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Problems in First Year Latin:
a Tentative Solution

by

Sylvia Johnson
B. A., Montana State University, 1926

Presented in partial fulfillment of the
requirement for the degree of
Master of Arts.

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1941

Approved:

W. P. Clark
Chairman of Board
of Examiners

W. G. Bateman
Chairman of Committee
on Graduate Study

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Chapter I

The Problem

Within the past twenty years foreign language study in the United States has been investigated with the purpose of weighing the objectives considered valid by teachers and others interested and determining uniform objectives that are worthy and capable of attainment, of discovering current practices in teaching and the results attained by existing methods and recommending efficient methods, of evaluating the content of foreign language courses and suggesting improvements. The Classical Investigation, the report of which was published in 1924, was a study of the situation in classical languages, particularly Latin. Five years later the results of the Foreign Language Study, an investigation of modern foreign languages, were made public. The committee which carried on the Classical Investigation and the committee which conducted the Foreign Language Study reached the same conclusion in regard to objectives: namely, that the primary aim of foreign language teaching should be to train students to read the language.

In the report of the Classical Investigation it is stated that 69 per cent of all students who began the study of Latin in the secondary school continued it for one or two years only.[1] Mark E. Hutchinson reports that in 1928, 87 per cent of Latin students in public high schools studied Latin for two years or less.[2] The Foreign Language Study found that for 83 per cent who began the study of a modern language in public and private secondary schools, two years was the maximum.[3] These figures are significant in that they show the necessity of organizing foreign language courses so as to give this group the greatest possible benefit for the time spent in study. That is, the work of each year should be valuable in itself. The minority group who continue their study of the language for three or four years should not receive first consideration.

The problem was to investigate and to present a method which would enable students to read a foreign language with the greatest facility and with the least expenditure of time and effort, and to apply this method to the reading of a particular language, namely Latin. The major part of this work was the preparation of some elementary Latin reading matter suited to the purpose.

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[1] The Classical Investigation, Part I, General Report (Princeton: Princeton University Press, 1924), p. 31.

[2] C. A. Wheeler and others, Enrollment in the Foreign Languages in Secondary Schools and Colleges of the U.S. (Publications of the American and Canadian Committees on Modern Languages; Vol. 4. New York: The Macmillan Company, 1928), p. 353, cited by Mark E. Hutchinson, "Realism in Latin Teaching," The Classical Journal, 30:479, May, 1935.

[3] Algernon Coleman, The Teaching of Modern Foreign Languages in the United States (Publications of the American and Canadian Committees on Modern Languages, Vol. 12. New York: The Macmillan Company, 1929), p. 26.

First, in this introduction, the two foreign language studies which have been mentioned, the Classical Investigation and the Foreign Language Study, will be reviewed briefly, with special attention given to recommendations as to reading. Michael West's plan for teaching the reading of foreign languages and, in particular, his method of constructing foreign language reading texts will be presented. Several experiments in the reading method will be considered, which suggest that this method is practicable. Mention will be made of foreign language texts built on the West plan, and account will be taken of previous work done by others along this line in Latin. Finally there will be described the character of the Latin reading matter that follows this introduction and the part grammar plays in the use of it. This introduction has attempted to make clear the importance of teaching foreign language students to read the foreign language, to show the need for foreign language readers suited to teaching students to read, and to present the technique used in the construction of the Latin stories.

Chapter II

The Classical Investigation

By setting up first a tentative list of objectives and evaluating the validity of each by analyzing opinions of teachers and administrators and by testing Latin students to determine to what degree the objectives were attained, the Investigation determined on the objectives considered valid for the secondary course. The objectives are classified as immediate and ultimate. They are defined thus:

> By ultimate objectives are meant those which involve educational values upon which the justification of Latin as an instrument in secondary education must depend, namely, those abilities, knowledges, attitudes, and habits which continue to function after the school study of Latin has ceased; for example, the ability to determine the meaning of an unfamiliar English word derived from Latin, the habit of sustained attention, or an appreciation of the influence of Roman civilization on the course of western civilization. By immediate objectives are meant those indispensable aims in which progressive achievement is necessary to ensure the attainment of the ultimate objectives, but which may cease to function after the school study of Latin has ceased; for example, the ability to conjugate a Latin verb or to translate a passage from Caesar.[4]

The immediate objective is increased ability to read and understand Latin. The ultimate objectives are given below.

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[4] The Classical Investigation, p. 32.

1. Increased ability to read and understand Latin.
2. Increased understanding of those elements in English which are related to Latin.
3. Increased ability to read, speak and write English.
4. Increased ability to learn other foreign languages.
5. Development of correct mental habits.
6. Development of an historical and cultural background.
7. Development of right attitudes toward social situations.
8. Development of literary appreciation.
9. Elementary knowledge of the simpler general principles of language structure.
10. Improvements in the literary quality of the pupil's written English.[5]

The Committee emphasized that in order to attain the ultimate objectives, teachers must not trust that students will attain these automatically, but must introduce into classroom work specific activities that will contribute to their attainment. The immediate aim and the ultimate aims are inter-dependent and are developed concurrently.

The Investigation also studied the content of the Latin course and recommended that content should be reduced in amount and made less difficult by postponing the study of many forms and principles of syntax from the first year to the second and by omitting some entirely. The reading of the first classical author should be delayed until the fourth semester, and reading matter should be more varied. It is suggested that students read from the earliest possible moment of their study easy, well-graded material that would enable them to read classical authors when they came to them with much greater ease and enjoyment than under the old system, where the student began the reading of Caesar with little previous reading experience and after a year's study of forms and syntax, only imperfectly learned. "This reading material should be abundant, repetitious, simple and varied in form, attractive in its content, and carefully adapted to the capacity of young boys and girls."[6] It should also conform to the genius of the Latin language and should gradually approach in difficulty classical Latin so that the student can easily make the transition from made Latin to classical Latin. The Committee of the Investigation found that there was a lack of made or adapted Latin suitable for developing reading ability.

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[5] The Classical Investigation, pp. 78-79.

Principles of syntax should be so selected and distributed as best to contribute to the progressive development of the power to read Latin and to the attainment of the ultimate objectives which involve a knowledge of syntax. Functional knowledge of syntax should be stressed. New principles of syntax can often be met in reading and handled by the student without difficulty from the context. The occasion for an explanation of syntax is to clear up the meaning of a passage which cannot be understood without it. Asking questions on syntax after the thought has been apprehended or at a time when no need is felt is discouraged, for the student's attention is distracted from the content of what he is reading.

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[6] The Classical Investigation, p. 127.

Concerning method, the Report puts great stress on reading in the Latin word order. The Grise Study indicated that the majority of fourth-year students attacked the Latin sentence through the English order. Most of them reacted to unfamiliar words by looking them up at once in the vocabulary.[7] The habit of reading in the Latin order can be formed only by daily practice in comprehension at sight with insistence on grasping the meaning of word groups in the order in which they appear. The Committee is of the opinion that oral reading, which is often neglected by teachers, is valuable in helping the student to comprehend and that it can be used as a test of comprehension. In oral reading meticulous pronunciation should not be emphasized, but proper grouping of words and expression should be required. Teachers should make use of other means than translation to test whether or not students understand what they read. The large amount of translation required in Latin classes in the past has led to slovenly translation

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[7] The Classical Investigation, p. 172.

English rather than to discrimination in the use of English, which has been one of the aims of Latin, found, however, not to be realized.[8] As to vocabulary, new words should be met first in connected reading. Insofar as possible their meanings should be inferred by relating them to known Latin words, English derivates, or through the context. Frequent sight comprehension in class room work should seek to make habitual with the student this procedure in attacking new words. Not all words can be determined in this manner, but a great many can be. The procedure is analogous to the way in which the ordinary reader reads over unfamiliar words to the meaning of a passage as a whole and usually infers the meaning of them from their relation to the complete thought. Similarly, new forms should be met first in context, and students should be trained to consider the various possibilities of a form and of the idea it may express. In the early stages of the work the similarity of the endings of the various declensions and conjugations should be pointed out. The Report states that mastery of inflectional endings and their significance is essential to learning to read Latin.

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[8] In the Miller-Briggs study, 34 per cent of the Cicero translations showed that the thought was not comprehended; and an additional 40 per cent were not acceptable English. Fully 46 per cent of the Caesar translations by fourth-semester students were rated by Latin teachers below the standard of acceptable English. The Classical Investigation, pp.47-48.

An important discovery made by the testing of a great many Latin students throughout the country on Latin vocabulary, verb-forms, syntax, composition, rules of syntax, and sentence translation was that there is no significant relation between knowledge of the rules and ability to translate but that there is a high correlation between functional syntax and translation.[9] This fact indicates that if ability to read and understand Latin is the chief objective, the emphasis should be on functional syntax, not on formal syntax, as the Report recommends.

Since this paper is concerned primarily with the Investigation's findings concerning reading, the specific methods suggested by the Committee for attaining the ultimate objectives will not be discussed in detail. It is sufficient to say that the selection of vocabulary, forms, syntax, and reading matter should be made partly on the basis of how much particular items contribute to the attainment of the ultimate aims. For example, the vocabulary to be selected for mastery should depend on its value in the attainment of the reading objective and also some of the ultimate objectives, particularly the ability to understand words derived from Latin and increased accuracy in their use. As has already been said, if teachers are to work for the attainment of the ultimate objectives, they must plan definite activities for the class work that will lead to their attainment. Thus, they should consciously work toward developing in their students correct mental habits and should show how they can function in other fields. They should not trust that exposure to Latin will work miracles.

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[9] L. J. Brueckner, "The Status of Certain Basic Latin Skills," Journal of Educational Research, 9:390-402, May, 1924, cited in The Classical Investigation, pp. 92-93.

The Classical Investigation has carried out an admirable piece of work and has made needed recommendations. The problem of the secondary school teacher of Latin is to find the necessary time to do all of the things suggested. If she is going to teach her students to read Latin, is not the actual reading going to take up most of the class time? It is true that she does not need to hurry so fast to cover the ground in first-year work since the number of forms and principles of syntax for that year has been reduced, but will not the time formerly used in drill on these elements be spent on reading in the first year, the amount of which has been materially increased? Some attention, it is true, can and should be given to the attainment of the ultimate objectives, but not at the expense of the reading objective. Just as it is possible to center so much attention on the study of formal grammar that there is little time left for reading, so it is possible to devote so much time to the acquisition of an historical and cultural background that reading is neglected. Perhaps Mark E. Hutchinson is right in saying that the objective "should be the reading and enjoyment of Latin, with only so much attention paid to the so-called ultimate objectives as fits into attainment of this main objective.[10]

Clarence P. Bill of Western Reserve University agrees with Hutchinson on the importance of the reading objective. He objects to the Committee's classification of objectives into the immediate objective and the ultimate objectives on the ground that the Committee seems to recommend the development of progressive power to read Latin in order to develop mastery of English, for example, not in order to read Latin. He would make reading ability the primary objective and would subordinate to it the ultimate objectives as by-products.

Furthermore, Bill has worked out a plan for teaching the reading of Latin. He stresses oral reading from the very beginning with attention to grouping of words, sense pauses, and emphasis where the thought requires it. To accustom pupils to the Latin word order and to the sound of the language, he suggests that the teacher read the review lesson while the students listen with their books closed. At first the teacher reads slowly, phrase by phrase, the pupils giving the meaning of each phrase as it comes. Later the review work may be varied by the teacher's asking questions in Latin on the content, by modifying or paraphrasing the text. As the class progresses, less time can be given to review work and to the advance lesson to allow time for sight reading, which he considers invaluable. When word lists for the reading matter are no longer given at intervals, he advises that teachers select a few of the more important words in the advance assignment and tell the class their meanings and give information about their inflection. If the teacher finds that important words are not being used often enough to fix them in memory, she should make an effort to use them in Latin sentences of her own. Bill believes in translation; even though other methods of testing comprehension are used, pupils should be given to understand that they should always be prepared to translate. Comments on grammatical, historical, aesthetic, and metrical aspects and other explanations should accompany the reading, but they should be such as are needed to understand and appreciate what is read, and this phase of study should not crowd out practice in reading.[11] The particular merit of Bill's work is that it provides for a great deal of practice in reading, that it trains specifically for reading in the Latin word order, and that it takes account of the value of oral reading. He says:

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[10] Mark E. Hutchinson, "Realism in Latin Teaching," p. 482.

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[11] For Bill's description of his procedure see Clarence P. Bill, "Reading the Classics, II," The Classical Journal, 23:489-99, April, 1928.

> It is a method I have myself followed for a long time; and, while I am not claiming that it is the absolutely ideal way of learning to read Latin, I do believe that it is adapted to our present conditions, both in other respects and because classical teachers could swing into it without unreasonable effort. I have published it in the hope of contributing something to what I am convinced should be the supreme aim of classical study, ability to read Greek and Latin. The general accomplishment of this aim, I am sure, is the solid foundation for the enjoyment of classical literature and for the permanence of classical education through all stages of the curriculum.[12]

Chapter III

The Foreign Language Study

Soon after the Classical Investigation, a committee undertook a survey of the situation in modern foreign languages. First a tentative list of objectives was set up, which were advanced by responsible persons or groups of persons interested in the teaching of modern languages. Then the validity of these objectives was tested by experiments to determine to what degree students attained these objectives. For my purposes, the immediate objectives and the first three ultimate objectives are of especial interest. The tentative immediate objectives were four: progressive development in power to read the language, progressive development in power to understand the language when spoken, progressive development in power to speak the language, and progressive development in power to write the language. The first three ultimate objectives were A. ability to read the foreign language with ease and enjoyment, B. ability to communicate orally with natives of the country in which the language is spoken, C. ability to communicate in writing with the natives of that country.

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[12] *Ibid.*, p. 499.

Modern language teachers expressed their opinions as to the validity of these objectives. Of the 439 teachers who expressed opinions, 36 per cent thought that at least 50 per cent of their students after two years of modern language study attained ultimate objective A; 18 per cent thought that 50 per cent attained objective B; 40 per cent thought that at least 50 per cent attained objective C.[13] Forty-three per cent of the teachers replying considered that 80 per cent of students who had studied a modern language for three years attained the reading objective; 20 per cent considered that this percentage attained the speaking and understanding objective; 41 per cent considered that 80 per cent of their classes attained the writing objective.[14] Sixty per cent of the teachers expressed the view that 80 per cent of students after four years of study attained objective A; 53 per cent, objective B; 48 per cent, objective C.[15] That is, only 38 per cent, 18 per cent, and 40 per cent respectively of the teachers who voted thought that objectives A, B, and C were attained by as many as 50 per cent of their students after two years' study.[16]

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[13] Coleman, The Teaching of Modern Foreign Languages in the United States, p. 45.

The results of the testing of secondary-school modern language pupils were in agreement with the opinions of teachers. Pupils were tested in grammar, vocabulary, silent reading, and writing. The lower 50 per cent of second-year classes did poorly in grammar, as did the lower 50 per cent of advanced classes.[17] On the American Council reading scales, testing the comprehension of paragraphs arranged in order of difficulty, the best students in the lower half of second-year French penetrated but little farther than paragraph IV, which 63 per cent of the second-year group read correctly; the best students in the lower half of the third-year group hardly went through paragraph V, which 45 per cent of this group read and understood; the lower 50 per cent of the fourth-year group read and understood paragraph VI.[18] Students also wrote original compositions on a simple picture, which were rated according to composition scales.

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[14] Coleman, The Teaching of Modern Foreign Languages in the United States, p. 47.

[15] Ibid., p. 48.

[16] Ibid., p. 50.

[17] Ibid., p. 74.

Opinions of teachers and scores on tests show "...that at least half the high school students completing two years of a modern language do not attain power to read and to write with sufficient ease and rapidity to make it probable that they have reached or that they will reach the point of using these abilities for any purpose of their own."[19] The Committee summarizes as follows:

> We may conclude, then, that the outcome of the two-year course, *as at present organized and conducted*, does not justify us in claiming for it the validity of the reading, speaking, and writing objectives for the lower half of the group, and that the case is none too clear for the attainment of these objectives by the lower half of the class in third year, unless it can be established experimentally that these abilities begin to function more effectively than we have assumed, at a lower score level on the measuring instruments that have been used.[20]

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[18] Coleman, *The Teaching of Modern Foreign Languages in the United States*, p. 75.

[19] *Ibid.*, p. 90.

[20] *Ibid.*, p. 92.

Since many of the tentative objectives were found to be invalid, the list was revised to conform to the analyses of opinion and the testing results. The objectives agreed upon for the first two years follow.

Immediate Objectives

Progressive Development:

1. Of the ability to read books, newspapers, and magazines in the modern language within the scope of the student's interests and intellectual powers.
2. Of such knowledge of the grammar of the language as is demonstrated to be necessary for reading with comprehension.
3. Of the ability to pronounce correctly, to understand and to use the language orally within the limits of class materials.
4. Of a knowledge of the foreign country, past and present, and of a special interest in the life and characteristics of its people.
5. Of increased knowledge of the derivations and meanings of English words, of the principles and leading facts of English grammar and of the relationships between the foreign language and English.

Ultimate Objectives

1. Ability to read the foreign language with moderate ease and with enjoyment for recreative and for vocational purposes.
2. Ability to use orally and in intelligible fashion a small stock of the foreign words, phrases and sentences.
3. An especial interest in the history, the institutions and the ideals of the foreign country, a better understanding of its contribution to civilization, and a less provincial attitude toward the merits and achievements of other peoples.
4. Increased curiosity about the literature and the art of other nations and greater ability to understand and enjoy them.

5. Greater interest in the accurate use of English.
6. Increased understanding of the development and the structure of the mother tongue and of other languages.[21]

In the work of the first two years power to read the language is given a superior place, and understanding, speaking, and writing it are limited to the extent that these skills can be developed with the materials of the class room. In advanced work the attainment of these abilities is given more attention. If two-year language students, who comprise 83 per cent of the secondary school pupils who study a modern foreign language, are to receive the maximum good from their study, they should devote most of their energies to reading, which will be most useful to the greatest number. Others who need or desire the other skills will naturally desire to continue their language study. Only enough grammar study is recommended to enable students to read and comprehend. The Study found, however, that the chief emphasis of teachers was on grammar more than any other phase of study, as shown from a study of course outlines and from the fact that grading was on the basis of attainment in grammar. This emphasis was due to the belief of teachers that mastery of grammar was essential to learning to read. Several experiments have been carried on to determine what part grammar knowledge plays in reading, three of which will be discussed later.[22]

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[21] Coleman, The Teaching of Modern Foreign Languages in the United States, pp. 107-8.

Some general reforms were suggested by the Committee. First, the time given to oral work should be reduced and the functional study of grammar and practice in reading should be the center of attention. Second, more reading outside the class room should be required. Third, an extensive reading course should be adopted for two-year language students, while those who plan to continue their study for a longer period should be enrolled in classes of the traditional type. Fourth, only superior students should take foreign language. Fifth, a three-year course should be made the minimum except for those who will continue in college. Sixth, the criterion for success in the first two years should be the attainment of reading ability. Teachers should pass only those who give proof of really being able to read. These people will have acquired some functional knowledge of grammar and will be able to understand and use the language to some degree. Furthermore, students who have learned to read, with further study, can more effectively acquire the other skills, if they desire.

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[22] See Chapter V.

Chapter IV

West's Plan of Teaching Students to Read a Foreign Language

Perhaps the greatest contribution of recent times to foreign-language teaching was made by Michael West, who was Principal of the Teachers' Training College in Dacca, India, and is now at the University of Toronto. His work in teaching English to Indian boys led to a logical procedure in the making of foreign-language reading texts.

West observed that a Bengali boy would have need of being able to read English, since informative literature in his own language was inadequate. A few would need to write, understand, or speak English. But by stressing training to read the language the greatest number would derive the greatest benefit. Moreover, if the reading of English was actually to function in their lives after school study was finished, they would have to be able to read it with ease and enjoyment--"in an armchair," as West says. Besides, he wished to give the study of English the highest "surrender value," that is, the greatest proportionate amount of benefit from an incompleted course of instruction in that subject. Bengali boys who left school before finishing the English course, as many did, should receive benefit from their study in proportion to the length of time they had studied.

Therefore West set out to discover a good method of teaching these boys to read. First of all, he tried to develop reading facility in his students. He formed experimental and control groups shown by test to be of equal ability in English. The control groups were taught in the usual type of class, where practice in speaking and writing English accompanied reading. The experimental groups spent their time in reading, with emphasis on reading with comprehension and with rapidity. The general procedure in the class room was as follows. Unfamiliar words in the passage to be read were written on the blackboard, explained, and drilled on through sentences, and any difficult constructions were explained. Next a set of questions on the meaning of the passage was distributed and the questions were read by the teacher. The pupils began to read, asking for the meaning of any word they did not know. When they finished reading, they stood up and the teacher recorded the time taken to read. Then the boys wrote the answers in the vernacular. Later it was found preferable for boys to stand after they had written the answers, whereupon the teachers corrected them, the pupils then, instead of during their reading, asked the meanings of unfamiliar words, and corrected their wrong answers. After several months a test on the reading of a continuous passage was given to both the experimental and control groups. The experimental group showed a superiority of 31.8 per cent on one story, 65.7 per cent on the other.[23] Although the experimental class did not participate in speaking and writing English, as did the control classes, the two groups were practically equal on the regular school examination.[24] West found during this experiment that the teacher did not always know which words were unfamiliar to pupils and that the number of unfamiliar words in the best reading matter was so great that the reading was slow and difficult. Hence, he realized that reading matter suited to his purpose was needed. Since it was not available, he constructed reading texts of his own.

In the construction of these texts he used only the words of greatest frequency, using as a basis Thorndike's word-frequency list.[25] He discovered that the reading texts in common use made use of a great many words that were not the commonest.[26] He thinks that almost any non-technical matter can be rewritten within the 5,000 commonest words. Furthermore, he states, "Any simple narrative which does not contain too much local color and has a strong plot can be written within 2,500 or even 1,000."[27]

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[23] Michael West, Bilingualism (Bureau of Education, India, Occasional Reports, No. 13: Calcutta: Government of India, Central Publication Branch, 1926), p. 260.

[24] Ibid., pp. 260-61.

[25] E. L. Thorndike, The Teacher's Word Book (Teachers' College, Columbia University, 1921), contains a list of 10,000 English words arranged in the order of their commonness.

[26] 50.6 per cent of the vocabulary of the boys in Class III was not of maximum utility; 26.0 per cent of that of boys in class X was of less than maximum utility. West, op. cit., p. 241.

In building his texts he kept in mind other criteria also. The first is that at the earliest possible moment pupils should derive a sense of pleasure and power from their reading. Secondly, words should be learned from meeting them repeatedly in reading rather than through memorizing them in lists. They should be introduced very gradually and should be used over and over until the reader knows them. West recommends as the ratio of new words to old in a primer, 30:1; in a first reader, 40:1. The third criterion is that new words should be introduced at regular intervals, not in a mass. The commonest words should be introduced first, the number of words of low frequency should be few, and ideally there should be no synonyms in the early stages. In the fourth place, the reading matter should be suited to the age and interests of the students for whom it is intended.

With these criteria in mind, West made two reading texts. Book I built up a vocabulary of 208 words; the total number of words in the book was 9,296. The number of running words per new word was 45. Of the 208 words, 137 were among the first 500 commonest words in English, and 165 were among the first 1,000 commonest. Forty-three words were outside the commonest 1,000 words but were used to present a new letter, were necessary to tell the story, or were derived from common words included in the vocabulary. It was assumed that the vocabulary of Book I had been learned by those who undertook Book II. In this second book 236 additional words were introduced. The total length was 13,217 words, and the number of running words per new word was 56. As in Book I, some relatively uncommon words had to be used. Book II was composed of ten stories and ten informative articles. It was found desirable to provide extra reading matter containing no new words that students might read with ease and enjoyment, that they might have a sense of accomplishment. Four stories containing only one new word were written to be read after Book II had been completed. West did not find such material possible after Book I.[28]

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[27] West, op. cit., p. 245.

These reading texts were used in two experimental classes. They were used in Class II in a Middle English school with twenty-six boys, a school of low quality in an inferior locality. Since it was found that these boys were not able to read the vernacular, they received special training in silent reading in it along with their reading of English. No control group was formed, but results obtained on periodic tests by this class were compared with the results of classes in the very best school in that part of the Province. The texts were also used in a Class III, one of higher intelligence. After one term Class II was found to be equal in reading ability to Class III of a government school. In eighty-two working days, or about seventeen weeks, this experimental class made a gain in reading normally requiring two and a half years. Class III also showed a gain normally made in two and a half years. In one year's work, 141 actual working days, Class II made a two years' gain in reading and a year's gain in vocabulary. Class III made the same gain in ninety-four actual working days.

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[28] Such material at this point would have required, West says, the introduction of new words.

West summarizes the conclusions of these and other tests as follows:

> Hence we may say that, given an efficient method, efficient textbooks and a reasonably efficient teacher, *it is possible to give such reading ability in English as constitutes a permanent, usable and improvable possession within one year to about forty per cent and within two years to eighty per cent of an average class of Bengali boys. Of the remaining twenty per cent, sixteen are boys of natural ability so much below normal that they have difficulty in mastering the reading of their own mother-tongue.* It is questionable whether the study of a foreign language can--even in the bilingual conditions of Bengal--in their case be recommended.[29]

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[29] West, *op. cit.*, pp. 303-04.

In the very earliest stage the procedure used in class room work was picking out new letters in the passage, learning the new words through blackboard drill, reading the sentences in unison, individual reading by the backward boys, reading the sentences and giving their meanings in unison and by individuals. After the class had advanced to the story-reading stage, the class read the questions on the passage, individuals gave their meaning, and the class read and gave the meaning of the questions; next the boys found the answers and underlined them, and the teacher checked their underlinings; the boys then wrote the answers. For home work the boys, without the English version, wrote the story in the vernacular. As the work progressed, the method remained about the same except that the story was told by some boy in class instead of its being written as home work. Although except in the very earliest stages oral reading was not practiced, the boys were able to read aloud remarkably well. They did, however, in the beginning of the work use lip-movements and vocalizations. With additional reading experience, the more advanced boys no longer used them. In the less advanced there were lip-movements without sound. One month before the end-test, an effort was made to discover whether the boys of experimental Class III were translating or actually reading. Fifty-three per cent were reading, 31 per cent were translating, and the process of the five very backward boys could not be determined. Those who were translating were advised not to translate, and a short time later all were reading except the five slowest boys. West does not discourage the use of the vernacular in the beginning stages of foreign-language study, but thinks that with reading experience translation tends to disappear.

Although West feels that his work is only experimental and not perfected, he considers that his procedure and material have proved their worth. Certainly he has undertaken a prodigious task and has carried it through with care and diligence. His method is a pleasant way of learning to read a language. It abolishes the tediousness of continually consulting the vocabulary for word meanings and gives the learner a feeling of satisfaction. Textbooks constructed on his principle should enable students to build up with ease and pleasure the recognitional vocabulary which is so necessary to learning to read a foreign language.

Chapter V

Some Experiments in the Reading Method

The next problem to be considered is what has been accomplished by the reading method in the various foreign languages. Several experiments have been carried on.

In 1926-27, at the University of Illinois, a class in first-year French, composed of freshmen who had no particular interest in foreign language study and wished to study the language for only one year, used the reading method.[30] The plan was to study first twelve lessons in recognitional grammar in preparation for reading. After five or six lessons, however, in which the work proved difficult because it dealt with isolated examples, the class abandoned the grammar lessons, expecting to return to them later, and began to read Roth's Contes Faciles. Since no need for grammar in reading was felt, the grammar lessons were not resumed. At first the translation method was used, and for the first few weeks reading in French was practiced but was later discontinued because of lack of time. During the first semester the class read also Lavisse's Histoire de France and Malot's Sans Famille. Detailed objective tests were given to check on comprehension of assigned reading, and there was a little sight translation every day. The second semester the class read Verne's Le Tour du Monde, Loti's Pêcheur d'Islande, France's Le Livre de Mon Ami, and Mérimée's Columba. In addition to the assigned class room work, at least 100 pages of outside reading were read the first semester, and Dumas's La Tulipe Noire was read by all the second semester. At the end of the year standardized tests were given, and the results obtained by the reading class were compared with those of classes taught by the grammar method. The reading class made a gain of from 20 to 25 per cent over the regular classes in vocabulary, a gain of from 26 to 40 per cent in reading, and acquired from 16 to 41 per cent of the grammar that the regular classes learned. Moreover, students in the class were able to read French for pleasure, and, although they had entered the class with no special enthusiasm, only to work off a requirement, three-fourths of the class wished to continue French. Miss Murray states:

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[30] This experiment is reported by James B. Tharp and Eloise Murray, "Grammarless Reading of Foreign Languages," The Modern Language Journal, 12:385-90, February, 1928.

> It seems safe to say that the "Reading Sections" accomplished their purpose. Students were reading rather difficult French literature and understood it in one year with practically no preliminary preparation other than actual reading.[31]

This experiment suggests that college freshmen, at least, can learn to read French with little or no systematic grammar study.

A more significant test, because it dealt with a larger number of students in nine secondary schools, was made in June, 1931, by Dr. F. D. Cheydleur, Professor of Romance Languages at the University of Wisconsin. He compared the median scores on the American Council Alpha French tests made at the end of of their first year's work by 192 French pupils who had been taught by the reading method with the national norms. He reported a 12 per cent gain in vocabulary over national norms, an 18 per cent gain in silent reading, and a 14.5 per cent loss in synthetic grammar.[32]

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[31] Tharp and Murray, op. cit., p. 389.

