The Teacher’s Edition of *The Tale of Aeneas* includes everything from the students’ edition, but supplies additional resources for teachers. Translations for each passage are included, as well as several discussion questions, which cover both grammar and story content; in each chapter, grammar questions precede reading questions. Each question will be labeled with either a “G” or an “R” in order to denote whether the question is about grammar or reading. Questions regarding the story generally encourage reading passages from the *Aeneid* in English. It is, therefore, strongly encouraged that teachers using this reader plan to have their students purchase a translation of the poem or to provide copies for the students. Especially as students approach the end of the reader, direct quotes from the *Aeneid* will be inserted to an increasing degree. For this reason, teachers may want to familiarize themselves with basic poetic devices (chiasmus, synchisis, etc.) so that they can point these devices out to their students. In the following bibliography, teachers can find resources for finding these devices. Also in the bibliography are useful articles and books about the *Aeneid*, its themes, and its reception. Teachers may want to use these articles especially towards the end of the reader to give students a feel for what an AP level course would be. By reading the *Aeneid* in translation in conjunction with the reader, students will be thoroughly prepared to read the poem in Latin upon completion of their elementary Latin instruction.
The Reader, The *Aeneid*

**The Reader**

*The Tale of Aeneas* is designed to introduce elementary Latin students using the Oxford Latin Course to the preeminent Latin epic, Vergil’s *Aeneid*. Each story within the reader follows the journey of Aeneas and the Trojans as they wander around the Mediterranean in search of a new homeland, eventually ending up in Italy, where they must fight for a place of their own. The reader leads students through stories, which gradually increase in length, highlighting the grammar and vocabulary of the corresponding chapter in the Oxford Course. The end goal of the reader, thus, is to serve not only as a means of additional translation practice for students, but also as an exciting entry point into the world of Latin literature.

**The Aeneid**

The *Aeneid* tells the story of the Trojan Aeneas and his escape from Troy as the city is being overtaken by the Greeks at the end of the decade-long Trojan War. The Trojans travel all across the Mediterranean making stops in Thrace, Crete, Greece, Sicily, and Carthage before reaching their final destination in Italy. Once there, the interference of Juno incites a battle between the Trojans and the Rutulians, led by Turnus, for which the prize is the hand of Lavinia, daughter of Latinus, king of Latium. The poem culminates with the final battle between the two men, a scene that has substantial impact on Latin literature after the *Aeneid*.

The poem follows the traditional format established for epic poetry in that it is written in dactylic hexameter, the meter used in Homer’s *Iliad* and *Odyssey*, Ennius’ *Annales*, and other preceding epics. Many critics argue that Homer’s epics especially influenced Vergil as an epic poet; they relate Books I-VI of the *Aeneid* (Aeneas’ wanderings) to the *Odyssey* and Books VII-XII (the war in Italy) to the *Iliad*. Some critics alternatively view the poem as structured in thirds, with Books I-IV as a tragedy centered on Dido, Books V-VIII as an homage to Roman nationalism, and Books IX-XII as a tragedy centered on Turnus.

There are three major themes at play through the course of the *Aeneid*. The first is that of *pietas*, or “piety.” However, in addition to the sense in which we see piety today, namely, a strong devotion to a guiding, often religious, principle, for Romans, the term also includes devotion to one’s family and the state. So, not only do we find Aeneas constantly struggling with his commitment to the gods and the fulfillment of their commands, but also consistently dedicating himself to carrying out the wishes of his father, Anchises, for the sake of his son, Ascanius/Iulus, and future generations. The familial aspect of *pietas* is one that shows up often throughout the course of the *Aeneid* in characters besides Aeneas. For example, Vergil creates a stark contrast in familial relationships in the second half of the poem in the father-
son pairs of Evander and his son, Pallas, and Mezentius and his son, Lausus. As readers will come to find, the relationship between Evander and Pallas shows both men regarding each other with a great deal of devotion, while that of Mezentius and Lausus finds the father almost disregarding his son completely until the son’s death in defense of his father. With regard to the state, Vergil sets up theme of pietas from the outset of the poem, saying in line I.33, in reference to the struggles of Aeneas he is about to relate: “It was of such great work to found the Roman race.” In the poem itself, we often see Aeneas acting for the sake of the future prosperity not only of his family, but also of his entire race. Vergil also highlights the good fortune that will befall the Romans under the reign of Augustus, asserting that it is under him that Rome will be restored to the Golden Age, the period in which Saturn ruled and men lacked for nothing. This theme culminates in Jupiter’s promise to Juno in Book XII that the Romans will surpass all other races in pietas. Throughout the poem pietas is juxtaposed with furor (“passion,” “wrath,” or “madness”) a symptom found in the two major characters that would prevent Aeneas from his destiny, Dido and Turnus, which is also a defining characteristic of Juno.

The second overarching theme is that of fate. Aeneas constantly struggles to bend his actions to what the fates have demanded of him. Similarly, we find that the fates play a role in the lives of characters that cross paths with Aeneas, whether for good or ill. For example, coming into contact with the hero of the poem saves Achaemenides, a Greek member of Odysseus’ crew who had been left behind on Sicily, but leads to the death of Aeneas’ first wife, Creusa. In addition to the immediate fates of characters in the book, the poet often alludes to the fates role of future events, especially in foreshadowing the Punic Wars (Rome’s wars against Carthage) and the future of Rome as a whole via the display of future generations in the Underworld in Book VI and the scenes depicted on Aeneas’ shield in Book VIII.

Lastly, there exists a central conflict between the Greek and Roman worlds. While Vergil, in constructing his poem both structurally and stylistically, follows Homeric, i.e. Greek, examples, he must also create a Roman landscape. This interplay works throughout the poem as Vergil tries to find ways to set himself apart from and even above his predecessor. This struggle often relates back to the idea of pietas discussed earlier. Whereas the heroes of Homer’s epics, Achilles and Odysseus, represent wrath and cunning individually as well as an overall selfish motivation, Aeneas cannot embody either of these qualities wholly, nor can he think only of himself as he strives to found a new homeland for his people. The interesting dilemma comes when Aeneas is driven further into these Greek models, most prominently in his being overtaken by wrath and slaying Turnus, a scene which leaves the reader wondering just how successfully the Roman model is able to overcome the Greek.

In addition to these thematic elements, a fundamental rift in the interpretation of the poem has formed between readers who believe Vergil wrote
The poem full of hope for the future of the Roman Empire and those who believe he wrote it full of apprehension about the rule of Augustus and his successors. These two readings have come to be known as the “optimistic” or “European” reading and “pessimistic” or “Harvard” reading. Scholars who read the Aeneid optimistically argue that the poem highlights the ideal morals of Rome, the ideology of Augustus, and the idea of destiny. Additionally, to these readers, Aeneas’ triumph represents Roman victories over not only foreign but also domestic enemies, namely Dido/the Carthaginians and Turnus/Mark Antony. Alternatively, critics who read the poem pessimistically argue that Vergil, especially in the second half of the poem, find the tone of the poem to be mournful and critical of the Augustan regime and what it means for the future of Rome. The crux of the pessimists’ argument hinges on Aeneas’ slaying of Turnus in the final scene; to these readers, this action, in which Aeneas fails to carry out the wishes of his father to spare the conquered, represents Vergil’s view of the future of the Roman Empire, one in which there is no sympathy for the defeated. They also find in this the passage of furor from Juno, a primary antagonist of the poem, to Aeneas. Some more recent critics have attempted to show that both readings can exist simultaneously, arguing that Vergil represents both the hopes of the Romans and their fears that their hopes may be in vain.

**Vergil**

Vergil was born Publius Vergilius Maro on October 15th, 70 BC in Mantua, a town of northern Italy. Born to a lower-class family (though there is some evidence that his father was actually of equestrian, or middle-class, rank), Vergil was raised on his father’s farm. Eventually, having come into contact with influential men while being educated in Cremona, Mediolanum (Milan), and Rome, he began to write poetry. The most important development of his decision to write poetry was his inclusion in the literary circle of Maecenas, a close friend of Octavian, the future Emperor Augustus.

The poet’s first work is a collection of 10 poems in dactylic hexameter, collectively called the *Eclogues*, “selections,” or *Bucolica*, “country things.” The poems of the collection focus on pastoral ideals, heavily influenced by the Greek pastoral poet, Theocritus. Written over a period of five to six years, the work was published in 38 or 37 BC. The most famous of the poems is Eclogue IV, which comes to be known as the “Messianic” Eclogue. Many Christian scholars in the early centuries AD found in this eclogue a prophecy of the birth of Christ and thus labeled Vergil a prophet and a rewarded pagan, specifically in Dante’s *Inferno* where Vergil acts as Dante’s guide through the Circles of Hell. It was after the publication of the *Eclogues* that Vergil was invited into the circle of Maecenas.

Following his foray into pastoral poetry, Vergil moved into the genre of didactic poetry, that which is designed to teach, and published his *Georgics* in
Introduction

Vergil, Rome and Augustus

30 BC. The poem, like the Eclogues, was written in dactylic hexameter and focused on country living, teaching the reader how to raise crops, graft trees, tend to livestock, etc. The poem is divided into four books, each generally revolving around one aspect of agriculture. Throughout the poem, Vergil weaves in various myths in explaining the origins of things or the manner in which certain processes must be carried out. Arguably the most famous passage comes in Book IV when Vergil tells the story of Aristaeus’ attempt to revive his bees, which contains the tale of Orpheus’ journey to the Underworld. It is in the opening of Book III where we find the poet declaring that his next work will be one of national praise, in honor of his friends Maecenas and Augustus.

The poet’s next and final work, composed from 30-19 BC, was the Aeneid. The poem was published unfinished, following the death of the poet that same year; it was, however, edited by the poets’ friends, Varius and Tucca. Wishing to change as little as possible about the poem, the editors left many half-lines in the state they were at the time of Vergil’s death, leading to much debate regarding the poet’s intent of these lines and the question of whether the lines were crafted as half-lines on purpose. Despite legend that Vergil had ordered the incomplete poem to be burned upon his death, Augustus ordered the poem’s publication and the Aeneid became an immediate success; it was later considered by many to be the peak of Latin literature. It remained a standard school text for centuries from its publication onward. Additionally, elements of the poem, ranging from mere quotes to themes to structure, can be found in other works from the time immediately after publication, such as Ovid’s Metamorphoses, all the way through the ages in works such as Milton’s Paradise Lost, Dante’s Divine Comedy, and even in the works of Shakespeare. There even existed a tradition in the Middle Ages known as the “Sortes Vergilianae,” in which someone would open a copy of the Aeneid and interpret a random line as foretelling the outcome of the current situation.

Following Vergil’s death in 19 BC, the poet was supposedly buried in the area just outside of Naples. Over the centuries, the tomb, whether it actually belonged to Vergil or not, became a common site for pilgrimages, especially those following the tradition of Vergil as a Christian prophet. Many pilgrims claimed to have witnessed various miraculous events while near the tomb as well.

Rome and Augustus

The Roman state went through much turmoil and uncertainty over the course of Vergil’s life. With the war between Julius Caesar and Pompey in the early 40s BC, the assassination of Caesar in 44, the subsequent war against the conspirators, and culminating in the conflict between Octavian and Marc Antony, the Roman people were desperate for a sense of stability, which is
Introduction

Rome and Augustus, a Gramatical Note

exactly what Augustus, the renamed Octavian, gave to them. The nephew and adopted son of Julius Caesar, Augustus, after defeating Marc Antony and setting himself up as sole ruler of Rome through a bevy of titles bestowed upon him by the Senate, set about returning Rome to its former glory in a time before wars tore the city apart. The most important aspect of Augustus’ rule was his creation of new moral legislation. However, to maintain his power and his influence over the Roman people and, more importantly, the Senate, Augustus needed to legitimize his rule on a regular basis. His friendship and patronage of Vergil gave him just such an opportunity.

Through the Aeneid, Augustus was able to reinforce his right to rule in a number of ways. First, in Vergil’s naming of Aeneas’ son as Iulus, Augustus was able to claim, as his adopted father had, descent from Venus herself, as the Julian clan traced their origins to Iulus. Second, Vergil’s main theme of pietas highlights the main goals of Augustus as a ruler, the creation of a statewide sense of personal devotion to gods, family, and Rome. Thirdly and most obviously, Augustus is referenced throughout the poem in many of the prophetic scenes, including the revelation of future generations in Book VI, and finds himself blatantly in the center of Aeneas’ shield in his victory over Antony and Cleopatra at Actium. Despite all these elements, many readers still question whether Vergil was pro-Augustan, anti-Augustan, or somewhere in between, as there are many pieces of the poem which seem to distance the poet from his patron, most notably the final scene, in which Aeneas, who is supposed to be the embodiment of Romanitas, finds himself overwhelmed by rage and mercilessly slaying his opponent, offering surrender.

A Grammatical Note

A brief note on Greek names, which appear throughout the text:

Many Greek male names occur in Latin as 1st or 3rd declension nouns and keep a traditional Greek accusative. For example, Aeneas’ name declines thus:

- Nominative – Aenēās
- Genitive – Aenēae
- Dative – Aenēae
- Accusative – Aenēān (where we would expect an ending, -am)
- Ablative – Aenēā
- Vocative – Aenēā

The same occurs for Anchises (acc. – Anchisēn) and other characters whose names originate in Greek. These names will be noted in the “Notes and Vocabulary” section alongside each story for the students’ aid.
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Notes and Vocabulary

**Fessus**: masculine form of *fessa*; also “parātus” (l.3)

**Aenēās**: the hero of the *Aeneid*; nominative subject

**Ēx**: prep. + ablative, “out of”

**Troiā**: Troia, Troiae, f. – Troy, city of Asia Minor

**Vitāre**: vītō, vītāre – to avoid; present active infinitive, “to…”

**Īram**: īra, īrae, f. – anger; accusative object of *vitāre*

**Saevae**: saevus, -a, -um, adj. – savage

**Īnūnōnis**: Iūno, Iūnōnis, f. – Juno, Queen of the Gods; genitive, “of...”

**Intrāre**: present active infinitive of *inrat*

**Ītaliam**: Ītalia, Ītaliae, f. – Italy; object of *intrāre*

**Est**: 3rd Person Singular Present Active Indicative of *sum, esse* – “he/she/it is”

**Aedificāre**: aedificō, aedificāre – to build

**Moenia**: moenia, moenium, n. pl. – walls; accusative object of *aedificāre*

**Altae**: altus, -a, -um, adj. – high, lofty

**Rōmae**: Rōma, Rōmae, f. – Rome; genitive

**Dēsiderat**: dēsiderō, dēsīderāre – to desire, want

**Terram**: terra, terrae, f. – land, earth

**Ubi**: adv. – where

**Potest**: possum, posse – to be able; see *est* above

**Sāturnia**: Sāturnia, Sāturniae, f. – Juno

**Obstāre**: obstō, obstāre (+ dative) – to obstruct, stand in the way of; dat. = *Aenēae*

**Vīsitāre**: vīsitō, vīsitāre – to visit

**Aeolum**: Aeolus, Aeoli, m. – Aeolus, King/God of the Winds; accusative object of *vīsitāre*
Tired Aeneas hastens/hurries from/out of Troy. He works to avoid the anger of savage Juno and to enter Italy. He is prepared/ready to build the walls of high/lofty Rome. Saturnia, not happy, desires/wants to stand in the way of Aeneas. But she is not prepared/ready; she hastens/hurries to visit Aeolus.

G1.) Find the verbs in the story. Discuss how the infinitives work within the Latin vs. the indicative verbs.

R1.) Explain the title of the story. Ask the students why they think Vergil put “arma” before “virum.”

R2.) Read the passage explaining Juno’s anger (I.23-49). What do you think the main cause might be for her anger?

**Notes and Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iūnō:</td>
<td>Iūnō, Iūnōnis, f. – Juno, Queen of the Gods</td>
</tr>
<tr>
<td>Aeoliam:</td>
<td>Aeolia, Aeoliae, f. – Aeolia, the kingdom of Aeolus</td>
</tr>
<tr>
<td>It:</td>
<td>3rd Person Singular Present Active Indicative of eō, ire – “he/she/it goes”</td>
</tr>
<tr>
<td>Aeolum:</td>
<td>Aeolus, Aeolī, m. – Aeolus, King/God of the Winds</td>
</tr>
<tr>
<td>Dominum:</td>
<td>dominus, dominī, m. – master, lord; accusative object of salūtat</td>
</tr>
<tr>
<td>Aurārum:</td>
<td>aura, aurae, f. – wind; genitive pl., “of…”</td>
</tr>
<tr>
<td>Suam:</td>
<td>suus, -a, -um, adj. – his/her/its (own)</td>
</tr>
<tr>
<td>Posteā:</td>
<td>conj. – after, afterwards</td>
</tr>
<tr>
<td>Sāturnī:</td>
<td>Sāturnus, Sāturnī, m. – Saturn; genitive</td>
</tr>
<tr>
<td>Rēginam:</td>
<td>rēgīna, rēgīnae, f. – queen</td>
</tr>
<tr>
<td>Deōrum:</td>
<td>deus, dei, m. – god; genitive pl.</td>
</tr>
<tr>
<td>Parāre:</td>
<td>Present Active Infinitive of parat, “to prepare”</td>
</tr>
<tr>
<td>Procellam:</td>
<td>procella, procellae, f. – storm</td>
</tr>
<tr>
<td>In:</td>
<td>“on”</td>
</tr>
<tr>
<td>Turbat:</td>
<td>turbo, turbāre – to disturb, confuse</td>
</tr>
<tr>
<td>Trōiani:</td>
<td>Trōianus, Trōiani, m. – Trojan; nominative pl. subject</td>
</tr>
<tr>
<td>Deōs:</td>
<td>accusative pl. object of vocant</td>
</tr>
<tr>
<td>Vocant:</td>
<td>3rd Person Plural Present Active Indicative, “they call”</td>
</tr>
</tbody>
</table>
Angry Juno goes into Aeolia. She calls Aeolus and greets the master of the winds. She prepares to tell/narrate her story/tale. Afterwards, she praises Aeolus. Happy Aeolus helps the daughter of Saturn, the queen of the gods. He works to prepare a storm. Suddenly the storm disturbs the path/way on the water. The Trojans call the gods.

G1.) Have your students find the accusatives in the passage and discuss their function. Be sure to highlight “regnam” as an appositive.

R1.) Why do you think Juno used Aeolus to cause trouble for the Trojans rather than doing something on her own?

R2.) What does Aeolus have to gain from helping Juno?

**Notes and Vocabulary**

**Procellam**: procella, procellae, f. – storm  
**Aurae**: aura, aurae, f. – wind; nominative pl.  
**Currunt**: pl. of *currīt*, “they...”  
**Cūr**: adv. – why?  
**Deus**: deus, deī, m. – god  
**Aurārum**: gen. pl.  
**Mē**: acc. sing. 1st person pronoun; “me”  
**Ab**: prep. + ablative – away from  
**Meā**: meus, -a, -um, adj. – my, mine; + terrā, ablative  
**Tum**: conj. – then  
**Cum**: prep. + ablative - with  
**Neptūnus**: Neptūnus, Neptūnī, m. – Neptune, God of the Seas  
**Naufragium**: naufragium, naufragī, n. – shipwreck  
**Aurās**: acc. pl.  
**Eurum**: Eurus, Eurī, m. – Eurus, the east wind  
**Zephyrum**: Zephyrus, Zephyrī, m. – Zephyr, the west wind  
**Imperat**: imperō, imperāre – to command, govern, rule over  
**Posteā**: conj. – after, afterwards  
**Undās**: unda, undae, f. – wave, water; acc. pl.  
**Trōiānōs**: Trōianus, Trōianī, m. – Trojan; acc. pl.
Anxious/nervous Aeneas sees the storm; for the winds run to/toward him. He says, “Why does the god of the winds send a storm? Why does he lead me from my land?” He runs to his son, then sits and waits with the boy. Neptune, angry, sees the shipwreck. He calls the winds, Eurus and Zephyr, and says, “Aeolus does not command/rule over the water!” Afterwards, Neptune returns/goes back to the waves; he helps the Trojans, for he sends them to land.

R1.) Read Aeneas’ first speech (I.94-101). Discuss their first impressions of the hero of the poem based on the speech.

R2.) Why does Neptune intervene? Does he act more out of a desire to help the Trojans or to protect his own power/dominion? [You could read also Neptune’s speech (I.132-141)]
Aeneas' Beach Landing


**Scopulum**: scopulus, scopulī, m. – cliff, crag

**Spērat**: spērō, spērāre – to desire, want

**Vidēre**: present active infinitive of *videt*, “to see”

**Tōtam**: tōtus, -a, -um, adj. – whole, all

**Cervōs**: cervus, cervī, m. – deer, stag; *cervīs* (line 5) – abl. pl.

**Sagittās**: sagitta, sagittae, f. – arrow

**Mittit**: to send, with the sense of “to shoot”

**Septem**: indecl. – seven

**Ex**: prep. + ablative – out of, from

**Necat**: necō, necāre – to kill

**Vērē**: adv. – in truth, truly

**Adsunt**: pl. of *adest*, “they are present”

**Mortuī**: mortuus, -a, -um, adj. – dead
Aeneas and his friends approach the land. The Trojans at last sleep for a long time. When Aeneas rises, he slowly climbs a cliff; for he hopes to see the whole land. He sees great deer. Now they hear him and run. Aeneas shoots his arrows and kills seven of the deer. When he returns, he says, “A god is present!” Aeneas proceeds and, when his friends dine, he cares for them. But he is miserable; many friends are not present because they are dead.

G1.) Have the students find the verbs in the passage and determine which are singular and which are plural. Then do the same with the nouns.

R1.) Is there any significance to Aeneas’ telling his comrades that a god aided him after what just took place on the sea?

R2.) Why is it important that Aeneas act as if he is not upset about his lost friends in front of his men? Does this act change your opinion of him at all?
Chapter 5

Venus and Jupiter


5 Trōiānī per multās terrās errant. Aenēān pōnō in viā, nec dēsiderō eum facere miserum.” Iam Iuppiter fāta Trōiānōrum nārrat. Mercurium cum auxiliō mittit; ille Dīdōnem parat. Venus laeta est quod Iuppiter bona verba dat. Illa prōcedit ex caelō et ad terram advenit.

Notes and Vocabulary

Caelō: caelum, caelī – sky, the heavens
Venus: Venus, Veneris – Venus, Goddess of Love
Iuppiter: Iuppiter, Iovis – Jupiter, King of the Gods
Aenēān: acc. of Aenēās
Tum: adv. – then
Aenēae: dat. of Aenēās; “to/for...”
Es: 2nd person singular present active indicative of sum, esse; “you are”
Bona: neuter plural acc. as subst.; “good things”
Prōmittis: prōmittō, prōmittere – to promise
Mala: neuter plural acc. as subst.; “bad things”
Rīdet: rīdeō, rīdēre – to smile, laugh
Errant: errō, errāre – to wander
Trōiānī: Trōiānus, Trōiānī, m. – Trojan
Dēsiderō: dēsiderō, dēsiderāre – to desire, want
Facere: Present Active Infinitive of facit, “to make”
Fāta: fātum, fāti, n. – fate
Mercurium: Mercurius, Mercuriī, m. – Mercury, the Messenger God
Auxiliō: auxilium, auxiliī, n. – help, aid
Dīdōnem: Dīdō, Dīdōnis, f. – Dido, Queen of Carthage; acc. sing.
Verba: verbum, verbī, n. – word
In the sky/heaven, Venus and Jupiter watch/look at Aeneas. She asks, “Why do you not care for/look after him?” Then she shouts, “You promise good things to/for Aeneas, but you give bad things!” Jupiter laughs and at once responds; he says, “Your son labors/works. The Trojans wander through many lands. I set/put Aeneas on the path/way, and I do not desire to make him miserable/sad.” Now Jupiter narrates/tells the fates of the Trojans. He sends Mercury with aid; that one prepares Dido. Venus is happy because Jupiter gives good words. She proceeds out of the sky/heaven and arrives at/comes to the land.

G1.) Ask the students to determine the conjugation of each of the verbs in the passage. As they proceed, ask them to supply the person and number of each verb.

R1.) Find the prepositional phrases in the passage and identify the case of the objects of the phrases.

R2.) Read Jupiter’s prophecy (I.254-296). Discuss the students’ impressions of the speech. Given Jupiter’s response, did Venus overreact in the first place?

**Silvam:** silva, silvae, f. – forest, woods  
**Mittere:** to send, with the sense of “to shoot”  
**Duās:** duo, duae, duo, adj. - two  
**Sagittās:** sagitta, sagittae, f. – arrow  
**Venus:** Venus, Veneris, f. – Venus, Goddess of Love  
**Dissimulāta:** dissimulātus, -a, -um, adj. – disguised  
**Germanārum:** germana, germanae, f. – sister  
**Dea:** dea, deae, f. – goddess  
**Carthāgine:** Carthāgo, Carthāginis, f. – Carthage, a city in North Africa; abl.  
**Rēgīnae:** rēgīna, rēgīnae, f. – queen  
**Didōnis:** Didō, Didōnis, f. – Dido, queen of Carthage; genitive sing.  
**Aenēān:** acc. of Aenēās  
**Suam:** suus, -a, -um, adj. – his/her/its (own)  
**Viās:** “journeys”  
**Fit:** fiō, fierī – to become  
**Achātēn:** Achātes, Achātae, m. – Achates, comrade of Aeneas; accusative  
**Nebulā:** nebula, nebulae, f. – cloud, fog, mist
Aeneas rises/gets up and goes to the forest. He is ready to shoot; he holds two arrows. Suddenly he sees a woman near him. Venus, disguised, asks him, “Do you see one of my sisters? She runs quickly.” He responds, “I neither see nor hear your sister. Are you a goddess? You ought to help me and my other friends. Where are we?” Venus decides to play with her son; she responds, “I am not a goddess. You are in Carthage.” She tells the story/tale of (the) Queen Dido. Then she asks Aeneas to tell his story/tale. He diligently/carefully teaches her his journeys. Venus orders him to hasten/hurry to the home of the queen. Now she becomes a goddess; she puts Aeneas and his friend Achates in a cloud.

G1.) Find the infinitives in the story and determine verbs they complement (introduce the idea of the complementary infinitive, if you have not already done so).

R1.) Why do you think Venus chose to stay disguised after Aeneas asked her if she was a goddess?

R2.) Tell Dido’s backstory (I.335-370). What are the students’ impressions? Are there any parallels between her story and Aeneas’?

R3.) Why did Venus hide Aeneas and Achates in a cloud?

**Notes and Vocabulary**

**Achātes**: Achātes, Achātae, m. – Achates, comrade of Aeneas

**Procul**: adv. – far off, at a distance

**Templum**: templum, templī, n. – temple

**Iūnōnis**: gen. sing.

**Mediā**: medius, -a, -um, adj. – middle; with urbe – “middle of the city”

**Moenibus**: moenia, moenium, n. – walls

**Achātē**: vocative of Achātes

**Hic**: adv. – here

**Priamus**: Priamus, Priamī, m. – Priam, King of Troy

**Hectoris**: Hector, Hectoris, m. – Hector, Prince of Troy

**Achillēs**: Achillēs, Achillis, m. – Achilles, Greek warrior

**Trōilum**: Trōilus, -ī, m. – Troilus, Prince of Troy

**Propter**: prep. + acc. – on account of

**Illic**: adv. – there

**Peritīs**: peritus, -a, -um, adj. – lost

**Eīs**: dat. pl. of eī; “them”

**Imperat**: imperō, imperāre (+ dat.) – to order

**Aedificāre**: aedificō, aedificāre – to build

**Nebulā**: nebula, -ae, f. – cloud, fog, mist
Aeneas and his comrade, brave Achates, proceed on the path/way. They see the city at a distance/far off. When they enter, they go to the temple of Juno in the middle of the city. On the walls of the temple, Aeneas sees all the fights/battles of Troy. He says, “Achates, here is Priam, father of Hector. Here Achilles kills brave Hector and his brother Troilus on account of anger. There all the Trojans bravely defend the city.” Dido arrives with the lost comrades of Aeneas. The queen decides to help; she calls together her comrades and orders them to build ships. Happy Aeneas proceeds out of the cloud; he greets his dear friends and Dido.

G1.) Identify all the 3rd declension nouns and adjectives in the passage and determine their case and number.

R1.) Read Aeneas’ reaction to the temple walls and the ecphrasis of the walls (I.459-493). Ask for impressions on both. (You might also have your students draw the walls or their favorite part of it).

R2.) Why is it important that the temple is dedicated to Juno, given that she is the primary character hindering Aeneas’ progress?
Aenēās clāmat, “Nōn possum crēdere! Hīc
incolumēs estis! Nōn mortuī estis! Iam nōn timeō!”
Dīdō Trōiānīque ex templō exeunt et illa eōs dūcit
circum rēgiam. Aenēās Achātēn iubet convocāre
cēterōs Trōiānōs redīreque cum Ascaniō. Intereā
Venus cōnstituit Cupīdinem mittere ad urbem. Illa
inquit, “Vince rēgīnam! Conice tuam sagittam!”
Cupīdō suam mātrem relinquit et volat ex caelō.
Dīdō in rēgiā Aenēān exspectat; Cupīdō sōlus,
dissimulātus in Ascanī fōrmā, hūc venit. Rēgīna
vīrēs filī Veneris nōn potest resistere. Ubi Trōiānī
cēnant, illa Aenēān rogat suam fābulam nārrāre.

Crēdere: crēdō, crēdere (+ dat.) – to believe
Estis: 2nd person plural present active indicative of
sum, esse; “you (all) are”
Templō: templum, templī, n. – temple
Rēgiam: rēgia, -ae, f. – palace
Achātēn: acc. of Achātes
Ascaniō: Ascanius, Ascanī, m. – Ascanius, Son of
Aeneas
Intereā: adv. – meanwhile
Cupīdinem: Cupīdō, Cupīnis, m. – Cupid, Son of
Venus and God of Love
Volat: volō, volāre – to fly
Aenēān: acc. of Aenēās
Dissimulātus: dissimulātus, -a, -um, adj. –
disguised
Fōrmā: fōrma, -ae, f. – form, appearance
Vīrēs: vīrēs, vīrium, f. – powers, forces
Aeneas shouts, “I am not able to believe! You are here unharmed/safe! You are not dead! Now I am not afraid!” Dido and the Trojans exit/go out from the temple and she leads them around the palace. Aeneas orders Achates to call together the other Trojans and to return with Ascanius. Meanwhile Venus decides to send Cupid to the city. She says, “Conquer/overcome the queen! Hurl your arrow!” Cupid leaves (behind) his mother and flies out of/from the sky/heaven. Dido waits for Aeneas in the palace; Cupid alone, disguised in the form/appearance of Ascanius, comes hither. The queen is not able to resist the powers/forces of the son of Venus. When the Trojans dine/eat, she asks Aeneas to tell his story/tale.

G1.) Find the compound verbs in the passage. How do the compounds alter or strengthen the meanings of the base verbs?

G2.) Find the prepositional phrases in the passage and determine the cases of their objects.

R1.) Why do you think Venus interferes? Is it significant that she sends Cupid instead of going herself?

R2.) Why did Cupid disguise himself? Furthermore, why did he disguise himself as Ascanius?
Tōta turba tacet. Sīc dīcit Aenēās:
“Quamquam animus meminisse horret, incipiō.
Graeci ingentem equum aedificant cum auxiliō
Minervae et paucī tacitī mīlitēs intus sedent. Cēterī
5 Graecī navēs cōnscendunt nāvigantque ad īnsulam
Tenedon. Monet Laocoön, ‘Nōlīte iīs crēdere,
Trōiānī. Graecōs timeō, etiam ubi dōna ferunt.’
Hastam conicit in alvum equī, sed paucī Trōiānī
Laocoöntī crēdent. Sinon, vir Graecus relictus, iam
inquit, ‘Aliī Graecī absunt. Accipite dōnum!’
Subitō ā Tenedō duo ingentēs anguēs Minervae
veniunt occiduntque filiōs Laocoöntis, et tum virum
ipsum. Postea, Trōiānī equum accipiunt
dūcuntque in urbem.”

| **Turba:** turba, -ae, f. – crowd |
| **Quamquam:** adv. – although |
| **Animus:** animus, ani, m. – mind, spirit |
| **Meminisse:** defective infinitive; “to remember” |
| **Horret:** horreō, horrēre – to shudder, be terrified |
| **Incipiō:** incipiō, incipere – to begin, start |
| **Graeci:** Graecus, -Graecī, m. – Greek (man) |
| **Auxiliō:** auxilium, auxiliī, n. – help, aid |
| **Minervae:** Minerva, -ae, f. – Minerva, goddess of wisdom and warfare |
| **Mīlitēs:** miles, militis, m. – soldier |
| **Intus:** adv. – within, inside |
| **Tenedon:** Greek acc.; Tenedos – an island off the coast of Troy |
| **Laocoön:** Laocoōn, Laocoöntis, m. – Laocoōn, Trojan priest of Neptune |
| **Crēdere:** crēdō, crēdere (+ dat.) –to believe, trust |
| **Iīs:** dat. pl. of ei/iī, “them”; sc. “eōs” |
| **Etiam:** adv. – even, also |
| **Dōna:** dōnum, dōnī, n. – gift |
| **Ferunt:** ferō, ferre – to bear, bring, carry |
| **Alvum:** alvus, alvī – belly |
| **Sinon:** Sinon, Sinonis, m. – Sinon, a Greek soldier |
| **Relictus:** relictus, -a, -um, adj. – left behind, abandoned |
| **Tenedō:** abl. of Tenedos |
| **Anguēs:** anguis, anguis, c. – snake, serpent |
| **Ipsum:** “himself”; adds emphasis |
The whole crowd is silent. Aeneas speaks thus: “Although the/my mind shudders to remember, I begin. The Greeks build a huge horse with the aid of Minerva and a few silent soldiers sit within. The other Greeks board the(ir) ships and sail to the island Tenedos. Laocoon warns, ‘Don’t trust them, Trojans. I fear Greeks, even when they bear/bring gifts.’ He hurls a spear into the belly of the horse, but few Trojans believe Laocoon. Sinon, a left behind Greek man, now says, ‘The other Greeks are absent. Accept the gift!’ Suddenly from Tenedos come two huge snakes of Minervae and they kill the sons of Laocoon, and then the man himself. Afterwards, the Trojans accept the horse and lead it into the city.

R1.) Read the quotes about this episode from Homer’s Odyssey (4.271 ff., 8.487 ff.). Do they add any details that color your opinion of the story?

R2.) Read the speeches of Laocoon and Sinon (II.40-198). Would you have believed Laocoon or Sinon? Who did you find more convincing and why?
“Dum Trōiānī quiēscunt, Graecī parant exīre ex alvō equī. Ubi militēs dē equō festīnant, ad mē umbra Hectoris venit. Ōrat ille, ‘Fuge et tuam familiam cape ex flammīs! Trōia tibi crēdit omnia.’


