

IM SYLLABUS (2014)

CLASSICAL STUDIES

IM 33

SYLLABUS

**Classical Studies IM 33
Syllabus**

Paper 1 (3hrs)

Classical Studies IM Syllabus

AIMS

To impart an enjoyable and solid body of knowledge on the Classical world, its cultures and its languages to prospective university students. This is a mixture of Latin and Greek grammar with the knowledge of the Classical world and a representative sample of its literature. This course will not reduplicate material covered in the BA Classics (which focuses on the language and literatures of the classical world) course and is not a replica of Classical Culture and Civilisation (a course in English on the history and civilisation of the classical world). Instead this course blends language, literature and cultural/historical studies. By doing this, it will provide a priceless body of knowledge on the classical world which knowledge will provide students with a real asset in many university courses.

OBJECTIVES

- To serve as a propaedeutic course for prospective classics students.
- To give prospective students of the Faculties of Arts/Theology/Laws fundamental knowledge and skills that will be invaluable for their future studies.
- To give prospective medical students enough familiarity with the Latin and Greek languages to make learning medical terminology, and therefore their whole course, so much easier.

SUBJECT CONTENT

The subject will address Latin and Greek grammar, mythology, history, philosophy, drama, art, literature and society.

SCHEME OF ASSESSMENT

Three (3) hour exam consisting of:

- Section A: Five sentences to translate from English into Latin and another five sentences to translate from English into Greek.
- Section B: A choice of either a Greek or Latin extract to translate into English. Also includes a few general questions, to be answered in English, strictly related to the immediate content of the chosen gobbet.
- Section C: An essay from a selection of topics covering the theoretical elements of the course.

CONTENT

Latin Grammar

Present, future, imperfect Indicative active of the four conjugations

Perfect, future perfect, Pluperfect indicative active of the four conjugations

1st & 2nd declension nouns + filius & deus

Us-a-um/er-a-um adjectives
Third declension
Adjectives of the 3rd declension
Present, future, imperfect Indicative passive of the four conjugations
4th declension; 5th declension
Perfect, future perfect, Pluperfect indicative passive of the four conjugations
Sum – indicative
Comparison of adjectives:
 Regular
 -ilis
 Irregular forms
Personal/Reflexive pronouns, Possessive adjectives
Demonstratives/Relatives; Ipse & Idem
Imperative active & Passive
Comparison of adverbs
Infinitive; Infinitive as Verbal Noun
Participles active & passive
Subjunctive Present & Imperfect Active of the 4 conjugations
Subjunctive Perfect & Pluperfect Active of the 4 conjugations
Syntax of subjunctive
Subjunctive of sum
Subjunctive passive
Utor & Deponents
Possum & volo/nolo/malo

This syllabus does not comprise: Conjugations of capio, fero, eo, fio & Interrogatives.

Greek Grammar

Letters; Characters; Signs; Breathings
Article; Feminine nouns of 1st declension
Principles of recessive & persistent accents
Present indicative of λύω
Future indicative of λύω
Masculine nouns of 1st declension
Imperfect indicative of λύω
Aorist indicative of λύω
2nd declension nouns Masc/Fem/Neuter.
Perfect indicative of λύω
Pluperfect indicative of λύω
Adjectives of 1st & 2nd declensions, μέγας, πολύς
Present and imperfect indicative of εἰμί
Future indicative of εἰμί
Present active infinitive
3rd declension – Palatal stems
3rd declension labial stems

Indicative active of palatal verbs; Indicative active of labial verbs
3rd declension Dental stems & 3rd declension λ, ρ, ν, ζ, ι, υ
Indicative active of Dental verbs
Middle/Passive – ω verbs
3rd Declension stems in diphthongs, liquid stems, and the remaining irregular 3rd declension nouns
Adjectives of the 3rd declension, 3-1-3, 3-3-3
Active/Middle/Passive infinitives
Active Imperatives
Present, future, aorist & Perfect active participles of λύω
Middle participles of λύω
Passive participles of λύω

This syllabus does not comprise: Middle/passive Imperatives. Conjugations of – αω, -εω, -οω, Subjunctive, Optative and Athematic (-μι) verbs.