G. T. Buswell's experiments to determine the reading habits of foreign language students show the results of different methods of learning. He photographed their eye-movements by means of a machine that records fixations, regressive movements, and fixation pauses. An immature reader makes a great many fixations and regressive movements per line, and his fixation pauses are long. Eye-movements do not indicate the reader's comprehension; for an accurate interpretation of the photographs the degree of comprehension should be learned otherwise.

By this method he tested two high school classes taught by the direct method[33] and two taught by the indirect translation method. The classes were from two different Chicago high schools and were taught by two different teachers. Students for testing were selected from the middle halves of their classes. There were one first-year and one second-year class taught by each method. In the classes of School A the direct method was used; in School B, the indirect translation method. In silent reading the second-year students of School A uniformly made fewer fixations and fewer regressive movements than the first-year students; the second-year students of School B made more fixations and regressive movements than the first-year students, who were found not to be reading with understanding. In School A the reading habits of the second-year students approached more nearly those of mature readers of the language than did those of the second-year students of School B. The pupils of School B made more fixations and more regressive movements per line than those of School A. The length of fixations, which indicates speed in recognizing words, was greater for the second-year classes of School A than School B. Superiority in this respect, however, is not so significant. Buswell's experiment shows that reading a foreign language by the direct bond tends to produce more mature reading habits than the translation method.

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[32] Helen M. Eddy, Instruction in Modern Foreign Languages (National Survey of Secondary Education, Monograph No. 24. Washington, D.C.: United States Government Printing Office, 1933), p. 25.

[33] By direct method here is meant the method of getting the thought directly from the foreign languages without the use of English equivalents. It should not be confused with the true direct method, which has been used in both modern language and Latin teaching. The true direct method involves exclusion of the mother tongue from the class room. Most of the time is spent in oral practice with the language in imitation of the teacher.

Buswell also observed the reading habits of Latin students. For testing he used the best students in the third-year

Latin classes of seven high schools, who had been taught by the translation method. He tested also students selected from the middle halves of first-, second-, and third-year classes in the University High School of the University of Chicago, who were taught to read Latin directly. The same selection was read by both groups. Table I shows the results for this second group.

Table I

Group Medians for Silent Reading of Latin[34]

Group	Average Number of Fixations per Line	Average Number of Regressive Movements per Line	Average Duration of Fixation Pauses
First year	13.0	2.3	9.0
Second year	13.0	2.5	9.0
Third year	10.5	2.5	7.7

There was a marked improvement among third-year students in the number of fixations per line and in the duration of fixation pauses. Eye-movements of these students resembled those of an immature reader in the vernacular. They made from two to three times as many fixations per line as they did in reading English.

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[34] G. T. Buswell, A Laboratory Study of the Reading of Modern Foreign Languages (Publications of the American and Canadian Committees on Modern Languages, Vol. 2. New York: The Macmillan Company, 1927), p.72.

A study of the eye-movements of the high-ranking third-year Latin students taught to translate reveals a great many fixations and many regressive movements. Their eyes did not move steadily across the page but stopped often and went back, as if the reader were puzzled. Buswell describes their eye-movements as "mere helpless wandering." Table II gives the results of a few individual tests. It must be noted that the lines used in the passage read were 7.7 per cent longer than those of the same passage given to the first group. Because of the small number of cases no group medians were formed.

Table II

Individual Averages for Silent Reading of Latin[35]

Subject	Average Number of Fixations per Line	Average Number of Regressive Movements per Line	Average Duration of Fixation Pauses
A 10	34.0	9.8	6.2
A 21	30.8	13.0	6.6
A 29	50.8	23.0	7.2
A.35	23.0	8.5	7.3

Even considering the slight difference in the length of the lines, one can see from the tables that the reading habits of these third-year students are inferior by far to those of the first group. It is significant that the first group understood better the passage read than did the second group.

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[35] Buswell, _op. cit._, p. 73.

The number of fixations and regressive movements is greater in the reading of Latin than in the reading of modern foreign languages. The eye-movements are similar, however, except that those in reading Latin show characteristics of less mature reading. Buswell says:

> It is perfectly clear, however, that Latin can be read and that the students in this high school are learning how to read it. It is also evident that the reading of Latin presents somewhat greater difficulties than the reading of French, German, or Spanish, and that progress during a single year is less. From the nature of the language and its construction, it is not surprising to find that this difference exists.[36]

Buswell found that the middle half of foreign language classes, either in high school or college, at the end of two years' time had not acquired mature reading habits. Some students were expert readers at the end of two years, and a few at the end of one year. He estimated that a third year of work is necessary to make most of the students efficient readers in the language. He asserts:

> This precipitates the question as to whether by a more careful selection of students and possible further

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[36] Buswell, *op. cit.*, p. 91.

> revision of methods of teaching this goal may still be reached in two years. There are certain rather strong reasons which suggest that this would be entirely possible, providing foreign language teachers deem it desirable to attempt such an objective in two years' time.[37]

In his book, The Practice of Teaching in the Secondary Schools, Henry C. Morrison describes a working plan for teaching foreign languages by the reading method. He believes that the class room does not provide a suitable situation for learning to speak a language and that the reading objective is the only valid one. He advocates first building up a small vocabulary by oral work in a modern language and by board work, making use of sentences and then paragraphs in Latin. After the class has become acquainted with about 200 words and the most common forms and language peculiarities, it should be set to read in some text. Comprehension of reading is tested, but no use is made of translation. Students are trained to read without thinking of English equivalents. He emphasizes the reading of long passages with as many re-readings as are necessary to clear up the meaning. Just as in reading the vernacular, a person does not puzzle over every word but takes in the thought of whole sentences and whole paragraphs and re-reads when he does not follow it, so in reading a foreign language he should not analyze every word, but, understanding the meaning of whole passages, he will come to know through context the meaning of many unfamiliar words. The only writing of the language is through free composition, using words and forms that have been observed in use. Naturally there are mistakes, but some of the writing is surprisingly good. Attractive reading matter is made easily available, and students are encouraged to read what appeals to them.

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[37] Buswell, op. cit., p. 95.

Under Morrison's system the student continues in the language class until he shows that he has reached the "reading adaptation," that is, until he can read easily non-technical matter of ordinary difficulty[38] in the language. When he has acquired that ability, he is excused from the regular classroom work but reads outside and reports to the teacher on what he reads. Or if he wishes to continue the language, he may enter a grammar class where he learns sufficient grammar to enable him to comprehend more exactly what he reads. Morrison believes, however, that reading and grammar should not be studied in the same class, for the purpose of the teaching is likely to be thrown out of focus and inhibitions may be set up. Therefore, grammar study should come after the reading adaptation has been acquired, if at all.

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[38] Morrison suggests that the standard might be that "of a popular story written for the average reader in a modern language."

For teaching by this method the teacher had to build up for himself in the beginning material presenting slowly the first small stock of words and forms in sentences and connected paragraphs. Morrison found that most beginning books introduce new words and forms too rapidly. He says:

> The defect in most beginner's readers or first books is that the gradient referred to is much too steep. New words and forms appear so rapidly that the learner does not assimilate in the manner required by language-arts principles. He becomes swamped in the mass of new isolated learnings and promptly falls back on the process of memorizing, deciphering, and transverbalizing.[39]

The "reading" method, however, has not been generally adopted. Miss Eddy said that her survey came too soon after the Foreign Language study for it to have had any noticeable effect on modern language teaching, although a few schools had been working along the lines recommended by the Committee before its report, and a few had revised its courses to conform to its recommendations. In Latin, the influence of College Entrance Examinations has always been great. As long as they require a reproductive knowledge of Latin, Latin teachers, believing that they must prepare the few who will take these examinations, continue to emphasize grammar. Miss

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[39] Henry C. Morrison, The Practice of Teaching in the Secondary Schools (Chicago: The University of Chicago Press, 1926), p. 458.

Eddy, however, cites cases of teachers who have tried the reading method and have expressed the utmost satisfaction with it.[40]

A. A. Douglass in 1936 reported that the eclectic method was the one most commonly used by modern foreign language teachers.[41] This is a compromise between the direct method, which bars use of the vernacular from the class room, and the grammar-translation method, which involves along with translation the study of grammatical rules and principles. Handschin says, "If...we examine the syllabi and outlines of modern-language courses given in secondary schools today, we are surprised and shocked to see that the emphasis is still on grammar."[42] In the following he states his explanation for this situation:

> Much criticism was directed against the report [of the Foreign Language Study] for the reason that, although the material was generally known to the Committee on Direction and Control of the Study before it was published, the precise proposal as worded by Coleman

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[40] Eddy, Instruction in Foreign Language, pp. 24-25.

[41] A. A. Douglass, "The Next Steps in Improving the Secondary Program," California Journal of Secondary Education, 11:205-214, April, 1936, cited by Charles H. Handschin, Modern Language Teaching (Yonkers-on-Hudson, New York: World Book Company, 1940), p. 59.

[42] Handschin, op. cit., p. 142.

> was not known to them and shocked and disappointed some members. Other conservatives, persons poorly acquainted with conditions in secondary schools, and individuals who feared that the method proposed would encourage superficiality and lack of thoroughness, voiced their opposition loudly.[43]

Despite, then, the recommendations of the Study and the Investigation and the good results attained by experimental classes taught by the reading method, grammar still holds the center of the stage in foreign language teaching.

Thus far it has been pointed out that investigators recommend that the ability to read be the primary requirement in the first two years of foreign language study and that functional grammar and syntax be taught to the extent that they contribute to the reading skill. Experimental work has shown that very little formal grammar knowledge is needed to learn to read. But in order to teach, with economy, students to read, there is need of reading texts containing matter that will be of interest to boys and girls and that will contribute to the attainment of the ultimate objectives, such as the historical-cultural objective, and presenting new words and forms so gradually and repeating them so often that the student will learn them thoroughly and will be able to read with a sense of accomplishment and pleasure.

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[43] Handschin, _op_. _cit_., p. 70.

Chapter VI

Foreign Language Texts Made on West's Plan

Texts of this kind have been prepared in French, Spanish, German, Italian, and Latin. Helen M. Eddy, Head of the Department of Foreign Languages in the University High School, State University of Iowa, and Grace M. Cochran have made a series of French readers, known as the Heath-Chicago French Series.[44] There are included several plateau readers, intended to be read at certain stages in the course, which contain practically no new words, idioms, or grammatical principles. They are constructed according to the plan devised by West. To accompany the readers there are Eddy's _Beginning French_ and _Workbook_. The intensive readers for the first-year are _Si Nous Lisions_ and _Pierrille_; for the second year, _Les Trois Mousquetaires_. In addition there are three plateau readers for the first year and three for the second.

For Spanish, Sparkman and Castillo have written their _Beginning Spanish_, _Workbook_, and _Primeras lecturas espanolas_, to be used concurrently the first year. For second-year work, there are Sparkman and Castillo's _Repasemos_ and _Spanish Wall Charts_, Perez Galdos' _La Nela_ and _Cuoderno_, and Castillo and Sparkman's _Espana en America_ and _Cuoderno_.

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[44] The French, Spanish, and German texts listed are all published by D. C. Heath and Company.

For first-year German there are Hagboldt and Kaufmann's Deutsch für Anfänger and Lesebush für Anfänger and the first five German Readers. For second-year German, the suggested course in Hagboldt's Essentials of German Reviewed combined with Graded German Readers, books six to ten, or Leopold's Reise durch Deutschland and Thoma's Cora. Vier Lausbubengeschichten.

Since Italian is seldom taught in secondary schools, the texts in this series for that language are not listed here, but they may be secured from D. C. Heath and Company.

The University of Chicago Press has published three Latin readers: Mima Maxey and Marjorie J. Fay's A New Latin Primer, Mima Maxey's Cornelia, and Marjorie J. Fay's Carolus et Maria. An examination of the last two discloses that they are stories, of no great interest, about American boys and girls. The difficulty of telling interesting stories with a limited vocabulary is great, that is, of writing material suitable for boys and girls of high school age within the range of the vocabulary of one who is only beginning to read. The chief criticism of these readers is that they lack the flavor of a classical setting. The authors have made use of the Lodge frequency list[45] in their selection of vocabulary. In these beginning readers participles and subjunctives do not occur; the forms are those recommended by the Classical Investigation for the first year. In the reading matter which composes the main part of this study, these forms are introduced early.

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[45] This word count is based on the Latin usually read in high schools. It appeared in 1912.

A word count of three stories of Cornelia, selected at random near the beginning, the middle, and the end of the book, shows respectively eighteen new words out of 211, ten out of 181, and sixteen out of 197. The ratio of running words to new words is approximately twelve to one, eighteen to one, and twelve to one. A similar count of three stories from Carolus et Maria reveals seventeen new words out of 260, fourteen out of 327, and sixteen out of 242, the ratio of running words per new words being respectively fifteen to one, twenty-three to one, and fifteen to one. A count was also made of the new and old words on a page of the reading material that follows, chosen at randon near the beginning, the middle, and the end. On page 60 there are six new words out of 121; on page 120 there are nine new words out of 137; on page 170 there are seven new words out of 142, the ratio of running words to new being twenty to one, fifteen to one, and twenty to one. New forms were not considered in these counts. There is such a great variation in the ratios that I shall not venture any generalization. It is perhaps safe to say, however, that the vocabulary burden in my work is no greater than it is in these two Latin readers.[46]

Latin texts on the West plan present a greater difficulty than modern language texts. Since Latin is a more highly inflected language, a great many forms of the same word are possible. A noun, for example, has not been wholly presented upon its first appearance. The meaning of the word and the significance of its ending are both involved. For example, although the student has seen deus, deōrum, with a different ending, is a new word if he has not yet learned the significance of the ending -ōrum. Similarly, he may know pulchram, but pulcherrimus presents a new element, as does pulchrior. Should each new form be counted as a new word? The answer, in part, at least, is this: From the very beginning of his study in Latin, the student should be told the importance of watching the endings of Latin words, for they show relationship to the rest of the sentence. He comes to expect the endings to change. He will have no difficulty in seeing that pulchram and pulchrā are forms of the same word. When he first meets a genitive plural like deōrum, it should be treated as a new word, but its ending should be noted and its significance explained.

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[46] To keep the proportion of new words constant was found to be impossible. Some stories require the use of many new words; others, but few.

After several occurrences of this ending, how many, it is difficult to determine, the student will be expected to recognize a familiar word with that ending, and it is believed that he will if it has been brought to his attention each time that he has met it. If upon its first appearance and certainly its second and third, a new ending on an already familiar word counts as a new word, the vocabulary burden will, of necessity, be greater than in similar modern language reading matter, where this situation does not exist to the degree that it does in Latin.

Chapter VII

Character of the Reading Matter Submitted and the Place of Grammar

The major part of my work has been the making of an elementary Latin reader, following in the main the principles laid down by Michael West. The stories have been adapted from Ovid's Metamorphoses. As Greek and Roman myths are usually of interest to high school students, especially first- and second-year pupils, the reading material should be attractive. It is assumed that the student has no knowledge of Latin when he begins the work. From the very first day he reads connected Latin, and very soon he is reading simply told stories. Whenever a new word is introduced, it is given in the margin on the line in which it occurs and its meaning is given above the word in the place where it first occurs. The word is repeated frequently after its initial use except in the case of words which are needed to tell a story but have no great utility. The number of old words per new word is considerably less than West recommended, but not so great, it is believed, as to give students great difficulty.

Teaching students to read by this method does not mean that forms and syntax are ignored, but they are studied for recognitional, not reproductive, purposes. That is, the student is trained to recognize the future tense of a verb when he meets it in a sentence but is not asked to conjugate a verb in the future tense. But it is essential that he recognize the personal endings and that he know and watch for tense signs. He must think of silvam as a singular objective form, though he may never be asked to decline the word. Furthermore, he must see the relationship of the word to the rest of the sentence as shown by its form. It is necessary to distinguish between in silvā and in silvam, although they are not called by technical names. The ability to decline silva or even a knowledge of the grammatical principles involved in the two phrases does not ensure that a student will understand them correctly when they occur in reading.[47] In the same way, he can perfectly well handle many instances of the subjunctive without knowing why it is used. In formal study of grammar he would study the grammatical rules for the subjunctive and would be assigned the writing of Latin sentences applying them and would be called upon to analyze its use in Latin sentences. In functional, or rather recognitional, grammar enough is taught about a subjunctive form to enable students to understand a sentence containing it, and that does not demand giving its use a name. One who would read Latin must have a recognitional knowledge of forms and syntax, and the task of acquiring it is no mean one.

After a student has seen many times the various forms of a word, it is quite likely that he will be able to give a paradigm. It is probable, too, that after observing a grammatical principle in use many times, he will use it correctly in exercises or sentences. Exercises of this kind may be valuable in focusing attention on vocabulary, forms, and syntax. If he can make use of the principles he has seen in use, then his grammar is "functioning." Even if he cannot, it may be adequate for recognition. There is a vast gulf between formal and functional grammar. One might be able to give paradigms and to recite grammar rules fluently and still not be able to read Latin. On the other hand, it is quite possible to know no paradigms and practically no rules but to be able to read well. But the character of the Latin language demands that the reader *recognize* and *pay attention to* forms and grammatical phenomena. This ability and this mental attitude can be developed more efficiently by actual experience with principles in use rather than through formal learning of them.

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[47] The Classical Investigation found, as previously stated on p. 9, no significant relation between knowledge of the rules and ability to translate but a high correlation between functional syntax and translation.

With grammar taught only to the degree that it functions in reading, but nevertheless taught, the postponement of the more difficult forms and syntax until the second year, as the Investigation recommended, is not necessary. The student can soon learn enough about the present active participle, for example, to enable him to understand it in reading. After being told on the first appearances of these forms that final -*ns* or -*nt*- before an adjective ending corresponds to English -*ing* and after having his attention called to these forms on their repeated occurrences, he soon learns to read them easily. Similarly, the perfect passive participle, the recognition of which is essential to reading Latin because of its high frequency, can be introduced reasonably early although it is a more difficult form to master. For recognitional purposes there is no need of delaying the subjunctive until the second year. In fact, the use of the subjunctive in dependent clauses gives so little difficulty in reading that students can read it there without realizing that the subjunctive has been used, although many of them will be curious about the new verb form. Therefore, by limiting grammar to recognitional grammar, students in a shorter period of time can become familiar with the forms and their uses necessary to reading classical Latin. The 87 per cent of secondary students who study Latin for two years or less by this plan can be introduced to classical Latin earlier and can read it more easily. The tentative reading matter that follows does introduce soon important forms commonly deferred until the second year, and besides, from the very character of the subject matter it builds up a vocabulary that prepares for the reading of Vergil. If within two years' time Latin students can read some of the best classical Latin, their time has been well spent.

The reading matter submitted is not extensive enough to prepare students to read classical Latin, but it is a first step. More reading experience with material of the same kind, gradually increasing in vocabulary and in sentence complexity, should enable them to make the transition easily.

ELEMENTARY LATIN READING MATTER

DĒ DEĪS HOMINIBUSQUE

* * *

et

and
Apollō et Diāna

est
deus
magnus
pulcher

is a god great
Apollō est deus. Apollō est magnus.
beautiful
Apollō est magnus deus. Apollō est pulcher.
Apollō est deus pulcher. Apollō est deus
magnus et pulcher.

in
silvā

in the forest
Apollō in silva est. Silva est
large
magna. Silva est pulchra. Silva est magna
et pulchra. Apollō est in magnā silvā. Deus
in silvā pulchrā est. Deus in silvā magnā et
pulchrā est.

amat

likes
Apollō silvam amat.[1] Deus silvam amat.
Deus magnam silvam amat. Deus silvam pulchram
amat. Magnus deus silvam amat. Deus pulcher
silvam amat. Magnus deus silvam pulchram
amat. Deus magnus et pulcher silvam amat.
Deus silvam magnam et pulchram amat.

Deus in silvā est. Magnus deus in silvā est. Deus pulcher in silvā est. Deus pulcher in magnā silvā est.

dea

a goddess
Diāna est dea. Diāna est magna.
Diāna est dea magna. Dea est pulchra. Diāna

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[1] *Apollo silvam amat*: Apollo likes the forest.

est dea magna et pulchra.

Diāna in silvā est. Dea pulchra in silvā est. Dea in magnā silvā est. Dea pulchra in magnā silvā est. Dea magna et pulchra in silvā est. Diāna, magna dea, in silvā pulchrā est.

Diāna silvam amat. Dea pulchra silvam amat. Dea magnam silvam amat. Dea silvam magnam et pulchram amat.

goddess
Deus Apollō Diānam amat. Deus deam amat. Deus deam pulchram amat. Deus magnus et pulcher deam pulchram amat.

god
Diāna deum amat. Dea pulchra deum amat. Dea deum pulchrum amat. Dea deum magnum amat. Dea pulchra deum magnum et pulchrum amat.

not
nōn
Diāna nōn est deus: Diāna est dea. Apollō nōn est dea: Apollō est deus.

Stag
cervus
Cervus in Silvā

In silvā est cervus. Cervus est magnus. Cervus est pulcher. Cervus est magnus et pulcher. Cervus magnus et pulcher in silvā magnā et pulchrā est. Cervus silvam amat. Cervus magnus et pulcher silvam magnam et pulchram amat.

Dea pulchra Diāna in silvā est. Diāna
sees
videt magnum cervum videt, et cervus deam pulchram
videt. Diāna pulchra cervum amat. Diāna
does not kill
necat cervum nōn necat. Cervus pulcher deam
amat.

Deus Apollō in magnā silvā est. Deus pulcher Diānam nōn videt, et Diāna deum pulchrum nōn videt. Deus magnum cervum videt. Cervus deum pulchrum nōn videt. Magnus deus cervum pulchrum necat.

Now
nunc Nunc Diāna pulchra deum in silvā videt.
Apollo Diānam nōn videt. Nunc deus deam pulchram videt. Diāna pulchra deum nōn amat
because
quod quod cervum pulchrum necat. Deus Diānam
nōn amat quod Diāna deum nōn amat. Nunc cervus magnus et pulcher in silvā nōn est.
happy
laeta Nunc dea nōn est laeta quod cervus in silvā
nōn est. Nunc deus nōn est laetus quod Diāna deum nōn amat. Nunc Diāna nōn est laeta quod Apollō Diānam nōn amat. Nunc deus nōn est laetus quod cervus in silvā nōn est.

Cyparissus[2] et Cervus

a boy

puer

Cyparissus est puer. Puer est pulcher. Cyparissus est puer pulcher. Cyparissus nōn est deus. Deus Apollō puerum amat, et puer deum amat. Cyparissus silvam pulchram amat. Puer silvam amat quod puer in silvā deum videt.

Nunc puer in silvā est. In silvā est cervus magnus et pulcher. Cervus puerum videt; puer cervum nōn videt. Nunc puer cervum videt. Magnus cervus puerum amat, et puer cervum amat. In silvā puer est laetus, et cervus laetus est.

friendly to the boy

amīcus

Cervus amīcus puerō est, et puer amīcus cervō est. Deus Apollō puerum et cervum in silvā videt. Apollō cervum amat, et cervus deum amat. Cervus amīcus deō est; deus amīcus puerō est.

with

cum

Cervus cum puerō in silvā est. Puer cum cervō est. Apollō cum puerō et cervō est. Diāna cum puerō et cervō nōn est. Diāna in silvā est; Diāna deum et puerum et cervum nōn videt.

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[2] A name.

Nunc Apollō cum puerō et cervō nōn est.
sits
sedet Puer in silvā sedet. Cervus nōn sedet.
on through
per Nunc puer in cervō sedet. Cervus per
wanders
errat silvam errat. Deus Apollō per silvam errat;
deus cum puerō nōn est. Dea Diāna per silvam
errat; cum puerō Diāna nōn est. Apollō cum
Diānā per silvam errat.
tired
dēfessus Nunc cervus est dēfessus. Cyparissus
in cervō sedet et cervus per silvam errat.
Nunc puer in cervō dēfessō nōn sedet. Puer
alone
sōlus sōlus per silvam errat.
javelin carries
tēlum
portat Puer tēlum portat. Tēlum est magnum. Puer magnum tēlum portat. Puer tēlum
amat. Puer magnum telum amat. Puer sōlus
throws
iacit per silvam errat et tēlum iacit. Tēlum cervum amīcum necat. Nunc puer nōn laetus est.
Nunc cervus amīcus in silvā nōn est. Nunc
puer in cervō nōn sedet. Nunc cum cervō
puer per silvam nōn errat. Sōlus puer per
silvam errat. Nunc Cyparissus tēlum nōn
amat. Nunc puer per silvam errat: puer tēlum non iacit.

Apollo puerum in silvā videt. Puer
est sōlus: cervus cum puerō nōn est. Puer

nōn est laetus. Apollo nōn est laetus quod
puer nōn est laetus. Deus Apollō Cyparissum
in arborem mūtat
into a tree changes the cypress
in arborem mūtat. Arbor est cyparissus.
Arbor est pulchra. Arbor pulchra in silvā
est. Nunc puer per silvam nōn errat, quod
puer nunc est arbor. Deus Apollō arborem
amat.

Deus et Puer in Silvā

Deus Apollō cum puerō in silvā est.
Puer cum deō per silvam errat. Deus puerō
flūmen
a river
amīcus est. In silvā est flūmen. Flūmen
est magnum. Flūmen est pulchrum. Flūmen
prope
near
est magnum et pulchrum. Arbor prope flūmen
est.

Deus flūmen videt, et puer flūmen
videt. Apollō flūmen amat, et puer flūmen
amat. Apollō arborem videt, et puer arborem
videt.

Apollō prope flūmen sedet, quod dēfessus
he is he sits
est. Prope arborem sedet. Puer dēfessus
nōn est, et prope flūmen nōn sedet. Sōlus
he wanders
per silvam errat. Tēlum portat. Cervum
videt. Cervus puerō amīcus nōn est. Puer

into
tēlum iacit. Puer tēlum in flūmen iacit
et cervum nōn necat. Cervus puerum et tēlum
runs
currit — videt et per silvam currit. Nunc puer per
silvam currit; cervum nōn videt. Puer nōn
laetus est, quod cervum nōn necat. Nunc puer
dēfessus est.

Nunc deus nōn dēfessus est; prope flū-
men nōn sedet. Sōlus per silvam currit et
calls
vocat — puerum vocat. Puerum nōn videt. Puer deum
vocat; deum nōn videt. Nunc deus puerum
videt, et puer deum videt. Deus laetus est,
et puer laetus est. Deus dēfessus est, et
puer dēfessus est. Nunc deus prope magnum
flūmen sedet, et puer prope magnum flūmen
now
iam — sedet. Puer per silvam nōn iam currit; prope
arborem et flūmen sedet. Puer deum nōn iam
vocat, et deus puerum nōn vocat.

Daphnē et Apollō

a nymph
nympha — Daphnē est nympha. Nympha est dea.
Nōn magna dea est nympha. Magna dea est
Diāna. Diāna nympham amat, et nympha Diānam
amat.

Daphnē est nympha pulchra. Daphnē

pulchra silvam amat. Cum Diānā per silvam
she wanders always
semper errat. Nympha in silvā semper est.
Her father
pater Pater in silvā semper est. Pater est
in name
nōmine deus. Pater est nōmine Pēnēus.[3] Pater est

flūmen magnum. Flūmen est nōmine Pēnēus.

Flūmen nōmine Pēnēus in silvā est. Pater

Pēnēus nympham amat.

Nunc Daphnē per silvam currit. Sōla

est: Diāna cum nymphā nōn est. Deus Apollō

per silvam errat; sōlus est. Magnus deus

nympham pulchram videt et amat. Nympha deum
but
sed videt sed nōn amat: per silvam currit. Apol-

lō per silvam currit. Nunc Daphnē dēfessa

est; deus nōn dēfessus est. Nympha flūmen

iam videt. Flūmen est pater nōmine Pēnēus.

Nympha prope flūmen nunc est. Apollō prope

nympham currit. Pater Pēnēus nympham videt
unhappy
miser et miser est quod deus prope nympham cur-

rit. Pater miser est quod nympha misera est.
save me
servā mē Daphnē misera vocat, "Pater, servā[4] mē,

servā mē! Deus prope mē currit!" Pater

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[3] "Pater est nōmine Pēnēus": "her father is named Peneus," or "her father's name is Peneus."

[4] A command given to one person.

nympham miseram servat: in arborem nympham
mūtat. Arbor prope flūmen est. Arbor est
the laurel
laurus nōmine laurus.

Apollō est miser, quod Daphnē pulchra
nympha nōn iam est sed arbor. Daphnē cum
Diānā per silvam nōn iam currit. Arbor pulchra
in silvā est. Arborem laurum Apollō
semper amat.

Nymphs
Nymphae in Silvā

are
Nymphae in silvā sunt. Nymphae sunt
goddesses
pulchrae. Nymphae sunt deae. Nymphae
sunt deae pulchrae. Nōn magnae deae sunt
nymphae. Sed Diāna est magna dea. Diāna
nōn est nympha.

love
Nymphae deam Diānam amant. Cum Diānā
they wander
per silvam errant. Diāna et nymphae silvam
amant.

Nunc nymphae cum Diānā nōn sunt. Prope
flūmen sedent, quod dēfessae sunt. Nōn
laetae sunt sed miserae, quod Diāna in silvā
nōn est. Nunc Diānam vident et vocant.
also
quoque Diānā quoque vocat. Nunc Diāna quoque prope
flūmen sedet. Nymphae nōn iam miserae sed

laetae sunt, quod Diāna in silvā est.

Diāna quoque laeta est.

bow it is
arcum Diāna arcum portat. Magnus arcus est.
A quiver
pharetram Diāna magnum arcum portat. Pharetram quoque
portat. Pharetra est pulchra. Nymphae magnum arcum et pharetram pulchram amant.
Arrows
sagittae Sagittae in pharetrā sunt. Apollō quoque
arrows
arcum et pharetram et sagittās portat.
Cupid
Cupīdō, deus quoque, pharetram et sagittās
et arcum portat.

