VIII

Pelasgi

Graeciam primum habuere Pelasgi, qui mox paludes siccaverunt, flumina aggeribus cohibuerunt et urbes condiderunt. Pelasgorum industriam magnopere ruinarum magnitudo ostentat. Tirynthis et Mycenarum reliquiae etiam nunc exsistunt et hominum admirationem movent. Muri quadrato lapide exstructi, sine calce iuncti, pondere suo stant et per longa saecula permanserunt. Itaque veteres, tam miro opere permoti, Pelasgorum aedificia Cyclopum portentoso generi assignaverunt.

Pelasgi

Vocabulary

Pelasgī ōrum/um m	Pelasgians (a Prehellenic Indo-European population in Greece during the 3rd – 2nd millennium B.C. Their kinship with populations of Asia Minor is supposed.
Graecia ae f	Greece
prīmum	first, at the beginning
habeō 2 uī habitus	to have, to possess
quī, quae, quod	(relative) who, which, that
mox	soon (afterwards), by and by
palūs ūdis f	swamp, fen, flood-water
siccō 1	to dry (up), to make dry, to drain
flūmen inis n	stream, river
agger eris m	heap, mound, dam
cohibeō 2 uī hibitus	to hold together, to restrain
urbs urbis f	(walled) town, city
condō 3 didī ditus	to build, to found
industria ae f	diligence, assiduity, activity
māgnōpere	greatly, much, especially, strongly
ruīna ae f	ruin(s), debris
māgnitūdō inis f	greatness, bulk; intensity; importance
ostentō 1	to show off, to display, to exhibit, to testify to; to offer
Tīrȳns ynthis f	Tiryns (Gk. Τίρυνς, υνθος, f.), an Argive town where, according to the myth, Hercules was brought up.
Mycēnae ārum f	Mycenae (Gk Μυκῆναι, Μυκήνη) a city in Argolis of which Agamemnon (Ἀγαμέμνων) was king
reliquiae ārum f	remains, relicts, remnants
nunc	now, at present
exsistō 3 stitī stitus	to appear, to be visible, to exist
admīrātiō ōnis f	admiration, astonishment

admīrātiōnem movent	they inspire the admiration
moveō 2 mōvī mōtus	to move, to touch, to stir
mūrus ī m	(city) wall
quadrātus 3	square (set), squared
lapis idis m	stone
exstruō 3 strūxī strūctus	to build (up), to raise
sine + abl.	without
calx cis f (m)	chalk, limestone
iungō 3 iūnxī iūnctus	to join, to unite, to fasten
pondus eris n	weight, burden, gravity
stō 1 stetī status	to stand (erect), to remain, to persist
per + acc.	through, all over, during
longus 3	long, lasting long time
saeculum ī n	century, life-time
permaneō 2 mānsī mānsus	to persist, to continue/persist in staying
tam	so, so much (as)
mīrus 3	wonderful, astonishing, amazing
opus, eris n	work, effort, structure
permoveō 2 mōvī mōtus	to move (deeply), to stir up, to excite
Cyclōps ōpis m	Cyclops (Gk Κύκλωψ), one of the fabulous one-eyed giants on the coast of Sicily[1]
portentōsus 3	monstrous, formidable, portentous
genus eris n	race, stock, family, descent, origin
assīgnō 1 + acc. + dat.	to assign, to impute, to allot

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1. . Kyklōps means literally 'round-eyed'. The kyklōpes were one-eyed man eating giants living, according to Homer, on Sicily. The most famous among these monsters was Polyphēmos, whom Odysseus killed so that he and his men escape from the cave where they were locked to be eaten. "Round-eyed" and "one-eyed" have, in mythology and in literature several implications. One of the researchers who attempted at an interpretation is Kim McCone. Another is Kris Kershaw, who discusses related topics in the famous monograph "The One-eyed God. Odin and the (Indo-)Germanic Männerbünde" (2000) taking into account also Indic mythology.

