

Catullus 64

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The pine trees formerly grown on Mt. Pēliacō quondam prōgnātae
 Pelion's summit vertice pīnūs
 are said to have floated on Neptune's dīcuntur liquidās Neptūnī
 clear waves nāsse per undās
 to Phasis' waters, and to King Aeētes's Phāsidos ad flūctūs et finēs
 lands, Aeētaeōs,
 when the fittest young men, the glory cum lēctī iuvenēs, Argīvae
 of Argive manpower, rōbora pūbis,
 hoping to steal the Golden Fleece from aurātam optantēs Colchīs
 Colchis, āvertere pellem 5
 dared travel over the sea's briny waters ausī sunt vada salsa citā
 on a swift ship dēcurrere puppī,
 as they swept the deep blue expanse caerulea verrentēs abiegnīs
 with fir-wood oars. aequora palmīs.
 For them, Athena Polias, holding the Dīva quibus retinēns in
 citadels on the cities' summits, summīs urbibus arcēs
 made a ship that moves rapidly with a ipsa levī fēcit volitantem
 light gust of wind, flāmine currum,
 joining pinewood frameworks to apīnea coniungēns inflexae
 curved keel. texta carīnae. 10
 The Argo first drenched the virgin sea Illa rudem cursū prīma
 with its travel; imbuit Amphītrītēn.
 as soon as it ploughed the windy sea Quae simul ac rōstrō
 with its beak, ventōsum prōscidit aequor
 and the churned wave was whitened by torta que rēmigiō spūmīs
 the rowing, incanduit unda,
 the maritime Nereids raised their faces ēmersēre fretī candentī ē
 from the sparkling gurgite vultūs
 whirlpool of the sea in admiration of aequoreae mōnstrum

the sight. Nērēides admīrantēs. 15
 The mortal men saw the sea nymphs Illā, sīquā aliā, vīdērunt lūce
 with their own eyes, marīnās
 by one and no other light, standing mortālēs oculīs nūdātō
 naked corpore nymphās
 up to their breasts out of the foamy sea. nūtrīcum tenus exstantēs ē
 Then Peleus, inflamed, is carried away gurgite cānō.
 in love with Thetis, Tum Thetidis Pēleus
 then Thetis did not scorn human incēnsus fertur amōre,
 marriage, tum Thetis hūmānōs nōn
 then her father himself understands dēspexīt hymenaeōs, 20
 Peleus must be joined to Thetis. tum Thetidī pater ipse
 O heroes, born in a time much desired iugandum Pēlea sēnsit.
 by the generations, Ō nimis optātō saeclōrum
 hail, kin of the gods! O good offspring tempore nātī
 of good mothers, hērōes, salvēte, deum genus,
 hail again...! ō bona mātrum
 You all, I'll address you often in my prōgeniēs, salvēte iterum
 song, [salvēte, bonārum!] 23b
 especially you, so especially honored Vōs ego saepe meō, vōs
 with prosperous wedding torches, carmine compellābō,
 top man of Thessaly, O Peleus, totēque adeō eximiē taedīs
 whom Jupiter himself, fēlīcibus aucte 25
 himself the father of the gods, gave his Thessaliae columen Pēleu,
 mistress. cui Iuppiter ipse,
 Did Thetis, the lovely Nereid, embrace ipse suōs dīvum genitor
 you? concessit amōrēs.
 Did Tethys and Oceanus, who in the sea Tēne Thetis tenuit
 embrace the whole world, pulcherrima Nērēīne?
 grant you their granddaughter to marry? Tēne suam Tēthys concessit
 When that very same longed-for day dūcere neptem
 arrived, all of Thessaly thronged to Ōceanusque, marī tōtum quī

come together to the house, amplectitur orbem? 30
 and the palace was filled with joyous Quae simul optatae finitō
 crowding: tempore lūcēs
 they bore gifts before themselves, and advēnere, domum conventū
 show their delight by their faces. tōta frequentat
 Cieros was abandoned, and so was Thessalia, opplētur laetantī
 Phthiotic Tempe; rēgia coetū:
 they left the houses of Crannon and the dōna ferunt prae sē,
 walls of Larisa; dēclārant gaudia vultū.
 they came together at Pharsalus and Dēseritur Cieros, linquunt
 filled Pharsalian houses. Phthiōtica Tempē 35
 Nobody lived in the hinterland: the Crannōnisque domōs ac
 necks of young bulls had softened, moenia Lārīsaē,
 the low grapevines hadn't been cleared Pharsālūm cōēunt, Pharsālia
 out with curved hoes, tēcta frequentant.
 no bull was tugging at the earth with a Rūra colit nēmō, mollēscunt
 sloping plowshare, colla iuvencīs,
 no more did the pruners' knife cut down nōn humilis curvīs purgātur
 the shade of a tree, vīnea rāstrīs,
 but filthy rust had been accumulating nōn glēbam prōnō convellit
 on the lonely ploughs. vōmere taurus, 40
 Yet Peleus' home, wherever the opulent nōn falx attenuat
 palace frondātōrum arboris
 extended, is shining with gleaming gold umbram,
 and silver. squālida dēsertīs rōbīgō
 Ivory shines on the thrones, drinking īnfertur arātrīs.
 cups shine on the table, Ipsius at sēdēs,
 and the whole house, glittering, quācumque opulenta recessit
 rejoiced in the royal treasure. Rēgia, fulgentī splendent
 The royal marriage bed is set for the aurō atque argentō.
 goddess Candet ebur solīūs, conlūcent
 in the midst of the palace, refined with pōcula mēnsae, 45

