

# CAMBRIDGE LATIN COURSE

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## BOOK II



WITH DIGITAL ACCESS

**FIFTH EDITION**

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# ALEXANDRIA

## Stage 17





Togidubnus: *ad urbem saepe adībās?*  
Quīntus: *ita vērō. nam in villā Barbillī diū habitābam.*

## ad portum

### I

ad urbem cum Lūciā quondam contendī, quod Clēmentem  
vīsītāre volēbāmus. ille tabernam prope portum Alexandriāe  
possidēbat. Barbillus, quī portum bene cognōverat, nōs  
dūcēbat.

in urbe erat ingēns multitūdō, quae viās complēbat.  
mercātōrēs per viās ambulābant et negōtium inter sē  
agēbant. fēminae ad tabernās adībant; tabernāriī  
fēminīs cibum vēndēbant. pauperēs fēminās vocābant  
pecūniamque petēbant. militēs Rōmānī, quī urbem  
custōdiēbant, per viās urbis prōcēdēbant. difficile erat  
nōbīs per viās ambulāre, quod maxima erat turba.

tandem ad portum Alexandriāe pervēnimus, sed in viā  
plūrimī virī nōbīs obstābant. in turbā virōrum erant Aegyptiī,  
Graecī, Indī, Iūdaeī, Syrī. in mediā turbā stābat magister  
Graecus, quī contentiōnem cum fabrō Iūdaeō habēbat.  
omnēs virī magnum clāmōrem faciēbant. aliī Graecum, aliī  
Iūdaeum incitābant.

Lūcia, postquam hoc vīdit, anxia

‘melius est nōbīs,’ inquit, ‘ad villam Barbillī revenīre, mī  
frāter. hodiē ad tabernam Clēmentis īre nōn possumus. viae  
in hāc parte urbis sunt perīculōsae.’

Barbillus cōnsēnsit; ego tamen recūsāvī.

‘age!’ sorōrī respondi. ‘quamquam viae sunt perīculōsae,  
ad villam redīre nōlō. longum iter iam fēcimus. paene  
ad tabernam Clēmentis pervēnimus. necesse est nōbīs  
cautē prōcēdere.’

### II

tum rēs mala accidit. faber Iūdaeus ad terram cecidit  
exanimātus, quod magister Graecus eum percusserat.  
deinde omnēs inter sē pugnābant. simul mīlitēs Rōmānī,  
quī tumultum audīverant, in turbam virōrum ruērunt.  
Iūdaeōs comprehendēbant.

**quondam** *one day, once*

**ille** *he*

**possidēbat: possidēre**

*possess*

5 **multitūdō** *crowd, throng*

**tabernāriī: tabernārius**

*shopkeeper*

**petēbant: petere**

10 *beg for, ask for*

**plūrimī** *very many*

**nōbīs obstābant**

15 *were standing in our way*

**Indī** *Indians*

**Iūdaeī** *Jews*

**Syrī** *Syrians*

**magister** *captain (of a ship)*

20 **melius est** *it would be better*

**parte: pars** *part*

**mala** *bad*

**simul** *at the same time*

**tumultum: tumultus**

5 *disturbance, disorder*

ubi hoc sēnsī, sollicitus eram. sed Barbillus nōs ad casam proximam statim dūxit.

‘necesse est nōbīs hanc casam intrāre et perīculum ēvītāre.’  
mercātor per iānuam casae forte spectābat. ubi Barbillum vīdit, nōs in casam suam libenter accēpit. ‘est Philēmōn,’ mihi dīxit Barbillus, ‘mercātor Iūdaeus quī saepe mēcum negōtium agit.’

ubi hoc audīvī, magis timēbam. nam in casā virī Iūdaeī erāmus; extrā iānuam casae Rōmānī Iūdaeōs comprehendēbant.

subitō sonōs audīvimus. iānuam pulsābat mīles.

‘necesse est vōbīs hanc iānuam aperīre! hominēs īnfestī ad hanc casam effūgērunt. vīdistisne eōs?’