Diāna et nymphae nōn iam dēfessae sunt
et prope flūmen nōn sedent sed per silvam
nymphs
errant. Cervum vident. Cervus nymphās videt
et per silvam currit. Nymphae quoque currunt.
they are
Nunc prope cervum sunt. Diāna sagittam in
shoots
mittit cervum mittit et cervum necat. Laetae sunt
nymphae quod Diāna cervum necat. Nunc dēfessae sunt et in silvā prope arborem sedent.

Arethūsa Nympha

There is
Est nympha pulchra nōmine Arethūsa.
the other
cēterae In Achāiā[5] Arethūsa et cēterae nymphae et

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[5] A part of Greece.

Diāna per silvam errant. Arethūsa Diānam
amat, et Diāna Arethūsam amat. Arethūsa
Diana's
pharetram Diānae portat, quod dea nympham
amat. Nympha arcum Diānae quoque portat.
Laeta est quod arcum Diānae et pharetram portat.
Nunc nympha laeta sagittam Diānae in
cervum mittit.

Nunc Arethūsa dēfessa est et prope flūmen
sedet. Cēterae nymphae nōn dēfessae
sunt: Nōn sedent sed per silvam errant.
Sōla Arethūsa prope flūmen sedet. Flūmen
est nōmine Alphēus. Alphēus est flūmen et
deus quoque. Pēnēus quoque, pater nymphae
Daphnēs, est flūmen et deus. In flūmine
deus est. Alphēus deus nympham pulchram
videt et amat. Arethūsa deum videt sed nōn
swiftly
celeriter amat et per silvam celeriter currit. Deus
quoque celeriter currit.

Cēterae nymphae Arethūsam nōn vident.
Arethūsa misera est. Ceterās nymphas vocat,
hear
audiunt sed cēterae nymphae Arethūsam nōn audiunt.
Nunc deus prope nympham miseram celeriter
currit. Nympha dēfessa est. Nunc Diānam
vocat, "Dea, servā mē, servā mē!" Diāna
nympham audit. Nympha dēfessa nōn iam

celeriter currit. Alphēus nōn dēfessus est et celeriter currit. Arethūsa vocat, "Dea, servā mē!"

Diāna audit et Arethūsam servat. In
a spring
fontem nympham miseram mūtat. Alphēus in
himself The spring
flūmen sē mūtat. Fōns celeriter
currit, et flūmen celeriter currit. Fōns et
to the sea Under
flumen ad mare currunt. Sub mare fōns
currit. Flūmen quoque sub mare currit.
Fōns et flūmen sub mare in Ortygiam[6] celeriter currunt. In Ortygiā flūmen cum fonte nunc est.

fontem
sē
ad
mare
sub

Fōns in Ortygiā Arethūsa nunc est; nympha in Achāiā nōn iam est. Diāna Ortygiam amat, quod in Ortygiā fōns est.

Apollō et Diāna et Nymphae

Deus Apollō per silvam errat. Dea Diāna quoque per silvam errat. Deus magnum arcum et pharetram pulchram portat. Dea quoque arcum et pharetram portat.

Wild animals
Ferae in silvā sunt. Ferae sil-

ferae

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[6] Ortygia, a small island off the east coast of Sicily.

vam amant. Ferae per silvam celeriter currunt.
Apollō et Diāna in silvā ferās
hunt, chase
agitant agitant. Deus et dea sagittās in ferās
mittunt et ferās necant.

of the forest
Cum Diānā nymphae silvae per
silvam errant et ferās agitant. Nymphae arcum
et pharetram portant. Diāna et nymphae
many
multās multās ferās vident. Multae ferae per silvam
celeriter currunt. Diāna et nymphae
ferās agitant. Diāna sagittās in ferās mittit
et multās ferās necat. Nymphae laetae
sunt quod Diāna multās ferās necat.

Diāna et nymphae per silvam nōn semper
currunt. Dēfessae prope flūmen sedent. Sub
arbore quoque sedent. Prope fontem quoque
sedent. Multae arborēs in silvā sunt. Multī
fontēs quoque in silvā sunt.

Apollō multās nymphās amat. Sed nymphae
gods
deōs nōn amant. Deam Diānam sōlam amant.
Diāna quoque deōs nōn amat. Apollō est
brother
frāter frāter Diānae. Diāna frātrem amat sed cēterōs
deōs nōn amat.

Youths
Iuvenēs Ferās Agitant

A youth
iuvenis Iuvenis in silvā est. Iuvenis est nō-
Brave
fortis mine Marcus. Iuvenis est pulcher. Fortis
quoque est iuvenis. Iuvenis fortis per sil-
vam errat et ferās agitat. Tēlum portat.
Multās ferās in silvā videt. Fortis est et
fear
timet ferās nōn timet. Tēlum in ferās iacit et
multās ferās necat.

Multī iuvenēs per silvam errant.
Javelins
Iuvenēs sunt fortēs. Tēla portant et in
vulnerant ferās iaciunt. Multās ferās vulnerant, mul-
tās ferās necant. Iuvenēs fortēs ferās nōn
timent.

Iuvenēs cum Marcō in silvā sunt. Frāter
Marcus's
Marcī quoque in silvā est. Iuvenēs per
A wild boar
aper silvam errant. Aper in silvā est.
fierce
ferōx Aper est magnus. Aper quoque est ferōx.
Aper magnus et ferōx per silvam errat. Iu-
wild boar
venēs aprum vident et agitant. Aprum
ferōcem nōn timent. Aper iuvenēs et tēla
timet. Iuvenēs tēla in aprum iaciunt sed
aprum nōn vulnerant, nōn necant. Aper per
silvam celeriter currit. Iuvenēs fortēs quo-
que celeriter currunt et aprum agitant.

Iuvenēs aprum nōn iam vident. Dēfessī
sunt et prope fontem sub arbore sedent. Nōn
laetī sed miserī sunt quod aprum nōn necant.
leaves
relinquit
Marcus cēterōs iuvenēs relinquit. Fontem re-
linquit. Dēfessus nōn est. Sōlus per silvam
errat.

Nunc Marcus aprum videt, et aper iuvenem
videt. Marcus tēlum in aprum ferōcem iacit
et aprum vulnerat sed nōn necat. Nunc aper
toward
ad Marcum celeriter currit. Ferōx est
wounded
vulnerātus
quod vulnerātus est. Marcus aprum ferōcem
nōn timet, sed tēlum in aprum iacit. Nunc
aprum necat. Marcus laetus est quod aprum
ferōcem necat.

dead to
mortuum
Iuvenis aprum mortuum ad cēterōs iuvenēs
portat. Iuvenēs magnum aprum mortuum vident
et Marcum iuvenem fortem vocant.

Marcus fortis et cēterī iuvenēs silvam
relinquunt. Magnum aprum mortuum portant.

Venus et Adōnis.

of love
amōris
Venus est dea pulchra. Est dea amōris.
like
similis
Venus similis Diānāe nōn est. Diāna silvam
amat et cum nymphīs per silvam errat. Phar-

etram et arcum portat. Ferās ferōcēs agitat
et necat. Sed Venus silvam nōn amat,
pharetram et arcum nōn portat. Ferās nōn
agitat. Venus sub arbore prope fontem sedet
beauty
pulchritūdenem — et pulchritūdinem servat. Per silvam nōn
currit.

mother
māter — Dea Venus est māter deī Cupīdinis.[7]
Cupīdō est puer, deus amōris. Māter Cupīdinis
est dea amōris. Cupīdō similis Apollinī
et Diānae est: pharetram et arcum portat.
Apollō et Diāna sagittās in ferās mittunt.
Sed Cupīdō nōn in ferās sagittās mittit, sed
mortals (i.e., men)
mortālēs — in deōs et deās et mortālēs. Deī
wounded by the golden
aureīs — et deae et mortālēs, vulnerātī aureīs
arrows fall in love
sagittīs Cupīdinis, amant; deī et deae
et mortālēs, vulnerātī cēterīs sagittīs
Cupīdinis, nōn amant.

Cupīdō sagittam in mātrem Venerem mittit,
et māter iuvenem mortālem amat. Iuvenis
est nōmine Adōnis. Adōnis nōn est deus, sed
mortālis. Iuvenis mortālis pulcher et fortis
est. Adōnis silvam amat. Semper per silvam
errat et ferās agitat. Venus in silvā iuvenem
videt et amat. Adōnis quoque deam pulchram amat.

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[7] Genitive(possessive)of __Cupīdō__. Compare __amōris__ above.

Nunc Venus similis Diānae est: per silvam cum iuvene errat et ferās agitat quod iuvenem mortālem amat. Venus ferās ferōcēs nōn agitat sed Adōnis fortis est et ferās ferōcēs agitat.

Nunc Venus dēfessa est et silvam relinquit. Fortem iuvenem relinquit. Adōnis sōlus ferās agitat. Aper in silvā est. Aper est magnus et ferōx. Adōnis aprum videt; aper iuvenem videt et ad iuvenem celeriter currit. Iuvenis fortis aprum ferōcem nōn timet. Tēlum in aprum iacit et aprum vulnerat sed nōn necat. Nunc aper prope iuven -
groans
gemit — em est. Iuvenem vulnerat. Iuvenis gemit
ground falls
terram cadit — et ad terram cadit. Aper ferōx iuvenem
vulnerātum relinquit et in silvam celeriter
the groans
gemitūs — Venus gemitūs audit et in silvam celeriter
currit. Iuvenem vulnerātum videt et ad
Blood
sanguinem — iuvenem celeriter currit. Sanguinem in terrā
videt. Iuvenem vocat sed iuvenis nōn audit
quod nunc mortuus est. Dea misera est. San-
flower
flōrem — guinem in flōrem mūtat et flōrem semper amat.

Dea pulchra nōn iam similis Diānae est; silvam nōn amat, per silvam nōn errat, ferās nōn agitat, quod Adōnis mortuus est. Nunc sub arbore prope fontem sedet et pulchritūdinem servat.

Contest of the discus
Certāmen Discī

certāmen
discī

Hyacinthus est iuvenis. Deus Apollō
iuvenem amat et iuvenis deum amat. Deus cum
Hyacinthō semper est.

Nunc deus et iuvenis in silvā prope
has
habet
Spartam sunt. Hyacinthus discum habet.
Iuvenis discum iacit et deus discum iacit.
Certāmen discī habent. Nunc Apollō discum
āera air flies
volat
iacit. Discus per āera celeriter volat et
ad terram cadit. Nunc Hyacinthus ad discum
into
celeriter currit. Terra discum in āera
sends back
remittit
remittit. Discus iuvenem vulnerat, et
iuvenis gemit et ad terram cadit. Apollō
gemitūs Hyacinthī audit et iuvenem vulnerātum videt. Ad Hyacinthum celeriter currit.
Miser est quod iuvenis mortālis vulnerātus
est. Apollō Hyacinthum vocat sed Hyacinthus
nōn audit: mortuus est. Sanguinem Hyacinthī
in terrā videt. Deus sanguinem in flōrem
Flower
mūtat. Flōs quoque hyacinthus nōmine est.
color
Color flōris est color sanguinis. Flōrem
Apollō semper amat.

Calydon Sends
Diāna Aprum in Calydōnem Mittit

King of Calydon
rēx Rēx Calydōnis est nōmine Oeneus.
honors
colit Cēteros deōs et deās colit sed deam Diānam
angry
īrāta nōn colit. Diāna īrāta est quod rēx eam nōn
colit. In Colydōnem aprum magnum et ferōcem
fields
agrōs mittit. Aper ferōx per silvam et per agrōs
destroys
vāstat currit. Agrōs vāstat. Rēx miser est quod
aper agrōs Calydōnis vāstat.
calls together
convocat Nunc Oeneus rēx iuvenēs convocat
et in silvam mittit. Multī iuvenēs fortēs
come together girl
conveniunt conveniunt et virgō quoque nōmine Atalanta.
virgō She
ea Virgō pulchra est. Ea fortis quoque est.
Ea ferās ferōcēs in silvā agitat; ferās non
timet. Pharetram et arcum portat. Sagittās
in ferās mittit; multās ferās vulnerat, multās necat.

Meleager est iuvenis fortis. Pater
iuvenis est rēx. Atalantam pulchram in silvā videt et amat.

Nunc iuvenēs et Meleager et virgō in
silvam conveniunt. Iuvenēs tēla habent. Rēx
says
dīcit Oeneus dīcit, "Aper magnus et ferōx per silvam et agrōs currit. Agrōs vāstat. Aprum

necāte!"[8]

Nunc aper in silvā est. Iuvenēs et virgō aprum vident; nōn timent. Multī iuvenēs tēla in aprum iaciunt sed aprum nōn vulnerant. Aper ferōx multōs (iuvenēs) vulnerat, multōs necat.

at last
tandem Virgō Atalanta aprum tandem videt. Ea nōn timet: sagittās habet. Sagittam in aprum mittit et aprum vulnerat. Aper est īrātus et per silvam celeriter currit. Meleager laetus est quod virgō fortis aprum vulnerat, sed cēterī iuvenēs miserī sunt,
surpasses
superat quod virgō iuvenēs superat.

Sed ea aprum nōn necat. Meleager tēlum in aprum ferōcem iacit et aprum necat.

Wife
coniūnx Ēgeria, Coniūnx Rēgis

of the Romans
Rēx Rōmānōrum est nōmine Numa. Est
good The Romans king
bonus rēx bonus. Rōmānī rēgem bonum amant.

Rēx bonus Rōmānōs amat. Coniūnx Numae est
wife
nympha pulchra, nōmine Ēgeria. Rēx coniugem pulchram amat, et coniūnx rēgem bonum amat. Rēx et coniūnx laetī sunt, quod amor est

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[8] A command given to more than one person.

magnus. Rōmānī quoque laetī sunt, quod
rēgem bonum habent.

Nunc rēx bonus mortuus est. Rōmānī
miserī sunt quod rēx bonus mortuus est. Mag-
grief
lūctus mus est lūctus Rōmānōrum. Coniūnx rēgis
She
misera est; magnus est lūctus Ēgeriae. Ea
city her
urbem urbem nōn iam amat, quod Numa cum eā in urbe
nōn iam est. Ea urbem tandem relinquit et
seeks (goes to)
petit silvam petit. Sōla per silvam errat
or
aut aut misera sub arbore sedet. Gemit, et
cēterae nymphae gemitūs audiunt. Miseram
overcome
nympham petunt. Dīcunt, "Lūctum superā.[9]
Multī mortālēs miserī sunt quod pater aut
māter, coniūnx aut frāter mortuus est. Silvam relinque[9] et urbem pete.[9]"

Sed Ēgeria silvam nōn relinquit, urbem
nōn petit, lūctum nōn superat. Misera in
silvā semper sedet. Dea Diāna eam videt et
gemitūs audit. Diāna misera est quod Ēgeria
lūctum nōn superat. Nympham in fontem mūtat.
Fōns prope urbem est.

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[9] A command in the singular.

for a wife
Alcīdes et Achelōus Dēianīram Coniugem Petunt

In urbe Calydōne est virgō pulchra,
nōmine Dēianīra. Pater est Oeneus, rēx
Calydōnis. Frāter est Meleager. Multī iu-
because of her beauty
venēs eam pulchritūdine amant et eam
coniugem petunt. Alcīdēs, iuvenis fortis,
virginem pulchritūdine amat et eam coniugem
petit. Achelōus quoque eam (coniugem) petit.
Achelōus est deus. Est deus flūminis. Al-
cīdēs non deus est sed mortalis.

Alcīdēs Calydōnem petit. Patrem
Daughter your
fīliam Dēianīrae petit et dīcit, "Fīliam tuam,
tuam I want.
Dēianīram, coniugem petō."

To me
mihi Achelous quoque dīcit, "Mihi fīliam
give
dā tuam dā."[10]

Alcīdēs dīcit, "Iuppiter, rēx deōrum,
I am
sum mihi est pater. Fortis sum. Mihi fīliam
tuam dā."

Nunc Achelōus, "Deus sum; Alcīdes mortālis
country
patriae est. Flūmen patriae tuae sum; Alcīdēs non
est patriae tuae. Mihi fīliam tuam coniugem
dā."

---

[10] A singular command.

Achelōus deus et Alcīdēs mortālis.

Dēianīram coniugem petunt et pater virginis
doubtful
dubius dubius est.
fight
pugnant Nunc deus et mortālis pugnant. Alcīdēs
nōn superat; Achelōus nōn superat. Alcīdēs
ad terram tandem cadit et Alcīdēs laetus est.
capit seizes snake
anguem Alcīdēs deum capit. Sed nunc deus in anguem
himself holds
tenet sē mūtat. Alcīdes anguem capit et tenet.
a bull
taurum Nunc Achelōus in taurum ferōcem sē mūtat.
Alcīdēs nōn timet. Taurum ferōcem capit et
horns of the bull
cornua tenet. Iuvenis mortālis cornua taurī
capit et taurum ad terram iacit. Alcīdēs
Achelōum superat.

Alcīdēs fortis laetus est quod deum
superat. Nunc pater virginis nōn dubius est.
to Alcides
Fīliam Alcidae dat. Alcīdēs fīliam rēgis
coniugem habet. Achelōus miser est quod
iuvenem mortālem nōn superat et virginem
coniugem nōn habet.

Carries off
rapit Centaurus Dēianīram Rapit

Nunc Alcīdēs Dēianīram coniugem habet.
Alcīdēs cum coniuge Calydōnem, patriam
his own
suam Dēianīrae, relinquit et patriam suam petit.

Dēianīra misera est quod patrem et mātrem
et frātrem et patriam relinquit. Sed laeta
est quod coniūnx Alcīdae est.

go
ingrediuntur Per silvam Alcīdēs et coniūnx ingrediuntur.
Multās ferās vident, sed nōn timent.
come deep
perveniunt altum Nunc ad flūmen perveniunt. Flūmen est altum.
Alcīdēs flūmen altum nōn timet, sed Dēianīra
timet. Prope flūmen altum sedent.

Nunc Centaurus,[11] nōmine Nessus, ad
flūmen pervenit. Iuvenem et coniugem videt.
I
ego Nessus dīcit, "Ego, Alcīdēs, coniugem tuam
across I shall carry you swim across
trāns trāns flūmen portābō; tū trānsnā."
tū

Dēianīra in Centaurō sedet, et Centaurus in flūmine nat.
his
Alcīdēs arcum suum
the other bank
alteram rīpam in alteram rīpam iacit. Pharetram tenet.
he goes (walks)
Nunc in flūmen ingreditur et trāns
flūmen nat. Nōn timet. Nunc alteram rīpam
tenet. Dēianīra in rīpa nōn est; Alcīdēs
eam nōn videt. Alcīdēs coniugem iam audit:
Dēianīra vocat, "Alcīdēs, servā mē, servā mē!
is carrying off
Centaurus mē rapit!"

Nunc Alcīdēs Dēianīram videt: Centaurus
eam rapit. Centaurus celeriter currit.

---

[11] A Centaur, half man, half horse.

Alcīdēs arcum et sagittam capit. In Centaurum
sagittam mittit. Sagitta per āera
celeriter volat et Centaurum vulnerat. Centaurus
ad terram cadit et gemit. Sanguis in
garment to Deianira
vēlāmine — vēlāmine Nessī est. Nessus Dēianīrae vēlāmen
this
hoc — dat et dīcit, "Tū, Dēianīra, hoc vēlāmen
restores
reficit — cape. Hoc vēlāmen amōrem reficit." Dēianīra
vēlāmen capit.

Nunc Alcīdēs et coniūnx flūmen altum
et Centaurum mortuum relinquunt. In patriam
Alcīdae tandem perveniunt. Dēianīra vēlamēn
Nessī habet. Alcīdēs et Dēianīra laetī sunt.

rumor false
rūmor falsus — Nunc rūmor falsus ad Dēianīram pervenit:
another woman
aliam fēminam — "Alcīdēs aliam fēminam amat." Dēianīra
misera est. Sed vēlāmen Nessī habet.

her a certain man
quendam virum — Dēianīra ad sē quendam virum, nōmine
Lichas
Licham, vocat, vēlāmen dat, et dīcit, "Hoc
vēlāmen ad Alcīden portā."

Lichas ad Alcīdēn vēlāmen portat et
puts on
induit — dat. Alcīdēs vēlāmen capit et induit. Alcīdēs
gemit. Tandem mortuus est. Magnus
est lūctus[12] Dēianīrae.

---

[12] For meaning see "Ēgeria, Coniunx Rēgis."

by the arrow is wounded
Chīrōn Sagittā Alcīdae Vulnerātur

lands
Alcīdēs per multās terrās errat et
tasks, labors does
labōrēs facit multōs labōrēs facit. Alcīdēs est
of Chiron
fortis. In terram Chīrōnis tandem pervenit
et Chīrōna[13] petit. Chīrōn Centaurus est.
Nōn similis Centaurō Nessō est. Chīrōn
teaches
docet bonus est. Puerōs docet. Nunc Centaurus
Achillēa docet. Achillēs cum Centaurō bonō
taught
est. Centaurus Alcīdēn quoque docuit.

Chīrōn laetus est quod Alcīdēs in ter-
ram pervenit. Chīrōn Alcīdēn fortem amat,
et Alcīdēs Centaurum colit.[14] Alcīdēs sagit-
poison
venēnum tās et arcum habet. In sagittīs est venēnum,
of a monster
mōnstrī sanguis mōnstrī ferōcis. Alcīdēs mōn-
killed
strum ferōx necāvit. Chīrōn sagittās tenet.
Sagitta cadit et Centaurum vulnerat. Chīrōn
gemit. Alcīdēs gemitūs audit et ad Centaurum
No aid
nūllum auxilium celeriter currit. Nūllum auxilium Centaurō
est. Venēnum, sanguis monstrī ferōcis, Cen-
taurum superat.

Puer Achillēs miser est quod Centaurus
sagittā vulnerātus est. Puer Centaurō dīcit,

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[13] Chīrōna: a Greek accusative form.

[14] Colit: For meaning see "Diāna Aprum in Calydōnem Mittit."

nōlī "Mē relinquere nōlī,[15] pater!"

Centaurus puerum audit et dīcit, "Nūllum auxilium mihi est. Lūctum tuum superā."

Magnus est lūctus Alcīdae quod Chīrōn sagittā vulnerātus est. Nunc Centaurus mortuus est, et Alcīdēs et puer Achillēs et multī aliī quoque miserī sunt. Miser Alcīdēs terram Chīrōnis relinquit et alium labōrem facit.

Atalanta

Atalanta est virgō pulchra. Multī iuvenēs Atalantam amant, sed ea nūllum iuvenem amat. Ea in silvā errat et ferās
In beauty
agitat. Pulchritūdine Atalanta aliās virgin-
surpasses in running
cursū ēs superat; cursū iuvenēs superat.

Multī iuvenēs ad virginem veniunt et
The man
quī eam coniugem petunt. Virgō dīcit, "Quī
who will surpass
cursū mē superābit mē coniugem habēbit.
neque Quī certāmen mēcum (= cum mē) habēbit neque[16]
shall perish
perībit me cursū superābit, perībit."

---

[15] Relinquere nolī: do not leave.
[16] Neque: et. . .non. Neque mē cursū superābit: et mē cursū nōn superābit.

however
tamen Multī tamen eam coniugem petunt.

Cursum cum Atalantā habent. Nūllus iuvenis

tamen eam superat. Multī per amōrem Ata-
perish.
lantae pulchrae pereunt.

Iuvenis nōmine Hippomenēs certāmen videt

...ne et dīcit (Atalantam nōn videt), "Iuvenēsne[17]
dangers
perīcula coniugem per magna perīcula petunt?"

Nunc Hippomenēs virginem pulchram videt
forgive
ignōscite et dīcit, "Mihi ignōscite, iuvenēs. Virginem
I had seen
ego nōn vīderam."

Virgō iuvenēs superat. Iuvenēs miserī

gemunt et pereunt.

Iam Hippomenēs Atalantam amat et eam

coniugem petit. Certāmen cum Atalantā petit.

Virgō iuvenem fortem et pulchrum videt et

misera est quod Hippomenēs perībit.
Before
ante Ante certāmen Hippomenēs deam amōris
prays
ōrat ōrat, "Venus, mihi auxilium dā." Dea iuvenem
tria three apples
pōma audit et auxilium dat. Dea tria pōma
golden
aurea iuvenī dat (cēterī nōn vident).

Nunc virgō et iuvenis certāmen habent;
start forward
prōvolant prōvolant et celeriter currunt. Hippom-

enēs ante Atalantam currit; nunc virgō ante

---

[17] Ne cannot be translated; it is just the sign of a question.

iuvenem currit. Hippomenēs dēfessus est,
mēta
longē
abest
dēclīnat
goal far is away
et mēta longē abest. Iuvenis aureum pōmum
slackens
iacit. Virgō cursum dēclīnat et pōmum capit.

Nunc Hippomenēs ante virginem currit. Virgō
iterum
again
celeriter currit et iterum ante iuvenem currit. Hippomenēs pōmum aureum iacit; virgō iterum cursum dēclīnat et pōmum capit; Hippomenēs ante eam currit.

Nōn longē abest mēta, et virgō ante iuvenem iterum currit. Nunc Hippomenēs aureum pōmum longē in agrum iacit. Virgō dubia[18] est. Tandem in agrum currit et pōmum capit. Nunc iuvenis prope mētam est. Atalanta celeriter currit sed iuvenis tamen ante eam est. Hippomenēs ad mētam pervenit;
praemium
prize
Hippomenēs superat. Virgō Atalanta praemium est. Atalanta nōn misera sed laeta est quod Hippomenēs eam cursū superat.

Pater Miser

Chionē est virgō pulchra. Aliās virginēs pulchritūdine superat. Pater virginis

---

[18] Compare use of this word in "Alcīdēs et Achelōus Deīanīram Coniugem Petunt."

est nōmine Daedaliōn. Daedaliōn est ferōx:
war
bellum bellum amat. Multī iuvenēs mortālēs virginem
Two
duo pulchram coniugem petunt. Duo deī quoque eam
amant, Apollō et Mercurius.

Amor duōrum deōrum tamen virginī auxilium nōn dat. Virgō deam Diānam nōn colit.
Ea pulchritūdinem suam ante pulchritūdinem
sets
pōnit Diānae pōnit. Diāna est īrāta quod mortālis
herself
virgō ante deam sē pōnit. Dea īrāta
arcum et pharetram capit et in virginem
sagittam mittit. Sagitta per āera celeriter
volat. Virgō vocat, "Dea, mē necāre nōlī!"[19]
Sed sagitta virginem necat.

Pater virginis, Daedaliōn, miser est quod
Chionē mortua est. Fīliam pulchram nōn iam
habet. Magnus est lūctus Daedaliōnis. Lūctum
bull
suum nōn superat. Per terram, taurō
īrātō similis, currit. Sōlus per silvam,
a (certain)
per agrōs celeriter currit. Ad quendam
mountain high
montem montem pervenit. Mōns altus et magnus est.
ascendit Death
mortem Daedaliōn montem altum ascendit. Mortem
From
ab petit. Ab monte altō se iacit. Deus
bird
avem Apollō patrem miserum in avem mūtat. Avis

---

[19] Mē necāre nōlī: do not kill me.

hawk
accipiter
est nōmine accipiter. Avis, Daedaliōnī
similis, est ferōx. Bellum amat. Cēterās
avēs agitat et necat.

Friend
amīcō

Nīsus in Cursū Amīco Auxilium Dat

Greeks
Graecī urbem Trōiam capiunt. Aenēās,
man Trojan
vir Trōiānus, urbem relinquit. Cum Aenēā,
son
fīlius
pater, coniūnx et fīlius et multī virī et
children
fēminae et puerī urbem relinquunt. Aenēās
est fīlius deae Veneris. Est bonus vir.

Trōiānī per multa maria et multās ter-
Another
rās errant. Aliam urbem petunt. Dea
Iūnō, coniūnx rēgis deōrum, Trōiānōs nōn
drives
agit
amat et per multa maria agit. Venus
tamen fīlium suum et Trōiānōs amat et
servat.

Nunc Trōiānī in Siciliam perveniunt.
In Siciliā Aenēās bonus magnum lūctum habet:
pater, nōmine Anchīsēs, perit. Aenēās et
cēterī Trōiānī miserī sunt quod Anchīsēs mor-
tuus est.

Tandem Trōiānī miserī Siciliam relin-
quunt. Dea Iūnō Trōiānōs ad Africam agit.
Soon
mox
Mox Trōiānī Africam relinquunt: Ītaliam

petunt. Nunc in Siciliam iterum perveniunt. In Siciliā Aenēās patrem mortuum colit.

Trōiānī multa certāmina habent. Pulchra sunt praemia. Aenēās praemia pōnit et
First
prīmum virōs ad certāmina convocat. Prīmum certāmen est cursus. Multī virī, Trōiānī et Siculī, ad cursum conveniunt. Nīsus et Euryalus, Trōiānī, prīmī conveniunt. Nīsus et Euryalus amīcī sunt. Diōrēs quoque et Salius conveniunt et Helymus et Panopēs, duo iuvenēs Siculī. Multī aliī quoque conveniunt.

signal
signum Tandem bonus Aenēās signum dat. Iuvenēs signum audiunt et prōvolant[20]. Nīsus ante cēterōs iuvenēs celeriter currit.
Behind, after
post Post Nīsum currit Salius. Euryalus, amīcus Nīsī, post Salium currit. Post Euryalum Helymus currit, et post Helymum Diōrēs (currit).

Mox Nīsus prope mētam est. Sanguis in terrā est. Est sanguis taurī. Nīsus sanguinem nōn videt. In sanguinem currit et ad terram cadit. Nīsus miser est: nunc nōn superābit. Sed auxilium Euryalō amīcō suō dat. Salius post Nīsum currit. Salius ad sanguinem pervenit. Nīsus Saliō se
puts in the way of
oppōnit oppōnit, et Salius quoque ad terram cadit.

