

INTRODUCTION TO LATIN

A BEGINNING LATIN READER

ROME AND BEYOND



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

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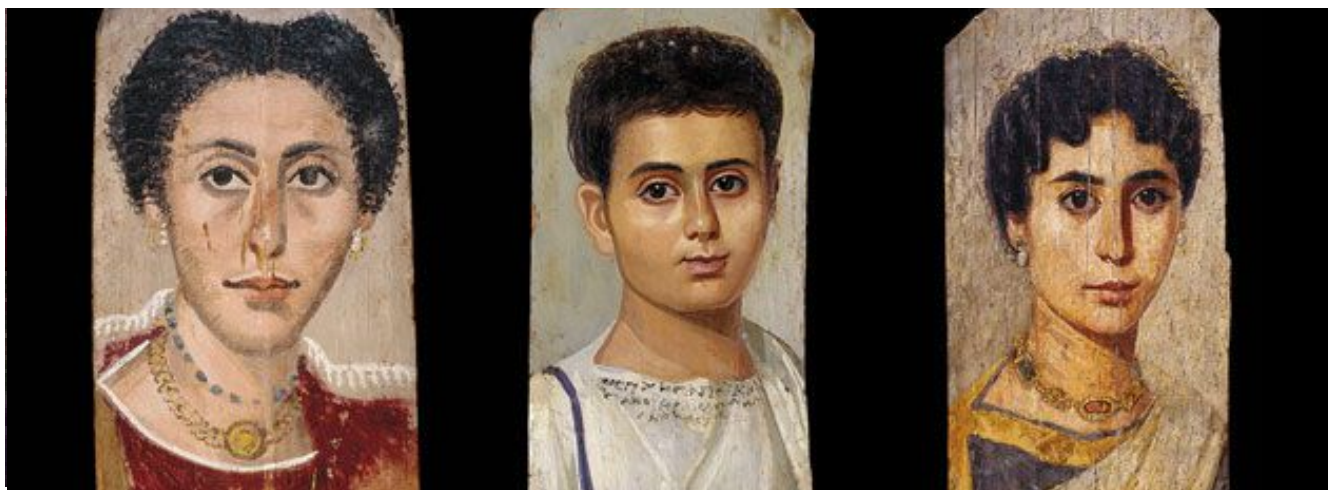
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SALVETE!

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 sum Publīi Aeliī Hilāriānī. Pater est prōcūrātor Africae; Carthāgo est urbs in Africā ubī vivimus. Unum frātre in terrā habēō, et sub terrā habēmus duās sororēs. Apollōnius est nōmen frātrī. Paedagōgum habēmus; nōmen paedagōgō est Sophrōnius. Sophrōnius frāterque meum amōrem sapientiae intellegunt, etsi sum puella. Post studia lanam faciō cum mātrem Monicā et ancillā matris, Melissā.

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)

vivimus: "we live"

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

unum: "one"

duae: "two"

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

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

etsi: "even though"

Monicā: "Monica" (Monica, -ae f. is a traditional Berber name; during the imperial period, it was fairly common for Roman men to marry native women, especially those of wealthy, religiously significant families, as a way to legitimize their claim to an area.)

Melissā: "Melissa" (Melissa is a traditional Greek name--Greek speaking slaves were highly prized by the Romans for their linguistic abilities.

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 verbīs factisque Hannibalis Barcae iubet. Hannibalem amō quia dūxit exercitum sicut pater. Et ego quondam dūcere exercitum cupiō.

1.2 NOTAE

mē: "me"

verbīs factisque: "the words and deeds"

Hannibalis Barcae: "of Hannibal Barca" Hannibal was a famous Carthaginian general of the second punic war.

exercitum: "army"

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

1.3 SALVĒ, HILĀRIĀNE!

Nōmen mihi est Publius Aelius Hilāriānus et sum prōcūrātor Africae. Duōs liberōs habēmus, filium filiāque. Gens uxōris dīvitias habet et multōs deōs alienōs amat; nam Maura est. Itaque et egō familiaque deōs Romanōs, deōs Africanōs, et maximē gentem Septimiam colimus. Primō vespere sacra prō deīs dō cum omnī familiā.

1.3 NOTAE

prōcūrātor: "governor"

duōs: "two"

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.)

Primō vespere: "In the early evening"

faciō: "I make"

omnī: "the whole"

1.4 SALVĒ, MONICA!

Nōmen mihi est Monica et uxor sum Publī Aeliī Hilāriānī. Gens mihi nōn est ex Ītaliā, ut gens virī, sed ex Africā. Bona femina sum et mater Apollōnī Aeliaeque. Lanam faciō cum filiā ancillīsque, sed studia liberōrum sunt mihi magnī momentī. Filia studia amat, sed filius studēre nōn cupit. Sed nunc Sophrōniō studia Apollōnī Aeliaeque dō; nam sum infirma.

1.4 NOTAE

ut: "like"

Bona femina: "a good wife, a good woman"

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 dura fuit vita patris meī. Quondam meam terram gentemque rursus vidēre cupiō!

Nunc autem sum paedagōgus liberōrum prōcūrātoris Africae. Sī liberī studia bene intellegunt, domina mihi pecūniam dat; si nōn, verbera.

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)

rursus: "again"

verbera: lashes, a beating. Corporal punishment of enslaved people was common in ancient Rome.

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 Aeliāque lanam faciō. Et etiam aliās ancillās lanam facere iubeō. Sī lanam multam facimus, domina mihi pecūniam dat. Quondam libertātem et liberīs et mihi habēre cupiō.

