married”

**duo, -ae, -o** - two

**ūber, uberis n.** - breast

**circiter** - around, about

**vīgintī duōrum** - twenty-two

**ordinem tōtum:** “whole account”

**martyrium, -iī n.** - martyrdom

**hinc** - from this place (adv.)

**suō sensū:** “from her own perspective”

---

## §3A. PERPETUA SPEAKS TO HER FATHER

Cum eramus cum prōsecūtōribus et pater mē verbīs ēvertere cupīvit et mē deicere prō suā affectiōne perseverāvit:

"Pater," inquam, "vidēs verbī grātiā vās hoc iacēns, urceolum sive aliud?"

et dīxit: "Videō."

et ego dīxī eī: "Num aliō nōmine vōcārī potest quam quod est?"

et ait: "Nōn."

"Sic et ego aliud mē dīcere nōn possum quam quod sum, Christiāna."

Tunc pater mōtus hōc verbō mittit sē in mē ut oculōs mihi ērueret, sed vexāvit tantum et profectus est victus argumentīs Diābolī. Tunc post paucōs diēs, Dominō gratiās ēgī et refrigerāvi in absentia illius. In ipsō spatiō paucōrum diērum baptizātī sumus, et mihi Spiritus dixit nōn aliud petendum esse ab aquā nisi sufferentiam carnis.

### §3A. NOTAE

**prōsecutor, -is m.** - attendant; official judicial attendant

**persevēro (1)** - persist, continue

**ēverto, ēvertere, ēverti, ēversum** - to turn out, overturn

**affectio, -onis f.** - feeling, attitude, mood

**verbī grātiā:** "for example" (lit. "for the sake of a word")

**vās, vāsis n.** - vessel

**urceolus, -i. m.** - water pitcher

**ut...erueret:** "in order to tear out my eyes."

**vexō (1)** - to shake, disturb

**argumentum, -i n.** - argument

**gratiās egi:** ago, -ere + gratias = "to thank" (+ dat.)

**absentia, -ae f.** - absence

**baptizō (1)** - to baptize

**nōn aliud petendum esse:** "that not anything else should be sought"

**sufferentia, -ae f.** - endurance



---

## §3B. PERPETUA DESCRIBES PRISON

Post paucōs diēs recipimur in carcerem; et expāvī, quia numquam experta eram tālēs tenebrās. Ō diem acrem! aestus erat validus turbārum beneficiō; concussūrae mīlitum erant. Novissimē macerābar sollicitūdine infantis ibi. Tunc Tertius et Pompōnius, benedictī diaconī quī nōbīs ministrābant, constituērunt praemium missī utī paucīs hōrīs in meliōrem lōcum carceris refrigerārēmus. Tunc exeuntēs dē carcere sibi vacābamus. ego infantem lactābam iam inediā dēfectum; sollicita prō eō loquēbar ad matrem et confortābam frātre, commendābam eīs filium; tābescēbam ideō quod illōs tābescere vīderam meī beneficiō. Tālēs sollicitūdinēs multīs diēbus passa sum; et usurpāvī ut mēcum infāns in carcere manēret; et statim convaluī et relevāta sum ā labōre et sollicitūdine infantis, et factus est mihi carcer subitō praetōrium; mālui esse ibi quam alicubī.

### §3B. NOTAE

**expavescō, -ere, expavi** - to be terrified

**beneficiō + gen.** = "because of"

**concussura, -ae m.** - threats

**Novissimē:** "finally"

**macerō (1)** - to weaken, torment

**Tertius, -i m.** - Tertius (probably a freedman)

**Pomponius, -i m.** - Pomponius (probably a freedman)

**benedictus, -a, -um** - blessed (bene + dico)

**ministrō (1)** - to attend, wait upon

**uti . . . refrigeraremur:** "that we be refreshed"

**sibi vacābamus:** "we had free time for ourselves"

**lacto (1)** - to nurse

**inedia, -ae f.** - lack of food

**comforto (1)** - to strengthen

**commendo (1)** - to commend (to somebody's care)

**tabesco (1)** - to grow weak

**usurpo (1)** - to obtain, ask (that)

**ut...maneret:** "that he remain"

**convalesco, -ere, -lui** - to recover, convalesce

**relevo (1)** - to relieve

**praetorium, -ii n.** - palace

**alicubi** - at any place, anywhere

---

# UNIT SEVEN

## GODS AND HUMANS



Statue of Isis from the Capitoline Museum and The Temple of Gaius and Lucius at Nîmes, converted into an early Christian church.

### Grammatical Concepts

**The Subjunctive Mood**

**The Present Subjunctive**

**The Imperfect Subjunctive**

**Purpose Clauses**

**Result Clauses**

**Independent Uses of the Subjunctive**

**Ablative Absolute**

---

# UNIT SEVEN

## PASSIO PERPETUAE



Roman Amphitheatre of El Jem in Tunisia

### Passage Contents

**§4. Perpetua's First Vision**

**§5. Her Father Begs Perpetua to Return Home**

**§6. Perpetua is Sentenced to Death**

**§7. Perpetua's Second Vision**

---

## §4A PERPETUA'S FIRST VISION

Tunc dīxit mihi frāter meus: Domina soror, iam in magnā dignātiōne habēris; postula visiōnem et ostendetur tibi an passio sit an salūtem. Et ego, quae sciēbam mē loqui cum Dominō, cui tanta experta eram, fidenter reprōmīsī eī dicēns: "Crastinā diē tibi narrābō." Postulāvī et ostensum est mihi hoc: videō scalam mīrae magnitudinis pertingentem usque ad caelum et angustam, quae non nisi ā singulō ascendi potuit, et in lateribus scalae omne genus ferramentōrum infixum. Erant ibi gladii, lanceae, hāmī, machaerae, ut aliquis ascendens et nōn attendens sursum laniārētur et carnēs eius inhaerērent ferramentīs. Et erat sub ipsā scalā dracō cubāns mīrae magnitudinis, quī ascendentēs terrēbat et insidiās parābat.

