

## “Rape Glossed as Robbery: Avoiding or Addressing Difficult Topics in Introductory Latin”

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Paper presented at the 112th meeting of the Classical Association of the Middle West and South, Williamsburg, VA. 18 March 2016

Support Provided by the University of Arizona Department of Classics Graduate Student Educational and Professional Development Fund

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## Chapter V MINERVA ET ARACHNĒ (Part 3)

Minerva et Arachnē bene labōrābant. Primō Minerva lānam glomerābat. Fōrmābat pictūrās pulchrās dē factis bonis deōrum.<sup>1</sup> Pictūrae fābulās dē vitā deōrum in Olympō nārābant. Deinde Arachnē lānam glomerābat. Sed Arachnē pictūrās dē factis malis deōrum fōrmābat. Certē pictūrae deae erant pulchrae; pictūrae puellae quoque erant pulchrae.

Agricolae et nymphae et incolae Lydiae spectābant dum puella et dea labōrant. Nymphae pictūrās et fābulās puellae amābant; maximē amābant fābulam longam dē rapīnā Eurōpae ā Iove.<sup>2</sup> Sed Minerva erat maximē irāta neque amābat fābulās dē factis malis deōrum.

Itaque dea Minerva puellam in arāneam mūtāt. Primō puella est parva; deinde est minor; dēnique est minima. Arachnē sē necāre temptat, et in filō<sup>3</sup> pendet. Sed Minerva misericordiam habet, et puellam sē necāre prohibet. “Pendē aeternō,” dixit. Ita dea puellam docet et arānea aeternō in filō suō pendet.

Poēta Ovidius fābulam dē puellā superbā nārāt.

<sup>1</sup>Of the gods.

<sup>2</sup>love is the ablative of Iūppiter. What English expression comes from ā Iove?

<sup>3</sup>On a string or cord.

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38 Latin via Ovid

### Verba

arānea, -ae, f.  
factis (abl. pl.)  
Iūppiter, Iove (abl.)  
misericordia, -ae, f.  
rapīna, -ae, f.

### NOUNS

spider  
deeds  
Jupiter, Jove  
pity  
carrying off, robbery



### Europa and the Bull

Europa, a Phoenician princess, was carried off by Zeus (Jupiter) in the form of a bull from her home in Tyre and taken to the island of Crete where she gave birth to Minos, a name which became the family designation for the subsequent dynasty of this island. The name *Minoan* was then applied to the civilization long considered the cradle of Greek culture (c. 3000–1450 B.C.) when the great palaces such as the one at Knossos flourished. The carrying off of the Near Eastern princess by Zeus, the Greek sky god (later identified with the *Deus-pater*, Jupiter, god-the-father of the Romans) can possibly be considered a most symbolic transplanting and merging of the culture of the Near East, through the subsequent Minoan and Mycenaean civilizations, with the culture of Europe and Western civilization; thus her name *Europa* indicates the eventual spread of the ideas of the Near East and Greece to the continent which eventually bears her name. Symbolic also is the form which Zeus assumed to accomplish this act, that of the powerful bull, whose horns decorate the palaces of Crete and whose form appears again in the Minotaur, the half-man, half-bull creature housed in the labyrinth beneath the palace at Knossos.

Europa and Minos are *eponyms* for the lands bearing their names, an eponym being the name of the person from whom a family, race, city or nation is supposed to have taken its name.

## Chapter II EURŌPA ET TAURUS

Eurōpa est puella pulchra. Eurōpa in Tyrō, insulā in Phoenicā, habitat. Agēnor<sup>1</sup> est rēx Phoenīcius, et Eurōpa est filia. Eurōpa cum amicis Tyriīs lūdit. Amicae Eurōpae puellam amant, et Eurōpa amicās amat.

Iūppiter est deus. Deus Iūppiter in Olympō<sup>2</sup> habitat. Ōlim terram Phoeniciam spectat. Puellam Eurōpam spectat et amat. Deus puellam dēsiderat.

Sed Eurōpa est timida. Ita Iuppiter sē in taurum pulchrum trānsfōrmat. Eurōpa taurum novum diū spectat. Amicae Eurōpae sunt timidae. Quis est taurus? Taurus cum puellā et amicis lūdit. Eurōpa cum taurō lūdit. Nunc taurus nōn est novus; puella nōn est timida. Taurus nunc est amicus. Taurus puellās in tergō<sup>3</sup> portat. Nunc Eurōpam in tergō portat. Taurus cum puellā in tergō fugitat et puellam ad insulam Crētā portat. Deus et puella in insulā habitant. Insula est in terrā novā. Terra nova nunc est appellāta<sup>4</sup> Eurōpa.

Poēta Ovidius fābulam dē Eurōpā et taurō nārrat.