---

[20] Prōvolant: for meaning see "Atalanta".

Nunc Euryalus prīmus currit. Ante cēterōs
volat. Nunc prīmus ad mētam pervenit.
Euryalus, auxiliō amīcī Nīsī, superat. Mox
Helymus ad mētam pervenit et nunc Diōrēs.

horse
equum Aenēās Euryalō equum pulchrum praemium
dat. Helymō pharetram pulchram et sagittās
helmet
galeam praemium dat et Diōrī galeam dat. Aenēās
bonus praemia Nīsō et Saliō quoque dat.

Perseus Medūsam Necat

horribilis Medūsa est fēmina horribilis. Anguēs[21]
head Hair
capite
crīnēs in capite sunt. Crīnēs in capite nōn sunt,
sed anguēs horribilēs. Dea Minerva crīnēs
changed
Medūsae in anguēs mūtāvit. Medūsa virōs et
stone Whoever
saxum fēminās et ferās in saxum mūtat. Quīcumque
looks at immediately
quīcumque
spectat eam spectat saxum statim est. Ea
statim
multōs virōs et fēminās et ferās in saxa
mūtāvit.

Perseus est iuvenis fortis. Pater est
deus Iuppiter. Perseus, avī similis, per
terrās celeriter volat. Iuvenis fortis in
As
ut terram Medūsae pervenit. Ut prope Medūsam

---

[21] For meaning see "Alcīdes et Achelōus Dēianīram Coniugem Petunt."

venit, per silvās multa saxa videt. Sed
shield
scūtum Perseus Medūsam nōn timet; scūtum habet.

Perseus fēminam horribilem nōn spectat: in
reflection For this
imāginem
quam ob rem scūtō imāginem Medūsae spectat. Quam ob
reason
rem Medūsa Perseum in saxum nōn mūtat.

Semper Perseus imāginem fēminae in

scūtō spectat. Tandem Medūsa et anguēs
go to sleep
dormiunt dormiunt. Perseus caput Medūsae celeriter
cuts off
praecīdit praecīdit. Caput capit et sēcum (= cum sē)
Over
super ad aliās terrās portat. Super multās terrās

volat.

Ut Perseus super Āfricam volat, sanguis

Medūsae ad terram cadit. Terra, ut sanguinem

accipit accipit, in anguēs sanguinem mūtat. Quam ob

rem multī anguēs in Africā sunt.

Atlas
Perseus Atlantem in Montem Mūtat

Super multās aliās terrās Perseus, avī

similis, volat. Caput Medūsae secum portat.
of Atlas
Tandem in terram Atlantis pervenit et dēfessus
flies down
dēvolat ad terram dēvolat.

Atlās rēx terrae est. Atlās est magnus
in size
magnitūdine vir: cēterōs virōs magnitudine superat. In

terrā Atlantis est arbor aurea; aurea pōma

Because of oracle
propter ōrāculum habet. Propter ōrāculum Atlās arborem
At
ōlim pulchram servat. Hoc est ōrāculum: "Ōlim
some time
vir aurea pōma ab[22] arbore tuā
will take of Juppiter will be
erit capiet et vir fīlius Iovis erit."
dragon
dracō Quam ob rem magnus dracō arborem semper
servat; dracō nōn dormit.

Mox Perseus ad Atlantem venit et
hospitality
hospitium dīcit, "Ego fīlius Iovis sum;[23] hospitium
memory
memoriā petō."[23] Atlas ōrāculum in memoriā tenet et
hospitium nōn dat.

Perseus īrātus est et cum Atlante pugnat. Atlās tamen Perseum magitūdine superat. Tandem Perseus caput Medūsae capit et Atlās hoc caput spectat. Statim caput Atlantem in magnum montem mūtat. Atlas, nōn iam vir sed
sky
caelum mōns, caelum in capite tenet.

Perseus dracōnem necat et aurea pōma ab
wings
ālās arbore capit. Ālās mox induit[24] et per caelum ad aliās terrās volat.

---

[22] This word has occurred once before. See the story "Pater Miser".

[23] This form occurred in "Alcīdes et Achelōus Dēianīram Coniugem Petunt".

[24] This word occurred once before, in "Centaurus Dēianīram Rapit".

Perseus Andromedam Servat

Mox Perseus per caelum ad terram
of the Ethiopians
Aethiopum volat. Ālās habet. Ālīs

per āera celeriter volat. Ut super terram
looks down at
dēspectat Aethiopum volat, terram dēspectat.
bound
ligātam Virginem ligātam ad saxum videt. Saxum prope

mare est. Perseus ad terram statim dēvolat.
is weeping
lacrimat Virgō lacrimat.

What
quid Iuvenis virginī pulchrae dīcit, "Quid
Why
cūr est nōmen tuum et nōmen terrae? Cūr tū ad
are you are you weeping
hoc saxum ligāta es ? Cūr lacrimās?"
answers
respondet Virgō lacrimat. Nunc respondet,

"Andromeda, fīlia regis Cēpheī, ego sum.

Terra est Aethiopum. Ego ad hoc saxum ligāta
as a sacrifice
sacrificiō sacrificiō mōnstrō maris sum. Lacrimō

quod hoc mōnstrum timeō."

Nunc Perseus et Andromeda mōnstrum

maris vident. Pater virginis et māter quoque mōnstrum vident. Magnum et horribile

est hoc mōnstrum. Mōnstrum in marī est.
cries out
clāmat Virgō misera clāmat et gemit. Pater et

māter quoque clāmant et gemunt. Fīliam

tenent, sed auxilium nōn dant.

Perseus patrī et mātrī virginis nunc
tears there is
lacrimīs dīcit, "Nōn lacrimīs, sed auxiliō opus est.
opus est need of.
Mōnstrum non longē abest. Androm-
I will save
sī edam servābo sī ea mihi coniūnx erit.

Perseus ego sum, fīlius Iovis, rēgis deōrum.
I have killed
Medūsam horribilem necāvi: caput
I cut off
fēminae praecīdi, caput mēcum portō. At-

lantem in montem mūtāvī. Super multās
I have flown
terrās ālīs volāvī. Andromedam coniugem

petō. Eam amō et servābō."

Pater virginis statim respondet, "Fīliam
to you Kingdom
tibi tibi dabō sī tū eam servābis. Rēgnum
rēgnum
quoque tibi dabō. Mōnstrum spectā: nōn

longē ab saxō abest."

Perseus laetus est. Mōnstrum spectat:

iam prope terram est. Virgō iterum clāmat

et pater et māter quoque. Perseus fortis in

āera ālīs volat. Super mōnstrum volat.
Sword
gladium Gladium capit. Super mōnstrum volat et
with his sword away from
gladiō mōnstrum vulnerat et ab

mōnstrō volat. Mōnstrum cum Perseō pugnat

sed iuvenem nōn vulnerat quod iuvenis ab mōn-

strō volat. Iterum et iterum Perseus mōnstrum

gladiō vulnerat. Tandem mōnstrum necat.

Perseus laetus ad terram dēvolat. Pater

praise
laudant et māter laetī sunt et iuvenem fortem laudant.
Virgō nōn iam lacrimat, nōn iam clāmat. Saxum
relinquit. Rēx fīliam suam coniugem Perseō
dat. Rēgnum quoque dat sed Perseus rēgnum
non accipit.

Perseus virginem coniugem statim accipit.
convīvium Feast marriage palace
coniugāle Convīvium coniugāle in rēgia est. Multī
rēgiā
in rēgiam ad convīvium coniugāle conveniunt.

Caput Medūsae Perseō Auxilium Dat

In rēgiā convīvium coniugāle est.
Phīneus, frāter rēgis, venit in rēgiam; tēlum
portat. Multī virī cum Phīneō veniunt; tēla
portant.

Phīneus īrātus Perseō dīcit, "Virginem
betrothed you have seized
spōnsam mihi spōnsam rapuistī. Tū perībis.
Neither nor
neque...neque Neque ālae tuae neque pater tuus Iuppiter
raises
tollit tibi auxilium dabit." Dīcit et tēlum tollit.
are
Cēpheus rēx clāmat, "Quid, frāter, facis?
you doing?
Perseus fīliam meam servāvit. Tū
did not
Andromedae ad saxum ligātae auxilium nōn
give
ā dedistī. Sī Perseus eam ā(= ab) monstrō nōn
had saved would be
servavisset, ea nunc mortua esset. Praemiumne[25]
are you seizing?
ab iuvene rapis? Sī praemium tibi

---

[25] Ne is merely the sign of a question.

magnum est, cūr ā saxō nōn servāvistī?"

Phīneus nōn respondet. Tēlum tamen in
Persea mittit sed iuvenem nōn vulnerat.
Perseus tēlum remittit; Phīneus nōn vulnerātus est. Nunc multa tēla per rēgiam volant,
et multī virī cadunt. Multi virī cum Phīneō
surround
circumveniunt Persea circumveniunt. Perseus auxilium ā
capite Medūsae petit.

vultūs
āvertite
faces turn away[26]
Perseus clāmat, "Amīcī, vultūs āvertite."
Dīcit et caput Medūsae tollit. Multī caput
are changed
spectant et in saxum mūtantur. Amīcī
Perseī vultūs āvertunt: caput nōn spectant,
in saxum nōn mūtantur.

Phīneus quoque Persea et caput horribile
nōn spectat: vultūs āvertit. Clāmat, "Tū mē
take away
superāvistī. Caput Medūsae tolle. Tibi
I give
virginem et rēgnum dō. Servā mē."

Perseus respondet, "Neque gladius neque
tēlum tē vulnerābit. Tū semper in rēgiā
you will be my
mea Cēpheī eris et coniūnx mea imāginem
tuam vidēbit."

Dīcit et ante vultūs Phīneī caput
Medūsae tollit. Phīneus spectat et in saxum
mūtātur.

---

[26] A form giving a command to two or more persons.

Narcissus et Ēchō

hominēs
vōx
corpus
erat
ut
prehenderet
morābātur
fugerent
sēnsit
verba
reportat

Men (people)
Est in silvā nympha. Homines eam
audiunt sed nōn vident. Nōmen nymphae Ēchō
A voice body
est. Vōx est: corpus nōn habet.
was
Ōlim Ēchō aliīs nymphīs similis erat.
had
Corpus habēbat et cum aliīs nymphīs per sil-
wandered
vam errābat. Iuppiter, rēx deōrum, multās
nymphās amābat, et Iūno, coniūnx Iovis, in
that she
silvam veniēbat ut deum cum nymphīs pre-
might catch detained
henderet. Ēchō deam morābātur ut nymphae
might flee perceived
fugerent. Dea Iūno hoc sēnsit; quam ob
words that she
rem Ēchō prīma nōn dīcit sed verba audīta
has heard echoes
reportat.

Nunc Ēchō corpus habet sed prīma nōn dīcit. In silvā iuvenem pulchrum, nōmine Narcissum, videt et statim amat. Narcissus cum amīcīs per silvam errat et ferās agitat. Prīma Ēchō iuvenī nōn dīcit sed verba iuvenis semper reportat.

ecquis
hīc

Nunc Narcissus ab amīcīs errat. Clāmat,
Anyone here
"Ecquis hīc est?"

Nympha respondet, "Est."

come
Puer clāmat, "Venī."[27]

---

[27] A singular command.

Nympha respondet, "Venī."

Iuvenis clāmat, "Cūr mē fugis?" Et
nympha verba reportat.

Let us meet
conveniāmus Narcissus clāmat, "Conveniāmus."
out of
ē Nympha laeta respondet "Conveniāmus," et ē
silvā ad puerum venit. Iuvenis nympham
fugit.

Nympha misera in silvā errat et hominēs
remains
manet fugit. Amor iuvenis manet. Propter[28]
amōrem corpus perit: vōx sōla manet.

Nunc in silvā errat; hominēs eam nōn
vident sed audiunt. Prīma Ēchō nōn dīcit;
verba audīta semper reportat. Vōx sōla est.

Narcissus Suam Imāginem Amat

was
Narcissus erat iuvenis pulcher. Māter
erat nympha, et pater erat deus flūminis.
eum Multī iuvenēs eum amābant, multae virginēs
eum amābant. Narcissus tamen nūllōs iuvenēs,
nūllās virginēs amābat. Per silvam errābat
et ferās agitābat. Virginēs fugiēbat.

Fōns erat in silvā. Ōlim prope fontem

---

[28] For meaning see "Perseus Atlantem in Montem Mūtat."

from running
Narcissus sedēbat. Dēfessus cursū
As, when was drinking
bibēbat erat. Ut ē fonte bibēbat, in
fonte imāginem suam vidēbat et statim amabat.
Imāginem pulchram spectābat. Suōs crīnēs
pulchrōs, suōs vultūs pulchrōs spectābat et
kisses
ōscula sēcum laudābat.[29] Imāginī suae ōscula
dabat.

Semper iuvenis imāginem spectat: nōn
food
cibum dormit, cibum nōn capit, nōn bibit. Iuvenis
miser clāmat: "Cur mē semper fugis? Pulcher
to love
sum; nymphae multae mē amant. Tū mē amāre
seem
vidēris: ut ōscula tibi dō, tū mihi ōscula
to give
dare vidēris. Ut ego lacrimō, tū quoque
lacrimāre vidēris. Ut ego tibi dīcō, tū
dīcere vidēris; verba tua tamen nōn audiō.
Ō iam ego sēnsī![30] Ego sum imāgō. Mē amō.
Propter amōrem perībō; mortem nōn fugiō.
peace
quiētem Mors quiētem dabit."

Thus
sīc Sīc iuvenis dīcit. Semper imāginem
suam spectat. Lacrimat. Lacrimae in fontem
cadunt et imāgō fugit. Narcissus miser
clāmat, "Cūr mē fugis?"

---

[29] For this word see the story "Perseus Andromedam Servat."
[30] For this word see the story "Narcissus et Ēchō."

for a long time
diū Iuvenis miser prope fontem diū
manet et imāginem spectat et sēcum laudat.
Nōn dormit, cibum nōn capit, nōn bibit. Per
amōrem nunc perit et corpus prope fontem est.
Nymphae silvae propter mortem frātris miserae
sunt. Ēchō quoque misera est. Iam corpus
iuvenis prope fontem nōn est: in flōrem
mūtātūr. Semper flōs imāginem suam in fonte
spectat.

dē
mūnere
malō

About Midas Gift Bad
Dē Midā et Mūnere Malō

of the Phrygians
Midas, rēx Phrygum, quendam[31]
virum nōmine Sīlēnum in rēgiam suam accipit.
old man dear to Bacchus
senex Sīlēnus est senex. Senex cārus Bacchō
cārus
wine has drunk
vīnum est. Senex multum vīnum bibit et ab
has wandered.
Bacchō errāvit Ut errābat, in rēgiam
arrived
Midae pervēnit. Bacchus miser est quod senex
abest. Midas Sīlēnō cibum dat, et senem ad
takes back
redūcit Bacchum redūcit. Bacchus nunc laetus est.
Gift
Deus Midae dīcit, "Mūnus tibi dabō.
Quid petis?"

Midas respondet, "Hoc mūnus mihi dā,

---

[31] For meaning see "Centaurus Dēianīram Rapit."

quodcumque whatever will touch
tanget ut quodcumque corpus meum tanget in
gold
aurum aurum mūtētur."

Bacchus miser est quod rēx malum mūnus
petit; hoc mūnus tamen dat.

Midas laetus rēgiam suam petit. Per
way many things
viam viam multa tangit; multa in aurum
mūtat. Arborem tangit; statim rēx arborem
auream videt. Saxum tollit; saxum quoque in
aurum mūtātur. Pōmum ab arbore capit; aureum
statim est pōmum.

to take
Ut rēx in rēgiam pervēnit, cibum capere
he wants Much
vult vult. Multus cibus ante rēgem pōnitur.
Ut Midas cibum tangit, cibus in aurum mūtātur
to men
Vīnum, hominibus mūnus Bacchī, bibere vult;
ut vīnum tangit, vīnum statim in aurum mūtātur.

Nunc Midas propter malum mūnus miser
prays
est. Aurum nōn iam amat. Rēx Bacchum ōrat,
"Ō Bacche, mihi auxilium dā. Malum est hoc
take away
mūnus. Hoc mūnus tolle."

Quod Midas deō cārus est, Bacchus verba
rēgis miserī audit, et mūnus tollere vult.
That
Sīc Bacchus Midae dīcit, "Ut hoc mūnus
may be taken away source
ortum tollātur flūmen Pactōlum et ortum
bathe
lavā flūminis pete. In fonte corpus tuum lavā

ut hoc mūnus tollātur."

Midas laetus verba Bacchī audit et
ortum flūminis Pactōlī petit. Corpus in
fontē lavat. Mūnus malum statim tollitur.
sands
arēnae Quam ob rem arēnae flūminis Pactōlī aureae
sunt.

Pān et Sȳrinx

Nympha pulchra nōmine Sȳrinx silvās
dwells in
habitat Arcadiae habitat. Multī virī nympham amant
et eam coniugem petunt, sed ea virōs fugit.
Diānem deam et silvās amat. Sȳrinx, Diānae
similis, arcum et sagittās portat et phare-
made of horn
corneus tram habet. Si arcus nymphae corneus
were
nōn esset et arcus Diānae aureus nōn esset,
omnēs all, everyone would think
crēderent omnēs crēderent Sȳringem Diānam
was to be
esse esse. Multī tamen crēdunt eam Diānam esse.
Sȳrinx per montēs et silvās errat er ferās
agitat.

Ut nympha per silvam errat, Pān, deus
silvae, eam videt et statim amat. Ut deus
nympham pulchram spectat, amor eum superat.
Pān amōrem suum nymphae dīcit, sed Sȳrinx
eum fugit. Per silvam nympha celeriter cur-

rit, et Pān quoque currit. Nympha cursū
ad flūmen Lādōnem pervenit: flūmen cursum
hinders
impedit	impedit. Nympha nymphās flūminis vocat et
dīcit, "Servāte mē. In aliam fōrmam mē mūtate."

has been caught
prehēnsam	Ut Pān crēdit nympham prehēnsam esse,
prō	reeds	holds
calamōs
tenet	prō corpore nymphae calamōs tenet. Ut deus
gemit, calamī quoque gemunt. Deus gemitum
I cannot
possum	amat et dīcit, "Sī nympham habēre nōn pos-
will remain
sum, calamī mēcum semper manēbunt.

a row
ordine	Sīc deus dīcit. Calamōs in ordine pōnit et
fastens together
iungit	iungit.	Pān in silvīs calamīs gemitum facit et in memoriā nympham pulchram tenet.

Frogs
Rānās

Lātōna Mortālēs in Rānās Mūtat

Lātōna, mater Apollinis et Diānae,
Iūnōnem fugit. Iūnō est coniūnx Iovis.
Iūnō Lātōnam nōn amat; quod Lātōna Iovī cāra
est. Iuppiter pater Apollinis et Diānae est.
small children
parvōs
līberōs	Per multās terrās Lātōna parvōs līberōs
portat et coniugem īrātam Iovis fugit.
Tandem fēmina cum līberīs in terram.

	Lyciam pervenit; dēfessa bibere et cibum
lacum	lake capere vult. Parvum lacum videt; prope
agricolae labōrant	farmers are working lacum agricolae labōrant. Māter ad lacum
	pervenit, parvōs līberōs in terrā pōnit, et
	in terrā sē pōnit ut ē lacū bibat. Agricolae
permittunt	eam bibere nōn permittunt.
aquam	Lātōna sīc dīcit; "Cūr aquam mihi nōn
pūblica	you (plural) give datis? Aqua pūblica est. Petō
	that you give ut hoc mūnus (that is, aquam) mihi dētis.
nōlō	I do not want In lacū corpus meum lavāre nōlō,
	sed bibere. Parvī līberī meī quoque aquam
	petunt."
	Sed verba Lātōnae agricolās malōs nōn
movent	move movent: aquam nōn dant et verba īrāta dīcunt.
etiam turbant līmōsa	Even stir up muddy Etiam aquam turbant et aqua līmōsa est.
	Lātōna ab agricolīs aquam nōn iam petit;
	īrāta est.
	Tandem fēmina ōrat, "In hōc lacū semper
vīvātis	may you live vīvātis!" Verba Lātōnae Iovem movent.
	Quam ob rem agricolae in lacū vīvunt. In
sonum raucum	hoarse lacū nant; in rīpā sedent. Sonum raucum
	dant. Rānae sunt.

Aenēās Turnum Superat

captured
Graecī urbem Trōiam cepērunt, et
fled from
Aenēās urbem fūgit. Cum Aenēā coniūnx
et parvus fīlius et pater senex et multī
left
virī Trōiānī et fēminae urbem relīquērunt.
Coniūnx Aenēae nōmine Creūsa, ut urbem
by was killed
relinquēbat, ā Graecīs necāta est.

Trōiānī per omnia maria et per omnēs
terrās errāvērunt. Dea Iūno Trōiānōs miserōs
drove
per omnia maria et per omnēs terrās ēgit.
Venus tamen, māter Aenēae, fīlium suum et
loved
Trōiānōs amāvit et servāvit.

new
novam Aenēās novam urbem petit. In Ītaliā
novam urbem petit. In Ītaliā est rēx nōmine
Latīnus. Latīnus fīliam suam nōmine
of the
Lavīniam coniugem Aenēae dat. Rēx Rutulōrum
Rutuli
tamen, nōmine Turnus, cum Trōiānīs
wages
gerit bellum gerit. Turnus īrātus est quod
Latīnus fīliam suam Aenēae dat. Fīlia
betrothed
Latīnī Turnō spōnsa erat.

Quam ob rem Rutulī cum Trōiānīs
bellum gerunt. Diu[32] bellum gerunt.

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[32] For this word see the story "Narcissus Suam Imāginem Amat."

Neque[33] Rutulī neque[33] Trōiānī superant. Multī
Trōiānī et Rutulī vulnerantur, multī necantur.
ships
navēs Et iam Turnus nāvēs Trōiānōrum
sets on fire
incendit incendit. Dea Cybelē āb caelō nāvēs
wishes
cupit videt. Nāvēs servāre cupit. Dea nāvēs sub
aquam mittit. Statim nāvēs in nymphās
mūtantur. Nymphae perīcula[34] maris in
to the ships
memoriā tenent et auxilium nāvibus dant.
Nāvibus Graecōrum, tamen, auxilium nōn dant:
urbem Trōiam in memoriā tenent. Sub aquīs
nymphae vīvunt.

Turnus tamen bellum nōn relinquit.
Diū Rutulī et Trōiānī bellum gerunt. Neque
Turnus neque Aenēās superat. Tandem Aenēās
Turnum superat, et Turnus cadit. Urbs quoque,
nōmine Ardea, cadit. Trōiānī urbem vāstant
et incendunt. Ex urbe vastātā[35] nōva avis
subvolat subvolat. Nomen urbis in ave manet. Avis
a heron
ardea est nōmine ardea.

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[33] For this word see the story "Caput Medūsae Perseō Auxilium Dat."
[34] For this word see the story "Atalanta."
[35] Ex urbe vastātā: out of the ruined city, or out of the ruins of the city.

Māter Fīlium Suum in Mortem Mittit

Oeneus, rēx Calydōnis, cēterōs deōs et
honored
deās coluit, sed deam Diānam nōn coluit.

Quam ob rem Diāna īrāta aprum in Calydōnem
sent
mīsit. Aper ferōx per silvās currēbat et
agrōs vāstābat. Rēx iuvenēs convocāvit et
said
dīxit, "Aper ferōx per silvās currit et
agrōs vāstat. Aprum necāte! " Iuvenēs fortēs
a (certain)
quaedam et quaedam virgō quoque in silvam
came
vēnērunt. Virgō erat nōmine Atalanta. Pulchra et fortis erat. Meleager, fīlius rēgis, virginem pulchram et fortem amābat. Virgō fortis aprum ferōcem sagittā vulnerāvit et Meleager eam laudāvit. Cēterī iuvenēs virginem nōn laudāvērunt: nōn laetī erant quod virgō virōs superāvit. Meleager aprum tēlō necāvit.

Nunc aper mortuus est. Corpus magnum (aprī) in terrā est. Omnēs iuvenēs et virgō quoque corpus spectant. Sīc Meleager Atalantae dīcit: "Tū, virgō fortis, hoc praemium (i.e., aprum) cape. Tū aprum vulneravisti, ego necavi. Praemium meum cape!"

Sīc dīcit et virginī aprum dat. Virgō laeta

aprum accipit. Aliī tamen virginem prae-
do not wish
mium accipere nōlunt. Īrātī sunt.

Duo frātrēs, Plexippus et Toxeus, fīliī
sister
soror — Thestiī, (soror est Althaea, māter Meleagrī)
clāmant: "Praemium accipere nōlī.[36] Virī,
nōn virginēs, praemia accipiant!"[37] Sīc
dīcunt et praemium ā virgine rapiunt.

Meleager īrātus est quod duo virī prae-
mium ā virgine rapuērunt. Statim gladium
capit et Plexippum necat. Ut frāter Plexippī,
both — to avenge
ulcīscī / et...et — Toxeus, dubius est (et frātrem suum ulcīscī
cupit et Meleagrum timet), Meleager tēlum iacit
et Toxea necat.

Althaea, māter Meleagrī et soror Plexippī
et Toxeī, audit fīlium suum aprum necāvisse.[38]
Laeta est. Iam audit Meleagrum frātrēs suōs
necāvisse. Et misera et īrāta est. Frātrēs
suōs ulcīscī cupit.

was born — the fates
nascēbātur — Ut Meleager nascēbātur, Parcae[39] in
ignem — fire — stick of wood — put
rāmum — ignem rāmum posuērunt et dīxērunt,

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[36] For nōlī see the story "Chīron Sagittā Alcīdae Vulnerātur."

[37] Virī accipiant: let men receive.

[38] audit...necavisse: hears that her son has killed the boar.

[39] Three old women represented as spinning the thread of each man's life.

eadem
tempora

same length of life
"Puer, tibi et rāmō eadem tempora
we give had left
damus." Ut Parcae mātrem et puerum reliquerant,
mater rāmum ab ignī rapuit et in
aquam posuit. Māter rāmum diū servāvit et
fīlium quoque.

Nunc māter rāmum capit et ignem incendit.
Iam misera est, iam īrāta. Iam lacrimat, iam
nōn lacrimat: īrāta frātrēs suōs ulcīscī
(cupit) et fīlium suum in mortem mittere cupit.
evil deed
Sīc dubia est. Nunc dīcit: "Ego malum
faciō. Ego meum fīlium in mortem mittō. Sed
fīlius meus frātrēs meōs necāvit. Ego sōla
can
frātrēs meōs ulcīscī possum. Parcae fīliō
meō et rāmō eadem tempora dedērunt. Ego
rāmum ab ignī rapuī, diū servāvī et fīlium
I want
volō

quoque. Hoc malum facere volō; tamen nōn
shall I do
possum. Quid faciam? Nunc frātrēs meōs
mortuōs videō, nunc fīlium meum cārum (videō).
you (plural) shall win
Frātrēs meī mortuī, superābitis.
to die
Et ego quoque morī volō."

Sīc māter dīcit. Vultūs āvertit et
is burned
ūritur

rāmum in ignem iacit. Rāmus ūritur et
corpus Meleagrī quoque. Meleager gemit.
Patrem senem, frātrēs, sorōrēs, coniugem

vocat et mātrem quoque. Meleagrō auxilium nōn dant, et mox Meleager mortuus est.

Omnēs[40] miserī sunt quod Meleager mortuus est. Nunc pater neque fīlium neque coniugem habet: coniūnx Althaea sē necāvit. Sorōrēs quoque miserae sunt. Lacrimant, et lacrimae in corpus mortuum frātris cadunt. Corporī frātris ōscula[41] iterum et iterum dant. Lūctum nōn superant. Quam ob rem dea Diāna sorōrēs miserās in avēs mūtat.

to the enemy betrays

Fīlia Rēgis Patriam Suam Hostibus Trādit

hostibus
trādit

Mīnōs, rēx Crētae, cum Nīsō, rēge Megarae, urbis Graeciae, bellum gerit. Prope urbem Megaram Mīnōs manet et urbem capere cupit. Nīsus, rēx Megarae, urbem tenet.

purple lock of hair

purpureum

Nīsus senex purpureum crīnem in capite habet. Sī purpureus crīnis ā capite rēgis

should be taken would fall

senis rapiātur, rēgnum cadat.

Quam ob rem Nīsus purpureum crīnem servat.

Mīnōs et Nīsus bellum diū gerunt. Nīsus urbem tenet et Mīnōs urbem capere nōn

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[40] For meaning see "Pān et Sȳrinx."

[41] For this word see the story "Narcissus Suam Imaginem Amat."

can
potest   potest. Mīnōs prope urbem diū manet.

Rēx Nīsus fīliam pulchram nōmine
habitat
Scyllam habet. Ea cum patre in urbe vivit
Often
saepe   Certāmina bellī spectāre amat. Saepe fīlia
tower
turrem   Nīsī turrem ascendit ut certāmina spectet.
hostium   of the enemy she came to know
nōvit   Nōmina et vultūs hostium nōvit.
of the leader
ducis   Et ante aliōs vultūs ducis nōvit.
Virgō in turrī saepe sedet et ducem hostium
spectat. Ducem hostium amat. Pulchritūdinem
courage
virtūtem   et virtūtem ducis sēcum laudat. Magna est
to be
virtūs ducis. Virgō cum duce hostium esse
camp
castra   cupit. Urbem relinquere et castra hostium
petere cupit.

