

fābellae lēctae Phaedrī et Horātiī



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Introduction

- 1. What is a fable?**
- 2. Phaedrus**
- 3. This edition**

1. What is a fable?

A *fable* is a short story that usually teaches a moral, often by means of an animal example (or other anthropomorphized figure). Its purpose is to be both *didactic* (teaching) and entertaining. Fables are one of the most perennially popular types of *folktale* (a sub-literary telling, usually oral, of stories).

Fables were very popular in the ancient world, to judge from the number of examples that still survive, especially in sub-literary works and authors. The fable was not generally regarded as its own genre, but as a type of story that could be inserted into other sorts of work (e.g., Horace's story of the City Mouse and the Country Mouse, which is found within his *Satire 2.6*). The earliest Greco-Roman fable we have is found in Hesiod's *Works and Days*, although undoubtedly the fable already existed in oral form in the ancient Near East.

There were however authors who were known specifically as *fabulists* (writers of fables) and whose works were collected. Most famous of these, then and now, was the Greek slave *Aesop*, who supposedly lived in the 6th c. BCE (whether there was any such individual at all, clearly the stories we have surviving under his name were not all his creation).

Fables can be categorized structurally as either having a *promythium*, where the moral comes before the illustrative story, or an *epimythium*, where the moral follows the story.

Fables remain popular today both for children and for adults (consider Orwell's *Animal Farm* as one famous modern example of a fable).

2. Phaedrus

Despite the fable's origin as a sub-literary type of story, not generally regarded in antiquity as its own genre, some authors came to work on fables as a type of story worth literary effort in their own right. Chief of these was the Roman *Phaedrus*, who appears to have lived during the early empire (as a Greek freedman under the reigns of Augustus through Claudius, although this is not certain; his biographical details are only derived from statements in his own work and inferences therefrom).

Phaedrus wrote a collection of verse fables, some traditional, some original. His work does not survive in its entirety, but only in later abridgment. His collection expands what we think of as fables, to include stories about contemporary people

(see 2.5 in this edition) and gods (see 4.18 in this edition). His Latin is among the simplest of the Roman poets and makes a good introduction to unaltered Latin for students. Phaedrus writes using the meter called the *iambic senarius*; although it is not as simple as the hexameter, it has the virtue of preserving something close to the rhythm of everyday speech. The student is advised to read, as always, pronouncing the quantities carefully; in this way, the meter should make itself apparent.

3. This edition

This edition is intended for students who have completed their beginning study of grammar and vocabulary (who have, for example, been through the *Cambridge Latin Course* Stage 40 or Wheelock). All words, other than the very most common words (occurring 3 or more times, referred to as the ‘core vocabulary’) are glossed each time they appear; words that appear more than once are marked with an asterisk. The comprehension questions are intended to help students with points of both content and literary interpretation. The text has all macrons (including so-called ‘hidden quantities’) marked, which should aid the student both in correct pronunciation of the Latin and in scansion, if desired. Stories have been selected with an eye to student interest and to provide a representational sample of Phaedrus’ works. For comparison with Phaedrus and to include one of the most perpetually popular of animal fables, Horace’s version of the City Mouse and Country Mouse is also included; it is admittedly slightly more difficult for a beginning student to read, but its charm more than makes up for any additional effort required.

Fables Selections Core Vocabulary (Words Used Three or More Times in the Selections)

-- suī sibi sē sē (reflexive pron.) – *himself, herself, itself, themselves*
 -que (enclitic conj.) – *and*
 ā, ab (prep. + abl.) – *from, away from; by*
 ad (prep. + acc.) – *to, toward*
 agō agere ēgī āctus – *to do, drive; play the part of*
 agnus, agnī m. – *lamb*
 aiō (defective verb) – *to say*
 aliēnus aliēna aliēnum – *another's, someone else's*
 aliī, aliōrum m.pl. – *others, other people*
 aliquis, aliquid (indefinite pron.) – *someone, something; anyone, anything*
 alius alia aliud – *another, other*
 altus alta altum – *high, deep*
 canis, canis m./f. – *dog*
 coepī coepisse coeptus (defective verb) – *I began*
 contumēlia, contūmeliae f. – *insult, outrage, contumely*
 cum (conj. + subj.) – *when, since, although*
 cum (prep. + abl.) – *with*
 deus, deī m. – *god*
 dīmittō dīmittere dīmīsī dīmissus – *to let go, send away, dismiss*
 dō dare dedī datus – *to give*
 domus, domūs f. – *home, house*
 ē, ex (prep. + abl.) – *out of, from*
 ego meī mihi mē (1st sg. pron.) – *I, me*
 ēripiō ēripere ēripuī ēreptus – *to snatch, grab, rescue (from + dat.)* (3x)
 et (conj.) – *and*
 fābella, fābellae f. – *fable*
 faciō facere fēcī factus – *to make, do; accomplish*
 famēs, famis f. (abl. sg. famē) – *hunger*
 ferō ferre tulī lātus (irr.) – *to bring, bear, carry; to say; to endure, put up with*
 hic haec hoc (demonstrative pron. and adj.) – *this; the latter; the following*
 homō, hominis m. – *person, human*
 ille illa illud (demonstrative pron. and adj.) – *that; that famous; the former*
 in (prep. + abl.) – *in, on, among*
 inquit (defective verb) – *says, said*
 Iuppiter, Iovis m. – *Jupiter*
 lēgātus, lēgātī m. – *legate, ambassador*
 lupus, lupī m. – *wolf*
 magnus magna magnum – *great, big, large; loud*
 malum, malī n. – *evil, evil thing, evil deed, bad thing*
 mittō mittere mīsī missus – *to send; send a message, contact*
 multus multa multum – *much; (pl.) many*
 nē (conj. + subj.) – *(so) that ... not, lest*

neque, nec (conj.) – *and ... not, nor; neither ... nor*
 nōn (adv.) – *not*
 noster nostra nostrum – *our, ours*
 omnis omnis omne – *each, every; (pl.) all*
 ōs, ōris n. – *face, mouth*
 pater, patris m. – *father*
 petō petere petīvī petītus – *to seek, try to obtain; head for; attack; ask for, beg for*
 possum posse potuī (irr.) – *to be able, can*
 proprius propria proprium – *one's own, one's proper*
 quī quae quod (relative pron.) – *who, which, that*
 quia (conj.) – *because*
 quod (conj.) – *because*
 quoniam (conj.) – *because, since*
 rēs, rēi f. – *thing, affair, matter, circumstance*
 rēx, rēgis m. – *king*
 sed (conj.) – *but*
 sī (conj.) – *if*
 sīc (adv.) – *thus, so, in this way, like this*
 sum esse fuī futūrus (irr.) – *to be*
 suus sua suum – *his, her, its, their (own)*
 tandem (adv.) – *finally, at last*
 timeō timēre timuī – *to be afraid, fear*
 tōtus tōta tōtum – *whole, entire*
 tū tuī tibi tē tē (2nd personal pronoun) – *you (sg.)*
 tum (adv.) – *then*
 ubi (conj.) – *when*
 ut (conj. + indic.) – *as, when; how*
 ut (conj. + subj.) – *that, so that, (in order) to; although*
 veniō venīre vēnī ventus – *to come, go*
 videō vidēre vīdī vīsus – *to see*
 vīta, vītae f. – *life*
 vīvō vīvere vīxī – *to live*
 volō velle voluī (irr.) – *to want, wish, be willing*

The Wolf and the Lamb (Phaedrus 1.1)

ad rīvum eundem lupus et agnus vēnerant
 sitī compulsi; superior stābat lupus
 longēque īferior agnus. tunc fauce improbā
 latrō incitātus iūrgiī causam intulit

rīvus, rīvī m. – *stream*

īdem eadem idem – *the same*

sitis, sitis f. (abl. sitī) – *thirst*

compellō compellere compulī compulsus

– *to drive, force, compel*

*superior superior superius

(comparative adj.) – *higher,
upstream; earlier, previous*

stō stāre stetī stātus – *to stand*

longē (adv.) – *far*

īinferior īinferior īferius (comparative
adj.) – *lower, downstream*

*tunc (adv.) – *then*

*faucēs, faucium f.pl. (abl. sg. fauce) –
jaws, throat; hunger

*improbus improba improbum –
wicked, dishonest

latrō, latrōnis m. – *robber, bandit*

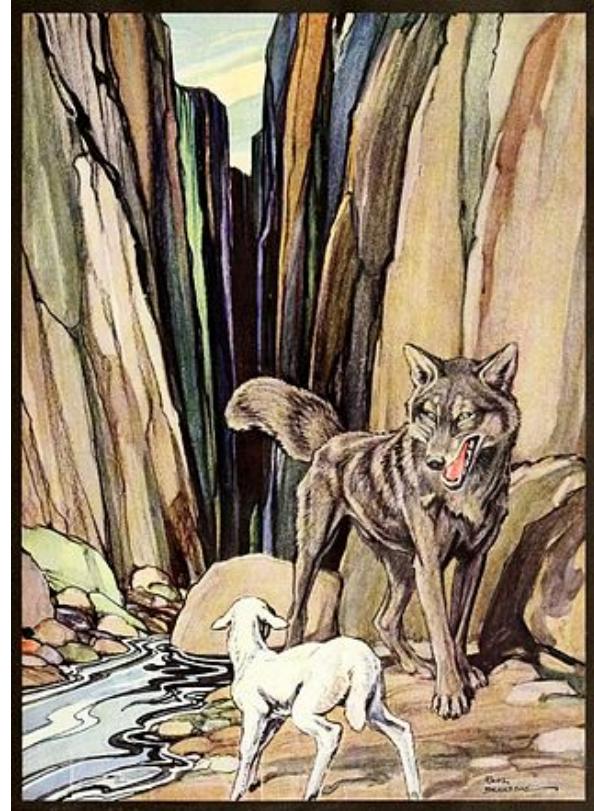
incitō incitāre incitāvī incitātus – *to urge*

on, encourage

iūrgium, iūrgiī n. – *quarrel*

*causa, causae f. – *reason; excuse*

īferō īferre intulī inlātus (irr.) – *to
bring in; (with causam) make, invent*



1. Why did the wolf and the lamb go to the river?
2. Where were they standing?
3. How was the wolf feeling?
What did he decide to do?
Why?

'quāre' inquit 'turbulentam fēcistī mihi aquam bibentī?' lāniger contrā timēns:
 'quī possum, quaeſō, facere quod quereris, lupe?
 ā tē dēcurrit ad meōs haustūs liquor.'

5

quāre (adv.) – *why?*
 turbulentus turbulentā turbulentum –
disturbed, muddy
 aqua, aquae f. – *water*
 bibō bibere bibī – *to drink*
 lāniger, lānigerī m. – *the wooly one, the
 wool-bearer*
 *contrā (adv.) – *in reply*
 quī (adv.) – *how?*

quaesō – *please, tell me*
 *queror, querī, questus sum – *to
 complain (about)*
 dēcurrō dēcurrere dēcurrī dēcursus – *to
 run down*
 haustus, haustūs m. – *drink, drinking
 water*
 liquor, liquōris m. – *water*

4. What does the wolf accuse the lamb of doing?
5. How does the lamb disprove the accusation?

repulsus ille vēritātis vīribus:

'ante hōs sex mēnsēs male' ait 'dīxistī mihi.'
 respondit agnus: "equidem nātus nōn eram."
 'pater hercle tuus' ille inquit 'male dīxit mihi.'
 atque ita correptum lacerat, iniūstā nece.

10

*repellō repellere repulī repulsus – *to
 drive back, drive off*
 vēritās, vēritātis f. – *truth*
 *vīrēs, vīrium f.pl. – *strength*
 ante (adv.) – *before, ago*
 sex (indecl. adj.) – *six*
 mēnsis, mēnsis m. (i-stem) – *month*
 *maledīcō maledīcere malēdīxī
maledictus – to insult, curse (+ dat.)
 *respondeō respondēre respondī
*respōnsus – to respond, reply,
 answer*
 equidem (adv.) – *indeed, in fact (always
 with 1st person subj.)*

nāscor, nāscī, nātus sum – *to be born*
 hercle (interj.) – *by Hercules!*
 *tuus tua tuum – *your, yours*
 *maledīcō maledīcere malēdīxī
maledictus – to insult, curse (+ dat.)
 *atque, ac (conj.) – *and, and also*
 *ita (adv.) – *so, thus, in this way*
 *corripiō corripere corripuī correptus –
to snatch up, grab
 lacerō lacerāre lacerāvī lacerātus – *to
 tear to pieces*
 iniūstus iniūsta iniūstum – *unjust, unfair*
 *nex, necis f. – *death, killing, murder*

6. What is the next accusation the wolf makes?
7. How does the lamb disprove that one?
8. What is the wolf's final accusation?
9. Why does the lamb not respond to it?

haec propter illōs scripta est hominēs fābula
quī fictīs causīs innocentēs opprimunt.

15

propter (prep. + acc.) – *because of, on account of*
scribō scribere scrīpsī scrīptus – *to write*
**fābula, fābulae* f. – *story, fable*
fictus ficta fictum – *made up, fictional*

**causa, causae* f. – *reason; excuse*
innocēns, (gen.) innocentis – *innocent, harmless*
opprimō opprimere oppressī oppressus –
to oppress, crush

10. What is the moral, according to these lines?

Discussion Questions

1. What is the wolf's goal in this story? What does he have to do in order to accomplish it?
2. What moral would you assign to this story? Is it the same as the moral Phaedrus gave to it?
3. Do you agree with Phaedrus' moral? Why/not?
4. Why do you think Phaedrus chose to have a wolf and a lamb in this story? What characteristics are traditionally associated with lambs/wolves?
5. What political associations might one make with a *wolf*? If Phaedrus were trying to make a political point in this story, what do you think it would be?

rānae rēgem petunt (Phaedrus 1.2)

Athēnae cum flōrērent aequīs lēgibus,
procāx lībertās cīvitātem miscuit,
frēnumque solvit prīstīnum licentia.

Athēnae, Athēnārum f.pl. – *Athens*
flōreō flōrēre flōruī – *to flower; flourish;*
be distinguished
aequus aequa aequum – *equal, even*
lēx, lēgis f. – *law*
procāx, (gen.) procācis – *bold, insolent,*
excessive
lībertās, lībertātis f. – *liberty, freedom*
cīvitās, cīvitātis f. – *city(-state)*

*misceō miscēre miscuī mixtus – *to mix
(in); mix (up), throw into confusion*
frēnum, frēnī n. – *reins*
*solvō solvere solvī solūtus – *to loosen,
relax*
prīstīnus prīstīna prīstīnum – *old, former*
licentia, licentiae f. – *freedom, excessive
freedom, license*

1. What was the original state of affairs in Athens?
2. What change happened?
3. What does the speaker seem to think of this change? What words does he use to describe it?

hīc cōspīrātīs factiōnum partibus
arcem tyrannus occupat Pīsistratus.