<sup>1</sup> *Agenor* [English pronunciation A.jē.nor], a king of Phoenicia.

<sup>2</sup> *On Mount Olympus.*

<sup>3</sup> *On his back.*

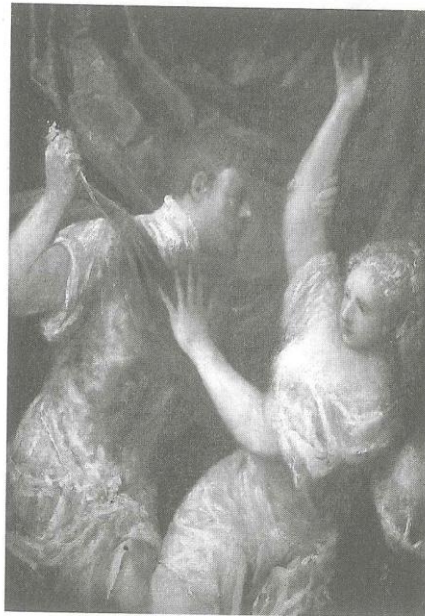
<sup>4</sup> *Is called.*



## THE RAPE OF LUCRETIA

Tarquinius Superbus erat rēx Rōmānōrum, et Sextus Tarquinius erat filius malus tyrannī. Sextus Lucrētiam, uxōrem Collātīnī, rapuit, et fēmina bona, propter magnum amōrem virtūtis, sē necāvit. Rōmānī antīquī virtūtem animōsque Lucrētiae semper laudābant et Tarquiniōs culpābant.

(Livy 1.58; Tarquinius Superbus was Rome's last king, Collatinus a Roman nobleman; according to legend, the rape of Lucretia led to the overthrow of the Tarquin dynasty, the end of monarchy, and the establishment of the Roman Republic in 509 B.C.—**rapuit**, *raped*.—**sē**, *herself*.—**necāvit**, a past tense form.)



Tarquin and Lucretia  
Titian, 1570–75

Akademie der Bildenden Kuenste, Vienna, Austria

## VOCABULARY

- cāsa**, -ae, f., *house, cottage, hut* (casino)  
**caūsa**, -ae, f., *cause, reason; case, situation; causā*, abl. with a preceding gen., *for the sake of, on account of* (accuse, because, excuse)  
**fenēstra**, -ae, f., *window* (fenestra, fenestrated, fenestration, fenestella, defenestration)  
**finis**, **finis**, m., *end, limit, boundary; purpose; finēs, -ium*, boundaries, territory (affinity, confine, define, final, finale, finance, fine, finesse, final, finicky, finish, finite, infinite, paraffin, refine)  
**gēns**, **gētis**, f., *clan, race, nation, people* (gentile, gentle, genteel, gentry; cp. **genus**, **ingenium**, Ch. 29)  
**mūndus**, -ī, m., *world, universe* (mundane, demimonde)  
**nāvis**, **nāvis**, f., *ship, boat* (naval, navy, navigable, navigate, nave; cp. **nāvigāre**, **nauta**)  
**sālūs**, **salūtis**, f., *health, safety; greeting* (salubrious, salutary, salutation, salute, salutorian, salutatory; cp. **salveō**, **salvus**)  
**Trōia**, -ae, f., *Troy*  
**vīcīnus**, -ī, m., and **vīcīna**, -ae, f., *neighbor* (vicinity)  
**vūlgus**, -ī, n. (sometimes m.), *the common people, mob, rabble* (vulgar, vulgarity, vulgarize, vulgate, divulge)  
**āspēr**, **āspēra**, **āspērūm**, *rough, harsh* (asperity, exasperate, exasperation)  
**ātque** or **ac** (only before consonants), conj., *and, and also, and even*  
**īterum**, adv., *again, a second time* (iterate, iterative, reiterate, reiteration)  
**contīnēō**, -tīnēre, -tīnuī, -tētum, *to hold together, contain, keep, enclose, restrain* (content, discontent, malcontent, continual, continuous, incontinent, countenance; cp. **teneō**)  
**iūbeō**, **iubēre**, **iūssī**, **iūssum**, *to bid, order, command* (jussive)  
**labōrō** (1), *to labor; be in distress* (laboratory, laborer, belabor; cp. **labor**)  
★ **rāpiō**, **rāpere**, **rāpuī**, **rāptum**, *to seize, snatch, carry away* (rapacious, rapid, rapine, rapture, ravage, ravine, ravish; cp. **ēripiō**, Ch. 22)  
**relīnquō**, -līnquere, -līquī, -līctum, *to leave behind, leave, abandon, desert* (relinquish, reliquary, relict, relic, delinquent, dereliction)  
**sciō**, **scīre**, **scīvī**, **scītum**, *to know* (science, scientific, conscience, conscious, prescience, scilicet; cp. **scientia**, **nesciō**, Ch. 25)  
**tāngō**, **tāngere**, **tētigi**, **tāctum**, *to touch* (tangent, tangible, tact, tactile, contact, contagious, contiguous, contingent, integer, taste, tax)