Indian tusk, tōta domus gaudet rēgālī
while a purple tinge covers it with thesplendida gazā.
rosy stain of shellfish. Pulvīnar vērō dīvae geniāle
This bedspread, adorned with ancientlocātur
figures of men, sēdibus in mediīs, Indō quod
shows the virtues of heroes withdente polītum
amazing skill. tīncta tegit roseō conchylī
And due to looking forth from Diapurpura fūcō.
island's wave-sounding shore, Haec vestis prīscīs
bearing wild madness in her heart,hominum variāta figūrīs 50
Ariadne watches hērōum mīrā virtūtēs indicat
Theseus leaving with a swift fleet; arte.
not yet does even she believe that sheNamque fluentisonō
sees what she sees, prōspectāns lītore Dīae
naturally since she, then having firstThēsea cēdentem celerī cum
awakened from deceptive sleep, classe tuētur
discerns herself miserable having beenindomitōs in corde gerēns
deserted on the lone sand. Ariadna furōrēs,
But the forgetful, fleeing young man necdum etiam sēsē quae vīsīt
strikes the waters with oars, vīsere crēdit, 55
abandoning null promises to a stormutpote fallācī quae tunc
full of wind. prīmum excita somnō
Whom the Minoan one far off from thedēsertam in sōlā miseram sē
seaweed with sorrowful little eyes, cernat harēnā.
She, stony like a statue of a bacchante,Immemor at iuvenis fugiēns
looks forth, alas, pellit vada rēmīs,
She looks forth and rages with greatirrita ventōsae linquēns
waves of cares, prōmissa procellae.
not retaining the delicate headdress onQuem procul ex algā maestūs
the blond head, Mīnōis ocellīs 60
not having been covered in respect to saxea ut effigiēs bacchantīs
the chest in a light garment, prōspicit, ēheu,

not having been bound in respect to the *prōspicit et magnīs cūrārum*
 milky breasts with polished bra, *fluctuat undīs,*
 with all things which having slipped *nōn flāvō retinēns subtilem*
 away from the whole body here and *vertice mitram,*
 there *nōn contacta levī uēlātum*
 The waves of salt were playing before *pectus amictū,*
 the feet of that one. *nōn teretī strophīō lactentīs*
 But neither then of the flowing cloth or *vīncta papillās,* 65
 of the hat *omnia quae tōtō dēlapsa ē*
 she was hanging on you, Theseus, from *corpore passim*
 the whole heart, *ipsius ante pedēs fluctūs*
 from the whole spirit, from the whole *salis adlūdēbant.*
 mind having been lost. *Sed neque tum mitrae neque*
 A! The miserable one, whom with *tum fluitantis amictus*
 constant sorrows *illa vicem cūrāns tōtō ex tē*
 frightened Eregina sowing thorny cares *pectore, Thēseu,*
 in the chest, *tōtō animō, tōtā pendēbat*
 at that storm, the fierce Theseus from *pērita mente.* 70
 which time *Āh misera, adsiduīs quam*
 having set out from the curved shores *lūctibus exsternāvit*
 of Piraeus *spīnōsās Erycīna serēns in*
 touches the Cretan temples of the *pectore cūrās*
 unjust king. *illā tempestāte, ferōx quō ex*
 For once they say that Athens having *tempore Thēseus*
 been compelled by cruel plague *ēgressus curvīs ē lītoribus*
 to pay the penalties of the blood of *Pīraeī*
 Androgeos, *attigit iniūstī rēgis Gortȳnia*
 at the same time was accustomed to *tēcta.* 75
 give youths having been chosen *Nam perhibent ōlim*
 and grave of the maidens as a sacrificial *crūdēlī peste coāctam*
 meal to the Minotaur. *Androgeōnēae poenās*
 Now when his narrow walls were *exsolvere caedis*

troubled by these evils, ēlēctōs iuvenēs simul et
Theseus himself for his dear Athens decus innuptārum
chose to offer his own body, Cecropiam solitam esse
rather than that such deaths, living dapem dare Mīnōtaurō.
deaths, Quis angusta malīs cum
of Crecopia should be borne to Crete. moenia vexārentur, 80
And thus relying on the light ship and ipse suum Thēseus prō cārīs
on the gentle breezes corpus Athēnīs
he comes to great spirited Minos and prōicere optāvit potius quam
proud seats. tālia Crētam
As soon as the royal maiden caught fūnera Cecropiae nec fūnera
sight of this one with a desiring eye portārentur.
whom the chaste little couch emitting Atque ita nāve levī nītens ac
sweet smells lēnibus aurīs
was nourishing in the soft embrace of magnanimum ad Mīnōa
the mother. venit sēdesque superbās. 85
just as the rivers of Eurota encircle Hunc simul ac cupidō
myrtles cōnspexit lūmine virgō
or the spring breeze leads outrēgia, quam suāvīs exspirāns
distinctive colors, castus odōrēs
not earlier she turned away from that lectulus in mollī complexū
one passionate light, māttris alēbat,
whom conceived the flame with all the Quālēs Eurōtae prōgignunt
body entirely flūmina mŷrtōs
and caught fire total in the deepest aurave distīntōs ēdūcit
marrow. verna colōrēs, 90
Alas wretchedly rousing the furies with nōn prius ex illō flagrantia
savage heart, dēclīnāvit
sacred Cupid, who you mix joy with lūmina quam cūctō
the cares of men, concēpit corpore flammam
and which you rule Golgos and leafy funditus atque īmīs exarsit
Idalium, tōta medullīs.