5

hīc (adv) – *here, hereupon*
cōspīrātus cōspīrāta cōspīrātum –
*having conspired, having entered
into a conspiracy*
factiō, factiōnis f. – *faction, division*
partēs, partium f.pl. – *(political) party*
arx, arcis f. – *citadel*

tyrannus, tyrannī m. – *tyrant, dictator*
occupō occupāre occupāvī occupātus – *to
seize, take over*
Pīsistratus, Pīsistratī m. – *Pisistratus*, a
6th c. Greek tyrant who mostly ruled
Athens during the period 561-527
BCE

4. Who was Pisistratus, and what did he do?

cum tr̄istem servitūtem flērent Atticī,
 nōn quia crūdēlis ille, sed quoniam grave
 omne īnsuētis onus, et coepissent querī,
 Aesōpus tālem tum fābellam rettulit.

*tr̄istis tr̄istis tr̄iste – *sad, grim*
 servitūs, servitūtis f. – *slavery, servitude,*
loss of freedom
 fleō flēre flēvī flētus – *to cry (over), weep*
(for)
 Atticī, Atticōrum m.pl. – *Athenians*
 quia (conj.) – *because*
 crūdēlis crūdēlis crūdēle – *cruel, mean*
 *gravis gravis grave – *heavy, serious*

īnsuētus īnsuēta īnsuētum –
unaccustomed, unfamiliar (with)
 onus, oneris n. – *load, burden*
 *queror, querī, questus sum – *to*
complain
 *Aesōpus, Aesōpī m. – *Aesop, a composer*
of fables
 tālis tālis tāle – *such, like this*
 referō referre rettulī relātus – *to relate,*
tell

5. How did the Athenians react to Pisistratus? Why?
6. Who was Aesop?
7. What did Aesop do in response? Was this surprising? Why/not?

'rānae, vagantēs līberīs palūdibus, 10
 clāmōre magnō rēgem petiēre ab Iove,
 quī dissolūtōs mōrēs vī compēseret.

rāna, rānae f. – *frog*
 vagor, vagārī, vagātus sum – *to wander,*
roam
 līber lībera līberum – *free*
 palūs, palūdis f. – *swamp*
 clāmor, clāmōris m. – *shout, cry*

dissolūtus dissolūta dissolūtum –
loosened, relaxed; dissolute,
degenerate
 mōs, mōris m. – *custom, habit; (pl.)*
character, morals
 vīs, – f. (irr.) – *violence*
 compēscō compēscere compēscuī – *to*
restrain, check, curb, control

8. What was the initial condition of the frogs?
9. What did they ask Jupiter for, and why?

pater deōrum rīsit atque illīs dedit
parvum tigillum, missum quod subitō vadī
motū sonōque terruit pavidum genus.

15

rīdeō rīdēre rīsī rīsus – *to laugh, smile*
*atque (conj.) – *and, and also*
parvus parva parvum – *small, little*
tigillum, tigillī n. – *log, little beam*
*subitus subita subitum – *sudden,
unexpected*
vadum, vadī n. – *shallow, shoal*

motus, motūs m. – *motion, movement*
sonus, sonī m. – *sound*
terreō terrēre terruī territus – *to
frighten, scare*
*pavidus pavida pavidum – *timid, fearful*
*genus, generis n. – *race; kind, type; stock*

10. What did Jupiter send the frogs?
11. What was the frogs' initial response to this object?

hoc mersum līmō cum iacēret diūtius,
forte ūna tacitē prōfert ē stagnō caput,
et, explōrātō rēge, cūnctās ēvocat. ūna sc. rāna
cūnctās sc. rānās

mergō mergere mersī mersus – *to
submerge, sink*
līmus, līmī m. – *mud, muck*
iaceō iacēre iacuī iacitūrus – *to lie, lie
dead*
diūtius (comparative adv.) – *for a
rather long time, for quite a while*
forte (adv.) – *by chance*
*ūnus ūna ūnum – *one*
tacitē (adv.) – *silently*
prōferō prōferre prōtulī prōlātus – *to
bring forward, produce; extend*

stagnum, stagnī n. – *pool, pond,
swamp*
*caput, capitīs n. – *head*
explōrō explōrāre explōrāvī
explōrātus – *to investigate,
examine*
cūnctī cūncta cūncta – *all, all
together, the whole*
ēvocō ēvocāre ēvocāvī ēvocātus – *to
call out, call forth, summon*

12. What did ūna rāna do next?
13. Why did he call the other frogs?

illae, timōre positō, certātim adnatant,
lignumque suprā turba petulāns īnsilit.

timor, timōris m. – *fear*
certātim (adv.) – *competitively, in a
contest*
adnatō adnatāre – *to swim toward*
lignum, lignī n. – *wood, log*

suprā (adv.) – *above, on top*
turba, turbae f. – *crowd*
petulāns, petulantis – *rude, naughty*
īnsiliō īnsilīre īnsiluī – *to jump on*

14. What did all the other frogs do then?

quod cum inquināssent omnī contumēliā,
alium rogantēs rēgem mīsēre ad Iovem,
inūtilis quoniam esset, quī fuerat datus.

inquināssent = inquināvissent

mīsēre = mīsērunt

inquinō inquināre inquināvī
inquinātus – *to befoul, defile,
pollute*
*contumēlia, contumēliae f. – *insult,
abuse*

*rogō rogāre rogāvī rogātus – *to ask
(for)*
inūtilis inūtilis inūtile – *useless*

15. What was the frogs' next request? Why did they need to ask for this?

16. What reason did they give for their request?



Snake eating frog.

Image from
[http://www.berkeley.edu/news/media/
releases/2006/02/images/frog_snake.jpg](http://www.berkeley.edu/news/media/releases/2006/02/images/frog_snake.jpg),
visited 1/23/14.

tum mīsit illīs hydram, quī dente asperō
corripere coepit singulās. frūstrā necem
fugitant inertēs; vōcem praeclūdit metus.

singulās sc. rānās

25

hydrus, hydrī m. – *water-snake*
*dēns, dentis m. – *tooth*
*asper aspera asperum – *sharp, fierce;*
 cruel, savage
*corripiō corripere corripū correptus
 – *to seize, snatch up*
*singulī singulae singula – *one (each),*
 one by one
frūstrā (adv.) – *in vain, unsuccessfully*
*nex, necis f. – *death*

fugitō fugitāre fugitāvī fugitātus – *to*
 flee eagerly, try to escape
iners, (gen.) inertis – *slow, sluggish;*
 helpless, unskilled
vōx, vōcis f. – *voice*
praeclūdō praeclūdere praeclūsī
 praeclūsus – to shut off, block,
 choke
metus, metūs m. – *fear*

17. What king did the frogs get next?
18. How did this king treat the frogs?

fūrtim igitur dant Mercuriō mandāta ad Iovem,
adflictīs ut succurrat. tunc contrā Tonāns
"quia nōluistis vestrum ferre" inquit "bonum,
malum perferte."

bonum sc. rēgem

fūrtim (adv.) – *secretly*
igitur (conj.) – *therefore, and so*
*Mercurius, Mercuriī m. – *Mercury,*
 the messenger of the gods
*mandātum, mandātī n. – *order,*
 instruction; dispatch
adflictus adflicta adflictum – *afflicted,*
 troubled, wretched, miserable
succurrō succerrere succuruī
 succursus + dat. – to run to help,
 help, succor
*tunc (adv.) – *then*

*contrā (adv.) – *in reply*
Tonāns, Tonantis m. – *the Thunderer,*
 Jupiter
*nōlō nōlle nōluī (irr.) – *to not want,*
 be unwilling
vester vestra vestrum – *your (pl.)*
*bonus bona bonum – *good*
malus mala malum – *bad*
perferō perferre pertulī perlātus (irr.)
 – *to put up with until the end,*
 endure, suffer

19. Next what did the frogs ask?
20. How did Jupiter respond this time? Why?

vōs quoque, ō cīvēs,' ait
'hoc sustinēte, maius nē veniat, malum'.

- vōs (2nd person plural pronoun) - *you (all)*
- quoque (adv.) - *also*
- ō (interj.) - *o!*
- cīvis, cīvis m./f. (i-stem) - *citizen*

sustineō sustinēre sustinuī sustentus
- *to hold up; undergo, withstand,
endure*
*maior maior maius (comparative of
magnus) - *greater, bigger*

21. Who is speaking these last lines? To whom is speaking?
 22. What advice does he offer?

Discussion Questions

1. What is the historical setting for this fable? Why do you think that Phaedrus, a 1st c. CE Roman freedman who lived under the Julio-Claudian emperors, might have chosen to emphasize this historical setting?
 2. What moral does Phaedrus/Aesop draw from this story? Is it the moral you would have chosen for it? Why/not?
 3. Do you agree with the political advice given here? Why/not?

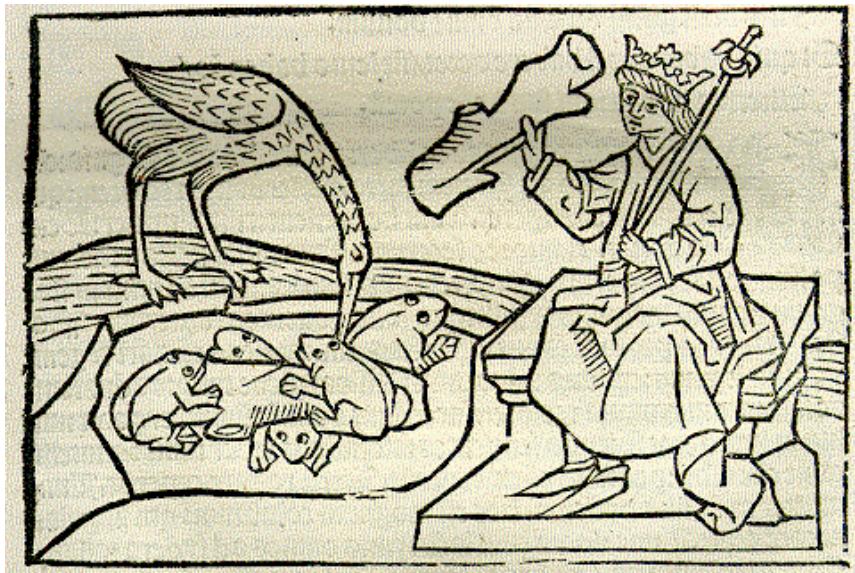


Illustration from Heinrich Steinhöwel's collection of Aesop's *Fables*, the 1501 edition, posted online by the University of Mannheim, <http://www.uni-mannheim.de/mateo/desbillons/esop/seite69.html>, visited 1/23/14

grāculus et pāvō (Phaedrus 1.3)

nē glōriārī libeat aliēnīs bonīs,
suōque ut potius habitū vītam dēgere,
Aesōpus nōbīs hoc exemplum prōdidit.

glōrior, glōriārī, glōriātus sum – *to boast,*
take excessive pride (in + acc.)

libet, libēre, libuit – *it pleases, it is
agreeable*

bona, bonōrum n.pl. – *goods, possessions*
potius (adv.) – *rather*
habitus, habitūs m. – *condition, state,
appearance; clothes*

dēgō dēgere dēgī – *to spend, pass*

*Aesōpus, Aesōpī m. – *Aesop, a composer
of fables*

*nōs nostrī nōbīs nōs nōbīs (1st person
pl. pron.) – *we, us*

*exemplum, exemplī n. – *example; fable*

*prōdō prōdere prōdidī prōditus – *to
reveal, make known; hand down,
relate*

1. What is the moral of the upcoming fable?



tumēns inānī grāculus superbiā
pinnās, pāvōnī quae dēciderant, sustulit,
sēque exōrnāvit.

5

tumeō tumēre – *to swell, puff up*
inānis inānis ināne – *empty, pointless*
*grāculus, grāculī m. – *jackdaw, a small
member of the crow family*
superbia, superbiae f. – *pride, arrogance*
*pinna, pinnae f. – *feather*
*pāvō, pāvōnis m. – *peacock*

dēcidō dēcidere dēcidī – *to fall down, fall
off (from + dat.)*

*tollō tollere sustulī sublātus – *to lift
(up), raise (up); take*

exōrnō exōrnāre exōrnāvī exōrnātus – *to
adorn, deck*

2. What did a jackdaw do? Why?

3.

deinde, contemnēns suōs,
 immiscet sē pāvōnum fōrmōsō gregī.
 illī impudentī pinnās ēripiunt avī,
 fugantque rōstrīs.

*deinde (adv.) – *then, next*
 contemnō contemnere contemp̄sī
 contemptus – to scorn, disdain
 *suī, suōrum m.pl. – *one's own people, kin*
 immisceō immiscēre immiscuī immixtus
 – *to mix in, join, associate*
 *pāvō, pāvōnis m. – *peacock*
 fōrmōsus fōrmōsa fōrmōsum – *beautiful, handsome*

grex, gregis m. – *flock*
 impudēns, (gen.) impudentis – *rude, shameless; naughty*
 *pinna, pinnae f. – *feather*
 avis, avis m./f. (i-stem) – *bird*
 fugō fugāre fugāvī fugātus – *to put to flight, make flee; rout*
 rōstrum, rōstrī n. – *beak*

4. How did the jackdaw treat the rest of his flock?
5. How did the peacocks treat the jackdaw? Why?

male mulcātus grāculus
 redīre maerēns coepit ad proprium genus,
 ā quō repulsus trīstem sustinuit notam.

10

*male (adv.) – *badly*
 mulcō mulcāre mulcāvī mulcātus – *to beat, rough up*
 *grāculus, grāculī m. – *jackdaw*
 redeō redīre redī reditus (irr.) – *to return, go back*
 maereō maerēre maerū maestus – *to be sad, wail*

*genus, generis n. – *race; group; stock, lineage; kind*
 *repellō repellere reppulī repulsus – *to repel, drive off, drive back*
 *trīstis trīstis trīste – *sad, grim*
 notam sustineō sustinēre sustinuī
 sustentus – *to bear a mark of disgrace (particularly from the Roman censor)*

6. How did the rest of the jackdaws greet him on his return?

tum quīdam ex illīs quōs prius dēspexerat:
 'contentus nostrīs sī fuissēs sēdibus
 et quod nātūra dederat voluissēs patī,
 nec illam expertus essēs contumēliam
 nec hanc repulsam tua sentīret calamitās'. 15
 tua calamitās = tū miser



*quīdam quaedam quoddam – *one, some, a certain*
 prius (adv.) – *earlier, formerly, before*
 dēspiciō dēspicere dēspexī dēspectus –
to look down on, despise
 contentus contenta contentum – *content, satisfied*
 sēdes, sēdis f. – *seat; (often pl.) home, dwelling*
 nātūra, nātūrae f. – *nature*

patior, patī, passus sum – *to suffer; endure, put up with; allow*
 experior, experīrī, expertus sum – *to experience, undergo*
 repulsa, repulsa f. – *rejection, denial*
 *tuus tua tuum – *your, yours*
 sentiō sentīre sēnsī sēnsus – *to feel, notice, experience*
 calamitās, calamitātis f. – *misfortune, calamity; (here) unfortunate person*

7. What does one of the other jackdaws tell the vain jackdaw at the end?

Discussion Questions

1. What is the overall moral of this story?
2. Do you think this is good advice in general? Why/not?
3. Some people think that this story is a veiled reference to Sejanus, the right-hand man of the emperor Tiberius, who rapidly rose to wealth and power but later lost everything and died. If this is true, why might Phaedrus have written his fable in this way? Why use an animal metaphor?

canis per fluvium carnem ferēns (Phaedrus 1.4)

āmittit meritō proprium quī aliēnum adpetit.
 canis, per flūmen carnem cum ferret, natāns
 lymphārum in speculō vīdit simulācrum suum,
 aliamque praedam ab alterō ferrī putāns
 ēripere voluit; vērum dēcepta aviditās; dēcepta sc. est 5
 et quem tenēbat ōre dīmīsit cibum,
 nec quem petēbat potuit adeō attingere.

