

ANDROCLES AND
THE LION

Objective

- to review constructions with verbs such as *audiō*, *sciō*, *intelligō*, *videō*, and *sentio*

The Story

1. The reading passage in this chapter is freely adapted from Aulus Gellius, *Noctes Atticae* V.14. Gellius was a Roman writer of the 2nd century A.D. (c. A.D. 130–c. A.D. 180). While studying in Athens, he spent winter nights collecting material that he would later incorporate into his *Noctes Atticae*, originally 20 books of short chapters dealing with a wide variety of miscellaneous topics such as literature, history, religion, ritual, and philosophy. The work is full of fascinating stories and cultural information about the Romans.

2. The reading passage is particularly useful for directing the attention of students to some of the subtleties of tense usage. For example, the distinction between perfect and imperfect is drawn several times, particularly in the first paragraph: *dabatur* was *being given* (1); the gasp of admiration produced by *fuērunt* in line 2 followed by the more leisurely survey of the lions suggested by *vidēbatur* (2). The perfect *stetit* (4) depicts the suddenness of the action, while *appropinquābat* later in the same sentence (5) is best translated *began to approach*. *Spectāvit* (7) suggests the act of opening the eyes, while *stābant* (7) conveys the impression of peaceful inactivity, whereas one might have expected active violence in this situation.

3. Note the uses of the present participle: *admīrāns* (4), *movēns* (5), *gemēns et dolēns* (13), *petēns* (15), and *vescentēs* (18). All of these are used in sentences where

the main verb is in a past tense and will have to be translated to show that the action of the participle was going on at the same time as that of the main verb in past time.

4. Have students deduce: *bēstiārius* (1), *introducere* (3), *recognitiō* (7), *mīrābilis* (8), *bēstia* (19), *condemnāre* (19), and *liberāre* (21).

Lectiō:

Olim in Circō Maximo lūdus bēstiārius populō dabatur. Omnēs spectātoribus admīrātiōnī fuērunt leōnēs, sed unus ex eīs vidēbatur saevissimus. Ad pugnam bēstiāriam introductus erat inter complūrēs servus quīdam cui Androclēs nōmen fuit. Quem cum

5. Structures:

a. Word order:

Omnēs spectātoribus admīrātiōnī fuērunt leōnēs... (1–2)

laetī ibi... et homō et leō. (7)

Androclēm...rogāvit Caesar.... (8–9)

... datusque eī leō. (21)

b. Linking quī and postponement of the subordinating conjunction: Quem cum.... (3)

6. Treat *admīrātiōnī fuērunt* (2) as a vocabulary item. Further examples of the predicative dative or dative of purpose and examples of the double dative construction will be met in the following chapters and in Book III.

7. *Ad pugnam* (2): Although students will have no difficulty in translating this phrase, the opportunity might be taken to show that *ad* conveys the notion of purpose: "He had been brought in *for the purpose of* a fight. Compare the similar phrase *ad bēstiās* (19), which suggests that the magistrate, when condemning Androclēs, was thinking of the use to which he might put him, i.e. to provide entertainment at the games.

8. Note the ablatives absolute (6, 7, 16, and 20).

9. *Attentius* (6) provides practice in translating the comparative adverb.

10. Ask students to locate and identify the three clause using verbs in the subjunctive (3–4, 9, and 14).

11. Vocabulary and minor grammatical notes:

a. Students may be interested to know that *mānsuētus* (14) comes from *manus hand* and *suēscō suēscere to become accustomed to*.

b. Call special attention to the fact that *vescī* (18) takes the ablative case. Note the irregular dative *sōlī* (9); cf. *utrīque* (45:7) and *alterī* (45:9). Note *multō* (12), ablative of degree of difference, and note *ūnō pede* (13), ablative of respect.