1.6 NOTAE

nūtrix, -īcis f. -nurse, wet-nurse

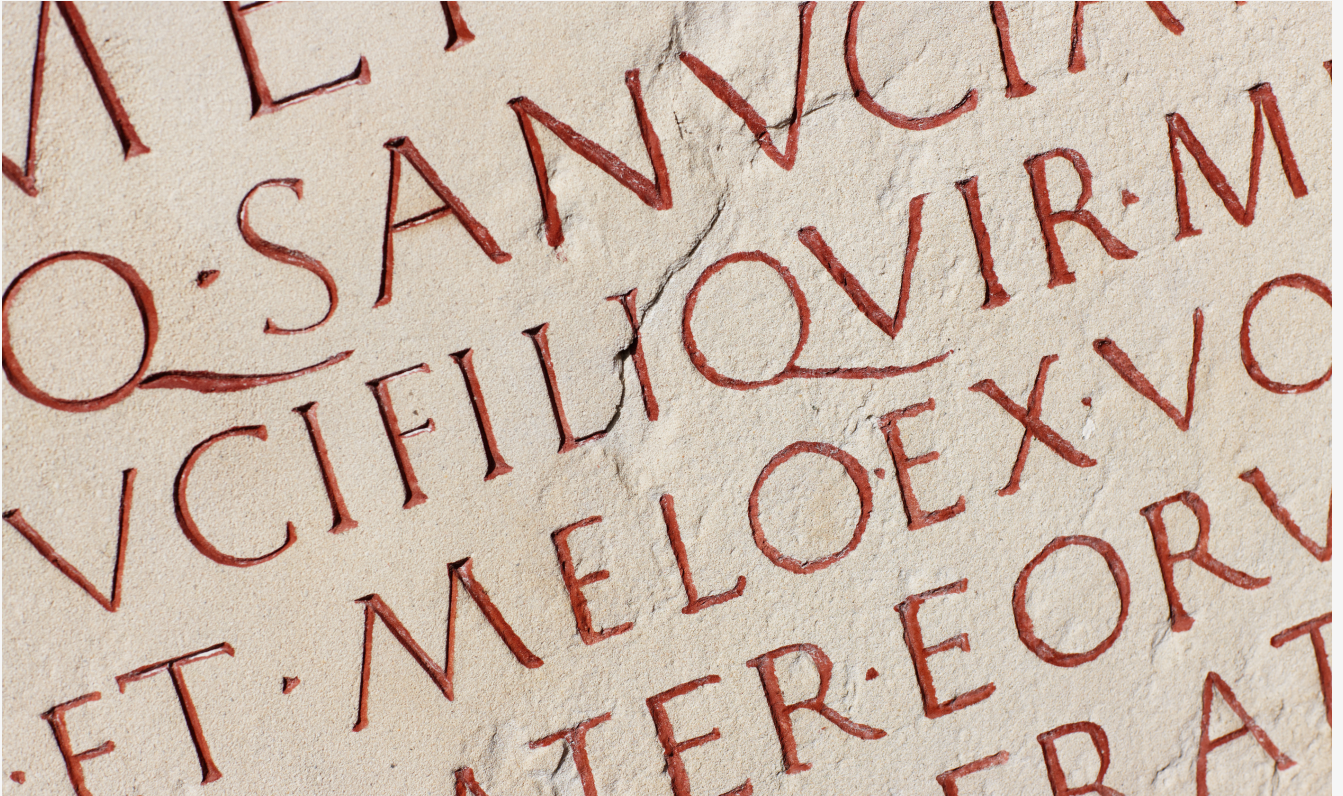
faciō: "I make" (**faciō, facere, fēcī, factum** - to make, do)

aliās "the other" (**aliās ancillās** = the other female slaves)

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

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 for generations. 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 fuī filia Scīpiōnis Africanī et Gracchōrum māter. Intellēxit ornāmenta vera mātribus esse nōn dīvitias sed līberōs. Cum amīca Cornēliae ornāmenta sua pulcherrīma ostendit, Cornēlia feminae līberōs duōs ostendit et ita dīxit: “haec sunt ornāmenta mea.”

1.1 NOTAE

Cornēlia: “Cornelia”

Scīpiōnis Africanī: “of Scipio Africanus” (**Scīpio Africanus, Scīpiōnis Africanī, m.**) Scipio Africanus was a famous Roman general from the second Punic war.

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

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

cum: when

duōs: “two”

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**)

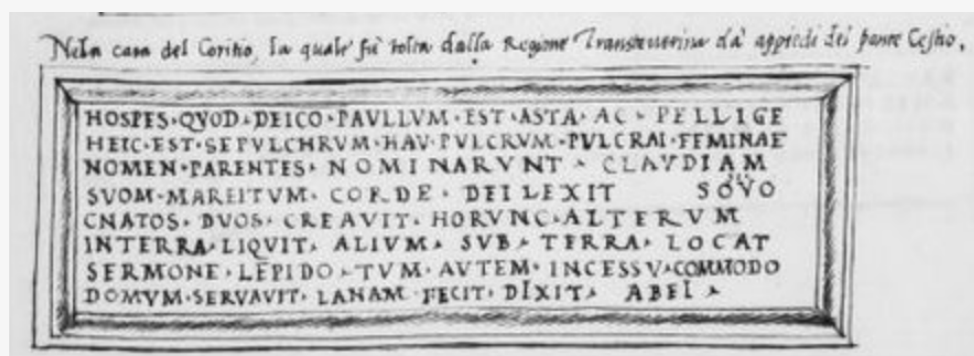
duōs: “two” (modifies **filiōs**)

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. In this passage a prostitute (likely an enslaved woman) boasts that she has reunited her lover with his wife.

