

mōns irātus



1 Syphāx et Celer in portū stābant. amīcī montem spectābant.



2 Syphāx amīcō dixit,
'ego prope portum servōs vēndēbam.
ego subitō sonōs audīvī.'



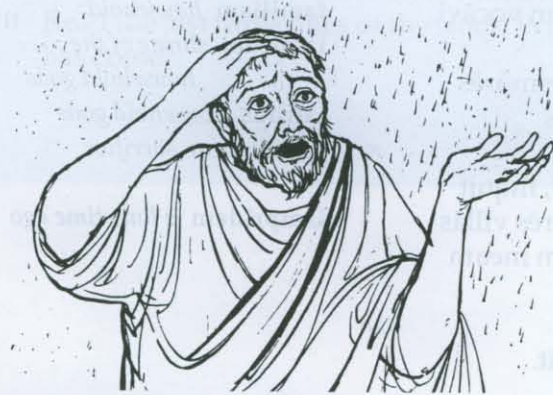
3 Celer Syphācī respondit,
'tū sonōs audīvistī. ego tremōrēs sēnsī.
ego prope montem ambulābam.'



4 Poppaea et Lucrion in atrio stabant.
solliciti erant.



5 Poppaea Lucrioni dixit,
'ego in foro eram. ego tibi togam quaerebam.
ego nubem mirabilem conspexi.'



6 Lucrion Poppaeae respondit,
'tu nubem conspexisti. sed ego cinerem
sensi. ego flammam vidi.'



7 Marcus et Quartus in foro erant. Sulla ad
fratres contendit.



8 Sulla fratribus dixit,
'ego ad theatrum contendebam. ego
sonos audivi et tremores sensi. vos sonos
audivistis? vos tremores sensistis?'



9 fratres Sullae responderunt,
'nos tremores sensitimus et sonos
audivimus. nos nubem mirabilem
vidimus. nos solliciti sumus.'

tremōrēs

tremōrēs tremors

When you have read this story, answer the questions opposite.

Caecilius cum Iūliō cēnābat. Iūlius in villā splendidā prope Nūceriam habitābat.

Iūlius Caeciliō dixit, 'ego sollicitus sum. ego in hortō heri ambulābam et librum legēbam. subitō terra valdē tremuit. ego tremōrēs sēnsī. quid tū agēbās?'

'ego servō epistulās dictābam', inquit Caecilius. 'ego quoque tremōrēs sēnsī. postquam terra tremuit, Grumiō tablinum intrāvit et mē ad hortum dūxit. nōs nūbem mirābilem vīdimus.'

'vōs timēbātis?' rogāvit Iūlius.

'nōs nōn timēbāmus', Caecilius Iūliō respondit. 'ego, postquam nūbem cōspexī, familiam meam ad larārium vocāvī. tum nōs laribus sacrificium fēcimus.'

'hercle! vōs fortissimī erātis', clāmāvit Iūlius. 'vōs tremōrēs sēnsistis, vōs nūbem cōspexistis. vōs tamen nōn erātis perterritī.'

'nōs nōn timēbāmus, quod nōs laribus crēdebāmus', inquit Caecilius. 'iamprīdem terra tremuit. iamprīdem tremōrēs villās et mūrōs dēlēvērunt. sed larēs villam meam et familiam meam servāvērunt. ego igitur sollicitus nōn sum.'

subitō servus triclinium intrāvit.

'domine, Clēmēns est in ātriō. Clēmēns ex urbe vēnit.

Caecilium quaerit', servus Iūliō dixit.

'nōn intellegō', Caecilius exclāmāvit. 'ego Clēmēntem ad fundum meum māne mīsī.'

servus Clēmēntem in triclinium dūxit.

'cūr tū ē fundō discessisti? cūr tū ad hanc villam vēnistī?' rogāvit Caecilius.