Dum: conj. – while
Graecī: Graecus, -ī, m. – Greek (man)
Alvō: alvus, alvī, m. – belly
Umbra: umbra, -ae, f. – shade, spirit, ghost
Hectoris: Hector, Hectoris, m. – Hector, a prince of Troy
Familiam: familia, familiae, f. – family
Flammīs: flamma, flammae, f. – flame
Trōia: Trōia, -ae, f. – Troy, city of Asia Minor
Tibi: dat. of tū; “to you”
Omnia: neuter pl. as subst.; “all things”
Ēvānescit: ēvānescō, ēvānescere – to disappear, vanish
Intereā: conj. – meanwhile
Implent: impleō, implēre – to fill (up)
Sānus: sānus, -a, -um, adj. – sane, of sound mind
Tēla: tēlum, -ī, n. – weapon
Mēcum: sc. “cum mē”
Ubique: adv. - everywhere
Ruunt: ruō, ruere – to rush
Contrā: prep. + acc. - against
Coroebus: Coroebus, -ī, m. – Coroebus, a Trojan
Androgeon: Greek acc.; Androgeos – a Greek warrior
Rēgiam: rēgia, -ae, f. - palace
Priamī: Priamus, -ī, m. – Priam, king of Troy
Fāta: fātum, -ī, n. – fate
Patruī: patruus, -ī, m. – paternal uncle
“While the Trojans rest, the Greeks prepare to exit from the belly of the horse. When the soldiers hasten/hurry out of/down from the horse, the shade/ghost of Hector comes to me. He begs, ‘Flee and seize your family out of the flames! Troy entrusts all things to you.’ Afterwards he vanishes. Meanwhile shouts of men fill the city. Scarcely sane, I seek weapons. My comrades come together with me. Everywhere under the sky/heaven, there are dangers. The Greeks rush from the shore through the gates into city. First we find against them. Brave Coroebus kills/slays Androgeos. Then I rush to the palace of Priam, the king of the Trojans. Scarcely am I able to narrate/tell the fates of my uncle.”

G1.) Identify the neuter nouns and adjectives in the passage and determine their cases.

R1.) What would your reaction have been to the ghost and his message? Is it significant that the ghost is that of Hector?

R2.) Why do you think Aeneas did not carry out Hector’s orders immediately? Would you have gone to fight or secured your family first? Do Aeneas’ actions affect your opinion of him in any way?
Chapter 11

The Death of Priam


Notes and Vocabulary

**Pyrrhum**: Pyrrhus, -ī, m. – Pyrrhus, a Greek warrior and the son of Achilles

**Bene**: adv. – well

**Achillis**: Achilles, Achillis, m. – Achilles, the strongest of the Greeks

**Mīlitēs**: miles, militis, m. – soldier

**Āram**: āra, -ae, f. – altar

**Hecuba**: Hecuba, -ae, f. – Hecuba, queen of Troy

**Centum**: indecl. – one hundred

**Fīliābus**: abl. pl. of filia

**Sacrificium**: sacrificium, -ī, n. – sacrifice

**Polītēn**: Polītes, Polītae, m. – Polites, a son of Priam; acc.

**Plēnus**: plēnus, -a, -um, adj. – full

**Nēquīquam**: adv. – in vain, to no effect

**Fer**: irregular sing. imperative of ferō, ferre

**Nūntium**: nūntius, -ī, m. – message

**Māior**: māior, māius, adj. – greater (comparative of magnus, -a, -um)

**Collum**: collum, ī, n. – neck
“When I arrive at the palace of Priam, I find the enemy, Pyrrhus, well known by the name and fame/reputation of his father Achilles. He attacks the gates of the palace. He conquers many soldiers, while he wanders through the palace; he arrives at the temple. Around the altar queen Hecuba stands with 100 daughters, while Priam makes a sacrifice. When the enemy enters, the king bears arms against him because he desires to defend the fatherland. Hecuba begs, ‘Don’t fight!’ Pyrrhus sees Polites and seizes him; then he kills the son of Priam. Full of anger, the king of Troy hurls his spear, but in vain. Pyrrhus says, ‘Bear a message to my father: his son is greater in war and fame/reputation.’ Now he seizes the neck of the king and kills him. I am not able to (run to) help him.”

G1.) Find the dative nouns in the passage and determine their functions (IO, dative with a verb, etc.)

R1.) Read the full story of Priam’s death (II.453-558). What kind of mood do you think the scene sets up? Is it to Aeneas’ advantage in telling the story in such a way?

R2.) What do you think about Pyrrhus? Is he actually an evil/wicked/malevolent person or is he only trying to live up to and overcome his father’s name and reputation?
“Post mortem rēgis, commōtus īrā, pugnam quaeō. Dum per urbem currō, mea māter appāret. Inquit dea, ‘Nunc familiam pete! Nāte, ēripe fugam finemque labōri impōne!’ Mihi placet imperia


10 Post nōs Creūsa ambulat. Dum fugimus, meam uxōrem fātum ēripit; aut consistit aut errat (nesciō). Ubi ad templum Cereris convenimus, illa sōla abest.

| Mortem: | mors, mortis, f. – death |
| Appāret: | appāreō, appārēre – to appear |
| Familiam: | familia, -ae, f. – family |
| Nāte: | nātus, -i, m. – son |
| Ėripe: | ēripio, ēripere – to snatch, seize |
| Fugam: | fuga, -ae, f. – flight, escape |
| Finem: | finis, finis, m. – end, limit |
| Impōne: | impōnō, impōnere – to impose, put…upon |
| Iuppiter: | Iuppiter, Iōvis, m. – Jupiter, king of the gods |
| Ōmen: | ōmen, ōminis, n. – omen, portent |
| Consistit: | consistō, consistere – to stop, halt |
| Nesciō: | nesciō, -ire – to know not |
| Cereris: | Cerēs, Cereris, f. – Ceres, goddess of agriculture |
“After the death of the king, moved by anger, I seek a fight. While I run through the city, my mother appears. The goddess says, ‘Seek your family now! Son, seize an escape and impose and end to your labor!’ It pleases me to carry out the orders of Venus. When I arrive at my house, there I find my sad father. He despairs; he even/also begs, ‘Leave me with the unfortunate city!’ Suddenly Jupiter sends an omen. Now it pleases my father to depart. I bear/carry Anchises on my shoulders and I hold the right hand of Ascanius. Creusa walks behind us. While we flee, fate snatches my wife; either she stops or she wanders (I do not know). When we come together at the temple of Ceres, she alone is absent.”

G1.) Why do you think Aeneas tries to continue fighting rather than carrying out Hector’s orders? How does it relate back to the opening of the poem (“arma virumque…”)?

R1.) How is it significant that both Venus and Jupiter interfere in the situation? Think especially about their conversation in Book I.

R2.) What do you think happened/will happen to Creusa?

**Notes and Vocabulary**

**Dextrā**: dexter, -a, -um, adj. – right; dextra, -ae – right hand  
**Requiescunt**: requiescō, requiescere – to rest  
**Horret**: horreō, horrēre – to shudder, be terrified  
**Omnia**: substantive  
**Creūsa**: Creūsa, - ae., f. – Creusa, wife of Aeneas  
**Crescit**: crescō, crescere – to grow, increase  
**Umbra**: umbra, -ae, f. – shade, spirit, ghost  
**Tenet**: alternate definition, “to have”  
**Appāret**: appāreō, appārēre – to appear  
**Rēgnum**: rēgnum, -ī, n. – kingdom  
**Ītaliā**: Italia, -ae, f. – Italy  
**Etiam**: “still”  
**Similis**: similis, simile, adj. (+ dat.)– like, similar to  
**Montēs**: mons, montis, m. – mountain
“I put down my father and leave my son, who holds me by the right hand. While they rest with my other comrades, I again seek the city and my wife. When I approach the city, my mind shudders. There is no sound; all things are silent. I hurry to my house but Creusa is not there. While I seek her, the fire in the city grows. I send my voice to the winds; if she is able to hear me, she is able to find me. Suddenly a shade, which has the form/shape of Creusa, appears and says, ‘Husband, don’t despair! For you there is a kingdom in Italy. Be brave! Love our son, who still lives!’ I am not able to hold the shade of my wife; she is similar to/like a breeze/wind. I return to my comrades and we proceed to the mountains.”

G1.) Identify the subordinate and relative clauses within the passage.

R1.) Compare the silence of the city with the noise of the earlier scene. What does the silence do for the present scene? Do you think the silence was real or that Aeneas was too distracted to notice anything?

R2.) Read Creusa’s full speech (II.776-789). What are your reactions?

R3.) What is the importance of Creusa’s death for the poem as a whole? (You could mention here the fact that she does not die in some versions, e.g. Naevius’ *Bellum Punicum*)

**Notes and Vocabulary**

**Idā**: Ida, -ae, f. – Mt. Ida, near Troy  
**Classem**: classis, classis, f. – fleet  
**Anchīsae**: Anchīsēs, -ae, m. – Anchises, father of Aeneas  
**Thrāciam**: Thrācia, -ae, f. – Thrace, country bordered by Black and Aegean Seas  
**Polydorus**: Polydorus, -ī, m. – Polydorus, a Trojan emissary  
**Inhumātus**: inhumātus, -a, -um, adj. – unburied  
**Iustum**: iustus, -a, -um, adj. – proper, just  
**Fūnus**: fūnus, fūneris, n. – funeral  
**Dēlum**: Dēlos, -ī, m. – Delos, island in the Aegean Sea, birthplace/sanctuary of Apollo  
**Apollinis**: Apollō, Apollinis, m. – Apollo, god of poetry, music, archery, and the Sun  
**Ōmen**: ōmen, ōminis, n. – omen, portent  
**Antīquam**: antīquus, -a, -um, adj. – ancient  
**Crētam**: Crēta, -ae, f. – Crete, island in the Aegean Sea  
**Penātēs**: Penātēs, Penātium, m. pl. – Penates, household gods  
**Ī**: irregular sing. imperative of eō, īre  
**Hesperiam**: Hesperia, -ae, f. – Hesperia  
**Harpyiae**: Harpyiae, -ārum, f. pl. – Harpies, female monsters with wings and claws of birds  
**Dōnec**: conj. – until  
**Mēnsās**: mēnsa, -ae, f. – table  
**Editis**: edō, ēdere/ēsse – to eat, consume  
**Būthrōtum**: Būthrōtum, -ī, n. – Buthrotum, a city in western Greece
“Under Ida we build a new fleet. When it pleases Anchises, we leave behind the shores of our troy, which now lies dead. First we arrive at Thrace. Suddenly a voice says, ‘I am Trojan Polydorus. I am dead, but unburied.’ Old man Anchises orders us to give a proper funeral to Polydorus. Afterward, we sail to the island Delos, the glory of Apollo. We pray, ‘Give an omen to us, god of song!’ His voice shouts, ‘Seek your ancient mother!’ My parent says, ‘We ought to hasten to Crete.’ We go at once to that place. When we arrive, there is no food. The Penates say to me, ‘Go to Hesperia; the name for that place is now Italy.’ While we sail, the Harpies attack. One says, ‘You are not able to arrive at Italy, until you eat your tables.’ Now we come to Buthrotum.”

G1.) Identify all the pronouns in the passage and determine what type of pronoun each one is. Also, find all personal and reflexive adjectives.

R1.) Read the story of Polydorus (III.19-68). Why is it significant for the Trojans to bury Polydorus? Does it contribute to any overarching themes of the poem?

R2.) Explain the role of the Penates as household gods. Is it significant that Aeneas’ final instructions come from the Penates, rather than Apollo?

R3.) How do you imagine the Trojans will eat their tables?

**Helenum**: Helenus, -ī, m. – Helenus, a son of Priam

**Andromacham**: Andromacha, -ae, f. – Andromache, wife of Hector

**Fleō**: fleō, flēre – to weep, cry

**Būthrōtum**: Būthrōtum, -ī, n. – Buthrotum, a city of western Greece

**Vēla**: vēlum, -ī, n. – sail

**Illūc**: adv. – to that place, thither

**Auszonium**: Ausionus, -a, -um, adj. – Ausonian, relating to lower Italy

**Candidam**: candidus, -a, -um, adj. – white

**Suem**: sus, suis, c. – pig, sow

**Siciliam**: Sicilia, -ae, f. – Sicily

**Precēs**: prex, precis, f. – prayer, entreaty

**Dōna**: dōnum, -ī, n. – gift, offering

**Sibyllā**: Sibylla, -ae, f. – the Sibyl, a prophetess of Apollo

**Antrum**: antrum, -ī, n. – cave, hollow

**Inhabitat**: inhabitō, inhabitāre – to live in, inhabit

**Modōs**: modus, ī, m. – method, way, manner

**Dī**: alternate form of deī

**Plus**: adv. - more
“In that place, we find Helenus, son of Priam, and Andromache, wife of Hector. There, there was a small Troy. When I see that woman, I weep. While we remain at Buthrotum, the winds call our sails. I ask Helenus, ‘Are you able to give me an omen?’ That man responds, ‘Aeneas, son of a goddess, I wish to give this aid to you. Italy is far off; you are not soon able to arrive to that place. Lead your ships both across the Ausonian Sea and through the waters under the earth, then you are able to build the walls of your city. When you find a huge white sow, build the walls in this place! After you arrive at Sicily, give many prayers to Juno! Your yourself ought to give up many gifts to the goddess! Then you are able to sail to Italy. There, speak first with the Sibyl, who inhabits a cave. She tells both the fates and the methods of war. The gods do not wish to speak more.’ Thus he speaks.”

G1.) Identify the pronouns in the passage. Determine both what type of pronoun each one is and whether it is acting as a pronoun or an adjective.

R1.) Read the description of the Little Troy and its founding by Helenus and Andromache (III.294-355). What would be your reaction in Aeneas’ sandals? Does it affect your opinion of Aeneas at all that he continues on his journey rather than stay here?

R2.) Read Helenus’ full prophecy (III.374-462). What stands out to you from the prophecy? Does anything in particular seem undoable?

**Notes and Vocabulary**

- **Helenus**: Helenus, -ī, m. – Helenus, a son of Priam
- **Andromacha**: Andromacha, -ae, f. – Andromache, wife of Hector
- **Iubent valēre**: iubeō, iubēre + valēre – to bid goodbye
- **Sacrificia**: sacrificium, -ī, n. – sacrifice, offering
- **Discēdimus**: discēdō, -ere – to depart, leave
- **Aetnam**: Aetna, -ae, f. – Mt. Etna, volcano in Sicily
- **Fūmi**: fūmus, -ī, m. – smoke
- **Siciliam**: Sicilia, -ae, f. – Sicily
- **Cyclōpum**: Cyclōps, Cyclōpis, m. – Cyclops
- **Achaemenidēs**: Achamenidēs, -ae, m. – Achaemenides, companion of Ulysses
- **Ulixis**: Ulixēs, Ulixis, m. – Ulysses, hero of Homer’s *Odyssey*
- **Laude**: laus, laudis, f. – praise, honor
- **Eram**: imperfect of sum, “I was”
- **Nigra**: niger, -a, -um, adj. – black
- **Centum**: indecl. – 100
- **Polyphēmus**: Polyphēmus, -ī, m. – Polyphemus, a Cyclops, son of Neptune
- **Partem**: pars, partis, f. – part, region
Anchises prepares the ships. Helenus and Andromache bid goodbye and we (set) sail. When we are near land, Achates shouts, ‘It is Italy!’ After we make sacrifices to Juno, we again depart. We see highest Aetna, which throws forth/out three clouds of smoke. We arrive at Sicily, the island of the Cyclopes. The next day, a man approaches and he says, ‘For me the name is Achaemenides. I am a comrade of Ulysses, the example of virtue/courage and a man worthy of praise. I was in the house of the Cyclops; that house is not only black, but also huge. Now you must flee! The 100 Cyclopes seize hostages. I, lucky/fortunate am free, because I evade the guard.’ Suddenly he breaks off his tale/story, because Polyphemus comes. We free ourselves from danger and sail to another part of Sicily."

G1.) Find and parse the verbs in the passage.

G2.) Find and parse the nouns in the passage.

R1.) Why do you think the Trojans set sail again after they landed in Italy?

R2.) Read Achaemenides’ story (III.614-691) and the version of the story told by Odysseus in the *Odyssey* (IX.116-542). What similarities and differences do you notice between the two scenes? How does either version enhance the story of the other? Why do you think Vergil chose to include this scene in his poem?

**Notes and Vocabulary**

*Drepanum*: Drepanum, -ī, n. – Drepanum, town on west coast of Sicily  
*Miseriā*: miseria, -ae, f. – misery  
*Nē...quīdem*: “not even”  
*Praedicēbat*: praedicō, praedicere, praedīxī – to predict, foretell  
*Futūris*: futūra, -ōrum, n. – the future  
*Finem*: finis, finis, m. – end, limit, boundary  
*Animum attendēbat*: animum attendere – to pay attention  
*Caecus*: caecus, -a, -um, adj. – blind, dark, hidden  
*Ignis*: ignis, ignis, m. – fire  
*Ēdit*: edō, ēdere/ēsse, ēdī – to eat, consume  
*Facta*: factum, -i, n. – deed, action  
*Recursābant*: recursō, recursāre, recursāvī – to recur, return, run back  
*Haerēbat*: haereō, haerēre, haesī – to cling, stick  
*Pectore*: pectus, pectoris, n. – chest, breast, heart  
*Membrīs*: membra, -ōrum, n. – limbs  
*Aurōra*: Aurōra, -ae, f. – Aurora, goddess of the dawn  
*Mātūtīnā*: mātūtīnus, -a, -um, adj. – (of the) morning  
*Lampade*: lampas, lampadis, f. – lamp, torch  
*Apollinis*: Apollō, Apollinis, m. – Apollo, god of music and the Sun  
*Ūnanimum*: ūnanimus, -a, -um, adj. – like-minded
“At Drepanum, unlucky shore, I lose my father, Anchises. For here, O best father, you first departed and left me alone with my misery. Not even Helenus, when he was foretelling about my future, was able to teach. Then I departed from Sicily and a god led me to your city, Dido.” Thus he carried out his tale to the end. At last he was silent and rested. While the queen was paying attention to the man, both a grave wound overcame her and a blind fire consumed her. The speech and deeds of Aeneas were recurring in her mind. Nevertheless the worst wound was clinging in her breast and grave care/worry was not giving quiet/rest to her limbs. When Aurora was rising with the bright lamp of Apollo in the morning hour, Dido approached her like-minded sister and spoke the truth.

G1.) Identify the tense of the verbs of the passage.

R1.) Do you think it is significant at all that Anchises died 1.) at Sicily? 2.) just before Aeneas is driven to Carthage?

R2.) What connection do you think can be drawn between the fire and the wound? How does Dido’s suffering of both make you feel about her situation?

Anna: Anna, -ae, f. – Anna, sister of Dido
Cum prīmum: idiom, “as soon as”
Agnōscō: agnōscō, agnōscere, agnōvī – to recognize, acknowledge
Pudōre: pudor, pudōris, m. – modesty, chastity
Prohibē: prohibeō, prohibēre, prohibuī – to stop, prevent
Nūbere: nūbō, nūbere, nūpsī – to marry, be wed
Crēvit: crescō, crescere, crēvī – to grow, increase
Incēpit: incipiō, incipere, incēpī – to begin, undertake
Apollini: Apollō, Apollinis, m. – Apollo, god of music, the Sun, prophecy
Bacchō: Bacchus, -ī, m. – Bacchus, god of wine
Cervae: cerva, -ae, f. – deer, doe
Saucia: saucius, -a, -um, adj. – wounded
Carthaginem: Carthagō, Cathaginis, f. – Carthage, city of north Africa
Gremiō: gremium, -ī, n. - lap
Dido said, “Sister Anna, as soon as I saw this man, I was so moved. Surely he is divine. But I was/have been queen for many years without a husband. I recognize a former/old flame. I ought not bid goodbye to my chastity!” Then she wept.

Anna responded, “Sister, stop your tears! It is time for you to marry. Your enemies still surround you, but, if you add Trojan arms, our city is able to/can defend itself.” The fire in the body of unfortunate Dido grew and she began to wander. The queen began a long journey; she crossed the whole city. She made sacrifices to Apollo, (and) Bacchus, and Juno. Similar to a deer, which was wandering in the woods, wounded by an arrow, was she going. While she shows Carthage to Aeneas, he day departed. At dinner, she asked Aeneas to tell his tale again. When that man was absent, she held Ascanius in her lap.

Discussion Questions/Topics

G1.) Identify the expressions of time in the passage.

G2.) Identify the tense of the verbs in the passage.

R1.) Do you think Anna has anything to gain from Dido beginning a relationship with Aeneas? What is her motivation in encouraging her sister to do so?

R2.) Read the scenes of Dido’s wandering and the dinner after showing the city to Aeneas (IV.56-89). What impressions are left with you about the state of affairs either of the city or of Dido’s mental/emotional state?

**Notes and Vocabulary**

- **Coniūnx**: coniūnx, coniugis, c. – spouse, wife
- **Suspecta**: suspectus, -a, -um, adj. – suspect
- **Habuistī**: alternate definition of *habēō*, *habēre*, *habuí* – to consider
- **Sine**: sinō, sinere, sīvī – to allow
- **Nūbere**: nūbō, nūbere, nūpsī (+dat.) – to marry
- **Dolum**: dolus, -ī, m. – trick, deceit
- **Senserat**: sentiō, sentīre, sensī – to sense, perceive
- **Movet**: moveō, movēre, movī – to move, influence
- **Regere**: regō, regere, rēxī – to rule, command
- **Aperuit**: with the sense of “to reveal, disclose”
- **Aureīs**: aureus, -a, -um, adj. – gold, golden
- **Vēnātōrésque**: vēnātor, vēnātōris, m. – hunter
- **Procella**: procella, -ae, f. – storm
- **Spēluncā**: spēlunca, -ae, f. – cave
- **Fulsērunt**: fulgeō, fulgēre, fulsī – to flash
- **Nymphae**: Nympha, -ae, f. – nymph
- **Vertice**: vertex, verticis, m. – mountaintop
- **Ululāvērunt**: ululō, ululāre, ululāvī – to howl, ululate
- **Coniugium**: coniugium, -ī, n. – marriage
- **Culpam**: culpa, -ae, f. – fault, guilt
- **Praetexuit**: praetexo, praetexere, praetexuī – to cover, conceal
Meanwhile, in the sky/heaven, the dear wife of Jupiter had seen Dido. Then she had said to Venus, “You fear this city and consider the high buildings of Carthage suspect. We ought not make war, but peace. Allow Aeneas to marry Dido.” Immediately Venus had sensed the deceit of Juno and had replied, “Who is unwilling to make peace with you? Nevertheless it is difficult for me, because the fates drive/lead me. Jupiter himself moves the Trojans to(ward) Italy.” Juno then said, “I am able to govern/rule/guide Jupiter,” and revealed her plan. When Aurora had risen at Carthage, Dido, in golden clothing, and the hunters made a journey to the forest outside the city. Suddenly a huge storm appeared in the middle of the sky; everyone fled hither and thither. Juno shut Dido in an empty cave, where Aeneas was. Fires flashed in the sky and nymphs ululated/howled from the mountaintop. When the storm had been completed and they had left behind the cave, Dido called it a sacred marriage and, with this name, concealed her guilt/blame.

G1.) Identify the expressions of place in the passage.

G2.) Identify the tense of the verbs in the passage.

R1.) Read Juno’s and Venus’ speeches (IV.90-127). Compare and contrast the goddesses’ goals and methods. Feel free to incorporate their previous actions in the story as well.

R2.) Why do you think it is important to Dido to call her “union” with Aeneas a “marriage”? What is your reaction to her doing so?

**Fāma**: Fāma, -ae, f. – Rumor, a monster  
**Libyae**: Libya, -ae, f. – Libya, country in Africa  
**Timidaque**: timidus, -a, -um, adj. – timid, fearful  
**Celāvit**: cello, celāre, celāvī – to hide, conceal  
**Horrendum**: horrendus, -a, -um – horrible  
**Monstrum**: monstrum, -ī, n. – monster, wonder  
**Quot...tot**: adv. – just as many...as  
**Plūmīs**: plūma, -ae, f. – feather  
**Linguīs**: lingua, -ae, f. – tongue  
**Ōribus**: ōs, ōris, n. – mouth  
**Auribus**: auris, auris, f. – ear  
**Turrēs**: turris, turris, f. – tower  
**Iarban**: Iarbas, -ae, m. – Iarbas, king of Libya  
**Hammōnis**: Hammōn, Hammōnis, m. – Ammon, Libyan deity worshipped as Jupiter Ammon  
**Facta**: factum, -ī, n. – deed, action  
**Postquam**: conj. – after  
**Sparserat**: spargo, spargere, sparsī – to spread  
**Vigilem**: vigil, vigilis, adj. – watchful, wakeful  
**Pecora**: pecus, pecoris, n. – herd, flock  
**Ārās**: āra, -ae, f. – altar  
**Insānus**: insānus, -a, -um, adj. – insane, mad  
**Omnipotēns**: omnipotēns, omnipotēntis, adj. – omnipotent  
**Negāvit**: negō, negāre, negāvī – to deny, refuse  
**Nūbere**: nūbō, nūbere, nūpsī (+dat.) – to marry  
**Semivirō**: semivir, semivirī, m. – half-man  
**Torsit**: torqueō, torquēre, torsī – to turn
Immediately Rumor hastened her step/pace through the great cities of Libya. At first small and timid, she soon lifted herself into the winds. She hid her face in the clouds. She was a horrible monster with just as many feathers, as eyes, as tongues, as mouths, as ears. In the middle of the night she flew and never slept. She stood in the light above the towers and threatened the cities. On a straight course to Iarbas, son of Ammon, she had run and had recited the deeds of Aeneas and Dido, after she had easily scattered the stories everywhere. Iarbas had built 100 temples for Jupiter, had dedicated a watchful fire, and had killed many herds above sacred altars. Insane, he prayed to Jupiter, “Omnipotent Jupiter, do you see these things? We gave a shore and land to the woman, but she denied to marry me; now she married the half-man Aeneas. Do you even care for me?” Jupiter heard the prayers and turned his eyes to the walls of Carthage.

G1.) Identify the tense of the verbs in the passage.

G2.) Identify the 4th declension nouns and their uses in the passage.

R1.) Draw Rumor/Fama. Can she be compared with any other monster you know?

R2.) Iarbas has invoked Jupiter’s involvement in the situation at Carthage. Do you think he is in the right to do so? What do you think the effect of involving another deity, especially the king of the gods, will be?

**Mercurium**: Mercurius, -ī, m. – Mercury, the messenger god
**Arcessīvit**: arcessō, arcessere, arcessīvī – to summon
**Nāte**: nātus, -ī, m. – son
**Duccem**: dux, ducis, c. – leader, chief, general
**Neglexit**: neglegō, neglegere, neglexī – to ignore, neglect
**Ideō**: adv. – for this purpose, for this reason
**Bis**: adv. – twice
**Gentis**: gēns, gentis, f. – race, clan
**Quis**: quis, quid? – which?
**Iussa**: iussum, -ī, n. – order, command
**Volāvit**: volō, volāre, volāvī – to fly
**Ātlantem**: Ātlās, Ātlantis, m. – Atlas, Titan who holds the world across his back
**Avum**: avus, -ī, m. – grandfather, ancestor
**Pulsātus**: pulsātus, -a, -um, adj. – beaten, battered
**Imbre**: imber, imbris, m. – rain, storm
**Rigidus**: rigidus, -a, -um, adj. – rigid, hard
**Glaciē**: glaciēs, glaciēī, f. – ice, cold
**Simul ac**: idiom, “as soon as”
**Dēdicistī**: dēdiscō, dēdiscere, dēdicī – to forget
**Dī**: alternate form of deī
**Memento**: singular imperative of memini, meminisse – to remember (+ gen.)
**Īlūlī**: īlulus, -ī, m. – another name for Ascanius
**Ēvānuit**: ēvānescō, ēvānescere, ēvānuī – to vanish, disappear
Immediately Jupiter summoned Mercury and commanded him, “Clever son, visit the Trojan leader. That man neglected his fates everyday. Moreover his mother, your sister, did not protect this man twice for this purpose – he must be the master of Italy, the father of a famous race. Which hope holds him at Carthage? He ought to (set) sail!” Mercury hastened to finish the commands of the master. While he flew from the house of the gods, he saw Atlas, his grandfather; Atlas stood beaten by wind and rain and rigid with ice. The god arrived at broad Carthage and sought Aeneas. As soon as he found the Trojan, he attacked (him) with these words, “Did you forget (your) duty? Truly the gods do not allow you to be among hostile halls. Remember your hopes for Iulus!” The god disappeared and Aeneas desired to flee the city. He ran to explain the matters to Dido.

G1.) Identify the 5th declension nouns in the passage and their use.

G2.) Identify the tense of the verbs in the passage.

R1.) Jupiter, involved at the request of Iarbas, has now involved Mercury. Why do you think so many gods have become entwined in the situation at Carthage? Is it significant that these specific gods/goddesses are involved?

R2.) Read Aeneas’ reaction to Mercury’s message (IV.279-295). What do you make of this? Why does Aeneas change his plans so quickly? Do you think it is more out of fear of the gods, hope for Ascanius’ future, or his general sense of duty or piety?

Crīmen: crīmen, crīminis, n. – crime, sin
Abscondere: abscondō, abscondere, abscondī – to hide, conceal
Lūgē: lūgeō, lūgēre, lūxī – to mourn, lament
Fugam: fuga, -ae, f. – flight, escape
Iussa: iussum, -ī, n. – order, command
Dīva: dīvus, -a, -um, adj. – divine
Aequīs: aequus, -a, -um, adj. – fair, equal, just
Ōlim: adv. – at one time, once
Exsul: exsul, exsulis, c. – exile, outcast
Furor: furor, furōris, m. – madness, fury
That evening, Rumor flew to Dido and told the queen Aeneas’ plans. The Trojan arrived and immediately she attacked him with her words, “Did you hope to hide the crime, to leave my city without a word? Do you flee me? Now mourn the broken home. Such is the misfortune/downfall of Dido.” Aeneas responded, “I never hoped to hide this flight. I obey the fates. I am not able to destroy the hopes of my noble people. I must sail to Italy; in this place is my love, this is my fatherland. Both Anchises and Mercury told me the commands of greatest Jupiter. My course ought to proceed with the signs of fate.” Now Dido, not content, shouted, “Your mother is not divine! Neither Juno nor Jupiter look upon us with equal eyes. You were once and exile and I protected you and your crowd. Madness destroys me in fire! I do not steal you from your fates, but I am not able to support them. Very many misfortunes await you!” She broke off her speech and ran out of the hall. Aeneas returned to the Trojans and prepared to (set) sail.

G1.) Identify the tense of the verbs in the passage.

G2.) Identify the ablative nouns in the passage and their use.

R1.) Read Dido’s initial speech and Aeneas’ reply (IV.304-361). Who makes a better point? With whom would you side in an argument? (It might be fun for your class to set up a full-scale debate regarding this topic)

R2.) Read Dido’s response to Aeneas and her departure from the scene (IV.362-392). What do you make of Dido’s mental and emotional state at this point? What do you think is the main cause of this? Is it Aeneas’ plan to leave, Cupid’s arrow, the interference of so many gods, or something else?

Diūtius: comparative of diū, “for a longer time” or “any longer”
Fūrtīvum: fūrtīvus, -a, -um, adj. – secret, furtive
Creāvit: creō, creāre, creāvī – to create, devise
Sacerdōs: sacerdōs, sacerdōtis, c. – priest(ess)
Remedium: remedium, -ī, n. – remedy, cure
Trīstitiae: trīstitia, -ae, f. – sadness, sorrow
Aperuit: “revealed”
Rogum: rogus, -ī, m. – a funeral pile
Incendere: incendō, incendere, incendī – to set on fire, burn
Āverte: āvertō, āvertere, āvertī – to turn away, avert
Ēnse: ēnsis, ēnsis, m. – sword
Dolōrem: dolor, dolōris, m. – grief, pain
Imāgō: imāgō, imāginis, f. – image, vision
Ultimam: ultimus, -a, -um, adj. – final, last
Gladiō: gladius, -ī, m. – sword
Hauriet: hauriō, haurīre, hausī – to drink, absorb; future tense, “…will drink…”
Iridem: Iris, Iridis, f. – Iris, goddess of rainbows, messenger goddess
Crīnem: crīnis, crīnis, m. – (a lock of) hair
Sectāre: sectō, sectāre, sectāvī – to cut
Dido asked Anna to go to Aeneas without delay and to ask him to remain for a little (while/time). Anna returned with much haste and brought back/reported the words of Aeneas: “I am not able to be among your walls for a longer time.” The queen, weak with anxiety, wished for death; she created a secret plan. She approached Anna and said, “A priest(ess) revealed to me the remedy for/of my sadness. We ought to build a funeral pile and place upon it the arms and clothing of the Trojan. Then we must burn it. At night anxiety took away the sleep of Dido; she said to herself, “Die and turn away your pain with the sword.” Meanwhile Aeneas slept on the shore with his comrades. Suddenly the image of Mercury appeared and ordered Aeneas to (set) sail at once; the Trojans immediately took themselves from the shore to the sea. Dido bore too much (of) pain and prepared herself for her final death. She climbed the pyre and killed herself with the sword of Aeneas; she said, “Aeneas will drink this fire with his eyes.” Clamor rose from all sides. At last, Juno sent Iris, who is able to cut the hair of Dido; thus her life receded into the winds.

G1.) Identify the ablative nouns and their uses in the passage.

R1.) Why do you think Dido lies to her sister? Do you think Anna has any idea as to what Dido is truly planning?

R2.) Read the full scene of Dido’s death (IV.584-705). What is your emotional reaction to the scene? What final impression of Dido does the scene give you?

R3.) Explain that for a soul to leave its body, Proserpina, queen of the Underworld and wife of Pluto, cuts a piece of that person’s hair; however, she does not cut the hair of those who have died before their time. Is it significant then that Iris, sent by Juno, cuts Dido’s hair rather than Proserpina?
Although the ships had borne the Trojans away from Cartahge, Aeneas look back upon the proud city and saw the fire of the funeral pile, while the fire becomes brighter. When no land was in sight, a storm arrived. Palinurus shouted, “Aeneas, greatest of spirit, we are not able to hold our course. We must allow Fortune to carry us. If I count the stars correctly, Sicily is closer than Italy; the winds greatly drive us thither.” Pious Aeneas replied, “I foresee also our arrival at Sicily. It is most vain to fight the winds; for they are fiercer than hostile mortals.” The winds bore the Trojans unharmed to the port. Aeneas said, “One year has passed since we buried my best father. We ought to celebrate his honor and, on the tenth day, have games with prizes most pleasing.” While Aeneas made sacrifices, a snake, larger and whiter than all others, appeared and ate the sacrificial feasts. The very happy leader understood the omen; Anchises approved. Finally the day of the spectacle arrived.