āmittō āmittere āmīsī āmissus – *to lose*
 meritō (adv.) – *deservedly*
 *adpetō adpetere adpetīvī adpetītus – *to covet, desire, seek*
 *per (prep. + acc.) – *through, along*
 flūmen, flūminis n. – *river*
 carō, carnis m. – *(piece of) meat*
 natō natāre natāvī natātus – *to swim*
 lymphā, lymphae f. – *(clear) water*
 speculum, speculī n. – *mirror*
 simulācrum, simulācrī n. – *likeness, image, reflection*
 *praeda, praedae f. – *loot, booty, prize*
 alter altera alterum – *another, a second*

putō putāre putāvī putātus – *to think, suppose*
 *vērum (conj.) – *but*
 dēcipiō dēcipere dēcēpī dēceptus – *to trick, deceive*
 aviditās, aviditātis f. – *greed; greedy person*
 et ... nec adeō (conj.) – *not only ... but also ... not*
 *teneō tenēre tenuī tentus – *to hold*
 cibus, cibī m. – *food*
 attingō attingere attigī attāctus – *to touch, reach*



An illustration of "The Dog and its Reflection" from an edition of Aeop's fables in Latin verse by Hieronymus Osius (1564),
<http://en.wikipedia.org/wiki/File:Osius-natans.jpg>

1. What is the dog doing at the beginning of the fable?
2. Why does he drop the meat he's carrying?
3. What is the result of his actions?
4. What is the moral of this story?
5. Do you agree with this advice? Why/not?

Discussion Questions

1. What political implications might one read into the moral of this fable? Why?

The Lion's Share (Phaedrus 1.5)

numquam est fidēlis cum potente societās.

testātur haec fābella prōpositum meum.

vacca et capella et patiēns ovis iniūriae

sociī fuēre cum leōne in saltibus.

fuēre = fuērunt

*numquam (adv). – *never*
 fidēlis fidēlis fidēle – *faithful, loyal, in good faith*
 potēns, (gen.) potentis – *powerful*
 societās, societatis f. – *alliance, partnership*
 testor, testārī, testātus sum – *to bear witness, prove, show*
 prōpositum, prōpositī n. – *thesis, point*
 *meus mea meum – *my, mine*

vacca, vaccae f. – *cow, heifer*
 capella, capellae f. – *she-goat*
 *patiēns, (gen.) patientis – *(long-)suffering, willing to endure (+ gen.), uncomplaining*
 ovis, ovis f. (i-stem) – *sheep, ewe*
 *iniūria, iniūriae f. – *injustice, injury*
 *socius, sociī m. – *companion, ally, partner*
 *leō, leōnis m. – *lion*
 saltus, saltūs m. – *glade, thicket, wood*

1. What moral does Phaedrus say this story will prove?
2. What did the cow, goat, and sheep go to do with the lion?



hī cum cēpissent cervum vāstī corporis, 5
 sīc est locūtus, partibus factīs, leō:
 'ego prīmam tollō, nōmine hōc, quia rēx cluō; prīmam, sc. partem
 secundam, quia sum socius, tribuētis mihi;
 tum, quia plūs valeō, mē sequētur tertia;
 malō adviciētur sī quis quārtam tetigerit'. quis = aliquis 10
 sīc tōtam praedam sōla improbitās abstulit. improbitās = leō improbus

capiō capere cēpī captus – *to take*
 cervus, cervī m. – *deer, stag*
 vāstus vāsta vāstum – *enormous, giant*
 corpus, corporis n. – *body*
 *loquor, loquī, locūtus sum – *to speak*
 pars, partis f. – *part, division*
 *leō, leōnis m. – *lion*
 prīmus prīma prīnum – *first*
 *tollō tollere sustulī sublātus – *to lift
(up), raise (up); take*
 nōmen, nōminis n. – *name; reason*
 cluō cluere – *to be renowned as, to be
named*
 secundus secunda secundum – *second*
 *socius, sociī m. – *companion, ally,
partner*
 tribuō tribuere tribuī tribūtus – *to assign,
give*

plūs, plūris n. – *more*
 valeō valēre valuī valitūrus – *to be well;
be strong (enough to); be able*
 sequor, sequī, secūtus sum – *to follow,
belong to, fall to*
 tertius tertia tertium – *third*
 adviciō advicere adfēcī adfectus – *to
affect, inflict; (pass). experience (+
abl.)*
 quārtus quārta quārtum – *fourth*
 *tangō tangere tetigī tāctus – *to touch*
 *praeda, praedae f. – *loot, booty, prize*
 sōlus sōla sōlum – *alone, by oneself*
 improbitās, improbitātis f. – *wickedness,
dishonesty*
 *auferō auferre abstulī ablātus – *to take
away, carry off; steal*

3. What success do the animals experience in their hunt?
4. How does the lion decide to divide up the shares? What is his reason for each one?
5. To whom does the last share actually belong? Why?

Discussion Questions

1. Do you agree with the advice this story gives? Why/not?
2. What do people mean today when they talk about “the lion’s share” of something?
3. Note the gender of all three animals besides the lion. What additional lesson could be drawn from this fable?
4. Based on poems 1.1 – 1.5, what overall attitude does Phaedrus express about how one should treat the powerful? Why do you think that is?

lupus et gruis (Phaedrus 1.8)

quī pretium meritī ab improbīs dēsiderat,
bis peccat: prīmum quoniam indignōs adiuvat,
impūnē abīre deinde quia iam nōn potest.
os dēvōrātum fauce cum haerēret lupī,
magnō dolōre victus coepit singulōs singulōs sc. ferōs
inlicere pretiō ut illud extraherent malum. 5

**preium, pretii* n. – *price, reward*
meritum, meritii n. – *deserving act, good service*

*improbus improba improbum –
dishonest, wicked
dēsiderō dēsiderāre dēsiderāvī
dēsiderātus – to long for, wish for; expect

*bis (adv.) – *twice*
peccō peccāre peccāvī peccātus – *make a mistake*

make a mistake
primum (adv.) - *first, in the first place*
indignus indigna indignum - *unworthy*
adiuvō adiuvāre adiūvī adiūtus - *to help, aid*

impūnē (adv.) – *without punishment, with impunity*

*abeō abīre abiī abitūrus (irr.) – *to go away, leave, depart*

*deinde (adv.) – *then, next*
iam nōn (adv.) – *no longer*
os, ossis n. – *bone*
dēvorō dēvorāre dēvorāvī dēvorātus – *to eat greedily, swallow up*

*faucēs, faucium f.pl. - *jaws, throat*
haereō haerērē haesī haesus - *to stick, be stuck*

dolor, dolōris m. – *pain*

*vincō vincere vīcī victus – *to conquer; overcome*

- *singulī singulae singula - *one (each); one by one*
- inliciō inlícere illexī illectus - *to induce, entice, trick (someone into doing*

**preium, pretii* n. – *price, reward*
extrahō extrahere extrāxī extrāctus – *to drag out, pull out, remove*

1. What moral does Phaedrus think this story will illustrate?
 2. What problem is the wolf having? How does he attempt to solve it?

tandem persuāsa est iūre iūrandō gruis,
 gulaeque crēdēns collī longitūdinem
 perīculōsam fēcit medicīnam lupō.
 ā quō cum pactum flāgitāret praemium, 10
 'ingrāta es' inquit 'ōre quae nostrō caput
 incolumē abstuleris et mercēdem postulēs'.
 abstuleris, postulēs: *qui* takes subj. when it gives a reason

persuādeō persuādere persuāsī
 persuāsus – *to persuade, convince*
 iūre iūrandō – *by (the wolf's) swearing an oath*
 gruis, gruis f. – *crane*
 gula, gulae f. – *throat*
 *crēdō crēdere crēdidī crēdītus – *to trust, entrust (something) to (+ dat.)*
 collum, collī n. – *neck*
 longitūdō, longitūdinis f. – *length*
 perīculōsus perīculōsa perīculōsum –
dangerous, perilous
 medicīna, medicīnae f. – *surgery, medical procedure*
 pactus pacta pactum – *agreed, settled*

3. What does the crane do? Why?
4. What does the wolf say to the crane at the end?

Discussion Questions

1. How does the wolf act in this story? How does it compare to his actions in "The Wolf and the Lamb?"
2. Who do you sympathize with more in these stories, the wolf or the other creature? Why?
3. This fable has often been (re-)interpreted as a political message. How would you apply this story to politics, ancient or modern? (Consider what city the wolf might represent!)
4. How does the message of this fable compare to the others you have read?

flāgitō flāgitāre flāgitāvī flāgitātus – *to demand, ask for*
 *praemium, praemī n. – *prize, reward*
 ingrātus ingrāta ingrātum – *ungrateful*
 *caput, capitīs n. – *head*
 incolumis incolumis incolumē – *safe, unharmed*
 *auferō auferre abstulī ablātus (irr.) – *to take away, remove*
 mercēs, mercēdis f. – *fee, reward*
 postulō postulāre postulāvī postulātus – *to demand, ask for*



Tiberius and the Steward (Phaedrus 2.5)

est ārdeliōnum quaedam Rōmae nātiō,
 trepidē concursāns, occupāta in ōtiō,
 grātīs anhēlāns, multa agendō nīl agēns,
 sibi molesta et aliīs odiōsissima.
 hanc ēmendāre, sī tamen possum, volō
 vērā fābellā; pretium est operaē attendere.

5

ārdēliō, ārdēliōnis m. – *busybody, nosy parker*
 *quīdam quaedam quoddam – *one, some, a certain*
 Rōma, Rōmae f. – *Rome*
 nātiō, nātiōnis f. – *nation; tribe; group*
 trepidus trepida trepidum – *fearful, fluttering, restless*
 concursō concursāre – *to run about, run all over*
 occupātus occupāta occupātum – *busy*
 ōtium, ōtiī n. – *leisure, free time*
 grātīs (adv.) – *for nothing, for free*
 anhēlō anhēlāre anhēlāvī anhēlātus – *to gasp, pant*

nīl (= nihil) – *nothing*
 molestus molesta molestum – *annoying, troublesome*
 *aliī, aliōrum m.pl. – *others, other people*
 odiōsus odiōsa odiōsum – *hateful, offensive, unpleasant*
 ēmendō ēmendāre ēmendāvī ēmendātus – *to correct, fix*
 *tamen (adv.) – *however, nevertheless, anyway*
 vērus vēra vērum – *true, real*
 pretium est operaē – *it is worthwhile, it's worth the trouble*
 attendō attendere attendī attentus – *to give attention, listen*

1. How does Phaedrus characterize some people in the city of Rome? What words does he specifically use to describe these people?
2. Why does Phaedrus say that he is telling the upcoming fable? What is its purpose?

Caesar Tiberius cum petēns Neāpolim
 in Mīsēnēnsem vīllam vēnisset suam,
 quae, monte summō posita Lūcullī manū,
 prōspectat Siculum et respicit Tuscum mare, 10
 ex altē cinctīs ūnus ātriēnsibus,
 cui tunica ab umerīs linteō Pēlūsiō
 erat dēstricta, cirrīs dēpendentibus,
 perambulante laeta dominō viridia,
 alveolō coepit ligneō cōspargere 15
 humum aestuantem, cōme officium iactitāns:

*Caesar, Caesaris m. – *Caesar*, (later as a title rather than a name) *emperor*
 Tiberius, Tiberiī m. – *Tiberius* (the second emperor)
 Neāpolis, -is f. (acc. Neāpolim) – *Naples* in (prep. + acc.) – *into, to*
 Misēnēnsis Misēnēnsis Misēnēnse – *at Misenum*
 vīlla, vīllae f. – *house*
 mōns, montis m. (i-stem) – *mountain*
 *summus summa summum – *highest, greatest, top*
 Lūcullus, Lūcullī m. – *Lucullus*
 manus, manūs f. – *hand; band (of men)*
 prōspectō prōspectāre prōspectāvī
 prōspectātus – *to look out (at)*
 Siculus Sicula Siculum – *Sicilian*
 respiciō respicere respexī respectus – *to look back (at)*
 Tuscus Tusca Tuscum – *Tuscan, Etruscan*
 mare, maris n. (i-stem) – *sea*
 cinctus cincta cintum – *belted, girded*
 ātriēnsis, ātriēnsis m. (i-stem) – *steward, servant*
 tunica, tunicae f. – *tunic*
 umerus, umerī m. – *shoulder*
 linteum, linteī n. – *linen, cloth; linen belt*

Pēlūsius Pēlūsia Pēlūsium – *Pelusian* (from Pelusium, an Egyptian city at the mouth of the Nile)
 dēstringō dēstringere dēstrinxī
 dēstrictus – *to strip off, pull down*
 cirrus, cirrī m. – *fringe*
 dēpendeō dēpendēre – *to hang down*
 perambulō perambulāre perambulāvī
 perambulātus – *to walk through, stroll*
 *laetus laeta laetum – *happy, joyful; pleasant*
 *dominus, dominī m. – *master; emperor* (used as a title after Tiberius)
 viridia, viridium n.pl. – *plants, trees, greenway*
 alveus, alveī m. – *tray, trough, basin*
 ligneus linea ligneum – *wooden*
 *cōspargō cōspargere cōsparsī
 cōsparsus – *to sprinkle, moisten*
 humus, humī f. – *the ground*
 aestuō aestuāre aestuāvī aestuātus – *to be hot, burn*
 cōmis cōmis cōme – *polite, considerate*
 *officium, officiī n. – *duty, service*
 iactitō iactitāre iactitāvī iactitātus – *to make a show of, be officious about*

3. When did the steward once meet Tiberius? How did he try to be of service to him? What do the words *cōme officium iactitāns* tell us about him?

sed dērīdētur. inde nōtīs flexibus
 praecurrit alium in xystum, sēdāns pulverem.
 agnōscit hominem Caesar, remque intellegit:
 'heus!' inquit dominus. ille enimvērō adsilit,
 dōnātiōnis alacer certae gaudiō.