you throw burning girl with what type Heu miserē exagitāns immītī
 of disorderly mind corde furōrēs,
 in the wave often the guest sighs! sancte puer, cūrīs hominum
 How many times you brought those quī gaudia miscēs, 95
 fearing with weak heart! quaeque regis Golgōs
 How great she turned pale of gold with quaeque Īdaliū frondōsum,
 great gleam, quālibus incēnsam iactāstis
 with Theseus seeking to fight against mente puellam
 the savage monster fluctibus in flāvō saepe
 or death or reward of praise! hospite suspīrantem!
 Not however she in vain promising Quantōs illa tulit languentī
 little gifts to the gods corde timōrēs,
 and she undertakes prayers with a silent quantō saepe magis fulgōre
 lip. expalluit aurī, 100
 For just as a wild whirlwind twisting Cum saevum cupiēns contrā
 the trunk with gust contendere mōnstrum
 uprooting the oak tree shaking arms on aut mortem appeteret
 the top of Taurus Thēseus aut praemia laudis.
 or cone bearing pine tree sweating bark, Nōn ingrāta tamen frūstrā
 that one mūnuscula dīvīs
 having been uprooted far off by the prōmittēns tacitō succendit
 roots vōta labellō.
 falls facedown, widely breaking every Nam velut in summō
 conceivable thing in the way, quatientem braccia Taurō
 thus Theseus laid low the savage one quercum aut cōnigeram 105
 with the body having been conquered sūdantī cortice pīnum
 in vain throwing the horns to the empty indomitus turbō contorquēns
 winds. flāmine rōbur
 From there the safe bent back the foot ēruit (illa procul rādīcitus
 with great praise exturbāta
 guiding footsteps wandering to the thin prōna cadit, † lātēque cum
 string eius obvia frangēns),

lest the untraceable maze might tricksīc domitō saevum prōstrāvit
 the one corpore Thēseus 110
 going out from the labyrinthian nēquīquam vānīs iactantem
 bendings. cornua ventīs.
 But why should I having digressed Inde pedem sospes multā
 from the first poem cum laude reflexit
 recall more things, how the daughter errābunda regēns tenuī
 leaving behind the face of the father vestīgia filō,
 the embrace of the sister, and finally the nē labyrinthēis ē flexibus
 embrace of the mother, ēgredientem
 who having been destroyed utterly used tēctī frūstrārētur
 to be the happy in the sad daughter inobservābilis error. 115
 she preferred the sweet love of Theseus Sed quid ego ā prīmō
 to all these things: dēgressus carmine plūra
 or how having ben carried by raft to the commemorem, ut linqūens
 foam filled shore of Dia genitōris filia vultum,
 she came, or the husband departing ut cōnsanguineae
 with a forgetful heart complexum, ut dēnique
 left behind he having been bound in mātris,
 respect to er eyes with sleep. quae miserā in gnātā
 Often they say that one raging with dēperdita laetābātur,
 burning heart omnibus hīs Thēsei dulcem
 for they say that she poured from the praeoptārit amōrem, 120
 deepest chest clear sounding voice, Aut ut vecta ratī spūmōsa ad
 then they say that the sad one climbs litora Dīae
 the steep mountains, vēnerit, aut ut eam
 from where she might stretch forth her dēvīntam lūmina somnō
 vision into the vast swells, līquerit immemorī discēdēns
 then she runs forward into the opposing pectore coniunx?
 waves of the trembling salt Saepe illam perhibent
 raising the soft coverings of calf having ardentī corde furentem
 been made bare. clārisonās īmō fūdisse ex

and they say that this very wretched pectore vōcēs, 125
 one said these things with final ac tum praeruptōs trīstem
 lamentations, cōnscendere montēs
 producing cold sobs with a wet mouth: unde aciem in pelagī vāstōs
 Treacherous one, thus have you left me prōtenderet aestūs,
 having carried away from fatherly tum tremulī salis adversās
 altars, prōcurrere in undās
 treacherous one, you felt me on the mollia nūdātae tollentem
 deserted shore, Theseus? tegmina sūrae,
 thus, departing one with the divine will atque haec extrēmīs
 of the gods having been neglected maestam dīxisse querēlīs,
 forgetful A! did you carry the accursed frīgidulōs ūdō singultūs 130
 false oaths of home? ōre cientem:
 Was not anything able to bend the plan "sīcine mē patriīs
 of the cruel mind? āvectam, perfide, ab ārīs
 Was there any mercy for you available, perfide, dēsertō līquistī in
 so that a cruel heart might want to pity lītore, Thēseu?
 for us? Sīcine discēdēns neglectō
 But did you not give these promises nūmine dīvum,
 with a seductive voice immemor ā! Dēvōta domum
 to me: you were not ordering for the periūria portās? 135
 sad one to hope for these things, Nūllane rēs potuit crūdēlis
 bu happy unions, but desired weddings, flectere mentis
 all which worthless things the airy cōnsilium? Tibi nūlla fuit
 winds tear, clēmēntia praestō,
 Now already let no woman trust a man immīte ut nostrī vellet
 swearing, miserēscere pectus?
 let none hope that the speeches of man At nōn haec quondam
 are faithful, blandā prōmissa dedistī
 for whom while the desiring mind is vōce mihī, nōn haec miserae
 eager to grasp something, spērāre iubēbās, 140
 They fear to swear nothing, they spare sed cōnūbia laeta, sed