ADVERB

fortiter bravely

ADJECTIVES

cārus, -a, -um dear  
 fortis, fortis, forte brave  
 omnis, omnis, omne all

CONJUNCTION

-que and (e.g. puerī  
 puellaeque boys and girls)

magnus, a, um <sup>avert</sup> great, large

Agamemnōn, rēx Mycēnārūm, omnēs principēs Graecōrum conuocat. iubet eōs bellum in Trōiānōs parāre. frāter Agamemnonis, Menelāus, adest; Achillēs, hērōum fortissimus, ā Thessaliā uenit, ab Ithacā uenit Ulixēs, Graecōrum sapientissimus, et multī alii ab omnibus Graeciae partibus conueniunt. magnum exercitum multāsque nāuēs parant. ad urbem Trōiām nāuigant et Trōiānōs oppugnant.

sed Trōiāni urbem fortiter dēfendunt. decem annōs Graeci urbem obsident sed eam capere nōn possunt. tandem Agamemnōn Achillēsque in rixam incidunt. Achillēs irātus est. nōn diūtius pugnat sed prope nāuēs manet ōtiōsus. Trōiāni iam Graecōs uincunt pelluntque ad nāuēs.

Mycēnārūm of Maecenae  
 Graecōrum of the Greeks  
 hērōum fortissimus the bravest of the heroes  
 5 Ulixēs Odysseus (Ulysses)  
 decem annōs for ten years  
 obsident besiege  
 rixam quarrel  
 incidunt fall into  
 10 nōn diūtius no longer  
 ōtiōsus idle  
 pellunt drive

1.2 Menelāus was king of Sparta and married to Helen, who was abducted by the Trojan prince Paris; this was the cause of the war.

1.3 Achillēs...fortissimus: fortis = brave, fortissimus (superlative form) bravest. So also sapientissimus = wisest.

Ulixēs is the Latin name for Odysseus. Since the Latin capital u is V, the name should be given as Vlixes, but we feel that the spelling we give will prove more user-friendly at this stage.

★ 1.9 rixam: Agamemnon had taken from Achilles a slave girl who had been given to Achilles by the army as a prize. He had thus insulted the honor of Achilles, who was implacable.

1.11 quī: relative pronoun = who. The relative is used freely in the nominative in early chapters and is learned fully in Chapter 8.

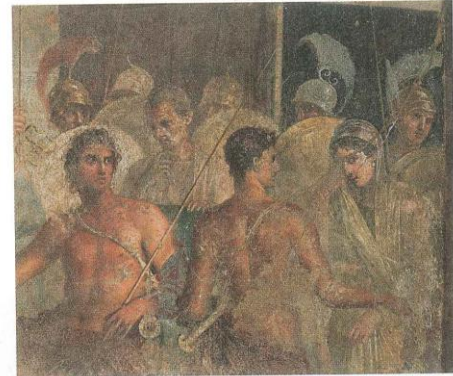
quī who  
 periculō danger  
 dēsistit ceases  
 incendunt set fire to  
 sī if  
 tū you  
 nōn uīs are unwilling  
 itaque and so  
 inuitus unwilling(ly),  
 reluctant(ly)  
 induit puts on  
 fortissimus the bravest

15  
 20

Agamemnōn ad Achillem amīcōs eius mittit quī eum iubent ad pugnam redire. illi “ō Achillēs,” inquit, “Trōiāni iam nōs uincunt pelluntque ad nāuēs. in magnō periculō sumus. ad pugnam redi comitēsque dēfende.” sed ille amīcōs nōn audit neque ab irā dēsistit.

iam Trōiāni nāuēs Graecōrum oppugnant; multās incendunt. Patroclus, amīcus cārus Achillis, ad eum accēdit et “Trōiāni iam nāuēs incendunt,” inquit; “tandem ab irā dēsiste et comitēs iuuā. sed sī tū pugnāre nōn uīs, mē dēbēs in pugnam mittere.” itaque Achillēs inuitus Patroclum in pugnam mittit. ille arma Achillis induit et comitēs in pugnam dūcit.

Trōiāni, ubi arma Achillis uident, territī sunt fugiuntque ad urbem. Patroclus in eōs currit multōsque occīdit. sed Hector, Trōiānōrum fortissimus, resistit et Patroclum in pugnam uocat. hastam iacit et Patroclum occīdit.



