

Liber IX, Capitulum II

Midas





omnēs ad villam Senecae adveniunt. ante villam
est magnus hortus.

Fēlīcia ē fenestrā raedae **prōspectans** clāmat,
“certissimē hic hortus est maximus in orbe
terrārum!”



Gnaeus rogat, “ubi est fīnis hortī? fīnem vidēre
nōn possum. extendit ad infīnitum!”



Seneca rēspōndet, “diēs quō pedēs tuī sānātī
erunt, erit diēs quō tū et ego ad fīnem hortī
ambulābimus. hodiē autem tantum in villam
ambulābimus, nōn per hortum, quod pedēs tuī nōn
sānātī sunt.”



villam per iānuam magnam
intrans, Gnaeus in vestibulō
statuam Senecae videt.
procul ā statuā ambulat quod
est timidus. sibi dīcit, “sī
hanc statuam offenderō, ea
cadet et certē vīta mea fīnem
habēbit.”



“āh!” clāmat Seneca. “gaudeō mē domī adesse!
atque, omnēs, gaudeō vōs hīc mēcum manēre! certē
vultis īre ad cubicula vestra et requiescere. venīte!
vōs ad cubicula vestra ducam. iubēbō servōs nova
vestīmenta cibumque vōbīs ferre.”



hōc audītō, Gnaeus statim clāmat, “pullum habēre volō, quaesō!”

Lollia celerrimē dīcit, “tū edēs quodcumque tibi *parātum* erit et maximās grātiās agēs.”

Seneca dīcit, “domina, vōs estis hospitēs atque amīcī cārissimī. iubēbō coquōs pullum parāre quam celerrimē.”

cubiculum



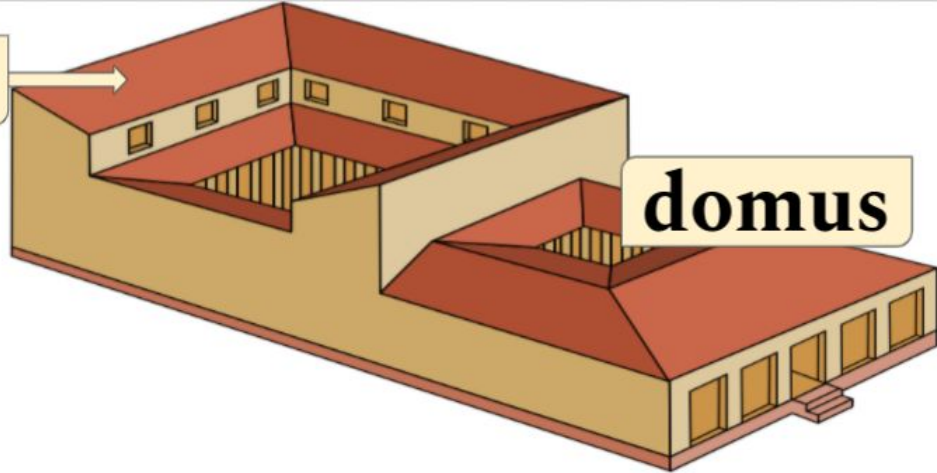
hōc audītō, rīsus magnus in faciē Gnaeī appāret.
Gnaeus spectat nōn ad mātrem, sed ad cubiculum
quod nōn vult matrem vidēre sē *rīdentem*.

Seneca, cubiculum *intrans* dīcit, “Gnaee et Fēlix,
vōs hīc dormiētis.”

cēnāculum



cubiculum



domus

Gnaeus clāmat, “hoc cubiculum est māius quam atrium nostrum Pompeiīs!”

Fēlix addit, “atque multō māius est quam tōtum cēnāculum nostrum! certē vīta in hāc villā est sine difficultātibus, sine cūrīs. nunc intellegō.”

aurea domus



“quid intellegis?” rogat Seneca.

