



CSCP Support Materials: Translation

Eduqas GCSE Latin  
Component 3A

Latin Literature (Narratives)  
Ovid, *The Flood*

For examination in 2020 and 2021



PUBLISHED BY THE CAMBRIDGE SCHOOL CLASSICS PROJECT

Faculty of Education, University of Cambridge,

184 Hills Road, Cambridge, CB2 8PQ, UK

<http://www.CambridgeSCP.com>

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First published 2019

version date 14/08/2019

## *Using this Document*

*The English parts of the prescription (Sections A, B, I and J) are included in this document along with Latin parts (Sections C, D, E, F, G and H).*

Each section of the Latin text is displayed in three columns.

In the left hand column is the Latin text. Line numbers corresponding to the official examination text are indicated in square brackets.

In the centre column is an accessible interpretation of its English meaning (not a literal translation).

Where this interpretation is **significantly** different from a literal translation of the Latin, a literal translation is provided in the right hand column. Where this occurs, the relevant words of the Latin text, English meaning and literal translation are all marked with a dotted line underneath.

Where a word in the English meaning column enhances readability, but is not explicitly included in the Latin, it is given in square brackets: [...].

There are also a number of occasions where, in order to make the passage read more naturally in English, Latin verbs in the (historic) present tense have been translated as if they were in a past tense.

Again, to aid readability, translation of a Latin word equivalent to English 'and' has sometimes been omitted in the English meaning.

Summaries in *orange italics* are intended to support understanding and are not part of the specification. These are taken from the [Eduqas produced set text booklet](#).

English Text ~ *The Flood* (from Ovid, *Metamorphoses* I.244-421 (selected))

*In his Metamorphoses, Ovid fitted together into a continuous poem of around 12,000 lines an enormous range of myths and folk-tales, beginning with the creation of the world and ending in Ovid's own day. Almost all the stories it contains (including this one) involve a change of shape (in Greek, a 'metamorphosis') of one sort or another - humans, for example, being transformed into animals, trees, and even mountains!*

*At the beginning of this story, Jupiter is in despair at the evil behaviour of mankind. He calls all the gods to a meeting, and announces that he has decided to destroy the entire human race.*

**A**

Some approved Jupiter's words with their voices and spurred on his seething anger, others played their part with applause. Yet the loss of the human race was a grief to them all, and they asked what would be the shape of a world deprived of men, who was going to bring incense to their altars, and whether he was planning to hand over the lands to be ravaged by the wild beasts. When they asked about such things the king of the gods told them to have no fears (for he said everything else would be his concern), and he promised a race quite different from the previous population, from an amazing source.

**B**

Now Jupiter was ready to scatter thunderbolts across the whole world, but he became afraid that by accident the sacred upper air might catch light from so many fiery weapons, and the wide vault of heaven might begin to burn. He also remembered that there was a prophecy in the laws of fate that there would come a time when the sea, the earth and the royal palace of heaven would catch fire and burn and the magnificent body of the world would suffer. So the weapons forged by the hands of the Cyclops were laid aside: instead he chose a different punishment, to destroy the mortal race beneath the waves and to send down rain-clouds from every part of the sky.

Latin Text ~ *The Flood* (from Ovid, *Metamorphoses* 1.244-421 (selected))

Latin	English Meaning	Literal Translation
<p>protinus Aeoliis Aquilonem claudit in antris            et quaecumque fugant inductas flamina nubes,            emittitque Notum. madidis Notus evolat alis,  <u>terribilem picea tectus caligine vultum;</u>            barba gravis nimbis, canis fluit unda capillis, [5]  <u>fronte sedent nebulae, rorant pennaecque sinusque.</u>            utque manu late pendentia nubila pressit,            fit fragor; hinc densi funduntur ab aethere nimbi.</p>	<p style="text-align: center;">C</p> <p><i>Straightaway he shut in Aeolus' caves the North wind            and whichever gusts make the gathered clouds flee,            and he sent forth the South wind. The South wind flew out            with dripping wings,  <u>his terrible face covered with darkness as black as pitch;</u>            his beard was heavy with rain-clouds, water flowed from            his snow-white hair,  <u>mists hung on his brow, dew dripped from his feathers and            robes.</u>            When he crushed the wide-hanging clouds in his hand,            there was a crash; then dense rain-storms poured down            from heaven.</i></p>	<p><i>covered as to the terrible face            with pitchy darkness</i></p> <p><i>both the wings and the folds drip</i></p> <p><i>were poured down</i></p>
<p>nuntia Iunonis <u>varios induta colores</u>            concipit Iris aquas alimentaue nubibus adfert; [10]  <u>sternuntur segetes et deplorata colonis</u>  <u>vota iacent, longique perit labor inritus anni</u></p>	<p><i>Juno's messenger, Iris, clad in the colours of the rainbow,            gathered up the water and carried it as food to the clouds.</i></p> <p><i>The crops were flattened and the hopes for the farmers            tragically laid low, all his long year's work perished and            wasted.</i></p>	<p><i>having put on various colours</i></p> <p><i>the prayers for the farmers lie            lamented, and the worthless work            of a long year comes to nothing</i></p>