Agamemnon and Achilles

**RV Agamemnon and Achilles:** this fine wall painting from Pompeii shows Achilles quarrelling with Agamemnon over the captive girl Briseis (on the right). Because of the intervention of Athena, goddess of wisdom, Achilles does not go through with his intention of killing Agamemnon. (National Museum of Archaeology, Naples) See page 20 in Oxford Latin Course, College Edition: Readings and Vocabulary.

1.18 inuitus: unwilling(ly): Latin uses an adjective where English would use an adverb.



## in tricliniō

Grumiō triclinium intrat. Grumiō pāvōnem portat. Clēmēns triclinium intrat. Clēmēns vīnum portat. Caecilius pāvōnem gustat.

“pāvō est optimus!” Caecilius clāmat.

mercātor quoque pāvōnem gustat. mercātor cēnam laudat. 5 dominus coquum laudat. Grumiō exit.

ancilla intrat. ancilla suāviter cantat. ancilla dominum dēlectat. ancilla mercātōrem dēlectat. mox dominus dormit. amīcus quoque dormit.

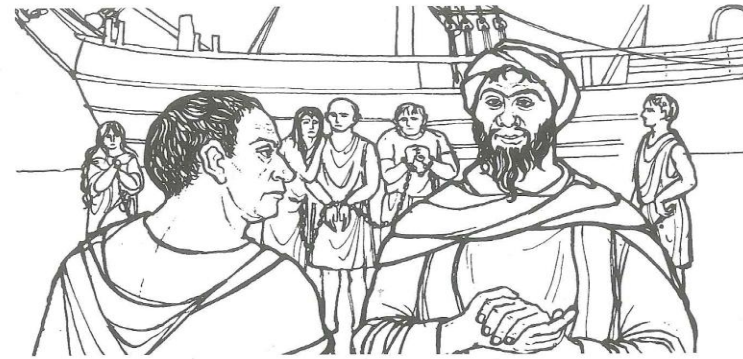
Grumiō triclinium intrat et circumspectat. coquus cibum in 10 mēnsā videt. Grumiō cibum cōsūmit et vīnum bibit! Caecilius Grumiōnem nōn videt. coquus in tricliniō magnificē cēnat.

coquus ancillam spectat. ancilla Grumiōnem dēlectat. Grumiō ancillam dēlectat. Grumiō est laetissimus.

portat	is carrying
vīnum	wine
gustat	tastes
optimus	very good, excellent
laudat	praises
dominus	master
ancilla	slave-girl
suāviter	sweetly
dēlectat	pleases
mox	soon
et	and
videt	sees
cōsūmit	eats
magnificē	magnificently, in style
cēnat	eats dinner, dines
spectat	looks at
laetissimus	very happy



## vēnālicius



Caecilius ad portum ambulat. Caecilius portum circumspectat. argentārius nāvem Syriam videt et ad nāvem ambulat. Syphāx prope nāvem stat.

“salvē, Syphāx!” clāmat argentārius. Syphāx est vēnālicius. Syphāx Caecilium salūtat. 5

Caecilius servum quaerit. Syphāx rīdet. ecce! Syphāx magnum servum habet. Caecilius servum spectat. argentārius nōn est contentus. argentārius servum nōn emit.

“vīnum!” clāmat Syphāx. ancilla vīnum bonum ad Caecilium portat. argentārius vīnum bibit. 10

Caecilius ancillam spectat. ancilla est pulchra. ancilla rīdet. ancilla Caecilium dēlectat. vēnālicius quoque rīdet.

“Melissa cēnam optimam coquit,” inquit vēnālicius. “Melissa linguam Latīnam discit. Melissa est docta et pulchra. Melissa ...”

★ “satis! satis!” clāmat Caecilius. Caecilius Melissam emit et ad villam revenit. Melissa Grumiōnem dēlectat. Melissa Quīntum dēlectat. ēheu! ancilla Metellam nōn dēlectat. 15

ad portum	to the harbor	bonum	good
nāvem Syriam	Syrian ship	pulchra	beautiful
prope nāvem	near the ship	linguam Latīnam	Latin language
quaerit	is searching for, is looking for	discit	is learning
habet	has	docta	skillful, good at her job
contentus	satisfied	satis	enough
emit	buys	ēheu!	alas! oh dear!

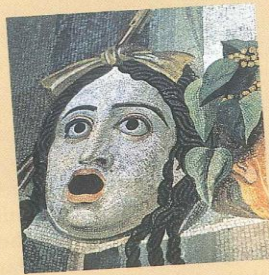


## The Comedies of Plautus

There is usually a young man from a respectable family who is leading a wild life; he is often in debt and in love with a pretty, but unsuitable, slave-girl. His father, who is old-fashioned and disapproving, has to be kept in the dark by deception. The son is usually helped in this by a cunning slave, who gets himself and his young master in and out of trouble at great speed. Eventually, it is discovered that the girl is free-born and from a good family. The young man is, therefore, able to marry his true love, and all ends happily.



