

371. **libatos** - the participle should be treated as an adjective here, although one could make it a separate verb in a non-literal translation. Note that **inroravere** is a shortened archaic form of the perfect indicative equal to **inroraverunt**.

372. **vestibus, capiti** - for the case and reason, check the verb in the preceding line. Note that **sanctae** modifies **deae** in the next line.

373. **turpi** - note that this is a 3rd declension adjective and modifies **musco** in the next line.

375. **tetigere** - what tense here? No **s, u, v, or x** before the **-ere**. Remember line 371? What figure of speech is found in this line? What effect does it create? Read the line aloud.



*Deucalion & Pyrrha ask Themis for Help - Johann Postumus, 1542*

376. **humi** - the locative case. **oscula** - this word is a diminutive. Do you know what that means? Ask!

378. **remollescunt** - the **-esco** suffix means *to begin to . . .* and means the word is choative.

379. **qua** modifies **arte** in the next line. Note the arrangement of the words in this line. Note that **dic** and **fer** in the next line are two of the four irregular imperatives in Latin. Ask about the others.

380. Note that there are commas before and after **mitissima**, which should tell you something about its case and reason.

383. **magna parentis** - tells you which parent is meant. How? By gender.

384. Note the choative ending (**-esco**) on the 1st principal part, but here the tense of **obstipuere** is archaic perfect. What does that mean for translation?

385. **prior** - in English this would be an adverb. Note **parere**. What are the other verbs that begin with **par-**?

386. Note that **ut** has to be understood with **det** as governed by **rogat**, indicating an indirect command.

387. Note the arrangement of the words in this line.

388. **caecis latebris** - take as an abl. of description.

389. Note that **datae** is a participle with **sortis**. With **volutant**, understand the D.O. from **repetunt**.

390. Prometheus means *fore-thought* and Epimetheus means *after-thought*. I wonder which of their children will figure out the prophecy. Note the arrangement of words in the line.

391. Note **aut . . . aut** (392) means *either . . . or*.

392. Realize that **oracula**

is the subject of  
both **sunt** and  
**suadent**.



*The recreation of human kind -  
Johann Wilhelm Baur,  
Edition 1649*