Cultural units

Mythology

Mythology – The Beginning of Things
Mythology – The Rise of Zeus and the Olympians
Mythology – Heracles
Mythology – Crete and Athens – Europa, Minos, Pasiphae, The Minotaur, Ariadne, Theseus.
Mythology – Trojan War
Mythology – The Pelopids
Mythology - Aeneas and the foundation of Rome

History

History – the Origin of the Greeks, Mycenae, Ionia
History – The Persian Wars
History – The Athenian Empire and the Peloponnesian Wars
History – Alexander, the Conquest of the East and the Hellenic Empires
History – Foundation of Rome and the period of the Kings
History – The Roman Republic and the Gracchian Revolutions
History – Scipio and Hannibal
History – Julius Caesar
History – Augustus and the Pax Romana

General Culture

General Culture – Ionian civilisation
General Culture – 5th century Athens: Drama & Philosophy
General Culture – 5th century Sculpture & Architecture

General Culture – Roman art and Architecture till the establishment of the principate

General Culture – Roman society during the Republic

General Culture – supreme on the battlefield: the Phalanx & the Legion

Literature

Literature – The Epics

Literature – Historiography

Literature – Philosophy

Literature – tragedy, old & new comedy

Literature – Rhetoric

Gobbets

8 Greek extracts and 8 Latin extracts all of which are very short (ranging from a few verses/sentences to a short paragraph at most) containing some of the most representative examples of Classical literature.

Gobbets

Section A - Prose

Gobbet 1 – Archaeology; Pausanias, 1.32.3

δῆμος ἐστὶ Μαραθῶν ἴσον τῆς πόλεως τῶν Ἀθηναίων ἀπέχων καὶ Καρύστου τῆς ἐν Εὐβοίᾳ: ταύτῃ τῆς Ἀττικῆς ἔσχον οἱ βάρβαροι καὶ μάχῃ τε ἐκρατήθησαν καὶ τινες ὡς ἀνήγοντο ἀπώλεσαν τῶν νεῶν. τάφος δὲ ἐν τῷ πεδίῳ Ἀθηναίων ἐστίν, ἐπὶ δὲ αὐτῷ στήλαι τὰ ὀνόματα τῶν ἀποθανόντων κατὰ φυλὰς ἐκάστων ἔχουσαι, καὶ ἕτερος Πλαταιεῦσι Βοιωτῶν καὶ δούλοις: ἐμαχέσαντο γὰρ καὶ δούλοι τότε πρῶτον.

There is a deme called Marathon, equally distant from Athens and Carystus in Euboea. It was at this point in Attica that the foreigners landed, were defeated in battle, and lost some of their vessels as they were putting off from the land. On the plain is the grave of the Athenians, and upon it are slabs giving the names of the killed according to their tribes; and there is another grave for the Boeotian Plataeans and for the slaves, for slaves fought then for the first time by the side of their masters.

Background preparation: The Battle of Marathon (any history book).

Gobbet 2 – Archaeology; Pliny, Epistulae: 6.16.5-6

Nubes - incertum procul intuentibus ex quo monte; Vesuvium fuisse postea cognitum est - oriebatur, cuius similitudinem et formam non alia magis arbor quam pinus expresserit. Nam longissimo velut trunco elata in altum quibusdam ramis diffundebatur, credo quia recenti spiritu evecta, dein senescente eo destituta aut etiam pondere suo victa in latitudinem vanescebat, candida interdum, interdum sordida et maculosa prout terram cineremve sustulerat.

The cloud was rising - it was not clear to the onlookers at that distance from which mountain; it was afterwards known to be Vesuvius - whose similarity and shape may be expressed as being not more like another tree than like a pine for it rose to a great height on a sort of trunk and then split off into certain branches, I think because it was thrust upwards by the first blast and then left unsupported as the pressure subsided, or else it dispersed into the distance, having been overcome by its own weight. Sometimes it looked white, sometimes blotched and dirty, according to the amount of soil and ashes it carried with it.

Background preparation: The explosion of Vesuvius and the burial of Pompeii (any history book).

Gobbet 3 – History; Xenophon, *Anabasis*: Book I, Chapter 8, 17-19

καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων ἠνίκα ἐπαίανίζον τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ὑπολειπόμενον ἤρξατο δρόμῳ θεῖν: καὶ ἅμα ἐφθέγγαντο πάντες οἷον τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθειον. λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι.

At length the opposing lines were not three or four stadia apart, and then the Greeks struck up the paean and began to advance against the enemy. And when, as they proceeded, a part of the phalanx billowed out, those who were thus left behind began to run; at the same moment they all set up the sort of war-cry which they raise to Enyalios, and all alike began running. It is also reported that some of them clashed their shields against their spears, thereby frightening the enemy's horses. And before an arrow reached them, the barbarians broke and fled. Thereupon the Greeks pursued with all their might, but shouted meanwhile to one another not to run at a headlong pace, but to keep their ranks in the pursuit.