Clēmēns dominō et Iūliō rem tōtam nārrāvit.

tremuit shook

5 sēnsī felt

agēbās were doing

epistulās letters

dictābam was dictating

nūbem cloud

10

familiam household

larārium shrine of the

household gods

laribus household gods

15

sacrificium sacrifice

iamprīdem a long time ago

20

fundum farm

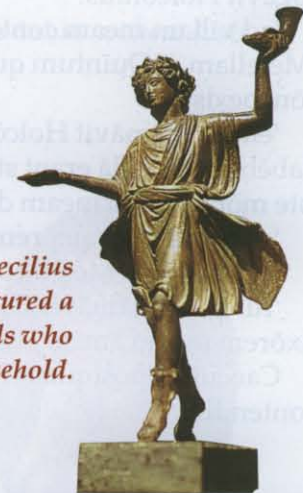
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Questions

	Marks
1 What was Caecilius doing at the beginning of this story? Where was he?	2
2 Why was Iulius worried?	1
3 What was Caecilius doing when the tremors began (line 6)?	1
4 What did Caecilius say that he and Grumio had seen when they went into the garden?	1
5 What two things did Caecilius say he had done next (lines 11–12)?	2
6 Why did Iulius think that Caecilius and his household were fortissimī (line 13)?	3
7 Why was Caecilius so sure that his Lares (gods) would look after his household (lines 17–19)?	3
8 subitō servus triclinium intrāvit (line 20). What news did he bring?	3
9 What was Caecilius' reaction to the news? Why did he react in this way?	2
10 Read the last three lines of the story. Why do you think Clemens has come?	2
	TOTAL 20

This is how Caecilius would have pictured a Lar, one of the gods who guarded his household.



Below and opposite: At the time of the eruption, Caecilius' lararium was decorated with marble pictures of the earthquake that happened in AD 62.



ad urbem

'ego ad fundum tuum contendī', Clēmēns dominō dīxit. 'ego vilicō epistulam tuam trādidī. postquam vilicus epistulam lēgit, nōs fundum et servōs īnspiciēbāmus. subitō nōs ingentēs sonōs audīvimus. nōs tremōrēs quoque sēnsimus. tum ego montem spectāvī et nūbem mīrābilem vīdī.'

'quid vōs fēcistis?' rogāvit Iūlius.

'nōs urbem petīvimus, quod valdē timēbāmus', respondit Clēmēns. 'ego, postquam urbem intrāvī, clāmōrem ingentem audīvī. multī Pompēiānī per viās currēbant. fēminae cum infantibus per urbem festīnābant. filiū et filiae parentēs quaerēbant. ego ad villam nostram pervēnī, ubi Metella et Quīntus manēbant. Quīntus mē ad tē mīsit, quod nōs omnēs perterritī erāmus.'

Caecilius ad urbem contendit, quod sollicitus erat. Iūlius et Clēmēns quoque ad urbem festīnāvērunt. maxima turba viās complēbat, quod Pompēiānī ē villīs festīnābant.

prope urbem Holcōnium cōspexērunt. Holcōnium cum servīs ad portum fugiēbat.

'cūr vōs ad urbem contenditis? cūr nōn ad portum fugitis?' rogāvit Holcōnium.

'ad villam meam contendō', Caecilius Holcōniō respondit. 'Metellam et Quīntum quaerō. tū Metellam vīdisti? Quīntum cōspexisti?'

'ēheu!' clāmāvit Holcōnium. 'ego villam splendidam habēbam. in villā erant statuae pulchrae et pictūrae pretiōsae. iste mōns villam meam dēlēvit; omnēs statuae sunt frāctae.'

'sed, amīce, tū uxōrem meam vīdisti?' rogāvit Caecilius.

'ego nihil dē Metellā scio. nihil cūrō', respondit Holcōnium.

'furcifer!' clāmāvit Caecilius. 'tū villam tuam amīsisisti. ego uxōrem meam amīsī!'

Caecilius, postquam Holcōnium vituperāvit, ad urbem contendit.

vīlicō farm manager, bailiff
sonōs noises

5

10 filiae daughters
parentēs parents
pervēnī reached, arrived at

15

20

25 pretiōsae precious
iste mōns that (terrible)
mountain

scio know

nihil cūrō I don't care

30

ad villam

in urbe pavor maximus erat. cinis iam dēnsior incidēbat. flammae ubīque erant. Caecilius et amīcī, postquam urbem intrāvērunt, villam petēbant. sed iter erat difficile, quod multi Pompēiānī viās complēbant. Caecilius tamen per viās fortiter contendēbat.

nūbēs iam dēnsissima erat. subitō Iūlius exclāmāvit, 'vōs ad villam contendite! ego nōn valeō.'

statim ad terram dēcidit exanimātus. Clēmēns Iūlium ad templum proximum portāvit.

'tū optimē fēcistī', Caecilius servō dīxit. 'tū Iūlium servāvistī. ego tibi libertātem prōmittō.'

tum Caecilius ē templō discessit et ad villam cucurrit.