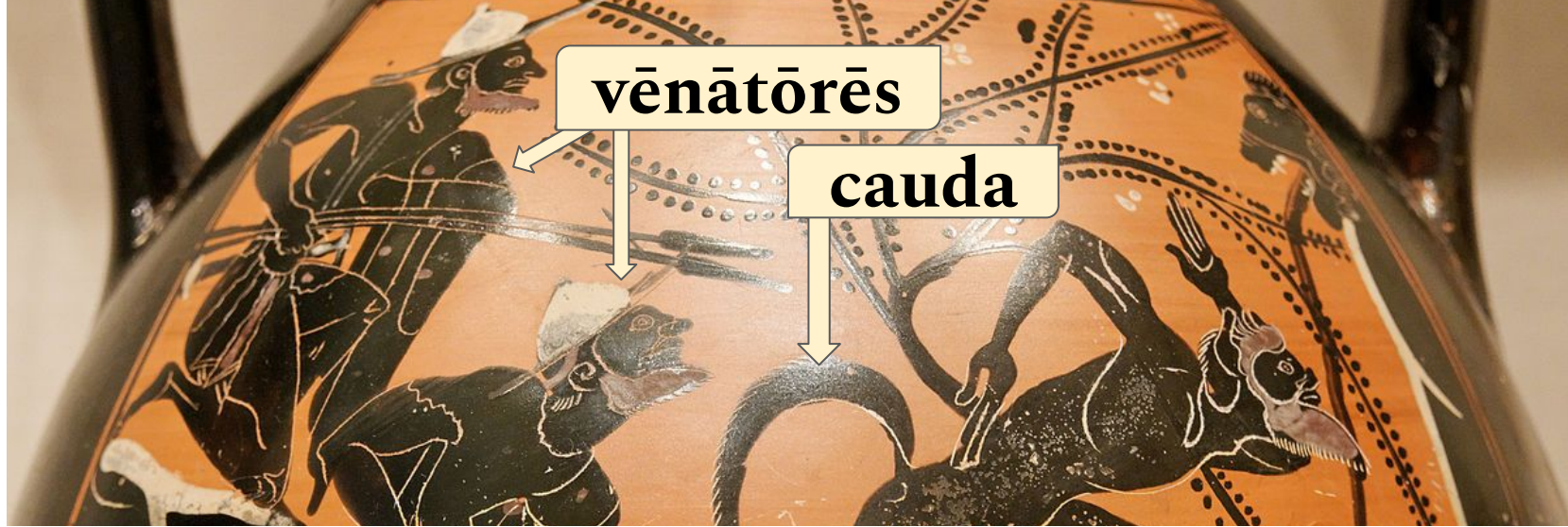
“id quod mihi dē dolōre dīxistī, ‘dolōrem ex animō expellere potes.’ in hāc villā ego quoque etiam dolōrem ex animō meō expellere poterō.”

“nē aurea quidem domus curās removēbit sī animus nōn est tranquillus. nōnne audīvistī fābulam dē Midā?” rogat Seneca.



“quis est Midas?” Fēlix rogat.
hōc *audītō*, statim Gnaeus
rēspondet, “tū numquam
audīvistī fābulam dē Midā!? tibi
eam narrābō dum pullum meum
expectō.”

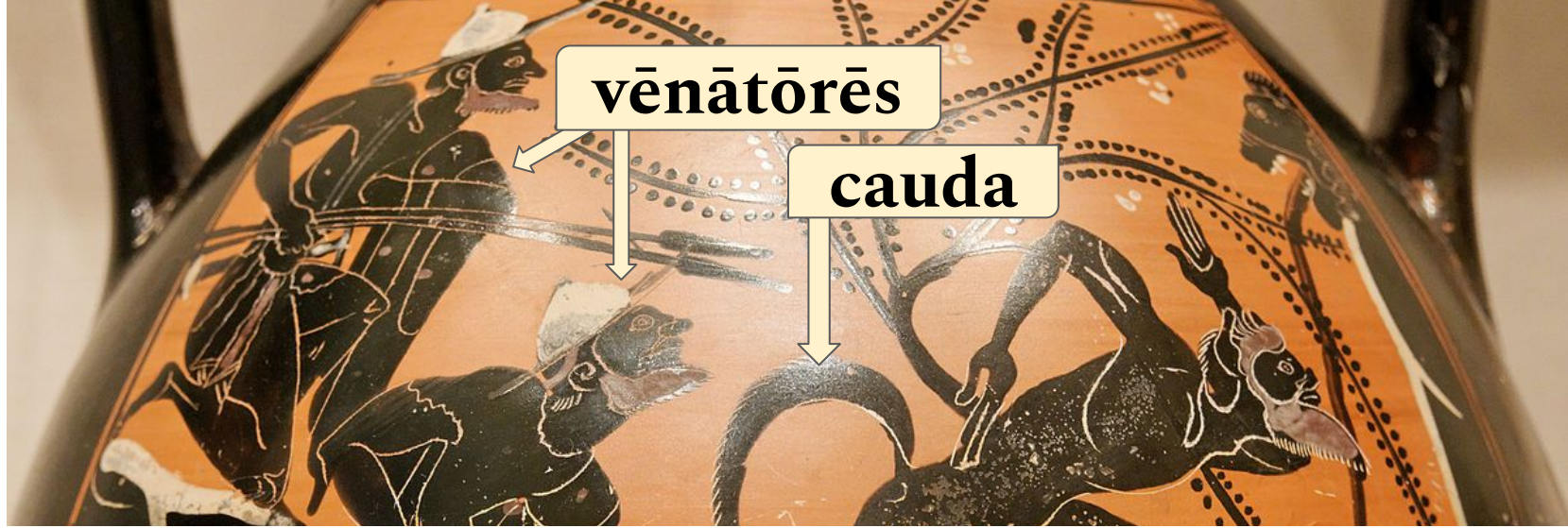
“bonum consilium est,” dīcit
Seneca, ē cubiculō *discēdens*.
“requiescite bene. crās vōs
vidēbō.”