G1.) Find the comparative and superlative adjectives in the passage, as well as comparisons using “quam.”

R1.) What do you think Aeneas’ thoughts were regarding the sight of the fire? Could he have possibly known what it was?

R2.) Why do you think the Trojans’ journey brought them back to Sicily? Was it mere chance that the winds blew them there, the will of the gods, or the plan of the poet?


Simul ac: idiom, “as soon as”
Sól: sól, sólis, m. – the Sun
Certāmen: certāmen, certāminis, n. – contest
Mnēstheus: Mnēstheus, -ī, m. – comrade of Aeneas
Gyas: Gyas, -ae, m. – comrade of Aeneas
Sergestus: Sergestus, -ī, m. – comrade of Aeneas
Cloanthus: Cloanthus, -ī, m. – comrade of Aeneas
Met: meta, -ae, f. – turning-point
Gubernātor: gubernātor, gubernātōris, m. – helmsman
Partem priorem: “the former place,” passing Gyas
Spatiō: spatium, -ī, n. – space
Secundō: adv. – second(ly); tertiō: adv. – third(ly)
Pedum: pēs, pedis, m. – foot; certāmen pedum – “a footrace”
Nīsus: Nīsus, -ī, m. – comrade of Aeneas
Saliō: Salius, -ī, m. – comrade of Aeneas
Opposuit: oppōnō, oppōnere, opposuī – to put (acc.) in the way of (dat.)
Euryalus: Euryalus, -ī, m. – comrade of Aeneas
Dares: Dares, Daris, m. – comrade of Aeneas
Seniorem: senior, seniōris, adj. – older, senior
Entellum: Entellus, -ī, m. – comrade of Aeneas
Caestūs: caestus, -ūs, m. – boxing gauntlets, gloves
Sagittāriōrum: sagittarius, -ī, m. – archer
Acestēs: Acestēs, -ae, m. – comrade of Aeneas
Victor: victor, victōris, m. – victor
Miss: missus, -a, -um, adj. – shot, sent, launched
Arserat: ardeo, ardēre, arsī – to burn
Simulāvērunt: simulō, simulāre, simulāvī – to feign
As soon as the sun had shone, the crowd convened on the shore. The first of the five spectacles was a contest of ships; the rulers of the ships were Mnestheus, Gias, Sergestus, and Cloanthus. Aeneas established a turning-point, far off in the sea. Among the tumult, Gias, swifter than the others, flew. Near the turning-point, the Gias’ helmsman went too far towards the sea. Cloanthus and Sergestus easily seized the former place. Suddenly manly Mnestheus passed Sergestus; Sergestus, terrified, broke/crashed his ship on the rock. With a short space between Mnestheus and himself, Cloanthus prayed to the gods; they bore Cloanthus as quickly as possible to the shore.

Secondly, Aeneas announced a footrace in the field. Nisus was winning but he fell; then he put himself in the way of Salius. Thus his friend Euryalus won with much ease. Thirdly, Dares, distinguished in/by strength, fought the older Entellus. When they had taken up/put on their gauntlets, Entellus most easily conquered Dares. Then there was a contest of archers; in this, Acestes was the victor, because his arrow, shot with the greatest diligence, had burned in the middle of the sky. Finally the Trojan boys took up childish arms and feigned a war.

G1.) Find the comparative and superlative adjectives and adverbs in the passage.

R1.) What would have been your favorite game/event to participate in or to watch?

R2.) What do you think of the various interventions and strange happenings in the games? (i.e. the ocean gods/goddesses in the ship race, Nisus in the footrace, Entellus overcoming Dares and then slaughtering a cow with a punch, Acestes’ arrow’s catching fire)

R3.) Have your students pick an event from the games and read the full account of his/her chosen event. Then, ask each student to create a storyboard or flipbook for that event. (in order: V.114-285, 286-361, 362-484, 485-544, 545-603).

**Simulābant**: simulō, simulāre, simulāvī – to feign, pretend, simulate  
**Iridem**: Iris, Iridis, f. – Iris, messenger goddess  
**Beroē**: Beroē, Beroēs, f. – a Trojan matron  
**Cōntinuāre**: cōntinuō, cōntinuāre, cōntinuāvī – to continue  
**Incendere**: incendō, incendere, incendī – to set fire to, kindle, burn  
**Furōrem**: furor, furōris, m. – madness, frenzy  
**Eumelus**: Eumelus, -ī, m. – comrade of Aeneas  
**Argīva**: Argīvus, -a, -um, adj. – Argive, Greek  
**Exstinguere**: exstinguō, exstinguere, exstinxī – to extinguish, put out  
**Amīsērunt**: amittō, amittere, amīsī – to lose  
**Elysīī**: Elysium, -ī, n. – the region of the Underworld reserved for heroes (often referred to as the Elysian Fields)  
**Sibylla**: Sibylla, -ae, f. – the Sibyl, a prophetic priestess of Apollo
While the armed boys were feigning a battle, Juno sent Iris down from the sky. Iris, going past the theater of the hills, reached the farthest shore, where part of the Trojan women had convened. Becoming Beroe, she shouted, “We have made enough journeys. Surely we must not continue? We ought to set fire to the ships!” One from the women responded, “You are not Beroe! You are a goddess!” Revealing her true form, Iris drove the women to madness and fear. While the ships were burning, Eumelus, hurrying as quickly as possible, brought the message to Aeneas. The men ran from the theater. Ascanius first, still armed, reached the shore. Showing his head and face before the women, he shouted, “This is enough madness! You are not burning Greek camps! Look! I am your Ascanius!” Hoping to extinguish the fires, Aeneas prayed to Jupiter for this reason. A storm came and saved a greater part of the ships; the Trojans lost four ships. At night, the shade of Anchises appeared to sleeping Aeneas and said, “You must go to Italy. Meet me at Elysium. The Sibyl is able to show you the path thither.”

G1.) Find the participles in the passage and identify their case and use.

R1.) Juno continues to meddle in Aeneas’ affairs. Why do you think she persists in harassing the Trojans? Do you think she is successful at all?

R2.) Is it significant that Ascanius is the first to reach the women on the beach?

R3.) This is the second time we have seen a shade visit Aeneas while he is sleeping. Is there any significance to this manner of appearing? Should we take these sleeping visions as any less important than those that occur when Aeneas is awake?

5 Sinēsne Trōiānōs incolēmēs mare trānsire?” Neptūnus respondit, “Īram maris caelīque ad ōtium saepe mīsī. Benignus, tuō filiō semper fāvī, etiam per exitium Trōiae. Trōiānī portum Avernī crās pervēnerint meā potestāte, sed ūnam mortem collēgerint; ūnum caput satiābit prō multīs.”


Aenēās excitāvit et nāvem errāntem vīdit. Ergō nāvem rēxit, gemēns, “Ō Paladin, in ignōtā harēnā iacēbis.”

**Neptūnum**: Neptūnus, -ī, m. – Neptune, god of the sea

**Avernī**: Avernus, -ī, m. – Avernus, a town in Italy and legendary entrance to the Underworld

**Satiābit**: satiō, satiāre, satiāvī – to satisfy

**Palinūrus**: Palinūrus, -ī, m. – helmsman of Aeneas

**Gubernātōrem**: gubernātor, gubernātōris, m. – helmsman

**Insidiārum**: insidiae, -ārum, f. – treacheries, traps

**Rānum**: rāmus, -ī, m. – bough, branch

**Lēthaeō**: Lēthaeus, -a, -um, adj. – Lethaen, related to the river Lethe, the river of forgetfulness

**Rōre**: rōs, rōris, m. – dew

**Quassāvit**: quassō, quassāre, quassāvī – to shake

**Cupīdo**: cupīdo, cupīdinis, m. – desire, want

**Rēxit**: regō, regere, rēxī – to rule; here with the sense of “to control”

**Gemēns**: gemō, gemere, gemuī – to lament, sigh

**Harēnā**: harēna, -ae, f. - sand
Meanwhile, Venus was worrying. The goddess rushed to Neptune and said, “Will the wicked anger of Juno drive the Trojans around the whole world? Will she not be able to accept the orders of the fates and of Jupiter? She tried to bring destruction to the Trojans on the seas, your kingdom. Will you allow the Trojans to cross the sea unharmed?” Neptune responded, “I often sent the anger of the sea and of the sky to peace/leisure/rest. I, kind, always supported your son, even through the destruction of Troy. The Trojans will have reached the port of Avernus tomorrow by my power, but they will have collected one death; one head will satisfy on behalf of many.” Aeneas and his comrades had set sail from Sicily in the morning. At night, only wise Palinurus did not sleep. The god Sleep approached the helmsman and said, “Go, rest. I will take up your duties.” Palinurus responded, “Why? I will not trust the winds, full of traps.” Sleep shook a branch full of Lethean dew above the head of Palinurus; the desire of sleep grew for Palinurus. While he was sleeping, he fell from the ship. Aeneas awoke and saw the ship wandering. Therefore he controlled the ship, lamenting, “O Palinurus, you will lie on unknown sand.”

Discussion Questions/Topics

G1.) Identify the tense of the verbs in the passage.

R1.) What do you make of Venus’ interaction with Neptune? How does this scene relate to the storm scene in Book I? Why do you think Neptune is more willing to go directly against Juno than she was to go against him?

R2.) What reactions do you have to the fate of Palinurus? Did he deserve what happened to him?

R3.) How is Aeneas’ taking the helm at the end of the story significant? Does the act lend itself to any overarching themes within the poem?


**Notes and Vocabulary**

| **Cūmārum** | Cūmae, -ārum, f. – a port town in Italy |
| **Antrum** | antrum, -ī, n. – cave, hollow |
| **Daedalus** | Daedalus, -ī, m. – famous Greek inventor |
| **Thesei** | Thesei, -ī, m. – famous Greek hero |
| **Minotaurī** | Minotaurus, -ī, m. – half-man/half-bull monster who guarded the labyrinth on Crete |
| **Icarī** | Icarus, -ī, m. – son of Daedalus |
| **Effingere** | effingō, effingere, effinxī – to design, form |
| **Praeīverat** | praeeō, praeīre, praeīvī – to go before |
| **Intus** | adv. – within |
| **Implēbat** | implēo, implore, implēvī – to fill |
| **Remanēre** | remaneō, remanēre, remānsī – to remain; to persist |
| **Dianae** | Diana, -ae, f. – Diana, goddess of the moon |
| **Sortēs** | sors, sortis, f. – prophecy, lot |
| **Horrida** | horridus, -a, um, adj. – horrible |
| **Thybrim** | Thybris, Thybris, m. – Tiber, the river or its god |
| **Spūmābit** | spūmō, spūmāre, spūmāvī – to foam |
| **Cernō** | cernō, cernere, crēvī – to discern, determine |
| **Latīō** | Latium, -ī, m. – Latium, district of Italy |
| **Sciō** | scīo, scīre, scīvī – to know |
| **Elysium** | Elysium, -ī, n. – the region of the Underworld reserved for heroes |
| **Aureum** | aureus, -a, -um, adj. – golden |
| **Rārum** | rāmus, -ī, m. – bough, branch |
| **Lucō** | lucus, -ī, m. - grove |
| **Proserpinae** | Proserpina, -ae, f. – Queen of the Underworld |
| **Condere** | condō, condere, condidī – to bury |
The remaining Trojans reached the shore of Cumae. While the others were eating, Aeneas sought the cave, in which the Sibyl had her home. The temple of the Sibyl showed great gates/doors, which Daedalus had built. Those (gates) showed the tale of Theseus and the Minotaur; the father had tried to form the fates of his son Icarus, who had fallen from the sky through the clouds to the sea. Then Achates, who had gone before, returned with the Sibyl, who led the Trojans within. She shouted, “A god is present! A god!” Then she, whom Apollo was filling, was becoming greater than mortal. Aeneas prayed, “Apollo, we travelers have reached the shores of Italy at last. Do not allow the fates of Troy to remain for us for a longer time! I will build a temple to Apollo and Diana, who rule the Sun and the moon, and to you, Sibyl, I will dedicated lots and omens.” As soon as the Sibylla loosened Apollo from her body, she said, “Graver dangers remain for you on land. I see wars, horrible wars, and the Tiber, which will foam with much blood. In Latium there is a new Achilles!” Aeneas responded, “I know these things. How can I come to Elysium?” She said, “You must find the golden bough, which grows in the grove of Proserpina. You must also bury your comrade, who is no longer/not still alive.”

G1.) Find the relative clauses in the passage, then identify the antecedents of the relative pronouns. Determine the case and use of both the antecedents and the pronouns.

R1.) Read the description of the doors (VI.14-33). What reactions do you have to the scene actually on the doors and the scene describing their creation? What impact does this story have on the poem at this moment?

R2.) Read the passages about the Sibyl (VI.41-54, 77-97, 124-155). What is your initial reaction to the Sibyl? Think about both her speech and her appearance.

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<th>Notes and Vocabulary</th>
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<td><strong>Misēnī</strong>: Misēnus, -ī, m. – comrade of Aeneas</td>
<td><strong>Heu</strong>: interjection – alas!</td>
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<tr>
<td><strong>Heu</strong>: interjection – alas!</td>
<td><strong>Meruistī</strong>: mereō, merēre, meruī – to deserve, earn</td>
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<tr>
<td><strong>Meruistī</strong>: mereō, merēre, meruī – to deserve, earn</td>
<td><strong>Conchae</strong>: concha, -ae, f. – trumpet</td>
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<td><strong>Addiderat</strong>: addō, addere, addīdī – to add, join</td>
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<td><strong>Certāmina</strong>: certāmen, certāminis, n. – contest</td>
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<td><strong>Trītōn</strong>: Trītōn, Trītōnis, m. – Triton, a sea-god</td>
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<td><strong>Trītōn</strong>: Trītōn, Trītōnis, m. – Triton, a sea-god</td>
<td><strong>Aemulus</strong>: aemulus, -a, -um, adj. – jealous</td>
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<td><strong>Aemulus</strong>: aemulus, -a, -um, adj. – jealous</td>
<td><strong>Geminae</strong>: geminus, -a, -um, adj. – twin</td>
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<td><strong>Geminae</strong>: geminus, -a, -um, adj. – twin</td>
<td><strong>Columbae</strong>: columba, -ae, f. – dove</td>
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<td><strong>Columbae</strong>: columba, -ae, f. – dove</td>
<td><strong>Avēs</strong>: avis, avis, f. – bird</td>
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<td><strong>Avēs</strong>: avis, avis, f. – bird</td>
<td><strong>Lucum</strong>: lucus, -ī, m. – grove</td>
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<tr>
<td><strong>Lucum</strong>: lucus, -ī, m. – grove</td>
<td><strong>Optātam</strong>: optātus, -a, -um, adj. – hoped for</td>
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<tr>
<td><strong>Optātam</strong>: optātus, -a, -um, adj. – hoped for</td>
<td><strong>Arbore</strong>: arbor, arboris, f. – tree</td>
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<tr>
<td><strong>Arbore</strong>: arbor, arboris, f. – tree</td>
<td><strong>Fulgentem</strong>: fulgō, fulgēre, fulsī – to shine</td>
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<tr>
<td><strong>Fulgentem</strong>: fulgō, fulgēre, fulsī – to shine</td>
<td><strong>Viscum</strong>: viscum, -ī, n. – mistletoe</td>
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<tr>
<td><strong>Viscum</strong>: viscum, -ī, n. – mistletoe</td>
<td><strong>Brumā</strong>: bruma, -ae, f. – winter</td>
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<td><strong>Brumā</strong>: bruma, -ae, f. – winter</td>
<td><strong>Haerentem</strong>: haereō, haerēre, haesī – to cling, stick</td>
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<tr>
<td><strong>Haerentem</strong>: haereō, haerēre, haesī – to cling, stick</td>
<td><strong>Corripuit</strong>: corripiō, corripere, corripuī – to snatch</td>
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<td><strong>Sepulcrum</strong>: sepulcrum, -ī, n. – tomb, grave</td>
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<td><strong>Sepulcrum</strong>: sepulcrum, -ī, n. – tomb, grave</td>
<td><strong>Latere</strong>: latus, lateris, n. – side</td>
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<td><strong>Latere</strong>: latus, lateris, n. – side</td>
<td><strong>Remum</strong>: remus, -ī, m. – oar</td>
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<td><strong>Remum</strong>: remus, -ī, m. – oar</td>
<td><strong>Nigra</strong>: niger, nigra, nigrum, adj. - black</td>
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<tr>
<td><strong>Nigra</strong>: niger, nigra, nigrum, adj. - black</td>
<td><strong>Agna</strong>: agna, -ae, f. – ewe</td>
</tr>
<tr>
<td><strong>Agna</strong>: agna, -ae, f. – ewe</td>
<td><strong>Vacca</strong>: vacca, -ae, f. – cow</td>
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</table>
After his arrival to/at the shore, Aeneas saw the dead body of Misenus and shouted, “Alas! When did you depart from life? Did you deserve death or another fate?” Misenus, learned of the trumpet (no one was better), had been a comrade of Hector, but, on account of the death of that one, had gladly added himself to Aeneas. This man had called the gods into contests; triton, jealous about/of the pleasant human sound, seized him and threw him into the waves. While the Trojans were building an altar, Aeneas sought the golden bough. From the sky twin doves descended, the pleasant birds of his mother; that man prayed, “Lead me to the grove. Sweet mother, I trust you.” As he spoke, the birds flew as far as possible and soon sat upon the hoped for tree. Aeneas found the bough, shining just as mistletoe in winter. At once he snatched it, nevertheless clinging, and returned to the shore. The Trojans had established above Misenus a tomb, bearing on one side his trumpet, on the other an oar. Now Aeneas, finishing the business of the Sibyl, hastened to the cave. There he made two sacrifices: one was a black ewe, the other a cow. The Sibyl did not allow anyone except Aeneas to go with her into the cave.

G1.) Identify the tense of the verbs in the passage.

R1.) What do you think about Misenus’ fate? Does it coincide with Neptune’s prophecy about the Trojans’ reaching Italy?

R2.) Is it significant that Aeneas received Venus’ aid in locating the bough?

R3.) What do you make of the fact that the bough hesitates to come free from its tree? What bearing does this detail have on Aeneas’ upcoming journey to the Underworld?

**Monstris**: monstrum, -ī, n. – marvel, monster  
**Acherontis**: Acherōn, Acherontis, m. – the river one must cross to enter the Underworld  
**Charon**: Charon, Charontis, m. – ferryman of the river Acheron, carries souls across the river  
**Umbrās**: umbra, -ae, f. – shade, spirit  
**Rīpam**: rīpa, -ae, f. – bank, shore  
**Spatium**: spatium, -ī, n. – space  
**Tantum**: adv. – only  
**Animās**: anima, -ae, f. – soul, spirit  
**Sepulcrum**: sepulcrum, -ī, n. – tomb, grave  
**Mersum**: mergō, mergere, mersī, mersum – to plunge, sink, drown  
**Aequor**: aequor, aequori, n. – sea  
**Tūtum**: tūtus, -a, -um, adj. – safe  
**Natāvī**: natō, natāre, natāvī, natātum – to swim  
**Barbarīs**: barbarus, -ī, m. – barbarian  
**Imperium**: “power,” or “authority”
As soon as they went through the threshold, the light of the Sun went away. Aeneas, terrified by monsters, lifted his sword. To the shore of the river Acheron, whose guardian is the powerful and ancient Charon, they came. Charon alone is able to bear shades to either bank. The young men and the girls, who had not married, wandered the shores, waiting to cross. The chorus of those, who recently died, filled the space. Aeneas asked, “Why are not all the shades able to go to the other bank?” The Sibyl responded, “Charon will only carry those souls, whose bodies have tombs; the others must wait 100 years.” Then Aeneas saw the shade of Palinurus and said, “Which of the gods took you, having been plunged into the sea, away from us?” That one replied, “No god threw me from the ship. Without doubt, Apollo, who promised a safe arrival, conducted the matter fairly. I swam to land, but, having been captured by barbarians, I died. Therefore I beg you: save me from these evils.” Then the Sibyl said, “The gods give the gift, which you seek, Palinurus. The tomb, established for you, will delight the people; the people will call the land Palinurus by custom.” Then they summoned Charon; when the Sibyl lifted the golden bough, Charon, sensing its power, bore them across the river.

G1.) Identify the perfect passive participles in the passage, as well as the words which they modify.

G2.) Identify the relative clauses and the antecedents of the relative pronouns.

R1.) What reactions do you have to the full story of Palinurus? Why did the poet add the detail that he did not die at sea, but rather once he reached land? Does it affect the fact that Misenus died also?

R2.) What does this passage tell you about the importance of burial to the Romans? Do you think it is fair for the souls to have to wait so long to reach the Underworld?
Through the Underworld


Lugentēs: lugeō, lugēre, lūxī, lūctum – to mourn
Dūrō: dūrus, -a, -um, adj. – hard, harsh; bitter
Sīdera: sīdus, sīderis, n. – star, constellation
Iūrō, iūrāre, iūrāvī, iūrātum – to swear (an oath)
Coēgērunt: cōgō, cōgere, coēgī, coactum – to compel, drive, force
Sychaeus: Sychaeus, -ī, m. – Dido’s first husband
Maesta: maestus, -a, -um, adj. – mournful, sad
Lāmenta: lāmentum, -ī, n. – lament, cry
Offensī sunt: offendō, offendere, offendī, offensum – to offend, vex, take offence
Privātī sunt: privō, privāre, privāvī, privātum (+ gen., acc., or abl.) – to deprive of
Perferre: perferō, perferre, pertulī, perlātum – to bear through, endure, suffer
Nemora: nemus, nemoris, n. – grove, glade
Fortūnāta: fortūnātus, -a, -um, adj. – fortunate, blessed
Hērōēs: hērōs, hērōis, m. – hero
Ter: adv. – three times, thrice
Frūstrā: adv. – in vain
Comprensus: comprehendō, comprehendere, comprensī, compresum – to embrace
Coepit: coepī, coepisse (defective; only perfect system forms) – to begin, start
When Aeneas and the Sibyl had been carried across the river, they came to the Mourning Fields, in which place are those who had been consumed by harsh love. These shades were not strong; for their immortal pains always oppress them. Here Dido was seen by Aeneas. The Trojan approached, hoping to discuss his deeds; he said, “Unfortunate Dido, was death by sword truly sought by you? I swear through the stars, through the immortal gods: unwilling was I expelled from your borders/territory, obeying the duties given by the fates. Now the same duties have driven me to this place. Do not go away! Whom do you flee?” Unmoved, holding her eyes on the man alone, at last that woman fled into the woods where Sychaeus was waiting. While Aeneas and the Sibyl were making their journey to more cheerful places, many violent and mournful laments were heard. The Sibyl said, “These are the laments of those driven hither on account of wicked deeds. The gods themselves had been offended greatly by them; in this place some have been deprived of freedom, others have been driven to endure more violent fates.” At last they reached the Blessed Groves of Elysium, where heroes live. There Anchises was found; the older Trojan greeted his son and, having been embraced thrice in vain, he began to discuss his duties.

G1.) Find the passive verbs and participles in the passage, identifying both their tense and any nouns modified by participles.

R1.) Read the scene with Dido in the Fields of Mourning (VI.450-476). What is the significance of the scene? Does it recall any specific moments of their earlier interactions in Book IV? Does the scene affect your view of Dido at all?

R2.) Read the description of Tartarus (VI.552-627). Do any of these people or monsters stand out to you? (You might ask your students to do some light research on a character of their choice from this section)

R3.) What does the final detail of Aeneas’ reunion with Anchises (his trying to embrace the shade) recall? What is the significance of this connection?
Dīxit Anchīsēs, “Cōgor tibi nārrāre fāta posterōrum. Hīc est Silvīus, quī tibi oriētur, cum multum senior es; dē eō multī rēgēs venient, ab quibus Alba Longa rēgētur. Omnēs proximi, quī ab tē videntur, rēgnō et omnibus cōpiīs praeerunt. Atque vidēs Romulum, filium Martis; ad villam clam ferētur, ubi ēdūcētur. Rediēns ad rēgnum et adversus patruum, ab quō rēgnum correptum erat, id occupābit. Proximus Caesar est, quī tūt annōs tōt lēgātīs praeficiētur, dōnec ferītur perfidīs ferrīs. Inde veniet Augustus, ab quō Aurea Saecula iterum condentur atque longissimae terrae et optima bona imperiō Rōmānō comparābuntur. Ėn Brutus, ab quō imperium rēgis in cōnsulēs dīvīsum erit. Virī secundi imperium Rōmānum iuvābunt, cuius finēs nōn cōnsistent, semper crēscentēs. Atque ibi vidē Marcellum, cui ab Fātīs longa vita nōn dabitur, sed quī diū lūgēbitur.” Ubi tōt verba audīverat, Aenēās exitum accessit; sunt gemīnae Somnī portae, quārum altera est cornea, per quam facilis exitus datur, atque altera perfecta est candidō elephantō, per quam falsa insomnia mittuntur. Ab Anchīsā Aenēās per portam eburneam missus est et ad Trōiānōs festīnāvit.

**Posterōrum**: posterus, -a, -um, adj. – following, next, coming after, future (generations)

**Silvīus**: Silvīus, -ī, m. – Silvius Aeneas, a king of Alba Longa

**Oriētur**: orior, orīrī, ortus sum – to be born

**Romulum**: Romulus, -ī, m. – founder of Rome

**Martis**: Mars, Martis, m. – the god of war

**Ēdūcētur**: ēdūcō, ēdūcere, ēdūxī, ēductum – to bring up

**Patruum**: patruus, -ī, m. – uncle

**Caesar**: Caesar, Caesaris, m. – Julius Caesar

**Dōnec**: conj. – until

**Perfidīs**: perfidus, -a, -um, adj. – treacherous

**Augustus**: Augustus, -ī, m. – 1st emperor of Rome

**Saecula**: saeculum, -ī, n. – age (span of time)

**Ēn**: interj. – behold!, look!

**Brutus**: Brutus, -ī, m. – L. Junius Brutus, leader of the revolt against the Tarquins

**Secundi**: secundus, -a, -um, adj. – next, following

**Marcellum**: Marcellus, -ī, m. – nephew and one-time heir of Augustus

**Exitum**: exitus, exitūs, m. – exit

**Geminæ**: geminus, -a, -um, adj. – twin

**Cornea**: corneus, -a, -um, adj. – of horn (gray or pale black, in color)

**Elephantō**: elephantus, -ī, m. – ivory

**Falsa**: falsus, -a, -um, adj. – false

**Insomnia**: insomnium, -ī, n. – dream

**Eburneām**: eburneus, -a, -um, adj. – ivory
Anchises said, “I am compelled to tell you the fates of the future men. Here is Silvius, who will be born to you, when you are much older; from him will come many kings, by whom Alba Longa will be ruled. All the next men, who are seen by you, will be in command of the kingdom and all its forces. And you see Romulus, the son of Mars; he will be carried secretly to a villa, where he will be brought up. Returning to the kingdom and against his uncle, by whom the kingdom had been stolen, he will seize it. Next is Caesar, who will be put in command of so many officers for so many years, until he is struck by treacherous swords. Then will come Augustus, by whom the Golden Ages will again be established and the broadest lands and best goods will be acquired for the Roman Empire. Behold Brutus, by whom the power of the king will have been divided into the consuls. The following men will aid the Roman Empire, whose borders, always growing, will not halt. And there see Marcellus, to whom a long life will not be given by the Fates, but who will be mourned for a long time.” When he had heard so many words, Aeneas approached the exit; there are twin gates of Sleep, of which one is of horn, through which an easy exit is given, and the other was completed from white ivory, through which false dreams are sent. Aeneas was sent by Anchises through the ivory gate and he hurried to the Trojans.

G1.) Find the passive verbs and participles in the passage, identifying both their tense and any nouns modified by the participles.

R1.) Read Anchises’ speech about the future generations of Romans (VI.756-886). Do any of these seem particularly noteworthy to you? Do you think there is any significance to the order in which they are presented (Think especially about the poet presenting these people through the character of Anchises)?

R2.) Read the description of the gates of Sleep (VI.893-899). What are your reactions to Aeneas’ leaving (and Anchises’ sending him) through the ivory gate? How might this action be meaningful? What impact does it have on the rest of the poem?

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**Notes and Vocabulary**

*Cūmīs*: Cūmae, -ārum, f. – a port town in Italy  
*Circēs*: Circē, Circēs, f. – mythological sorceress  
*Ferārum*: fera, -ae, f. – wild beast  
*Mūtātī erant*: mūtō, mūtāre, mūtāvī, mūtātum – to change, transform  
*Tiberem*: Tiberis, Tiberis, m. – the river Tiber  
*Rēxit*: regō, regere, rēxī, rēctum – to rule, govern; line 6, with the sense “to guide”  
*Latīnō*: Latinus, -ī, m. – king of Latium  
*Faunī*: Faunus, -ī, m. – a forest god  
*Nepōs*: nepōs, nepōtis, m. – descendant, grandson  
*Tantum*: adv. – only  
*Ūnica*: ūnicus, -a, -um, adj. – one, sole, single  
*Lāvīnia*: Lāvīnia, -ae – daughter of Latinus  
*Turnūs*: Turnus, -ī, m. – leader of the Rutulians  
*Latīnō* (line 13): Latinus, -a, -um, adj. – Latin, of Latium  
*Advena*: advena, -ae, c. – foreigner, stranger  
*Ēsurientēs*: ēsuriēns, ēsurientis, adj. – hungry  
*Frūgēs*: frūx, frūgis, f. – fruit  
*Quadra*: quadrum, -ī, n. – square  
*Crustī*: crustum, -ī, n. – bread, crust  
*Iūlus*: Iūlus, -ī, m. – another name for Ascanius
The Trojans departed from Cumae. While they were sailing, they went past the land of Circe, by whom many men had been changed into the forms of wild beasts. Neptune honorably aided the Trojans, carrying them from the same grief. When Aurora was finally hanging over the land, Aeneas at last saw the Tiber and guided the ships thither. In this land, all things were administered by King Latinus, son of Faunus and grandson of Saturn. For Latinus there was only one daughter, who was called Lavinia; the little son of Latinus had died, when he was still an infant. Turnus was chosen to marry Lavinia. However, Latinus received an omen from his father, saying, “Do not entrust your daughter to a Latin. An honorable foreigner will arrive, to whom your daughter will be married. It is resolved: their descendants will rule the whole world.” Anxious Latinus returned home and, at the same time, Rumor bore these things from all sides.

Now Aeneas and his comrades were idle and hungry. Therefore they gathered fruits and ate, but, still hungry, they also ate the squares of bread, on which the fruits had been placed. Iulus shouted, “Now we have eaten our tables!” Aeneas, having been made more certain, was rejoicing, saying, “Land owed to me by the fates! Here is our home, this is our fatherland!” The next day, he sent 100 envoys to Latinus.

G1.) Find the passive verbs and participles in the passage, identifying both their tense and any nouns modified by the participles.

R1.) What are your impressions of the situation in Latium? Do you think things are very stable? How do you think Turnus has reacted to the news of his betrothal being broken?

R2.) Is this the “eating of tables” that you foresaw when you heard Celaeno’s, the harpy’s, curse? What do you make of Aeneas’ reaction to Iulus’ proclamation? Is it significant that Ascanius recognized the deed, rather than Aeneas?

R3.) What predictions do you have for the rest of the story?

10 Latīnī: Latīnus, -ī, m. – king of Latium
Īlioneus: Ilioneus, -ī, m. – a Trojan envoy
Sēdem: sēdēs, sēdis, f. – seat; home, settlement
Exiguum: exiguus, -a, -um, adj. – small, scant
Innocuum: innocuus, -a, -um, adj. – harmless, safe
Fauni: Faunus, -ī, m. – god of the forests
Advenae: advena, -ae, f. – foreigner, stranger
Incepta: neuter pl. substantive
Secundent: secundō, secundāre – to favor
Augurium: augurium, -ī, n. – augury, omen
Iungat: iungō, iungere, iūnxī, iūnxum – to join
Latium: Latium, -ī, n. – country of the Latins, kingdom of Latinus
Stirpem: stirps, stirpis, m. – root; race; offspring
Incītem: incītō, incītāre – to incite, urge on, stir up
Allectum: Allectō, Allectūs, f. – one of the three Furies
Dīram: Dīra, -ae, f. – a Fury
Amātam: Amāta, -ae, f. – Amata, queen of Latium
Anguem: anguis, anguis, f. – snake, serpent
Crinibus: crinis, crinis, m. – hair
Sinum: sinus, -ūs, m. – cavity; lap; chest, heart
Turbō: turbō, turbinis, m. – whirlwind; a top
Gyrō: gyrus, -ī, m. – circle; course, ring
Turnus: Turnus, -ī, m. – leader of the forces against Aeneas

15 Īlioneus: Īlioneus, -ī, m. – a Trojan
Sēdēs: sēdēs, sēdis, f. – seat; home, settlement
Exiguum: exiguus, -a, -um, adj. – small, scant
Innocuum: innocuus, -a, -um, adj. – harmless, safe
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Sinum: sinus, -ūs, m. – cavity; lap; chest, heart
Turbō: turbō, turbinis, m. – whirlwind; a top
Gyrō: gyrus, -ī, m. – circle; course, ring
Turnus: Turnus, -ī, m. – leader of the forces against Aeneas
When the Trojans had come to the palace of Latinus so that they might make a treaty, the king first said, “We know your course on the sea. Come, speak: what do you seek?” Ilioneus responded, “Our kingdom, which had surpassed all others, fell. Trojan Aeneas sends us to you so that we may ask for a small home and a safe shore.” While Ilioneus was speaking, Latinus looked down at the ground, holding in his memory the oracle of (his) father Faunus: it is necessary for his daughter to marry a foreigner. He exclaimed, “Let the gods favor our undertakings and their own augury! Trojans, I will not hesitate to give these things to you. Only let Aeneas himself come so that he may join his right hand to mine.” Meanwhile savage Juno, looking out upon Latium from Sicily, exclaimed, “Hated race! I was previously daring all things lest they might reach Italy; now let me incite wars so that peace may not come easily.” She summoned Allecto, a Fury, so that she might bear war to Latium. Allecto first went to Queen Amata. Allecto threw a snake from her hair into the chest of Amata so that she might rouse the anger, already placed there. The queen shouted to Latinus, “How many promises are broken by you so that our daughter may marry a Trojan?” Then she wandered through the whole city, raving just as a top, which children drive on in a great circle around empty halls. Satisfied, Allecto now turned herself so that she might visit the walls of Turnus.