Latin	English Meaning	Literal Translation
nec <u>caelo contenta suo</u> est Iovis ira, sed illum caeruleus frater iuvat <u>auxiliaribus undis</u> .	<p style="text-align: center;"><b>D</b></p> <p>The anger of Jupiter was not <u>satisfied with [the work of] his heavens</u>, but his sea-blue brother assisted him <u>with the support of his waves</u>.</p>	<p><u>satisfied with his sky</u> <u>with assisting waves</u></p>
convocat hic amnes; qui postquam tecta tyranni intravere sui, 'non est <u>hortamine longo</u> nunc' ait 'utendum. vires effundite vestras	<p>[5] He summoned the rivers, and after they entered the palace of their king, he said: 'Now there is no point in making a long <u>speech</u>. Pour forth your strength</p>	<p><u>encouragement</u></p>
(sic opus est). aperite domos ac <u>mole remota</u>	<p>– that is what is needed. Open up your homes and, <u>removing the barrier</u>,</p>	<p><u>with the mass having been removed</u></p>
fluminibus vestris totas immittite habenas.'	<p>give free rein to your waters.'</p>	
iusserat; hi redeunt ac fontibus ora relaxant	<p>Thus he ordered; they returned home and opened wide the mouths of their springs,</p>	
et defrenato <u>volvuntur in aequora cursu</u> .	<p>and <u>they rolled down in an uncontrolled course</u> to the sea.</p>	<p><u>they were rolled down in an unrestrained course</u></p>
ipse tridente suo terram percussit; at illa	<p>[10] [Neptune] himself struck the earth with his trident;</p>	
intremuit motuque vias patefecit aquarum.	<p>it trembled and by its movement opened up channels for the water.</p>	
exspatiata ruunt per apertos flumina campos	<p>The rivers spread out and rushed across broad plains,</p>	

## Latin

cumque satis arbusta simul pecudesque virosque  
tectaue cumque suis rapiunt penetralia sacris.

si qua domus mansit potuitque resistere tanto  
indeiecta malo, culmen tamen altior huius  
unda tegit pressaeque latent sub gurgite turres.

## English Meaning

### *D (continued)*

they snatched away in one fell swoop trees with crops and  
herds, men and houses, and temples with their sacred  
images.

[15] If any house remained and was able to resist such a great  
disaster and stay standing, then a wave higher than its  
roof covered it and its gables lay submerged beneath the  
flood.

## Literal Translation

and they snatch trees at the  
same time as crops and  
herds and men and houses

however, a higher wave  
covers the highest part of this  
and the towers having been  
pressed lie beneath the  
whirlpool.

## Latin

iamque mare et tellus nullum discrimen habebant;

omnia pontus erat, deerant quoque litora ponto.

occupat hic collem, cumba sedet alter adunca  
et ducit remos illic ubi nuper arabat;

ille supra segetes aut mersae culmina villae  
navigat, hic summa piscem deprendit in ulmo;

figitur in viridi, si fors tulit, ancora prato,

aut subiecta terunt curvae vineta carinae;

et, modo qua graciles gramen carpsere capellae,

nunc ibi deformes ponunt sua corpora phocae.

## English Meaning

### E

Now the sea and the land had no difference:

everything was sea; and the sea too lacked shores.

One man seized the high ground, another sitting in his  
curved boat and plied his oars in that place where only  
recently he was ploughing;

[5] that man sailed above his crops or over the top of his  
submerged house, this man caught a fish in the top of an  
elm tree.

As happened by chance, an anchor stuck in a green  
meadow

or a curved hull brushed against vineyards that lay below;

and where once lean goats plucked the grass,

[10] now ugly seals placed their bodies.