Background preparation: Xenophon, *Anabasis*, Book 1, Chapter 8

Gobbet 4 – History; Caesar, *De Bello Gallico*: Book VII, Chapter 88, 1-3

Eius adventu ex colore vestitus cognito, quo insigni in proeliis uti consuevit, turmisque equitum et cohortibus visis quas se sequi iusserat, ut de locis superioribus haec declivia et devexa cernebantur, hostes proelium committunt. Vtrimque clamore sublato excipit rursus ex vallo atque omnibus munitionibus clamor. Nostri omissis pilis gladiis rem gerunt. Repente post tergum equitatus cernitur; cohortes aliae appropinquant. Hostes terga vertunt; fugientibus equites occurrunt. Fit magna caedes

His arrival being known from the color of his robe, and the troops of cavalry, and the cohorts which he had ordered to follow him being seen, as these low and sloping grounds were plainly visible from the eminences, the enemy join battle. A shout being raised by

both sides, it was succeeded by a general shout along the ramparts and whole line of fortifications. Our troops, laying aside their javelins, carry on the engagement with their swords. The cavalry is suddenly seen in the rear of the Gauls; the other cohorts advance rapidly; the enemy turn their backs; the cavalry intercept them in their flight, and a great slaughter ensues.

Background preparation: Caesar, *De Bello Gallico*, Book VII.

Gobbet 5 – Philosophy; Plato, *Phaedo*: 118a

καὶ αὐτὸς ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται. ἤδη οὖν σχεδὸν τι αὐτοῦ ἦν τὰ περὶ τὸ ἥτρον ψυχόμενα, καὶ ἐκκαλυψάμενος—ἐνεκεκάλυπτο γάρ—εἶπεν—ὁ δὴ τελευταῖον ἐφθέγγετο—“ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρυόνα: ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσητε.” ἀλλὰ ταῦτα, ἔφη, ἔσται, ὁ Κρίτων: ἀλλ’ ὅρα εἴ τι ἄλλο λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ’ ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν: ἰδὼν δὲ ὁ Κρίτων συνέλαβε τὸ στόμα καὶ τοὺς ὀφθαλμούς.

And again he touched him and said that when it reached his heart, he would be gone. The chill had now reached the region about the groin, and uncovering his face, which had been covered, he said--and these were his last words--“Crito, we owe a cock to Aesculapius. Pay it and do not neglect it.” “That,” said Crito, “shall be done; but see if you have anything else to say.” To this question he made no reply, but after a little while he moved; the attendant uncovered him; his eyes were fixed. And Crito when he saw it, closed his mouth and eyes.

Background preparation: Plato, *Phaedo*.

Gobbet 6 – Philosophy; John’s Gospel, 1:1-5

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων: καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him. Without him was not anything made that has been made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness did not overcome it.

Background preparation: John’s Gospel, Book 1.

Gobbet 7 – Oratory; Thucydides, *The History of the Peloponnesian War*: Book II, chapter 41, verses 1-3

ξυνελὼν τε λέγω τὴν τε πᾶσαν πόλιν τῆς Ἑλλάδος παιδευσιν εἶναι καὶ καθ’ ἕκαστον δοκεῖν ἂν μοι τὸν αὐτὸν ἄνδρα παρ’ ἡμῶν ἐπὶ πλεῖστ’ ἂν εἶδη καὶ μετὰ χαρίτων μάλιστ’ ἂν εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι. καὶ ὡς οὐ λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς

πόλεως, ἦν ἀπὸ τῶνδε τῶν τρόπων ἐκτησάμεθα, σημαίνει. μόνη γὰρ τῶν νῦν ἀκοῆς κρείστων ἐς πεῖραν ἔρχεται, καὶ μόνη οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ' οἷων κακοπαθεῖ οὔτε τῷ ὑπηκόῳ κατάμεμνιν ὡς οὐχ ὑπ' ἀξίων ἄρχεται.

In short, I say that as a city we are the school of Hellas; while I doubt if the world can produce a man, who where he has only himself to depend upon, is equal to so many emergencies, and graced by so happy a versatility as the Athenian. And that this is no mere boast thrown out for the occasion, but plain matter of fact, the power of the state acquired by these habits proves. For alone of her contemporaries is found when tested to be greater than her reputation, and alone gives no occasion to her assailants to blush at the antagonist by whom they have been worsted, or to her subjects to question her title by merit to rule.