to promise nothing. optātōs hymenaeōs,
 But as soon as the lust of the desiring quae cuncta aereī discerpunt
 mind has been satisfied, irrita ventī.
 They feared the words as nothing, they Nunc iam nūlla virō iūrantī
 care for the false oaths not at all. fēmina crēdat,
 Certainly I snatched you as you turned nūlla virī spēret sermōnēs
 in the middle whirlwind of death, esse fidēlēs;
 and rather I decided to lose my brother, quis dum aliquid cupiēns
 than to fail you, false man, in your animus praegestit apīscī, 145
 utmost moment of need. nīl metuunt iūrāre, nihil
 For which I will be given to be torn to prōmittere parcut:
 pieces as prey to wild beast and birds, sed simul ac cupidae mentis
 and I, dead, will not be buried with dirt satiāta libīdō est,
 having been thrown over. dicta nihil metuēre, nihil
 Just what lioness produced you under periūria cūrant.
 the lonely crag, Certē ego tē in mediō
 what sea spat you having been versantem turbine lētī
 conceived in foaming waves out, ēripuī, et potius germānum
 which Syrtis, what rapacious Scylla, āmittere crēvī, 150
 what vast Charybdis, quam tibi fallācī suprēmō in
 you who [now] gives back such tempore dēssem.
 rewards for a sweet life? Prō quō dīlaceranda ferīs
 If our marriages had not been for you to dabor ālitibusque
 the heart praeda, neque iniactā
 because you were bristling the savage tumulābor mortua terrā.
 rules of the ancient parent Quaenam tē genuit sōlā sub
 but however you were able to lead merūpe leaena,
 into your seats, quod mare conceptum
 I who might serve you as a slave in spūmantibus expuit undīs,
 joyful labor, quae Sýrtis, quae Scylla 155
 caressing he white tracks with clear rapāx, quae vāsta Carybdis,
 waters, tālia quī reddis prō dulcī

or covering your bed with purple cloth. praemia vītā?
 But why should I complain in vain to Sī tibi nōn cordī fuerant
 the unaware breezes, cōnūbia nostra,
 having been terrified by evil, which saeva quod horrebās prīscī
 having been furnished with no senses praecepta parentis,
 They who are able neither to hear nor attamen in vestrās potuistī
 return the voices having been sent? dūcere sēdēs, 160
 That one however is being turned quae tibi iūcundō famulārer
 nearly in the middle waves, serva labōre,
 nor anyone mortal appears in the empty candida permulcēns liquidīs
 seaweed. vestīgia lymphīs,
 Thus even savage fortune taunting too purple āve tuum
 much in the final time cōnsternēns veste cubīle.
 begrudged ears for our complaints. Sed quid ego ignārīs
 All-powerful Jupiter, if only the nēquīquam conquerar aurīs,
 Athenian ships had not touched externāta malō, quae nūllīs
 the Cretan shores for the first time, sēnsibus auctae 165
 nor the treacherous sailor bearing nec missās audīre queunt nec
 dreadful tributes reddere vōcēs?
 for the wild bull had unbound the rope Ille autem prope iam mediīs
 in Crete versātur in undīs,
 nor would that this evil man hiding nec quisquam appāret vacuā
 cruel plans in sweet form mortālis in algā.
 had rested in our seats as a guest! Sīc nimis īnsultāns extrēmō
 For where should I bring myself back? tempore saeva
 With what hope do I, ruined, rely? fors etiam nostrīs invīdit
 Should I seek the Cretan mountains? questibus aurīs. 170
 But with a wide whirlpool of the sea Iuppiter omnipotēns,
 the savage surface separating divides. utinam nē tempore prīmō
 Or should I hope for the help of the Gnōsia Cecropiae tetigissent
 father? Whom I left behind having lītora puppēs,
 followed indomitō nec dīra ferēns

the young man having been sprinkled stīpendia taurō
 with fraternal blood? perfidus in Crētam religāset
 Or should I console myself with the nāvita fūnem,
 faithful love of the husband? nec malus hic cēlāns dulcī
 Who flees bending the flexible oars in crūdēlia fōrmā 175
 the sea? cōnsilia in nostrīs requiesset
 Besides the lonely island is being sēdibus hospes!
 inhabited by no house, Nam quō mē referam? Quālī
 nor an escape lies open of the sea with spē perdita nītor?
 waves girding. Īdaeōsne petam montēs? At
 no method of flight, no hope: gurgite lātō
 Everything is silent, discernēns pontī truculentum
 all things are deserted, all things show dīvidit aequor.
 death. An patris auxilium spērem?
 Not however before the eyes will grow Quemne ipsa relīquī 180
 weak for me with death, respersum iuvenem frāternā
 nor before the senses withdraw from caede secūta?
 the tired body, coniugis an fidō cōnsōler
 I having been ruined will demand a just mēmet amōre?
 penalty from the gods. Quīne fugit lentōs incurvāns
 And I will pray for the faith of the gurgite rēmōs?
 heavenly ones in the final hour. Praetereā nūllō colitur sōla
 Wherefore, Eumenides, punishing the īnsula tēctō,
 deeds of men with avenging penalty, nec patet ēgressus pelagī
 to whom the forehead having been cingentibus undīs. 185
 encircled with snaky hair Nūlla fugae ratiō, nūlla spēs:
 carries forth angers breathing out of the omnia mūta,
 chest, omnia sunt dēserta, ostentant
 here come here, hear my complaints, omnia lētum.
 which I , alas wretched, have been Nōn tamen ante mihi
 compelled to bring forth languēscent lūmina morte,
 from the bottom marrows helpless, nec prius ā fessō sēcēdent