20

dērīdeō dērīdēre dērīsī dērīsus – *to mock, laugh at*
 *inde (adv.) – *from there; then*
 nōtus nōta nōtum – *well-known*
 flexus, flexūs m. – *winding path; short-cut*
 praecurrō praecurrere praecucurrī – *to run ahead*
 xystus, xystī m. – *covered walkway, garden path*
 sēdō sēdāre sēdāvī sēdātus – *to calm, tamp down*
 pulvis, pulveris m. – *dust, dirt*
 agnōscō agnōscere agnōvī agnōtus – *to recognize*
 *Caesar, Caesaris m. – *Caesar, (later as a title rather than a name) emperor*

intellegō intellegere intellēxī intellēctus – *to understand, comprehend*
 heus (interj.) – *hey! hey you!*
 *dominus, dominī m. – *master; emperor (used as a title after Tiberius)*
 enimvērō (adv.) – *to be sure, certainly, truly, in fact*
 adsiliō adsilīre adsilū adsultus – *to jump up, spring up*
 dōnātiō, dōnātiōnis f. – *gift*
 alacer alacris alacre – *swift, keen*
 certus certa certum – *certain, sure, definite*
 gaudium, gaudiī n. – *joy, happiness*

4. What does the steward do next for Tiberius?
5. When Tiberius calls the steward (*heus!*), what does he think the emperor is going to do?

tum sīc iocāta est tanta maiestās ducis:
 'nōn multum ēgistī et opera nēquīquam perit;
 multō maiōris alapae mēcum vēneunt'.

iocor, iocārī, iocātus sum – *to joke, say as a joke*
 tantus tanta tantum – *so great, such a great*
 maiestās, maiestātis f. – *majesty, greatness*
 dux, ducis m. – *leader*
 opera, operaē f. – *work, effort*
 nēquīquam (adv.) – *in vain, pointlessly, unsuccessfully*

pereō perīre periī peritūrus (irr.) – *to die, perish, pass away*
 *maior maior maius (comparative of magnus) – *greater, bigger*
 alapa, alapae f. – *blow, strike (of the magistrate's rod when touching a slave during the manumission ceremony)*
 vēneō vēnīre vēniī vēnitum – *to be sold, go for sale; be worth*

6. What joke does Tiberius make at the slave's expense? Why is it supposed to be funny?

Discussion Questions

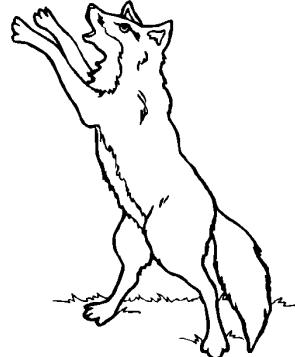
1. What is different about this story from some of the other fables?
2. What is the moral of this story, according to Phaedrus? Do you think the story does a good job of illustrating that moral? Why/not?
3. If this story is about *ārdēliōnēs*, who is the *ārdēliō* in the anecdote?
4. How is Tiberius portrayed in this story? What kind of person does he seem to be?
5. How do you think Tiberius would have felt if he read this anecdote (which he very well may have)? Why?
6. Phaedrus was (probably) himself a freedman. Were you surprised at his lack of sympathy for the steward? Why/not?
7. How would you characterize any political views expressed by this story? How does that compare to the earlier fables we read?



A bust of Tiberius Caesar now in the Vatican Museums. <http://3.bp.blogspot.com/-dSIqxw6sLUG/TdmRQdWycWI/AAAAAAAAl0/X3WFx-Jr7fE/s1600/CAESAR+TIBERIUS.jpg>

dē vulpe et ūvā (Phaedrus 4.3)

famē coācta vulpēs altā in vīneā
 ūvam adpetēbat, summīs saliēns vīribus.
 quam tangere ut nōn potuit, discēdēns ait:
 "nōndum mātūra est; nōlō acerbam sūmtere."
 quī, facere quae nōn possunt, verbīs ēlevant, 5
 adscrībere hoc dēbēbunt exemplum sibi.



cōgō cōgere coēgī coāctus – *to force, compel*
 vulpēs, vulpis f. – *fox*
 vīnea, vīneae f. – *vine*
 ūva, ūvae f. – *grape*
 *adpetō adpetere adpetīvī adpetītus – *to covet, desire, seek*
 *summus summa summum – *highest, greatest, top*
 saliō salīre saluī saltus – *to jump, leap*
 *vīrēs, vīrium f.pl. – *strength*
 *tangō tangere tetigī tāctus – *to touch*
 discēdō discēdere discessī discessūrūs –
 to leave, depart
 nōndum (adv.) – *not yet*

mātūrus mātūra mātūrum – *ripe, ready*
 *nōlō nōlle nōluī (irr.) – *to not want, be unwilling*
 acerbus acerba acerbum – *sour, unripe*
 sūmō sūmtere sūmpsī sūmptus – *to take in, eat*
 verbum, verbī n. – *word*
 ēlevō ēlevāre – ēlevātus – *to make light of, lessen*
 adscrībō adscrībere adscrīpsī adscrīptus – *to ascribe, attribute, apply*
 dēbeō dēbēre dēbuī dēbitus – *to owe; ought, should*
 *exemplum, exemplī n. – *example; fable*

1. Why does the fox want the grape at the beginning of the story?
2. What is the outcome?
3. What does the fox say as it is leaving?
4. What is the moral of the story?

Discussion Questions

1. Why does the fox act as it does in this story? What does it suggest about *human nature*?
2. Look up the psychological ‘defense mechanism’ of rationalization. How does this story illustrate it?
3. What do people mean when they use the phrase “sour grapes?”

dē vitiīs hominum (Phaedrus 4.10)

pērās imposuit Iuppiter nōbīs duās:
 propriīs replētam vitiīs post tergum dedit, replētam sc. illam pēram
 aliēnīs ante pectus suspendit gravem. aliēnīs sc. vitiīs...; gravem sc. pēram replētam
 hāc rē vidēre nostra mala nōn possumus;
 aliī simul dēlinquunt, cēnsōrēs sumus. 5

pēra, pērae f. – *backpack, bag, knapsack*
 *impōnō impōnere imposū impositus –
 to place (something) on (someone + dat.); impose; assign
 *nōs nostrī nōbīs nōs nōbīs (1st person pl. pron.) – *we, us*
 duo duae duo (dual adj.) – *two*
 *repleō replēre replēvī replētus – *to fill (up), fill to the brim (2x)*
 vitium, vitiī n. – *fault, vice*
 post (prep. + acc.) – *after; behind*
 tergum, tergī n. – *back*
 *ante (prep. + acc.) – *before; in front of*
 pectus, pectoris n. – *chest, heart, breast*

suspendō suspendere suspendī
 suspēnsus – to hang (up)
 *gravis gravis grave – *heavy, weighty*
 hāc rē – *on this account, for this reason*
 *aliī, aliōrum m.pl. – *others, other people*
 *simul (=simulac) – *as soon as*
 dēlinquō dēlinquere dēlīquī dēlictus – *to commit a fault, do wrong*
 cēnsor, cēnsōris m. – *censor, the Roman official with the power to demote any citizen who transgressed morally to a lower rank*

1. What are the two bags Jupiter gives to each person?
2. Why can a person only see others' faults and not their own?

Discussion Questions

1. Do you agree with the idea in this fable that it is easier to see others' faults than our own? Why/not?
2. Based on this idea (that it is easier to see others' faults than our own), how do you think we should treat other people?
3. The Roman poet Catullus also used this idea of the invisible backpack when describing his frienemy and fellow poet Suffenus:

*That awful Suffenus, whom you know well, Varus,
 is a charming person and witty and fun.
 And he also creates by far the most verses.
 I think he's got written out some 10,000 or more,
 and not ones written on scrap paper, no,
 but on paper fit for a king, brand new rolls,
 new covers, everything smooth and gorgeous.
 But when you read them, that pretty and witty Suffenus
 turns out to be a goatherd or ditch-digger:*

*that's how completely different he seems.
 What should we think of this? That guy who just now was a wit,
 the cleverest sort you can imagine,
 now is a bigger hick than the most countrified rube,
 just as soon as he touches a poem—but he's never
 more happy than when writing one!
 He takes so much joy and pride in himself.
 Of course, the same thing tricks us all, and there isn't anyone
 who's not a Suffenus in one way
 or another. Everyone's got their own faults,
 but we don't see the bag that's on our own back.*

Catullus 22

What fault does Suffenus have? How does Catullus use the same idea from Phaedrus' fable in describing Suffenus? What conclusion does he come to?

4. The idea of a bag full of our own stuff, one that is on our back and that therefore we cannot see, has been used in modern times, first by American scholar Peggy McIntosh in 1988, to illustrate how some groups (such as white people or men) are not aware of all the advantages they have in society that make their lives easier; these advantages conveyed by membership in certain groups and not by one's own effort or merits, are called 'privilege'. McIntosh described the privileges, which some people have but are unaware of, as their 'invisible knapsack'. Do you think this in keeping with the spirit of Phaedrus' fable? Why/not?
5. Think of the bag on your own back. What would be in it?



The Dogs' Embassy to Jupiter (Phaedrus 4.18)

canēs lēgātōs ōlim mīsēre ad Iovem mīsēre = mīsērunt
 meliōra vītae tempora ōrātum suaē, ōrātum: *to beg for* (supine)
 ut sēsē ēriperet hominū contumēliīs, sēsē = sē
 furfuribus sibi cōnsparsum quod pānem darent
 fīmōque turpī maximam explērent famem. 5

*ōlim (adv.) – *once*
 *melior melior melius (comparative of
bonus) – *better*
 *tempus, temporis n. – *time,*
circumstance
 ōrō ōrāre ōrāvī ōrātus – *to beg for*
 furfurēs, furfurum m.pl. – *bran*
 *cōnspargō cōnspargere cōnsparsī
 cōnsparsus – *to sprinkle, moisten*

*quod (conj.) – *because*
 pānis, pānis m. (i-stem) – *bread*
 fīmus, fīmī m. – *filth, dung*
 *turpis turpis turpe – *foul, disgusting*
 *maximus maxima maximum (superl. of
magnus) – *greatest, very great, very*
large
 expleō explēre explēvī explētus – *to fill*
up

1. Why are the dogs unhappy? What do they want Jupiter to fix for them?

profectī sunt lēgātī nōn celerī pede;
 dum nāribus scrūtantur ēscam in stercore,
 citātī nōn respondent. vix tandem invenit
 eōs Mercurius et turbātōs adtrahit.

proficiscor, proficisci, profectus sum – *to*
set out
 celer celeris celere – *swift, fast*
 pēs, pedis m. – *foot, paw*
 nares, nārium f.pl. – *the nostrils, the nose*
 scrūtor, scrūtārī, scrūtātus sum – *to*
examine, search carefully
 ēsca, ēscae f. – *food*
 stercus, stercoris n. – *dung, manure*
 citō citāre citāvī citātus – *to summon,*
send for
 *respondeō respondēre respondī
 respōnsus – *to respond, reply,*
answer

vix (adv.) – *scarcely, hardly; with*
difficulty
 inveniō invenīre invēnī inventus – *to find*
 is ea id (weak demonstrative) – *this, that;*
he, she, it
 *Mercurius, Mercuriī m. – *Mercury, the*
messenger of the gods
 turbātus turbāta turbātum – *in confusion,*
disturbed, troubled
 adtrahō adtrahere adtrāxī adtrāctus – *to*
drag (along), fetch

2. Why did Mercury have to come fetch the dogs' ambassadors?

10

tum vērō vultum magnī ut vīdērunt Iovis,
 tōtam timentēs concacārunt rēgiam. concacārunt = concacāvērunt
 vetat dīmittī magnus illōs Iuppiter;
 prōpulsī vērō fūstibus vādunt forās.

*vērō (adv. and conj.) – *in fact, indeed;*
 but
 vultus, vultūs m. – *face, countenance*
 concacō concacārē concacāvī concacātūs
 – *to jointly defecate all over, fill with excrement*
 rēgia, rēgiae f. – *palace*
 *vetō vetāre vetuī vetitus – *to forbid*

prōpellō prōpellere prōpulī prōpulsus –
to drive forth, drive out
 *vērō (adv. and conj.) – *in fact, indeed;*
 but
 fūstis, fūstis m. (i-stem) – *club*
 vādō vādere – *to go*
 forās (adv.) – *outside*

3. What do the dogs' ambassadors do in the palace of Jupiter? Why?
 4. What is the reaction to the dogs' action?

15

mīrātī sibi lēgātōs nōn revertier; mīrātī sc. canēs sunt; revertier = revertī
 turpe aestimantēs aliquid commissum ā suīs,
 post aliquod tempus aliōs ascrībī iubent.

mīror, mīrārī, mīrātus sum – *to wonder, be surprised*
 revertor, revertī, reversus sum – *to return, go back*
 *turpis turpis turpe – *foul, disgusting*
 aestimō aestimārē aestimāvī aestimātūs
 – *to judge, think, suppose*
 committō committere commīsī
 commissus – *to commit, do*

*suī, suōrum m.pl. – *one's own people, kin*
 *post (prep. + acc.) – *after; behind*
 aliquī aliquae aliquod – *some*
 *tempus, temporis n. – *time*
 ascrībō ascrībere ascrīpsī ascrīptūs – *to assign, appoint*
 iubeō iubēre iussī iussus – *to order, command*

5. What do the other dogs do when the ambassadors do not return?

rūmor cacātus superiōrēs prōdidit; superiōrēs sc. lēgātōs
 timentēs rūrsus aliquid nē simile accidat,
 odōre canibus ānum, sed multō, replete.
 mandāta dant; lēgātī mittuntur; statim 20
 abeunt; rogantēs aditum continuō impetrant.

rūmor, rūmōris m. – <i>rumor</i>	*repleō replēre replēvī replētus – <i>to fill (up), fill to the brim</i>
*cacō cacāre cacāvī cacātus – <i>to defile with excrement, defecate (on)</i>	*mandātum, mandātī n. – <i>order, instruction; dispatch</i>
*superior superior superius (comparative adj.) – <i>higher, upstream; earlier, previous</i>	statim (adv.) – <i>at once</i>
*prōdō prōdere prōdidi prōditus – <i>to reveal, make known; hand down, relate</i>	*abeō abire abiī abitūrus (irr.) – <i>to go away, leave, depart</i>
rūrsus (adv.) – <i>again, a second time</i>	*rogō rogāre rogāvī rogātus – <i>to ask (for)</i>
similis similis simile – <i>similar</i>	aditus, aditūs m. – <i>entrance</i>
accidō accidere accidī – <i>to happen</i>	continuō (adv.) – <i>straightway, immediately</i>
*odor, odōris m. – <i>perfume, scent</i>	impetrō impetrāre impetrāvī impetrātus – <i>to get, obtain</i>
ānus, ānī m. – <i>the rear, rear-end, butt</i>	

6. What do the dogs do to try to prevent a recurrence of the events of the first embassy? Why do they think this will help?
7. How do lines 20-21 create the impression of events happening quickly?

cōnsēdit genitor tum deōrum maximus
 quassatque fulmen; tremere coepēre omnia. coepēre = coepērunt
 canēs cōnfūsī, subitus quod fuerat fragor,
 repente, odōre mixtō cum merdīs, cacant. 25

cōnsīdō cōnsīdere cōnsēdī cōnsessus – <i>to sit down, take a seat</i>	*subitus subita subitum – <i>sudden, unexpected</i>
genitor, genitōris m. – <i>father, progenitor</i>	*quod (conj.) – <i>because</i>
*maximus maxima maximum (superl. of magnus) – <i>greatest, very great, very big</i>	fragor, fragōris m. – <i>crash, bang, loud noise</i>
quassō quassāre quassāvī quassātus – <i>to shake violently, brandish</i>	repente (adv.) – <i>suddenly</i>
fulmen, fulminis n. – <i>thunderbolt</i>	*odor, odōris m. – <i>perfume, scent</i>
tremō tremere tremuī – <i>to tremble</i>	*misceō miscēre miscuī mixtus – <i>to mix (in); mix (up), throw into confusion</i>
cōnfūsus cōnfūsa cōnfūsum – <i>confused, upset</i>	merda, merdae f. – <i>excrement, feces</i>
	*cacō cacāre cacāvī cacātus – <i>to defile with excrement, defecate (on)</i>