### §4A NOTAE

**dignatio, -tionis f.** - respect, esteem

**an . . . sit an:** "whether it is to be ... or ..."; an indirect question requires a subjunctive verb.

**crastinus, -a, -um** - of tomorrow, tomorrow's

**mirus, -a, -um** - wonderful, marvelous, astonishing

**mirae magnitudinis:** gen. of description

**pertingo, -tingere, -tinxi, -tinctum** - to stretch out, reach

**angustus, -a, -um** - narrow, straight

**non nisi** - "not unless"

**ferramentum, -i n.** - iron implement

**lancea, -ae f.** - light spear

**hamus, -i m.** - hook

**machaera, -ae, f.** - short sword ( = Greek μάχαίρα)

**lanio (1)** - to tear to pieces, mangle

**inhaereo, -haere, -haesi, -haesum** - to stick to

**adtendo, -tendere, -tensi, -tensum** - to stretch to, reach to (also spelled attendo)

**sursum** - up, upwards

**draco, -onis m.** - serpent, snake

**cubo, cubare, cubui, cubitum** - to lie

**insidiae, -arum (pl.)** - ambush, treachery



---

## §4B PERPETUA'S FIRST VISION

Ascendit autem Satorius prior, quī postea sē propter nōs ultrō trādiderat (quia ipse nōs aedificāverat), et tunc cum adductī sumus, praesēns nōn fuerat. Et pervēnit in caput scalae et dīxit mihī: "Perpetua, sustineō tē; sed vidē nē tē mordeat dracō ille." Et dīxī ego: "Nōn mē nocēbit, in nōmine Christī." Et sub ipsā scalā, quāsī timēns mē, lentē mōvit caput. Et quāsī primum gradum calcārem, calcāvī illī caput et ascendī. Et vīdī spatium immensum hortī et in mediō sedentem hominem canum in vestibus pastōris, ovēs mulgentem. Et circumstantēs candidātī erant mīlia multa. Et levāvit caput et aspēxit mē et dīxit mihī: "Bene vēnistī, teknon." Et vocāvit mē et dē caseō quod mulgēbat dedit mihī quāsī buccellam; et ego accēpī iunctīs manibus et mandūcāvī; et universī circumstantēs dīxērunt: Amen. Et ad sonum vōcis expectata sum, mandūcāns adhuc dulce nesciō quid. Et retulī statim frātrī meō; et intellēximus passiōnem esse futūram, et coepimus nūllam iam spem in saeculō habēre.

### §4B NOTAE

**ultrō** - willingly

**aedificō (1)** - to educate (lit. to build)

**vide ne te mordēat**: "see (to it) that it not bite you" (indirect command)

**mordeō, -ere, momordī, morsum** - to bite

**Christus, -i m.** - Christ (lit. "anointed one" from χριστός)

**lentus, -a, -um** - flexible, slow, lingering

**pastor, -oris m.** - shepherd

**ovis, ovis f.** - sheep

**mulgeō, -ere, mulsī, mulsum** - to milk

**circumstō, -stāre, -stetī, -statum** - to stand around, surround (circum + sto)

**candidatus, -a, -um** - clothed in white

**multa milia: n**: "many thousands"

**levō (1)** - to lift, raise

**teknon**: "child" (Greek vocative)

**caseum, -ī n.** - cheese

**buccella, -ae f.** - a morsel, small mouthful

**manducō (1)** - to chew

**sonus, -ī m.** - sound

**dulce nesciō quid**: "I-don't-know-what sweet thing"

**saeculum, -ī n.** - world

---

## §5. PERPETUA'S FATHER PLEADS WITH HER TO COME HOME

Post paucōs diēs fama cucurrit ut audīrēmur. Vēnit autem et dē civitāte pater meus, consumptus taediō, et ascendit ad mē, ut mē dēiceret, dīcēns: "Miserere, filia, canīs meīs; miserere patrī, sī dignus sum ā tē pater vōcārī; sī hīs tē manibus ad hunc flōrem aetātis tulī, sī tē praeposuī omnibus frātribus tuīs: noli mē dare in dedecus hominum. Aspice frātrēs tuōs, aspice matrem tuam et materteram, aspice filium tuum quī post tē vīvere nōn poterit. Dēpōne animōs; noli universōs nōs perdere. nēmō enim nostrum liberē loquētur, sī tū aliquid eris passa." Haec dīcēbat quāsī pater prō suā pietāte basiāns mihī manūs et sē ad pedēs meōs iactāns et lacrimāns mē iam nōn filiam appellābat sed dominam. Et ego dolēbam casum patris meī quod solus dē passiōne meā gāvīsūrus nōn esset dē tōtō genere meō. Et confortāvī eum dīcēns: Hoc fiet in illā catastā quod Deus voluerit. Scītō enim nōs nōn in nostrā esse potestāte constitūtōs, sed in Deī. Et recessit ā mē trīstis.

### §5. NOTAE

**ut audīrēmur:** "that we would be given a hearing"

**taedium, -ī n.** - weariness, exhaustion

**misereor** - to pity (+ dat.)

**praeponō, -ponere, -posuī, -positum** - to place (acc.) before (dat.)

**dedecus, dedecoris n.** - disgrace, shame

**matertera, -ae f.** - maternal aunt

**deponō, -ponere, -posīvī, -positum** - to put aside, give up

**basiō (1)** - to kiss

**quod...gavisurus non esset:** "because he was not going to rejoice"

**catasta, -ae f.** - public stage used for selling slaves and sentencing criminals

scito: "know" (the future imperative of scio; The future imperative gives a command with a definite reference to future time. Translate as a present imperative.)