Et ea ut in turrī sedet et castra
hostium spectat, sēcum dīcit, "Hoc bellum
amō neque[42] amō. Misera sum quod Mīnōs mihi
hostis est; laeta quod per bellum hostium
ducem pulchrum et fortem nōvī. Urbem relin-
quere et castra hostium petere cupiō. Fortēs
iūsta   just cause
causa   sunt hostēs et iūsta est causa bellī. Hostēs
will win
superābunt, crēdō. Hostēs, sī superābunt,
gates will open
portās   portās urbis aperient. Cūr nōn ego portās
aperient   should I open
aperiam? Sanguis nōn erit: nūlla
sagitta, nūllum tēlum rēgem cārum vulnerābit.

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[42] Neque amō: et nōn amō.

will open
Egō portās aperiam et patriam meam hostibus
trādam. Ego meum pātrem sōlum timeō. Sī
tamen purpureus crīnis ā capite patris rapiētur, rēgnum cadet."

Night
nox Nox venit. Omnēs dormiunt. Virgō
tamen non dormit. Ea patrem suum petit et purpureum crīnem praecīdit.[43] Patrem et rēgiam celeriter relinquit; portās urbis et castra hostium petit. Tandem in castra hostium pervenit.

Virgō rēgī hostium dīcit, "Per amōrem
I have climbed
ad tē veniō. Ego turrem saepe ascendī
et tē spectāvī et virtūtem tuam mēcum laudāvī. Ego Scylla sum, fīlia rēgis Nīsī. Tibi patriam meam trādō. Ego purpureum crīnem
will take
patris meī praecīdī. Tū urbem capiēs.
Purpureum crīnem cape. Tē sōlum praemium petō."

Rēx tamen hoc mūnus nōn accipit.
cruel
crūdēlis Respondet, "Virgō crūdēlis, mūnus nōn accipiō.
Patria mea Crēta tē nōn accipiet."

Rēgnum Nīsī tamen cadit. Mīnōs urbem capit. Nunc Mīnōs urbem relinquit: Crētam, patriam suam, petit. Scylla urbem relinquere et Crētam petere cupit. Virgō rēgem ōrat; Mīnōs tamen verba virginis nōn audit. Rēx eam sōlam prope mare relinquit. Ea nāvēs spectat.

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[43] For this word see the story "Perseus Medūsam Necat."

Īrāta (virgō) clāmat: "Vir crūdēlis, cūr mē fugis? Ego amōrem meum ante patriamm
nōnne et patrem posuī. Nōnne[44] amor meus et mūnus tē movent? Nūlla terra mē accipiet: patria
was defeated
mea per mē superata est[45]; aliae terrae mē timent. Verbane mea ad tē perveniunt? Nāvēs ā terrā longē absunt: vir crūdēlis mē et terram nunc vidēre nōn potest. Mē tamen
you shall leave I will follow
sequar nōn relinquēs: ego tē sequar!"

Sīc ea dīcit et in mare sē iacit. Nat
she follows
et nāvēs sequitur. Nunc ad nāvem pervenit et nāvem tenet.

has been changed
Pater Scyllae in avem mūtātus est. Per āera volat et fīliam videt. Fīliam ulcīscī vult. Virgō avem crūdēlem videt et timet. Ut avis prope eam volat, ea nāvem
lets go
dīmittit dīmittit. Sed in aquam nōn cadit: āer eam

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[44] Nōnne...movent: don't my love and gift move you?
[45] Superata est: compare necata est in the story "Aenēās Turnum Superat."

tollit. Ea quoque in avem mūtāta est.

Nōmen avis est Cīris.

Rome
Venus Rōmam Servat

The Sabines
Sabīnī urbem Rōmam capere volunt.

Prope Rōmam sunt. Nox est. Omnēs Rōmānī

dormiunt.

had closed
clauserat Rēx Rōmānōrum portās urbis clauserat;
had opened
Iūnō, tamen, dea crūdēlis, portās aperuerat,

ut Sabīnī urbem caperent. Dea Venus sōla

sēnsit[46] Iūnōnem portās aperuisse. Ea

Rōmam servāre vult: Rōmānōs amat. Venus
to close it is permitted
licet portās claudere cupit; nōn tamen licet:
acts undone to render
facta
infecta deīs facta deōrum infecta reddere[47] nōn
reddere

licet.

cool
gelidās Est in urbe fōns. Aquās gelidās habet.

Venus ā nymphīs fontis auxilium petit.

Nymphae auxilium dare volunt. Quam ab rem

aquae fontis nōn iam gelidae sunt sed
hot
calidae calidae. Fōns cum aquīs calidīs ad portās
flows
fluit urbis fluit. Iam nūlla viā[48] Sabīnīs per

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[46] For this word see the story "Narcissus et Ēchō."
[47] Infecta reddere: to undo.
[48] For this word see the story "Dē Midā et Mūnere Malō."

apertās

open
portās apertās est: fōns calidus sē oppōnit.[49]
Sīc Venus urbem cāram servat.

Achillēs cum Cygnō Pugnat

Trōiānī cum Graecīs diū[50] pugnābant. Prope urbem Trōiam Graecī manēbant. Urbem capere cupiēbant. Trōiānī magnā cum virtūte (= cum magnā virtūte) pugnābant. Graecī quoque magnā cum virtūte pugnābant.

haec
ūnus

This　　　　　　　　One
Haec est causa[51] bellī. Ūnus ē filiīs rēgis Trōiānī, nōmine, Paris, Helenam, fēminam
very beautiful, most beautiful
pulcherrimam, in Trōiam rapuerat.[52] Ea omnēs fēminās pulchritūdine superābat. Coniūnx Menelāī, rēgis Spartae, erat. Menelāus ut sēnsit Paridem coniugem suam rapuisse, īrātus erat. Aliōs ducēs Graecōs convocāvit. Cum multīs aliīs ducibus Graecīs Graeciam relīquit et Trōiam petīvit. Helenam pulcherrimam ā Trōiānīs rapere cupiēbat; Troiani tamen fēminam pulcherrimam

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[49] See "Nīsus in Cursū Amīcō Auxilium Dat."
[50] For this word see the story "Narcissus Suam Imāginem Amat."
[51] See "Fīlia Regis Patriam Suam Hostibus Trādit."
[52] For the form compare clauserat and rapuerat in "Venus Rōmam Servat."

to give back
reddere — Menelāō reddere nōn cupiēbant. Quam ob
rem Graecī cum Trōiānīs bellum diū gerēbant.

Nunc Graecī cum Trōiānīs bellum gerunt.
Graecus Achillēs magnā cum virtūte pugnat,
strength
vī — magnā (cum) vī quoque. Aliōs Graecōs
virtūte et vī superat. Multōs Trōiānōs fortēs
had sent battle
proelium — in mortem miserat. Nunc proelium est.
Achillēs cum Trōiānō Hectore aut cum Cygnō
pugnāre cupit. Hectorem vidēre nōn potest;
Chariot
currum — Cygnum tamen videt. Currum in hostem (that
drives
dīrigit — is, Cygnum) dīrigit. Tēlum in hostem iacit.
Tēlum per āera celeriter volat et Cygnum
hits
percutit — percutit. Cygnus neque gemit neque ad terram cadit. Clāmat: "Nūllus vir mē vulnerāre potest. Fīlius Neptūnī, rēgis maris, sum!"

Nunc Cygnus in Achillēa tēlum mittit,
sed nōn vulnerat. Iterum Achillēs tēlum in
Cygnum iacit, iterum nōn vulnerat. Achillēs
Īrātus est quod Cygnum vulnerāre nōn potest.
Strength
Clāmat: "Vīres in mē sunt.[53] Multōs virōs
fortēs vulnerāvī, multōs necāvī. Cūr Cygnum
sōlum vulnerāre nōn possum? Vīrēsne mē

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[53] Sunt here means is because vīrēs in Latin is plural, although it is rendered in English by a singular.

relīquērunt?"

Menoetes
Sīc dīcit et tēlum in Menoetēn Trōiānum
iacit. Menoetēn percutit et necat. Currum
wound
vulnere suum iam relinquit. Achillēs ut ē vulnere
draws out
extrahit calidō tēlum extrahit, dīcit: "Vīrēs mē nōn
relīquērunt. Magnae sunt vīrēs. Ego aliud
tēlum in Cygnum mittam."[54] Iterum tēlum in
Cygnum magnā vī iacit. Tēlum Cygnum percutit
et ad terram cadit. Sanguis in corpore Cygnī
est. Achillēs crēdit sē hostem vulnerāvisse.
Sanguis tamen est ē vulnere Menoetae. Cygnus
nōn vulnerātus est.

Nunc Achillēs gladium capit. Gladiō
cum Cygnō pugnat. Hostem iterum et iterum
gladiō percutit sed nōn vulnerat. Achillēs
vincula thongs of the helmet
nunc vincula galeae Cygnī capit et
iugulum throat chokes
premit vinculīs iugulum premit. Magnā vī iugulum
premit. Nunc Achillēs Cygnum nōn videt.
Arms
arma Arma sōla videt. Cygnus arma relīquerat
Deus maris (pater Cygnī) corpus in avem
a swan
cygnus mūtāverat. Avis est nōmine cygnus.

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[54] For the form compare the second aperiam and trādam in "Fīlia Rēgis Patriam Suam Hostibus Trādit."

Dog
canem
Hecuba in Canem Mūtātur

had captured Some
aliī...aliī Graecī Trōiam cēperant. Aliī
others
Trōiānī ex urbe fūgerant, aliōs (Trōiānōs)
Among these
inter Graecī cēperant. Inter hōs erat coniūnx
hōs
rēgis Trōiānī. Nōmine erat Hecuba. Graecī
crūdēlēs multōs fīliōs Hecubae et rēgis
Priamī in bellō necāverant.

Post bellum cum multīs virīs Trōiānīs
et fēminīs Graecī Trōiam relinquunt. Fēminae
lacrimant et terrae ōscula dant. Miserae
sunt quod patriam suam relinquunt. Hecuba
weeping
cōnscendit lacrimāns quoque nāvem cōnscendit.

going to (seeking)
Nunc Graecī, patriam petentēs,
of the Thracians
in terram Thrācum perveniunt. Rēx
terrae est nōmine Polymnēstor. Priamus ūnum
ē fīliīs suīs Pōlydōrum ad Polymnēstorem
mīserat, et cum puerō aurum. Rēx malus
desiring
Thrācum, aurum cupiēns, Polydōrum gladiō
necāverat et corpus in mare mīserat.

this
hāc Ut Graecī in hāc terrā sunt, Achillēs
demands
poscit mortuus poscit ut Polyxena, fīlia Hecubae,
tomb be killed
sepulcrum ante sepulcrum suum necētur. Quam ab rem
Graecī virginem ā matre rapiunt. Ea (virgō)
magnā cum virtūte mortem petit. Trōiānae

(fēminae) et Graecī quoque, virginem fortem
videntēs, lacrimant. Ea tamen nōn lacrimat.
Nunc ante sepulcrum Achillis gladiō necātur;
ad terram cadit. Trōiānae lacrimantēs corpus
virginis tollunt. Māter corporī gelidō
lacrimās et ōscula dat. Lacrimāns dīcit:
(you) have been
"Fīlia mea, tū quoque gladiō necata es.
killed.
Achillēs crūdēlis multōs frātrēs
even
tuōs necāvit. Nunc mortuus est sed etiam
nunc hostis. Mortuus tē in mortem mīsit.
comfort (you) were
levāmen Tū sōlum levāmen meum erās. Nunc nūllum
levāmen mihi est. Graecī crūdēlēs fīliōs
meōs in mortem mīsērunt. Patriam et sepulcra
has been taken
fīliōrum relinquō. Urbs capta est .
Nunc hostēs mē in Graeciam rapiunt. Ego,
slave (I) shall be
serva coniūnx rēgis, serva erō. Cūr nōn
(I) die
ego quoque morior? Priamus mortuus est.
Laetus tamen est: tē mortuam, fīlia mea, nōn
videt. Ūnum levāmen tamen manet: Polydōrus,
of this
huius fīlius meus. Ūnus fīlius vīvit! Rēgī huius
terrae datus est."

Sīc māter dīcit et mare petit ut corpus
shore
lītus fīliae aquā lavet. Ut in lītus pervenit,
corpus Polydōrī videt. Aquae corpus in lītus
mīserant. Trōiānae clāmant. Māter tamen

clāmāre nōn potest: lūctus eam superat.
Nunc īrāta est. Fīlium ulcīscī cupit.
Polymnēstorem, rēgem huius terrae, petit.
follow
Cēterae Trōiānae eam sequuntur. Hecuba
digitīs — with her fingers eyes
oculōs — fēminās vocat. Ea digitīs suīs oculōs
digs out
effodit — rēgis effodit. Thrācēs tēla et saxa in
Hecubam et Trōiānās iaciunt. Nunc Hecuba,
she barks
lātrat — dīcere cupiēns, dīcere nōn potest: lātrat.
misfortunes
In canem mūtāta est. Ea, mala sua in
memoriā tenēns, in hāc terrā manet.

Mala multa et magna huius fēminae miserae et Trōiānōs et Graecōs et deōs quoque mōvērunt. Graecī tamen eam in Graeciam nōn rapuērunt. Ea, coniūnx rēgis, serva nōn erat.

Fleece
vellus — Iāsōn Vellus Aureum[55] Capit

Iāsōn, vellus aureum petēns, cum virīs
Colchis
multīs et fortibus per mare ad Colchidem
viam capit. In Colchidem nunc pervenit;
rēgem huius terrae petit et vellus aureum pos-
compels
cōgit — cit.[56] Rēx cōgit Iāsonem multōs labōrēs[57]
facere ut vellus aureum accipiat.

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[55] For the meaning of this word review the story "Atalanta."

[56] This word occurred in "Hecuba in Canem Mūtātur."

[57] This word occurred in "Chīrōn Sagittā Alcīdae Vulnerātur."

Ut Iāsōn in rēgiā est, fīlia rēgis
nōmine Mēdēa iuvenem pulcherrimum[58] videt et
statim amat. Ea amōrem superāre nōn potest.
This
hunc Sēcum dīcit: "Hunc amōrem superāre nōn pos-
This
hic sum. Causa huius amōris est deus.[59] Hic
iuvenis vellus aureum capere cupit. Pater
dangerous
perīculōsōs meus cōgit eum labōrēs perīculōsos facere
that (lest)
nē ut vellus aureum capiat. Timeō nē
pereat. Cūr timeō? Hostis est. Egone, fīlia
rēgis, hostem amō? Haec terra quoque mihi
what (that which) I may love
quod dare potest quod amem.
Whether or
utrum...an Utrum vīvat an pereat in deīs est. Eum
Unless
nisi tamen vīvere cupiō. Nisi Iāsonī auxilium
dabō, per hōs labōrēs perīculōsōs perībit.
return
redībit Sī eum servābō, redībitne in patriam suam et
mē relinquet? Ego cum Iāsone hanc terramm
(I) will leave pledge I will compel
fidem relinquam; eum fidem dare cōgam.
Coniūnx Iāsonis erō. Cūr dubia sum? Egone
patrem, parvum frātrem, sorōrem, deōs, et
stern
dūrus patriam relinquam? Pater meus est dūrus;
frāter est puer; frāter sorōrī suae cārus est;
barbarous
barbara magnus deus in mē est; haec terra est barbara.
Sī hanc terram cum Iāsone relinquam, magnās

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[58] For meaning see "Achillēs cum Cygnō Pugnat."
[59] The god of love, Cupid.

urbēs vidēbō et virum mihi cārum habēbō.
great things
Nōn magna relinquam; magna petam.

Nōnne[60] perīcula[61] maris timeō? Iāsonem
tenēns, nūllum perīculum timēbō. Sed malum
est; hoc malum fuge, Mēdēa."

almost
paene — Sīc Mēdēa amōrem paene superat. Silvam
petit. In silvā Iāsonem videt, et amor
comes back
revenit — statim revenit. Ea vultūs pulcherrimōs
virī diū spectat et sēcum laudat. Iāsōn ā
virgine auxilium poscit et fidem dat: sī ea
as a husband
auxilium dabit, sē coniugem virginī
dabit. Mēdēa laeta est. Lacrimāns respondet,
"Ego tē servābō. Tū fidem servā." Nunc ea
herbs magic
herbās — iuvenī herbās magicās dat.

magicās
The next day plain
posterō diē
campum — Posterō diē multī ad campum conveniunt
ut Iāsonem labōrēs perīculōsōs facere
is present
adest — spectent. Rēx quoque adest. Iāsōn adest.
Rēx cupit Iāsonem labōrēs nunc facere
breathing out
efflantēs — Prīmum ferōcēs taurī ignem efflantēs
per campum celeriter currunt. Iāson nōn
timēns ad taurōs viam capit. Ignēs taurōrum
harm
nocent — virō nōn nocent (herbās magicās habet).

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[60] See use of this word in "Fīlia Rēgis Patriam Suam Hostibus Trādit."
[61] For this word see the story "Atalanta."

yoke
iugum Iāsōn iugum in taurōs impōnit et taurōs
impōnit to plow
arāre campum arāre cōgit. Amīcī Iāsonis laetī

clāmant. Rēx īrātus est quod Iāsōn nōn
are amazed
mīrantur perit. Omnēs mīrantur.

teeth
dentēs Nunc Iāsōn dentēs anguis capit et in
armed
armātī terram impōnit. Ē dentibus virī armātī
spring up (are born)
statim nāscuntur. Tēla habent.

Amīcī Iāsonis, virōs armātōs videntēs,

timent. Virī armātī tēla in Iāsonem iacere
prepare
parant parant. Amīcī Iāsonis timent nē pereat

Mēdēa quoque timet. Iāsōn magnum saxum
themselves
in hostēs iacit, et virī inter sē

pugnant. Mox omnēs hostēs pereunt. Et

Colchī et amīcī Iāsonis mīrantur. Mēdēa

laeta est quod iuvenis cārus non perit.

Nunc Iāsōn vellus aureum capere cupit.
Dracō[62] tamen aureum vellus servat. Nōn dormit.
Iāsōn tamen herbās magicās in dracōnem impōnit, et statim dracō dormit. Iāsōn laetus
vellus aureum capit.

Sīc, auxiliō Mēdēae, Iāsōn labōrēs
perīculōsōs facit. Nunc cum Mēdēā coniuge
Colchidem relinquit et patriam suam petit.

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[62] This word occurred in "Perseus Atlantem in Montem Mūtāt."

Mēdēā Senem in Iuvenem Mūtat

Nunc Iāsōn cum Mēdēā coniuge Iolcum,
urbem Iāsonis, pervenit. Patrēs et mātrēs
laetī sunt quod iuvenēs revēnērunt et con-
veniunt ut deōs colant. Pater Iāsonis
tamen, nōmine Aesōn, nōn adest. Senex est
et paene mortuus. Iāsōn miser ā coniuge
auxilium petit: "Tū mē ā perīculīs servā-
you have
vistī. Magnās vīrēs herbārum habēs. Per
tē ferōcēs taurī ignem efflantēs mihi nōn
nocuērunt. Per tē dracō aureum vellus ser-
vāns dormīvit. Nunc patrem meum senem et
you can years
annōs — paene mortuum vidēs. Sī potes ā mē annōs
rape et patrī meō dā!" Sīc vir lacrimāns
dīcit.

These
Haec verba Mēdēam movent. Respondet:
to anyone
cuiquam — "Nōn cuiquam annōs tuōs dare possum.
greater than what (that which)
maius — Mūnus tamen maius quam quod
quam
by skill
arte — petis tibi dabō. Arte meā, nōn annīs
shall make
tuīs, patrem tuum iuvenem faciam, sī dea
Hecatē mihi auxilium dabit."

Ut nox venit, Mēdēa sōla silvam petit.
Ceterī dormiunt. Nullus sonus[63] est. Ea

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[63] For meaning see "Pān et Sȳrinx."

ōrat: "Ō Hecatē, sī tibi cāra sum, nunc
mihi auxilium dā. Per tē magnās vīrēs habeō.
their
repetere — Per tē ego flūmina ortūs[64] suōs repetere
cōgō, silvās et montēs moveō. Taurī ignēs
efflantēs Iāsonī meō nōn nocuērunt. Iāsōn
iugum in hōs (taurōs) imposuit et hōs terram
compelled
arāre coēgit. Virī armātī, dentibus
born
nātī — anguis nātī, Iāsonī nōn nocuērunt: inter sē
pugnāvērunt. Dracō vellum aureum servāns
which
quae — dormīvit. Nunc herbās mihi dā quae senem
iuvenem faciant."

Sīc Mēdēa ōrat et Hecatē currum[65] dē
dēmittit — caelō dēmittit. Mēdēa sentit deam verba
sua audīvisse. Currum ascendit et per caelum
per multās terrās rapitur. Herbās in terrīs
that please her she plucks
placitās
legit — vidēt; herbās placitās legit.

Nunc, multās herbās magicās habēns, in
urbem redit. Omnēs deōs colit. Rēgem mor-
that not
tuōrum ōrat nē senem rapiat. Ut deōs
ōrāvit, poscit ut corpus senis ad sē in sil-
vam portētur. Senex, mortuō similis, in
lies
iacet — terrā iacet.

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[64] For meaning see "De Midā et Mūnere Malō."
[65] For meaning see the story "Achillēs cum Cygnō Pugnat."

Nunc omnēs Mēdēam sōlam cum sene relinquunt.
Ea herbās et multa alia in
bronze kettle are boiling
aēnum — aēnum imponit. Ut herbae fervent,
cuts
fervent
secat — iugulum[66] senis gladiō secat. Omnis sanguis
corpus relinquit et in terram fluit. Nunc
mouth
ōs — Mēdēa herbās magicās in iugulum et ōs
black
nigrum — impōnit. Statim crīnēs colōrem nigrum accipiunt.
Aesōn nōn iam senex et paene
mortuus est, sed iuvenis et fortis.

Mēdēa Mala Peliam Senem Necat

of Pelias
Mox Mēdēa ad rēgnum Peliae viam
capit. Pelias senex est. Fīliae Peliae in
rēgiam Mēdēam accipiunt. Mēdēa virginibus
was
dīcit Aesonem senem arte suā iuvenem factum
made
factum esse — esse. Virginēs artem fēminae mīrantur et
give
eam ōrant ut annōs Peliae senī det.

Mēdēa diū dubia est; tandem auxilium
promises
pollicētur — pollicētur. Sīc dīcit, "Ut fidēs artis
there may be ram lamb
arietem
agnum — meae sit, arietem senem in agnum
mūtābō."

Ariēs senex ad Mēdēam portātur. Ut

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[66] For meaning see "Achillēs cum Cygnō Pugnat."

fīliae rēgis spectant, Mēdēa herbās magicās
in aēnum impōnit. Ut herbae fervent,
iugulum arietis secat et corpus in aēnum
bleating
bālātus impōnit. Nunc bālātus ex aēnō audītur et
jumps out
exsilit statim exsilit agnus.

Fīliae Peliae mīrantēs spectant et
Mēdēam ōrant ut patrem in iuvenem mūtet.
Mēdēa hoc mūnus pollicētur.

Sed fēmina mala nunc in aēnum aquam
without strength
pūram
sine pūram et sine vīribus herbās pōnit. Rēx
bed room
cubiculum dormit. Fīliae cum Mēdēā in cubiculum patris
veniunt et virum dormientem spectant. Mēdēa
are you (plural)
dīcit: "Cūr nunc dubiae estis?
Iugulum senis gladiīs secāte ut in corpus
sanguinem iuvenis pōnam."

These
Haec verba fīliās movent. Gladiōs
tandem capiunt et, vultūs āvertentēs, iugulum
patris secant. Senex paene mortuus sē tollit
et fīliās gladiōs tenentēs videt. Dīcit,
are you (plural) doing
"Quid facitis, fīliae? Cūr
patrem necātis?"

Tandem Mēdēa iugulum senis celeriter
secat et corpus in aquam pōnit. Fīliae,
patrem mortuum videntēs, īrātae et miserae
sunt et fēminam malam necāre cupiunt. Sed

ea per caelum currū rapitur.

Poor Guests

Duo Senēs Pauperēs Deōs Hospitēs Accipiunt

pauperēs
hospitēs Iuppiter, pater hominum et rēx deōrum,

et alius deus Mercurius, mortālibus similēs,

dēveniunt dē caelō ad terram dēveniunt. Deī, cibum et
homes
domōs quiētem[67] petentēs, multās domōs veniunt sed

nōn accipiuntur. Ūna domus tamen deōs
Here
accipit. Parva est. Hīc vīvunt vir et

coniūnx, senēs et pauperēs. Vir est nōmine

Philēmōn, fēmina Baucis.

Senēs pauperēs deōs accipiunt et cibum

et vīnum dant. Fēmina cibum et vīnum pōnit.

Deī cibum capiunt et vīnum bibunt. Senēs
crātēra mixing bowl of itself is refilled
replērī mīrantēs crātēra per sē vīnō replērī

vident et sentiunt deōs esse hospitēs.
we are
sumus Nunc deī dīcunt, "Deī sumus. Omnēs
punishment
poenam aliī hominēs sunt malī et poenam dabunt[68]
you (plural)
vōs sed vōs poenam nōn dabitis. Nunc

domum relinquite et montem ascendite."

Senēs cum deīs montem ascendunt. Aquam

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[67] For the meaning see the story "Narcissus Suam Imāginem Amat."

[68] Poenam dabunt: will give punishment; better, will be punished.

look back and see
respiciunt in terrīs respiciunt. Sōla domus
their
eōrum manet. Ut senēs mīrantēs spectant,

templum parva domus eōrum in templum magnum et pul-
What-
chrum mūtātur. Nunc rēx deōrum dīcit, "Quod-
ever
cumque mūnus vōs petitis, Baucis et Philēmōn,

dabō; dīcite."

Senīs Philēmōn cum coniuge dīcit et
We ask
tandem respondet: "Petimus ut vīventēs hoc
at the same hour we may
eādem templum servēmus et eādem hōrā moriāmur.
hōrā die.
Dā nē coniugem meam mortuam videam

neque ea mē mortuum videat."

Deus hoc mūnus dat. Multōs annōs senēs

templum servant et deōs colunt. Tandem ut
by chance
forte forte ante templum sunt, eādem hōrā
(to be) changed
Philēmon coniugem in arborem mūtārī

videt et Baucis Philēmona in arborem mūtārī
Farewell
valē videt. Eādem hōrā inter sē dīcunt, "Valē."

Hīc ante templum duae arborēs nunc manent.

Cadmus Urbem Pōnit

orders
iubet Agēnor, pater Cadmī, iubet Cadmum per
to search for
quaerere omnēs terrās sorōrem quaerere. Iuppiter

tamen hanc virginem amāverat et rapuerat.
finds
invenit Quam ob rem frāter eam in nūllā terrā invenit.

In patriam redīre nōn potest: pater
(you) find
dīxerat, "Nisi[69] tū sorōrem tuam iuvēneris,
(will have found)
domum redīre nōlī."

Tandem Cadmus, nūllam domum habēns,
asks what
rogat quā deum Apollinem rogat in quā terrā domus
should be established
pōnenda sit. Apollō respondet, "In
cow
vaccam silvā vaccam vidēbis. Eam sequere.[70] In quō
place
locō locō ea quiētem petet, urbem pōne."

Nunc Cadmus in silvā vaccam videt et eam sequitur. Tandem vacca in herbā quiētem petit. Cadmus sentit hunc locum urbis esse.

Companions
comitēs Comitēs cum Cadmō sunt. Cadmus iubet hōs (comitēs) fontem petere. Comitēs per silvam viam capiunt et fontem petunt. In
cave
antrum silvā est antrum. Prope antrum est fōns.
urns
urnās Fontem comitēs Cadmī petunt et urnās in aquam dēmittunt. Sed magnus anguis ex antrō caput
sticks out
effert effert. Urnae ad terram cadunt. Sanguis corpora virōrum relinquit. Aliī tēla parant,[71] aliī fugiunt, aliī dubiī sunt. Anguis ferōx omnēs necat.

Iam nox adest et comitēs Cadmī nōn

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[69] For the meaning see "Iāsōn Vellus Aureum Capit."
[70] A command
[71] For this word see "Iāsōn Vellus Aureum Capit."

wonders is
revēnērunt. Cadmus mīrātur quae sit causa
delay
mora morae et per silvam comitēs quaerit. Ut cor-
pora comitum mortuōrum et anguem super cor-
poribus iacentem[72] videt, clāmat, "Corpora
avenger your
ultor cāra, ego aut ultor mortis vestrae aut
vestrae companion
comes erō.

Sīc miser dīcit et multā vī magnum saxum in anguem iacit. Anguis tame nōn vulnerātur. Nunc Cadmus tēlō anguem vulnerat et tandem necat.

Ut Cadmus hostem (that is, anguem) mortuum spectat, vōx audītur, "Cūr Cadme, anguem necātum (= mortuum) spectās? Tū quoque anguis eris et hominēs tē spectābunt." Dea Pallas adest et iubet eum dentēs anguis in terram impōnere.

Cadmus terram arat et dentēs anguis in terram impōnit. Ē dentibus virī armātī statim nāscuntur.[73] Cadmus timet et tēla capere parat. Ūnus ē virīs clāmat, "Tēla
With us
nōbīs capere nōlī! Nōbīscum pugnāre nōlī! Virī

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[72] For meaning of word see "Mēdēa Senem in Iuvenem Mūtat."

[73] For meaning see "Iasōn Vellus Aureum Capit."

armātī inter sē pugnant et multī necantur.
Five
quīnque Quīnque virī manent. Tēla in terram iaciunt
et sē comitēs Cadmō dant. Cadmus, urbem
pōnēns, hōs comitēs habet.

stands Thebes
stat Nunc stat urbs, nōmine Thēbae, et
fēlix happy seems
vidētur Cadmus fēlīx vidētur. Coniugem habet, multōs
grandsons already
nepōtēs fīliōs et fīliās et nepōtēs, hōs quoque iam
iuvenēs. Sed ante mortem nūllus vir fēlīx
(to) be called
dīcī potest.