Clēmēns cum Iūliō in templō manēbat. tandem Iūlius respirāvit.

'ubi sumus?' rogāvit.

'sumus tūtī', servus Iūliō respondit. 'dea Isis nōs servāvit. postquam tū in terram dēcidistī, ego tē ad hoc templum portāvī.'

'tibi grātiās maximās agō, quod tū mē servāvistī', inquit Iūlius. 'sed ubi est Caecilius?'

'dominus meus ad villam contendit', respondit Clēmēns.

'ēheu! stultissimus est Caecilius!' clāmāvit Iūlius. 'sine dubiō Metella et Quīntus mortuī sunt. ego ex urbe quam celerrimē discēdō. tū mēcum venīs?'

'minimē, amīce!' Clēmēns Iūliō respondit. 'ego dominum meum quaerō!'

pavor *panic*

cinis *ash*

iam *now*

dēnsior *thicker*

5 incidēbat *was falling*

flammae *flames*

iter *journey, progress*

difficile *difficult*

valeō *I feel well*

10 dēcidit *fell down*

exanimātus *unconscious*

templum *temple*

proximum *nearest*

libertātem *freedom*

15 respirāvit *recovered breath,*

recovered consciousness

tūtī *safe*

dea *goddess*

20

sine dubiō *without doubt*

25



The goddess Isis, on a ring.

The temple of Isis, Pompeii.

finis

finis end

iam nūbēs ātra ad terram dēscendēbat; iam cinis dēnsissimus incidēbat. plūrimī Pompēiānī iam dē urbe suā dēspērābant. Clēmēns tamen nōn dēspērābat, sed obstinātē villam petīvit, quod Caecilium quaerēbat. tandem ad villam pervēnit. sollicitus ruīnās spectāvit. tōta villa ardēbat. Clēmēns fūmum ubīque vīdit. per ruīnās tamen fortiter contendit et dominum suum vocāvit. Caecilius tamen nōn respondit. subitō canis lātrāvit. servus tablīnum intrāvit, ubi canis erat. Cerberus dominum custōdiēbat.

Caecilius in tablīnō moribundus iacēbat. mūrus sēmirutus eum paene cēlābat. Clēmēns dominō vīnum dedit. Caecilius, postquam vīnum bibit, sēnsim respīrāvit.

‘quid accidit, domine?’ rogāvit Clēmēns.

‘ego ad villam vēnī’, inquit Caecilius. ‘Metellam nōn vīdī!

Quīntum nōn vīdī! villa erat dēserta. tum ego ad tablīnum contendēbam. subitō terra tremuit et pariēs in mē incidit. tū es servus fidēlis. abī! ego tē iubeō. dē vītā meā dēspērō. Metella et Quīntus periērunt. nunc ego quoque sum moritūrus.’

Clēmēns recūsāvit. in tablīnō obstinātē manēbat. Caecilius iterum clāmāvit,

‘Clēmēns, abī! tē iubeō. fortasse Quīntus superfuit. quaere Quīntum! hunc ānulum Quīntō dā!’

Caecilius, postquam Clēmētī ānulum suum trādīdit, statim expīrāvit. Clēmēns dominō trīste ‘valē’ dixit et ē villā discessit.

Cerberus tamen in villā mānsit. dominum frūstrā custōdiēbat.