8. What happened when the dogs' ambassadors returned to the palace? Why?

dī clāmant omnēs vindicandam iniūriam. vindicandam *sc. esse: compensation was owed*
 sīc est locūtus ante poenam Iuppiter:
 "lēgātōs nōn est rēgis nōn dīmittere, nōn est rēgis: *a king shouldn't*
 nec est difficile poenās culpae impōnere.
 sed hoc ferētur prō iūdiciō praemium: 30
 nōn vetō dīmittī, vērum cruciārī famē, cruciārī *sc. iubeō*
 nē ventrem continēre nōn possint suum.
 illī autem quī mīsērunt bis tam futilēs
 numquam carēbunt hominum contumēliā."

clāmō clāmāre clāmāvī clāmātus – *to shout, yell*
 vindicō vindicāre vindicāvī vindicātus – *to avenge, provide compensation for (a wrong done to one)*
 *iniūria, iniūriae f. – *injury, injustice*
 *loquor, loquī, locūtus sum – *to speak*
 *ante (prep. + acc.) – *before*
 *poena, poenae f. – *punishment, penalty*
 difficilis difficilis difficile – *difficult*
 *culpa, culpae f. – *fault, crime*
 *impōnō impōnere imposuī impositus – *to place (something) on (someone + dat.); impose; assign*
 prō (prep. + abl.) – *in place of*

iūdiciū, iūdiciī n. – *judgment*
 *praemium, praemī n. – *reward, prize*
 *vetō vetāre vetuī vetitus – *to forbid*
 *vērum (conj.) – *but*
 cruciō cruciāre cruciāvī cruciātus – *to torture*
 venter, ventris m. – *belly, stomach*
 contineō continēre continuī contentus – *to restrain, check*
 autem (postpositive conj.) – *but, however*
 *bis (adv.) – *twice*
 tam (adv.) – *so, such*
 futilis futilis futtle – *useless, futile; unable to control one's bowels*
 *numquam (adv.) – *never*
 careō carēre caruī – *to lack (+ abl.)*

9. How do the gods react to the ambassadors' behavior?

10. What judgement does Jupiter make? Why?



ita nunc lēgātōs exspectant et posterī; 35
 novum et venīre quī videt, cūlum olfacit. novum sc. canem

nunc (adv.) – *now*
 exspectō exspectāre exspectāvī
 exspectātus – *to wait for, look out
 for*
 et (adv.) – *also, even*

posterī, posterōrum m.pl. – *those who
 come later, descendants*
 novus nova novum – *new*
 cūlus, cūlī m. – *rear-end, butt*
 olfaciō olfacere olfēcī olfactus – *to sniff*

11. What do dogs today now do? Why?

Discussion Questions

1. What aetiological point does this story make?
2. Phaedrus placed this story among his fables. Do you think it should be classed as a fable? Why/not?
3. Why do people find scatological humor (“bathroom humor”) funny? Did you find this poem funny? Why/not?
4. What makes the way this story is written funny? What about Phaedrus’ specific words lends humor? (Hint: find examples of epic diction and observe how these moments are satirized.)
5. The gods here behave like parties to a Roman lawsuit. What does Phaedrus’ use of this lawcourt scene in this particular poem suggest about *actual* Roman lawcourts?

*illa quae numquam in
rēgiā cacet; canis
Magistrae enim est bona!*



The City Mouse and the Country Mouse (Horace Satires 2.6.79-117)

To provide a final convincing touch to an argument that country living is superior to city living, Horace has a character in his poem tell the following fable.

ōlim
rūsticus urbānum mūrem mūs paupere fertur 80
accēpisse cavō, veterem vetus hospes amīcum,
asper et attentus quaesītīs, ut tamen artum
solveret hospitiīs animum.

- *ōlīm (adv.) – *once, once upon a time*
- *rūsticus rūstica rūsticum – *country, of the country*
- *urbānus urbāna urbānum – *city, of the city*
- *mūs, mūris m. – *mouse*
- pauper, (gen.) pauperis – *poor*
- acciō accipere accēpī acceptus – *to receive, welcome*
- *cavus, cavī m. – *hollow, mousehole, burrow*
- vetus, (gen.) veteris – *old*
- *hospes, hospitis m. – *guest, host, guest-friend*
- *amīcus, amīcī m. – *friend*

- *asper aspera asperum – *rough, wild, tough*
- attentus attenta attentum – *attentive to, careful of (+ dat.)*
- quaesītum, quaesītī n. – *store, supply*
- *tamen (adv.) – *however, nevertheless, anyway*
- artus arta artum – *thrifty, pinching*
- *solvō solvere solvī solvūtus – *to loosen, relax*
- hospitium, hospitiī n. – *hospitality*
- animus, animī m. – *mind, spirit*

1. What did the country mouse do once?
 2. What was his personality like?



quid multa? neque ille
 sēpositī ciceris nec longae invīdit avēnae,
 aridum et ūre ferēns acinum sēmēsaque lardī 85
 frusta dedit, cupiēns variā fastīdia cēnā
 vincere tangentis male singula dente superbō,
 cum pater ipse domūs paleā porrectus in hornā
 ēsset ador loliumque, dapis meliōra relinquēns. tangētis: sc. mūris
 ēsset: from edō not sum

*quid (adv.) – *why?*
 quid multa (sc. verba sunt) – *why do I
 need to say any more?*
 sēpositus sēposita sēpositum –
stored-up, emergency
 cicer, ciceris m. – *chickpea*
 longus longa longum – *long*
 invideō invidēre invīdī invīsus – *to
 begrudge, be unwilling to share*
 (+ gen.)
 avēna, avēnae f. – *oat*
 āridus ārida āridum – *dry*
 acinus, acinī m. – *grape*
 sēmēsus sēmēsa sēmēsum – *half-
 eaten*
 lardum, lardī n. – *bacon, bacon fat*
 frustum, frustī n. – *crumb, crust*
 cupiō cupere cupīvī cupītus – *to want,
 desire*
 varius varia varium – *various,
 different*
 fastīdium, fastīdiī n. – *pickiness,
 distaste*
 *cēna, cēnae f. – *dinner, dinner-food*
 *vincō vincere vīcī victus – *to
 conquer, overcome*

*tangō tangere tetigī tactus – *to touch*
 *male (adv.) – *badly, scarcely*
 singulum, singulī n. – *single thing*
 *dēns, dentis m. (i-stem) – *tooth*
 superbus superba superbūm – *proud,
 arrogant*
 *ipse ipsa ipsum (intensive pron. and
 adj.) – *-self, the very*
 palea, paleae f. – *chaff (the outside
 husk of the wheat that is
 discarded by humans)*
 *porrigō porrígere porrēxī porrēctus
 – *to stretch out*
 hornus horna hornum – *this year's*
 edō edere ēdī ēsus (irr.) – *to eat*
 ador, adōris m. – *wheat, spelt*
 lolium, lolii n. – *darnel, false-wheat (a
 weed that grows alongside
 wheat and is intoxicating and
 fatal to humans)*
 *daps, dapis f. – *feast*
 *melior melior melius (comp. adj.) –
better
 relinquō relinquere reliquī relictus –
to leave, leave behind

3. What kinds of food does the Country Mouse offer the City Mouse?
4. Who is described as showing *fastīdia*? Why?
5. What does the Country Mouse eat himself? Why?

tandem urbānus ad hunc "quid tē iuvat" inquit, "amīce, 90
 praeruptī nemoris patientem vīvere dorsō? dorsō = in dorsō
 vīs tū hominēs urbemque ferīs praepōnere silvīs?
 carpe viam, mihi crēde, comes; terrestria quandō
 mortālīs animās vīvunt sortīta neque ūlla est
 aut magnō aut parvō lētī fuga: quō, bone, circā, 95
 dum licet, in rēbus iūcundīs vīve beātus,
 vīve memor, quam sīs aevī brevis." aevī brevis: gen. of description

*urbānus urbāna urbānum – *city, of the city*
 *quid (adv.) – *why?*
 iuvō iuvāre iūvī iūtus – *to please*
 *amīcus, amīcī m. – *friend*
 praeruptus praerupta praeruptum –
steep
 nemus, nemoris n. – *grove*
 *patiēns, (gen.) patientis – (*long-suffering, willing to endure (+ gen.), uncomplaining*)
 dorsum, dorsī n. – *back; ridge*
 *urbs, urbis f. (i-stem) – *city*
 ferus fera ferum – *wild, rough*
 praepōnō praepōnere praeposuī
praepositus – to prefer
 *silva, silvae f. – *forest, wood*
 carpō carpere carpsī carptus – *to pluck, gather; set out on*
 via, viae f. – *road, journey*
 *crēdō crēdere crēdidī crēditus – *to trust, believe in (+ dat.); to entrust (something) to (+ dat.)*
 comes, comitis m. – *comrade, companion*

terrestre, terrestris n. (i-stem) – *earthly creature*
 quandō (conj.) – *since*
 mortālis mortālis mortāle – *mortal*
 anima, animae f. – *soul, life*
 sortior, sortīrī, sortītus sum – *to obtain by lot*
 ūllus ūlla ūllum – *any*
 *aut (conj.) – *or; either ... or*
 *parvus parva parvum – *small, little*
 lētum, lētī n. – *death*
 fuga, fugae f. – *flight, ability to flee*
 quō ... circā (conj.) – *and for this reason*
 bonus, bonī m. – *good sir, gentleman*
 *dum (conj.) – *while, so long as*
 licet licēre licuit – *it is permitted, it is allowed*
 iūcundus iūcunda iūcundum – *pleasant, nice*
 beātus beāta beātum – *happy, blessed*
 memor, (gen.) memoris – *mindful, remembering*
 quam (adv.) – *how*
 aevum, aevī n. – *life, age*
 brevis brevis breve – *short, brief*

6. What does the City Mouse think of the Country Mouse's way of life?
7. How does the City Mouse sum up his view of how to live life properly?
8. What is he inviting the Country Mouse to do?

haec ubi dicta

agrestem pepulēre, domō levis exsilit; inde agrestem sc. mūrem; pepulēre = pepulērunt
 ambō prōpositum peragunt iter, urbis aventēs
 moenia nocturnī subrēpere.

nocturnī sc. mūrēs

dictum, dictī n. – *word, speech*
 agrestis agrestis agreste – *country, of the country*
 pellō pellere pepulī pulsus – *to push; have an effect on*
 levis levis leve – *light, carefree*
 exsiliō exsilire exsilīvī – *to jump out*
 *inde (adv.) – *from there; then*
 ambō ambae ambō (dual adj.) – *both*
 prōpōnō prōpōnere prōposuī prōpositus – *to propose, suggest*

peragō peragere perēgī perāctus – *to do, drive; complete*
 iter, itineris n. – *journey*
 *urbs, urbis f. (i-stem) – *city*
 aveō avēre – *to be eager, desire*
 moenia, moenium n.pl. – *walls, city walls*
 nocturnus nocturna nocturnum – *night, at night*
 subrēpō subrēpere subrēpsī – *to creep under, crawl under*

9. How does the Country Mouse react to the City Mouse's proposal?
10. What do they do then?
11. What time of day do they wish to arrive at? Why?



iamque tenēbat

100

nox medium caelī spatium, cum pōnit uterque
 in locuplēte domō vestīgia, rubrō ubi coccō
tīncta super lectōs candēret vestis eburnōs
 multaque dē magnā superessent fercula cēnā,
 quae procul exstrūctīs inerant hesterna canistrīs.

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iam (adv.) – *now, already*
 *teneō tenēre tenuī tentus – *to hold*
 nox, noctis f. (i-stem) – *night*
 medius media medium – *middle*
 caelum, caelī n. – *sky*
 spatium, spatiī n. – *space*
 *cum (conj. + indic.) – *when*
 *uterque utraque utrumque – *each (of two), both*
 locuplēs, (gen.) locuplētis – *rich, wealthy*
 vestigium, vestīgiī n. – *footstep, track*
 ruber rubra rubrum – *red, bright*
 coccum, coccī n. – *scarlet*
 tingō tingere tīnxī tīnctus – *to dye*
 super (prep. + acc.) – *over, above, on top of*
 *lectus, lectī m. – *couch, bed*
 candeō candēre canduī – *to shine, gleam*
 *vestis, vestis f. (i-stem) – *clothes, bedding*
 eburnus eburna eburnum – *ivory, made of ivory*
 dē (prep. + abl.) – *from, down from; about, concerning*



supersum superesse superfuī (irr.) – *to be left over, remain*
 ferculum, ferculī n. – *dish, course*
 *cēna, cēnae f. – *dinner*
 procul (adv.) – *far off, at a distance*
 exstruō exstūxi exstrūctus – *to heap up*
 īnsum inesse īnfūi (irr.) – *to be in*
 hesternus hesterna hesternum – *of yesterday, from yesterday*
 canistrum, canistrī n. – *basket*

12. What time of day do they arrive at?

13. What is the City Mouse's house like? Give at least three details about his house.

ergō ubi purpureā porrēctum in veste locāvit
 agrestem, velutī succīnctus cursitat hospes
 continuatque dapēs nec nōn vernīliter ipsīs
 fungitur officiīs, praelambēns omne quod adfert.
 ille cubāns gaudet mūtātā sorte bonīsque
 rēbus agit laetum convīvam,

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ergō (conj.) – <i>therefore</i>	vernīliter (adv.) – <i>like a slave</i>
purpureus purpurea purpureum – <i>purple, scarlet</i>	*ipse ipsa ipsum (intensive pron. and adj.) – <i>-self, the very</i>
*porrigō porrigerē porrēxī porrēctus – <i>to stretch out</i>	fungor, fungi, functus sum – <i>to perform, fulfill (+ abl.)</i>
*vestis, vestis f. (i-stem) – <i>clothes, bedding</i>	*officium, officiī n. – <i>duty, service</i>
locō locāre locāvī locātus – <i>to place, set, settle</i>	praelambō praelambere – <i>to lick beforehand, taste first</i>
*agrestis agrestis agreste – <i>country, of the country</i>	afferō afferre attuli adlātus (irr.) – <i>to bring (to)</i>
velut, velutī (conj.) – <i>like, similar to</i>	cubō cubāre cubuī – <i>to recline, lie down</i>
succīnctus, succīnctī m. – <i>butler</i>	gaudeō, gaudēre, gāvīsus sum – <i>to rejoice, be happy</i>
cursitō cursitāre cursitāvī – <i>to run about</i>	mūtō mūtāre mūtāvī mūtātus – <i>to change</i>
*hospes, hospitis m. – <i>guest, host, guest- friend</i>	sors, sortis f. (i-stem) – <i>lot, fate, chance</i>
continuō continuāre continuāvī – <i>to continue, keep bringing</i>	*bonus bona bonum – <i>good</i>
*daps, dapis f. – <i>feast</i>	*laetus laeta laetum – <i>happy, joyful; pleasant</i>
nec nōn (conj.) – <i>and also</i>	convīva, convīvae m. – <i>guest, party guest</i>

14. How does the City Mouse treat the Country Mouse? What is he acting like?
 15. How is the Country Mouse feeling at this point?

cum subitō ingēns
 valvārum strepitus lectīs excussit utrumque.
 currere per tōtum pavidī conclāve magisque
 exanimēs trepidāre, simul domus alta Molossīs
 personuit canibus. tum rūsticus: "haud mihi vītā 115
 est opus hāc" ait et "valeās: mē silva cavusque
 tūtus ab īnsidiīs tenuī sōlābitur ervō."