12. The language activity book contains extracts of Gellius' original Latin version of the story of Androclēs and the lion for students to translate. Teachers may also have their students read the two-act play, *Androcles and the Lion*, by George Bernard Shaw (1856–1950), the great Irish dramatist of ideas. Shaw makes Androclēs a convert to Christianity and turns the story into an amusing satire of the Christian religion. As with the Ovidian and Shakespearean versions of the story of Pyramus and Thisbe, contrasts may be drawn here between the narrative version of the story in the ancient author and the dramatic version in the modern, and there are opportunities for essays and creative writing.

ille leō procul vīdisset, subitoō quasī admīrāns stetit ac deinde lentē et placidē hominī appropinquābat. Tum caudam clēmenter et blandē movēns, manus hominis, prope iam metū exanimatī, linguā lambit. Androclēs, animō iam recuperatō, leōnem attentius spectāvit. Tum, quasi mutuā recognitionē factā, laetī ibi stabant et homō et leō.

Ea rēs tam mirābilis turbam maximē excitāvit. Androclem ad pulvīnar arcessitum rogāvit Caesar cūr ille saevissimus leō eī solī pepercisset. Tum Androclēs rem mirābilem narrāvit:

"Dum ego in Africā cum dominō meō habitō," inquit, "propter eius crudelitatem fugere coactus in speluncam confugī. Haud multo post ad eandem speluncam venit hic leō gemens et dolens, uno pede claudus. Atque primo quidem terroris plenus latebam. Sed leō, cum me conspexisset, mitis et mansuetus appropinquavit atque pedem mihi ostendit, quasi auxilium petens. Stirpem ingentem, quae in pede haerebat, ego extraxi ac iam sine magno timore vulnus laevi. Tum ille, pede in manibus meis positō, recubuit et dormivit.

"Tres annos ego et leō in eadem spelunca habitabamus, eodem cibo vescentes. Postea captus a militibus, reductus sum ad dominum qui me statim ad bestias condemnavit."

Princeps, fabulā servī audītā, maximē admirābatur. Androclēs omnium consensu liberatus est, datusque eī leō.

Vocabulary List 49A

1. admiratōnī esse to be a source of amazement (to)
2. introducō, -ducere, -dūxī, -ductus to introduce
- ~~3.~~ Androclēs, Androclis M. Androcles
4. quasi as if (an English prefix meaning: seemingly, but not actually
e. g. quasi-officially)
5. admīror, admīrārī, admīrātus sum to wonder (at), to marvel (at)
6. placidē Adv. gently, peacefully, quietly, tamely
7. prope Adv. nearly
8. clēmenter Adv. in a kindly manner (inclement, Clement, Clementine)
9. blandē Adv. in a coaxing, winning manner, charmingly
10. lambō, lambere, lambī, _____ to lick (lambent, — brilliant, flickering)

Vocabulary List 49B

1. exanimātus, a, um paralyzed
2. mutuus, a, um mutual
3. crudelitās, crudelitātis F. cruelty
4. parcō, parcere, pepercī, parsūrus + dat. to spare (parsimonious)
5. cogō, cogere, coegī, coactus to compel, force (cogent)
6. doleō, -ēre, -uī, dolitūrus to be sorry, sad, be in pain
7. claudus, a, um lame
8. lateō, -ēre, -uī, _____ to lie in hiding (latent)

Vocabulary List 49C

1. mītis, e gentle (mitigate)
2. mansuētus, a, um tame
3. stirps, stirpis F. thorn; source i-stem because _____ derivative: extirpate
4. consēsus, ūs M. agreement
5. bēstia, ae F. beast
6. vescor, vescī + abl. to feed upon, to eat
7. condemno, -āre, -āvī, -ātus to condemn
8. liberō, -āre, -āvī, -ātus to set free, free
9. quid pro quo literally "something for something", "one thing in exchange for another"

Exercises on the Grammar

1. Exercises 49b and c: Encourage students to work their way through each sentence, tackling the words, phrases, and clauses in the order in which they occur, thus building up the meaning of the sentence as the clues unfold. This technique of anticipating what is likely to follow certain clues will become increasingly important as students are introduced to major items of syntax and to more complex sentences.

