

## READING

Terence, or Publius Terentius Afer, was born in North Africa between 195 BCE and 185 BCE. He came to Rome as a slave, received a good education, and was freed. He and Plautus are among the most ancient Roman writers whose works have come to us in non-fragmentary form, and their works are the earliest complete examples of Latin comedy. Six of Terence's comedies have been preserved. Terence died in Greece probably in 159 BCE, where he had traveled because of his studies.

Like Plautus, Terence based his comedies on earlier Greek models, but made many changes to these "originals": stating his own views about comedy-writing in the prologues of his plays, emphasizing the humanity of his individual characters, and using refined, elegant language that contrasts with Plautus's distinctive, colloquial, and often bawdy Latin.

Terence loves moral problems that are universal, common to all cultures and ages. That is why his comedies have continuously remained popular until the present day.

The central conflicts between characters in Terence's *Adelphoi*, a comedy whose Greek title means "The Brothers," remain relevant today. The brothers referred to in the title are Demea, a conservative farmer, who believes in imposing rigid limits and tight controls on his children, and Micio, a liberal city-dweller with a more permissive approach to child-rearing. Demea has two sons: Ctesipho, who lives with his father, and Aeschinus, who has been adopted by his uncle Micio. Demea, however, has begun to regret his decision, because he suspects that Micio has allowed Aeschinus to adopt an undisciplined and wild lifestyle. When he pays an unexpected visit to Micio's household, however, Demea runs into Ctesipho, who is spending time with his brother there. Demea insists on exercising his fatherly authority and tries to take Ctesipho away with him. But he has not anticipated being greeted at the door by the trusted slave Syrus.

### DĒ DUŌBUS FRĀTRIBUS

- 1 Dēmea: (*knocking at the door*) Heus, mī fili!!!  
Syrus and Ctesipho are inside the house.  
Syrus: Quis vocat? Quis est hic vir?  
Ctēsiphō: Pater mē vocat. Valdē timeō.
- 5 Syrus: Nōn dēbēs timēre. Dēbēs habēre bonum animum.  
Syrus answers the door.  
Syrus: Quis es tū?  
Dēmea: Salvē, mī bone vir! Ego sum Dēmea, pater Aeschinī et  
Ctēsiphōnis. Habitō in agris. Filium meum nunc vidēre dēbeō.
- 10 Syrus: Num ego filium tuum habeō? Aeschinus nōn est domī.  
Dēmea: Estne domī Ctēsiphō?

Syrus: Nōn est. Filiōs tuōs ego nōn habeō.

Dēmea: Estne frāter meus domī?

Syrus: Nōn est.

15 Dēmea: Ubi est Ctēsiphō?

Syrus: Ctēsiphō est cum amīcō.

Dēmea: Ubi habitat amīcus?

Syrus: Primum ambulās in viā, deinde in clīvō, deinde vidēs rīvum. Ibi est porta et casa. Ctēsiphō est in casā cum amīcō.

*Having sent Demea away on a "wild goose chase," Syrus returns inside to report his success to Ctesipho.*

## READING VOCABULARY

Aeschinī et Ctēsiphōnis – of Aeschinus and Ctesipho

\*amīcus – friend

\*animus – spirit, soul, mind

bonum – good

\*casa, casae, f. – little house, cottage

Ctēsiphō, Ctēsiphōnis, m. – Ctesipho

\*cum amīcō – with a friend

dē duōbus frātribus – about two brothers

\*deinde – then

Dēmea, m. – Demea

\*domī – at home

\*ego – I

es – are

estne? – is?

\*filiōs tuōs – your sons

filium meum – my son

filium tuum – your son

frāter meus – my brother

heus! – hey!

hic – this

ibi – there

\*in agrīs – in the fields, in the countryside

in casā – in the cottage

in clīvō – on the hill

in viā – on the road

mē – me

mī bone vir! – my good fellow!

mī fili! – my son!

nōn est – he is not

num? – do I? (negative answer implied)

pater – father

porta, portae, f. – gate

primum – first

quis? – who?

\*rīvum – brook, stream

salvē! – hello!

sum – am

\*timeō – to fear, to be afraid

\*tū – you

ubi – where

\*valdē – very, exceedingly

\*via, viae, f. – road

\*vir – man

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\*Words marked with an asterisk will need to be memorized.

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