

BELLARIA XXVI



Manuscript (12th C AD) of an ancient Latin textbook, Codex 1 from Zwettl Abbey (Austria), folio 11r. Printed by kind permission of Zisterzienserstift Zwettl.

Colloquia (5)

This sequence of *Bellaria* is drawn from Professor Eleanor Dickey's definitive scholarly editions (CUP, 2012 and 2015), and her spin-offs from them, *Learning Latin the Ancient Way* (CUP, 2016), *Stories of Daily Life from the Ancient World* (CUP, 2017) and an elementary textbook *Learn Latin from the Romans* (CUP, 2018). She has provided the texts from her two editions (any mistakes in the way they have been set are to be laid at my door) and generously allowed me to make full use of her commentaries and the material from her books.

Summaries and the Real Thing

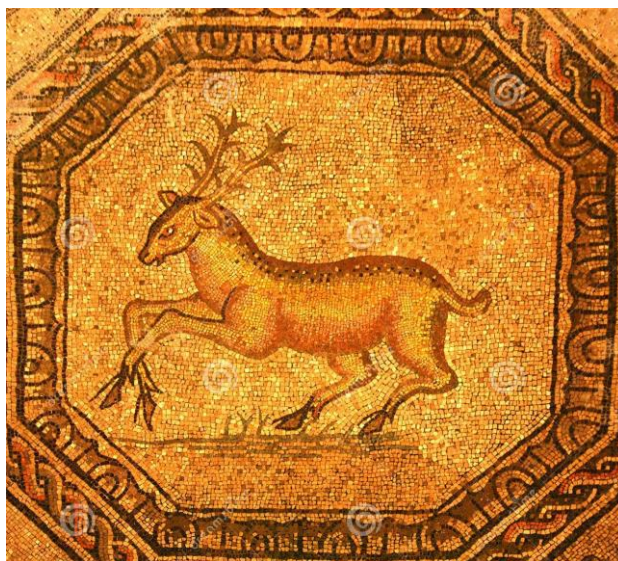
The Greek pupil has now learned enough Latin from the *Colloquia* and the grammar to turn to the real thing. But the wind needs tempering to the young, if not shorn, lamb. So the bilingual format is still deemed appropriate; and where the real thing is judged too difficult, summaries can take their place, and (in theory) be written in a Greek more in tune with Latin idiom.

Here are some examples.

Aesop's Fables

The ancients used animals for food, hunting, sacrifice and haulage, and occasionally as pets. It was the shadowy figure of Aesop (sixth-century BC) who gave them literary status. His fables are, as the ancient Greek rhetorician Theon saw, 'fictitious stories picturing a truth', and the characters are almost always animals. The reason is that fables present a world where truth is black and white. Since human motives and character are usually devious, the lessons of the fable are better presented by non-human types, primed to behave in standard ways—the brave lion, tricky fox, feeble mouse, and so on. The lessons thus conveyed are clean, decisive and instantly applicable: 'The dolphins were always at odds with the whale. A crab came forward to mediate between them, as if a man of no account could settle a conflict between warring overlords.'

The values implicit in the fables do not elevate the soul: self-interest, sticking to your station in life, knowing who your friends and enemies are, winning at all costs—a footballer's charter (as Quintilian, the Roman professor of education, delightfully pointed out, they were especially appealing to 'country boors and the uneducated'). But however dubious the morality, the clarity of the issues is never in doubt. That is why they were as popular in Roman as Greek times and at the centre of education till the renaissance:



Roman stag mosaic (4th CAD)

On the stag

Translation

A stag of great size in the heat of summer, weak with thirst, [10] came to a fountain, clear and deep, and drinking as much as it wanted, [15] paid attention to the look of his body and greatly praised the nature of his horns, stretching up high [20] into the air, and what an ornament they were to his whole body. But he found fault, however, with his legs' [25] thinness, as if they were [Latin: it was] incapable of sustaining his weight. But while he was engaged with this, the barking of dogs [30] he suddenly heard, and hunters nearby. But he set off in flight, and while across the plains [35] he was racing, he was saved by the speed of his legs, but when into the dense [40] and thick wood he fell, his horns becoming caught up in it, he was captured, [45] learning by experience what a bad judge he had been of his own person, finding fault with the features that had saved him, but [50] praising those by which he had been deceived.