Gnaeus fābulam dē Midā incipit:

quīdam vēnātōrēs* sub quādam arbore in
quōdam agrō senem cum caudā invēnērunt -
mīrābile dictū!

*vēnātōrēs = hominēs quī animālia petunt et occīdunt



Fēlix clāmat, “et mīrābile audītū!”

Gnaeus addit, “certē vēnātōrēs ipsī, illum senem
mīrābilem **videntēs**, dīxērunt, ‘mīrābile vīsū!’ at
fābulam narrāre pergam...”



ille senex mīrābilis ā
vēnātōribus ad rēgem **ductus est**.
nōmen rēgī erat Midas. Midas
nōminātus erat rex quod erat
homō sapiens quī multa intellexit.

“vir cum caudā est satyrus,”
sapiens rex Midas explānāvit. “satyrī
sunt amīcī Bacchī, deī vīnī. hic satyrus
bonam fortūnam nōbīs feret.”





Midas hospitis adventū festum genialiter ēgit
per decem diēs et decem noctēs. tum Midas
satyrum duxit ad Bacchum. Bacchus clāmāvit,
“gaudeō! amīcus meus **inventus est!**”



Bacchus laetissimus erat quod amīcus suus **inventus erat**. “gaudeō quod amīcus meus **inventus est** ā tē, Midas. dabō igitur tibi quidquid optāveris. quid optās?”

haec verba Bacchī per mentem Midae iterum iterumque currēbant. *hīs verbīs per mentem eius* **currentibus**, sapientia effūgit. cōgitābat dē omnibus quae optāre poterat. nōn iam erat homō sapiens.



aurum

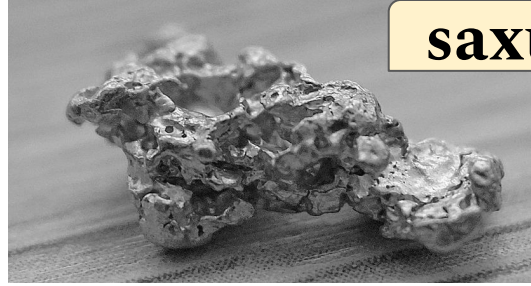
diū cōgitābat. tandem Midas Bacchō dīxit,
“effice, quidquid corpore contigerō, fulvum vertātur
in aurum.”

Bacchus nōn iam gaudēbat. deus dolēbat quod
Midas nōn melius optāverat. at necesse erat
Bacchō Midae dare quodlibet optāverat, etiam sī
nōn sapienter optātum erat.

virga



saxum



Midas virgam tetigit. simulac virgam tetigit,
virga **versa** est in aurum. Midas saxum tetigit.
simulac saxum tetigit, saxum **versum** est in aurum.
omnia quae Midas tetigit **versa** sunt in aurum
simulac ea tetigit. Midas maximē gaudēbat.