ātra black

dēscendēbat was coming down

plūrimī most

obstinātē stubbornly

5 ruīnās ruins, wreckage

fūmum smoke

10 moribundus almost dead

sēmirutus half-collapsed

sēnsim slowly, gradually

accidit happened

15

pariēs wall

iubeō order

periērunt have died, have

perished

20

moritūrus going to die

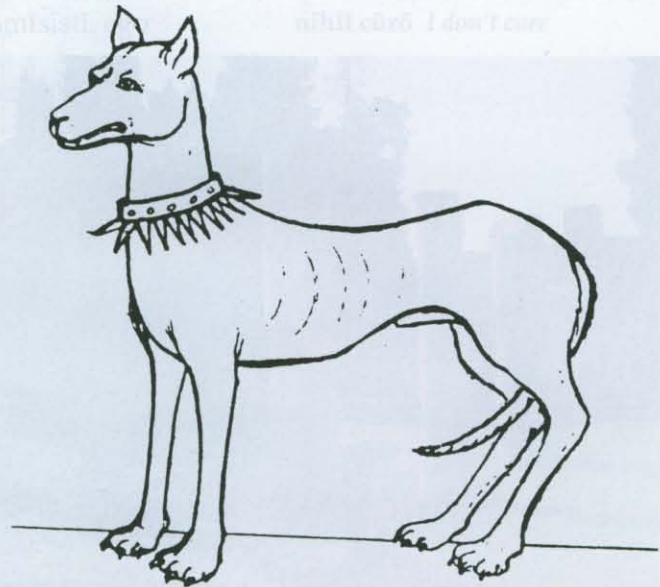
recūsāvit refused

superfuit has survived

expīrāvit died

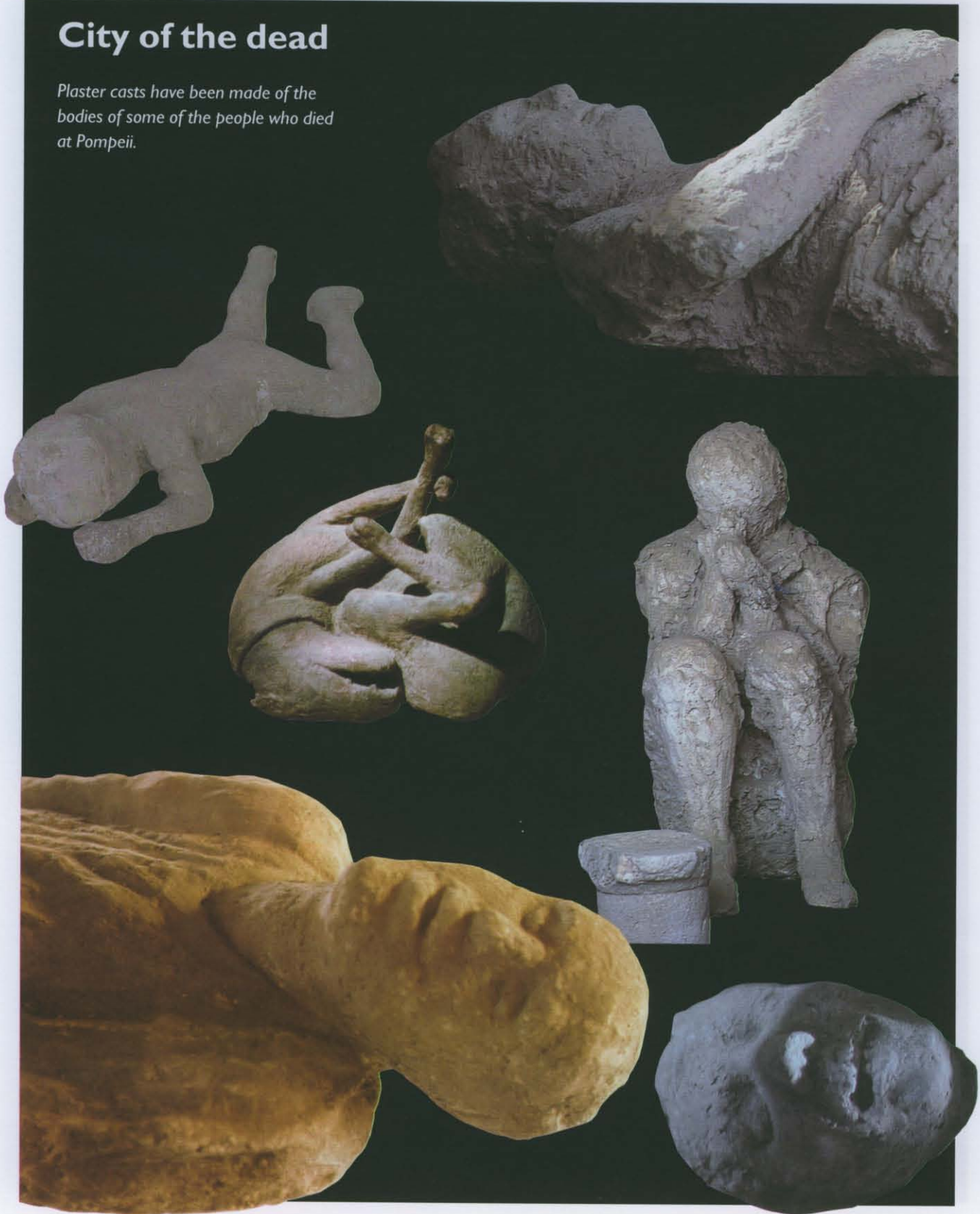
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trīste sadly



City of the dead

Plaster casts have been made of the bodies of some of the people who died at Pompeii.