**nōs...constitūtōs esse:** "that we...have been placed" (indirect discourse)

---

## §6. PERPETUA SENTENCED TO DIE

Aliō diē cum pranderemus, subitō raptī sumus ut audīremur. Et pervēnimus ad forum. Fama statim per vicinās forī partēs cucurrit et collēctus est populus immensus. Ascendimus in catastam. Interrogātī cētērī confessī sunt. Ventum est et ad mē. Et apparuit pater ilicō cum filiō meō et extraxit mē dē gradū dīcēns: "Supplicā. Miserere infantī." Et Hilariānus prōcūrātor, quī tunc locō prōconsulis Minūcī Timiniānī defunctī iūs gladii accēperat, "Parce," inquit, "canīs patris tuī, parce infantiae puerī. Fac sacrum prō salūte imperātorum." Et ego respondi: "Nōn faciō." Hilariānus: "Christiāna es?" inquit. Et ego respondi: "Christiāna sum."

Et cum stāret pater ad mē dēciendam, iussus est ab Hilariāno prōicī, et virgā percussus est. Et doluit mihi casus patris mei quāsi ego essem percussa; sīc doluī prō senectā aetāte eius mīserā. Tunc nōs universōs pronuntiat et damnat ad bestiās; et hilarēs descendimus ad carcerem. Tunc quia consuēverat ā mē infāns mammās accipere et mēcum in carcere manēre, statim mittō ad patrem Pompōnium diaconum, postulāns infantem. Sed pater eum mihi dare nōluit. Et quōmodo Deus voluit, neque ille amplius mammās desiderāvit neque mihi fervōrem fēcērunt nē sollicitūdine infantis et dolore mammārum fessa esset.

## §6. NOTAE

**prandeō, prandēre, prandī, pransum** - to eat breakfast or midday meal

**catasta, -ae f.** - platform (where slaves were sold)

**ilicō** - to that place

**extrahō, -trahere, -traxī, -tractum** - to drag out (ex + traho, trahere, traxi, tractum)

**supplicō (1)** - to kneel down, beg humbly

**misereor, misererī, miseritum** - to pity (+ dat.)

**procurator, procuratoris m.** - procurator (provincial governor)

**ius gladii:** lit. "the right of the sword;" the power of life and death over his subjects

**proconsul, proconsulis m.** - proconsul (a former consul granted a governorship)

**defunctus, -a, -um** - dead

**infantia, -ae f.** - infancy

**ad me deiciendam:** "to throw me off" (gerundive with ad to express purpose)

**prōiciō, -ere, iēcī, iectum** - to throw down

**percitio, -cutere, -cussi, -cussum** - to strike

**pronuntiō (1)** - to announce

**bestia, -ae f.** - beast

**consueō, consuevere, consuevī, consuetum** - to accustom

**fervor, fervoris m.** - heat, fever

---

## §7. PERPETUA'S SECOND VISION

Post diēs paucōs, dum universī ōrāmus, subito mediā ōrātiōne profecta est mihi vōx et appellāvi Dinocraten. Et obstipuī quod numquam mihi in mentem vēnisset nisi tunc, et doluī commemorāta casūs eius. Et cognōvī mē statim dignam esse et prō eō petere debēre. Et coepī dē ipsō ōrātiōnem facere multum et gemere ad Dominum. Continuō ipsā nocte ostensum est mihi hoc. Videō Dinocraten exeuntem dē tenebris ubi et plūrēs erant, aestuantem valdē et sitientem, foedīs vestibus et colōre pallidō; et vulnus in faciē eius, quod cum morerētur habuit. Hic Dinocratēs fuerat frāter meus carnālis, annōrum septem, quī per morbum faciē cancerātā male mortuus est ita ut mors eius odiō esset omnibus hominibus. Prō hōc ergō ōrātiōnem fēcēram; et inter mē et illum magnum erat spatium ita ut uterque ad invicem accedere nōn possēmus. Erat deinde in illō locō ubi Dinocrates erat piscina plēna aquae, altiōrem marginem habēns quam erat statūra puerī; et tendēbat sē Dinocrates quāsī bibitūrus. Ego dolēbam quod et piscīna illa aquam habēbat et tamen propter altitudinem marginis bibitūrus nōn esset. Et experrecta sum, et cognōvī frātre meum labōrāre. Sed fidēbam mē prōfutūram esse labōrī eius. Et ōrābam prō eō omnibus diēbus quō usque transivimus in carcerem castrensem. Mūnere enim castrensī erāmus pugnātūrī; natāle tunc Gētae Caesāris. Et fēcī prō illō ōrātiōnem diē et nocte gemēns et lacrimāns ut mihi dōnārētur.

### §7. NOTAE

**Dinocraten: "Dinocrates" (Greek accusative)**

**obstipescō, obstipescere, obstipuī** - be amazed

**commemor (1)** - to recall (+ genitive)

**gemō, gemere, genuī, gemitum** - to groan

**continuō** - constantly

**aestuō (1)** - to burn, be hot

**valde** - intensely

**sitiō, sitīre, sitivī** - to be thirsty

**pallidus, -a, -um** - pale

**carnalis, -e** - of the flesh

**septem** - seven (annorum septem = "of seven years;" genitive of quality)

**canceratus, -a, -um** - cancerous

**odiō...omnibus hominibus:** "a cause of hatred for all humans" (double dative)

**ad invicem:** "one another"

**piscina, -ae f.** - pond

**statura, -ae f.** - stature, height

**bibō, bibere, bibī, bibitum** - to drink

**altitudo, altitudinis f.** - height, depth

**fidō, fidere, fisum** - to trust, have confidence (semi-deponent)

**quō usque:** "until"

**castrensis, -e** - of a camp, military

**lacrimō (1)** - to weep, cry



---

# UNIT SEVEN

## LITTERAE



2nd CE mosaic , Libya

### Passage Contents

#### 7.1 Lucretius against Religion

Adapted from Lucretius, *De Rerum Natura* 1.62 - 79

#### 7.2 Epiphany of Isis

Adapted from Apuleius, *Metamorphoses* 11.5

#### 7.3 Orpheus visits Persephone and Hades

Adapted from Ovid, *Metamorphoses* 10.1 - 63

---

# 7.1 LUCRETIVS AGAINST RELIGION

## ADAPTED FROM LUCRETIVS, DE RERUM NATVRĀ 1.62 - 79

Lucretius (99-55 B.C.E.) was an Epicurean philosopher who wrote an epic poem about physics and the natural world entitled *De Rerum Natura* (*On the Nature of the Universe*). The poem instructs readers in Epicurean philosophy, including an atomic theory that explains how the universe is made by the chance union of indivisible, indestructible particles, and not by the gods. In the passage below, Lucretius praises Epicurus as a visionary who set humans free from religion.

