Ovid’s *Metamorphoses*, Book 8: Philemon and Baucis

The myth of Philemon and Baucis is a story of piety rewarded. Jupiter and Mercury come to earth disguised as men to test the humanity of mortals. When they seek refuge as strangers, they are driven from village to village until they are received by a kindly old couple, Philemon and Baucis, who share their humble cottage and meager supply of food with the gods.

Ovid weaves an intimate picture of their modest peasant life, focusing on the preparation, and selection of food and a humorous scene of goose-chasing after the elderly pair have come to believe they have offended their guests and pursue their only suitable offering as a recompense.

The gods reveal themselves and ask Philemon and Baucis to accompany them up the mountain. When the old pair look down at their village, they see it has been flooded except for their own cottage which the gods have turned into a marble-columned temple. Because of their kindness and humanity, Jupiter asks the astonished couple to request anything and it will be granted.

Philemon and Baucis confer, and in the excerpt which follows the aged husband speaks for both of them.

“Esse *sacerdotes* delubraque *vestra tueri*
“*We ask to be priests and to watch over*

*poscimus*, *et quoniam* *concordes egimus annos*,
your shrine, and since we have spent (our) years in harmony,

*auferat* *hora duos eadem*, *nec coniugis umquam*
let the same hour take (us) two away (to death), and don’t let me ever see

*busta meae *videam*, *neu sim tumulandus ab illā*.”
the tomb of my spouse nor let me have to be buried by her (hand).”

*Vota fides sequitur: templi tutela fuere,*
Fulfillment follows (their) wishes: they were the guardian(s) of the temple,

[Continued on the back of this page]
donec vita data est; annis aevoque soluti
as long as life was given; weakened by years and age,

ante gradūs sacros cum starent forte locique
when they were standing before the holy steps and by chance

narrarent casūs, frondere Philemona Baucis,
were relating the history of the place, Baucis (saw) that Philemon was growing

Baucida conspexit senior frondere Philemon.
leaves, (and) Philemon, the older (of the pair), saw that Baucis was growing leaves.

Iamque super geminos crescente cacumine vultūs
And now, with a tree-top growing above both (their) faces,

mutua, dum licuit, reddebant dicta “Vale”que
while it was permitted, they exchanged words back and forth and said, “Farewell,

O coniunx!” dixere simul, simul abdita texit
O spouse!” at the same time, (and) at the same time bark covered

ora frutex: ostendit adhuc Thyneius illic
(t)heir) mouths, (now) hidden; even now an inhabitant of Bithynia shows

incola de gemino vicinos corpore truncos.
in that spot tree trunks next to each other (made) of a two-fold body.
Ovid, *Metamorphoses* (Philemon and Baucis): Worksheet

a. The questions below pertain to the forms underlined in the passage

b. When you’re asked to change a word from one form to another, change only **that** form of the word. For instance, if you’re asked to change *habet* to the passive voice, make *habet* passive but leave it in the 3rd person singular, present indicative.

1. What case is *sacerdotes* and why? ______________________________________________

2. Change *poscimus* to subjunctive passive. ________________________________________

3. Make *conordes* dative. ______________________________________________________

4. Change *egimus* to subjunctive passive. __________________________________________

5. What mood is *auferat* and why? ______________________________________________

6. Make *eadem* genitive plural. __________________________________________________

7. Make *coniugis* ablative. ______________________________________________________

8. Change *videam* to indicative third person plural. ________________________________

9. Make *sim* imperfect plural. ___________________________________________________

10. Make *tumulandus* modify *coniugis* (line 3). _________________________________

11. What case is *illā* and why? __________________________________________________

12. Change *data est* to subjunctive. ______________________________________________

13. What case is *annis* and why? ________________________________________________

14. Make *gradūs* nominative. ____________________________________________________

15. Change *starent* to indicative. ________________________________________________

[Continued on the back of this page]
16. What mood is narrarent and why? _____________________________________________