Background preparation: Thucydides, *The History of the Peloponnesian War*, Book II, chapters 35-45.

Gobbet 8 – Oratory; Cicero, *In Verrem*: Book 2, IV, 103

Insula est Melita, iudices, satis lato a Sicilia mari periculosoque diiuncta; in qua est eodem nomine oppidum, quo iste numquam accessit, quod tamen isti textrinum per triennium ad muliebrem vestem conficiendam fuit. ab eo oppido non longe in promunturio fanum est Iunonis antiquum, quod tanta religione semper fuit ut non modo illis Punicis bellis quae in his fere locis navali copia gesta atque versata sunt, sed etiam hac praedonum multitudine semper inviolatum sanctumque fuerit.

There is an island called Melita, O judges, separated from Sicily by a sufficiently wide and perilous navigation, in which there is a town of the same name, to which Verres never went, though it was for three years a manufactory to him for weaving women's garments. Not far from that town, on a promontory, is an ancient temple of Juno, which was always considered so holy, that it was not only always kept inviolate and sacred in those Punic wars, which in those regions were carried on almost wholly by the naval forces, but even by the bands of pirates which ravage those seas.

Background preparation: Harris Robert, *Imperium*, London 2006, Part 1 (pp. 3-240).

Section B - Poetry

Gobbet 9 – Epic; Homer, *Iliad*: Book 1:1-5

μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή.

The wrath sing, goddess, of Peleus' son, Achilles, that destructive wrath which brought countless woes upon the Achaeans, and sent forth to Hades many valiant souls of heroes,

and made them themselves spoil for dogs and every bird; thus the plan of Zeus came to fulfillment

Background preparation: Homer, *Iliad*, Book 1.

Gobbet 10 – Epic; Vergil, *Aeneid*: Book 1:1-7

Arma virumque cano, Troiae qui primus ab oris
Italiam, fato profugus, Laviniaque venit
litora, multum ille et terris iactatus et alto
vi superum saevae memorem Iunonis ob iram;
multa quoque et bello passus, dum conderet urbem,
inferretque deos Latio, genus unde Latinum,
Albanique patres, atque altae moenia Romae.

I sing of arms and the man, he who, exiled by fate,
first came from the coast of Troy to Italy, and to
Lavinian shores – hurled about endlessly by land and sea,
by the will of the gods, by cruel Juno's remorseless anger,
long suffering also in war, until he founded a city
and brought his gods to Latium: from that the Latin people
came, the lords of Alba Longa, the walls of noble Rome.

Background preparation: Vergil, *Aeneid*: Book 1.

Gobbet 11 – Comedy; Plautus, *Mostellaria*: Act 1, Scene 3, 203-215

SCAPHA: Inscita ecastor tu quidem es.

PHILEMATIUM: Quapropter?

SCAPHA: Quae istuc <cures>, ut te ille amet.

PHILEMATIUM: Cur obsecro non curem?

SCAPHA: Libera es iam. tu iam quod quaerebas habes: ille tē nisi amabit ultro, id pro tuo capite quod dedit perdiderit tantum argenti.

PHILOLACHES: Perii hercle, ni ego illam pessumis exemplis enicasso. illa hanc corrumpit mulierem malesuada vitilena.

SCAPHA: On my word you really are silly.

PHILEMATIUM: For what reason?

SCAPHA: Because you care for this, whether he loves you.

PHILEMATIUM: Prithee, why should I not care for it?

SCAPHA: You now are free. You've now got what you wanted; if he didn't still love you, as much money as he gave for your liberty, he'd lose.

PHILOLACHES: (apart). Heavens, I'm a dead man if I don't torture her to death after the most shocking fashion. That evil-persuading enticer to vice is corrupting this damsel.

Background preparation: Plautus, *Mostellaria*.

Gobbet 12 – Comedy; Aristophanes, *Peace*: 182-193

Ἑρμῆς: ὦ βδελυρὲ καὶ τολμηρὲ κἀναίσχυντε σὺ καὶ μιαρὲ καὶ παμμίαιρε καὶ μιαρώτατε, πῶς δεῦρ' ἀνήλθες ὦ μιαρῶν μιαρώτατε; τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς;

Τρυγαῖος: μιαρώτατος.

Ἑρμῆς: ποδαπὸς τὸ γένος δ' εἶ; φράζε μοι.

Τρυγαῖος: μιαρώτατος.

