

Teachers Manual for *Somnium Scipionis*

This teaching project rests on two foundations: my personal reading of *The Dream of Scipio*, by Iain Pears, and the readings done for Classics 6329 in the summer of 2011. The common thread running between the two endeavors is the collapse of civilization and its human cost. I have chosen to frame the question as, "What is Civilization, and what is the responsibility of the civilized man at the fall of civilization?"

Although the focus of the novel is *Somnium Scipionis*, it puts forth a surprisingly coherent and faithful interpretation of the whole of *de Re Publica*. For example, the reasons Manlius gives for his entry into public life as Bishop of Vaison evoke Cicero's objections to the Epicurean retreat from public affairs at *DRP* 1.1-12. Likewise, although the novel is not itself a dialogue in form, Pears retains the spirit by a) posing the same question to each of the three men at the heart of the three different narratives, and eliciting three different answers, and b) by including set pieces in the novel which, although organic, are nevertheless dialogic in nature. Last, the theology of the heretics in the novel is very consistent with the explanation of souls at *DRP* 6.7.

One difference between the novel and the original work is the use of Christian theology. Cicero could hardly have anticipated the onset of Christianity and its complex body of thought. Pears, on the other hand, uses both Christian values and the Avignon papacy in his novel, and the interplay of the Ciceronian and Christian ideologies leads to some surprising outcomes. Each of the three men answers the dramatic question in a different way, but only one of them seems to have understood the essential *Humanitas* at the core of Cicero's thought, and Pears seems to be arguing that that *Humanitas* is not at all inconsistent with Christian values.

Enclosed are the documents which constitute my teaching project. There are three units in all:

- Unit I is *Somnium Scipionis*, chapter 1-11
- Unit II is *Somnium Scipionis*, chapter 12-21
- Unit III is the novel *The Dream of Scipio*, by Iain Pears.

Each of the Latin units has a unit plan; scaffolds which contain translation help, parsing questions, and discussion questions; periodic quizzes; and a unit test. Answer keys have been provided, and the translations of passages provided are my own.

The English unit has a unit plan; reading comprehension questions; an answer key for reading comprehension questions; and a final test. Because the final test is essay driven, no answer key is provided.

This project reflects certain assumptions about the students' background, as well as my particular philosophy on translating Latin literature. These assumptions include that:

- Students have a vocabulary and grammar base equivalent to *Wheelock's Latin*, chapters 1-40.
- Students are accustomed to parsing/construing syntax items to better understand them.

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- Students are able to diagram difficult sentences, or, more to the point, understand a diagram that is shown to them.
- If a piece of Latin is worth translating, it is worth discussing. Hence, there are discussion questions in each scaffold. Open discussion of a text is both integral to understanding it, and meaningful for the students.
- A translation is a product worth producing, in and of itself. In truth, it is the student's interpretation of the ancient author, and, as such, their translation should reflect their own voice, while trying to faithfully recover the author's thought.
- The author had particular purposes and goals when he wrote, and responsible students can make an educated attempt to recover his meaning. No one can ever truly "know" what Cicero meant, but thoughtful students should at least try. Otherwise, what is the point of Classical Philology, and why do we bother making students read the ancients?

In writing my scaffolds I have generally adhered to the following principles.

- Students should learn at least 8 words a day to build their vocabularies, even in the presence of lexical aids. These have been marked with an asterisk (*).
- I have given principal parts for memorization, except where the principal parts can be easily derived or should already be known from *Wheelock's Latin*. For unusual or tricky verbs I have supplied principal parts, even if they do appear in *Wheelock's Latin*.
- I have not used macra in order to prepare students for the Advanced Placement test in Latin, which does not employ macra.
- For impersonal verbs, I have supplied only the forms students are most likely to see, e.g. *accidit* = it happens, (not) *Accido*, *accidere* = happen.
- Some words I have glossed more than once (e.g. *convertito*) to reinforce them.
- I have generally asked parsing questions in such a way as to give a clue to possible interpretation, e.g. "Why is *ceteris* (.##) in the dative?"

I have italicized the Latin except on answer keys.

A bibliography is supplied below. The text I have used on my scaffolds came from The Latin Library, but it was checked against the copy of *Somnium Scipionis* reproduced in *The Thought of Cicero*. When necessary, I checked my own reading against the English edition listed below. The selections about the celestial spheres and their music (chapters 9-11) were very tricky, and I relied heavily on S.J. Wilson's notes.

This project represents a culmination (hopefully not the only one) of the reasons why I became a Latin teacher. *The Dream of Scipio* made me feel that teaching the ancients to my students afforded me an opportunity to change the world. That was 10 years ago, and although teaching high school is often a little grubby, I still feel that way; perhaps even more so, considering this age of endless data, smart phones, and truncated thought in which we now live. There is an endless supply of information, but sensitivity and understanding are at a premium, and I truly believe

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the study of the ancients addresses that lack. Therefore, I sincerely thank the Committee and the Department for the opportunity to create this project; it is very dear to my heart.

I would also like to thank the following students for letting me be their Latin teacher: Katie Melvin, Michael Erickson, Honor Lundt, Emily Schutt, Megan McClure, Halley Wardley, and Nick Davies. They are also dear to my heart.

Sandy Hughes

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Somnium Scipionis - English translation...

1) Scipio speaking, "When I had come into Africa, when Marcus Manlius was consul, [as] tribune of soldiers, as you know, to the 4th legion, nothing was preferable to me than that I meet with king Massinissa, [a man] most friendly to our family on account of just causes. When I had come to him, the old man embraced me and cried and some time afterward he looked up at the sky and said, "I give thanks to you, O Highest Sun, and to you, the remaining heavenly spirits, because, before I depart from this life, I see Publius Cornelius Scipio [once more] in my kingdom and in these roofs, by whose very name I am myself reborn; Thus never does the memory of this best and most unconquered of men [ever] depart from my spirit. Thereupon I asked him about his kingdom, and he asked me about our Republic. The entire day was thus used up by us, many words having been held on each side.