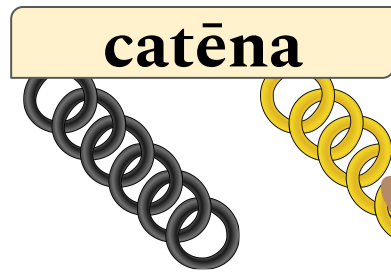


mensa



stilus

tabella

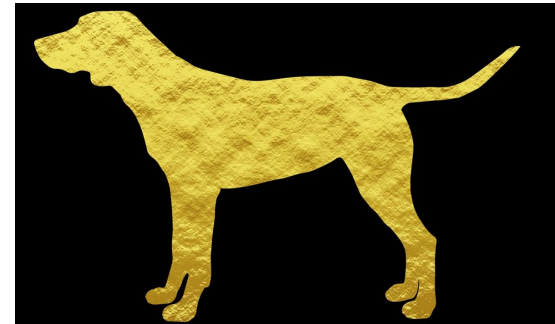


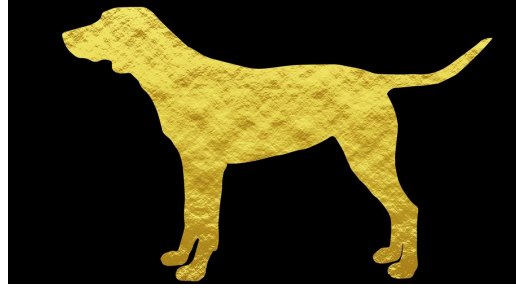
catēna

Midas voluit vertere in aurum omnia quae vidēre poterat. mensam tetigit. mensa **versa est** in aurum. stilum tetigit. stilus **versus est** in aurum. tabellās tetigit. tabellae **versae sunt** in aurum. catēnam tetigit. catēna **versa est** in aurum.

catēna erat in cane suō. *catēnā tactā*, Midas nōn iam gaudēbat. statim gaudium in dolōrem **versum est** quod, simulac Midas **conspectus erat**, canis Midae faciem linguā lambere incēpit. statim lingua canis **versa est** in aurum. brevī tempore tōtus canis **versus est** in aurum.

cane in aurum versō, Midas clāmāvit, “ēheu! o canem miserum! o mē miserum! o vītam miseram!”



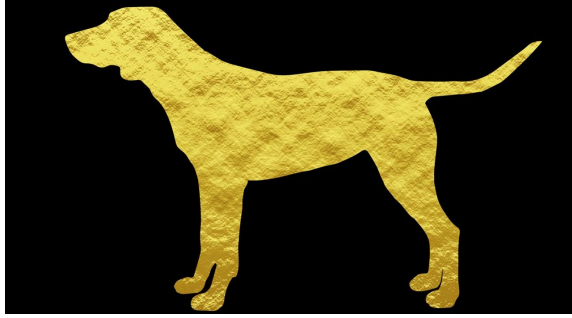


clāmōribus *audītis*, uxor Midae ad eum cucurrit
et rogāvit, “quid accīdit, mī vir? cūr tū clāmās?”

Midas clāmāvit, “consiste! nōlī intrāre!”

at uxor intrāvit et vēnit proprius, *dicens*, “nōn
intellegō.”

Midas iterum clāmāvit, “consiste! nōlī venīre
proprius! abī!”



canem aureum conspexit uxor. conspexit omnia quae **versa erant** in aurum. *omnibus conspectis*, uxor fūgit quam celerrimē.

Midas sōlus erat, sine cane, sine uxōre, sine cibō.
erat multum aurum Midae. at cuī bonō est aurum
cuī nullī amīcī sunt? cuī bonō est aurum cuī nulla
familia est? cuī bonō est aurum cuī nullus cibus est?



flūmen

Midas, ad caelum manūs et
splendida bracchia **tollens**, “da mihi
veniam, Bacche!” inquit.

*clāmōribus Midae **audītis**, Bacchus
rēspondit, “ī ad flūmen. tōtum corpus
tuum submerge.”*

Midas ad flūmen iit et tōtum
corpus suum submersit. vis aurea
tinxit flūmen et hūmānō dē corpore
cessit.



subitō est pulsātiō ad iānuam.

pulsātiōne *audītā*, Gnaeus magnō cum
gaudiō clāmat, “pullus meus adest!”

nōn pullus sed māter Gnaeī adest.

