

NACCP 5e Teaching Materials

NACCP offers supplementary teacher-made materials to support classroom teachers who use The Cambridge Latin Course (CLC). Our materials correspond to the Stages in CLC Units 1-4. All materials are available on our website: www.cambridgelatin.org

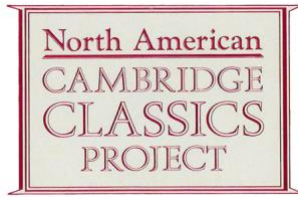
For over 30 years, NACCP has offered materials to support the CLC 4th Edition. Items that reflect vocabulary and storyline changes in the CLC 5th Edition are being added when they become available.

5e materials include *fābulae mīrābilēs*, a collection of 32 stories by Kyle Smith-Laird. Written for Unit 1, these stories explore different story lines, give further female representation with Eumachia, a Pompeian merchant, and offer teachers new alternatives for reading, practice, and testing. With engaging new plot lines, all the stories come with reading comprehension questions, and every Stage is represented.

On the following pages, we have assembled a sample. It provides an opportunity for you to “try before you buy” and determine if this item will be of value to you in your classroom.

- Table of Contents – Story Titles by Stage or Unit Review
- Sample Story – Representative Content and Format
- Reading Comprehension Questions for that Story

fābulae mīrābilēs



fābulae mīrābilēs

A Collection of 32 Original Stories

by
Kyle Smith-Laird

Edited by
Stan Farrow

www.cambridgelatin.org

Table of Contents

About the Author

About the Stories

Stage 1

Lūcia et Cerberus

Stage 2

Grumiō et ancilla

Eumachia cēnam exspectat

Stage 3

quis ancillam emit?

Stage 4

Eumachia et Caecilius

ancilla vs. ancillam

Stage 5

Eumachia ad theātrum

Stage 6

amīca Eumachiam vīsitat

Lūcia et animal ferōx

Stage 7

quis cēnam coquit?

Stage 8

pugna mīrābillis

Caecilius et Quīntus ad amphitheātrum

Stage 9

diēs nātālis

Eumachia ad thermās

Stage 10

Grumiō et Poppaea librum quaerunt

Lūcia laeta et Caecilius irātus

Lūcia citharam discit

Stage 11

frātrēs ferōcēs

Grumiō candidātus

quis ad theātrum venit?

Clēmēns et Eumachia

Lucriō et Eumachia et trēs candidātī

Theodōrus et discipulī

Stage 12

Poppaea et hominēs

Clēmēns Melissam invenit

Grumiō ex urbe fugit

Alexander et Syphāx

Unit 1 Review

Grumiō et ancillae

Grumiō cēnam parat

Metella et ancillae

Alexander et Lūcia

Clēmēns et Cerberus

Stage 11

Clēmēns et Eumachia

Characters

Clēmēns a slave

Eumachia a rich Pompeian merchant

Īsis an Egyptian goddess

Melissa a slave.

Vatia a wealthy senator running for office

- 1 ōlim Clēmēns et Melissa in forō ambulābant. subitō ancilla Eumachiam et Vatiā
2 cōspexit et eōs salūtāvit, “salvēte!”
3 “salvēte vōs!” Vatia servōs salūtāvit.
4 sed Clēmēns Melissam vituperāvit: “ancillae cīvēs nōn salūtant.”
5 Melissa tamen rīsīt. “ego et hī cīvēs sumus **Īsiacī**. vōs virī imperiō Rōmānō
6 **servītis**, sed nōs Īsiacī, fēminae et virī, deae Īsidī **aequī servīmus**. placetne tibi?”
7 Clēmēns tacuit quod **deae** nōn crēdēbat.
8 Eumachia servōs salūtāvit.
9 “salvēte, amīcī. nōs ad **templum** festīnāmus. venītisne?”
10 “nōs cibum quaerimus.” respondit Melissa, “quod Caecilius multōs hospitēs ad
11 cēnam invītāvit. venītisne?”
12 “minimē.” inquit Eumachia. “amīcusne Īsidī crēdit?”
13 “Clēmēns deae nōn crēdit,” respondit ancilla.
14 “cūr?” exclāmāvit Eumachia. “Īsis omnēs accipit et servat.”
15 “cūr vōs Īsidī crēditis?” rogāvit Clēmēns.
16 “ego Īsidī crēdō,” inquit Melissa, “quod dea mihi **vītam aeternam** prōmittit.”
17 “crēdō” inquit Eumachia, “quod dea est portus et nōs sumus nāvēs.”
18 “ego” inquit Vatia, “quod cīvēs deae crēdunt. illī cīvēs mihi favent.”

Īsiacī *followers of Isis*
servītis *serve*
aequī *as equals*
deae *goddess*

templum *temple*
vītam *life*
aeternam *eternal*

Stage 11

Clēmēns et Eumachia

1. Who saw Eumachia and Vatia in the forum?
2. Why did Clemens scold Melissa?
3. According to Melissa, what do “you men” do?
4. According to Melissa, what is special about the followers of the goddess Isis?
5. Translate into beautiful and flowing English:
*Clēmēns tacuit quod **deae** nōn crēdēbat.*
6. Why does Melissa believe in Isis?
7. Why does Eumachia believe in Isis?
8. Why does Vatia believe in Isis?