2) Afterwards, however, having been received with the royal splendor, we led forth speech into much of the night, since the old man would speak of nothing except about Africanus and he remembered not only all his deeds, but even his sayings. Thereupon, as we departed to bed, a sleep deeper than was [my] wont embraced me, both [because I was] tired from the road and [because it was I] who had stayed awake much of the night. At this point, I believe indeed from the fact that we had been speaking (for it happened by chance that all the ruminations and conversations of ours gave birth to something in such a dream as Ennius writes of Homer, about whom of course staying awake very often he was accustomed to think and speak), Africanus showed himself to me in that form which was better known to me from his death mask than from himself, whom when I recognized him, indeed I began to shudder - but said: "Come forth, and lay aside fear from your mind, Scipio, and commit that which I shall say to memory."

3) "Do you see that city which, compelled by me to obey the Roman people, renews old war and cannot be still?" -- Moreover, he began to point out Carthage from some place bright and full of light, both lofty and full of stars - "to whom you now have come, scarcely [old enough to be] a soldier to besiege. As a consul you will overturn her within these two years, and the name [of Africanus] which you now have from us as an inheritance, will be given to you through you[r own merit]. Moreover, when you will have wiped out Carthage, and you will have conducted a triumph, and you will have been Censor, and you will have gone as legate to Egypt, Syria, Asia, and Greece, you will be chosen once more as consul, in absentia, and you will complete a very large war, [and] you will destroy Numantia. But after you will have been carried by chariot to the Capitolium, you will find a Republic thrown into confusion by the plans of my grandson.

4) "At this point, it behooves you, Africanus, to show the light of your spirit, your talent, and your advice to your country. But I see a road double-headed, of that time, as if [by a choice] of two destinies. For when your age will turn 7 x 8 windings and returnings of the sun, and two of this number, of which each is considered complete by the reason of the other, by its natural circuit they will have completed

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the highest destiny for you, the state will turn itself entirely to you alone and toward your name, [and] the Senate will look to you, all the good men will look to you, the allies will look to you, [and] all the Latin tribes will look to you: you will be the only one on whom the safety of the state will lean, and, lest [I say] much more, it will behoove you, [after you are chosen] as dictator, to [re]organize the Republic, if you will have avoided the wicked hands of those nearest to you." At this point, after Laelius had exclaimed at this, and the others had groaned quite vehemently, Scipio, smiling softly, [began once more]: "Please," he said, "do not rouse yourself from this dream, [but] listen a little to these other things.

5) "But whereby you may be, Africanus, a little keener for guarding the Republic, hold [onto] this: For all men who have preserved their country, aided it, increased it, there is a certain fixed place in the sky, where the blessed enjoy an eternal age: for nothing is more acceptable to The One God, who rules the whole world, which indeed becomes on the Earth, than the plans and joining of men by a social contract [lit: a law made by having been allied], which are called States. The guiders and protectors of these States, having proceeded from this place, return to this place.

6) At this point I, even if I had been terrified not so [much] by fear of death as by fear of the treachery by my own people, I asked nevertheless whether he himself [Africanus] were living and my father Paulus and the others, whom we thought had perished. "On the contrary," he said, "those men live, who have flown from the chains of the body as if from a jail; in truth that life [i.e. that 'so called *life of yours*'] which is death. Do you indeed see Paulus your father coming toward you? Whom, as I saw him, indeed I did pour forth a profusion of tears; He, however, embraced me, and kissing me prohibited me from weeping.

7) And I began to speak as soon as I could after my tears had been pushed back:

"Please," I said, "most holy and best father, since this is [true] life, as I hear Africanus saying, why delay I on the Earth? Why do I not hurry to come to you hither?" "That is not the way it is," he said. "For unless the One God, whose temple all of this is, which you see, will have freed you from the custody of your body, the approach to this place cannot lay open for you. For the men who would hold this world, the middle of which you see in this temple (which is called the Earth), have been born under this law, and a spirit was given to them from these eternal fires, which you call stars and constellations, which, spherical and perfectly round, [and] animated by divine spirits, complete their own circuits and circles with a marvelous swiftness. Therefore, Publius, the spirit must be kept in the custody of the body both by you and by all men of devotion, and it must not be departed from the life of man without the order of him by whom that spirit was given to you all - lest you seem to have fled the duty of humanity allotted by the god. But thus, Scipio, as this man your grandfather, as I, who gave you birth, cultivate justice and piety, which is both great in your relatives and dear ones and greatest in your country; This kind of life is the road to heaven and into the company of those men who already have lived and, released from their body, inhabit this place which you see, (There was, moreover, a circle shining

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forth with the most brilliant white among the flames), which you call Milky Way, as you received it from the Greeks.”

(8) From this point all the other stars seemed marvelous and very clear to me as I was contemplating them. There were, moreover, stars of such a kind as never we have seen from this place, and such vast numbers of them all, which never have suspected there were, out of which the smallest, which was furthest from the sky, closest to the Earth, was shining with a strange light. Moreover, the spheres of the stars easily conquered the size of the Earth. In truth, already the Earth herself seemed so small to me that I began to grieve for our Empire [lit. “It began to grieve me of our Empire], by which we have touched only [quasi, lit. ‘as if’] a [single] point.

9) While I was beholding the Earth more, Scipio began again: “Please,” said Africanus, “for how long will your mind be fixed on the ground? Do you not see into which temples you have come? All things have been joined, as you know, by 9 circles, or, more properly, spheres, of which one is the heavenly, outside, which embraces all the remaining spheres, the Highest God himself warding and containing the others: on which those spheres are fastened which are turned, [i.e.] the eternal courses of the stars. To this one seven are adjacent, which are turned backward by the contrary motion and the heaven, out of which the [star] which they call Saturnian on Earth holds possession of a single sphere. Thereupon there is the flashing light which is most prosperous and of health to the race of man, which is called Jupiter; Then the red sphere, [so] horrible to Earth, which you call ‘of Mars’: Thereupon almost [exactly] under the middle region the Sun obtains, which you call the leader and foremost and moderator of the remaining lights, the mind and controlling principle of the world, with such great size that it shines on and fills up the others with its own light. The courses of Venus on the one hand, and Mercury on the other follow this last, as if companions, and in the lowest circle, Luna, inflamed by the rays of the sun, is turned round. Below them moreover there is nothing except the mortal and the perishable besides the spirits given to the race of men as by the duty of the gods, [but] above the moon everything is eternal. For this is the middle and the ninth, the Earth, and it is not moved; it is the lowest, and down into her every mass is carried by its own weight.