Philēmōn perterritus erat. Barbillus tamen iānuam fortiter aperuit, et impavidus

‘dēsiste!’ inquit. ‘nūllī hominēs īnfestī in hāc casā sunt.’

mīles statim discessit, quod Barbillum agnōvit. tum Philēmōn exclāmāvit,

‘laudāte Deum! tūtī sumus! Deus nōs dēfendit. hominēs īnfestī in hāc urbe nōn sunt Iūdaeī.’

**forte** *by chance*

10 **accēpit: accipere**  
*take in, receive*

**magis** *more*

15 **extrā iānuam**  
*outside the door*

20

**dēfendit: dēfendere** *defend*

25

## Unrest in Alexandria

People flocked to the prosperous city of Alexandria from all over the ancient world, bringing with them a diversity of cultures, beliefs, languages and ideas. For many years the Greeks who ruled Egypt considered all migrants from other parts of the Greek world to be ‘Greek’. This included a sizeable Jewish community which made up around one-third of Alexandria’s population.

When the Romans took control of Egypt and Alexandria in 30 BC, they removed ‘Greek’ legal status and its privileges from many people, including the Jews of Alexandria. As tension in the city grew, the Romans blamed the widespread social unrest on the Jewish population.

In AD 38 violence erupted when the Jews of Alexandria were targeted by the Roman authorities. Eventually the Emperor Claudius condemned the resulting slaughter, but he would not grant the Jews equal rights with the rest of the city’s residents. Over the next few decades, the situation deteriorated even further.

In AD 66 the Romans began a war against the Jews living in Judaea. At the same time, anti-Jewish violence escalated in Alexandria, where the historian Josephus tells us that 50,000 Jews were killed.



This model shows the Second Temple in Jerusalem, the building most sacred to the Jewish people. The Romans destroyed it in AD 70.



*The poet Juvenal, who was a contemporary of Martial, an often sardonic poet like Catullus – both Martial and Juvenal lived roughly a century after the death of Catullus – wrote about daily life, often focusing on the difficulties of simply existing in the city of Rome, filled with the sort of hardships found in so many overcrowded major cities throughout history. Rome could be a dangerous place, and Juvenal paints a rather vivid picture of that in this rather colorful excerpt from a much longer work. Sardonicism, indeed, could be a Roman writerly virtue.*

*NOTA BENE: Juvenal's Latin, like that of Catullus, has rather flexible word order. As such, be patient with yourself as you read!*

272 et laedant silicem!

A handwriting practice grid consisting of six horizontal rows. Each row is defined by two dashed blue lines. A solid black dot is positioned at the beginning of the top row. A vertical red dashed line runs down the left side of the grid, and another vertical red dashed line runs down the right side, creating a central writing area.

*The poem continues on the other side...*

## FIRST-DAY TEXT

### JUVENAL'S SATIRES 3.268-277 (cont.)

The poem continues with more social commentary and keen observations about the experience of simply walking through the streets of Rome...

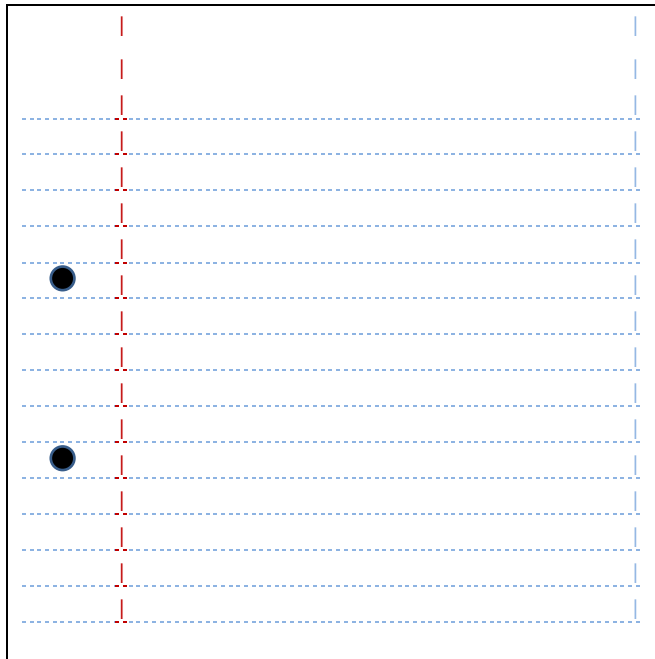
- 272 ...**possis** ignāvus **habērī**  
273 **et** subitī casūs inprōvidus, **ad** cēnam **sī**  
274 intestātus eās: adeō tot fata, quot illā  
275 nocte patent vigilēs **tē** praetereunte fenestrae.  
276 **ergō** optēs vōtum**que** ferās miserābile tē**cum**,  
277 ut **sint** contentae patulās dēfundere pelvēs.