Avenges
Diāna Actaeona Ulcīscitur

grandson
Prīma causa lūctūs Cadmō est nepōs,
nōmine Actaeōn.

Actaeōn cum comitibus in montibus ferās
agitat. Iam diū ferās agitant et dēfessī
medius middle of the day
diēs sunt. Iam medius diēs est, et Actaeōn
we have
comitibus suīs dīcit, "Multās ferās necāvimus.
cum killed. When the next Dawn
altera Dēfessī sumus. Cum altera Aurora
Aurora brings back we shall go to
diem redūcet, silvam petēmus et
work cease
opus opus repetēmus. Nunc tamen opus dēsinite
dēsinite et domum redīte." Virī opus dēsinunt et domum
redeunt. Actaeōn tamen domum nōn redit; per
silvam errat.

these valley
vallēs In hīs silvīs est vallēs, deae Diānae

Athamās et Īnō Poenam[81] Dant

Nōvus deus, nōmine Bacchus, in urbem Thēbās venit. Hic deus est fīlius Iovis et Semelēs, fīliae Cadmī. Vīnum mūnus hominibus dat. Pentheus, rēx Thēbānōrum, et aliī quoque novum deum nōn colunt; quam ob rem poenam dant. Omnēs deum tandem accipiunt et colunt.

Īnō, soror mātris deī, in prīmīs[82] magnās vīrēs Bacchī laudat. Sōla dē sorōribus
has had
suīs nullum lūctum habuit. Līberīs suīs,
laeta
coniuge, Bacchō fēlīx est. Dea Iūnō eam fēlīcem videt et eam lūctum habēre cupit. Iūnō īrāta est quod Semelē ab Iove amāta est et omnēs Thēbānōs ulcīscī cupit. Dea sēcum dīcit, "Fīlius Semelēs (Bacchus) magnās vīrēs habet. Multī eum nōn colentēs poenam dedērunt. Egone, coniūnx rēgis deōrum, nūllās vīrēs habeō? Īnō, soror Semelēs, līberīs suīs, coniuge, Bacchō fēlīx est. Bacchum laudat. Eam ulcisci cupiō."

Īnfernās
sēdēs
dūcit

of the lower world abodes leads
Via ad Īnfernās sēdēs dūcit

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[81] For meaning see "Duo Senēs Pauperēs Deōs Hospitēs Accipiunt."

[82] In prīmīs: especially.

Just as
velut Omnēs mortuī hanc viam petunt. Velut
mare omnia flūmina accipit, sīc hic locus
souls of the dead
umbrās omnēs umbrās accipit. Hīc umbrae
sine sanguine, sine corpore errant.

In Īnfernās sēdēs Iūnō pervenit et
The Furies
Furiās Furiās vocat. Furiae sunt horribilēs
deae. Anguēs in capitibus sunt. Hominēs
they avenge madness
furōrem ulcīscuntur. Hominēs in furōrem dūcunt.

Iūnō in Īnfernīs sēdibus multās umbrās
poenam dare videt. Dea Furiīs dīcit, "Cūr
these
hae umbrae miserae poenam dant, et Athamās
fēlīx cum coniuge in rēgiā pulchrā vīvit,
who of her coming
quī quī mē nōn colit?" Nunc causās viae
dīcit et quid cupiat. Cupit domum Cadmī
cadere et Furiās Athamanta cum coniuge in
furōrem dūcere. Deās ōrat ut auxilium dent.

Ūna ex Furiīs, Tīsiphonē nōmine, sine
morā[83] rēspondet, "Multīs verbīs nōn opus
We shall do
est.[84] Faciēmus quod[85] iubēs. Nunc hoc
rēgnum relinque et in caelum redī." Laeta
dea in caelum redit.

Sine morā Tīsiphone viam ex Īnfernīs

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[83] For meaning see "Cadmus Urbem Pōnit."
[84] For opus est see "Perseus Andromedam Servat."
[85] For meaning see "Mēdēa Senem in Iuvenem Mūtat."

sēdibus ad terram capit et in rēgiam
Athamantis pervenit. Īnō et Athamās, ut
eam vident, timent. Rēgiam relinquere
them (to them)
parent; Tīsiphonē tamen eīs sē
hiss
sībilant oppōnit. Ea caput movet, et anguēs sībilant.
Dea horribilis duōs anguēs sībilantēs dē
mediīs crīnibus capit et magnā vī iacit.
breasts
pectora pererrant Anguēs per pectora Īnūs et Athamantis pererrant et fūrōrem eīs dant. Furia venēnum[86] quoque sēcum habet. Hoc per pectora Īnūs et
Athamantis fundit. Hoc quoque furōrem eīs
dat. Tandem Tīsiphonē in rēgnum umbrārum redit.
incited
Statim Athamās, furōre ductus, in mediā
lioness
leaenam rēgia clāmat, "Comitēs, in hīs silvīs leaenam
young I saw
prōlibus cum duābus prōlibus vīdī. Eam agitāre parāte!"
Sīc dīcit et coniugem velut feram sequitur.
Parvum fīlium ā mātre rapit et in saxum caput
dashes
discutit discutit. Iam māter, lūctū et furōre ducta
clāmat et, alterum parvum puerum portāns,
fugit. (Ea) fugiēns Bacchum vocat. Prope
mare est altum saxum. Hoc Īnō cum puerō ascendit et sē et fīlium dē saxō dēmittit.

Sed Venus eam videt. Neptūnum, deum

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[86] See "Chīrōn Sagittā Alcīdae Vulnerātur."

maris petit et sīc ōrat, "Ō Neptūne, quī
magnās vīrēs habēs, magna poscō. Fēmina mihi
cāra sē cum parvō puerō in magnum mare dēmisit
add
adde Hōs servā et eōs deīs tuīs adde." Neptūnus hoc
mūnus dat. Nōva dea est Leucothoë nōmine;
novus deus, Palaemōn.

follow
(Fēminae) Thēbānae eam ad mare sequuntur
et eam in mare sē cum fīliō dēmittere vident.
Omnēs crēdunt eam mortuam esse et miserae
iniūstam sunt. Iūnōnem iniūstam (= nōn iūstam[87]) et
these
crūdēlem vocant. Iūnō īrāta hās fēminās
ulcīscī vult. Ūna ex hīs fēminīs nunc dīcit,
queen
rēgīnam "Ego rēgīnam in mare sequar!"[87] Sed ea, sē
in mare dēmittere cupiēns, sē movēre nōn potest:
in saxum mūtātur. Aliae Thēbānae quoque,
velut stant,[88] in saxa mūtantur. Aliae tamen
in avēs mūtantur et super mare volant.

Cadmus in Anguem Mūtātur

Cadmus, iam senex, lūctū ductus, cum
coniuge urbem Thēbās relinquit. Per multās

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[87] For meaning see the story "Fīlia Rēgis Patriam Suam Hostibus Trādit."
[88] For meaning see "Cadmus Urbem Pōnit."

of Illyria
terrās errant; in terram Illyricam tandem

pervenīunt. Hīc, ut prīma mala domūs suae
recall
memorant — et labōrēs suōs memorant, Cadmus dīcit,
Sacred — that — which
sacer ille — "Sacerne erat ille anguis quem cupiēns novam

urbem pōnere necāvī et dentēs in terram im-

posuī? Sī hanc ob rem deī īrātī mē et domum

meam ulci

Sīc senex dīcit; sine morā in pectus
Arms
bracchia — cadit: in anguem mūtātur. Bracchia sōla
stretching out
tendēns — manent. Bracchia tendēns et lacrimāns,

dīcit, "Venī, Ō coniūnx miserrima,[89] venī, et
while
dum bracchia mihi manent, mē tange et
hand — More
manum plūra — manum accipe, dum manus est." Plūra dīcere

cupit sed nōn potest. Sībilat: haec vōx

sōla est.

Coniūnx, pectora manū percutiēns,

clāmat, "Cadme, manē. Mē relinquere nōlī.
cast off — Where
dispōne — Illud corpus dispōne. Ubi sunt pedēs,[90]

bracchia, manūs, vultūs - omnia? Cūr nōn mē

quoque, magnī deī, in anguem mūtātis?"

Plūra dīcere nōn potest. Deī verba

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[89] For the meaning of this word compare pulcherrima, in "Achillēs cum Cygnō Pugnat."

[90] See pedibus in "Diāna Actaeona Ulcīscitur."

audiunt et eam quoque in anguem mūtant
Omnēs comitēs, quī adsunt,[91] duōs anguēs
spectantēs mīrantur et timent. Nunc duo
angues comitēs relinquunt et silvās petunt.
In illīs locīs manent. Illī anguēs hominēs
neque fugiunt neque nocent. In memoriā semper
were (to have been)
tenent sē hominēs fuisse.

Pulchritūdō Sua Pīcō Nocet

Ōlim erat iuvenis, nōmine Pīcus, quī
aliōs iuvenēs pulchritūdine et virtūte super-
Eum
ābat. Rēx erat. Illum omnēs nymphae amābant.
Ille tamen ūnam nympham sōlam amābat. Haec
nympha erat nōmine Canēns. Ea pulchritūdine
Insignis arte canendī — remarkable beauty (skill) of singing
īnsignis erat, sed arte canendī
more remarkable
īnsignior[92] erat; quam ob rem Canēns
nōmine erat. Arte suā canendī silvās et
morābātur — delayed (used to delay)
saxa movēbat, ferās morābātur,
avēs tenēbat.

at home
Hōc diē dum Canēns domī canit, Pīcus
domum relīquerat ut aprōs in silvā agitāret.
Equum[93] habēbat. Tēla manibus tenēbat. Pur-

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[91] Compare the form adest.
[92] For the meaning of the suffix -ior compare altior in "Diāna Actaeona Ulcīscitur."
[93] For meaning see "Nīsus in Cursū Amīcō Auxilium Dat."

was wearing
pureum vēlāmen gerēbat. In hās silvās
charms
carminibus Circē quoque, quae herbīs et carminibus īnsignis erat, vēnerat ut herbās legeret.[94]

Ut iuvenem, pulchritūdine īnsignem, videt,

statim eum amat. Herbae, quās lēgerat, dē
whole
tōtum manū cadunt. Ignēs (that is, amor) per tōtum
Him (that man) to go to (to approach)
adīre corpus errant. Illum adīre
cupit; tamen adīre nōn potest:

equus tam[95] celeriter currit, et comitēs quoque cum illō sunt. Circē dīcit, "Tū mē fugere

nōn potes, sī ego mē nōvī, sī herbīs et carminibus īnsignis sum."

Sīc Circē dīcit et imāginem aprī falsī

cum nūllō corpore facit. Iubet hanc (imāginem) ante oculōs Pīcī currere et in silvam
thick, dense to go where
dēnsam īre dēnsam īre, ubi nulla via equō est.

Sine morā aper falsus ante oculōs Pīcī cur-
goes
rit et in silvam dēnsam it. Pīcus equum

relinquit et in silvā altā aprum pedibus
She (that woman)
sequitur. Illa iuvenem nunc
By
adit et sīc dīcit, "Per oculōs tuōs, quī mē

cēpērunt, et per pulchritūdinem tuam tē ōrō

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[94] For meaning see "Medea Senem in Iuvenem Mūtat."
[95] For meaning see "Diāna Actaeona Ulcīscitur."

ut mē coniugem accipiās."
Whoever
quaecumque Iuvenis respondet. "Quaecumque tū es,
yours
nōn sum tuus. Canēns sōla mē tenet et per
may she hold
longōs annōs teneat. Nūllam aliam
fēminam amābō dum illa vīvet."

Circē plūra dīcit; illum tamen mōvere
nōn potest. Tandem clāmat, "Ad Canentem tuam
nōn redībis et poenam dabis." Sīc clāmat et
carmina dīcit. Ille fugit sed mīrātur sē tam
celeriter currere. Nunc sentit sē avem esse.
Ille, īrātus quod in avem mūtātus est, arbor-
with his beak
rōstrō ēs rōstrō percutit et arboribus vulnera
dat. Nōmen sōlum Pīcō manet: avis quoque
nōmine pīcus[96] est.
Meanwhile
intereā Intereā comitēs Pīcum per silvās
vocant; illum tamen nōn inveniunt. Circēn
reposcunt tamen inveniunt. Rēgem suum reposcunt, et in
illam tēla iacere parant. Illa herbīs et
sprinkles
spargit venēnīs eōs spargit, carmina dīcit, et
calls upon
invocat Hecatēn deam invocat. Silvae ē locō sē
pale
pallidae movent, terra ingemit, arborēs pallidae sunt,
saxa sonum raucum[97] dant, canēs lātrant et

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[96] A woodpecker.

[97] This word occurred once before, in "Latōna Agricolās in Rānās Mūtat."

(Those) who
umbrae mortuōrum per āera volant. Quī

adsunt mīrantur. Circē vultūs mīrantium
with her wand
virgā virgā tangit. Sine morā iuvenēs in
to no one
ferās mūtantur; nūllī sua imāgō manet.
waits for
exspectat Intereā Canēns domī coniugem exspectat.
slaves
servī Omnēs servī, illum quaerentēs, per silvam

discurrunt discurrunt; tamen neque illum neque comitēs

inveniunt. Canēns, lūctū mōta (= ducta),

lacrimat et pectora manibus percutit. Misera

est quod coniūnx cārus nōn redit. Illum

quaerēns, per silvās, per montēs, per vallēs

multōs diēs errat; nōn dormit, cibum nōn

capit. Ad rīpās flūminis Tiberis tandem pervenit. Viā et lūctū dēfessa, corpus in rīpā

pōnit. Hīc iacet dum corpus in aquam mūtātur.
The Muses
Camēnae hunc locum Canentem dē nōmine
nymphac [illegible].
nymphae dīcunt.

to Ceres
Erysichthōn Cererī Poenam Dat

Quī deōs nōn colunt poenam dant. Haec
story
fābula est fābula de virō quī deam Cererem nōn
grain
frūmentum coluit. Haec dea frūmentum, herbās, flōrēs,

arborēs colit.
oak tree
quercus In silvā est alta arbor. Est quercus,

Cererī sacra. Altior[98] quam aliae arborēs
circum — Around — dances
choreās — est. Circum hanc (arborem) nymphae choreās
saepe dūcunt.

Erysichthōn tamen servōs arborem sacram
to cut down
succīdere — succīdere iubet. Servī quercum succīdere
nōlunt et morantur. Sed Erysichthōn īrātus
axe
secūrem — secūrem ab ūnō dē servīs capit et dīcit,
do you (plural) delay
"Cūr morāminī? Sentiō arborem
sacram Cererī esse, sed sī haec arbor dea
herself
ipsa — ipsa esset, eam (arborem) tamen succīderem."
ut
Dīcit, et dum secūrem manū tollit,
quercus ingemit et tota arbor pallida est.
Et ut ille arborem secūrī vulnerat, sanguis
flows out
effluit — ē vulnere effluit. Omnēs mīrantur et
timent. Ūnus (vir) illum ōrat nē quercum
succīdat. Sed Erysichthōn secūrem ab arbore
in illum āvertit et caput praecīdit.

Dum Erysichthōn secūrī iterum et iterum
arborem vulnerat, vōx dē quercū audītur,
"Nympha, Cererī cāra, in hāc arbore vīvō.
Ego moriēns hoc dīcō: tū poenam dabis."
Ille tamen arborem succīdit; tandem quercus

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[98] For this form see "Diāna Actaeona Ulcīscitur" and compare īnsignior, found in "Pulchritūdo Pīcō Nocet."

crash
sonitū magnō cum sonitū ad terram cadit.

Post haec omnēs nymphae Cererem petunt
et ōrant ut Erysichthōn poenam det. Dea hoc
pollicētur. Sine morā ūnam ex nymphīs ad sē
vocat et dīcit, "Est locus in Scythiā, terra
sine frūmentō, sine arbore. Hōc in locō
Famine, Hunger
Famēs vīvit Famēs. Ad eam adī et iubē eam
stomach
alvum in alvum Erysichthonis famem impōnere.
Ille (that is, Erysichthōn) famem semper
may (he) have
habeat! Nē multus cibus famem superet:[99]
hungry let him be (to) delay
iēiūnus semper iēiūnus sit. Morārī nōlī.
Since
cum Cum via longa sit, currum meum et dracōnēs,
quī per āera volant, accipe."
the orders
iussa Nympha sine morā iussa deae facit.
Per āera currū rapitur et in Scythiam per-
rocky
saxeō venit. Famem quaerit. Illam in agrō saxeō
rārās invenit. Famēs herbās rārās (= nōn dēnsās)
her
manibus et dentibus legit. Corpus eius
lean hollow
macrum cavī macrum est; oculī cavī sunt, vultūs pallidī.

Nympha, ut illam procul[100] videt, iussa
deae dīcit. Nōn plūra dīcit. Nympha, procul
stāns neque diū morāns, tamen famem sentit.

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[99] Ne multus cibus famem superet: let not much food satisfy his hunger.

[100] Compare the use of this word in the story "Atalanta."

ad currum currit et ab dracōnibus per āera
ad patriam rapitur.

Sine morā Famēs iussa Cereris facere
parat. Per āera domum Erysichthonis volat
his
et in cubiculum[101] eius it. Erysichthōn dor-
mit; nox est. Illa in alvum dormientis
(virī) famem impōnit. Nunc in patriam suam
redit. Intereā Erysichthōn dormit et per
sleep
somnum — somnum cibum videt, dentēs movet: cibus
empty
tenuis — est tenuis āer. Ut somnus eum relīquit, mag-
nam famem sentit et cibum cupit. Servī
ante eum multum cibum et vīnum pōnunt; ille
tamen iēiūnus est. Poscit omnia quae terra,
What enough
satis — āer, mare tenent. Quod satis urbī esse
potest, ūnī nōn potest.

wealth
opem — Tandem omnem opem suam alvō dat.
sells
vēndit — Fīlia manet; illam quoque vēndit. Sed illa
dominum accipere nōn vult: dominum fugit et
dominus illam sequitur. Ad mare illa pervenit,
et, manūs super mare tendēns, Neptūnum ōrat,
Take away
ēripe — "Ēripe mē ā dominō!" Neptūnus virginem in
to her of a fisherman
piscantis — virum mūtat et eī vēlāmen piscantis
dat.

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[101] For meaning see "Mēdēa Mala Peliam Senem Necat."

Dominus, piscantem spectāns, rogat,
have you seen
"Virginemne hīc prope mare vīdistī?
fled
Illa mē fūgit. Ego eam hōc in locō (= in hōc
just now
modo — locō) modo vīdī. Ubi est?"

Illa respondet, "Quīcumque[102] tū es, mihi

ignosce.[103] Piscāns, ego oculōs ab marī nōn
no one
vertī
nēmō — vertī. Mihi crēde, nēmō, nisi ego, hīc modo

stetit." Dominus crēdit et locum relinquit.
shape
Virginī fōrma sua redditur.[104]

Pater tamen, sentiēns fōrmam fīliae

suae mūtārī posse, illam saepe vēndit, nunc
horse
equam — fōrmā equam, nunc vaccam, nunc avem, nunc

cervam — cervam. Sīc illa patrī cibum dat. Homō
since
miserrimus tandem, cum satis cibī accipere

nōn possit, dentēs suōs suō corporī dat et

cōnsūmit — tōtum corpus cōnsūmit.

Ulixēs et Circē

Ulysses
Post bellum Trōiānum Graecus Ulixēs

domum rediēns, multōs annōs per maria errāvit.

Nunc Ulixēs cum comitibus in terram

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[102] See quaecumque, which occurred in the story "Pulchritūdō Sua Pīcō Nocet."
[103] Compare ignoscite in the story "Atalanta".
[104] See reddere in "Achillēs cum Cygnō Pugnat."

are chosen
Circēs pervenit. Quīdam comites leguntur
quī in urbem Circēs adeant. Dum ad rēgiam
Circēs adeunt, per viam multās ferās vident
et timent. Ferae tamen nōn timendae sunt;[105]
they (those men)
nōn nocent. Mox illī in rēgiam
them
perveniunt. Servae illōs accipiunt et ad
mistress
dominam dominam dūcunt. Circē quoque illōs bene
accipit et hospitium[106] dat.

Sine morā servae cibum et vīnum ante
juices
sūcōs hospitēs pōnunt. Circē sūcōs herbārum in
vīnum fundit (nēmō videt). Hospitēs vīnum
cum sūcīs bibunt. Nunc Circē illōs virgā
pigs
suēs tangit et in suēs mūtat. Ūnus sōlus, nōmine
Eurylochus, neque vīnum cum sūcīs accipit
neque in suem mūtātur. Ille comitēs in suēs
mūtārī videt; ad Ulixēn redit et dīcit omnia
quae facta sunt.[107]

Mox Ulixēs ad Circēn venit ut comitēs
ulcīscātur. Circē Ulixī quoque vīnum cum
sūcīs herbārum dat. Ille tamen nōn accipit.
Ut Circē eum virgā tangere parat, ille virgam

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[105] Non timendae sunt: should not be feared.
[106] For the meaning of this word see "Perseus Atlantem in Montem Mūtat."
[107] Omnia quae facta sunt: everything that has happened.

her dashes
dēicit dē manū eius dēicit et gladium suum capit.
Ulixēs Circēn coniugem accipit.

Post haec Ulixēs coniugem poscit ut
comitēs in corpora sua mūtentur. Circē hoc
better
meliōribus mūnus dat. Illa comitēs sūcīs meliōribus
spargit, capita virgā percutit, et carmina
canit. Statim illī in hominēs mūtantur.
Laetī sunt quod suēs nōn iam sunt, sed
grātiās agunt hominēs. Comitēs Ulixī grātiās agunt.[108]

Ulixēs et comitēs in hāc terrā tōtum
annum morantur. Hanc terram tandem relinquunt et per mare dōmum petunt.

Ajax
Et Ulixēs et Āiāx Arma Achillis Poscunt

Multōs annōs Graecī cum Trōiānīs circum urbem Trōiam bellum gerunt. Tandem
Paris, quī coniugem Menelāī rapuerat,
bravest
Achillēa, fortissimum Graecōrum, sagittā
necat. Nunc duo Graecī, Ulixēs et Āiāx,
arma Achillis mortuī poscunt. Agamemnōn,
decision
arbitrium arbitrium facere nolēns, iubet omnēs ducēs
to sit down together
consīdere Graecōs mediīs in castrīs consīdere

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[108] Grātiās agunt: they give thanks, they thank.

et arbitrium facere.

Ducēs iussa Agamemnonis faciunt: conveniunt
et mediīs in castrīs consīdunt.
Āiax prīmus dīcit. "Verbīs nōn īnsignis
fights
certat — sum. Ulixēs verbīs certat; ego factīs (certō).
you (plural)
Mea facta nōn memoranda sunt;[109] vōs
you (plural) have seen
vīdistis. Ulixēs (facta) sua
memoret;[110] nox sōla ea vīdit. Nisi (= sī...
in birth
nōbilitāte — nōn) Ulixēn virtūte superārem, nōbilitāte
tamen superārem. Pater meus erat Telamōn,
did
quī magna (facta) fēcit. Aeacus Telamōnī
pater erat, fīlius Iovis. Et Achillēs erat
fīlius Pēleī, frātris Aeacī.

Cēterī ducēs Graecī Trōiam adīre parābant
ut cōgerent Trōiānōs Helenam pulcherrimam
pretended
fīnxit — reddere. Ulixēs tamen furōrem fīnxit
in trickery
dolīs — et arma fūgit, dum quīdam (vir), dolīs
īnsignior quam ille, dōlum eius sēnsit et in
should be given
arma illum dūxit. Arma mihi danda sunt,
quī in prīma perīcula vēnī...

Ut Nestor senex, verbīs īnsignissimus,[111]
vulnere equī et annīs dēfessus erat, Ulixēs

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[109] Nōn memoranda sunt: need not be told.
[110] Ulixes memoret: let Ulysses relate.
[111] Compare fortissimum above.

auxilium nōn dedit: ille fūgit. Ōlim Ulixēs
quoque auxilium cupīvit. Comitēs vocāvit.
Ego forte[112] aderam; illum timentem vīdī et
(having been) saved
servāvī. Ille tamen servātus quī
ob — ob (= per) vulnera modo[113] stāre nōn poterat,
fūgit.

Hector adest et sēcum deōs in proelium[114]
dūcit; tū nōn sōlus, Ulixē, timēs, sed fortēs
(virī) quoque. Ille fortissimus Trōiānōrum
erat. Ego tamen cum Hectore pugnāvī. Magnum
I threw
saxum in illum iēcī et illum ad terram mīsī.
Ab illō ego nōn superātus sum.

our
nostrās — Ōlim Trōiānī nāvēs nostrās incendēbant.
Ubi est Ulixēs, verbīs īnsignis? Ego ante
nāvēs pugnāvī et eās servāvī. Quam ob rem
mihi arma date.

Cūr haec arma Ulixī, quī dolīs sōlīs
īnsignis est, quī sine armīs pugnat, danda
weight
pondus — sunt? Ille magnum pondus hōrum (armōrum)
to bear Flight
ferre — fuga — ferre nōn potest. Fuga tibi (that is,
difficilis — Ulixī), haec (arma) ferentī, difficilis erit.

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[112] For meaning see "Duo Senēs Pauperēs Deōs Hospitēs Accipiunt."

[113] For meaning see "Erysichthōn Cererī Poenam Dat."

[114] For meaning see "Achillēs cum Cygnō Pugnat."

Quid verbīs opus est? Arma mediōs in hostēs
mittite. Iubēte nōs haec petere et (eī)
recovering
referentī referentī arma date."

Next
deinde Sīc Āiāx dīxit. Deinde Ulixēs, ante
dūcēs stāns, dīcit. "Miserrimus sum quod
Achillēs mortuus est et certāmen dē armīs
his us
eius est. Cum tamen ille fortissimus ā nōbīs
ēreptus sit, arma eius mihi danda sunt: ille
per mē in bellum vēnit.

Ego quoque ā sanguine Iovis sum. Mihi
Lāërtēs pater est, Lāërtae pater est Arcēsius,
Arcēsiō Iuppiter (est pater). Āiāx nōbili-
tāte mē nōn superat. Nōn per nōbilitātem
tamen, sed per virtūtem haec arma petenda
sunt.

Per mē Achillēs in bellum vēnit. Mater
eius, timēns nē fīlius in bellum vocētur
women's dis-
fēmineīs dissimulat et pereat, illum vēlāminibus fēmineīs dissim-
guises
ulat et inter fēminās pōnit. Ille, hīs
disguised had deceived
fefellerat vēlāminibus dissimulatus, omnēs fefellerat,
wares
mercēdēs inter quōs Āiācem. Ego tamen, mercēdēs
fēmineās ferēns, ad eum adiī. Mercēdibus
fēmineīs arma addideram. Ille mē nōn fefellit.
please
placent Nōn mercēdēs fēmineae illī placent, sed arma.
Haec tollit et admīrātur. Quam ob rem sēnsī

illum esse virum. Dīxī, 'Graecī tē exspectant. Cūr tū Trōiam adīre morāris?' Sīc ego dīxī et (illum) fortem ad (facta) fortia mīsī. Quam ob rem mea sunt facta eius. (Virum) quī Hectora necāre posset, dedī; per mē Hector in mortem missus est.

to Aulis
Iam nāvēs nostrae Aulida convēnērunt.
Winds
ventī Ventī nōn sunt quī eās (nāvēs) Trōiam
The fates
agere possint. Fāta poscunt ut Agamem-
our sacrifice
mactet nōn, dux noster, fīliam mactet. Ille suam
very dear
fīliam cārissimam mactāre nōn vult. Ego
persuaded
persuāsī tamen eī persuāsī ut hoc faceret. Ad mātrem
I was sent had to be de-
virginis missus sum, quae dolō fallenda erat.
ceived.

Dīxī Achillēa fīliam eius coniugem petere. Illa mihi crēdit et fīliam Aulida mittit. Hunc labōrem difficilem nōn Aiāx sed ego fēcī.

In urbem Trōiam missus sum et dūcēs Trōiānōs petīvī ut Helenam redderent. Priamum et Antēnora mōvī; Paris et frātrēs tamen nōn mōtī sunt: mihi nocēre cupīvērunt. Hoc
on behalf of
perīculum prō vōbīs petīvī.

dīcere
longa Longa mora est memorāre omnia quae et manū et dolīs per longum bellum fēcī. Post prīma proelia hostēs in urbe sē diū contin-

continuērunt uērunt (tenuērunt). Quid tū, Āiāx, intereā facis? Sī mē mea facta memorāre cupis, multa fortia fēcī.

us to give up
Nunc Iuppiter iubet nōs bellum dīmittere
et Trōiam relinquere. Graecī bellum dīmittere et domum redīre cupiunt. Cūr nōn Āiāx illōs morātur? Ille quoque fugit et domum redīre parat. Ego tamen verbīs meīs virōs ā nāvibus in castra redūxī et eīs persuāsī nē bellum relinquerent. Quodcumque[115] Achillēs
ego fēcī
fēcit, meum est quī ā fugā illum redūxī.

Multōs Trōiānōs circum hanc urbem necāvī. Mihi multa vulnera sunt. Sī verbīs meīs nōn crēditis, vidēte! (pectus suum
lays bare
retegit retegit). Haec sunt vulnera mea. Āiāx tamen corpus sine vulnere habet.

Ut Trōiānī nāvēs nostrās incenderant, Āiāx ante eās pugnāvit. Nōn sōlus tamen eās servāvit. Patroclus quoque aderat; ille quoque laudandus est.

myself
Ego ipse corpus Achillis mortuī cum
[116] was able (could)
armīs eius ex campō ferre poteram.