G1.) Identify the subjunctive verbs in the passage and their uses.

R1.) Read the description of Latinus’ palace (VII.170-191). What details stand out to you? Which aspects of the palace do you think would be most important to a Roman reader?

R2.) Do you think Latinus was too hasty in agreeing to make a pact with the Trojans, given the circumstances at Latium?

R3.) Read Juno’s reaction and the arrival of Allecto (VII.286-340). Why do you think is persisting in harassing the Trojans even though they have already come to Latium? Why does Allecto come to Amata first?

R4.) Read Amata’s reaction to Allecto’s interference (VII.341-405). Does any aspect of her madness strike you? How does the madness affect her interaction with her family, especially Lavinia? Does her situation remind you of anything you have seen previously?


Dum pugnābant, Allectō ad Iūnōnem rediit. Tum lūnō Ausoniōs coēgit bella petere ab rēge Latīnō. Postulāvērunt ut Trōiānī pūnīrentur. Sīc Latīnus iussus est aperīre trīstēs portās templī Ianī; negāvit, sed lūnō ipsa tum ferrātās portās rūpit.

**Notes and Vocabulary**

| Ardeā | Ardea, -ae, f. – a city in Latium |
| Turnus | Turnus, -ī, m. – leader of the forces against Aeneas |
| Allectō | Allectō, Allectūs, f. – one of the Furies |
| Externus | externus, -a, -um, adj. – foreign |
| Hēres | hēres, hēredis, c. – heir |
| Tyrrhennīs | Tyrrhennus, -a, -um, adj. – Etruscan |
| Effigiēs | effīgiēs, effīgiēī, f. – effigy, portrait, image |
| Dīvum | syncopation of “dīvōrum” |
| Facem | fax, facis, f. – torch, firebrand |
| Cervō | cervus, -ī, m. – stag |
| Silviae | Silvia, -ae, f. – a Latin |
| Tyrrhī | Tyrrhus, -ī, m. – a Latin |
| Dīrā | Dīra, -ae, f. – a Fury |
| Ausoniōs | Ausonius, -a, -um, adj. – Ausonian, Italian |
| Ianī | Ianus, -ī, m. – Janus, god of gates and doorways; his temple doors were closed in times of peace, open in war |
| Ferrātās | ferrātus, -a, -um, adj. – (covered with) iron |
While Turnus was sleeping in Ardea, Allecto approached. Taking the form of an older priestess of Juno, she woke Turnus and said, “The king demands that a foreign heir be sought into the kingdom. Go now, give peace to the Etruscans under your shield. Order the men to prepare completely their military training, and let them punish the Etruscans with savage arms and weapons.” Turnus mocked, “You, priestess, are ordered to protect the temples and images of the gods. Let men wage wars and peace: war is their work.” Savage Allecto burned with anger and revealed her true form. Turnus was terrified wholly. The goddess said, “Look at me, most skilled of war and death!” She threw a torch into his chest so that he might not be able to delay, so that savage spirits might be summoned again. That one roused his men and forbade them to rest until the Etruscans were conquered. He ordered them to prepare their weapons and shields so that the enemy might be expelled. When Allecto had finished her work there, she flew to the shore, where she found Iulus. With the deer of Silvia and Tyrrhus having been killed by Iulus, when the former (people) had found the dead deer, they summoned many men so that they might fight against the Trojans. While they were fighting, Allecto returned to Juno. Then Juno compelled the Ausonians to seek wars from king Latinus. They demanded that the Trojans be punished. Thus Latinus was ordered to open the sad doors of the temple of Janus; he refused/denied, but Juno herself then broke open the iron-covered doors.

G1.) Identify the indirect commands in the passage.

G2.) Find the subjunctive verbs not used in indirect commands and determine their uses.

R1.) Compare and contrast Turnus’ attitude towards Allecto both in disguise as a priestess and after she has revealed her true form. Does this say anything about Turnus’ character?

R2.) What reactions do you have to Allecto’s interfering with Ascanius and forcing the first “battle” to take place without Aeneas?

R3.) Read the description of the gates of Janus (VII.601-640). How is it significant both that Latinus refuses to open them and that Juno herself forces the gates open?

R4.) Read the catalogue of warriors fighting on behalf of Turnus (VII.641-817). Do any warriors in particular seem to stand out to you? (You might have your class do some light research on a warrior of their choice and present their findings to the rest of the class, or have them draw their favorite.)
Ab Laurentī arce, Turnus signum bellī extulit. Saevus animus in iuvenibus ortus est et prīmi ductōrēs – Messapus, Ufens, et impius Mezentius – omnēs copiās cōnlēgērunt. Venulus ad urbem


Laurentī: Laurens, Laurentis, adj. – Laurentian
Arce: arx, arcis, f. – citadel, fortress, stronghold
Ductōrēs: ductor, ductōris, m. – leader, general
Messapus: Messapus, -ī, m. – one of Turnus’ generals
Ufens: Ufens, Ufentis, m. – one of Turnus’ generals
Mezentius: Mezentius, -ī, m. – one of Turnus’ generals
Cōnlēgērunt: alternative form of collēgērunt
Venulus: Venulus, -ī, m. – a member of Turnus’ army
Diomēdis: Diomēdes, Diomēdis, m. – a famous Greek warrior now living in Italy
Tiberīnō: Tiberīnus, -ī, m. – the god of the Tiber
Minīs: minae, -ārum, f. – threat(s)
Albam: albus, -a, -um, adj. - white
Suem: sus, suis, f. - sow
Fētibus: fētus, -ūs, m. – offspring, progeny
Albam: Alba, -ae, f. – Alba Longa, future city of Italy
Secundum: prep. + acc. – along, following
Rīpās: ripa, -ae, f. – bank, shore
Pallanteum: Pallanteum, -ī, n. – city of Italy
Arcadium: Arcas, Arcadis, adj. – Arcadian
Evander: Evander, -ī, m. – king of Pallanteum
Precēs: prex, precis, f. – prayer
Pallās: Pallās, Pallantis, m. – son of Evander
Ut: “how,” in exclamations
Libēns: libēns, libentis, adj. – willing
Recordor: recordor, recordārī – to remember
Translation (VIII.1-186)

From the Laurentian citadel. Turnus raised the signal of war. A savage spirit was born in the young men and the first leaders – Messapus, Ufens, and impious Mezentius – gathered all the troops. Venulus was sent to the city of Diomedes so that he might persuade the Greek to join them. At night pious Aeneas, trying to sleep but prohibited by the evils of sad war, was visited by Tiberinus, the god of the Tiber. The god said, “Cease to hide from the threats of war; the madness and anger of the gods are finished. You will find a white sow with 30 white offspring; in this place, you will found your city. In 30 years, Ascanius will set out from this same place and will found his own city, Alba. Follow the river along its banks to Pallanteum, the city of the Arcadians, in which place Evander is king. When you have given prayers to Juno, do not delay to set out. My home is here.” Having spoken thus, the god returned into the waters. When the sow appeared, this man, happy, prayed to Juno and sailed on the river with his comrades. Pallas, the con of Evander, first saw the Trojans. He shouted, “Who are you? Why do you come hither?” Aeneas responded, “There is no need for you of fear. We are the sons of Troy, the enemies of the Latins.” Pallas demanded that they follow him to his father. When Aeneashad said these things to the king, the king said, “How willingly I accept you! How I recall the words and voice and face of great Anchises! My right hand is joined to your right hand. Tomorrow you will return with aid. Meanwhile, celebrate with us the rites, which it is impious to delay.”

G1.) Identify the deponent verbs and any passive imperatives in the passage.

R1.) Have your class find out more information about Diomedes, or supply them with some of the passages regarding him from the *Iliad*. How is it significant that Diomedes shows up in this story? What would it mean if he agreed to fight against the Trojans on behalf of the Italians?

R2.) What reactions do you have to the prophecy of Tiber/Tiberinus?

R3.) Read the scene that takes place as Aeneas reaches Pallanteum (VIII.97/126-186). How is it important that Anchises and Evander had met before and that Evander is able to recognize Aeneas through his (Aeneas’) father? Do you see any parallels between the story of Pallanteum and Aeneas’ own story?

\textbf{Rītibus:} rītus, -ūs, m. – rite, ceremony  
\textbf{Scopulus:} scopus, -ī, m. – cliff, crag  
\textbf{Ruīnam:} ruīna, -ae, f. – ruin, collapse, destruction  
\textbf{Cacō:} Cacus, ī, m. – a monster son of Vulcan  
\textbf{Radiī:} radius, -ī, m. – ray  
\textbf{Volcānus:} Volcānus, -ī, m. – Vulcan, the god of fire, crafting, and forging  
\textbf{Atrī:} ater, -a, -um, adj. – black, dark  
\textbf{Vomēbat:} vomō, vomere, vomuī, vomitum – to vomit, spew, emit  
\textbf{Precēs:} prex, precis, f. – prayer  
\textbf{Herculēs:} Herculēs, Herculis, m. – famous hero  
\textbf{Gēryone:} Gēryon, Gēryonis, m. – a monster  
\textbf{Bōvēs:} bōs, bōvis, c. – cow  
\textbf{Praestantī:} praestō, praestāre, praestātī, praestatum – to stand out, excel, surpass  
\textbf{Intrāctātum:} intrāctātus, -a, -um, adj. – untried  
\textbf{Sceleris:} scelus, sceleris, n. – crime  
\textbf{Doli:} dolus, -ī, n. – trick, deceit  
\textbf{Caudīs:} cauda, -ae, f. – tail  
\textbf{Vestigia:} vestigium, -ī, n. – footprint, track, trace  
\textbf{Mūgīvērunt:} mūgiō, mūgīre, mūgīvī, mūgītum – to moo, bellow  
\textbf{Āvulisit:} āvellō, āvellere, āvulisī, āvulsum – to tear off or away  
\textbf{Nemōra:} nemus, nemōris, n. – grove  
\textbf{Quonium:} adv. - since  
\textbf{Tūtus:} tūtus, -a, -um, adj. – safe  
\textbf{Ōrīs:} ōra, -ae, f. – shore  
\textbf{Latuisset:} lateō, latēre, latuī – to hide, lie hidden  
\textbf{Dēteriōrem:} dēterior, dēteriōris, adj. – worse
With the rites completed, Evander said, “We now make sacrifices because we were saved from savage dangers. There is a crag, whose rocks had fallen into huge ruin. With fierce Cacus inhabiting it, there was a cave, which the rays of the Sun never reached. For this monster Vulcan was the father; the black fires of that one were those, which the son was spewing forth. With destruction threatening us, the gods heard our prayers and offered aid. Hercules arrived, with Geryon having been killed, leading his cattle. With the mind of Cacus driven into madness by the outstanding beauty, he stole several from the herd so that there might not be anything of a crime or trick unattempted. He led them into the cave not by their horns, but by their tails so that, with their feet turned round, their footprints might bear no signs to one seeking (them). With Hercules preparing to depart, the cows mooed; one mooed in return from the cave. With Cacus shutting himself in the cave, Hercules was trying to enter. With no way presenting itself, he tore away the top of the cave and slew Cacus with his hands. The several, which had been stolen from the herd, now were returned. Thence sacrifices are offered to the gods and greatest Hercules.” Then Evander led Aeneas around the city. He said, “Saturn came to these groves, fleeing the arms of Jupiter. With a race having been made and laws having been given, that one preferred the name Latium, since he had hidden in its shores. With the years proceeding, the populace was becoming worse.” Then the king showed the monuments of the city to Aeneas. When they had returned to the palace, night fell.

G1.) Identify the ablative absolutes in the passage, determining tense and voice for each.

R1.) What reactions do you have to the story of Hercules and Cacus? How is it important that Pallanteum has a link to the divine world through these two demi-gods? (You could additionally have your students do some sort of artistic representation of the story, i.e. draw a scene, sketch a storyboard, make a short film, etc.)

R2.) Why does the poet include the story of Saturn and the loss of the Golden Age? What impact would this have on a Roman reader?

R3.) Read the description of the additional future Roman locales (i.e. Carmental gate, the Lupercal, etc.) that Evander shows Aeneas around Pallanteum (VIII.328-369). How would a Roman reader react to the inclusion of these extra details?

**Notes and Vocabulary**

- *Minātūris* minor, minārī, minātus sum (+ dat.) – to threaten
- *Aspīrātō* aspīrō, aspīrāre – to breathe upon
- *Argolīci* Argolicus, -a, -um, adj. – Greek, Argive
- *Pergama* Pergamum, -ī, n. – Troy (typically pl.)
- *Vastābant* vastō, vastāre – to lay waste, devastate
- *Opis* ops, opis, f. – resource, wealth
- *Coniūnx* coniūnx, coniugis, c. – spouse
- *In cassum* adv. – in vain
- *Ōrīs* ōra, -ae, f. – shore
- *Rutulōrum* – Rutulus, -a, -um – Rutulian, of Ardea
- *Supplex* supplex, supplicis, c. – suppliant
- *Genetrix* genetrix, genetricis, f. – mother
- *Nūmen* nūmen, nūminis, n. – divinity
- *Brāchchiīs* bracchium, -ī, n. – arm
- *Familiārem* familiāris, familiāre, adj. – familiar
- *Medullās* medulla, -ae, f. – marrow
- *Ossa* os, ossis, n. – bone
- *Fidūcia* fidūcia, -ae, f. – trust, faith, confidence
- *Mēns* mēns, mentis, f. – mind; intention
- *Bellāre* bellō, bellāre – to wage war
- *Quidquid* quisquis, quidquid – whoever, whatever
- *Fornācēs* fornāx, fornācis, f. – furnace, forge
- *Cyclōpum* Cyclōps, Cyclōpis, m. – a Cyclops
- *Cūncta* cūnctus, -a, -um, adj. – all
- *Cliqueum* clipeum, -ī, n. – shield
- *Informāvērunt* ūnūm mēns, ūnūm mēns – to shape
- *Septēnōs* septēnī, -ae, -a, adj. – seven
- *Impedīvērunt* impediō, impedire, impēdīvī, impeditum – to hinder, bind
Meanwhile Venus, mindful of her son, was terrified by the Laurentians about to threaten; she acknowledged the future harsh difficulty. Thinking only of the future, the goddess turned herself to Vulcan and, with divine love having been breathed into her words, said, “While the Argive kings were devastating Troy by night and its towers about to fall with hostile fires, I sought neither your aid nor arms of your skill and resource. Dearest husband, I wished to trouble neither you nor your labors in vain, not even a little. Now, with Jupiter commanding, my son has settled in the shores of the Rutulians. Therefore I, the same woman, as a suppliant, as a mother for her son, come and ask for arms, divinity sacred to me.” Thus she spoke. Vulcan was gazing at the goddess, when that woman embraced him with her tender arms. At once he recognized the familiar flame about to enter his marrows and about to run through his bones. That man said, “Wither, for you, has your trust of/in me ceded? Now, if you prepare to fight and this is the mind/intention for you, I am able to promise whatever of care (there is) in my art.” Then he lay near Venus, already reclining. With the Sun rising, the god came to the furnaces of the Cyclopes. Vulcan exclaimed, “Stop everything! Cyclopes, take away all labors and turn your minds hither as soon as possible. You must make arms for Aeneas.” About to work, they divided the labor. They shaped a huge shield, one against all the weapons of the Latins, and bound seven circles with/upon circles.

Thus the shield of the man, hardly unmindful of his future, was shaped.

G1.) Identify the ablative absolutes in the passage, determining the tense and voice of each.

G2.) Find the participles that are not used in ablative absolute constructions and do the same.

R1.) How does the passage reinforce the strength of Venus’ power/influence over other gods, especially Vulcan in this case?

R2.) After reading the exchange between Venus and Vulcan, do you think she was worried in vain, especially given that she had already been reassured by Jupiter that her son would prosper?

R3.) Of what significance is it that the Cyclopes, who had once chased Aeneas and his men from one part of Sicily, are now the ones forging his weapons?
Cum Sōl surrexisset, Evander excītātus est et per rēgiam it ut Aenēae diceret; nam cupīvit rogāre quid auxilium Aenēās spērāret. Ubi convēnerant, Pallānte Achātaque comitantibus, rēx dixit,

“Maxime ductor Teucrōrum, nostra paupertās nōs nōn sinit multum tibi dare. Sed parō ingentēs populōs opulentaque castra tibi iungere. Nam Agyllae, rēx Mezentius caedēs infandās efferās et. Ubi convēnerant, Pallāntē Achātaque comitantibus, rēx dixit,

10 “Maxime ductor Teucrōrum, nostra paupertās nōs nōn sinit multum tibi dare. Sed parō ingentēs populōs opulentaque castra tibi iungere. Nam Agyllae, rēx Mezentius caedēs infandās efferās et. Ubi convēnerant, Pallāntē Achātaque comitantibus, rēx dixit,


**Notes and Vocabulary**

| Pallānte: Pallās, Pallāntīs, m. – son of Evander |
| Comitantibus: comitor, comitārī, comitātus sum – to accompany |
| Teucrōrum: Teucrus, -a, -um, adj. – Teucrian, Trojan |
| Opulenta: opulentus, -a, -um, adj. – opulent |
| Iungere: iungō, iungere, iunxī, iunctum – to join |
| Agyllae: Agylla, -ae, f. – a town in Etruria |
| Caedēs: caedēs, caedis, f. – slaughter, massacre |
| Infandās: infandus, -a, -um, adj. – unspeakable |
| Efferās: efferus, -a, -um, adj. – very wild, fierce |
| Reservent: reservō, reservāre – to reserve, retain |
| Etrūria: Etrūria, -ae, f. – the country of the Etruscans, north of Latium |
| Ėlāpsus est: ēlābor, ēlābī, ēlāpsus sum – to escape |
| Rutulōs: Rutulus, -a, -um – Rutulian, of Ardea |
| Etruscī: Etruscus, -a, -um, adj. – Etruscan |
| Adsuēscat: adsuēscō, adsuēscere, adsuēvī, adsuētum – to become accustomed |
| Tolerāre: tolerō, tolerāre – to tolerate, endure |
| Fulgor: fulgor, fulgōris, m. – lightning |
| Portenta: portentum, -ī, n. – portent, omen |
| Olympō: Olympus, -ī, m. – residence of the gods |
| Volcānia: Volcānius, -a, -um, adj. – of Vulcan |
| Misereat: misereō, miserere, miseruī, miserītum – to pity, feel sorry for (+ gen.) |
| Vulneret: vulnerō, vulnerāre – to wound, injure |
| Famuli: famulus, -ī, m. – slave |
| Conlāpsum: conlābor, conlābī, conlāpsus sum – to collapse |
| Tēcta: tēctum, -ī, n. – roof; house |
When the Sun had risen, Evander was awoken and went through the palace so that he might speak to Aeneas; for he desired to ask what aid Aeneas hoped for. When they had come together, with Pallas and Achates accompanying, the king said, “Greatest leader of the Teucrians, our poverty does not allow us to give much to you. But I am preparing huge peoples and wealthy camps to join to you. For at Agylla, the king Mezentius had made/committed slaughters unspeakable and savage. I do not know why I should speak of them. Let the gods reserve such things for the head of the man himself and his clan! With the evils having been done, all Etruria rose against him. That one nevertheless escaped and fled to the Rutulians. Now the Etruscans ask whether I, a veteran, will be their king and general, but I will add you as their leader. Take Pallas with you so that, with you as a teacher, he may become accustomed to bear military service and the weighty work of Mars, with your deeds having been seen.” With these things having been said, lightning filled the sky. Aeneas exclaimed, “Do not ask what misfortune the portents bear; I am demanded by Olympus. My mother promised to me: ‘I will bear arms of Vulcan to you.’” With the Trojans preparing to depart, Evander said to Pallas, “I do not know why I chose to send you with Aeneas. I wish to keep you safe with me. Perhaps Jupiter may pity an old man and father! Do not take away my son! Thus I have complained to the gods. Let me die now so that a graver message of your death might not wound my ears.” When he had spoken, the slaves carried him, having collapsed, into the house. With Aeneas and his comrades having departed, Venus appeared to her son, while he was resting.

G1.) Identify the indirect questions in the passage.

R1.) How is it important that Aeneas will now have his own group of native Italian men, the Etruscans, to lead into battle?

R2.) What do you think about Aeneas’ reaction to the lightning (VIII.520-540)?

R3.) Read Evander’s farewell speech to Pallas (VIII.554-584). What sort of mood does this set for the action to come? What outcome do you think the poet is foreshadowing here? What other reactions do you have to the scene?
Translation (VIII.609-731)

Venus, appearing just as in a dream, said to Aeneas, “Behold, my son, these gifts from Vulcan’s skill and rejoice! They will serve you well. Now do not hesitate, but dare to demand brave Turnus and the proud Laurentians into battle.” She vanished before Aeneas was able to give a reply. Truly he rejoiced; for he will accomplish all things thereafter with these arms. To Aeneas, these gifts were by the greatest degree more wonderful than anything, which he had seen before; they were not able to be valued at any price. On the shield itself, Vulcan had made the fates of Italy. There was the she-wolf with Romulus and Remus. Then there were the Romans, stealing the Sabine women so that the kingdom might be increased. Thereafter the god had added Romulus and Tatius, ruling together, with the foul deeds having been forgiven. There were the geese, which warned the Roman people about the assault of the Gauls. At a distance beneath these things Vulcan added the gates of Dis, the punishments of foul crimes. In the middle of the shield the Actian battles were able to be discerned. Augustus, brighter by far, was standing out from the others, with twin falxes and the paternal star flashing above his head. Antony was coming opposite, with his Egyptian wife, hated by all, and the Egyptian gods following (him), Mars, more accustomed to battle than all, and the sad Furies were raging. Above everything Actian Apollo was using his bow. With the enemy having been conquered, Augustus was entering the walls of Rome in a triple triumph.

Discussion Questions/Topics

Aeneas marveled at the wonderous gift. He will use these so that no one from the mortal race might be able to fight against him equally. He bore the fame and fates of his descendants on his shoulder.

G1.) Identify the ablatives in the passage and their uses.

G2.) Find and parse any semi-deponent verbs in the passage.

R1.) Have your class individually draw the shield of Aeneas or have each student draw a specific scene and try to map all the pieces together when finished (VIII.615-729).

R2.) What impact is there on account of the Battle of Actium being in the center of the shield, especially with all the details described by the poet (VIII.675-729)?

R3.) What reactions do you have to the final lines as Aeneas takes the shield (VIII.729-731)?
Interea Iūnō Irim dē caelō mīsit ad Turnum ut ei diceret Trōiānōs, Aenēā absentī, īnfirmōs esse. Inquit dea, “Turne, modo diēs attulit quod nēmō divum ausus erat tibi optantī prōmittere, modo

5 Aenēās discessit ut, petēns amīcitiam, cum Evandrō colloquerētur.” Etiam dixit tempus esse, quō dēbet Trōiānōs oppugnāre. Deā discēdentī, Turnus negāvit sē beātam cōpiam perditūrum esse.

Rutulīs castra Trōiānōrum circumvenientibus, Caicus, ūnus custōdum, clāmāvit Trōiānōs dēbēre arma sūmere. Quamquam Trōiānī horrēbant, paulātim fortēs fiēbant, recordantēs Aenēān iussa eīs dedisse; ille imperāvit ut portās ōbicerent et in cavīs turribus exspectārent dōnec poterat redīre.

Meanwhile Juno sent Iris down from the sky to Turnus so that she might tell him that the Trojans, with Aeneas absent, were weak. The goddess says, “Turnus, now the day has brought what no one of the gods had dared to promise to you wishing, now Aeneas has departed so that he, seeking friendship, might speak with Evander.” She also said that it was the time, in which he ought to oppose the Trojans. With the goddess departing, Turnus said that he would not lose the blessed opportunity. With the Rutulians surrounding the camps of the Trojans, Caicus, one of the guards, shouted that the Trojans ought to take up arms. Although the Trojans were fearing (this), they were gradually becoming brave, recalling the orders Aeneas had given to them; that one commanded them to bar the gates and to wait in the hollow towers until he was able to return. Turnus, looking at the state of affairs, attacked just as a wolf, who wanders in the valley by night, with birds fleeing with terror, attacks sheep settled in their pen. He threw a torch at the ships of Aeneas; Jupiter once promised his mother that no harm would come to the same ships, having been made from her trees. Suddenly the voice of the goddess from the sky said that the Trojans ought not to be worried about the ships and that the ships, having been made by mortal hands, would be immortal. Immediately the ships sank in the water just as dolphins; from the same place the forms of many maidens rose, enjoying their new blessed lives. All marveled at such an omen. Afterwards the siege was continuing through the whole day, but at night the Trojans conceived a plan.

G1.) Find the indirect statements in the passage.

R1.) What do you think of Turnus’/Juno’s strategy of avoiding direct conflict with Aeneas, and attacking the camp while the hero is still absent? How is it significant that Juno utilizes Iris in order to send her plan to Turnus?

R2.) What reactions do you have to Turnus’ being compared to a wolf (IX.59-66)? Do you think it is a fair comparison at this point?

R3.) Why do you think the poet includes the story of the transformation of the ships into water nymphs at this point? How is this aspect of the story important to the overall narrative?
A Nighttime Raid

Nīsus erat portae custōs et iuxtā comes
Euryalus stetit. Nīsus dīxit, “Diū mēns clāram
militiam désiderāvit. Iam Rutuli in somnō cubant et
nox plēna silentiō est. Omnēs poscunt Aenēān
accīrī, sed viam ad moenia Pallantea invēnī.”

5 Euryalus rogāvit curr nōn possit cum eō ire. Ille
dīxit, “Patriās artēs bellī ab tē doctus sum magis
quam meō patre. Poscō mē tē comitāri.” Respondit
Nīsus, “Prō certō habeō Iovem mē aspicere aequē et
tūtum redītum mihi essē. Sī autem
veniam nōn dor, volō tē superesse. Nōn possum tē
mecum addūcere.” Euryalus dīxit sē nōn cessū
esse et ītūrum esse. Novīs custōdibus ad portās
vocātīs, Nīsus Euryalusque ductōribus
nūntiāvērunt sē cōnsilium habēre; Aletēs prīmum
dīxit sē sitūrum esse eōs ire. Ascanius ipse iūrāvit,
cum redissent, multās praedās acceptūros esse.
Ēlāpsī ex suīs cstrīs in castra Rutulōrum noctū, multōs
dormientēs cum silentiō necāvērunt,
parcentēs nūllīs, quī viam eōrum trānsiērunt; erant
sicūt leōnēs ovēs carpentēs ut eās ederent. Aurorā
accēdentī, Nīsus imperāvit ut ad Pallanteum
prōgrederentur. Euryalus auream galeam Messapī
ex omnibus prāedīs carpsit. Dum fugiēbant, hostēs
20 galeam, fulgentem in capite Euryali, vidēbant.
Militēs eum cēpērunt. Hostibus Euryalum necāturīs,
Nīsus, autem frūstrā, oppugnāvit; Euryalus ab eīs
nōn parsus est. Nīsus ruit, furēns, dōnec tandem
occīsus est. Prīmā lūmine, Rutuli capita eōrum in
30 hastīs praefīxērunt cōnspectū castrōrum
Trōiānōrum.

Notes and Vocabulary

Nīsus: Nīsus, -ī, m. – a Trojan warrior
Iuxtā: adv. – nearby, close
Euryalus: Euryalus, -ī, m. – a Trojan warrior
Accīrī: acciō, accēre, accīvī, accītum – to summon
Pallantea: Pallanteus, -a, -um, adj. – of Pallanteum
Aspicere: aspiciō, aspicere, aspexī, aspectum – to
look at, watch, observe
Superesse: supersum, superesse, superfuī – to
survive, remain
Addūcere: addūcō, adducer, addūxī, adductum –
to lead, bring
Aletēs: Aletēs, -ae, m. – a Trojan general
Praedās: praeda, -ae, f. – prize, reward, booty
Leōnēs: leō, leōnis, m. – lion
Ovēs: ovis, ovis, f. – sheep
Galeam: galea, -ae, f. – helmet
Messapī: Messapus, -ī, m. – a Rutulian general
Frūstrā: adv. – in vain
Furēns: furō, furere, fuī – to rage, rage
Praefīxērunt: praefīgō, praefigere, praefixī,
praefixum – to fasten, attach
Nisus was the guard of the gate and his comrade Euryalus stood near. Nisus said, “For a long time my mind has longed for distinguished military service. Now the Rutulians lie in sleep and the night is full of silence. Everyone demands that Aeneas be summoned back, but I have found a way to the Pallantean walls.” Euryalus asked why he was not able to go with him. The latter said, “I was taught the paternal arts of war by you more than by my own father. I demand that I accompany you.” Nisus replied, “I am sure that Jupiter looks upon me fairly and will give a safe return to me. If, however, I am not given pardon/favor, I wish that you survive. I am not able to bring you with me.” Euryalus said that he would not yield and that he would go. With new guards having been called to the gaes, Nisus and Euryalus announced to the leaders that they had a plan; Aletes first said that he would allow them to go. Ascanius himself swore that, when they had returned, they would receive many rewards. Slipping out of their own camps into the camps of the Rutulians by night, they killed many sleeping men with silence, sparing none, who crossed their path; they were just as lions tearing sheep so that they might eat them. With Aurora approaching, Nisus commanded that they set out to Pallanteum. Euryalus seized the golden helmet of Messapus out of all the spoils. While they were fleeing, the enemies were seeing the helmet, flashing on the head of Euryalus. The soldiers captured him. With the enemies about to kill Euryalus, Nisus, however in vain, attacked; Euryalus was not spared by them. Nisus rushed, raging, until at last he was killed. At first light, the Rutulians fastened their heads on spears in sight of the Trojan camps.

G1.) Identify the subjunctive verbs and their uses in the passage.

R1.) What are your first impressions to Nisus’ plan? Do you think you would go along with it or try to prevent him?

R2.) Recall the earlier interaction between Nisus and Euryalus in the footrace during Anchises’ funeral games. How does this scene, especially in Euryalus’ refusing to be left behind, affect your view of their relationship?

R3.) What reactions do you have to seeing Nisus continue to fight as Euryalus is about to die and immediately afterwards? How is this action important?

R4.) What effect do you think this loss will have on the Trojans, especially following the reaction of Euryalus’ mother (IX.459-502)?


| Tuba: | tuba, -ae, f. – horn, trumpet |
| Sonitum: | sonitus, -ūs, m. – sound |
| Volsci: | Volsci, -ōrum, m. – tribe allied with Turnus |
| Fossa: | fossum, -ī, n. – ditch |
| Vellerent: | vellō, vellere, vulsī, vulsum – to tear down, demolish |
| Teucrī: | Teucrus, -a, -um, adj. – Teucrian, Trojan |
| Déiēcērunt: | déiciō, déicere, déiēcī, déiectum – to throw down |
| Vī: | vīs, virīs (acc.-vim, abl.-vī), f. – force, strength |
| Tegmina: | tegmen, tegminis, n. – covering, armor |
| Nūdāta sint: | nūdō, nūdāre – to bare, expose |
| Lampada: | lampas, lampadis, f. – lantern; torch |
| Excidiō: | excidium, -ī, n. – destruction, demolition |
| Helenor: | Helenor, Helenoris, m. – a Trojan soldier |
| Prōruit: | prōruō, prōruere, prōruī, prōrutum – to rush forward |
| Lycus: | Lycus, -ī, m. – a Trojan soldier |
| Adripuit: | adripiō, adripiere, adripuī, adreptum – to seize, snatch |
| Autem: | conj. - however |
| Numanō: | Numanus, -ī, m. – a Rutulian soldier |
| Arcum: | arcus, -ūs, m. – bow |
| Tendit: | tendō, tendere, tetendī, tentum – to stretch |
| Tempōra: | tempus, tempōris, n. – temple (of a head) |
| Trāiēcerit: | trāiciō, trāicere, trāēcī, trāiectum – to throw across; pierce |
| Bütis: | Būtēs, Būtis, m. – tutor of Ascanius |
| Astra: | astrum, -ī, n. – star |
| Nūmine: | nūmen, nūminis, n. – divine power |
| Phoebī: | Phoebus, -ī, m. – epithet of Apollo |
The horn made so great a sound that the sky resounded. Immediately the Volscians rushed to the Trojan camps so that they might fill the ditches and tear down the ramparts. Against them, the Trojans, who had been accustomed to defend walls in a long war, threw down weapons and rocks so often that the enemies were not able to avoid them. These were thrown with such force that the armor of the enemies was broken and their chests were bared. Turnus himself threw a torch on the tower and, with the flame growing, the tower fell; two men escaped from this destruction. Helenor was surrounded at once by so many enemies that no hope of flight remained, but he rushed forth, since he did not wish to die unworthy of honor. Lycus tried to flee but Turnus seized him, climbing the walls of the camps; Turnus was so strong that, when he snatched Lycus, he also tore down a large part of the wall. The Rutulians were conquering the Trojans to such an extent that all hope of victory abandoned the Teucrians. However, Ascanius, with many unworthy things having been said by Numanus without shame, stretched his bow; the arrow was shot with such skill and force that it pierced the temples of Numanus. With the spirits of the Trojans roused again, Apollo himself, in the form of Butes, said to Ascanius, “You were born so that you might go to the stars. Your people will always adore you. For you now this is enough of war. “ With the mortal form left behid, the god vanished from their eyes. The Trojans forbade Ascanius by the divine power of Phoebus to return to the battle. Nevertheless the war did not soon end.

G1.) Find the result clauses in the passage.

R1.) Why do you think the poet shows Turnus’ continued domination over the Trojans during this time, especially with his additional invocation of Calliope (IX.525-529)? Why has the narrative not yet brought Aeneas back to his camp?

R2.) How do you think Ascanius’ actions are important both for the morale of the Trojans and for the story as a whole? Further, is it significant that, despite those actions, he is prevented from fighting by Apollo after slaying Numanus?