burning, blind with crazy fury. corpore sēnsūs,
 Since such things are being born from quam iūstam a dīvīs
 the deepest chest, exposcam prōdita multam
 you don't suffer our grief to wane, caelestumque fidem 190
 but with what type of mind Theseus left postrēmā comprecser hōrā.
 me alone, Quārē facta virum
 let him pollute both himself and his multantēs vindice poenā
 own with death, goddesses. Eumenidēs, quibus anguinō
 After she pour forth these voices from redimīta capillō
 the sad chest, frōns expspirantīs praeportat
 the troubled one demanding a pectoris irās,
 punishment for savage deeds, hūc hūc adventāte, meās
 the ruler of the heavenly ones nodded audīte querellās, 195
 with unconquerable divine will; quās ego, vae misera,
 by which motion, the land and the extrēmīs prōferre medullīs
 bristling seas trembled cōgor inops, ardēns, āmentī
 and the universe shook the shining caeca furōre.
 stars. Quae quoniam vērae
 Theseus himself having been planted in nāscuntur pectore ab imō,
 respect to the mind with blind darkness vōs nōlīte patī nostrum
 sent away all things with chest having vānēscere lūctum,
 forgotten. sed quālī sōlam Thēseus mē
 which orders before he was holding in a mente relīquit, 200
 steady mind tālī mente, deae, fūnestet
 nor raising the sweet signals to the sad sēque suōsque."
 parent Hās postquam maestō
 nor he shows that he himself safe saw prōfūdīt pectore vōcēs,
 the Athenian port. supplicium saevīs exposcēns
 For once they say when Aegeus was anxia factīs,
 entrusting the son leaving the walls annuit invictō caelestum
 of the goddess with a fleet to the winds, nūmine rēctor;
 that quō mōtū tellūs atque

he having embraced gave such orders to horrida contremuērunt 205
 the youth: aequora concussitque
 "One and only son more precious to me micantia sīdera mundus.
 than long life, Ipse autem caecā mentem
 son, whom I am forced to send away to cālīgine Thēseus
 dubious misfortunes, cōnsitus oblītō dīmīsīt
 having been returned recently to me inpectore cūncta,
 the final end of old age, quae mandāta prius cōstantī
 since my fortune and your passionate mente tenēbat,
 courage dulcia nec maestō sustollēns
 snatches you from unwilling me, to signa parentī 210
 whom the weak eyes not yet sospitem Erechthēum sē
 satisfied by the dear figure of the son. ostendit vīsere portum.
 I will not let thee go gladly with Namque ferunt ōlim,
 cheerful heart, classī cum moenia dīvae
 nor suffer thee to bear the tokens of linquentem gnātum ventīs
 prosperous fortune: concrēderet Aegeus,
 but first will bring forth many laments tālia complexum iuvenī
 from my heart, mandāta dedisse:
 soiling my gray hairs with earth and "gnāte mihī longā iūcundior
 showered dust: ūnice vītā, 215
 thereafter will I hang dyed sails on thy gnāte, ego quem in dubiōs
 roving mast, cōgor dīmittere cāsūs,
 thast so the tale of my grief and the fire reddite in extrēmā nūper
 that burns in my heart mihi fīne senectae,
 may be marked by the canvas stained quandoquidem fortūna mea
 with Iberian azure. ac tua fervida virtūs
 But if she who dwells in holy Itonus, ēripit invītō mihi tē, cui
 who vouchsafes to defend our race and languida nōndum
 the abodes of Erechtheus, lūmina sunt gnātī cārā
 shall grant thee to sprinkle thy right saturāta figūrā, 220
 hand with the bull's blood, nōn ego tē gaudēns laetantī

then be sure that these my commands *pectore mittam*,
 live, *nec tē ferre sinam fortūnae*
 laid up in thy mindful heart, and that no *signa secundae*,
 length of time blur them: *sed primum multās*
 that as soon as thy eyes shall come *exprōmam mente querellās*,
 within sight of our hills, *cānitiem terrā atque infūsō*
 thy yardarms may lay down from them *pulvere foedāns*,
 there mourning raiment, *inde infecta vagō suspendam*
 and the twisted cordage raise a white *lintea mālō*, 225
 sail: *nostrōs ut lūctūs nostraeque*
 that so I may see at once and gladly *incendia mentis*
 welcome the signs of joy, *carbasus obscurāta dicet*
 when a happy hour shall set thee here in *ferrugine Hibērā*.
 thy home again." *quod tibi sī sanctī*
 These charges at first did Theseus *concesserit incola Itōnī*,
 preserve with constant mind; *quae nostrum genus ac sēdēs*
 but then they left him, as clouds driven *dēfendere Erethēi*
 by the breath of the winds *annuit, ut taurī respergās*
 leave the lofty head of the snowy *sanguine dextram*, 230
 mountain. *tum vērō facitō ut memori*
 But the father, as he gazed out from his *tibi condita corde*
 tower-top, *haec vigeant mandāta, nec*
 wasting his longing eyes in constant *ulla oblitteret aetās*;
 tear-floods, *ut simul ac nostrōs invīsant*
 when first he saw the canvas of the *lūmina collis*,
 bellying sail, *fūnestam antennae dēpōnant*
 threw himself headlong from the *undique vestem*,
 summit of the rocks, *candidaque intortī sustollant*
 believing Theseus destroyed by ruthless *vēla rudentēs*, 235
 fate. *quam primum cernēns ut*
 Thus bold Theseus, as he entered the *laetā gaudia mente*
 chambers of his home, darkened *agnōscam, cum tē reducem*