Beata sum egō quia meus amātor est propter mē beatus; nam uxorem suam amat! Nōn est saepe bonum nōbis meretrīcibus sī amātor fēminam amat. Sed ego mala propter pecūniam numquam faciam. Dum is vir erat mēcum, 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. Servī ancillaeque per portās ā tergō semper cēdebant et perveniēbant. Erat in domō Romanā parva aedēs cum imāginibus sacrīs deōrum. Romanī eōs deōs vocābant Lārēs. Lārēs domum familiamque in salūte tenent. Lārēs precibus quotīdiē colēbat Hilāriānus; sed etiam kalendīs ante lūcem eīs sacra magna dabat. Nunc 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 fēminae meae et domō omnī. Dāte nōbis salūtem et felicitātem in omnibus.

2.1 NOTAE

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

cella, -ae f. - room

hortus, -ī m. - garden

eōs: "these" (acc. pl. m.)

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"

nōbis: "to us"

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 Melissaеque dona emērunt; inde domum rediērunt. Monica Aeliaque Melissaеque sē vestibus pulchrīs et flōribus exornāvērunt. Nam ad pompam Mātrōnālium accēdent!

Nunc Monica in pompā procedit et Aelia Melissaеque uxōrēs in pompā spectant. Ante templum, Monica lūnonī Lūcīnae multōs florēs dat. Inde ita dicit, "Nōbīs lūcem, Lūcīna, dedistī; nam ad precēs feminārum venīs."

Post pompam domum rediērunt; Hilāriānum ante lūcem flammārum invēnērunt. Ibī dominus domum esse beātam et plēnam dīvitiārum cupiēbat et salūtem feminae esse bonam. Dicēbat verba prō Monicā: "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 dedit 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 novum deum colere. Itaque cogitābat, "Dominus lovem colit; domina lūnonem colit; ego autem et meī amīcī novum deum amāmus, Christum. Itaque postquam līberōs Hilāriānī docuī, saepe adeō ad aedēs in urbe ubī amīcī vīvunt. Amīcī etiam sunt Christianī. Feminae virīque adsunt et multī libertī servīque similēs mihi. Felix, amīcus mihi, cum feminā līberisque saepe venit. Sunt libertī et vīnum bonum in popinā parvā vendunt. Multī nostrum autem vītā tam beātam nōn agunt. Nam semper laborāmus et dominōs acrēs timēmus. Sed post mortem dona magna et etiam nōbis dābit deus, praesertim libertātem. Inde vītā beātam habēbimus omnēs; quia et nōs divitiās magnās habēbimus. Ita ad sermonēs Christianōrum adsum et verba Christianōrum magnō cum studiō audio."

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

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 sacra frūmenta dō et bonās precēs dīcō. Effice bona mihi līberīsque meīs domōque familiaeque meae." Dā lovī frūmenta atque dīc: "Iuppiter, tibi 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, sicut tibi honorem donīs dābam, ita sacrō vīnō tibi honorem dabō." Deinde dā eīs porcam magnam.



Head of Janus (Vatican museum)

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

ea verba - "these words" (When "is, ea, id" modify a noun rather than replacing it, they mean "this"/ "these")

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

honor, honoris m. - honor

tunc - then

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. Iam meōs precēs audīte, Lārēs, et accipite porcum frumentī plenum; ego ad vōs in veste sanctā veniam; ita vōbis placēbō. Sed vōs, vetāte dē terrā nostrā bellum ācrem.



A Lar holding a cornucopia (1st CE, National Archaeological Museum of Spain)

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.)

ligneus, -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

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 interfecit, praefectum urbis; aut ex irā quia dominus libertatem 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 interfecērunt per verba acria et lācrimās populī.



Shackles found on the skeleton of a Roman slave in Roman Britain, 3rd CE

2.3 NOTAE

praefectus urbis: "a praefect of the city"

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 AENĒAEQUE NARRAT.

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

Dum murī urbis 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 pervenit. Cum prīmum rēgīna Aenēam vīdit, iam amābatur. Proximā lūce regina et dux multās horās unā agēbant. Deinde Aenēas Dīdōnem ad mātirimōnium in specū dūxit, ut vidēbatur reginae.

Sed Mercurius ad Aenēam accessit et dura verba dixit: "Filī deae," inquit "nondum opus tuum effecistī; sors tibi nōn est in Africā. Nolī hīc manēre, at fuge ē reginā 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 et suī virī nāvēs Carthāgine egredī parābant. Cum Dīdō nāvēs ē fenestrā vīdit, cōgnōverat statim Aenēam eam tradidisse. Primum multās ex dolōre furōreque lācrimas flevit. Deinde Aenēam ad breve tempus manere iussit; verba autem rēgīnae nōn audivit Aenēas.

Iam propter iram magnam, virum et viros omnēs eius perdere atque etiam sē ipsam interficere cupivit. Itaque rēgīna suōs virōs sequī et perdere navēs Aenēae iussit. Deinde sororem pyram magnam condere coēgit; inde 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.

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

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

3.2 NOTAE

fenestra, -ae - window

lācrima, -ae f. - tear

ad breve tempus: "for a short time"

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 dūcit per urbem ubi possumus spectāre nāvēs parvās magnāsque et aedēs publicās et sacra deōrum templa. Si tempus nōbis manet, ōrātionēs in forō audimus. Priore annō ōrātionem Marcī Bruttīi Rufī dē disciplinā feminārum audīvimus. “Disciplina,” inquit, “puellārum puerōrumque esse eadem debet; nam virtutēs feminārum virōrumque eaedem sunt.” Sententiam virī eius 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 ab eō pervēnit! Nunc sub arbore, ubī multās horās agēbamus ut liberī, verba eius legam.