**possis** = **potes**  
**ignāvus, -a, -um** lazy  
**habērī** to be considered  
**subitus, -a, -um** sudden  
**cāsūs** of a fall  
**inprōvidus, -a, -um** unforeseeing,  
thoughtless  
**cēna, -ae, f.** dinner  
**intestātus, -a, -um** intestate (i.e.  
without having made a will)  
**eās** you go  
**adeō** indeed

**tot... quot** as many... as (...that)  
**fātum, -ī, nt.** fate, destiny; misfortune,  
doom, death  
**adeō tot fāta = adeō tot fāta **sunt****  
**illā** that  
**pateō, patēre, patuī** to be open, lie  
open  
**vigilēs tē** watching you  
**tē praetereunte** as you go past  
**fenestra, -ae, f.** window  
**optēs** you should (make a) wish  
**vōtum, -ī, nt.** vow, prayer

**ferās** you should bring  
**miserābilis, miserābilis, miserābile**  
miserable, pathetic, sad  
**tēcum = **cum** tē**  
**ut** that  
**sint = sunt**  
**contentus, -a, -um** content, satisfied  
**patulus, -a, -um** (only) open (i.e.  
empty)  
**dēfundō, dēfundere, dēfūdī,**  
**dēfūsum** to pour out  
**pelvis, -is, f.** washbasin\*

\* An ancient washbasin might have been used to clean one's hands, or just as likely as the equivalent of a modern toilet.



A depiction of  
the Roman poet  
Juvenal from  
an 1837  
frontispiece.



*Juvenal's sardonic observations of the dangers of a Roman night continue here, this time giving us a particular character we might find during a routine evening of peril.*

278 ēbrius ac petulāns, quī nullum forte cecidit,  
279 dat poenās, noctem patitur lūgentis amīcum  
280 Pēlīdae\*, cubat in faciem, mox deinde supīnus:  
281 [ergō\*\* non aliter poterit dormīre; quibusdam]  
282 somnum rixa facit.

deinde *then*  
supīnus, -a, -um *on his back, face up*  
ergō = nam\*\*  
aliter *otherwise*  
dormiō, -ire, -ivī, -ītum *to sleep*  
quibusdam *for certain people*  
somnus, -ī, m. *sleep*  
rixa, -ae, f. *a brawl, a fight*  
facit = effecit

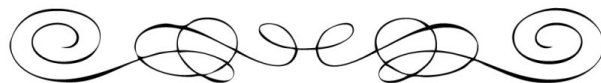
*\*\* It is generally believed that this line was a mistake from later scribes, and that Juvenal didn't actually write it. For our purposes though, translate **ergō** here not as "therefore," but as "for" instead.*

*The poem continues on the other side...*

### JUVENAL'S SATIRES 3.278-288 (cont.)

282 sed quamvis inprobus, annis  
283 atque merō fervēns, cavet hunc quem coccina laena\*  
284 vitārī iubet et comitum longissimus ōrdō\*,  
285 multum\* praetereā flammārum et aēnea lampas\*.  
286 mē, quem lūna solet dēducere vel breve lūmen  
287 candēlae, cuius dispēnsō et temperō filum,  
288 contemnit.