10) When, gawking, I beheld these things, as I recovered myself, I said: “What is this sound, so great and so sweet, which fills my ears?” He said, “This is that which conjoined by intervals unequal, but nevertheless distinct in their due proportion, is completed by the motion and pressure of the orbs themselves, and moderating sharp [notes] with heavy notes brings about various singings together equally; for such great motions cannot occur [lit: “be incited”] in silence and nature carries it so that the further parts sound heavily from the one part, from the other however they sound sharply. Because of this that highest star-bearing part of the sky, whose motion is rather quick, is moved with a sharp and vigorous sound, with a heavy sound moreover here at the lowest part near the moon [lit: “this of the moon and lowest]. Moreover those 8 circuits, in which the same strength is of two, 7 make distinct sounds with their intervals, which number is nearly bare of all things; Because learned men having

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imitated these sounds [here: "quod", interpreted as some abstract antecedent] with strings and songs, have opened for themselves a return to this place, just as others, who have cultivated heavenly affairs with outstanding talent in their human life.

11) "The ears of men, filled with this sounding, have grown deaf. & there is not any sense duller in you, just as, when the Nile, rushes headlong to those places which are called the cataracts from the highest mountains, the race, which lives in that place, owing to the size of the sound lacks a sense of hearing. In truth, here so great is the sound from the very rapid turnings of the whole world that the ears of man cannot snatch it, just as you cannot behold the sun opposite [in the sky] and your eyesight and sense are conquered by its rays."

Although I was admiring these things, nevertheless I began to carry my eyes back to the Earth, over and over.

12) Then Africanus said, "I feel that you even now contemplate the home and abode of men: If this seems small to you, as it is, look always at the heavenly things, and scorn the things of this world [lit. "the human things"]. For what fame of the lips of men or what glory worth seeking [lit: "to be sought"] can you obtain? You see that [the Earth] is inhabited only in narrow and scattered places, as if in spots themselves, where it is inhabited [at all], that endless wildernesses are thrown between them, and that those, who inhabit the Earth, are so broken up that nothing can flow between those men from some to others; from these people you will surely be able to await no glory.

13) "You see moreover that same earth as if garlanded and surrounded by these same zones, of which you see the two furthest from each other & lying next to the poles of the sky from each part have grown hard with frost, but the middle and largest part is burned by the flame of the sun. Two are habitable, of which the southern, in which they who walk press their steps contrary to you, [has] nothing [to do] with your kind, but this other, lying next to the north wind, which you inhabit, see how only with a slender part does it border you. For all the Earth, which is cultivated by you, narrow at the top, broad on the sides, is but a certain small island poured round by that sea, which you call great, the Atlantic, and the Ocean on the Earth, which nevertheless you see how small it is for such a name.

14) "From these known and cultivated lands themselves, has your name, or the name of any of us, been able to cross the Caucasus, which you see, or able to swim across the Ganges? Who in lands remaining of the rising or the setting sun or in the parts of the north or the south wind will hear your name? With these lands so cut off, you see indeed in how narrow parts your glory wishes to spread itself. Moreover, how long will these men speak who speak of you?

15) "Why indeed, [even] if the offspring of those men to come should desire to hand down praises of each one of us, [praises] received one after the other from their fathers to posterity, nevertheless because of floods and conflagrations of the Earth,

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which must happen at a certain time, we can not only not obtain *eternal* glory, but not even *earthly* glory. Moreover, what interest is there from those, who will be born afterwards, to speak of you, when there has been nothing from those who were born before now? Those men who were not fewer, and certainly were better,

16) "Especially since among those men themselves, from whom our name cannot be heard, no one can obtain the memory of even a single year? For men commonly measure such a year only of the sun, that is to say, by the return of a single star; however, only when all the stars will have returned to that same place, whence once they did set out, and [when] they will have carried back with long intervals the same pattern of the entire sky, [only] then can that turning truly be called a year; in which I scarcely dare to say how many ages of men are contained. For when formerly the sun seemed to fail and be extinguished to all, when the spirit of Romulus penetrated into this very temple; when the sun will once again have failed from the same place and at the very same time, consider then the year filled, with all signs toward the beginning and with all stars called back to their original position. Indeed of this year the 20th part has not yet turned round.

17) "Wherefore if you will have despaired of a return to this place, in which everything is made for outstanding, great men, of what value, at last, is that glory of men, which scarcely can pertain to a small part of a single year? Therefore if you will wish to look on high and to behold this abode and eternal home, neither give yourself to the conversation of the mob nor put the hope of your affairs into the rewards of man. It behooves you that virtue herself drags you to the true prize with her own enticements; Let others see what they say about you, because [lit. but] they will say it nevertheless. All that conversation [sc. about you] is bounded [lit. encircled] even by the narrowness of those regions which you see, and has never been lasting about anyone, and is covered up by the burial of men and is extinguished by the forgetfulness of future generations."

18) After he had said these things, I began, "But truly, Africanus, if indeed it lies open, as a sort of entrance to heaven, for those men who have deserved well of their country, [then] although I have stepped in your footsteps and those of my father since boyhood, and I have not abandoned your honor, now nevertheless, with such a great reward put out for us, I will strive more vigilantly by far." And he then said, "Strive on and consider this, that you are not mortal, but this body is: for you are not he whom this form reveals, but the mind of each man is that man - not the figure, which can be pointed out by a finger. Know that you therefore are a god, if indeed there is a god, who thrives, who feels, who remembers, who plans ahead, who rules and controls and moves this body, in which it has been placed, just as the One God does this world, and just as [ut] the Eternal God himself moves this mortal world from some certain place, thus does your eternal spirit move this fragile body.

19) For that which always is moved is eternal; however, that which carries motion to some body and that which itself is thrown into motion from someplace, since the motion has an ending, of necessity has an end to living. Therefore only that which

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moves itself, since never is it forsaken from itself, never ceases indeed to be moved. Indeed for those other bodies, which are moved, this is the font, this is the beginning of moving. Moreover, there is no source of a beginning; for all things arise from the beginning, and moreover itself can be born from no other thing; for a thing [id] which [quod] was brought forth from somewhere else would not be a beginning; but if it never rises, then indeed it does not ever fall. For, a beginning which has been destroyed will neither itself be born from somewhere nor will it create anything out of itself, if indeed it is necessary that all things arise from a beginning. Thus it happens that the beginning of motion is from that [source] which itself is moved by itself: Moreover it can neither be born nor die, or of necessity the entire sky would collapse, all of nature would halt, and it will not get hold of any force, by which driven it is moved at the first.