Carissimae Sorōrī,

Prīdiē tuās litterās magnā cum voluptāte lēgī. Gaudeō 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 audīvī. Hīc enim discīplīnam Epicurī sequimur! Magister dīxit hominēs in otīō vīvere debere (et omnia negōtia vetāre!) Tace autem dē studiōrum novōrum, amabō tē. Nam, ut cōgnōvistī, pater mē in publicam vītā ingredi cupit. Curā ut valēas. Vale.

3.4 NOTAE

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

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

tandem - at last

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

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

negotium, -ī, n. - business, labor, difficulty

virtūs, virtūtis f. - virtue, courage, manliness

hīc - here

amabō tē: "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 (ca. 35 - 100 CE) established a school of rhetoric and wrote a treatise on education entitled *Institutio Oratoria* (*The Principals of Oratory*). 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 habēri ā parentibus bona debent; loquor dē et patribus et matribus. Nam Romae Gracchī multam ēloquentiam ā matre Cornēliā docēbantur. Doctissimus enim sermō eius fēminae in litterīs ad filiōs tradēbatur. Et etiam Laelia cum loquēbatur, magnam ēloquentiam patris ostendit. Praetereā ōratiō Hortensiae etiam hodiē legitur, nōn quod ā feminā scrībēbatur, sed quod orationēs multōrum virōrum ēloquentiā praestābat.



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

3.1 NOTAE

parēns, -ntis m./f. - parent

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.

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 the vibrant intellectual scenes in Athens and Carthage, and compares the pleasure of learning to getting drunk.

Omnia studia sunt Mūsārum pōcula. Prīmum pōculum sitī est, secundum hilaritātī, tertium voluptātī, quartum insāniae. Litterae primō pōculō docēntur, secundō doctrīna, tertiō eloquentia.

Cum Athenīs eram, multīs pōculīs gaudēbam: arte poeticā, geometricā, musicā, dialecticā, et illā primā arte, philosophiā. Itaque multōs annōs multās pōcula colēbam—magnam voluptātem!

Et etiam Carthāgo ā mē laudarī debet; ubi hominēs urbe beatā et artibus dulcibus gaudent; ubi liberī multa discunt et veterēs multa docent atque iuvenēs bona faciunt. At vērō Carthāgo est Mūsa Africae togatorumque.



The Lycurgus cup (The British Museum, 4th CE)

3.2 NOTAE

pōculum, -ī n. - wine cup

Mūsa, -ae f. - Muse

sitis, -is f. - thirst

hilaritas, -tātis f. - cheerfulness.

tertius, -a, -um - third

quartus, -a, -um - fourth

insānia, -ae f. - madness, frenzy

doctrīna, -ae f. - science, learning

Athēnae, -ārum f. - Athens

poēticus, -a, -um - poetic

geometricus, -a, -um - geometric

musicus, -a, -um - musical

dialecticus, -a, -um - logical

illā - "that" (fem. abl. sing.)

philosophia, -ae f. - philosophy

laudō (1) - to praise

vērō - "truly"

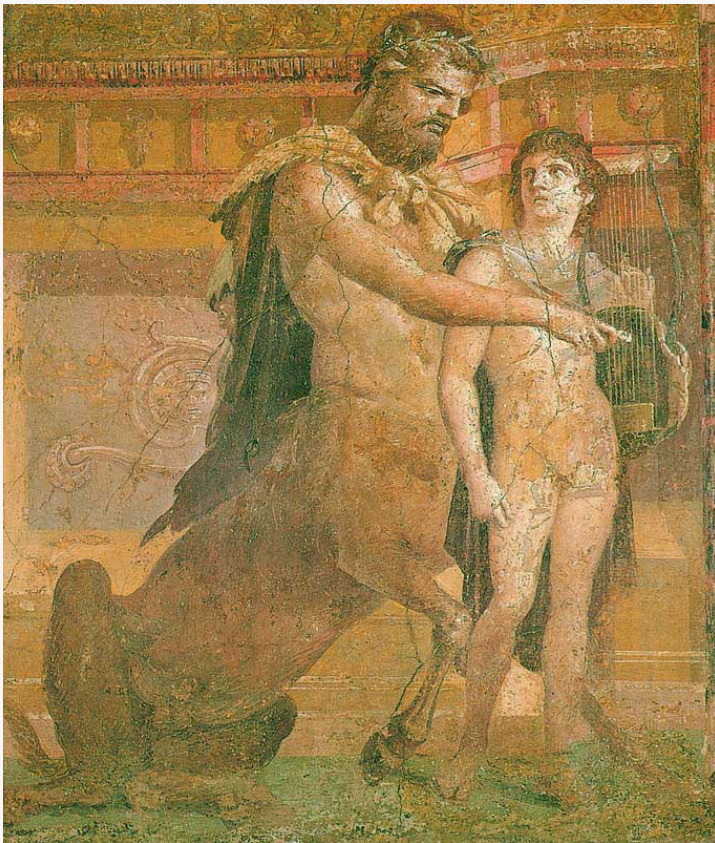
togātus, -a, -um - toga-clad, Roman

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, līberī tē nōn amant! Nam nōndum sōl 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 ingens clāmorēs magnōs intrā murōs amphitheātri multō cum studiō dat. Dā paucās horās nōbīs miserīs —nōn totam noctem, sed partem. Tace nunc aut abī!