dēdūcō, -ere, dēdūxī, dēductum *to escort, accompany*  
vel *or*  
brevis, brevis, breve *brief, short*  
lūmen, lūminis, nt. *light*  
candēla, -ae, f. *candle*  
cuius *whose*  
dispēnsō, -āre, -āvi, -ātum *to manage, control, tend to*  
temperō, -āre, -āvi, -ātum *to temper, regulate, keep under control*  
filum, -ī, nt. *wick*  
contemnō, -ere, contempsī, contemptum *to despise; have no fear of*





*In this next set of lines, Juvenal gives voice to the stranger, who asks a series of striking questions to our narrator during this nighttime encounter.*

[illegible]

*The poem continues on the other side...*

## FIRST-DAY TEXT

### JUVENAL'S SATIRES 3.288-301 (cont.)

The questions from the stranger appear here in the next five lines, and they include a rather surprising detail. What are we to make of the **proseucha** that appears at the end?

- 292 "unde **venīs**?" exclāmat, "cuius acētō,  
293 cuius conche\* tumēs? quis **tēcum** sectile porrum\*\*  
294 sūtor **et** ēlixī vervēcis labra comēdit?\*\*\*  
295 **nīl** mihi **respondēs**? **aut dīc aut** accipe calcem.  
296 ēde ubī cōsistās\*\*\*\*; **in** quā **tē quaerō** proseuchā?"

unde from where  
exclāmō, -āre, -āvī, -ātum to exclaim,  
shout  
cuius whose  
acētum\*, -ī, nt. vinegar, sour wine  
conchis\*, -e, f. bean  
tumeō\*, -ēre to be swollen (from)  
quis? who? what?  
tēcum = cum tē  
sectilis, sectilis, sectile cut (as in, for  
example, "fresh cut grass")

porrum, -ī, nt. leek\*\*  
sūtor, sūtōris, m. shoemaker  
ēlixus, -a, -um boiled  
vervēc, vervēcis, m. wether (a male  
sheep, served as a meal in this  
context)  
labrum, -ī, nt. lip  
comedō, comedere, comēdī,  
comēstum to eat up, devour  
nīl = nihil  
mihi = dative of ego/mē

accipiō, -ere, -cēpī, -ceptum to  
accept, receive  
calx, calcis, f. heel; foot (as in, getting  
kicked by the bully with his calx)  
ēdō, ēdere, ēdidī, ēditum to put  
forth; declare, tell (me)  
cōsistō, -ere, cōstitī to stand, take  
up a position\*\*\*\*  
in quā... proseuchā? in what  
synagogue?

\* The reference here is to a staple of the sort of diet that an impoverished person in Rome might be forced to adhere to. Moreover, the swelling depicted with the verb alongside the **conche** here is likely a crude remark about flatulence.

\*\* Leeks are a vegetable in the same family as onions, garlic, scallions and other strong-smelling plants – the insult here is that the bully can smell the bad breath of our narrator.

\*\*\* This entire line about the shoemaker and what he and the narrator might have eaten together is filled with various references designed, once again, to insult in various ways – perhaps referencing social class and otherness, generally.

\*\*\*\* The bully here, according to several commentaries, is implying that the narrator stands consistently (an English derivative of **cōsistere**) at a certain spot asking for money because of impoverished circumstances.

The poem continues on the other side...



## JUVENAL'S SATIRES 3.288-301 (cont.)

nōmen

*In this final section of our excerpt (note that there is still quite a bit more description from Juvenal beyond what we have here), the narrator comments on the experience of receiving those questions...*

297 dīcere sī temptēs aliquid tacitusve recēdās,

298 tantumdem **est**: feriunt pariter, vadimōnia deinde

299 īrātī faciunt. lībertās pauperis haec est:

300 pulsātus rogat et pugnīs concīsus adōrat

301 ut liceat paucīs **cum** dentibus inde revertī.