Pelasgi

Pons versus linguam Italicam nostrorum temporum

Pelasgī ōrum/um m	pelasgio, pelasgico
Graecia ae f	Grecia
prīmum	primo, prima
habeō 2 uī habitus	avere
quī, quae, quod	quid (=something), chi
palūs ūdis f	palude
siccō 1	seccare
flūmen, inis n	fiume
agger eris m	aggere
urbs urbis f	urbe (letterario)
condō 3 didī ditus	condire (arcaico)
industria ae f	industria
ruīna ae f	rovina, ruina
māgnitūdō inis f	magnitudine (arcaico)
ostentō 1	ostentare
Mycēnae ārum f	Micene
reliquiae, ārum f	reliquia
exsistō 3 stitī	esistere
admīrātiō ōnis f	ammirazione
moveō 2 mōvī mōtus	muovere, movere
mūrus, ī m	muro
quadrātus 3	quadrato
lapis idis m	lapide (f)
exstruō 3 strūxī strūctus	costruire
sine + abl.	senza
calx cis f (m)	calce (f)
iungō 3 iūnxī iūnctus	giungere
pondus, eris n	pondo (letterario), ponderoso
stō 1 stetī status	stare
per + acc.	per
longus 3	lungo
saeculum ī n	secolo
permaneō 2 mānsī mānsus	permanere
mīrus 3	miro (letterario)
opus eris n	opus
permoveō 2 mōvī mōtus	permuovere (arcaico)
Cyclōps ōpis m	ciclope
portentōsus 3	portentoso
genus eris n	genere
assīgnō 1 + acc. + dat.	designare

Pelasgi

Grammar

The relative pronoun (*pronomen relativum*) qui, quae, quod

quī	quae	quod	quī	quae	quae
quem	quam	quod	quōs	quās	quae
cūius	cūius	cūius	quōrum	quārum	quōrum
cuī	cuī	cuī	quibus	quibus	quibus
quō	quā	quō	quibus	quibus	quibus

The pronoun quīcunque, quaecunque, quodcunque ('whoever', 'whatever') has a similar declension.

Declension of Tīryns and Cyclōps:

Greek nouns mostly conform to the rules of Latin grammar. Some of them show peculiarities inasmuch as they can, partially, retain their original Greek declension. In the case of Tiryns and Cyclōps/cyclōps the ending -a for accusative has been retained:

Tīryns
Tīryntha
Tīrynthos/-ynthis
Tīrynthī
Tīrynthe

cyclōps	cyclōpes
cyclōpa	cyclōpas
cyclōpis	cyclōpum
cyclōpī	cyclōpibus
cyclōpe	cyclōpibus

More on conjugations:

The four classes are: I: –āre, II: –ēre, III: – ĕre, IV: –īre

Completing the 1st class:

<center>Indicativus:</center>

Activum: Passivum:

praes. impf. ind.:   laudō, laudās etc.   praes. impf. ind.:   laudor, laudāris etc.

praet. impf. ind.:   laudābam etc.   praet. impf. ind.:   laudābar etc.

fut. impf. ind.:   laudābō etc.   fut. impf. ind.:   laudābor etc.

––––––––
praes. perf. ind.:   laudāvī etc.   praes. perf. ind.:   laudātus sum etc.

praet. perf. ind.:   laudāveram etc.   praes. perf. ind.:   laudātus eram etc.

fut. perf. ind.:   laudāverō etc.   fut. perf. ind.:   laudātus erō etc.

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<center>Imperativus:</center>

I.	Sg.	2.:	laudā	laudāre
	Pl.	2.:	laudāte	laudāminī
II.	Sg.	2.	laudātō	laudātor
		3.	laudātō	laudātor
	Pl.	2.	laudātōte	–
		3.	laudantō	laudantor

Coniunctivus:

Activum: Passivum:

praes. impf. coni.: laudem etc.   praes. impf. coni.: lauder etc.

praet. impf. coni.: laudārem etc.   praet. impf. coni.: laudārer etc.

fut. –[2]

_____

praes. perf. coni.: laudāverim etc.   praes. perf. coni.: laudātus sim etc.

praet. perf. coni.: laudāvissem etc.   praet. perf. coni.: laudātus essem etc.