of rounded bronze: incēnsus amōre. 253
 many blew horns with harsh-sounding.....
 drone, quae tum alacrēs passim
 and the barbarian pipe shrilled with lymphātā mente furēbant
 dreadful din. euhoe bacchantēs, euhoe
 Such were the figures that richly capita inflectentēs. 255
 adorned the tapestry Harum pars tecta
 which embraced and shrouded with its quatiebant cuspidē thyrsos,
 folds the royal couch. pars e divolso iactabant
 Now when the Thessalian youth had membra iuvenco,
 gazed their fill, fixing their eager pars sese tortis serpentibus
 eyes on these wonders, they began to incingebant,
 give place to the holy gods. pars obscura cavis
 Hereupon, as the west wind ruffling the celebrabant orgia cistis,
 quiet sea orgia quae frustra cupiunt
 with its breath at morn urges on the audire profani; 260
 sloping waves, plangebant aliae proceris
 when the Dawn is rising up to the gates tympana palmis,
 of the travelling Sun, aut tereti tenvis tinnitus aere
 the waters slowly at first, driven by ciebant;
 gentle breeze, multis raucisonos efflabant
 step on and lightly sound with splash of cornua bombos
 laughter; barbaraque horribili stridebat
 then as the breeze grows fresh they tibia cantu.
 crowd on closer and closer, Talibus amplifice vestis
 and floating afar reflect a brightness decorata figuris 265
 from the crimson light; puluinar complexa suo
 so now, leaving the royal buildings of velabat amictu.
 the portal, quae postquam cupide
 hither and thither variously with spectando Thessala pubes
 devious feet the guests passed away. expleta est, sanctis coepit
 After their departure, from the top of decedere divis.

Pelion hic, qualis flatu placidum
 came Chiron leading the way, and mare matutino
 bearing woodland gifts. horrificans Zephyrus
 For all the flowers that the plains bear, proclivas incitat undas, 270
 all that the Thessalian region Aurora exoriente vagi sub
 brings to birth on its mighty mountains, limina Solis,
 all the flowers quae tarde primum clementi
 that near the river's streams the fruitful flamine pulsae
 gale of warm Favonius discloses, procedunt leviterque sonant
 these he brought himself, woven in plangore cachinni,
 mingled garlands, post vento crescente magis
 cheered with whose grateful odour the magis increbescunt,
 house smiled its gladness. purpureaque procul nantes
 Forthwith Penëus is there, leaving ab luce refulgent: 275
 verdant Tempe, sic tum vestibuli linquentes
 Tempe girt with impendent forests regia tecta
 [] to be haunted by Dorian dances; ad se quisque vago passim
 not empty-handed, for he bore, torn up pede discedebant.
 by the roots, Quorum post abitum
 lofty beeches and tall bay-trees with princeps e vertice Pelei
 upright stem, advenit Chiron portans
 and with them the nodding plane and siluestria dona:
 the swaying sister nam quoscumque ferunt
 of flame-devoured Phaethon, and the campi, quos Thessala
 tall cypress. magnis 280
 All these he wove far and wide around montibus ora creat, quos
 their home, propter fluminis undas
 that the portal might be greenly aura parit flores tepidi
 embowered with soft foliage. fecunda Favoni,
 Him follows Prometheus wise of heart, hos indistinctis plexos tulit
 bearing the faded scars of hte ancient ipse corollis,
 penalty which whilom, quo permulsa domus

his limbs bound fast to the rock with iucundo risit odore.
 chains, confestim Penios adest,
 he paid, hanging from the craggy viridantia Tempe, 285
 summits. Tempe, quae silvae cingunt
 Then came the Father of the gods with super impendentes,
 his divine wife and his sons, Minosim linquens Doris
 leaving thee, Phoebus, alone in heaven, celebranda choreis,
 and with thee thine own sister who non vacuos: namque ille tulit
 dwells in heights of Idrus; radicitus altas
 for as thou didst, so did thy sister scorn fagos ac recto proceras
 Peleus, stipite laurus,
 nor deigned to be present at the nuptial non sine nutanti platano
 torches of Thetis. lentaque sorore 290
 So when they had reclined their limbs flammati Phaethontis et
 on the white couches, aerea cupressu.
 bountifully were the tables piled with haec circum sedes late
 varied dainties: contexta locauit,
 whilst in the meantime, swaying their vestibulum ut molli velatum
 bodies with palsied motion, fronde vireret.
 the Parcae began to utter soothtelling post hunc consequitur
 chants. sollerti corde Prometheus,
 White raiment enfolding their aged extenuata gerens veteris
 limbs vestigia poenae, 295
 robed their ankled with a crimson quam quondam silici
 border; restrictus membra catena
 on their snowy heads rested rosy bands, persoluit pendens e
 while their hands duly plied the eternal verticibus praeruptis.
 task. inde pater diuum sancta cum
 The left hand helf the distaff clothed coniuge natisque
 with soft wool; advenit caelo, te solum,
 then the right hand lightly drawing out Phoebe, relinquens
 the threads unigenamque simul