Dum vita hominum, pressa graviōre sub religiōne, ante oculōs nostrōs in terrīs foede iacēbat. Religio ipsa caput ā caelī regionibus ostendēbat, faciē terrente suprā hominēs stans. Primum Graius contrā eam tollere oculōs est ausus, quem nec fama deōrum nec fulmina nec caelum minitantī murmure terruit. Sed ācrī animī virtute motā, ille primus portās naturae frangere cupivit. Ergō valida vis animī vicit et processit longe extrā flammantia moenia mundī. Unde mente animōque spatium immensum transiit et victor omnia nōbis refert: Quid potest oriri? Quid non? Quanta vīs in quāquā rē adest? Quā ratione finis mundī constitutus est? Omnia haec edidit nōbis ipse. Ergō religiōne sub pedibus deiectō, victoria eius caelō nōs exaequat.

## 7.1 NOTAE

**oculus, -ī m.** - eye

**religio, -onis f.** - religion

**opprimō, -primere, -pressī, -pressum** - to press down

**Graius, -a, -um** - Greek (here, substantive)

**tollō, tollere, sustulī, sublatum** - raise up, lift

**fulmen, fulminis n.** - lightning, thunderbolt

**minitantī murmure:** "with menacing crash"

**vividus, -a, -um** - full of life, vigorous

**extra (prep. w/ acc.)** - outside of, beyond

**flammō (1)** - to burn, blaze

**dēiciō, -ere, -iēcī, -iectum** - drive out, cast down

**victoria, -ae f.** - victory

**exaequō (1)** - to make even or equal

---

## 7.2 EPIPHANY OF ISIS

### ADAPTED FROM APULEIUS, METAMORPHOSES 11.5

Apuleius' *Metamorphoses* (*The Golden Ass*) is one of the best sources on the cult of Isis, an Egyptian deity who was seen as a protector, mother, and law-giver. The novel chronicles the misadventures of Lucius, a man transformed into a donkey through his relentless curiosity about magic. In this passage, Lucius regains his human form through the grace of Isis.

"Ecce," inquit Isis, "Luci, tuīs precibus adeō mota sum ut adsim, naturae parens, elementōrum omnium domina, saeculōrum mater prima, deōrum deārumque omnium faciēs, quae et caeli clarissima supera et maris fluctūs et etiam tenebrās regō. Totus mundus meum numen multīs speciēbus, pluribus templīs, nominibus diversīs coluit. Primigeniī Phrygēs Pessinuntiam deōrum matrem appellant, autochthonēs Atticī Cecropeiam Minervam, gaudentēs Cypriī Paphiam Venerem, Cretēs sagittiferī Dictynnam Dianam, Siculī trilinguēs Stygiam Proserpinam, Eleusiniī veterēs Actaeam Cererem. Aliī lunonem, aliī Bellonam, aliī Hecatam, aliī Rhamnusiam, sed Aethiopēs validīque Aegyptiī plurimīs sacrīs mē colentēs appellant verō nomine, reginā Isi. Accessī tuōrum casūm miserata ut tē iuvem. Desine dolorem, nam tibi pervenit diēs salutis."

## 7.2 NOTAE

**Ecce: "Behold!"** (interjection to call attention or to show surprise)

**elementum, -i n.** - first principle, element

**primigeniī Phrygēs:** "First-born Phrygians." Phrygia (Asia Minor) is where ancient Troy was located.

**Pessinuntiam deōrum matrem:** "Pessinuntian mother of the gods" - a cult name for Cybele

**autochthonēs Attici:** "people of Attica, born from the earth."

**Cecropeiam Minervam:** "Cecropian Minerva." Cecrops was a mythical king of Athens who was born from the earth; Minerva (Greek Athena) is the goddess of war, wisdom, and handicrafts.

**Cyprius, -a, -um** - Cyprian, from the island of Cyprus

**Paphiam Venerem:** "Venus from Paphos." Paphos was an important cult center of Aphrodite

**Cretēs sagittiferī:** "arrow-bearing Cretans." The people living on Crete were famous archers.

**Dictynnam Dianam:** Dictynna ("of the hunting nets") was a cult name of Diana (Greek Artemis).

**Siculī trilinguēs:** "triple-tongued Sicilians." The people of Sicily were said to have spoken three languages during the history of their island: Sicilian, Greek, and, finally, Latin.

**Stygiam Proserpinam:** "Stygian Persephone." The river Styx was primary the river of the Underworld where the goddess Persephone ruled beside her husband Hades.