_____
_____

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2. . Futurum does not exist in coniunctivus.

Deverbatives

Participium

impf.	laudāns ntis	'praising'	–	
perf.	–		laudātus	'praised'
inst.[3]	laudātūrus 3	'about to praise'	laudandus[4]	'praiseworthy', 'laudable'

Infinitivus[5]

impf.	laudāre	'to praise', to be praising'	laudārī	'to be (being) praised'
			laudātum	'to have been praised'
perf.	laudāvisse	'to have praised'	etc. esse	
inst.	laudātūrum etc. esse'	'to be going to praise'	laudātum īrī[6]	'to be going to be praised'

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3. . On the concept of *instāns*, see the Systematization of verb categories (Lesson VI). "Instans" is frequently interpreted as 'future' but this approach is imprecise. The term itself, as a *word*, means 'setting in'. In Greek, it is a fully developed aspect (*instans actio*), in Latin it exists in remnants. In English, the term *instans* is used sometimes, so it is legal to keep it. The original shape of instans underwent some modifications in Greek too, however, the best means to understand its meaning is through *verba essiva* like βασιλεύω 'I am a king', 'I rule/am ruling'. In praet. impf. ind. act. we have ἐβασίλευεν 'he was king', 'he was ruling', and in *aoristos* (part of the *instans actio*) the respective form is ἐβασίλευσε. This can be translated as 'he came to power', 'he ascended the throne', i.e. "he *began* to be a king". On this basis we can understand that *future*, in Greek, belongs to the *instans actio* (the *time* that is *beginning* in present).

The *participia instantia* in Latin, can be translated with periphrasis: "on the point of ...", "about to ...". E.g. Omnia semper actūra (from *agō 3*), nihil cōnficit 'Always on the point of doing everything, she finishes nothing'. *Laudātūrus*, then, is a *participium instans activi*.

4. . *Laudandus* is a *participium instans passivi*. Its other name is *gerundivum* ('gerundive'), not to be confused with *gerundium* ('gerund') which is a noun, whereas *gerundivum* is an adjective. Gerundival constructions, such as the so called gerundival attraction, are frequent in Latin.

5. . The terminology is *infinitivus imperfectus/perfectus/instans activi* and *passivi* respectively. The instans infinitive is used in indirect speech, and is a kind of acc. c. inf.: Dīcit/dīxit se cāsūrum (esse) 'he says/said that he will/would fall' (cāsūrum from cadō 3).

6. . Īrī is the *infinitivus imperfectus passivi* of eō 4 'to go', to walk'. A peculiarity of Latin (and Italian) grammar is that intransitiv verbs, too, can have passive voice, and then a "general" subject is expressed (like with French *on* and German *man*). "Itur", thus, means 'they go', 'you go' etc., according to the sense of the sentence. In German, always "man geht", in French "on (y) va". Cf. Italian "si va" (*per me si va tra la perduta gente*, in Dante). *Itur*, thus, belongs to "īrī".

Gerundium[7]

acc.	(ad)	laudandum
gen.		laudandī
dat.		laudandō
abl.		laudandō

Supinum[8]

acc.	laudātum	'in order to praise'
abl.	laudātū	'with regard to praise (/–ing)'

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7. . Gerunds are nouns. The nominative is replaced by the infinitive, and also the accusative, if there is no preposition. Gerunds and gerundives form special cases. Examples for the use of gerund: Amare (infinitive) dulce est 'loving is delighful'. Nescit amāre (infinitive) 'he does not know how to love' ('does not know loving'). Parātus ad amandum 'ready for loving'. Ars amandī 'the art of loving'. Studuit amandō 'he devoted himself to loving'. Fēminās amandō 'by loving women'.
In "fēminās amandō" we can see clearly that gerund is a deverbative: it retains the government a verb has (here: accusative) whereas it is not a verb proper.
8. . Supines (supina) are deverbative nominals having two cases only: acc. and abl. The accusative form expresses in general a purpose after verbs of motion or verbs implying motion: Lēgātōs mīsit pācem petītum 'he sent ambassadors to seek peace'. The other form is *ablative of specification* in expressions of the type *sī hoc fās est dictū* 'if this is lawful to say'.