Masada

I

ex carcere, ubi captivī custodiēbantur, tristēs clāmōrēs audiēbantur. duae enim fēminae Iūdaeae, superstītēs eōrum quī contrā Rōmānōs rebellāverant, fortūnam suam lūgēbant. altera erat anus septuāgintā annōrum, altera mātṛōna trīgintā annōs nāta. ūnā cum eīs in carcere erant quīnque libērī, quōrum Simōn nātū maximus sōlācium mātṛī et aviae ferre temptābat.

“māter, cūr tū lacrimīs opprimeris? nōlī lūgēre! decōrum est Iūdaeīs fortitūdinem in rēbus adversīs praestāre.”

māter filium amplexa,

“melius erat,” inquit, “cum patre vestrō perīre abhinc annōs novem. cūr tum ā morte abhorruī? cūr vōs servāvī?”

Simōn, hīs verbīs commōtus, mātrem rogāvit quō modō perīisset pater atque quārē rem prius nōn nārrāvisset. eam ōrāvit ut omnia explicāret. sed tantus erat dolor mātṛis ut prīmō nihil dīcere posset. mox, cum sē collēgisset, ad libērōs conversa,

“dē morte patris vestrī,” inquit, “prius nārrāre nōlēbam nē vōs quoque perīrētis, exemplum eius imitātī. nam tū frātṛesque obstinātiōne iam nimium afficiminī. nunc tamen audeō vōbīs tōtam rem patefacere quod nōs omnēs crās moritūrī sumus.



The rock of Masada, showing the Roman siege ramp built on the west (right) side.

**Iūdaeae:** Iūdaeus *Jewish*  
**superstītēs:** superstes *survivor*  
**rebellāverant:** rebellāre *rebel, revolt*  
**lūgēbant:** lūgēre *lament, mourn*  
**altera ... altera** *one ... the other*  
**... annōs nāta** *...years old*  
**ūnā cum** *together with*  
**nātū maximus** *eldest*  
**aviae:** avia *grandmother*  
5 **opprimeris:** opprimere *overwhelm*  
**rēbus adversīs:** rēs adversae *misfortune*  
**praestāre** *show, display*  
10 **amplexa:** amplexus *having embraced*  
**abhinc** *ago*  
**abhorruī:** abhorrēre *shrink (from)*  
15 **exemplum** *example*  
**imitātī:** imitātus *having imitated*  
**obstinātiōne:** obstinātio *stubbornness*  
**afficiminī:** afficere *affect*  
**crās** *tomorrow*

“nōs Iūdaeī contrā Rōmānōs trēs annōs pugnāre cōgēbāmur. annō quārtō iste Beelzebub, Titus, urbem Ierosolymam expugnāvit. numquam ego spectāculum terribilius vīdī: ubīque aedificia flammīs cōnsūmēbantur; ubīque virī, fēminae, libērī occidēbantur; Templum ipsum ā mīlitibus dīripiēbātur; tōta urbs ēvertēbātur. in illā clāde periērunť multa mīlia Iūdaeōrum; sed nōs, quamquam ā mīlitibus īfestīs circumveniēbāmur, cum circiter mīlle superstītibus effūgimus. duce Eleazārō, ad rūpem Masadam prōcessimus; quam ascendimus et occupāvimus. tū, Simōn, illō tempore vix quīnque annōs nātus erās.

“rūpēs Masada est alta et praeupta, prope lacum Asphaltitēn sita. ibi nōs, mūnitiōnibus undique dēfēnsī, Rōmānīs diū resistēbāmus. intereā dux hostium, Lūcius Flāvius Silva, rūpem castellīs multis circumvēnit. deinde mīlitēs, iussū Silvae, ingentem aggerem usque ad summam rūpem exstrūxērunt. postrēmō aggerem ascendērunt, magnamque partem mūnitiōnum ignī dēlēvērunt. tandem, cum nox appropinquāret, Silva mīlitēs ad castra redūxit ut proximum diem victōriamque expectārent.”