**Eleusinus, -a, -um** - Eleusinian (Eleusis, Greece which was the site the main cult of Demeter.)

**Actaeam Cererem:** "Actaeon [of Attica] Ceres" Ceres (Greek Demeter) was the goddess of agriculture

**lunonem:** Juno (Greek Hera), wife of Jupiter (Greek Zeus).

**Hecatam:** Hecate, the goddess of magic, ghosts, and necromancy.

**Rhamnusiam:** "Rhamnusia," a cult name of Nemesis, the goddess of retribution.

**Aethiopēs, -um m. pl.** - Ethiopians

**Aegyptius, -a, -um** - Egyptian

---

## 7.3 ORPHEUS VISITS PERSEPHONE AND HADES

### ADAPTED FROM OVID, METAMORPHOSES 10.11 - 63

Ovid tells the story of Orpheus and Eurydice in the tenth book of Metamorphoses. In the first ten lines, Eurydice dies from a snakebite on her wedding day. In this passage, Orpheus descends into the Underworld to ask Queen Persephone and King Hades to return his bride.

Cum Orpheus mortem uxoris ad superōs satis fleverat, ad inferōs est ausus descendere ut moveret carminibus et umbrās durās. Itaque per levēs hominēs simulacraque levia ad Persephonen adiit dominumque tristia umbrārum regna tenentem. Motīs ad carmina nervīs sīc ait: "o posita sub terra numina mundī, ad quae reccidimus omnēs, si licet positīs falsīs vera loquī, audīte mē. Non descendī hūc ut tenabrās umbrāsque viderem; sed causa viae est conjunx, cuius crescentēs annōs calcata vipera abstulit. Posse patī mortem eius volūi nec mē conatum esse negabō: vicit Amor. Hic deus est bene notus apud superos, sed an sit et hīc, dubitō. At si fama matrimoniī vestrī esset vera, vōs quoque iungeret Amor. Per haec loca vestra plena timoris et per Chaos hoc ingens, orō ut fata celeria Eurydices statim solvantur. Prō munere postulō vitam eius; quam si fata negent, nolim ipse ad superōs redire: gaudete tunc in morte duōrum."

Deinde fama est etiam oculōs Eumenidum carmine victārum fuisse lacrimārum plenōs; nec reginam nec regem tantam pietātem negāre potuisse. Ergo Eurydicen vocant. Illa erat inter umbrās recentēs et incessit gradū tardō de vulnere. Illam accipit Orpheus simul et hanc legem: sē sua lumina numquam retrō vertere, adhūc conjugem ducēbat ē tenebrīs.

### 7.3 NOTAE

**simulacrum, -i n.** - phantom, shape

**Persephonen:** "Persephone" Greek accusative)

**vipera, -ae f.** - viper, snake

**Chaos:** a boundless empty space, gap, chaos

**Eurydice, Eurydices f.** - Eurydice (Eurydices = Greek genitive)

**nervus, -ī m.** - cord, lyre string

**Eumenis, Euminidis f.** - Fury

**retrō** - backwards



---

# UNIT EIGHT

## DREAMS AND VISIONS



Sleeping Ariadne 2nd CE, Uffizi Gallery

### Grammatical Concepts

**Perfect Subjunctive**

**Pluperfect Subjunctive**

**Conditions**

**Cum Clauses**

**Indirect Commands**

**Indirect Questions**

---

# UNIT EIGHT

## PASSIO PERPETUAE



Pompeian fresco of street violence after the gladiatorial games of 59 CE, National Archaeological Museum in Naples

### Passage Contents

#### §8. Perpetua Receives Visitors

#### §9. Perpetua's Final Vision

#### §10 Perpetua's Final Vision

---

## §8. PERPETUA'S THIRD VISION

Diē quō in nervō mansimus, ostensum est mihī hoc. Videō locum illum quem retrō videram et Dinocraten mundō corpore, bene vestitum, refrigerantem; et ubi erat vulnus videō cicātricem, et piscīnam illam, quam retrō videram, summissō margine usque ad umbilicum puerī; et aquam dē eā trahēbat sine cessātiōne. Et super marginem fiala aurea plēna aquae. Et accessit Dinocrates et dē eā bibere coepit; quae fiala nōn deficiēbat. Et satiātus accessit dē aquā lūdere mōre infantium gaudēns. Et experrecta sum. Tunc intellēxī trānslātum eum esse dē poenā.

### §8. NOTAE

**nervus, -ī m.** - cord, nerve (in nervo = "on edge")

**retrō** - before

**mundus, a, um** - clean, elegantly dressed

**vestiō, vestīre, vestivī, vestitum** - to clothe

**cicātrix, cicātrici f.** - scar

**summittō, -mittere, -misī, -misum** - to send up, raise (sub • mitto)

**umbilicus, -ī m.** - navel

**cessātiō, -tiōnis f.** - cessation

**fiala, -ae f.** - cup

**satiō (1)** - to satisfy, appease

---

## §9. PERPETUA RECEIVES VISITORS

Deinde post diēs paucōs Pudens mīles, optio praepositus carceris, nōs magnificāre coepit intellegēns magnam virtūtem esse in nōbīs; multōs ad nōs admittēbat ut et nōs et illī invicem refrigerārēmus. Ut autem proximāvit diēs mūneris, intrat ad mē pater meus consumptus taediō, et coepit barbā suā ēvellere et se in terram mittere, et sē prosternere in faciem, et impropērāre annīs suīs, et dīcere tanta verba quae movērent universam creaturam. Ego dolēbam prō infēlīcī senectā aetāte eius.

### §9. NOTAE

**optio , ōnis m.** - the adjutant, i.e. the soldier in charge of the prison

**praepositus, -ī m.** - the prison warden, chief, director (from prae+pono)

**magnificō (1)** - to esteem, to value

**nōs et illī** - "we and they," both are subjects of the purpose clause verb, refrigerārēmus.

**proximō (1)** - draw near

**barba, ae f.** - beard

**ēvellō, -ere, -vulsī, -vulsum** - to pluck out, tear out

**prosternō -ere -strāvī -strātum**: to throw to the ground

**inproperō (1)**: to curse, reproach. (inproperare annis suis = "to reproach her with his age.")

**quae moverent**: "which would move" (relative clause of characteristic)

**creatura, ae f.** - creation, creature

**infēlix, -īcis** - unhappy



---

# §10A PERPETUA'S FINAL VISION

Prīdiē quam pugnārēmus, videō in horōmate hōc: vēnisse Pompōnium diaconum ad ostium carceris et pulsāre vehementer. Et exīvī ad eum et aperuī eī; quī erat vestītus discinctā candīdā, habēns multiplicēs galliculās. Et dīxit mihī: Perpetua, tē expectāmus; venī. Et tenuit mihī manum et coepimus īre per acria loca et flexuōsa.