Syntax

<u>Relative clauses</u>: a relative clause is a subordinated clause introduced by a *relative pronoun* like

she is the woman who betrayed me.

To be "relative" is an expression of a secondary or formal syntactic criterium effected usually by an *antecedent*, here "woman". The clause itself, has normally its parts of speech of its own, i.e., subject, object, etc. In English, if it is the object, the relative pronoun may be omitted:

There is the man (who[m]/that) she left me for.

In Latin, this is not possible. Relativeness in the above sense in Latin, is important inasmuch as there may be a connotation or not, governing indicative or conjunctive.
The example of the text ("qui mox paludes siccaverunt …) has no further connotations and the indicative is used.
Traditional Latin grammar considers subordinate clauses from the direction of the conjunctions, thus "qui" of the kind is called "determinative qui" (*qui determinativum*), and as a rule, this type of *qui*, stands with indicative.
Another example:

Redde mihi librum, quem a me accepisti 'give me back the book (that) you received from me'.

All this means that to be *relative*, in itself a *secondary* meaning, may be important in syntax effecting further consequences, whereas the *primary* meaning, e.g. "qui" in the above example, introducing a *clause of apposition* or *appositive complement*, constitutes a simple syntactic feature without special consequences.

Ablativus rei efficientis:

The phrase "tam miro opere permoti" has a passive form (*permoti* is a passive *participium perfectum*). If the sentence were constructed in a different way, this would be "tam miro opere permoti sunt" 'they are moved/impressed by such an astonishing work'.[9]

What follows "by" in English is, in syntactic level, the *agent* (with other names *agentive*, *performer*, *doer* [*of an action*]).

The agent is expressed in Latin with the ablative. This type of ablative is called in traditional grammar *ablativus rei efficientis* (the ablative which "executes the matter" or "the fact"). Since Latin is especially fond of passive constructions, this function of ablative is quite frequent.

Some other examples are:

nāvī vehitur	'he is sailing' (he is being carried by a ship)
equō vehitur	'he is riding (a horse)' (he is being carried by a horse')
īrā incēnsus	'flown into a temper/passion' (lit. 'kindled by a temper')
Arguitur cor oculīs	'The heart is betrayed by the eyes'

We have also seen "Carthago a Didone [...] aedificata est". Syntactically, this is the same thing: *Dido* is the agent. When in Latin, the agent is a name, a person, the ablative must take also the preposition *a* or *ab*.

Traditional grammar calls this *ablativus auctoris* (ablative of the "creator" or "maker").

Other examples of abl. auctoris:

Rōma ā Rōmulō condita est	'Rome was founded by Romulus'
Rēgīna ā marītō suō occīsa est	'The queen was killed by her own husband'.

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9. . The *participium imperfectum* of esse, wanting in Latin, is used in Greek and in Sanskrit. The originally existing participle *sōns* acquired a new meaning: 'guilty', 'criminal'. *Ēns*, a late development, is unknown in Classical Latin.

<u>Ablativus causae</u>:

In modern syntax, abl. causae would be an *adverbial modifier of cause*. In our text, "pondere suo stant" raises the question how this construction is to be understood in traditional terms. One possibility is *abl. modi* already discussed in lesson VI.

Since in traditional grammar, semantics is always present, another possibility is to see it as an example of *abl. causae*, i.e. an adverbial modifier of cause.

Modern linguistics, naturally, does not allow such ambiguities, this is why semantics is treated separately. Remaining within the traditional domain however, which is enough to interpret classical texts, similar constructions were felt to explain the reason for various conditions.