“est balneum,” inquit, “intrā villam!
mīrābile vīsū! antequam pullus tibi **latus**
erit, ī ad balneum...et tōtum corpus tuum
submerge!”

Verba Ūtilia

magnō cum gaudiō with great joy

Slide 24

mīrābile / horribile / terribile **dictū / audītū / vīsū!**
amazing / horrible / terrible to say / to hear / to see!

Slide 12

simulac as soon as

Slide 18

da mihi veniam grant me pardon

Try using these words in class!

Future Perfect Tense

[Click here to
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Future Perfect Active

sānāverō
sānāveris
sānāverit
sānāverimus
sānāveritis
sānāverint

Future Perfect Passive

sānātus, a, um erō
sānātus, a, um eris
sānātus, a, um erit
sānātī, ae, a erimus
sānātī, ae, a eritis
sānātī, ae, a erunt

diēs quō pedēs tuī sanātī erunt erit diēs quō tū
et ego ad fīnem hortī ambulābimus.

The day on which your feet will have been healed will be the day on which you and I will walk to the end of the garden.

Quid significat “**quodcumque**”?

[Click here to
return to the story](#)

quodcumque is one of several “indefinite” pronouns, meaning it represents an unknown noun. Often “indefinite” pronouns are formed from forms of *quī*, *quae*, *quod* or *quis*, *quid* with extra letters attached. This one always ends with *-cumque* and means ‘whatever.’ You have also seen *quīdam* that always ends with *-dam* and means ‘some, certain.’

tū edēs quodcumque tibi **parātum** erit...

You will eat whatever **will have been** prepared for you...

Degree of Difference

When you see either the word ***multō*** (by much) or ***paulō*** (by a little) in front of a comparative it lets you know whether there is a big or small difference between what is being compared.

[Click here to
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...atque multō māius etiam
quam tōtum cēnāculum nostrum!
...and much bigger even than our entire apartment!

Pluperfect Tense

[Click here to
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Pluperfect Active

senseram
senserās
senserat
senserāmus
senserātis
senserant

Pluperfect Passive

sensus, a, um eram
sensus, a, um erās
sensus, a, um erat
sensī, ae, a erāmus
sensī, ae, a erātis
sensī, ae, a erant

Midas nōminātus erat rex quod erat homō
sapiens quī multa intellexit.

Midas had been named king because he was a wise person who understood many things.

Quid significat “quidquid”?

quidquid is another “indefinite” pronoun, meaning ‘whatever.’ This indefinite pronoun repeats itself (e.g. *quisquis*, *quemquem*, etc.)

dabō igitur tibi quidquid optāveris.

I will give you therefore whatever you will have wished for.

[Click here to return to the story](#)

Quid significat “**quodlibet**”?

quodlibet is another “indefinite” pronoun, meaning ‘whatever.’ All forms of this indefinite pronoun have ‘*-libet*’ at the end (e.g. *quīlibet*, *quaelibet*, etc.).

at necesse erat Bacchō Midae dare quodlibet
optāverat...

But it was necessary for Bacchus to give Midas whatever he had chosen...

[Click here to return to the story](#)

Subjects of Passive Verbs

Perfect Passive verbs give you a hint to what their subject is because they are formed with the Perfect Passive Participle. This part of the word will have an ending that matches the subject. If no subject is stated, the ending can stand in place of the subject.

[Click here to return to the story](#)

-us = he

-a = she

-um = it

-ī = they (masculine)

-ae = they (feminine)

-a = they (neuter)

... etiam sī nōn sapienter **optātum** erat.

...even if it had not been chosen wisely.

Other Types of Dative

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cuī bonō is something called a **Double Dative**, meaning that it has two different uses for Dative in the same phrase.

cuī is what is called a **Dative of Reference** because it refers to a person that is directly impacted. *cuī* in this phrase is a question word trying to get at who is being benefitted.

bonō is what is called the **Dative of Purpose** because it gives the reason for something's existence. *bonō* in this phrase is explaining that something is being done 'for the good' or 'as a good thing'.

The second *cuī* in the example below is something called a **Dative of Possession**. This is seen with a form of the verb 'to be' to show what someone has. The *mihi* in *mihi nōmen est* may be a familiar example of a **Dative of Possession**.

at cuī bonō est aurum cuī nullī amīcī sunt?