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

3.3 NOTAE

sōl, sōlis m. - sun

verber, verberis n. - beating, whip

patior, patī, passus - suffer, endure

primā luce: "at first light"

amphitheātrum, -ī n. - amphitheater

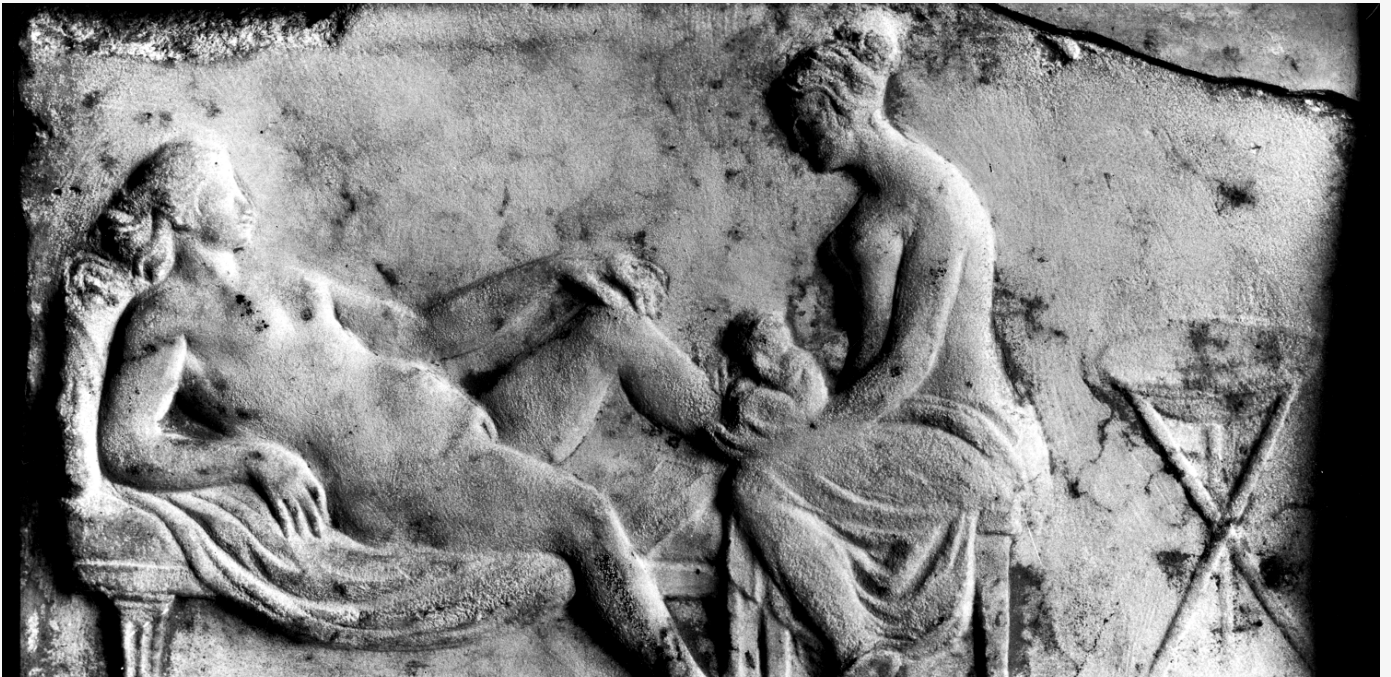
clāmor, -ōris m. - applause, outcry

nox, noctis f. - night

pars, partis f. - part

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 mātris dolet.

Aelia grieves the death of her mother.

4.1 AELIA CŌGNŌVIT MONICAM AEGRAM ESSE.

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

Tertiā horā, Melissa domō ēgressa ad mē Sophroniumque in forō pervenit. Nōbis per lacrimās sīc dixit: "Monica cecidit et ossa in pectore frēgit. Currite domum, sed ego ad medicum celeriter adībō." Tunc cucurrimus statim domum, ego et Sophronius. Ibī matrem in terrā invēnimus. Vidēbatur omnibus viribus carēre et esse propre mortem. Odor enim foedus ex ore mittēbat et ē vulnere aliquid nigrum.

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. Invēnerat medicum, Marcum Viniciū Aferum, 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 posse. Verba medicī cum dolōre audivī et totam noctem prope lectum matris Aesculāpiū Apollonemque ōrāvī. Sed precēs meae nōn audītae sunt; morbus eam 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 et ignibus sacrīs cremātum est. Tunc tristia sacra et in Nekropole et domī inter multās 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 *De Miraculis Sancti 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 emperor Augustus (Octavian). He wrote many treatises, but his *Fabulae*, summaries of ancient legends and myths, are all that survive. In this story he recounts the legend of Agnodice, an Athenian girl who allegedly paved the way for women to practice medicine and gynecology in Athens.

Olim erat Athēnis puella virgoque. Nomen eī erat Agnodica. Quamquam servī feminaeque artem medicinae vetābantur, Agnodica tamen discere cupīvit. Itaque in vestibus et sub nomine virī in disciplinam medicī clarī sē tradidit. Multōs annōs ab eō docta, Agnodica domum feminae ex doloribus patiētis adiit. Femina autem curam prō pudōre nōn cupīvit; nam cogitābat Agnodicam esse virum. Sed Agnodica, vestem tollens, sē ostendit esse feminam. Sic Agnodica multās feminās iūvit.

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



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

4.1 NOTAE

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

Agnodica, Agnodicae f. - Agnodice
medicīna, -ae f. - medicine

pudor, pudōris f. - modesty

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

subitō: suddenly

eam solam: "that she alone"

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

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 uterō 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 erat plenum maculārum. Itaque ad templum Sancti Stephanī ā matre ducta, Deum precāta est. Eō nocte, Megetia draconem magnum in somnō perdidit; ergo Deus remedium morbi dedit. Postquam morbus ē corpore feminae transīerat, Megetia cum matre domum pervēnit. Ibi magna turba feminam validam post tantum tempus accēpit. Praetereā multī eōrum Deum Christiānum magnō cum gaudiō colere incēpērunt.