Ask students to identify each subordinate clause in these sentences (e.g., indirect statement, indirect question) and to identify and explain the tense of the verb used in each subordinate clause.

Illustration p. 80

A student may wish to do a report on the many levels of meaning in myths involving Cyrene, the lion, and Libya. Also, encourage an interested student to report on some of the myths in which a lion is overpowered, including the tale of Apollo falling in love with Cyrene when seeing her wrestling a lion, barehanded, and the labor of Hercules against the Nemean lion.

The love of Apollo for the beautiful Cyrene, together with the legends of her courage, bravery, and her athletic prowess in hunting, became part of the foundation legends of the colony of Cyrene.

Let students know that Libya was the Greek name for the continent of Africa, and that up to 500 B.C. that continent was considered part of Asia (see *The Oxford Classical Dictionary*, pp. 503-504).

In this combination of facts, legends, and symbols there is much material to explore with an eye to the multicultural dimensions of antiquity. (For additional information on that general subject, see the essay "The Multicultural Tradition" in the Epilogue of this student's book.)

2. Exercise 49e:

- a. The initial dialogue provides a spectator's view of the story told at the beginning of the chapter.
- b. A number of present and perfect subjunctives are introduced in indirect questions present subjunctives: *sint* (2), *adsint* (3), *occīdat*, (16) and *dēvorāverit* (25). For an earlier occurrence of an indirect question with the present subjunctive, see 47:8. Students will have little or no trouble with the new present and perfect subjunctive forms, which will be introduced formally in Chapter 50. Call some attention to them at this stage, but leave a full discussion of sequence of tenses for Chapter 50.
- c. Have students deduce *bēstiārius* (2) and *tigris*.
- d. Most of the indirect statements in the first scene follow main verbs in the present tense, and all in the second scene follow main verbs in a past tense. Infinitives of all tenses, active and passive, are used. All of this provides excellent material for review of accurate translation of Latin indirect statements into proper English.
- e. The verb *vidēre* may be followed by an accusative and infinitive (6, 8, and 18) or by a noun (or pronoun) and a participle, both in the accusative case, e.g. 14, 15, 17, 24-25, and 31-32. The latter construction is particularly used when it is a matter of seeing something or someone in a particular state. Compare the constructions with *audiō*.
- f. *Redeāmus* (31): again, as in 44:6, the hortatory subjunctive should be treated as a vocabulary item, with formal discussion delayed until Book III.

Scene I : In the Amphitheater

(Licinius Caeliusque, duo spectātōrēs in amphitheātrō sedentēs, inter sē loquuntur.)

Licinius: Ecce! In arēnam veniunt bēstiāriī! Scīsne quot sint?

Caelius: Minimē verō! Scīsne tū quot leōnēs, quot tigrēs adsint? Ego audīvī multōs leōnēs ingentēs ab Africā allātōs esse et sub arēnā in caveīs tenerī.

(Intrat Postumius quī serō venire solet.)

Postumius: Videō prīncipem iam advēnisse et ā civibus salutārī.

Caelius: Ecce! Iam bēstiāriī eum salutant! Eheu! Sciūnt sē moritūrōs esse.

Postumius: Tacēte! Audiō bēstias! Vidētisne leōnēs in arēnam immittī?

Licinius: Ecce bēstia immanis! Servō illī parvō numquam parcet!
Iam pugnāre incipiunt. Euge!

Postumius: Euge! At constitit leō! Mīror cūr leō cōstiterit!

Caelius: Num crēdis eum rē verā cōstitisse? Prō certō habeo eum mox impetum ferōciter factūrum esse.

Licinius: At video leōnem lentē et placidē hominī appropinquantem. Mehercule!
Vidēsne eum manus hominis linguā lambentem? Sciō leōnem esse saevissimum. Nesciō cūr hominem nōn occīdat.

Caelius: Vidēsne servum leōnem spectantem? Timere nōn videtur.