R3.) What do you think about the intervention of the gods yet again interrupting what might be the natural flow of events, especially keeping in mind Apollo’s speech (IX.625-637)?
Custōdēs portārum, frātrēs Pandarus
Bitiāsque, portās aperuērunt ut hostēs possent
inruere et Teucrī possent eōs, quīcumque vēnient,
 necāre. Paucīs hostibus occīsīs, multī Teucrōrum
ad portam ruērunt, īrā in mentibus crescentī. Nisi
haec stulta ausī essent, plurēs amīcī longē
superfuissent. Namque cum Turnus audīvisset
hostēs portās aperuērunt, sē ad castra eōrum ex
mediīs aciēbus revertit. Comitātus ab nēmine, ille
quidem multōs, etiam Bitiās, necāvit.
Utēns suā
auctoritāte, Mars armipotēns animum vīrēsque
Latīnīs addidit et stimulōs ācrēs sub pectore vertit;
mīsitque Fugam Teucrīs atrumque Timōrem. Sed
Pandarus, absēns menti propter mortem frātris,
portās clausit. Turnus etiam intus clausus est.
Quamquam comitibus carēbat, hic pugnāre
continuāvit; coēgit Trōiānōs discurrere. Pandarō
fātō nūllam fugam eī esse, Turnus respondit, “Sī
qua virtūs in animō est, incipe! Sī ausus eris mē
oppugnāre, Priamō nārrābis hic quidem etiam
inventum Achillem.” Pandarus hastam frūstrā
coniēcit; namque Iūnō illam āvertit. Tum Turnus
mediam ferrō gemina inter tempōra frontem dīvit.
Dum Turnus continuābat multōs necāre, Teucrī
discurrēbant dōnec Mnestheus cl âmāvit, “Sī ignāvī
semper sitis, novae patriae nōn mereātis!” Iove
Iūnōnem prōhibentī intervenīre, Teucrī, excitātī
verbīs Mnesthei, Turnum in flūmen coēgérunt et
hic ad suōs reversus est.

**Notes and Vocabulary**

**Pandarus**: Pandarus, -i, m. – a Trojan soldier

**Bitiās**: Bitiās, -ae, m. – a Trojan soldier

**Inruere**: inruō, inruere, inruī, inrusum – to rush in

**Stulta**: stultus, -a, -um, adj. – foolish

**Aciēbus**: aës, aciēī, f. – battle, battleline

**Armipotēns**: armipotēns, armipotentis, adj. – powerful in arms

**Vīrēs**: vis, virīs, f. – force, strength

**Stimulōs**: stimulus, -i, m. – goad, stimulus

**Ācrēs**: ācer, ācris, ācre, adj. – fierce, sharp, keen

**Fugam**: Fuga, -ae, f. – personification of one’s
desire to flee from a situation

**Atrum**: ater, -a, -um, adj. – black

**Carēbat**: careō, carēr, caruī (+ abl.) – to lack

**Inventum**: understand ‘esse’

**Tempōra**: tempus, tempōris, n. – temple (of a head)

**Frontem**: frōns, frontis, f. – front; forehead, brow

**Ignāvī**: ignāvus, -a, -um, adj. – cowardly

**Mereātis**: mēreō, merēre, meruī, meritum (+ dat.) – to deserve, earn

**Intervenīre**: interveniō, intervenīre, intervēnī,
interventum – to intervene, come between
The guards of the gates, the brothers Pandarus and Bitias, opened the gates so that the enemy might be able to rush in and the Teucrians might be able to kill them, whoever will have come. With a few enemies having been slain, many of the Trojans rushed to the gates, with anger growing in their minds. If they had not dared these foolish things, more friends by far would have survived. For when Turnus had heard that the enemy opened the gates, he turned himself back toward their camps from the middle of the battlelines. Accompanied by no one, that man indeed killed many, even Bitias. Using his authority, Mars, powerful in arms, added spirit and strengths to the Latins and turned sharp goads beneath the chest; he sent Flight and dark Fear to the Teucrians. But Pandarus, absent of mind on account of the death of his brother, shut the gates. Turnus also was shut within. Although he was lacking comrades, this man continued to fight; he forced the Trojans to scatter/run about. With Pandarus having said that there is no escape for him, Turnus replied, If there is any courage in your spirit, begin! If you will have dared to attack me, you will tell Priam that here indeed another Achilles was found.” Pandarus hurled his spear in vain; for Juno turned that thing away. Then Turnus split the middle of his brow between his twin temples with his sword. While Turnus was continuing to kill many men, the Trojans were running about until Mnestheus shouted, “If you should always be cowards, you would not deserve a new fatherland!” With Jupiter prohibiting Juno to interfere, the Teucrians, roused by the words of Mnestheus, drove Turnus into the river and this one returned to his own men.

G1.) Identify the conditionals in the passage and determine what type of conditional each one is.

R1.) What do you think of Pandarus’ and Bitias’ strategy of opening the gates? Do you think there was really ever a chance that it would be successful?

R2.) Why do you think the poet shows Mars as aiding the Latins, as well as Juno later in the passage? Do you think the gods will ever stay out of the conflict or continue to force it to be drawn out?

R3.) What importance is there in the fact that Turnus refers to himself as Achilles?

R4.) How is it significant that the Trojans are able to rally and force Turnus out of the camps, especially with Aeneas still not having returned from Pallanteum?
Iuppiter, meditāns multa, concilium deōrum vocāvit. Rēx divum hominumque āiēbat, “Quae discordia contrā vetitum est? Quis improbus metus aut hōs aut hōs arma arripere suāsit? Tempus iustum pugnae adveniet, cum fera Carthagō Rōmānīs arcibus ōlim exitium magnum inmittet. Utinam sināt is et placitum foedus compōnātis.”


**Concilium**: concilium, -ī, n. – council, assembly
**Divum**: syncopation of “divōrum”
**Discordia**: discordia, -ae, f. – discord
**Vetitum**: understand ‘illud’
**Metus**: metus, -us, m. – fear
**Suāsit**: suādeō, suādēre, suāsī, suāsum – to urge
**Iustum**: iustus, -a, -um, adj. – just, proper
**Inmittet**: inmittō, inmittere, inmīsī, inmissum – to send in or against
**Queam**: queō, quire, quīvī – to be able
**Implōrāre**: implorō, implōrāre – to implore, entreat
**Tegunt**: tegō, tegere, tēxī, tēctum – to protect
**Luant**: luō, luere, luī – to pay, expiate
**Peccāta**: peccātum, -ī, n. – sin
**Exustās**: exustus, -a, -um, adj. – burnt
**Erycinō**: Erycinus, -a, -um, adj. – of Eryx (Sicily)
**Aeoliā**: Aeolia, -ae, f. – kingdom of Aeolus
**Manēs**: Manēs, Manium, m. – departed spirits
**Saevit**: saeviō, saevīre, saeviī, saevītum – to rage, thrash
**Hortāta sum**: hortor, hortārī, hortātus sum – to urge, encourage
**Tyrrehenum**: Tyrrenhus, -a, -um, adj. – Etruscan
**Fidem**: fidēs, fideī, f. – faith; trust; loyalty
**Nefandum**: nefandus, -a, -um, adj. – terrible
**Sēra**: sērus, -a, -um, adj. – late, too late
**Querēlis**: querēla, -ae, f. – complaint, grievance
**Frementibus**: fremō, fremere, fremuī, fremitum – to mutter, grumble, murmur
**Figātis**: figō, figere, fixī, fixum – to fasten, fix
**Discrīmen**: discriminem, discrīminis, n. – distinction
Jupiter, thinking about many things, called a council of the gods. The king of gods and men was saying, “What discord is there against that thing having been forbidden? Which wicked fear persuaded one or the other to take up arms? The proper time for battle will come, when fierce Carthage at some time will send great destruction against the Roman citadels. Would that you allow and compose a pleasing treaty.” Venus responded, O father, o king of gods and men (what greater thing would I be able to implore?), you are not able to overlook that Turnus rushes, with Mars being favorable. Now the closed walls do not protect the Teucrians; they are compelled to fight within their gates. If the Trojans have reached Italy without your peace and with your divine power unwilling, let them expiate their sins and may you not rescue those men with your aid. Why should I recall the fleets/ships burned on the Sicilian shore, why the raving winds roused from Aeolia or Iris driven from the clouds? Juno moves the Shades and suddenly Allecto raged through the middle of the cities. Let them conquer, whom you prefer to conquer. If you most intimate wife and sister should seize your ears, I would ask for only one thing: may you allow Ascanius to live.” Juno, driven by grave spite, followed, “Did someone compel Aeneas to pursue wars? Did I myself urge him to leave behind the camps or to harass Tyrrenian trust? Is it terrible, if we gave something of aid to the Rutulians? Long ago was the time to care for your own: now, too late, you rise with complaints scarcely just.” With the gods grumbling amongst themselves, Jupiter said, “Would that you fasten these words in/to your minds: I would wish that no distinction be made between Teucrians and Rutulians; may no god interfere.” Thus Jupiter announced his judgment, the burden of kingship.

G1.) Find the subjunctive verbs used in main clauses in the passage and determine the use of each.

R1.) Why do you think Jupiter chooses to call the gods together now for this purpose? Should he have done it sooner? Should he have bothered at all?

R2.) Which goddess makes a better argument: Venus or Juno (X.16-95)? Why?

R3.) Do you think Jupiter’s wishes will be carried out, i.e. do you think the gods will actually stop interfering in the conflict between the Trojans and Latins?
Chapter 46

The Death of Pallas


| Etruscīs: | Etruscus, -a, -um, adj. – Etruscan |
| Tarchonem: | Tarchon, Tarhconis, m. – leader of Etruria |
| Opēs: | ops, opis, f. – wealth, resource |
| Impulīt: | impellō, impellere, impulī, impulsum – to push or drive forward |
| Ōcior: | ōcis, ōce, adj. – swift, rapid |
| Iaculō: | iaculum, -ī, n. – javelin, dart |
| Ēventum: | ēventus, -ūs, m. – outcome |
| Sociīs: | socius, -ī, m. – ally |
| Lausum: | Lausus, -ī, m. – son of Mezentius |
| Succēdere: | succēdō, succēdere, successī, successum – to follow, succeed to, relieve |
| Pallanta: | acc. of “Pallās” |
| Spectātor: | spectātor, spectātōris, m. – spectator |
| Spoliīs: | spolium, -ī, n. – prize, spoil, booty |
| Lētō: | lētum, -ī, n. – death, annihilation |
| Sortī: | sors, sortis, f. – lot, fate |
| Minās: | minae, -ārum, f. pl. – threats |
| Leō: | leō, leōnis, m. – lion |
| Advolat: | advolō, advolāre – to fly or dash toward |
| Strinxit: | stringō, stringere, strīnxī, strictum – to draw close; graze, touch slightly |
| Penetrabīle: | penetrabīlis, penetrabile, adj. – penetrating, able to penetrate |
| Perforāvit: | perforō, perforāre – to pierce, perforate |
| Immānia: | immānis, immāne, adj. – immense |
| Pondera: | pondus, ponderis, n. – weight |
| Balteī: | balteus, -ī, m. – belt |
| Intactum: | intactus, -a, -um, adj. – untouched |
| Membra: | membrum, -ī, n. – limb, member |
While the Trojans were defending the camps, Aeneas was sailing in the middle of the night; for as he entered the Etruscan camps from Evander, he approached king Tarchon. Hardly a delay was made; Tarchon joined his resources/aid. Tarchon offered a gift of 30 ships, which will be loyal to Aeneas. While they were sailing, the nymphs, who had once been the ships of Aeneas, approached; one from these told Aeneas that he ought to hasten to the camps and immediately bear arms against Turnus. She pushed the ship forward, which now flew swifter than a javelin through the waves. Aeneas prayed to Venus that the outcome of the war be favorable as he deserves. With his prayers finished, together with his new allies, he reached the Trojan camps. Immediately Turnus led his troops against the fleet from the camps neighboring the shore. Aeneas killed many men without delay. Pallas was encouraging his own men to be brave. He himself threw himself against the enemy and killed many. While this man was attacking Lausus, the son of Mezentius, the sister of Turnus advised him to relieve Lausus. That man shouted, “Only I am bore against Pallas, Pallas is owed to me alone; I would wish that your parent himself were present as a spectator.” Pallas responded, “I will earn my glory now either by spoils or by a distinguished death; my father will be fair for either lot. Take away the threats.” As a lion flies, when he has seen a large bull, scarcely is the image of Turnus coming otherwise/another. Praying to Hercules for aid in vain, Pallas grazed the body of Turnus with his spear. Turnus said, “Behold whether our weapon is more penetrating,” and he pierced his spear through the shield and breast of Pallas. He seized the immense weights of the belt from the middle of Pallas, with cold now overcoming his limbs. There will be a time for Turnus when he will have wished purchased Pallas untouched.

R1.) Is it significant that the nymphs who help Aeneas down the river are those who had been Aeneas’ ships before being transformed as they were burned, rather than the nymphs of the Tiber river?

R2.) Why do Aeneas and Turnus not face off immediately? Do you attribute this more to the poet’s narrative or the characters themselves?

R3.) What reactions do you have to Pallas’ speech to Turnus and the subsequent prayer for aid from the gods (X.449-473)? What weight do these added details give the scene?

R4.) Pallas’ death scene (X.474-509) is one of the most significant scenes not only in the poem, but also in Latin poetry. What about this scene do you think has the ability to affect not only the poet and his writing, but also a Roman audience in general?
When Aeneas had heard that Pallas was dead, he raged and slew many Rutulians. While he was raging, the Latins were fleeing for refuge; no mercy was given to those having been captured by the Dardan. When two rode horses at Aeneas, that man killed one and then the other, while he was mourning the death of his brother. With the Rutulians fleeing, the boy Ascanius and the youth besieged in vain at last burst forth and left the camps. While these things happen on the ground, Juno begged Jupiter that he allow her to rescue Turnus from this battle. Jupiter permitted this thing to the woman. Then Juno, in the appearance of Aeneas, led Turnus to a ship. When that one was on the ship, the goddess compelled the ship to sail and Turnus, since he was not able to control the ship, was driven through the waves to the ancient city of his father. Meanwhile Mezentius, well-known on account of his hatred of the gods, invaded the rejoicing Trojans and slew many. Although battlelines had been positioned against him, he nevertheless continued to rage. However, when Aeneas saw him, he prepared to meet him. He threw his spear into his groins. Lausus, thinking that he ought to defend his father, threw his spear across the field at Aeneas. Then the Dardan buried his sword through the middle of the youth. Although he had slain Lausus, Aeneas nevertheless, mindful of his own father, pitied him and allowed his comrades to carry away the body. When Mezentius recognized the groan from afar, he rode his horse to the battle. Aeneas killed the horse so that Mezentius might fall. That one said, “There is no crime in your killing (of me); grant that I be a partner of my son in the tomb.” When he had spoken, he received the sword in/with his throat and poured out his spirit onto his arms with waves of blood.

G1.) Identify the cum clauses in the passage and their individual uses.

R1.) What do you think of Aeneas’ reaction to Pallas’ death (X.510-542)? Does it fit with his character in general? Why or why not?

R2.) Why do you think Jupiter allowed Juno to lead Turnus away from the battle, and thus further delay his inevitable clash with Aeneas?

R3.) Compare and contrast Lausus’ and Mezentius’ deaths (X.764-908). Who do you think was braver in facing death?

R4.) We have seen many types of father/son relationships in the poem to this point. Why does the poet place such special emphasis on these specific relationships?


| Aenēās | Turbāta: turbātus, -a, -um, adj. – disturbed, upset |
|quamquam | Deum: alternate form of “deōrum” |
|mēns | Victor: victor, victōris, m. – victor |
|fuit | Suspendisset: suspendō, suspendere, suspendi, suspensum – to suspend, hang |
|, vōta | Sociōs: socius, -i, m. – ally |
|deum | Inhumāta: inhumātus, -a, -um, adj. – unburied |
|victor | Miserabile: miserabilis, miserable, adj. – wretched |
|solvēbat | Suprēmus: suprēmus, -a, -um, adj. – final, last |
;nam veritus | Vinxerat: vincō, vincere, vincī, vincūm – to bind |
|est nē | Post: “behind” |
|eōs | Terga: tergum, -ī, n. – back |
|offenderet. | Inferiae: inferiae, -ārum, f. – offerings for the dead |
|Cum captīva | Gemitū: gemitus, –ūs, m. – groan |
|arma | Aeternum: aeternus, -a, -um, adj. – eternal; here, adverbially, “forever” |
|Mezentīi | Concessūrum: concēdō, concēdere, concessī, concessum – to concede, grant, allow |
|in arbore | Sēnīs: sēni, -ae, -a, adj. – six |
|suspendisset, | Pepigēre: pangō, pangere, pepīgē, pāctum – to fasten, fix; to settle, agree, pledge |
|dīxit, | Phrygum: Phryx, Phrygis, m. – Phrygian, Trojan |
|“Nunc iter | Fūnebri: fūnebris, fūnebre, adj. – funeral |
|ad rēgem | Vāde: vādō, vādere, vāsī – to go, hasten |
|nobīs | Mandāta: mandātum, -ī, n. – order, command |
|murōsque | Conventū: conventus, -ūs, m. – meeting, assembly |
|Latīnōs |
Aeneas, although his mind was disturbed by the death of Pallas, as victor was paying off the vows of the gods; for he was afraid that he might offend them. When he had hung the captive arms of Mezentius on a tree, he said, “Now the path to the king and the Latin walls does not lie hidden to us. Prepare your arms with (good) spirits; let us not be afraid to proceed. Meanwhile let us entrust our allies and their unburied bodies to the earth lest they have any disgrace. With these things having been said, he turned himself to the body of Pallas and, with tears having sprung up, spoke thus, “I, departing, had not given these promises about you to your father Evander. How great a guard you lose, Ausonia, how great a protection you lose, Iulus!” He ordered the lamentable body to be lifted and sent a thousand men so that they might accompany the final honor. He had bound the hands of the captives behind their backs and sent them so that offerings for the dead might be sent down to the shades. With a deep groan he added these things: “From me, hail forever, greatest Pallas, and forever farewell.” Now speakers were present from the Latin city, asking for favor; they were fearing that the Trojans might allow the Latin bodies lying throughout the fields to be unburied. Aeneas was not angry, but, with the bodies handed over, replied that he would grant favor to the living and that he wished only to fight against Turnus. They made a treaty of peace for 12 days. Now the crowd of Phrygians approached the walls of Evander with the funereal triumph of Pallas. Mourning the death of the youth seized by fates, Evander said to the Teurcians, “Go and, mindful, bear back these commands to your king: your right hand owes Turnus to both the son and the father.” Meanwhile the Latins buried their men. With many afraid that many more would die on account of his war, they spoke harshly about Turnus in an assembly.

G1.) Identify the fear clauses in the passage.

R1.) Compare and contrast Aeneas’ speeches, his eulogy for his own men who have died and that for Pallas, his recent comrade (XI.12-28, 39-58). Why do you think Aeneas was so heavily impacted by Pallas’ death especially?

R2.) Why do you think Aeneas allowed the Italians to take the bodies of their dead? Why does the poet make sure to include this detail?

R3.) What do you think of Evander’s reaction to the news of Pallas’ death (XI.139-181)? Compare and contrast his with that of Aeneas, both his immediate reaction in Book X and his eulogy earlier in Book XI.
Chapter 49

The Misfortunes of the Latins

Menelāus in exsiliō errābat; etiam Ulixēs errāverat dum suae gentī restitūtus est. Agamemnon ipse ā barbarā uxōre necātus est. Atque nōn mihi licuit ad meam patriam redīre. Trōiae victōria Grāium manū 5

10 Aenēae Hectorisque novem annōs haesit, dōnec nōbīs licuit urbem in decimō annō capere. Coeant in foedera dextrae; armīs concurrant arma cavēte.”

Hīs vix audītīs, Ausonia gēns sollicitābātur. Dīxit Latīnus, “Mihi placēbit cōnsēnsum pācis facere cum Teucrīs. Eīs liceat partem meī rēgnī habēre. 15

15

Hoc libenter cēdam prō pāce.” Drāncēs respondit, “Superbiae Turnī mē taedet. Ūnum, optime rēgum, adiciās: cōnsēnsum nūptiārum. Fās est ut Lavinia Aenēae detur, nefās est ut Turnō detur.” Turnus,


Notes and Vocabulary

**Diomēdēn:** Diomēdēs, Diomēdis, m. – a famous Greek warrior now living in Italy; acc.

**Sollicitat:** sollicitō, sollicitāre – to harass, disturb, vex

**Lacessere:** lacessō, lacessere, lacessīvī, lacessītum – to provoke, excite

**Íliacōs:** Íliacus, -a, -um, adj. – Trojan

**Violāvimus:** violō, violāre – to violate, injure

**Supplicia:** supplicium, -ī, n. – punishment

**Menelāus:** Menelāus, -ī, m. – Greek leader at Troy

**Exsiliō:** exsilium, -ī, n. – exile

**Agamemnon:** Agamemnon, Agamemnonis, m. – commander of Greek forces at Troy

**Grāium:** Grāī, -ōrum, m. – Greeks; = “Grāiōrum”

**Coeant:** coeō, coīre, coiī, coitum – to come together

**Arms...cavēte:** supply an “ut”

**Ausonia:** Ausonius, -a, -um, adj. – Ausonian

**Drāncēs:** Drāncēs, Drāncis, m. – rival of Turnus

**Superbiae:** superbia, -ae, f. – arrogance, pride

**Camilla:** Camilla, -ae, f. – a general in Turnus’ army

**Diana:** Diana, -ae, f. – goddess of the hunt, forests

**Ōpis:** Ōpis, Ōpis, f. – an attendant of Diana

**Pariter:** adv. – equally

**Poenās:** poena, -ae, f. – penalty, punishment

**Circumdata:** circumdō, circumdare – to surround

**Turbine:** turbō, turbinis, m. – whirlwind
In the middle of the uproar, the envoys, who had been sent to Diomedes so that they might seek his aid, returned. They said that that man replied thus: “Why do you vex yourselves, at rest, and persuade yourselves to provoke unknown wars? We all, who violated the Ilian fields with iron, suffered punishments. Menelaus was wandering in exile; even Ulysses had wandered until he was restored to his own nation. Agamemnon himself was slain by his barbarian wife. And it was not allowed for me to return to my fatherland. At Troy the victory of the Greeks clung for nine years on the hand of Aeneas and of Hector, until it was allowed for us to take the city in the tenth year. Let the right hands come together into treaties; beware that your arms run together with his arms.” With these scarcely having been heard, the Ausonian race was being disturbed. Latinus said, “It will be pleasing to me to make an agreement of peace with the Teucrians. Let it be permitted for them to have part of my kingdom. I will willingly cede this on behalf of peace.” Drances replied, “I am tired of the arrogance of Turnus. May you, best of kings, add one thing: an agreement of marriage. It is right that Lavinia be given to Aeneas, it is wrong that she be given to Turnus.” Turnus, having spoken threatening words to Drances, added these things: “If any of the Trojans, even Aeneas, should demand me into contests, I would go strongly. Aeneas calls me alone? And I pray that he may call (me).” With the Teucrians approaching the city at the same time, Turnus then ordered his men to defend the walls. Camilla was accompanying Turnus. Watching these things, Diana was lamenting, “Would that I were able to aid that woman! The fates do not permit to her years beyond this war. Go, Opis, take my arms. Pursue him, who dares to violate her body with a wound; let him equally pay the penalties to me with blood.” Then Opis flew from the sky as if surrounded by a black whirlwind. Now the battle began.

G1.) Find and parse the impersonal verbs in the passage. Also, identify their “subjects.”

R1.) What do you make of Diomedes’ response to the Italians’ petition for aid (XI.251-293)? Are you surprised at all that he turned them down? Why do you think he warns them with so many specific allusions to the Greek heroes’ troubles after the Trojan War?

R2.) Whose argument is more compelling at the council of the Latins, Drances’ or Turnus’ (XI.336-444)? Why?

R3.) How is it significant that Diana sends down Opis to carry out her wishes, despite Jupiter’s commands in the previous book? Has the poet been placing more emphasis on the interference of the attendants of the gods throughout the poem than on that of the gods themselves (ex: Iris acting for Juno)?


Among the middle of the slaughters, Camilla was using now her bow, now her axe, for the sake of fighting. At a distance Ornytus with unknown arms was being borne by horse for the purpose of going through the massacres. Camilla, overtaking this one by means of running swiftly, pierced him and said these things above (him) from her hostile breast, “The day has come, which might refute your words with womanly arms. Nevertheless you will bear back this name, hardly light/trivial, to the shades of your fathers/ancestors, that you fell by the weapon of Camilla.” When Camilla had slain many men, one from the Etruscans persuaded her to fight without riding. Thinking that he had won by deceit, the youth began to flee. Camilla passed the horse by her running and took penalties from his hostile blood. Meanwhile Tarchon was urging his men to return to the battle; he flew similar to a lightning bolt and killed Venulus. The Etruscans marveled at the example of their leader and changed their course. From these, Arruns, silent, was observing the footprints of Camilla. By chance Chloreus was standing at a distance, covered by gold and purple arms. With a love, not modest, of booty and spoils, Camilla was burning through the battleline towards him. Arruns, seeing that the present time was the best for the sake of attacking, when he had prayed to Apollo, threw his spear, which was delivered beneath the breast of Camilla. The sorrowful crowd of Volscians surrounded her. Dying, she said to her sister, Acca, “Flee and deliver these final orders to Turnus: let him succeed the battleland keep the Trojans away from the city. Now farewell.” Leaving behind her arms, her life fled with a groan, indignant, under the shades. Opis, present at a distance and watching, killed Arruns. Hearing about the death of Camilla, Turnus returned to the city. He saw Aeneas and, if night had not arrived, he would have attempted battles.

G1.) Find the gerunds in the passage, determining the case and use of each.

R1.) What impressions do you have of Camilla on the battlefield? Why do you think the poet highlights her gender throughout the scene, especially as she slays her male enemies?

R2.) How is it significant that Apollo aids Arruns in slaying Camilla, who is a favorite of his [Apollo’s] sister, Diana, especially as this act leads to Arruns’ death at the hands of Diana’s attendant, Opis?

R3.) Why do you think Camilla’s soul/shade is described as “indignata” as it sinks to the Underworld?

R4.) Do you see any parallels between Camilla and Pallas? Think especially about the impact of their deaths on their respective commanders.
Turnus vīdit īnfractōs adversō Marte Latīnōs défecisse; iam pugnāre incitātus est, sicut leō, saucius gravi vulnere, frangit tēlum et fremit ōre cruentō. Sic adfātur rēgem, “Nūlla mora in Turnō; congregidior. Aut hāc dextrā Dardanium sub Tartara mittam aut habeat victōs, cedat Lavinia coniūnx.”

Latīnus, dolēns propter honōrem iuvenis, conātus est solācium eī dare; dīxit sē maluisse ut Turnus tūtus ess et potius quam mortuus. Ille respondit, “Quās precēs prō mē geris, hās precor, optime, prō me dēpōnās lētumque sinās prō laude paciscī. Et nōs tēla, pater, ferrumque haud dēbile dextrā spargimus, et nostrō sequitur dē vulnere sanguis.”


**Notes and Vocabulary**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Īnfractōs</td>
<td>īnfractus, -a, um, adj. – broken</td>
</tr>
<tr>
<td>Marte</td>
<td>used poetically for “bellō”</td>
</tr>
<tr>
<td>Défécisse</td>
<td>déficiō, déficere, défēcī, défectum – to falter, fail</td>
</tr>
<tr>
<td>Saucius</td>
<td>saucius, -a, -um, adj. – wounded</td>
</tr>
<tr>
<td>Fremit</td>
<td>fremō, fremere, fremuī, fremitum – to roar</td>
</tr>
<tr>
<td>Ōre</td>
<td>ōs, ōris, n. – mouth, face</td>
</tr>
<tr>
<td>Cruentō</td>
<td>cruentus, -a, -um, adj. – bloody</td>
</tr>
<tr>
<td>Congredior</td>
<td>congregidior, congressī, congressus sum – to go to meet, approach</td>
</tr>
<tr>
<td>Dardanium</td>
<td>Dardanius, -a, -um, adj. – Trojan</td>
</tr>
<tr>
<td>Tartara</td>
<td>Greek acc. of Tartarus, -ī, m. – a region of the Underworld reserved for the wicked</td>
</tr>
<tr>
<td>Victōs</td>
<td>understand “nōs”</td>
</tr>
<tr>
<td>Lētum</td>
<td>lētum, -ī, n. – death</td>
</tr>
<tr>
<td>Pacisci</td>
<td>paciscor, paciscī, pactus sum – to bargain, exchange; supply “mē” as its subject</td>
</tr>
<tr>
<td>Dēbile</td>
<td>dēbilis, dēbile, adj. – feeble, weak</td>
</tr>
<tr>
<td>Spargimus</td>
<td>spargō, spargere, sparsi, sparsum – to sprinkle (with blood)</td>
</tr>
<tr>
<td>Rubor</td>
<td>rubōris, m. – redness, a blush</td>
</tr>
<tr>
<td>Genās</td>
<td>gena, -ae, f. – cheek</td>
</tr>
<tr>
<td>Māternis</td>
<td>māternus, -a, -um, adj. – maternal</td>
</tr>
<tr>
<td>Iūturnam</td>
<td>Iūturna, -ae, f. – Juturna, sister of Turnus, a nymph</td>
</tr>
</tbody>
</table>

**Definitions**

- **Īnfractōs**: broken
- **Marte**: used poetically for “bellō”
- **Défécisse**: to falter, fail
- **Saucius**: wounded
- **Fremítus**: roars
- **Ōre**: mouth, face
- **Cruento**: bloody
- **Congredior**: to go to meet
- **Dardanium**: Trojan
- **Tartara**: region of the Underworld reserved for the wicked
- **Victos**: understand “nōs”
- **Lētum**: death
- **Pacisci**: to bargain
- **Dēbile**: feeble
- **Spargimus**: to sprinkle
- **Rubor**: redness
- **Genās**: cheek
- **Māternis**: maternal
- **Iūturnam**: Juturna, sister of Turnus
- **Nōn...tempus**: supply “est”
Turnus saw that the Latins, broken by the adverse battle, were faltering; now he was incited to fight, just as a lion, wounded with a grave wound, breaks the weapon and roars with a bloody mouth. He addressed the king thus, “There is no delay in Turnus; I go to meet him. Either let me send the Trojan beneath Tartarus with this right hand or let him have us conquered, let Lavinia yield as his wife.” Latinus, grieving on account of the honor of the youth, tried to offer solace to him; he said that he preferred that Turnus be safe rather than dead. That one replied, “What prayers you make on behalf of me, I pray that you put these aside for me and that you allow me to exchange death for praise. We too sprinkle our sword, hardly feeble, with the right hand, and blood follows from our wound.” With these things having been said, Amata was urging Turnus to avoid battle. Redness filled the soft cheeks of Lavinia; love disturbed that man. He burned more into arms. Therefore he sent an envoy to Aeneas for the purpose of bearing this message, saying that a contest of the two men themselves would be the final act of the war. When he gave these words, he withdrew into the palace to retrieve his sword, which Volcan himself had made for his father. Meanwhile Aeneas, no less savage in maternal arms, rejoiced that the war would be settled by the offered treaty. With Aurora rising, all the Teucrians and Rutulians convened to prepare the field of the duel. Juno hastened to the sister of Turnus, Juturna, and gave this advice to her, weeping: “This is not the time for tears. Rescue your brother from death; or incite wars.” Meanwhile the kings convened among the crowd to make the treaty; each man present was made a witness. Aeneas announced his terms; Latinus made an agreement to these.

G1.) Identify the gerundives in the chapter, giving the case, use and the noun being modified by each.

R1.) In this section of the poem, Turnus is likened to a lion again (XII.4-9). Do you think this is a fair comparison? We have previously seen him described as a wolf. Is one comparison more fitting than the other?

R2.) What do you make of the disparity between the attitudes of Lavinia and Amata in this passage, especially given that it is Lavinia’s hand for which the war is being waged?

R3.) Do you have any sympathy for Turnus after reading this scene (XII.64-80)? Does it make you hesitate in viewing him as a “bad guy”?

R4.) Again, we find Juno interfering in the conflict. Why do you think she continues to act against the will of Jupiter? How is it significant that she has chosen someone so close to Turnus through whom to act?

**Notes and Vocabulary**

- **Mōtū:** mōtus, -ūs, m. – motion; feeling
- **Incessū:** incessus, -ūs, m. – march, approach
- **Suppliciter:** adv. – humbly, suppliantly
- **Adsimulāns:** adsimulō, adsimulāre – pretending
- **Camertī:** Camers, Camertis, m. – an Italian warrior
- **Āles:** āles, ālitis, adj. – winged; as subst. – bird
- **Cycnum:** cycnus, -ī, m. – swan
- **Dēnsēte:** dēnseō, dēnsēre – to thicken, crowd
- **Catervās:** caterva, -ae, f. – crowd, troop, rank
- **Cohibēte:** cohibeō, cohibēre, cohibuī, cohibitum – to restrain, hold back, check
- **Ictum:** īciō/īcō, īcere, īcī, ictum – to strike, smite
- **Crūs:** crūs, cruris, n. – leg
- **Subītā:** subitus, -a, -um, adj. - sudden
- **Fīdus:** fidus, -a, -um, adj. – faithful, loyal
- **Statuēre:** statuō, statuere, statuī, statūtum – to place, settle
- **Cruentum:** cruentus, -a, -um, adj. – bloody
- **Iapygem:** Iapyx, Iapygis, m. – Trojan doctor
- **Medendi:** medeōr, medērī – to heal, cure
- **Avidus:** avidus, -a, -um, adj. – eager, longing for
- **Gelidus:** gelidus, -a, -um, adj. – cold, freezing
- **Ossa:** os, ossis, n. – bone
- **Tremor:** tremor, tremōris, m. – trembling
When Aeneas had made sacrifices around the sacred altars, the hearts of the Rutulians were being mixed with varied feeling. Turnus proceeded with a silent approach and, humbly, prayed at the altar with old-fashioned reverence. As soon as his sister Juturna saw him, she, feigning the form of Camers, gave herself into the middle of the battlelines. She said to them that the war must be waged by all, that it ought not be fought by Turnus alone. Suddenly, by the craft of Juturna, a golden bird of Jove appeared in the sky and killed a swan. The Italians celebrated the omen and one shouted, “Crowd the ranks; our king must be defended by us!” This man then threw his weapon, which pierced one of the Etruscans; this was the beginning of the battle. Both the Trojans and Rutulians seized the arms, which were adorning the altars as sacrifices for making the treaty. Pious Aeneas has calling to his own men: “O (you), restrain your angers! Now a treaty has been struck and all the terms have been settled, the right to run about is for me alone, allow me (to do this) and carry away your fears; these rites now owe Turnus to me.” Suddenly an arrow struck his leg. Turnus, as he saw Aeneas withdrawing from the battlefield, burned with sudden hope; flying, he gave many brave bodies of men to death. While Turnus was giving these funerals as a victor, Mnestheus and faithful Achates and Ascanius as a comrade settled the bloody man in the camps. Aeneas summoned wise Iapyx, knowing the methods of healing. Venus secretly sent aid, by which the wound was cured completely. Eager for a fight, he, huge, bore himself out of the gates and all left the camps. The Ausonians saw; a cold trembling ran through their lowest/deepest bones. With many Latins fleeing, Aeneas slew none having turned away. He demanded only Turnus into combat.