II

“illā nocte Eleazārus Iūdaeīs cōnsilium dīrum prōposuit.

“magnō in discrīmine sumus,” inquit. ‘nōs Iūdaeī, Deō cōnfīsī, Rōmānīs adhūc resistimus; nunc illī nōs in servitūtem trahere parant. nūlla spēs salūtis nōbīs ostenditur. nōnne melius est perīre quam Rōmānīs cēdere? ego ipse mortem meā manū īflictam accipiō, servitūtem spernō.’

“hīs verbīs Eleazārus tantum ardōrem in Iūdaeīs excitāvit ut ad mortem statim festīnārent. virī uxōrēs libērōsque amplexī occidērunt. cum hanc dīram et saevam rem cōnfēcissent, decem eōrum sorte ductī cēterōs interfēcērunt. tum ūnus ex illīs, sorte invicem ductus, postquam novem reliquōs interfēcit, sē ipsum gladiō trānsfixit.”

“quō modō nōs ipsī effūgimus?” rogāvit Simōn.

“ego Eleazārō pārēre nōn potuī,” respondit māter. “amōre libērōrum meōrum plūs quam timōre servitūtis afficiēbar. vōbīscum in locō subterrāneō latēbam.”

“ignāva!” clāmāvit Simōn. “ego mortem haudquāquam timeō. ego, patris exemplī memor, eandem fortitūdinem praestāre volō.”

20 **Beelzebub** *Beelzebub, devil*  
**Ierosolymam:** Ierosolyma *Jerusalem*  
**expugnāvit:** expugnāre *storm, take by storm*  
25 **circiter** *about*  
**duce:** dux *leader*  
**rūpem:** rūpēs *rock, crag*  
**praeupta:** praeuptus *sheer, steep*  
30 **lacum Asphaltitēn:** lacus Asphaltitēs *Lake Asphaltites (the Dead Sea)*  
**mūnitiōnibus:** mūnitiō *defense, fortification*  
35 **undique** *on all sides*  
**castellīs:** castellum *fort*  
**iussū Silvae** *at Silva’s order*  
**aggerem:** agger *ramp, mound of earth*  
**usque ad** *right up to*  
**ignī, abl:** ignis *fire*  
**discrīmine:** discrīmen *crisis*  
**cōnfīsī:** cōnfisus *having trusted, having put trust in*  
5 **servitūtem:** servitūs *slavery*  
**īnflictam:** īnfligere *inflict*  
**ardōrem:** ardor *spirit, enthusiasm*  
**sorte ductī** *chosen by lot*  
10 **reliquōs:** reliquus *remaining*  
**trānsfixit:** trānsfigere *stab*  
**timōre:** timor *fear*  
**subterrāneō:** subterrāneus *underground*  
15 **haudquāquam** *not at all*  
**memor** *remembering, mindful of*  
**eandem** *the same*

## About the language 2: more about the passive voice

### 1 Study the following examples:

ego dē cōnsiliō dīrō nārrāre **cōgor**.  
*I am forced to talk about a dreadful plan.*

cūr tū lacrimīs **opprimeris**?  
*Why are you overwhelmed by tears?*

nōs ā mīlitibus īnfestīs **circumveniēbāmur**.  
*We were being surrounded by hostile soldiers.*

tū frātrēsq̄ue obstinatiōne nimium **afficiminī**.  
*You and your brothers are affected too much by stubbornness.*

### 2 You have now met many of the passive forms for the present and imperfect tenses. Compare all the passive forms with the active forms.