As is natural, frequently the *inner* reason is given in examples as:

Nēmō suā sorte contentus   'Nobody is satisfied with his fate'
Parvō gaudēre mementō   'Remember to be (able to be) pleased with the small (thing[s])'.

Latin grammar, however, ascribes to abl. causae also the *outer* reasons:

audācī volatū   '(pleased) by a courageous flight'.

As is frequent, some cases with prepositions, are grouped under the same category:

propter timōrem   'from fear',
per aetatem 'because of (my) old age'.

With regard to the example of the text, both interpretations can be considered as correct.

Historia fabularis

Amphora painting of Odysseus and his men blinding the cyclops (one-eyed giant) Polyphemus (Πολύφημος).
Eleusis Museum.
jpg, downloaded from the Internet, 13.4.2017.

Baucis et Philemon

Jean–Bernard Restout, Philémon et Baucis donnant l' hospitalité à Jupiter et Mercure (1769).

Baucis (Βαῦκις) and her husband Philemon were a pair of elderly peasants who entertained *Zeus and *Hermes with the resources of their meagre larder when the gods'paid an incognito visit to *Phrygia (compare the story of *Orion's birth); for their piety they were spared, like Lot and his wife in Genesis ch. 19, from the flood which drowned their less hospitable neighbours. They lived out the rest of their lives as priests of the temple into which their humble shack was transformed, and were themselves finally transfigured into an oak and a linden-tree springing from the same trunk. The tale, which has genuine roots in ancient Anatolian tree-cult (see TREES, SACRED), has its first and canonical

telling in Ovid, *Met.* 8. 618–724, though a Hellenistic Greek treatment along the lines of *Theseus' stay in the hut of *Hecale or the entertainment of *Heracles by Molorcus (both recounted by *Callimachus (3)) probably lies behind it.

A. S. Hollis, *Ovid:* Metamorphoses *Book VIII* (1970), p. 106 ff.

A. H. G.

Baucis and Philemon

Baucis and Philemon were a poor, elderly couple. Baucis loved to work in her kitchen while Philemon enjoyed his garden.

One day two strangers arrived at their door. Baucis and Philemon invited the strangers into the kitchen and offered them food and drink. There on the table was boiled cabbage stew, olives, cheese, wine, apples and wild honey. The strangers ate and drank everything in sight! But, to Baucis and Philemon's amazement, the wine never ran out.

The strangers were really Jupiter and Mercury in disguise. When the old couple discovered this, they tried to catch their goose and serve it to the gods. But the goose got away!

As a reward for Baucis and Philemon's generosity, Jupiter made their cottage a temple and made them its guardians. He also granted their wish to remain together after death by changing them into trees. Forever after their branches entwined.

Baucis et Philēmōn

A Baucis in culīnā labōrat.
Philēmōn in hortō labōrat.

B Iuppiter intrat et circumspectat.
Mercurius intrat et circumspectat.
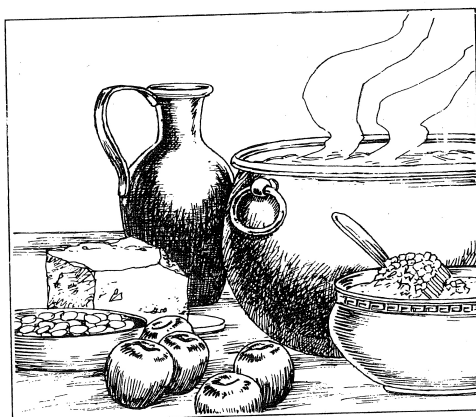
C cibus et vīnum sunt in mēnsā.