G1.) Identify the gerundives in the chapter, giving the case, use and the noun being modified by each.

R1.) What do you think is Juturna’s main motivation for inciting the Latins to battle, especially as her actions are juxtaposed with Turnus’ piety?

R2.) Does it seem that Turnus grows bolder in battle only when Aeneas is absent? Why or why not (Give specific examples)?

R4.) We now see Venus defying Jupiter’s non-interference command. Is it significant that Juno and Venus, the two goddesses most involved in the conflict, have now done so?

R4.) What do you make of Aeneas’ appearance and actions on the battlefield after being healed (XII.411-467)?
Chapter 53

A Heated Battle


Notes and Vocabulary

Concussa: concutīō, concutere, concussī, concussum – to shake, agitate, disturb
Metiscum: Metiscus, -ī, m. – charioteer of Turnus
Aurīgam: aurīga, -ae, f. – charioteer
Lōra: lōrum, -i, n. – rein
Cristās: crista, -ae, f. – crest, plume (of a helmet)
Excutientī: excutiō, excutere, excussī, excussum – to shake off, strike off, knock away
Invāderent: invādō, invādere, invāsi, invāsum – to enter, invade
Genetrix: genetrix, genetricis, f. – mother
Misit: here, with the sense of “directed”
Ēruam: ēruō, ēruere, ēruī, ērutum – to demolish
Nefandō: nefandus, -a, -um, adj. – unspeakable
Disputābant: disputō, disputāre – to argue, dispute
Exstinctum: exstinguō, exstinguere, exstinxī, exstinctum – to kill, destroy
Nōdum: nōdus, -i, m. – knot; noose
Īnfōrmis: īnfōrmis, īnfōrme, adj. – hideous
Trabe: trabs, trabis, f. – beam
Nexuit: nectō, nectere, nexūi, nexum – to tie, fasten
Attonitus: attonitus, -a, -um, adj. – stunned
Remanēbit: remaneō, remanēre, remansī, remansum – to remain, stay
Dūdum: adv. – a short time ago, a little while ago
Turbāstī: = “turbāvistī”
Sequāmur: poetic plural, translate with “I,” not “we
Ārea: area, -ae, f. – area, space
Shaken by fear, Juturna pushed away Metiscus, the charioteer of Turnus and, bearing his voice and body and arms, took the reins so that she might protect her brother. She did not suffer him to set his hand against Aeneas, who was seeking Turnus through the whole field. With the spear of Messapus striking off the highest crests from his head, then truly the angers of Aeneas rose, with which he might invade the middle of the battlelines more quickly. Both men were raging and were bearing death to many; their swords drank the blood of men from both armies. Here the mother of Aeneas directed his mind so that he might be a cause of destruction for the city. Seeing the city at rest, he called his generals and proposed a plan; he said, “Let there be no delay for my commands! Today I will demolish the city, the cause of the war, the kingdoms themselves of Latinus, unless they should yield. Why should I wait until it is pleasing to Turnus to suffer our battle? I promise that this day will be the end for the unspeakable war! Let us finish it bravely!” The city, which once had been a host for the Teucrians, was filled with shouts; the citizens, who would open the gates for the Trojans, were arguing against those, who would bear arms. The queen, as she saw the enemy coming, not the battlelines of Turnus, believed, unfortunate, that the youth had been slain in the duel; about to die, she fastened a noose of hideous death from a high beam. Astonished by the lot of his wife, Latinus wept and withdrew. The breeze bore the clamor to Turnus. His sister explained that he will be of more use for the city, if he will remain in the field. That man replied, “O sister, I recognized you a long while ago, when you first disturbed the treaties through skill. Which fortune is able to promise safety to me? Whither the god and whither harsh Fortune call me, let us follow, sister.” With a small area made in the middle, Aeneas arrived so that he might oppose Turnus.

G1.) Identify the datives of purpose in the passage.

R1.) Why do you think Juturna continues to delay the inevitable? Is it more out of care for her brother or fear of Juno?

R2.) Do you think Aeneas’ plan (via Venus) is a good strategical move at this point in the battle (XII.554-592)? Is it significant that it is Venus who “directed his mind” to this plan?

R3.) What reactions do you have to the death of Amata (XII.595-613)? Do you think it was necessary for her to die at this point? To what cause do you chiefly attribute her death?

R4.) What do you think of the scene in which Turnus recognizes his sister in disguise and begins to set the scene for the duel with Aeneas (XII.631-682)? Has the poet made Turnus into a heroic figure?
Cūntī oculōs convertēre. Simul atque vacuō patuērunt aequore campī, Aenēās Turnusque hastās coniēcēre. Dat gemitum tellūs; Turnus ēmicat at perfidus ēnsis frangitur in mediō ictū. 


Convertēre: convertō, convertere, convertī, conversum – to turn, direct, devote

Patuērunt: pateō, patēre, patuī – to lie open

Aequore: aequor, aequoris, n. – plain

Ēmicat: ēmicō, ēmicāre – to flash forth

Perfidus: perfidus, -a, -um, adj. – treacherous, false

Ictū: ictus, -ūs, m. – strike, blow, attack

Āmens: āmens, āmentis, adj. – frantic, insane

Īnsequitur: īnsequor, īnsequī, īnsecūtus sum – to pursue, follow

Stirpe: stirps, stirpis, f. – trunk, root, stem

Profānōs: profānus, -a, -um, adj. – profane

Indignāta: indignātus, -a, -um, adj. – resentful

Ōsa: perfect participle of “ōdī;” “hating”

Hinc: adv. – hence, from here

Līberāliter: adv. - generously

Genitor: genitor, genitōris, m. – father

Dauni: Daunus, -i, m. – father of Turnus

Flectere: flectō, flectere, flexi, flectum – to bend

Balteō: balteus, -i, m. – belt, baldric

Immolat: immolō, immolāre – to sacrifice, slay

Scelerātō: scelerātus, -a, -um, adj. – impious, wicked

Fervidus: fervidus, -a, -um – boiling, seething

Ast: = “at”

Membra: membrum, -ī, n. – limb, member
All devoted their eyes. As soon as the fields lay open in an empty plain, Aeneas and Turnus hurled their spears. The earth gives a groan; Turnus flashes out but the false sword is broken in the middle of the blow. The report is that, with the paternal sword left behind, he had seized the sword of his charioteer. As Turus, frantic, seeks escape, Aeneas pursues. The spear of Aeneas was standing in a trunk sacred to Faunus. Turnus prays to the god, “Pity (me); hold the iron, since the hated race made your honors profane with war.” With Aeneas delayed, Juturna was able to bring back the sword of Turnus. Indignant Venus retrieves the spear. Meanwhile Jupiter says to Juno, “You remember that Aeneas is owed to heaven. It has come to the end.” That woman replies, “Hating battles, I leave them behind. I beg for this thing alone: do not allow the Latins to change the name of their ancestors. Troy fell, and may you allow that it fell with its name.” Jupiter began to speak again: “Hence the race, which will rise mixed with Ausonian blood, you will see that it goes beyond men, beyond gods in piety, nor will any race willingly celebrate your honors equally.” Juturna was then driven from the battle by the Furies. Huge Turnus lifted a boulder and threw it but it did not carry out a blow. Aeneas throws his weapon with force so great that it pierces the shield and leg of Turnus. That man says, “I beg that you pity the old age of Daunus (Anchises was also such a father for you) and return me to my own people.” He began to bend, but, with the belt of Pallas seen by his turning eyes, Aeneas said, “Pallas slays you with this wound, Pallas slays you and takes the penalty from wicked blood.” Saying this, eager, he buries his sword beneath the facing breast. Yet the limbs for that one are loosened with cold and his life flees indignant with a groan below the shades.

G1.) Identify the uses of ut in the passage.

R1.) Why does the poet include the story of Turnus’ sword? How is it significant that his father’s divine sword is returned to him before the duel is decided? Why does the poet delay Aeneas long enough for the sword’s return to happen?

R2.) What reactions do you have to the dialogue between Jupiter and Juno (XII.791-842)? What is the most important thing the reader is supposed to take away from this exchange?

R3.) What do you make of Turnus’ final speech (XII.930-938)? Do you think he deserved to be spared?

R4.) What impressions does this final scene leave with you? Does this ending fit the character of Aeneas that we have seen throughout the poem? Why do you think the poet ends his story at this point?
ā/ab (+ abl.) – from; by
abscondō, abscondere, abscondī, abscondītum – to hide, conceal
absēns, absentis – absent
absum, abesse, āfuī – to be away from, be absent
ac – and
Acca, -ae, f. – Acca, sister of Camilla
accēdō, accēdere, accessī, accessum – to approach, go or come toward
acciō, accīre, accīvī, accītum – to summon
acciō, accipere, accēpī, acceptum – to receive
acer, acris, acre – fierce
Acestēs, Acestae, m. – Acestes, a half-Trojan, half-Sicilian who welcomes Aeneas back to Sicily
Achaemenides, Achaemenidis, m. – a comrade of Ulysses left behind at Sicily
Achātes, Achātae, m. – Achates, friend of Aeneas
Acherōn, Acherontis, m. – the river Acheron that one must cross to enter the Underworld
Achilles, Achillis, m. – Achilles, a famous Greek warrior
aciēs, aciēī, f. – battle-line, battle
Actius, -a, -um – Actian, relating to Actium
ad (+ acc.) – towards, to; near; at
addō, addere, addidī, additum – to add
addūcō, addūcere, addūxī, adductum – to lead, bring
adeō – so, to such an extent
adfor, adfārī, adfātus sum – to address, speak to
adhūc – still
adiciō, adicere, adiēcī, adiectum – to add to
adimō, adimere, adēmī, adēmptum – to take away
adiuvō, adiuvāre, adiūvī, adiūtum – to help
administrō, administrāre – to administer, manage
admīror, admīrārī – to admire, wonder at
adripiō, adripere, adripuī, adreptum – to seize
adsum, adesse, adfuī – to be present
adsum, adesse, adfuī – to be present
adversus, -a, -um – facing, contrary, against
advolō, advolāre – to fly to, to run to
aedēs, aedium, f. pl. – house
aedificium, -ī, n. – building
aedificō, aedificāre – to build
aeger, aegra, aegrum – sick, ill; feeble, weak
Aegyptus, -a, -um – Egyptian
aemulus, -a, -um – envious, jealous
Aeneās, Aeneās, Aeneās, m. – Aeneas, the hero of the Aeneid
Aeolia, -ae, f. – Aeolia, the land of the winds
Aeolus, -ī, m. – Aeolus, king of the winds
aequor, aequorīs, n. – a plain; the sea
aequus, -a, -um – equal, fair, just
aestimō, aestimāre – to value
aeternus, -a, -um – eternal, perpetual
Aetna, -ae, f. – Mt. Etna, a volcano in Sicily
afferō, afferre, attulī, allātum – to carry or bring forth; deliver, report
Agamemnon, Agamemnonis, m. – Agamemnon, king of Mycenae and leader of the Greeks
ager, agrī, n. – field
agmen, agminis, n. – army, battleline
agna, -ae, f. – ewe, sheep
agnōscō, agnōscere, agnōvī, agnitum – to recognize
agō, agere, ēgī, āctum – to drive; to do, manage
Agylla, -ae, f. – Agylla, a city in Etruria
āiō (imperfect āiēbam) – to say
Alba, -ae, f. – Alba Longa, the city founded by Ascanius
albus, -a, -um – white
āles, ālitis – winged, quick; a bird
Aletes, Aletis, m. – Aletes, a Trojan leader
aliquis, aliiquid – someone, something
alius, alia, aliud – other, another; aliī...aliī – some...others
Allectō, Allectūs, f. – Allecto, one of the Furies
alter, altera, alterum – one or the other (of two); second
altus, -a, -um – high, deep
alvus, -ī, m. – belly
ambō, ambae, ambō – both
ambulō, ambulāre – to walk
āmens, āmentis – insane, frantic
amīcitia, -ae, f. – friendship
amīcus, -ī, m. – friend
āmittō, āmittere, āmīsī, āmissum – to send away, lose
amō, amāre – to love
amor, amōris, m. – love
amplus, -ā, -um – large
an? – or?
Anchisēs, Anchisae, m. – Anchises, father of Aeneas
Androgēos, Androgēi, m. – Androgeos, a Greek warrior
Andromacha, -ae, f. – Andromache, wife of Hector who reaches Greece after the Trojan War
anguis, anguis, m. – serpent, snake
anima, -ae, f. – soul
animus, -ī, m. – mind, spirit; in animō habeō – to have in mind, intend
Anna, -ae, f. – Anna, sister of Dido
annus, -ī, m. – year
anser, anseris, m. – goose
anteā – before
antequam – before
antīquus, -a, -um – old, ancient
Antōnius, -ī, m. – Mark Antony
antrum, -ī, n. – cave, hollow
ānxietās, ānxietātis, f. – anxiety
ānxius, -a, -um – anxious
aperiō, aperire, aperuī, apertum – to open; to reveal, disclose
Apollō, Apollinis, m. – Apollo, god of prophecy, music, and the Sun
**appāreō, appārēre, appāruī, appāritum** – to appear, be seen

**appellō, appellāre** – to call (by name)

**aqua, -ae, f.** – water

**āra, -ae, f.** – altar

**arbor, arboris, f.** – tree

**Arcas, Arcadis** – Arcadian

**arceō, arcēre, arcuī, arcitum** – to ward off

**arcessō, arcessere, arcessīvī, arcessītum** – to summon

**arcus, -ūs, m.** – bow

**Ardea, -ae, f.** – Ardea, city in Latium

**ardeō, ardēre, arsī, arsum** – to be on fire

**area, -ae, f.** – area, space

**Argivus, -a, -um** – Argive, Greek

**Argolicus, -a, -um** – Argive, Greek

**arma, armōrum, n.** – arms, weapons

**armātus, -a, -um** – armed

**armipotēns, armipotentis** – powerful in arms

**arripiō, arripere, arripuī, arreptum** – to snatch up

**Arruns, Arruntis, m.** – Arruns, an Etruscan warrior

**ars, artis, f.** – art, skill

**arx, arcis, f.** – citadel, stronghold

**Ascanius, -ī, m.** – Ascanius, son of Aeneas

**ascendō, ascendere, ascendī, ascēnsum** – to climb

**aspiciō, aspicere, aspexī, aspectum** – to look at

**aspirō, aspirāre** – to breath upon; to be favorable (to)

**assequor, assequī, assecūtus sum** – to pursue, catch up, attain

**astrum, -ī, n.** – star

**at/ast** – but

**āter, ātra, ātrum** – black, dark

**Ātlās, Ātlantis, m.** – Atlas, Titan who holds the world on his shoulders

**atque** – and

**ātrium, -ī, n.** – hall

**attendō, attendere, attendī, attentum** – to attend

**attonitus, -a, -um** – astonished

**auctōritās, auctōritātis, f.** – authority, influence

**audeō, audēre, ausus sum** – to dare

**audiō, audīre, audīvī, audītum** – to hear

**auferō, auferre, abstulī, ablātum** – to carry away

**augeō, augēre, auctum** – to increase

**augurium, -ī, n.** – augury, prophecy

**aurā, -ae, f.** – breeze, wind, air

**aurīga, aurīae, m.** – charioteer

**auris, aurīs, f.** – ear

**Āurōra, -ae, f.** – Aurora, goddess of the dawn

**Ausonia, -ae, f.** – Italy

**Ausonius, -a, -um** – Italian

**aut...aut** – either...or

**autem** – but, however

**auxilium, -ī, n.** – aid, help

**āvellō, āvellere, āvulsī, āvulsum** – to tear away

**Avernus, -ī, m.** – Avernus, a town in Italy and legendary entrance to the Underworld
Glossary

āvertō, āvertere, āvertī, āversum – to turn away
avidus, -a, -um – eager, desirous
avis, avis, f. – bird
avus, -ī, m. – grandfather

Bacchus, -ī, m. – Bacchus, god of wine
balteus, -ī, m. – belt
barbarus, -a, -um – barbarian
bellō, bellāre – to fight, wage war
bellum, -ī, n. – war
bene – well
benignus, -a, -um – kind
Beroē, Beroēs, f. – Beroe, a Trojan matron
bipennis, bipenne – two-winged, two-edged; a double-edged axe
bis – twice
Bitias, Bitiae, m. – Bitias, a Trojan warrior
bonus, -a, -um – good
bōs, bovis, c. – cow, bull, ox
bracchium, -ī, n. – arm
brevis, breve – short
brūma, -ae, f. – the winter solstice; winter
Brutus, -ī, m. – L. Junius Brutus, the creator of the Roman Republic
Būtes, -ae, m. – Butes, a Trojan warrior
Būthrōtum, -ī, n. – Buthrotum, a city in Western Greece
Cacus, -ī, m. – Cacus, a monster son of Vulcan
cadō, cadere, cecidī, cāsum – to fall
caecus, -a, -um – blind
caedēs, caedis, f. – slaughter, massacre
caelum, -ī, n. – sky, heaven
Caesar, Caesaris, m. – Julius Caesar
caestus, -ūs, m. – gauntlet, boxing glove
Caiicus, -ī, m. – Caiicus, a Trojan soldier
Camers, Camertis, m. – Camers, an Italian warrior
Camilla, -ae, f. – Camilla, leader of the Volscians
campus, -ī, n. – field, plain
candidus, -a, -um – white
capiō, capere, cēpī, captum – to seize, capture
captīvus, -a, -um – captive
caput, capitis, n. – head
careō, career, caruī (+ abl.) – to lack, be without
carmen, carminis, n. – song
carpō, carpere, carpsi, carpsum – to pluck, pick
Carthāgō, Carthāginis, f. – Carthage, city of northern Africa
cārus, -a, -um – dear
casa, -ae, f. – house
castra, castrōrum, n. pl. – camp
cāsus, -ūs, m. – misfortune; downfall
cauda, -ae, f. – tail
causa, -ae, f. – cause, reason; causā (+ gen.) – for the sake of
caveō, cavēre, cāvī, cautum – to beware
cavus, -a, -um – empty, hollow
cēdō, cēdere, cessī, cessum – to yield, give way to
celebrō, celebrāre – to celebrate
Glossary

**CELER**
- *CELER, CELERIS* – quick, swift
- *CELERITAS, Celeritätis, f.* – speed, swiftness
- *CELERITER* – quickly, swiftly
- *CÉLÖ, CÉLÅRE* – to hide, conceal
- *CÉNA, -AE, F.* – dinner
- *CÉNÖ, CÉNÅRE* – to dine
- *CENTUM* – a hundred

Cerēs, Cereris, f. – Ceres, goddess of agriculture and the harvest

Cernō, cernere, crēví, crētum – to see, discern

Certāmen, certāminis, n. – contest, struggle; combat; duel

Certus, -A, -UM – certain, sure; *ALIQUEM CERTIÖREM FACIÖ* – to inform someone; *PRÖ CERTÖ HABEÖ* – to be certain

Cerva, -AE, F. – deer, doe

Cervus, -I, M. – deer, stag

Cessō, cessāre – to idle, linger

Ceterī, cesserae, cētera – the others, the rest

Charon, Charontis, m. – Charon, the ferryman of the Underworld

Chloreus, -I, M. – Chloreus, an Etruscan warrior

Chorus, -I, M. – chorus

Cibus, -I, M. – food

Cieō, cière, civī, citum – to summon

Circē, Circēs, f. – Circe, a witch who turns men into animals

Circum (+ acc.) – around

Circumdō, circumdare, circumdedī, circumdatum – to surround

Clādēs, clādis, f. – disaster

Clam – secretly

Clāmō, clāmāre – to shout

Clārus, -A, -UM – bright, clear; famous

Classis, classis, F. – fleet

Claudō, claudere, clause, clausum – to shut

Clémentia, -AE, F. – mercy

Clipeum, -I, N. – shield

Cloanthus, -I, M. – Cloanthus, a Trojan

Coeō, coire, coiī, coitum – to come together

Coepī, coepisse – I began

Cōgitō, cōgitāre – to think, reflect

Cōgō, cōgere, coēgī, coāctum – to compel

Cohibeō, cohiberē, cohibuī, cohibitum – to restrain, hold back, check

Colligō, colligere, collēgī, collēctum – to gather, collect

Collocōs, collocis, M. – hill

Colloquor, colloquī, collocūtus sum – to talk with

Collum, -I, N. – neck

Columba, -AE, F. – dove

Comes, comitis, M. – comrade, companion

Comitor, comitārī, comitātus sum – to accompany

Committō, committere, commiśi, commissum – to commit, entrust

Commōtus, -A, -UM – moved
commoveō, commovēre, commōvī, commōtum – to move deeply
comparō, comparāre – to acquire, get
complector, complectī, complexus sum – to embrace
compōnō, compōnere, composuī, compositum – to put together, compose, arrange
comprehendō, comprehendere, comprehendi, comprehēnsum – to seize
comprendō, comprehendere, comprehendī, comprensum – to seize
concēdō, concēdere, concessī, concessum – to concede, withdraw
concha, -ae, f. – conch
concilium, -ī, n. – council, assembly
concipio, concipere, concēpī, conceptum – to receive; to conceive, devise
concurrō, concurrere, concurs, concursum – to run together
concutiō, concutere, concussī, concussum – to shake, agitate, disturb
condō, condere, condidi, conditum – to store; to found, establish; to bury
cōnfectus, -a, -um – finished, complete
cōnficiō, cōnficere, cōnfēcī, cōnfectum – to finish, complete
cōnfidō, cōnfidere, cōnfsus sum (+ dat.) – to trust
cōnfugiō, cōnfugere, cōnfugi – to flee for refuge
congregō, congregī, congressus sum – to go to meet, approach

coniciō, conicere, coniēcī, coniectum – to hurl
coniugium, -ī, n. – marriage, union
coniungō, coniungere, coniūnxi, coniūnctum – to join together
coniūnx, coniugis, c. – spouse; husband, wife
conlābor, conlābī, conlāpsus sum – to collapse
cōnor, cōnārī, conatus sum – to try
cōnscondō, cōnscedere, cōnscedī, cōnscēnsum – to board (a ship)
cōnsensus, -ūs, m. – agreement, consensus
cōnsilium, -ī, n. – plan
cōnsistō, cōnsistere, cōnstitī, cōnstitum – to halt, stand still
cōnsors, cōnsortis – shared, kindred; a consort
cōnspectus, -ūs, m. – sight, view
cōnspició, cōnspicere, cōnspexī, cōnspectum – to catch sight of

cōnstituō, cōnstitutere, cōnstitī, cōnstitūtum – to decide

cōnsul, cōnsulis, m. – consul
contemnō, contemnere, contempsī, contemptum – to despise
contendō, contendere, contendī, contentum – to march, walk
contentus, -a, -um – content
continuō, continuāre – to continue
continuō – immediately
contrā – in turn; + acc. – against, opposite
convenīō, convenīre, convēnī, conventum – to come together, meet, convene
<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td><em>conventus</em></td>
<td>-us, m. - meeting, assembly</td>
</tr>
<tr>
<td><em>convertō</em></td>
<td>convertere, convertī, conversum - to turn, direct, devote</td>
</tr>
<tr>
<td><em>convocō</em></td>
<td>convocāre - to call together</td>
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<tr>
<td><em>cōpia</em></td>
<td>-ae, f. - plenty; cōpiae, -ārum - forces</td>
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<tr>
<td><em>corneus</em></td>
<td>-a, -um - of horn</td>
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<tr>
<td><em>cornū</em></td>
<td>-ūs, n. - horn; wing of an army</td>
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<tr>
<td><em>Coroebus</em></td>
<td>-ī, m. - Coroebus, a Trojan</td>
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<tr>
<td><em>corpus</em></td>
<td>corporis, n. - body</td>
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<tr>
<td><em>corripiō</em></td>
<td>corripere, corripuí, correptum - to seize, steal</td>
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<tr>
<td><em>cotīdiē</em></td>
<td>-everyday, daily</td>
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<tr>
<td><em>crās</em></td>
<td>- tomorrow</td>
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<tr>
<td><em>crēdō</em></td>
<td>crēdere, crēdīdi, crēditum (+ dat.) - to believe, trust</td>
</tr>
<tr>
<td><em>crēo</em></td>
<td>creāre - to create</td>
</tr>
<tr>
<td><em>crēscō</em></td>
<td>crēscere, crēvī, crētum - to grow, increase</td>
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<tr>
<td><em>Creta</em></td>
<td>-ae, f. - Crete, an island in the Mediterranean Sea, home of the Minotaur</td>
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<td><em>Creūsa</em></td>
<td>-ae, f. - Creusa, 1st wife of Aeneas</td>
</tr>
<tr>
<td><em>crimen</em></td>
<td>criminis, n. - crime</td>
</tr>
<tr>
<td><em>crinis</em></td>
<td>crinis, m. - hair, lock of hair</td>
</tr>
<tr>
<td><em>crista</em></td>
<td>-ae, f. - crest, plume (of a helmet)</td>
</tr>
<tr>
<td><em>cruentus</em></td>
<td>-a, -um - bloody</td>
</tr>
<tr>
<td><em>crūs</em></td>
<td>crūris, n. - leg</td>
</tr>
<tr>
<td><em>crustum</em></td>
<td>-ī, n. - bread, crust</td>
</tr>
<tr>
<td><em>cubō</em></td>
<td>cubāre, cubuí, cubitum - to lie down, recline</td>
</tr>
<tr>
<td><em>culpa</em></td>
<td>-ae, f. - blame, guilt</td>
</tr>
<tr>
<td><em>cum</em></td>
<td>(+ abl.) - with</td>
</tr>
<tr>
<td><em>cum</em></td>
<td>- when, since, although</td>
</tr>
<tr>
<td><em>cum prīnum</em></td>
<td>- as soon as</td>
</tr>
<tr>
<td><em>Cūmae</em></td>
<td>-ārum, f. - Cumae, a port town in Italy</td>
</tr>
<tr>
<td><em>cūnctus</em></td>
<td>-a, -um - all</td>
</tr>
<tr>
<td><em>cupīdō</em></td>
<td>cupīdinis, m. - desire; passion</td>
</tr>
<tr>
<td><em>Cupidō</em></td>
<td>Cupīdinis, m. - Cupid, god of love</td>
</tr>
<tr>
<td><em>cupiō</em></td>
<td>cupere, cupīvī, cupitum - to desire, want</td>
</tr>
<tr>
<td><em>cūr?</em></td>
<td>- why?</td>
</tr>
<tr>
<td><em>cūra</em></td>
<td>-ae, f. - care</td>
</tr>
<tr>
<td><em>cūrō</em></td>
<td>cūrāre - to care for, look after</td>
</tr>
<tr>
<td><em>currō</em></td>
<td>currere, cucurri, cursum - to run</td>
</tr>
<tr>
<td><em>cursus</em></td>
<td>-ūs, m. - running; course</td>
</tr>
<tr>
<td><em>custōs</em></td>
<td>custōdis, m. - guard</td>
</tr>
<tr>
<td><em>Cyclōps</em></td>
<td>Cyclōpis, m. - Cyclops</td>
</tr>
<tr>
<td><em>cycnus</em></td>
<td>-ī, m. - swan</td>
</tr>
<tr>
<td><em>Daedalus</em></td>
<td>-ī, m. - Daedalus, a famous Greek inventor</td>
</tr>
<tr>
<td><em>daps</em></td>
<td>-apis, f. - sacrificial feast</td>
</tr>
<tr>
<td><em>Dardanius</em></td>
<td>-a, -um - Dardan, Trojan</td>
</tr>
<tr>
<td><em>Dardanus</em></td>
<td>-a, -um - Dardan, Trojan</td>
</tr>
<tr>
<td><em>Dares</em></td>
<td>-aris, m. - Dares, comrade of Aeneas</td>
</tr>
<tr>
<td><em>Daunus</em></td>
<td>-ī, m. - Daunus, father of Turnus</td>
</tr>
<tr>
<td><em>dē</em></td>
<td>(+ abl.) - (down) from; about, concerning</td>
</tr>
<tr>
<td><em>dea</em></td>
<td>-ae, f. - goddess</td>
</tr>
<tr>
<td><em>dēbeō</em></td>
<td>dēbēre, dēbuī, dēbitum - to owe; + inf. - ought, must, should</td>
</tr>
<tr>
<td><em>dēbilis</em></td>
<td>dēbile - feeble, weak</td>
</tr>
<tr>
<td><em>dēdecus</em></td>
<td>dēdecoris, n. - disgrace, dishonor</td>
</tr>
<tr>
<td><em>dēdicō</em></td>
<td>dēdicāre - to dedicate</td>
</tr>
<tr>
<td><em>dēdiscō</em></td>
<td>dēdiscere, dēdidici - to forget</td>
</tr>
</tbody>
</table>
dēdō, dēdere, dēdidī, dēditum – to give up
dēfendō, dēfendere, dēfendī, dēfēnsum – to defend
dēficiō, dēficere, dēfēcī, dēfectum – to falter, fail
dēiciō, dēicere, dēiēcī, dēiectum – to throw down
deinde – then, next
dēlectō, dēlectāre – to please, delight
Dēlos, Dēlī, m. – Delos, an island sacred to Apollo
delphīn, delphīnis, m. – dolphin
dēmergō, dēmergere, dēmersī, dēmersum – to plunge, sink
dēmittō, dēmittere, dēmīsī, dēmissum – to send down, let down
dēnique – finally, lastly
dēsum, dēesse, dēfuī (+ dat.) – to fail
dētior, dētiōris – worse
dētrimentum, -ī, m. – harm, damage
dētor, dētī, m. – god
dexter, dextra, dextrum – right; dextrā (manū) – on/with/by the right (hand)
Diana, -ae, f. – Diana, goddess of the hunt
dīcō, dīcere, dīxī, dictum – to say
Didō, Didōnis, f. – Dido, queen of Carthage
diēs, diēi, m. – day; in diēs – daily
difficilis, difficile – difficult
difficultūs, difficultātis, f. – difficulty
diffundō, diffundere, diffūdī, diffūsum – to pour out, diffuse
dignus, -a, -um (+ abl.) – worthy (of)
diligenter – carefully, hard
diligentia, -ae, f. – care, diligence
diligō, diligere, dīlēxi, dīlēctum – to esteem, love
Diomēdes, Diomēdis, m. – Diomedes, a famous Greek warrior living in Italy
Dīra, -ae, f. – a Fury
dīrus, -a, -um – terrible, harsh, dire
Dis, Dītis, m. – Dis, a name for Hades; the Underworld
discēdō, discēdere, discēssī, discēssum – to depart
disciplīna, -ae, f. – training, discipline, learning
discordia, -ae, f. – discord
discrīmen, discrīminis, n. – distinction
disputō, disputāre – to argue, dispute
disserō, disserere, disseruī, dissertum – to discuss
dissimulātus, -a, -um – disguised
diū – for a long time
diūtius – for a longer time, longer
dividō, dividere, divīsī, divīsum – to divide
divīnus, -a, -um – divine
divus, -a, -um – divine
Glossary

dō, dare, dedi, datum – to give
doceō, docère, docui, doctum – to teach
doctus, -a, -um – learned
doleō, dolère, dului – to feel pain, grieve for
dolor, dolóris, m. – grief, pain
dolus, -ī, m. – trick, deceit
dominor, domināri, dominātus sum (+ dat.) – to control, dominate
dominus, -i, m. – master
domum – (to) home
domus, -ūs, f. – home
dōnec – until
dōnum, -ī, n. – gift
dormiō, dormīre, dormīvī, dormītum – to sleep
Drāncēs, Drāncis, m. – Drances, a Latin, rival of Turnus
Drepanum, -ī, n. – Drepanum, a town on the western coast of Sicily
dubitō, dubitāre – to doubt, hesitate
dubium, -ī, n. – doubt; sine dubiō – without doubt
dūcō, dūcere, dūxi, ductum – to lead
ductor, ductōris, m. – leader, general
dūdum – a short time ago, a little while ago
dulcis, dulce – sweet
dum – while; until; so long as
duo, duae, duo – two
dūrus, -a, -um – hard, harsh
dux, ducis, c. – leader