40.6	De ceruo	
	ceruus bonae magnitudinis	Ἔλαφος εὐμεγέθης
	aestiuo tempore	ᾠρα θέρους
	siti deficiens	δίψη λειπόμενος
40.10	aduenit	παραγίνεται
	ad quendam fontem	ἐπὶ πηγὴν τινα
	limpidum et altum,	διαυγῆ καὶ βαθεῖαν,
	et cum bibisset	καὶ πιὼν
	quantum uoluerat,	ὅσον ἤθελεν,
40.15	attendebat	προσεῖχεν
	ad corporis effigiem,	τῇ τοῦ σώματος ἰδέα,
	et maxime quidem laudabat	καὶ μάλιστα μὲν ἐπῆνει
	naturam cornuorum	τὴν φύσιν τῶν κεράτων
	excelsissimam	ἀνατεταμένων τε
40.20	in multo aere,	εἰς πολὺν ἀέρα,
	et quod ornamentum esset	καὶ ὡς κόσμος εἶη
	omni corpori;	παντὶ τῷ σώματι·
	culpabat autem	ἔψεγεν δὲ
	crurum	τὴν τῶν σκελῶν
40.25	exilitatem,	λεπτότητα,
	quasi non esset	ὡς οὐχ οἴων τε ὄντων
	ferre pondus.	αἶρειν τὸ βάρος.
	sed cum in his esset,	ἐν οἷς δὲ πρὸς τούτοις ἦν,
	latratus canum	ὑλακὴ τε κυνῶν

40.30	subito audiit et uenatores proximo. at ille in fugam ibat, et quamdiu quidem per campos	αἰφνιδίως ἀκούεται καὶ κυνηγεταὶ πλησίον. ὁ δὲ πρὸς φυγὴν ὄρμα, καὶ μέχρις ὅπου διὰ πεδίων
40.35	faciebat cursum, liberabatur a uelocitate crurum; sed ubi in spissam	ἐποιεῖτο τὸν δρόμον, ἐσώζετο ὑπὸ τῆς ὠκύτητος τῶν σκελῶν· ἐπεὶ δὲ εἰς πυκνὴν
40.40	et condensam siluam incidit obligatis ei cornibus captus est,	καὶ δασεῖαν ὕλην ἔπεσεν ἐμπλακέντων αὐτῷ τῶν κεράτων ἐάλω,
40.45	modo perdiscens, quod iniustus esset suorum iudex, culpans quidem quae saluabat eum,	πεῖρα μαθῶν, ὅτι ἄρα ἄδικος ἦν τῶν ἰδίων κριτῆς, ψέγων μὲν τὰ σώζοντα αὐτόν,
40.50	laudans autem a quibus deceptus esset.	ἐπαινῶν δὲ ὑφ' ὧν προδέδοται.

Cicero, *in Catilinam* 1.16-19 (*passim*)

It appears that Cicero's *in Catilinam* was a popular choice of first prose author for students learning Latin. But it was not ideal in the bilingual format because Cicero's Latin does not always sit easily with Greek idiom. Here is a small example.



Cicero in full flow

Translation

22-30 *But now what is this life of yours? For I shall speak to you, so that I do not seem to be swayed by hatred ...*

33-41 *Now your fatherland, which is the common parents of us all, hates and fears and now [judges you] for a long time [to be thinking about nothing except its destruction; 43-61 whose] authority [you] will not respect, whose judgement you will not follow, nor whose might [will you fear]. She engages with you, Catiline, like this and, in some way, though silent, speaks: 'For some years now no crime has been committed except through you ..'*

[Cicero points out that Catiline has already sought voluntary custody, in vain, in a number of people's houses]

95-106 *But for how long ought he seem to be away from prison and chains, who has himself already judged himself worthy of detention?*

