



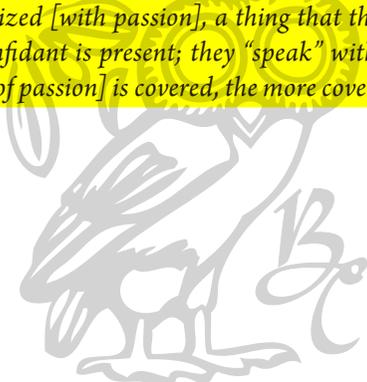
TEACHER BY THE WAY

Teachers may wish to have their students read the entire story of Pyramus and Thisbe. Here are the ten lines that begin Ovid's story of Pyramus and Thisbe that are not included in the student text:

Ovid *Metamorphōsēs* 4.55–64

Pyramus et Thisbē, iuvenum pulcherrimus alter,
altera, quās Oriēns habuit, praelāta puellis,
contiguās tenuēre domōs, ubi dicitur altam
coctilibus mūrīs cinxisse Semīramis urbem.
Nōtitiam prīmōsque gradūs vicīnia fēcit,
tempore crēvit amor; taedae quoque iure coissent,
sed vetuēre patrēs: quod non potuēre vetāre,
ex aequō captis ardēbant mentibus ambō.
Consciūs omnis abest; nutū signisque loquuntur,
quoque magis tegitur, tectus magis aestuat ignis.

Pyramus and Thisbe, the one the most handsome of youths, the other, preferred before [other] girls whom the East had, occupied contiguous houses where Semiramis is said to have encircled the city with brick walls. Their nearness created the first steps of their acquaintance, [and] love grew in time; they would have joined in lawful marriage, too, but their parents forbade [the marriage]. Both [youths] burned equally with their minds seized [with passion], a thing that their parents could not forbid. No confidant is present; they "speak" with nods and signs; the more the fire [of passion] is covered, the more covered it burns.



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- Nuclear fission involves the splitting of an atom nucleus. Its antonym is nuclear fusion, in which atomic nuclei join to form heavier atoms; for example, deuterium (a stable isotope of hydrogen) combines with tritium (a radioactive isotope of hydrogen) to form helium atoms. In the movie *Star Trek IV* there is a situation in which these two processes are compared.

blanditia – This word, meaning “flattery,” is derived from the Latin *blandus*, meaning “smooth-tongued, fawning, charming.”

- The English derivative bland acquires its meaning of “non irritating” or “soothing” through the Italian *blando* (“delicate”). For example, a bland diet is the preferred choice of hospital dietitians. It retains the Latin connotation of “charming” in its use to describe pleasantly agreeable behavior, but it also is used to denote an unemotional manner or uninteresting and dull objects, food, and the like: He blandly acknowledged his role in the scheme to defraud customers; the food judge criticized one entry as too bland.
- The blandishments of the society hostess, which were meant to flatter her most important guest, seemed overdone and were patently false.

READING 2 P. 360

THISBE’S ARRIVAL FOR A NIGHTTIME RENDEZVOUS

OVID *METAMORPHŌSĒS* 4.78–96

Other Terms in This Section: Aition, Aetiology (etiology)/Aetiological (etiological)

Standards: 1.1, 1.2, 2.1, 2.2, 3.2, 4.1, 4.2

TRANSLATION P. 360

Having spoken such things in a house separate to no purpose, shortly before nightfall they said “farewell” and each gave kisses to his/her own side [of the wall], kisses that did not come through to the other side. The following dawn had removed the nocturnal fires, and the sun had dried the frosty grass with its rays: They [the lovers] met at their accustomed place. Then, in a low (small) whisper, first having complained of many things, they decide that in the silent night they would try to deceive the doorkeepers (guards) and depart from the doors [of their houses], and when they had left their homes, they would also leave behind the houses of the city, so that they, walking about in the open (broad) countryside, would not miss each other (go astray), they would meet near the tomb of Ninus, and they would hide under the shade of a tree. There was a tree there abounding in snow-white fruit—it was a lofty mulberry

tree—adjacent to a cold spring. The plan is pleasing [to them]. And the daylight, seeming to depart slowly, sinks into the water, and from the same water the night comes forth. After turning the hinge of the door (the hinge of the door had been turned), clever Thisbe departs through the darkness and deceives her doorkeepers (guards or family), and having covered up her face (covered up in respect to her face), she arrives at the tomb and sits under the appointed tree. Love made her bold.



TEACHING TIP

p. 360

The teacher may wish to assess the students' learning by asking for the definition and effect of the following figures of speech that were learned previously.

- metonymy and synchysis* – line 81
- onomatopoeia – line 83*
- synecdoche – line 86*
- synchysis – line 89*
- alliteration – line 91*
- chiasmus – line 93*



TEACHER BY THE WAY

p. 362

Note that line 94 begins with a verb in the present tense (*pervenit*) and ends with a verb in the past tense (*sedit*). The reason that Ovid combined a present and past tense verb is that *sedit* appears to be a “true” perfect, meaning “has sat down,” which is equivalent to “is [now] sitting.”



TEACHING TIP

p. 362

You might want to point out to your students that this passage offers an example of a literary term called *locus amoenus* (“pleasant place”), with its trees, grass, and water. Ovid inverts the *locus amoenus*, an idealized place of safety, through the suicides of Pyramus and Thisbe.