with upturned fingers shaped them, *cultricem montibus Idri:* 300
 then with downward thumb *Pelea nam tecum pariter*
 twirled the spindle poised with rounded *soror aspernata est,*
 whorl; *nec Thetidis taedas voluit*
 and so with teeth they still plucked the *celebrare iugales.*
 threads and made the work even. *Qui postquam niveis*
 Bitten ends of wool clung to their dry *flexerunt sedibus artus*
 lips, *large multiplici constructae*
 which had before stood out from the *sunt dape mensae,*
 smooth yarn: *cum interea infirmo*
 and at their feet soft fleeces of white- *quantientes corpora motu* 305
 shining wool *veridicos Parcae coeperunt*
 were kept safe in baskets of osier. *edere cantus.*
 They then, as they struck the wool, *his corpus tremulum*
 sang with clear voice, *complectens undique vestis*
 and thus poured forth the Fates *incandida purpurea talos*
 divine chant. *incinxerat ora,*
 That chant no length of time shall prove *at roseae niveo residebant*
 untruthful. *vertice vittae,*
 "O thou who crownest high renown *aeternumque manus*
 with great deeds of virtue, *carpebant rite laborem.* 310
 bulwark of Emathian power, famed for *laeua colum molli lana*
 thy son to be, *retinebat amictum,*
 receive the truthful oracle that on this *dextera tum leviter deducens*
 happy day the Sisters *fila supinis*
 reveal to thee; but run ye on, drawing *formabat digitis, tum pronos*
 the woof-threads *in pollice torquens*
 which the fates follow, ye spindles, run. *libratum tereti versabat*
 Soon will Hesperus come to thee, *turbine fusum,*
 Hesperus, who brings *atque ita decerpens aequabat*
 longed-for gifts to the wedded, soon *semper opus dens,* 315
 will come thy wife with happy star, *laneaque aridulis haerebant*

to shed over thy spirit soul-quelling *morsa labellis*,
 love, *quae prius in leui fuerant*
 and join with thee languorous slumbers, *exstantia filo*:
 laying her smooth arms under thy *ante pedes autem candentis*
 strong neck. *molliam lanae*
 Run, drawing the woof-threads, ye *vellera uirgati custodibant*
 spindles, run. *calathisci.*
 No house ever harboured such loves as *haec tum clarisona pellentes*
 these; *vellera voce* 320
 no love ever joined lovers in such *atalia divino fuderunt carmine*
 bond *fata,*
 as links Thetis with Peleus, Peleus with carmine, *perfidiae quod post*
 Thetis. *nulla arguet aetas.*
 Run, drawing the woof-threads, ye "O *decus eximium*
 spindles, run. *magnis virtutibus augens,*
 There shall be born to you a son that *Emathiae tutamen,* Opis
 knows not fear, *carissime nato,*
 Achilles, known to his enemies not by *accipe, quod laeta tibi*
 his back but by his stout breast; *pandunt luce sorores,* 325
 who right often winner in the contest of *veridicum oraculum: sed uos,*
 the wide-ranging race *quae fata sequuntur,*
 shall outstrip the flame-feet footsteps of *currite ducentes subtegmina,*
 the flying hind. *currite, fusi.*
 Run, drawing the woof-threads, ye *Adveniet tibi iam portans*
 spindles, run. *optata maritis*
 Against him not a hero shall match *Hesperus, adveniet fausto*
 himself in war, *cum sidere coniunx,*
 when the Phrygian streams shall flow *quae tibi flexanimo mentem*
 with Teucrian blood, *perfundat amore,* 330
 and the third heir of Pelops shall lay *languidulosque paret tecum*
 waste *coniungere somnos,*
 the Trojan walls, with tedious war *leuia substernens robusto*

beleaguering.	bracchia collo.
Run, drawing the woof-threads, ye	currите ducentes subtegmina,
spindles, run.	currите, fusi.
The hero's surpassing achievements and	Nulla domus tales
renowned deeds	umquam contextit amores,
often shall mothers own at the burial of	nullus amor tali coniunxit
their sons,	foedere amantes, 335
loosing dishevelled hair from hoary	qualis adest Thetidi, qualis
head,	concordia Peleo.
and marring their withered breasts with	currите ducentes subtegmina,
weak hands.	currите, fusi.
Run, drawing the woof-threads, ye	Nascetur vobis expers
spindles, run.	terroris Achilles,
For as the husbandman cropping the	hostibus haud tergo, sed forti
thick ears of corn	pectore notus,
under the burning sun mows down the	qui persaepe vago victor
yellow fields,	certamine cursus 340
so shall he lay low with foeman's steel	flammea praeuertet celeris
the bodies of the sons of Troy.	vestigia ceruae.
Run, drawing the woof-threads, ye	currите ducentes subtegmina,
spindles, run.	currите, fusi.
Witness of his great deeds of valour	Non illi quisquam bello
shall be the wave of Scamander	se conferet heros,
which pours itself forth abroad in the	cum Phrygii Teucro
current of Hellespont,	manabunt sanguine
whose channel he shall choke with	Troicaque obsidens
heaps of slain corpses,	longinquo moenia bello, 345
and make the deep streams warm with	periuri Pelopis vastabit
mingled blood.	tertius heres.
Run, drawing the woof-threads, ye	currите ducentes subtegmina,
spindles, run.	currите, fusi.
Lastly, witness too shall be the prize	Illius egregias virtutes

assigned to him in death, claraque facta
 when the rounded barrow heaped up saepe fatebuntur gnatorum in
 with lofty mound shall receive funere matres,
 the snowy limbs of the slaughtered cum incultum cano solvent a
 maiden. uertice crinem, 350
 Run, drawing the woof-threads, ye putridaque infirmis
 spindles, run. variabunt pectora palmis.
 For so soon as Fortune shall give to the currite ducentes subtegmina,
 weary Achaeans power currite, fusi.
 to loose the Neptune-forged circlet of Namque velut densas
 the Dardanian town, praecerpens messor aristas
 the high tomb shall be wetted with sole sub ardenti flauentia
 Polyxena's blood, demetit arua,
 who like a victim falling under the two-Troiugenum infesto
 edged steel, prosternet corpora ferro. 355
 shall bend her knee and bow her currite ducentes subtegmina,
 headless trunk. currite, fusi.
 Run, drawing, the woof-threads, ye Testis erit magnis
 spindles, run. virtutibus unda Scamandri,
 Come then, unite the loves which your quae passim rapido
 souls desire: diffunditur Hellesponto,
 let the husband receive in happy bonds cuius iter caesis angustans
 the goddess, corporum aceruis
 let the bride be given up—nay now!—alta tepefaciet permixta
 to her eager spouse. flumina caede. 360
 Run, drawing the woof-threads, ye Currite ducentes subtegmina,
 spindles, run. currite, fusi.
 When her nurse visits her again with Denique testis erit morti
 the morning light, quoque reddita praeda,
 she will not be able to circle her neck cum teres excelso
 with yesterday's riband; coaceruatum aggere bustum
 nor shall her anxious mother, saddened excipiet niveos percussae