22	nunc uero quae tua est ista uita?	νῦν δὲ ποία ἢ σὴ ἐστὶν αὕτη ἢ ζωὴ;
25	sic enim tecum loquar, non ut odio permotus esse uidear	οὕτω γὰρ μετὰ σοῦ λαλῶ, οὐχ ὥς μίσει κινηθεὶς εἶναι δοκῶ
30
33	nunc te patria, quae communis est	νῦν σε ἢ πατρίς, ἥτις κοινὴ ἐστὶν
35	parens omnium nostrum, metuit	μήτηρ πάντων ἡμῶν, δέδοικε,
40	et iam diu	καὶ ἤδη πάλαι
41	nihil	οὐδέν . . .
41a	te iudicat	
41b	nisi	
41c	de parricidio	
41d	suo	
41e	cogitare:	
42	huius tu neque auctoritatem uerebere	. . . οὔτε τὴν ἀθεντίαν εὐλαβῆ

45	nec iudicium sequere neque uim pertimesceas?	οὔτε κριτήριον ἀκολουθεῖς οὔτε τὴν δύναμιν ...
50	quae tecum, Catilina, sic agit et quodam modo tacita	ἤτις μετὰ σοῦ, Κατιλίνα, οὕτω πράττει καί τινι τρόπῳ σιωπῶσα
55	loquitur, 'nullum iam aliquot annis facinus	λαλεῖ, 'οὐδὲν λοιπόν τισί ποτε ἐνιαυτοῖς δράσμα
60	exstitit nisi per te ...'	ἀνεφάνη εἰ μὴ διὰ σοῦ ...'
95	sed quam longe uidetur a carcere atque a uinculis	ἀλλὰ πῶς μακρὰν δοκεῖ ἀπὸ φρουρᾶς καὶ ἀπὸ δεσμῶν
100	abesse debere, hic qui se ipse iam dignum	ἀπεῖναι ὀφείλειν, οὗτος ὅστις ἑαυτὸν αὐτὸς ἤδη ἄξιον
105	custodia iudicauerit?	φυλακῆς ἔκρινεν;

Homer, *Iliad*: summaries

Summaries of the most famous ancient poet are common in antiquity, and the association with *Colloquia* goes back a long way. They probably date from the 2nd-3rd C AD. This summarizer, however, is either working from a text different to our *Iliad* or his memory is not all it should be.

Book 14

In Book 1, Zeus had promised Achilles that he would ensure the Trojans would start winning. In Book 14, though the pro-Greek Poseidon has been helping the Greeks, this is well under way: the Trojans have breached the Greek defensive wall and are creating havoc inside their camp. So the pro-Greek Hera persuades Somnus, god of sleep, to ensure Zeus falls asleep after she has made love to him. She can then rally the Greeks.

In our text Nestor does not find Diomedes fighting: he finds him wounded.



Zeus and Hera

Translation

Nestor, hearing the shouting and flight of the Greeks, advances and finds Diomedes fighting [Gk: sparring] in battle. Poseidon/Neptune however and Hera/Juno stand by the Greeks in support. For Hera had promised to give to [the god] Sleep a nymph Pasithea to have sex with, so that he [Sleep] would turn Zeus/Jove to sleep away from battle. And then Ajax alone put the Trojans to flight.

Ξ

Nestor audiens
clamorem et fugam
Graecorum
procedit et inuenit
Diomedem in proelio
dimicantem.
Neptunus autem et Iuno
in adiutorium
Graecis astabant.
Somno enim Iuno

Νέστωρ ἀκούσας
κραυγὴν καὶ φυγὴν
τῶν Ἑλλήνων
προέρχεται καὶ εὕρισκει
Διομήδην εἰς τὸν πόλεμον
πυκτεύοντα·
Ποσειδῶν δὲ καὶ Ἥρα
εἰς βοήθειαν
τοῖς Ἑλλησιν παρεστήκεισαν·
τῷ γὰρ Ὑπνώ Ἥρα

unam nympham
dare in coitum
repromiserat Pasitheat,
ut louem
in somnum mitteret
a pugna.
et tunc Aias solus
Troianos fugauit.