#### PRESENT TENSE

present active		present passive	
portō	<i>I carry, I am carrying</i>	portor	<i>I am (being) carried</i>
portās	<i>you carry (are carrying)</i>	portāris	<i>you are (being) carried</i>
portat	<i>s/he carries (is carrying)</i>	portātur	<i>s/he is (being) carried</i>
portāmus	<i>we carry (are carrying)</i>	portāmur	<i>we are (being) carried</i>
portātis	<i>you carry (are carrying)</i>	portāminī	<i>you are (being) carried</i>
portant	<i>they carry (are carrying)</i>	portantur	<i>they are (being) carried</i>

#### IMPERFECT TENSE

imperfect active		imperfect passive	
portābam	<i>I was carrying</i>	portābar	<i>I was being carried</i>
portābās	<i>you were carrying</i>	portābāris	<i>you were being carried</i>
portābat	<i>s/he was carrying</i>	portābātur	<i>s/he was being carried</i>
portābāmus	<i>we were carrying</i>	portābāmur	<i>we were being carried</i>
portābātis	<i>you were carrying</i>	portābāminī	<i>you were being carried</i>
portābant	<i>they were carrying</i>	portābantur	<i>they were being carried</i>

### 3 Further examples:

- cūr ad carcerem redūcimur? ab hostibus circumvenīris.
- tū et amīcus ā captīvīs dēcipiminī. tacēre iubeor.
- accūsor; īnstruuntur; docēmur; laediminī; comprehenderis; oppugnātur.
- ā comitibus dēserēbar. in fossās iaciēbāminī.
- identidem monēbāris ut domī manērēs.
- ēligēbantur; vītābāris; extrahēbāmur; adiuvābāminī; arcessēbātur; liberābar.

## arcus Titi

### I

postrīdiē māne ingēns Rōmānōrum multītūdō ad arcum Titi undique conveniēbat. diēs fēstus ab omnibus cīvibus celebrābatur. Imperātor Domitiānus eō diē frātrī Titō arcum dēdicāturus erat. iussū Imperātōris pompa magnifica tōtam per urbem dūcēbatur.

multae sellae ā servīs prope arcum pōnēbantur. illūc multī senātōrēs, spē favōris Domitiānī, conveniēbant. inter eōs Salvius, togam splendidam gerēns, locum quaerēbat ubi cōspicius esset. inter equitēs, quī post senātōrēs stābant, aderat Haterius ipse. favōrem Imperātōris avidē spērābat, et in animō volvēbat quāndō ā Salviō praemium prōmissum acceptūrus esset.

āra ingēns, prō arcū exstrūcta, ā servīs flōribus ōrnābatur. circum āram stābant vīgintī sacerdotēs. aderant quoque haruspices quī exta victimārum īnspicerent.

interea pompa lentē per Viam Sacram dūcēbatur. primā in parte incēdēbant tubicinēs, tubās īnflantēs. post eōs vērēbant iuvenēs, quī trīgintā taurōs corōnīs ōrnātōs ad sacrificium dūcēbant. tum multī servī, quī gāzam Iūdāeorum portābant, prīmam pompae partem claudēbant. huius gāzae pars pretiōsissima erat mēnsa sacra, tubae, candēlābrum, quae omnia aurea erant.

septem captīvī Iūdāeī, quī mediā in pompā incēdēbant, ā spectātōribus vehementer dērīdēbantur. quīnque liberī, serēnō vultū incēdentēs, clāmōrēs et contumēliās neglegēbant, sed duae fēminae plūrimīs lacrimīs spectātōrēs ōrābant ut liberīs parcerent.

post captīvōs vēnit Domitiānus ipse, currū magnificō vectus. post Imperātōrem ībant ambō cōsulēs, quōrum alter erat L. Flāvius Silva. magistrātūs nobilissimī effigiem Titi in umerīs portābant. ā mīlitibus pompa claudēbatur.



Carving on the Arch of Titus, showing the treasures of the Temple at Jerusalem carried in triumph through the streets of Rome.