D Iuppiter sedet et bibit.
Mercurius sedet et bibit.

bibit	*drinks*	in mēnsā	*on the table*
cibus	*food*	intrat	*enters*
circumspectat	*looks around*	labōrat	*works*
et	*and*	sedet	*sits*
in culīnā	*in the kitchen*	sunt	*are*
in hortō	*in the garden*	vīnum	*wine*

Learning Latin Through Mythology

●   Baucis and Philemon offered various foods to their guests. Read about them in the list of words and phrases. Then select the correct Latin sentences for each picture.
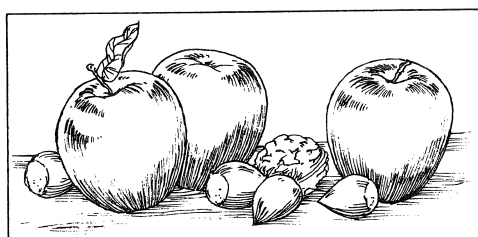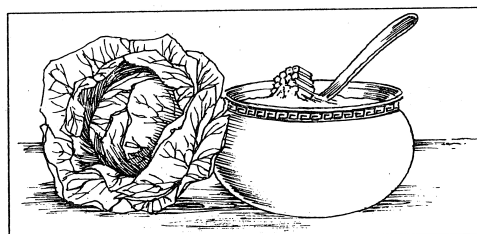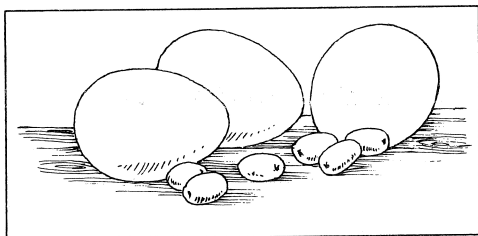
brassica est in mēnsā.

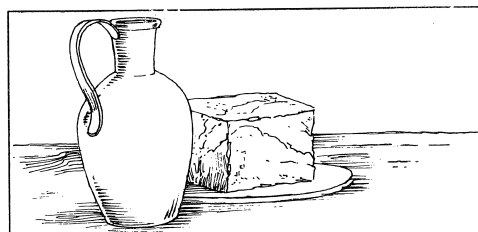nucēs sunt in mēnsā.

oleae sunt in mēnsā.

cāseus est in mēnsā.
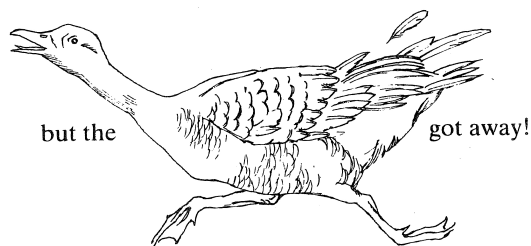
mel est in mēnsā.

mālum est in mēnsā.

vīnum est in mēnsā.

ōva sunt in mēnsā.

|			
brassica	*cabbage*	nucēs	*nuts*
cāseus	*cheese*	oleae	*olives*
est	*is*	ōva	*eggs*
in mēnsā	*on the table*	sunt	*are*
mālum	*apple*	vīnum	*wine*
mel	*honey*		

but the   got away!

ānser

- The list of words and phrases in the previous activity contains some of the food Baucis and Philemon served Jupiter and Mercury. On a paper plate draw these foods (or cut them out of coloured paper) and label them in Latin.

- Look at some pictures of Roman temples. Make a list of the most important elements, such as "pediment," "architrave," "column," and "frieze." For each of these words write an English sentence using alliteration – so that all the important words begin with the same letter. Then illustrate each of your sentences. For example:
  Perseus perched precariously on the pediment of the Pantheon.
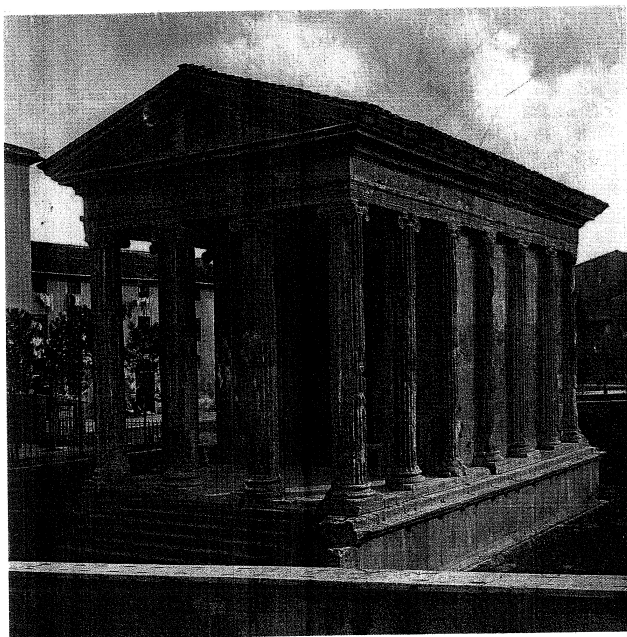
- Imagine your house has been turned into a Roman temple just like in the story. Draw a picture of your house or bring in a photograph. Using an acetate overlay and coloured markers, transform your house into a Roman temple.