1 Father has to be restrained from violence when he finds his son coming home drunk from a party. The cunning slave props the lad up. A musician is playing the double pipes.



2 The boy has been with his beloved slave-girl! (here's her mask).

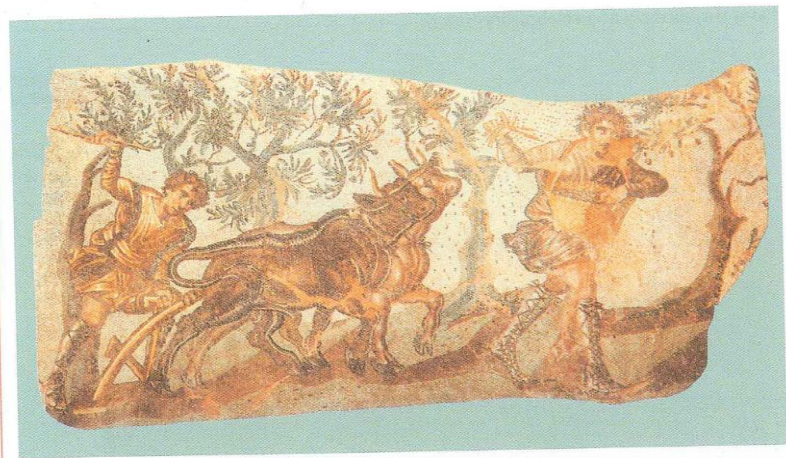


3 The slave sits on an altar for sanctuary, hoping to escape terrible punishment.



4 The slave uncovers a basket in the girl's possession and finds her baby clothes – they are recognized! She must be the long-lost daughter of father's best friend and wrongly enslaved by pirates! All live happily ever after.

At the time when our story is set, Italy contained many vast country estates. On these, large-scale agricultural enterprises such as cattle ranching and the cultivation of vines and olives would be carried out. A fabulously wealthy freedman called Caccilius had 4,116 slaves on his estate. Many slaves who worked on such estates had a grim life. When not engaged in backbreaking work in chain gangs, they were housed in dreadful barracks. The vital aim was to bring in as much money as possible for the usually absentee owners. Varro talks about three types of farm equipment: "the kind that speaks (i.e. slaves), the kind that cannot speak (i.e. cattle) and the voiceless (i.e. agricultural tools)." (*De re rustica* 1.17.1.5–7) These huge estates, which used slaves as machines, had originally caused massive unemployment among the peasant farmers. But by Horace's day slave labor had become more expensive and the *colonus* had made a comeback. Alongside the vast estates there were smallholdings of just a few acres, and it was one of these that we have represented Horace's father as working.



On the farm: in this scene from a mosaic of farming activities, the man to the left is ploughing while the man to the right is sowing. (Cherchell, Algeria)

### Further Reading

For more detailed discussion of these topics, see "Production and consumption" by Andrew Wallace-Hadrill in *The World of Rome*, ed. Peter Jones and Keith Sidwell (Cambridge, 1997), pp. 185–93.



D Translate into English:

## Grumiō et leō

Celer in villā labōrat. Celer pictūram in tricliniō pingit. magnus leō est in pictūrā. Celer ē villā discēdit.

Grumiō ē tabernā revenit et villam intrat. Grumiō est ēbrius. Grumiō pictūram videt. Grumiō est perterritus. "ēheu!" inquit Grumiō. "leō est in tricliniō. leō mē spectat. 5 leō mē ferōciter petit."

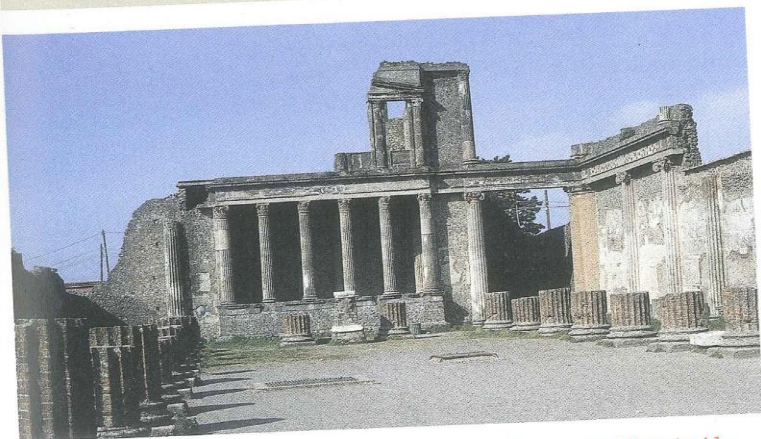
Grumiō ē tricliniō currit et culinam intrat. Clēmēns est in culinā. Clēmēns Grumiōnem spectat.