**undique** *from all sides*

**dēdicāturus** *going to dedicate*  
5

**favōris:** *favor favor*  
**cōspicius** *conspicuous, easily seen*

10 **equitēs** *equites (wealthy men ranking below senators)*

**quandō** *when*  
**acceptūrus** *going to receive*  
**exta** *entrails*

15 **incēdēbant:** **incēdere** *march, stride*

**gāzam:** **gāza** *treasure*  
**claudēbant:** **claudere** *conclude, complete*  
20

**vultū:** **vultus** *expression, face*

25 **currū:** **currus** *chariot*  
**vectus:** **vehere** *carry*  
**cōsulēs:** **cōsul** *consul (senior magistrate)*

**magistrātūs:** **magistrātus**  
30 *magistrate (elected official of Roman government)*



## II

When you have read this part of the story, answer the questions on the next page.

ad arcum pompa pervēnit. Domitiānus, ē currū ēgressus ut sacrificium faceret, senātōrēs equitēsque salūtāvit. tum oculōs in arcum ipsum convertit. admīrātiōne affectus, Imperātor Salvium ad sē arcessitū valdē laudāvit. eī imperāvit ut Hateriō grātiās ageret. inde ad āram prōgressus, cultrum cēpit quō victimam sacrificāret. servus eī iugulum taurī obtulit. deinde Domitiānus victimam sacrificāvit, haec locūtus:

“tibi, dīve Tite, haec victima nunc sacrificātur; tibi hic arcus dēdicātur; tibi grātie maximae ā populō Rōmānō aguntur.”

subitō, dum Rōmānī oculōs in sacrificium intentē dēfigunt, Simōn occāsiōnem nactus prōsiluit. mediōs in sacerdotēs irrūpit; cultrum rapuit. omnēs spectātōrēs immōtī stābant, audāciā eius attonitī. Domitiānus, pavōre commōtus, pedem rettulit. nōn Imperātōrem tamen Simōn petīvit. cultrum in manū tenēns clāmāvit,

“nōs, quī superstitēs Iūdāeorū rebellantium sumus, Rōmānīs servīre nōlumus. mortem obīre mālumus.”

haec locūtus, facinus dīrum commisit. mātrem et aviam amplexus cultrō statim occīdit. tum frātēs sorōrēsque, haudquāquam resistantēs, eōdem modō interfēcit. postrēmō magnā vōce populum Rōmānum dētestātus sē ipsum cultrō trānsfīxit.

**admīrātiōne: admīrātiō** *admiration*

5 **inde then**  
**cultrum:culter** *knife*

**dīve: dīvus** *divine*

10 **dum while**  
**dēfigunt: dēfigere** *fix*  
**occāsiōnem: occāsiō** *opportunity*  
**nactus** *having seized*  
**prōsiluit: prōsilire** *leap forward,*

15 *jump*  
**pavōre: pavor** *panic*  
**pedem rettulit: pedem referre** *step back*

**servīre** *serve (as a slave)*  
20 **mālumus: mälle** *prefer*  
**eōdem modō** *in the same way*  
**dētestātus** *having cursed*



## Questions

- 1 What was Domitian's purpose when he left his chariot (lines 1–2)?
- 2 What did he do next (line 2)?
- 3 **admīrātiōne** (line 3). What caused this feeling? What did it prompt the emperor to do?
- 4 What order did the emperor give to Salvius?
- 5 Why do you think the emperor did not wish to meet Haterius personally?
- 6 **inde ... obtulit** (lines 5–6). Describe how the victim was to be sacrificed.
- 7 To whom were the emperor's words addressed (lines 8–9)?
- 8 What three points did he make in his speech (lines 8–9)?
- 9 **subitō ... prōsiluit** (lines 10–11). Why did Simon's action at first pass unnoticed?
- 10 **mediōs in sacerdotēs irrūpit** (line 11). Why did he do this?
- 11 Write down the Latin phrase that explains the reaction of the spectators (lines 12–13).
- 12 Why do you think Domitian was **pavōre commōtus** (line 13)?
- 13 **mātrem ... interfēcit** (lines 18–20). Describe Simon's actions.
- 14 Describe Simon's death (lines 20–22).
- 15 Look back at lines 16–22. In what ways did Simon's words and actions copy those of Eleazar at Masada (Masada II, lines 2–12)?