"La Maison Carrée" (in Nîmes, antique Nemausus, South France), a so-called Pseudoperipteros, donated by Agrippa[10] in 19–12 B.C. under Augustus Caesar, is one of the finest and best preserved Roman temples existing. The temple carries Corinthian columns.

jpeg, downloaded from the Internet, 13.4.2017.

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10. . M. Vipsanius Agrippa (64/63 B.C. – 12 B.C.) was general, politician, an influential commander-in-chief and friend of Augustus Caesar. He married Iulia, Augustus' daughter, and in this way became the second person in the Roman state. He profusely financed public buildings in Rome and was also active in literature.

Pelasgi

Loquamur Latine

Domus

domus ūs f	house, home
tēctum ī n	roof; house, dwelling
fūmārium ī n	chimney
fenestra ae f	window
porta ae f	gate; entrance
saeptum ī n	enclosure, fence
stabulum autocīnēticum	garage
stabulum ī n	stall, shed, stable
autocīnētum ī n	(motor)car, automobile (US)
fēlēs is f	cat
canis is m/f	dog, hound
arbor is f	tree
avis is f	bird
nīdus ī m	nest
flōs flōris m	flower, blossom
hui	hah!, ho!, oh! (exclamation of astonishment or admiration)
quid agis?	how are you?
nōscō 3 nōvī nōtus	(to learn) to know
quid novī?	what's the news?
nihil	nothing
proximus 3	nearest, next
vīcus ī m	street; district in Rome
etiam	yes (indeed)
habitō 1	to live (in a place), to inhabit
nesciŏ 4	not to know
respōnsum ī n	answer

Salve! Quid est nomen tibi? – Salve et tu! Mihi nomen est Gloria. Quid est nomen tibi?

Nomen mihi est Paulus. Quid agis? – Valeo. Gratias. Quid agis tu?

Valeo. Hui, ego te novi. Nonne in proximo vico habitas?
– Etiam, habito.

Quid novi ibi? – Nihil novi.

Haec domus mea est. – Domus tua pulcherrima est.

Quid hoc est? – Hic flos est.

Etiamne flos est? – Non flos, sed arbor est.

Quid est hoc Latine? – Haec porta est.

Et quid hoc est? – Hic canis est.