"cūr tū es perterritus?" inquit Clēmēns.

"ēheu! leō est in tricliniō," inquit Grumiō. 10

★ "ita vērō," respondet Clēmēns, "et servus ēbrius est in culinā."

discēdit	departs, leaves
ē tabernā	from the inn
ēbrius	drunk
ita vērō	yes



The basilica (law court) was a large, long building with rows of pillars inside and a high platform at the far end on which the town's senior officials may have sat when hearing lawsuits.

88 Stage 6

5 Clēmēns erat fortis.



6 sed canis Clēmēntem superāvit.



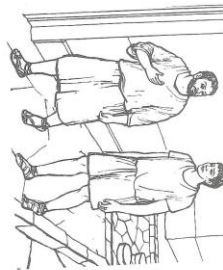
3 Grumiō canem timebat.



4 "pesisti" clamāvit coquus.



1 servī per viam ambulābant.



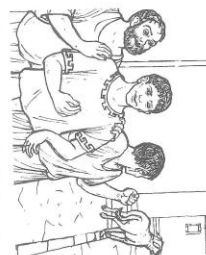
2 canis subito lātrāvit.



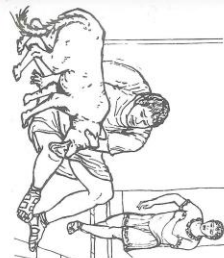
11 servī erant laeti.



★ 12 servī Quintum laudāverunt.



9 canis Clēmēntem vexābat.



10 Quintus canem pulsāvit.



7 Quintus per viam ambulābat.



8 juvenis clamorem audīvit.



Stage 6 89

## Fēlix et fūr

post cēnam Quīntus rogāvit, "pater, cūr Fēlix nunc est libertus? ōlim erat servus tuus."

tum pater lōtam rem nārrāvit.

Caecilius:	Fēlix ōlim in tablinō scribēbat. Fēlix erat sōlus. Clēmēns et Grumiō cibum in forō quaerēbant. Metella aberat, quod sorōrem visitābat.	5
Fēlix:	pater tuus aberat, quod argentāriam in forō administrābat.	
Caecilius:	nēmō erat in villā nisi Fēlix et infāns. parvus infāns in cubiculō dormiēbat. subitō fūr per iānuam intrāvit. fūr tacitē ātrium circumspectāvit; tacitē cubiculum intrāvit, ubi infāns erat. Fēlix nihil audīvit, quod intentē labōrābat. fūr parvum infantem ē villā tacitē portābat. subitō infāns vāgīvit. Fēlix, postquam clāmōrem audīvit, statim ē tablinō festināvit. "fūrcifer!" clāmāvit Fēlix irātus, et fūrem ferōciter pulsāvit. Fēlix fūrem paene necāvit. ita Fēlix parvum infantem servāvit.	10 15
Fēlix:	dominus, postquam rem audīvit, erat laetus et mē liberāvit. ego igitur sum libertus.	20
Quīntus:	sed quis erat infāns?	
Caecilius:	erat Quīntus!	

fūr	thief	in cubiculō	in a bedroom
post	after	tacitē	quietly
rogāvit	asked	ubi	where
nunc	now	nihil	nothing
ōlim	once, some time ago	portābat	began to carry
sōlus	alone	vāgīvit	cried, wailed
aberat	was out	statim	at once
sorōrem	sister	necāvit	killed
administrābat	was looking after	ita	in this way
nisi	except	servāvit	saved
infāns	child, baby	liberāvit	freed, set free
parvus	little, small	igitur	therefore, and so

## Slaves and Freedmen

Wherever you traveled in the Roman world, you would find people who were slaves, like Grumio, Clemens, and Melissa. They belonged to a master or mistress to whom they had to give complete obedience. They were not free to make decisions for themselves. The Romans, like the other peoples who lived around the Mediterranean in classical times, regarded slavery as a normal and necessary part of life. Even those who realized that it was not a natural state of affairs made no serious attempt to abolish it. Slavery in the Roman Empire, however, was not based on racial prejudice. Slaves came from many different tribes and countries: Gaul, Germany, Britain, Spain, North Africa, Egypt, different parts of Greece and Asia Minor, Syria, and Palestine. Color itself did not signify slavery or obstruct advancement. Nor did slaves live separately from free people. Many slaves would live in the same house as their master. Slaves and free people could often be found working together.