20) "Since therefore it is plain that 'the Eternal' is that which itself moves itself, who is there who would say that the nature is not granted to the spirits [of men]? For that thing is wholly lifeless which is moved by some external force; because that which is [considered] "animal" is roused by a motion internal and all its own: For this is its own nature and the strength of the spirit. If this thing is alone out of all the things which move themselves, then certainly it is not born and it is everlasting.

21) "Remember [lit. train your mind to this] this in the best of times! Moreover, the best worries are those about the care of the country - a spirit trained and set in motion by these things will fly more swiftly into this abode and its own house. It will do this more swiftly, if already, when it will have been shut up in its body, it will be remarkable out of itself and [if] contemplating those things which are outside [its own ken] it will drag itself as soon as possible from its body. For the spirits of those men who have given themselves to the pleasures of the body and of those who furnish themselves as if ministers of those pleasures, they have done violence to the laws of gods and men from the pressure of those lusts obeying the pleasures, having slipped from their bodies they fly around the Earth itself, and they do not return to this place except when chased about by many ages."

At that point he departed, and I was released from the dream.

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You may use whatever source you like to answer the following questions, including Wikipedia, but *acceptable answers will be consistent with information from The Oxford Classical Dictionary* (which can be found in the BHS library).

1. Why did Cicero turn to writing philosophy?
 - He was an exile from political life, and he did it for consolation
2. When did Cicero write *de Re Publica*?
 - 51 B.C.
3. What is the relationship between DRP and *Somnium Scipionis*?
 - The *Somnium Scipionis* is Book VI of *de Re Publica*.
4. What is the dramatic date of *Somnium Scipionis*?
 - 148 B.C.
5. Describe Scipio Africanus in 2-3 sentences.
 - . Conqueror of Hannibal at Zama; Aristocrat; Philhellene; God among men
6. Describe Scipio Aemilianus in 2-3 sentences.
 - Aristocrat; Cousin of the Gracchi; Literary man; Conqueror of Carthage and Numantia
7. What is the familial relationship between the two men?
 - Aemilianus is the adopted grandson of Africanus
8. When, where, and by whom was Stoicism founded?
 - 315 B.C., in Athens, by Zeno.
9. Describe the Stoic view of the Universe.
 - Full of fiery essence; Cyclical; will end in a conflagration.
10. Describe the stoic view of God.
 - Is Deus Princeps = the Rector Universōrum; Prime Mover; Source of Good.
11. Describe the Stoic view of mankind.
 - Man looks upward; has reason; has a divine spark; seeks, or should seek, to reunite with the Divine Spirit.
12. What is the *Summum Bonum*?
 - The highest good; the height of virtue.

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Answer Key for scaffolds for *Somnium Scipionis* 1-11

Scaffold 1

Section C

- | | |
|-------------------------|----------------|
| 1. cum Circumstantial | 6. place where |
| 2. A | 7. means |
| 3. anticipatory clause | 8. description |
| 4. dative with Sp. Adj. | 9. means |
| 5. vocative | |

Section D

- | | |
|-----------------------------------|------------------------|
| 1. 4 th | 3. Africanus |
| 2. the sight of Scipio Aemilianus | 4. late into the night |

Scaffold 2

Section C

- | | |
|--|----------------------------------|
| 1. prt/Perf/PV, modifies produx | 5. noun result clause |
| 2. cum Causal | 6. ablative place where |
| 3. qui causal | 7. ablative of manner |
| 4. either ablative of source or
ablative of cause | 8. relative (modifies Africanus) |
| | 9. ablative of separation |

Section D

- | | |
|---|---|
| 1. royal Pomp | 3. from the long journey and the long
talk |
| 2. both the words and deeds of
Africanus | 4. Africanus himself |
| | 5. don't be scared! |

Scaffold 3

Section C

- prt/prf/pv/nom/fem/sg - modifies quae (urbs)
- loco
- gerundive of purpose with ad
- id (= cognomen)
- 2d/sg/fut.prf./ind./active voice (hereafter: av), cum temporal
- Scipio
- 2d/sg/fut.prf./ind./av
- by the plans...

Section D

- Carthage
- destroy her
- triumph, Censor, Legate
- his grandsons (the Gracchi)

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Section C

1. vocative
2. *viam*
3. indicative
4. acc./direct object
5. means or route

Scaffold 4

6. *civitas*
7. relative clause of characteristic
8. accusative
9. cum circumstantial

Section D

1. The light of his spirit and his ingenious plans
2. 56
3. him (and the Gracchi)
4. those who are nearest (i.e., his wife and the Gracchi)

Scaffold 5

Section C

1. purpose clause
2. Gerundive
3. dat. of possession
4. ablative complement verbs

5. dat. w/adjective
6. result clause
7. abl. of means

Section D

1. the special place reserved for great men
2. the council and joining of men by the law of society
3. see #2
4. guider of the State, vel sim.

Scaffold 6

Section C

1. ablative of cause
2. indirect questions
3. inf/prf/PV - indirect statement
4. part/prs/AV/acc/sg/masc, Paulus
5. 1st/sg/prf/ind/av
6. acc/sg - direct object of complexus

Section D

1. treachery of family
2. "Are the dead still living...?"
3. L. Aemilius Paulus, his father
4. not to cry

Scaffold 7

Section C

1. origin
2. relative clause of characteristic
3. manner
4. it must be kept back
5. dative of agent
6. gerundive
7. hortatory
8. imperative singular
9. "eorum"
10. part/pres/av/nom/sg = is (locus)

Section D

1. Suicide

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2. same as stars
3. shards of the divine; gifts
4. b/c we cannot abandon a gift
5. *pietas* towards parents, relatives, state

Scaffold 8

Section C

1. dative
2. modifies *mihi*
3. omnia
4. possession
5. nominative
6. genitive
7. result clause

Section D

1. stellae
2. countless, vel sim.
3. smallness of the Earth

Scaffold 9

Section C

1. locative
2. *globīs*
3. *dues*
4. the outermost sphere
5. special adjective
6. result clauses
7. means

Section D

1. one
2. the heavenly sphere
3. the courses of the stars
4. Jupiter
5. guide and ruler of other luminaries
6. Earth; us