Postumius: Videō servum ā prīncipe arcessitum esse. Mīror quid dīcat.

Scene II: Leaving the Amphitheater

Licinius: Nōn poteram intellegere cūr leō impetum non faceret. Mīrum quidem erat spectāculum.

Caelius: Audīvī leōnem ā prīncipe hominī dari.

Postumius: Ita verō. Sed ecce! Paetus venit. Salvē, Paete!

Paetus: Cūr hunc tantum clamōrem facitis?

Caelius: Hoc vix crēdēs! Vidimus leōnem, bēstiam saevissimam, servi manūs lambentem! Nescīmus cūr manūs nōn devorāverit.

Paetus: Quid? Nōne audīvistis causam? Leō ille sēnsit sē hominem antea vīdisse. Homō prīncipī narrāvit quōmodo stirpem olīm ē pede leōnis extrāxisset. Narrāvit sē et leōnem in Africā in eādē speluncā trēs annōs habitāvisse. Ubi captus est, putāvit sē numquam iterum leōnem vīsūrum esse. Nesciēbat quō leō īsset.

Postumius: Agite! Sērō est. Esuriō! Domum redeāmus. Fortasse vidēbimus servum leōnem per viās dūcentem.

Vocabulary List 49D for Ex. 49e p. 81

1. cavea, ae F. cage
2. immanis, e huge syn. ingens
3. rē verā really, actually
4. impetus, us M. attack (impetuous)
5. redeāmus let us return cf. redeam Let me return
redeas May you return
redeat Let him/ her/ it return
redeāmus Let us return
redeatis May you return
redeant Let them return
6. immittō, immittere, immīsī, immissus to send in, release
7. incipiō, incipere, incēpī, inceptus to begin (inception) syn. coepī
8. mīror, mīrārī, mīrātus sum to wonder
9. intellegō, intellegere, intellēxī, intellēctus to understand, realize (intellect)

The following excerpt is taken from the monumental Butler's Lives of the Saints, Vol. I. No doubt the confusion over the names exists because the man came from the East. He could have been Greek, Turkish, Bulgarian, etc.

January 1]

THE LIVES OF THE SAINTS

ST ALMACHIUS, OR TELEMACHUS, MARTYR (c. A.D. 400)

ALL that we know of this interesting martyr is derived from two brief notices, the one contained in the *Ecclesiastical History* of Theodoret (bk v, c. 26), the other in the ancient "Martyrology of Jerome" referred to in the note above. In the first we read that the Emperor Honorius abolished the gladiatorial combats of the arena in consequence of the following incident: "An ascetic named Telemachus had come from the East to Rome animated with a holy purpose. Whilst the abominable games were in progress he entered the stadium and, going down into the arena, attempted to separate the combatants. The spectators of this cruel pastime were infuriated, and at the instigation of Satan, who delights in blood, they stoned to death the messenger of peace. On hearing what had happened the

excellent emperor had him enrolled in the glorious company of martyrs, and put an end to these criminal sports."

In the *Hieronymianum* the notice, preserved to the present day in the Roman Martyrology, reads: "January 1st . . . the feast of Almachius, who, when he said 'To-day is the octave day of the Lord, cease from the superstitions of idols and from polluted sacrifices', was slain by gladiators at the command of Alipius, prefect of the city." As against Dom Germain Morin, who is inclined to regard this alleged martyrdom as only an echo of the fantastic legend of the dragon of the Roman Forum, Father H. Delehaye, the Bollandist, believes the incident to be historical, and, in spite of certain difficulties, considers that the martyr's name was really Almachius, and that he perished about A.D. 400.

See *Analecta Bollandiana*, vol. xxxiii (1914), pp. 421-428. Cf. Morin, in *Revue Bénédictine*, vol. xxxi (1914), pp. 321-326, and CMH., p. 21.