*cum (conj. + indic.) – *when*
 subitō (adv.) – *suddenly*
 ingēns, (gen.) ingentis – *huge*
 valvae, valvārum f.pl. – *doors*
 strepitus, strepitūs m. – *noise, crashing*
 *lectus, lectī m. – *bed, couch*
 excutiō excutere excussī excussus – *to
 strike out, shake off*
 *uterque utraque utrumque – *each (of
 two), both*
 currō currere cucurrī cursus – *to run*
 *per (prep. + acc.) – *through, along*
 *pavidus pavidā pavida pavidum – *fearful,
 panicked, timid*
 conclāve, conclāvis n. (i-stem) – *room*
 magis (adv.) – *more*
 exanimis exanimis exanime – *fainting,
 terrified*
 trepidō trepidāre trepidāvī – *to tremble
 (with fear)*
 *simul (=simulac) – *as soon as*

Molossus Molossa Molossum – *Molossian*
 personō personāre personuī – *to
 resound, echo*
 *rūsticus rūstica rūsticum – *country, of
 the country*
 haud (adv.) – *not at all*
 opus est – *there is need of, [someone]
 needs (+ abl.)*
 valeās – *good-bye!*
 *silva, silvae f. – *forest, wood*
 *cavus, cavī m. – *hollow, mousehole,
 burrow*
 tūtus tūta tūtum – *safe, secure*
 īnsidia, īnsidiārum f.pl. – *trap, ambush*
 tenuis tenuis tenue – *thin, insubstantial*
 sōlor, sōlārī, sōlātus sum – *to console,
 make (someone) feel better*
 ervum, ervī n. – *vetch (a kind of pea
 plant, one of the first crops
 cultivated by humans)*

16. What suddenly happens in the middle of the Mice's dinner party?
17. How do the two mice react?
18. What resolution does the Country Mouse make? Why?

Discussion Questions

1. It is not directly stated, but what is the moral of the story?
2. Describe life in the country vs. life in the city, according to the poem.
3. Where would you prefer to live, if you were one of the mice? Why?
4. Reread the section where the City Mouse invites the Country Mouse to visit (ll. 90-97). Which philosophical school are his views aligned with? What impression of this school of philosophy is Horace creating?
5. How does the advice/point-of-view in this story compare with the one expressed in the Phaedrus poems?

Overall Questions

1. What do you think are the *essential* characteristics of a fable? Why?
2. List the morals of each fable we read below:
 - 1.1:
 - 1.2:
 - 1.3:
 - 1.4:
 - 1.5:
 - 1.8:
 - 2.5:
 - 4.3:
 - 4.10:
 - 4.18:
- Horace:
 3. Looking at the morals listed above, and thinking of the stories themselves, what kind of *worldview* would you say fables present? What, overall, do they urge people to do?
 4. Based on what little we know about him, why do you think Phaedrus might have chosen fables as the genre he wanted to write?
 5. Why do people tell fables? What about them makes them more suited for the tellers' purposes than other genres?
 6. As folktales, fables are traditionally a sub-literary genre. Do you think that Phaedrus' and Horace's fables fit that, or are they more literary? Why?
 7. Which fable was your favorite, and why?
 8. Were there any you didn't like? Why/not?

Complete Glossary (with word frequencies)

- suī sibi sē sē (reflexive pron.) – *himself, herself, itself, themselves* (6x)
 -que (enclitic conj.) – *and* (18x)
- ā, ab (prep. + abl.) – *from, away from; by* (9x)
 abeō abīre abiī abitūrus (irr.) – *to go away, leave, depart* (2x)
 accidō accidere accidī – *to happen*
 accipiō accipere accēpī acceptus – *to receive, welcome*
 acerbus acerba acerbum – *sour, unripe*
 acinus, acinī m. – *grape*
 ad (prep. + acc.) – *to, toward* (7x)
 adficiō adficere adfēcī adfectus – *to affect, inflict; (pass). experience (+ abl.)*
 afflictus afflictia afflictum – *afflicted, troubled, wretched, miserable*
 aditus, aditūs m. – *entrance*
 adiuvō adiuvāre adiūvī adiūtus – *to help, aid*
 adnatō adnatāre – *to swim toward*
 ador, adōris m. – *wheat, spelt*
 adpetō adpetere adpetīvī adpetītus – *to covet, desire, seek* (2x)
 adscrībō adscrībere adscrīpsī adscrīptus – *to ascribe, attribute, apply*
 adsiliō adsilīre adsiluī adsultus – *to jump up, spring up*
 adtrahō adtrahere adtrāxī adtrāctus – *to drag (along), fetch*
 aequus aequa aequum – *equal, even*
 Aesōpus, Aesōpī m. – *Aesop, a composer of fables* (2x)
 aestimō aestimāre aestimāvī aestimātus – *to judge, think, suppose*
 aestuō aestuāre aestuāvī aestuātus – *to be hot, burn*
 aevum, aevī n. – *life, age*
 afferō afferre attulī adlātus (irr.) – *to bring (to)*
 agnōscō agnōscere agnōvī agnōtus – *to recognize*
 agnus, agnī m. – *lamb* (3x)
 agō agere ēgī āctus – *to do, drive; play the part of* (4x)
 agrestis agrestis agreste – *country, of the country* (2x)
 aiō (defective verb) – *to say* (4x)
 alacer alacris alacre – *swift, keen*
 alapa, alapae f. – *blow, strike* (of the magistrate's rod when touching a slave during the manumission ceremony)
 aliēnus aliēna aliēnum – *another's, someone else's* (3x)
 aliī, aliōrum m.pl. – *others, other people* (3x)
 aliquī aliquae aliquod – *some*
 aliquis, aliquid (indefinite pron.) – *someone, something; anyone, anything* (3x)
 alius alia aliud – *another, other* (3x)
 alter altera alterum – *another, a second*
 altus alta altum – *high, deep* (3x)
 alveus, alveī m. – *tray, trough, basin*
 ambō ambae ambō (dual adj.) – *both*

amīcus, amīcī m. – *friend* (2x)

āmittō āmittere āmīsī āmissus – *to lose*

anhēlō anhēlāre anhēlāvī anhēlātus – *to gasp, pant*

anima, animae f. – *soul, life*

animus, animī m. – *mind, spirit*

ante (adv.) – *before, ago*

ante (prep. + acc.) – *before; in front of* (2x)

ānus, ānī m. – *the rear, rear-end, butt*

aqua, aquae f. – *water*

āridus ārida āridum – *dry*

artus arta artum – *thrifty, pinching*

arx, arcis f. – *citadel*

ascrībō ascrībere ascrīpsī ascrīptus – *to assign, appoint*

asper aspera asperum – *rough, wild, tough; sharp, fierce; cruel, savage* (2x)

Athēnae, Athēnārum f.pl. – *Athens*

atque, ac (conj.) – *and, and also* (2x)

ātriēnsis, ātriēnsis m. (i-stem) – *steward, servant*

attentus attenta attentum – *attentive to, careful of* (+ dat.)

Atticī, Atticōrum m.pl. – *Athenians*

attendō attendere attendī attentus – *to give attention, listen*

attingō attingere attigī attāctus – *to touch, reach*

auferō auferre abstulī ablātus (irr.) – *to take away, remove; carry off, steal* (2x)

aut (conj.) – *or; either ... or* (2x)

autem (postpositive conj.) – *but, however*

avēna, avēnae f. – *oat*

aveō avēre – *to be eager, desire*

aviditās, aviditātis f. – *greed; greedy person*

avis, avis m./f. (i-stem) – *bird*

beātus beāta beātum – *happy, blessed*

bibō bibere bibī – *to drink*

bis (adv.) – *twice* (2x)

bona, bonōrum n.pl. – *goods, possessions*

bonus bona bonum – *good* (2x)

bonus, bonī m. – *good sir, gentleman*

brevis brevis breve – *short, brief*

cacō cacāre cacāvī cacātus – *to defile with excrement, defecate (on)* (2x)

caelum, caelī n. – *sky*

Caesar, Caesaris m. – *Caesar*, (later as a title rather than a name) *emperor* (2x)

calamitās, calamitātis f. – *misfortune, calamity; (here) unfortunate person*

candeō candēre candū – *to shine, gleam*

canis, canis m./f. – *dog* (5x)

canistrum, canistrī n. – *basket*

capella, capellae f. – *she-goat*

capiō capere cēpī captus – *to take*

caput, capitis n. – *head* (2x)
 careō carēre caruī – *to lack* (+ abl.)
 carō, carnis m. – *(piece of) meat*
 carpō carpere carpsī carptus – *to pluck, gather; set out on*
 causa, causae f. – *reason; excuse* (2x)
 cavus, cavī m. – *hollow, mousehole, burrow* (2x)
 celer celeris celere – *swift, fast*
 cēna, cēnae f. – *dinner, dinner-food* (2x)
 cēnsor, cēnsōris m. – *censor* (the Roman official with the power to demote any citizen
 who transgressed morally to a lower rank)
 certātim (adv.) – *competitively, in a contest*
 certus certa certum – *certain, sure, definite*
 cervus, cervī m. – *deer, stag*
 cibus, cibī m. – *food*
 cicer, ciceris m. – *chickpea*
 cinctus cincta cintum – *belted, girded*
 cirrus, cirrī m. – *fringe*
 citō citāre citāvī citātus – *to summon, send for*
 cīvis, cīvis m./f. (i-stem) – *citizen*
 cīvitās, cīvitātis f. – *city(-state)*
 clāmō clāmāre clāmāvī clāmātus – *to shout, yell*
 clāmor, clāmōris m. – *shout, cry*
 cluō cluere – *to be renowned as, to be named*
 coccum, coccī n. – *scarlet*
 coepī coepisse coeptus (defective verb) – *I began* (6x)
 cōgō cōgere coēgī coāctus – *to force, compel*
 collum, collī n. – *neck*
 comes, comitis m. – *comrade, companion*
 cōmis cōmis cōme – *polite, considerate*
 committō committere commīsī commissus – *to commit, do*
 compellō compellere compulī compulsus – *to drive, force, compel*
 compēscō compēscere compēscuī – *to restrain, check, curb, control*
 concacō concacāre concacāvī concacātus – *to jointly defecate all over, fill with excrement*
 conclāve, conclāvis n. (i-stem) – *room*
 concursō concursāre – *to run about, run all over*
 cōnfūsus cōnfūsa cōnfūsum – *confused, upset*
 cōnsidō cōnsidere cōnsēdī cōnsessus – *to sit down, take a seat*
 cōnspargō cōnspargere cōnsparsī cōnsparsus – *to sprinkle, moisten* (2x)
 cōnspīrātus cōnspīrāta cōnspīrātum – *having conspired, having entered into a conspiracy*
 contemnō contemnere contemp̄sī contemptus – *to scorn, disdain*
 contentus contenta contentum – *content, satisfied*
 contineō continēre continuī contentus – *to restrain, check*
 continuō (adv.) – *straightway, immediately*
 continuō continuāre continuāvī – *to continue, keep bringing*
 contrā (adv.) – *in reply* (2x)
 contumēlia, contūmeliae f. – *insult, outrage, contumely* (4x)

- convīva, convīvae m. – *guest, party guest*
 corpus, corporis n. – *body*
 corripiō corripere corripuī correptus – *to seize, snatch up, grab* (2x)
 crēdō crēdere crēdidī crēditus – *to trust, believe in (+ dat.); to entrust (something) to (+ dat.)* (2x)
 cruciō cruciāre cruciāvī cruciātus – *to torture*
 crūdēlis crūdēlis crūdēle – *cruel, mean*
 cubō cubāre cubuī – *to recline, lie down*
 culpa, culpae f. – *fault, crime*
 cūlus, cūlī m. – *rear-end, butt*
 cum (conj. + indic.) – *when* (2x)
 cum (conj. + subj.) – *when, since, although* (11x)
 cum (prep. + abl.) – *with* (4x)
 cūnctī cūncta cūncta – *all, all together, the whole*
 cupiō cupere cupīvī cupītus – *to want, desire*
 currō currere cucurrī cursus – *to run*
 cursitō cursitāre cursitāvī – *to run about*
- daps, dapis f. – *feast* (2x)
 dē (prep. + abl.) – *from, down from; about, concerning*
 dēbeō dēbēre dēbuī dēbitus – *to owe; ought, should*
 dēcidō dēcidere dēcidī – *to fall down, fall off (from + dat.)*
 dēcipiō dēcipere dēcēpī dēceptus – *to trick, deceive*
 dēcurrō dēcurrere dēcurrī dēcursus – *to run down*
 dēgō dēgere dēgī – *to spend, pass*
 deinde (adv.) – *then, next* (2x)
 dēlinquō dēlinquere dēlīquī dēlictus – *to commit a fault, do wrong*
 dēns, dentis m. (i-stem) – *tooth* (2x)
 dēpendeō dēpendēre – *to hang down*
 dērīdeō dērīdere dērīsī dērīsus – *to mock, laugh at*
 dēsīderō dēsīderāre dēsīderāvī dēsīderātus – *to long for, wish for; expect*
 dēspiciō dēspicere dēspexī dēspectus – *to look down on, despise*
 dēstringō dēstringere dēstrinxī dēstrictus – *to strip off, pull down*
 deus, deī m. – *god* (3x)
 dēvorō dēvorāre dēvorāvī dēvorātus – *to eat greedily, swallow up*
 dictum, dictī n. – *word, speech*
 difficilis difficilis difficile – *difficult*
 dīmittō dīmittere dīmīsī dīmissus – *to let go, send away, dismiss* (4x)
 discēdō discēdere discessī discessūrus – *to leave, depart*
 dissolūtus dissolūta dissolūtum – *loosened, relaxed; dissolute, degenerate*
 diūtius (comparative adv.) – *for a rather long time, for quite a while*
 dō dare dedī datus – *to give* (8x)
 dolor, dolōris m. – *pain*
 dominus, dominī m. – *master; emperor (used as a title after Tiberius)* (2x)
 dōnātiō, dōnātiōnis f. – *gift*
 dorsum, dorsī n. – *back; ridge*

dum (conj.) – *while, so long as* (2x)
 duo duae duo (dual adj.) – *two*
 dux, ducis m. – *leader*