Scaffold 10

Section C

1. relative clause of specification
2. *ontervallīs*
3. subjective genitive
4. result clause
5. terra
6. terra
7. *perf/pv/prt/nom/pl/masc hominēs*
8. ablative of manner

Section D

1. the Music of the Spheres
2. by unequal lengths
3. sharp notes
4. heavy Notes
5. 7
6. learned Musicians and philosophers

Scaffold 11

Section C

1. means
2. separation
3. *gerund*
4. *conversion*
5. result clause
6. inf. Pres. PV (deponent)

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Section D

1. too close
2. too close
3. the Earth

Quiz - *Somnium Scipionis* 1 & 2 Answer Key

A. Vocabulary

1. I embrace
2. roof, house
3. to question, interrogate, inquire
4. I recognize
5. to bring forth, give birth
6. collacrimo
7. paulum
8. defessus
9. locutus sum
10. videlicet

B. Forms - Synopses

11.-12. Indicative

Subjunctive

Present	Loqueris	loquaris
Imperfect	Loquebaris	Loquereris
Future	Loqueris	-----
Perfect	Locutus es	Locutus sis
Pluperfect	Locutus eras	Locutus esses
Fut. Pf.	Locutus eris	-----

13.-14. Indicative

Subjunctive

Present	Parit	Pariat
Imperfect	Pariebat	Pariret
Future	Pariet	-----
Perfect	Peperit	pepererit
Pluperfect	Pepererat	Pepereset
Fut. Pf.	pepererit	-----

C. Comprehension Questions

15. Carthage
16. Massinissa; talked into the night.
17. because of the journey and the long talk

Teachers Manual for *Somnium Scipionis* (Units 1-3)

Quiz - *Somnium Scipionis* 3-5

A. Vocabulary

1. obey, be obedient to
2. bring forth, bear, give birth
3. windings
4. gaze, behold
5. swift, keen
6. to watch, keep safe
7. adhuc
8. nepos
9. intueri
10. nitor
11. proficiscor
12. rector

B. Forms - Synopses

13-14. Indicative

Subjunctive

Present	Adiuvaris	Adiuveris
Imperfect	Adiuvabaris	adiuvaretur
Future	Adiuvaberis	-----
Perfect	Adiutus es	Adiutus sis
Pluperfect	Adiutus eras	Adiutus eris
Fut. Pf.	Adiutus eris	-----

15.-16. Indicative

Subjunctive

Present	Nitor	Nitar
Imperfect	Nitebar	Niterer
Future	Nitar	-----
Perfect	Nixus Sum	Nixus Sim
Pluperfect	Nixus eram	Nixus essem
Fut. Pf.	Nixus ero	-----

C. Comprehension Questions

17. his own cousins
18. A joining of men in law and society
19. open ended

Teachers Manual for *Somnium Scipionis* (Units 1-3)

Quiz - Somnium Scipionis 6-8 AK

A. Vocabulary

1. I thought, judged
2. on the contrary
3. to bear, bring forth
4. to be open, lie open
5. suspicārī
6. to touch, reach, attain
7. profudi
8. carcer
9. moratus sum
10. citimus, a, um
11. attigi
12. fletus

B. Forms - Synopses

13-14. Indicative

Subjunctive

Present	Moramur	Moremur
Imperfect	Morabamur	Moraremur
Future	Morabimur	-----
Perfect	Morati sumus	Morati simus
Pluperfect	Morati eramus	Morati essemus
Fut. Pf.	Morati erimus	-----

15.-16. Indicative

Subjunctive

Present	Attingō	Attingam
Imperfect	Attingebam	Attingerem
Future	Attingam	-----
Perfect	Attigi	Attigerim
Pluperfect	Attigeram	Attigessem
Fut. Pf.	Attigero	-----

C. Comprehension Questions

20. the sight of Paulus
21. pieces of the one soul; unincorporated stars
22. center, but small

Teachers Manual for *Somnium Scipionis* (Units 1-3)

Quiz - *Somnium Scipionis* 9 - Answer Key

A. Vocabulary

1. ground
2. I fasten
3. lying near, adjacent
4. healthful
5. weight, mass
6. heavenly
7. infixi
8. retro
9. temperatio
10. humus

B. Forms - Synopses

11.-12. Indicative Subjunctive

	Indicative	Subjunctive
Present	Infigimur	infigamur
Imperfect	Infigebamur	Infigeremur
Future	Infigemur	-----
Perfect	Infixi sumus	Infixi simus
Pluperfect	Infixi eramus	Infixi essemus
Fut. Pf.	Infixi erimus	-----

C. Comprehension Questions

13. 9
14. the heavenly sphere; the One God
15. leader, chief, and moderator of the other lights.

Teachers Manual for Somnium Scipionis, Units 1-3

Quiz - Somnium Scipionis 10 - AK

A. Vocabulary

1. to sound, resound
2. the space between, interval
3. ear
4. I gaze, behold
5. uniformly, regularly
6. intervallum, i
7. impar
8. sonare
9. nervus, i
10. apertus

B. Forms - Synopses

11.-12. Indicative

Subjunctive

Present	Intuentur	Intueantur
Imperfect	Intuebantur	intuerentur
Future	Intuebuntur	-----
Perfect	Intuiti sunt	Intuiti sint
Pluperfect	Intuiti errant	Intuiti essent
Fut. Pf.	Intuiti erunt	-----

13.-14. Indicative

Subjunctive

Present	Aperis	Aperias
Imperfect	Aperiebas	Aperires
Future	Aperies	-----
Perfect	Aperuisti	Aperueris
Pluperfect	Aperueras	Aperuesses
Fut. Pf.	aperueris	-----

C. Comprehension Questions

15. 7
16. learned musicians and philosophers

Teachers Manual for Somnium Scipionis, Units 1-3

Unit 1 Test (AK) Somnium Scipionis 1-11

A. Vocabulary

- | | |
|---------------------------|-------------------------|
| 1. embrace | 12. aliquanto |
| 2. I recognized | 13. videlicet, scilicet |
| 3. lofty | 14. nepos, nepotis |
| 4. I gaze at, contemplate | 15. anfractus, us |
| 5. to enjoy, make use of | 16. prefectus |
| 6. on the contrary | 17. insidia |
| 7. weeping | 18. nasci, gignere |
| 8. I reached, touched | 19. complector |
| 9. ground, soil | 20. caelestis, e |
| 10. unequal | 21. nervus, ī |
| 11. cultivate, inhabit | 22. vinciō |