The following excerpt is from the book Martyrologium Rōmānum. This one page lists St. Almachius. Notice the number of martyrs who perished in Rome. This book reads like a catalog of sorrows.

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 Alexander, et alter item Alexander, Martyres Cæsareæ sub Diocletiano, infra cum Timolao. 24 <i>Martii</i>.
 Alexander miles, Martyr Driziparæ sub Maximiano. 27 <i>Martii</i>.
 Alexander, Martyr Cæsareæ sub Valeriano, infra cum Prisco. 28 <i>Martii</i>.
 Alexander et alii triginta quatuor, Martyres Lugduni sub Antonino Vero. 24 <i>Aprilis</i>.
 Alexander Papa Primus, Eventius et Theodulus Presbyteri, Martyres Romæ sub Hadriano. 3 <i>Maji</i>.
 Alexander miles et Antonina Virgo, Martyres Constantinopoli sub Maximiano. 3 <i>Maji</i>.
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 Alexander, Martyr in Anauniæ partibus, infra cum Sisinio. 29 <i>Maji</i>.
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 Alexander, Episcopus Fæsulanus, Martyr in agro Bononiensi. 6 <i>Junii</i>.
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ROMAN LIFE XXX: OPPOSITION TO THE GAMES p. 82

1. Throughout *Satire VIII*, Juvenal criticizes the decadence of some of the nobility of his day. In this extract, he makes the point to a young nobleman that, despite the apparent glamour of the arena, the gladiator's lot is no life for a young man of noble birth. The Gracchus in the passage has sunk about as low as he possibly can in that the *rētiārīi* were despised by the other gladiators and were given the poorest quarters in the school. He does not even have the decency to conceal his identity by wearing a helmet. Compare the following description of the Emperor Commodus (sole Emperor A.D. 180–192):

Historia Augusta; Commodus XV

At gladiatorial shows he would come to watch and stay to fight, covering his bare shoulders with a purple cloth. And it was his custom, moreover, to order the insertion in the city-gazette of everything he did that was base or foul or cruel, or typical of a gladiator.... He entitled the Roman people the "people of Commodus," since he had very often fought as a gladiator in their presence. And although the people regularly applauded him in his frequent combats as though he were a god, he became convinced that he was being laughed at, and gave orders that the Roman people should be slain in the Amphitheater by the marines who spread the awnings.

—tr. David Magie

2. The passage from Seneca's *Epistles* is included to give some idea of the cruelty of the games. Seneca also recognized the detrimental effect of the games on the character of the spectators (see pages 214–215 of this teacher's guide.)

3. Topics for written work might focus on the reasons for the Romans' love of violence and bloodshed in the arena and its impact on Roman character or on comparisons with modern life, violent spectator sports (e.g., bull fighting), and addictive, graphic violence in the movies and on television. There is abundant opportunity here for exploration of the similarities and the differences

between Roman and modern societies. Another possibility is for a student to pretend to be a Roman citizen who is tired of the atrocities in the arena and prepare a written speech to try to persuade the Senate, the Emperor, and the Roman people that the time has come to put an end to this violence.

4. St. Augustine (A.D. 354–430), told the following story about a fellow townsman and close associate of his whose strong and determined opposition to the games was overcome by one forced visit to the arena: St. Augustine, *Confessions*, VI. 8

Since of course he did not plan to give up the worldly career that had been dinned into him by his parents, he had gone ahead of me to Rome to study law, and there he was carried off in an unbelievable

way by the unbelievable passion for gladiatorial shows. Although he would have opposed such shows and detested them, certain of his friends and fellow students whom he chanced to meet as they were returning from dinner, in spite of the fact that he strongly objected and resisted them, dragged him with friendly force into the amphitheater on a day for these cruel and deadly games. All the while he was saying: "Even if you drag my body into this place, can you fasten my mind and eyes on such shows? I will be absent, though present, and thus I will overcome both them and you."