Ἑρμῆς: πατὴρ δέ σοι τίς ἐστ';

Τρυγαῖος: ἐμοί; μιαρώτατος.

Ἑρμῆς: οὔτοι μὰ τὴν γῆν ἔσθ' ὅπως οὐκ ἀποθανεῖ, εἰ μὴ κατερεῖς μοι τοῦνομ' ὅ τι ποτ' ἔστι σοι.

Τρυγαῖος: Τρυγαῖος Ἀθμονεύς, ἀμπελουργὸς δεξιός, οὐ συκοφάντης οὐδ' ἐραστής πραγμάτων.

Ἑρμῆς: ἦκεις δὲ κατὰ τί;

Τρυγαῖος: τὰ κρέα ταυτί σοι φέρων.

Ἑρμῆς: ὦ δειλακρίων πῶς ἦλθες;

Hermes: Oh! impudent, shameless rascal! oh! scoundrel! triple scoundrel! the greatest scoundrel in the world! how did you come here? Oh! scoundrel of all scoundrels! your name? Reply.

Trygaeus: Triple scoundrel.

Hermes: Your country?

Trygaeus: Triple scoundrel.

Hermes: Your father?

Trygaeus: My father? Triple scoundrel.

Hermes: By the Earth, you shall die, unless you tell me your name.

Trygaeus: I am Trygaeus of the Athmonian deme, a good vine-dresser, little addicted to quibbling and not at all an informer.

Hermes: Why do you come?

Trygaeus: I come to bring you this meat.

Hermes: (Changing his tone.) Ah! my good friend, did you have a good journey?

Background preparation: Aristophanes, *Peace*.

Gobbet 13 – Tragedy; Seneca the Younger, *Phaedra*: 978-989

Chorus:

Res humanas ordine nullo

Fortuna regit sparsitque manu

munera caeca peiora fouens: 980

uincit sanctos dira libido,

fraus sublimi regnat in aula;

tradere turpi fascēs populus

gaudet, eosdem colit atque odit.

tristis uirtus peruersa tulit 985

praemia recti:

castos sequitur mala paupertas

uitioque potens regnat adulter--

o uane pudor falsumque decus!

Chorus: Fate without order rules the affairs of men, scatters her gifts with unseeing hand, fostering the worse; dire lust prevails against pure men, and crime sits regnant in the lofty palace. The rabble rejoice to give government to the vile, paying high honours even where they hate. Warped are the rewards of uprightness sad virtue gains; wretched poverty dogs the pure, and the adulterer, strong in wickedness, reigns supreme. O decency, honour, how empty and how false!

Background preparation: Seneca the Younger, *Phaedra*.

Gobbet 14 – Tragedy; Sophocles, *Oedipus Tyrannus*: 455-460

Τειρεσίας: φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνὼν ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ἦς ἔφυγον γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς ὁμόσπορός τε καὶ φονεὺς.

Teiresias: And he will be discovered to be at once brother and father of the children with whom he consorts; son and husband of the woman who bore him; heir to his father's bed, shedder of his father's blood.

Background preparation: Sophocles, *Oedipus Tyrannus*

Gobbet 15 – Lyric; Sappho, Fragment 5

... Ἔλθε Κύπρι
χρυσίαισιν ἐν κυλίκεσσιν ἄβρωτος
συμμεμιγμένον θαλίαισι νέκταρ
οἶνοχοεῦσα.

Come, goddess of Cyprus, and in golden cups serve nectar delicately mixed with delights.

Background preparation: Article on Sappho in a good Classical Encyclopaedia or biographical dictionary.

Gobbet 16 – Elegy; Ovid, *Heroides*: Book X, verses 143-150

Ariadne: si non ego causa salutis,
Non tamen est, cur sis tu mihi causa necis.
Has tibi plangendo lugubria pectora lassas
Infelix tendo trans freta lata manus;
Hos tibi — qui superant — ostendo maesta capillos!
Per lacrimas oro, quas tua facta movent —
Flecte ratem, Theseu, versoque relabere velo!
Si prius occidero, tu tamen ossa feres!

Ariadne: If I'm not the cause of your health, that's still no reason why you should cause me harm. These hands weary of beating my sad breast for you, unhappily I stretch them out over the wide waters: I mournfully display to you what remains of my hair: I beg you by these tears your actions have caused: turn your ship, Theseus, fall back against the wind: if I die first, you can still bear my bones.

Background preparation: Ovid, *Heroides*, Book X.

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