B. Forms:

23.-24. Finish the Synopsis

Complector, complectabar, complectabor, complexus sum, eram, ero
Complectar, complecterer, complexus sim, complexus essem

25.-26. Finish the synopsis

Vincis, vinciebas, vincias, vinxistī, vinxeras, vinxeris
Vincies, vincires, vinxeris, vinxesses

27.-28. Finish the Synopsis

Attingit, attingebat, attinget, attigit, attigerat, attigerit
Attingat, attingeret, attigerit, attigesset

39.-30. Finish the Synopsis

Proficiscor, proficiscebar, proficiscar, profectus sum, eram, ero
Proficiscar, proficiscerem, profectus sim, essem

C. 31.-48.

Out of which everything seemed very bright and remarkable to me as I was contemplating it. There were moreover those stars, which we have never seen suspected from this place; out of which were the smallest, which were farthest from the sky, closest from the earth, were shining with an alien light. Moreover the spheres of stars easily overcame the size of the earth. Already the Earth herself seemed so small to me that it grieved me of our empire, by which we touch as if it's a point.

The ears of men have grown deaf, filled with this sound. And there is not any duller sense in you, just as, where the Nile runs headlong to those places which are called the Cataracts, from the very highest mounts, the race, which inhabits that place, because of the size of the sound, lacks the sense of hearing. Here, in truth the sound

Teachers Manual for Somnium Scipionis, Units 1-3

from the very agitated turning of the whole world is so great that the ears of men cannot take it, just as you cannot behold the sun contrary, and your eyesight and senses are bound (overcome) by his rays.

D.

- 49. dative; 50. reference 51. *omnia, cetera* 52. possession
- 53. Nom./ Sg./Masc. 54. Gen./Sg./Fem. 55. result clause 56. means
- 57. means 58. gerund 59. gen.; *incitatissima conversione* 60. result clause
- 61. infinitive complement

E. History Comprehension. Answer the following based on your general understanding of the passages we have translated from this unit.

- 49. talk of Scipio with Massinissa
- 50. *Rector Civitatis*
- 51. 9 Concentric Circles
- 52. the proper study or contemplation can lead them back to the starry sphere.

Teachers Manual for Somnium Scipionis, Units 1-3

Scaffold 12-21, Answer Key

Scaffold 12

Section C

1. genitive of possession
2. sc. *sedes*
3. gerundive
4. *oratio obliqua*
5. subject of infinitive
6. *qui*
7. result

Section D

1. the heavenly sphere
2. The glory of men is worthless.
3. It is small because the world is small.
4. Open ended

Scaffold 13

Section C

1. *cingulis*
2. *duo*
3. *duo*
4. inf./prf./av, indirect statement
5. same as above
6. place where
7. *cingulus*
8. dative w/*subiectus*
9. 3d/sg./pres./subj./av, indirect Questions
10. route

Teachers Manual for Somnium Scipionis, Units 1-3

Section D

1. five
2. the Middle
3. They walk with their feet on their head.
4. upper temperate zone

Scaffold 14

Section C

1. the Caucasus
2. complementary
3. *reliquis partibus*
4. possession
5. *partibus vel sim.*
6. *partibus*
7. complementary

Section D

1. only the peoples near to Rome in the temperate band.
2. nothing

Scaffold 15

Section C

1. future less vivid
2. gen./pl., verbal genitive
3. objective genitive
4. *laudes*
5. complementary
6. *ab iis*
7. *ab iis*

Teachers Manual for Somnium Scipionis, Units 1-3

Section D

1. Because the people who follow us do not care, any more than we care about obscure figures from our own past.

Scaffold 16

Section C

1. Cum causal
2. acc., direct object
3. future perfect/cum temporal
4. indirect Question
5. place from
6. ablative absolute

Section D

1. the time it takes for the earth to go around our sun
2. the time it takes the universe to reach the same point
3. 20th

Scaffold 17

1. reference *or* agent
2. value
3. *gloria*
4. possession
5. 2d/sg./fut./av/ind.
6. complementary with *contineri*
7. ablative of separation
8. jussive
9. indirect questions

Section D

1. If you really want to come home, you've got to do good things on Earth.

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2. Do not put his hope in human fame
3. the true prize
4. oblivion

Scaffold 18

Section C

1. cum circumstantial
2. dative of reference
3. protasis
4. route
5. ablative with *deficio*
6. apodosis
7. imperative singular
8. future imperative
9. indirect Statement

Section D

1. live up to parents
2. work harder
3. We have the same capability for motion and sense understanding as the one God.

Scaffold 19

Section C

1. gerund
2. *necesse est*
3. Complementary
4. dative
5. relative clause of characteristic

Teachers Manual for Somnium Scipionis, Units 1-3

6. result clause
7. *necesse est*
8. *aliqua impulsa*

Section D

1. anything which has no end to motion
2. motion which is imparted from an external source
3. that which moves itself
4. the prime mover
5. Because if it could cease moving, it would fall apart.

Scaffold 20 and 21

Section C

1. indirect Statement
2. ablative of Means
3. imperative Singular
4. ablative
5. place where
6. direction
7. objective
8. perfect passive participle, subject of *volutantur*.

Section D

1. that which moves and strives under its own power
2. virtuous life
3. ever get back to starry sphere

Teachers Manual for Somnium Scipionis, Units 1-3

Somnium Scipionis 12-14 - Quiz - Answer Key

A. Vocabulary

1. abode
2. I scorn
3. I surrounded
4. I stand still
5. rising Sun
6. really, truly
7. Auster
8. tranatare
9. tostus, a, um
10. vertex
11. angustus, a, um
12. contempsi

B. Forms - Fill in the participle charts

13. Mano

Tense	Active	Passive
Present	Manans	-----
Perfect	-----	Manatus
Future	Manaturus	manandus

14. Consequor

Tense	Active	Passive
Present	Conseuens	-----
Perfect	-----	Consecutus
Future	Consecuturus	consequendus

15. Torreō

Tense	Active	Passive
Present	Torrens	-----
Perfect	-----	Tostus
Future	Tosturus	torrendus

C. Translate the following.

16-17. Two of which are habitable, of which the southern, in which (men) stand, contrary to you, pressing their own footsteps.