When they heard this, they nevertheless brought him in with them, perhaps wanting to find out if he would be able to carry it off. When they had entered and taken whatever places they could, the whole scene was ablaze with the most savage passions. He closed his eyes and forbade his mind to have any part in such evil sights. Would that he had been able to close his ears as well! For when one man fell in combat, a mighty roar went up from the entire crowd and struck him with such force that he was overcome by curiosity. As though he were well prepared to despise the sight and to overcome it, whatever it might be, he opened his eyes and was wounded more deeply in his soul than the man whom

he desired to look at was in his body. He fell more miserably than did that gladiator at whose fall the shout was raised. The shout entered into him through his ears and opened up his eyes. The result was that there was wounded and struck down a spirit that was still bold rather than strong, and that was all the weaker because it presumed upon itself whereas it should have relied on you. And he saw that blood, he drank in the savageness at the same time. He did not turn away, but fixed his sight on it, and drank in madness without knowing it. He took delight in that evil struggle, and he became drunk on blood and pleasure. He was no longer the man who entered there, but only one of the crowd that he had joined, and a true comrade of those who brought him there. What more shall I say? He looked, he shouted, he took fire, he bore away with himself a madness that should arouse him to return, not only with those who had drawn him there, but even before them, and dragging others along as well.

—tr. John K. Ryan

WORD STUDY XII

Objectives

- to explain the formation of Latin nouns using the suffixes *-ārium/-ōrium*, *-ūra*, and *-mentum*
- to explain how English derivatives are formed from Latin words with these suffixes

1. In support of the discussion of the noun suffix *-ārium*, some review of the adjectival and substantive uses of the suffix *-ārius* would be helpful (see Word Study V), e.g., *librārius*, *-a*, *-um*, *pertaining to books*; *librārius*, *-ī* (m.), *bookseller*.

2. Teachers should make some mention of the adjectival use of the suffix *-ōrius*, a suffix very similar to but not as common as *-ārius*, e.g., *ambulātōrius*, *-a*, *-um*, *movable* or *suitable for walking* (derivative: *ambulatory*). The suffix *-ory* is very common in English, although many of these words have no classical Latin counterparts, e.g., *preparatory*, *contradictory*, *satisfactory*.

3. In Exercise 1, *avis*, *sōl*, and *tabula* have not yet been seen, but will be introduced in later chapters. The capitalization of *Tabulārium* indicates specifically the building in the Roman Forum, referred to in Chapter 50. In connection with *caldārium*, students should be reminded of *tepidārium* and *frigidārium*, and their formation should be discussed (i.e., from *tepidus* and *frigidus*). Students should be encouraged to give English derivatives of the Latin nouns in Exercise 1, whenever they exist, e.g., *repository*, *aviary*. *Solarium* is unchanged in English, and the English derivative of *armārium* is borrowed from French: *armoire*.

4. In Exercise 2, students must follow the directions carefully in order to produce the Latin source of the base of the English word, rather than the Latin noun ending in *-ārium/-ōrium*; e.g., the source of the base of *infirmary* is *infirmus*; the more proximate source, *infirmārium*, is not found in classical Latin. In fact, the only word in Exercise 2 for which there is a corresponding classical Latin noun ending in *-ārium/-ōrium* is *diary*, from the

Latin noun *diārium*, *daily journal* (plural: *diāria*, *daily ration*), which is ultimately derived from *diēs*.

5. In Exercise 3, no. 5, students should have no difficulty producing the English derivative *posture* by dropping the *i* from the Latin *positūra*.

6. The noun suffix *-mentum* is closely related to the noun suffix *-men*, *-minis*. In fact, for many nouns ending in *-mentum*, there are corresponding nouns ending in *-men*, e.g., *augmentum* and *augmen*, *regimentum* and *regimen*.

7. In Exercise 5, no. 1, students will find that the English words *compliment* and *complement* are both ultimately derived from *complēre*. *Compliment* is spelled with an *i* because it comes into English through the Spanish word *cumplimiento*, from the verb *cumplir* (derived from *complēre*), meaning "to do what is proper or courteous"—hence the meaning of *compliment*.