Vix tandem pervēnimus anhelantēs ad amphitheātrum et indūxit mē in mediam arēnam et dīxit mihī: Nōlī timēre. Hīc sum tēcum et labōrō tēcum. Et abiit. Et aspiciō populum ingentem attonitum; et quia sciēbam mē ad bestiās damnātam esse, mīrābar quod nōn mitterentur mihī bestiae. Et exīvīt quīdam contra mē Aegyptius foedus speciē cum adiutōribus suīs pugnātūrus mēcum. Veniunt et ad mē adolescentēs decōrī, adiutōrēs et favisōrēs meī. Et expoliāta sum et facta sum masculus; et coepērunt mē favisōrēs meī oleō defricāre, quōmodō solent in agōne. Et illum contrā Aegyptium videō in afā volutantem.

## §10A NOTAE

**prīdiē quam** - "on the day before"

**horōma, -matis n.** - vision (this is a Greek word)

**vēnisse:** infinitive of indirect discourse

**ostium , -ī, n.** - door

**pulsō (1)** - to knock

**vestiō, -īre, -īvī, -ītum** - to dress

**discingō, -cingere, -cinxī, -cinctum** - to loosen (supply tunicā)

**multiplex , -icis** - with many folds, manifold

**gallicula, -ae f.** - sandal

**flexuōsus, -a, -um** - winding

**in mediam arēnā:** "into the middle of the arena"

**anhelō (1):** to pant, to breath heavily

**attonitus, -a, -um** - surprised, stunned

**Aegyptius, -a, -um** - Egyptian

**adiūtōr, -ōris m.** - assistant

**decōrus, -a, -um** - handsome, beautiful

**expoliō (1)** - to strip

**masculus, -a, -um** - male, masculine (as a substantive: a man)

**favisōr, -ōris m.** - supporter

**oleum, -ī n.** - olive-oil

**defricō (1)** - to rub down, to massage

**quōmodō** - in which way; in the way that

**agōn, -ōnis m.** - contest, competition (Greek ἀγών)

**afa, -ae f.** - dust

---

## §10B PERPETUA'S FINAL VISION

Et exiit vir quidam mirae magnitudinis ut etiam excēderet fastigium amphitheātrī, discinctātus, purpuram inter duōs clavōs per medium pectus habēns, et galliculās multiformēs ex aurō et argentō factās, et ferēns virgam quāsī lanīsta, et rāmum viridem in quō erant māla aurea. Et petiit silentium et dīxit: "Hic Aegyptius, sī hanc vīcerit, occidet illam gladiō; haec, sī hunc vīcerit, accipiet ramum istum." Et recessit. Et accessimus ad invicem et coepimus mittere pugnōs. Ille mihi pedēs apprehendere volēbat; ego autem illi calcibus faciem caedēbam. Et sublātā sum in aere et coepi eum sīc caedere quāsī terram nōn calcāns. At ubi vīdī moram fiērī, iūnxī manūs ut digitōs in digitōs mitterem et apprehendī illi caput; et cecidit in faciem et calcāvi illi caput. Et coepit populus clamāre et favisōrēs meī psallere. Et accessi ad lanistam et accēpi ramum. Et osculātus est mē et dīxit mihi: Fīlia, pāx tēcum. Et coepi ire cum glōriā ad portam Sanavivariam. Et experrecta sum. Et intellēxi mē nōn ad bestiās, sed contrā diābolum esse pugnātūram; sed sciēbam mihi esse victōriam. Hoc ūsque in pridie mūneris ēgī; ipsius autem mūneris actum, sī quis uoluerit, scrībat.

### §10B NOTAE

**excēdō, -ere, -cessī, -cessum** - to exceed, surpass (ex + cedo)

**fastigium, -ī n.** - roof, height

**clavus, -ī m.** - purple stripe on a toga

**per medium pectus:** "in the middle of (his) chest"

**lanista, -ae m.** - a trainer of gladiators

**rāmus, -ī m.** - branch

**viridis, -e** - green

**mālum, -ī n.** - apple

**pugnus, -ī m.** - a punch, a fist

**caedō, -ere, caesī, caesum** - to beat, hit

**calx, calcis f.** - heel

**calco (1)** - to step, walk, touch the ground

**digitus, -ī m.** - finger

**clamō (1)** - to applaud, shout

**psallō, -ere, psallī** - to sing hymns

**osculor, -ārī, -ātum** - to kiss

**ad portam Sanavivariam:** "The Gate of Life". If a gladiator is defeated, but survives a match, they would exit through the Porta Sanavivaria. The victor exits through the Porta Triumphalis.

**in pridie muneris:** "on the day before the games"

**quis = aliquis**

---

# UNIT EIGHT

## LITTERAE



The god Mars approaching Rhea Silvia, 2nd c. CE mosaic, Ostia

### Passage Contents

#### 8.1 Rhea Silvia's Vision

Adapted from Ennius, *Annales* 1.32-48

#### 8.2 The Dreams of Animals

Adapted from Lucretius, *De Rerum Natura* 4.986 - 1023

#### 8.3 Poppaea Sabina's Nightmare

Adapted from Pseudo-Seneca, *Octavia* 712-55)

---

# 8.1 RHEA SILVIA'S NIGHTMARE

## ADAPTED FROM ENNIUS' ANNALES

Quintus Ennius ( 239 – c. 169 BCE) wrote comedy, philosophy, epigrams, and an epic poem called the *Annales* that told the story of Rome from the fall of Troy to the censorship of Cato the Elder. In this passage, Ilia, better known as Rhea Silvia, recounts a dream in which she is visited by her dead ancestor, Aeneas. Aeneas tells that her coming hardships (getting raped by Mars and buried alive) will be followed by good fortune (the birth of twin sons, Romulus and Remus).