ē, ex (prep. + abl.) – *out of, from* (3x)
 eburnus eburna eburnum – *ivory, made of ivory*
 edō edere ēdī ēsus (irr.) – *to eat*
 ego meī mihi mē (1st sg. pron.) – *I, me* (10x)
 ēlevō ēlevāre – *ēlevātus – to make light of, lessen*
 ēmendō ēmendāre ēmendāvī ēmendātus – *to correct, fix*
 enimvērō (adv.) – *to be sure, certainly, truly, in fact*
 equidem (adv.) – *indeed, in fact* (always with 1st person subj.)
 ergō (conj.) – *therefore*
 ēripiō ēripere ēripuī ēreptus – *to snatch, grab, rescue (from + dat.)* (3x)
 ervum, ervī n. – *vetch* (a kind of pea plant, one of the first crops cultivated by humans)
 ēsca, ēscae f. – *food*
 et ... nec adeō (conj.) – *not only ... but also ... not*
 et (adv.) – *also, even*
 et (conj.) – *and* (14x)
 ēvocō ēvocāre ēvocāvī ēvocātus – *to call out, call forth, summon*
 exanimis exanimis exanime – *fainting, terrified*
 excutiō excutere excussī excussus – *to strike out, shake off*
 exemplum, exemplī n. – *example; fable* (2x)
 exōrnō exōrnāre exōrnāvī exōrnātus – *to adorn, deck*
 experior, experīrī, expertus sum – *to experience, undergo*
 explēō explēre explēvī explētus – *to fill up*
 explōrō explōrāre explōrāvī explōrātus – *to investigate, examine*
 exsiliō exsilīre exsilīvī – *to jump out*
 exspectō exspectāre exspectāvī exspectātus – *to wait for, look out for*
 exstruō exstruere exstūxī exstrūctus – *to heap up*
 extrahō extrahere extrāxī extrāctus – *to drag out, pull out, remove*

fābella, fābellae f. – *fable* (3x)
 fābula, fābulae f. – *story, fable*
 faciō facere fēcī factus – *to make, do; accomplish* (5x)
 factiō, factiōnis f. – *faction, division*
 famēs, famis f. (abl. famē) – *hunger* (3x)
 fastīdium, fastīdiī n. – *pickiness, distaste*
 faucēs, faucium f.pl. (abl. sg. fauce) – *jaws, throat; hunger* (2x)
 ferculum, ferculī n. – *dish, course*
 ferō ferre tulī lātus (irr.) – *to bring, bear, carry; to say; to endure, put up with* (5x)
 ferus fera ferum – *wild, rough*
 fictus ficta fictum – *made up, fictional*
 fidēlis fidēlis fidēle – *faithful, loyal, in good faith*
 fimus, fimī m. – *filth, dung*
 flāgitō flāgitāre flāgitāvī flāgitātus – *to demand, ask for*

fleō flēre flēvī flētus – *to cry (over), weep (for)*
flexus, flexūs m. – *winding path; short-cut*
flōreō flōrēre flōruī – *to flower; flourish; be distinguished*
flūmen, flūminis n. – *river*
forās (adv.) – *outside*
fōrmōsus fōrmōsa fōrmōsum – *beautiful, handsome*
forte (adv.) – *by chance*
fragor, fragōris m. – *crash, bang, loud noise*
frēnum, frēnī n. – *reins*
frūstrā (adv.) – *in vain, unsuccessfully*
frustum, frustū n. – *crumb, crust*
fuga, fugae f. – *flight, ability to flee*
fugitō fugitāre fugitāvī fugitātus – *to flee eagerly, try to escape*
fugō fugāre fugāvī fugātus – *to put to flight, make flee; rout*
fulmen, fulminis n. – *thunderbolt*
fungor, fungi, functus sum – *to perform, fulfill (+ abl.)*
furfurēs, furfurum m.pl. – *bran*
fūrtim (adv.) – *secretly*
fūstis, fūstis m. (i-stem) – *club*
futtilis futtilis futtile – *useless, futile; unable to control one's bowels*

gaudeō, gaudēre, gāvīsus sum – *to rejoice, be happy*
gaudium, gaudiī n. – *joy, happiness*
genitor, genitōris m. – *father, progenitor*
genus, generis n. – *race; group; stock, lineage; kind (2x)*
glōrior, glōriārī, glōriātus sum – *to boast, take excessive pride (in + acc.)*
grāculus, grāculī m. – *jackdaw (2x)*
grātīs (adv.) – *for nothing, for free*
gravis gravis grave – *heavy, serious, weighty (2x)*
grex, gregis m. – *flock*
gruis, gruis f. – *crane*
gula, gulæ f. – *throat*

habitus, habitūs m. – *condition, state, appearance; clothes*
hāc rē – *on this account, for this reason*
haereō haerēre haesī haesus – *to stick, be stuck*
haud (adv.) – *not at all*
haustus, haustūs m. – *drink, drinking water*
hercle (interj.) – *by Hercules!*
hesternus hesterna hesternum – *of yesterday, from yesterday*
heus (interj.) – *hey! hey you!*
hīc (adv.) – *here, hereupon*
hic haec hoc (demonstrative pron. and adj.) – *this; the latter; the following (15x)*
homō, hominis m. – *person, human (4x)*
hornus horna hornum – *this year's*
hospes, hospitis m. – *guest, host, guest-friend (2x)*

hospitium, hospitiī n. – *hospitality*

humus, humī f. – *the ground*

hydrus, hydrī m. – *water-snake*

iaceō iacēre iacuī iacitūrus – *to lie, lie dead*

iactitō iactitāre iactitāvī iactitātus – *to make a show of, be officious about*

iam (adv.) – *now, already*

iam nōn (adv.) – *no longer*

īdem eadem idem – *the same*

igitur (conj.) – *therefore, and so*

ille illa illud (demonstrative pronoun and adjective) – *that, that famous; the former* (16x)

immisceō immiscēre immiscuī immixtus – *to mix in, join, associate*

impetrō impetrāre impetrāvī impetrātus – *to get, obtain*

impōnō impōnere imposuī impositus – *to place (something) on (someone + dat.);*

impose; assign (2x)

improbitās, improbitātis f. – *wickedness, dishonesty*

improbus improba improbum – *wicked, dishonest* (2x)

impudēns, (gen.) impudentis – *rude, shameless; naughty*

impūnē (adv.) – *without punishment, with impunity*

in (prep. + abl.) – *in, on, among* (9x)

in (prep. + acc.) – *into, to*

inānis inānis ināne – *empty, pointless*

incitō incitāre incitāvī incitātus – *to urge on, encourage*

incolumis incolumis incolume – *safe, unharmed*

inde (adv.) – *from there; then* (2x)

indignus indigna indignum – *unworthy*

iners, (gen.) inertis – *slow, sluggish; helpless, unskilled*

īinferior īinferior īferius (comparative adj.) – *lower, downstream*

īferō īferre intulī inlātus (irr.) – *to bring in; (with causam) make, invent*

ingēns, (gen.) ingentis – *huge*

ingrātus ingrāta ingrātum – *ungrateful*

iniūria, iniūriae f. – *injustice, injury* (2x)

iniūstus iniūsta iniūstum – *unjust, unfair*

inliciō inlicere illexī illectus – *to induce, entice, trick (someone into doing something)*

innocēns, (gen.) innocentis – *innocent, harmless*

inquinō inquināre inquināvī inquinātus – *to befoul, defile, pollute*

inquit (defective verb) – *says, said* (6x)

īnsidiae, īnsidiārum f.pl. – *trap, ambush*

īnsiliō īnsilire īnsiluī – *to jump on*

īnsuētus īnsuēta īnsuētum – *unaccustomed, unfamiliar (with)*

īnsum inesse īnfuī (irr.) – *to be in*

intellegō intellegere intellēxi intellēctus – *to understand, comprehend*

inūtilis inūtilis inūtile – *useless*

inveniō invenīre invēnī inventus – *to find*

invideō invidēre invidī invīsus – *to begrudge, be unwilling to share (+ gen.)*

iocor, iocārī, iocātus sum – *to joke, say as a joke*

ipse ipsa ipsum (intensive pron. and adj.) – *-self, the very* (2x)

is ea id (weak demonstrative) – *this, that; he, she, it*

ita (adv.) – *so, thus, in this way* (2x)

iter, itineris n. – *journey*

iubeō iubēre iussī iussus – *to order, command*

iūcundus iūcunda iūcundum – *pleasant, nice*

iūdiciūm, iūdiciī n. – *judgment*

Iuppiter, Iovis m. – *Jupiter* (8x)

iūre iūrandō – *by (the wolf's) swearing an oath*

iūrgium, iūrgiī n. – *quarrel*

iuvō iuvāre iūvī iūtus – *to please*

lacerō lacerāre lacerāvī lacerātus – *to tear to pieces*

laetus laeta laetum – *happy, joyful; pleasant* (2x)

lāniger, lānigerī m. – *the wooly one, the wool-bearer*

lardum, lardī n. – *bacon, bacon fat*

latrō, latrōnis m. – *robber, bandit*

lectus, lectī m. – *bed, couch* (2x)

lēgātus, lēgātī m. – *legate, ambassador* (6x)

leō, leōnis m. – *lion* (2x)

lētum, lētī n. – *death*

levis levis leve – *light, carefree*

lēx, lēgis f. – *law*

liber libera liberum – *free*

libertās, libertātis f. – *liberty, freedom*

libet, libēre, libuit – *it pleases, it is agreeable*

licentia, licentiae f. – *freedom, excessive freedom, license*

licet licēre licuit – *it is permitted, it is allowed*

ligneus lignea ligneum – *wooden*

ignum, lignī n. – *wood, log*

līmus, līmī m. – *mud, muck*

linteum, linteī n. – *linen, cloth; linen belt*

liquor, liquōris m. – *water*

locō locāre locāvī locātus – *to place, set, settle*

locuplēs, (gen.) locuplētis – *rich, wealthy*

lolium, lolī n. – *darnel, false-wheat* (a weed that grows alongside wheat and is
intoxicating and fatal to humans)

longē (adv.) – *far*

longitūdō, longitūdinis f. – *length*

longus longa longum – *long*

loquor, loquī, locūtus sum – *to speak* (2x)

Lūcullus, Lūcullī m. – *Lucullus*

lupus, lupī m. – *wolf* (5x)

lympha, lymphae f. – *(clear) water*

maereō maerēre maeruī maestus – *to be sad, wail*

- magis (adv.) – *more*
 magnus magna magnum – *great, big, large; loud* (5x)
 maiestās, maiestātis f. – *majesty, greatness*
 maior maior maius (comparative of *magnus*) – *greater, bigger* (2x)
 male (adv.) – *badly, scarcely* (2x)
 maledīcō maledīcere malēdīxī maledictus – *to insult, curse* (+ dat.) (2x)
 malum, malī n. – *evil, evil thing, evil deed, bad thing* (4x)
 malus mala malum – *bad*
 mandātum, mandātī n. – *order, instruction; dispatch* (2x)
 manus, manūs f. – *hand; band (of men)*
 mare, maris n. (i-stem) – *sea*
 mātūrus mātūra mātūrum – *ripe, ready*
 maximus maxima maximum (superl. of *magnus*) – *greatest, very great, very large* (2x)
 medicīna, medicīnae f. – *surgery, medical procedure*
 medius media medium – *middle*
 melior melior melius (comparative of *bonus*) – *better* (2x)
 memor, (gen.) memoris – *mindful, remembering*
 mēnsis, mēnsis m. (i-stem) – *month*
 mercēs, mercēdis f. – *fee, reward*
 Mercurius, Mercuriī m. – *Mercury, the messenger of the gods* (2x)
 merda, merdae f. – *excrement, feces*
 mergō mergere mersī mersus – *to submerge, sink*
 meritō (adv.) – *deservedly*
 meritum, meritī n. – *deserving act, good service*
 metus, metūs m. – *fear*
 meus mea meum – *my, mine* (2x)
 mīror, mīrārī, mīrātus sum – *to wonder, be surprised*
 Mīsēnēnsis Mīsēnēnsis Mīsēnēnse – *at Misenum*
 misceō miscēre miscuī mixtus – *to mix (in); mix (up), throw into confusion* (2x)
 mittō mittere mīsī missus – *to send; send a message, contact* (6x)
 moenia, moenium n.pl. – *walls, city walls*
 molestus molesta molestum – *annoying, troublesome*
 Molossus Molossa Molossum – *Molossian*
 mōns, montis m. (i-stem) – *mountain*
 mortālis mortālis mortāle – *mortal*
 mōs, mōris m. – *custom, habit; (pl.) character, morals*
 motus, motūs m. – *motion, movement*
 mulcō mulcāre mulcāvī mulcātus – *to beat, rough up*
 multus multa multum – *much, (pl.) many* (6x)
 mūs, mūris m. – *mouse* (2x)
 mūtō mūtāre mūtāvī mūtātus – *to change*

 nārēs, nārium f.pl. – *the nostrils, the nose*
 nāscor, nāscī, nātus sum – *to be born*
 natō natāre natāvī natātus – *to swim*
 nātiō, nātiōnis f. – *nation; tribe; group*

- nātūra, nātūrae f. – *nature*
 nē (conj. + subj.) – (so) that ... not, lest (3x)
 Neāpolis, -is f. (acc. Neāpolim) – *Naples*
 nec nōn (conj.) – *and also*
 nemus, nemoris n. – *grove*
 neque, nec (conj.) – *and ... not, nor; neither ... nor* (4x)
 nēquīquam (adv.) – *in vain, pointlessly, unsuccessfully*
 nex, necis f. – *death, killing, murder* (2x)
 nocturnus nocturna nocturnum – *night, at night*
 nōlō nōlle nōluī (irr.) – *to not want, be unwilling* (2x)
 nōmen, nōminis n. – *name; reason*
 nōn (adv.) – *not* (13x)
 nōndum (adv.) – *not yet*
 nōs nostrī nōbīs nōs nōbīs (1st person pl. pron.) – *we, us* (2x)
 noster nostra nostrum – *our, ours* (3x)
 notam sustineō sustinēre sustinuī sustentus – *to bear a mark of disgrace* (particularly
 from the Roman censor)
 nōtus nōta nōtum – *well-known*
 novus nova novum – *new*
 nox, noctis f. (i-stem) – *night*
 numquam (adv.). – *never* (2x)
 nunc (adv.) – *now*
- ō (interj.) – *o!*
 occupātus occupāta occupātum – *busy*
 occupō occupāre occupāvī occupātus – *to seize, take over*
 odiōsus odiōsa odiōsum – *hateful, offensive, unpleasant*
 odor, odōris m. – *perfume, scent* (2x)
 officium, officiī n. – *duty, service* (2x)
 ōlim (adv.) – *once, once upon a time* (2x)
 omnis omnis omne – *each, every; (pl.) all* (5x)
 onus, oneris n. – *load, burden*
 opera, operae f. – *work, effort*
 opprimō opprimere opressī oppressus – *to oppress, crush*
 opus est – *there is need of, [someone] needs* (+ abl.)
 ōrō ōrāre ōrāvī ōrātus – *to beg for*
 ōs, ōris n. – *face, mouth* (3x)
 os, ossis n. – *bone*
 ōtium, ōtiī n. – *leisure, free time*
 ovis, ovis f. (i-stem) – *sheep, ewe*
- pactus pacta pactum – *agreed, settled*
 palea, paleae f. – *chaff* (the outside husk of the wheat that is discarded by humans)
 palūs, palūdis f. – *swamp*
 pānis, pānis m. (i-stem) – *bread*
 pars, partis f. – *part, division*

