

DEIANIRA'S MARRIAGE LAMENT

Hercules' wife, Deianira, reflects on her marriage.

At bene nūpta feror, quia nōminer Herculis uxor,	1
sitque <u>socer</u> , rapidīs quī tonat altus equīs.	2 socer = father-in-law
Quam malē inaequālēs veniunt ad arātra iuvencī,	3 arātra = plows; iuvencī = young bulls
tam premitur magnō coniuge nūpta minor.	4 nūpta minor = e.g., Deianira
Nōn honor est sed onus, <u>speciēs</u> laesūra <u>ferentēs</u> :	5 speciēs = appearance (of honor); [eōs] ferentēs = those bearing it
<u>sīqua volēs</u> aptē nūbere, nūbe parī.	6 sīqua volēs = if any of you will wish (i.e., the burden)
Vir mihi semper abest, et coniuge nōtior hospes	7
mōnstraque terribilēs persequiturque <u>ferās</u> .	8 ferās = wild beasts
Ipsa domō <u>viduā</u> vōtīs <u>operāta pudīcīs</u>	9 viduā = spouseless; operāta = having kept busy; pudīcīs = chaste
torqueor, īnfestō nē vir ab hoste cadat;	10
inter serpentēs aprōsque avidōsque leōnēs	11
iactor et haesūrōs <u>terna</u> per ōra canēs.	12 terna = three each
Mē <u>pecudum fibrae</u> simulācraque inānia somnī	13 pecudum = of animals; fibrae = entrails
ōminaque arcānā nocte petīta movent.	14
<u>Aucupor</u> īnfēlix incertae murmura fāmae	15 Aucupor (+ acc.) = I lie in wait for
spēque timor dubiā spēsque timōre cadit.	16

Ovid, *Heroides* IX, 27-42

- In line 1, *feror* is best translated A) I am transformed B) I am followed C) I am said D) I am scared
- Which of the following words has the same meaning as *quia* (line 1)? A) quoque B) quīdam C) quisque D) quod
- In line 2 (*sitque...equīs*), Deianira indicates that A) her father-in-law upsets her B) her father-in-law is Jupiter C) she is proud of her father-in-law D) her father-in-law is poor
- The first four feet of line 3 are scanned A) DSDD B) DDS D) DSDS D) SDS D
- To what does Deianira compare her marriage in lines 3-4 (*Quam...minor*)? A) a plow stuck in the dirt B) a plow pulled very slowly C) a plow that is broken D) a plow pulled by unequal animals
- In line 4, *magnō coniuge* refers to A) Deianira B) Jupiter C) Hercules D) a plow
- In the first two couplets (lines 1-4), Ovid contrasts A) the power of Hercules versus the power of Jupiter B) other people's perception of Deianira's marriage versus the reality of her marriage C) a farmer's control of the plow versus the young bulls' submission D) the life of a married woman versus the life of an unmarried woman
- In line 5, the participle *laesūra* means that, for those bearing it, the appearance of honor in such a marriage A) is harmful B) will be harmful C) has been harmful D) had been harmful
- In line 6, Deianira suggests one should marry A) an equal B) a widower C) a friend D) a stranger
- In line 7, we learn that Hercules is A) visiting a friend B) lost in the woods C) hardly ever at home D) at a temple
- In line 7, Deianira characterizes her husband as A) an enemy B) a guest C) an animal D) a monster
- In line 9 (*Ipsa...pudīcīs*), how does Deianira occupy her time? A) weaving B) praying C) entertaining D) cleaning
- In line 10 (*torqueor...cadat*), what does Deianira fear? A) Hercules will divorce her. B) She will die in childbirth. C) She will be abducted. D) Hercules will be killed.
- In line 11, which labor of Hercules is NOT referenced? A) Lernaean Hydra B) Cattle of Geryon C) Erymanthian Boar D) Nemean Lion
- In lines 11-12 (*inter...canēs*), what is Deianira doing? A) sitting sad and lonely B) searching for her husband C) imagining horrors D) praying to the gods
- Which labor of Hercules is referred to in line 12? A) the capture of Cerberus B) the Stymphalian birds C) the Augean Stables D) the Belt of Hippolyta
- The tricolon in lines 13-14 (*mē...movent*) illustrates that Deianira is troubled by A) letters from Hercules B) the loss of her cattle C) problems with the children D) observing omens
- Torqueor* (line 10), *iactor* (line 12) and *mē movent* (lines 13-14) highlight that Deianira A) does not feel in control B) is causing trouble C) is planning to leave D) has lied to Hercules
- In line 15, how is Deianira hoping to get information? A) from messengers B) from her husband C) from rumors D) from Jupiter
- In this passage, Deianira is fluctuating between A) fear and hope B) wealth and poverty C) rage and resignation D) sickness and health

OMENS

Cicero shares two omens, one about L. Paulus and his daughter and another told by a priest about Caecilia Metelli.