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

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

posteā - afterward

remedium, -ī n. - cure, remedy

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 mātirimōnium ducī, sed virgo semper manere. Tunc procedens in locō sēcrētō sola, vim deī maris passa est (ita fama referēbat). Postquam Neptunus voluptātem sibi ceperat, dixit puellae sīc: “potēs tibi unum votum habēre: orā mē, si quid 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 ex eō tempore accipere non potuit. 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

mātirimōnium, -ī n. - marriage

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

quid = aliquid: “anything”

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

volō, velle, voluī - to wish, be willing

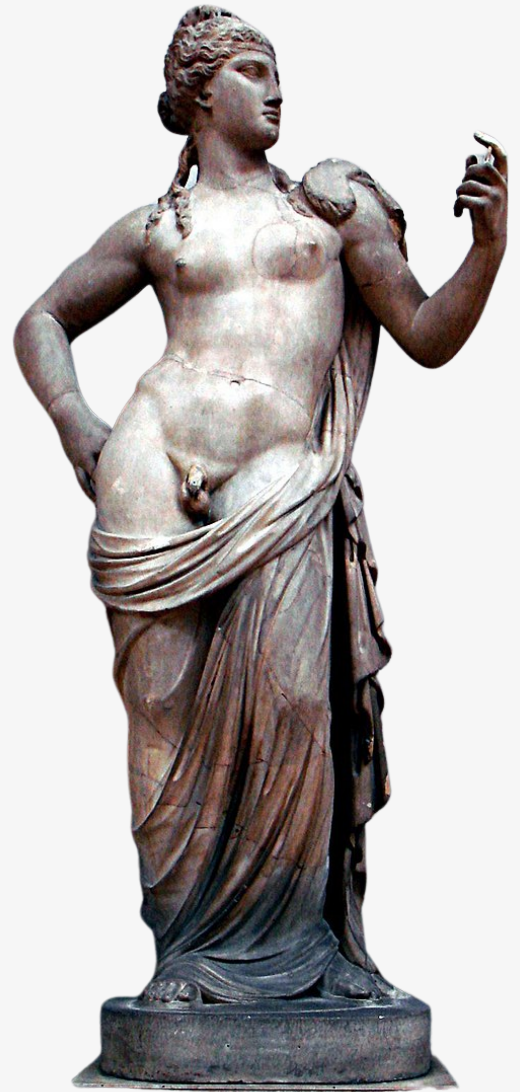
bellum, -ī n. - war



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 mātirimōnium 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 Romanī, ducit. Cum Carthaginem rursus redierit, mē in mātirimōnium ducet. Sed ego timeō. Quis est hic Paetus, mater? Et cur hunc mihi optāvistī?

5.1 NOTAE

adhuc: "still"

mātirimōnium, -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.

mātirimōnium, -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 Maurōrum ā Romanīs regī noluerunt. Iam frangēbant illam pacem ā Paetō factam. Itaque Paetus hōc annō domum redire non poterit. Nunc ad consilium quōsq̄quam principēs Maurōrum in montibus viventēs vocat. Eīs pecūniam honōremque dabit pacis causā. Paetus enim dicitur domum statim redīre 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; quae 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 eam 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 volō diū cum Marcō sub caelō nigrō noctis diem tōtum agere, nōn licet mihi meum amorem saepe et sine custōde vidēre. Procedō tamen nunc ad sepulcrum quō cinerēs 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, salvē!"

M. "Salvē, 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. "Certē! Aderō ad ludōs cum gaudiō! Tē amō. Valē, mea cara."

A. "Valē, 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

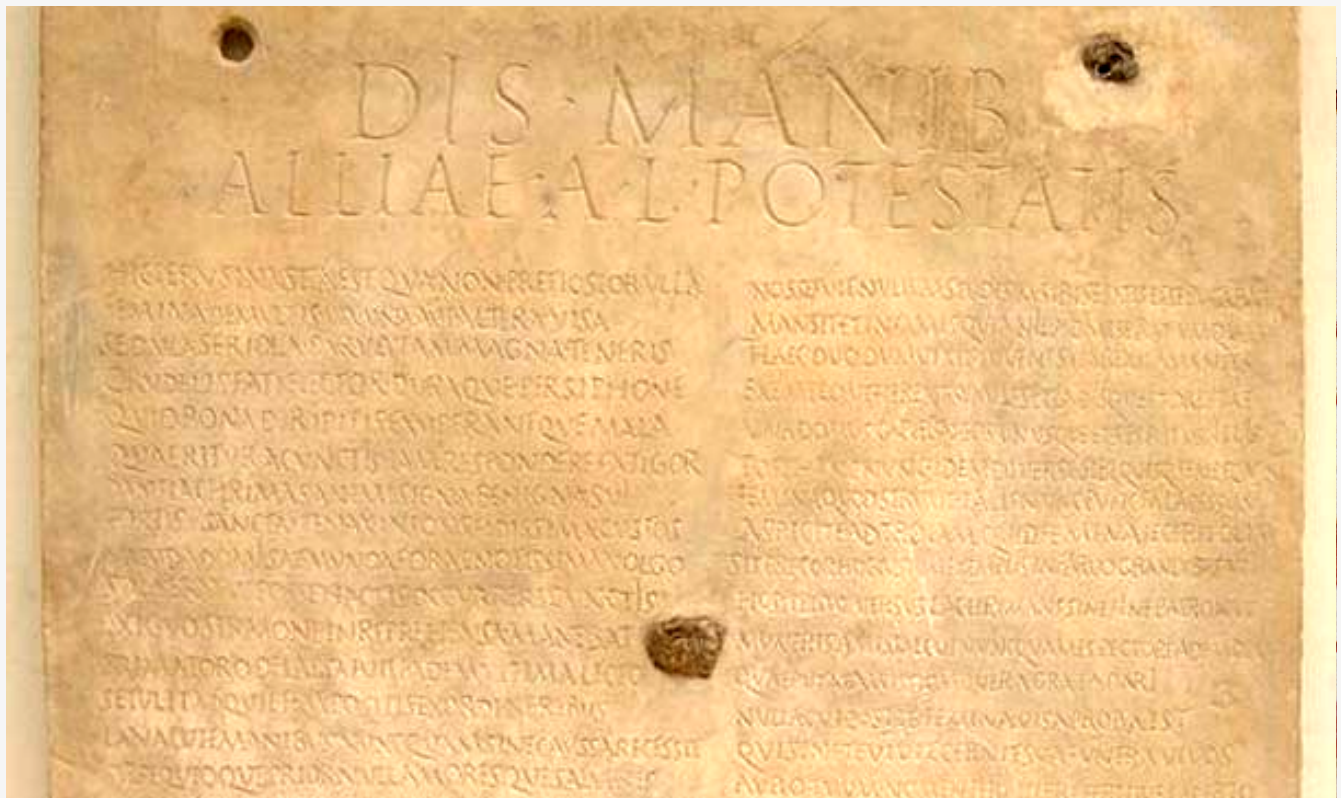
Geta, -ae m. - Geta (son of Septimius Severus)