μίαν νύμφην
δοῦναι εἰς συνουσίαν
ὑπέσχετο Πασιθέην,
ἵνα τὸν Δία
εἰς ὕπνον τρέψη
ἀπὸ τοῦ πολέμου·
καὶ τότε Αἴας μόνος
τοὺς Τρῶας ἐφνγάδευσεν.

Book 15

In Book 15 Zeus wakes up, furious at Hera's deception of him, orders Iris to call off Poseidon who had been helping the Greeks, and tells Apollo to rally Hector and the Trojans. The summarizer now gets ahead of himself (Patroclus does not reach Achilles, and the ship is not fired, until Book 16, nor does Patroclus ever describe the fight between Hector and Ajax); but the fact that the Trojans had set fire to a ship inside the Greek camp shows how serious the situation is:

Translation

When Zeus/Jupiter had seen Hector fainting because of the blow from the rock, which Ajax had hurled at him in the encounter, angered therefore at Hera/Juno, he blamed her, because he [Zeus] had been led astray by her so that Hector would be killed. She therefore said that it was Poseidon/Neptune who, without orders, had become a support for the Greeks, and then Zeus/Jupiter ordered Iris [to go] to Poseidon/Neptune so that he would leave the battle. And Poseidon/Neptune departed, and Zeus/Jupiter sent Apollo as a support for Hector; and Patroclus, leaving Eurypylus, came to Achilles and describes to him the fight between Hector and Ajax. Then therefore he proceeded against Hector with a view to victory, because Protesilaus' ship had been fired, but Ajax killed twelve of the Trojans' strongest soldiers.



Fighting around the ships

Ο

cum uidisset Iuppiter
 deficientem animo Hectorem
 ob ictum lapidis,
 quem ei in pugna
 Aneas pepulerat,
 iratus ergo Iunonem
 improperauit,
 quod ab ea seductus esset
 ut Hector occideretur.
 illa ergo dixit
 Neptunum non iussum
 adiutorem fuisse
 Graecis,
 et tunc Iuppiter mittit
 Irim ad Neptunum,
 ut discederet
 a pugna,
 et Neptunus discessit
 et Iuppiter Apollinem
 mittit adiutorem Hectori;
 et Patroclus
 remisso Eurypylo
 uenit ad Achillem
 et enarrat ei
 Hectoris et Aeneantis
 pugnam.
 tunc ergo processit
 Hectori in uictoriam,
 quod Protesilai
 nauis incensa est,
 sed Aeneas XII milites
 fortissimos
 Troianorum occidit.

Ὅτε ἐώρακεν Ζεὺς
 λιποψυχοῦντα Ἴκτορα
 διὰ τὴν ὀρμὴν τοῦ λίθου,
 ὃν αὐτῷ ἐν τῇ συμβολῇ
 Αἴας ἐνσεσεῖκει,
 ὀργισθεὶς οὖν τῇ Ἥρᾳ
 ὠνείδισεν,
 διότι ὑπ' αὐτῆς ἐπλανήθη
 ὅπως Ἴκτωρ σφαγῆ.
 ἐκείνη δὲ εἶπεν
 Ποσειδῶνα μὴ κεκελευσμένον
 βοηθὸν γεγονέναι
 τοῖς Ἑλλήσιν,
 καὶ τότε ὁ Ζεὺς πέμπει
 τὴν Ἴριν πρὸς Ποσειδῶνα,
 ἵνα ἀπονεύσῃ
 ἀπὸ τοῦ πολέμου,
 καὶ Ποσειδῶν ἀπένευσεν
 καὶ Ζεὺς Ἀπόλλωνα
 πέμπει βοηθὸν Ἴκτορι·
 καὶ Πάτροκλος
 ἀφείς Εὐρύπυλον
 ἦλθεν πρὸς τὸν Ἀχιλλεῖα
 καὶ διηγεῖται αὐτῷ
 τὴν Ἴκτορος καὶ Αἴαντος
 μάχην.
 τότε οὖν προεχώρησεν
 Ἴκτορι ἐν τῇ νίκῃ,
 ὅτι ἡ Πρωτεσιλάου
 ναῦς ἐνεπρήσθη,
 ἀλλὰ Αἴας δώδεκα στρατιώτας
 τοὺς ἰσχυροτέρους
 τῶν Τρώων ἀπέκτεινεν.