## Literal Translation

also the shores were  
lacking the sea

another sits in a curved  
boat and moves oars

if chance brought (it about)

curved hulls

placed their bodies there



## Latin

mirantur sub aqua lucos urbesque domosque  
Nereides, silvasque tenent delphines et altis  
incursant ramis agitataque robora pulsant.

nat lupus inter oves, fulvos vehit unda leones,  
unda vehit tigres; nec vires fulminis apro,  
crura nec ablato prosunt velocia cervo;

quaesitisque diu terris ubi sistere possit,

in mare lassatis volucris vaga decidit alis.

obruerat tumulos immensa licentia ponti

pulsabantque novi montana cacumina fluctus.

maxima pars unda rapitur; quibus unda pepercit,  
illos longa domant inopi ieiunia victu.

## English Meaning

### E (continued)

*The Nereids wondered at the groves, cities and houses beneath the water; dolphins took charge of the woods, ran against high branches, and shook the oak trees as they hit them.*

[15] *A wolf swam amongst the sheep and the waves carried tawny lions and tigers too; the strength of his tusk was of no benefit to the wild boar, nor swift legs to the deer as he was carried away;*

*and after searching a long time for land where he could place his feet,*

*the wandering bird fell with weary wings into the sea.*

[20] *The unlimited power of the ocean had overwhelmed the hills and new waves were beating against the mountain peaks.*

*The greatest part [of creation] was snatched away by the water; those whom the water spared, long starvation overcame by lack of food.*

## Literal Translation

*and they struck the shaken oaks*

*a wave carries tawny lions, a wave carries tigers; neither was the strength of his tusk of benefit to the wild boar, nor swift legs to the deer having been carried away*

## Latin

separat Aonios Oetaeis Phocis ab arvis,

terra ferax dum terra fuit, sed tempore in illo  
pars maris et latus subitarum campus aquarum.

mons ibi verticibus petit arduus astra duobus,  
nomine Parnasus, superantque cacumina nubes.

his ubi Deucalion (nam cetera texerat aequor)  
cum consorte tori parva rate vectus adhaesit,

Corycidas nymphas et numina montis adorant  
fatidicamque Themis, quae tunc oracula tenebat.

non illo melior quisquam nec amantior aequi  
vir fuit aut illa metuentior ulla deorum.

## English Meaning

### F

*Phocis separates the territory of Aonia from that of Oeta.*

*a fertile land while it was land, but in that time  
part of the sea and a broad expanse of newly created  
water.*

[5] *There a steep mountain, Parnassus by name, reaches  
to the stars with its twin peaks and [their] summits rise  
above the clouds.*

*When Deucalion landed on these (for the sea had  
covered everything else), carried in a small boat with  
his marriage partner,*

*they worshipped the Corycian nymphs and the spirits of  
the mountain and prophetic Themis, who at that time  
was the keeper of oracles.*

[10] *No man was better or more fond of what is right than  
him, nor any woman more fearful of the gods than her.*

## Literal Translation

*the Aonian fields from the  
Oetaean fields.*

*who then was holding the  
oracles*

## Latin

Iuppiter, ut liquidis stagnare paludibus orbem  
et superesse virum de tot modo milibus unum  
et superesse videt de tot modo milibus unam,

innocuos ambo, cultores numinis ambo,

nubila disiecit, nimbisque Aquilone remotis

et caelo terras ostendit et aethera terris.

.....  
iam mare litus habet, plenos capit alveus amnes,

flumina subsidunt collesque exire videntur,

surgit humus, crescunt loca decrescentibus undis;

postque diem longam nudata cacumina silvae  
ostendunt limumque tenent in fronde relictum.

## English Meaning

### G

When Jupiter saw that the world was covered with watery  
marshes and that out of so many thousands just one man  
survived and that out of so many thousands there survived  
just one woman,

both of them blameless, both worshippers of the gods,

[5] he scattered the mists, drove off the rain-storms with the  
North wind,

and showed the earth to the heavens and the upper air to  
the earth.

*[Lines 330-342 of the text are omitted.]*

Now the sea had a shore, the river-bed took back full  
streams,

the rivers subsided and the hills could be seen emerging,

[10] the earth arose and the lands increased as the waves  
decreased;

after a long time the woods showed their bare tree-tops, and  
they [still] kept the mud which had been left behind on their  
leaves.

## Literal Translation

and with the rain-clouds  
removed by Aquilo

and the hills are  
seen/seem to spring  
forth

the places grow

## Latin

redditus orbis erat; quem postquam vidit inanem

et desolatas agere alta silentia terras,

Deucalion lacrimis ita Pyrrham adfatur obortis:

'o soror, o coniunx, o femina sola superstes,

quam commune mihi genus et patruelis origo,  
deinde torus iunxit, nunc ipsa pericula iungunt,

terrarum, quascumque vident occasus et ortus,  
nos duo turba sumus; possedit cetera pontus.

haec quoque adhuc vitae non est fiducia nostrae  
certa satis; terrent etiamnum nubila mentem.

quis tibi, si sine me fatis erepta fuisses,  
nunc animus, miseranda, foret? quo sola timorem  
ferre modo posses? quo consolante doleres?