About the language

- 1 In Stage 6 you met the imperfect and perfect tenses:

IMPERFECT		PERFECT	
portābat	<i>s/he was carrying</i>	portāvit	<i>s/he carried</i>
portābant	<i>they were carrying</i>	portāvērunt	<i>they carried</i>

- 2 In Stage 12, you have met the imperfect and perfect tenses with *I, you* and *we*:

IMPERFECT		PERFECT	
(ego) portābam	<i>I was carrying</i>	(ego) portāvī	<i>I carried</i>
(tū) portābās.	<i>you (singular) were carrying</i>	(tū) portāvistī	<i>you (singular) carried</i>
(nōs) portābāmus	<i>we were carrying</i>	(nōs) portāvimus	<i>we carried</i>
(vōs) portābātis	<i>you (plural) were carrying</i>	(vōs) portāvistis	<i>you (plural) carried</i>

ego, tū, nōs and **vōs** are used only for emphasis and are usually left out.

- 3 The full imperfect and perfect tenses are:

IMPERFECT	PERFECT
(ego) portābam	(ego) portāvī
(tū) portābās	(tū) portāvistī
portābat	portāvit
(nōs) portābāmus	(nōs) portāvimus
(vōs) portābātis	(vōs) portāvistis
portābant	portāvērunt

- 4 The words for *was* and *were* are as follows:

(ego) eram	<i>I was</i>
(tū) erās	<i>you (singular) were</i>
erat	<i>s/he was</i>
(nōs) erāmus	<i>we were</i>
(vōs) erātis	<i>you (plural) were</i>
erant	<i>they were</i>

5 Further examples:

- a portāvistis; portābātis; portābāmus
- b trāxī; trāxērunt; trāxistī
- c docēbant; docuī; docuimus
- d erātis; audīvī; trahēbam