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 vēnit quem nōn possum tegere. Fāma enim mihi est clārior pudōre. Meae Camēnae Venerem movērunt, 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 quī 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 tōtum 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 PTESTAS

ADAPTED FROM CIL VI.37965 = CLE 1988)

Allia Potestas (ca. 1st – 4th centuries CE) was a freedwoman, perhaps a prostitute. In this 50 line hexameter verse epitaph, her lover describes her as hardworking, beautiful, 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 nōta multis; brevī sermone dixit et verbīs paucīs usa est; 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. Ūna domus trēs diū 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 mēcum sequetur. eī mihi! mē omnīno vicistī: Fortuna mea tua est.

5.2 NOTAE



Manēs, -ium m. - souls of the dead. (Dīs Manibus Alliae Potestatis, Aulī Libertae: = “To the shades of Allia Potestas, Aulus’ freedwoman.”)

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

Hīc sita est: “Here lies buried...”

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

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

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

Persiphone: Persephone is the queen of the underworld.

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. When her daughters were raped by Roman soldiers, Boudicca gathered many Celtic tribes and fomented a large scale revolt. Boudicca achieved a number of victories against the Romans, including the destruction of Londinium (London).

Rex Icenōrum, socius et amicus Romanōrum, divitiis magnīs clarus, Caesarem hērēdem et etiam filiās suās scrīpserat, volens et regnum et domum suam post mortem suam servāre. Contrā autem vertit: regnum totum et domus eius per militēs perditī sunt; praetereā 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 cōsiliū cēpit.

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 dīxit: "Multās feminās, paucōs virōs, vidētis. 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 animāliaque interfecērunt. Sed Boudicca ipsa finem vitae venenō effēcit. Mox erat finis bellī.



"Boadicea and Her Daughters" is a modern statue in London executed by Thomas Thornycroft (1856–1883)

5.3 NOTAE

Caesar, -aris m. - emperor (here, Nero)

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

Boudicca duce: "with Boudicca as their leader"

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

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.

Mellītōs oculōs tuōs, Iuventī,
sī licet mihi eōs basiāre
et ad mīlia bāsia trecenta
nōn numquam vidēbor satur,
nōn sī nostrae basiōrum seges
erunt densior āridīs frūmentis.

5.4 NOTAE

mellītus, -a, -um - honey-sweet

basiō (1) - to kiss

bāsium, -ī - kiss

mīlia - “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 frūmentīs: “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 patrī dē amore novō locuta erat. Intellēxit enim Hilarianum ludōs prō diē natalī Getae gerere. Praetereā, fāma per urbem cucurrerat aliquōs civium nec gentem imperatoris nec deōs Romanōs colere volle. Quamquam Africanī deī ā multīs diū cultī erant et in Africā et Romae, omnēs civēs intellegēbant genium imperatōris deōsque Romanōs sacra multa accipere debere. Sed nunc aliī, qui sē Christiani appellābant, negābant deōs Romanōs numina habere; dicēbant enim suum deum esse maiorem quam aliōs. Itaque Hilarianus constituit Christianōs in iudicium vocāre ante ludōs; iubēbat militēs tantōs Christianōs quantōs potuerunt 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

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 respondī: "Nōn faciō." Hilariānus: "Christiāna es?" inquit. Et ego respondī: "Christiāna sum."

Et cum stāret pater ad mē dēciendam, iussus est ab Hilariāno prōicī, et virgā percussus est. Et doluit mihī casus patris meī quāsi ego essem percussa; sīc dolui 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 mammās desiderāvit neque mihī fervōrem fēcērunt nē sollicitūdine infantis et dolōre mammārum fessa esset.

§6. NOTAE

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

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

appāreō -ēre -uī - to appear, become visible

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)

parcō, parcere, pepercī, parsum - to spare (+ dat.)