People usually became slaves as a result either of being taken prisoner of war or of being captured by pirates; the children of slaves were automatically born into slavery. By the first century A.D., slaves made up 30 to 40 percent of the total population of Italy. A merchant like Caecilius would have had no fewer than a dozen in his house and many more working on his estates and in his businesses. Very wealthy men owned hundreds and sometimes even thousands of slaves. A man named Pedanius Secundus, who lived in Rome, kept four hundred in his house there. When one of them murdered him, they were all, in accordance with Roman law, put to death in spite of protests by the people of Rome.



Many people became slaves when captured in Rome's numerous wars. The scene above shows captives after a battle, sitting among the captured weapons and waiting to be sold. Families would be split up, and slaves would be given new names by their masters.



## finis

iam nūbēs ātra ad terram dēscendēbat; iam cinis dēnsissimus incidēbat. plūrimī Pompēiānī iam dē urbe suā dēspērābant. multi perībant. Clēmēns tamen nōn dēspērābat, sed obstinātē villam petīvit, quod Caecilium quaerēbat. tandem ad villam pervēnit. sollicitus ruīnās spectāvit. tōta villa ardēbat. Clēmēns fūmum ubique vidit. per ruīnās tamen fortiter contendit et dominum suum vocāvīt. Caecilius tamen nōn respondit. subitō canis lātrāvit. servus tablinum intrāvit, ubi canis erat. Cerberus dominum custōdiēbat.

Caecilius in tablinō moribundus iacēbat. mūrus sēmirutus eum paene cēlābat. Clēmēns dominō vīnum dedit. Caecilius, postquam vīnum bibit, sēnsim respirāvit.

"quid accidit, domine?" rogāvit Clēmēns.

"ego ad villam vēnī," inquit Caecilius. "Metellam nōn vidī! Quīntum nōn vidī! villa erat dēserta. tum ego ad tablinum contendēbam. subitō terra tremuit et pariēs in mē incidit. tū es servus fidēlis. abī! ego tē iubeō. dē vitā meā dēspērō. Metella et Quīntus periērunt. nunc ego quoque sum moritūrus."

Clēmēns recūsāvit. in tablinō obstinātē manēbat. Caecilius iterum clāmāvit:

"Clēmēns, abī! tē iubeō. fortasse Quīntus superfuit. quaere Quīntum! hunc ānulum Quīntō dā!"

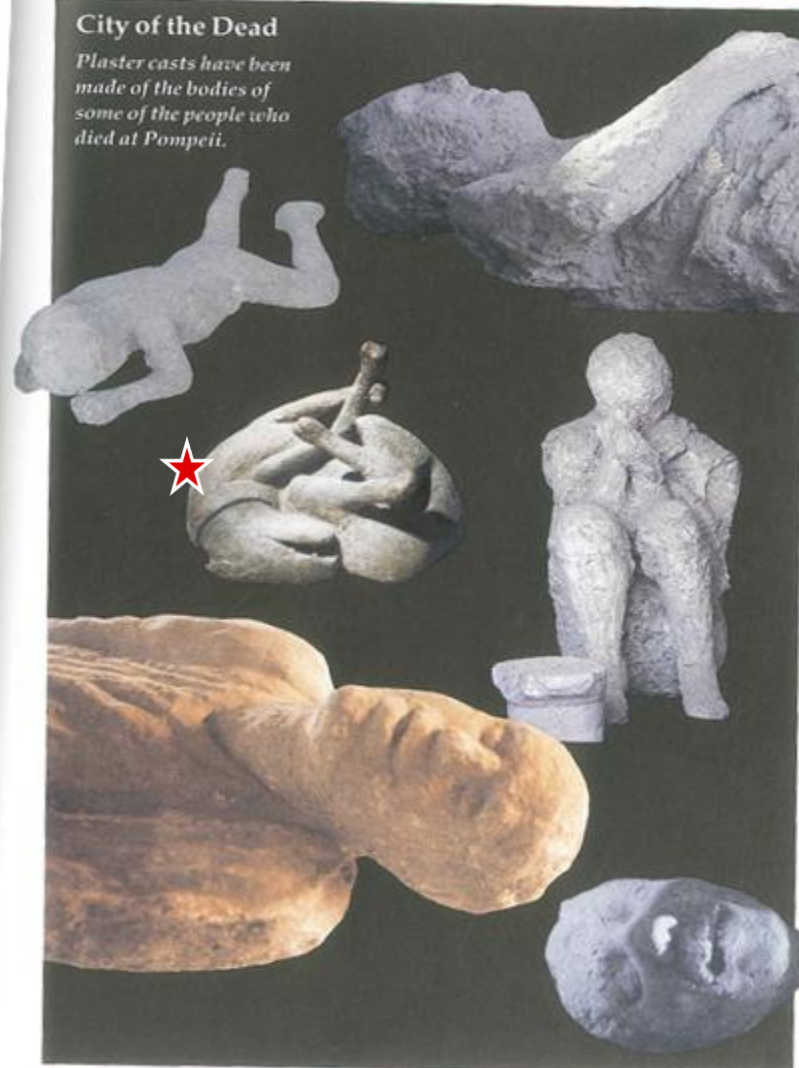
Caecilius, postquam Clēmētī ānulum suum trādīdit, statim exspirāvit. Clēmēns dominō trīste valedīxit et ē villā discessit.