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[115] For meaning see "Duo Senēs Pauperēs Deōs Hospitēs Accipiunt."

[116] For meaning see "Iāsōn Vellus Aureum Capit."

Mihi sunt vīrēs quae pondus armōrum ferre possunt: arma cum corpore virī ferre poteram.

Āiāx mē nōn fortem vocat quod nōn prīmus in bellum vēnī. Achillēs quoque nōn prīmus vēnit. Ante illum tamen ego vēnī. Ego illum ad arma mīsī, nōn Āiāx.

Ego imāginem deae Minervae mediīs de hostibus rapuī. Nisi illa (imāgō) ex urbe
had been taken would be standing
rapta esset, Trōia nunc stāret.

Ubi erat Āiāx? Ubi erant magna verba magnī
darkness
virī? Ille timet. Ego tamen per noctem
(night)
mediōs per hostēs urbem petō, imāginem rapiō et per hostēs ferō. Per mē Trōia capta
To you (plural)
est. Vōbīs comitēs, auxilium dedī. Mihi praemium date!"

by the leaders
Nunc arbitrium ducibus dandum est. Verba Ulixis ducēs movent: arma illī dantur. Ulixēs ducibus gratīās agit.[117] Āiāx miserrimus tamen gladium suum capit et clāmat, "Hic gladius meus est! An[118] Ulixēs hunc quoque poscit? Hic (gladius), quī multōs Trōiānōs in
mē will send
mortem mīsit, dominum mittet. Nēmō nisi

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[117] For meaning see "Ulixēs et Circē."

[118] See meaning of *an* of *utrum...an*, "Iāsōn Vellus Aureum Capit."

Āiāx Āiācem superāre poterit." Dīcit et
gladiō sē necat. (Vir) quī nūlla vulnera ab
hostibus accēperat, ab sē (vulnera) accēpit.
Nēmō gladium ē vulnere extrahere[119] potest;
itself drives out
expellit eum (that is, gladium) sanguis ipse expellit.
Sanguis ē vulnere ad terram effluit. Sanguis
mūtātur in flōrem purpureum, quī dē sanguine
Hyacinthī quoque vēnerat.

Pȳramus et Thisbē

Haec est fābula dē magnō amōre. Multī
hominēs hanc fābulam nōvērunt et amant. Nunc
will hear
vōs quoque hanc audiētis.

Pȳramus est iuvenis pulcherrimus, et
Thisbē omnēs virginēs pulchritūdine superat.
In urbe Babylōne vīvunt. Domūs eōrum[120]
parietem wall common, in common
commūnem parietem commūnem habent. Pȳramus
lovers
Thisbēn amat, et Thisbē Pȳramum. Duo amantēs
marriage
coniugium coniugium cupiunt, sed parentēs nōlunt.
Parentēs tamen amōrem eōrum ēripere nōn pos-
maior Greater becomes, grows
fit sunt. Maior amor fit. In

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[119] For meaning find this word in "Achillēs cum Cygnō Pugnat."

[120] For meaning see "Duo Senēs Pauperēs Deōs Hospitēs Accipiunt."

crack
rīma communī pariete duārum domōrum rīma parva
est. Commūnis paries hanc rīmam accēperat
when it was being made
cum fieret. Amantēs prīmī rīmam
vident (quid amor nōn sentit?). Amantēs
rīmam viam vōcis faciunt. Verba eōrum per
go On this side on
hinc rīmam eunt. Hinc stat Pȳramus; il-
illinc that side
linc Thisbē.

Saepe ut hinc stat Pȳramus, illinc
Thisbē, dīcunt: "Ō male pariēs, cūr amanti-
join
bus tē oppōnis? Cūr nōbīs corpora iungere[121]
nōn permittis, aut ōscula dare? Malus,
to us
tamen, tū nōn es: viam vōcis nōbīs das."

Sīc amantēs saepe stant et, ut nox
venit, dīcunt "Valē" et ōscula parietī dant.
One (certain)
Quōdam diē amantēs ad haec loca
adeunt. Hinc stat Pȳramus; illinc Thisbē.
Iungere corpora et inter sē ōscula dare
Decide
cōnstituunt cupiunt. Cōnstituunt domibus nocte exīre
et domōs urbis relinquere et ad sepulcrum
of Ninus
Nīnī convenīre. Prope hoc sepulcrum est
mōrus mulberry tree white berries
albīs mōrus albīs pōmīs et nōn procul
est fōns gelidus. Hōc cōnstitūtō[122] parietem

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[121] Corpora iungere: to embrace.
[122] Hōc cōnstitūtō: after this has bbeen decided, or after deciding this.

relinquunt.

goes out
exit
Hāc nocte Thisbē domō exit; domōs
urbis relinquit. Amor eam fortem facit.
Prīma ad sepulcrum pervenit et sub arbore
sedet: Pȳramus nōn adest. Venit ad fontem
mouth bloody cattle
cruentātō
bovēs
leaena[123] ferōx ōre cruentātō: bovēs modo
necāvit. Thisbē, ut hanc procul videt,
timēns in antrum fugit. Dum fugit, vēlāmen
eius ad terram cadit.

Ut leaena multam aquam ex fonte bibit,
in silvam redīre parat. Vēlāmen invenit et
tears Then
laniat
tum
ōre cruentātō laniat. Tum leaena in silvam
redit. Vēlāmen cruentātum et laniātum relinquit.

Mox Pȳramus ad locum constitūtum per-
Tracks
vestīgia
venit. Vestīgia ferae videt et pallidus fit.
Ut quoque vēlāmen cruentātum invenit, cum
gemitū dīcit, "Ūnā nocte duo amantēs perībunt.
Ego tē, Thisbē, in mortem mīsī, quī in hunc
have ordered
locum tē venīre iussī neque ante tē
lions
leōnēs
vēnī. Ō leōnēs, quī in hāc silvā sunt, meum
tear apart
dīvellite
corpus dīvellite et consūmite." Vēlāmen
portat
Thisbēs tollit et sēcum ad arborem fert. Ut
lacrimās et ōscula vēlāminī cārō dat, sīc
dīcit, "Accipe nunc meum quoque sanguinem."

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[123] For meaning see "Athamās et Īnō Poenam Dant."

Gladium, quem habet, in pectus suum mittit
et ē vulnere extrahit. Sanguis in āera altē
spurts
ēmicat — ēmicat. Pōma mōrī sanguine sparguntur et in
ātrum — dark roots
rādīcēs — ātrum colōrem mūtantur. Rādīcēs arboris sanguinem accipiunt et pōmīs colōrem sanguinis dant.

Post haec Thisbē timēns ex antrō exit
et oculīs amantem quaerit. Locum et formam
recognizes
cognōscit — arboris cognōscit, sed color pōmōrum eam
dubiam facit. Dum dē locō dubia est, corpus
cruentātum in terrā iacēns videt. Pallida
fit. Ut amantem cognōscit, lūctū mōta, corporī ōscula et lacrimās dat. Ōscula vultibus
dāns, clāmat, "Pȳrame, quod malum tē ā mē
ēripuit? Pȳrame, respondē. Tua cāra Thisbē
tē vocat. Audī et vultūs attolle." Ad
nōmen Thisbēs Pȳramus oculōs aperit, caput
tollit, oculōs ad amantem advertit, tum, illā
vīsā,[124] moritur.

after
postquam — Illa postquam vēlāmen suum et gladium
eius cognōvit, dīcit, "Tē tua manus et amor
has destroyed
perdidit — perdidit, miser! Est mihi quoque fortis
for
manus et amor in hoc factum. Amor mihi

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[124] illā vīsā: having seen her.

vīrēs in vulnera dabit. Tē mortuum sequar.
Ego et causa et comes mortis tuae erō. Tē,
could
quem mors sōla ā mē ēripere poterat, mors
ēripere nōn poterit. Et vōs, meī et eius
same
parentēs, nōs in eōdem sepulcrō compōnite.
Et tū, quae arbor sanguinem ūnīus accēpit,
quae nunc meum (sanguinem) quoque accipit,
marks
semper tenē signa sanguinis et habē semper ātra
reminders
monumenta
pōma, monumenta mortis."

Hīs dictīs,[124] virgō in suum pectus eundem
gladium mittit. Prope corpus amantis iacet.
Verba eius deōs mōvērunt, parentēs mōvērunt.
Color in pōmīs est āter, et corpora duōrum in
rest
requiēscunt
eōdem sepulcrō requiēscunt.

Plūra dē Midā

Fābulam dē Midā, quī quodcumque tangēbat,
you have read
in aurum mūtāre poterat, lēgistī. Postquam
līberāverat
hōc mūnere sē līberāverat, aurum nōn iam
inhabited
amābat. Silvās et montēs habitābat. In
Pan
prīmīs[125] deum Pāna, antra montium habitantem,

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[124] Hīs dictīs: having said this, or after, when she had said this.
[125] For meaning see "Athamas et Īnō Poenam Dant."

colēbat.

Mōns altissimus nōmine Tmōlus prope mare stat. Hīc Pān calamīs īnsonat,[126] et nymphae silvārum conveniunt ut audiant. Hīc
songs
Pān, ut, calamīs insonāns, carmina inter nymphās canit, dīcit carmina sua carmina Apollinis superāre. Quam ob rem ille in certāmen cum Apolline venit. Mōns Tmōlus legitur[127] quī arbitrium det.

Tmōlus, in monte suō sedēns, audīre parat. Ille, deum silvārum spectāns, dīcit "In mē est nūlla mora." Pān calamīs īnsonat. Quī adsunt, nullum verbum dīcunt. Postquam
end
finem Pān finem canendī fēcit, Tmōlus oculōs ad Apollinem advertit. Deus pulcherrimus calamīs
lyre
lyrā nōn īnsonat sed lyrā. Apollō magnā cum arte lyrā īnsonat. Carmen eius Tmōlō placet.[128] Postquam ille fīnem canendī fēcit, sine morā Tmōlus dīcit Apollinem superāre Pāna.

Arbitrium Tmōlī omnibus placet, sed Midās, quī forte adest, dīcit arbitrium in-

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[126] For the meaning of calamīs īnsonat, review the story "Pān et Syrinx."
[127] Compare leguntur of "Ulixēs et Circē."
[128] For meaning see "Et Ulixēs et Aiax Arma Achillis Poscunt."

ears dull
auribus
stolidīs iūstum esse. Apollō auribus tam stolidīs
to keep
retinēre fōrmam hūmānam retinēre nōn permittit.

Facit eās (that is, aurēs) longās esse et
to be moved of a donkey
asinī dat posse movērī. Aurēs asinī

sunt.

covers, hides
cēlat Ille longās aurēs cēlat. Nēmō

eās videt, nisi servus quī crīnēs longōs

virī praecīdit. Servus dē auribus dominī
dare
audet dīcere cupit; tamen nōn audet: dominum
To keep silent
tacēre timet. Tacēre tamen nōn potest.
earth
tellūrem Quam ob rem tellūrem effodit[129] et parvā vōce

tellūrī dē auribus dominī dīcit. Postquam

fīnem dīcendī fēcit, tellūrem repōnit et

locum relinquit. Hōc in locō tamen calamī

nāscuntur, quī, vemtō[130] mōtī, verba servī

dīcunt.

Cēyx et Alcyonē

Cēyx, frāter Daedaliōnis, dē quō
to Delphi
fābulam lēgistī, Delphōs īre cupit ut

cōnsulat ōrāculum cōnsulat. Coniūnx Cēycis est

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[129] For meaning see "Hecuba in Canem Mūtātur."
[130] For meaning see "Et Ulixēs et Āiax Arma Achillis Poscunt."

nōmine Alcyonē. Cēyx coniugī suae cārissimus
certiōrem facit
est. Ille dē viā coniugem certiōrem facit.[131]
Illa pallida fit et lacrimat. Diū tacet; tandem dīcit, "Cūr mē relinquere cupis? Ubi est
for me
tuus amor meī, quī magnus erat? Viane
longa tibi placet? Sed, crēdō, per terrās
via est: terram nōn timeō. Lūctum sōlum
I shall bear
feram; nōn timēbō. Mare tamen timeō.
Planks
tabulās
Tabulās dē nāvibus in lītore modo vīdī et
saepe in sepulcrīs sine corporibus nōmina
lēgī. Sī tamen tibi persuādēre nōn possum,
cārissime coniūnx, mē tēcum dūc. Domī manēre
nōn cupiō. Quodcumque tū ferēs, ego quoque
feram."

Ille verbīs et lacrimīs Alcyonēs movētur:
magnus amor in pectore est. Sed neque viam
dīmittere neque coniugem cāram in perīcula
dūcere vult. Multa verba respondet; haec
by which
(verba) quoque, quibus sōlīs amantem movet,
addit, "Longa nōbīs omnis mora est sed ego
shall return
tibi polliceor mē mox reditūrum esse."
when
Ille, ubi fīnem dīcendī fēcit, nāvem
to be made ready / to be launched
parārī et in mare dēdūcī

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[131] Certiorem facit: informs.

iubet. Alcyonē, ut nāvem parātam videt, iterum timet, iterum lacrimat. Illa ōscula coniugī dāns, miserrima dīcit "Valē". Cēyx sine morā nāvem cōnscendit, et nāvis lītus relinquit. Nunc Alcyonē oculōs tollit et videt coniugem in nāve stantem. Ubi nāvis ā terrā procul abest neque Alcyonē oculīs vultūs virī iam cognōscere potest, dum potest, nāvem fugientem oculīs īnsequitur. Ubi haec (nāvis) quoque viderī[132] nōn iam potest, Alcyonē lacrimāns domum redit.

Iam nāvis mediō in marī est, et ventī
waves seem
undās — undās tollunt. Undae caelum tangere videntur. Nāvis per undās agitur. Caelum et
mare sunt ātra. Magnae undae in nāvem dēscendunt.
tumultus — Magnus est tumultus. Hic (vir)
lacrimās nōn retinet ; ille vocat eōs fēlīcēs
quī in terrā moriuntur et in tellūre pōnuntur: hic, manūs ad caelum tendēns, deōs
subeunt — auxilium ōrat; illī frāter et pater subeunt;[133]
huic domus cum līberīs et quodcumque relīquerat

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[132] For meaning compare the form *parārī* and *dēdūcī* above.

[133] *Illī frāter et pater subeunt:* to (that) one comes the thought of his brother and father, or better, (that) one thinks of his brother and father. *Huic:* another.

(subeunt). Cēycī coniūnx subit; eam vocat.
longs for
dēsīderat Eam sōlam dēsīderat; laetus tamen est quod ea abest. Patriam suam quoque vidēre et moriēns in domum oculōs vertere cupit. Sed nōn nōvit ubi sit: tam ātra est nox. Magna unda in nāvem magnā vī cadit et sub undās
sinks parts
mergit
pars nāvem mergit. Magna pars virōrum cum nāve pereunt; aliī tabulās et partēs (parts) nāvis tenent. Cēyx ipse tabulam tenet; tenēns, coniugem vocat. Ōrat ut undae ante oculōs illīus (i.e., Alcyonēs) corpus suum ferant et ipse in tellūrem patriae pōnātur. Sed magna unda (eum) ōrantem et Alcyonem vocantem sub aquās mergit.

ignorant
ignāra Intereā Alcyonē, ignāra hōrum malōrum,
numerat coniugem exspectāns, noctēs et diēs numerat. Omnēs deōs colit; ante omnēs, tamen, Iūnōnem
safe
tūtus ōrat ut coniūnx tūtus redeat et nūllamm
to her
(fēminam) sibi antepōnat.

Dea (Iūnō) ubi prō virō mortuō ōrārī[134]
to Iris messenger
nūntiae nōn iam fert, Iridī, nūntiae suae, vocātae,
most faithful go
fīdissima sīc dīcit, "Irī, fīdissima nuntia mea, ī
Sleep
Somnī celeriter ad sēdem deī Somnī et iubē eum

---

[134] Compare parārī above.

dream
somnium
ad Alcyonēn somnium, illam certiōrem faciēns
dē morte coniugis, mittere." Īris iussa deae
facere parat.

Magnum antrum Somnus habitat. Nūllus
sonus in domō eius est: neque canēs lātrant;
neque ferae neque bovēs, neque arborēs, ventīs
mōtae, neque hominēs sonum dant. Mediō in
couch
torus
antrō est torus pulcher in quō deus ipse dormiēns semper iacet. Circum hunc Somnia,
multās formās habentia, iacent.

Īris, ut in hoc antrum pervenit, manibus
moves aside heavy
dīmovet
gravēs
Somnia dīmovet. Deus, oculōs, somnō gravēs,
tollēns, tandem quaerit cūr illa vēnerit. Et
illa respondet: "Ō Somne, quī dēfessīs corporibus quiētem dās, iubē Somnia sub imāgine
rēgis Cēycis ad Alcyonēn adīre et eam certiōrem dē morte coniugis facere. Hoc iubet Iūnō."
Ubi iussa dīxit, Īris locum relinquit; nōn
iam vim somnī ferre potest.

Deus iussa facere parat. Ille ūnum dē
Morpheus
Somniīs, nōmine Morphea, quī formās hominum
arouses
imitātur
excitat
magnā arte imitātur, ē somnō excitat et eum
ad Alcyonēn adīre et illam dē morte coniugis
certiōrem facere iubet. Hōc factō, deus in
torō caput grave dēpōnit et sē somnō iterum

dat.

Ille (i.e., Morpheus) per noctem volat
et mox in urbem Haemoniam pervenit. Vultūs
et formam Cēȳcis imitātur. Mortuō similis,
ante torum coniugis miserae stat. Aqua dē
beard
barbā dēfluit barbā et crīnibus virī dēfluit. Tum lacri-
māns dīcit: "Cognōscisne Cēȳca, coniugem
tuum, an vultūs meī morte mūtātī sunt? Mē
instead of
spectā: cognoscēs et inveniēs prō
Prayers
vōta coniuge tuō coniugis umbram! Vōta tua
mihi auxilium nōn dedērunt; periī. Ventī
Aegaeō in marī nāvem cēpērunt et sub undās
mersērunt. Unda mē, tuum nōmen clāmantem, sub
aquās mersit. Tūtus ad tē nōn redībō. Ego
ipse haec tibi dīcō. Dā lacrimās; mē
unlamented
indēplōrātum indēplōrātum ad īnfernās sēdēs mittere nōlī."

Haec, vōce Cēȳcis, Morpheus dīcit.
Illa ingemit, lacrimās dat, et per somnum eum
to embrace
complectī complectī petēns, āera tenuem[135] complectitur.
Exclāmat: "Manē! Cūr mē relinquis? Tēcum ībō."
Illa vōce suā ē somniō excitātur. Somnus eamm
relinquit. Eum, quem modo vīdit, oculīs
quaerit.

Ubi eum invenīre nōn potest, lūctū ducta,

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[135] For meaning see "Erysichthōn Cererī Poenam Dat."

tears
scindit pectus manibus percutit et crīnēs scindit.

Serva rogat quae sit causa lūctūs. Illa

lacrimāns respondet, "Nūlla est Alcyonē,

nūlla est. Periit cum Cēyce suō. Ego ipsa

eum modo vīdī et cognōvī. Umbra erat, sed
true
vēra tamen vēra umbra virī meī. Pallidus erat et

aqua dē barbā et crīnibus dēfluēbat. Hōc in
stood
locō ipse stetit (illa quaerit sī vestīgia

maneant). Hoc erat quod timēbam. Ōrābam nē
you follow I wish
utinam mē relinquerēs, nē ventōs sequerēris. Utinam
that when
cum abīrēs, mē quoque duxissēs! Neque
life should I have spent
vītae partem vītae meae sine tē ēgissem

neque mors tē ā mē ēripuisset. Nunc ego
absent I am tossed
absēns
iactor absēns periī; absēns undīs iactor et

sine mē mē mare tenet. Neque vītam dūcere
tantum so great shall I try
cōnābor neque tantum lūctum ferre cōnābor. Sed

neque pugnābō neque tē relinquam. Nunc comes
although
tibi veniam. Sepulcrum, cum corpora

nostra nōn iungat, nōmina nostra tamen iunget."

Tacet: lūctus eam plūra dīcere nōn permittit.
morning
māne Nunc māne est. Illa domō ad lītus
departing
discēdentem exit et locum repetit dē quō (eum) discēdentem

spectāverat. Dum hīc morātur et dum dīcit,

"Dē hōc lītore discēdēns, ille ōscula mihi dedit,

et dum mare spectat, corpus in aquā videt.

Nōn nōvit quis sit (procul abest), sed, in
Alas
heu memoriā tenēns mortem virī suī, dīcit, "Heu,
miser, quīcumque[136]es, et coniūnx quoque, sī
one (any)
quae (coniūnx) tibi est." Nunc undae
nearer
propius corpus propius agunt. Illa cognoscit: est
coniūnx! "Ille est!" exclāmat. Pectus percutiēns, crīnēs scindēns, et manūs ad Cēyca
tendēns, dīcit, "Sīc, ō cāre coniūnx, sīc ad
sē
me redīs?" Corpus in mare mittit, et mittēns
full
plēnum in avem mūtātur. Dum volat, sonum plēnum
complaint
querellae querellae dat. Ut ad corpus sine sanguine
pervenit, corpus ālīs complectitur et ōscula
It is uncertain
rōstrō dat. Dubium est utrum[137]Cēyx hoc
sēnserit an[137]vultūs, undīs mōtōs, tollere
he seemed
vīsus sit; ille tamen sēnsit, et tandem in
avem ille quoque mūtātur. Nunc quoque avēs,
amōre manente, coniugium servant. Mare habitant et per undās volant.

Royal Birth, kind
rēgiō genere

Avis dē Rēgiō Genere

The diver
Mergus quoque est avis dē rēgiō

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[136] For meaning see quaecumque in "Pulchritūdo Sua Pīcō Nocet."

[137] For meaning of utrum...an, see "Iāsōn Vellus Aureum Capit."

genere. Fīlius Priamī, rēgis Trōiae, et
frāter Hectoris fortis erat. Ille nisi
as a youth strange [138]
iuvenis nova fāta sēnsisset, nōmen
equal same
pār pār Hectorī habuisset. Nōn eadem māter
same
illīs erat sed idem pater. Hic iuvenis
nōmine erat Aesacus. Urbēs nōn amābat;
montēs et silvās habitābat; nōn saepe Trōiam
adībat.

Ōlim ille, per silvam errāns, nympham
drying
siccantem crīnēs siccantem in rīpā flūminis vīdit, et
statim amor pectus incendit. Illa vīsa (=
quam ille vīderat) celeriter fūgit, quam
pursued
Aesacus īnsecūtus est. Anguis, forte in
herbā iacēns, pedem (virginis) fugientis dente
strīnxit strīnxit (= vulnerāvit) et venēnum in corpore
relīquit. Illa moriēns mediā in fugā
fell
cecidit. Aesacus corpus eius mortuum complectitur,
clāmāns, "H eu mihi, quī, tē sequēns,
brought on
intulī tibi hoc malum intulī. Sed hoc nōn
timuī. Ego et anguis te in mortem mīsimus:
vulnus ab angue, causa ā me data est. Mihi
blame
culpa maior[139] culpa quam illī (that is, anguī) est!

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[138] For meaning see "Et Ulixēs et Āiax Arma Achillis Poscunt."

[139] For meaning find this word in "Pyrāmus et Thisbē."

Sed mortem tuam meā morte ulcīscar."[140]

Ubi fīnem dīcendī fēcit, altissimum
next
proximum saxum proximum marī ascendit et dē saxō in
mare corpus mīsit. Sed Tēthys, dea mare
habitāns, (eum) cadentem accēpit, corpore
pennīs with feathers (having been) covered.
tēctō eius pennīs tēctō.
did not want
Amāns tamen vīvere nōluit. Ut ālās
in corpore sēnserat, altē subvolāvit et
himself
iterum corpus ad mare mīsit; sibi tamen
nōn nocuit. Iterum et iterum sīc viam
mortis petēbat. Corpus sub undās mittēbat,
sine fīne petēns viam mortis. Amor illum
macrum thin legs
crūra macrum fēcit; longa sunt crūra; caput ā
corpore longē abest. Mare amat et nōmen
tenet quod ille sub mare sē mergit. Avis
the diver
mergus est nōmine mergus.

Pygmaliōn et Imāgō Pulchra

Pygmaliōn, omnēs fēminās fugiēns, sine
ivory
ebore coniuge vīvēbat. Intereā ex ebore imāginem
virginis (nūlla virgō est pulchrior) fēcit,
for (of) which
cuius amor pectus incendit. Vir-
ginis vērae[141] sunt vultus, quam vīvere crēdās.

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[140] Compare form of sequar, found in "Fīlia Rēgis Patriam Suam Hostibus Trādit."

[141] For meaning see "Cēyx et Alcyonē."

Pygmaliōn opus suum (that is, imāginem)

mīrātur, et amor nōn vērī corporis pectus

incendit. Illī (i.e., imāginī) ōscula dat
(having been)
et (ōscula) reddī putat; illa tacta
touched seems
nōn ebur esse vidētur. Mūnera, puellīs

placita, dat et vēlāminibus pulchrīs imāginem
adorns
ōrnat ōrnat.
Festal
fēsta Fēsta diēs Veneris vēnerat et omnēs

deam colēbant, cum Pygmaliōn, ante ārās

stāns, ōrāvit, "Sī vōs, ō deī, omnia dare po-
let there be
testis, sit coniūnx mihi - virgō

similis eburneae meae (virginī)" (nōn audet[142]

dīcere, "Eburnea virgō mea mihi coniūnx sit").

Venus, quae ipsa aderat, sēnsit, tamen, quid
meant
vōta[143] illa vellent...

Pygmaliōn, ut domum rediit, imāginem

puellae suae vīvere videt. Ille mīrātur et
doubting
dubitāns dubitāns, eam tangit: illa nōn iam ebur
living
vīvum sine vītā sed corpus vīvum est! Venerī mag-
lips
nās grātiās agit et ōra nōn falsa ōre suō
presses
premit. Virgō, ut ōscula data sēnsit,
at the
pariter oculōs ad caelum attollēns, amantem pariter
same time
cum caelō vīdit.

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[142] For meaning see "Plūra dē Midā."
[143] For meaning see "Cēyx et Alcyonē."

Dea (Venus) adest coniugiō quod ipsa fēcit. Pygmaliōn coniuge bonā fēlīx est, et coniūnx virō suō bonō (fēlīx est).

vies
Arachnē cum Pallade Certat

Nōn sine poenā mortālēs cum deīs
as shows
mōnstrat certant, quod haec fābula mōnstrat.
to whom of weaving wool
lānifica Dea Pallas, cui ars lānifica
greatest
maxima maxima est, audīverat virginem mortālem
praise
laudem laudem huius artis sibi (that is, Palladī)
nōn dare. Illa neque genere neque locō
clāra clāra (= īnsignis) sed arte sōlā (clāra)
erat; parvīs opibus[144] et dē genere nōn clārō
erant parentēs. Illa tamen, nōmine Arachnē,
Lydian
per urbēs Lȳdās arte lānificā nōmen clārum
habēbat. Nymphae silvās et undās saepe
relinquēbant ut eius opus admīrābile spectārent.
Facta vēlāmina spectāre cupiēbant et illam
vēlāmina facientem: illa tantā cum arte
you would know
scīrēs manūs et digitōs[145] movēbat ut scīrēs
had been taught.
eam ā Pallade doctam esse. Hoc tamen
denies
negat ipsa negat et dīcit, "Dea mēcum certet;[146]

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[144] For meaning see "Erysichthōn Cererī Poenam Dat."
[145] See digitīs in "Hecuba in Canem Mūtātur."
[146] Dea certet: let the goddess vie.

nothing
nihil sī mē superābit, nihil est quod negem."
of an old woman
anūs Pallas fōrmam anūs sūmit;
sūmit staff
baculum crīnēs anūs capitī addit et manū baculum

sustineat tenet, quod corpus annīs grave sustineat.
Old age
senectūs Sīc virginī dīcit, "Senectūs fert nōn

omnia mala quae fugiāmus, sed multa docet.
Advice
cōnsilium Cōnsilium meum exaudī. Inter mortālēs

nōmen maximum artis lānificae tibi pete;

deae (that is, Palladī) tamen laudem dā
pardon
veniam et veniam tuīs dictīs (= verbīs) rogā;
For
nam veniam illa tibi rogantī dabit. Nam ars

tua ā deā docta est."
with difficulty, scarcely
vix Illa īrāta, vix

manum retinēns, ignāra quis fēmina sit, hīs

dictīs respondet: "Senectūs tē nōn docuit

sed mentī tibi nocuit, quae hoc cōnsilium
Let her hear
mihi dās. Audiat illās vōcēs (= illa

verba) sī quae[147] fīlia tibi est. Satis con-

siliī mihi in mē est. Veniam nōn rogābō.

Cūr nōn ipsa venit? Cūr hoc certāmen fugit?"

Tum dea, "Adest!" dīcit: fōrmam anūs

dispōnit[148] et deam sē mōnstrat. Aliae quae adsunt deam colunt; virgō pallida fit sed deam nōn timet. Illa, certāmen artis lānificae cum deā cupiēns, mala petit; nam quis mortālis sine poenā cum deō aut deā certat? Neque Pallas certāmen fugit neque plūra puellae stolidae dīcit.

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[147] Compare in "Cēyx et Alcyonē" the words si quae (coniunx) tibi est.

[148] For meaning see "Cadmus in Anguem Mūtātur."