Literal: But for whom is gold for the good, for whom there are no friends?

Alternative: But what good is gold for someone who has no friends?

Latin Motto

ad infīnītum

to infinity

(i.e. there's no end)

**Click here to
return to the
story**

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return to the
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Latin Motto

homō sapiens
wise person

This word ends in -ns because it is a Present Active Participle “being wise.” It is so common that it is often just translated as “wise.”

In the 1700s a man named Carl Linnaeus began to categorize species and give them Latin names. He gave the term *homo sapiens* to the current human species.

*Fun fact! Linnaeus wrote his scientific treatises in Latin!

Latin Motto

[Click here to learn more about how this phrase works in context](#)

cuī bonō

for whom is it a benefit

cuī bonō is used today as a legal term to examine who might have a motive to commit a crime given the understanding that most crimes are committed by perpetrators who want to gain something from the crime, particularly something financial.

Ovid, *Metamorphoses* 11.90-99

at Silenus abest: titubantem annisque meroque
ruricolae cepere Phryges vinctumque coronis
ad regem duxere Midan...
qui simul agnovit socium comitemque sacrorum,
hospitis adventu festum genialiter egit
per bis quinque dies et iunctas ordine noctes,
...Lydos cum laetus in agros
rex venit et iuveni Silenum reddit alumno.

*but Silenus is absent: Phrygian farmers captured him
tottering with old age and wine and led him
bound with garlands to King Midas...
who as soon as he recognized the friend and companion
of the divine, he merrily threw a party because of the
arrival of his guest for ten days and nights joined in a
row, when the happy king came into the Lydian fields
and returned Silenus to his young foster child.*

**Click here to
return to the
story**

Ovid, *Metamorphoses* 11.100-110

**Huic deus optandi gratum, sed inutile, fecit
muneris arbitrium...**

**ille male usurus donis ait 'effice, quidquid
corpore contigero, fulvum vertatur in aurum.'**

...Liber et indoluit, quod non meliora petisset.

laetus abit gaudetque ...

detraxit virgam: virga aurea facta est;

tollit humo saxum: saxum quoque palluit auro;

*The god gave him the pleasing but useless opportunity
to decide the repayment he wanted...*

*About to use his gifts badly he says, "make whatever
I will have touched with my body be turned into
yellow gold." The god Bacchus was grieved because
he had not sought better things. [Midas] goes away
happy and rejoices... He pulled down a twig: the twig
became gold; he lifts a rock from the ground:
the rock also becomes yellow with gold;*

[Click here to return to the story](#)

Ovid, *Metamorphoses* 11.121-132

**sive ille sua Cerealia dextra
munera contigerat, Cerealia dona rigeant,
sive dapes avido convellere dente parabat,
lammina fulva dapes admoto dente premebat;
Attonitus novitate mali divesque miserque
effugere optat opes et quae modo voverat, odit.
copia nulla famem relevat; sitis arida guttur
urit, et invisio meritus torquetur ab auro
ad caelumque manus et splendida bracchia tollens
'da veniam, Lenaee pater! peccavimus' inquit,**

*Whether he had touched his rewards of Ceres with his
right hand, Ceres' gifts were hard, or he was preparing
to tear at his feasts with a greedy tooth, a yellow layer
was covering his feasts once his tooth came near;
astonished by the novelty of the evil at the same time
wealthy and miserable he wishes to escape wealth and hates
what he once had prayed for. No bounty relieves his
hunger; dry thirst burns his throat, and deservedly he
is tortured by the hated gold and lifting his hands and
gleaming arms to the sky says, "Grant me pardon, father
Bacchus! I have sinned."*

**Click here to
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Ovid, *Metamorphoses* 11.139-143

**carpe viam, donec venias ad fluminis ortus,
spumigeroque tuum fonti, qua plurimus exit,
subde caput corpusque simul, simul elue crimen.'
rex iussae succedit aquae: vis aurea tinxit
flumen et humano de corpore cessit in amnem;**

*take the road until you come to the beginnings
of the river and submerge your head and at the same
time your body in the foaming fountain where the most
comes out and at the same time wash away your crime.'*
*The king goes under the water as ordered; the golden
power colored the river and withdrew from his human
body into the stream;*

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