Patroclus appeals to Achilles for help, and Achilles tells him to don his (Achilles') armour, drive back the Trojans but not attempt to take Troy. Patroclus does so, killing Sarpedon and Cebriones, but being in turn killed himself:

Translation

Patroclus [son of] Menoetius went to Achilles, weeping at the violence done to the Greeks and asked from him weapons, and took [them] with the army. So Patroclus, armed in the armour of Achilles, and appearing before the Trojans, injected fear into them. And then Sarpedon is killed by Patroclus, whose corpse on Zeus's orders was carried off to Lycia. And he [Patroclus] killed Cebriones, Hector's charioteer. Afterwards, however, he himself is killed by Hector; however he is first disarmed by Apollo and wounded by Euphorbus.



Sarpedon being carried off to Lycia by Sleep and Death

Π

Patroclus Menoetii
uenit ad Achillem
lacrimans
Graecorum iniuriam
et petiit ab eo
arma
et accepit cum exercitu.
ergo Patroclus armatus
armis Achillis
et uisus Troianis
timorem eis inmisit.
et tunc Sarpedo
a Patroclo interficitur,
cuius corpus
Iouis iussu Lyciae

Πάτροκλος ὁ Μενoitίου
ἦλθεν πρὸς Ἀχιλλέα
δακρύων
τῶν Ἑλλήνων ὕβριν
καὶ ἠτήσατο παρ' αὐτοῦ
τὰ ὅπλα,
καὶ ἔλαβεν μετὰ τοῦ στρατοῦ.
ὁ δὲ Πάτροκλος ὀπλισθεὶς
τοῖς ὅπλοις τοῦ Ἀχιλλέως
καὶ φανεὶς τοῖς Τρωσὶν
φόβον αὐτοῖς ἐνέβαλεν.
καὶ τότε Σαρπήδων
ὑπὸ Πατρόκλου ἀναιρεῖται,
οὗ τὸ πτῶμα
Διὸς κελεύσαντος εἰς Λυκίαν

allatum est.
occidit et Cebrionem,
aurigam Hectoris;
postea autem et ipse
interficitur ab Hectore;
primum autem exarmatur
ab Apolline
et uulneratur
ab Euphorbo.

ἀπηνέχθη.
σφάζει δὲ καὶ Κεβριόνην
τὸν ἡνίοχον Ἴεκτορος·
μεταξὺ δὲ καὶ αὐτὸς
ἀναιρεῖται ὑπὸ Ἴεκτορος·
πρῶτον δὲ ἐξοπλίζεται
ὑπὸ Ἀπόλλωνος
καὶ τραυματίζεται
ὑπὸ Εὐφόρβου.

Virgil, *Aeneid*

These versions date from the 4th-5th C AD. Virgil was, of course, by far the most famous and popular Roman author.

Both passages come from Greek translations of *Aeneid* Book 1. Because it is difficult to read the Latin as verse in the form in which it appears in the ancient manuscript, I start by translating and quoting the Latin in the form in which we know it.

Aeneid 1. 227-232

The storm-tossed Aeneas, separated from many of his men, has arrived off the coast of Africa. Here Aphrodite/Venus begins her appeal to Zeus/Jupiter for help for her son and the Trojans:



Venus petitions Jupiter

Translation

227 *As Jupiter turned over in his heart all the suffering that he saw,*
 228 *with greater sadness and tears in her shining eyes*
 229 *Venus spoke: 'You who rule the affairs of gods and men*
 230 *with your eternal law and at whose lightning we are all afraid,*
 231 *what great harm has my son Aeneas been able to do to you?*
 232 *What have the Trojans done, for whom, suffering so many deaths...*