partēs, partium f.pl. – (*political*) *party*
 parvus parva parvum – *small, little* (2x)
 pater, patris m. – *father* (3x)
 patiēns, (gen.) patientis – (*long-)suffering, willing to endure* (+ gen.), *uncomplaining* (2x)
 patior, patī, passus sum – *to suffer; endure, put up with; allow*
 pauper, (gen.) pauperis – *poor*
 pavidus pavida pavidum – *fearful, panicked, timid* (2x)
 pāvō, pāvōnis m. – *peacock* (2x)
 peccō peccāre peccāvī peccātus – *to make a mistake*
 pectus, pectoris n. – *chest, heart, breast*
 pellō pellere pepulī pulsus – *to push; have an effect on*
 Pēlūsius Pēlūsia Pēlūsium – *Pelusian* (from Pelusium, an Egyptian city at the mouth of the Nile)
 per (prep. + acc.) – *through, along* (2x)
 pēra, pērae f. – *backpack, bag, knapsack*
 peragō peragere perēgī perāctus – *to do, drive; complete*
 perambulō perambulāre perambulāvī perambulātus – *to walk through, stroll*
 pereō perīre periī peritūrus (irr.) – *to die, perish, pass away*
 perferō perferre pertulī perlātus (irr.) – *to put up with until the end, endure, suffer*
 perīculōsus perīculōsa perīculōsum – *dangerous, perilous*
 personō personāre personū – *to resound, echo*
 persuādeō persuādēre persuāsī persuāsus – *to persuade, convince*
 pēs, pedis m. – *foot, paw*
 petō petere petīvī petītus – *to seek, try to obtain; head for; attack; ask for, beg for* (3x)
 petulāns, petulantis – *rude, naughty*
 pinna, pinnae f. – *feather* (2x)
 Pīsistratus, Pīsistratī m. – *Pisistratus*, a 6th c. Greek tyrant who mostly ruled Athens during the period 561-527 BCE
 plūs, plūris n. – *more*
 poena, poenae f. – *punishment, penalty* (2x)
 pōnō pōnere posuī positus – *to put (down), place (aside)* (3x)
 porrigō porrigere porrēxī porrēctus – *to stretch out* (2x)
 possum posse potuī (irr.) – *to be able, can* (8x)
 post (prep. + acc.) – *after; behind* (2x)
 posterī, posterōrum m.pl. – *those who come later, descendants*
 postulō postulāre postulāvī postulātus – *to demand, ask for*
 potēns, (gen.) potentis – *powerful*
 potius (adv.) – *rather*
 praeclūdō praeclūdere praeclūsī praeclūsus – *to shut off, block, choke*
 praecurrō praecurrere praecucurrī – *to run ahead*
 praeda, praedae f. – *loot, booty, prize* (2x)
 praelambō praelambere – *to lick beforehand, taste first*
 praemium, praemiī n. – *prize, reward* (2x)
 praepōnō praepōnere praeposuī praepositus – *to prefer*
 praeruptus praerupta praeruptum – *steep*
 pretium, pretiī n. – *price, reward* (2x)

pretium est operaे – *it is worthwhile, it's worth the trouble*
 prīmum (adv.) – *first, in the first place*
 prīmus prīma prīmum – *first*
 prīstinus prīstina prīstinum – *old, former*
 prius (adv.) – *earlier, formerly, before*
 prō (prep. + abl.) – *in place of*
 procāx, (gen.) procācis – *bold, insolent, excessive*
 procul (adv.) – *far off, at a distance*
 prōdō prōdere prōdidī prōditus – *to reveal, make known; hand down, relate* (2x)
 prōferō prōferre prōtūlī prōlātus – *to bring forward, produce; extend*
 proficiscor, proficisci, profectus sum – *to set out*
 prōpellō prōpellere prōpulī prōpulsus – *to drive forth, drive out*
 prōpōnō prōpōnere prōposuī prōpositus – *to propose, suggest*
 prōpositum, prōpositū n. – *thesis, point*
 proprius propria proprium – *one's own, one's proper* (3x)
 propter (prep. + acc.) – *because of, on account of*
 prōspectō prōspectāre prōspectāvī prōspectātus – *to look out (at)*
 pulvis, pulveris m. – *dust, dirt*
 purpureus purpurea purpureum – *purple, scarlet*
 putō putāre putāvī putātus – *to think, suppose*

quaeſītum, quaeſītī n. – *store, supply*
 quaeſō – *please, tell me*
 quam (adv.) – *how*
 quandō (conj.) – *since*
 quāre (adv.) – *why?*
 quārtus quārta quārtum – *fourth*
 quassō quassāre quassāvī quassātus – *to shake violently, brandish*
 queror, querī, questus sum – *to complain (about)* (2x)
 quī quae quod (relative pronoun) – *who, which, that* (24x)
 quia (conj.) – *because* (6x)
 quid (adv.) – *why?* (2x)
 quid multa (sc. verba sunt) – *why do I need to say any more?*
 quīdam quaedam quoddam – *one, some, a certain* (2x)
 quō ... circā (conj.) – *and for this reason*
 quod (conj.) – *because* (2x)
 quoniam (conj.) – *because, since* (3x)
 quoque (adv.) – *also*

rāna, rānae f. – *frog*
 redeō redīre redīi reditus (irr.) – *to return, go back*
 referō referre rettulī relātus – *to relate, tell*
 rēgia, rēgiae f. – *palace*
 relinquō relinquere relīquī relicitus – *to leave, leave behind*
 repellō repellere reppulī repulsus – *to repel, drive off, drive back* (2x)
 repente (adv.) – *suddenly*

repleō replēre replēvī replētus – *to fill (up), fill to the brim* (2x)
 replētus replēta replētum – *filled (up), filled to the brim*
 repulsa, repulsae f. – *rejection, denial*
 rēs, rēī f. – *thing, affair, matter, circumstance* (3x)
 respiciō respicere respicē respectus – *to look back (at)*
 respondeō respondēre respondē respōnsus – *to respond, reply, answer* (2x)
 revertor, revertī, reversus sum – *to return, go back*
 rēx, rēgīs m. – *king* (5x)
 rīdeō rīdēre rīsī rīsus – *to laugh, smile*
 rīvus, rīvī m. – *stream*
 rogō rogāre rogāvī rogātus – *to ask (for)* (2x)
 Rōma, Rōmae f. – *Rome*
 rōstrum, rōstrī n. – *beak*
 ruber rubra rubrum – *red, bright*
 rūmor, rūmōris m. – *rumor*
 rūrsus (adv.) – *again, a second time*
 rūsticus rūstica rūsticum – *country, of the country* (2x)

saliō salīre saluī saltus – *to jump, leap*
 saltus, saltūs m. – *glade, thicket, wood*
 scribō scribere scripsī scriptus – *to write*
 scrūtor, scrūtārī, scrūtātus sum – *to examine, search carefully*
 secundus secunda secundum – *second*
 sed (conj.) – *but* (4x)
 sēdes, sēdis f. – *seat; (often pl.) home, dwelling*
 sēdō sēdāre sēdāvī sēdātus – *to calm, tamp down*
 sēmēsus sēmēsa sēmēsum – *half-eaten*
 sentiō sentīre sēnsī sēnsus – *to feel, notice, experience*
 sēpositus sēposita sēpositum – *stored-up, emergency*
 sequor, sequī, secūtus sum – *to follow; belong to, fall to*
 servitūs, servitūtis f. – *slavery, servitude, loss of freedom*
 sex (indecl. adj.) – *six*
 sī (conj.) – *if* (3x)
 sīc (adv.) – *thus, so, in this way, like this* (3x)
 silva, silvae f. – *forest, wood* (2x)
 similis similis simile – *similar*
 simul (=simulac) – *as soon as* (2x)
 simulācrum, simulācrī n. – *likeness, image, reflection*
 singulī singulae singula – *one (each), one by one* (2x)
 singulum, singulī n. – *single thing*
 sitis, sitis f. (abl. sitī) – *thirst*
 societās, societātis f. – *alliance, partnership*
 socius, sociī m. – *companion, ally, partner* (2x)
 sōlor, sōlārī, sōlātus sum – *to console, make (someone) feel better*
 sōlus sōla sōlum – *alone, by oneself*
 solvō solvere solvī solūtus – *to loosen, relax* (2x)

- sonus, sonī m. – *sound*
 sors, sortis f. (i-stem) – *lot, fate, chance*
 sortior, sortīrī, sortītus sum – *to obtain by lot*
 spatium, spatiī n. – *space*
 speculum, speculī n. – *mirror*
 stagnum, stagnī n. – *pool, pond, swamp*
 statim (adv.) – *at once*
 stercus, stercoris n. – *dung, manure*
 stō stāre stetī stātus – *to stand*
 strepitus, strepitūs m. – *noise, crashing*
 subitō (adv.) – *suddenly*
 subitus subita subitum – *sudden, unexpected* (2x)
 subrēpō subrēpere subrēpsī – *to creep under, crawl under*
 succīnctus, succīnctī m. – *butler*
 succurrō succerrere succuruī succursus + dat. – *to run to help, help, succor*
 suī, suōrum m.pl. – *one's own people, kin* (2x)
 sum esse fuī futūrus (irr.) – *to be* (14x)
 summus summa summum – *highest, greatest, top* (2x)
 sūmō sūmēre sūmpsī sūmptus – *to take in, eat*
 super (prep. + acc.) – *over, above, on top of*
 superbia, superbiae f. – *pride, arrogance*
 superbus superba superbūm – *proud, arrogant*
 superior superior superius (comparative adj.) – *higher, upstream; earlier, previous* (2x)
 supersum superesse superfuī (irr.) – *to be left over, remain*
 suprā (adv.) – *above, on top*
 suspendō suspendere suspendī suspēnsus – *to hang (up)*
 sustineō sustinēre sustinuī sustentus – *to hold up; undergo, withstand, endure*
 suus sua suum – *his, her, its, their (own)* (5x)
- tacitē (adv.) – *silently*
 tālis tālis tāle – *such, like this*
 tam (adv.) – *so, such*
 tamen (adv.) – *however, nevertheless, anyway* (2x)
 tandem (adv.) – *finally, at last* (3x)
 tangō tangere tetigī tactus – *to touch* (2x)
 tantus tanta tantum – *so great, such a great*
 tempus, temporis n. – *time, circumstance* (2x)
 teneō tenēre tenuī tentus – *to hold* (2x)
 tenuis tenuis tenuē – *thin, insubstantial*
 tergum, tergī n. – *back*
 terreō terrēre terruī territus – *to frighten, scare*
 terrestre, terrestris n. (i-stem) – *earthly creature*
 tertius tertia tertium – *third*
 testor, testārī, testātus sum – *to bear witness, prove, show*
 Tiberius, Tiberiī m. – *Tiberius* (the second emperor)
 tigillum, tigillī n. – *log, little beam*

timeō timēre timuī – *to be afraid, fear* (3x)
 timor, timōris m. – *fear*
 tingō tingere tīnxī tīnctus – *to dye*
 tollō tollere sustulī sublātus – *to lift (up), raise (up); take* (2x)
 Tonāns, Tonantis m. – *the Thunderer, Jupiter*
 tōtus tōta tōtum – *whole, entire* (3x)
 tremō tremere tremuī – *to tremble*
 trepidō trepidāre trepidāvī – *to tremble (with fear)*
 trepidus trepida trepidum – *fearful, fluttering, restless*
 tribuō tribuere tribuī tribūtus – *to assign, give*
 trīstis trīstis trīste – *sad, grim* (2x)
 tū tuī tibi tē tē (2nd personal pronoun) – *you (sg.)* (3x)
 tum (adv.) – *then* (8x)
 tumeō tumēre – *to swell, puff up*
 tunc (adv.) – *then* (2x)
 tunica, tunicae f. – *tunic*
 turba, turbae f. – *crowd*
 turbātus turbāta turbātum – *in confusion, disturbed, troubled*
 turbulentus turbulenta turbulentum – *disturbed, muddy*
 turpis turpis turpe – *foul, disgusting* (2x)
 Tuscus Tusca Tuscum – *Tuscan, Etruscan*
 tūtus tūta tūtum – *safe, secure*
 tuus tua tuum – *your, yours* (2x)
 tyrannus, tyrannī m. – *tyrant, dictator*

ubi (conj.) – *when* (3x)
 ūllus ūlla ūllum – *any*
 umerus, umerī m. – *shoulder*
 ūnus ūna ūnum – *one* (2x)
 urbānus urbāna urbānum – *city, of the city* (2x)
 urbs, urbīs f. (i-stem) – *city* (2x)
 ut (conj. + indic.) – *as, when; how* (3x)
 ut (conj. + subj.) – *that, so that, (in order) to; although* (4x)
 uterque utraque utrumque – *each (of two), both* (2x)
 ūva, ūvae f. – *grape*

vacca, vaccae f. – *cow, heifer*
 vādō vādere – *to go*
 vadum, vadī n. – *shallow, shoal*
 vagor, vagārī, vagātus sum – *to wander, roam*
 valeās – *good-bye!*
 valeō valēre valuī valitūrus – *to be well; be strong (enough to); be able*
 valvae, valvārum f.pl. – *doors*
 varius varia varium – *various, different*
 vāstus vāsta vāstum – *enormous, giant*
 velut, velutī (conj.) – *like, similar to*

- vēneō vēnīre vēniī vēnītum – *to be sold, go for sale; be worth*
 venīō venīre vēnī ventus – *to come, go* (3x)
 venter, ventris m. – *belly, stomach*
 verbum, verbī n. – *word*
 vēritās, vēritātis f. – *truth*
 vernīliter (adv.) – *like a slave*
 vērō (adv. and conj.) – *in fact, indeed; but* (2x)
 vērum (conj.) – *but* (2x)
 vērus vēra vērum – *true, real*
 vester vestra vestrum – *your* (pl.)
 vestīgium, vestīgiī n. – *footstep, track*
 vestis, vestis f. (i-stem) – *clothes, bedding* (2x)
 vetō vetāre vetuī vetitus – *to forbid* (2x)
 vetus, (gen.) veteris – *old*
 via, viae f. – *road, journey*
 videō vidēre vīdī vīsus – *to see* (4x)
 vīlla, vīllae f. – *house*
 vincō vincere vīcī victus – *to conquer, overcome* (2x)
 vindicō vindicāre vindicāvī vindicātus – *to avenge, provide compensation for (a wrong done to one)*
 vīnea, vīneae f. – *vine*
 vīrēs, vīrium f.pl. – *strength* (2x)
 viridia, viridium n.pl. – *plants, trees, greenway*
 vīs, – f. (irr.) – *violence*
 vīta, vītae f. – *life* (3x)
 vitium, vitiī n. – *fault, vice*
 vīvō vīvere vīxī – *to live* (4x)
 vix (adv.) – *scarcely, hardly; with difficulty*
 volō velle voluī (irr.) – *to want, wish, be willing* (4x)
 vōs (2nd person plural pronoun) – *you (all)*
 vōx, vōcis f. – *voice*
 vulpēs, vulpis f. – *fox*
 vultus, vultūs m. – *face, countenance*
- xystus, xystī m. – *covered walkway, garden path*