17. Change conspexit to subjunctive. _____________________________________________

18. What mood is frondere and why? _____________________________________________

19. What case is crescente and why? _____________________________________________

20. Make cacumine nominative plural. _____________________________________________

21. Change reddebant to a present passive infinitive. _________________________________

22. What mood is vale and why? _________________________________________________

23. Change texit to pluperfect subjunctive. _________________________________________

24. Make ostendit future. ______________________________________________________

25. What case is corpore and why? ______________________________________________
<table>
<thead>
<tr>
<th>Line</th>
<th>Note/ Vocabulary</th>
</tr>
</thead>
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| 1.   | **sacerdotes**: *sacerdos, -dotis*, m/f: priest/priestess  
**delubrum**: *delubrum, -i*, n.: shrine  
**tuere**: *tueor, tueri, tuitus* (deponent verb): watch over |
| 2.   | **poscimus**: *posco, -ere, poposci*: ask  
**concordes**: *concors, -ordis*: compatible; here, in harmony |
| 3.   | **auferat**: *aufero, auferre, abstuli, ablatum*: take away  
**duos**: *duo, duae, duo*: two (accusative plural)  
**coniugis**: *coniunx, -iugis*, m./f.: spouse |
| 4.   | **busta**: *bustum, -i*, n.: tomb; here, translate as singular  
**neu** = *neve*: nor  
**tumulandus**: *tumulo* (1): bury |
| 5.   | **vota**: *votum, -i*, n.: wish  
**fides**: *fides, -ei*, f.: trustworthiness; here, fulfillment (of a promise)  
**sequitur**: *sequor, sequi, secutus* (deponent verb): follow  
**tutela**: *tutela, -ae*, f.: guardianship; here, guardian(s)  
**fuere** = *fuerunt* |
| 6.   | **donec** (adverb): as long as  
**aevo**: *aevus, -i*, m.: age  
**soluti**: *solvo, -ere, solvi, solutum*: loosen; here, weaken |
| 7.   | **gradūs**: *gradus, -ūs*, m.: step; ancient temples often had steps leading up to them  
**sacros**: *sacer, -cra, -crum*: holy  
**starent**: *sto, stare, steti, statum*: stand  
**forte**: *fors, fortis*, f.: chance |
| 8.   | **casus**: *casus, -ūs*, m.: event; in plural, “history”  
**frondere**: *frondeo, -ere, frondui*: grow leaves  
**Philemona**: *Philemon, -onis*, m.: man’s name; Greek accusative  

[Continued on the back of this page]
9. **Baucida**: *Baucis, -idis, f.*: woman’s name; Greek accusative  
**conspexit**: *conspicio, -ere, -spexi, -spectum*: see  
**senior**: *senior, -oris, m.*: elder

10. **gemino**: *geminus, -a, -um*: twin, two-fold  
**crescere**: *cresco, -ere, crevi, cretum*: grow  
**cacumine**: *cacumen, -inis, n.*: top; here, tree-top  
**vultus**: *vultus, -ūs, m.*: face

11. **mutua**: *mutuus, -a, -um*: back and forth  
**licuit**: *licet, licere, licuit, licitum est* (impersonal verb): it is permitted  
**reddebant**: *reddo, -ere, -didi, -ditum*: return; here, exchange  
**dicta**: *dictum, -i, n.*: word

12. **dixere** = *dixerunt*  
**simul** (adverb): at the same time  
**abdita**: *abdo, -ere, abdidi, abditum*: hide  
**texit**: *tego, -ere, texi, tectum*: cover

13. **ora**: *os, oris, n.*: face  
**frutex**: *frutex, -icis, m.*: shrub; here, bark  
**adhuc** (adverb): even now  
**Thyneius**: Bithynian, of Bithynia; Bithynia is in Asia Minor  
**illic** (adverb): in that spot

14. **incola**: *incola, -ae, m.*: inhabitant  
**vicinos**: *vicinus, -a, -um*: next to each other  
**truncos**: *truncus, -i, m.*: tree trunk; torso