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

consueō, consuevere, consuevī, consuetum - to accustom

quōmodo: ""

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)

uterque, utraque, utrumque - each

ad invicem: "one another"

piscina, -ae f. - pond

margo, marginis m./f. - border, edge

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)

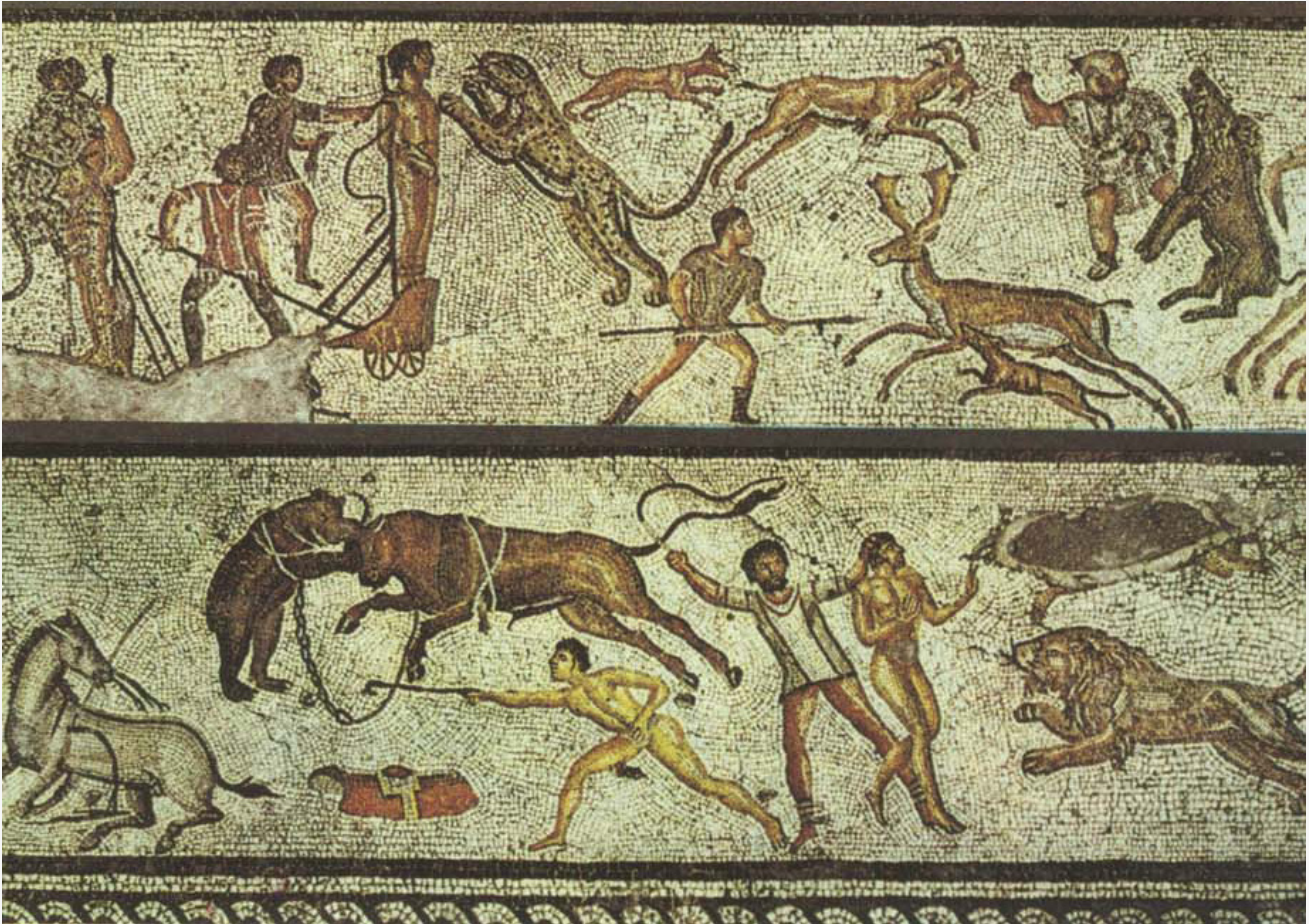
quō usque: "until"

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 RERVM 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)

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 matrimonīi vestrī esset vera, vōs quoque iungeret Amor. Per haec loca vestra 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

hūc - to this place

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

improperō (1): to curse, reproach. (improperare 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

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

osculator, -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 vitæque 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 refers to the Tiber river. The twins are set afloat, but the river floods, depositing the twins in a pool by the bank. The river god Tiber later takes Ilia as his wife.

caerulus, -a, -um - blue



8.2 THE DREAMS OF ANIMALS

ADAPTED FROM LUCRETIIUS, 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 expectatī 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 (reddō 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" (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 somnō 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

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 ferocissimam vaccam, ideoque contra morem paratum, diabolus paravit; nam sexu eorum etiam de bestia aemulatus. Itaque dispoliatae et reticulis indutae ducabantur. Horruit populus alteram respiciens puellam delicatam, alteram a partu recentem stillantibus mammis. Prior Perpetua iactata est et cecidi in lumbos. Et ubi sedit, vestem, a latere discissam, ad velamentum femoris reduxit pudoris potius memor quam doloris. Deinde acu dispersos capillos infibulavit; non enim decibat martyram sparsis capillis pati, ne in sua gloria plangere videretur. Tunc surrexit et elisam Felicitatem cum vidisset, accessit et manum ei tradidit et suscitavit illam. Et ambae pariter steterunt. Et populi duritia victa, revocatae sunt in portam Sanavivariam.

§20 NOTAE

ferox, ferocis (gen.) - fierce, wild

vacca, -ae f. - cow

mōs, mōris m. - custom, habit; (pl.) character

sexus, -ūs m. - gender

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

dispoliō (1) - to strip

reticulum, -ī n. - net

induō, induere, indui 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, -cindi, -cissum - to tear apart

velamentum, -ī n. - covering

femur, femoris 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, -persi, -persum - to disperse

capillus, -ī m. - hair

infibulō (1) - to clasp (with a pin)

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

plangō, plangere, planxi, planctum - to mourn, lament

elidō, elidere, elisi, 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