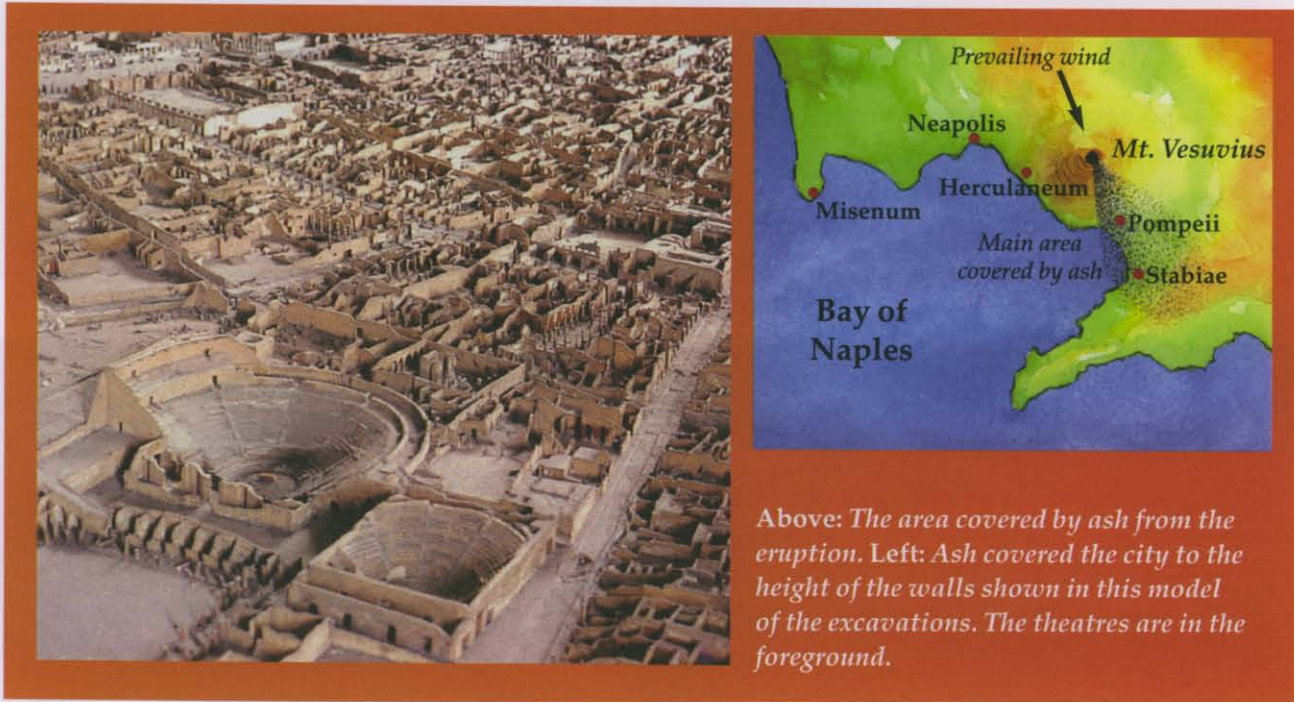
The terrible mountain

Right: A Pompeian painting of Vesuvius as Caecilius knew it, with vineyards on its fertile slopes.



Below: The mountain erupting in the eighteenth century; steam rising in the crater today; and the view from the sea, with the central cone replaced by two lower summits.





Above: The area covered by ash from the eruption. Left: Ash covered the city to the height of the walls shown in this model of the excavations. The theatres are in the foreground.

The destruction and excavation of Pompeii

On the night of 23–4 August, AD 79, it rained hard; a strong wind blew and earth tremors were felt. During the following morning, Vesuvius, which had been an inactive volcano for many centuries, erupted with enormous violence, devastating much of the surrounding area. A huge mass of mud poured down the mountainside and swallowed the town of Herculaneum; hot stones and ash descended in vast quantities on Pompeii, burying everything to a depth of four-and-a-half to six metres (15–20 feet). Most people, with vivid memories of the earthquake of seventeen years before, fled into the open countryside carrying a few possessions, but others remained behind, hoping that the storm would pass. They died, buried in the ruins of their homes or suffocated by sulphur fumes.

The next day, the whole of Pompeii was a desert of white ash. Here and there the tops of buildings could be seen, and little groups of survivors struggled back to salvage what they could. They dug tunnels to get down to their homes and rescue money, furniture and other valuables. But nothing could be done to excavate and rebuild the town itself. The site was abandoned; thousands of refugees made new homes in Naples and other

Campanian towns. Gradually the ruins collapsed, a new layer of soil covered the site and Pompeii disappeared from view.

During the Middle Ages, nobody knew exactly where the town lay. Only a vague memory survived in the name 'cività' by which the local people still called the low hill. But what city it was or whether there really was a city buried there, they neither knew nor cared.

The rediscovery of Pompeii and Herculaneum

The first remains of Pompeii were found in 1594, when an Italian architect called Fontana was constructing a water channel from the River Sarno to a nearby town. He discovered the remains of buildings and an inscription. But these were misunderstood as it was thought that a villa belonging to the famous Roman politician, Pompeius, had been discovered. Nothing much was done for another 150 years, until in 1748, Charles III, King of Naples, began to excavate the site in search of treasure. In 1763, the treasure seekers realised they were exploring the lost city of Pompeii. At Herculaneum the excavations were much more difficult because the volcanic mud had turned to hard rock and the town lay up to twelve metres (forty feet) below the new ground level. Tunnelling down was slow and dangerous work.

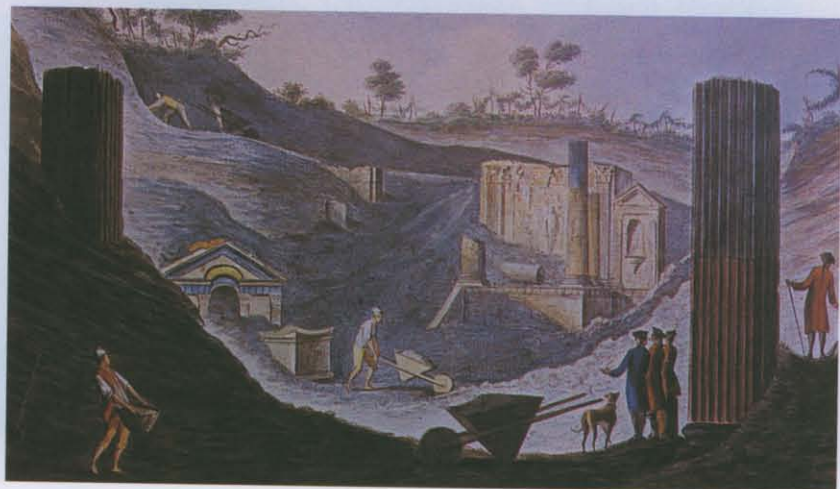
In the early days of excavation, no effort was made to uncover the sites in an orderly way; the methods of modern archaeology were unknown. The excavators were not interested in uncovering towns in order to learn about the people who had lived there, but were looking for jewellery, statues and other works of art, which were then taken away to decorate the palaces of kings and rich men.