Latin

227 *atque illum talis iactantem pectore curas*
 228 *tristior et lacrimis oculos suffusa nitentis*
 229 *adloquitur Venus: 'o qui res hominumque deumque*
 230 *aeternis regis imperiis, et fulmine terres,*
 231 *quid meus Aeneas in te committere tantum,*
 232 *quid Troes potuere, [quibus, tot funera passis,]*

227	atque illum talis iactantem pectore curas	. . . τῷ στήθει φροντίδας
228	tristior et lacrimis oculos suffusa nitentis	στυγνοτέρα καὶ δακρύοις τοὺς ὀφθαλμοὺς ὑποκεχυμένη τοὺς λάμποντας
229	alloquitur Venus, 'o qui res hominumque deumque	προσλαλεῖ ἢ Ἀφροδίτη 'ὄ ὅστις τὰ πράγματα τῶν ἀνθρώπων τε καὶ τῶν θεῶν
230	aeternis regis imperiis et fulmine terres,	αἰωνίαις εὐθύνοις ἐπιταγαῖς καὶ κεραυνῶ πτοεῖς,
231	quid meus Aeneas in te committere tantum,	τί ὁ ἐμὸς Αἰνείας εἰς σε ἀμαρτῆσαι τοσοῦτον,
232	quid Troes	τί οἱ Τρῶες

potuere ...

ἐδυνήθησαν ...

Aeneid 1.588-606

Aeneas and faithful Achates, made invisible in a cloud, make their way to Dido's palace and to their amazement find the men they had thought lost approaching Dido, asking for help and being given a warm welcome. At once, they are made visible:



Aeneas appears before Dido

Translation

588 *Aeneas stood there resplendent in the bright light of day*
589 *with the head and shoulders of a god. His own mother*
590 *had given beauty to his hair and the bright glow of youth*
591 *and the sparkle of joy to his eyes, and shone it all on him.*
592 *It was as though skilled hands had decorated ivory or with yellow*
593 *gold, silver or Parian marble had been gilded.*
594 *Then he addressed the queen and suddenly, to all,*
595 *unexpectedly spoke out: 'The man you seek stands before you,*
596 *Trojan Aeneas, saved from the Libyan sea.*
597 *And you, Dido, alone pitying the unspeakable griefs of Troy,*
598 *and us, remnants of the Greeks, by land and sea*
599 *drained by every calamity, having lost everything -*
600 *you welcome us to your city and home. To repay you as you deserve*
601 *is not within our power, nor could whatever survives*
602 *of the Trojan race, scattered as it is over the face of the wide earth.*

603 *May the gods, if there are any who have regard for goodness, if any*
604 *justice in the world, if their minds have any sense of right,*
605 *bring you the rewards you deserve. What happy age has born*
606 *you, what manner of parents have produced such a daughter?*

[Based on David West's Penguin translation]

Latin

588 restitit Aeneas claraque in luce refulsit,
589 os umerosque deo similis; namque ipsa decoram
590 caesariem nato genetrix lumenque iuuentae
591 purpureum et laetos oculis adflarat honores:
592 quale manus addunt ebori decus, aut ubi flauo
593 argentum Pariusue lapis circumdatur auro.
594 tum sic reginam adloquitur, cunctisque repente
595 improuisus ait: 'coram, quem quaeritis, adsum,
596 Troius Aeneas, Libycis ereptus ab undis.
597 'o sola infandos Troiae miserata labores,
598 quae nos, reliquias Danaum, terraeque marisque
599 omnibus exhaustos iam casibus, omnium egenos,
600 urbe, domo, socias, grates persoluere dignas
601 non opis est nostrae, Dido, nec quicquid ubique est
602 gentis Dardaniae, magnum quae sparsa per orbem.
603 di tibi, si qua pios respectant numina, si quid
604 usquam iustitia est et mens sibi conscia recti,
605 praemia digna ferant. quae te tam laeta tulerunt
606 saecula? qui tanti talem genuere parentes?'

