



LATIN FOR THE NEW MILLENNIUM, Level 2

LATIN STORY TO ACCOMPANY REVIEW 4

The story of Baucis and Philemon, told most vividly in Ovid's *Metamorphoses* provides an important lesson about the Roman concept of "*hospitium*." Also known as the Greek concept of "*xenia*" or "guest-friendship," it was the expression of hospitality toward all strangers, since it could never be clear when a guest could be a god in disguise. Baucis and Philemon, despite being older and poor, encounter Jupiter and Mercury, disguised as humans, and offer a moving example of not only "*hospitium*" but also of loving devotion to one another.



This oil painting, *Jupiter and Mercury in the House of Philemon and Baucis*, was painted in 1645 by the Flemish artist, Jacob Jordaens (1593–1678). Jordaens spent his life in Antwerp in today's Belgium. His paintings, usually of biblical and mythological scenes, are marked by a use of light and dark that shows the influence of Rubens, who preceded him as the master of Flemish painting. In this scene, Jordaens cleverly renders Baucis chasing a goose by placing an overturned chair in the lower corner of the painting while the goose hides under the table. Meanwhile, Philemon is pouring wine for their guests. The house and its furnishings reflect the look of a peasant's home in seventeenth-century Flanders. Artists regularly depict ancient stories in settings that reflect the look of their own times.

BAUCIS AND PHILEMON

1 Erat serēnum et placidum. Nōmina senī et ānō, quī in domō parvā habitābant, *Baucis*
et *Philēmōn* erant. Baucis cārissima virō erat, Philēmōn cārissimus uxōrī. Cum veterēs
essent, tamen valēbant. Cum multam pecūniam nōn habērent, tamen *hospitēs* nōn solum
officiō sed etiam hospitio in domum invitābant. Quamquam hominēs numquam sciēbant
5 *utrum* hospitēs deī essent, necesse erat cibum et vīnum hospitibus dare. Cum Baucis et
Philēmōn prōsperī nōn essent, *benignī* et bonī erant. Cum multum nōn habērent, tamen
cibum et vīnum hospitibus semper dedērunt.

Iuppiter audīverat populum mundī scelestum factum esse. Igitur rēx deōrum cōsiliū
cēpit ut ipse et Mercurius, *nūntius* deōrum, sē in fōrmam hominum mūtārent. Hominēs
10 eōs* deōs *recōgnōscere* nōn iam poterant. Vultūs et vestēs hominum gerentēs deī ad multās
domūs īvērunt. Et cibum et vīnum petēbant. Cum multum habērent, tamen scelestī
hominēs neque eōs hospitio invitābant neque cibum dabant. Hoc turpis *Iovī* erat quod
hospitium nōn *dēmōstrābant*.

Cum senem et ānum parvam domum cūrantēs invenīrent, Iuppiter *fūrābātur*. Mercurius
15 virum et uxōrem salūtāvērunt. Cum nescivērunt hospitēs deōs esse, tamen Baucis et
Philēmōn *humiliter* respondērunt et eōs hospitio in domum invitāvērunt. Paulisper
Iuppiter nōn iam fūrābātur. Dīvīnī hospitēs tacēbant et Baucidem et Philēmonem cibum
parantēs spectāvērunt. Cum Baucis et Philēmōn multum cibōrum nōn habērent, cēnam
parvam sed bonam parāvērunt. Quia vīnum in *pōculis* semper erant, hominēs coepērunt
20 putāre hospitēs deōs esse. Igitur Philēmōn etiam *ānserem* hospitibus necāvit. Iuppiter
probāvit. Dum Baucis et Philēmōn vīvēbant, spem hominibus habuit.

Postquam Iuppiter et Mercurius sē in *fōrmam deōrum* mūtāvērunt, et senex et ānus
attonitī erant. Cum veterēs cibum nōn lucrō sed hospitio dedissent, Iuppiter mortālēs
montem ascendere hortātus est. Baucis et Philēmōn deum timentēs ad montem īvērunt.
25 Cum procul domō essent, per tōtum mundum rēx deōrum maritimum clādem fēcit.
Cum serēnum fuisset, omnēs domūs nōn iam erant. Omnēs mortālium praeter Baucidem
et Philēmonem mortuī sunt. Baucis et Philēmōn sōlī nōn mortuī sunt. Iuppiter domum
in aedem mūtāvit, quae gemmīs pulchrīs ōrnāta erat. Cum veterēs mortuī essent, Iuppiter
virum et uxōrem in arborēs mūtāvit ut semper ūnā futūrum essent.

* Line 10: Supply a gapped (understood) *esse*

VOCABULA NOVA

ānser, ānseris, m. – goose

ānus, ānūs, f. – old woman

attonitus, -a, -um – shocked, stunned

Baucis, Baucidis, f. – Baucis

benignus, -a, -um – kind

demonstrō (1) – to show, demonstrate

fōrmam deōrum – read/translate this genitive as “of” as you are accustomed. It is an example of a genitive of description.

hospes, hospitis, m. – guest, visitor; stranger

humiliter (adv.) – humbly

Jovī – dative of *Iuppiter*, an irregular noun

nuntius, -ī, m. – messenger

Philēmōn, Philēmonis, m. – Philemon

poculum, -ī, n. – cup

recōgnōscō, recōgnōscere, recōgnōvī, recōgnitus – to recognize

utrum – whether