of armed bands of men. currite, fusi."
But when the earth was dyed with Talia praefantes quondam
hideous crime, felicia Pelei
and all men banished justice from their carmina divino cecinerunt
greedy souls, pectore Parcae.
and brothers sprinkled their hands with Praesentes namque ante
brothers' blood, domos invisere castas
the son left off to mourn his parents' heroum, et sese mortali
death, ostendere coetu, 385
the father wished for the death of his caelicolae nondum spreta
young son, pietate solebant.
that he might without hindrance enjoy saepe pater divum templo in
the flower of a young bride, fulgente reuisens,
the unnatural mother impiously annua cum festis venissent
coupling with her unconscious son sacra diebus,
did not fear to sin against parental gods; conspexit terra centum
then all right and wrong, confounded in procumbere tauros.
impious madness, saepe uagus Liber Parnasi
turned from us the righteous will of the vertice summo 390
gods. Thyiadas effusis evantis
Wherefore they deign not to visit such crinibus egit,
companies, cum Delphi tota certatim ex
nor endure the touch of clear daylight. urbe ruentes
acciperent laeti divum
fumantibus aris.
saepe in letifero belli
certamine Mauors
aut rapidi Tritonis era aut
Amarunsia virgo 395
armatas hominum est
praesens hortata cateruas.
sed postquam tellus scelere

est imbuta nefando
iustitiamque omnes cupida
de mente fugarunt,
perfudere manus fraterno
sanguine fratres,
destitit extinctos gnatus
lugere parentes, 400
optauit genitor primaevi
funera nati,
liber ut innuptae poteretur
flore novercae,
ignaro mater substernens se
impia nato
impia non verita est diuos
scelerare penates.
omnia fanda nefanda malo
permixta furore 405
iustificam nobis mentem
avertere deorum.
quare nec talis dignantur
visere coetus,
nec se contingi patiuntur
lumine claro.

V • T • E	AP Latin Syllabus
<u>Virgil</u>	<u>Aeneid</u> (<u>Book 1</u> (lines 1–578) • <u>Book 2</u> (lines 1–56, 199–297, 469–620, 735–804) • <u>Book 4</u> (lines 1–448, 642–705) • <u>Book 6</u> (lines 1–211, 295–332, 384–425, 450–476, 847–901) • <u>Book 10</u> (lines 420–509) • <u>Book 12</u> (lines 791–842, 887–952))
<u>Catullus</u>	<u>1</u> • <u>2</u> • <u>3</u> • <u>4</u> • <u>5</u> • (<u>6</u>) • <u>7</u> • <u>8</u> • <u>9</u> • <u>10</u> • <u>11</u> • <u>12</u> • <u>13</u> • <u>14a</u> • <u>16</u> • (<u>21</u>) • <u>22</u> • <u>30</u> • <u>31</u> • (<u>34</u>) • <u>35</u> • <u>36</u> • <u>39</u> • <u>40</u> • <u>43</u> • <u>44</u> • <u>45</u> • <u>46</u> • <u>49</u> • <u>50</u> • <u>51</u> • <u>52</u> • <u>53</u> • <u>56</u> • <u>58</u> • <u>60</u> • <u>62</u> • <u>64</u> • <u>65</u> • <u>68</u> • <u>69</u> • <u>70</u> • <u>72</u> • <u>73</u> • <u>75</u> • <u>76</u> • <u>77</u> • <u>79</u> • <u>81</u> • <u>83</u> • <u>84</u> • <u>85</u> • <u>86</u> • <u>87</u> • <u>92</u> • <u>93</u> • <u>94</u> • <u>96</u> • <u>101</u> • <u>107</u> • <u>109</u> • <u>116</u>
<u>Cicero</u>	<u>Pro Archia Poeta</u> • <u>De Amicitia</u> (<u>17</u> • <u>18</u> • <u>19</u> • <u>20</u> • <u>21</u> • <u>22</u> • <u>23</u> • <u>100</u> • <u>101</u> • <u>102</u> • <u>103</u> • <u>104</u>) • <u>Pro Caelio</u>
<u>Ovid</u>	<u>Daphne and Apollo</u> • <u>Pyramus and Thisbe</u> • <u>Daedalus and Icarus</u> • <u>Baucis and Philemon</u> • <u>Pygmalion</u> • <u>Amores</u> (<u>1.1</u> • (<u>1.2</u>) • <u>1.3</u> • (<u>1.4</u>) • (<u>1.5</u>) • (<u>1.6</u>) • (<u>1.7</u>) • <u>1.9</u> • <u>1.11</u> • <u>1.12</u> • (<u>1.14</u>) • (<u>1.15</u>) • <u>3.15</u>)
<u>Caesar</u>	Gallic War (<u>1.1–7</u> • <u>4.24–36</u> • <u>5.24–48</u> • <u>6.13–20</u>)

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