L. Paulus cōsul iterum, cum eī bellum ut cum rēge Perse gereret obtigisset, ut eā ipsā diē domum ad vesperum rediit, fīliolam suam Tertiam, quae tum erat admodum parva, ōsculāns animum advertit trīsticulam. “Quid est”, inquit, “mea Tertia? Quid trīstis es?” “Mī pater,” inquit, “Persa periit.” Tum ille artius puellam complexus: “Accipiō,” inquit, “mea filia, ōmen.” Erat autem mortuus catellus eō nōmine.

L. Flaccum, flāminem Martiālem, ego audivī, cum dīceret Caeciliam Metellī, cum vellet sorōris suae fīliam in mātirimōnium conlocāre, exīsse in quoddam sacellum ōminis capiendī causā, quod fierī mōre veterum solēbat. Cum virgō stāret et Caecilia in sellā sedēret neque diū ūlla vōx exstitisset, puellam dēfatigātā petīsse ā māterterā ut sibi concēderet, paulisper ut in eius sellā requiēsceret; illam autem dīxisse: “Vērō, mea puella, tibi concēdō meās sedēs.” Quod ōmen rēs cōnsecūta est: ipsa enim brevī mortua est, virgō autem nūpsit, cui Caecilia nūpta fuerat.

Haec posse contemnī vel etiam rīdēri praeculārē intellegō, sed id ipsum est deōs nōn putāre, quae ab eīs significantur, contemnere.

M. Tullius Cicero, *De Divinatione*, I.103-104

- 1
- 2
- 3 **admodum** = still
- 4
- 5 **catellus** = puppy
- 6
- 7 **flāminem** = priest
- 8
- 9 **sacellum** = small shrine
- 10 **puellam...petīsse** continues the indirect statement
- 11 **māterterā** = maternal aunt (Caecilia)
- 12
- 13 **ipsa** refers to Caecilia
- 14
- 15 i.e., **contemnere [ea], quae ab**
- 16 **eīs significantur, id ipsum est nōn putāre [esse] deōs.**

21. In line 1, what is the best understanding of *eī obtigisset*? A) it had befallen him B) it befell him C) it will befall him D) it befalls him
22. In line 2 (*ut...rediit*), when does Paulus return home? A) on the following afternoon B) on the very same day C) at first light D) at midnight
23. What kind of words are *fīliolam* (line 2) and *trīsticulam* (line 3)? A) defectives B) diminutives C) frequentatives D) patronymics
24. In line 3, the Latin word *ōsculāns* gives us the English derivative *osculate*. What does the basic Latin root of *osculate* mean? A) shore B) bird C) mouth D) bone
25. In lines 2-3, we learn that A) the sad girl kissed her father B) Paulus changed his mind C) the kiss made the girl sad D) Paulus noticed the girl’s sadness
26. In line 4, what is the best translation of *Quid*? A) Because B) When C) Who D) Why
27. In line 4, the best translation of *artius* is A) more tightly B) very tightly C) tightly D) as tightly as possible
28. According to lines 3-6 (*Quid...nōmine*), why is the little girl sad? A) Her father is going away again. B) The enemy king had triumphed. C) Her puppy had died. D) She had had a bad dream.
29. Who is the understood subject of the verb *dīceret* in line 7? A) Flaccus B) Mars C) Caecilia D) Metellus
30. According to lines 7-8 (*cum dīceret...conlocāre*), whose marriage was being planned? A) Caecilia’s B) Metellus’ C) Caecilia’s sister’s D) Caecilia’s niece’s
31. In lines 8-9 (*exīsse...solēbat*), Caecilia went out to A) visit a friend B) help an old man C) read the omens D) pray for peace
32. Another way of expressing *ōminis capiendī causā* (line 9) is A) *ōmine captō* B) *quod ōmen cēperat* C) *cape ōmen* D) *ut ōmen caperet*
33. In line 9, *virgō* refers to the A) daughter of Caecilia’s sister B) soothsayer C) servant D) wand for telling fortunes
34. In line 10, the phrase *neque diū ūlla vōx exstitisset* indicates A) the girl wished to hear Caecilius’ advice B) there was silence for a long time C) Caecilia wanted the girl to be quiet D) each spoke for a long time
35. *Petīsse* (line 11) in place of *petīvisse* is an example of A) assimilation B) asyndeton C) hyperbole D) syncope
36. In lines 10-12 (*puellam...requiēsceret*), what is requested? A) that Caecilia be able to rest B) the two not talk C) that the older woman give up her place D) that someone bring a cushion for the chair
37. *Quod ōmen rēs cōnsecūta est* (line 13) indicates A) the whole affair was discussed B) the omen was false C) the omen was lamented D) Caecilia’s statement predicted the future
38. What action happened in line 13? A) Caecilia died. B) The niece never married. C) Caecilia became a bride again. D) The niece went home to an arranged marriage.
39. In lines 13-14 (*virgō...fuerat*), the reader learns that A) Caecilia prepared for her niece’s funeral B) the niece returned home and never married C) the niece married her uncle D) Caecilia remarried
40. In the last sentence, the writer indicates that he A) does not believe in the gods any longer B) condemns the use of omens C) does not approve of the gods’ sense of humor D) thinks omens show the existence of the gods