18.-19. For what glory of the speech of men or what glory that must be sought (i.e. worth seeking) can you obtain?

Teachers Manual for Somnium Scipionis, Units 1-3

Quiz - Somnium Scipionis 15-16 - Answer Key

A. Vocabulary

1. sbout to be
2. daily
3. offspring
4. especially
5. I fail, I am lacking
6. to measure
7. consequor
8. descriptio
9. audeo
10. accidere
11. aeternus
12. deinceps

B. Forms - Fill in the participle charts

13. Adsequor

Tense	Active	Passive
Present	Adsequens	-----
Perfect	-----	Adsecutus
Future	Adsecuturus	adsequendus

14. Metior

Tense	Active	Passive
Present	Metiens	-----
Perfect	-----	Mensus
Future	Mensurus	metiendus

C. Translate the following.

15.-16. Why not indeed if the offspring of those men to come should desire one after another praises of each and every one of us received from our fathers.

17. At that point truly a turning year can be named (as such).

Teachers Manual for Somnium Scipionis, Units 1-3

Quiz - Somnium Scipionis 17-18 - (AK)

A. Vocabulary

1. wherefore, why
2. scanty, small
3. prize, glory, reward, adoration
4. path
5. to thrive, flourish
6. vigui
7. eniti
8. pueritia
9. perennis, e
10. obruo

B. Forms - Fill in the participle charts

11. contueor

Tense	Active	Passive
Present	Contuens	-----
Perfect	-----	Contuitus
Future	Contuiturus	Contuendus

12. Vigeo

Tense	Active	Passive
Present	Vigens	-----
Perfect	-----	-----
Future	-----	vigendus

C. Translate the following.

- 13.-14. Of what value at last is that glory of yours, which can scarcely pertain but to a small part of one single year?
- 15.-16. Although from boyhood I have followed the footsteps of my father and yours, and I have not been lacking of your glory, now, nevertheless, with such a reward set forth, I will strive more vigilantly by far.

Teachers Manual for Somnium Scipionis, Units 1-3

Unit 2 Test (AK) Somnium Scipionis 12-21

A. Vocabulary

- | | |
|------------------------|-------------------------|
| 1. abode | 12. aquilo |
| 2. crown, top, summit | 13. amputare |
| 3. swim across | 14. sol oriens |
| 4. but | 15. proles |
| 5. I obtained | 16. ausus sum |
| 6. especially | 17. illecebris |
| 7. to survey, consider | 18. vigescere |
| 8. path | 19. adsequor, consequor |
| 9. to arise | 20. ciere, exciere |
| 10. violent desire | 21. movere |
| 11. manare | |

B. Forms - finish the charts

22. Give participles for Contemnō

Tense	Active Voice	Passive Voice
Present	Contemnens	-----
Perfect	-----	Contemptus
Future	Contempturus	contemnendus

23. Give the participles for Torreo

Tense	Active Voice	Passive Voice
Present	Torrens	-----
Perfect	-----	Tostus
Future	Tosturus	torrendus

24. Give the participles for Amputō

Tense	Active Voice	Passive Voice
Present	Amputans	-----
Perfect	-----	Amputatus
Future	Amputaturus	amputandus

25. Give the Infinitives for Deficio

Tense	Active Voice	Passive Voice
Present	Deficere	Defici
Perfect	Defecisse	Defectus esse
Future	Defecturus esse	-----

26. Give the Infinitives for Despero

Tense	Active Voice	Passive Voice
Present	Desperare	Desperari
Perfect	Desperavisse	Desperatus esse
Future	Desperaturus esse	-----

Teachers Manual for Somnium Scipionis, Units 1-3

27. Give the Infinitives for *Vigeo*

Tense	Active Voice	Passive Voice
Present	<i>Vigere</i>	<i>Vigeri</i>
Perfect	<i>Viguisse</i>	-----
Future	-----	-----

C. Translation

28.-34.

Wherefore if you (will) have despaired of return to this place, in which all things are for greater and outstanding men, at last then of what value is that glory of men, which scarce can pertain to the scanty part of one single year? Therefore, if you wish to look on igh and to behold this abode and eternal home, then neither give yourself to the speech of the low mob, nor place the hope of your affairs in the rewards of men.

35.-40

Why indeed for these other (things) which are moved, this is the source, this is the beginning of moving. For there is no origin for the beginning; For if everything arises from the beginning, it itself (the beginning itself) can be born from no other thing; For neither would this be a beginning, which is born somewhere else. But if it never arises, it cannot indeed ever fall (perish).

D. Parsing - answer the following questions based on the passages above.

- | | |
|--|--------------------------|
| 41. What kind of dative is <i>magnis...viris</i> (.205)? | predicate/possession |
| 42. What kind of genitive is <i>quanti</i> (.205)? | value |
| 43. What is the antecedent of <i>quae</i> (.206)? | gloria |
| 44. What kind of genitive is <i>unius anni</i> (.206)? | possession |
| 45. What is the form of <i>voles</i> (.207)? | 2d/sg./fut./av/ind. |
| 46. Why is <i>contueri</i> in the infinitive (.207)? | complementary |
| 47. What is the form of <i>dedideris</i> (.209)? | negative imperative |
| 48. Is <i>ceteris</i> (.236) dative or ablative? | dative |
| 49. Why is <i>gigneretur</i> (.239) subjunctive? | relative clause of spec. |

Teachers Manual for Somnium Scipionis, Units 1-3

E. History Comprehension. Answer the following based on your general understanding of the passages we have translated from this unit.

50. What is the main argument Cicero advances for the futility of seeking fame in this world?

- The word is small and fame is short

51. Summarize Cicero's proof that the soul is immortal and divine.

- Man moves himself; only that which is divine can move itself; therefore, man is divine.

52. What, therefore, remains the proper course of action for men who wish to get back to the Celestial sphere?

- Put your hope in the reward of virtue, and, by implication serve your state/*societas/civitas* well.

53. To what extent do you agree or disagree with Cicero? Is it utter hogwash? Is there any kind of logic or truth? This is open ended, but I expect a thoughtful answer.