ē/ex (+ abl.) – out of, from
eam, eum – her, him
eās, eōs – them
eburneus, -a, -um – ivory
edō, ēsse/edere, ēdī, ēsum – to eat, consume
ēdūcō, ēdūcere, ēdūxi, ēductum – to bring up
efferō, efferre, extuli, ēlātum – to bring out or forth; to raise, display
efferus, -a, -um – (quite) savage
efficiō, efficere, effēcī, effectum – to effect, do
effigies, effigii, f. – effigy, portrait, image
effingō, effingere, effinxī, effectum – to design, form, fashion
effugiō, effugere, effūgī, effugitum – to escape, flee away
ego – I
élabor, élābi, ēlapsus sum – to slip out of
elephantus, -i, m. – elephant; ivory
ēligō, ēligere, ēlēgī, ēlectum – to pick out, choose
Elysium, -i, n. – Elysium, the region of the Underworld reserved for heroes
ēmicō, ēmicāre – to flash forth
emō, emere, ēmī, emptum – to purchase, acquire
ēn! – behold!
enim – for
ensis, ensis, m. – sword
Entellus, -i, m. – Entellus, a comrade of Aeneas
eō, ire, ī, itum – to go; eō obviam – to come in the way of, meet
eō – thither, (to) there
equitō, equitāre – to ride (a horse)
equus, -i, m. – horse
ergō – and so, therefore
ēripō, ēripere, ēripui, ēreptum – to snatch away, rescue
errō, errāre – to wander; to err, be wrong
ērumpō, ērumpere, ērūpi, ēruptum – to break out, burst out
ēruō, ēruere, ēruī, ērutum – to demolish
Erycīnus, -a, -um – of Eryx (Sicily)
ēsuriēns, ēsurientis - hungry
et – and; et...et – both...and
etiam – also, even
Etrūria, -ae, f. – Etruria, the country of the Etruscans, north of Latium
Etruscus, -a, -um – Etruscan
Eumelus, -i, m. – Eumelus, a comrade of Aeneas
Eurus, -ī, m. – Eurus, the east wind
Euryalus, -ī, m. – Euryalus, a comrade of Aeneas
ēvādō, ēvādere, ēvāsī, ēvāsum – to escape, evade
Evander, Evandri, m. – Evander, king of Pallanteum
ēvānēscō, évānescere, ēvānuī – to disappear, vanish
ēventus, -ūs, m. – outcome
excidium, -i, n. – destruction
excipō, excipere, excēpi, exceptum – to overtake, capture
excitō, excitāre – to rouse, wake up, excite
excutiō, excutere, excussī, excussum – to shake off, strike off, knock away
exemplum, -i, n. – example
exeō, exīre, exīi, exitum – to go out
exerceō, exercēre, exercui, exercitum – to exercise, train
exercitus, -ūs, m. – army
exiguus, -a, -um – small, scant
exitium, -ī, n. – destruction
exitus, -ūs, m. – exit
expellō, expellere, expulsi, expulsum – to drive out, expel
expōnō, expōnere, exposuī, expositum – to put out; to explain
exsilium, -ī, n. – exile
exspectō, exspectāre – to wait for
exstinguō, exstinguere, exstīnxi, exstīnctum – to put out, quench, destroy
exsul, exsulis, m. – an exile
extemplō - immediately
externus, -a, -um – external, foreign
extrā (+ acc.) – outside
exustus, -a, -um - burnt
fābula, -ae, f. – story, tale
faciēs, faciēī, f. – face, figure, appearance
facile – easily
facilis, facile – easy
facilitās, facilitātis, f. – ease, facility
faciliter – easily
faciō, facere, fēci, factum – to do; to make
factum, -i, n. – deed, action
falsus, -a, -um – false
fāma, -ae, f. – fame, reputation, report; rumor
Fāma, -ae, f. – Rumor, a monster
família, -ae, f. – family, household
familiāris, familiāre – familiar
famulus, -ī, m. – slave
fās (indecl.) – right
fātum, -ī, n. – fate, destiny
Faunus, -ī, m. – Faunus, god of the forests
faveō, favēre, fāvī, fautum (+ dat.) – I favor, support
fax, facis, f. – torch, firebrand
fēlix, fēlicis – fortunate, happy
fēmina, -ae, f. – woman
fera, -ae, f. – wild beast
ferō, ferre, tulī, lātum – to carry, bear
fētus, -ūs, m. – offspring, progeny
fēdēlis, fidēle – faithful, loyal
fēdēs, fideī, f. – faith; trust; loyalty
fīdūcia, -ae, f. – trust, faith, confidence
fīlius, -ī, m. – son
fīlius, -ī, m. – son
fīnis, finis, m. – end, limit, border; pl. – boundaries, territory
fīō, fierī, factus sum – to be made, become
flamma, -ae, f. – flame
flectō, flectere, flexi, flexum – to bend
fleō, flēre, flēvī, flētum – to weep
fluctus, -ūs, m. – wave
flūmen, flūminis, n. – river
foedus, foederis, n. – treaty
for, fārī, fātus sum – to say, speak
fōrma, -ae, f. – beauty, form, shape
fornāx, fornācis, m. – furnace, forge
forsitan – perhaps
fōrtē – by chance
fōrtis, fōrtē – brave
fōrtiter – bravely
fortūna, -ae, f. – fortune, chance, luck
Fortūna, -ae, f. – Fortuna, goddess of fortune
fortūnātus, -a, -um – fortunate, lucky
fossum, -ī, n. – ditch
frāctus, -a, -um – broken
frangō, frangere, frēgī, frāctum – to break
frater, frātris, m. – brother
fremō, fremere, fremui, fremitum – to mutter, grumble, murmur; to roar
frīgus, frīgoris, n. – cold
frōns, frontis, f. – front; forehead, brow
fruor, fruī, frūctus sum (+ abl.) – to enjoy
filiolus, -ī, m. – young son
**frustrā** – in vain

**frūx, frūgis, f.** – fruit

**fuga, -ae, f.** – escape

_Fuga, -ae, f._ – Fuga, the personification of one’s desire to flee

**fugiō, fugere, fūgī, fugitum** – to flee

**fulgeō, fulgēre, fulsī, fulsum** – to flash, shine

**fulgor, fulgōris, m.** – lightning

**fulmen, fulminis, n.** – thunderbolt

**fūmus, -ī, m.** – smoke

**fūnēbris, fūnēbre** – funereal

**fūnus, fūneris, n.** – funeral

**furō, furere, fuī** – to rave, rage

**furor, furōris, m.** – madness

**fūrtīvus, -a, -um** – secret, furtive

**futūra, -ōrum, n. pl.** – the future

**futūrus, -a, -um** – future

**galea, -ae, f.** – helmet

**Gallus, -i, m.** – a Gaul

**gaudeō, gaudēre, gāvīsus sum** – to rejoice; + abl. – to rejoice in

**geldīus, -a, -um** – cold, freezing

**geminus, -a, -um** – twin

**gemō, gemere, gemuī, gemitum** – to lament, sigh

**gena, -ae, f.** – cheek

**genitor, genitōris, m.** – father

**genetrix, genetricis, f.** – mother

**gēns, gentis, f.** – race, people

**genus, generis, n.** – sort, kind, race

**Germana, -ae, f.** – sister

**gerō, gerere, gessī, gestum** – to carry, wear; **rem**

**gerō** – to conduct a matter/an affair

**Gēryon, Gēryonis, m.** – Geryon, a monster

**glaciēs, glaciēī, f.** – ice, cold

**gladius, -ī, m.** – sword

**glōria, -ae, f.** – glory

**gradus, -ūs, m.** – step; pace

**Graecus, -ī, m.** – a Greek (man)

**Graecus, -a, -um** – Greek

**Grāiī, -ōrum, m.** – the Greeks

**grātus, -a, -um** – pleasing; grateful

**gravis, grave** – heavy, grave, serious

**gremium, -ī, n.** – lap

**gubernātor, gubernātōris, m.** – helmsman

**Gyas, Gya, -e, m.** – Gyas, a comrade of Aeneas

**gurus, -ī, m.** – circle; course; ring

**habeō, habère, habuī, habitum** – to have; to consider; **habeō prō certō** – to be sure

**habitō, habitāre** – to live, inhabit

**haereō, haerēre, haesī, haesum** – to cling, stick

**Hammōn, Hammōnis, m.** – Hammon, a Libyan deity worshipped as Jupiter Ammon

**harēna, -ae, f.** – sand

**Harpiae, -ārum, f.** – the Harpies, female monsters with wings and the claws of birds

**hasta, -ae, f.** – spear

**haud** – not, by no means

**haurīō, haurīre, hausī, hausum** – to drink, absorb
Hector, Hectoris, m. – Hector, prince of Troy
Hecuba, -ae, f. – Hecuba, queen of Troy
Helenor, Helenoris, m. – Helenor, a Trojan warrior
Helenus, -ī, m. – Helenus, son of Priam
Hercules, Herculis, m. – Hercules, a famous hero
Hēres, hēredis, c. – heir
Hērōs, hērōis, m. – hero
Hesperia, -ae, f. – Hesperia, an old name for Italy
Heu! – alas!
Hīc – here
Hic, haec, hoc – this
Hilaris, hilare – cheerful
Hinc – hence, from here, from this time
Hodiē – today
Homō, hominis, m. – human, man
Honestus, -a, -um – honorable
Honor, honōris, m. – honor, office
Hōra, -ae, f. – hour
Horrendus, -a, -um – horrible
Horreō, horrēre, horruī – to tremble, shudder at
Horridus, -a, -um – rough, savage
Hortor, hortāri, hortātus sum – to urge, encourage
Hospes, hospitis, c. – host, guest
Hostis, hostis, m. – enemy
Hūc – hither, to here; hūc...illūc – this way and that, hither and thither
Hūmanus, -a, -um – human; humane, kind
Hūmerus, -ī, m. – shoulder, upper arm
Humō, humāre – to bury

Iaceō, iacēre, iacuī – to lie (down)
Iaciō, iacere, iēcī, iactum – to throw
Iaculum, -ī, n. – javelin, dart
Iam – now, already
Iamdūdum – long ago
Ianus, -ī, m. – Janus, god of gates and doorways
Iarbas, -ae, m. – Iarbas, king of Libya
Iapyx, Iapygis, m. – Iapyx, a Trojan doctor
Ibi – there
Icarus, -ī, m. – Icarus, son of Daedalus
Iciō/icō, Ícere, ícī, íctum – to strike, smite
Ictus, -ūs, m. – strike, blow, attack
Idem, eadem, idem – the same
Ideō – for that purpose, therefore
Igitur – and so, therefore
Ignāvus, -a, -um – cowardly, lazy
Ignis, ignis, m. – fire
Ignōscō, ignōscere, ignōvī, ignōtum (+ dat.) – to pardon, forgive
Ignōtus, -a, -um – unknown
Île, îlis, n. – gut, groin, intestine
Îliacus, -a, -um – Trojan
Îlioneus, -ī, m. – Ilioneus, a Trojan envoy
Ille, illa, illud – that; he, she, it
Illum – there
Illūc – thither, (to) there
Imāgō, imāginis, f. – image, vision
Imber, imbris, m. – rain, storm
Immānis, immâne – immense
Immemor, immemoritis (+ gen.) – forgetful of
<table>
<thead>
<tr>
<th>Latin Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>immineō, imminēre, imminuī, imminitum (+ dat.)</td>
<td>to hang over, threaten</td>
</tr>
<tr>
<td>immolō, immolāre</td>
<td>to sacrifice, slay</td>
</tr>
<tr>
<td>immortālis, immortāle</td>
<td>immortal</td>
</tr>
<tr>
<td>immōtus, -a, -um</td>
<td>unmoved</td>
</tr>
<tr>
<td>impedīō, impedīre, impedīvī, impedītum</td>
<td>to hinder, bind</td>
</tr>
<tr>
<td>imperātor, imperātōris, m.</td>
<td>general, commander</td>
</tr>
<tr>
<td>imperium, -i, n.</td>
<td>order, command; power</td>
</tr>
<tr>
<td>impetus, -ūs, m.</td>
<td>attack, assault</td>
</tr>
<tr>
<td>impius, -a, -um</td>
<td>impious, wicked</td>
</tr>
<tr>
<td>impleō, implēre, implēvī, implētum</td>
<td>to fill (up)</td>
</tr>
<tr>
<td>impōnō, impōnere, impōsī, impōsītum</td>
<td>to put on; to impose</td>
</tr>
<tr>
<td>improbus, -a, -um</td>
<td>immoral, bad</td>
</tr>
<tr>
<td>in (+ acc.)</td>
<td>into, to; (+ abl.) in, on</td>
</tr>
<tr>
<td>in cassum</td>
<td>in vain</td>
</tr>
<tr>
<td>incendō, incendere, incendī, incēnsum</td>
<td>to set on fire</td>
</tr>
<tr>
<td>incessus, -ūs, m.</td>
<td>march, approach</td>
</tr>
<tr>
<td>incipīō, incipere, incēpī, inceptum</td>
<td>to begin</td>
</tr>
<tr>
<td>incitō, incitāre</td>
<td>to incite, urge on</td>
</tr>
<tr>
<td>incolumis, incolume</td>
<td>unharmed, safe</td>
</tr>
<tr>
<td>inde</td>
<td>thence, from there</td>
</tr>
<tr>
<td>indignātus, -a, -um</td>
<td>resentful, indignant</td>
</tr>
<tr>
<td>indignus, -a, -um</td>
<td>unworthy (of)</td>
</tr>
<tr>
<td>ineō, inire, iniī, initum</td>
<td>to enter, begin</td>
</tr>
<tr>
<td>infāndus, -a, -um</td>
<td>unspeakable</td>
</tr>
<tr>
<td>infāns, infāntis, c.</td>
<td>infant, baby</td>
</tr>
<tr>
<td>infēlix, infēlicis</td>
<td>unlucky, unhappy</td>
</tr>
<tr>
<td>inferiae, -ārum, f.</td>
<td>offerings for the dead</td>
</tr>
<tr>
<td>infirmus, -a, -um</td>
<td>weak</td>
</tr>
<tr>
<td>infōrmis, infōrme</td>
<td>hideous</td>
</tr>
<tr>
<td>infōrmō, infōrmāre</td>
<td>to shape</td>
</tr>
<tr>
<td>infractus, -a, -um</td>
<td>broken</td>
</tr>
<tr>
<td>ingeniōsus, -a, -um</td>
<td>clever, talented</td>
</tr>
<tr>
<td>ingēns, ingentis</td>
<td>huge</td>
</tr>
<tr>
<td>ingredior, ingredi, ingressus sum</td>
<td>to go into, enter</td>
</tr>
<tr>
<td>inabitō, inabitāre</td>
<td>to live in, inhabit</td>
</tr>
<tr>
<td>inhumātus, -a, -um</td>
<td>unburied</td>
</tr>
<tr>
<td>inimicus, -a, -um</td>
<td>hostile</td>
</tr>
<tr>
<td>inimicus, -i, m.</td>
<td>enemy</td>
</tr>
<tr>
<td>initium, -i, n.</td>
<td>beginning</td>
</tr>
<tr>
<td>inmittō, inmittere, inmīsi, inmissum</td>
<td>to send in or against</td>
</tr>
<tr>
<td>innocuous, -a, -um</td>
<td>harmless, safe</td>
</tr>
<tr>
<td>inquit</td>
<td>he/she/it says</td>
</tr>
<tr>
<td>inruō, inruere, inrūi, inrutum</td>
<td>to rush in</td>
</tr>
<tr>
<td>insānus, -a, -um</td>
<td>insane, mad</td>
</tr>
<tr>
<td>insequor, insequi, insecūtus sum</td>
<td>to pursue, follow</td>
</tr>
<tr>
<td>insidiae, -ārum, f.</td>
<td>ambush, trap, plot</td>
</tr>
<tr>
<td>insignis, insigne</td>
<td>outstanding, distinguished</td>
</tr>
<tr>
<td>insomnium, -i, n.</td>
<td>dream</td>
</tr>
<tr>
<td>instō, instāre, instīti, instātum</td>
<td>to threaten</td>
</tr>
<tr>
<td>insula, -ae, f.</td>
<td>island</td>
</tr>
<tr>
<td>Greek Word</td>
<td>English Word</td>
</tr>
<tr>
<td>------------</td>
<td>--------------</td>
</tr>
<tr>
<td>ἰνσὺμ, ἰνςε, ἰνφὐ — to be in, be among</td>
<td>immature, among</td>
</tr>
<tr>
<td>ἴντακτος, -ἀ, -umni — untouched</td>
<td>intact</td>
</tr>
<tr>
<td>ἱντέλλεγῳ, ἱντελλεγέρῃ, ἱντελλέξῃ, ἱντελλέκτῳ — to understand</td>
<td>read</td>
</tr>
<tr>
<td>ἰντέρ († acc.) — between, among</td>
<td>intimacy</td>
</tr>
<tr>
<td>ἱντεφ[i]κ[i]ῳ, ἱντεφ[i]ερε, ἱντεφ[i]εῖ, ἱντεφ[i]εκτῷ — to kill</td>
<td>intimate</td>
</tr>
<tr>
<td>ἱντερσὺμ, ἱντερςές, ἱντερφὐ († dat.) — to be among, take part in</td>
<td>innermost</td>
</tr>
<tr>
<td>ἱντερενίῳ, ἱντερενήρῃ, ἱντερενή, ἱντερεντῷ — to intervene, come between</td>
<td>innermost</td>
</tr>
<tr>
<td>ἱντίμους, -ἀ, -umni — innermost, most intimate</td>
<td>inter</td>
</tr>
<tr>
<td>ἰντρά († acc.) — within, inside</td>
<td>intruder</td>
</tr>
<tr>
<td>ἱντράκτατος, -ἀ, -umni — untried</td>
<td>intruder</td>
</tr>
<tr>
<td>ἱντρό, ἱντραρε — to enter</td>
<td>intrude</td>
</tr>
<tr>
<td>ἱντύερο, ἱντύερη, ἱντύτους sum — to gaze at</td>
<td>interest</td>
</tr>
<tr>
<td>ἰντος — inside, within</td>
<td>interest</td>
</tr>
<tr>
<td>ἱντενίῳ, ἱντενήρῃ, ἱντενή, ἱντεντῷ — to find</td>
<td>interest</td>
</tr>
<tr>
<td>ἱνδείο, ἱνδείρῃ, ἱνδί, ἱνδίσμῳ (+ dat.) — to envy; to hate</td>
<td>interest</td>
</tr>
<tr>
<td>ἱνδίδία, -ae, f. — envy, spite</td>
<td>interest</td>
</tr>
<tr>
<td>ἱνδίσυσ, -α, -umni — hated</td>
<td>interest</td>
</tr>
<tr>
<td>ἱνδίτιτος, -α, -umni — unwilling</td>
<td>interest</td>
</tr>
<tr>
<td>ἵπς, ἵπσα, ἵπσῳ — himself, herself, itself</td>
<td>interest</td>
</tr>
<tr>
<td>ἵρα, -α, e. — anger</td>
<td>interest</td>
</tr>
<tr>
<td>ἵραςκορ, ἵρασκε, ἵρατος sum (+ dat.) — to become angry (at)</td>
<td>interest</td>
</tr>
<tr>
<td>ἵρατος, -α, -umni — angry</td>
<td>interest</td>
</tr>
<tr>
<td>ἰρις, ἰρίδις, f. — Iris, the messenger goddess</td>
<td>interest</td>
</tr>
<tr>
<td>ἰσ, εα, id — he, she, it; that</td>
<td>interest</td>
</tr>
<tr>
<td>ἰτα — so, thus</td>
<td>interest</td>
</tr>
<tr>
<td>Ἰταλία, -ae, f. — Italy</td>
<td>interest</td>
</tr>
<tr>
<td>ἰτακε — and so, therefore</td>
<td>interest</td>
</tr>
<tr>
<td>ἱτερ, ἱτίνερης, n. — journey</td>
<td>interest</td>
</tr>
<tr>
<td>ἱτέρμων — again</td>
<td>interest</td>
</tr>
<tr>
<td>ἱύβιο, ἱυβῆρε, ἱουσί, ἱουςμ — to order; valēre</td>
<td>interest</td>
</tr>
<tr>
<td>ἱύβιο — to bid goodbye</td>
<td>interest</td>
</tr>
<tr>
<td>ἱὐκονδος, -α, -umni — pleasant, delightful</td>
<td>interest</td>
</tr>
<tr>
<td>ἱὐδικίουμ, -ί, n. — judgment</td>
<td>interest</td>
</tr>
<tr>
<td>ἱὐγολομ, -ϊ, n. — throat, neck</td>
<td>interest</td>
</tr>
<tr>
<td>Ἰλίλους, -ι, m. — Iulus, a name for Ascanius</td>
<td>interest</td>
</tr>
<tr>
<td>ἱὐγό, ἱὐγερε, ἱ vids, ἱ vids — to join</td>
<td>interest</td>
</tr>
<tr>
<td>Ἰυνό, Ἰυνόνις, f. — Juno, queen of the gods</td>
<td>interest</td>
</tr>
<tr>
<td>Ἰυππίτηρ, Ἰοβις, m. — Jupiter/Jove, king of the gods</td>
<td>interest</td>
</tr>
<tr>
<td>ἱυρο, ἱυρερε — to swear</td>
<td>interest</td>
</tr>
<tr>
<td>ἱουςμ, -ϊ, n. — order, command</td>
<td>interest</td>
</tr>
<tr>
<td>ἱοςτς, -α, -umni — just, proper</td>
<td>interest</td>
</tr>
<tr>
<td>Ἰὐτύρνα, -ae, f. — Juturna, sister of Turnus</td>
<td>interest</td>
</tr>
<tr>
<td>ἱουνενις, ἱουνενις, m. — young man, youth</td>
<td>interest</td>
</tr>
<tr>
<td>ἱουνεντύς, ἱουνεντύς, f. — youth; a group of young men</td>
<td>interest</td>
</tr>
<tr>
<td>ἱουβο, ἱουβαρε, ἱουβι, ἱουτύμ — to help; (mē) iuvat — it please, delights (me)</td>
<td>interest</td>
</tr>
<tr>
<td>ἱουξτά — nearby, close</td>
<td>interest</td>
</tr>
<tr>
<td>ἱλαρ, ἱλαροςις, m. — work, labor; suffering</td>
<td>interest</td>
</tr>
<tr>
<td>ἱλαρό, ἱλαραρε — to work; to strive</td>
<td>interest</td>
</tr>
<tr>
<td>ἱλασσό, ἱλαςσερε, ἱλασσίβι, ἱλαςσίτωμ — to provoke, excite</td>
<td>interest</td>
</tr>
<tr>
<td>Latin Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>lacrima, -ae, f.</td>
<td>tear</td>
</tr>
<tr>
<td>laetus, -a, -um</td>
<td>happy, joyful</td>
</tr>
<tr>
<td>lamentum, -i, n.</td>
<td>lament, cry</td>
</tr>
<tr>
<td>lampas, lampadis, f.</td>
<td>lamp, torch</td>
</tr>
<tr>
<td>Laocoön, Laocoöntis, m.</td>
<td>Laocoon, a Trojan priest of Neptune</td>
</tr>
<tr>
<td>lateō, latēre, latūī</td>
<td>to lie hidden</td>
</tr>
<tr>
<td>Latinus, -i, m.</td>
<td>Latinus, king of Latium</td>
</tr>
<tr>
<td>Latīnus, -a, -um</td>
<td>Latin, of Latium</td>
</tr>
<tr>
<td>Latium, -ī, n.</td>
<td>land of the Latins, kingdom of Latinus</td>
</tr>
<tr>
<td>latus, lateris, n.</td>
<td>side, flank</td>
</tr>
<tr>
<td>lētus, -a, -um</td>
<td>broad, wide</td>
</tr>
<tr>
<td>laudō, laudāre</td>
<td>to praise</td>
</tr>
<tr>
<td>Laurenus, Laurentis</td>
<td>Laurentian, of Laurentum</td>
</tr>
<tr>
<td>Laurentīnus, -a, -um</td>
<td>Lauretine, of Laurentum</td>
</tr>
<tr>
<td>laus, laudis, f.</td>
<td>praise</td>
</tr>
<tr>
<td>Lausus, -i, m.</td>
<td>Lausus, son of Mezentius</td>
</tr>
<tr>
<td>Lāvinia, -ae, f.</td>
<td>Lavinia, daughter of Latinus</td>
</tr>
<tr>
<td>lēgātus, -ī, m.</td>
<td>legate, envoy, deputy</td>
</tr>
<tr>
<td>legō, legere, lēgī, lēctum</td>
<td>to leave; to choose</td>
</tr>
<tr>
<td>lentē</td>
<td>slowly</td>
</tr>
<tr>
<td>leō, leōnis, m.</td>
<td>lion</td>
</tr>
<tr>
<td>Lēthaeus, -a, -um</td>
<td>Lethaean, relating to the river</td>
</tr>
<tr>
<td>Lēthē, -ae, f.</td>
<td>Letha, the river of forgetfulness</td>
</tr>
<tr>
<td>lētum, -i, n.</td>
<td>death</td>
</tr>
<tr>
<td>levis, leve</td>
<td>light</td>
</tr>
<tr>
<td>lēx, légis, f.</td>
<td>law; condition (of a treaty)</td>
</tr>
<tr>
<td>libēns, libentis</td>
<td>willing</td>
</tr>
<tr>
<td>libenter</td>
<td>gladly</td>
</tr>
<tr>
<td>līber, lībera, līberum</td>
<td>free</td>
</tr>
<tr>
<td>liberāliter</td>
<td>generously</td>
</tr>
<tr>
<td>līberō, līberāre</td>
<td>to free, liberate</td>
</tr>
<tr>
<td>libertās, libertātis, f.</td>
<td>freedom, liberty</td>
</tr>
<tr>
<td>libet, lībere, lībit ( + dat.)</td>
<td>to be pleasing</td>
</tr>
<tr>
<td>Libya, -ae, f.</td>
<td>Libya, a country in Africa</td>
</tr>
<tr>
<td>licet, licēre, līcit ( + dat.)</td>
<td>to be permitted, to be allowed</td>
</tr>
<tr>
<td>līmen, līminis, n.</td>
<td>threshold</td>
</tr>
<tr>
<td>lingua, -ae, f.</td>
<td>tongue</td>
</tr>
<tr>
<td>līnquō, līnquere, līquī, līctum</td>
<td>to leave</td>
</tr>
<tr>
<td>lītus, lītoris, n.</td>
<td>shore</td>
</tr>
<tr>
<td>locus, -i, m. (loca, -ōrum, n. pl.)</td>
<td>place</td>
</tr>
<tr>
<td>longē</td>
<td>far, at a distance</td>
</tr>
<tr>
<td>longus, -a, -um</td>
<td>long</td>
</tr>
<tr>
<td>loquor, loquī, locūtus sum</td>
<td>to speak, say</td>
</tr>
<tr>
<td>lōrum, -i, n.</td>
<td>rein</td>
</tr>
<tr>
<td>lūceō, lūcēre, lūxī</td>
<td>to shine</td>
</tr>
<tr>
<td>lūdō, lūdere, lūsī, lūsum</td>
<td>to play</td>
</tr>
<tr>
<td>lūdus, -i, m.</td>
<td>game</td>
</tr>
<tr>
<td>lūgeō, lūgēre, lūxī, luctum</td>
<td>to mourn</td>
</tr>
<tr>
<td>lūmen, lūminis, n.</td>
<td>light</td>
</tr>
<tr>
<td>lūna, -ae, f.</td>
<td>moon</td>
</tr>
<tr>
<td>luō, luere, luī</td>
<td>to pay, expiate</td>
</tr>
<tr>
<td>lupa, -ae, f.</td>
<td>she-wolf</td>
</tr>
<tr>
<td>lupus, -i, m.</td>
<td>wolf</td>
</tr>
<tr>
<td>lūx, lūcis, f.</td>
<td>light</td>
</tr>
<tr>
<td>Lycus, -i, m.</td>
<td>Lycus, a Trojan soldier</td>
</tr>
<tr>
<td>maestus, -a, -um</td>
<td>mournful, sad</td>
</tr>
</tbody>
</table>
Glossary

**magis** – more; rather

**magnopere** – greatly

**magnus, -a, -um** – great, large

**maiōrēs, maiōrum, m. pl.** – ancestors

**mālō, mālle, māluī** – to prefer

**malus, -a, -um** – bad, evil, wicked

**mandātum, -ī, n.** – order, command

**mandō, mandāre** – to commit, entrust

**māne** – (early) in the morning

**manēo, manēre, mansī, mansum** – to await, remain, stay

**Manēs, Manium, m.** – the Manes, departed spirits

**manus, -ūs, f.** – hand; band (of people)

**Marcellus, -ī, m.** – Marcellus, nephew and one-time heir of Augustus

**mare, maris, n.** – sea

**maritus, -ī, m.** – husband

**Mars, Martis, m.** – Mars, the god of war

**māter, mātris, f.** – mother

**māternus, -a, -um** – maternal

**mātūtīnus, -a, -um** – (of the) morning

**Mavors, Mavortis, m.** – a poetic name for Mars

**maximus, -a, -um** – greatest, very great

**mē (acc. or abl.)** – me

**medeor, medērī** – to heal, cure

**meditor, medērī, meditātus sum** – to meditate, think over

**medius, -a, -um** – middle

**medulla, -ae, f.** – marrow

**membrum, -ī, n.** – limb, member

**meminī, meminisse** (+ gen. or acc.) – to remember

**memor, memoris** (+ gen.) – mindful of, remembering

**memoria, -ae, f.** – memory

**Menelāus, -i, m.** – Menelaus, Greek leader at Troy

**mēns, mentis, f.** – mind; intention

**mēnsa, -ae, f.** – table

**Mercurius, -ī, m.** – Mercury, the messenger god

**mereō, merēre, meruī, meritum** – to deserve, earn

**mergō, mergere, mersī, mersum** – to plunge, sink, drown

**Messapus, -ī, m.** – Messapus, one of Turnus’ generals

**meta, -ae, f.** – turning-point

**Metiscus, -ī, m.** – Metiscus, charioteer of Turnus

**metus, -ūs, m.** – fear

**meus, -a, -um** – my

**Mezentius, -ī, m.** – Mezentius, one of Turnus’ generals

**miles, militis, m.** – soldier

**militāris, militāre** – military, of soldiers

**militia, -ae, f.** – military service; warfare

**mille** – a thousand

**minae, -ārum, f.** – threat(s)

**Minerva, -ae, f.** – Minerva, the goddess of wisdom and warfare

**minor, mināri, minātus sum** (+ dat.) – to threaten

**Minotaurus, -ī, m.** – the Minotaur, a half-human/half-bull monster who guarded the labyrinth on Crete
mīror, mīrārī, mīrātus sum – to wonder at, admire
mīrus, -a, -um – wonderful, marvelous
Mīsenus, -ī, m. – Misenus, a comrade of Aeneas
miser, misera, miserum – miserable, wretched
miserābils, miserāble – wretched
misereō, miserere, miseruī, miseritum – to pity, feel sorry (for)
miseria, -ae, f. – misery
mittō, mittere, mīsī, missum – to send
Mnestheus, -ī, m. – Mnestheus, a comrade of Aeneas
modestus, -a, -um – modest, moderate
modicus, -a, -um – moderate, modest, small
modo – only, lately; modo...modo – now...now
modus, -ī, m. – way, method; sort, kind
moenia, moenium, n. – walls, fortifications
mollis, molle – soft, gentle
moneō, monēre, monuī, monitum – to warn, advise
mōns, montis, m. – mountain
monstrum, -ī, n. – monster, wonder
monumentum, -ī, n. – monument
mora, -ae, f. – delay
morior, moriī, mortuus sum – to die
moror, morārī, morātus sum – to delay
mors, mortis, f. – death
mortālis, mortāle – mortal
mortuus, -a, -um – dead
mōs, mōris, m. – custom, habit
mōtus, -ūs, m. – motion; feeling
moveō, movēre, mōvī, mōtum – to move, influence
mox – soon
mügiō, mügīre, mügīvī, mügītum – to moo, bellow
muliebris, muliēbre – feminine
mulier, mulieris, f. – woman
multitūdō, multitūdinis, f. – multitude, crowd
multus, -a, -um – much, many
mūnus, mūneris, n. – gift; duty
mūtō, mūtāre – to change
nam, namque – for
nārrō, nārrāre – to tell, narrate
nāscor, nāscī, nātus sum – to be born
natō, nātare – to swim
nātus, -ī, m. – son; nāta, -ae, f. – daughter
nausfragium, -ī, n. – shipwreck
nāvīgō, nāvīgāre – to sail
nāvis, nāvis, f. – ship
nē – lest, in order not to, so that...not; nē...quidem – not even
nebula, -ae, f. – cloud, fog
nec/neque – nor, and not;
    nec/neque...nec/neque – neither...nor
necesse est – it is necessary
necō, necāre – to kill
nectō, nectere, nexuī, nexum – to tie, fasten
nefandus, -a, -um – terrible, unspeakable
nefās (indecl.) – wrong, sin
neglegō, neglegere, neglexī, neglectum – to ignore, neglect
negō, negāre – to deny, say that...not
negōtium, -ī, n. – business
nēmō, nēminis, c. – no one
nemus, nemōris, n. – grove, glade
nepōs, nepōtis, m. – descendant, grandson
Neptūnus, -ī, m. – Neptune, the god of the sea
nequīquam – in vain
nescio, nescīre, nescīvī, nescītum – to know not
nescioquis, nescioquid – someone, something
niger, nigra, nigrum – black
nihil/nīl – nothing
nimis – too much
nimium, -ī, n. (+ gen.) – too much
nisi – if not, unless; except
Nīsus, -ī, m. – Nisus, a comrade of Aeneas
nōbilis, nōbile – famous, noble
noctū – by night
nōdus, -i, m. – knot; noose
nōlō, nōlle, nōlui – to be unwilling, to refuse, to wish not
nōmen, nōminis, n. – name
nōn – not
nōs – we; us
noster, nostra, nostrum – our(s)
nōtus, -a, -um – known
novus, -a, -um – new
nox, noctis – night
nūbēs, nūbis, f. – cloud
nūbō, nūbere, nūpsi, nūptum (+ dat.) – to marry
nūdō, nūdāre – to bare, expose
nūllus, -a, -um – no, not any
num? – surely not?
num – whether (in indirect questions)
Numanus, -ī, m. – Numanus, a Rutulian soldier
numerō, numerāre – to count
numquam – never
nunc – now
nūntiō, nūntiāre – to announce
nūntius, -ī, m. – message; messenger
nūper – lately, recently
nūptiae, -ārum, f. pl. – wedding
nympha, -ae, f. – nymph
ōbiciō, ōbicere, ōbiēcī, ōbiēctum – to set against, oppose, put in the way; bar
oborior, oborīrī, obortus sum – to rise up
obses, obsidis, c. – hostage
obsideō, obsidēre, obsēdī, obsessum – to besiege
obsidiō, obsidiōnis, f. – siege, blockade
obstō, obstāre, obstītī, obstātum (+ dat.) – to obstruct, stand in the way of
occidō, occidere, occiī, occāsum – to fall, die; to set (of the Sun)
occidō, occidere, occidī, occisum – to kill
occupō, occupāre – to seize, occupy
occurrō, occurrere, occurri, occursum (+ dat.) – to meet
ōcis, ōce – swift, rapid
oculus, -i, m. – eye
ōdī, ōdisse – to hate
odium, -ī, n. – hatred
offendō, offendere, offendī, offensum – to offend, vex, take offence
offerō, offerre, obtulī, oblātum – to offer
öfflicium, -ī, n. – duty
ōlim – once (past); some time (future)
Olympus, -i, m. – Mt. Olympus, the residence of the gods
ōmen, ōminis, n. – omen
omnīnō – altogether, completely
omnia, omnipotentis – all-powerful
omnis, omne – all, every
onus, oneris, n. – burden
Opis, Ōpis, f. – Opis, an attendant of Diana
oppōnō, oppōnere, opposuī, oppositum – to put (acc.) in the way of (dat.)
opprimō, opprimere, oppressī, oppressum – to oppress
oppugnō, oppugnāre – to attack
ops, opis, f. – resource, wealth
optātus, -a, -um – hoped for
optimus, -a, -um – best, very good
optō, optāre – to wish for, pray for
opulentus, -a, -um – opulent
opus, operis, n. – work; fortification; opus est (+ dat. + abl.) – to have need of
ōra, -ae, f. – shore
ōrāculum, -i, n. – oracle