In no. 3, students will be reminded of *pavimentum* (first seen in Chapter 42), but they should be careful to change the *i* to *e* in the English derivative *pavement*.

8. Exercise 6 illustrates the variety of spelling alterations in the stem of the original Latin verb, e.g., *sedē* becomes *sedī-* in *sediment*, *monē-* becomes *monu-* in *monument*, and *augē* drops the stem vowel in *augment*. The suffix *-ment* is very common in English. Students should be cautioned, however, that many English words with the suffix *-ment* are purely English formations and have no source in classical Latin ending in *-mentum*, e.g., *amazement*, *government*, and *enjoyment*.

9. Inceptive verbs, also called "inchoative verbs" (*incohō*, *to begin*), normally have no perfect or supine stems of their own, but use the perfect and supine stems of the simple verbs, e.g., the perfect of *conticēscō* is *conticuī* (cf. *tacuī*); and the perfect stem of *convalēscō* is *convaluī* (cf. *valuī*).

REVIEW XI: CHAPTERS 46–49

1. Review the following:

- indirect statement with the main verb in present or past tense and the infinitive in the present, future, or perfect tense, active or passive
- the use of *sē* in indirect statements
- forms of the infinitive
- the irregular verbs *fiō* and *mālō*
- what to expect with verbs such as *audiō*, *sciō*, *videō*, *intelligō*, and *sentiō*.

2. For review of vocabulary, refer students to "Chapters 46–49: Vocabulary for Review" on pages 33–34 of the language activity book.

3. For review of forms, have students consult the following charts at the back of the student's book in the section titled "Forms":

Chart XIX and Note XX for irregular infinitives

Chart XXIV and XXV for infinitives of non-deponent and deponent verbs

4. For review of grammatical terms and syntax, refer students to the section titled "Reference Grammar" at the end of the student's book. Guide students to the following section and read and explain it carefully:

IX.F: accusative and infinitive, nondirect statement

5. Exercises XIe and f provide review of indirect statements, indirect questions, ablatives absolute, and *cum* circumstantial clauses. Students should become accustomed to identifying and labeling each of these subordinate constructions; to identifying the tense and voice of each infinitive, subjunctive, and participle; to stating the temporal relationship between the main and subordinate clauses; and to making their translations express this temporal relationship.

5. Exercise XIg:

a. Jerusalem was first captured by the Romans in 63 B.C., when Pompey reduced it after a siege of three months, but the area was not annexed as a province (Judea) until A.D. 6. Even then, the Jews were allowed freedom to control all matters pertaining to their religion, but civil affairs were the responsibility of the Roman governor. There was continuing unrest and discontent, however, provoked by tactlessness and inefficiency on the part of many of the Roman governors. In A.D. 70, the Jews rebelled against the Romans, but their revolt was ruthlessly crushed by Titus, who was to become Emperor in A.D. 79. He completely destroyed the city and the Temple, except for part of a wall that still survives as an object of profound veneration, the Western Wall. The Arch of Titus in Rome, which was dedicated by Domitian in A.D. 81 after Titus' death, and still stands at the eastern end of the Roman Forum, commemo-

rates Titus' victory over Jerusalem and pictures, in relief, the seven-branched candlestick taken from the Temple (see *Rome and Environs*, p. 124, and *Pictorial Dictionary of Ancient Rome*, Vol. 1, pp. 132-135). Thousands of Jewish prisoners were brought to Rome and used as slave-labor to build the Coliseum. For information on relations between the Jews and the Romans, including positive aspects, see Michael Grant, *The Jews in the Roman World* (New York, Scribners, 1973, out of print but available in many libraries).

- b. *habitent* (2): subjunctive in a relative clause of characteristic.
- c. Have students deduce the meaning of *rebelliō* (7), *nātūra* (12), *dīvidō* (14), *servitūs* (22), and *ferunt* (25, *they report*; deduce from *referō* (5)).
- d. *Alii alia cōsilia capere volēbant* (15): help as necessary with the compendious expression: *some wanted to adopt some plans, others (wanted to adopt) other (plans)*.