- Open ended

Teachers Manual for *Somnium Scipionis*, Units 1-3

Comprehensive Answer Key for Reading Questions for *The Dream of Scipio*

Pp. 1-40

1. 3:28 p.m., 8/18/43
2. Isabelle; He cut off his tongue and hands
3. Caius Valerius
4. Coarse, Rude, Uneducated
5. One admired for piety, one for learning and sophistication.
6. Letters/Literature.
7. A palimpsest of Cicero
8. Lesser souls who corral men of genius with explanations
9. Pere Sautel
10. His father despised religion.
11. Romans argue, convince, and allow disagreement.
12. To show virtue in deeds and especially in public office.

Pp. 41-80

1. "Tyranny...Pointless"
2. He paid his respects after the death of her father.
3. 1) To put philosophy into practice, to preserve Civilization.
4. Client and Patron
5. A copy of Cicero.
6. The body
7. On a cruise with the Bronsens c. 1923
8. Julien would show Claude Rome, Claude would show Julien the Romans.
9. In a shrine on the hill outside Roiax.
10. Absurd, Crude, Coarse.
11. The Society of Men
12. a) a man of piety and duty, b) an ostentatious prince of the church.
13. Sophia passed her hands over Manlius' eyes.

Pp. 80-119

1. Lacking intimacy, desperate
2. Capacity for barbarism, cruelty.
3. A sensible man
4. Cold, distant, lacking love or affection.
5. To reunite, to embrace the transcendent, to dissolve.
6. Can one act unjustly to achieve justice?
7. She wouldn't play wife and his anti-semitism
8. Her mother was crazy; also, she was all that he had.
9. Picasso
10. To suborn Aigues-Mortes
11. Marcel Laplace, Bernard Marchand, and Julia
12. Salvation
13. Sacrifice Humanity

Teachers Manual for Somnium Scipionis, Units 1-3

14. "Good Man, Temperate."
15. 2nd to faith.
16. They're tearing up the villa, which is a product of civilization, to save it.

Pp. 120-162

1. Vaison; Bloch
2. He sees the individual influences.
3. Civilization
4. Doesn't care
5. Put him in a Fresco
6. He couldn't figure out how to paint Sophia; He used Rebecca's face.
7. Exile to the South.
8. Men like Claude Bronsen; Public Administration
9. Bernard - Anarchist, Marcel - Totalitarian.
10. The many factors that go into a good dinner party make the banquet a metaphor.
11. Marcel was stolid, brave, reliable; Bernard was cowardly and self-serving
12. Virtue - The soul's desire to return whence it came; Love - reminiscing and striving for the divine.
13. Gersonides
14. Indifference and eccentricity on his part, awe and need on theirs.
15. The spark of learning
16. Open ended
17. Manlius was 2 men, one of whom did not understand what she taught.
18. He ordered the persecution of the Jews.
19. He wrote a poem.

Pp. 163-201

1. She was a hungry orphan.
2. He became a true poet.
3. He became slimmer, leaner, healthier, happier.
4. Shabbily
5. He put him to work.
6. Rebecca's
7. A picture of herself; she became infatuated.
8. The black plague
9. He wanted to move it back to Rome.
10. He pulled the wool over the French Army's eyes.
11. The peasant with the wagon; "...Flows to the Ocean of the divine."
12. He was headed into an ambush.
13. Concerning the heretics.
14. In the chapel

Pp. 201-242

1. Censor; Open ended, but presumably to protect Civilization.
2. He chose his servant well.

Teachers Manual for Somnium Scipionis, Units 1-3

3. Open Ended, but Manlius was not a man of God.
4. Open ended
5. To go after Gundobad's help
6. Rome did not want to save itself because they had become sheep.
7. He performed well; Open ended.
8. Claude died and Julia went into hiding.
9. To buy the land and stay. By fomenting a quarrel with the French king.
10. Uneasy but accepting.
11. They might put on a good appearance by dying.
12. Christians don't believe the soul is eternal.
13. "...not virtue." True or False?

Pp. 242-281

1. Solve the plague
2. Appeal to Gundobad's sense of inferiority.
3. Over the book burning. 10; open ended
4. They used it to hunt Jews.
5. There was no possibility the story as told was true.
6. He deserved what he got. Note also Olivier before going to Clermont, on page 363.
7. They wouldn't take her; Roaix
8. To restore the shrine.
9. A printing press
10. "not his future, but his present."
11. To make the attempt to restore civilization
12. "Action is the activity of the rational soul, which abhors irrationality and must combat it or be corrupted by it. When it sees the irrationality of others, it must seek to correct it, and can do this either by teaching or engaging in public affairs itself."
13. The evil done by good men.
14. He would never describe a blonde as a dark lady, even metaphorically.

Pp. 281-319

1. The painting on Julien's wall.
2. She's not a Jew.
3. His philosophy has become their orthodoxy.
4. He was a conduit to Marcel. He would get her out.
5. To preserve the form, if not the reality, of *Romanitas*.
6. Gundobad will not save Clermont.
7. Humanity, suffering, loss.
8. She poisoned the well.
9. His crusade against the Jews.
10. He was executed.
11. Infatuation; the Comte.

Teachers Manual for Somnium Scipionis, Units 1-3

Pp. 320 -361

1. The Comte.
2. Elizabeth Deveaux
3. Open ended, but generally positive.
4. Caius Valerius' revolt.
5. Teaching him.
6. Isabelle was not the cause of Olivier's fall.
7. Julia
8. Have him killed.
9. He died of Plague.
10. She wished to be who she was.
11. To save the Jews. Ceccani throws him out.
12. The conversion of the Jews.
13. Julia is gone.

Pp. 361-396

1. To betray Ceccani to Clement; Love.
2. Clement; He will soon be assaulted.
3. Civilization is really barbaric, and the Germans are the natural culmination.
4. Open ended.
5. By men of Goodwill
6. Open ended
7. It is "what Christians did."
8. Manlius was wrong.
9. Julia is Sophia, Julien is Manlius
10. Art and Love; Look closely at 382-3.
11. Yes, but so what?
12. Do you think one man can make a difference?
13. Peacefully at St. Jean, outside Vaison.
14. She really did poison the well. It didn't matter because he loved her.

And note the following to the kids if they haven't figured it out.

p. 256, Manlius as read by Julien

"An amount of disgrace or infamy can be incurred if it is in the cause of *virtue*."

p. 363, Olivier, before going to Clermont.

"Any amount of disgrace or infamy can be incurred if great advantage may be gained for a friend."

Olivier, the least educated, understood the real truth