## English Meaning

### H

*The world had been restored; but when Deucalion saw  
that it was empty*

*and that the desolate lands were in deep silence,*

*as tears welled up he spoke thus to Pyrrha:*

*'O my sister, my wife, the only woman who survives,*

[5] *linked first by our common family and related fathers,*  
*then by marriage, and now by these present perils,*

*we two are the population of all the lands beneath the  
gaze of the setting and rising sun: the sea has claimed  
the rest.*

[10] *Even our trust in life is still not quite assured; even now*  
*the clouds terrify my mind.*

*What would your feelings be now, my poor dear, if you  
had been rescued from the Fates but without me? How  
could you bear your fear on your own? Who would you  
have to console your grief?*

## Literal Translation

*and that the forsaken lands*  
*were conducting deep*  
*silences*

*whom a common race and*  
*birth from my father's*  
*brother, then the marriage*  
*bed joined to me, now the*  
*dangers themselves join*

*whatever ones the setting*  
*and rising see*

*also until now this trust of*  
*our life is not sure enough*

*with whom consoling would*  
*you grieve*

## Latin

**namque ego (crede mihi) si te quoque pontus haberet,  
te sequerer, coniunx, et me quoque pontus haberet.**

[15]

**o utinam possim populos reparare paternis  
artibus atque animas formatae infundere terrae!**

**nunc genus in nobis restat mortale duobus**

**(sic visum superis) hominumque exempla manemus.**

## English Meaning

### *H (continued)*

*For I, believe me, if the sea had also had you [now],*

*would follow you, my wife, and the sea would have me too.*

*O if only I could restore the nations with my father's skills and pour souls into moulded earth!*

*But now the human race continues in just us two*

*(so the gods have decided) and we are the remaining patterns for mankind.'*

## Literal Translation

*if the sea also was having  
you*

*(thus it has seemed to the  
gods).*

## English Text ~ The Flood - continued (from Ovid, Metamorphoses I.244-421 (selected))

I

So he spoke, and they wept. They decided to pray to the power of heaven and to seek help through sacred oracles. Without further delay they together approached the waters of the Cephisus, which, though not yet clear, at least now followed their usual channels. When they had sprinkled water taken from there on their clothes and heads, they turned their footsteps towards the shrine of the holy goddess, the roof of which was yellow with foul moss and whose altars stood without fires. As they touched the temple steps, each of them fell flat on the ground and, shaking with fear, gave kisses to the cold stone, and they spoke thus: 'If the heavenly powers are won over and softened by just prayers, if the anger of the gods can be averted, tell us, Themis, by what means the loss of our race is capable of being repaired, and bring help, o gentlest one, to the drowned world.'

J

The goddess was moved and gave this oracle: 'Depart from this temple, veil your heads, undo your tight clothes and throw the bones of your great mother behind your backs.' For a long time they were struck dumb, till Pyrrha first broke the silence with her voice; she refused to obey the goddess's commands, and in a fearful voice begged her to grant pardon, as she was afraid of hurting her mother's ghost by throwing her bones. Meanwhile they kept going over in their minds and discussing between them the obscure words and hidden meaning of the oracle they had been given. Then Prometheus' son tried to reassure Epimetheus' daughter with soothing words, and said 'Either my skill deceives me, or oracles are holy and urge nothing sinful. Our great mother is the earth: I think the stones on the body of the earth are what is meant by her bones; these are what we are commanded to throw behind our backs.'

K

Though the Titan's daughter was impressed by her husband's interpretation, her hope was still uncertain; both of them found it hard to believe the heavenly advice. But what harm would it do to give it a try? So they came out of the temple, veiled their heads, untied their tunics and threw the stones, as ordered, behind their feet. The rocks – who would ever believe this without the evidence of history? – began to lose their hardness and solidity, then to soften and, once softened, to take on shape. Soon, when they had grown and a gentler nature came upon them, a kind of human form could be seen, not yet obvious but as if just begun in marble, not really finished and very like a roughed-out statue. Those parts of them that were earthy and damp with moisture became flesh; what was solid and could not be bent was turned into bones; what was already a vein remained so, and with the same name; in a brief space of time, through the power of the gods, those rocks hurled by the man's hands took on the likeness of men, and woman was restored from those thrown by the woman. For that reason we are a hard race, accustomed to toil, and so give proof of the source from which we were born.