Herculaneum. In the foreground are some of the excavated Roman buildings. The modern buildings in the distance lie above the unexcavated part of the town. The first floor of houses survives here.



A table is still in place in an upper room.



Uncovering the temple of Isis in 1765.

At the beginning of the nineteenth century, however, the looting was stopped and systematic excavation began. Section by section, the soil and rubble were cleared. The most fragile and precious objects were taken to the National Museum in Naples, but everything else was kept where it was found. As buildings were uncovered, they were partly reconstructed with original materials to preserve them and make them safe for visitors.

From time to time, archaeologists found a hollow space in the solidified ash where an object of wood or other organic material perished. To find out what it was they poured liquid plaster into the hole, and when it hardened they carefully removed the surrounding ash, and were left with a perfect image of the original object. This work still continues, but now resin is used instead of plaster. In this way, many wooden doors and shutters have been discovered, and also bodies of human beings and animals.

A resin cast of a young woman's body. Unlike plaster, resin is transparent and bones and jewellery can be seen through it. Resin is also less fragile than plaster.



Nowadays every bone and object discovered is carefully examined, recorded and conserved. This skeleton was discovered at Herculaneum in 1982. The bones showed that she was a woman of about 45, with a protruding jaw; she had gum disease but no cavities in her teeth. Her wealth was clear from her rings and the bracelets and earrings (below) that had been in her purse. By contrast, the bones of slaves may show signs of overwork and undernourishment.



The people died – the garden lives

Below: Plaster casts are also made of tree-roots, which helps identify the trees planted in the gardens and orchards of Pompeii. The position of each vine in this vineyard was identified and it has now been replanted.

Right: In the corner of the vineyard, just inside the walls, huddles a group of adults and children that failed to get away.



At Herculaneum, where the town was hermetically sealed by the solidified mud, perishable objects have survived intact, for example, wooden doors and stairs, woven material, fishermen's nets and wax tablets.

The work is not yet finished. Only about three-fifths of Pompeii have so far been uncovered and less of Herculaneum. Whenever a new house is opened up, the archaeologists find it just as it was abandoned. They may discover the remains of a meal, pots on the stove, coins in the tablinum, lampstands in various rooms, wall-paintings (often only slightly damaged), the lead pipes which supplied water to the fountains in the garden, brooches, needles, jars of cosmetics, shoes and toys; in fact all the hundreds of small things that went to make up a Roman home. If they are lucky, they may also discover the name of the family that lived there.

Thus, through the efforts of archaeologists, a remarkably detailed picture of the life of this ordinary Roman town has emerged from the disaster which destroyed it 2,000 years ago.

Vocabulary checklist 12

<i>āmittit</i>	<i>loses</i>
<i>complet</i>	<i>fills</i>
<i>custōdit</i>	<i>guards</i>
<i>epistula</i>	<i>letter</i>
<i>flamma</i>	<i>flame</i>
<i>fortiter</i>	<i>bravely</i>
<i>frūstrā</i>	<i>in vain</i>
<i>fugit</i>	<i>runs away, flees</i>
<i>fundus</i>	<i>farm</i>
<i>iacet</i>	<i>lies</i>
<i>iam</i>	<i>now</i>
<i>igitur</i>	<i>therefore</i>
<i>mīrābilis</i>	<i>strange, extraordinary</i>
<i>mittit</i>	<i>sends</i>
<i>mōns</i>	<i>mountain</i>
<i>optimē</i>	<i>very well</i>
<i>paene</i>	<i>nearly, almost</i>
<i>sentit</i>	<i>feels</i>
<i>tandem</i>	<i>at last</i>
<i>templum</i>	<i>temple</i>
<i>terra</i>	<i>ground, land</i>
<i>timet</i>	<i>is afraid, fears</i>

You have also met these numbers:

<i>ūnus</i>	<i>one</i>
<i>duo</i>	<i>two</i>
<i>trēs</i>	<i>three</i>



An abandoned lantern, with the bones of its owner.