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TRANSLATION P. 366

Lo and behold, a lioness comes, smeared in respect to her foaming jaws with the recent slaughter of cattle, in order to quench her thirst in the water of the nearby spring. Babylonian Thisbe saw this one (the lioness) from afar by [the light of] the rays of the moon and fled with trembling foot (feet) into a dark cave, and while she flees, she left behind her veil which slipped from her back. When the fierce lioness has checked her thirst by [drinking] (with) much water, [and] while she returns into the woods, with her bloody mouth she shredded the thin garment that she found by chance without [Thisbe] herself. Having departed later, Pyramus saw the footprints, unmistakable in the deep dust, of a wild animal and grew pale in his entire face; but when he discovered also the garment soaked with blood, he says, “one night will destroy two lovers, of (from) whom that one was most worthy of a long life; my (our) soul is guilty (that is, I am guilty). I destroyed you, one to be pitied, I who ordered you to come at night into places full of fear, nor did I come here earlier [than you]. Tear apart my (our) body and consume my wicked internal organs with your fierce bite, o whatever lions you are that dwell beneath this rocky cliff! But it is characteristic of the timid [man] to hope for death.” He picks up Thisbe’s veil and carries it with him to the shade of the agreed upon tree, and when he gave tears, [when] he gave kisses to the familiar garment, he says, “Accept now the drink of my (our) blood also!” And the sword with which he was girt, he plunged into his groin. Immediately, he, dying, drew the sword from his fresh wound. As he lay supine on the ground, blood spurts forth high (highly), not otherwise than when a pipe is split because of defective lead and by means of the small (slender) hissing hole, it [the pipe] shoots forth long [spurts of] water(s) and splits the air with its thrusts. Because of the scattering of the blood, the fruit(s) of the tree are changed into a dark-colored appearance, and the root soaked with blood dyes the hanging mulberries with a purple color.



TEACHING TIP

p. 366

The teacher may wish to assess the students’ learning by asking for the definition and effect of the following figures of speech that were learned previously.

- synchysis – line 97*
- chiasmus – line 100*
- chiasmus – line 104
- hyperbaton – lines 105–106

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READING 4 P. 376

LOVERS UNITED IN DEATH

OVID *METAMORPHŌSĒS* 4.128–166

New Grammar in Language Facts: Possessive Genitive of Greek Nouns

Review Grammar in Language Facts: Possessive Genitive of Latin Nouns (*LNM* 1, p. 37); First and Second Person Possessive Adjectives (*LNM* 1, p. 199); Third Person Possessive Pronoun and Reflexive Adjective (*LNM* 1, p. 228); Dative of Possession (*LNM* 1, p. 283)

Figures of Speech Introduced in This Section: Zeugma, Paradox

Other Terms in a Reminder: Diaeresis

Standards: 1.1, 1.2, 2.1, 2.2, 3.2, 4.1, 4.2

TRANSLATION P. 376

Lo, after fear has not yet been laid aside, so that she (i.e., Thisbe) does not disappoint her lover, she returns and looks for the youth with both her eyes and soul and desires eagerly to tell [him] how great the dangers she has avoided. And while she recognizes the place and the shape of (in) the tree which she had seen (having been seen), still at the same time the color of the fruit makes her uncertain. She hesitates whether this is it (the tree). While she hesitates, she sees trembling limbs beating the bloody soil repeatedly, and she brought her step backward, and, bearing an expression (face) paler than boxwood, she shuddered just like the sea, which trembles when the surface is grazed by a slight breeze. But after she, having delayed, recognizes her beloved, with loud lamentation she strikes her unworthy arms and, having torn her hair (having been torn in respect to her hair) and having embraced the beloved body, she filled [his] wounds with tears and mixed [her] weeping with [his] blood and, fixing kisses on [his] cold face, she cried, “Pyramus, what misfortune has taken you from me? Pyramus, answer [me]: your most dear Thisbe is calling you. Listen [to me] and raise your face lying on the ground.” At the name of Thisbe, Pyramus raised his eyes already made heavy with death. After seeing her (after she was seen), he closed [his eyes] again. After she recognized her own garment and saw the ivory scabbard empty of its sword, she says, “Your hand and love killed you, unlucky one. I also have a brave hand for this one thing, I also have love. This [love] will offer strength for [my] wounds. I will follow you in death (having been killed). I will be said to be a most pitiable cause and a companion of your death. And you, alas, who were able to be torn away from me by death alone will be able to be torn away [from me] not even by death. Nevertheless, be asked this by the words of both [of us], o my and his very

unfortunate parents, that you not refuse those whom sure love, those whom the last hour has joined to be buried in the same tomb. But you, tree, that now cover the pitiable body of one with your branches, soon will cover [the bodies] of two, preserve signs of [our] death, and always have fruit both somber and suited to grief, a memorial of the double bloodshed.” She spoke, and with the point [of the sword] adjusted to [penetrate] the lowest part of her heart, she threw herself upon the sword, which was still warm from the death [of her beloved]. Nevertheless, her prayers touched the gods, touched her parents, for the color on the fruit is black when it has become fully ripe, and that which remains from the funeral pyres rests in a single urn.



TEACHING TIP

The teacher may wish to assess the students’ learning by asking for the definition and effect of the following figures of speech that were learned previously.

- synchysis – lines 133–134*
- simile – line 135
- chiasmus – line 138*
- hyperbole – line 140*
- tricolon – lines 143–144
- alliteration – line 143
- synecdoche and alliteration* – line 148
- chiasmus – lines 149–150*
- hyperbaton – lines 150–151
- alliteration – line 152*
- apostrophe – line 154
- anaphora – line 156
- personification – line 158*
- apostrophe – line 158

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