Talia ancillae dixit Ilia flens, territa ē somnō:

"Virēs vitaeque corpus meum nunc deserit omne. Nam homo pulcher me rapere vehereque per amoena nemora et ripās et locōs novōs visus est. Postea, cara soror, longe errāre vidēbar et tē passim quaerere; timor meum cor occupābat et via nulla pedem sustinēbat. Tunc noster pater senex me appellāre vidētur et monere hīs verbīs: 'o filia, tibi sunt misera multa, sed postea ē flumine tua fortuna iterum surget.' Haec locutus subitō abivit ex oculīs pater; nec mēcum longius mansit quamquam flens tendēbam suprā manūs ad caelī caerula templa et dulcī voce eum vocābam. Tandem is somnus mē reliquit."

## 8.1 NOTAE

**amoenus, -a, -um** - delightful, pleasant

**passim** - here and there, everywhere

**pater:** Aeneas appears as her divine ancestor, not her literal father, though she calls him pater and he calls her filia.

**flumine:** Aeneas is referring to the Tiber river, on which her twins are set afloat and which floods, depositing the twins in a pool by the bank. This is also the river that runs beside the city of Rome. The river god, Tiber, later takes Ilia as his wife.

**caerulus, -a, -um** - blue



---

## 8.2 THE DREAMS OF ANIMALS

### ADAPTED FROM LUCRETIUS, DĒ RERUM NATURĀ 4.986 - 1023

Lucretius (99-55 B.C.E.) was an Epicurean philosopher who wrote an epic poem about physics and the natural world entitled *De Rerum Natura* (*On the Nature of the Universe*). The poem instructs readers in Epicurean philosophy, including an atomic theory that explains how the universe is made by the chance union of indivisible, indestructible particles, and not by the gods. In the passage below, Lucretius explores the theory that all objects give off "images" (*simulacra*) that drift into our eyes and mind. This also applies to dreams where the mind makes these images, and this is why we "see" in dreams what occupies our mind when awake.

Non solum hominēs sed verō animalia cuncta imaginēs in somnīs faciunt. Quippe vidēbis equōs fortēs sudāre anhelāreque in somnīs quasi membra ad finem tendere aut ē carceribus sē rumpere ad palmam. Et canēs, qui in mollī quiete dormiunt, et membra ē corpore et vocēs ex ore subitō mittunt; tollunt narēs ad ventōs ut si vestigia bestiārum tenēant. Deinde experrectī sequuntur inanēs imaginēs cervōrum quasi fugam eōrum cernant. Volucrēs etiam fugiunt subitō deōrum silvās. Et accipitrēs somnō in levī volantēs videntur adhūc proelia pugnāsque ēdere contrā parvās avēs. Praetereā hominum mentēs saepe in somnīs multa faciuntque geruntque: regēs pugnant capiunturque et equitēs proelia miscent tolluntque clamōrem. Multī, sicut cadant dē montibus altīs ad terram, terrentur ē somnō quasi mentibus captī; aliī ē somnō facile expergiscuntur; aliī ad sē post multās horās haud redeunt.

## 8.2 NOTAE

**sūdō (1)** - sweat

**anhelō (1)**: to pant, to breath heavily

**palma, -ae f.** - prize, palm branch (which symbolizes victory)

**quies, quiētis f.** - quiet, sleep

**nāris, -is f.** - nostril (reddo takes the dative case)

**inanis, -e** - empty, hollow

**sollicitō (1)** - disturb, agitate

**lenis, -e** - gentle

**volō (1)** - to fly

**cervus, -i m.** deer

**accipiter, -tris m.** - hawk

**facile**: "easily" (this is the irregularly formed adverb of facilis, -e.)

---

## 8.3 POPPAEA SABINA'S NIGHTMARE

### ADAPTED FROM PSEUDO-SENECA, OCTAVIA 712-55J

The *Octavia* is a Roman historical drama falsely attributed to Seneca in antiquity. It was likely written during the Flavian dynasty by an author very familiar with Senecan tragedy. It tells the story of the political demise and execution of Octavia, the first wife of Nero. In this passage, Nero's new wife, Poppaea Sabina, dreams about her husband's violent tendencies and foreshadows her own murder and that of her child.

Proximā nocte vidī visionem tam terrentem qui mē ē somno ferat. Postquam dies laetissima cesserat, Nero et ego nos somno tradidimus; nec diu dulcī frui somnō mihi licuit. Nam turba maesta thalamos meos celebrāre est visa: hīc matrēs Latinae solutis comīs planctūs dabant multīs cum lacrimīs; hīc mater coniugis vultū saevā facem sparsam sanguine quatiēbat. Sequor ego coacta metū, cum tellus patuit ingentī hiatū quō feror. Ibi cernō torōs iugalēs veterēs in quibus sedeō fessa. Nunc vidī Crispinum venientem, coniugem primum, natumque nostrum; Crispinus me accessit ut basia daret; sed subito irrupit Nero qui gladium iugulo eius condidit. Tandem experrecta sum plena timore magnō.

## 8.3 NOTAE

**Proximā nocte:** "last night"

**Nero, -onis m.** - Nero, the fifth emperor of Rome and the last of the Julio-Claudian dynasty

**thalamus, -i m.** - marriage, bridal bed

**solutīs comīs:** "with their hair let down" (Roman women loosen their hair to mourn.)

**planctus, -ūs m.** - beating of the breast (in lamentation)

**quatio, quater, — quassum** - to shake

**fax, facis f.** - torch (The Romans used torches in both marriage and funeral processions.)

**hiātus, -ūs m.** - gaping hole, crevice

**torus, -ī m.** - bed, couch, often in the plural

**iugālis, -e** - matrimonial, relating to marriage

**Crispinus, -ī m.** - Crispinus was Poppaea's first husband and the father of her son. He and the son they had together were executed by Nero in 66 CE.