Sine morā illae certāmen ineunt. In
web old
tēlā — tēlā fābulās veterēs dēdūcunt: Pallas
old
veteres — maximā arte fābulās veterēs dē deīs et dē
poenīs mortālium, quī cum deīs certāre
audent, dēdūcit; Arachnē multās fabulās dē
amōribus deōrum et hominum tam admīrābilī
arte dēdūcit ut figūrās vēra corpora esse
crēdās.

defect
vitium — Nōn ūnum vitium in illō opere Pallas
īrā — vidēre potest. Īrā puellae ducta, vēlāmina
shuttle
rādium — (that is, opus) scindit, et, ut rādium
tenēbat, caput Arachnēs percutit. Cum virgō
with a noose neck
laqueō collum — misera, hoc nōn ferēns, laqueō collum
had bound was hanging
penderet — ligāvisset et penderet, Pallas dīxit,

"Vīve, puella stolida, pendē tamen; haec poena tua tuō generī et nepōtibus causa
of fear
timoris — timōris sit. Nōn sine poenā hominēs cum deīs certāre audent!"

Ea (Pallas) discēdēns[149] puellam sūcīs
herbārum spargit: statim, sūcīs tāctī,
crīnēs virginis dēfluunt quibuscum et
nose
nārēs — nārēs et aurēs (dēfluunt); parvum caput fit;
tōtō corpore quoque parva est; digitī prō
side
latere — crūribus in latere sunt; alvus cētera habet
thread Spider
stāmen
arānea — dē quō tamen illa stāmen dūcit. Arānea fit.
Semper pendet et stāmina facit.

Dē Ave Quae Comes Minervae Erat

was
Pulchra fīlia rēgī Corōneō fuit, quam
uxōrem — multī virī uxōrem (= coniugem) petēbant.
Sed fōrma (= pulchritūdō) eī nocuit; nam
was accustomed slow
solēbat
tardīs — cum, ut solēbat, per lītora tardīs
pedibus īret, deus maris eam vīdit et statim
amor pectus eius incendit. Illa fugiēns per
hard soft sand
mollī — lītora, dūrō lītore relictō,[150] mollī arēnā
impediēbātur.[151] Et deōs et hominēs vocābat;
vōx ad nūllum mortālem pervēnit. Virgō (that
is, Diāna) tamen, prō virgine mōta, auxilium
dedit. Virgō bracchia ad caelum tendēbat;
to be covered began
coepērunt — bracchia pennīs tegī coepērunt. Illa

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[149] See discēdentem in "Cēyx et Alcyonē".
[150] Dūrō lītore relictō: having left the hard shore.
[151] For meaning see "Midas".

pectus manibus percutere coepit, neque iam
pectus neque manūs habēbat. Currēbat, neque,
ut ante, mollī arēnā impediēbātur: super terram
tollēbātur et mox altē per āera ferēbātur.
Avis comes Minervae addita est.

Nōn semper tamen comes deae erat. Nam
ōlim Minerva parvum puerum sine mātre,
box
cista nōmine Erichthonium, in cistā posuerat quam
to be watched three
servandam tribus sorōribus dederat cum
order
lēge lēge nē eam (that is, cistam) aperīrent.
watched
speculābātur Avis in arbore sedēns speculābātur quid
sorōrēs facerent. Duae dē tribus sorōribus
et
atque Pandrosos atque Hersē, cistam servāvērunt
neque aperīre voluērunt; Aglauros tamen
timidās timidās sorōrēs vocāvit et eam (cistam)
aperuit, in quā erant puer et anguis. Avis
haec facta deae dīxit. Quam ob rem Minerva
eam comitem suam esse nōn iam volēbat.

Pestilence Comes upon
pestis
invādit

Pestis Rēgnum Aeacī Invādit

Ōlim rēx Ōenopiae Aeacus erat, quī
tamen terram Aegīnam dē nōmine mātris suae
hating called
perōsa vocāvit. Iūnō, perōsa terram dictam ā
fēminā quam Iuppiter amāverat, pestem in

hominēs mīsit.

Prīmō haec (pestis) canēs et avēs et
came upon
bovēs et ferās invāsit. Agricola[152] mīrātur
strong labōrēs
validōs
validōs bovēs inter opus in agrīs cadere.
high spirited formerly
ācer
quondam
Equus, ācer quondam, nōn iam cursū
about to die
certāre cupiēns, gemit moritūrus. In
silvīs et agrīs et viīs corpora iacent;
odōrēs
vitiant
odōrēs āera vitiant.

Mox hominēs miserōs pestis invādit et
holds sway fever
dominātur
aestus
in tōtā urbe dominātur. Maximus aestus corpora capit: illī quōs pestis invāsit nōn torum, nōn vēlāmina ferre possunt; in dūrā terrā corpora dēpōnunt, neque terra aestū
Doctors
medicī
dispellere
eōs līberat sed accipit. Medicī pestem dispellere nōn possunt; (medicōs) ipsōs quoque
for each one
cuique
pestis invādit. Fīnis pestis cuique
Each one
est mors. Quisque domum suam fugit, nam cuique, ignārō vērae causae, domus causa mortis vidētur. Aliōs paene mortuōs errāre per viās, dum sē sustinēre possunt, vidērēs, aliōs lacrimantēs et in terrā iacentēs, vix oculōs ad caelum advertentēs, bracchia ad caelum tendentēs, aliōs mortuōs ubi mors

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[152] For meaning see "Latōna Agricolās in Rānas Mūtat."

so many
tot illōs cēperat. Aeacus, cum tot hominēs
morī vidēret, perōsus vitam relinquere cupiē-
quō Where
illīc bat. Quō oculōs adverterat, illīc (= in illō
of his people
locō) multa corpora mortua suōrum
vidēbat.

was
In urbe altum templum Iovis fuit, quō
multī miserī veniēbant ut prō patre aut
fīliō, prō mātre aut fīliā, prō uxōre aut
husband
marītō marītō, prō frātre aut sorōre rēgem deōrum
ōrārent. Saepe dum prō uxōre marītus, prō
altars
ārās fīliō pater verba ōrantia dīcit, ante ārās
ipsās moritur. Saepe taurī, ad templum
priest
sacerdōs ductī, dum sacerdōs vōta facit et vīnum inter
cornua fundit, nūllō vulnere cadunt.

Dum Aeacus ipse sacrificia Iovī prō sē et
mūgītūs patriā et fīliīs tribus facit, taurus mūgītūs
horribilēs dat et sine vulnere cadit. Ante
templum et ārās ipsās corpora mortuōrum
iacent. Aliī laqueō mortī sē dedērunt ut
morte mortis timōrem dispellerent. Tantīs
malīs mōtus, rēx ōrat: "Ō Iūppiter, sī nōn
you are said
falsō dīceris Aegīnam mātrem meam
amāvisse,[153] pater meus esse, aut mihi

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[153] Dīceris Aegīnam mātrem meam amāvisse: it is said that you loved Aegina my mother.

my people
meōs redde aut mē quoque in sepulcrō
fulgōre lightning thunder
tonitrū pōne." Ille (Iuppiter) fulgōre et tonitrū

signum dedit.
nearby
iuxtā Forte fuit iuxtā arbor, Iovī sacra, per
ants
formīcae quam multae formīcae, pondus magnum parvō

ōre ferentēs, ībant. Ille dum numerum
citizens
cīvēs mīrātur, dīcit, "Tot cīvēs, pater, quot[154]
quot

formīcae in hāc arbore sunt, mihi dā et
complē fill trembled
tremuit urbem complē." Alta arbor tremuit

et sonum, rāmīs sine ventō mōtīs, dedit;

rēx, timōre mōtus, ōscula terrae et arborī

dedit.

Nox subit et somnus corpora dēfessa

hominum tenet. Ante oculōs Aeacī iacentis

(= dormientis) arbor eadem adesse et in rāmīs
sāme number seemed
totidem totidem totidem formīcās ferre vīsa est
animal
animālia et tremere et animālia (that is, formīcās)

in terrā spargere, quae statim māiora

et māiora fiēbant, mox sē tollēbant
upright
ērectō et ērectō corpore stābant, numerum pedum

et ātrum colōrem dēpōnēbant et fōrmam hūmānam

sumēbant. Somnus abit; māne est. Maximus

tumultus in rēgiā est; rēx vōcēs hominum, ut

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[154] Tot...quot.: so many...as.

solēbat, audīre vidētur. Dum crēdit hōs
quoque somnī esse, fīlius eius venit et
Come out
ēgredere dīcit, "Ēgredere, pater, quod tē laetum
faciat vidēbis."

having gone out
Ille ēgressus tot hominēs quot
in somnō vīderat vīdit, quī adeunt et rēgem
salūtant salūtant. Ille Iovī magnās grātiās agit,
et cīvibus novīs urbem et agrōs dat. Cīvēs
Myrmidonās[155] vocat, quī ex formīcīs nātī sunt.

Boreās[156] Ōrīthȳiam Rapit

four
Erechtheō, rēgī Athēnārum, erant quattuor
quattuor fīliī et totidem fīliae, quārum duae
pulchritūdine
parēs formā erant. Altera nōmine Prōcris
coniuge Cephalō fēlīx erat; alteram, Ōrīthȳiam
--que nōmine, Boreās[156] amābat coniugemque[157] petēbat,
as a son-in-law scorned
generum sprēvit quem generum pater virginis sprēvit,
marītum virgō (sprēvit).

Ille, cum neque virginī neque patrī
entreaties
precibus eius precibus persuādēre posset, īrā mōtus,
usual
solita quae illī ventō solita est, dīxit: "Cūr mea

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[155] Supposedly derived from the Greek word meaning ant.
[156] The North Wind.
[157] Coniugemque petēbat: et coniugem petēbat.

weapons
tēla solita, vīrēs īramque, relīquī
precēsque mōvī, quae mihi nōn solitae sunt?
Et virgō et pater mē sprēvērunt. Vīs, nōn
precēs, meum tēlum solitum est. Vī ego
clouds struck
nūbēs — nūbēs per caelum agō; vī, marī percussō,
maximās undās faciō nāvēsque sub undās summergō; vī validās quercūs vertō; īdem ego,
such
cum frātrēs mēos in caelō invēnī, tantā vī
certō ut āer īnsonet ignēsque ē nūbibus
ēmicent. Hāc vī solitā Ōrīthyia coniunx
ought to be sought
petenda est. Precibus ego nōn iam illam petam, sed vī. Ego gener Erechtheī erō."

His dictīs, Boreās ālīs tellūrem mareque
embracing
amplexus — mōvit. Ille amāns Ōrīthȳiam, ālīs amplexus,
did cease
dēstitit — rapuit neque cum pondere cārō volāre dēstitit
walls of the Cicones
moenia — dum in moenia Ciconum pervēnit. Illīc
Ōrīthȳia coniūnx Boreae māter duōrum puerōrum
became
facta est; quī cētera mātris, ālās patris
habuērunt. Hae ālae tamen cum corpore nōn
nātae sunt, nam dum barba aberat, sine pennīs
erant
Calcis Zētēsque puerī fuērunt; mox pariter[158]
cum barbā ālae in corporibus nātae sunt.

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[158] For meaning see "Pygmaliōn et Opus Pulchrum."

Thēseus et Ariadnē

Post multa facta mala Mēdēa, dē quā
fābulās ante lēgistī, Iasone relictō, in
urbem Athēnās pervēnit, quam Aegeus rēx ac-
mātrimōnium cēpit inque mātrimōnium dūxit. Iam post mul-
ta facta fortia aderat Thēseus, fīlius quem
jealousy
invidiā pater Aegeus nōn cognōvit. Mēdēa, invidiā
interficere ducta, illum interficere cupiēbat. Illa
mixed
miscuit venēnum, ab ōre Cerberī canis captum, miscuit
quod pater, ignārus quis Thēseus esset,
cup
pōculum fīliō, ut hostī, dedit. Thēseus manū pōculum
hilt
capulō sūmpserat, cum pater in capulō eburneō gladiī,
quem Thēseus gerēbat, signa suī generis cog-
nōvit pōculumque ab ōre dēiēcit. Illa mortem
per magica carmina effūgit.

Pater, fīliō fēlīx, magnās grātiās deīs
agit. Omnēs Athēniēnsēs mūnera ad templa
deōrum ferunt; ignēs sunt in ārīs, ante quās
multī bovēs cadunt. Omnēs convīvia agitant
et fortia facta Thēseī inter vīnum canunt.
Rēgia carminibus precibusque hominum cōnsonat
ūllus any sad
tristis neque ūllus tristis locus tōtā in urbe est.
cares
cūrae Neque tamen cūrae aberant, nam Mīnōs,
rēx Crētae, fīliō Androgeō per Athēniēnsēs
to bring on
īnferre interfectō, bellum īnferre parābat ut

mortem fīliī ulcīscerētur. Hic (Mīnōs) est
īdem cui Scylla patriam per amōrem trādidit.

fought
Mīnōs, bellō gessō Athēniēnsibusque
demanded seven
septem superātīs, poposcit ut septem puerī totidemque
puellae Crētam mitterentur, quī Mīnōtaurō,
monster
mōnstrō, taurī capite, hominis corpore, trāde-
labyrinth
labyrinthō rentur. Hoc mōnstrum in labyrinthō, ex quō
having entered had been
ingressus nēmo ingressus exīre posset, inclūsum
shut up
inclūsum erat erat.

Twice
bis Bis septem puerīs totidemque puellīs
tertium mōnstrō trāditīs, iam tertium sacrificium
dandum erat. Thēseus comes hīs puerīs puel-
līsque miserīs īre cupiēbat, ut cum Mīnōtaurō
sails
vēlīs pugnāret. Iam nāvis nigrīs[159] vēlīs, signīs
lūctūs, parāta est et trīstēs patrēs mātrēs-
que lacrimantēs fīliōs fīliāsque complectuntur.
Inter quōs est Aegeus, quī, fīlium fortem
iterum iterumque amplexus, dīcit, "O Thēseu,
fīlī mī, quī post tot annōs mihi redditus es,
cūr mē senem relinquis? Sī tū perībis, ego
quoque perībō. Sī tamen auxiliō Minervae,
quae urbem nostram servat, mōnstrum superābis,
cum tū rediēns montēs patriae tuae iterum

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[159] For meaning see "Mēdēa Senem in Iuvenem Mūtat."

vidēbis, nāvis alba vēla prō nigrīs ferat;[160]
seen
ut, signō vīsō, sciam tē tūtum esse. Iamque
valē."

Thēseus et aliī puerī puellaeque nāvem cōnscendunt. In lītore stantēs, parentēs nāvem oculīs sequuntur dum nigra vēla vidērī possunt.

Ubi nāvis Crētam pervēnit, Ariadnē, fīlia Mīnōis rēgis, Thēsea vīsum amat. Illa sēcum dīcit, "Heu, iuvenis tantae fōrmae moritūrus! Ille, sī auxiliō deōrum Mīnōtaurum superābit, tamen ē labyrinthō exīre nōn
entrance
līmen poterit, cuius ad līmen Daedalus, quī il-
could But
at lum fēcit, vix redīre potuit. At tamen
vīvet: eum servābō."
ball of
glomus Illa, hīs dictīs, iuvenī cārō glomus
thread
dat ūsumque docet. Thēseus, glomus
ēvolvēns unroll
walks
prōgreditur ēvolvēns, ut it, per labyrinthumm prōgreditur.
fiercely
ācriter Cum Mīnōtaurō ācriter pugnat et eum inter-
fīlō thread wound up
relēctō ficit. Tum ille, fīlō relēctō, ad līmen
redit.

Iam ille, Ariadnē raptā vēlīsque datīs,
island
Īnsulam Dīam Īnsulam pervēnit, ubi ille crūdēlis

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[160] Nāvis ferat: let the ship bear.
[161] For meaning see "Arachnē cum Pallade Certat."

comitem dormientem relīquit. Illas cum som-
nus abiit, Thēsea nōn vīdit sed nāvem ā
lītore discēdentem. Ubi sē relictam esse
sēnsit, vēla nāvis oculīs sequēns, dum
poterat, pectus percutiēns dīxit: "Ō crūdē-
deserted
dēsertō — lis, mēne in lītore dēsertō relinquis?
Hāsne grātiās mihi agis? Per mē tū, Mīnō-
taurō interfectō, ad līmen labyrinthī redīre
could (have been able)
potuistī. Patriam meam parentēs-
que cārōs relīquī. Redī mēque tēcum tolle.
farther
longius — At nāvis longius longiusque abit; vix nunc
surely
certē — vēla vidēre possum. Vir tam crūdēlis, certē
gave birth
peperit — tē hūmāna mater nōn peperit, sed ferōx
again
rūrsus — leaena. Ego misera patriam meam nōn rūrsus
vidēbō, tū tūtus tamen Athēnās redīs." Sōla
in dēsertō lītore stāns, nāvemque discēdentem
spectāns, sīc virō nōn audienti clamavit.

had been left
Dia, in quā insulā Ariadnē relicta erat,
ā Bacchō deō incolēbātur. Ille virginem
fōrmōsam — fōrmōsam (= pulchram) amāvit, et, ubi ea ē
corōnam — vītā discessit, corōnam eius, dē capite
stars
sīdera — sūmptam in caelum immīsit, ut inter sīdera
esset. Illa (corōna) per āera volāvit, dum-
gems
gemmae — que volābat, gemmae in ignēs (that is, sīdera)
mūtātae sunt, et in caelō, fōrmā corōnae

manente, sunt.

Nōn sine poenā tamen Thēseus comitem fōrmō-
forgetting
immemor relīquerat. Poenam dedit: nam immemor
verbōrum patris, montibus patriae vīsīs, nāve
nigra vēla ferente, ad terram adiit. Pater,
ex altō saxō mare prōspectāns fīliumque ex-
cōnspectum spectāns, ubi nāvis cum nigrīs vēlīs in cōn-
believed
spectum vēnit, crēdidit fīlium interfectum
esse. Lūctū mōtus, in mare sē prōiēcit et
periit.

Galatēa et Cyclōps

Galatēa, maris nympha fōrmōsa, Nēreī
Acis
Dōridisque fīlia erat. Ab Ācide, iuvene
fōrmōsō, amābātur et eum amābat. Cyclōps
quoque Polyphēmus nōmine, mōnstrum Sicil-
iam habitāns, eam amābat; illa hunc nōn
amābat. Omnēs Cyclōpēs ūnum oculum mediā in
forehead
fronte fronte habent. Altissimī validissimīque
tear away overturn
ēvertere sunt: montēs dīvellere arborēsque ēvertere
possunt. Illī in montibus Siciliae prope
sheep
ovēs Aetnam montem ovēs servant.

Polyphēmus nympham sine fīne petēb
attention
Iam eī (that is, Polyphēmō) cūra fōrmae erat:

combed
pectēbat iam crīnēs horribilēs pectēbat, iam barbam
trimmed
recīdēbat recīdēbat, iam ferōs vultūs in aquā spectābat
hill
collem compōnēbatque. Quōdam diē ille collem prope

mare ascendit atque illīc sedet, ovibus
shepherd Shepherd's pipe
pāstōrem
fistulā pāstōrem sequentibus. Fistulā multa

dē fōrmā Galatēae canit. Montēs undaeque

carminibus eius cōnsonant. Nympha sub saxō
hiding verba
latēns cum Ācide suō latēns dicta hīs similia audit:

"Ō fōrmōsissima nymphārum quae mare

colunt, Galatēa, cūr mē semper fugis? Sī mē
well
bene bene nōvissēs, nōn fugerēs. Sunt mihi pars
living
montis, antra pendentia vīvō saxō, quae
cold
hiemem neque aestum neque hiemem sentiunt. Multa

pōma in rāmīs arborum pendent, quae manum

tuam exspectant. Hae ovēs omnēs mihi sunt,

multae quoque in vallibus silvīsque errant,
should
multae in antrīs sunt. Neque sī forte rogēs,
ask how many
tibi dīcere possim quot (ovēs) sint:

pauperis est numerāre ovēs.

Iam caput ē marī extolle, iam, Galatēa,
scorn
venī neque mūnera mea sperne. Certē ego mē

nōvī: modo imāginem meam in fonte vīdī,

fōrmaque mea mihi videntī placuit. Vidē
how big
quantus quantus sim: nōn maior quam hoc corpus est

Iuppiter in caelō. Crīnēs meī in vultūs

shoulders
umerōs impendent umerōsque tegunt. Ūnus est mihi
oculus mediā in fronte, sed similis magnō
shield
clipeō clipeō.

Et pater meus in undīs vestrīs dominātur.[162]
Only pity
tantum miserēre Tantum meī miserēre[163] precēsque exaudī. Tē
thunder-
fulmen sōlam timeō, quī Iovem et caelum et fulmen,
bolt
tēlum Iovis, nōn timeō. Sed cūr mē fugis
scorned
neque omnēs? Cūr, Cȳclōpe sprētō, Ācin amās
antepōnisque mihi Ācin? Utinam ille tibi nōn
chance
cōpia placēret! Tantum cōpia dētur;[164] ille sentiet
quantae vīrēs mihi sint. Corpus illīus dīvel-
your
lam atque per agrōs perque undās vestrās
for you
spargam. Tantus amor tuī in pectore meō
are moved
est, neque tū, Galatēa, movēris."

Hīs dictīs, locum relinquit atque per silvās collēsque errat cum Galatēam Ācinque ignārōs invenit. Illa, timōre mōta, sub undās sē prōicit, et Ācis fugit, clāmāns, "Fer mihi auxilium, Galatēa! Ferte (auxilium), parentēs, et (mē) peritūrum[165] ad rēgna vestra

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[162] For meaning see "Pestis Rēgnum Aeacī Invadit."
[163] Singular command.
[164] Cōpia dētur: let a chance be given.
[165] Compare the form moritūrus in the story "Pestis Rēgnum Aeacī Invādit."

admittite!" Cyclōps eum īnsequitur partem-
que ē monte raptam mittit, quae Ācin tōtum
tegit.

Sanguis ē tellūre, sub quā Ācis erat,
rubrō red
āmissō fluit, quī mox, colōre rubrō āmissō, aqua
clear
clāra fit. Statim iuvenis in flūmine stāns
appears _ except that dark sea-blue
appāret appāret, quī nisi quod maior, caeruleus
caeruleus
tōtō in ōre est, quod cornua habet, Ācis est.
Galatēa eum in flūmen mūtāvit, quod nōmen
iuvenis tenet.

Scylla et Glaucus

Quondam (= ōlim) Scylla maximā fōrmā
before
priusquam nympha maris erat priusquam mōnstrum, timor
sailors
nautārum nautārum, facta est. Haec fābula dīcit
how
quō modō quō modō illa in mōnstrum horribilem mūtāta
sit.

Ut nympha fōrmōsa per lītora ingredi-
tur, Glaucus, novus deus maris, eam videt et
whatever
amat. Ille quaecumque verba crēdit (eam)
fugientem morārī posse dīcit. Illa tamen
celeris swift top of the mountain
summum fugit timōreque celeris in summum montem
marī proximum pervenit. Hic morātur et tūta

locō, ignāra utrum mōnstrum deusne

(= an deus) ille sit, admīrātur colōrem

atque crīnēs caeruleōs tegentēs umerōs
tergum back lowest
ultimās tergumque atque ultimās partēs corporis
fish
piscī piscī similis. Ille eam morārī sentit

et dīcit: "Nōn mōnstrum, virgō, ego sum sed
I was
deus aquārum. Quondam tamen mortālis eram;
now
tum quoque mare mihi placēbat, nam modo
nets
rētia rētia plēna piscium ducēbam, modo in saxō
fishing pole
arundinem sedēns arundinem tenēbam. Sunt lītora
meadow
prātō prātō proxima quōrum alterā in parte undae,

alterā in parte herbae sunt, quās neque ovēs
cattle have cropped
pecudēs neque pecudēs carpsērunt neque manūs
carpsērunt have touched
hominum tetigērunt. Ego prīmus in illā

captīvōs herbā sēdī ut piscēs captīvōs (= quōs

cēperam) numerārem. Piscēs, herbā carptā,

sē movēre in terrā ut in aquā coepērunt.[166]
I was hesitating
Dum morābar mīrābarque, omnēs piscēs

in undās suās fūgērunt, dominō novō lītoreque

relictīs. Causam quaerō, utrum deus hoc

fēcerit sūcusne herbae. 'Quae herba tamen

tantās vīrēs habet?' mēcum dīxī. Dum mīrābar

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[166] For meaning see "Dē Ave Quae Comes Minervae Erat."

	chewed
momordī	manū herbās carpsī dentibusque momordī cum
nātūrae	pectus meum amōre alterius nātūrae rapī
	to resist
resistere	sēnsī. Neque diū resistere potuī et dīxī.
	never to be visited again
numquamm	"Terra numquam repetenda, valē!"
	corpusque sub undās mersī. Deī maris, cum
	worthy
dignum	mē acceptum dignum inter deōs esse crēderent.
	Ōceanum[167] Tēthynque[168] coniugem rogāvērunt ut
	me mortālī nātūrā līberārent. Hī, carmine
	hundred
centum	iterum iterumque dictō, mē aquīs centum
	ordered
	flūminum corpus meum lavāre iussērunt. Iussa
	I remember
meminī	fēcī. Haec bene meminī neque cētera
	mind
mēns	mēns mea sēnsit. Quae (that is, mēns) post-
	different
	quam rediit, alium mē tōtō corpore quam modo
	I had been same
	fueram neque eundem mente recēpī: tum
	prīmum ego hanc barbam caeruleam crīnēsque
	meōs, quī umerōs tergumque tegunt, magnōsque
	umerōs bracchiaque caerulea ultimāsque
	partēs piscī similīs vīdī. Haec fābula dīcit
	I became I am
	quō modō factus sim quid sim. Quid haec
prōdest	fōrma, deīs maris placita, quid mihi prōdest[169]
	things
rēbus	deum esse, sī tū hīs rēbus nōn movēris?"

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[167] Sea-god, father of the sea-nymphs and river-gods.

[168] Sea-goddess, wife of Oceanus, and mother of the sea-nymphs and river-gods.

[169] *Quid mihi prodest*: what good to me is?

Scylla deum haec dīcentem plūraque dictūrum
scorned
relīquit atque ille sprētus Circēn, deam
vīribus magicīs, quae hominēs in ferās vertē-
vertēbat bat(= mūtabat), petīvit.
past
praeter Ille praeter multās terrās maximā vī
nāvit moxque in rēgnum Circēs pervēnit.
Postquam ā Circē in rēgiā acceptus est,
I beg
precor haec dīxit: "Dea, deī miserēre,[170] precor.
Tū sōla mihi auxilium ferre potes, sī ego
shouldseem
dignus (esse) videar. Quantae vīrēs
sciō herbārum sint, bene sciō, quī illīs (herbīs)
mūtātus sum. Ut causam cūrae meae scīrēs,
in lītore Ītalicō Scyllam vīdī amāvīque.
Quid prōdest precēsque prōmissaque verbaque
sprēta tibi dīcere? Virgō mē sprētum fūgit.
any
At tū, sī quae vīrēs carminum sunt, ōre sacrō
sīve carmen movē sīve maiōrēs sunt vīrēs herbārum,
use
ūtere herbīs ūtere. Neque rogō ut mē hōc amōre
līberēs (hoc nōn cupiō) sed ut illa (that is,
Scylla) partem amōris ferat."

At Circē (nam amor Glaucī pectus eius
incendēbat) haec verba respondit, "Quid tibi

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[170] For meaning see "Galatēa et Cȳclops."

prōdest virginem nōlentem neque eōdem
amōre captam sequī? Tū per tē ipsum dignus
will be loved
amārī es, et, sī volēs, tū amāberis.
you may be
Nē dubius sīs utque fidēs fōrmae
tuae tibi adsit, ego, cum dea sin, cum carmine
et herbā tantum possim(= tantās vīrēs
habeam), ut ego tua sim, precor. (Eam)(tē)
spernentem sperne, amantem amā."

(Deae) haec precantī Glaucus rēspondit,
"Numquam meus amor Scyllae mūtābitur: semper
mihi aderit." Circē sprēta illī nocēre nōn
poterat (nam deus erat) (neque sī posset,
171
vellet), sed invidiā mōta, Scyllae, quae
sibi anteposita erat, nocēre cupiēbat.
Herbās magicās cum carminibus miscuit. Tum
herbās mixtās ferēns, mare petēns, ē rēgiā
went out
ēgressa est. Super summās undās caeruleās,
solida solid dry
siccīs ut in terrā solidā, pedibus siccīs prōgressa
pool
gurges est. Erat parvus gurges, Scyllae placitus,
where tūta
quō /ab aestū et maris et caelī illa sē
ferēbat(= ībat). In hunc (gurgitem) Circē
poured
venēna īnfūdit atque carmen sacrō ōre iterum
iterumque mōvit. Hīs rēbus factīs, gurgite
relictō, super undās, ut vēnerat, ad rēgnum
returned
suum rediit.

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[171] For meaning see "Thēseus et Ariadnē".

Mox Scylla ad hunc gurgitem vēnit et
ad medium alvum in aquam dēscenderat cum
ultimae partēs corporis in mōnstra mūtātae
sunt. Sī longius prōgressa esset, tōtō
would have been
corpore mōnstrum fuisset. Prīmō
crēdēns illa (mōnstra) nōn partēs corporis
drive away
abigēbat sui esse, fugiēbat abigēbatque, sed, quae
fugiēbat, sēcum ferēbat, et, corpus tangēns,
thighs
femoribus prō femoribus crūribusque pedibusque ōra
canum invēnit et ferās circum alvum iacēre.

Glaucus amāns, ut virginem vīdit,
embraces
amplexūs lacrimāvit amplexūsque Circēs fūgit. In
remained
eōdem locō Scylla, timor nautārum, mānsit
Ulysses
cumque cōpia data est, ab Ulixe, quem quoque Circē amābat, comitēs rapuit. In saxum,
nautīs perīculōsum, tandem versa est (=
mūtāta est), quod etiam nunc manet, quod
etiam nunc nautae timent.

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