ōrātiō, ōrātiōnis, f. – speech
ōrātor, ōrātōris, m. – speaker, orator
orbis, orbis, m. – circle, globe; orbis terrārum – the world
orior, orīri, ortus sum – to arise, rise, spring from
ōrnō, ornāre – to adorn
Ornytus, -i, m. – Ornytus, a Trojan warrior
ōrō, ōrāre – to beg, pray
ōs, ōris, n. – mouth, face
os, ossis, n. – bone
ostendō, ostendere, ostendī, ostentum – to show
ōtium, -i, n. – leisure, idleness
ovis, ovis, f. – sheep
ovō, ovāre – to rejoice, exult
paciscor, paciscī, pactus sum – to bargain, exchange
Palinūrus, -i, m. – Palinurus, Aeneas’ helmsman
Pallanteum, -i, n. – Pallanteum, a city of Italy
Pallanteus, -a, -um – of Pallanteum
Pallās, Pallantis, m. – Pallas, son of Evander
Pandarus, -i, m. – Pandarus, a Trojan soldier
pangō, pangere, pepigī, pāctum – to fasten, fix; to settle, agree, pledge
parātus, -a, -um – prepared, ready
parēns, parentis, c. – parent
pāreō, pāre, pārui, pāritum (+ dat.) – to obey
pariter – equally
Glossary

parō, parāre – to prepare, make ready
pars, partis, f. – part
parvus, -a, -um – small
pater, patris, m. – father
paternus, -a, -um – paternal
patior, patī, passus sum – to suffer, endure
patria, -ae, f. – fatherland
patruus, -i, m. – uncle
paucī, -ae, -a – few
paulātim – little by little, gradually
paulīsper – for a little (time)
paulum – a little
paupertās, paupertātis, f. – poverty, lack
pāx, pācis, m. – peace
pectus, pectoris, n. – heart, breast
pecus, pectoris, n. – herd, flock
penātēs, penātium, m. pl. – household gods
penetrabilis, penetrabile – penetrating, able to penetrate
per (+ acc.) – through, throughout
perdō, perdere, perdidī, perditum – to lose, waste, destroy
pereō, perīre, periī, peritum – to die
perferō, perferre, pertulī, perlātum – to bear through, endure, suffer
perficiō, perficere, perfēcī, perfectum – to carry out, complete
perfidus, -a, -um – treacherous
perforō, perforāre – to pierce, perforate

Glossary

Pergamum, -ī, n. – Troy
periculum, -ī, n. – danger
peritus, -a, -um (+ gen.) – skilled in
permitto, permittere, permīsī, permissum – to permit, allow
persequor, persequī, persecūtus sum – to pursue
persuādeō, persuādere, persuāsī, persuāsūm (+ dat.) – to persuade
perveniō, pervenīre, pervēnī, perventum – to reach
pēs, pedis, m. – foot
pessimus, -a, -um – worst, very bad
petō, petere, petīvī, petītum – to ask for, seek
Phoebus, -ī, m. – Phoebus, an epithet of Apollo
Phryx, Phrygis, m. – Phrygian, Trojan
pietās, piētātis, f. – piety, goodness, loyalty
pius, -a, -um – pious, good, loyal
placeō, placēre, placui, placitum (+ dat.) – to please; to decide
plēnus, -a, -um (+abl.) – full (of)
plūraque, plūraque, plūraque – several
plūma, -ae, f. – feather
plūrimus, -a, -um – very many, most
plūs, plūris, n. – more
poena, -ae, f. – penalty, punishment
Polītēs, Polītae, m. – Polites, a son of Priam
polliceor, pollicērī, pollicitus sum – to promise
Polydorus, -i, m. – Polydorus, a Trojan emissary
Polyphēmus, -ī, m. – Polyphemus, a Cyclops, son of Neptune
<table>
<thead>
<tr>
<th>English</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>pondus, ponderis, n.</td>
<td>- weight</td>
</tr>
<tr>
<td>pōnō, pōnere, posui, posītum</td>
<td>- to put, place</td>
</tr>
<tr>
<td>populus, -ī, m.</td>
<td>- people</td>
</tr>
<tr>
<td>porta, -ae, f.</td>
<td>- gate</td>
</tr>
<tr>
<td>portentum, -ī, n.</td>
<td>- portent, omen</td>
</tr>
<tr>
<td>portō, portāre</td>
<td>- to carry</td>
</tr>
<tr>
<td>portus, -ūs, m.</td>
<td>- port</td>
</tr>
<tr>
<td>poscō, poscere, poposcī</td>
<td>- to demand</td>
</tr>
<tr>
<td>possum, posse, potuī</td>
<td>- to be able; can</td>
</tr>
<tr>
<td>post (+acc)</td>
<td>- after, behind</td>
</tr>
<tr>
<td>posteā</td>
<td>- afterwards</td>
</tr>
<tr>
<td>posterus, -a, -um</td>
<td>- the next</td>
</tr>
<tr>
<td>posthāc</td>
<td>- after this, hereafter</td>
</tr>
<tr>
<td>postquam</td>
<td>- after</td>
</tr>
<tr>
<td>postridiē</td>
<td>- the next day</td>
</tr>
<tr>
<td>postulō, postulāre</td>
<td>- to demand</td>
</tr>
<tr>
<td>potēns, potentis</td>
<td>- powerful</td>
</tr>
<tr>
<td>potestās, potestātis, f.</td>
<td>- power</td>
</tr>
<tr>
<td>potius</td>
<td>- rather</td>
</tr>
<tr>
<td>pōtō, pōtāre</td>
<td>- to drink</td>
</tr>
<tr>
<td>praebeō, praebeère, praebiū, praebitum</td>
<td>- to offer</td>
</tr>
<tr>
<td>praecceptum, -ī, n.</td>
<td>- precept, advice</td>
</tr>
<tr>
<td>praeda, -ae, f.</td>
<td>- prize, reward, booty</td>
</tr>
<tr>
<td>praedīcō, prae dicere, prae dīxī, praedictum</td>
<td>- to predict, foretell</td>
</tr>
<tr>
<td>praeoeō, praeeire, prae iū, praeitum</td>
<td>- to go before</td>
</tr>
<tr>
<td>praeficiō, praeficere, praefēcī, praefectum</td>
<td>- to put (acc.) in command of (dat.)</td>
</tr>
<tr>
<td>praefigō, praefigere, praefīxī, praefīxum</td>
<td>- to fasten, attach</td>
</tr>
<tr>
<td>praemium, -ī, n.</td>
<td>- prize, reward</td>
</tr>
<tr>
<td>praeśēns, prae sentis</td>
<td>- present, at hand</td>
</tr>
<tr>
<td>praesidium, -ī, n.</td>
<td>- garrison</td>
</tr>
<tr>
<td>prae stō, praestāre, praestītī, praestātum</td>
<td>- to stand out, excel, surpass</td>
</tr>
<tr>
<td>praesum, prae esse, praefūi (+ dat.)</td>
<td>- I am in command of</td>
</tr>
<tr>
<td>praetereā</td>
<td>- moreover</td>
</tr>
<tr>
<td>praetereō, praeterīre, preaterīī, praeteritum</td>
<td>- to pass, go past</td>
</tr>
<tr>
<td>praetexō, praetexere, praetexuī, praetextum</td>
<td>- to cover, conceal</td>
</tr>
<tr>
<td>precor, precārī, precātus sum</td>
<td>- to pray (for)</td>
</tr>
<tr>
<td>pretium, -ī, n.</td>
<td>- price</td>
</tr>
<tr>
<td>prex, precis, f.</td>
<td>- prayer</td>
</tr>
<tr>
<td>Priamus, -ī, m.</td>
<td>- Priam, king of Troy</td>
</tr>
<tr>
<td>prīnum</td>
<td>- first; quam prīnum</td>
</tr>
<tr>
<td>prīmus, -a, -um</td>
<td>- first</td>
</tr>
<tr>
<td>prīscus, -a, -um</td>
<td>- old, ancient, old-fashioned</td>
</tr>
<tr>
<td>privō, privāre (+gen., acc., or abl.)</td>
<td>- to deprive of</td>
</tr>
<tr>
<td>prō (+ abl.)</td>
<td>- in front of; on behalf of, for</td>
</tr>
<tr>
<td>probō, probāre</td>
<td>- to approve of</td>
</tr>
<tr>
<td>prōcēdō, procedure, prōcessī, prōcessum</td>
<td>- to go forward, proceed</td>
</tr>
<tr>
<td>procella, -ae, f.</td>
<td>- storm</td>
</tr>
<tr>
<td>procul</td>
<td>- far from, far off, at a distance</td>
</tr>
<tr>
<td>proelium, -ī, n.</td>
<td>- battle</td>
</tr>
<tr>
<td>profānus, -a, -um</td>
<td>- profane</td>
</tr>
</tbody>
</table>
prōficiō, prōficere, prōfēcī, prōfectum – to make progress, accomplish
proficiscor, proficisci, profectus sum – to set out
prōgedior, prōgedī, prōgressus sum – to advance
prohibeō, prohibēre, prohibuī, prohibitum – to prohibit, forbid, prevent
prōiciō, prōicere, prōiectum – to throw forth or out
promittō, prōmittere, prōmissum – to promise
prōnūntiō, prōnūntiāre – to pronounce, proclaim
prōpōnō, prōpōnere, prōposuī, prōpositum – to put out, explain
propter (+ acc.) – on account of, because of
prōruō, prōruere, prōruī, prōrutum – to rush forward
Proserpina, -ae, f. – Proserpina, the queen of the Underworld
prōspiciō, prōspicere, prōspexī, prōspectum – to look out at
prōvideō, prōvidēre, prōvidī, prōvisum – to foresee
proximus, -a, -um – nearest, next
prūdēns, prūdentis – wise, prudent, sensible
pudor, pudōris, m. – modesty, chastity, shame
puella, -ae, f. – girl
puer, puerī, c. – boy; child
puerīlis, puerile – of boys, childish
pugna, -ae, f. – fight
pugnō, pugnāre – to fight
pulcher, pulchra, pulchrum – handsome, beautiful
pulsō, pulsāre – to hit, beat, knock
pūniō, pūnīre, pūnīvī, pūnitum – to punish
puppis, puppis, f. – stern; ship
purpureus, -a, -um – purple
putō, putāre – to think
Pyrrhus, -ī, m. – Pyrrhus, son of Achilles
quadram, -ī, n. – square
quaeō, quaerere, quaesīvī, quaesītum – to ask; to look for
quam – how (exclamations); than; + superlative – as _____ as possible
quamquam – although
quandō? – when?
quantus, -a, -um – how many?
quasi – as if, like
quassō, quassāre – to shake -que – and
queō, quire, quīvī – to be able
queror, querī, questus sum – to complain
querēla, -ae, f. – complaint, grievance
qui, quae, quod – who, which
quia – because
quīcumque, quaecumque, quodcumque – whoever, whatever
quid? – why?
quidem – indeed; nē...quidem – not even
quiēs, quiētis, f. – rest, quiet
quiēscō, quiēscere, quiēvī, quiētum – to rest
quiētus, -a, -um – quiet, at rest
quis, quid? – who, what?
quis, quid – anyone, anything
quisquam, quicquam – anyone, anything (after a negative)
quisquis, quicquid – whoever, whatever
quō? – whither, to where?
quod – because
quōmodo? – how?
quoniam – since
quot? – how many?
radius, -ī, m. – ray
rāmus, -ī, m. – bough, branch
rapiō, rapere, rapuī, raptum – to snatch, seize, steal
recēdō, recēdere, recessī, recessum – to go back, retire, withdraw
recipīō, recipere, recēpī, receptum – to take back; mē recipīō – I retreat
recitō, recitāre – to recite, read aloud
recondō, recondere, recondidī, reconditum – to hide, conceal, bury
recordor, recordārī, recordātus sum – to remember, recall
rēctē – straight, rightly
rēctus, -a, -um – straight, right
recurrō, recursāre – to recur, return, run back

redarguō, redarguere, redarguī – to refute, disprove, contradict
redeō, redīre, redīi, rēditum – to return, go back
reditus, -ūs, m. – return
referō, referre, rēttulī, rēlatum – to bring back; to report
rēgia, -ae, f. – palace
rēgīna, -ae, f. – queen
rēgnum, -ī, n. – kingdom
regō, regere, rēxī, rēctum – to rule, govern
regrediō, regrediī, rēgressus sum – to go back
rēlictus, -a, -um – left behind, abandoned
rēligiō, rēligiōnis, f. – reverence, piety
relinquō, relinquere, reliquī, rēlictum – to leave behind
reliquus, -a, -um – remaining, leftover
remanēo, remanēre, remansī, rēmansum – to remain; to persist
remedium, -ī, n. – remedy, cure
Remus, -ī, m. – Remus, brother of Romulus
rēmus, -ī, m. – oar
repente – suddenly
repetō, repetere, repetīvī, rēpitum – to seek again, repeat
requiēscō, requiēscere, requiēvī, requiētum – to rest
rēs, reī, f. – thing, matter; rē vērā – in truth, really
reservō, reservāre – to reserve, retain
resistō, resistere, restitī (+ dat.) – to resist
respiciō, respicere, respexī, respectum – to look back (at)
respondeō, respondēre, respondī, responsum – to respond, reply, answer
respōnsum, -i, n. – reply, answer, response
revertō, revertere, revertī, reversum – to turn back
revertor, revertī, reversus sum – to turn back, return
rēx, rēgis, m. – king
rīdeō, rīdēre, rīsī, rīsum – to laugh (at)
rigidus, -a, -um – rigid, hard
rīpa, -ae, f. – shore, bank
rītus, -ūs, m. – rite, ceremony
rogō, rogāre – to ask
rogus, -ī, n. – funeral pile
Rōma, -ae, f. – Rome
Rōmānus, -a, -um – Roman
Rōmulus, -ī, m. – Romulus, founder of Rome
rōs, rōris, m. – dew
rubor, rubōris, m. – redness, a blush
ruīna, -ae, f. – ruin, collapse, destruction
rumpō, rumpere, rūpī, ruptum – to break, burst
ruō, ruere, ruī, rutum – to rush
rūrsus – again

Sabinus, -a, -um – Sabine
sacer, sacra, sacrum – sacred, holy
sacerdōs, sacerdōtis, c. – priest, priestess
sacrificium, -i, n. – sacrifice

saeculum, -ī, n. – generation, age
saepe – often
saeptum, -ī, n. – pen, stable
saevīō, saevire – to rage
saevus, -a, -um – savage
sagitātus, -ī, n. – archer
Salius, -ī, m. – Salius, a comreade of Aeneas
salūtō, salūtāre – to greet
salvē, salvēte – greetings!
sānctus, -a, -um – sacred, holy
sanguis, sanguis, m. – blood
sānus, -a, -um – sane, of sound mind
sapiēns, sapientis – wise
satiō, satiāre – to satisfy
satis (+ gen.) – enough (of)
Sāturnia, -ae, f. – another name for Juno
Sāturnus, -ī, m. – Saturn
saucius, -a, -um – wounded
saxum, -ī, n. – rock
scelerātus, -a, -um – impious, wicked
scelestus, -a, -um – wicked, criminal
scelus, sceleris, n. – crime, sin
sciō, scīre, scīvī, scītum – to know
scopulus, -ī, m. – cliff, crag
scūtum, -ī, n. – shield
sectō, sectāre – to cut
secundō, secundāre – to favor
secundum (+acc.) – along, following
secundus, -a, -um – second; favorable
sed - but
sedeō, sedēre, sēdi, sessum – to sit
sēdēs, sēdis, f. – seat; home, settlement
semper – always
senecta, -ae, f. – old age
senex, senis, m. – old man
sēnī, -ae, -a - six
senior, seniōris – older, senior
sentīō, sentīre, sēnsī, sēnsum – to feel, perceive
septem – seven
septēnī, -ae, -a - seven
sepulcrum, -ī, n. – tomb, grave
sequor, sequī, secūtus sum – to follow
Sergestus, -ī, m. – Sergestus, a comrade of Aeneas
serpēns, serpentis, m. – snake, serpent
sērus, -a, -um – late
serviō, servīre, serviī, servītum (+ dat.) – to serve
servō, servāre – to save
sī – if
Sibylla, -ae, f. – the Sibyl, a prophetess of Apollo
sic – thus, like that
Sicilia, -ae, f. – Sicily
sicut – just as, like
sidus, sideris, n. – star, constellation
signum, -ī, n. – sign, signal, seal
silentium, -ī, n. – silence
silva, -ae, f. – forest
Silvia, -ae, f. – Silvia, a Latin
Silvius, -ī, m. – Silvius Aeneas, king of Alba Longa
similis, simile (+ dat.) – like
simul – together, at the same time; simul ac/atque – as soon as
simulō, simulāre – to pretend
sine (+ abl.) – without
sinō, sinere, sīvī, situm – to allow
Sinon, Sinonis, m. – Sinon, a Greek soldier
sinus, -ūs, m. – cavity; lap; chest, heart
situs, -a, -um – sited, positioned
socius, -ī, m. – ally
sōl, sōlis, m. – sun; Sōl – the (god of the) Sun
sōlācium, -ī, n. – solace, comfort
soleō, solère, solitus sum – to be accustomed to
sollicitō, sollicitāre – to harass, disturb, vex
sollicitus, -a, -um – anxious
sōlus, -a, -um – alone, only; non sōlum...sed etiam – not only...but also
solvō, solvere, solvi, solūtum – to loosen, cast off
somnium, -ī, n. – dream
somnus, -i, m. – sleep
sonitus, -ūs, m. – sound
sonus, -i, m. – sound
soror, sorōris, f. – sister
sors, sortis, f. – lot, fate, chance
spargō, spargere, sparsī, sparsum – to sprinkle
(with blood)
spatium, -ī, n. – space
spectāculum, -ī, n. – spectacle, sight, show
spectátor, spectātōris, m. – spectator
spectō, spectāre – to look at
<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>spēlunca, -ae, f.</strong> – cave</td>
<td><strong>spēlunca, -ae, f.</strong> – to hope (for)</td>
</tr>
<tr>
<td><strong>spērō, spērāre</strong> – to hope</td>
<td><strong>spērō, spērāre</strong> – to hope (for)</td>
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<tr>
<td><strong>spēs, speī, f.</strong> – hope</td>
<td><strong>spēs, speī, f.</strong> – hope</td>
</tr>
<tr>
<td><strong>spolium, -ī, n.</strong> – prize, spoil, booty</td>
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</tr>
<tr>
<td><strong>spūmō, spūmāre</strong> – to foam</td>
<td><strong>spūmō, spūmāre</strong> – to foam</td>
</tr>
<tr>
<td><strong>statim</strong> – at once, immediately</td>
<td><strong>statim</strong> – at once, immediately</td>
</tr>
<tr>
<td><strong>statuō, statuere, statuī, statūtum</strong> – to place, settle</td>
<td><strong>statuō, statuere, statuī, statūtum</strong> – to place, settle</td>
</tr>
<tr>
<td><strong>status, -ūs, m.</strong> – state, status; <strong>status rērum</strong> – state of affairs</td>
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</tr>
<tr>
<td><strong>stimulus, -ī, m.</strong> – goad, stimulus</td>
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</tr>
<tr>
<td><strong>stirps, stirpis, m.</strong> – root, race, offspring</td>
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</tr>
<tr>
<td><strong>stringō, stringere, strīnxī, strictum</strong> – to draw close; to graze, touch slightly</td>
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</tr>
<tr>
<td><strong>stultus, -a, -um</strong> – foolish</td>
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</tr>
<tr>
<td><strong>suādeō, suādere, suāsī, suāsum</strong> – to urge</td>
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<tr>
<td><strong>sub (+ acc.)</strong> – under; (+ abl.) – up to (of place), towards (of time)</td>
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</tr>
<tr>
<td><strong>subitō</strong> – suddenly</td>
<td><strong>subitō</strong> – suddenly</td>
</tr>
<tr>
<td><strong>subitus, -a, -um</strong> – sudden</td>
<td><strong>subitus, -a, -um</strong> – sudden</td>
</tr>
<tr>
<td><strong>succēdō, succēdere, successī, successum</strong> – to follow, succeed to, relieve</td>
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</tr>
<tr>
<td><strong>succurrō, succurrere, succurrī, succursum (+ dat.)</strong> – to (run to) help</td>
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</tr>
<tr>
<td><strong>sum, esse, fui</strong> – to be</td>
<td><strong>sum, esse, fui</strong> – to be</td>
</tr>
<tr>
<td><strong>summus, -a, -um</strong> – highest; greatest</td>
<td><strong>summus, -a, -um</strong> – highest; greatest</td>
</tr>
<tr>
<td><strong>sūmō, sūmere, sūmpsī, sūmptum</strong> – to take up; to put on</td>
<td><strong>sūmō, sūmere, sūmpsī, sūmptum</strong> – to take up; to put on</td>
</tr>
<tr>
<td><strong>super (+ acc.)</strong> – above, over</td>
<td><strong>super (+ acc.)</strong> – above, over</td>
</tr>
<tr>
<td><strong>superbia, -ae, f.</strong> – arrogance, pride</td>
<td><strong>superbia, -ae, f.</strong> – arrogance, pride</td>
</tr>
<tr>
<td><strong>superbus, -a, -um</strong> – proud</td>
<td><strong>superbus, -a, -um</strong> – proud</td>
</tr>
<tr>
<td><strong>superō, superāre</strong> – to overcome</td>
<td><strong>superō, superāre</strong> – to overcome</td>
</tr>
<tr>
<td><strong>supersum, superesse, superfuī</strong> – to survive, remain</td>
<td><strong>supersum, superesse, superfuī</strong> – to survive, remain</td>
</tr>
<tr>
<td><strong>supplex, supplicis, c.</strong> – suppliant</td>
<td><strong>supplex, supplicis, c.</strong> – suppliant</td>
</tr>
<tr>
<td><strong>suppliiciter</strong> – humbly, suppliantly</td>
<td><strong>suppliiciter</strong> – humbly, suppliantly</td>
</tr>
<tr>
<td><strong>suppliicium, -ī, n.</strong> – punishment</td>
<td><strong>suppliicium, -ī, n.</strong> – punishment</td>
</tr>
<tr>
<td><strong>suppliicō, supplicāre (+ dat.)</strong> – to beg, pray to, supplicate</td>
<td><strong>suppliicō, supplicāre (+ dat.)</strong> – to beg, pray to, supplicate</td>
</tr>
<tr>
<td><strong>suprā (+ acc.)</strong> – above, beyond</td>
<td><strong>suprā (+ acc.)</strong> – above, beyond</td>
</tr>
<tr>
<td><strong>suprēmus, -a, -um</strong> – highest, last</td>
<td><strong>suprēmus, -a, -um</strong> – highest, last</td>
</tr>
<tr>
<td><strong>surgō, surgere, surrexī, surrectum</strong> – to rise</td>
<td><strong>surgō, surgere, surrexī, surrectum</strong> – to rise</td>
</tr>
<tr>
<td><strong>sus, suis, c.</strong> – pig; sow</td>
<td><strong>sus, suis, c.</strong> – pig; sow</td>
</tr>
<tr>
<td><strong>suspectus, -a, -um</strong> – suspect</td>
<td><strong>suspectus, -a, -um</strong> – suspect</td>
</tr>
<tr>
<td><strong>suspend, suspendere, suspensi, suspensum</strong> – to suspend, hang</td>
<td><strong>suspend, suspendere, suspensi, suspensum</strong> – to suspend, hang</td>
</tr>
<tr>
<td><strong>suus, -a, -um</strong> – his, her, their (own)</td>
<td><strong>suus, -a, -um</strong> – his, her, their (own)</td>
</tr>
<tr>
<td><strong>Sychaeus, -ī, m.</strong> – Sychaeus, Dido’s first husband</td>
<td><strong>Sychaeus, -ī, m.</strong> – Sychaeus, Dido’s first husband</td>
</tr>
<tr>
<td><strong>taceō, tacēre, tacuī, tacitum</strong> – to be silent</td>
<td><strong>taceō, tacēre, tacuī, tacitum</strong> – to be silent</td>
</tr>
<tr>
<td><strong>tacitus, -a, -um</strong> – silent</td>
<td><strong>tacitus, -a, -um</strong> – silent</td>
</tr>
<tr>
<td><strong>(mē) taedet, taedēre, taeduī</strong> – to be tired of</td>
<td><strong>(mē) taedet, taedēre, taeduī</strong> – to be tired of</td>
</tr>
<tr>
<td><strong>tālis, tāle</strong> – such</td>
<td><strong>tālis, tāle</strong> – such</td>
</tr>
<tr>
<td><strong>tam</strong> – so</td>
<td><strong>tam</strong> – so</td>
</tr>
<tr>
<td><strong>tamen</strong> – but, however, nevertheless</td>
<td><strong>tamen</strong> – but, however, nevertheless</td>
</tr>
<tr>
<td><strong>tandem</strong> – at last</td>
<td><strong>tandem</strong> – at last</td>
</tr>
<tr>
<td><strong>tantum</strong> – only</td>
<td><strong>tantum</strong> – only</td>
</tr>
<tr>
<td><strong>tantus, -a, -um</strong> – so great</td>
<td><strong>tantus, -a, -um</strong> – so great</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>Tarchon, Tarchonis, m.</td>
<td>Tarchon, leader of Etruria</td>
</tr>
<tr>
<td>Tartarus, -ī, m.</td>
<td>Tartarus, a region of the Underworld reserved for the wicked</td>
</tr>
<tr>
<td>Tatius, -ī, m.</td>
<td>Titus Tatius, king of the Sabines</td>
</tr>
<tr>
<td>Taurus, -ī, m.</td>
<td>bull</td>
</tr>
<tr>
<td>Tectum, -ī, n.</td>
<td>roof; house</td>
</tr>
<tr>
<td>Tegmen, tegminis, n.</td>
<td>covering, armor</td>
</tr>
<tr>
<td>Tego, tegere, tēxī, tēctum</td>
<td>to cover; to protect</td>
</tr>
<tr>
<td>Tellūs, tellūris, f.</td>
<td>earth</td>
</tr>
<tr>
<td>Tēlum, -ī, n.</td>
<td>missile, javelin; weapon</td>
</tr>
<tr>
<td>Templum, -ī, n.</td>
<td>temple</td>
</tr>
<tr>
<td>Temptō, temptāre</td>
<td>to try, attempt</td>
</tr>
<tr>
<td>Tempus, temporis, n.</td>
<td>time</td>
</tr>
<tr>
<td>Tempus, tempōris, n.</td>
<td>temple (of the head)</td>
</tr>
<tr>
<td>Tendō, tendere, tetendī, tēnsum</td>
<td>to stretch</td>
</tr>
<tr>
<td>Tenedos, -ī, f.</td>
<td>Tenedos, an island off the coast of Troy</td>
</tr>
<tr>
<td>Teneō, tenēre, tenuī, tentum</td>
<td>to hold</td>
</tr>
<tr>
<td>Tener, tenera, tenerum</td>
<td>tender, soft</td>
</tr>
<tr>
<td>Ter</td>
<td>thrice, three times</td>
</tr>
<tr>
<td>Tergum, -ī, n.</td>
<td>back; covering</td>
</tr>
<tr>
<td>Terra, -ae, f.</td>
<td>land, earth</td>
</tr>
<tr>
<td>Terreō, terrēre, terrui, territum</td>
<td>to terrify</td>
</tr>
<tr>
<td>Terrītus, -a, -um</td>
<td>terrified</td>
</tr>
<tr>
<td>Terror, terrōris, m.</td>
<td>terror, fear</td>
</tr>
<tr>
<td>Tertio</td>
<td>third(ly)</td>
</tr>
<tr>
<td>Tertius, -a, -um</td>
<td>third</td>
</tr>
<tr>
<td>Testis, testis, m.</td>
<td>witness</td>
</tr>
<tr>
<td>Teucrus, -a, -um</td>
<td>Teucrian, Trojan</td>
</tr>
<tr>
<td>Theātrum, -ī, n.</td>
<td>theater</td>
</tr>
<tr>
<td>Theseus, -ī, m.</td>
<td>Theseus, the famous Greek hero</td>
</tr>
<tr>
<td>Thrācia, -ae, n.</td>
<td>Thrace, country bordering the Black and Aegean seas</td>
</tr>
<tr>
<td>Thybris, Thybris, m.</td>
<td>Tiber, the river or its god</td>
</tr>
<tr>
<td>Tiber, Tiberis, m.</td>
<td>the river Tiber</td>
</tr>
<tr>
<td>Tiberinus, -ī, m.</td>
<td>the god of the Tiber</td>
</tr>
<tr>
<td>Timeō, timēre, timuī</td>
<td>to fear, be afraid</td>
</tr>
<tr>
<td>Timidus, -a, -um</td>
<td>timid, fearful</td>
</tr>
<tr>
<td>Timor, timoris, m.</td>
<td>fear</td>
</tr>
<tr>
<td>Timor, Timoris, m.</td>
<td>Timor, personification of fear</td>
</tr>
<tr>
<td>Tolerō, tolerāre</td>
<td>to tolerate</td>
</tr>
<tr>
<td>Tollō, tollere, sustulī, sublātum</td>
<td>to raise, lift</td>
</tr>
<tr>
<td>Torqueō, torquēre,orsi, tortum</td>
<td>to turn</td>
</tr>
<tr>
<td>Tot (indecl.)</td>
<td>so many</td>
</tr>
<tr>
<td>Totiēns (indecl.)</td>
<td>so often</td>
</tr>
<tr>
<td>Tōtus, -a, -um</td>
<td>whole</td>
</tr>
<tr>
<td>Trabs, trabis, f.</td>
<td>beam</td>
</tr>
<tr>
<td>Trādō, trādere, trādidī, trāditum</td>
<td>to hand over</td>
</tr>
<tr>
<td>Trāiciō, trāicere, trāīēcī, trāiectum</td>
<td>to throw across; to pierce</td>
</tr>
<tr>
<td>Tremor, tremōris, m.</td>
<td>trembling</td>
</tr>
<tr>
<td>Trēs, tria</td>
<td>three</td>
</tr>
<tr>
<td>Triplex, triplicis</td>
<td>triple</td>
</tr>
<tr>
<td>Trīstis, trīste</td>
<td>sad</td>
</tr>
<tr>
<td>Tristitia, -ae, f.</td>
<td>sadness</td>
</tr>
<tr>
<td>Tritōn, Tritōnis, m.</td>
<td>Triton, a sea-god</td>
</tr>
<tr>
<td>Triumphus, -ī, m.</td>
<td>triumph</td>
</tr>
</tbody>
</table>
Trōia, -ae, f. – Troy, city of Asia Minor
Trōiānus, -a, -um – Trojan
Trōilus, -ī, m. – Troilus, a prince of Troy
Tū – you (sg.)
tuba, -ae, f. – horn, trumpet
tueor, tuērī, tuitus sum – to protect, guard
tum – then
tumultus, -ūs, m. – tumult, uproar, riot
turbātus, -a, -um – disturbed, upset
Tumultus, -ī, m. – Turnus, leader of the Rutulians
ter, uter, utra, utrum? – which (of two); utrum...an? – (whether)...or?
turpis, turpe – foul, disgraceful
turris, turris, f. – tower
tūtus, -a, -um – safe
tuus, -a, -um – your
Tyrrhenus, -a, -um – Etruscan
Tyrrhus, -ī, m. – Tyrthus, a Latin

Ufens, Ufentis, m. – Ufens, one of Turnus’ generals
Ulixēs, Ulixis, m. – Ulysses, the hero of Homer’s Odyssey
ullus, -a, -um – any
ultimo, ultimus, -a, -um – furthest, last; final
ultrā (+ acc.) – beyond
ululō, ululāre – to howl, ululate
umbra, -ae, f. – shadow, shade, ghost

Umerus, -i, m. – shoulder, upper arm
Umquam – ever
Unā – together
ūnanimus, -a, -um – like-minded
unda, -ae, f. – wave
undique – from all sides
ūnicus, -a, -um – one, sole, single
ūniversī, -ae, -a – all
ūnus, -a, -um – one
ūsus, -ūs, m. – use
Ut (+ indic.) – as, when; (+ subj.) – in order to, so that; (exclamations) – how
utero, utra, utrum? – which (of two); utrum...an? – (whether)...or?
uterque, utraque, utrumque – each (of two)
utinam (+ subj.) – would that, I wish that
ūtor, ūtī, ūsus sum (+ abl.) – to use
uxor, uxōris, f. – wife
vacuus, -a, -um – empty
vādō, vādere, vāsi – to go, hasten
valeō, valēre, valuī, valitum – to be strong, be well
validus, -a, -um – strong
vallis, vallis, f. – valley
vāllum, -ī, n. – rampart
vānus, -a, -um – vain, useless
varius, -a, -um – varied
vastō, vastāre – to lay waste, devastate
Vehemēns, vehementis – violent, vehement
vehō, vehere, vēxī, vectum – to carry
vellō, vellere, vulsī, vulsum – to tear down, demolish
vēlum, -ī, n. – sail
vēnātor, vēnātōris, m. – hunter
venia, -ae, f. – pardon, favor
veniō, venīre, vēnī, ventum – to come
ventus, -ī, m. – wind
Venulus, -ī, m. – Venulus, a member of Turnus’ army
Venus, Veneris, f. – Venus, goddess of love
verbum, -ī, n. – word
vereor, verērī, veritus sum – to fear, revere
vertex, verticis, m. – mountaintop
vertō, vertere, vertī, versum – to turn
vērus, -a, -um – true; vēra dicere – to speak the truth, tell the truth
vesper, vesperis, m. – evening
vester, vestra, vestrum – your (pl.)
vestigium, -ī, n. – footprint, track, trace
vestimenta, -ōrum, n. – clothing, vestments
vestis, vestis, f. – clothing, clothes
veterānus, -a, -um – veteran
vetō, vetāre, vetuī, vetitum – to forbid
vētus, veteris – old
vexō, vexāre – to worry, annoy, harass
via, -ae, f. – road, way, path
viātor, viātōris, m. – traveler
vīcīnus, -a, -um – near, neighboring
victor, victōris, m. – victor
victōria, -ae, f. – victory
videō, vidēre, visī, visum – to see
videor, vidērī, vīsus sum – to seem, appear
vigil, vigilis – watchful, wakeful
villa, -ae, f. – villa, country house
vincō, vincere, vici, victum – to conquer
violō, violāre – to violate, injure
vir, virī, m. – man
virgō, virginis, f. – virgin, maiden
virilis, virile – manly, of a man
virtūs, virtūtis, f. – virtue, courage; manliness
vis (acc. vim, abl. vī, pl. vīrēs) – force, strength, violence
viscum, -ī, n. – mistletoe
visītō, visītāre – to visit
visī, visere, visi, visum – to visit
vīta, -ae, f. – life
vitō, vitāre – to avoid
vīvō, vīvere, vīxi, vīctum – to live
vīvus, -a, -um – alive, living
vix – scarcely
vocō, vocāre – to call
Volcānius, -a, -um – of Vulcan
Volcānus, -ī, m. – Vulcan, god of fire, the forge, and craftsmanship
volō, velle, voluī – to wish; to be willing
volō, volāre – to fly
Volsci, -ōrum, m. – the Volsci, a tribe allied with Turnus
volvō, volvere, volvī, volūtum – to roll, turn over
vomō

vomō, vomere, vomūī, vomītum – to vomit, spew, emit
vōs – you (pl.)
vōtum, -ī, n. – prayer, vow
vōx, vōcis, f. – voice
vulnerō, vulnerāre – to wound
vulnus, vulneris, n. – wound
vultus, -ūs, m. – face, countenance, expression

Zephyrus, -ī, m. – Zephyr, the west wind