Cerberus tamen in villā mānsit. dominum frūstrā custōdiēbat.

finis	end	accidit	happened
ātra	black	pariēs	wall
dēscendēbat	was coming down	iubeō	order
plūrimī	most	periērunt	have died, have perished
perībant	were dying, were perishing	moritūrus	going to die
obstinātē	stubbornly	recūsāvit	refused
ruīnās	ruins, wreckage	superfuit	has survived
fūmum	smoke	exspirāvit	died
moribundus	almost dead	trīste	sadly
sēmirutus	half-collapsed	valedīxit	said good-bye
sēnsim	slowly, gradually		

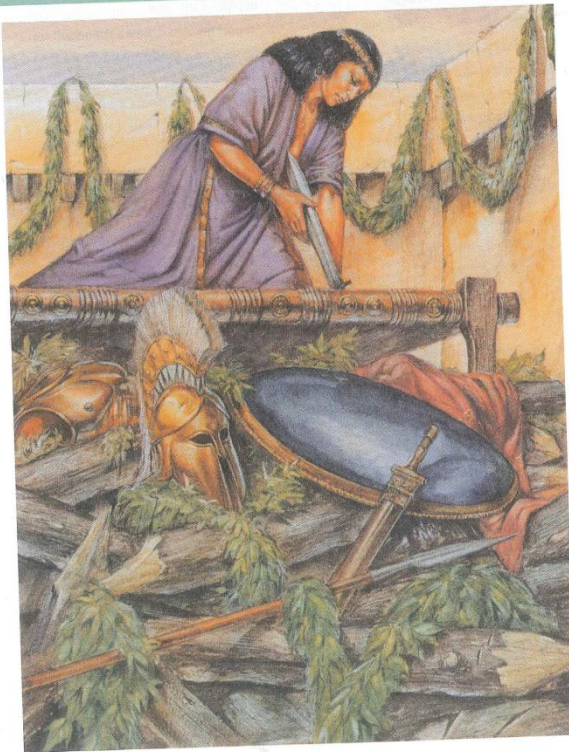
## City of the Dead

Plaster casts have been made of the bodies of some of the people who died at Pompeii.



## Chapter 9

### Infelix Dido



Dido gladium caput pectusque transfigit.

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Dido and Aeneas

**Aenēās:** tacē, amice. Iuppiter ipse nōs iubet ad Italiā nāuigāre nouamque Trōiān condere.

**Trōiānus alter:** quid nōbis dicis? Iuppiter ipse nōs iubet nouam Trōiān in Italiā condere? gaudēte, comitēs. nec uentōs nec tempestātēs timēmus. festināte ad litus et nāuēs celeriter parāte.

*exeuunt Trōiāni laeti. Aenēās sōlus et tristis in litore manet.*

**Aenēās:** quid facere dēbeō? Didō mē amat. quōmodo possum eī dicere imperia deōrum? quōmodo possum eam dēserere?

*sed Didō omnia iam cognōuit; misera et irāta Aenēam exspectat. ubi ille aduenit, furor et ira animum eius superant.*

**Didō:** perfide, tūne temptās tacitus abire? neque amor meus tē retinet nec fidēs tua? mē dēseris? mē sōlam relinquis, moribundam?

**Aenēās:** nōlī mē culpāre, Didō. inuītus tē relinqū. inuītus Italiān petō.

**Didō:** perfide, sic tū meās lacrimās spernis? sic tū omnia mea beneficia rependis? ī nunc. ego tē nōn retineō. Italiān pete. nouam urbem Trōiānīs conde. sed haec tē moneō: quod tū mē prōdis amōremque meum spernis, ultionem dīram exspectā. sērius ōcius aut ego aut posterī poenās tibi exigent.

★ *Didō ad terram dēcidit, exanimāta. Aenēās tristis et ānxius ad comitēs redit nāuēsque parat.*

ipse himself  
quōmodo? how?  
dēserere desert  
cognōuit has learned  
furor madness  
eius her  
superant overcome  
perfide traitor!  
temptās you try  
fidēs faithfulness  
moribundam to die  
culpāre blame  
inuītus unwilling(ly)  
lacrimās tears  
spernis do you despise?  
beneficia kindnesses  
rependis do you repay?  
prōdis you betray  
ultionem dīram a terrible  
vengeance  
poenās ... exigent will exact  
punishment  
exanimāta in a faint

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