588	restitit Aeneas claraque in luce refulsit	ἀπέστη ὁ Αἰνείας καὶ ἐν καθαρῷ τῷ φωτὶ ἀντέλαμψεν
589	os umerosque deo similis; namque ipsa decoram	τὸ πρόσωπον καὶ τοὺς ὄμους θεῶ ὅμοιος· καὶ γὰρ αὐτὴ εὐπρεπῆ
590	caesariem nato genetrix lumenque iuuentae	τὴν κόμην τῷ παιδί ἢ γεννήτειρα καὶ φῶς τῆς νεότητος
591	purpureum et laetos oculis adflarat honores:	πορφύρεον καὶ ἰλαρὰς τοῖς ὀφθαλμοῖς προσπεπνεύκει τιμάς·
592	quale manus addunt ebori decus	ὅποῖον χεῖρες προστιθέασιν ἐλεφαντίνῳ ὀστέῳ κόσμον

593	aut ubi flauo argentum Pariusue lapis circumdatur auro.	ἢ ὀπηνίκα ξανθῶ ἄργυρος ἢ Πάριος λίθος [. . .]
594	tum sic reginam adloquitur cunctisque repente	τότε οὕτως τὴν βασίλισσαν προσφθέγγεται σύμπασιν τε αἰφνιδίως
595	improuisus ait: ‘coram, quem quaeritis, adsum	ἄποπτός φησιν· ‘ἐνώπιον ὄν ζητεῖτε πάρειμι
596	Troius Aeneas, Libycis ereptus ab undis.	ὁ Τρωϊκὸς Αἰνεΐας, τῶν Λιβυκῶν ἐξαρπασθεὶς ἀπὸ τῶν κλυδόνων.
597	o sola infandos Troiae miserata labores,	ὦ μόνη τοὺς ἀθεμίτους τῆς Τροίας οἰκτεῖρασα καμάτων,
598	quae nos, reliquias Danaum, terraeque marisque	ἥτις ἡμᾶς, τὰ λείψανα τῶν Ἑλλήνων, τῆς τε γῆς καὶ τῆς θαλάσσης
599	omnibus exhaustos iam casibus, omnium egenos,	πάσαις ἐξαντληθέντας ἤδη συμφοραῖς, πάντων ἐνδεεῖς,
600	urbe, domo socias – grates persoluere dignas	τῇ πόλει, τῷ οἴκῳ ἑταιροποιεῖς – χάριτας διευλυτῆσαι ἀξίας
601	non opis est nostrae, Dido, nec quicquid ubique est	οὐ τῆς περιουσίας ἐστὶν τῆς ἡμετέρας, ὦ Διδώ, οὔτε ὅ τι δήποτε καὶ ὅπου δήποτε ἐστὶν
602	gentis Dardaniae, magnum quae sparsa per orbem.	τοῦ ἔθνους τῆς Τροίας, τὸν μέγαν ἥτις διέσπαρται ἀνὰ τὸν κύκλον.
603	di tibi, si qua pios respectant numina, si quid	οἱ θεοί σοι, εἴ τινα τοὺς εὐσεβεῖς ἐφορῶσιν θεῖα, εἴ τι
604	usquam iustitiae est, et mens sibi conscia recti	[. . .] καὶ διάνοια ἐαυτῇ συνειδυῖα τοῦ ὀρθοῦ
605	praemia digna ferant. quae te tam laeta tulerunt	ἔπαθλα ἀξία κομίσειαν. ποῖαί σε οὕτως ἴλαραὶ ἤνεγκαν

606	saecula? qui tanti talem genuere parentes?	γενεαί; τίνες τοσοῦτοι τοιαύτην ἐγέννησαν γονεῖς;
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Here we bid farewell to Pseudodositheus.

It has been a very great pleasure working with Professor Dickey on this little taster. She has been endlessly patient and helpful, and I have learned a lot. I strongly recommend the three spin-off books from her scholarly editions, mentioned at the head of each *Bellaria*.

Next week: can we match the *Colloquia*? English verse into Latin and Greek.



This is an extract selected for you as part of Classics for All's 'Bellaria' series to cheer us up during the COVID-19 pandemic. The full series of weekly instalments may be found on our website classicsforall.org.uk/bellaria/

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