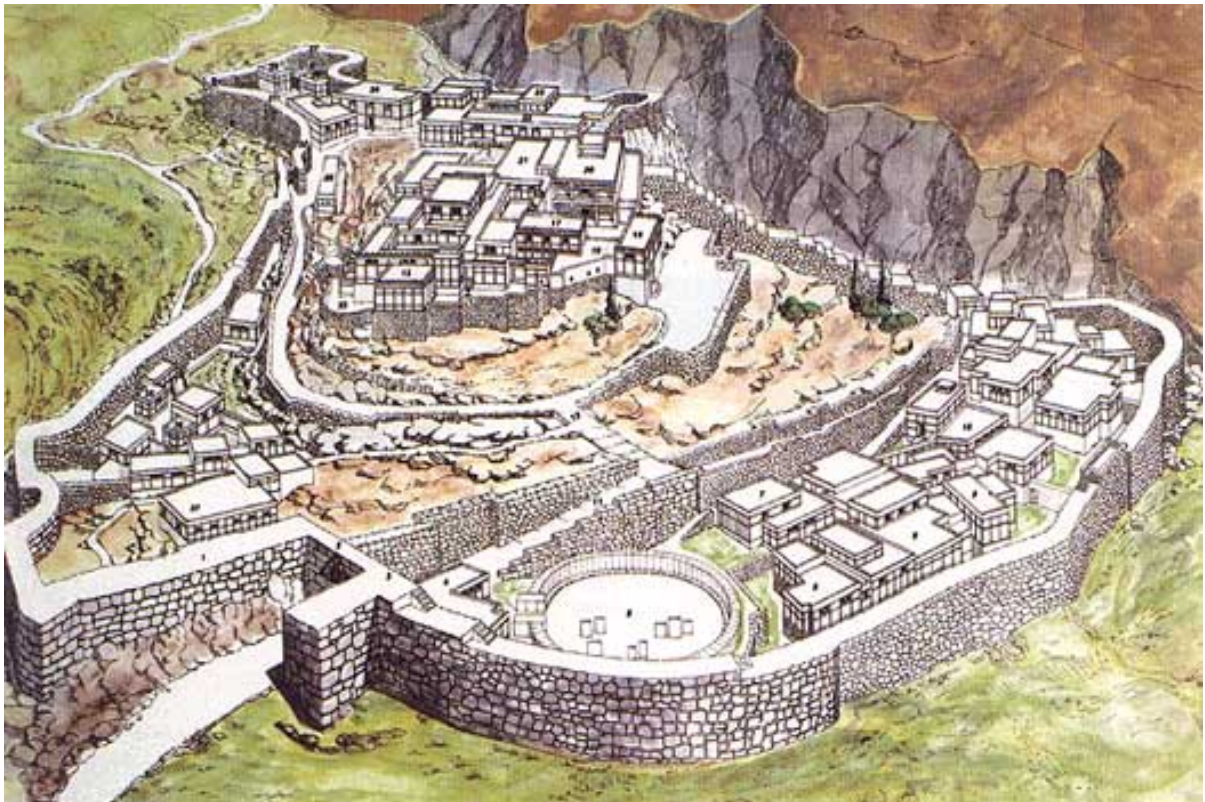Quid est hoc Graece? – Nescio responsum.

Vale, Paule. – Vale, Gloria.

Tiryns

jpeg. Downloaded from the Internet, 13.4.2017.

The Cyclopian wall of Tiryns.
jpg. Downloaded, 13.4.2017.

Mycenae

"Broad–wayed Mycenae" ("εὐρυαγυῖα Μυκήνη") in Argolis. Reconstruction of the Citadel.

jpg. Dowloaded from the Internet, 13.3.2017.

Mycenae, the main entrance, the so-called Lions Gate.
jpg. Downloaded, 13.4.2017.

Detail of a Mycenaean gold dagger showing a hunting scene against a lion.
Two of the hunters carry huge so-called "figure-of-eight" shields.
The dagger is on display in the National Archaeological Museum in Athens.
jpg. Downloaded, 13.4.2017.

Pelasgi

Exercises

<u>Translate</u>:

In the beginning (it was) the Pelasgians who inhabited Greece.

The ruins of Mycenae and Tiryns exhibit the big diligence of the Pelasgians.

They founded also many other (=cēterī 3) cities.

The walls were built with square stones, without lime, and they stand (erect) (just) by their weight.

The buildings have been preserved through the centuries and they made an impression both to the ancients and to the modern (=hodiernus 3) inhabitants.

The ancients believed that these monuments (monumenta) had been erected by the fabulous cyclopes.

<u>Conjugation</u>

<u>Find the</u>

– praet. impf. coni. act.,

– praes. perf. coni. act.,

– fut. perf. ind. pass.

<u>of laudō 1</u>.