**inrumpō, -ere, -rūpī, -ruptus** - to rush in, burst in (in + rumpo)

**jugulum, -ī n.** - throat

---

# CODA

## PASSIO PERPETUAE



The martyrdom of Perpetua, Felicitas, Revocatus, Saturninus and Secundulus, ca. 1000 CE, The Menologion of Basil II

### Passage Contents

**§20 the Mad Cow**

**§20-21 The Death of Perpetua**

---

## §20A THE MAD COW

Puellis autem ferōcissimam vaccam, ideōque contrā morem parātum, diābolus parāvit; nam sexuī eārum etiam dē bestiā aemulātus. Itaque dispoliātae et reticulīs indūtae ducēbantur. Horruit populus alteram respiciēns puellam dēlicātam, alteram ā partū recentem stillantibus mammīs. Prior Perpetua iactāta est et cecidī in lumbōs. Et ubi sedit, vestem, ā latere discissam, ad velāmentum femōris redūxit pudōris potius memor quam dolōris. Deinde acū dispersōs capillōs infibulāvit; nōn enim decēbat martyram sparsīs capillīs patī, nē in suā glōriā plangere vidērētur. Tunc surrēxit et elisam Fēlicitātem cum vīdisset, accessit et manum eī trādīdit et suscitāvit illam. Et ambae pariter stetērunt. Et populī dūritiā victā, revōcātae sunt in portam Sanavivāriam.

## §20 NOTAE

**ferox, ferōcis (gen.)** - fierce, wild

**vacca, -ae f.** - cow

**sexus, -ūs m.** - gender

**aemulor, -āri, -ātum** - to rival (+ dat)

**dispoliō (1)** - to strip

**reticulum, -ī n.** - net

**induō, induere, induī indutum** - to put on, to clothe in

**horreō, horrere, horruī** - to shudder

**delicatus, -a, -um** - delicate, tender

**partus, -ūs m.** - birth

**stillō (1)** - to drip

**iactō (1)** - to throw, cast

**lumbus, -i m.** - loin

**discindō, -cindere, -cindī, -cissum** - to tear apart

**velamentum, -ī n.** - covering

**femur, femōris n.** - thigh

**reducō, -ducere, -duxi, -ductum** - return, lead back (re • duco)

**potius** - rather

**memor, memoris (gen.)** - mindful (+ genitive)

**acus, -ūs f.** - pin, hairpin

**dispergō, -pergere, -persī, -persum** - to disperse

**capillus, -ī m.** - hair

**infibulō (1)** - to clasp (with a pin)

**martyr, martyrism m./f.** - martyr (here it should be martyrem)

**plangō, plangere, planxī, planctum** - to mourn, lament

**elidō, elidere, elisī, elisum** - to strike down

**suscitō (1)** - to lift up, raise

**ambō, -ae, -o** - both

**dūritia, -ae f.** - hardness, harshness (abstract noun related to durus, -a, -um)



---

## §20-21 THE DEATH OF PERPETUA

Illic Perpetua ā quōdam tunc catechūmenō Rusticō nōmine quī eī adhaerēbat, suscepta et quāsī ā somnō expergita (adeō in spiritū et in extāsī fuerat) circumspicere coepit et stupentibus omnibus ait: "Quandō," inquit, "dūcimur ad vaccam illam?" Et cum audivisset quod iam ēvēnerat, nōn prius crēdidit nisi quāsdam nōtās vexātiōnis in corpore et habitū suō recognōvisset. Deinde frātre suum et illum catechūmenum, adlocūta est dicēns: "In fide stāte et invicem omnēs diligite, et passiōibus nostrīs nē scandalizēmini."

...

Cēterī quidem immobilēs et cum silentiō ferrum recēpērunt: multō magis Saturus, quī et prior ascenderat, prior reddidit spiritum; nam et Perpetuam sustinēbat. Perpetua autem, ut aliquid dolōris gustāret, inter ossa compuncta exululāvit, et errantem dexteram novī gladiātōris ipsa in iugulum suum trānstulit. Fortasse tanta fēmina aliter nōn potuisset occidī, quae ab inmundō spiritū timēbātur, nisi ipsa voluisset.

### §20-21 NOTAE

**adhaerō, -haerēre, -haesī, -haesum** - to cling to

**expergō, -gere, -gi, -gitum** - to wake up

**extāsī:** "by ecstasy" (a Greek form)

**circumspiciō, -spicere, -spexī, -spectrum** - look around (circum • specto)

**stupeō, stupere, stupuī** - to be stunned

**ēveniō, -ere, vēnī, ventum,** - to happen (ex • venio, lit. to come out)

**non ... nisi:** "not ... until"

**nota, -ae** - mark, sign

**vexātiō, -tionis f.** - distress

**habitus, -ūs m.** - dress, attire

**adloquor** - address, speak to (ad • loquor)

**catēchūmena, -ae f. / -us, -ī m.** - catechumen, a person receiving instruction before baptism

**dīligō, -ligere, -lēxī, -lēctum** - love, cherish

**scandalizō (1)** - to cause to stumble, tempt

**inmobilis, -e** - immobile

**silentium, -iī n.** - silence

**multō:** with magis, ablative of degree of difference "by much"

**gustō (1)** - to taste

**exululō (1)** - to cry out, howl

**conpungō, -pungere, -punxī, -punctum** - to puncture

**gladiator, -ōris m.** - gladiator

**iugulum, -i n.** - throat

**inmundus, -a, -um** - unclean, impure