Vocabulary List 49E

1. *nepōs, nepōtis* M. grandson; descendant (nepotism)
2. *Hierosolyma, -ōrum* N. Pl. Jerusalem
3. *sānctus, a, um* holy, sacred (sanctification)
4. *arx, arcis* F. citadel, fortress
5. *dux, ducis* M. leader
6. *ūllus, a, um* any (g. s. *ūllius*; d. s. *ūllī*) Review: *ŪNUS NAUTA*
7. *recipiō, recipere, recēpī, receptus* to receive, recapture
8. *circumdō, circumdare, circumdedī, circumdatus* to surround
9. *abstrahō, abstrahere, abstrāxī, abstractus* to drag away, to carry off

THE SIEGE OF JERUSALEM

Appius Iūlius Giora nepōtī suō S. P. D.

Salvē, Simon! Quam laetus epistulam tuam accēpī. Gaudeō quod valēs. Spērō etiam valēre et patrem tuum et mātrem et sorōrēs et omnēs quī tēcum Caesareae habitent. In epistulā tuā multa dē Hierosolymīs ā Titō imperātōre obsessīs rogābās. Difficile est mihi hās trīstissimās rēs referre sed, cum omnia cognōscere velīs, ut poeta ille dīxit, "Quamquam animus meminisse horret lūctūque refūgit, incipiam."

Quōmodo hōs Iudaeī abhinc quadrāginta annōs, rebellīōne contrā Rōmānōs factā, Gessium Florium, prōcūrātōrem illum Iudaeī pessimum, ex urbe Hierosolymīs

expulerimus, iam bene scīs. Ego ipse forte Hierosolyma paulō ante advēneram, nam diēbus festīs s̄anctissimīsque rem dīvinam facere volēbam. Cum scīrēmus, Gessiō expulsō, Rōmānōs regressūrōs esse, urbem dēfendere parābāmus.

Urbs autem Hierosolyma nātūra arteque mūnitissima erat: moenia enim ab Hērōde aedificāta erant, templum ā Solomōne rēge, arx ā Rōmānīs ipsīs. Sed ēheu! Eō tempore Iudaeī sibi paene exitiō erant. Mīlitēs enim nostrī in trēs dīversās factiōnēs dīvidēbantur, quārū ducēs inter sē cotidiē rixābantur, nam alii alia cōsilia capere volēbant. Itaque, antequam Rōmānī regressī sunt, multī Iudaeī iam necātī erant, multum cibi dēlētum erat.

T. Flāvius Vespāsianus, prīnceps Rōmānōrum, quod urbem recipere constituerat, Titum filiū cum quattuor legiōnibus mīsīt. Castrīs extrā Hierosolyma positīs, Rōmānī quattuor mēnsēs urbem mūrō circumdātum obsidēbant. Tandem, multīs proeliīs factīs multisque utrimque necātīs, Iudaeī cibō carēbant. Multīs famē pereuntibus, Iudaeī tamen sē nōn tradidērunt. Titus igitur urbem summīs vīribus adortus est: arce dēlētā, templō incēnsō, omnes cīvēs aut captī aut necātī sunt.

Ego ipse, primō mēse ā Rōmānīs proeliō captus, nōn necātus sum. In servitūtem tamen abstractus sum, neque finem obsidionis ipse vīdī. Dīcitur Titus urbī populōque Iudaeō parcere voluisse. Ferunt quoque templum Titō invitō dēlētum esse. Id tamen vix crēdere possum. Rōmānī enim nec mōrēs nostrōs nec sacra ullō modō intellēxērunt, immō semper reprehendērunt. Sēnsit tamen Titus templum esse sēden sēditionis atque prō certō habēbat, templō dēlētō, Iudaeōs mox arma traditūrōs esse.